MEDIEVAL LATIN SERIES · VOLUME 12

On Loving God

Bernard of Clairvaux

Apologia ad Guillelmum
De Gradibus Humilitatis et Superbiae
De Diligendo Deo
De Gratia et Libero Arbitrio
Sermones in Cantica

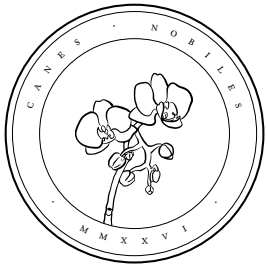
On Loving God

With the Steps of Humility and Pride, the Apology,
On Grace and Free Choice, and Sermons on the Song of Songs

---

with a word-for-word interlinear English translation

preserving the original word order



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with Sermons I–VIII of the eighty-six on the Song of Songs

Translated and composed with AI, edited by Christopher Hench
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CONTENTS

APOLOGIA AD GUILLELMUM

Preface 11
I · Bernard Disowns Those Who Slander the Order 13
II · He Clears Himself and Praises Cluny 18
III · Different Orders, One Bond of Charity 21
IV · All Orders by Charity, One by Profession 26
V · Against the Critics in His Own Order 32
VI · Against Rash Judges of Cluny's Customs 35
VII · Spiritual Exercise Is Worth More 39
VIII · Vices Dressed as Virtues 43
IX · Cluny's Table Against the Desert Fathers 48
X · Fine Clothing 55
XI · Why Abbots Leave Faults Uncorrected 59
XII · Splendor in Churches 62
XIII · Charity, Peace, and the Unstable 67

Retraction 73
Preface 75
I · Christ the Way of Humility to Truth 76
II · The Fruit of Climbing the Steps 80
III · The Order of the Steps; Christ Learns Mercy 85
IV · The First Step of Truth: Knowing Oneself 98
V · The Second Step: Compassion 104
VI · The Third Step: The Clean Heart 108
VII · The Trinity's Work in the Three Steps 111
VIII · The Steps in Paul's Rapture 116
IX · Bernard's Sighs for Truth 120
X · The First Step of Pride: Curiosity 127
XI · The Second Step: Levity of Mind 144
XII · The Third Step: Foolish Mirth 145
XIII · The Fourth Step: Boasting 148
XIV · The Fifth Step: Singularity 150
XV · The Sixth Step: Arrogance 153
XVI · The Seventh Step: Presumption 154
XVII · The Eighth Step: Defending One's Sins 155
XVIII · The Ninth Step: Feigned Confession 156
XIX · The Tenth Step: Rebellion 160
XX · The Eleventh Step: Freedom to Sin 162

DE GRADIBUS HUMILITATIS ET SUPERBIAE

(continued)

XXI · The Twelfth Step: The Habit of Sinning 163
XXII · Prayer for the Desperate 165

DE DILIGENDO DEO

Preface 177
I · Why and How God Is to Be Loved 178
II · How Much God Deserves Man's Love 181
III · The Christian's Greater Goads to Love 189
IV · Those Consoled by the Memory of God 196
V · The Christian's Debt of Love 203
VI · A Brief Summary 207
VII · Love Is Not Without Reward 209
VIII · The First Degree: Man Loves Himself for Himself 220
IX · The Second and Third Degrees 225
X · The Fourth Degree: Loving Oneself Only for God 228
XI · Not Reached Before the Resurrection 234
XII · Charity, from the Letter to the Carthusians 241
XIII · The Law of Self-Will and Cupidity 245
XIV · The Law of Charity of the Sons 249
XV · The Four Degrees and the Heavenly Homeland 252

DE GRATIA ET LIBERO ARBITRIO

Preface 259
I · Free Choice Consents to Grace 260

DE GRATIA ET LIBERO ARBITRIO

(continued)

II · What Free Choice Is 264
III · Three Freedoms: Nature, Grace, Glory 270
IV · Freedom in Saints, Angels, and Sinners 275
V · Freedom from Misery in This Life 282
VI · Grace Is Needed to Will the Good 286
VII · The Three Freedoms Before and After the Fall 294
VIII · Free Choice Remains After Sin 299
IX · The Image and the Likeness 304
X · The Image Reformed by Christ 311
XI · Grace and Temptation Leave Free Choice Whole 316
XII · Peter's Denial 320
XIII · Man's Merits Are God's Gifts 328
XIV · What Belongs to Grace and What to Free Choice 334

SERMONES IN CANTICA

I · The Title of the Song 347
II · The Fathers' Longing for the Incarnation 359
III · The Kiss of the Feet, the Hand, and the Mouth 372
IV · Three Advances of the Soul 380
V · Four Kinds of Spirits 387
VI · God's Feet: Mercy and Judgment 399
VII · The Ardent Love of the Bride 409
VIII · The Kiss of the Mouth Is the Holy Spirit 421

BERNARD OF CLAIRVAUX

Apologia ad Guillelmum

The Apology to William

Præfatio

PREFACE

William has asked Bernard to answer those who say the Cistercians slander Cluny, and also to censure Cluny's excesses. Bernard does not see how he can do both without seeming to contradict himself or causing scandal, unless he praises the Order, blames its critics, and still rebukes its superfluities. He asks William to say plainly what he wants, and to pray for him.

Quod me hujusmodi operam dare jubes, per quod tollendum
that me of-this-kind labor to-give you-bid through which to-be-removed
sit scandalum de regno Dei, libenter accipio: sed quomodo
may-be the-scandal from the-kingdom of-God gladly I-accept but how
id velis fieri, necdum satis elucet mihi. Nam illam tuam
it you-wish to-be-done not-yet enough is-clear to-me for that your
dulcissimam epistolam dulciter legens, ac dulcius relegens
most-sweet letter sweetly reading and more-sweetly rereading
(sæpius quippe repetita placebat) intellexi quidem te velle, ut
more-often indeed repeated it-pleased I-understood indeed you to-wish that
illis qui de nobis tanquam detractoribus Cluniacensis Ordinis,
to-those who about us as-if detractors of-the-Cluniac Order
conqueruntur, satisfaciam: quatenus videlicet sciatur
complain I-should-make-satisfaction so-that namely it-be-known
non esse verum, quod male hucusque de nobis putarunt,
not to-be true what wrongly hitherto about us they-thought
vel putari voluerunt. At si post hanc satisfactionem rursus
or to-be-thought they-wished but if after this satisfaction again
victus eorum ac vestitus superfluitatem, et cætera
of-the-food their and of-the-clothing the-superfluity and the-other-things
quæ subjungis, quemadmodum injungis, carpere voluero;
which you-add as you-enjoin to-censure I-shall-have-wished

et mihi videbor contradicere, et quomodo sine scandalo
both to-myself I-shall-seem to-contradict and how without scandal
facere queam, non video. Nisi forte, et Ordinem quidem
to-do I-may-be-able not I-see unless perhaps both the-Order indeed
laudabilem, et Ordinis reprehensores reprehensibiles dicam,
praiseworthy and of-the-Order the-censurers censurable I-should-call
et nihilominus tamen ipsius superflua reprehendam. Si hoc
and nonetheless yet its superfluities I-should-censure if in-this
modo vis, aut forte aliter magis expedire vides, manda
way you-wish or perhaps otherwise more to-be-expedient you-see command
apertius; et ut valeam quod vis, eo modo quo
more-openly and that I-may-be-able what you-wish in-that way in-which
vis, ora instantius. Scito tamen non modico me hujusmodi
you-wish pray more-urgently know yet not by-small me of-this-kind
scriptitationibus feriri detrimento: quia multum hinc mihi
by-writings to-be-struck loss because much hence from-me
devotionis subtrahitur, dum studium orationis intermittitur,
of-devotion is-withdrawn while the-pursuit of-prayer is-interrupted
præsertim cum nec usus suppetat dictandi, nec otium.
especially since neither practice is-at-hand of-dictating nor leisure

Profitetur se suosque ab obtrectatione religiosi Ordinis prorsus alienos

I · BERNARD DISOWNS THOSE WHO SLANDER THE ORDER

Writing to William, Bernard says he has taken on such tasks unwillingly or not at all, but grief now forces him. Are his monks, poor in rags, really said to judge the world and disparage William's glorious Order? If they boast of their austerity like the Pharisee, they carry another's cross and suffer here only to be punished hereafter. He writes openly so that William may answer for him to those who do not know him.

Venerabili patri Guillelmo, frater Bernardus, fratrum qui
to-the-venerable father William brother Bernard of-the-brothers who
in Clara-Valle sunt, inutilis servus, salutem in Domino.
in Clairvaux are a-useless servant greeting in the-Lord
Usque modo si qua me scriptitare jussistis, aut invitus,
until now if any-things me to-write you-ordered either unwilling
aut nullatenus acquievi: non quia negligerem quod jubebar,
or not-at-all I-acquiesced not because I-neglected what I-was-bidden
sed ne præsumerem quod nesciebam. Nunc vero nova urgente
but lest I-should-presume what I-knew-not now indeed new urging
causa, pristina fugatur verecundia, et vel perite vel
cause the-former is-put-to-flight shame and either skillfully or
imperite dolori meo satisfacere cogor, fiduciam dante ipsa
unskillfully grief my to-satisfy I-am-compelled confidence giving the-very
necessitate. Quomodo namque silenter audire possum vestram
necessity how for silently to-hear I-can your
hujuscemodi de nobis querimoniam, qua scilicet miserrimi
of-this-kind about us complaint by-which namely most-wretched
hominum, in pannis et semicinctiis, de cavernis, ut ait
of-men in rags and girdles from caves as says
ille, dicimur judicare mundum; quodque inter cætera
that-man we-are-said to-judge the-world and-what among other-things

intolerabilius est, etiam gloriosissimo Ordini vestro derogare,
more-intolerable is even most-glorious Order your to-disparage
sanctis qui in eo laudabiliter vivunt, impudenter detrahere, et
the-saints who in it praiseworthily live shamelessly to-detract and
de umbra nostræ ignobilitatis, mundi luminaribus insultare?
from the-shadow of-our obscurity of-the-world the-lights to-insult
Itane sub vestimentis ovium, non quidem lupi rapaces, sed
is-it-so under the-clothing of-sheep not indeed wolves ravening but
pulices mordaces, imo tineæ demolientes; bonorum vitam,
fleas biting nay moths destroying of-the-good the-life
quia palam non audemus, in occulto corrodimus; nec saltem
because openly not we-dare in secret we-gnaw nor at-least
clamorem invectionis, sed susurrium detractionis emittimus?
the-cry of-invective but the-whisper of-detraction we-send-forth
Si hoc ita est, utquid sine causa mortificamur tota
if this so is why without cause are-we-put-to-death all
die, æstimati sumus sicut oves occisionis? Si ita, inquam,
the-day counted we-are as sheep of-slaughter if so I-say
pharisaica jactantia cæteros homines, et (quod superbius
with-pharisaic boasting the-other men and what more-proud
est) nobis meliores despicimus, quid nobis prodest tanta
is than-us better we-despise what to-us does-it-profit such
in nostro victu parcitas et asperitas, in vestitu notabilis illa
in our food frugality and roughness in clothing conspicuous that
vilitas ac diversitas, in opere manuum quotidiana desudatio,
cheapness and diversity in the-work of-the-hands daily sweating
in jejuniis et vigiliis jugis exercitatio, totius denique
in fasts and vigils continual exercise of-the-whole finally
vitæ nostræ singularis quædam atque austerior conversatio?
life our a-singular certain and more-austere way-of-life
nisi forte omnia opera nostra facimus, ut videamur ab
unless perhaps all works our we-do that we-may-be-seen by

hominibus, Sed dicit Christus: Amen dico vobis, receperunt
men but says Christ amen I-say to-you they-have-received
mercedem suam. Nonne si in hac vita tantum in Christo
reward their surely if in this life only in Christ
sperantes sumus, miserabiliores sumus omnibus hominibus?
hoping we-are more-wretched we-are than-all men
An vero non in hac vita tantum in Christo speramus, si
or indeed not in this life only in Christ do-we-hope if
de Christi servitio temporalem tantum gloriam quærimus?
from Christ's service temporal only glory we-seek
Miser ergo homuncio qui tanto labore et industria studeo
wretched therefore little-man who with-such labor and industry I-strive
non esse, vel potius videri sicut cæteri hominum; minus tamen
not to-be or rather to-seem as the-rest of-men less yet
accepturus, imo gravius cruciandus, quam quilibet hominum.
about-to-receive nay more-heavily to-be-tormented than any of-men
Siccine ergo non inveniebatur nobis via, ut ita dicam,
thus therefore not was-there-found for-us a-way that so I-may-say
utcunque tolerabilior ad infernum? Si ita necesse erat, ut illo
somehow more-tolerable to hell if so necessary it-was that thither
descenderemus; cur saltem illam, qua multi incedunt, viam
we-should-descend why at-least that by-which many walk the-way
scilicet latam, quæ ducit ad mortem, non elegimus, quatenus
namely broad which leads to death not did-we-choose so-that
vel de gaudio, et non de luctu, ad luctum transiremus?
at-least from joy and not from mourning to mourning we-might-pass
O quam felicius est illis, quorum non est respectus morti
O how more-happily is-it for-those of-whom not is regard to-death
eorum, et firmamentum in plaga eorum, qui in labore
their and firmness in stroke their who in the-labor
hominum non sunt, et cum hominibus non flagellantur!
of-men not are and with men not are-scourged

qui etsi peccatores, ac pro gaudiis temporalibus, perpetuis
who even-if sinners and for joys temporal to-perpetual
cruciatibus addicti, saltem abundantes in sæculo obtinuerunt
torments assigned at-least abounding in the-world have-obtained
divitias. Væ portantibus crucem, non sicut Salvator suam, sed
riches woe to-those-carrying the-cross not as the-Savior his-own but
sicut ille Cyrenæus, alienam. Væ Citharœdis citharizantibus,
as that Cyrenian another's woe to-harpers harping
non ut illi de Apocalypsi, in citharis suis, sed vere, ut
not as those from the-Apocalypse on harps their-own but truly as
hypocritæ, in alienis. Væ semel, et væ iterum pauperibus
hypocrites on others' woe once and woe again to-the-poor
superbis. Væ, inquam, semel, et væ iterum, portantibus
proud woe I-say once and woe again to-those-carrying
crucem Christi, et non sequentibus Christum: qui nimirum
the-cross of-Christ and not following Christ who doubtless
cujus passionibus participant, humilitatem sectari negligunt.
whose to-the-sufferings they-partake the-humility to-follow neglect
Duplici quippe contritione conteruntur qui hujusmodi sunt,
with-a-double indeed contrition are-crushed who of-this-kind are
quando et hic pro temporali gloria temporaliter se
when both here for temporal glory temporally themselves
affligunt, et in futuro pro interna superbia ad æterna
they-afflict and in the-future for inward pride to eternal
supplicia pertrahuntur. Laborant cum Christo, sed cum
punishments are-dragged they-labor with Christ but with
Christo non regnant: sequuntur Christum in paupertate sua,
Christ not they-reign they-follow Christ in poverty his
sed in gloria non consequuntur: de torrente in via bibunt,
but in glory not they-attain from the-torrent on the-way they-drink
sed non exaltabunt caput in patria: lugent nunc, sed
but not they-will-lift-up the-head in the-homeland they-mourn now but

tunc non consolabuntur. Et merito: quid enim facit superbia
then not they-will-be-consoled and rightly what for does pride
sub pannis humilitatis Jesu? nunquid non habet quo
under the-rags of-humility of-Jesus surely-not not has wherewith
se palliet humana malitia, nisi unde involuta est infantia
itself it-may-cloak human malice except whence wrapped was the-infancy
Salvatoris? Et quomodo intra præsepium Domini simulatrix
of-the-Savior and how within the-manger of-the-Lord feigning
arrogantia se coarctat, ac pro vagitibus innocentiæ, malum
arrogance itself confines and for the-wailings of-innocence the-evil
inibi detractionis immurmurat? Annon illi superbissimi de
there of-detraction murmurs or-not those most-proud-men from
Psalmo, quorum prodiit ex adipe iniquitas eorum, multo
the-Psalm of-whom has-come-forth from fat the-iniquity their much
tutius operti sunt iniquitate et impietate sua, quam nos
more-safely covered are with-iniquity and impiety their-own than we
latemus sub sanctitate aliena? Quis enim magis impius, an
lie-hidden under holiness another's who for more impious whether
profitens impietatem, an mentiens sanctitatem? Nonne is
the-one-professing impiety or the-one-lying holiness surely he
qui etiam mendacium addens, geminat impietatem? Et quid
who even a-lie adding doubles impiety and what
dicam? Vereor ne forte et ego suspectus habear, non quidem
shall-I-say I-fear lest perhaps also I suspected be-held not indeed
vobis, pater, non vobis, cui utique notum me novi,
by-you O-father not by-you to-whom surely known me I-know
quantum in hac caligine homo homini innotescere potest; et
as-far-as in this darkness man to-man to-be-known can and
specialiter de hac re scio vos non ignorare quid sentiam.
especially about this matter I-know you not to-be-ignorant what I-think
Sed propter illos, qui me nec ita ut vos cognoverunt,
but on-account-of those who me neither so as you have-known

nec sicut vobis hinc loqui soleo, loquentem audierunt,
nor as to-you hence to-speak I-am-wont speaking have-heard
scribo vobis (quod et frequenter audistis), ut quoniam ego
I-write to-you what also often you-have-heard that since I
per singulos ire, et singulis satisfacere nequeo, ex me
through each to-go and each to-satisfy I-cannot from me
habeatis, unde quod de me certissime scitis; eis pro me
you-may-have whence what about me most-certainly you-know to-them for me
verissime persuadeatis. Neque enim timeo omnium oculis
most-truly you-may-persuade nor for I-fear of-all before-the-eyes
scribere, quidquid de hac re vobis in aure locutus sum.
to-write whatever about this matter to-you in the-ear spoken I-have

Purgat se S. Bernardus, et Ordinem Cluniacensium commendat

II · HE CLEARS HIMSELF AND PRAISES CLUNY

Who has ever heard Bernard speak against Cluny? He has praised its way of life as holy and fitted to save souls, received its monks with honor, and been nursed in its houses when ill. He has turned back Cluniacs who wished to join him, and kept two of its abbots from leaving their charges. How can he be thought to condemn it?

Quis unquam me adversus Ordinem illum vel coram audivit
who ever me against Order that either openly heard
disputantem, vel clam susurrantem? Quem unquam de Ordine
disputing or secretly whispering whom ever from Order
illo nisi cum gaudio vidi, nisi cum honore suscepi, nisi
that except with joy have-I-seen except with honor received except
cum reverentia allocutus, nisi cum humilitate adhortatus
with reverence addressed except with humility exhorted
sum? Dixi, et dico: Modus quidem vitæ est sanctus,
I-have I-have-said and I-say the-way indeed of-life is holy

honestus, castitate decorus, discretione præcipuus, a patribus
honorable by-chastity adorned by-discretion eminent by the-fathers
institutus, a Spiritu sancto præordinatus, animabus salvandis
instituted by the-Spirit holy preordained for-souls to-be-saved
non mediocriter idoneus. Egone vel damno, vel despicio,
not moderately suited do-I either condemn or despise
quem sic prædico? Memini me aliquando in aliquibus ejusdem
which thus I-proclaim I-remember me once in some of-the-same
Ordinis monasteriis hospitio susceptum fuisse: reddat
Order monasteries in-hospitality received to-have-been may-repay
Dominus servis suis humanitatem, quam infirmanti mihi
the-Lord to-servants his the-kindness which to-the-ailing to-me
ultra etiam quam necesse fuit, exhibuerunt; et honorem,
beyond even what necessary was they-showed and the-honor
quo me plus quoque quam dignus fui, dignati sunt.
with-which me more also than worthy I-was deigned they-have
Ipsorum me commendavi orationibus, interfui collationibus:
of-themselves myself I-commended to-the-prayers I-attended conferences
sæpe et de Scripturis, et salute animarum habui
often and about the-Scriptures and the-salvation of-souls I-had
sermonem cum multis, et publice in capitulis, et privatim
discourse with many both publicly in chapters and privately
in cameris. Quem unquam vel clam, vel palam aut ab illo
in chambers whom ever either secretly or openly either from that
Ordine dissuadere, aut ad nostrum ut veniret persuadere
Order to-dissuade or to ours that he-should-come to-persuade
tentavi? An non potius multos cupientes venire repressi,
have-I-tried or not rather many desiring to-come I-held-back
venientes et pulsantes repuli? Annon fratrem Nicolaum ad
those-coming and knocking I-repulsed or-not brother Nicholas to
Sanctum-Nicolaum, et vobis duos de vestris, vobis teste,
Saint-Nicholas and to-you two of your-own you witness

remisi? Sed et duobus quibusdam ejusdem Ordinis abbatibus,
I-sent-back but also two certain of-the-same Order abbots
quorum ne nomina prodam, ipsi eos optime nostis,
of-whom lest the-names I-should-betray yourselves them best you-know
et nihilominus quam amica mihi familiaritate jungantur,
and nonetheless with-how friendly to-me intimacy they-are-joined
scitis: numquid non tamen ad alium Ordinem (quod et vos
you-know surely-not not yet to another Order which also you
non latuit) migrare desiderantibus, jamjamque deliberantibus,
not escaped to-migrate desiring and-now-already deliberating
nostrum eis dissuasorium consilium obviavit, ac ne suas
our to-them dissuading counsel stood-in-the-way and lest their
desererent cathedras effecit? Cur igitur Ordinem damnare
they-should-desert chairs it-brought-about why therefore the-Order to-condemn
putor, vel dicor, cui amicos meos deservire suadeo,
am-I-thought or am-I-said to-which friends my to-serve I-urge
cui suos ad nos venientes monachos reddo, de quo et
to-which its-own to us coming monks I-return from which also
mihi orationes tam sollicite requiro, tam devote suscipio?
for-me prayers so anxiously I-seek so devoutly I-receive

Varietatem religiosorum Ordinum non debere præjudicare vinculo charitatis

III · DIFFERENT ORDERS, ONE BOND OF CHARITY

If following another way of life made Bernard a critic of Cluny, the married and the continent, monks and canons, would condemn each other, and Martha and Mary displease the Savior. The Church is Joseph's many-colored tunic, Christ's seamless robe dyed in his own blood: varied by its many Orders, undivided by charity, the queen clothed in variety.

An forte quia juxta alium Ordinem conversari videor,
or perhaps because according-to another Order to-live I-seem
propterea suspectus hinc habeor? Sed eadem ratione et
for-that-reason suspected hence am-I-held but by-the-same reason also
vos nostro derogatis, quicunque aliter vivitis. Ergo et
you ours disparage whoever otherwise live therefore both
continentes, et conjuges invicem se damnare putentur,
the-continent and the-married one-another themselves to-condemn may-be-thought
quod suis quique legibus in Ecclesia conversentur.
because by-their-own each laws in the-Church they-live
Monachi quoque ac regulares clerici sibi invicem derogare
monks also and regular clerics themselves one-another to-disparage
dicantur, quia propriis ab invicem observantiis separantur.
may-be-said because by-their-own from one-another observances they-are-separated
Sed et Noe, et Danielem, et Job in uno se regno pati
but also Noah and Daniel and Job in one each-other kingdom to-bear
non posse suspicemur, ad quod utique non eos uno tramite
not to-be-able we-may-suspect to which surely not them by-one path
justitiæ cognovimus pervenisse. Mariam denique et Martham
of-justice we-know to-have-arrived Mary finally and Martha
necesse sit aut utramque, aut alteram Salvatori displicere,
necessary it-would-be either both or the-one to-the-Savior to-displease

cui nimirum tam dissimili studio devotionis contendunt
to-whom doubtless with-so unlike zeal of-devotion strive
ambæ placere. Et hac ratione in tota Ecclesia (quæ utique
both to-please and by-this reasoning in the-whole Church which surely
tam pluribus, tamque dissimilibus variatur ordinibus, utpote
by-so many and-so unlike is-varied orders as-being
regina quæ in Psalmo legitur circumamicta varietatibus), nulla
the-queen who in the-Psalm is-read clothed-about with-varieties no
pax, nulla prorsus concordia esse putabitur. Quæ etenim
peace no at-all concord to-be will-be-thought what for
secura quies, quis tutus in ea status invenietur, si unus
secure quiet what safe in it state will-be-found if one
quilibet homo unum quemlibet Ordinem eligens, alios aliter
any man one any Order choosing others otherwise
viventes aut ipse aspernetur, aut se ab ipsis sperni
living either himself should-spurn or himself by them to-be-spurned
suspicetur, præsertim cum tenere impossibile sit vel unum
should-suspect especially since to-hold impossible it-is either one
hominem omnes Ordines, vel unum Ordinem omnes homines?
man all Orders or one Order all men
Non sum tam hebes, ut non agnoscam tunicam Joseph,
not I-am so dull that not I-should-recognize the-tunic of-Joseph
non illius qui liberavit Ægyptum, sed qui salvavit mundum,
not of-him who freed Egypt but who saved the-world
et hoc non a fame corporis, sed a morte simul animæ
and this not from hunger of-the-body but from death at-once of-soul
et corporis. Notissima quippe est, quia polymita, id est
and of-body most-known indeed it-is that it-is-many-colored that is
pulcherrima varietate distincta; sed et sanguine apparet
with-a-most-beautiful variety marked-out but also with-blood it-appears
intincta, non quidem hædi, qui peccatum significat, sed
dyed not indeed of-a-kid which sin signifies but

agni, qui designat innocentiam, hoc est suo ipsius, non
of-the-lamb who designates innocence that is his very-own not
alieno. Ipse est profecto Agnus mansuetissimus, qui coram
another's he is certainly the-Lamb most-gentle who before
non quidem tondente, sed occidente se obmutuit; qui
not indeed one-shearing but one-killing himself was-dumb who
peccatum non fecit, sed abstulit peccata mundi. Miserunt
sin not did but took-away the-sins of-the-world they-sent
autem qui dicerent ad Jacob: Hanc invenimus; vide utrum
moreover who should-say to Jacob this we-have-found see whether
tunica filii tui sit, an non. Vide et tu, Domine, utrum
the-tunic of-son your it-be or not see also you O-Lord whether
hæc sit tunica dilecti Filii tui. Recognosce, omnipotens
this be the-tunic of-the-beloved Son your recognize O-almighty
Pater, eam quam fecisti Christo filio tuo polymitam, dando
Father it which you-made for-Christ son your many-colored giving
quidem quosdam apostolos, quosdam autem prophetas, alios
indeed some apostles some moreover prophets others
vero evangelistas, alios pastores et doctores, et cætera
indeed evangelists others pastors and teachers and the-other-things
quæ in ejus ornatu mirifico decenter apposuisti, ad
which in its adornment wonderful fittingly you-placed for
consummationem utique sanctorum, occurrentium in virum
the-consummation surely of-the-saints running-together into a-man
perfectum, in mensuram ætatis plenitudinis Christi. Dignare
perfect into the-measure of-the-age of-the-fullness of-Christ deign
etiam, Deus, pretiosissimi purpuram sanguinis quo
also O-God of-the-most-precious the-purple blood with-which
aspersa est, recognoscere, et in purpura præclarum insigne
sprinkled it-was to-recognize and in the-purple the-splendid mark
ac gloriosissimum indicium obedientiæ. Quare ergo, inquit,
and most-glorious token of-obedience why therefore he-says

rubrum est vestimentum tuum? Torcular, ait, calcavi
red is garment your the-winepress he-says I-have-trodden
solus, et de gentibus non est vir mecum.
alone and of the-nations not is a-man with-me
Itaque quandoquidem factus est obediens Patri usque
and-so since made he-was obedient to-the-Father even
ad torcular crucis, quod utique solus calcavit: solum
to the-winepress of-the-cross which surely alone he-trod alone
quippe brachium suum auxiliatum est ei, juxta illud
indeed arm his helped has him according-to that
in alio loco, Singulariter sum ego, donec transeam. Jam
in another place singly am I until I-pass-over now
ergo exalta eum, Deus, et da ei nomen quod est super
therefore exalt him O-God and give him a-name which is above
omne nomen, ut in nomine Jesu omne genu flectatur
every name that in the-name of-Jesus every knee may-bow
cœlestium, terrestrium et infernorum. Ascendat in altum,
of-heavenly-beings of-earthly-beings and of-infernal-beings let-him-ascend on high
captivam ducat captivitatem, donet dona hominibus.
captive let-him-lead captivity let-him-give gifts to-men
Quæ dona? Relinquat videlicet sponsæ suæ Ecclesiæ pignus
what gifts let-him-leave namely to-the-bride his to-the-Church a-pledge
hæreditatis, ipsam tunicam suam: tunicam scilicet polymitam,
of-inheritance the-very tunic his the-tunic namely many-colored
eamdemque inconsutilem, et desuper contextam per totum;
and-the-same seamless and from-above woven through the-whole
sed polymitam ob multorum Ordinum, qui in ea
but many-colored on-account-of of-the-many Orders which in it
sunt, multimodam distinctionem: inconsutilem vero propter
are manifold distinction seamless indeed on-account-of
indissolubilis charitatis individuam unitatem. Quis me, inquit,
of-indissoluble charity the-undivided unity who me he-says

separabit a charitate Christi? Audi quomodo polymitam:
will-separate from the-charity of-Christ hear how many-colored
Divisiones, ait, gratiarum sunt, idem autem Spiritus; et
divisions he-says of-graces there-are the-same moreover Spirit and
divisiones operationum sunt, idem vero Dominus. Deinde
divisions of-operations there-are the-same indeed Lord then
diversis enumeratis charismatibus, tanquam variis tunicæ
various enumerated charisms as-if various of-the-tunic
coloribus, quibus constet eam esse polymitam, ut
colors of-which it-may-be-established it to-be many-colored that
ostendat etiam esse inconsutilem, et desuper contextam per
he-may-show also to-be seamless and from-above woven through
totum, adjungit: Hæc autem operatur unus atque idem
the-whole he-adds these-things moreover works one and the-same
Spiritus, dividens singulis prout vult. Charitas quippe diffusa
Spirit dividing to-each as he-wills charity indeed poured-out
est in cordibus nostris per Spiritum sanctum qui datus est
is in hearts our through the-Spirit holy who given is
nobis. Non ergo dividatur, sed totam et integram hæreditario
to-us not therefore let-it-be-divided but whole and entire by-hereditary
jure sortiatur Ecclesia, quia et de illa scriptum est: Astitit
right let-obtain the-Church because also about her written is stood
regina a dextris tuis in vestitu deaurato, circumdata varietate.
the-queen at the-right your in clothing gilded surrounded with-variety
Itaque diversi diversa accipientes dona, alius quidem sic, alius
and-so different different receiving gifts one indeed thus another
vero sic; sive Cluniacenses, sive Cistercienses, sive clerici
indeed thus whether Cluniacs or Cistercians or clerics
regulares, sive etiam laici fideles, omnis denique Ordo, omnis
regular or even laymen faithful every finally Order every
lingua, omnis sexus, omnis ætas, omnis conditio, in omni loco,
tongue every sex every age every condition in every place

per omne tempus, a primo homine usque ad novissimum.
through all time from the-first man even to the-last
Nam et propter hoc talaris dicta est, quod ad finem
for also on-account-of this ankle-length called it-is that to the-end
usque pertingat, dicente propheta, Non est qui se abscondat
even it-reaches saying the-prophet not is who himself may-hide
a calore ejus: nimirum congruens ei cui et facta est,
from the-heat his doubtless befitting him for-whom also made it-was
qui, perhibente videlicet alia Scriptura, et ipse attingit
who attesting namely another Scripture also himself reaches
a fine usque ad finem fortiter, et disponit omnia suaviter.
from end even to end mightily and disposes all-things sweetly

Se cæteros omnes Ordines charitate, unum professione tenere

IV · ALL ORDERS BY CHARITY, ONE BY PROFESSION

All are one tunic and one dove. Bernard praises Cluny but stays in the calling where he was called, as the Apostle bids; he did not choose it at first because he was carnal and needed a stronger remedy, as one fever needs cold and another hot. He holds one Order by work and all by charity, sharing their fruit. In the Father's house are many mansions, and many paths lead there.

Omnes ergo concurramus pariter in unam tunicam, et ex
all therefore let-us-run-together equally into one tunic and from
omnibus constet una. Ex omnibus, inquam, una. Nam
all let-it-be-composed one from all I-say one for
etsi ex pluribus et diversis, una est tamen columba mea,
even-if from many and different one it-is yet dove my
formosa mea, perfecta mea. Alioquin nec ego solus, nec tu
beautiful-one my perfect-one my otherwise neither I alone nor you
sine me, nec ille sine utroque: sed simul omnes sumus illa
without me nor he without both but together all we-are that

una, si tamen solliciti sumus servare unitatem spiritus in
one if yet anxious we-are to-keep the-unity of-the-spirit in
vinculo pacis. Non, inquam, tantum Ordo noster, aut solus
the-bond of-peace not I-say only Order our or alone
vester, ad illam pertinet unam, sed noster simul et vester: nisi
yours to that belongs one but ours together and yours unless
forte (quod absit!) invicem invidentes, invicem provocantes,
perhaps which far-be-it one-another envying one-another provoking
invicem mordeamus, et ab invicem consumamur; et sic non
one-another we-should-bite and by one-another we-should-be-consumed and so not
possit nos Apostolus uni illi viro, cui despondit, virginem
could us the-Apostle to-one that man to-whom he-betrothed a-virgin
castam exhibere Christo. Verumtamen illa una dicit in Canticis,
chaste to-present to-Christ nevertheless that one says in the-Canticles
Ordinavit in me charitatem: ut etsi una in charitate, divisa
he-has-ordered in me charity that even-if one in charity divided
tamen sit ordinatione. Quid ergo? Cisterciensis sum:
yet she-may-be in-ordering what therefore a-Cistercian I-am
damno igitur Cluniacenses? Absit! sed diligo, sed prædico,
do-I-condemn therefore the-Cluniacs far-be-it but I-love but I-proclaim
sed magnifico. Cur ergo, inquis, Ordinem illum non tenes,
but I-magnify why therefore you-say Order that not do-you-hold
si sic laudas? Audi. Propter hoc quod Apostolus ait:
if so you-praise hear on-account-of this which the-Apostle says
Unusquisque in ea vocatione, in qua vocatus est, permaneat.
let-each in that calling in which called he-is remain
Quod si quæris, cur et a principio non elegerim, si talem
but if you-ask why also from the-beginning not I-chose if such
sciebam? respondeo: Propter id quod rursus ait Apostolus:
I-knew I-answer on-account-of that which again says the-Apostle
Omnia mihi licent, sed non omnia expediunt. Non quod
all-things to-me are-lawful but not all-things are-expedient not that

scilicet Ordo sanctus et justus non sit: sed quia ego
namely the-Order holy and just not is but because I
carnalis eram, venumdatus sub peccato; et talem animæ meæ
carnal was sold under sin and such of-soul my
languorem sentiebam, cui fortior esset potio necessaria. Et
weakness I-felt for-which stronger would-be a-potion necessary and
diversis morbis diversa conveniunt medicamenta, et fortioribus
for-different diseases different suit medicines and for-the-stronger
fortiora. Fac duos homines febribus anxiari, quartanis
stronger-ones suppose two men with-fevers to-be-distressed with-quartan
unum, alterum tertianis. Commendet autem qui quartanis
one the-other with-tertian let-commend moreover he-who with-quartan
laborat, tertiano aquam, pyra, et frigida quæque
labors to-the-tertian-sufferer water pears and cold whatever-things
sumenda: cum tamen ab his ipse abstineat, vinumque et
to-be-taken although yet from these he-himself should-abstain and-wine and
cætera calida, utpote sibi congruentia, sumat. Quis, rogo,
the-other hot-things as to-himself suited should-take who I-ask
hinc eum recte reprehendat? Si diceret ille, Cur tu aquam
hence him rightly would-censure if should-say that-one why you water
non bibis, quam ita laudas? annon recte responderet:
not do-you-drink which so you-praise would-be-not rightly answer
Et tibi eam fideliter tribuo, et mihi salubriter subtraho?
both to-you it faithfully I-give and from-me healthfully I-withhold
Denique requiratur a me etiam, cur cum omnes Ordines
finally let-it-be-asked of me also why since all Orders
laudem, omnes non teneo! Laudo enim omnes et diligo,
I-praise all not I-hold I-praise for all and I-love
ubicunque pie et juste vivitur in Ecclesia. Unum opere
wherever piously and justly it-is-lived in the-Church one by-work
teneo, cæteros charitate. Faciet autem charitas (fidenter
I-hold the-others by-charity will-bring-about moreover charity confidently

loquor) ut ne illorum quidem fructu frauder, quorum
I-speak that not of-those even of-the-fruit I-be-defrauded whose
instituta non sequor. Plus aliquid dicam. Tu tibi caute
institutes not I-follow more something I-shall-say you for-yourself carefully
age. Potest namque fieri quia frustra tu laboraveris: ut
act it-can for to-happen that in-vain you may-have-labored that
autem ego frustra diligam bonum quod operaris, fieri
but I in-vain should-love the-good which you-work to-happen
omnino non potest. O quanta fiducia charitatis! Alius
at-all not can O how-great the-confidence of-charity another
operatur non amans, et alius amat nihil operans. Ille
works not loving and another loves nothing working that-one
quidem suum opus perdit, illius vero charitas nunquam
indeed his work loses of-this-one but charity never
excidit. Et quid mirum, si in hoc exsilio, peregrinante adhuc
falls-away and what wonder if in this exile sojourning still
Ecclesia, quædam hujuscemodi sit pluralis, ut ita dixerim,
the-Church a-certain of-this-kind be plural that so I-may-say
unitas, unaque pluralitas: cum in illa quoque patria, quando
unity and-one plurality since in that also homeland when
jam ipsa regnabit, nihilominus forte talis aliqua dispar
now she will-reign nonetheless perhaps such some unequal
quodammodo æqualitas futura sit? Inde etenim scriptum est:
in-a-way equality about-to-be is thence for written it-is
In domo Patris mei mansiones multæ sunt. Sicut itaque illic
in the-house of-Father my mansions many are as and-so there
multæ mansiones in una domo; ita hic multi ordines sunt
many mansions in one house so here many orders are
in Ecclesia una: et quomodo hic divisiones gratiarum sunt,
in Church one and as here divisions of-graces there-are
idem autem Spiritus; ita ibi distinctiones quidem gloriarum,
the-same moreover Spirit so there distinctions indeed of-glories

sed una domus. Porro unitas tam hic quam ibi, consistit
but one house further unity as-much here as there consists
in una charitate; diversitas autem hic quidem in ordinum
in one charity diversity moreover here indeed in of-orders
vel operationum multifaria divisione: illic vero in quadam
or of-operations manifold division there indeed in a-certain
meritorum notissima, sed et ordinatissima distinctione.
of-merits most-known but also most-ordered distinction
Intelligens denique Ecclesia hanc suam quodammodo discordem
understanding finally the-Church this her in-a-way discordant
concordiam, concordemve discordiam: Deduxit me, inquit,
concord or-concordant discord he-has-led me she-says
super semitas justitiæ propter nomen suum. Ponens quippe
upon the-paths of-justice for the-name his-own setting indeed
semitas pluraliter, et justitiæ singulariter; nec diversitatem
paths in-the-plural and of-justice in-the-singular neither the-diversity
prætermisit operationum, nec unitatem operantium. Prævidens
she-passed-over of-operations nor the-unity of-those-working foreseeing
quoque et illam in cœlestibus discretam unitatem futuram,
also even that in heavenly-places distinct unity about-to-be
devotissime læta decantat: Plateæ tuæ, Jerusalem, sternentur
most-devoutly glad she-sings-out the-streets your O-Jerusalem will-be-paved
auro mundo, et per omnes vicos tuos Alleluia cantabitur.
with-gold pure and through all lanes your Alleluia will-be-sung
Audiens enim plateas et vicos, coronas et glorias diversas
hearing for streets and lanes crowns and glories different
intellige. In auro, quo uno metallo illa civitas ornata
understand in the-gold with-which one metal that city adorned
describitur. et in uno Alleluia, quod cantandum perhibetur,
is-described and in one Alleluia which to-be-sung is-said

dissimilium specierum similem pulchritudinem, et multarum
of-unlike kinds like beauty and of-many
mentium unam devotionem attende.
minds one devotion attend-to
Non igitur una tantum semita inceditur, quia nec una est
not therefore one only path is-walked because neither one is
mansio quo tenditur. Viderit autem quisque quacumque
the-mansion whither it-is-tended let-see moreover each-one by-whichever
incedat, ne pro diversitate semitarum ab una justitia
he-may-walk lest for the-diversity of-paths from one justice
recedat: quoniam ad quamlibet mansionem sua quisque semita
he-depart since to whatever mansion his each path
pervenerit, ab una domo Patris exsors non erit.
will-have-arrived from the-one house of-the-Father without-share not he-will-be
Verumtamen ut stella ab stella differt in claritate; sic erit,
nevertheless as star from star differs in brightness so will-be
ait, et resurrectio mortuorum. Nam etsi fulgebunt justi sicut
he-says also the-resurrection of-the-dead for even-if will-shine the-just as
sol in regno Patris eorum: alii tamen aliis amplius,
the-sun in the-kingdom of-Father their some yet than-others more
pro diversitate meritorum. Quæ sane merita sciendum non
for the-diversity of-merits which indeed merits it-is-to-be-known not
sic in hoc sæculo, ut in illo, facile ab homine posse
so in this world as in that easily by man to-be-able
discerni: quippe cum hic tantum opera videantur, illic etiam
to-be-discerned indeed since here only works are-seen there even
corda nihil impediat intueri. Siquidem radiante ubique Sole
hearts nothing hinders to-behold since-indeed shining everywhere the-Sun
justitiæ, tunc manifesta erunt abscondita cordium; et sicut
of-justice then manifest will-be the-hidden-things of-hearts and as
non est nunc qui se abscondat a calore ejus, ita tunc non
not is now who himself may-hide from the-heat his so then not

erit qui se occultet a splendore ipsius. Et de operibus
will-be who himself may-conceal from the-splendor of-him and about works
quidem sæpe incerta, et ob hoc periculosa sententia fertur,
indeed often an-uncertain and for this dangerous judgment is-borne
cum multoties minus justitiæ habeant, qui magis operantur.
since many-times less of-justice have who more work

Religiosos aliorum Ordinum æmulos et obtrectatores acri stylo aggreditur

V · AGAINST THE CRITICS IN HIS OWN ORDER

Bernard turns on those of his own Order who disparage others, judging before the time. They boast of the Rule yet break it, for the Rule agrees with the Gospel and the Apostle, who forbid judging another's servant. Their pride is the beam in the eye; they thank God they are not as other men, and omit only that they are slanderers.

Unde nunc mihi conveniendi sunt quidam de Ordine
whence now by-me to-be-addressed are certain of Order
nostro, qui contra illam sententiam, Nolite ante tempus
our who against that sentence do-not before the-time
judicare, quoadusque veniat Dominus, qui et illuminabit
judge until come the-Lord who both will-illumine
abscondita tenebrarum, et manifestabit consilia cordium;
the-hidden-things of-darkness and will-make-manifest the-counsels of-hearts
aliis Ordinibus derogare dicuntur, et suam justitiam solam
other Orders to-disparage are-said and their-own justice alone
volentes constituere, justitiæ Dei non sunt subjecti: quos
wishing to-establish to-the-justice of-God not are subject whom
profecto (si qui tamen hujuscemodi sunt) nec nostri, nec
certainly if any yet of-this-kind there-are neither ours nor
cujuspiam esse Ordinis verius dixerim; quippe qui etsi
of-any to-be Order more-truly I-should-say indeed who even-if

ordinate viventes, superbe tamen loquentes, cives se
in-order living proudly yet speaking citizens themselves
faciunt Babylonis, id est confusionis; imo filios tenebrarum,
they-make of-Babylon that is of-confusion nay sons of-darkness
ipsiusque gehennæ, ubi nullus ordo, sed sempiternus horror
and-of-very hell where no order but everlasting horror
inhabitat. Vobis ergo, inquam, fratres, qui etiam post
dwells to-you therefore I-say O-brothers who even after
auditam illam Domini de Pharisæo et Publicano parabolam,
the-heard that of-the-Lord about the-Pharisee and the-Publican parable
de vestra justitia præsumentes, cæteros aspernamini, dicitis
about your-own justice presuming the-others despise you-say
(ut dicitur) solos vos hominum esse justos, aut omnibus
as is-said alone you of-men to-be just or than-all
sanctiores; solos vos monachorum regulariter vivere, cæteros
holier alone you of-monks according-to-rule to-live the-others
vero Regulæ potius existere transgressores.
but of-the-Rule rather to-be transgressors
Primo quid ad vos de alienis servis? Suo domino stant,
first what to you about another's servants to-his-own master they-stand
aut cadunt. Quis vos constituit judices super eos? Deinde
or fall who you appointed judges over them then
si ita, ut dicitur, de Ordine vestro præsumitis; qualis
if so as is-said of Order your you-presume what-kind-of
ordo est, ut antequam de suo quisque trabem ejiciat,
order is-it that before from his-own each the-beam he-may-cast-out
in fratrum oculis tam curiose festucas perquirat? Qui in
in the-brothers' eyes so curiously motes he-should-search-out who in
Regula gloriamini, cur contra Regulam detrahitis? cur contra
the-Rule you-glory why against the-Rule do-you-detract why against
Evangelium, ante tempus, et contra Apostolum, alienos
the-Gospel before the-time and against the-Apostle another's

servos judicatis? An Regula non concordat Evangelio vel
servants do-you-judge or the-Rule not agrees with-the-Gospel or
Apostolo? alioquin Regula jam non est regula, quia non
with-the-Apostle otherwise the-Rule now not is a-rule because not
recta. Audite, et discite ordinem, qui contra ordinem aliis
straight hear and learn order who against order other
Ordinibus derogatis. Hypocrita, inquit, ejice primum trabem
Orders you-disparage O-hypocrite he-says cast-out first the-beam
de oculo tuo, et sic videbis ejicere festucam de oculo
from the-eye your-own and so you-will-see to-cast-out the-mote from the-eye
fratris tui. Quæris quam trabem? annon grandis et grossa
of-brother your you-ask what beam is-not great and gross
trabes est superbia, qua te putans esse aliquid, cum nihil
a-beam is pride by-which you thinking to-be something though nothing
sis, insanissime tibi tanquam sanus exsultas, et aliis
you-are most-insanely to-yourself as-if sound you-exult and over-others
vanissime, trabem portans, de festucis insultas? Gratias,
most-vainly a-beam carrying about motes you-insult thanks
inquis, ago tibi, Deus, quia non sum sicut cæteri hominum,
you-say I-give to-you O-God that not I-am as the-rest of-men
injusti, raptores, adulteri: sequere ergo, et dic, Detractores.
unjust robbers adulterers follow-on therefore and say detractors
Neque enim minima est hæc festuca inter cæteras. Quare
nor for least is this mote among the-others why
cum tam diligenter alias enumeres, istam taces?
when so diligently the-others you-enumerate this-one are-you-silent-about
Si pro nulla vel minima habes, audi Apostolum: Neque
if for nothing or least you-hold-it hear the-Apostle nor
maledici, ait, regnum Dei possidebunt. Audi et Deum in
slanderers he-says the-kingdom of-God will-possess hear also God in
Psalmo comminantem: Arguam te, inquit, et statuam contra
the-Psalm threatening I-shall-rebuke you he-says and I-shall-set against

faciem tuam. Quod quia detractori loquatur, certum est ex
face your which that to-a-detractor he-speaks certain it-is from
præcedentibus. Et quidem juste ad se retorquendus, et se
what-precedes and indeed justly to himself to-be-turned-back and himself
compellendus est intueri, qui avertens faciem suam a se,
to-be-compelled is to-behold who turning-away face his-own from himself
aliena potius mala, quam sua solet curiosius perscrutari.
another's rather evils than his-own is-wont more-curiously to-scrutinize

Arguit temere judicantes, et calumniantes modum vivendi Cluniacensium

VI · AGAINST RASH JUDGES OF CLUNY'S CUSTOMS

The critics say the Cluniacs break the Rule by wearing furs, eating meat and fat, taking several dishes, and neglecting manual work. True, Bernard answers, but the kingdom of God is within. Scripture honors skins, meat, and a little wine, and rebukes Martha's labor; the labor that matters is the spirit's, which the critics, swollen with beans and pride, neglect.

At, inquiunt, quomodo Regulam tenent, qui pelliciis
but they-say how the-Rule do-they-hold who with-furs
induuntur; sani carnibus, seu carnium pinguedine
are-clothed being-healthy on-meats or of-meats the-fat
vescuntur; tria vel quatuor pulmentaria una die quod
feed three or four dishes in-one day which
Regula prohibet admittunt; opus manuum, quod jubet, non
the-Rule forbids they-admit the-work of-the-hands which it-orders not
faciunt: multa denique pro libitu suo vel mutant, vel
they-do many-things finally at pleasure their-own either they-change or
augent, vel minuunt? Recte. Non possunt hæc negari.
they-increase or they-diminish rightly not they-can these-things to-be-denied

Sed attendite in regulam Dei, cui utique non dissonat
but attend to the-rule of-God with-which surely not is-discordant
institutio sancti Benedicti. Regnum Dei, inquit, intra vos est,
the-institution of-holy Benedict the-kingdom of-God he-says within you is
hoc est, non exterius in vestimentis aut alimentis corporis,
that is not outwardly in clothes or foods of-the-body
sed in virtutibus interioris hominis. Unde Apostolus, Regnum
but in the-virtues of-the-inner man whence the-Apostle the-kingdom
Dei non est esca et potus, sed justitia, et pax, et gaudium
of-God not is food and drink but justice and peace and joy
in Spiritu sancto: et rursus, Regnum Dei non est in
in the-Spirit holy and again the-kingdom of-God not is in
sermone, sed in virtute. De corporalibus itaque observantiis
word but in power about bodily and-so observances
fratribus calumniam struitis; et quæ majora sunt regulæ,
for-the-brothers calumny you-build and which greater are of-the-rule
spiritualia scilicet instituta, relinquitis, camelumque glutientes,
spiritual namely institutes you-leave and-a-camel swallowing
culicem liquatis? Magna abusio! Maxima cura est, ut corpus
a-gnat you-strain great abuse greatest care is that the-body
regulariter induatur, et contra regulam suis vestibus anima
according-to-rule be-clothed and against the-rule of-its-own clothes the-soul
nuda deseritur. Cum tanto studio et tunica, et cuculla
naked is-left when with-such zeal both tunic and cowl
corpori procurentur, quatenus cui deerunt, monachus
for-the-body are-provided so-that he-to-whom they-will-be-lacking a-monk
non putetur: cur similiter spiritui pietas et humilitas, quæ
not be-thought why likewise for-the-spirit piety and humility which
profecto spiritualia indumenta sunt, non providentur? Tunicati
certainly spiritual garments are not are-provided tunicked
et elati abhorremus pellicias! tanquam non melior sit pellibus
and proud we-abhor furs as-if not better be in-skins

involuta humilitas, quam tunicata superbia: præsertim cum et
wrapped humility than tunicked pride especially since both
Deus tunicas pelliceas primis hominibus fecerit; et Joannes
God tunics of-skins for-the-first men made and John
in eremo zona pellicea lumbos accinxerit; et ipse
in the-desert with-a-girdle of-skin his-loins girded and he-himself
tunicarum institutor in solitudine, non tunicis, sed pellibus
of-tunics the-institutor in the-wilderness not with-tunics but with-skins
sese induerit. Repleti deinde ventrem faba, mentem
himself clothed filled then as-to-the-belly with-beans as-to-the-mind
superbia, cibis damnamus saginatos! quasi non melius sit
with-pride with-foods we-condemn those-fattened as-if not better be
exiguo sagimine ad usum vesci, quam ventoso legumine
with-a-little fat for use to-feed than with-windy pulse
usque ad ructum exsaturari: præcipue cum et Esau non de
even to belching to-be-glutted especially since both Esau not for
carne, sed de lente sit reprehensus; et de ligno Adam, non
meat but for lentils was rebuked and for the-tree Adam not
de carne damnatus; et Jonathas ex gustu mellis, non carnis,
for meat was-condemned and Jonathan from a-taste of-honey not of-meat
morti adjudicatus: econtra vero Elias innoxie carnem
to-death adjudged on-the-contrary but Elijah harmlessly meat
comederit; Abraham gratissime carnibus Angelos paverit, et
ate Abraham most-acceptably with-meats Angels fed and
de ipsis sua fieri sacrificia Deus præceperit. Sed et
of them his-own to-be-made sacrifices God ordered but also
satius est modico vino uti propter infirmitatem, quam multa
better it-is a-little wine to-use for weakness than much
aqua ingurgitari per aviditatem: quia et Paulus Timotheo
water to-be-gulped through greed because both Paul to-Timothy
modico utendum vino consuluit; et Dominus ipse bibit, ita
a-little to-be-used wine advised and the-Lord himself drank so

ut vini potator appellatus sit; Apostolis quoque bibendum
that of-wine a-drinker called he-was to-the-Apostles also to-be-drunk
dedit; insuper et ex eo Sacramenta sui sanguinis condidit:
he-gave moreover and from it the-Sacraments of-his blood he-founded
cum econtrario aquam ad nuptias bibi non passus sit,
while on-the-contrary water at the-marriage to-be-drunk not suffered he
et ad aquas contradictionis populi murmur terribiliter
and at the-waters of-contradiction of-the-people the-murmur terribly
castigaverit; David quoque aquam, quam desideraverat, potare
chastised David also water which he-had-longed-for to-drink
timuerit; virique illi Gedeonis, qui præ aviditate toto
feared and-men those of-Gideon who from greed with-whole
corpore prostrato de flumine biberunt, digni ad prælium ire
body prostrate from the-river drank worthy to battle to-go
non fuerint. Jam vero de labore manuum quid gloriamini,
not were now indeed about the-labor of-the-hands why do-you-glory
cum et Martha laborans increpata, et Maria quiescens
since both Martha laboring was-rebuked and Mary resting
laudata sit; et Paulus aperte dicat: Labor corporis ad
praised was and Paul openly says labor of-the-body for
modicum valet, pietas autem ad omnia? Optimus labor, de
little avails piety moreover for all-things the-best labor of
quo propheta dicebat: Laboravi in gemitu meo: et de quo
which the-prophet said I-have-labored in groaning my and of which
alibi, Memor fui Dei, et delectatus sum, et exercitatus
elsewhere mindful I-was of-God and delighted I-was and exercised
sum. Ac ne corporale intelligas exercitium, Et defecit,
I-was and lest bodily you-understand exercise and has-failed
inquit, spiritus meus. Ubi autem non corpus, sed spiritus
he-says spirit my where moreover not the-body but the-spirit
fatigatur, spiritualis procul dubio labor intelligitur.
is-wearied spiritual far from-doubt labor is-understood

Spiritualis exercitatio fructuosior corporali

VII · SPIRITUAL EXERCISE IS WORTH MORE

Bodily observances must be kept, but spiritual ones are better, and the critic who keeps the lesser while losing humility and charity transgresses the Rule more. No one keeps the Rule to the letter without dispensation. Outward things lead to inward, as Leah to Rachel. Having rebuked his own, Bernard now turns to Cluny's faults, which are vices and not the Order's.

Quid ergo, inquis? Siccine illa spiritualia persuades, ut etiam
what therefore you-say thus those spiritual-things do-you-urge that even
hæc, quæ ex Regula habemus, corporalia damnes? Nequaquam:
these which from the-Rule we-have bodily-things you-condemn by-no-means
sed illa oportet agere, et ista non omittere. Alioquin cum aut
but those it-behooves to-do and these not to-omit otherwise when either
ista omitti necesse est, aut illa; ista potius omittenda sunt;
these to-be-omitted necessary it-is or those these rather to-be-omitted are
quam illa. Quanto enim spiritus corpore melior est, tanto
than those by-how-much for the-spirit than-the-body better is by-so-much
spiritualis quam corporalis exercitatio fructuosior. Tu ergo cum
spiritual than bodily exercise more-fruitful you therefore when
de horum observatione elatus, aliis eadem non observantibus
from of-these the-observance puffed-up others the-same not observing
derogas, nonne te magis transgressorem Regulæ indicas,
you-disparage surely yourself rather a-transgressor of-the-Rule you-show
cujus licet minima quædam tenens, meliora devitas,
of-which although least certain-things keeping the-better-things you-avoid
de quibus Paulus: Æmulamini, ait, charismata meliora?
of which Paul emulate he-says gifts the-better
Detrahendo quippe fratribus, in quo temetipsum extollis,
by-detracting indeed from-the-brothers in what yourself you-extol

perdis humilitatem; in quo alios deprimis, charitatem:
you-lose humility in what others you-press-down charity
quæ sunt procul dubio charismata meliora. Tu tuum
which are far from-doubt gifts the-better you your
corpus multis et nimiis laboribus atteris, ac regularibus
body with-many and excessive labors you-wear-down and with-regular
asperitatibus mortificas membra tua quæ sunt super terram.
hardships you-mortify members your which are upon the-earth
Bene facis. Sed quid si ille quem similiter non laborantem
well you-do but what if he whom likewise not laboring
dijudicas, modicum quidem habeat de hac, quæ ad modicum
you-judge little indeed has of this which for little
est utilis, corporali videlicet exercitatione; amplius autem quam
is useful bodily namely exercise more moreover than
tu de illa, quæ ad omnia valet, id est pietate? Quis, quæso,
you of that which for all-things avails that is piety who I-ask
vestrum Regulam melius tenet? Annon melius qui melior?
of-you the-Rule better holds is-it-not better he-who better
Quis vero melior, humilior an fatigatior? Annon is qui a
who but better the-humbler or the-more-wearied is-it-not he who from
Domino didicit mitis esse et humilis corde, qui et cum
the-Lord learned meek to-be and humble of-heart who also with
Maria optimam partem elegit, quæ non auferetur ab eo?
Mary the-best part chose which not will-be-taken-away from him
Quod si Regulam ab omnibus qui eam professi sunt, sic ad
but if the-Rule by all who it professed have so to
litteram tenendam censes, ut nullam omnino dispensationem
the-letter to-be-held you-judge that no at-all dispensation
admitti patiaris, audacter dico, nec tu eam, nec ille
to-be-admitted you-allow boldly I-say neither you it nor he
tenetis. Nam etsi ille quantum quidem pertinet ad
hold for even-if he as-far-as indeed pertains to

observationes corporeas, in pluribus offendit, impossibile est
observances bodily in many-things offends impossible it-is
tamen te quoque vel in uno non transgredi. Scis autem
yet you also even in one not to-transgress you-know moreover
quia in uno offendit, omnium est reus. Sin vero concedas
that in one he-offends of-all is guilty but-if indeed you-grant
aliqua posse mutari dispensatorie, procul dubio et
some-things to-be-able to-be-changed by-dispensation far from-doubt both
tu illam tenes, et ille, quanquam dissimiliter: nam tu
you it hold and he although differently for you
quidem districtius, at ille fortasse discretius. Neque hoc dico,
indeed more-strictly but he perhaps more-discreetly nor this I-say
quia hæc exteriora negligenda sint; aut qui se in illis
because these outward-things to-be-neglected are or he-who himself in them
non exercuerit, mox ideo spiritualis efficiatur: cum potius
not has-exercised at-once therefore spiritual be-made since rather
spiritualia (quanquam meliora) nisi per ista, aut vix, aut
spiritual-things although better unless through these either hardly or
nullatenus vel acquirantur, vel obtineantur, sicut scriptum
not-at-all either are-acquired or are-retained as written
est, Non prius quod spirituale, sed quod animale; deinde
it-is not first what spiritual but what animal then
quod spirituale. Sicut nec Jacob, nisi prius cognita Lia,
what spiritual as neither Jacob unless first known Leah
desideratos Rachelis amplexus meruit obtinere. Unde rursus
the-longed-for of-Rachel embraces merited to-obtain whence again
in psalmo, Sumite psalmum, et date tympanum: quod est
in the-psalm take-up a-psalm and give a-timbrel which is
dicere, Sumite spiritualia, sed prius date corporalia. Optimus
to-say take-up spiritual-things but first give bodily-things best
autem ille, qui discrete et congrue et hæc operatur, et illa.
moreover he who discreetly and fittingly both these works and those

Jam vero epistola, ut epistola remaneat, finienda erat,
now indeed the-letter that a-letter it-might-remain to-be-ended was
quandoquidem et nostros (de quibus, pater, conquestus estis,
since both ours of whom O-father complained you-have
quod Ordini vestro detraherent) satis, quantum potui, stylo
that Order your they-detracted enough as-far-as I-could with-the-pen
corripui; et me quoque ab hujusmodi falsa suspicione
I-reproved and me also from this-kind-of false suspicion
purgavi, ut debui. Sed quoniam dum nostris minime parco,
I-have-cleared as I-ought but since while ours by-no-means I-spare
nonnullis de vestris nimium, in quibus non decet, videor
some of yours too-much in which not it-befits I-seem
assentire; pauca quæ et vobis displicere cognovi, et
to-agree-with a-few-things which both to-you to-displease I-have-learned and
omnibus bonis vitanda esse non dubito, necessarium reor
by-all good-men to-be-avoided to-be not I-doubt necessary I-think
subjungere: quæ quidem etsi fieri videntur in Ordine,
to-add which indeed even-if to-be-done they-seem in the-Order
absit tamen ut sint de Ordine! Nullus quippe ordo
far-be-it yet that they-be of the-Order no indeed order
quidpiam recipit inordinatum: quod vero inordinatum est,
anything admits disordered what but disordered is
ordo non est. Unde non adversum Ordinem, sed pro Ordine
order not is whence not against the-Order but for the-Order
disputare putandus ero, si non Ordinem in hominibus, sed
to-dispute to-be-thought I-shall-be if not the-Order in men but
hominum vitia reprehendo. Et quidem diligentibus Ordinem
of-men the-vices I-censure and indeed to-those-loving the-Order
in hac re molestum me fore non timeo: quinimo gratum
in this matter troublesome me to-be not I-fear nay-rather welcome
procul dubio accepturi sunt, si persequimur quod et
far from-doubt about-to-take-it they-are if we-pursue what also

ipsi oderunt. Si quibus vero displicuerit, ipsi
they-themselves hate if to-any but it-will-have-displeased they-themselves
se manifestant, quia Ordinem non diligunt, cujus
themselves show that the-Order not they-love whose
utique corruptionem, id est vitia, damnari nolunt.
surely corruption that is vices to-be-condemned they-do-not-wish
Ipsis itaque illud Gregorianum respondeo: «Melius est ut
to-them and-so that Gregorian-saying I-answer better it-is that
scandalum oriatur, quam veritas relinquatur.»
scandal arise than truth be-abandoned

Cluniacensium vitia, virtutum nomine palliata, perstringit

VIII · VICES DRESSED AS VIRTUES

The holy fathers tempered the Rule for the weak, not destroyed it. Bernard wonders how such excess crept in, where frugality is called avarice, silence sadness, and laxity discretion. That charity which pampers the body and kills the soul is cruelty, feeding the barren flesh and doing no good to the widowed soul. Some keep these customs from simplicity, some from charity, for others' peace, some from necessity.

Dicitur, et veraciter creditur, sanctos patres illam vitam
it-is-said and truly it-is-believed the-holy fathers that life
instituisse; et ut in ea plures salvarentur, usque ad infirmos
to-have-instituted and that in it more might-be-saved even to the-weak
Regulæ temperasse rigorem, non Regulam destruxisse.
of-the-Rule to-have-tempered the-rigor not the-Rule to-have-destroyed
Absit autem ut credam, tantas eos, quantas video in
far-be-it moreover that I-should-believe so-great them as-great-as I-see in
plerisque monasteriis, vanitates ac superfluitates præcepisse,
very-many monasteries vanities and superfluities to-have-prescribed
vel concessisse. Miror etenim unde inter monachos tanta
or to-have-allowed I-wonder for whence among monks so-great

intemperantia in comessationibus et potationibus, in
intemperance in banquets and drinking-bouts in
vestimentis et lectisterniis, et equitaturis, et construendis
clothes and bedding and horse-trappings and to-be-constructed
ædificiis inolescere potuit: quatenus ubi hæc studiosius,
buildings to-grow could so-that where these-things more-zealously
voluptuosius, atque effusius fiunt, ibi ordo melius teneri
more-voluptuously and more-lavishly are-done there the-order better to-be-kept
dicatur, ibi major putetur religio. Ecce enim parcitas putatur
is-said there greater is-thought religion behold for frugality is-thought
avaritia; sobrietas austeritas creditur, silentium tristitia reputatur.
avarice sobriety severity is-believed silence sadness is-reckoned
Econtra remissio discretio dicitur; effusio, liberalitas;
on-the-contrary laxity discretion is-called extravagance liberality
loquacitas, affabilitas; cachinnatio, jucunditas; mollities
talkativeness affability guffawing cheerfulness softness
vestimentorum et equorum fastus, honestas; lectorum superfluus
of-clothes and of-horses pomp respectability of-beds superfluous
cultus, munditia. Cumque hæc alterutrum impendimus,
adornment cleanliness and-when these-things on-one-another we-spend
charitas appellatur. Ista charitas destruit charitatem, hæc
charity it-is-called that charity destroys charity this
discretio discretionem confundit. Talis misericordia crudelitate
discretion discretion confounds such mercy with-cruelty
plena est, qua videlicet ita corpori servitur, ut anima
full is by-which namely so the-body is-served that the-soul
juguletur. Quæ etenim charitas est, carnem diligere, et
is-slain what for charity is-it the-flesh to-love and
spiritum negligere? quæve discretio totum dare corpori, et
the-spirit to-neglect or-what discretion all to-give to-the-body and
animæ nihil? qualis vero misericordia, ancillam reficere, et
to-the-soul nothing what-kind but mercy the-handmaid to-refresh and

dominam interficere? Nemo pro hujusmodi misericordia speret
the-mistress to-kill let-no-one for this-kind-of mercy hope
se consequi misericordiam, quæ misericordibus promittitur
himself to-attain mercy which to-the-merciful is-promised
in Evangelio, Veritatis ore dicentis, Beati misericordes
in the-Gospel of-the-Truth by-the-mouth saying blessed the-merciful
quoniam ipsi misericordiam consequentur: sed certissime potius
since they mercy will-attain but most-certainly rather
pœnam exspectet, quam tali, ut ita dicam, impio misericordi
punishment let-him-expect which on-such that so I-may-say impious merciful-man
sanctus Job magis prophetizando, quam affectando imprecatur,
holy Job more prophesying than wishing calls-down
Non sit, inquiens, in recordatione, sed conteratur quasi
not let-him-be he-says in remembrance but let-him-be-crushed like
lignum infructuosum. Dignæ plane retributionis causam mox
a-tree unfruitful of-worthy plainly requital the-cause soon
subinfert satis idoneam, dicens: Pavit enim sterilem, et
he-adds sufficiently fitting saying he-fed for the-barren and
quæ non parit, et viduæ non benefecit.
her-who not bears and to-the-widow not did-good
Inordinata profecto atque irrationabilis misericordia est,
disordered certainly and irrational mercy it-is
sterilis et infructuosæ carnis (quæ juxta Domini verbum
of-the-barren and unfruitful flesh which according-to the-Lord's word
non prodest quidquam, et secundum Apostolum regnum Dei
not profits anything and according-to the-Apostle the-kingdom of-God
non possidebit) adimplendis invigilare desideriis, et de
not will-possess to-be-fulfilled to-keep-watch-over desires and about
animæ cura Sapientis saluberrimum non curare consilium,
of-the-soul the-care of-the-Wise-man most-wholesome not to-care-for the-counsel
admonentis atque dicentis: Miserere animæ tuæ placens Deo.
admonishing and saying have-mercy on-soul your pleasing God

Bona misericordia, misereri animæ tuæ; nec potest non mereri
good mercy to-have-mercy on-soul your nor it-can not to-merit
misericordiam, qua fit ut placeas Deo. Alias autem
mercy by-which it-comes-about that you-please God otherwise moreover
non est misericordia, sicut jam dixi, sed crudelitas; non est
not it-is mercy as now I-have-said but cruelty not it-is
charitas, sed iniquitas; non discretio, sed confusio, sterilem
charity but iniquity not discretion but confusion the-barren
quæ non parit pascere, id est, inutilis carnis concupiscentiis
who not bears to-feed that is of-useless flesh to-the-lusts
inservire; et viduæ nil boni facere, animæ videlicet
to-serve and to-the-widow nothing of-good to-do to-the-soul namely
excolendis virtutibus nullam operam dare. Quæ utique, licet
to-be-cultivated virtues no effort to-give which surely although
Sponso interim sit viduata cœlesti, sensus tamen de
of-the-Bridegroom meanwhile she-be widowed heavenly thoughts yet from
Spiritu sancto concipere et parere non desinit immortales;
the-Spirit holy to-conceive and to-bear not ceases immortal
qui videlicet incorruptibilis cœlestisque hæreditatis valeant
which namely of-an-incorruptible and-heavenly inheritance may-be-able
esse capaces, sed si pium habeant studiosumque cultorem.
to-be capable but if a-pious they-have and-zealous cultivator
Sub hac tamen abusione jam fere ubique sic pro ordine
under this yet abuse now almost everywhere so for order
tenentur, fere jam ita ab omnibus sine querela atque
are-held almost now so by all without complaint and
irreprehensibiliter observantur; quanquam dissimiliter. Nonnulli
irreproachably are-observed although differently some
quippe his omnibus tanquam non utentes utuntur; et
indeed these all-things as-if not using use and
ideo aut cum nulla offensa, aut cum minima. Aliquanti
therefore either with no offense or with the-least some

quippe hæc agunt ex simplicitate, aliquanti ex charitate,
indeed these-things do from simplicity some from charity
aliquanti ex necessitate. Quidam namque simpliciter ista
some from necessity some for simply these-things
tenent, quoniam sic eis præcipitur; parati aliter agere, si
hold since so to-them it-is-prescribed ready otherwise to-act if
aliter præciperetur. Quidam autem ne discorditer vivant ab
otherwise it-were-prescribed some moreover lest discordantly they-live from
eis cum quibus habitant; sectantes in his, non suam
those with whom they-dwell following in these-things not their-own
libidinem, sed aliorum pacem. Alii vero, quia resistere non
lust but others' peace others indeed because to-resist not
valent multitudini contradicentium, qui hæc utique
they-are-able the-multitude of-those-gainsaying who these-things surely
tanquam pro Ordine libera voce defendunt; et quoties isti
as-if for the-Order with-free voice defend and as-often-as these
aliqua, prout ratio dictat, restringere vel mutare incipiunt
some-things as reason dictates to-restrict or to-change begin
illi, mox tota eis auctoritate resistunt.
they at-once with-all to-them authority resist

Eorumdem intemperantiam comparat cum antiquorum monachorum parcimonia

IX · CLUNY'S TABLE AGAINST THE DESERT FATHERS

Antony's monks fed so eagerly on spiritual bread that they forgot the body's. Now no one speaks of Scripture at table; dishes multiply, eggs are fried, stuffed, and mixed, and wines are tasted by the cup. Healthy monks move to the infirmary to eat meat, and carry staffs to feign weakness, as though Macarius, Basil, and Odo had taught them so.

Quis in principio, cum Ordo cœpit monasticus, ad tantam
who in the-beginning when the-Order began monastic to such
crederet monachos inertiam devenire? O quantum
would-have-believed monks sloth to-come O how-far
distamus ab his qui in diebus Antonii exstitere monachi!
we-are-distant from those who in the-days of-Antony were monks
Siquidem illi cum se invicem per tempus ex charitate
since-indeed they when themselves one-another through time out-of charity
reviserent, tanta ab invicem aviditate panem animarum
visited with-such from one-another eagerness the-bread of-souls
percipiebant, ut corporis cibum penitus obliti, diem plerumque
received that of-the-body the-food wholly forgetting the-day mostly
totum jejunis ventribus, sed non mentibus transigerent. Et hic
whole with-fasting bellies but not minds they-passed and this
erat rectus ordo, quando digniori parti prius inserviebatur:
was the-right order when to-the-worthier part first service-was-given
hæc summa discretio, cum amplius sumebat quæ major
this the-highest discretion when more took that-which greater
erat: hæc denique vera charitas, ubi animæ, quarum charitate
was this finally true charity where souls of-which for-charity
Christus mortuus est, tanta sollicitudine refocillabantur.
Christ died has with-such solicitude were-refreshed

Nobis autem convenientibus in unum, ut verbis Apostoli
us moreover coming-together into one that with-the-words of-the-Apostle
utar, jam non est dominicam cœnam manducare. Panem
I-may-use now not is the-Lord's supper to-eat the-bread
quippe cœlestem nemo est qui requirat, nemo qui tribuat.
indeed heavenly no-one is who seeks no-one who gives
Nihil de Scripturis, nihil de salute agitur animarum;
nothing about the-Scriptures nothing about the-salvation is-done of-souls
sed nugæ, et risus, et verba proferuntur in ventum. Inter
but trifles and laughter and words are-uttered into the-wind during
prandendum quantum fauces dapibus, tantum aures pascuntur
dining as-much-as the-jaws with-dishes so-much the-ears are-fed
rumoribus: quibus totus intentus, modum nescias in edendo.
with-rumors on-which wholly intent measure you-know-not in eating
Interim autem fercula ferculis apponuntur: et pro solis
meanwhile moreover dishes to-dishes are-added and for alone
carnibus, a quibus abstinetur, grandia piscium corpora
meats from which there-is-abstaining great of-fish bodies
duplicantur. Cumque prioribus fueris satiatus, si secundos
are-doubled and-when with-the-first you-will-have-been sated if the-second
attigeris, videberis tibi necdum gustasse priores.
you-will-have-touched you-will-seem to-yourself not-yet to-have-tasted the-first
Tanta quippe accuratione et arte coquorum cuncta apparantur,
such indeed with-care and art of-the-cooks all-things are-prepared
quatenus quatuor aut quinque ferculis devoratis, prima non
so-that four or five dishes devoured the-first not
impediant novissima, nec satietas minuat appetitum. Palatum
hinder the-last nor satiety lessen appetite the-palate
quippe, dum novellis seducitur condimentis, paulatim dissuescit
indeed while by-new it-is-seduced seasonings little-by-little it-unlearns
cognita, et ad succos extraneos, veluti adhuc jejunum, avide
the-known and to juices foreign as-if still fasting greedily

renovatur in desideria. Venter quidem, dum nescit, oneratur,
is-renewed into desires the-belly indeed while it-knows-not is-loaded
sed varietas tollit fastidium. Quia enim puras, ut eas natura
but variety removes distaste because for plain as them nature
creavit, epulas fastidimus, dum aliæ aliis multifarie
created foods we-disdain while some with-others in-manifold-ways
permiscentur, et spretis naturalibus, quos Deus indidit rebus,
are-mixed and spurned the-natural which God put-into things
quibusdam adulterinis gula provocatur saporibus; transitur
by-certain adulterated gluttony is-provoked flavors is-passed
nimirum meta necessitatis, sed necdum delectatio superatur.
doubtless the-limit of-necessity but not-yet delight is-overcome
Quis enim dicere sufficit, quot modis (ut cætera taceam)
who for to-say suffices in-how-many ways that the-rest I-may-pass-over
sola ova versantur et vexantur, quanto studio evertuntur,
alone eggs are-turned and are-tormented with-how-much zeal they-are-overturned
subvertuntur, liquantur, durantur, diminuuntur; et nunc
are-turned-under are-melted are-hardened are-chopped and now
quidem frixa, nunc assa, nunc farsa, nunc mistim, nunc
indeed fried now roasted now stuffed now mixed now
singillatim apponuntur? Utquid autem hæc omnia, nisi ut soli
singly they-are-served why moreover these all unless that alone
fastidio consulatur? Ipsa deinde qualitas rerum talis deforis
distaste may-be-catered-to the-very then quality of-things such from-outside
apparere curatur, ut non minus aspectus, quam gustus
to-appear is-taken-care-of that not less the-sight than the-taste
delectetur: et cum jam stomachus crebris ructibus repletum
may-be-delighted and when now the-stomach by-frequent belches filled
se indicet, necdum tamen curiositas satiatur. Sed dum oculi
itself shows not-yet yet curiosity is-satisfied but while the-eyes
coloribus, palatum saporibus illiciuntur, infelix stomachus,
by-colors the-palate by-flavors are-enticed the-unhappy stomach

cui nec colores lucent, nec sapores demulcent, dum omnia
for-which neither colors shine nor flavors soothe while all-things
suscipere cogitur, oppressus magis obruitur quam reficitur.
to-receive it-is-compelled oppressed more is-overwhelmed than is-refreshed
Jam vero de aquæ potu quid dicam, quando ne ullo
now indeed about of-water the-drinking what shall-I-say when not by-any
quidem pacto vinum aquatum admittitur? Omnes nimirum,
indeed means wine watered is-admitted all doubtless
ex quo monachi sumus, infirmos stomachos habemus, et tam
from when monks we-are weak stomachs we-have and so
necessarium Apostoli de utendo vino consilium merito non
necessary of-the-Apostle about using wine counsel rightly not
negligimus, modico tamen, quod ille præmisit, nescio cur
we-neglect the-little yet which he put-first I-know-not why
prætermisso. Et utinam vel solo, cum etiam purum est,
passed-over and would-that even with-it-alone when even pure it-is
contenti essemus! Pudet dicere, sed magis pudeat actitari;
content we-were it-shames to-say but more let-it-shame to-be-done
et, si pudet audiri, non pudeat emendari. Videas uno
and if it-shames to-be-heard not let-it-shame to-be-amended you-may-see one
in prandio ter, vel quater, semiplenum calicem reportari:
at dinner thrice or four-times a-half-full cup to-be-brought-back
quatenus diversis vinis magis odoratis, quam potatis, nec tam
so-that various wines rather smelled than drunk nor so-much
haustis quam attactis, sagaci probatione et celeri cognitione
drained as touched by-shrewd testing and swift recognition
unum tandem e pluribus, quod fortius sit, eligatur. Quale
one at-last out-of many which stronger be is-chosen what-kind
est autem illud, quod nonnulla monasteria ex more observare
is moreover that which some monasteries by custom to-observe
dicuntur, in magnis videlicet festis vina delibuta melle,
are-said on great namely feasts wines smeared with-honey

pigmentorum respersa pulveribus, in conventu bibere? Nunquid
of-spices sprinkled with-powders in community to-drink surely-not
et hoc fieri dicemus propter infirmitatem stomachi? Ego
also this to-be-done shall-we-say on-account-of weakness of-the-stomach I
vero ad nihil aliud valere video, nisi ut vel amplius bibatur,
indeed for nothing else to-avail see except that either more be-drunk
vel delectabilius. Sed cum venæ fuerint vino ingurgitatæ,
or more-delightfully but when the-veins will-have-been with-wine gorged
toto in capite palpitantes, sic surgenti a mensa quid aliud
the-whole in head throbbing thus to-one-rising from table what else
libet, nisi dormire? Si autem ad vigilias surgere indigestum
pleases except to-sleep if moreover to vigils to-rise undigested
cogis, non cantum, sed planctum potius extorquebis.
you-compel not singing but lament rather you-will-extort
Cum vero ad lectum devenero, requisitus incommodum
when indeed to bed I-shall-have-come being-asked my-discomfort
plango, non crapulæ peccatum, sed quod manducare non queo.
I-lament not of-surfeit the-sin but that to-eat not I-can
Ridiculum vero (si tamen verum est) quod relatum est mihi
ridiculous indeed if yet true it-is what reported has-been to-me
a pluribus, qui hoc se pro certo scire dicebant, reticendum
by many who this themselves for certain to-know said to-be-kept-silent
esse non arbitror. Aiunt enim incolumes ac validos juvenes
to-be not I-think they-say for unharmed and strong young-men
conventum solere deserere, in domo se infirmorum, qui
the-community to-be-wont to-desert in the-house themselves of-the-infirm who
non sunt infirmi, collocare; carnium esu (qui vix ægrotis
not are infirm to-place for-the-eating of-meats which hardly to-the-sick
duntaxat, et omnino debilibus ex Regulæ discretione pro virium
only and utterly to-the-weak by the-Rule's discretion for of-strength
reparatione conceditur) non quidem corporis infirmantis ruinas
the-restoration is-granted not indeed of-the-body ailing the-ruins

reficere pro incommodo, sed carnis luxuriantis curam perficere
to-repair for the-discomfort but of-the-flesh wantoning the-care to-accomplish
in desiderio. Rogo, quæ est hæc securitas, inter frendentium
in desire I-ask what is this security among of-gnashing
undique hostium fulgurantes hastas et circumvolantia spicula,
on-every-side enemies flashing spears and flying-around darts
tanquam finito jam bello et triumphato adversario, projicere
as-if ended now the-war and triumphed-over the-adversary to-throw-away
arma, et aut prandiis incubare longioribus, aut nudum molli
arms and either on-dinners to-lie longer or naked on-soft
volutari in lectulo? Quid hoc ignaviæ est, o boni milites?
to-roll in little-bed what this of-cowardice is O good soldiers
Sociis in sanguine et cæde versantibus, vos aut cibos
comrades in blood and slaughter engaged you either foods
diligitis delicatos, aut somnos capitis matutinos? Aliis, inquam,
love delicate or sleeps take of-the-morning others I-say
nocte et die cura pervigili festinantibus redimere tempus,
by-night and by-day with-care wakeful hastening to-redeem the-time
quoniam dies mali sunt; vos econtrario et longas noctes
since the-days evil are you on-the-contrary both long nights
dormitando consumitis, et dies fabulando ducitis otiosos? An
in-dozing consume and days in-gossiping spend idle or
dicitis, Pax, et non est pax? cur vel non verecundamini ad
do-you-say peace and not is peace why or not are-you-ashamed at
exprobrationem apostolicæ indignationis? Nondum enim, ait,
the-reproach of-apostolic indignation not-yet for he-says
restitistis usque ad sanguinem. Imo jam ad ejusdem terribilis
you-have-resisted even to blood nay now at of-the-same terrible
valde comminationis tonitruum cur non expergiscimini? Cum
very threat the-thunder why not do-you-wake-up when
dixerint, inquit, Pax et securitas; tunc repentinus eis
they-will-have-said he-says peace and security then sudden on-them

superveniet interitus, sicut dolor in utero habentis, et
will-come destruction as the-pain in the-womb of-her-having and
non effugient. Delicata nimis medicina est, prius alligari
not they-will-escape delicate too a-medicine it-is before to-be-bandaged
quam vulnerari, membrum non percussum plangere, et
than to-be-wounded a-limb not struck to-lament and
necdum suscepto ictu admovere manum, fovere unguento
not-yet received the-blow to-move the-hand to-foment with-ointment
ubi non dolet, emplastrum adhibere ubi cæsura non est.
where not it-hurts a-plaster to-apply where a-cut not is
Ad discernendum deinde inter sanos et male habentes,
for distinguishing then between the-healthy and ill faring
baculos in manibus portare jubentur ægrotantes, plane
staffs in hands to-carry they-are-bidden the-sick plainly
necessarios: ut quam pallor in vultu, maciesque non indicat,
necessary that what pallor in the-face and-thinness not shows
baculus sustentans mentiatur invaletudinem. Ridendas, an
a-staff supporting may-feign infirmity laughable or
lugendas dixerim hujusmodi ineptias? Sic Macarius vixit? sic
lamentable should-I-call of-this-kind follies so Macarius lived so
Basilius docuit? sic Antonius instituit? sic patres in Ægypto
Basil taught so Antony instituted so the-fathers in Egypt
conversati sunt? sic denique sancti Odo, Maiolus, Odilo, Hugo,
lived have so finally the-holy Odo Maiolus Odilo Hugh
quos se sui utique Ordinis principes et præceptores
whom themselves of-their surely Order the-princes and preceptors
habere gloriantur, aut tenuerunt, aut teneri censuerunt? Sed
to-have boast either held or to-be-held judged but
hi omnes, si sancti, imo quia sancti fuerunt, a sancto
these all if holy nay because holy they-were from the-holy
Apostolo non dissenserunt, qui nimirum ita loquitur: Habentes
Apostle not did-dissent who doubtless so speaks having

victum et vestitum, his contenti sumus. Nobis autem
food and clothing with-these content we-are to-us moreover
est pro victu satietas, nec vestitum appetimus, sed ornatum.
there-is for food satiety nor clothing we-seek but finery

Vestium ornatum luxumque in eisdem persequitur

X · FINE CLOTHING

Monks seek not the cheapest cloth, as the Rule bids, but the finest, scouring markets and fairs and holding fabrics to the light. The Order that began with the apostles, who shared all as each had need, now cuts knight's cloak and monk's cowl from one cloth. Soft garments betray a soft mind, and outward excess shows the vanity within.

Quæritur ad induendum, non quod utilius, sed quod subtilius
is-sought for clothing not what more-useful but what finer
inveniatur: non quod repellat frigus, sed quod superbire
may-be-found not what may-repel the-cold but what to-be-proud
compellat: non denique juxta Regulam, «quod vilius
may-compel not finally according-to the-Rule what more-cheaply
comparari potest», sed quod venustius, imo vanius ostentari.
to-be-bought can but what more-handsomely nay more-vainly to-be-displayed
Heu me miserum qualemcunque monachum! cur adhuc vivo
alas me wretched whatever-kind-of monk why still do-I-live
videre ad id devenisse Ordinem nostrum, Ordinem scilicet
to-see to that to-have-come the-Order our the-Order namely
qui primus fuit in Ecclesia, imo a quo cœpit Ecclesia;
which first was in the-Church nay from which began the-Church
quo nullus in terra similior angelicis ordinibus, nullus
than-which none on earth more-like to-the-angelic orders none
vicinior ei quæ in cœlis est Jerusalem mater nostra,
nearer to-that which in the-heavens is Jerusalem mother our

sive ob decorem castitatis, sive propter charitatis ardorem;
whether for the-beauty of-chastity or on-account-of of-charity the-ardor
cujus Apostoli institutores, cujus hi, quos Paulus tam
of-which the-Apostles the-founders of-which these whom Paul so
sæpe sanctos appellat, inchoatores exstiterunt? Et quidem
often saints calls the-beginners were and indeed
inter illos cum nihil quod suum esset quispiam retinuisset,
among those since nothing which his-own were anyone had-kept-back
dividebatur, ut scriptum est, singulis, prout cuique opus
it-was-divided as written is to-each according-as to-each need
erat: non igitur quod quisque pueriliter gestire poterat. Sane
was not therefore what each childishly to-desire could indeed
ubi tantum quod opus erat accipiebatur, ibi nihil procul
where only what need was was-received there nothing far
dubio otiosum admittebatur: quanto magis nihil curiosum?
from-doubt idle was-admitted how-much more nothing curious
quanto magis nihil superbum? Quod, inquit, opus erat; hoc
how-much more nothing proud what he-says need was that
est quantum ad indumenta, quod et nuditatem tegeret,
is as-far-as to garments what both nakedness might-cover
et frigus repelleret. Putasne ibi cuiquam galabrunum aut
and cold might-repel do-you-think there for-anyone galabrun or
isembrunum quærebatur ad induendum; cuiquam ducentorum
isembrun was-sought for clothing for-anyone of-two-hundred
solidorum mula parabatur ad equitandum? Putasne, inquam,
shillings a-mule was-prepared for riding do-you-think I-say
cujuspiam ibi lectulum opertorium cattinum, aut discolor
of-anyone there the-little-bed a-coverlet of-cat-skin or many-colored
barricanus operiebat, ubi singulis dividebatur tantum, prout
barracan covered where to-each it-was-divided only according-as
cuique opus erat? Non illic arbitror valde curatum fuisse
to-each need was not there I-think greatly cared to-have-been

de pretio, de colore, de cultu vestimentorum, ubi
about the-price about the-color about the-adornment of-clothes where
tam indefessum inerat studium in concordia morum,
so tireless was-present zeal in concord of-ways
animorum cohærentia, profectuque virtutum. Multitudinis,
of-minds cohesion and-in-progress of-virtues of-the-multitude
inquit, credentium erat cor unum, et anima una.
he-says of-the-believers was heart one and soul one
Ubi nunc illud unanimitatis exercitium? Fusi sumus
where now that of-unanimity exercise poured-out we-are
exterius, et de regno Dei quod intra nos est, relictis veris
outwardly and from the-kingdom of-God which within us is left the-true
ac perennibus bonis, foris quærimus vanam consolationem de
and everlasting goods outside we-seek vain consolation from
vanitatibus et insaniis falsis: ac jam religionis antiquæ non
vanities and frenzies false and now of-religion ancient not
solum virtutem amisimus, sed nec speciem retinemus.
only the-virtue we-have-lost but not-even the-appearance we-keep
Ecce enim ipse habitus noster (quod et dolens dico), qui
behold for the-very habit our which also grieving I-say which
humilitatis esse solebat insigne, a monachis temporis nostri
of-humility to-be was-wont the-badge by monks of-time our
in signum gestatur superbiæ. Vix jam in nostris provinciis
in sign is-worn of-pride hardly now in our provinces
invenimus, quo vestiri dignemur. Miles et monachus
we-find with-what to-be-clothed we-may-deign the-knight and the-monk
ex eodem panno partiuntur sibi cucullam et chlamydem.
from the-same cloth divide for-themselves cowl and cloak
Quivis de sæculo, quantumlibet honoratus, etiamsi rex, etiamsi
anyone from the-world however honored even-if a-king even-if

imperator ille fuerit, non tamen nostra horrebit indumenta,
an-emperor he will-have-been not yet our will-shudder-at garments
si suo sibi modo præparata fuerint et aptata.
if in-his-own for-him way prepared they-will-have-been and fitted
Cæterum in habitu, inquis, non est religio, sed in corde.
for-the-rest in the-habit you-say not is religion but in the-heart
Bene. At tu quando cucullam empturus lustras urbes, fora
well but you when a-cowl about-to-buy you-traverse cities markets
circuis, percurris nundinas, domos scrutaris negotiatorum,
you-go-round you-run-through fairs the-houses you-search of-merchants
cunctam evertis singulorum supellectilem, ingentes explicas
all you-overturn of-each the-stock huge you-unfold
cumulos pannorum, attrectas digitis, admoves oculis,
heaps of-cloths you-handle with-fingers you-move-to to-the-eyes
solis apponis radio; quidquid grossum, quidquid pallidum
of-the-sun you-hold to-the-ray whatever coarse whatever pale
occurrerit, respuis; si quid autem sui puritate ac nitore
will-have-met-you you-reject if anything moreover by-its purity and sheen
placuerit, illud mox quantolibet pretio satagis tibi
will-have-pleased that at-once at-whatever price you-busy-yourself for-yourself
retinere: rogo te, ex corde facis hæc, an simpliciter?
to-keep I-ask you from the-heart do-you-do these-things or simply
Cum denique contra Regulam, non quod vilius occurrerit, sed
when finally against the-Rule not what cheaper will-have-met-you but
studiosissime quæris, quod quia rarius invenitur, pretiosius
most-zealously you-seek what because more-rarely it-is-found more-dearly
emitur; ignorans facis hæc, an ex industria? Ex cordis
is-bought unknowing do-you-do these-things or by design from of-the-heart
thesauro sine dubio procedit, quidquid foris apparet vitiorum.
the-treasure without doubt proceeds whatever outwardly appears of-vices
Vanum cor vanitatis notam ingerit corpori; et exterior
a-vain heart of-vanity the-mark imposes on-the-body and outer

superfluitas interioris vanitatis indicium est. Mollia indumenta
superfluity of-inner vanity the-token is soft garments
animi mollitiem indicant. Non tanto curaretur corporis
of-the-mind softness show not so-much would-be-cared-for of-the-body
cultus, nisi prius neglecta fuisset mens inculta virtutibus.
the-adornment unless first neglected had-been the-mind uncultivated by-virtues

De causa cur superiores subditorum vitia non corrigant. Luxum et splendidum prælatorum apparatum perstringit

XI · WHY ABBOTS LEAVE FAULTS UNCORRECTED

Abbots let such things go because no one rebukes what he is guilty of. They ride out with long-haired retinues, one with sixty horses, carrying basins, candlesticks, and saddlebags stuffed with fine bedding, like lords of castles and not fathers of monasteries. Could not one cup serve for water and wine, or one servant tie the horse and wait at table?

Miror autem, cum Regula dicat, ad magistrum respicere
I-wonder moreover since the-Rule says to the-master to-concern
quidquid a discipulis delinquitur; et Dominus per prophetam
whatever by the-disciples is-done-amiss and the-Lord through the-prophet
sanguinem in peccato morientium de manu pastorum
the-blood in sin of-those-dying from the-hand of-the-shepherds
requirendum esse minetur, quomodo abbates nostri patiantur
to-be-required to-be threatens how abbots our allow
fieri talia; nisi forte (si audeam dicere) nemo fidenter
to-be-done such-things unless perhaps if I-may-dare to-say no-one confidently
reprehendit, in quo se esse irreprehensibilem non confidit.
censures in which himself to-be irreproachable not he-trusts
Siquidem humanitatis est omnium, in quo sibi quisque
since-indeed of-humanity it-is of-all in what to-himself each

indulget, aliis non vehementer irasci. Dicam, dicam;
indulges with-others not vehemently to-be-angry I-shall-say I-shall-say
præsumptuosus dicar, sed verum dicam. Quomodo lux
presumptuous I-shall-be-called but the-truth I-shall-say how the-light
mundi obtenebrata est? quomodo sal terræ infatuatum
of-the-world darkened is how the-salt of-the-earth become-foolish
est? Quorum nobis vita, via vitæ debuit esse, dum
is whose to-us life the-way of-life ought to-be while
exemplum in suis actibus ostendunt superbiæ, cæci facti sunt
an-example in their acts they-show of-pride blind made they-are
duces cæcorum. Quod enim (ut cætera taceam) specimen
leaders of-the-blind what for that the-rest I-may-pass-over a-specimen
humilitatis est, cum tanta pompa et equitatu incedere, tantis
of-humility is-it with such pomp and horse-train to-go-forth by-so-many
hominum crinitorum stipari obsequiis; quatenus duobus
of-men long-haired to-be-thronged in-attendance so-that for-two
episcopis unius abbatis multitudo sufficiat? Mentior, si non
bishops of-one abbot the-multitude may-suffice I-lie if not
vidi abbatem sexaginta equos, et eo amplius in suo ducere
I-saw an-abbot sixty horses and by-that more in his to-lead
comitatu. Dicas, si videas eos transeuntes, non patres
train you-would-say if you-should-see them passing not fathers
esse monasteriorum, sed dominos castellorum; non rectores
to-be of-monasteries but lords of-castles not rulers
animarum, sed principes provinciarum. Tum deinde gestari
of-souls but princes of-provinces then next to-be-carried
jubentur mappulæ, scyphi, bacini, candelabra, et manticæ
are-ordered napkins cups basins candlesticks and saddlebags
suffarcinatæ, non stramentis, sed ornamentis lectulorum. Vix
stuffed not with-bedding but with-ornaments of-beds hardly
denique quatuor leucis a sua quispiam domo recedit, nisi
finally four leagues from his-own anyone house withdraws except

cum tota supellectili sua, tanquam sit vel iturus ad
with all goods his as-if he-were either about-to-go to
exercitum, vel transiturus per desertum, ubi non valeant
the-army or about-to-pass through the-desert where not can
inveniri necessaria. Annon posset eodem vasculo et aqua
to-be-found necessaries or-not could with-the-same little-vessel both water
manibus vergi, et vinum bibi? Annon posset ardens
on-the-hands to-be-poured and wine to-be-drunk or-not could burning
lucere lucerna, nisi in tuo quod portas candelabro, et hoc
to-shine a-lamp unless in your which you-carry candlestick and that
aureo, vel argenteo? Annon posset dormiri, nisi super varium
golden or silver or-not could to-be-slept except upon a-variegated
stratum, aut sub peregrino coopertorio? Annon unus aliquis
coverlet or under a-foreign quilt or-not one some
minister posset et jumentum ligare, et ad mensam servire, et
servant could both the-beast to-tie and at table to-serve and
lectulum præparare? Nunc ergo tantæ multitudini garsionum
the-little-bed to-prepare now therefore for-such-a multitude of-grooms
ac jumentorum, cur, vel ad solatium mali, nobiscum non
and of-beasts why or for the-relief of-the-evil with-us not
ferimus necessaria, quatenus hospites non gravemus?
do-we-bring necessaries so-that hosts not we-burden

Luxum et abusum in templis et oratoriis exstruendis, ornandis, pingendis, arguit

XII · SPLENDOR IN CHURCHES

Bernard passes over the vast size and costly paintings of churches, which distract those at prayer. Bishops may stir the carnal with ornament, but what is gold to monks who have left all? Gilded relics draw gifts rather than prayers; the church shines while the poor go naked. And what are the cloister's carved monsters and centaurs before monks reading?

Sed hæc parva sunt: veniam ad majora, sed ideo
but these-things small are I-shall-come to greater-things but therefore
visa minora, quia usitatiora. Omitto oratoriorum immensas
seen smaller because more-usual I-pass-over of-oratories the-immense
altitudines, immoderatas longitudines, supervacuas latitudines,
heights the-immoderate lengths the-superfluous breadths
sumptuosas depolitiones, curiosas depictiones: quæ dum
the-costly polishings the-curious paintings which while
orantium in se retorquent aspectum, impediunt et
of-those-praying on themselves they-turn the-gaze hinder also
affectum, et mihi quodammodo repræsentant antiquum ritum
the-devotion and to-me in-a-way represent the-ancient rite
Judæorum. Sed esto, fiant hæc ad honorem Dei. Illud
of-the-Jews but be-it let-be-done these-things for the-honor of-God that
autem interrogo monachus monachos, quod in gentilibus
moreover I-ask a-monk monks which among the-gentiles
gentilis arguebat: Dicite (ait ille), pontifices, in sancto quid
a-gentile reproved say says he O-pontiffs in the-holy-place what
facit aurum? Ego autem dico: Dicite, pauperes: non enim
does gold I moreover say say O-poor not for
attendo versum, sed sensum; dicite, inquam, pauperes, si tamen
I-attend-to the-verse but the-sense say I-say O-poor if yet

pauperes, in sancto quid facit aurum? Et quidem alia causa
poor in the-holy-place what does gold and indeed another the-case
est episcoporum, alia monachorum. Scimus namque, quod
is of-bishops another of-monks we-know for that
illi sapientibus et insipientibus debitores cum sint, carnalis
they to-the-wise and the-unwise debtors since they-are of-the-carnal
populi devotionem, quia spiritualibus non possunt, corporalibus
people the-devotion because with-spiritual not they-can with-bodily
excitant ornamentis. Nos vero qui jam de populo exivimus;
they-arouse ornaments we indeed who now from the-people have-gone-out
qui mundi quæque pretiosa ac speciosa pro Christo
who of-the-world whatever-things precious and beautiful for Christ
reliquimus; qui omnia pulchre lucentia, canore mulcentia,
have-left who all-things beautifully shining by-song soothing
suaveolentia, dulce sapientia, tactu placentia, cuncta denique
sweet-smelling sweetly tasting to-the-touch pleasing all finally
oblectamenta corporea arbitrati sumus ut stercora, ut Christum
delights bodily reckoned we-have as dung that Christ
lucrifaciamus: quorum, quæso, in his devotionem excitare
we-may-gain of-whom I-ask in these-things the-devotion to-arouse
intendimus? Quem, inquam, ex his fructum requirimus?
do-we-intend what I-say from these-things fruit do-we-seek
stultorum admirationem, an simplicium oblationem? An
of-fools the-admiration or of-the-simple the-offering or
quoniam commisti sumus inter gentes, forte didicimus
since mingled we-are among the-nations perhaps have-we-learned
opera eorum, et servimus adhuc sculptibilibus eorum?
the-works their and do-we-serve still the-carved-images their
Et ut aperte loquar, an hoc totum facit avaritia, quæ est
and that openly I-may-speak or this whole does avarice which is
idolorum servitus, et non requirimus fructum, sed datum?
of-idols the-service and not we-seek the-fruit but the-gift

Si quæris, quomodo? Miro, inquam, modo. Tali quadam
if you-ask how in-a-wonderful I-say way by-such a-certain
arte spargitur æs, ut multiplicetur. Expenditur ut augeatur,
art is-scattered money that it-be-multiplied it-is-spent that it-be-increased
et effusio copiam parit. Ipso quippe visu sumptuosarum,
and pouring-out abundance bears by-the-very indeed sight of-costly
sed mirandarum vanitatum, accenduntur homines magis ad
but wonderful vanities are-kindled men more for
offerendum quam ad orandum. Sic opes opibus hauriuntur,
offering than for praying thus riches by-riches are-drawn
sic pecunia pecuniam trahit: quia nescio quo pacto, ubi
thus money money draws because I-know-not by-what means where
amplius divitiarum cernitur, ibi offertur libentius. Auro tectis
more of-riches is-seen there is-offered more-gladly with-gold covered
reliquiis saginantur oculi, et loculi aperiuntur. Ostenditur
the-relics are-fattened the-eyes and the-purses are-opened is-shown
pulcherrima forma sancti vel sanctæ alicujus, et eo
a-most-beautiful figure of-a-saint or of-a-female-saint some and by-that
creditur sanctior, quo coloratior. Currunt homines ad
is-believed holier by-how-much more-colored run men to
osculandum, invitantur ad donandum; et magis mirantur
kissing they-are-invited to giving and more they-admire
pulchra, quam venerantur sacra. Ponuntur dehinc in ecclesia
the-beautiful than they-venerate the-sacred are-placed then in the-church
gemmatæ, non coronæ, sed rotæ, circumseptæ lampadibus,
jeweled not crowns but wheels ringed-about with-lamps
sed non minus fulgentes insertis lapidibus. Cernimus et pro
but not less shining with-inset stones we-see also for
candelabris arbores quasdam erectas, multo æris pondere,
candlesticks trees certain erected with-much of-bronze weight
miro artificis opere fabricatas, nec magis coruscantes
with-wonderful of-the-craftsman work fashioned nor more glittering

superpositis lucernis quam suis gemmis. Quid, putas,
with-placed-on-top lamps than with-their-own gems what do-you-think
in his omnibus quæritur? pœnitentium compunctio, an
in these all is-sought of-penitents the-compunction or
intuentium admiratio? O vanitas vanitatum, sed non vanior
of-beholders the-admiration O vanity of-vanities but not more-vain
quam insanior! Fulget ecclesia in parietibus, et in pauperibus
than more-insane shines the-church in walls and in the-poor
eget. Suos lapides induit auro, et suos filios nudos deserit.
is-in-want her stones she-clothes with-gold and her sons naked deserts
De sumptibus egenorum servitur oculis divitum. Inveniunt
from the-expenses of-the-needy is-served the-eyes of-the-rich find
curiosi quo delectentur, et non inveniunt miseri
the-curious with-what they-may-be-delighted and not find the-wretched
quo sustententur. Utquid saltem sanctorum imagines non
with-what they-may-be-sustained why at-least of-the-saints the-images not
reveremur, quibus utique ipsum, quod pedibus conculcatur,
do-we-revere with-which surely the-very which by-feet is-trodden
scatet pavimentum? Sæpe spuitur in ore angeli, sæpe
swarms pavement often it-is-spat on the-mouth of-an-angel often
alicujus sanctorum facies calcibus tunditur transeuntium. Et
of-some of-the-saints the-face with-heels is-pounded of-passers-by and
si non sacris his imaginibus, cur vel non parcitur pulchris
if not the-sacred these images why even not are-spared beautiful
coloribus? Cur decoras quod mox fœdandum est? cur
colors why do-you-adorn what soon to-be-befouled is why
depingis quod necesse est conculcari? Quid ibi valent
do-you-paint what necessary it-is to-be-trodden-down what there avail
venustæ formæ, ubi pulvere maculantur assiduo? Denique quid
handsome forms where with-dust they-are-stained continual finally what
hæc ad pauperes, ad monachos, ad spirituales viros? Nisi
these-things to the-poor to monks to spiritual men unless

forte et hic adversus memoratum jam poetæ versiculum
perhaps also here against the-mentioned already of-the-poet little-verse
propheticus ille respondeatur: Domine, dilexi decorem
prophetic-one that be-answered O-Lord I-have-loved the-beauty
domus tuæ, et locum habitationis gloriæ tuæ. Assentio:
of-the-house your and the-place of-the-dwelling of-glory your I-agree
patiamur et hæc fieri in ecclesia: quia etsi noxia
let-us-allow also these-things to-be-done in the-church because even-if harmful
sunt vanis et avaris, non tamen simplicibus et devotis.
they-are to-the-vain and avaricious not yet to-the-simple and devout
Cæterum in claustris coram legentibus fratribus quid facit illa
for-the-rest in the-cloisters before reading brothers what does that
ridicula monstruositas, mira quædam deformis formositas, ac
ridiculous monstrosity a-wonderful certain misshapen shapeliness and
formosa deformitas? Quid ibi immundæ simiæ? quid feri leones?
shapely misshapenness what there unclean apes what fierce lions
quid monstruosi centauri? quid semihomines? quid maculosæ
what monstrous centaurs what half-men what spotted
tigrides? quid milites pugnantes? quid venatores tubicinantes?
tigers what soldiers fighting what hunters trumpeting
Videas sub uno capite multa corpora, et rursus in uno corpore
you-may-see under one head many bodies and again on one body
capita multa. Cernitur hinc in quadrupede cauda serpentis,
heads many is-seen here on a-quadruped the-tail of-a-serpent
illinc in pisce caput quadrupedis. Ibi bestia præfert equum,
there on a-fish the-head of-a-quadruped there a-beast displays a-horse
capram trahens retro dimidiam; hic cornutum animal equum
a-goat drawing behind half here a-horned animal a-horse
gestat posterius. Tam multa denique, tamque mira diversarum
carries behind so many finally and-so wonderful of-different
formarum ubique varietas apparet, ut magis legere libeat
forms everywhere variety appears that more to-read it-may-please

in marmoribus quam in codicibus, totumque diem occupare
in marbles than in books and-the-whole day to-occupy
singula ista mirando, quam in lege Dei meditando. Proh Deo!
one-by-one these wondering than in the-law of-God meditating O God
si non pudet ineptiarum, cur vel non piget expensarum?
if not it-shames of-the-follies why even not does-it-irk of-the-expenses

Modos et media mutuæ charitatis
et pacis fovendæ summatim colligit,
denique transfugas instabilitatis notat

XIII · CHARITY, PEACE, AND THE UNSTABLE

Brother Oger's haste cuts the letter short. Let each hold his own good without judging another's; let the strict not detract, nor the lax cling to excess, and let no one leap to a higher way he cannot keep. Monks who fled to the Cistercians and fled back have scandalized both houses. Bernard praises what is praiseworthy and censures only to amend.

Multa quidem et alia suggerebat addenda larga materia;
many indeed and other-things suggested to-be-added the-ample matter
sed avellit me et propria satis anxia occupatio, et tua, frater
but tears-away me both my-own enough anxious occupation and your O-brother
Ogeri, nimis festina discessio, qui videlicet nec morari diutius
Oger too hasty departure who namely neither to-stay longer
acquiescis, nec abire tamen vis absque recenti opusculo.
you-consent nor to-go-away yet you-wish without a-fresh little-work
Facio itaque quod vis, et te dimitto, et sermonem brevio:
I-do and-so what you-wish both you I-dismiss and the-discourse I-shorten
præsertim quia utiliora sunt pauca in pace, quam multa cum
especially because more-useful are few-things in peace than many with
scandalo! Et utinam hæc pauca scripserim sine scandalo.
scandal and would-that these few-things I-may-have-written without scandal

Enimvero vitia carpens, scio me offendere vitiosos. Potest tamen
indeed vices censuring I-know me to-offend the-vicious it-can yet
fieri, volente Deo, aliquibus quos me timeo exasperasse,
to-happen willing God to-some whom me I-fear to-have-exasperated
potius placiturum esse, sed si desinant esse vitiosi: si videlicet,
rather about-to-please to-be but if they-cease to-be vicious if namely
et districtiores desinant esse detractores, et remissiores
both the-stricter cease to-be detractors and the-laxer
amputent superfluitates; si sic quisque bonum teneat quod tenet,
cut-off superfluities if so each the-good hold which he-holds
ut alium aliud tenentem non judicet; si qui accepit jam
that another another-thing holding not he-judge if he-who has-received already
esse bonus, non invideat melioribus; et qui sibi videtur
to-be good not envy the-better and he-who to-himself seems
agere melius, bonum non spernat alterius: si qui districtius
to-act better the-good not spurn of-another if those-who more-strictly
vivere possunt, eos qui non possunt nec aspernentur, nec
to-live are-able those who not are-able neither spurn nor
æmulentur; et qui non possunt, eos qui possunt sic
emulate and those-who not are-able those who are-able so
mirentur, ut temere non imitentur. Sicut enim non licet
admire that rashly not they-imitate as for not it-is-lawful
his, qui majus aliquid forte voverunt, ad id quod minus
for-those who greater something perhaps have-vowed to that which less
est descendere, ne apostatentur: sic non omnibus expedit
is to-descend lest they-apostatize so not for-all it-is-expedient
de bonis minoribus ad majora transire, ne præcipitentur.
from goods lesser to greater to-pass lest they-be-cast-headlong
Scio quippe nonnullos de aliis et congregationibus, et
I-know indeed some from other both congregations and
institutionibus, ad nostrum Ordinem pervolasse, pulsasse,
institutions to our Order to-have-flown to-have-knocked

intrasse: qui hoc quidem agendo, et suis scandala
to-have-entered who this indeed doing both to-their-own scandals
reliquerunt, et nobis nihilominus attulerunt, dum quantum
left and to-us nonetheless brought while as-much-as
illos sua temeraria discessione, tantum nos turbarunt sua
them by-their rash departure so-much us they-disturbed by-their
misera conversatione. Et quoniam superbe spreverunt quod
wretched way-of-life and since proudly they-spurned what
tenebant, et temere præsumpserunt quod non valebant;
they-held and rashly presumed what not they-were-able-for
digno Deus exitu eorum tandem patefecit ignaviam: quia
by-a-worthy God end their at-last laid-open the-sloth because
et impudenter deseruerunt quod imprudenter arripuerant, et
both shamelessly they-deserted what imprudently they-had-seized and
turpiter redierunt ad id quod leviter deseruerant. Cum enim
shamefully returned to that which lightly they-had-deserted when for
claustra nostra suis potius Ordinis impatientia, quam
cloisters our by-their-own rather of-the-Order impatience than
desiderio nostri expetierint; ostendunt quod sunt, dum a
desire of-ours they-sought they-show what they-are while from
vobis ad nos, a nobis ad vos instabili levitate pervolantes,
you to us from us to you with-unstable levity flying
et nobis, et vobis, et omnibus bonis scandalum faciunt.
both to-us and to-you and to-all good-men scandal they-make
Quanquam ergo nonnullos eorum noverimus, qui et fortiter
although therefore some of-them we-know who both bravely
Deo auctore cœperunt, et ipso protectore fortius perseverant;
God the-author began and himself protector more-bravely persevere
securius est tamen ut perseveremus in bono quod cœpimus,
safer it-is yet that we-persevere in the-good which we-have-begun
quam quod incipiamus ubi non perseveremus; et hoc pariter
than that we-begin where not we-persevere and this equally

omnes studeamus, quo secundum Apostoli consilium omnia
all let-us-strive whereby according-to of-the-Apostle the-counsel all-things
nostra in charitate fiant. Hæc est nostra de nostro, et de
our in charity be-done this is our about our-own and about
vestro Ordine sententia; hæc nostris et vestris, hæc non de
your Order judgment this to-ours and to-yours this not about
vobis, sed vobis me solere dicere, nullus melius mihi testis
you but to-you me to-be-wont to-say no-one better to-me witness
erit quam vos, et si quis me novit sicut vos. Quæ in
will-be than you and if anyone me knows as you which-things in
vestris laudabilia sunt, laudo et prædico: si quæ reprehendenda
yours praiseworthy are I-praise and proclaim if any to-be-censured
sunt, ut emendentur, vobis et aliis amicis meis suadere
are that they-be-amended to-you and to-other friends my to-urge
soleo. Hoc non est detractio, sed attractio. Quod ut nobis
I-am-wont this not is detraction but attraction which that to-us
a vobis semper fiat, omnino precor et supplico. Valete.
by you always be-done altogether I-pray and beseech farewell

BERNARD OF CLAIRVAUX

De Gradibus Humilitatis et Superbiae

The Steps of Humility and Pride

Retractatio

RETRACTION

Bernard corrects two things in the little work. He quoted the Gospel as saying that the Son of man does not know the last day, where the text has only that the Son does not know it, and built an argument on his slip. He also set down an opinion about the Seraphim he had never heard or read. And he defends the book's title.

In hoc Opusculo, cum illud de Evangelio, quod Dominus
in this little-work when that from the-Gospel which the-Lord
ait, diem ultimi judicii se nescire, ad aliquam sententiam
says the-day of-the-last judgment himself not-to-know for some opinion
confirmandam atque corroborandam proferrem in medium,
to-be-confirmed and to-be-strengthened I-brought-forward into the-midst
improvide quidem apposui, quod in Evangelio scriptum non
unwarily indeed I-added what in the-Gospel written not
esse postea deprehendi. Nam cum textus habeat tantummodo,
to-be afterward I-discovered for while the-text has only
neque filius scit; ego deceptus magis, quam fallere volens,
neither the-son knows I deceived rather than to-deceive wishing
litteræ quippe immemor, sed non sensus, «Nec ipse,»
of-the-letter indeed unmindful but not of-the-sense not-even himself
inquam, «Filius hominis scit.» Unde etiam totam ordiens
I-said the-Son of-man knows whence also the-whole beginning
sequentem disputationem, ex eo quod non veraciter posui,
following disputation from that which not truly I-set-down
veram conatus sum approbare assertionem. Sed quia talem
a-true tried I-have to-prove assertion but because such
errorem meum multo post, quam a me idem libellus editus,
error my long after when by me the-same little-book published
et a pluribus jam transcriptus fuit, deprehendi; cum non
and by many already copied had-been I-discovered since not

potui per tot jam libellos sparsum persequi mendacium,
I-could through so-many already little-books scattered to-pursue the-falsehood
necessarium credidi confugere ad confessionis remedium.
necessary I-believed to-flee to of-confession the-remedy
Alio quoque in loco quamdam de Seraphim opinionem
in-another also in place a-certain about the-Seraphim opinion
posui, quam nunquam audivi, nusquam legi. Ubi sane lector
I-set-down which never I-heard nowhere I-read where indeed reader
meus attendat, quod proinde temperanter, «puto,» dixerim:
my let-him-note that therefore moderately I-think I-said
volens videlicet non aliud, quam putari, quod certum
wishing namely not other than to-be-thought what certain
reddere de Scripturis non valui. Titulus quoque ipse qui
to-render from the-Scriptures not I-was-able the-title also itself which
de Gradibus Humilitatis inscribitur, pro eo forsitan quod non
of the-Steps of-Humility is-inscribed for this perhaps that not
humilitatis, sed superbiæ potius hic distingui describique
of-humility but of-pride rather here to-be-distinguished and-to-be-described
gradus videntur, calumniam patietur, sed hoc a minus vel
the-steps seem calumny will-suffer but this from the-less either
intelligentibus, vel attendentibus ejus tituli rationem, quam
understanding or attending-to its title the-reason which
tamen in fine opusculi ipse breviter intimare curavi.
yet at the-end of-the-little-work I-myself briefly to-intimate took-care

Præfatio

PREFACE

Brother Godfrey has asked Bernard to write out more fully what he said to the brothers about the steps of humility. Charity drives out his fear of failing, but a graver fear follows, of vainglory if he succeeds; caught between that fear and charity, he chooses to share the fruit rather than keep safely silent, trusting Godfrey's prayers to keep him from pride.

Rogasti me, frater Godefride, ut ea quæ de gradibus
you-asked me O-brother Godfrey that those-things which about the-steps
humilitatis coram fratribus locutus fueram, pleniori tibi tractatu
of-humility before the-brothers spoken I-had in-a-fuller to-you treatise
dissererem. Cui tuæ petitioni digne, ut dignum erat, et volens
I-should-set-forth which your petition worthily as worthy was both wishing
satisfacere, et timens non posse, evangelici consilii memor, non
to-satisfy and fearing not to-be-able of-the-gospel counsel mindful not
prius, fateor, incipere ausus sum, quam sedens computavi, si
before I-confess to-begin dared I-have than sitting I-reckoned whether
sufficerent sumptus ad perficiendum. Cum autem charitas hunc
would-suffice the-costs for completing when moreover charity this
foras misisset timorem, quo mihi timebam illudi de
out had-cast fear by-which for-myself I-feared to-be-mocked about
opere non consummando, subintravit alius timor de contrario,
the-work not to-be-completed crept-in another fear about the-contrary
quo cœpi timere gravius periculum de gloria si perfecissem,
by-which I-began to-fear a-heavier danger from glory if I-had-completed
quam de ignominia si defecissem. Unde inter hunc timorem et
than from ignominy if I-had-failed whence between this fear and
charitatem, velut in quodam bivio positus, diu hæsitavi, cui
charity as-if at a-certain fork placed long I-hesitated to-which

viarum tuto me crederem; metuens aut loquendo utiliter de
of-the-ways safely myself I-should-trust fearing either by-speaking usefully about
humilitate, ipse humilis non inveniri; aut tacendo humiliter,
humility myself humble not to-be-found or by-keeping-silent humbly
inutilis fieri. Cumque neutram viam tutam, alterutram
useless to-become and-when neither way safe one-or-the-other
tamen mihi tenendam esse conspicerem; elegi potius tibi, si
yet by-me to-be-held to-be I-perceived I-chose rather to-you if
quem possem, communicare fructum sermonis, quam tutari
any I-could to-impart fruit of-discourse than to-protect
me solum portu silentii: simul fiduciam habens, si quid
me alone in-the-harbor of-silence at-once confidence having if anything
forte, quod approbes, dixerim, tuis precibus posse
perhaps which you-approve I-shall-have-said through-your prayers to-be-able
me non superbire; sin autem (quod magis puto) nihil tuo
me not to-be-proud but-if moreover what more I-think nothing of-your
studio dignum effecerim, de nihilo superbire non posse.
zeal worthy I-shall-have-produced from nothing to-be-proud not to-be-able

Christum esse viam humilitatis, qua pervenitur ad veritatem

I · CHRIST THE WAY OF HUMILITY TO TRUTH

Before describing the steps Benedict sets out, Bernard shows where they lead. Christ says he is the way, the truth, and the life: humility is the way, truth the fruit, and he himself the food for the journey. Truth is hidden from the proud and revealed to the humble. Humility is the virtue by which a man, knowing himself truly, grows cheap in his own eyes.

Locuturus ergo de gradibus humilitatis, quos beatus
about-to-speak therefore about the-steps of-humility which blessed
Benedictus non numerandos, sed ascendendos proponit, prius
Benedict not to-be-counted but to-be-climbed proposes first

ostendo, si possum, quo per illos perveniendum sit, ut
I-show if I-can whither through them to-be-arrived is that
audito fructu perventionis, minus gravet labor ascensionis.
heard the-fruit of-arrival less may-weigh the-labor of-the-ascent
Proponit itaque Dominus nobis viæ laborem, laboris
proposes and-so the-Lord to-us of-the-way the-labor of-the-labor
mercedem: Ego sum, inquit, via, veritas, et vita. Viam
the-reward I am he-says the-way the-truth and the-life the-way
dicit humilitatem, quæ ducit ad veritatem. Altera labor,
he-calls humility which leads to truth the-one the-labor
altera fructus laboris est. Unde sciam, inquis, quod ibi
the-other the-fruit of-the-labor is whence shall-I-know you-say that there
de humilitate locutus sit, cum indeterminate dixerit: Ego
about humility spoken he-has since indeterminately he-said I
sum via? Audi apertius: Discite a me quia mitis sum
am the-way hear more-openly learn from me because meek I-am
et humilis corde. Se ergo proponit humilitatis exemplum,
and humble of-heart himself therefore he-proposes of-humility the-example
mansuetudinis formam. Si imitaris eum, non ambulas in
of-meekness the-pattern if you-imitate him not you-walk in
tenebris, sed habebis lumen vitæ. Quid est lumen vitæ, nisi
darkness but you-will-have the-light of-life what is the-light of-life but
veritas; quæ illuminans omnem hominem venientem in hunc
truth which illumining every man coming into this
mundum, ostendit ubi sit vera vita? Ideo cum dixisset,
world shows where is true life therefore when he-had-said
Ego sum via et veritas, subdidit, et vita: ac si diceret:
I am the-way and the-truth he-added and the-life as if he-said
Ego sum via, quæ ad veritatem duco; ego sum veritas
I am the-way which to truth I-lead I am the-truth
quæ vitam promitto: ego sum vita, quam do. Hæc est
which life I-promise I am the-life which I-give this is

enim, ait, vita æterna, ut cognoscant te verum Deum: et
for he-says life eternal that they-may-know you the-true God and
quem misisti Jesum Christum. Vel sic, quasi tu dicas: Viam
whom you-sent Jesus Christ or thus as-if you say the-way
considero, id est humilitatem: fructum desidero, veritatem.
I-consider that is humility the-fruit I-desire truth
Sed quid si tantus est labor viæ, ut ad optatum
but what if so-great is the-labor of-the-way that to the-wished-for
lucrum non possim pervenire? Respondet: Ego sum via,
gain not I-can to-arrive he-answers I am the-way
id est viaticum, quo sustenteris in via. Clamat
that is the-provision by-which you-may-be-sustained on the-way he-cries
igitur errantibus, et viam ignorantibus, Ego sum via:
therefore to-those-straying and the-way not-knowing I am the-way
dubitantibus, et non credentibus, Ego sum veritas: jam
to-those-doubting and not believing I am the-truth now
ascendentibus, sed lassescentibus, Ego sum vita. Satis, ut reor,
to-those-ascending but growing-weary I am the-life enough as I-think
ostensum est ex proposito capitulo Evangelii, cognitionem
shown it-is from the-proposed chapter of-the-Gospel the-knowledge
veritatis fructum esse humilitatis. Accipe et aliud. Confiteor
of-truth the-fruit to-be of-humility take also another I-confess
tibi, Pater, Domine cœli et terræ, quia abscondisti
to-you O-Father O-Lord of-heaven and of-earth that you-have-hidden
hæc, haud dubium quin veritatis secreta, a sapientibus
these-things not doubtful but-that of-truth the-secrets from the-wise
et prudentibus, id est a superbis, et revelasti ea
and prudent that is from the-proud and you-have-revealed them
parvulis, hoc est humilibus. Et in hoc apparet quod veritas,
to-little-ones that is to-the-humble and in this it-appears that truth
quæ superbis absconditur, humilibus revelatur.
which from-the-proud is-hidden to-the-humble is-revealed

Humilitatis vero talis potest esse definitio: Humilitas est
of-humility indeed such can to-be the-definition humility is
virtus, qua homo verissima sui agnitione sibi ipsi
the-virtue by-which a-man by-the-truest of-himself knowledge to-him himself
vilescit. Hæc autem convenit his qui ascensionibus in corde
grows-cheap this moreover befits those who with-ascents in heart
suo dispositis, de virtute in virtutem, id est de gradu in
their arranged from virtue to virtue that is from step to
gradum proficiunt, donec ad culmen humilitatis perveniant,
step advance until to the-summit of-humility they-arrive
in quo velut in Sion, id est in speculatione, positi, veritatem
on which as-if on Zion that is on the-watchtower placed truth
prospiciant. Etenim, inquit, benedictionem dabit legislator:
they-may-look-out-upon for he-says blessing will-give the-lawgiver
quia qui dedit legem, dabit et benedictionem; hoc est, qui
because he-who gave the-law will-give also the-blessing that is he-who
jussit humilitatem, perducet ad veritatem. Quis vero est
commanded humility will-lead to truth who indeed is
hic legislator, nisi dulcis et rectus Dominus qui legem dedit
this lawgiver but the-sweet and upright Lord who the-law gave
delinquentibus in via? In via quippe delinquunt, qui
to-those-going-astray on the-way on the-way indeed go-astray those-who
veritatem derelinquunt. Sed nunquid vel sic a dulci Domino
truth abandon but surely-not even so by the-sweet Lord
derelinquuntur? Ipsis ergo dulcis et rectus Dominus legem
are-they-abandoned to-them therefore the-sweet and upright Lord the-law
dat viam humilitatis, per quam redeant ad cognitionem
gives the-way of-humility through which they-may-return to the-knowledge
veritatis. Dat occasionem recuperandæ salutis, quia dulcis est;
of-truth he-gives occasion to-be-recovered of-salvation because sweet he-is

non tamen absque disciplina legis, quia rectus est. Dulcis,
not yet without the-discipline of-the-law because upright he-is sweet
quia perire non patitur; rectus, quia punire non obliviscitur.
because to-perish not he-allows upright because to-punish not he-forgets

Quo fructu ascendantur gradus humilitatis

II · THE FRUIT OF CLIMBING THE STEPS

As the ten commandments and the twofold circumcision bring us to Christ, Benedict's twelve steps bring us to truth, and the Lord leans on Jacob's ladder from the top. The fruit is charity, the sweet food at the center of Solomon's litter. Humility offers the bread of sorrow to beginners, charity the milk of consolation to those advancing, and contemplation the solid food of wisdom to the perfect.

Hanc itaque legem, qua reditur ad veritatem, beatus
this and-so law by-which there-is-return to truth blessed
Benedictus per duodecim gradus disponit: ut sicut per
Benedict through twelve steps disposes that as through
decem præcepta legis ac geminam circumcisionem (in quo
ten commandments of-the-law and the-twofold circumcision in which
duodenarius numerus adimpletur) ad Christum venitur; ita
the-twelvefold number is-fulfilled to Christ there-is-coming so
his duodecim gradibus ascensis, veritas apprehendatur. Illud
these twelve steps climbed truth may-be-grasped that
quoque quod in scala illa, quæ in typo humilitatis Jacob
also which on ladder that which in figure of-humility to-Jacob
monstrata est, Dominus desuper innixus apparuit, quid nobis
shown was the-Lord from-above leaning appeared what to-us
aliud innuit, nisi quod in culmine humilitatis constituitur
else does-it-hint except that at the-summit of-humility is-set
cognitio veritatis? Dominus quippe de summitate scalæ
the-knowledge of-truth the-Lord indeed from the-top of-the-ladder

prospiciebat super filios hominum tanquam Veritas, cujus
looked-out upon the-sons of-men as the-Truth whose
oculi sicut fallere nolunt, ita falli non norunt, ut
eyes as to-deceive will-not so to-be-deceived not know that
videret si est intelligens aut requirens Deum. An
he-might-see whether there-is one-understanding or seeking God or
non tibi de alto videtur clamare ac dicere requirentibus
not to-you from on-high does-he-seem to-cry and to-say to-those-seeking
se (novit enim qui sunt ejus): Transite ad me, omnes qui
him he-knows for who are his pass-over to me all who
concupiscitis me, et a generationibus meis implemini? et
desire me and with the-generations my be-filled and
illud: Venite ad me, omnes qui laboratis et onerati estis,
that come to me all who labor and burdened are
et ego vos reficiam. Venite, inquit. Quo? Ad me veritatem.
and I you will-refresh come he-says whither to me the-truth
Qua? Per humilitatem. Quo fructu? Ego vos reficiam.
by-what-way through humility with-what fruit I you will-refresh
Sed quæ est refectio, quam Veritas ascendentibus promittit,
but what is the-refreshment which the-Truth to-those-climbing promises
pervenientibus reddit? An forte ipsa est charitas? Ad hanc
to-those-arriving renders or perhaps itself is charity to this
quippe, ut ait beatus Benedictus, ascensis omnibus humilitatis
indeed as says blessed Benedict climbed all of-humility
gradibus monachus mox perveniet. Vere dulcis et suavis cibus
the-steps the-monk soon will-arrive truly sweet and pleasant food
charitas, quæ fessos allevat, debiles roborat, mœstos lætificat.
charity which the-weary lifts-up the-weak strengthens the-sad gladdens
Jugum denique Veritatis facit suave, et onus leve.
the-yoke finally of-the-Truth it-makes sweet and the-burden light

Bonus cibus charitas, quæ media in ferculo Salomonis
good food charity which in-the-middle in the-litter of-Solomon
consistens, diversarum odore virtutum, velut diversi
standing of-various with-the-scent virtues as-if of-various
generis fragrantia pigmentorum, esurientes reficit, jucundat
kind the-fragrance of-spices the-hungry refreshes gladdens
reficientes. Ibi siquidem apponitur pax, patientia, benignitas,
those-refreshing there indeed is-set peace patience kindness
longanimitas, gaudium in Spiritu sancto: et si quæ sunt
long-suffering joy in the-Spirit holy and if any are
aliæ veritatis seu sapientiæ generationes, apparantur in illa.
other of-truth or of-wisdom generations they-are-prepared in it
Habet et humilitas in eodem ferculo suas epulas, panem
has also humility in the-same litter its-own dishes the-bread
scilicet doloris et vinum compunctionis, quas primo Veritas
namely of-sorrow and the-wine of-compunction which first the-Truth
incipientibus offert, quibus utique dicitur: Surgite postquam
to-beginners offers to-whom surely it-is-said rise after
sederitis, qui manducatis panem doloris. Habet ibidem
you-have-sat who eat the-bread of-sorrow has there
contemplatio ex adipe frumenti solidum cibum sapientiæ,
contemplation from the-fat of-wheat the-solid food of-wisdom
cum vino quod lætificat cor hominis, ad quæ Veritas
with the-wine which gladdens the-heart of-man to which the-Truth
perfectos invitat, dicens: Comedite, amici mei, et bibite;
the-perfect invites saying eat O-friends my and drink
et inebriamini, charissimi. Media, inquit, charitate constravit
and be-inebriated O-dearest the-middle he-says with-charity he-paved
propter filias Jerusalem; propter imperfectas videlicet
on-account-of the-daughters of-Jerusalem on-account-of the-imperfect namely
animas, quæ, dum adhuc illum solidum cibum minus capere
souls which while still that solid food less to-take

possunt, lacte interim charitatis pro pane, oleo pro vino
are-able with-the-milk meanwhile of-charity for bread with-oil for wine
nutriendæ sunt. Quæ recte media describitur, quia ejus
to-be-nourished are which rightly in-the-middle is-described because its
suavitas nec incipientibus præsto est, prohibente timore; nec
sweetness neither to-beginners at-hand is forbidding fear nor
perfectis satis est, pro abundantiori contemplationis
for-the-perfect enough is on-account-of the-more-abundant of-contemplation
dulcedine. Hi adhuc a noxiis carnalium delectationum
sweetness these still from the-harmful of-carnal delights
humoribus, timoris amarissima potione purgandi, nondum
humors of-fear by-the-most-bitter potion to-be-purged not-yet
lactis dulcedinem experiuntur: illi jam avulsi a lacte, epulari
of-milk the-sweetness experience those now torn-away from milk to-feast
ab introitu gloriæ gloriosius delectantur: solis mediis, id est
from the-entrance of-glory more-gloriously are-delighted alone the-middle that is
proficientibus, ita jam melleas quasdam sorbitiunculas charitatis
the-advancing so now honeyed certain little-sips of-charity
expertis, ut illis interim pro sui teneritudine contenti sint.
having-tasted that with-them meanwhile for their tenderness content they-be
Primus ergo cibus est humilitatis, purgatorius cum
the-first therefore food is of-humility purgative with
amaritudine: secundus charitatis, consolatorius cum dulcedine:
bitterness the-second of-charity consoling with sweetness
tertius contemplationis, solidus cum fortitudine. Heu mihi,
the-third of-contemplation solid with strength woe to-me
Domine Deus virtutum! quousque irasceris super orationem
O-Lord God of-hosts how-long will-you-be-angry over the-prayer
servi tui, cibabis me pane lacrymarum, et potum
of-servant your you-will-feed me with-the-bread of-tears and drink
dabis mihi in lacrymis? Quis me invitabit ad illud vel
you-will-give to-me in tears who me will-invite to that even

medium ac dulce charitatis convivium: ubi justi epulantur in
middle and sweet of-charity banquet where the-just feast in
conspectu Dei, et delectantur in lætitia, ut jam non loquens
the-sight of-God and delight in gladness that now not speaking
in amaritudine animæ meæ, dicam Deo, Noli me condemnare:
in the-bitterness of-soul my I-may-say to-God do-not me condemn
sed epulando in azymis sinceritatis et veritatis, lætus
but feasting on the-unleavened-bread of-sincerity and truth glad
cantem in viis Domini, quoniam magna est gloria Domini?
I-may-sing in the-ways of-the-Lord since great is the-glory of-the-Lord
Bona tamen via humilitatis, qua veritas inquiritur, charitas
good yet the-way of-humility by-which truth is-sought charity
acquiritur, generationes sapientiæ participantur. Denique sicut
is-acquired the-generations of-wisdom are-shared finally as
finis legis Christus, sic perfectio humilitatis, cognitio
the-end of-the-law Christ so the-perfection of-humility the-knowledge
veritatis. Christus cum venit attulit gratiam: Veritas quibus
of-truth Christ when he-came brought grace the-Truth to-whom
innotuerit, dat charitatem. Innotescit autem humilibus:
it-will-have-become-known gives charity becomes-known moreover to-the-humble
humilibus ergo dat gratiam.
to-the-humble therefore it-gives grace

Quo ordine gradus humilitatis ad propositum bravium veritatis perducant: et quomodo Christus per passionem didicit misericordiam

III · THE ORDER OF THE STEPS; CHRIST LEARNS MERCY

Truth is sought in three steps: in ourselves by judging ourselves, in our neighbors by suffering with them, and in itself by a clean heart. To pity another's misery one must first know one's own, as Christ became wretched that he might learn mercy by experience. This does not mean he was ever ignorant, and in the same way Bernard reads Christ's denial that he knows the last day as spoken of his flesh alone.

Dixi, ut potui, quo fructu humilitatis gradus ascendi
I-have-said as I-could with-what fruit of-humility the-steps to-be-climbed
debeant: dicam, ut potero, quo ordine ad propositum
ought I-shall-say as I-shall-be-able in-what order to the-set
bravium veritatis perducant. Sed, quia ipsa quoque veritatis
prize of-truth they-lead but because the-very also of-truth
agnitio in tribus gradibus consistit, ipsos breviter, si possum,
knowledge in three steps consists them briefly if I-can
distinguo: quatenus ex hoc clarius innotescat, ad quem
I-distinguish so-that from this more-clearly it-may-become-known to which
trium veritatis, duodecimus humilitatis pertingat. Inquirimus
of-the-three of-truth the-twelfth of-humility reaches we-seek
namque veritatem in nobis, in proximis, in sui natura.
for truth in ourselves in our-neighbors in its-own nature
In nobis, nosmetipsos dijudicando: in proximis, eorum malis
in ourselves ourselves judging in our-neighbors their evils
compatiendo: in sui natura mundo corde contemplando.
suffering-with in its-own nature with-a-clean heart contemplating
Observa sicut numerum, ita et ordinem. Primo te doceat
observe as the-number so also the-order first you let-teach

Veritas ipsa, quod prius in proximis quam in sui debeat
the-Truth itself that first in our-neighbors than in its-own ought
inquiri natura. Post hoc accipies, cur prius in te,
to-be-sought nature after this you-will-learn why first in yourself
quam in proximis inquirere debeas. In numero siquidem
than in your-neighbors to-seek you-ought in the-number indeed
beatitudinum, quas suo sermone distinxit Dominus, prius
of-the-beatitudes which in-his discourse distinguished the-Lord first
misericordes, quam mundicordes posuit. Misericordes quippe
the-merciful than the-clean-of-heart he-set the-merciful indeed
cito in proximis veritatem deprehendunt, dum suos affectus
quickly in their-neighbors truth discover while their affections
in illos extendunt: dum sic per charitatem se illis
to them they-extend while so through charity themselves to-them
conformant, ut illorum vel bona, vel mala, tanquam propria
they-conform that their either goods or evils as their-own
sentiant. Cum infirmis infirmantur, cum scandalizatis uruntur.
they-feel with the-weak they-are-weak with the-scandalized they-burn
Gaudere cum gaudentibus, flere cum flentibus consueverunt.
to-rejoice with the-rejoicing to-weep with the-weeping they-are-accustomed
Hac charitate fraterna cordis acie mundata, veritatem
by-this charity brotherly of-the-heart with-the-eye cleansed truth
delectantur in sui contemplari natura, pro cujus amore
they-delight in its-own to-contemplate nature for whose love
mala tolerant aliena. Qui vero ita se fratribus non
the-evils they-bear of-others who but so themselves to-the-brothers not
consociant, sed e contrario aut flentibus insultant, aut
associate but on the-contrary either the-weeping insult or
gaudentibus derogant, dum quod in illis est, in se
the-rejoicing disparage since what in them is in themselves
esse non sentiunt, quia similiter affecti non sunt, veritatem
to-be not they-feel because likewise affected not they-are truth

in proximis qualiter deprehendere possunt? Bene namque
in their-neighbors how to-discover can-they well for
convenit illis illud vulgare proverbium: Nescit sanus
befits them that common proverb knows-not the-healthy
quid sentiat æger, aut plenus quid patiatur jejunus. Et
what may-feel the-sick or the-full what may-suffer the-fasting and
æger ægro, et jejunus jejuno quanto propinquius,
the-sick with-the-sick and the-fasting with-the-fasting by-how-much nearer
tanto familiarius compatiuntur. Sicut enim pura veritas
by-so-much more-familiarly suffer-with as for pure truth
non nisi puro corde videtur; sic miseria fratris verius
not except with-a-pure heart is-seen so the-misery of-a-brother more-truly
misero corde sentitur. Sed ut ob alienam miseriam
with-a-wretched heart is-felt but that for another's misery
miserum cor habeas, oportet ut tuam prius agnoscas:
a-wretched heart you-may-have it-behooves that your-own first you-may-recognize
ut proximi mentem in tua invenias, et ex te
that of-your-neighbor the-mind in your-own you-may-find and from yourself
noveris, qualiter illi subvenias, exemplo scilicet Salvatoris
you-may-know how him you-may-help by-the-example namely of-the-Savior
nostri, qui pati voluit, ut compati sciret; miser fieri,
our who to-suffer willed that to-suffer-with he-might-know wretched to-become
ut misereri disceret, ut quomodo de ipso scriptum est,
that to-have-mercy he-might-learn that as of him written is
Didicit ex his quæ passus est obedientiam, ita et
he-learned from the-things which suffered he-has obedience so also
misericordiam disceret. Non quod ante misereri nesciret,
mercy he-might-learn not that before to-have-mercy he-knew-not
cujus misericordia ab æterno, et usque in æternum: sed,
whose mercy from eternity and even to eternity but
quod natura sciebat ab æterno, temporali didicit experimento.
that by-nature he-knew from eternity by-temporal he-learned experience

Sed forte durum tibi videtur, quod dixi Dei sapientiam
but perhaps hard to-you seems what I-have-said of-God the-wisdom
Christum didicisse misericordiam; quasi is per quem omnia
Christ to-have-learned mercy as-if he through whom all-things
facta sunt, aliquid aliquando ignorasset ex iis quæ
made were anything at-any-time had-been-ignorant-of of the-things which
sunt: maxime cum illud quod ex Epistola ad Hebræos ad
are especially since that which from the-Epistle to the-Hebrews for
id comprobandum commemoravi, alio sensu, qui non ita
that to-be-proved I-cited in-another sense which not so
videatur absurdus, possit intelligi; ut hoc quod dictum
may-seem absurd can to-be-understood so-that this which said
est, didicit, non ad ipsum caput referatur in sui persona,
is he-learned not to the-very head be-referred in his-own person
sed ad corpus ejus, quod est Ecclesia; et ita sit sensus:
but to the-body his which is the-Church and so let-be the-sense
Et didicit ex iis quæ passus est obedientiam, hoc est,
and he-learned from the-things which suffered he-has obedience that is
obedientiam didicit in suo corpore ex iis quæ passus
obedience he-learned in his body from the-things which suffered
est in capite. Nam illa mors, illa crux, opprobria, sputa,
he-has in the-head for that death that cross the-reproaches spittings
flagella, quæ omnia caput nostrum Christus pertransiit, quid
scourgings which all head our Christ passed-through what
aliud corpori ejus, id est nobis, quam præclara obedientiæ
else to-the-body his that is to-us than splendid of-obedience
documenta fuerunt? Christus enim, ait Paulus, factus est
lessons were Christ for says Paul made was
obediens Patri usque ad mortem, mortem autem crucis.
obedient to-the-Father even to death to-death moreover of-the-cross
Qua necessitate? Respondeat apostolus Petrus: Christus passus
by-what necessity let-answer the-apostle Peter Christ suffered

est pro nobis, vobis relinquens exemplum, ut sequamini,
has for us to-you leaving an-example that you-may-follow
inquit, vestigia ejus, id est, ut imitemini obedientiam ejus.
he-says the-footsteps his that is that you-may-imitate the-obedience his
Ex his ergo quæ passus est, discimus quanta nos,
from these-things therefore which suffered he-has we-learn how-much us
qui puri homines sumus, oporteat pro obedientia perpeti,
who mere men are it-behooves for obedience to-endure
pro qua is, qui et Deus erat, non dubitaverit mori. Et hoc
for which he who also God was not hesitated to-die and in-this
modo, inquis, non inconveniens erit, si dicatur Christus
way you-say not unfitting it-will-be if it-be-said Christ
vel obedientiam, vel misericordiam, seu aliquid aliud in suo
either obedience or mercy or something else in his
corpore didicisse: dum tamen sibi in sua persona nil,
body to-have-learned provided yet to-him in his-own person nothing
quod se ante latuerit, credatur ex tempore potuisse
which him before had-been-hidden be-believed from time to-have-been-able
accedere. Sicque ipse sit qui misereri doceat aut obedire,
to-accrue and-thus he-himself may-be who to-have-mercy teaches or to-obey
ipse qui discat: quia caput et corpus unus est Christus.
he-himself who learns because head and body one is Christ
Non nego hunc intellectum, quin rectus sit: sed ex alio
not I-deny this understanding but-that right it-be but from another
loco ipsius Epistolæ, superior interpretatio videtur approbari,
place of-the-same Epistle the-former interpretation seems to-be-approved
ubi dicitur: Nusquam enim Angelos apprehendit, sed semen
where it-is-said nowhere for Angels he-took-up but the-seed
Abrahæ apprehendit: unde debuit per omnia fratribus
of-Abraham he-took-up whence he-ought in all-things to-the-brothers
assimilari, ut misericors fieret. Puto quod hæc verba
to-be-likened that merciful he-might-become I-think that these words

sic ad caput referenda sunt, ut corpori penitus aptari
so to the-head to-be-referred are that to-the-body at-all to-be-fitted
non possint. De Verbo utique Dei dictum est quod non
not they-can about the-Word surely of-God said it-is that not
Angelos apprehendit, hoc est, non in unam sibi personam
Angels he-took-up that is not into one to-himself person
assumpsit, sed semen Abrahæ. Neque enim legitur, Verbum
he-assumed but the-seed of-Abraham nor for it-is-read the-Word
angelus factum est, sed Verbum caro factum est, et caro
an-angel made was but the-Word flesh made was and flesh
de carne Abrahæ, juxta promissionem, quæ illi primum
from the-flesh of-Abraham according-to the-promise which to-him first
facta est. Unde, id est ex qua seminis assumptione, debuit
made was whence that is from which of-seed assumption he-ought
per omnia fratribus assimilari; id est, oportuit ac necesse
in all-things to-the-brothers to-be-likened that is it-behooved and necessary
fuit, ut similis nobis passibilis, nostrarum omnia, excepto
it-was that like to-us passible of-our all except
peccato, genera miseriarum percurreret. Si quæris, qua
sin kinds of-miseries he-should-run-through if you-ask by-what
necessitate? Ut misericors, inquit, fieret. Et hoc, ais,
necessity that merciful he-says he-might-become and this you-say
cur non recte ad corpus referri potest? Sed audi quod
why not rightly to the-body to-be-referred can-it but hear what
paulo post sequitur: In eo enim, in quo passus est ipse
a-little after follows in that for in which suffered has he-himself
et tentatus, potens est et eis qui tentantur auxiliari. In
and tempted able he-is also to-those who are-tempted to-help in
quibus verbis quid melius intelligi possit non video; nisi
which words what better to-be-understood could not I-see except
quod ideo pati ac tentari, omnibusque, absque peccato,
that therefore to-suffer and to-be-tempted and-in-all without sin

humanis voluit communicare miseriis (quod est per omnia
human he-willed to-share miseries which is in all-things
fratribus simulari), ut similiter passis ac tentatis
to-the-brothers to-be-likened that likewise those-who-have-suffered and tempted
misereri ac compati ipso disceret experimento.
to-pity and to-suffer-with by-the-very he-might-learn experience
Quo quidem experimento non dico ut sapientior efficeretur,
by-which indeed experience not I-say that wiser he-might-be-made
sed propinquior videretur: quatenus infirmi filii Adam, quos
but nearer he-might-seem so-that the-weak sons of-Adam whom
suos fieri et appellari fratres non dedignatus est, suas
his to-become and to-be-called brothers not disdained he-has their
illi infirmitates committere non dubitarent, qui sanare illas
to-him infirmities to-commit not they-might-hesitate who to-heal them
et posset ut Deus, et vellet ut proximus, et cognosceret ut
both could as God and would as a-neighbor and would-know as
eadem passus. Unde Isaias virum eum appellat dolorum,
the-same having-suffered whence Isaiah a-man him calls of-sorrows
et scientem infirmitatem; et Apostolus: Non enim habemus,
and knowing infirmity and the-Apostle not for we-have
inquit, Pontificem qui non possit compati infirmitatibus
he-says a-High-priest who not can to-suffer-with infirmities
nostris. Unde autem possit, indicans adjungit: Tentatum
our whence moreover he-can showing he-adds tempted
autem per omnia pro similitudine, absque peccato. Beatus
moreover in all-things by likeness without sin blessed
quippe Deus, beatus Dei Filius, in ea forma, qua non
indeed God blessed of-God the-Son in that form in-which not
rapinam arbitratus est esse se æqualem Patri, procul
robbery thought he-has to-be himself equal to-the-Father far
dubio impassibilis, priusquam se exinanisset formam
from-doubt impassible before himself he-had-emptied the-form

servi accipiens, sicut miseriam vel subjectionem expertus
of-a-servant taking as misery or subjection experienced
non erat, sic misericordiam vel obedientiam non noverat
not he-had so mercy or obedience not he-had-known
experimento. Sciebat quidem per naturam, non autem sciebat
by-experience he-knew indeed by nature not moreover he-knew
per experientiam. At ubi minoratus est non solum a
by experience but when lessened he-was not only from
seipso, sed etiam paulo minus ab Angelis, qui et ipsi
himself but also a-little less than the-Angels who also themselves
impassibiles sunt per gratiam, non per naturam, usque ad
impassible are by grace not by nature even to
illam formam, in qua pati et subjici posset, quod
that form in which to-suffer and to-be-subjected he-could which
utique (sicut dictum est) in sua non posset; et in passione
surely as said is in his-own not he-could also in suffering
expertus est misericordiam, et in subjectione obedientiam.
experienced he-has mercy and in subjection obedience
Per quam tamen experientiam, non illi (ut dixi) scientia,
through which yet experience not to-him as I-said knowledge
sed nobis fiducia crevit, dum ex hoc misero genere
but to-us confidence grew while from this wretched kind
cognitionis, is a quo longe erraveramus, factus est propior
of-knowledge he from whom far we-had-strayed made was nearer
nobis. Quando enim illi appropinquare auderemus, in sua
to-us when for to-him to-approach would-we-dare in his
impassibilitate manenti? Nunc autem, Apostolo suadente,
impassibility remaining now moreover by-the-Apostle urging
monemur cum fiducia adire thronum gratiæ ipsius,
we-are-admonished with confidence to-approach the-throne of-grace his
quem nimirum, sicut alibi scriptum est, languores nostros
whom doubtless as elsewhere written is weaknesses our

tulisse, et dolores nostros portasse cognoscimus, et in eo
to-have-borne and griefs our to-have-carried we-know and in that
quo passus est ipse, nobis compati posse non dubitamus.
which suffered has he-himself with-us to-suffer-with to-be-able not we-doubt
Non ergo debet absurdum videri, si dicitur, Christum non
not therefore ought absurd to-seem if it-is-said Christ not
quidem aliquid scire cœpisse, quod aliquando nescierit;
indeed anything to-know to-have-begun which at-some-time he-knew-not
scire tamen alio modo misericordiam ab æterno per
to-know yet in-another way mercy from eternity through
divinitatem, et aliter in tempore didicisse per carnem.
divinity and otherwise in time to-have-learned through the-flesh
Vide ne et simili locutionis modo illud dictum sit, quod
see whether also in-a-like of-speaking way that said be which
Dominus requirentibus discipulis de die ultimo se
the-Lord to-the-asking disciples about the-day last himself
nescire respondit. Nam quomodo diem illum ille nesciebat, in
not-to-know answered for how day that he knew-not in
quo omnes sapientiæ et scientiæ thesauri sunt absconditi? Cur
whom all of-wisdom and of-knowledge the-treasures are hidden why
ergo se scire negabat, quod certum est quia nescire non
therefore himself to-know did-he-deny what certain it-is that not-to-know not
poterat? Numquid forte mendaciter eos voluit celare, quod
he-could surely-not perhaps lyingly them he-willed to-hide-from what
utiliter non valuit innotescere? Absit. Sicut nil ignorare
usefully not it-could to-become-known far-be-it as nothing to-be-ignorant-of
poterat, cum sapientia sit: sic nec mentiri, cum veritas sit.
he-could since wisdom he-is so nor to-lie since truth he-is
Sed volens discipulos ab inutilis inquisitionis curiositate
but wishing the-disciples from of-useless inquiry the-curiosity
compescere, quod inquirebant, se scire negavit: non omnino
to-restrain what they-were-asking himself to-know he-denied not altogether

quidem, sed tali quodam modo, quo negare veraciter potuit.
indeed but in-such a-certain way in-which to-deny truly he-could
Nam, etsi suæ divinitatis intuitu æque omnia, præterita
for even-if of-his of-divinity by-the-gaze equally all-things past
scilicet, præsentia atque futura perlustrando, diem quoque illum
namely present and future surveying the-day also that
palam habebat; non tamen ullis carnis suæ sensibus experiendo
openly he-had not yet by-any of-flesh his senses experiencing
agnoverat. Alioquin jam spiritu oris sui Antichristum
he-had-known otherwise already by-the-breath of-mouth his the-Antichrist
interfecerat, jam auribus sui corporis archangelum
he-had-slain already with-the-ears of-his body the-archangel
vociferantem, et tubam sonantem, in quo strepitu mortui
crying-out and the-trumpet sounding at which din the-dead
suscitandi sunt, audierat: jam oculis suæ carnis oves
to-be-raised are he-had-heard already with-the-eyes of-his flesh the-sheep
hædosque, qui ab invicem segregandi sunt, perspexerat.
and-the-goats which from one-another to-be-separated are he-had-seen
Denique ut intelligas, quod illa tantum cognitione,
finally that you-may-understand that by-that only knowledge
quæ per carnem fit, se illum diem nescire perhibuerit,
which through the-flesh comes himself that day not-to-know he-declared
vigilanter respondens, non ait: Nec ego scio, sed nec ipse,
watchfully answering not he-says nor I know but nor himself
inquit, Filius hominis scit. Quid est Filius hominis, nisi nomen
he-says the-Son of-man knows what is the-Son of-man but the-name
assumptæ carnis? Quo siquidem nomine intelligi datur,
of-the-assumed flesh by-which indeed name to-be-understood it-is-given
quia dicens se aliquid nescire, non juxta quod Deus
that saying himself something not-to-know not according-to what God
est, sed secundum hominem loquitur. Alias quippe loquens
he-is but according-to the-man he-speaks elsewhere indeed speaking

de se secundum suam divinitatem, non Filius, vel Filium
of himself according-to his divinity not the-Son or the-Son
hominis; Sed ego, vel Me, sæpius ponere consuevit, ut ibi:
of-man but I or me more-often to-put he-was-accustomed as there
Amen, amen dico vobis, antequam Abraham fieret, ego sum.
amen amen I-say to-you before Abraham was-made I am
Ego sum, ait: non, Filius hominis est. Nec dubium, quin
I am he-says not the-Son of-man is nor doubtful but-that
de illa essentia diceret, qua ante Abraham et sine initio
of that essence he-spoke by-which before Abraham and without beginning
est, non qua post Abraham et ex Abraham factus est.
he-is not by-which after Abraham and from Abraham made he-was
Alibi quoque hominum de se opinionem a discipulis
elsewhere also of-men about himself the-opinion from the-disciples
inquirens, Quem dicunt, inquit, homines esse, non me, sed
inquiring whom say he-says men to-be not me but
Filium hominis? Rursus eosdem interrogans, qui de se
the-Son of-man again the-same asking what about himself
ipsi quoque sentirent: Vos autem, non quem Filium
they-themselves also might-think you moreover not whom the-Son
hominis, sed quem me, ait, esse dicitis? Carnalis videlicet
of-man but whom me he-says to-be do-you-say of-the-carnal namely
populi sententiam de carne inquirens, nomen carnis, quod
people the-opinion about the-flesh inquiring the-name of-the-flesh which
proprie est Filius hominis, posuit: spirituales vero discipulos
properly is the-Son of-man he-set the-spiritual but disciples
de sua divinitate interrogans, non Filium hominis, sed
about his divinity asking not the-Son of-man but
signanter me dixit. Quod denique Petrus intelligens, quid
pointedly me he-said which finally Peter understanding what
per hoc quod dixerat, me requisiti fuissent, sua responsione
by this which he-had-said me asked they-had-been by-his answer

aperuit: Tu es, inquiens, non Jesus filius Virginis, sed
he-disclosed you are he-saying not Jesus the-son of-the-Virgin but
Christus Filius Dei. Quod utique si respondisset, nihilominus
the-Christ the-Son of-God which surely if he-had-answered nonetheless
veritatem dixisset: sed in verbis interrogationis sensum
the-truth he-would-have-said but in the-words of-the-question the-sense
interrogantis prudenter advertens, competenter proprieque ad
of-the-questioner prudently noticing fittingly and-properly to
interrogata respondit, dicens: Tu es Christus, Filius Dei.
the-things-asked he-answered saying you are the-Christ the-Son of-God
Cum igitur videas Christum in una quidem persona duas habere
since therefore you-see Christ in one indeed person two to-have
naturas, unam qua semper fuit, alteram qua esse cœpit; et
natures one in-which always he-was the-other in-which to-be he-began and
secundum sempiternum suum quidem esse, semper omnia nosse;
according-to the-everlasting his-own indeed being always all-things to-know
secundum temporalem vero, multa temporaliter expertum
according-to the-temporal but many-things temporally experienced
fuisse: cur fateri dubitas, ut esse in tempore cœpit ex carne,
to-have why to-confess do-you-hesitate as to-be in time he-began from the-flesh
sic carnis quoque miserias scire cœpisse, illo duntaxat modo
so of-the-flesh also the-miseries to-know he-began by-that only way
cognitionis, quem docet defectio carnis? Quod utique genus
of-knowledge which teaches the-weakness of-the-flesh which surely kind
scientiæ protoplasti sapientius feliciusque nescirent,
of-knowledge the-first-parents more-wisely and-more-happily would-have-been-ignorant-of
quando id attingere nisi stulte misereque non poterant. Sed
since it to-attain except foolishly and-wretchedly not they-could but
plasmator eorum Deus requirens quod perierat, opus suum
the-fashioner their God seeking what had-perished work his-own
miseratus prosecutus est, descendens et ipse misericorditer,
pitying followed has descending also himself mercifully

quo illi ceciderant miserabiliter. Voluit experiri in se, quod
whither they had-fallen wretchedly he-willed to-experience in himself what
illi faciendo contra se merito paterentur, non simili quidem
they by-acting against him deservedly were-suffering not with-like indeed
curiositate, sed mirabili charitate: non ut miser cum
curiosity but with-wonderful charity not that wretched with
miseris remaneret, sed ut misericors factus miseros liberaret.
the-wretched he-might-remain but that merciful made the-wretched he-might-free
Factus, inquam, misericors, non illa misericordia, quam felix
made I-say merciful not by-that mercy which happy
manens habuit ab æterno, sed quam mediante miseria reperit
remaining he-had from eternity but which by-means-of misery he-found
in habitu nostro. Porro pietatis opus, quod per illam cœpit,
in the-habit our further of-piety the-work which through that he-began
in ista perfecit: non quod sola illa non posset perficere; sed
in this he-completed not that alone that not could to-complete but
quia nobis non potuit absque ista sufficere. Utraque siquidem
because for-us not it-could without this to-suffice both indeed
necessaria; sed nobis hæc magis congrua fuit. O ineffabilis
necessary but for-us this more fitting was O ineffable
pietatis excogitatio! Quando nos illam miram misericordiam
of-piety device when we that wonderful mercy
cogitaremus, quam præcedens miseria non informat? Quando
would-conceive which preceding misery not forms when
illam adverteremus incognitam nobis compassionem, quæ non
that would-we-notice unknown to-us compassion which not
passione præventa, cum impassibilitate perdurat? Attamen
by-suffering preceded with impassibility endures and-yet
si illa, quæ miseriam nescit misericordia non præcessisset,
if that which misery knows-not mercy not had-gone-before
ad hanc, cujus miseria mater est, non accessisset. Si
to this of-which misery the-mother is not he-would-have-come if

non accessisset, non attraxisset: si non attraxisset, non
not he-had-come not he-would-have-drawn if not he-had-drawn not
extraxisset. Unde autem extraxit, nisi de lacu
he-would-have-drawn-out whence moreover did-he-draw-out except from the-pit
miseriæ, et de luto fæcis? Nec illam tamen misericordiam
of-misery and from the-mire of-dregs nor that yet mercy
deseruit, sed hanc inseruit: non mutavit, sed multiplicavit,
he-forsook but this he-inserted not he-changed but he-multiplied
sicut scriptum est; Homines et jumenta salvabis, Domine,
as written is men and beasts you-will-save O-Lord
quemadmodum multiplicasti misericordiam tuam, Deus.
as you-have-multiplied mercy your O-God

Primus veritatis gradus est, primum seipsum attendere, seu propriam miseriam agnoscere

IV · THE FIRST STEP OF TRUTH: KNOWING ONESELF

Whoever ignores his own fault and looks at his neighbor's is moved to anger, not pity. The Apostle bids the spiritual correct a sinner gently, considering themselves. Pride is the beam in the eye, the love of one's own excellence, and love, like fear and hatred, corrupts judgment. David, believing and confessing the truth about himself, was humbled exceedingly.

Sed jam ad propositum redeamus. Si ergo se miserum
but now to the-purpose let-us-return if therefore himself wretched
fecit, qui miser non erat, ut experiretur quod et ante
he-made who wretched not was that he-might-experience what also before
sciebat: quanto magis tu, non dico ut te facias quod non
he-knew how-much more you not I-say that yourself you-make what not
es, sed ut attendas quod es, quia vere miser es, et
you-are but that you-attend-to what you-are because truly wretched you-are and

sic discas misereri, qui hoc aliter scire non potes! ne
so you-may-learn to-have-mercy who this otherwise to-know not you-can lest
forte, si proximi malum consideres, et tuum non attendas,
perhaps if of-your-neighbor the-evil you-consider and your-own not attend-to
movearis non ad miserationem, sed ad indignationem; non ad
you-be-moved not to compassion but to indignation not to
adjuvandum, sed ad judicandum: denique non ad instruendum
helping but to judging finally not to instructing
in spiritu lenitatis, sed ad destruendum in spiritu furoris.
in the-spirit of-gentleness but to destroying in the-spirit of-fury
Vos, qui spirituales estis, ait Apostolus, hujusmodi instruite
you who spiritual are says the-Apostle such-a-one instruct
in spiritu lenitatis. Apostoli consilium sive etiam præceptum
in the-spirit of-gentleness of-the-Apostle the-counsel or even the-precept
est, ut mansueto, id est eo spiritu fratri ægrotanti
is that with-a-gentle that is with-that spirit the-brother ailing
subvenias, quo tibi vis subveniri cum ægrotas. Et
you-may-help with-which yourself you-wish to-be-helped when you-are-ailing and
ut scias qualiter erga delinquentem mansuescere possis,
that you-may-know how toward the-one-offending to-grow-gentle you-can
Considerans, inquit, teipsum, ne et tu tenteris.
considering he-says yourself lest also you be-tempted
Considerare libet, quam bene discipulus Veritatis ordinem
to-consider it-pleases how well the-disciple of-the-Truth the-order
sequatur Magistri. In beatitudinibus, quas supra memoravi,
follows of-the-Master in the-beatitudes which above I-mentioned
sicut prius misericordes quam mundicordes, sic prius mites
as first the-merciful than the-clean-of-heart so first the-meek
quam misericordes pronuntiati sunt. Et Apostolus cum
than the-merciful pronounced were and the-Apostle when
spirituales hortaretur ad instruendum carnales, adjunxit, in
the-spiritual he-exhorted to instructing the-carnal he-added in

spiritu lenitatis. Instructio quippe fratrum pertinet ad
the-spirit of-gentleness instruction indeed of-the-brothers pertains to
misericordes; spiritus lenitatis, ad mites. Ac si diceret: Inter
the-merciful the-spirit of-gentleness to the-meek as if he-said among
misericordes deputari non potest, qui in semetipso mitis
the-merciful to-be-counted not can he-who in himself meek
non est. Ecce Apostolus aperte ostendit, quod superius me
not is behold the-Apostle openly shows what above me
ostensurum promisi, prius videlicet veritatem inquirendam
about-to-show I-promised first namely truth to-be-sought
esse in nobis, quam in proximis; considerans, inquiens,
to-be in ourselves than in our-neighbors considering he-says
teipsum, id est, quam facilis ad tentandum, quam pronus ad
yourself that is how easy for tempting how prone to
peccandum: quatenus ex tui consideratione mitescas,
sinning so-that from of-yourself the-consideration you-may-grow-gentle
sicque ad succurrendum aliis in spiritu lenitatis accedas.
and-thus to helping others in the-spirit of-gentleness you-may-come
Alioquin si monentem non audis discipulum, arguentem
otherwise if the-one-admonishing not you-hear the-disciple reproving
time Magistrum: Hypocrita, ejice primum trabem de oculo
fear the-Master hypocrite cast-out first the-beam from eye
tuo; et sic videbis festucam ejicere de oculo fratris tui.
your-own and so you-will-see the-mote to-cast-out from the-eye of-brother your
Trabes in oculo grandis et grossa, superbia in mente est:
the-beam in the-eye great and gross pride in the-mind is
quæ quadam corpulentia sui vana, non sana; tumida, non
which by-a-certain bulk of-its-own vain not healthy swollen not
solida, oculum mentis obscurat, veritatem obumbrat: ita ut,
solid the-eye of-the-mind darkens truth overshadows so that
si tuam occupaverit mentem, jam tu te videre, jam te
if your it-will-have-occupied mind now you yourself to-see now yourself

talem, qualis es, vel qualis esse potes, non possis sentire:
such as you-are or such-as to-be you-can not you-can to-feel
sed qualem te amas, talem te vel putes esse, vel
but such-as yourself you-love such yourself either you-may-think to-be or
speres fore. Quid enim aliud est superbia, quam
you-may-hope to-be-going-to-be what for else is pride than
(ut quidam sanctus definit), amor propriæ excellentiæ? Unde
as a-certain saint defines the-love of-one's-own excellence whence
et nos possumus dicere per contrarium, humilitatem propriæ
also we can to-say by the-contrary humility of-one's-own
et excellentiæ esse contemptum. Amor vero, sicut nec
and excellence to-be the-contempt love indeed as neither
odium, veritatis judicium nescit. Vis judicium Veritatis
hatred of-truth the-judgment knows-not do-you-wish the-judgment of-the-Truth
audire! Sicut audio, sic judico. Non sicut odi, non sicut amo,
to-hear as I-hear so I-judge not as I-hate not as I-love
non sicut timeo. Est judicium odii, ut illud: Nos legem
not as I-fear there-is a-judgment of-hatred as that we a-law
habemus, et secundum legem nostram debet mori. Est et
have and according-to law our he-ought to-die there-is also
timoris, ut illud: Si dimittimus eum sic, venient Romani et
of-fear as that if we-let-go him so will-come the-Romans and
tollent nostrum locum et gentem. Judicium vero amoris, ut
will-take our place and nation a-judgment but of-love as
David de filio parricida: Parcite, inquit, puero Absalon. Et
David about the-son parricide spare he-says the-boy Absalom and
legibus humanis statutum, et in causis, tam ecclesiasticis,
by-laws human established and in cases as-much ecclesiastical
quam sæcularibus servatum scio, speciales amicos causantium
as secular kept I-know special friends of-the-litigants
non debere admitti ad judicium: ne vel fallant, vel
not to-be-bound to-be-admitted to judgment lest either they-deceive or

fallantur amore suorum. Quod si culpam amici tuo
be-deceived by-love of-their-own but if the-fault of-a-friend in-your
judicio amor illius aut minuit, aut prorsus abscondit: quanto
judgment love for-him either lessens or utterly hides how-much
magis amor tui tuum contra te judicium fallit!
more love of-yourself your against yourself judgment deceives
Qui ergo plene veritatem in se cognoscere curat, necesse
he-who therefore fully truth in himself to-know takes-care necessary
est ut semota trabe superbiæ, quæ oculum arcet a luce,
it-is that removed the-beam of-pride which the-eye shuts-off from the-light
ascensiones in corde suo disponat, per quas seipsum
ascents in heart his he-may-arrange through which himself
in seipso inquirat, et sic post duodecimum humilitatis
in himself he-may-seek and so after the-twelfth of-humility
ad primum veritatis gradum pertingat. Cum autem veritate
to the-first of-truth step he-may-reach when moreover truth
inventa in se, imo se invento in veritate, dicere
found in himself nay himself found in truth to-say
potuerit, Credidi, propter quod locutus sum; ego
he-will-have-been-able I-believed on-account-of which spoken I-have I
autem humiliatus sum nimis: ascendat homo ad cor altum,
moreover humbled was exceedingly let-ascend the-man to a-heart high
ut exaltetur veritas, et ad gradum secundum perveniens
that may-be-exalted truth and to the-step second arriving
dicat in excessu suo: Omnis homo mendax. Putas,
let-him-say in excess his every man a-liar do-you-think
hunc ordinem David non tenuit! Putas, hoc non sensit
this order David not held do-you-think this not felt
Propheta, quod Dominus, quod Apostolus, quod et nos
the-Prophet which the-Lord which the-Apostle which also we
post ipsos, et per ipsos sentimus! Credidi, inquit, Veritati
after them and through them feel I-believed he-says the-Truth

dicenti: Qui sequitur me, non ambulat in tenebris. Credidi
saying who follows me not walks in darkness I-believed
ergo sequendo, propter quod locutus sum confitendo.
therefore by-following on-account-of which spoken I-have by-confessing
Quid confitendo! Veritatem quam cognovi credendo. Postquam
what by-confessing the-truth which I-knew by-believing after
autem et credidi ad justitiam, et locutus sum ad salutem,
moreover both I-believed to justice and spoken I-have to salvation
humiliatus sum nimis, hoc est perfecte. Tanquam diceret:
humbled I-was exceedingly that is perfectly as-if he-said
Quia veritatem cognitam in me confiteri contra me non
because the-truth known in me to-confess against me not
erubui, ad perfectionem humilitatis profeci. Nimis enim
I-blushed to the-perfection of-humility I-advanced exceedingly for
pro Perfecte potest intelligi; ut ibi: In mandatis ejus
for perfectly can to-be-understood as there in the-commandments his
volet nimis. Quod si quis contendat, nimis hic pro
he-will-wish exceedingly but if anyone contend exceedingly here for
Valde positum non pro Perfecte, quia et expositores id
greatly put not for perfectly because also the-expositors that
ipsum videntur astruere; neque hoc discordat a sensu
same seem to-assert nor this disagrees with the-sense
Prophetæ, ut sic sentiamus eum dixisse: Ego quidem, cum
of-the-Prophet that thus we-understand him to-have-said I indeed when
adhuc veritatem non nossem, aliquid me putabam esse, cum
still truth not I-knew something me I-thought to-be though
nihil essem. At postquam in Christum credendo, id est ejus
nothing I-was but after in Christ by-believing that is his
humilitatem imitando, veritatem agnovi; ipsa quidem exaltata
humility by-imitating truth I-recognized it indeed exalted

est in me ex mea confessione: sed ego humiliatus sum
was in me from my confession but I humbled was
nimis, id est, valde vilui mihi ex mei consideratione.
exceedingly that is greatly I-grew-cheap to-myself from of-myself consideration

Secundus gradus veritatis est, ex agnitione propriæ infirmitatis, compati miseriæ proximi

V · THE SECOND STEP: COMPASSION

From his own misery the humble man reckons the general misery and says, in his excess, every man is a liar: weak, and no source of salvation. The Pharisee says the opposite, excepting himself from misery and so from mercy. Those who know themselves judge themselves strictly, and finding they cannot satisfy justice, flee to mercy by being merciful to others.

Humiliatus ergo Propheta in hoc primo gradu veritatis, ut
humbled therefore the-Prophet in this first step of-truth as
ait in alio psalmo: Et in veritate tua humiliasti me;
he-says in another psalm and in truth your you-have-humbled me
semetipsum attendat, et ex propria miseria generalem
himself let-him-attend-to and from his-own misery the-general
perpendat: sicque ad secundum transiens dicat in excessu
let-him-weigh and-thus to the-second passing let-him-say in excess
suo, Omnis homo mendax. In quo excessu suo? In illo procul
his every man a-liar in what excess his in that far
dubio, quo sese excedens, ac veritati adhærens, seipsum
from-doubt in-which himself going-out-of and to-truth cleaving himself
dijudicat. In illo ergo excessu suo dicat, non indignando
he-judges in that therefore excess his let-him-say not being-indignant
aut insultando, sed miserando et compatiendo: Omnis homo
or insulting but pitying and suffering-with every man

mendax. Quid est. Omnis homo mendax? Omnis homo
a-liar what is every man a-liar every man
infirmus, omnis homo miser et impotens, qui nec se, nec
weak every man wretched and powerless who neither himself nor
alium possit salvare. Sicut dicitur: Fallax equus ad salutem,
another can to-save as it-is-said deceitful the-horse for safety
non quod equus aliquem fallat, sed quia is seipsum fallit, qui
not that the-horse anyone deceives but because he himself deceives who
in fortitudine ejus confidit: sic omnis homo dicitur mendax,
in the-strength its trusts so every man is-called a-liar
id est fragilis, mutabilis, a quo salus non possit vel
that is frail changeable from whom salvation not can either
sua, vel aliena sperari: quin potius maledictionem incurrat,
his-own or another's to-be-hoped nay rather the-curse he-incurs
qui spem suam in homine ponit. Proficiens itaque humilis
who hope his in man puts advancing and-so the-humble
Propheta per ducatum veritatis, quodque in se lugebat
Prophet through the-guidance of-truth and-what in himself he-mourned
videns in aliis, dum apponit scientiam, apponat et dolorem,
seeing in others while he-adds knowledge let-him-add also sorrow
ac generaliter, sed veraciter dicat: Omnis homo mendax.
and generally but truly let-him-say every man a-liar
Vide quam longe aliud senserit de se Pharisæus ille
see how far otherwise thought about himself the-Pharisee that
superbus. Quid deprompsit in excessu suo? Deus, gratias ago
proud what did-he-bring-out in excess his O-God thanks I-give
tibi, quia non sum sicut cæteri hominum. Dum in se
to-you that not I-am as the-rest of-men while in himself
singulariter exsultat, aliis arroganter insultat. David autem
singularly he-exults over-others arrogantly he-insults David but
aliter. Ait enim: Omnis homo mendax. Neminem excipit, ne
otherwise he-says for every man a-liar no-one he-excepts lest

quem decipiat: sciens quia omnes peccaverunt, et omnes egent
anyone he-deceive knowing that all have-sinned and all lack
gloria Dei. Pharisæus se solum decipit, quem solum excipit,
the-glory of-God the-Pharisee himself alone deceives whom alone he-excepts
dum cæteros damnat. Propheta se non excipit a communi
while the-rest he-condemns the-Prophet himself not excepts from the-common
miseria, ne excipiatur a misericordia: Pharisæus exsufflat
misery lest he-be-excepted from mercy the-Pharisee blows-away
misericordiam, dum dissimulat miseriam. Propheta affirmat
mercy while he-dissembles misery the-Prophet affirms
tam de omnibus, quam de se: Omnis homo mendax:
as-much about all as about himself every man a-liar
Pharisæus confirmat de omnibus præter se, Non sum,
the-Pharisee confirms about all except himself not I-am
inquiens, sicut cæteri hominum. Et gratias agit, non quia
he-saying as the-rest of-men and thanks he-gives not because
bonus, sed quia solus: non tam de bonis quæ habet, quam de
good but because alone not so-much for the-goods which he-has as for
malis quæ in aliis videt. Nondum de suo trabem ejecerat,
the-evils which in others he-sees not-yet from his-own the-beam he-had-cast-out
et festucas in oculis fratrum enumerat. Nam subdit: Injusti,
and motes in the-eyes of-the-brothers he-enumerates for he-adds unjust
raptores. Non frustra, ut arbitror, excessum a proposito
robbers not in-vain as I-think a-digression from the-purpose
feci, si utriusque excessus differentiam intellexisti.
I-have-made if of-each excess the-difference you-have-understood
Jam ad propositum redeundum est. Quos itaque veritas
now to the-purpose to-be-returned is those-whom and-so truth
sibi jam innotescere, ac per hoc vilescere fecit, necesse
to-themselves now to-become-known and through this to-grow-cheap made necessary
est, ut cuncta, quæ amare solebant, et ipsi sibi
it-is that all-things which to-love they-were-wont also they-themselves to-themselves

amarescant. Statuentes nimirum se ante se, tales
grow-bitter setting doubtless themselves before themselves such
se videre cogunt, quales vel a se videri erubescunt.
themselves to-see they-compel as even by themselves to-be-seen they-blush
Dumque sibi displicet quod sunt, et ad id suspirant
and-while to-themselves displeases what they-are and to that they-sigh
quod non sunt, quod utique per se fore diffidunt;
which not they-are which surely through themselves to-be-going-to-be they-despair
vehementer sese lugentes id solum consolationis inveniunt,
vehemently themselves mourning that alone of-consolation they-find
ut severi judices sui, qui scilicet amore veri esuriant
that stern judges of-themselves who namely for-love of-the-true hunger
et sitiant justitiam, usque ad contemptum sui districtissimam
and thirst-for justice even to contempt of-self the-strictest
de se exigant satisfactionem, et de cætero emendationem.
from themselves they-exact satisfaction and for the-rest amendment
Sed, cum se ad id sufficere non posse conspiciunt (cum
but when themselves for that to-suffice not to-be-able they-perceive when
enim fecerint omnia quæ mandata fuerint sibi, servos
for they-will-have-done all-things which commanded will-have-been to-them servants
se inutiles dicunt), de justitia ad misericordiam confugiunt.
themselves useless they-call from justice to mercy they-flee
Ut autem illam consequantur, consilium Veritatis sequuntur:
that moreover it they-may-attain the-counsel of-the-Truth they-follow
Beati misericordes, quoniam ipsi misericordiam consequentur.
blessed the-merciful since they mercy will-attain
Et hic est secundus gradus veritatis, quo eam in proximis
and this is the-second step of-truth by-which it in their-neighbors
inquirunt; dum de suis aliorum necessitates exquirunt;
they-seek while from their-own of-others the-needs they-search-out
dum ex iis quæ patiuntur, patientibus compati sciunt.
while from the-things which they-suffer with-the-suffering to-suffer-with they-know

Tertius gradus veritatis, mundare oculum cordis ad contemplanda cœlestia et divina

VI · THE THIRD STEP: THE CLEAN HEART

Mourning for sin, hunger for justice, and works of mercy cleanse the eye of the heart from the three stains contracted by ignorance, weakness, and willful sin. Those who sin gladly cannot excuse themselves by weakness or ignorance. Reason leads to the first step, affection to the second, and purity snatches the soul to the third, where truth is pure.

In his ergo tribus quæ dicta sunt, id est in luctu
in these therefore three which said are that is in the-mourning
pœnitentiæ, in desiderio justitiæ, in operibus misericordiæ si
of-penitence in the-desire of-justice in the-works of-mercy if
perseverant, a tribus impedimentis, quæ aut ignorantia, aut
they-persevere from the-three impediments which either by-ignorance or
infirmitate, aut studio contraxerunt, cordis aciem mundant,
by-weakness or by-zeal they-have-contracted of-the-heart the-eye they-cleanse
quo per contemplationem ad tertium veritatis gradum
so-that through contemplation to the-third of-truth step
pertranseant. Hæ sunt viæ, quæ videntur hominibus bonæ,
they-may-pass-over these are the-ways which seem to-men good
illis duntaxat exceptis, qui lætantur cum male fecerint, et
those only excepted who rejoice when evil they-have-done and
exsultant in rebus pessimis, ac se de infirmitate vel
exult in things most-evil and themselves with weakness or
ignorantia tegunt ad excusandas excusationes in peccatis. Sed
ignorance cover for making excuses in sins but
frustra sibi de infirmitate, vel ignorantia blandiuntur, qui
in-vain themselves with weakness or ignorance they-flatter who
ut liberius peccent, libenter ignorant, vel infirmantur. Putas,
that more-freely they-may-sin willingly are-ignorant or are-weak do-you-think

primo homini profuit, licet ipse non libenter peccavit,
the-first man it-profited although he not willingly sinned
quod se per uxorem, tanquam per carnis infirmitatem,
that himself through his-wife as-if through of-the-flesh weakness
defendit? aut primi martyris lapidatores, quoniam aures suas
he-defended or of-the-first martyr the-stoners since ears their
continuerunt, per ignorantiam excusabiles erunt? Qui igitur
they-stopped through ignorance excusable will-be who therefore
studio et amore peccandi a veritate se sentiunt alienatos,
by-zeal and love of-sinning from truth themselves feel estranged
infirmitate et ignorantia pressos; studium in gemitum, amorem
by-weakness and ignorance pressed the-zeal into groaning the-love
in mœrorem convertant, infirmitatem carnis fervore justitiæ
into grief let-them-turn the-weakness of-the-flesh by-the-fervor of-justice
vincant, ignorantiam liberalitate repellant: ne si nunc
let-them-conquer ignorance by-liberality let-them-repel lest if now
egentem, nudam et infirmam veritatem ignorant, cum potestate
needy naked and weak truth they-know-not when with-power
magna et virtute venientem, terrentem, arguentem, sero cum
great and might coming terrifying reproving too-late with
rubore cognoscant, frustra cum tremore respondeant: Quando
blushing they-recognize in-vain with trembling they-answer when
te vidimus egere, et non ministravimus tibi? Cognoscetur
you did-we-see to-be-in-need and not we-ministered to-you will-be-known
certe Dominus judicia faciens, qui nunc ignoratur misericordiam
surely the-Lord judgments doing who now is-unknown mercy
quærens. Denique videbunt in quem transfixerunt: similiter
seeking finally they-will-see into whom they-pierced likewise
et avari quem contempserunt. Ab omni ergo labe,
also the-avaricious him-whom they-despised from every therefore stain
infirmitate, ignorantia studiove contracta, flendo, justitiam
by-weakness ignorance or-zeal contracted by-weeping for-justice

esuriendo, operibus misericordiæ insistendo, mundatur oculus
by-hungering to-the-works of-mercy by-applying is-cleansed the-eye
cordis, cui se in sui puritate Veritas videndam promittit:
of-the-heart to-which itself in its purity the-Truth to-be-seen promises
Beati mundo corde, quoniam ipsi Deum videbunt. Cum sint
blessed in-clean heart since they God will-see since there-are
itaque tres gradus seu status veritatis, ad primum ascendimus
and-so three steps or states of-truth to the-first we-ascend
per laborem humilitatis, ad secundum per affectum
through the-labor of-humility to the-second through the-affection
compassionis, ad tertium per excessum contemplationis. In
of-compassion to the-third through the-ecstasy of-contemplation in
primo veritas reperitur severa; in secundo, pia; in tertio,
the-first truth is-found stern in the-second kind in the-third
pura. Ad primum ratio ducit, qua nos discutimus; ad
pure to the-first reason leads by-which ourselves we-examine to
secundum affectus perducit, quo aliis miseremur; ad
the-second affection leads by-which on-others we-have-mercy to
tertium puritas rapit, qua ad invisibilia sublevamur.
the-third purity snatches by-which to invisible-things we-are-lifted-up

Quomodo sancta Trinitas hos tres veritatis gradus in nobis operetur

VII · THE TRINITY'S WORK IN THE THREE STEPS

The Son works in the first step, teaching humility by washing his disciples' feet; the Spirit in the second, pouring out charity; the Father in the third, receiving the soul in glory. The Word joins reason and makes it its own judge; the Spirit visits the will and makes it merciful; the Father joins the perfected soul to himself as a glorious bride, and she sleeps in his chamber.

Interlucet hic mihi mira quædam ac divisa individuæ
shines-through here to-me a-wonderful certain and divided of-the-undivided
Trinitatis operatio, si quo modo tamen ab homine sedente
Trinity operation if in-any way yet by man sitting
in tenebris ineffabilis illa possit capi cooperantium
in darkness ineffable that can to-be-grasped of-cooperating
sibi personarum divisio. In primo siquidem gradu
with-one-another persons division in the-first indeed step
Filius, in secundo Spiritus sanctus, in tertio mihi Pater
the-Son in the-second the-Spirit holy in the-third to-me the-Father
operari videtur. Vis audire Filii operationem? Si ego,
to-work seems do-you-wish to-hear of-the-Son the-operation if I
inquit, lavi vobis pedes Dominus et magister, quanto
he-says have-washed for-you feet the-Lord and master how-much
magis et vos debetis alter alterius lavare pedes? Tradebat
more also you ought one another's to-wash feet he-was-handing
discipulis humilitatis formam veritatis Magister, qua in
to-the-disciples of-humility the-pattern of-truth the-Master by-which on
primo gradu primum eis veritas innotesceret. Attende et
the-first step first to-them truth might-become-known attend also
opus Spiritus sancti: Charitas Dei diffusa est in cordibus
to-the-work of-the-Spirit holy the-charity of-God poured-out is in hearts

nostris per Spiritum sanctum qui datus est nobis. Charitas
our through the-Spirit holy who given is to-us charity
quippe donum est Spiritus sancti, qua fit ut
indeed the-gift is of-the-Spirit holy by-which it-comes-about that
qui sub disciplina Filii per humilitatem ad primum
those-who under the-discipline of-the-Son through humility to the-first
usque gradum veritatis jam profecerunt, ad secundum per
even step of-truth already have-advanced to the-second through
compassionem proximi, sub magisterio Spiritus sancti
compassion for-their-neighbor under the-mastership of-the-Spirit holy
perveniant. Audi et de Patre, Beatus es, Simon Bar Jona,
may-arrive hear also about the-Father blessed you-are Simon Bar Jona
quia caro et sanguis non revelavit tibi, sed Pater meus qui
because flesh and blood not has-revealed-it to-you but Father my who
est in cœlis; et illud, Pater filiis notam faciet veritatem
is in heaven and that the-Father to-the-sons known will-make truth
suam: et, Confiteor tibi, Pater, quia abscondisti hæc a
his and I-confess to-you O-Father that you-have-hidden these-things from
sapientibus, et revelasti ea parvulis: Vides quia quos
the-wise and you-have-revealed them to-little-ones you-see that those-whom
verbo et exemplo prius Filius humiliavit, super quos deinde
by-word and example first the-Son humbled upon whom then
Spiritus sanctus charitatem effudit, hos tandem in gloria
the-Spirit holy charity poured-out these at-last in glory
Pater recepit? Filius facit discipulos, Paraclitus consolatur
the-Father received the-Son makes disciples the-Paraclete consoles
amicos, Pater exaltat filios. Quia vero non solum Filius, sed
friends the-Father exalts sons because indeed not only the-Son but
et Pater et Spiritus sanctus veraciter Veritas appellantur;
also the-Father and the-Spirit holy truly the-Truth are-called
constat quod una eademque Veritas, servata proprietate
it-is-established that one and-the-same Truth preserved the-property

personarum, tria hæc in tribus gradibus operatur. Primo
of-the-persons three these-things in three steps works first
scilicet instruit, ut magister: secundo consolatur, ut amicus
namely he-instructs as a-master second he-consoles as a-friend
vel frater: tertio astringit, ut filios pater.
or brother third he-binds-close as sons a-father
Dei quippe Filius, Verbum scilicet ac sapientia Patris,
of-God indeed the-Son the-Word namely and the-wisdom of-the-Father
primum quidem illam animæ nostræ potentiam, quæ ratio
first indeed that of-soul our power which reason
dicitur, cum reperit carne depressam, peccato captivam,
is-called when he-finds-it by-the-flesh weighed-down by-sin captive
ignorantia cæcam, exterioribus deditam; clementer assumens,
by-ignorance blind to-outward-things given-over mercifully assuming
potenter erigens, prudenter instruens, introrsum trahens, ac
powerfully raising prudently instructing inward drawing and
mirabiliter utens tanquam pro se vicaria, ipsam sibi
wonderfully using as-if for himself as-deputy it to-himself
judicem statuit, ita ut pro reverentia Verbi cui
judge he-sets so that out-of reverence for-the-Word to-which
conjungitur, ipsa sui accusatrix, testis, et judex, contra
it-is-joined itself of-itself the-accuser witness and judge against
se Veritatis fungatur officio. Ex qua prima conjunctione
itself of-the-Truth may-perform the-office from which first conjunction
Verbi et rationis humilitas nascitur. Aliam deinde partem,
of-the-Word and reason humility is-born another then part
quæ dicitur voluntas, veneno quidem carnis infectam, sed
which is-called the-will with-the-poison indeed of-the-flesh infected but
jam ratione discussam, Spiritus sanctus dignanter visitans,
now by-reason examined the-Spirit holy deigning visiting
suaviter pugnans, ardenter afficiens, misericordem facit: ita ut
sweetly fighting ardently affecting merciful makes so that

more pellis, quæ uncta extenditur, ipsa quoque unctione
in-the-manner of-a-skin which anointed is-stretched itself also with-unction
perfusa cœlesti usque ad inimicos per affectum dilatetur. Et
suffused heavenly even to enemies through affection it-is-widened and
sic ex hac secunda conjunctione Spiritus Dei et voluntatis
so from this second conjunction of-the-Spirit of-God and the-will
humanæ, charitas efficitur. Utramque vero partem, rationem
human charity is-produced each but part reason
scilicet et voluntatem, alteram verbo veritatis instructam,
namely and will the-one by-the-word of-truth instructed
alteram spiritu veritatis afflatam; illam hyssopo humilitatis
the-other by-the-spirit of-truth breathed-upon that with-the-hyssop of-humility
aspersam, hanc igne charitatis succensam; tandem jam
sprinkled this with-the-fire of-charity kindled at-last now
perfectam animam, propter humilitatem sine macula,
perfect the-soul on-account-of humility without spot
propter charitatem sine ruga; cum nec voluntas rationi
on-account-of charity without wrinkle since neither the-will to-reason
repugnat, nec ratio veritatem dissimulat, gloriosam sibi
is-repugnant nor reason truth dissembles a-glorious to-himself
sponsam Pater conglutinat: ita ut nec ratio de se,
bride the-Father glues so that neither reason about itself
nec voluntas de proximo cogitare sinatur, sed hoc solum
nor the-will about the-neighbor to-think is-allowed but this only
beata illa anima dicere delectetur, Introduxit me Rex in
blessed that soul to-say delights has-led me the-King into
cubiculum suum. Digna certe, quæ de schola humilitatis, in
chamber his worthy surely who from the-school of-humility in
qua primum sub magistro Filio ad seipsam intrare didicit,
which first under the-master the-Son to herself to-enter she-learned
juxta comminationem ad se factam, Si ignoras te,
according-to the-threat to her made if you-know-not yourself

egredere et pasce hædos tuos; digna ergo, quæ de schola
go-out and feed kids your worthy therefore who from school
illa humilitatis duce Spiritu sancto in cellaria charitatis
that of-humility as-leader the-Spirit holy into the-storerooms of-charity
(quæ nimirum proximorum pectora intelligenda sunt) per
which doubtless of-neighbors the-breasts to-be-understood are through
affectionem introduceretur; unde suffulta floribus, ac stipata
affection should-be-led-in whence propped with-flowers and surrounded
malis, bonis scilicet moribus et virtutibus sanctis, ad Regis
with-apples good namely with-ways and virtues holy to the-King's
demum cubiculum, cujus amore languet, admitteretur.
at-last chamber whose for-love she-languishes she-should-be-admitted
Ibi modicum, hora videlicet quasi dimidia, silentio facto
there a-little an-hour namely as-if half silence made
in cœlo, inter desideratos amplexus suaviter quiescens, ipsa
in heaven among the-longed-for embraces sweetly resting she
quidem dormit, sed cor ejus vigilat, quo utique interim
indeed sleeps but heart her watches with-which surely meanwhile
veritatis arcana rimatur: quorum postmodum memoria
of-truth the-secrets she-searches of-which afterward on-the-memory
statim ad se reditura pascatur. Ibi videt invisibilia, audit
at-once to herself about-to-return she-may-be-fed there she-sees invisible-things hears
ineffabilia, quæ non licet homini loqui. Excedunt quippe
ineffable-things which not it-is-lawful for-man to-speak they-surpass indeed
omnem illam, quam nox nocti indicat, scientiam: dies
all that which night to-the-night shows knowledge day
tamen diei eructat verbum, et inter sapientes sapientiam
yet to-the-day utters a-word and among the-wise wisdom
loqui et spiritualibus spiritualia licet conferri.
to-speak and with-the-spiritual spiritual-things it-is-lawful to-be-compared

Gradus iidem in raptu sancti Pauli declarantur

VIII · THE STEPS IN PAUL'S RAPTURE

Paul was caught up to the third heaven, not led, so that no one should trust his own labor to reach it. The Son came down to call men to the first heaven and the Spirit was sent to the second, but the Father, never said to descend, exalts them to the third. Christ alone ascended by his own power; the Son calls the humble, the Spirit gathers the charitable, the Father exalts the contemplative.

Putas, hos gradus Paulus non transierat, qui usque ad
do-you-think these steps Paul not had-passed who even to
tertium cœlum se raptum fuisse testatur? Sed quare
the-third heaven himself caught-up to-have-been testifies but why
raptum, et non potius ductum? Ut videlicet si tantus Apostolus
caught-up and not rather led that namely if so-great an-Apostle
raptum se dicit fuisse, quo nec doctus scivit, nec ductus
caught-up himself says to-have-been whither neither taught he-knew nor led
potuit ire; me, qui procul dubio minor sum Paulo, ad
he-could to-go me who far from-doubt less am than-Paul to
tertium cœlum nulla mea virtute, nullo meo labore pervenire
the-third heaven by-no my power by-no my labor to-arrive
posse præsumam: ne vel de virtute confidam, vel pro labore
to-be-able I-should-presume lest either in power I-trust or for labor
diffidam. Qui enim docetur aut ducitur, ex hoc ipso quod
I-despair he-who for is-taught or is-led from this very that
docentem vel ducentem sequitur, laborare convincitur, et
the-one-teaching or the-one-leading he-follows to-labor is-convicted and
aliquid ex se agit, ut ad destinatum locum vel sensum
something from himself does that to the-destined place or sense
pertrahatur, ita ut dicere possit: Non autem ego, sed gratia
he-may-be-drawn so that to-say he-can not moreover I but the-grace

Dei mecum. Qui vero rapitur, non suis viribus, sed
of-God with-me he-who but is-caught-up not by-his-own strength but
alienis innixus, tanquam nescius quocunque portatur, nec de
another's leaning as-if unknowing wherever is-carried nor about
toto in se, nec de parte gloriatur, ubi nec per se,
the-whole in himself nor about a-part glories where neither through himself
nec cum alio aliquid operatur. Ad primum itaque sive ad
nor with another anything he-works to the-first and-so or to
medium cœlum ductus vel adjutus Apostolus ascendere potuit:
the-middle heaven led or helped the-Apostle to-ascend could
ad tertium autem ut perveniret, rapi oportuit. Nam
to the-third moreover that he-might-arrive to-be-caught-up it-behooved for
ad hoc et Filius legitur descendisse, ut vocaret et juvaret
for this also the-Son is-read to-have-descended that he-might-call and help
ascensuros ad primum: et Spiritus sanctus missus fuisse,
those-about-to-ascend to the-first and the-Spirit holy sent to-have-been
qui perduceret ad secundum. Pater vero, licet Filio et
who might-lead to the-second the-Father but although with-the-Son and
Spiritui sancto semper cooperetur, nunquam tamen aut de
the-Spirit holy always he-cooperate never yet either from
cœlo descendisse, aut ad terras legitur missus fuisse. Lego
heaven to-have-descended or to the-earth is-read sent to-have-been I-read
certe, quod misericordia Domini plena est terra; et, Pleni sunt
surely that of-the-mercy of-the-Lord full is the-earth and full are
cœli et terra gloria tua, et multa hujusmodi. Lego et de
heaven and earth of-glory your and many-things of-this-kind I-read also about
Filio, Postquam venit plenitudo temporis, misit Deus Filium
the-Son after came the-fullness of-time sent God Son
suum. Et ipse Filius loquitur de se, Spiritus Domini
his and the-very Son speaks about himself the-Spirit of-the-Lord
misit me. Et per eumdem prophetam: Et nunc, inquit,
has-sent me and through the-same prophet and now he-says

Dominus misit me et Spiritus ejus. Lego et de Spiritu
the-Lord has-sent me and Spirit his I-read also about the-Spirit
sancto, Paraclitus autem Spiritus sanctus, quem mittet Pater
holy the-Paraclete moreover the-Spirit holy whom will-send the-Father
in nomine meo; et, Cum assumptus fuero, mittam vobis
in name my and when taken-up I-shall-have-been I-shall-send to-you
eum, haud dubium quin Spiritum sanctum. Patrem autem
him not doubtful but-that the-Spirit holy the-Father moreover
in sua persona, licet nusquam non sit, nusquam tamen
in his-own person although nowhere not he-be nowhere yet
invenio nisi in cœlis, ut in Evangelio, Et Pater meus qui
I-find except in heaven as in the-Gospel and Father my who
in cœlis est; et in oratione, Pater noster qui es in cœlis.
in heaven is and in the-prayer Father our who are in heaven
Unde nimirum colligo, quod quia Pater non descendit,
whence doubtless I-gather that because the-Father not descended
Apostolus ut eum videret, ad tertium cœlum ascendere
the-Apostle that him he-might-see to the-third heaven to-ascend
quidem non potuit, quo tamen se raptum memoravit.
indeed not could whither yet himself caught-up he-recorded
Denique, Nemo ascendit in cœlum, nisi qui descendit de
finally no-one ascended into heaven except he-who descended from
cœlo Filius hominis. Et ne putes de primo dictum vel
heaven the-Son of-man and lest you-think about the-first said or
secundo, dicit tibi David: A summo cœlo egressio ejus.
the-second says to-you David from the-highest heaven the-going-forth his
Ad quod iterum non subito raptus, non furtim sublatus, sed,
to which again not suddenly caught-up not stealthily taken-away but
Videntibus, inquit, illis, id est Apostolis, elevatus est. Non
seeing he-says they that is the-Apostles lifted-up he-was not
sicut Elias, qui unum; non sicut Paulus, qui nullum (vix enim
as Elijah who one not as Paul who none hardly for

vel seipsum testem aut arbitrum habere potuit, ipso perhibente,
even himself witness or arbiter to-have could he attesting
Nescio, Deus scit): sed ut Omnipotens, qui quando voluit
I-know-not God knows but as the-Almighty who when he-willed
descendit, quando voluit ascendit, pro suo arbitrio arbitros
descended when he-willed ascended at his-own discretion arbiters
et spectatores, locum et tempus, diem et horam exspectans,
and spectators place and time day and hour awaiting
videntibus illis, quos scilicet tanta visione dignatur,
seeing they whom namely with-so-great a-vision he-deigns
elevatus est. Raptus est Paulus, raptus est Elias, translatus
lifted-up he-was caught-up was Paul caught-up was Elijah translated
est Enoch: Redemptor vero noster legitur elevatus, hoc est,
was Enoch the-Redeemer but our is-read lifted-up that is
ex seipso levatus, non aliunde adjutus. Denique non
from himself raised not from-elsewhere helped finally not
currus vehiculo, non angeli adminiculo, sed propria virtute
of-a-chariot by-the-vehicle not of-an-angel by-the-support but by-his-own power
subnixum suscepit eum nubes ab oculis eorum. Cur hoc?
upheld received him a-cloud from the-eyes their why this
An fessum juvit? an pigrum impulit? an cadentem sustinuit?
was-it weary it-helped or sluggish it-pushed or falling it-held-up
Absit. Sed suscepit eum ab oculis carnalibus discipulorum:
far-be-it but it-received him from the-eyes carnal of-the-disciples
qui, etsi Christum noverant secundum carnem, sed ultra
who even-if Christ they-had-known according-to the-flesh but further
jam non noscerent. Quos ergo per humilitatem ad
now not they-should-know whom therefore through humility to
primum cœlum Filius vocat, hos in secundo per charitatem
the-first heaven the-Son calls these in the-second through charity
Spiritus aggregat, ad tertium per contemplationem Pater
the-Spirit gathers to the-third through contemplation the-Father

exaltat. Primo humiliantur in veritate, et dicunt, In veritate
exalts first they-are-humbled in truth and say in truth
tua humiliasti me. Secundo congaudent veritati, et psallunt,
your you-have-humbled me second they-rejoice-with truth and they-sing
Ecce quam bonum, et quam jucundum habitare fratres in
behold how good and how pleasant to-dwell brothers in
unum? De charitate quippe scriptum est, Congaudet autem
one about charity indeed written is rejoices-with moreover
veritati. Tertio ad arcana veritatis rapiuntur, et aiunt,
the-truth third to the-secrets of-truth they-are-caught-up and say
Secretum meum mihi, secretum meum mihi.
secret my to-me secret my to-me

Gemitus et suspiria sancti Bernardi, ad Veritatem anhelantis

IX · BERNARD'S SIGHS FOR TRUTH

Bernard, still crawling beneath the lowest heaven, asks why he runs through the two higher ones. He begs the reader's prayers that his sluggish foot be strengthened but not become the foot of pride, which fell with Satan. He would rather limp, like Jacob after the angel's touch, and climb by the ladder of humility; the way down and the way up are one road, and its steps are the same.

Sed quid ego miser superflua magis loquacitate, quam
but why I wretched with-superfluous more talkativeness than
spiritus vivacitate duos cœlos superiores percurro, qui
of-spirit liveliness the-two heavens upper do-I-run-through who
manibus pedibusque repens adhuc sub inferiore laboro? Ad
with-hands and-feet creeping still under the-lower I-labor to
quod tamen jam, ipso juvante, quo et vocante, mihi scalam
which yet now he helping who also calling for-me a-ladder
erexi. Illic siquidem iter est, quo ostendat mihi
I-have-set-up there indeed the-way is by-which he-may-show to-me

salutare Dei. Jam Dominum desuper innixum suspicio, jam
the-salvation of-God now the-Lord from-above leaning I-look-up-at now
ad vocem veritatis exsulto. Vocavit me, et ego respondi
at the-voice of-truth I-exult he-has-called me and I answered
illi: Operi manuum tuarum porriges dexteram. Tu
him to-the-work of-hands your you-will-stretch-out the-right-hand you
quidem, Domine, gressus meos dinumeras, sed ego lentus
indeed O-Lord steps my number but I a-slow
ascensor, fessus viator, diverticula quæro. Væ mihi, si tenebræ
climber a-weary traveler by-ways seek woe to-me if darkness
me comprehendant, aut si mea fuga fiat in hieme, vel in
me overtake or if my flight be in winter or on
Sabbato: dum nunc ad lucem, cum tempus acceptabile et
the-Sabbath while now to the-light while the-time acceptable and
dies salutis sunt, proficisci dissimulo. Quid moror? Ora
the-day of-salvation are to-set-out I-put-off why do-I-delay pray
pro me, fili, frater, socie, et particeps profectus mei, si quis
for me O-son brother comrade and sharer of-progress my if any
est, in Domino. Ora Omnipotentem, quatenus sic pigrum
there-is in the-Lord pray the-Almighty so-that so the-sluggish
roboret pedem, ut tamen non veniat mihi pes superbiæ.
he-may-strengthen foot that yet not come to-me the-foot of-pride
Etsi enim pes piger, ut ad veritatis gradum ascendat,
although for the-foot sluggish that to of-truth the-step it-may-ascend
idoneus non est: tolerabilior tamen est isto, qui in ea stare
fit not is more-tolerable yet it-is than-this which in it to-stand
non potest, ut habes ibi: Expulsi sunt, nec potuerunt stare.
not can as you-have there cast-out they-were nor they-could to-stand
Et hoc quidem de superbis. Sed quid de illorum capite?
and this indeed about the-proud but what about their head
quid de illo, qui dicitur rex super omnes filios superbiæ?
what about him who is-called king over all the-sons of-pride

Et ipse, inquit, in veritate non stetit: et alibi, Videbam
and he-himself he-says in truth not stood and elsewhere I-saw
Satanam sicut fulgur cadentem de cœlo. Quare hoc, nisi
Satan as lightning falling from heaven why this unless
propter superbiam? Væ mihi, si et me viderit, qui
on-account-of pride woe to-me if also me will-have-seen he-who
alta a longe cognoscit, superbientem; et illam in
high-things from afar knows being-proud and that against
me terribilem intonet vocem: Tu quidem filius Excelsi
me terrible thunder voice you indeed son of-the-Most-High
eras, sed sicut homo morieris, et sicut unus de principibus
were but as a-man you-will-die and as one of the-princes
cades. Quis non ab hujus tonitrui voce formidet? O quam
you-will-fall who not at of-this thunder the-voice would-dread O how
salubrius ad tactum angeli nervus femoris Jacob emarcuit,
more-wholesomely at the-touch of-the-angel the-sinew of-the-thigh of-Jacob withered
quam angeli superbientis intumuit, evanuit, ruit. Utinam
than of-the-angel being-proud it-swelled vanished fell would-that
et meum nervum angelus tangat ut marcescat, si forte
also my sinew an-angel may-touch that it-may-wither if perhaps
ex hac infirmitate incipiam proficere, qui ex mea firmitate
from this weakness I-may-begin to-advance who from my strength
non possum nisi deficere. Lego profecto: Quod infirmum
not I-can unless to-fail I-read certainly what weak
est Dei, fortius est hominibus. Sic quoque Apostolus de
is of-God stronger is than-men so also the-Apostle about
suo nervo conquestus, quem angelus non Domini, sed
his sinew having-complained which an-angel not of-the-Lord but
Satanæ colaphizabat, responsum audivit: Sufficit tibi gratia
of-Satan buffeted an-answer heard suffices for-you grace
mea; nam virtus in infirmitate perficitur. Quæ virtus? Ipse
my for power in weakness is-perfected what power himself

Apostolus respondeat: Libenter gloriabor in infirmitatibus
the-Apostle let-answer gladly I-shall-glory in weaknesses
meis, ut inhabitet in me virtus Christi. Sed nondum forsitan
my that may-dwell in me the-power of-Christ but not-yet perhaps
intelligis, de qua specialiter dixerit, quia Christus omnes
you-understand about which specially he-said because Christ all
virtutes habuit. Sed, cum omnes habuerit, præ omnibus
virtues had but though all he-had above all
tamen unam, id est humilitatem, nobis in se commendavit,
yet one that is humility to-us in himself he-commended
cum ait: Discite a me quia mitis sum et humilis corde.
when he-says learn from me because meek I-am and humble of-heart
Libenter igitur et ego, Domine Jesu, gloriabor, si potero,
gladly therefore also I O-Lord Jesus I-shall-glory if I-shall-be-able
in mea infirmitate, in mei nervi contractione, ut tua virtus,
in my weakness in of-my sinew the-contraction that your power
id est humilitas, perficiatur in me. Nam sufficit mihi gratia
that is humility may-be-perfected in me for suffices for-me grace
tua, cum defecerit virtus mea. Pedem profecto gratiæ fortiter
your when will-have-failed power my the-foot certainly of-grace strongly
figens, et meum qui infirmus est, leniter trahens, securus
planting and my which weak is gently dragging secure
ascendam per scalam humilitatis: donec veritati adhærens, ad
I-shall-ascend by the-ladder of-humility until to-truth cleaving to
latitudinem transeam charitatis. Tunc psallam cum gratiarum
the-breadth I-may-pass of-charity then I-shall-sing with of-thanksgiving
actione, et dicam: Statuisti in loco spatioso pedes meos.
the-act and I-shall-say you-have-set in a-place spacious feet my
Sic arcta via cautius inceditur strictim, sic ardua scala
thus on-a-narrow way more-cautiously is-walked closely thus a-steep ladder
tutius pedetentim ascenditur; sic miro modo licet
more-safely step-by-step is-climbed thus in-a-wonderful way though

pigrius, ad veritatem tamen firmius claudicando ascenditur.
more-sluggishly to truth yet more-firmly by-limping there-is-climbing
Sed, heu mihi! quia incolatus meus prolongatus est? Quis
but alas to-me because sojourning my prolonged is who
dabit mihi pennas sicut columbæ, quibus celerius volem
will-give to-me wings like a-dove with-which more-swiftly I-may-fly
ad veritatem, ut jam requiescam in charitate? Quæ quoniam
to truth that now I-may-rest in charity which since
desunt, deduc me, Domine, in via tua, et ingrediar in
they-are-lacking lead me O-Lord in way your and I-shall-walk in
veritate tua, et veritas liberabit me. Væ mihi quod de illa
truth your and truth will-free me woe to-me that from it
descendi. Nisi enim prius leviter, inaniter descendissem; in
I-descended unless for first lightly emptily I-had-descended in
ascendendo tamdiu, tam graviter non laborassem. Sed quid
ascending so-long so heavily not I-would-have-labored but what
dico, Descendi? nam fortasse rectius Cecidi dixerim. Nisi
do-I-say I-descended for perhaps more-rightly I-fell I-should-say except
quia forte sicut nemo repente fit summus, sed gradatim
that perhaps as no-one suddenly becomes highest but by-steps
quisque ascendit; sic nemo repente fit pessimus, sed
each ascends so no-one suddenly becomes worst but
paulatim descendit. Alioquin quomodo stabit illud: Impius
little-by-little descends otherwise how will-stand that the-impious
cunctis diebus vitæ suæ superbit? Denique sunt viæ, quæ
all the-days of-life his is-proud finally there-are ways which
videntur hominibus bonæ, et tamen ad malum deducunt.
seem to-men good and yet to evil lead-down
Est ergo via descensionis, sicut et ascensionis. Et via
there-is therefore a-way of-descent as also of-ascent and a-way
est ad bonum, et via est ad malum. Cave malam, elige
there-is to good and a-way there-is to evil beware-of the-bad choose

bonam. Si per te non potes, ora cum propheta, et dic:
the-good if through yourself not you-can pray with the-prophet and say
Viam iniquitatis amove a me. Quomodo? Et de lege tua
the-way of-iniquity remove from me how and with law your
miserere mei; illa scilicet lege, quam dedisti delinquentibus
have-mercy-on me with-that namely law which you-gave to-those-going-astray
in via, id est derelinquentibus veritatem, de quibus unus
on the-way that is to-those-abandoning truth of whom one
ego sum, qui vere a veritate cecidi. Sed numquid qui
I am who truly from truth have-fallen but surely-not he-who
cadit, non adjiciet ut resurgat? Propter hoc viam veritatis
falls not will-add that he-may-rise-again on-account-of this the-way of-truth
elegi, qua ascendam humiliatus, unde superbiendo
I-have-chosen by-which I-may-ascend humbled whence by-being-proud
descendi. Ascendam, inquam, et psallam: Bonum mihi,
I-descended I-shall-ascend I-say and I-shall-sing good for-me
Domine, quod humiliasti me; bonum mihi lex oris tui
O-Lord that you-have-humbled me good for-me the-law of-mouth your
super millia auri et argenti. Duas tibi vias videtur David
above thousands of-gold and of-silver two to-you ways seems David
proposuisse, sed unam noveris esse; ipsam tamen a se
to-have-set-forth but one you-should-know to-be it yet from itself
diversam, et diversis nominibus appellatam, aut iniquitatis
different and by-different names called either of-iniquity
propter descendentes, aut veritatis propter ascendentes:
on-account-of those-descending or of-truth on-account-of those-ascending
quia et iidem gradus sunt ascendentium in solium, et
because both the-same steps are of-those-ascending to the-throne and
descendentium; et eadem via accedentium ad civitatem, et
of-those-descending and the-same way of-those-approaching to the-city and
recedentium; et unum ostium est ingredientium domum, et
of-those-withdrawing and one door is of-those-entering the-house and

egredientium. Per unam denique scalam ascendentes Angeli,
of-those-going-out by one finally ladder ascending Angels
et descendentes Jacob apparuerunt. Quo spectant hæc?
and descending to-Jacob appeared whither look these-things
Ut videlicet si ad veritatem redire cupis, non necesse sit
that namely if to truth to-return you-desire not necessary it-be
viam quærere novam quam non nosti, sed notam qua
a-way to-seek new which not you-know but the-known by-which
descendisti: quatenus reciprocis gressibus tua ipse vestigia
you-descended so-that with-retracing steps your-own yourself footsteps
sequens, per eosdem gradus humiliatus ascendas, per quos
following through the-same steps humbled you-may-ascend through which
superbiendo descenderas: ita ut qui duodecimus superbiæ fuit
by-being-proud you-had-descended so that which twelfth of-pride was
descendenti, primus humilitatis sit ascendenti; undecimus,
for-one-descending first of-humility be for-one-ascending the-eleventh
inveniatur secundus; decimus, tertius; nonus, quartus; octavus,
be-found second the-tenth third the-ninth fourth the-eighth
quintus; septimus, sextus; sextus, septimus; quintus, octavus;
fifth the-seventh sixth the-sixth seventh the-fifth eighth
quartus, nonus; tertius, decimus; secundus, undecimus; primus,
the-fourth ninth the-third tenth the-second eleventh the-first
duodecimus. Quibus superbiæ gradibus in te inventis, imo
twelfth which of-pride steps in yourself found nay
recognitis, jam non laboras in quærendo viam humilitatis.
recognized now not you-labor in seeking the-way of-humility

De primo superbiæ gradu, qui est curiositas

X · THE FIRST STEP OF PRIDE: CURIOSITY

The curious monk's wandering eyes and pricked ears betray a mind that has left itself to feed its kids outside. Bernard warns him by Dinah, who went out to see and was seized, and by Eve, who gazed at the forbidden tree until the serpent spoke. Lucifer fell by curiosity, aspiring to set his seat in the north and presuming on God's goodness.

Primus itaque superbiæ gradus est curiositas. Hanc autem
the-first and-so of-pride step is curiosity this moreover
talibus indiciis deprehendes. Si videris monachum, de quo prius
by-such signs you-will-detect if you-see a-monk of whom before
bene confidebas, ubicunque stat, ambulat, sedet, oculis
well you-were-confident wherever he-stands walks sits with-the-eyes
incipientem vagari, caput erectum, aures portare suspensas;
beginning to-wander the-head erect the-ears to-carry pricked-up
e motibus exterioris hominis interiorem immutatum
from the-movements of-the-outer man the-inner changed
agnoscas. Vir quippe perversus annuit oculo, terit
you-may-recognize a-man indeed perverse winks with-the-eye treads
pede, digito loquitur; et ex insolenti corporis motu,
with-the-foot with-the-finger speaks and from the-unwonted of-the-body movement
recens animæ morbus deprehenditur: quam, dum a sui
a-fresh of-the-soul disease is-detected which while from of-itself
circumspectione torpescit incuria sui, curiosam in alios
watchfulness it-grows-sluggish by-neglect of-itself curious about others
facit. Quia enim seipsam ignorat, foras mittitur, ut hædos
makes because for itself it-knows-not outside it-is-sent that kids
pascat. Hædos quippe, qui peccatum significant, recte oculos
it-may-feed kids indeed which sin signify rightly the-eyes

auresque appellaverim: quoniam sicut mors per peccatum
and-ears I-should-call since as death through sin
in orbem, sic per has fenestras intrat ad mentem. In his
into the-world so through these windows it-enters to the-mind in these
ergo pascendis se occupat curiosus, dum scire non
therefore feeding himself occupies the-curious-man while to-know not
curat qualem se reliquerit intus. Et vere si te vigilanter,
he-cares what-kind himself he-has-left within and truly if yourself watchfully
homo, attendas, mirum est si ad aliud unquam intendas.
O-man you-attend-to wonder it-is if to another-thing ever you-attend
Audi, curiose, Salomonem; audi, stulte, Sapientem. Omni
hear O-curious-one Solomon hear O-foolish-one the-Wise-man with-all
custodia, inquit, custodi cor tuum: ut omnes videlicet sensus
watchfulness he-says guard heart your that all namely senses
tui vigilent ad id, unde vita procedit, custodiendum. Quo
your may-keep-watch for that whence life proceeds to-be-guarded whither
enim a te, o curiose, recedis? Cui te interim
for from yourself O curious-one do-you-withdraw to-whom yourself meanwhile
committis? Utquid audes oculos levare ad cœlum, qui peccasti
do-you-commit why do-you-dare the-eyes to-lift to heaven who have-sinned
in cœlum? Terram intuere, ut cognoscas teipsum. Ipsa te
against heaven the-earth look-at that you-may-know yourself it you
tibi repræsentabit, quia terra es, et in terram ibis.
to-yourself will-represent because earth you-are and into earth you-will-go
Duabus tamen ex causis inculpabiliter oculos levas, ut vel
two yet out-of causes blamelessly the-eyes you-lift that either
petas auxilium, vel impendas. Levavit oculos David in
you-may-seek help or you-may-bestow lifted the-eyes David to
montes, ut peteret: levavit et Dominus super turbas, ut
the-mountains that he-might-seek lifted also the-Lord over the-crowds that
impenderet. Alter miserabiliter, alter misericorditer, ambo
he-might-bestow the-one wretchedly the-other mercifully both

inculpabiliter. Tu quoque si locum, tempus et causam
blamelessly you also if place time and cause
considerans, tua vel fratris necessitate oculos levas;
considering by-your-own or a-brother's need the-eyes you-lift
non solum non culpo, sed et plurimum laudo. Hoc enim
not only not I-blame but even very-much I-praise this for
excusat miseria, illud commendat misericordia. Sin alias, non
excuses misery that commends mercy but-if otherwise not
Prophetæ, non Domini, sed Dinæ aut Evæ, imo ipsius Satanæ
of-the-Prophet not of-the-Lord but of-Dinah or of-Eve nay himself of-Satan
imitatorem te dixerim. Dina namque dum ad pascendos hædos
an-imitator you I-should-call Dinah for while to feeding kids
egreditur, ipsa patri, et sua sibi virginitas rapitur.
she-goes-out she from-her-father and her from-herself virginity is-snatched
O Dina, quid necesse est ut videas mulieres alienigenas?
O Dinah what need is that you-see women foreign
Qua necessitate? qua utilitate? An sola curiositate? Etsi tu
by-what necessity by-what advantage or alone by-curiosity even-if you
otiose vides, sed non otiose videris. Tu curiose spectas, sed
idly see yet not idly you-are-seen you curiously look but
curiosius spectaris. Quis crederet tunc illam tuam
more-curiously you-are-looked-at who would-have-believed then that your
curiosam otiositatem, vel otiosam curiositatem, fore post sic
curious idleness or idle curiosity would-be afterward so
non otiosam, sed tibi, tuis, hostibusque tam perniciosam?
not idle but for-you for-yours and-for-the-enemies so pernicious
Tu quoque, o Eva, in paradiso posita es, ut cum viro tuo
you also O Eve in paradise placed were that with husband your
opereris et custodias illum: si injunctum perfeceris,
you-might-work and might-guard him if the-enjoined you-will-have-completed
quandoque transitura ad melius, ubi nec opus sit te
some-day about-to-pass to better where neither need might-be you

in aliquo opere occupari, nec de custodia sollicitari. Omne
in any work to-be-occupied nor about guarding to-be-anxious every
lignum paradisi tibi conceditur ad vescendum, præter illud,
tree of-paradise to-you is-granted for eating except that
quod dicitur scientiæ boni et mali. Si enim cætera bona
which is-called of-the-knowledge of-good and evil if for the-other good
sunt, et sapiunt bonum, quid est opus edere de ligno, quod
are and taste good what is need to-eat from the-tree which
sapit etiam malum? Non plus sapere, quam oportet sapere.
tastes also evil not more to-be-wise than it-behooves to-be-wise
Sapere enim malum, sapere non est, sed desipere. Serva
to-taste for evil to-be-wise not is but to-be-foolish keep
ergo commissum, exspecta promissum; cave prohibitum, ne
therefore the-entrusted await the-promised beware-of the-forbidden lest
perdas concessum. Quid tuam mortem tam intente intueris?
you-lose the-granted why your death so intently do-you-gaze-at
Quid illo tam crebro vagantia lumina jacis? Quid spectare
why thither so often wandering lights do-you-cast why to-look-at
libet, quod manducare non licet? Oculos, inquis, tendo, non
does-it-please what to-eat not is-lawful the-eyes you-say I-stretch not
manum. Non est interdictum ne videam, sed ne comedam. An
the-hand not it-is forbidden that I-may-see but that I-may-eat or
non licet oculos quo volo levare, quos Deus in mea posuit
not is-it-lawful the-eyes whither I-wish to-lift which God in my has-placed
potestate? Ad quod Apostolus: Omnia mihi licent, sed non
power to which the-Apostle all-things to-me are-lawful but not
omnia expediunt. Etsi culpa non est, culpæ tamen indicium
all-things are-expedient even-if a-fault not it-is of-a-fault yet the-token
est. Nisi enim mens minus se curiose servaret, tua curiositas
it-is unless for the-mind less itself carefully guarded your curiosity
tempus vacuum non haberet. Etsi culpa non est, culpæ
time empty not would-have even-if a-fault not it-is of-a-fault

tamen occasio est, et indicium commissæ, et causa est
yet the-occasion it-is and token of-one-committed and the-cause it-is
committendæ. Te enim intenta ad aliud, latenter interim
of-one-to-be-committed you for intent on another-thing secretly meanwhile
in cor tuum serpens illabitur, blande alloquitur. Blanditiis
into heart your the-serpent glides-in coaxingly addresses with-blandishments
rationem, mendaciis timorem compescit. Nequaquam,
reason with-lies fear he-quells by-no-means
inquiens, morieris. Auget curam, dum incitat gulam:
he-saying you-will-die he-increases care while he-incites gluttony
acuit curiositatem, dum suggerit cupiditatem. Offert tandem
he-sharpens curiosity while he-suggests cupidity he-offers at-last
prohibitum, et aufert concessum: porrigit pomum, et subripit
the-forbidden and takes-away the-granted holds-out an-apple and filches
paradisum. Hauris virus peritura, et perituros paritura.
paradise you-drink poison about-to-perish and those-about-to-perish about-to-bear
Perit salus, non destitit partus. Nascimur, morimur: ideoque
perishes salvation not ceased childbirth we-are-born we-die and-therefore
nascimur morituri, quia prius morimur nascituri. Propterea
we-are-born about-to-die because first we-die about-to-be-born on-that-account
grave jugum super omnes filios tuos usque in hodiernum diem.
a-heavy yoke on all sons your even to this-present day
Sed et tu, signaculum similitudinis, non in paradiso, sed
but also you the-seal of-likeness not in paradise but
in deliciis paradisi Dei positus es. Quid amplius quærere
in the-delights of-the-paradise of-God placed were what more to-seek
debes? Plenus ergo sapientia, et perfectus decore, altiora
ought-you full therefore of-wisdom and perfect in-beauty higher-things
te ne quæsieris, et fortiora te ne scrutatus fueris.
than-you do-not seek and stronger-things than-you do-not searched you-have
Sta in te, ne cadas a te, si ambulas in magnis et in
stand in yourself lest you-fall from yourself if you-walk in great-things and in

mirabilibus super te. Sed quid interim ex obliquo intendis
wonders above you but why meanwhile from aslant do-you-look
ad aquilonem? Jam te video, jam te perspicio nescio quæ
toward the-north now you I-see now you I-perceive I-know-not what
supra te curiosius alta rimantem. Ponam, inquit, sedem
above you more-curiously high-things searching I-shall-set he-says seat
meam ad aquilonem. Cæteris astantibus cœlicolis, dum tu
my toward the-north the-rest standing-by heaven-dwellers while you
solus sedere affectas, fratrum concordiam, totius cœlestis
alone to-sit aspire the-brothers' concord of-the-whole heavenly
patriæ pacem, ipsius, quantum in te est, quietem Trinitatis
homeland the-peace of-the-very as-far-as in you it-is the-quiet of-the-Trinity
infestas. Quo te tua, miser, curiositas ducit, ut præsumptione
you-assail whither you your O-wretch curiosity leads that by-presumption
singulari non dubites civibus scandalum, injuriam facere
singular not you-hesitate to-the-citizens scandal injury to-do
Regi? Millia millium ministrant ei, et decies centena
to-the-King thousands of-thousands minister to-him and ten-times hundred
millia assistunt ei, ubi nemo sedere perhibetur, nisi solus
thousands stand-by him where no-one to-sit is-said except alone
is qui sedet super Cherubim, cui a cæteris ministratur:
he who sits upon the-Cherubim to-whom by the-rest ministering-is-done
et tu nescio quæ præ cæteris perspiciendo differentius,
and you I-know-not what-things above the-rest by-perceiving more-differently
curiosius inquirendo, irreverentius pervadendo, sedem tibi
more-curiously by-inquiring more-irreverently by-invading a-seat for-yourself
collocas in cœlo, ut sis similis Altissimo? Quo fine?
you-place in heaven that you-may-be like to-the-Most-High to-what end
qua fiducia? Metire, insipiens, vires, pensa finem,
with-what confidence measure O-fool your-strength weigh the-end
excogita modum. Sciente hoc Altissimo præsumis, an
devise the-manner knowing this the-Most-High do-you-presume or

nesciente? volente, an non volente? Sed quomodo malum
not-knowing willing or not willing but how evil
quodcunque machinaris, aut velle, aut ignorare potest,
whatever you-contrive either to-will or to-be-ignorant-of can-be
cujus optima voluntas, cujus perfecta scientia est? Numquid
whose best the-will whose perfect the-knowledge is surely-not
autem et scire, et nolle non dubitas, sed non posse
moreover both to-know and to-be-unwilling not you-doubt but not to-be-able
resistere putas? At vero nisi te conditum esse dubitaveris,
to-resist you-think but indeed unless you created to-be you-have-doubted
dubitare te non crediderim de omnipotentia, sive de
to-doubt you not I-should-believe about the-omnipotence or about
omnimoda scientia ac bonitate Conditoris, qui te de nihilo
the-all-embracing knowledge and goodness of-the-Creator who you from nothing
potuit, talem scivit, tantum condere voluit. Quomodo ergo
could such knew so-great to-create willed how therefore
Deum consentire æstimas, quod fieri nolit, ac refellere
God to-consent do-you-reckon to-what to-be-done he-wills-not and to-refute
possit? An forte in te video compleri, imo a te initiari, quod
is-able or perhaps in you I-see to-be-fulfilled nay by you to-be-begun what
post te, et per te a tui similibus in terris frequentatum
after you and through you by your likes on earth frequented
solet vulgariter dici: Privatus dominus temerarios nutrit?
is-wont commonly to-be-said a-private lord the-reckless nourishes
An oculus tuus nequam est, quia ille bonus? De cujus
or the-eye your evil is because he good of whose
bonitate dum fiduciam nefariam sumis, factus es et
goodness while confidence wicked you-take become you-are both
contra scientiam impudens, et contra potentiam audax.
against knowledge shameless and against power bold

Hoc est enim, o impie, hoc est quod cogitas; hæc est
this is for O impious-one this is what you-think this is
iniquitas, quam meditaris in cubili tuo, et dicis: Putas
the-iniquity which you-devise on bed your and you-say do-you-think
Creator opus suum destruat? Scio quidem quia non latet
the-Creator work his-own would-destroy I-know indeed that not is-hidden-from
Deum qualiscunque cogitatio mea: Deus enim est. Nec placet
God whatever-kind thought my God for he-is nor pleases
ei talis cogitatio mea, quia bonus est. Sed nec si velit
him such thought my because good he-is but neither if he-should-wish
effugiam manus ejus, quia potens est. Nunquid tamen mihi
I-shall-escape the-hand his because powerful he-is surely-not yet by-me
timendum est? Si enim cum bonus sit, non potest illi
to-be-feared is-it if for when good he-be not can to-him
placere malum meum, quanto minus suum? Meum quippe
to-please evil my how-much less his-own my indeed
dixerim contra ejus voluntatem aliquid velle: suum autem, si
I-should-call against his will something to-will his-own moreover if
vindicet sese. Tam ergo quodcunque scelus non valet velle
he-avenges himself as therefore whatever crime not he-is-able to-will
ulcisci, quam nec vult, nec valet sua bonitate privari.
to-avenge as neither he-wills nor is-able of-his goodness to-be-deprived
Fallis te, miser, fallis te, non Deum. Te, inquam,
you-deceive yourself O-wretch you-deceive yourself not God yourself I-say
fallis, et mentitur iniquitas sibi, non Deo. Dolose quidem
you-deceive and lies iniquity to-itself not to-God deceitfully indeed
agis, sed in conspectu ejus. Te ergo fallis, non Deum.
you-act but in the-sight his yourself therefore you-deceive not God
Et quia de magno ejus bono in te, tu magnum in eum
and because from the-great his good in you you a-great against him
excogitas malum, merito iniquitas tua invenitur ad odium.
devise evil deservedly iniquity your is-found to hatred

Quæ major namque iniquitas, quam ut inde a te Creator
what greater for iniquity than that whence by you the-Creator
contemnatur, unde plus amari merebatur? Quæ major
be-despised whence more to-be-loved he-deserved what greater
iniquitas, quam cum de potentia Dei non dubites, quin te
iniquity than when of the-power of-God not you-doubt but-that you
scilicet destruere possit qui condere potuit; confisus tamen de
namely to-destroy he-can who to-create could trusting yet in
multa ejus dulcedine, qua speras eum nolle vindicare
the-great his sweetness by-which you-hope him to-be-unwilling to-avenge
cum possit; mala pro bonis, odium pro dilectione retribuas?
though he-can evil for good hatred for love you-repay
Hæc, inquam, iniquitas, non ira momentanea, sed odio
this I-say iniquity not of-anger momentary but of-hatred
digna est sempiterno, qua tuo dulcissimo et altissimo
worthy is everlasting by-which to-your most-sweet and most-high
Domino, licet invito, desideras tamen ac speras æquari,
Lord though unwilling you-desire yet and hope to-be-made-equal
quatenus semper videat quod doleat, dum te socium
so-that always he-may-see what he-may-grieve-at while you as-partner
habeat cum nolit, nec dejiciat cum possit; quin
he-has though he-wills-not nor he-may-cast-down though he-can but-that
potius eligat ipse dolere, quam te patiatur perire;
rather he-may-choose himself to-grieve than you he-may-allow to-perish
possit quidem dejicere si velit, sed præ dulcedine, ut
he-can indeed to-cast-down if he-wills but for sweetness as
æstimas, velle non possit. Certe si talis est qualem putas,
you-reckon to-will not he-can surely if such he-is as you-think
tanto nequius agis, si non amas. Et si ille patitur aliquid
so-much more-wickedly you-act if not you-love and if he allows something
fieri contra se potius, quam ipse aliquid faciat contra
to-be-done against himself rather than he-himself something should-do against

te; quanta malitia est, ut vel tu non parcas illi, qui sibi
you how-great malice is-it that even you not spare him who himself
non parcit, parcendo tibi? Absit tamen ab ejus perfectione,
not spares by-sparing you far-be-it yet from his perfection
ut quia dulcis est, justus non sit, quasi simul dulcis et
that because sweet he-is just not he-be as-if at-once sweet and
justus esse non possit: cum melior sit justa dulcedo, quam
just to-be not he-can since better be a-just sweetness than
remissa; imo virtus non sit dulcedo sine justitia. Quia igitur
a-lax nay virtue not be sweetness without justice because therefore
gratuitæ Dei bonitati, qua gratis factus es, ingratus
to-the-gratuitous of-God goodness by-which freely made you-were ungrateful
existis, justitiam vero quam expertus non es, non metuis;
you-are justice but which experienced not you-have not you-fear
ideoque audacter committis culpam, de qua falso tibi
and-therefore boldly you-commit a-fault of which falsely to-yourself
promittis impunitatem: jam ecce justum senties, quem
you-promise impunity now behold just you-will-feel him-whom
bonum nosti, cadens in foveam, quam paras auctori:
good you-know falling into the-pit which you-prepare for-its-author
ut dum scilicet talem in eum pœnam machinaris, qua
so-that while namely such against him a-penalty you-contrive which
tamen valeat carere si velit, sed ut putas non valeat
yet he-might-be-able to-be-free-of if he-willed but as you-think not he-can
velle; et ideo nec carere ea utique bonitate, qua
to-will and therefore nor to-be-free-of it surely by-the-goodness by-which
neminem expertus es illum punisse: talem justus Deus
no-one experienced you-have him to-have-punished such the-just God
justissime in te retorqueat pœnam, qui nec valet, nec
most-justly upon you may-turn-back the-penalty who neither can nor
debet pati suam impune bonitatem offendi: sic utique
ought to-allow his-own with-impunity goodness to-be-offended so surely

temperans in vindicta sententiam, ut, si velis resipiscere,
tempering in vengeance the-sentence that if you-wish to-come-to-your-senses
non neget veniam; secundum tamen duritiam tuam et cor
not he-may-deny pardon according-to yet hardness your and heart
impœnitens, non possis velle, et ideo nec pœna carere.
impenitent not you-can to-will and therefore neither the-penalty to-be-free-of
Sed jam audi calumniam: Cœlum, inquit, mihi sedes est,
but now hear the-calumny heaven he-says to-me a-seat is
terra autem scabellum pedum meorum. Non dixit, Oriens, aut
earth moreover the-footstool of-feet my not he-said the-East or
Occidens, aut Una aliqua cœli plaga: sed, Totum cœlum mihi
the-West or one some of-heaven region but the-whole heaven to-me
sedes est. Non potes ergo in parte sedere cœli, cum ille totum
a-seat is not you-can therefore in a-part to-sit of-heaven since he the-whole
elegerit sibi. In terra non potes, quia scabellum pedum ejus
has-chosen for-himself on earth not you-can because the-footstool of-feet his
est. Terra etenim locus solidus est, ubi sedet Ecclesia, fundata
it-is the-earth for a-place solid is where sits the-Church founded
supra firmam petram. Quid facies? E cœlo pulsus, in terra
upon the-firm rock what will-you-do from heaven driven on earth
remanere non potes. Elige ergo tibi in aere locum, non
to-remain not you-can choose therefore for-yourself in the-air a-place not
ad sedendum, sed ad volandum: ut qui tentasti concutere
for sitting but for flying that you-who tried to-shake
statum æternitatis, pœnam sentias propriæ fluctuationis. Te
the-state of-eternity the-penalty may-feel of-your-own wavering you
ergo fluctuante inter cœlum et terram, sedet Dominus super
therefore wavering between heaven and earth sits the-Lord upon
solium excelsum et elevatum, et plena est omnis terra
a-throne lofty and raised-up and full is all the-earth
majestate ejus, ut nusquam nisi in aere invenias locum.
of-majesty his so-that nowhere except in the-air you-may-find a-place

Seraphim namque aliis quidem alis suæ contemplationis
the-Seraphim for with-some indeed wings of-their contemplation
de throno ad scabellum, de scabello ad thronum volantia,
from the-throne to the-footstool from the-footstool to the-throne flying
aliis caput Domini pedesque velantia, ad hoc ibi
with-others the-head of-the-Lord and-the-feet veiling for this there
posita puto, ut sicut homini peccanti paradisi per
placed I-think that as to-man sinning of-paradise through
Cherubin prohibetur ingressus, ita et per Seraphin tuæ
the-Cherubim is-forbidden the-entrance so also through the-Seraphim on-your
curiositati modus imponatur: quatenus nec cœli jam magis
curiosity a-limit may-be-imposed so-that neither of-heaven now more
impudenter, quam prudenter arcana rimeris, nec Ecclesiæ
shamelessly than prudently the-secrets you-may-search nor of-the-Church
mysteria cognoscas in terris; sed solis contentus sis
the-mysteries may-know on earth but alone content you-be
cordibus superborum, qui nec in terra dignantur esse sicut
with-the-hearts of-the-proud who neither on earth deign to-be as
cæteri hominum, nec sicut Angeli volant ad cœlum. Licet vero
the-rest of-men nor as Angels fly to heaven though indeed
et caput in cœlo, et pedes in terra a te abscondantur;
both the-head in heaven and the-feet on earth from you be-hidden
quiddam tamen tibi medium videndum ad invidendum
a-certain-thing yet to-you middle to-be-seen for envying
duntaxat permittitur: dum suspensus in aere, descendentes
only is-permitted while suspended in the-air descending
quidem per te, et ascendentes Angelos intueris; sed quid vel
indeed past you and ascending Angels you-gaze-at but what either
audiant in cœlis, vel nuntient terris, penitus nescis.
they-may-hear in heaven or may-announce to-the-earth utterly you-know-not

O Lucifer, qui mane oriebaris, imo non jam lucifer, sed
O Lucifer who in-the-morning were-rising nay not now light-bearer but
noctifer, aut etiam mortifer, rectus cursus tuus erat ab oriente
night-bearer or even death-bearer the-right course your was from the-east
ad meridiem, et tu præpostero ordine tendis ad aquilonem?
to the-south and you in-reversed order tend toward the-north
Quanto magis ad alta festinas, tanto celerius
by-how-much more to high-things you-hasten by-so-much more-swiftly
ad occasum declinas. Velim tamen curiosius, o curiose,
to the-setting you-decline I-would yet more-curiously O curious-one
intentionem tuæ curiositatis inquirere. Ponam, inquit, sedem
the-intention of-your curiosity to-inquire I-shall-set he-says seat
meam ad aquilonem. Nec aquilonem hunc corporalem, nec
my toward the-north neither the-north this bodily nor
sedem hanc (cum sis spiritus) intelligo materialem. Puto
seat this since you-are a-spirit I-understand material I-think
autem per aquilonem, reprobandos homines fuisse designatos;
moreover by the-north to-be-reprobated men to-have-been designated
per sedem, potestatem in illos. Quos utique in præscientia
by the-seat power over them whom surely in the-foreknowledge
Dei, quanto ei vicinior, tanto cæteris perspicacior
of-God by-how-much to-him nearer by-so-much than-the-rest more-perceptive
prævidens, nullo quidem sapientiæ radio coruscantes, nullo
foreseeing with-no indeed of-wisdom ray glittering with-no
spiritus amore ferventes, velut vacuum repereris locum,
of-the-spirit love fervent as-if empty you-had-found the-place
affectasti super illos dominium, quos quadam tuæ astutiæ
you-aspired-to over them dominion whom with-a-certain of-your cunning
claritate perfunderes, tuæ malitiæ æstibus inflammares: ut
brightness you-might-suffuse of-your malice with-the-heats you-might-inflame that
quomodo Altissimus sua sapientia ac bonitate omnibus filiis
as the-Most-High by-his wisdom and goodness over-all the-sons

obedientiæ præerat, ita et tu super omnes filios superbiæ rex
of-obedience presided so also you over all the-sons of-pride king
constitutus, tua eos astuta malitia, ac malitiosa astutia
appointed with-your them cunning malice and malicious cunning
regeres, per quod Altissimo similis esses. Sed miror
might-rule through which to-the-Most-High like you-might-be but I-wonder
cum in præsentia Dei tuum prævideris principatum, cur
since in the-presence of-God your you-foresaw principality why
non in eadem prævidisti et præcipitium? Nam si prævidisti,
not in the-same you-foresaw also the-precipice for if you-foresaw
quæ insania fuit, ut cum tanta miseria cuperes principari,
what madness was-it that with so-great misery you-desired to-be-chief
ut malles misere præesse, quam feliciter subesse? An non
that you-preferred wretchedly to-be-over than happily to-be-under or not
expediebat participem esse plagarum illarum luminosarum,
was-it-expedient a-sharer to-be of-the-regions those luminous
quam principem tenebrarum harum? Sed credibilius est, quod
than the-prince of-darkness these but more-credible it-is that
non prævidisti: aut propter illam causam, quam superius
not you-foresaw either on-account-of that cause which above
dixi, quia Dei bonitatem attendens, dixisti in corde tuo.
I-said because of-God the-goodness attending-to you-said in heart your
Non requiret, propter quod, o impie, Deum irritasti;
not he-will-require on-account-of which O impious-one God you-provoked
aut quia viso principatu, statim in oculo superbiæ trabes
or because seen the-principality at-once in the-eye of-pride a-beam
excrevit, qua interposita casum videre non potuisti.
grew by-which interposed the-fall to-see not you-could
Sic Joseph cum prævidisset exaltationem suam, non tamen
so Joseph when he-had-foreseen exaltation his not yet
præscivit sui venditionem, quamvis propior esset venditio,
foreknew his-own selling although nearer were the-selling

quam exaltatio. Non quod tantum patriarcham in superbiam
than the-exaltation not that so-great a-patriarch into pride
crediderim incidisse: sed ut ejus exemplo pateat, quod
I-should-believe to-have-fallen but that his by-example it-may-be-plain that
hi qui futura prævident per spiritum prophetiæ, etsi
those who future-things foresee through the-spirit of-prophecy even-if
non omnia, non ideo tamen putandi sunt nulla prævidisse.
not all-things not therefore yet to-be-thought are nothing to-have-foreseen
Quod si quis contendat in eo quod somnia sua adhuc
but if anyone contend in this that the-dreams his still
adolescentulus narrabat, quorum tunc mysterium ignorabat,
a-youth he-told of-which then the-mystery he-knew-not
vanitatem posse notari; ego tamen mysterio magis sive
vanity to-be-able to-be-noted I yet to-the-mystery rather or
simplicitati pueri deputandum arbitror, quam vanitati. Quæ
to-the-simplicity of-the-boy to-be-ascribed think than to-vanity which
tamen, si qua fuit, per ea quæ passus legitur, potuit
yet if any there-was through those-things which suffered he-is-read could
expiari. Nonnullis enim aliqua aliquando de se
to-be-expiated to-some for some-things at-times about themselves
per revelationem jucunda monstrantur, quæ etsi humanus
through revelation pleasant are-shown which even-if the-human
animus absque ulla vanitate scire non potest, non minus
mind without any vanity to-know not can not less
ideo eveniet quod monstratum est; sic tamen ut illa
therefore will-come-about what shown has-been so yet that that
vanitas impunita non sit, qua de magnitudine revelationis
vanity unpunished not be by-which at the-greatness of-the-revelation
aut promissionis in se vel leviter exsultavit. Sicut enim
or of-the-promise in itself even lightly it-exulted as for
medicus, non solum unguento, sed igne utitur et ferro,
a-physician not only with-ointment but with-fire makes-use and with-iron

quo omne quod in vulnere sanando superfluum excreverit,
with-which all which in the-wound to-be-healed superfluous has-grown-out
secet et urat, ne sanitatem, quæ ex unguento procedit,
he-may-cut and burn lest health which from the-ointment proceeds
impediat: sic medicus animarum Deus hujusmodi animæ
it-hinder so the-physician of-souls God of-this-kind for-a-soul
procurat tentationes, immittit tribulationes, quibus afflicta et
provides temptations sends tribulations by-which afflicted and
humiliata, gaudium vertat in luctum, revelationem putet
humbled joy it-may-turn into mourning the-revelation may-think
illusionem. Unde fit ut vanitate careat, et veritas
an-illusion whence it-comes-about that of-vanity it-be-free and the-truth
revelationis non pereat. Sic Pauli extollentia per stimulos
of-the-revelation not perish so of-Paul the-elation by the-goads
carnis reprimitur, et ipse revelationibus crebris attollitur.
of-the-flesh is-repressed and he by-revelations frequent is-raised
Sic Zachariæ infidelitas linguæ obligatione mulctatur, et
so of-Zachary the-unbelief by-the-tongue's binding is-fined and
angeli veritas suo in tempore manifestanda non mutatur.
of-the-angel the-truth its-own in time to-be-made-manifest not is-changed
Sic per gloriam et ignobilitatem sancti proficiunt, dum
so through glory and dishonor the-saints advance while
inter singularia dona quæ recipiunt, communi hominum
among singular gifts which they-receive by-the-common of-men
vanitate pulsari se sentiunt: ut dum per gratiam
vanity to-be-struck themselves they-feel that while through grace
supra se aliquid cernunt, non obliviscantur quod sunt.
above themselves something they-discern not they-forget what they-are
Sed quid de revelationibus ad curiositatem? De quibus ut
but what of revelations to curiosity of which that
hæc per excessum intermiscerem, inde occasio sumpta
these-things by digression I-should-intermingle thence the-occasion taken

est, cum ostendere vellem, reprobum angelum ante casum
was when to-show I-wished the-reprobate angel before fall
suum sic potuisse prævidere illam, quam post accepit,
his so to-have-been-able to-foresee that which afterward he-received
in reprobos homines dominationem, ut tamen suam non
over reprobate men dominion so-that yet his-own not
præsciret damnationem. De quo etiam nonnullis quæstiunculis
he-foreknew damnation about which also some little-questions
motis magis, quam solutis, totius disputatiunculæ hæc
raised rather than solved of-the-whole little-disputation this
summa sit: quod per curiositatem a veritate ceciderit,
the-sum be that through curiosity from truth he-fell
quia prius spectavit curiose, quod affectavit illicite, speravit
because first he-looked curiously at-what he-aspired-to unlawfully he-hoped
præsumptuose. Jure igitur in gradibus superbiæ primum
presumptuously rightly therefore among the-steps of-pride the-first
curiositas vindicat sibi, quæ etiam inventa est initium
curiosity claims for-itself which also found was the-beginning
esse omnis peccati. Sed nisi hæc citius cohibeatur, in
to-be of-every sin but unless this quickly be-checked into
levitatem animi, quæ secundus gradus est, cito delabitur.
levity of-mind which the-second step is quickly it-slides

De secundo gradu superbiæ, qui est levitas animi

XI · THE SECOND STEP: LEVITY OF MIND

The monk who watches others curiously sees some above him to envy and some below him to mock. His mind, weighed down by no care for itself, now rises in pride and now sinks in envy; his words, few and biting or many and empty, betray the change. These first two steps of pride answer the last two steps of humility.

Monachus enim, qui sui negligens, alios curiose
the-monk for who of-himself neglectful others curiously
circumspicit, dum quosdam suspicit superiores, quosdam
looks-around while some he-looks-up-to as-superior some
despicit inferiores: et in aliis quidem videt quod invidet,
he-looks-down-on as-inferior and in some indeed he-sees what he-envies
in aliis quod irridet. Inde fit ut pro mobilitate
in others what he-mocks thence it-comes-about that for the-mobility
oculorum levigatus animus, nulla utique sui cura aggravatus,
of-the-eyes lightened the-mind by-no surely of-itself care weighed-down
modo per superbiam ad alta se erigat, modo per
now through pride to the-heights itself raises now through
invidiam in ima demergat: nunc per invidiam nequiter
envy into the-depths sinks now through envy wickedly
tabescit, nunc per excellentiam pueriliter hilarescit. In
pines now through excellence childishly grows-merry in
altero nequam, in altero vanus, in utroque superbus existit:
the-one wicked in the-other vain in both proud he-is
quia et quod superari se dolet, et quod superare
because both that to-be-surpassed himself he-grieves and that to-surpass
se gaudet, amor propriæ excellentiæ facit. Has autem
himself he-rejoices the-love of-one's-own excellence makes these moreover
animi vicissitudines nunc pauca et mordacia, nunc multa
of-the-mind alternations now few and biting now many

et inania; nunc risu, nunc luctu plena, semper vero
and empty now with-laughter now with-mourning full always but
irrationabilia indicant verba. Compara, si vis, hos duos
irrational show the-words compare if you-wish these two
primos superbiæ gradus supremis duobus humilitatis: et vide
first of-pride steps with-the-highest two of-humility and see
si non in ultimo curiositas, in penultimo levitas cohibetur.
if not in the-last curiosity in the-second-last levity is-checked
Id ipsum in cæteris reperies, si alterutrum comparentur.
that same in the-rest you-will-find if each-pair be-compared
Sed jam ad tertium docendo, non descendendo veniamus.
but now to the-third by-teaching not by-descending let-us-come

De tertio gradu superbiæ, qui est inepta lætitia

XII · THE THIRD STEP: FOOLISH MIRTH

The proud seek gladness and shun sorrow. Finding his joy spoiled by others' excellence, the monk restricts his curiosity to what flatters him, until foolish mirth alone possesses him. He seldom groans or weeps; he jests and cannot keep his laughter in: like wind in a pierced bladder, finding no fuller outlet under the rule of silence, it bursts through his throat in guffaws, and through his nostrils when he stops his mouth.

Proprium est superborum, læta semper appetere, et tristia
proper it-is of-the-proud glad-things always to-seek and sad-things
devitare, juxta illud: Cor stultorum ubi lætitia. Unde
to-avoid according-to that the-heart of-fools where gladness whence
et monachus, qui duos jam superbiæ gradus descendit, dum
also the-monk who two already of-pride steps has-descended while
per curiositatem ad animi levitatem devenit, cum gaudium
through curiosity to of-mind levity he-has-come when the-joy

quod semper appetit, frequenti videt interpolari tristitia, quam
which always he-seeks by-frequent he-sees to-be-interrupted sadness which
de bonis alterius contrahit, impatiens suæ humiliationis, fugit
from the-goods of-another he-contracts impatient of-his humiliation he-flees
ad consilium falsæ consolationis. Ex illa denique parte, qua
to the-counsel of-false consolation from that finally side on-which
sibi sua vilitas, et aliena excellentia monstratur, restringit
to-himself his worthlessness and another's excellence is-shown he-restrains
curiositatem, ut totum se transferat in contrariam partem:
curiosity that wholly himself he-may-transfer to the-contrary side
quatenus in quo ipse videtur præcellere curiosius notet;
so-that in what he-himself seems to-excel more-curiously he-may-note
in quo alter præcellit, semper dissimulet: ut dum devitat
in what another excels always he-may-dissemble that while he-avoids
quod triste putatur, lætitia continuetur. Sicque fit
what sad is-thought gladness may-be-continued and-thus it-comes-about
ut quem sibi vicissim vindicabant gaudium et tristitia,
that whom for-themselves in-turn claimed joy and sadness
sola possidere incipiat inepta lætitia. In hac autem, in qua
alone to-possess begins foolish gladness in this moreover in which
tertium tibi gradum constituo, accipe quibus eam signis vel
the-third for-you step I-set take by-what it signs either
in te deprehendas, vel in altero. Illum qui ejusmodi est,
in yourself you-may-detect or in another him who of-this-kind is
aut nunquam, aut raro gementem audies, aut lacrymantem
either never or rarely groaning you-will-hear or weeping
videbis. Putes, si attendas, aut sui oblitum, aut
you-will-see you-would-think if you-attend either of-himself forgetful or
ablutum a culpis. In signis scurrilitas, in fronte hilaritas,
washed from faults in signs buffoonery in the-forehead merriment
vanitas apparet in incessu. Pronus ad jocum, facilis ac
vanity appears in the-gait prone to jest easy and

promptus in risu. Cunctis quippe quæ in se contemptibilia,
ready in laughter with-all indeed which in himself contemptible
et ideo tristia noverat, a memoria rasis; bonisque, si qua
and therefore sad he-had-known from memory erased and-the-goods if any
sentit in se, adunatis vel simulatis ante oculos mentis, dum
he-feels in himself gathered or feigned before the-eyes of-the-mind while
nil cogitat nisi quod libet, nec attendit si licet; jam risum
nothing he-thinks except what pleases nor he-attends if it-is-lawful now laughter
tenere, jam ineptam lætitiam dissimulare non valet. Ut enim
to-hold now foolish gladness to-dissemble not he-is-able as for
vesica collecto turgida vento, punctoque perforata exiguo,
a-bladder with-gathered swollen wind and-with-a-prick pierced small
si stringitur, crepitat dum detumescit; ac ventus egrediens
if it-is-squeezed crackles while it-subsides and the-wind going-out
non passim effusus, sed strictim emissus crebros quosdam
not freely poured but narrowly let-out frequent certain
sonitus reddit: sic monachus, ubi vanis scurrilibusque cor
sounds renders so the-monk when with-vain and-scurrilous heart
suum cogitationibus impleverit, propter disciplinam silentii
his thoughts he-will-have-filled on-account-of the-discipline of-silence
non inveniens ventus vanitatis qua plenius egrediatur, inter
not finding the-wind of-vanity by-which more-fully it-may-go-out between
angustias faucium per cachinnos excutitur. Sæpe vultum
the-narrows of-the-jaws through guffaws is-shaken-out often the-face
pudibundus abscondit, claudit labia, dentes stringit; ridet non
shamefaced he-hides closes the-lips the-teeth clenches laughs not
volens, cachinnat invitus. Cumque os pugnis obstruxerit
willing guffaws unwilling and-when the-mouth with-fists he-has-blocked
suis, per nares adhuc sternutare auditur.
his through the-nostrils still to-sneeze he-is-heard

De quarto gradu superbiæ, qui est jactantia

XIII · THE FOURTH STEP: BOASTING

Swollen with vanity, the monk must speak or burst, like Elihu. He hungers for hearers to show off his learning, answering before he is asked and cutting others short. On religion he pours out visions and dreams, praises fasting and prayer, and discourses on every virtue, so that his hearer thinks the mouth speaks from a full heart. Much speaking marks boasting.

At postquam vanitas crescere, et vesica grossescere
but after vanity to-grow and the-bladder to-swell
cœperit, necesse est ut ampliori foramine, laxato sinu,
has-begun necessary it-is that by-a-wider opening loosened the-fold
ventositas eructetur, alioquin rumpetur. Sic monachus inepta
the-windiness be-belched otherwise it-will-burst so the-monk with-foolish
redundante lætitia dum risu, vel signis eam aperire
overflowing gladness while by-laughter or signs it to-open
non sufficit, in Heliu verba prorumpit: En venter meus,
not suffices into Elihu's words breaks-out behold belly my
quasi mustum absque spiraculo, quod novas lagunculas
like must without vent which new little-flasks
dirumpit. Aut loquetur ergo, aut rumpetur. Plenus est
bursts either he-will-speak therefore or he-will-burst full he-is
enim sermonibus, et coarctat eum spiritus uteri sui. Esurit
for of-words and constrains him the-spirit of-belly his he-hungers
et sitit auditores, quibus suas jactitet vanitates, quibus
and thirsts-for hearers to-whom his he-may-boast vanities to-whom
omne quod sentit, effundat: quibus, qualis, et quantus
all which he-feels he-may-pour-out to-whom what-kind and how-great
sit, innotescat. Inventa autem occasione loquendi, si de
he-is he-may-become-known found moreover an-occasion of-speaking if about

litteris sermo exoritur, vetera proferuntur, et nova; volant
letters discourse arises old-things are-brought-out and new fly
sententiæ, verba resonant ampullosa. Prævenit interrogantem,
opinions words resound bombastic he-anticipates the-questioner
non quærenti respondet. Ipse quærit, ipse solvit, et
not to-one-asking answers he-himself asks he-himself solves and
verba collocutoris imperfecta præscindit. Cum autem
the-words of-the-fellow-speaker unfinished cuts-off when moreover
pulsato signo necesse est interrumpi colloquium, horam
struck the-signal necessary it-is to-be-broken-off the-conversation the-hour
longam, breve queritur intervallum; quærit licentiam, ut ad
long short he-complains the-interval he-seeks leave that to
fabulas revertatur post horam, non ut quempiam ædificet,
tales he-may-return after the-hour not that anyone he-may-edify
sed ut scientiam jactet. Ædificare potest, sed non ædificare
but that knowledge he-may-boast to-edify he-can but not to-edify
intendit. Non curat te docere, vel a te doceri ipse
he-intends not he-cares you to-teach or by you to-be-taught he-himself
quod nescit; sed ut scire sciatur quod scit. Quod si
what he-knows-not but that to-know he-be-known what he-knows but if
de religione agitur, statim visiones et somnia proferuntur.
about religion it-is-treated at-once visions and dreams are-brought-out
Denique laudat jejunia, commendat vigilias, super omnia
finally he-praises fasts commends vigils above all-things
orationes exaltat; de patientia, de humilitate, et de
prayers exalts about patience about humility and about
singulis virtutibus plenissime, sed vanissime disputat: ut tu
individual virtues most-fully but most-vainly he-disputes that you
scilicet, si audieris, dicas, quod ex abundantia cordis
namely if you-will-have-heard you-may-say that from the-abundance of-the-heart
os loquitur, et quia bonus homo de bono thesauro
the-mouth speaks and that the-good man from good treasure

suo profert bona. Si ad ludicra sermo convertitur, in his
his brings-forth good-things if to jests the-talk turns in these
quanto assuetior, tanto loquacior invenitur. Dicas,
by-how-much more-accustomed by-so-much more-talkative he-is-found you-would-say
si audias rivum vanitatis, fluvium esse scurrilitatis os ejus,
if you-heard a-stream of-vanity a-river to-be of-buffoonery mouth his
ita ut severos quoque et graves animos in levitatem concitet
so that severe also and grave minds into levity stirs
risus. Et ut totum in brevi colligam, in multiloquio nota
laughter and that the-whole in brief I-may-gather in much-speaking note
jactantiam. In hoc habes quartum gradum et descriptum,
boasting in this you-have the-fourth step both described
et nominatum. Fuge rem, et tene nomen. Hac eadem
and named flee the-thing and hold the-name with-this same
cautela jam accede ad quintum, quem nomino singularitatem.
caution now approach to the-fifth which I-name singularity

De quinto gradu superbiæ, qui dicitur singularitas

XIV · THE FIFTH STEP: SINGULARITY

It shames the boaster not to do more than others. He would seem better, not be better: he fasts when others eat, dozes through the vigils, then stays alone in the oratory coughing and groaning, and feels his arms and ribs to judge his thinness. His show impresses the simple, who praise what they see and lead him into error.

Turpe est ei, qui se supra cæteros jactat, si non plus
shameful it-is for-him who himself above the-rest boasts if not more
cæteris aliquid agat, per quod ultra cæteros appareat.
than-the-rest something he-does through which beyond the-rest he-may-appear
Proinde non sufficit ei quod communis monasterii
therefore not suffices for-him what the-common of-the-monastery

regula, vel majorum cohortantur exempla. Nec tamen melior
rule or of-elders urge the-examples nor yet better
esse studet, sed videri. Non melius vivere, sed videri
to-be he-strives but to-seem not better to-live but to-seem
vivere gestit, quatenus dicere possit: Non sum sicut
to-live he-longs so-that to-say he-may-be-able not I-am as
cæteri hominum. Plus sibi blanditur de uno jejunio,
the-rest of-men more himself he-flatters over one fast
quod cæteris prandentibus facit, quam si cum cæteris
which while-the-rest dine he-makes than if with the-rest
septem dies jejunaverit. Commodior sibi videtur una
seven days he-had-fasted more-suited to-himself seems one
oratiuncula peculiaris, quam tota psalmodia unius noctis.
little-prayer private than the-whole psalmody of-one night
Inter prandendum crebro solet oculos jactare per mensas,
during dining often he-is-wont the-eyes to-cast over the-tables
ut si quem minus comedere viderit, victum se doleat,
that if anyone less to-eat he-will-have-seen beaten himself he-grieves
et incipiat idipsum sibi crudeliter subtrahere, quod
and begins that-same from-himself cruelly to-withdraw which
necessarium victui indulgendum præviderat, plus gloriæ metuens
necessary for-food to-be-granted he-had-foreseen more of-glory fearing
detrimentum, quam famis cruciatum. Si quem macriorem, si
the-loss than of-hunger the-torment if anyone thinner if
quem pallidiorem perspexerit, vilem se æstimat, nunquam
anyone paler he-will-have-perceived worthless himself he-reckons never
requiescit. Et quoniam vultum ipse suum videre non potest,
rests and since face he-himself his-own to-see not can
qualem scilicet se intuentibus offert, manus quas potest et
such-as namely himself to-the-onlookers he-presents the-hands which he-can and
brachia spectans, palpat costas, humeros attrectat et lumbos:
the-arms looking-at he-feels the-ribs the-shoulders he-handles and the-loins

ut secundum quod corporis sui membra, vel minus, vel
so-that according-to what of-body his the-members either less or
satis exilia probat, pallorem oris ac colorem discernat. Ad
enough thin he-proves the-pallor of-the-face and the-color he-may-discern for
omnia denique sua strenuus, ad communia piger. Vigilat
all-things finally his-own vigorous for common-things sluggish he-keeps-vigil
in lecto, dormit in choro: cumque aliis psallentibus
in bed sleeps in choir and-when with-others singing-psalms
ad vigilias tota nocte dormitet, post vigilias aliis in
at the-vigils the-whole night he-dozes after the-vigils while-others in
claustro quiescentibus solus in oratorio remanet: exscreat,
the-cloister rest alone in the-oratory he-remains he-hawks
et tussit, gemitibus ac suspiriis aures foris sedentium de
and coughs with-groans and sighs the-ears outside of-those-sitting from
angulo implet. Cum autem ex his quæ singulariter, sed
the-corner he-fills when moreover from these-things which singularly but
inaniter agit, apud simpliciores ejus opinio excreverit, qui
emptily he-does among the-simpler his reputation has-grown who
profecto opera probant quæ cernunt, sed unde prodeant non
certainly the-works approve which they-see but whence they-come not
discernunt; dum miserum beatificant, in errorem inducunt.
they-discern while the-wretch they-beatify into error they-lead

De sexto gradu superbiæ, id est arrogantia

XV · THE SIXTH STEP: ARROGANCE

He believes the praise he hears, forgets his intention in the opinion of others, and comes to trust others' reports of him more than his own knowledge. Believing himself holier than all, he ascribes to his own merits whatever praise he receives, so arrogance follows singularity, and presumption follows arrogance.

Credit quod audit, laudat quod agit, et quod intendat
he-believes what he-hears praises what he-does and what he-intends
non attendit. Obliviscitur intentionem dum amplectitur
not he-attends-to he-forgets the-intention while he-embraces
opinionem. Quique de omni alia re plus sibi credit,
the-opinion and-he-who about every other thing more himself believes
quam aliis, de se solo plus aliis credit, quam sibi: ut
than others about himself alone more others believes than himself so-that
non jam verbo tenus, aut sola operum ostentatione suam
not now by-word only or by-the-sole of-works display his
præferat religionem, sed intimo cordis credat affectu
he-may-display religion but with-the-inmost of-the-heart he-may-believe affection
omnibus se sanctiorem: et quidquid de se laudatum
than-all himself holier and whatever about himself praised
agnoverit, non ignorantiæ aut benevolentiæ laudatoris, sed
he-will-have-recognized not to-the-ignorance or goodwill of-the-praiser but
suis meritis arroganter ascribit. Unde post singularitatem,
to-his-own merits arrogantly he-ascribes whence after singularity
sextum sibi gradum jure arrogantia vindicat. Post hanc
the-sixth for-itself step rightly arrogance claims after this
præsumptio invenitur, in qua septimus gradus constituitur.
presumption is-found in which the-seventh step is-set

De septimo gradu superbiæ, qui est præsumptio

XVI · THE SEVENTH STEP: PRESUMPTION

Thinking himself above others, he takes the first seat, answers first, reorders what is ordered, and judges his judges. Passed over for the priorship, he thinks his abbot envious or deceived, and despises lesser tasks. Rushing into everything, he must err, and since he will not think himself at fault, correction only makes his fault grow.

Qui enim alios se præcellere putat, quomodo non plus de
he-who for others himself to-surpass thinks how not more of
se, quam de aliis præsumat? Primus in conventibus residet,
himself than of others should-he-presume first in assemblies he-sits
in consiliis primus respondet: non vocatus accedit, non jussus
in councils first he-answers not called he-approaches not bidden
se intromittit: reordinat ordinata, reficit facta. Quidquid
himself he-intrudes he-reorders the-ordered he-redoes the-done whatever
ipse non fecerit aut ordinaverit, nec recte factum, nec
he-himself not will-have-done or ordered neither rightly done nor
pulchre existimat ordinatum, Judicat judicantes, præjudicat
fairly he-reckons ordered he-judges those-judging he-prejudges
judicaturis. Si, cum tempus advenerit, non promoveatur ad
those-about-to-judge if when the-time will-have-come not he-be-promoted to
Prioratum; suum abbatem aut invidum judicat, aut deceptum.
the-Priorship his abbot either envious he-judges or deceived
Quod si mediocris ei aliqua obedientia injuncta fuerit,
but if a-moderate to-him some obedience enjoined will-have-been
indignatur, aspernatur, arbitrans se non esse minoribus
he-is-indignant he-spurns judging himself not to-be with-lesser-things
occupandum, qui se ad majora sentit idoneum. Sed qui
to-be-occupied who himself for greater-things feels fit but he-who
sic promptulus ad omnia se magis temere, quam libere
so very-ready for all-things himself more rashly than freely

consuevit ingerere, impossibile est eum aliquando non errare.
is-accustomed to-thrust impossible it-is him at-some-time not to-err
Ad prælatum autem pertinet errantem arguere. Sed quomodo
to the-prelate moreover it-belongs the-one-erring to-reprove but how
culpam suam confitebitur, qui nec esse putat, nec putari
fault his will-he-confess who neither to-be thinks nor to-be-thought
culpabilis patitur? Propterea cum ei culpa imputatur,
culpable allows therefore when to-him a-fault is-imputed
crescit, non amputatur. Si ergo cum argutus fuerit,
it-grows not is-cut-off if therefore when reproved he-will-have-been
declinare cor ejus videris in verba malitiæ, in octavum
to-incline heart his you-will-have-seen to words of-malice into the-eighth
gradum, qui dicitur defensio peccatorum, noveris corruisse.
step which is-called the-defense of-sins you-will-know to-have-fallen

De octavo gradu superbiæ, qui est defensio peccatorum

XVII · THE EIGHTH STEP: DEFENDING ONE'S SINS

There are many ways of excusing sin: I did not do it, I did it well, it was not very bad, I meant no harm, or, like Adam and Eve, someone persuaded me. He who boldly defends open faults will hardly reveal his hidden thoughts to the abbot.

Multis vero modis fiunt excusationes in peccatis. Aut
in-many indeed ways are-made excuses in sins either
enim dicit qui se excusat, Non feci; aut, Feci quidem,
for says he-who himself excuses not I-did or I-did indeed
sed bene feci; aut, Si male, non multum male; aut, Si
but well I-did or if badly not very badly or if
multum male, non mala intentione. Si autem et de
very badly not with-evil intention if moreover also about

illa, sicut Adam vel Eva, convincitur, aliena suasione
that as Adam or Eve he-is-convicted by-another's persuasion
excusare se nititur. Sed qui procaciter etiam aperta
to-excuse himself he-strives but he-who insolently even open-things
defendit, quando occultas et malas cogitationes, cordi suo
defends when hidden and evil thoughts to-heart his
advenientes, humiliter revelaret abbati?
coming humbly would-he-reveal to-the-abbot

De nono gradu superbiæ, qui est simulata confessio

XVIII · THE NINTH STEP: FEIGNED CONFESSION

A false and proud confession is more dangerous than stubborn defense. Some, seeing denial useless, confess with tears and sighs and even exaggerate their faults, so that the truth itself is doubted. If punishment follows, the true penitent bears it patiently, but the feigned one murmurs and rages, and his fraud is exposed to all.

Licet vero genera hæc excusationis eatenus mala judicentur,
though indeed kinds these of-excuse so-far evil be-judged
quatenus ore prophetico verba malitiæ appellantur; multo
as-far-as by-the-mouth prophetic words of-malice they-are-called much
tamen periculosior est fallax ac superba confessio, quam
yet more-dangerous is a-deceitful and proud confession than
pervicax et obstinata defensio. Nonnulli enim cum de
a-stubborn and obstinate defense some for when about
apertioribus arguuntur, scientes quod si se defenderent,
more-open-things they-are-reproved knowing that if themselves they-defended
sibi non crederetur, subtilius inveniunt argumentum
them not would-be-believed more-subtly find an-argument
defensionis, verba respondentes dolosæ confessionis. Est
of-defense words answering of-deceitful confession there-is

quippe, ut scriptum est, qui nequiter humiliat se,
indeed as written is one-who wickedly humbles himself
et interiora ejus plena sunt dolo. Vultus demittitur,
and the-inward-parts his full are of-deceit the-face is-lowered
prosternitur corpus: aliquas sibi lacrymulas extorquent,
is-prostrated the-body some from-themselves little-tears they-wring
si possunt; vocem suspiriis, verba gemitibus interrumpunt.
if they-can the-voice with-sighs the-words with-groans they-interrupt
Nec solum qui ejusmodi est, objecta non excusat, sed ipse
nor only he-who of-this-kind is the-charges not excuses but he
quoque culpam exaggerat: ut dum impossibile aliquid aut
also the-fault exaggerates so-that while impossible something or
incredibile culpæ suæ ore ipsius additum audis, etiam
incredible to-the-fault his by-mouth his-own added you-hear even
illud, quod ratum putabas, discredere possis; et ex eo quod
that which settled you-thought to-disbelieve you-can and from that which
falsum esse non dubitas dum confitetur, in dubium veniat
false to-be not you-doubt while he-confesses into doubt may-come
quod quasi certum tenebatur. Dumque affirmant quod credi
what as-if certain was-held and-while they-affirm what to-be-believed
nolunt, confitendo culpam defendunt, et aperiendo tegunt;
they-wish-not by-confessing the-fault they-defend and by-opening they-cover
quando et confessio laudabiliter sonat in ore, et adhuc
when both the-confession praiseworthily sounds in the-mouth and still
iniquitas occultatur in corde: quatenus magis ex humilitate
iniquity is-hidden in the-heart so-that rather from humility
quam ex veritate confiteri putet qui audit, aptans eis
than from truth to-confess may-think he-who hears applying to-them
illud Scripturæ: Justus in principio sermonis accusator est
that of-Scripture the-just in the-beginning of-speech the-accuser is
sui. Malunt enim apud homines veritate periclitari, quam
of-himself they-prefer for among men in-truth to-be-imperiled than

humilitate, cum apud Deum periclitentur utrinque. Aut si
in-humility though with God they-be-imperiled on-both-sides or if
adeo culpa manifesta sit quod nulla penitus versutia tegi
so-much the-fault manifest be that by-no utterly cunning to-be-covered
possit; nihilominus tamen vocem, non cor pœnitentis
it-can nonetheless yet the-voice not the-heart of-a-penitent
assumunt, qua notam, non culpam deleant, dum
they-assume by-which the-mark not the-fault they-may-blot-out while
ignorantiam manifestæ transgressionis, decore recompensant
the-ignorance of-manifest transgression with-the-grace they-make-up
publicæ confessionis, Gloriosa res humilitas, qua ipsa
of-public confession glorious a-thing humility with-which itself
quoque superbia palliare se appetit, ne vilescat! Sed hæc cito
also pride to-cloak itself seeks lest it-grow-cheap but this quickly
tergiversatio a prælato deprehenditur, si ad hanc superbam
evasion by the-prelate is-detected if to this proud
humilitatem non leviter flectitur, quo magis dissimulat
humility not lightly he-is-bent so-that more he-may-overlook
culpam, vel differat pœnam. Vasa figuli probat fornax,
the-fault or he-may-defer the-penalty the-vessels of-the-potter proves the-furnace
et tribulatio vere pœnitentes discernit. Qui enim veraciter
and tribulation truly the-penitent distinguishes he-who for truly
pœnitet, laborem pœnitentiæ non abhorret: sed quidquid
repents the-labor of-penitence not abhors but whatever
sibi pro culpa quam odit injungitur, tacita conscientia
on-him for the-fault which he-hates is-enjoined with-silent conscience
patienter amplectitur. In ipsa quoque obedientia duris ac
patiently he-embraces in the-very also obedience hard and
contrariis rebus obortis, quibuslibet irrogatis injuriis sustinens
contrary things arisen any inflicted injuries enduring
non lassescit, ut in quarto gradu se stare indicet
not he-grows-weary so-that on the-fourth step himself to-stand he-shows

humilitatis. Cujus vero simulata confessio est, una vel levi
of-humility whose but feigned confession is with-one or light
contumelia, aut exigua pœna interrogatus, jam humilitatem
insult or small penalty questioned now humility
simulare, jam simulationem dissimulare non potest. Murmurat,
to-feign now the-feigning to-dissemble not he-can he-murmurs
frendet, irascitur; nec in quarto stare humilitatis, sed in
gnashes grows-angry nor on the-fourth to-stand of-humility but into
nonum superbiæ gradum corruisse probatur, qui secundum
the-ninth of-pride step to-have-fallen is-proved which according-to
quod descriptus est, recte simulata confessio appellari potest.
what described has-been rightly feigned confession to-be-called can
Quanta putas tunc confusio sit in corde superbi
how-great do-you-think then the-confusion be in the-heart of-the-proud-man
cum fraus decipitur, pax amittitur, laus minuitur, nec
when the-fraud is-deceived peace is-lost praise is-lessened nor
culpa diluitur? Tandem notatur ab omnibus, judicatur ab
the-fault is-washed-away at-last he-is-marked by all is-judged by
omnibus: eoque vehementius omnes indignantur, quo
all and-by-that more-vehemently all are-indignant by-how-much
falsum conspiciunt quidquid de eo prius opinabantur. Tunc
false they-see whatever about him before they-supposed then
opus est prælato, ut eo minus illi parcendum putet,
need is for-the-prelate that by-that less him to-be-spared he-may-think
quo magis omnes offenderet, si uni parceret.
by-how-much more all he-would-offend if one he-spared

De decimo gradu superbiæ, qui est rebellio

XIX · THE TENTH STEP: REBELLION

Unless heavenly mercy looks on him, the exposed monk turns brazen and openly rebels, despising now the master as before the brothers. Bernard divides the twelve steps into three: contempt of the brothers in the first six, of the master in the next four, and of God in the last two, which are reached only outside the community.

Hic nisi eum miseratio superna respiciat, (quod valde
this-one unless him the-compassion heavenly may-look-upon which very
difficile talibus est) universorum judiciis tacitus acquiescat;
difficult for-such is of-all-men to-the-judgments silently he-may-acquiesce
frontosus mox et impudens factus, tanto deterius, quanto
brazen soon and shameless become by-so-much worse by-how-much
desperatius in decimum gradum per rebellionem corruit:
more-desperately into the-tenth step through rebellion he-falls
quippe prius latenter arrogans fratres contempserat, jam
indeed before secretly arrogant the-brothers he-had-despised now
patenter inobediens etiam magistrum contemnit.
openly disobedient even the-master he-despises
Sciendum autem est, quod omnes gradus, quos in duodecim
to-be-known moreover it-is that all the-steps which into twelve
partitus sum, in tres tantummodo colligi possunt: ut in
divided I-have into three only to-be-gathered they-can so-that in
sex superioribus contemptus fratrum, in quatuor sequentibus
the-six upper contempt of-the-brothers in the-four following
contemptus magistri, in duobus, qui restant, consummetur
contempt of-the-master in the-two which remain be-completed
contemptus Dei. Notandum quoque, quod hi duo superbiæ
contempt of-God is-to-be-noted also that these two of-pride
gradus ultimi, qui et humilitatis ascendendo primi inveniuntur;
steps last which also of-humility in-ascending first are-found

sicut extra congregationem ascendendi sunt, ita in congregatione
as outside the-congregation to-be-ascended they-are so in the-congregation
descendi non possunt. Quod autem ante ascendi debeant,
to-be-descended not they-can that but before to-be-ascended they-ought
ex hoc aperte datur intelligi, quod de tertio gradu in
from this openly it-is-given to-be-understood which about the-third step in
Regula legitur: «Tertius,» inquit, «gradus est, ut quis pro
the-Rule is-read the-third he-says step is that one for
Dei amore omni obedientia se subdat majori.» Si ergo
of-God the-love with-all obedience himself submit to-a-superior if therefore
in tertio gradu subjectio collocatur, quæ procul dubio fit,
on the-third step subjection is-placed which far from-doubt is-made
quando novitius primum conventui sociatur; consequens est,
when the-novice first to-the-community is-joined consequent it-is
quod duo jam anteriores transcensi intelligantur. Denique
that the-two already earlier passed be-understood finally
ubi fratrum concordiam, et magistri sententiam monachus
when of-the-brothers the-concord and of-the-master the-judgment the-monk
spernit, quid ultra in monasterio, nisi scandalum facit?
spurns what further in the-monastery except scandal does-he-make

De undecimo gradu superbiæ, qui est libertas peccandi

XX · THE ELEVENTH STEP: FREEDOM TO SIN

Expelled or departed from the monastery, he enters the ways that seem good to men, which, unless God hedge them, sink him into contempt of God. With no master to fear or brothers to revere, he indulges desires he once checked, yet still with some hesitation, entering the whirlpool of vice step by step like a man testing a ford.

Post decimum itaque gradum, qui rebellio dictus est, expulsus
after the-tenth and-so step which rebellion called is expelled
vel egressus de monasterio statim excipitur ab undecimo. Et
or gone-out from the-monastery at-once he-is-received by the-eleventh and
tunc ingreditur vias, quæ videntur hominibus bonæ, quarum
then he-enters ways which seem to-men good of-which
finis (nisi forte Deus eas illi sepierit) demerget eum
the-end unless perhaps God them for-him will-have-hedged will-plunge him
in profundum inferni, id est in contemptum Dei. Impius
into the-depth of-hell that is into contempt of-God the-impious
siquidem cum venerit in profundum malorum, contemnit.
indeed when he-has-come into the-depth of-evils despises
Potest autem undecimus gradus appellari libertas peccandi,
can moreover the-eleventh step to-be-called the-freedom of-sinning
per quam monachus, cum jam nec magistrum videt
through which the-monk when now neither a-master he-sees
quem timeat, nec fratres quos revereatur, tanto securius,
whom he-may-fear nor brothers whom he-may-revere by-so-much more-securely
quanto liberius sua desideria implere delectatur, a quibus
by-how-much more-freely his desires to-fulfill delights from which
in monasterio tam pudore, quam timore prohibebatur. Sed
in the-monastery as-much by-shame as by-fear he-was-prevented but
etsi jam vel fratres, vel abbatem non timet, nondum tamen
even-if now either the-brothers or the-abbot not he-fears not-yet yet

Dei penitus formidine caret. Hanc ratio, tenuiter adhuc
of-God wholly of-dread he-is-free this reason faintly still
submurmurans, voluntati proponit, nec sine aliqua dubitatione
murmuring to-the-will sets-before nor without some hesitation
quæque primum illicita perficit; sed, sicut is qui vadum
each first unlawful-things he-performs but as he who a-ford
tentat, pedetentim, non cursim vitiorum gurgitem intrat.
tries step-by-step not at-a-run of-vices the-whirlpool enters

De duodecimo gradu superbiæ, qui est consuetudo peccandi

XXI · THE TWELFTH STEP: THE HABIT OF SINNING

When his first crimes go unpunished, pleasure tasted is repeated, reason is lulled, and habit binds him, until he says in his heart there is no God. As the just man runs to life with ease by good habit, so the impious man hastens to death without fear. Those in between labor; only the highest and the lowest run without effort.

At postquam terribili Dei judicio prima flagitia impunitas
but after by-the-terrible of-God judgment the-first crimes impunity
sequitur, experta voluptas libenter repetitur, repetita blanditur.
follows experienced pleasure gladly is-repeated repeated it-flatters
Concupiscentia reviviscente sopitur ratio, ligat consuetudo.
with-concupiscence reviving is-lulled reason binds habit
Trahitur miser in profundum malorum, traditur captivus
is-dragged the-wretch into the-depth of-evils is-handed captive
tyrannidi vitiorum, ita ut carnalium voragine desideriorum
to-the-tyranny of-vices so that of-carnal by-the-gulf desires
absorptus, suæ rationis divinique timoris oblitus, dicat
swallowed of-his reason and-of-divine fear forgetful says
insipiens in corde suo: Non est Deus. Jam indifferenter
the-fool in heart his not there-is God now indifferently

libitis pro licitis utitur, jam ab illicitis cogitandis,
the-pleasing for the-lawful he-uses now from unlawful-things to-be-thought
patrandis, investigandis animus, manus, vel pedes non
to-be-done to-be-searched-out the-mind hands or feet not
prohibentur: sed quidquid in cor, in buccam, ad manum
are-held-back but whatever into the-heart into the-mouth to the-hand
venerit, machinatur, garrit, et operatur, malevolus, vaniloquus,
has-come he-contrives chatters and works malevolent vain-speaking
facinorosus. Quemadmodum denique ascensis his omnibus
criminal as finally climbed these all
gradibus, corde jam alacri et absque labore pro bona
steps with-heart now eager and without labor for good
consuetudine justus currit ad vitam: sic descensis impius
habit the-just runs to life so descended the-impious
eisdem, pro malo usu non ratione se gubernans, non
by-the-same for evil use not by-reason himself governing not
timoris freno retentans, intrepidus festinat ad mortem.
of-fear by-the-bridle holding-back fearless hastens to death
Medii sunt qui fatigantur, angustiantur: qui nunc metu
in-the-middle are those-who grow-weary are-straitened who now by-fear
cruciantur gehennæ, nunc pristina retardati consuetudine,
are-tormented of-hell now by-former held-back habit
descendendo vel ascendendo laborant. Supremus tantum et
in-descending or in-ascending labor the-highest only and
infimus currunt absque impedimento, et absque labore. Ad
the-lowest run without hindrance and without labor to
mortem hic, ad vitam ille festinat; alter alacrior, alter
death this-one to life that-one hastens the-one more-eager the-other
proclivior. Illum alacrem charitas, hunc proclivem cupiditas
more-downward that-one eager charity this-one downward cupidity
facit. In altero amor, in altero stupor laborem non sentit. In
makes in the-one love in the-other stupor labor not feels in

illo denique perfecta charitas, in isto consummata iniquitas
that finally perfect charity in this consummate iniquity
foras mittit timorem. Illi veritas, huic cæcitas dat securitatem.
out casts fear to-that truth to-this blindness gives security
Potest ergo duodecimus gradus appellari consuetudo peccandi,
can therefore the-twelfth step to-be-called the-habit of-sinning
qua Dei metus amittitur, contemptus incurritur.
by-which of-God the-fear is-lost contempt is-incurred

An et quomodo orandum pro desperatis, et mortuis secundum animam

XXII · PRAYER FOR THE DESPERATE

John says not to pray for such a sinner, but may one hope? Martha believed without asking, and the Lord's mother only said they have no wine. Bernard will knock for a dead brother while he remains among them, but less boldly once he is carried out. To Godfrey he says he could teach only what he knew, the descent, but the way down shows the way up.

Pro tali jam, inquit Joannes apostolus, non dico ut quis
for such-a-one now says John the-apostle not I-say that anyone
oret. Sed nunquid dicis, o Apostole, ut quis desperet?
should-pray but surely-not do-you-say O Apostle that anyone should-despair
Imo gemat qui illum amat. Non præsumat orare, nec
nay let-him-groan who him loves not let-him-presume to-pray nor
desistat plorare. Quid est quod dico? An forte ullum
let-him-cease to-weep what is that-which I-say or perhaps any
remanet spei refugium, ubi oratio non invenit locum? Audi
remains of-hope refuge where prayer not finds place hear
credentem, audi sperantem, nec tamen orantem. Domine,
one-believing hear one-hoping nor yet praying O-Lord

inquit, si fuisses hic, frater meus non fuisset mortuus.
she-says if you-had-been here brother my not would-have-been dead
Magna fides, qua credidit sua præsentia Dominum mortem
great faith by-which she-believed by-his presence the-Lord death
prohibere potuisse si adfuisset. Modo autem quid?
to-prevent to-have-been-able if he-had-been-present now moreover what
Absit ut quem credidit vivum potuisse servare, mortuum
far-be-it that whom she-believed living to-have-been-able to-save dead
dubitet posse resuscitare. Sed nunc, inquit, scio quia
she-should-doubt to-be-able to-raise but now she-says I-know that
quæcunque poposceris a Deo, dabit tibi Deus. Deinde
whatever you-will-have-asked from God will-give you God then
quærenti ubi posuissent eum, respondet: Veni, et vide.
to-him-asking where they-had-laid him she-answers come and see
Quamobrem? O Martha, magna nobis tuæ fidei insignia
wherefore O Martha great to-us of-your faith tokens
tribuis: sed quomodo cum tanta fide diffidis? Veni,
you-give but how with such faith do-you-distrust come
inquis, et vide. Cur et, si non desperas, non sequeris,
you-say and see why also if not you-despair not do-you-follow
et dicis, Et resuscita? si autem desperas, cur Magistrum
and say and raise-him if moreover you-despair why the-Master
sine causa fatigas? An forte fides aliquando recipit, quod
without cause do-you-weary or perhaps faith sometimes receives what
oratio non præsumit? Denique appropinquantem cadaveri
prayer not presumes finally him-approaching the-corpse
prohibes, et dicis: Domine, jam fetet; quatriduanus enim
you-forbid and say O-Lord already he-stinks four-days-dead for
est. Desperando dicis hoc, an dissimulando? Sic quippe
he-is by-despairing do-you-say this or by-dissembling so indeed
ipse Dominus post resurrectionem finxit se longius
himself the-Lord after the-resurrection feigned himself farther

ire, cum mallet cum discipulis remanere. O sanctæ
to-go though he-would-rather with the-disciples to-remain O holy
mulieres Christi familiares, si fratrem vestrum amatis,
women of-Christ intimates if brother your you-love
cur ejus misericordiam non flagitatis, de cujus potentia
why his mercy not do-you-implore of whose power
dubitare, pietate diffidere non potestis? Respondent: Sic
to-doubt in-his-kindness to-distrust not you-can they-answer thus
melius tanquam non orantes oramus, sic efficacius tanquam
better as-if not praying we-pray thus more-effectively as-if
diffidentes confidimus. Exhibemus fidem, perhibemus affectum:
distrusting we-trust we-show faith we-display affection
scit ipse, cui non est opus ut aliquid dicatur, quid
knows he-himself for-whom not is need that anything be-said what
desideremus. Scimus quidem quod omnia potest: sed hoc
we-may-desire we-know indeed that all-things he-can but this
tam grande miraculum, tam novum, tam inauditum, etsi
so great miracle so new so unheard-of even-if
ejus subest potentiæ, multum tamen excedit universa merita
his it-is-subject to-power much yet it-exceeds all the-merits
humilitatis nostræ. Sufficit nobis potentiæ locum, pietati
of-humility our it-suffices to-us to-power place to-kindness
dedisse occasionem; malentes patienter exspectare quid
to-have-given occasion preferring patiently to-await what
velit quam impudenter quærere quod forsitan nolit.
he-may-will than shamelessly to-seek what perhaps he-may-will-not
Denique quod nostris meritis deest, verecundia fortasse
finally what to-our merits is-lacking modesty perhaps
supplebit. Petri quoque post gravem lapsum lacrymam
will-supply of-Peter also after a-grave fall the-tear

quidem video, sed precem non audio: nec tamen de
indeed I-see but a-prayer not I-hear nor yet about
indulgentia dubito.
pardon I-doubt
Disce et in Matre Domini magnam in mirabilibus fidem
learn also in the-Mother of-the-Lord great in wonders faith
habere, in magna fide verecundiam retinere. Disce verecundia
to-have in great faith modesty to-keep learn by-modesty
decorare fidem, reprimere præsumptionem. Vinum, inquit,
to-adorn faith to-restrain presumption wine she-says
non habent. Quam breviter, quam reverenter suggessit,
not they-have how briefly how reverently she-suggested
unde pie fuit sollicita! Et ut discas in hujusmodi
that-for-which piously she-was solicitous and that you-may-learn in such-things
magis pie gemere, quam petere præsumptuose; pietatis
more piously to-groan than to-ask presumptuously of-piety
æstum pudoris temperans umbra, conceptam precis
the-heat of-shame tempering with-the-shade the-conceived of-prayer
fiduciam verecunde suppressit. Non frontose accessit, non
confidence modestly she-suppressed not brazenly she-approached not
palam locuta est, ut audacter coram omnibus diceret:
openly spoken she-has so-that boldly before all she-should-say
Obsecro, fili, deficit vinum, contristantur convivæ, confunditur
I-beseech O-son fails the-wine are-saddened the-guests is-confounded
sponsus; ostende quid possis. Sed licet hæc aut
the-bridegroom show what you-can but although these-things or
multo plura pectus æstuans, fervens loqueretur affectus;
much more the-breast surging fervent might-say affection
privatim tamen potentem pia Filium mater adiit,
privately yet the-powerful the-pious Son the-mother approached
non potentiam tentans, sed voluntatem explorans. Vinum,
not the-power testing but the-will exploring wine

inquit, non habent. Quid modestius? quid fidelius? Non
she-says not they-have what more-modest what more-faithful not
defuit pietati fides, voci gravitas, efficacia voto.
was-lacking to-piety faith to-the-voice gravity efficacy to-the-wish
Si ergo illa, cum mater sit, sese matrem oblita
if therefore she though mother she-be herself mother forgetting
non audet petere miraculum vini; ego vile mancipium,
not dares to-ask a-miracle of-wine I a-cheap slave
cui permagnum est Filii simul ac Matris esse
for-whom very-great it-is of-the-Son at-once and of-the-Mother to-be
vernaculum, qua fronte præsumo pro vita petere
the-house-servant with-what forehead do-I-presume for the-life to-ask
quatriduani?
of-one-four-days-dead
Duo etiam in Evangelio cæci visum, alter accepisse,
two also in the-Gospel blind-men sight the-one to-have-received
alter recepisse leguntur: alter quem amiserat,
the-other to-have-received-back are-read the-one which he-had-lost
alter quem nunquam habuerat; unus scilicet excæcatus,
the-other which never he-had-had one namely blinded
alter cæcus natus. Sed qui excæcatus. miserabilibus
the-other blind born but he-who was-blinded by-wretched
mirisque clamoribus miram misericordiam meruit:
and-wonderful cries a-wonderful mercy merited
qui vero cæcus natus, tanto misericordius, quanto
he-who but blind was-born by-so-much more-mercifully by-how-much
mirabilius nullis suis precibus præventum sui
more-wonderfully by-no his-own prayers preceded of-his
illuminatoris beneficium nihilominus sensit. Illi
illuminer the-benefit nonetheless felt to-that-one
denique dictum est, Fides tua te salvum fecit:
finally said it-was faith your you safe has-made

huic autem non. Duos quoque recenter mortuos,
to-this-one moreover not two also recently dead
tertium jam quatriduanum, lego resuscitatos: solam tamen
the-third already four-days-dead I-read raised alone yet
Archisynagogi filiam, in domo adhuc positam,
of-the-Ruler-of-the-Synagogue the-daughter in the-house still laid
precibus patris; duos autem ex insperata magnitudine
by-the-prayers of-the-father the-two moreover from the-unhoped-for greatness
pietatis.
of-kindness
Simili etiam forma si contigerit (quod Deus avertat)
in-like also form if it-should-happen which God avert
aliquem de fratribus nostris, non in corpore, sed in
any of brothers our not in body but in
anima mori; quandiu adhuc inter nos erit, pulsabo et
soul to-die as-long-as still among us he-will-be I-shall-knock also
ego meis qualiscunque peccator, pulsabo et fratrum
I with-my whatever-kind sinner I-shall-knock and of-the-brothers
precibus Salvatorem. Si revixerit, lucrati erimus
with-the-prayers at-the-Savior if he-will-have-revived gained we-shall-have
fratrem: sin vero non mereamur exaudiri, ubi jam vel
a-brother but-if indeed not we-merit to-be-heard where now either
tolerare vivos, vel tolerari a vivis non poterit, sed
to-bear the-living or to-be-borne by the-living not he-will-be-able but
incipiet efferri, semper quidem fideliter gemo, sed
will-begin to-be-carried-out always indeed faithfully I-groan but
jam non ita fiducialiter oro. Non aperte audeo dicere,
now not so confidently I-pray not openly I-dare to-say
Veni, Domine, suscita mortuum nostrum: corde tamen
come O-Lord raise dead our with-heart yet
suspenso, tremulus intus clamare non cesso, Si forte, si
suspended trembling within to-cry not I-cease if perhaps if

forte, si forte desiderium pauperum exaudiet Dominus,
perhaps if perhaps the-desire of-the-poor will-hear the-Lord
præparationem cordis eorum audiet auris ejus; et illud,
the-preparation of-heart their will-hear ear his and that
Nunquid mortuis facies mirabilia, aut medici suscitabunt,
surely-not for-the-dead will-you-do wonders or physicians will-raise
et confitebuntur tibi? et de quatriduano: Nunquid narrabit
and will-praise you and about the-four-days-dead surely-not will-tell
aliquis in sepulcro misericordiam tuam, et veritatem tuam
anyone in the-tomb mercy your and truth your
in perditione? Potest interim Salvator, si vult, insperate et
in perdition can meanwhile the-Savior if he-wills beyond-hope and
improvise occurrere nobis, lacrymisque portantium motus, non
unforeseeably to-meet us and-by-the-tears of-those-carrying moved not
precibus, mortui vitam reddere vivis, aut certe jam
by-the-prayers of-the-dead-man life to-restore to-the-living or surely already
sepultum revocare a mortuis. Mortuum autem dixerim
buried to-recall from the-dead dead moreover I-should-call
illum, qui sua peccata defendens, in octavum jam corruit
him who his sins defending into the-eighth already has-fallen
gradum. A mortuo enim, tanquam qui non est, perit
step from the-dead for as-if who not is perishes
confessio. Post decimum vero, qui tertius est ab octavo,
confession after the-tenth but which third is from the-eighth
jam effertur in libertatem peccandi, quando expellitur
already he-is-carried-out into the-freedom of-sinning when he-is-expelled
a consortio monasterii. At postquam quartum transierit,
from the-fellowship of-the-monastery but after the-fourth he-will-have-passed
jam recte quatriduanus dicitur, dum in quintum decidens
now rightly four-days-dead he-is-called while into the-fifth falling
per consuetudinem sepelitur.
through habit he-is-buried

Absit autem a nobis, ut etiam pro talibus, etsi
far-be-it moreover from us that even for such even-if
palam non præsumimus, vel in cordibus nostris orare
openly not we-presume at-least in hearts our to-pray
cessemus: cum Paulus eos quoque lugeret, quos sine
we-should-cease since Paul those also mourned whom without
pœnitentia mortuos sciret. Etsi enim a communibus
penitence dead he-knew even-if for from the-common
orationibus ipsi se excludunt, sed ab affectibus
prayers they themselves exclude yet from affections
omnino non possunt. Viderint tamen in quanto periculo
at-all not they-can let-them-see yet in how-great danger
sint, pro quibus Ecclesia palam orare non audeat,
they-are for whom the-Church openly to-pray not dares
quæ fidenter etiam pro Judæis, pro hæreticis, pro
which confidently even for Jews for heretics for
Gentilibus orat. Cum enim in Parasceve nominatim oretur
Gentiles prays when for on Good-Friday by-name it-is-prayed
pro quibuslibet malis, nulla tamen mentio fit de
for any evil-men no yet mention is-made of
excommunicatis.
the-excommunicated
Dicis forte, frater Godefride, me aliud quam tu quæsisti, et
you-say perhaps O-brother Godfrey me other than you asked and
quam ipse promisi, tandem exhibuisse, cum pro gradibus
than I-myself promised at-last to-have-shown since for the-steps
humilitatis, superbiæ gradus videar descripsisse. Ad quod ego:
of-humility of-pride the-steps I-seem to-have-described to which I
Non potui docere nisi quod didici. Non putavi congruum me
not I-could to-teach except what I-learned not I-thought it-fitting me
describere ascensiones, qui plus descendere, quam ascendere
to-describe ascents who more to-descend than to-ascend

novi. Proponat tibi beatus Benedictus gradus humilitatis,
know let-him-set-before you blessed Benedict the-steps of-humility
quos ipse prius in corde suo disposuit: ego quid
which he-himself first in heart his arranged I what
proponam non habeo, nisi ordinem meæ descensionis. In
I-may-set-before not I-have except the-order of-my descent in
quo tamen, si diligenter inspicitur, via forsitan ascensionis
which yet if diligently it-is-inspected the-way perhaps of-ascent
reperitur. Si enim tibi Romam tendenti homo inde veniens
is-found if for you to-Rome heading a-man thence coming
obviaret, quæsitus viam, quid melius quam illam, qua
should-meet asked the-way what better than that by-which
venit, ostenderet? Dum castella, villas, urbes, fluvios, ac
he-came would-he-show while castles villages cities rivers and
montes, per quos transierit, nominat, suum denuntians
mountains through which he-has-passed he-names his-own announcing
iter, tuum tibi prænuntiat: ita ut eadem loca recognoscas
journey yours to-you he-foretells so that the-same places you-may-recognize
eundo, quæ ille pertransiit veniendo. In hac similiter
going which he passed-through coming in this likewise
nostra descensione gradus ascensorios fortasse reperies, quos
our descent the-steps of-ascent perhaps you-will-find which
ascendendo melius tu in tuo corde, quam in nostro codice
by-ascending better you in your heart than in our book
leges. Amen.
will-read amen

BERNARD OF CLAIRVAUX

De Diligendo Deo

On Loving God

Præfatio

PREFACE

To Haimeric, cardinal deacon and chancellor of the Roman church, who used to ask Bernard for prayers rather than answers to questions, Bernard sends an answer though he thinks himself fit for neither. He lacks diligence and talent, but rather than seem a philosopher by keeping silent, he will answer only the question about loving God, leaving the rest to more diligent men.

Viro illustri domino Haimerico, ecclesiæ Romanæ diacono
to-the-man illustrious lord Haimeric of-the-church Roman deacon
cardinali et cancellario, Bernardus abbas dictus de Clara-Valle,
cardinal and chancellor Bernard abbot called of Clairvaux
Domino vivere, et in Domino mori.
for-the-Lord to-live and in the-Lord to-die
Orationes a me, et non quæstiones poscere solebatis: et
prayers from me and not questions to-ask you-were-wont and
quidem ego ad neutrum idoneum me esse confido. Verum illud
indeed I for neither fit me to-be I-trust but that
indicit professio, etsi non ita conversatio: ad hoc vero (ut
enjoins my-profession even-if not so my-way-of-life for this indeed that
verum fatear) ea mihi deesse video, quæ maxime
the-truth I-may-confess those-things from-me to-be-lacking I-see which most
necessaria viderentur, diligentiam et ingenium. Placet tamen,
necessary would-seem diligence and talent it-pleases yet
fateor, quod pro carnalibus spiritualia repetitis, si sane apud
I-confess that for carnal-things spiritual-things you-ask-again if only with
locupletiorem id facere libuisset. Quia vero doctis et
a-richer-man that to-do it-had-pleased-you since but for-the-learned and
indoctis pariter in istiusmodi excusandi mos est, nec facile
unlearned equally in this-kind-of-thing of-excusing the-custom is nor easily

scitur, quæ vere ex imperitia, quæve ex verecundia excusatio
it-is-known which truly from inexperience or-which from modesty an-excuse
prodeat, si non injuncti operis obeditio probat: accipite
proceeds if not of-the-enjoined work the-obedience proves accept
de mea paupertate quod habeo, ne tacendo philosophus
from my poverty what I-have lest by-keeping-silent a-philosopher
puter. Nec tamen ad omnia spondeo me responsurum.
I-be-thought nor yet to all-things I-pledge me about-to-answer
Ad id solum quod de diligendo Deo quæritis, respondebo
to that only which about loving God you-ask I-shall-answer
quod ipse dabit. Hoc enim et sapit dulcius, et tractatur
what he-himself will-give this for both tastes more-sweetly and is-treated
securius, et auditur utilius. Reliqua diligentioribus reservate.
more-safely and is-heard more-usefully the-rest for-the-more-diligent reserve

Quare et quomodo diligendus sit Deus

I · WHY AND HOW GOD IS TO BE LOVED

The cause of loving God is God; the measure is to love without measure. God is to be loved for himself, because nothing can be loved more justly and nothing more fruitfully. He deserves love because he first loved us, unworthy and his enemies, giving his only Son; and he loved the angels too, keeping them from falling as he raised men who had fallen.

Vultis ergo a me audire, quare et quomodo diligendus
you-wish therefore from me to-hear why and how to-be-loved
sit Deus? Et ego: Causa diligendi Deum, Deus est; modus,
is God and I the-cause of-loving God God is the-measure
sine modo diligere. Estne hoc satis? Fortassis utique, sed
without measure to-love is this enough perhaps surely but
sapienti. Cæterum si et insipientibus debitor sum; ubi sat
for-the-wise for-the-rest if also to-the-unwise a-debtor I-am where enough

est dictum sapienti, etiam illis gerendus mos est. Itaque
is said to-the-wise also to-them to-be-humored the-custom is and-so
propter tardiores idem profusius, quam profundius repetere
on-account-of the-slower the-same more-copiously than more-deeply to-repeat
non gravabor. Ob duplicem ergo causam Deum dixerim
not I-shall-be-loath for a-twofold therefore cause God I-should-say
propter seipsum diligendum: sive quia nihil justius, sive quia
for himself to-be-loved either because nothing more-justly or because
nil fructuosius diligi potest. Duplicem siquidem parit
nothing more-fruitfully to-be-loved can twofold indeed it-produces
sensum, cum quæritur de Deo, cur diligendus sit. Dubitari
sense when it-is-asked about God why to-be-loved he-is to-be-doubted
namque potest quid potissimum dubitetur; utrumnam, quo
for it-can what chiefly is-doubted whether by-what
suo merito Deus, aut certe quo nostro sit commodo
his-own merit God or surely for-what our he-be advantage
diligendus. Sane ad utrumque idem responderim; non plane
to-be-loved indeed to both the-same I-should-answer not plainly
aliam mihi dignam occurrere causam diligendi ipsum, præter
another to-me worthy to-occur cause of-loving him besides
ipsum. Et prius de merito videamus. Multum quippe
himself and first about merit let-us-see much indeed
meruit de nobis, qui et immeritis dedit seipsum
he-has-deserved of us who even to-the-undeserving gave himself
nobis. Quid enim melius seipso poterat dare vel ipse?
to-us what for better than-himself he-could to-give even he
Ergo si Dei meritum quæritur, cum ipsum diligendi causa
therefore if of-God the-merit is-sought when him of-loving the-cause
quæritur, illud est præcipuum: quia ipse prior dilexit
is-sought that is chief that he-himself first loved
nos. Dignus plane qui redametur, præsertim si advertatur,
us worthy plainly that he-be-loved-back especially if it-be-noticed

quis, quos, quantumque amaverit. Quis enim? Nonne is
who whom and-how-much he-loved who for surely he
cui omnis spiritus confitetur: Deus meus es tu, quoniam
to-whom every spirit confesses God my are you since
bonorum meorum non eges? Et vera hujus charitas
of-goods my not you-have-need and true of-this charity
majestatis, quippe non quærentis quæ sua sunt. Quibus
of-majesty indeed not seeking what its-own are to-whom
autem tanta puritas exhibetur? Cum adhuc, inquit, inimici
moreover such purity is-shown while still he-says enemies
essemus, reconciliati sumus Deo. Dilexit ergo Deus, et
we-were reconciled we-were to-God he-loved therefore God both
gratis, et inimicos. Sed quantum? Quantum dicit Joannes:
freely and enemies but how-much how-much says John
Sic Deus dilexit mundum, ut Filium unigenitum daret: et
so God loved the-world that Son only-begotten he-gave and
Paulus, Qui proprio, ait, Filio non pepercit, sed pro nobis
Paul who his-own he-says Son not spared but for us
tradidit illum. Ipse quoque Filius pro se, Majorem,
delivered him he-himself also the-Son for himself greater
inquit, charitatem nemo habet quam ut animam suam ponat
he-says charity no-one has than that life his-own lay-down
quis pro amicis suis. Sic meruit justus ab impiis, summus
one for friends his so he-deserved the-just from the-impious the-highest
ab infimis, ab infirmis omnipotens. Sed dicit aliquis: Ita
from the-lowest from the-weak the-almighty but says someone so
quidem ab hominibus; sed ab angelis non ita. Verum est,
indeed from men but from angels not so true it-is
quia necesse non fuit. Cæterum qui hominibus subvenit
because necessary not it-was for-the-rest he-who men helped
in tali necessitate, servavit angelos a tali necessitate: et
in such necessity saved the-angels from such necessity and

qui homines diligendo, tales fecit ne tales remanerent;
he-who men by-loving such made lest such they-might-remain
ipse æque diligendo dedit et angelis, ne tales fierent.
himself equally by-loving granted also to-the-angels lest such they-might-become

Deus quantopere ab homine mereatur amari, ob bona tum corporis, tum animæ. Quomodo ea agnoscenda et habenda citra donantis injuriam

II · HOW MUCH GOD DESERVES MAN'S LOVE

Even unbelievers owe God love for bread, sun, and air, and for the soul's three goods: dignity, which is free choice; knowledge, by which man knows his dignity is not from himself; and virtue, by which he seeks and holds its author. Dignity without knowledge is useless, and knowledge without virtue damnable. Even the unbeliever is inexcusable if he does not love God wholly.

Quibus hæc palam sunt, palam arbitror esse et cur
to-whom these-things openly are openly I-think to-be also why
Deus diligendus sit: hoc est, unde diligi meruerit. Quod
God to-be-loved is that is whence to-be-loved he-has-deserved but
si infideles hæc latent, Deo tamen in promptu est
if from-unbelievers these-things are-hidden for-God yet at hand it-is
ingratos confundere super innumeris beneficiis suis, humano
the-ungrateful to-confound over countless benefits his to-human
nimirum et usui præstitis, et sensui manifestis. Nempe
doubtless both use rendered and to-sense manifest surely
quis alius administrat cibum omni vescenti, cernenti lucem,
who else ministers food to-every eater to-the-seer light
spiranti flatum? Sed stultum est velle modo enumerare quæ
to-the-breather breath but foolish it-is to-wish now to-enumerate what
innumera esse non longe ante præfatus sum: satis est ad
countless to-be not long before said-beforehand I-have enough it-is for

exemplum præcipua protulisse, panem, solem et aerem.
example the-chief to-have-brought-forward bread sun and air
Præcipua dico, non quia excellentiora, sed quia necessariora;
the-chief I-say not because more-excellent but because more-necessary
sunt quippe corporis. Quærat enim homo eminentiora bona
they-are indeed of-the-body let-seek for man the-more-eminent goods
sua in ea parte sui, qua præeminet sibi, hoc est in
his in that part of-himself in-which he-is-eminent over-himself that is in
anima quæ sunt dignitas, scientia, virtus. Dignitatem in homine
the-soul which are dignity knowledge virtue dignity in man
liberum arbitrium dico: in quo ei nimirum datum est cæteris
free choice I-call in which to-him doubtless given it-is over-the-rest
non solum præeminere, sed et præsidere animantibus. Scientiam
not only to-be-eminent but also to-preside living-things knowledge
vero, qua eamdem in se dignitatem agnoscat, non a
indeed by-which the-same in himself dignity he-may-recognize not from
se tamen. Porro virtutem, qua subinde ipsum a quo est,
himself yet further virtue by-which thereupon him from whom he-is
et inquirat non segniter, et teneat fortiter cum invenerit.
both he-may-seek not sluggishly and may-hold strongly when he-will-have-found-him
Itaque geminum unumquodque trium horum apparet.
and-so twofold each of-the-three these appears
Dignitatem siquidem demonstrat humanam non solum naturæ
dignity indeed shows human not only of-nature
prærogativa, sed et potentia dominatus: quod terror hominis
by-the-prerogative but also by-the-power of-dominion that the-terror of-man
super cuncta animantia terræ imminere decernitur. Scientia
over all the-animals of-the-earth to-impend is-decreed knowledge
quoque duplex erit, si hanc ipsam dignitatem, vel aliud quodque
also twofold will-be if this very dignity or other any
bonum in nobis, et nobis inesse, et a nobis non esse
good in us both in-us to-be-present and from us not to-be

noverimus. Porro virtus et ipsa æque bifaria cognoscetur,
we-shall-have-known further virtue also itself equally twofold will-be-known
si auctorem consequenter inquirimus, inventoque inseparabiliter
if the-author consequently we-seek and-him-found inseparably
inhæremus. Dignitas ergo sine scientia non prodest; illa
we-cling dignity therefore without knowledge not profits it
vero etiam obest, si virtus defuerit: quod utrumque
but even harms if virtue will-have-been-lacking which each
ratio declarat subjecta. Habere enim quod habere te nescias,
reason declares subjoined to-have for what to-have you you-know-not
quam gloriam habet? Porro nosse quod habeas, sed quia a
what glory has-it further to-know what you-have but that from
te non habeas ignorare, habet gloriam, sed non apud
yourself not you-have to-be-ignorant has glory but not with
Deum. Apud se autem glorianti dicitur ab Apostolo: Quid
God with himself moreover to-one-glorying it-is-said by the-Apostle what
habes quod non accepisti? si autem accepisti, quid gloriaris
have-you which not you-received if moreover you-received why do-you-glory
quasi non acceperis? Non ait simpliciter: Quid gloriaris?
as-if not you-had-received not he-says simply why do-you-glory
sed addit, quasi non acceperis, ut asserat reprehensibilem,
but adds as-if not you-had-received that he-may-assert reprehensible
non qui in habitis, sed qui tanquam in non acceptis
not him-who in things-had but who as-if in things-not received
gloriatur. Merito vana gloria nuncupatur hujusmodi, veritatis
glories rightly vain glory is-called of-this-kind of-truth
nimirum solido carens fundamento. Veram enim gloriam ab
doubtless the-solid lacking foundation true for glory from
hac ita discernit: Qui gloriatur, ait, in Domino glorietur,
this so he-distinguishes he-who glories he-says in the-Lord let-him-glory
hoc est in veritate. Veritas quippe Dominus est.
that is in truth the-Truth indeed the-Lord is

Utrumque ergo scias necesse est, et quid sis, et
both therefore you-should-know necessary it-is both what you-are and
quod a te ipso non sis: ne aut omnino videlicet non
that from you yourself not you-are lest either at-all namely not
glorieris, aut inaniter glorieris. Denique si non cognoveris,
you-glory or emptily you-glory finally if not you-will-have-known
inquit, te ipsam, egredere post greges sodalium tuorum. Revera
he-says you yourself go-out after the-flocks of-companions your in-truth
ita fit. Homo factus in honore, cum honorem ipsum non
so it-happens man made in honor when honor itself not
intelligit, talis suæ ignorantiæ merito comparatur pecoribus,
he-understands such his ignorance by-the-merit is-compared to-cattle
velut quibusdam præsentis suæ corruptionis et mortalitatis
as-if certain of-the-present his corruption and mortality
consortibus. Fit igitur ut sese non agnoscendo egregia
sharers it-comes-about therefore that itself not recognizing outstanding
rationis munere creatura, irrationabilium gregibus aggregari
of-reason by-the-gift the-creature of-the-irrational to-the-flocks to-be-joined
incipiat, dum ignara propriæ gloriæ, quæ ab intus est,
begins while ignorant of-its-own glory which from within is
conformanda foris rebus sensibilibus, sua ipsius curiositate
to-be-conformed outwardly to-things sensible by-its own curiosity
abducitur: efficiturque una de cæteris, quod se præ cæteris
it-is-led-away and-is-made one of the-rest because itself beyond the-rest
nihil accepisse intelligat. Itaque valde cavenda hæc
nothing to-have-received it-understands and-so greatly to-be-guarded-against this
ignorantia, qua de nobis minus nobis forte sentimus:
ignorance by-which about ourselves less than-ourselves perhaps we-feel
sed non minus, imo et plus illa qua plus nobis
but not less nay even more that by-which more to-ourselves
tribuimus: quod fit, si bonum quodcunque in nobis esse
we-attribute which happens if good whatever in us to-be

et a nobis decepti putemus. At vero super utramque
and from us deceived we-should-think but indeed beyond both
ignorantiam declinanda et exsecranda illa præsumptio est,
ignorance to-be-shunned and to-be-cursed that presumption is
qua sciens et prudens forte audeas de bonis non
by-which knowing and prudent perhaps you-may-dare from goods not
tuis tuam quærere gloriam: et quod certus es a
your-own your to-seek glory and what certain you-are from
te tibi non esse, inde tamen alterius rapere non verearis
yourself to-you not to-be thence yet of-another to-snatch not you-fear
honorem. Prior equidem ignorantia gloriam non habet:
the-honor the-former indeed ignorance glory not has
posterior vero habet quidem, sed non apud Deum. Cæterum
the-latter but has indeed but not with God for-the-rest
hoc tertium malum quod jam scienter committitur, usurpat
this third evil which now knowingly is-committed usurps
et contra Deum. In tantum denique ignorantia illa posteriori
even against God in so-much finally than-ignorance that latter
hæc arrogantia gravior atque periculosior apparet, quo per
this arrogance graver and more-dangerous appears in-that through
illam quidem Deus nescitur, per istam et contemnitur: in
that indeed God is-not-known through this also is-despised in
tantum et priori deterior ac detestabilior, ut cum per
so-much also than-the-former worse and more-detestable that while through
illam pecoribus, per istam et dæmonibus sociemur. Est
that to-cattle through this also to-demons we-are-joined it-is
quippe superbia et delictum maximum, uti datis tanquam
indeed pride and the-offense greatest to-use things-given as-if
innatis; et in acceptis beneficiis gloriam usurpare beneficii.
inborn and in received benefits the-glory to-usurp of-the-benefit

Quamobrem cum duabus istis, dignitate atque scientia, opus
wherefore with two these dignity and knowledge need
est et virtute, quæ utriusque fructus est, per quam ille
there-is also of-virtue which of-both the-fruit is through which he
inquiritur ac tenetur, qui omnium auctor et dator merito
is-sought and is-held who of-all the-author and giver rightly
glorificetur de omnibus. Alioquin sciens et non faciens digna,
be-glorified for all-things otherwise knowing and not doing worthy-things
multis vapulabit. Quare? Utique quia noluit intelligere ut
with-many will-be-beaten why surely because he-would-not to-understand that
bene ageret: magis autem iniquitatem meditatus est in cubili
well he-might-act rather moreover iniquity devised he-has on bed
suo, dum de bonis, quæ a se non esse ex scientiæ dono
his while of goods which from himself not to-be from of-knowledge the-gift
certissime comperit, boni Domini gloriam servus impius
most-certainly he-learned of-the-good Lord the-glory the-servant impious
captare sibi, imo et raptare molitur. Liquet igitur et
to-catch for-himself nay even to-snatch strives it-is-clear therefore both
absque scientia dignitatem esse omnino inutilem, et scientiam
without knowledge dignity to-be altogether useless and knowledge
absque virtute damnabilem. Verum homo virtutis, cui nec
without virtue damnable but the-man of-virtue for-whom neither
damnosa scientia, nec infructuosa dignitas manet, clamat Deo
damaging knowledge nor unfruitful dignity remains cries to-God
et ingenue confitetur: Non nobis, inquiens, Domine, non
and frankly confesses not to-us saying O-Lord not
nobis, sed nomini tuo da gloriam. Hoc est: Nil nobis,
to-us but to-name your give glory this is nothing to-ourselves
o Domine, de scientia, nil nobis de dignitate tribuimus;
O Lord of knowledge nothing to-ourselves of dignity we-attribute
sed tuo totum, a quo totum est, nomini deputamus.
but to-your the-whole from whom the-whole is name we-assign

Cæterum pene a proposito longe nimis digressi sumus, dum
for-the-rest almost from the-purpose far too digressed we-have while
demonstrare satagimus, eos quoque qui Christum nesciunt,
to-show we-are-busy those also who Christ know-not
satis per legem naturalem ex perceptis bonis corporis
sufficiently through law natural from perceived goods of-body
animæque moneri, quatenus Deum propter Deum et
and-soul to-be-admonished so-that God for God's-sake also
ipsi diligere debeant. Nam ut breviter, quæ super
they-themselves to-love ought for that briefly what on
hoc dicta sunt, iterentur: quis vel infidelis ignoret, suo
this said are be-repeated who even unbelieving is-ignorant to-his
corpori non ab alio in hac mortali vita supradicta illa
body not by another in this mortal life above-mentioned those
necessaria ministrari, unde videlicet subsistat, unde videat,
necessaries to-be-ministered whence namely it-may-subsist whence it-may-see
unde spiret, quam ab illo, qui dat escam omni carni; qui
whence it-may-breathe than by him who gives food to-all flesh who
solem suum oriri facit super bonos et malos, et pluit super
sun his to-rise makes upon the-good and the-evil and rains upon
justos et injustos? Quis item vel impius putet alium ejus,
the-just and the-unjust who likewise even impious would-think another of-that
quæ in anima splendet, humanæ dignitatis auctorem, præter
which in the-soul shines human dignity the-author besides
illum ipsum, qui in Genesi loquitur: Faciamus hominem ad
him himself who in Genesis speaks let-us-make man to
imaginem et similitudinem nostram? Quis alium scientiæ
the-image and likeness our who another of-knowledge
largitorem existimet, nisi æque ipsum, qui docet hominem
the-bestower would-reckon but equally him who teaches man
scientiam? Quis rursum munus sibi aliunde virtutis
knowledge who again the-gift for-himself from-elsewhere of-virtue

aut putet datum, aut speret dandum, quam de manu
either would-think given or hope to-be-given than from the-hand
itidem Domini virtutum? Meretur ergo amari propter se
likewise of-the-Lord of-virtues deserves therefore to-be-loved for him
ipsum Deus, et ab infideli: qui etsi nesciat Christum,
himself God even by the-unbeliever who even-if he-know-not Christ
scit tamen seipsum. Proinde inexcusabilis est omnis etiam
knows yet himself therefore inexcusable is every even
infidelis, si non diligit Dominum Deum suum ex toto
unbeliever if not he-loves the-Lord God his with whole
corde, tota anima, tota virtute sua. Clamat nempe intus ei
heart whole soul whole strength his cries surely within to-him
innata, et non ignorata rationi justitia, quia ex toto se
inborn and not unknown to-reason justice that with whole himself
illum diligere debeat, cui se totum debere non ignorat.
him to-love he-ought to-whom himself whole to-owe not he-is-ignorant
Verum difficile, imo impossibile est, suis scilicet quempiam,
but difficult nay impossible it-is by-his-own namely anyone
liberive arbitrii viribus semel accepta a Deo, ad Dei ex
or-of-free choice strength once received from God to of-God out-of
toto convertere voluntatem; et non magis ad propriam
the-whole to-turn the-will and not rather to his-own
retorquere, eaque sibi tanquam propria retinere, sicut
to-twist-back and-these-things for-himself as-if his-own to-retain as
scriptum est, Omnes quæ sua sunt quærunt: et item,
written is all what their-own are seek and likewise
Proni sunt sensus et cogitationes hominis in malum.
prone are the-senses and thoughts of-man to evil

Christiani quantos habeant stimulos amandi Deum præ infidelibus

III · THE CHRISTIAN'S GREATER GOADS TO LOVE

The faithful know their need of Jesus crucified and love more because they know themselves more loved. The bride sees the Lord of majesty scourged and pierced and cries, prop me with flowers, for I languish with love: the flowers and apples of the resurrection and the passion. Their memory consoles her until she is brought into the chamber.

Contra quod plane fideles norunt, quam omnino
on-the-contrary which plainly the-faithful know how altogether
necessarium habeant Jesum, et hunc crucifixum: dum
necessary they-have Jesus and him crucified while
admirantes et amplexantes supereminentem scientiæ charitatem
wondering-at and embracing the-surpassing knowledge charity
in ipso, id vel tantillum quod sunt, in tantæ dilectionis et
in him that even so-little which they-are in of-so-great love and
dignationis vicem non rependere confunduntur. Facile proinde
condescension return not to-repay they-are-confounded easily therefore
plus diligunt, qui se amplius dilectos intelligunt: cui
more love those-who themselves more loved understand to-whom
autem minus donatum est, minus diligit. Judæus sane, sive
moreover less given is less he-loves the-Jew indeed or
paganus, nequaquam talibus aculeis incitatur amoris, quales
the-pagan by-no-means by-such goads is-stirred of-love as
Ecclesia experitur, quæ ait, Vulnerata charitate ego sum: et
the-Church experiences who says wounded by-charity I am and
rursum, Fulcite me floribus, stipate me malis, quia amore
again prop me with-flowers surround me with-apples for with-love
langueo. Cernit regem Salomonem in diademate, quo
I-languish she-sees king Solomon in the-diadem with-which

coronavit eum mater sua; cernit Unicum Patris, crucem
crowned him mother his she-sees the-Only-one of-the-Father the-cross
sibi bajulantem; cernit cæsum et consputum Dominum
for-himself carrying she-sees beaten and spat-upon the-Lord
majestatis; cernit auctorem vitæ et gloriæ confixum clavis,
of-majesty she-sees the-author of-life and of-glory pierced with-nails
percussum lancea, opprobriis saturatum, tandem illam
struck with-a-lance with-reproaches sated at-last that
dilectam animam suam ponere pro amicis suis. Cernit hæc,
beloved soul his to-lay-down for friends his she-sees these-things
et suam magis ipsius animam gladius amoris transverberat,
and her more very soul the-sword of-love pierces-through
et dicit: Fulcite me floribus, stipate me malis, quia amore
and she-says prop me with-flowers surround me with-apples for with-love
langueo. Hæc sunt quippe mala punica, quæ in hortum
I-languish these are indeed apples pomegranate which into the-garden
introducta dilecti sponsa carpit ex ligno vitæ, a cœlesti
led of-the-beloved the-bride plucks from the-tree of-life from the-heavenly
pane proprium mutuata saporem, colorem a sanguine
bread its-own having-borrowed flavor its-color from the-blood
Christi. Videt deinde mortem mortuam, et mortis auctorem
of-Christ she-sees then death dead and of-death the-author
triumphatum. Videt de inferis ad terras, de terris ad
triumphed-over she-sees from the-underworld to the-earth from the-earth to
superos captivam duci captivitatem, ut in nomine Jesu omne
those-above captive to-be-led captivity that in the-name of-Jesus every
genu flectatur, cœlestium, terrestrium, et infernorum. Advertit
knee may-bow of-the-heavenly of-the-earthly and of-the-infernal she-notices
terram, quæ spinas et tribulos sub antiquo maledicto
the-earth which thorns and thistles under the-ancient curse
produxerat, ad novæ benedictionis gratiam innovatam
had-produced to of-new blessing the-grace renewed

refloruisse. Et in his omnibus, illius recordata versiculi,
to-have-flowered-again and in these all of-that mindful little-verse
Et refloruit caro mea, et ex voluntate mea confitebor
and has-flowered-again flesh my and from will my I-shall-confess
ei; passionis malis, quæ de arbore tulerat crucis,
to-him of-the-passion with-the-apples which from the-tree she-had-taken of-the-cross
cupit vigere et de floribus resurrectionis, quorum præsertim
she-desires to-flourish and with the-flowers of-the-resurrection whose especially
fragrantia sponsum ad se crebrius revisendam invitet.
fragrance the-bridegroom to herself more-often to-be-revisited may-invite
Denique ait: Ecce tu pulcher es, dilecte mi et decorus;
finally she-says behold you beautiful are O-beloved my and comely
lectulus noster floridus. Quæ lectulum monstrat, satis quid
bed our flowery she-who the-bed shows enough what
desideret aperit: et cum floridum nuntiat, satis indicat, unde
she-desires discloses and when flowery she-announces enough she-shows whence
quod desiderat obtinere præsumat. Non enim de suis meritis,
what she-desires to-obtain she-may-presume not for from her-own merits
sed de floribus agri, cui benedixit Deus. Delectatur floribus,
but from the-flowers of-the-field which has-blessed God is-delighted by-flowers
Christus, qui in Nazareth et concipi voluit, et nutriri.
Christ who in Nazareth both to-be-conceived willed and to-be-nourished
Gaudet sponsus cœlestis talibus odoramentis, et cordis
rejoices the-bridegroom heavenly in-such perfumes and of-the-heart
thalamum frequenter libenterque ingreditur, quod istiusmodi
the-chamber frequently and-gladly enters which of-this-kind
refertum fructibus, floribusque respersum invenerit. Ubi suæ
filled with-fruits and-with-flowers strewn he-has-found where his
videlicet aut passionis gratiam, aut resurrectionis gloriam
namely either of-the-passion the-grace or of-the-resurrection the-glory
sedula inspicit cogitatione versari, ibi profecto adest
with-diligent he-sees thought to-dwell there certainly he-is-present

sedulus, adest libens. Monumenta siquidem Passionis,
diligent he-is-present willing the-monuments indeed of-the-Passion
fructus agnosce quasi anni præteriti, omnium utique retro
as-fruits recognize as-if of-the-year past of-all surely past
temporum sub peccati mortisque imperio decursorum, tandem
times under of-sin and-of-death the-rule run-through at-last
in plenitudine temporis, apparentes. Porro autem Resurrectionis
in the-fullness of-time appearing further moreover of-the-Resurrection
insignia, novos adverte flores sequentis temporis, in novam
the-tokens as-new notice flowers of-the-following time into a-new
sub gratia revirescentis æstatem, quorum fructum generalis
under grace growing-green-again summer of-which the-fruit the-general
futura resurrectio in fine parturiet sine fine mansurum.
future resurrection at the-end will-bring-forth without end to-remain
Jam, inquit, hiems transiit, imber abiit et recessit, flores
now he-says the-winter has-passed the-rain has-gone and withdrawn the-flowers
apparuerunt in terra nostra: æstivum tempus advenisse cum
have-appeared in land our summer time to-have-come with
illo significans, qui de mortis gelu in vernalem quamdam
him signifying who from of-death the-frost into a-vernal certain
novæ vitæ temperiem resolutus, Ecce, ait, nova facio omnia:
of-new life mildness released behold he-says new I-make all-things
cujus caro seminata est in morte, refloruit in resurrectione;
whose flesh sown was in death flowered-again in resurrection
ad cujus mox odorem in campo convallis nostræ revirescunt
at whose at-once scent in the-field of-valley our grow-green-again
arida, recalescunt frigida, mortua reviviscunt.
the-dry-things grow-warm-again the-cold-things the-dead-things revive
Horum ergo novitate florum ac fructuum, et pulchritudine
of-these therefore by-the-newness flowers and fruits and by-the-beauty
agri suavissimum spirantis odorem, ipse quoque Pater
of-the-field most-sweet breathing scent he-himself also the-Father

in Filio innovante omnia delectatur, ita ut dicat: Ecce
in the-Son renewing all-things is-delighted so that he-says behold
odor filii mei, sicut odor agri pleni, cui benedixit
the-smell of-son my as the-smell of-a-field full which has-blessed
Dominus. Bene pleni, de cujus plenitudine omnes accepimus.
the-Lord well full of whose fullness all we-have-received
Sponsa tamen familiarius ex eo sibi, cum vult, flores
the-bride yet more-familiarly from him for-herself when she-wishes flowers
legit, et carpit poma, quibus propriæ aspergat intima
gathers and plucks apples with-which of-her-own she-may-sprinkle the-inmost-parts
conscientiæ, et intranti sponso cordis lectulus suave
of-conscience and to-the-entering bridegroom of-the-heart the-bed sweetly
redoleat. Oportet enim nos, si crebrum volumus habere
may-be-fragrant it-behooves for us if frequent we-wish to-have
hospitem Christum, corda nostra semper habere munita
as-guest Christ hearts our always to-have fortified
fidelibus testimoniis, tam de misericordia scilicet morientis,
with-faithful testimonies both about the-mercy namely of-one-dying
quam de potentia resurgentis; quomodo David aiebat: Duo
and about the-power of-one-rising as David said two
hæc audivi, quia potestas Dei est, et tibi, Domine,
these-things I-have-heard that power of-God is and yours O-Lord
misericordia. Siquidem utriusque rei testimonia credibilia facta
mercy since-indeed of-both things the-testimonies credible made
sunt nimis; Christo utique moriente propter delicta nostra,
have-been exceedingly Christ surely dying for offenses our
et resurgente propter justificationem nostram, et ascendente ad
and rising for justification our and ascending for
protectionem nostram, et mittente Spiritum ad consolationem
protection our and sending the-Spirit for consolation
nostram, et quandoque redituro ad consummationem
our and at-some-time about-to-return for consummation

nostram. Nempe in morte misericordiam, potentiam in
our surely in death mercy power in
resurrectione, utramque in singulis exhibuit reliquorum.
resurrection both in each he-showed of-the-rest
Hæc mala, hi flores, quibus sponsa se interim
these the-apples these the-flowers with-which the-bride herself meanwhile
stipari postulat et fulciri, credo sentiens facile
to-be-surrounded asks and to-be-propped I-believe feeling easily
vim in se amoris posse tepescere et languescere
the-force in herself of-love to-be-able to-grow-lukewarm and to-languish
quodammodo, si non talibus jugiter foveatur incentivis,
in-a-way if not by-such continually it-be-fostered incentives
donec introducta quandoque in cubiculum, diu cupitis
until led at-some-time into the-chamber long desired
excipiatur amplexibus, et dicat: Læva ejus sub capite
she-be-received embraces and say the-left-hand his under head
meo, et dextera illius amplexata est me. Sentiet quippe
my and the-right-hand his embraced has me she-will-feel indeed
tunc et probabit universa dilectionis testimonia, quæ in
then and will-prove all of-love the-testimonies which in
priori adventu, tanquam de sinistra dilecti, acceperat,
the-former coming as-if from the-left-hand of-the-beloved she-had-received
præ multitudine dulcedinis amplexantis dexteræ
in-comparison-with the-multitude of-sweetness of-the-embracing right-hand
contemnenda, et omnino jam quasi subtus habenda. Sentiet
to-be-despised and altogether now as-if beneath to-be-held she-will-feel
quod audierat: Caro non prodest quidquam; spiritus est
what she-had-heard the-flesh not profits anything the-spirit it-is
qui vivificat. Probabit quod legerat: Spiritus meus super
which gives-life she-will-prove what she-had-read spirit my above
mel dulcis, et hæreditas mea super mel et favum. Quod
honey sweet and inheritance my above honey and the-honeycomb what

vero sequitur, Memoria mea in generatione sæculorum; hoc
but follows memory my in the-generation of-ages this
dicit, quia quandiu stare præsens cernitur sæculum, in quo
it-says that as-long-as to-stand present is-seen the-world in which
generatio advenit, et generatio præterit, non deerit electis
generation comes and generation passes not will-be-lacking to-the-elect
consolatio de memoria, quibus nondum de præsentia plena
consolation from memory to-whom not-yet from presence full
refectio indulgetur. Unde scriptum est, Memoriam abundantiæ
refreshment is-granted whence written is the-memory of-the-abundance
suavitatis tuæ eructabunt: haud dubium, quin hi, quos
of-sweetness your they-will-utter not doubtful but-that these whom
paulo superius dixerat, Generatio et generatio laudabit opera
a-little above he-had-said generation and generation will-praise works
tua. Memoria ergo in generatione sæculorum, præsentia
your memory therefore in the-generation of-ages presence
in regno cœlorum. Ex ista glorificatur jam assumpta
in the-kingdom of-heaven by this is-glorified already taken-up
electio: de illa interim peregrinans generatio consolatur.
the-election by that meanwhile sojourning generation is-consoled

Quinam ex Dei recordatione consolationem capiant: quive magis ad ejus amorem idonei

IV · THOSE CONSOLED BY THE MEMORY OF GOD

The memory of God consoles not the rich, who have their consolation, but those who refuse to be consoled by passing things and seek his face; fed, they still hunger. The generation that shrinks from the word of the cross will hear the harder word, go into eternal fire. The faithful soul rests on the bridegroom's left hand, the memory of his love, till his right embraces her. God loves wholly, for the whole Trinity loves: Father, Son, and Spirit.

Sed interest, quænam generatio ex Dei capiat recordatione
but it-matters which generation from of-God takes remembrance
solamen. Non enim generatio prava et exasperans, cui
solace not for the-generation depraved and provoking to-whom
dicitur, Væ vobis, divites, qui habetis consolationem vestram;
it-is-said woe to-you O-rich who have consolation your
sed quæ dicere veraciter potest, Renuit consolari anima
but that-which to-say truly can refuses to-be-consoled soul
mea. Huic plane et credimus, si secuta adjecerit:
my to-this plainly also we-believe if the-following-words it-will-have-added
Memor fui Dei, et delectatus sum. Justum quippe est, ut
mindful I-was of-God and delighted I-was just indeed it-is that
quos præsentia non delectant, præsto eis sit memoria
those-whom present-things not delight at-hand for-them be the-memory
futurorum: et qui de rerum fluentium qualibet affluentia
of-things-to-come and who with of-things flowing any abundance
despiciunt consolari, recordatio illos delectet æternitatis.
disdain to-be-consoled the-remembrance them may-delight of-eternity
Et hæc est generatio quærentium Dominum, quærentium
and this is the-generation of-those-seeking the-Lord seeking
non quæ sua sunt, sed faciem Dei Jacob. Dei ergo
not what their-own are but the-face of-the-God of-Jacob of-God therefore

quærentibus et suspirantibus præsentiam, præsto interim et
for-those-seeking and sighing-for the-presence at-hand meanwhile and
dulcis memoria est, non tamen qua satientur, sed qua
sweet the-memory is not yet by-which they-may-be-sated but by-which
magis esurient unde satientur. Hoc ipsum de se
more they-will-hunger whence they-may-be-sated this very about himself
cibus ipse testatur, ita dicens, Qui edit me, adhuc esuriet:
the-food itself testifies so saying he-who eats me still will-hunger
et qui eo cibatus est, Satiabor, inquit, cum apparuerit
and he-who on-it fed is I-shall-be-sated he-says when will-have-appeared
gloria tua. Beati tamen jam nunc qui esuriunt et sitiunt
glory your blessed yet even now who hunger and thirst-for
justitiam, quoniam quandoque ipsi, et non alii, saturabuntur.
justice since at-some-time they and not others will-be-filled
Væ tibi, generatio prava atque perversa! væ tibi, populo
woe to-you O-generation depraved and perverse woe to-you O-people
stulte et insipiens, qui et memoriam fastidis, et præsentiam
foolish and unwise who both the-memory disdain and the-presence
expavescis! Merito quidem: nec modo enim liberari vis
dread rightly indeed neither now for to-be-freed you-wish
de laqueo venantium, siquidem qui volunt divites fieri in
from the-snare of-the-hunters since-indeed who wish rich to-become in
hoc sæculo, incidunt in laqueum diaboli; nec tunc a verbo
this world fall into the-snare of-the-devil nor then from the-word
aspero poteris liberari. O verbum asperum, o sermo durus!
harsh you-will-be-able to-be-freed O word harsh O speech hard
Ite, maledicti, in ignem æternum. Durior plane atque asperior
go O-cursed into the-fire eternal harder plainly and harsher
illo, qui quotidie nobis de memoria passionis in Ecclesia
than-that which daily to-us about the-memory of-the-passion in the-Church
replicatur: Qui manducat meam carnem, et bibit sanguinem
is-repeated he-who eats my flesh and drinks blood

meum, habet vitam æternam. Hoc est, qui recolit mortem
my has life eternal that is he-who recalls death
meam, et exemplo meo mortificat membra sua quæ sunt
my and by-the-example my mortifies members his which are
super terram, habet vitam æternam: hoc est, si compatimini,
upon the-earth has life eternal that is if you-suffer-with-him
et conregnabitis. Et tamen plerique ab hac voce resilientes
also you-will-reign-with-him and yet very-many from this voice recoiling
et abeuntes hodieque retrorsum, respondent non verbo, sed
and going-away even-today backward answer not by-word but
facto: Durus est hic sermo; quis potest eum audire? Itaque
by-deed hard is this speech who can it to-hear and-so
generatio quæ non direxit cor suum, et non est creditus cum
the-generation which not set-right heart its and not was entrusted with
Deo spiritus ejus, sed magis sperans in incerto divitiarum,
God spirit its but rather hoping in the-uncertainty of-riches
verbum modo crucis audire gravatur, ac memoriam passionis
the-word now of-the-cross to-hear is-burdened and the-memory of-the-passion
sibi judicat onerosam. Verum qualiter verbi illius pondus
for-itself judges burdensome but how of-the-word that the-weight
in præsentia sustinebit: Ite, maledicti, in ignem æternum,
in the-presence will-it-bear go O-cursed into the-fire eternal
qui paratus est diabolo, et angelis ejus? Super quem
which prepared is for-the-devil and angels his upon whom
profecto ceciderit lapis iste, conteret eum. At vero generatio
certainly will-have-fallen stone this it-will-crush him but indeed the-generation
rectorum benedicetur: qui utique cum Apostolo, sive
of-the-upright will-be-blessed who surely with the-Apostle whether
absentes, sive præsentes, contendunt placere Deo. Denique
absent or present strive to-please God finally
audient, Venite, benedicti, Patris mei, etc. Tunc illa
they-will-hear come O-blessed of-Father my etc then that-generation

quæ non direxit cor suum, sero quidem experietur, quam in
which not set-right heart its too-late indeed will-experience how in
illius comparatione doloris jugum Christi suave, et onus
of-that comparison of-pain the-yoke of-Christ pleasant and the-burden
leve fuerit, cui tanquam gravi et aspero duram cervicem
light had-been from-which as-if heavy and harsh a-hard neck
superbe subduxit. Non potestis, o miseri servi mammonæ,
proudly it-withdrew not you-can O wretched servants of-mammon
simul gloriari in cruce Domini nostri Jesu Christi, et
at-the-same-time to-glory in the-cross of-the-Lord our Jesus Christ and
sperare in pecuniæ thesauris; post aurum abire, et probare
to-hope in of-money treasures after gold to-go and to-prove
quam suavis est Dominus. Proinde quem suavem in memoria
how sweet is the-Lord therefore whom sweet in memory
non sentitis, asperum procul dubio in præsentia sentietis.
not you-feel harsh far from-doubt in presence you-will-feel
Cæterum fidelis anima et suspirat præsentiam inhianter, et
for-the-rest the-faithful soul both sighs-for the-presence eagerly and
in memoria requiescit suaviter; et donec idonea sit revelata
in memory rests sweetly and until fit she-be with-unveiled
facie speculari gloriam Domini, crucis ignominia gloriatur.
face to-behold the-glory of-the-Lord of-the-cross in-the-ignominy she-glories
Sic profecto, sic sponsa et columba Christi pausat sibi
so certainly so the-bride and dove of-Christ pauses for-herself
interim, et dormit inter medios cleros, sortita jam in
meanwhile and sleeps among the-middle lots having-obtained already for
præsentiarum de memoria abundantiæ suavitatis tuæ, Domine
the-present from the-memory of-the-abundance of-sweetness your O-Lord
Jesu, pennas deargentatas, innocentiæ videlicet pudicitiæque
Jesus wings silvered of-innocence namely and-of-chastity
candorem; et sperans insuper adimpleri lætitia cum vultu
the-whiteness and hoping besides to-be-filled with-gladness with face

tuo, ubi etiam fiant posteriora dorsi ejus in pallore
your where also may-become the-hinder-parts of-the-back her in the-paleness
auri: quando in splendoribus sanctorum introducta cum
of-gold when into the-splendors of-the-saints led with
gaudio, sapientiæ plenius fuerit illustrata fulgoribus.
joy of-wisdom more-fully she-will-have-been illumined by-flashes
Merito proinde jam nunc gloriatur, et dicit, Læva ejus sub
rightly therefore even now she-glories and says the-left-hand his under
capite meo, et dextera illius amplexabitur me: in læva
head my and the-right-hand his will-embrace me in the-left-hand
reputans recordationem illius charitatis, qua nulla major
reckoning the-remembrance of-that charity than-which none greater
est, quod animam suam posuit pro amicis suis; in dextera
is that soul his-own he-laid-down for friends his in the-right-hand
vero beatam visionem, quam promisit amicis suis, et gaudium
but the-blessed vision which he-promised to-friends his and the-joy
de præsentia majestatis. Merito illa Dei et deifica visio,
from the-presence of-majesty rightly that of-God and deifying vision
illa divinæ præsentiæ inæstimabilis delectatio in dextera
that of-the-divine presence inestimable delight to the-right-hand
deputatur, de qua et delectabiliter canitur: Delectationes in
is-assigned of which also delightfully is-sung delights in
dextera tua usque in finem. Merito in læva admirabilis illa
the-right-hand your even to the-end rightly in the-left-hand admirable that
memorata et semper memoranda dilectio collocatur, quod donec
remembered and always to-be-remembered love is-placed because until
transeat iniquitas, super eam sponsa recumbat et requiescat.
may-pass-by iniquity upon it the-bride may-recline and may-rest
Merito ergo læva sponsi sub capite sponsæ, super
rightly therefore the-left-hand of-the-bridegroom under the-head of-the-bride upon
quam videlicet caput suum reclinata sustentet, hoc est mentis
which namely head her reclined she-may-sustain that is of-mind

suæ intentionem, ne inclinetur et incurvetur in carnalia et
her the-intention lest it-be-inclined and be-bent into carnal and
sæcularia desideria: quia corpus quod corrumpitur, aggravat
worldly desires because the-body which is-corrupted weighs-down
animam: et deprimit terrena inhabitatio sensum multa
the-soul and presses-down the-earthly dwelling the-sense many-things
cogitantem. Quid namque aliud faciat considerata tanta et tam
thinking what for else may-do considered such and so
indebita miseratio, tam gratuita et sic probata dilectio, tam
undeserved compassion so gratuitous and thus proved love so
inopinata dignatio, tam invicta mansuetudo, tam stupenda
unexpected condescension so unconquered gentleness so amazing
dulcedo? quid, inquam, hæc omnia faciant diligenter considerata,
sweetness what I-say these all may-do diligently considered
nisi ut considerantis animum, ab omni penitus pravo
except that of-the-considerer the-mind from all utterly depraved
vindicatum amore, ad se mirabiliter rapiant, vehementer
freed love to themselves wonderfully they-may-snatch vehemently
afficiant, faciantque præ se contemnere, quidquid
may-affect and-may-make in-comparison-with themselves to-despise whatever
nisi in contemptu horum appeti non potest? Nimirum
except in contempt of-these to-be-sought not can doubtless
proinde in odore unguentorum horum sponsa currit alacriter,
therefore in the-scent of-ointments these the-bride runs eagerly
amat ardenter; et parum sibi amare sic amata videtur,
loves ardently and little to-herself to-love thus loved seems
etiam cum se totam in amore perstrinxerit. Nec immerito.
even when herself whole in love she-has-bound nor undeservedly
Quid magnum enim tanto et tanti repensatur amori, si
what great for to-such and of-so-great is-repaid a-love if
pulvis exiguus totum se ad redamandum collegerit, quem
dust tiny wholly itself for loving-back will-have-gathered whom

illa nimirum Majestas in amore præveniens, tota in opus
that doubtless Majesty in love anticipating wholly on the-work
salutis ejus intenta conspicitur? Denique sic Deus dilexit
of-salvation its intent is-seen finally so God loved
mundum ut Unigenitum daret; haud dubium quin de
the-world that the-Only-begotten he-gave not doubtful but-that about
Patre dicat. Item, Tradidit in mortem animam suam; nec
the-Father he-speaks likewise he-delivered to death soul his nor
dubium quod de Filio loquatur. Ait et de Spiritu sancto:
doubtful that about the-Son he-speaks he-says also about the-Spirit holy
Spiritus Paracletus, quem mittit Pater in nomine meo,
the-Spirit Paraclete whom sends the-Father in name my
ille vos docebit omnia, et suggeret vobis omnia quæcunque
he you will-teach all-things and will-suggest to-you all-things whatever
dixero vobis. Amat ergo Deus, et ex se toto amat,
I-shall-have-said to-you loves therefore God and from himself whole he-loves
quia tota Trinitas amat: si tamen totum dici potest
because the-whole Trinity loves if yet whole to-be-said it-can
de infinito et incomprehensibili, aut certe de simplici.
about the-infinite and incomprehensible or surely about the-simple

Christiano quantum incumbat debitum amoris

V · THE CHRISTIAN'S DEBT OF LOVE

The unbeliever owes God himself wholly as his maker. The Christian owes more, for God is also his redeemer, preserver, and glorifier. If he owes himself wholly for being made, what does he add for being remade, at the cost of so many hard and unworthy things? In the first work God gave him to himself; in the second, gave himself and gave him back to himself.

Intuens ergo hæc, credo, satis agnoscit quare Deus
gazing-on therefore these-things I-believe enough he-recognizes why God
diligendus sit, hoc est, unde diligi mereatur. Cæterum
to-be-loved is that is whence to-be-loved he-deserves for-the-rest
infidelis non habens Filium, nec Patrem proinde habet,
the-unbeliever not having the-Son neither the-Father therefore he-has
nec Spiritum sanctum. Qui enim non honorificat Filium,
nor the-Spirit holy he-who for not honors the-Son
non honorificat Patrem qui misit illum; sed nec Spiritum
not honors the-Father who sent him but neither the-Spirit
sanctum quem misit ille. Is itaque mirum non est, si quem
holy whom sent he he and-so wonder not is if whom
minus agnoscit, minus et diligit. Attamen et ipse totum
less he-recognizes less also he-loves nevertheless also he wholly
ei sese debere non ignorat, quem sui totius non ignorat
to-him himself to-owe not is-ignorant whom of-his whole not he-is-ignorant
auctorem. Quid ergo ego, qui Deum meum teneo vitæ meæ
the-author what therefore I who God my hold of-life my
non solum gratuitum largitorem, largissimum administratorem,
not only the-free bestower most-generous administrator
pium consolatorem, sollicitum gubernatorem; sed insuper etiam
kind consoler solicitous governor but besides also

copiosissimum redemptorem, æternum conservatorem, ditatorem,
most-abundant redeemer eternal preserver enricher
glorificatorem? sicut scriptum est, Copiosa apud eum redemptio:
glorifier as written is abundant with him redemption
et item, Introivit semel in Sancta, æterna redemptione
and likewise he-entered once into the-Holy-of-holies eternal redemption
inventa: et de conservatione, Non relinquet sanctos suos;
found and about preservation not he-will-forsake saints his
in æternum conservabuntur: et de locupletatione, Mensuram
into eternity they-will-be-preserved and about enrichment measure
bonam, et confertam, et coagitatam, et supereffluentem
good and pressed-down and shaken-together and running-over
dabunt in sinum vestrum: et rursum, Nec oculus vidit, nec
they-will-give into bosom your and again neither eye has-seen nor
auris audivit, nec in cor hominis ascendit, quæ præparavit
ear has-heard nor into the-heart of-man it-has-ascended what has-prepared
Deus diligentibus se: et de glorificatione, Salvatorem
God for-those-loving him and about glorification the-Savior
exspectamus Dominum nostrum Jesum Christum, qui reformabit
we-await Lord our Jesus Christ who will-reform
corpus humilitatis nostræ, configuratum corpori claritatis suæ:
the-body of-lowliness our conformed to-the-body of-brightness his
et illud, Non sunt condignæ passiones hujus temporis ad
and that not are worthy the-sufferings of-this time to
futuram gloriam, quæ revelabitur in nobis: et iterum, Id quod
the-future glory which will-be-revealed in us and again that which
in præsenti est momentaneum et leve tribulationis nostræ, supra
in the-present is momentary and light of-tribulation our beyond
modum in sublimitate æternum gloriæ pondus operatur in nobis,
measure in sublimity eternal of-glory a-weight works in us
non contemplantibus quæ videntur, sed quæ non videntur.
not contemplating the-things-which are-seen but which not are-seen

Quid retribuam Domino pro omnibus his? Illum ratio
what shall-I-render to-the-Lord for all these-things him reason
urget et justitia naturalis totum se tradere illi, a quo
urges and justice natural wholly himself to-hand-over to-him from whom
se totum habet, et ex se toto debere diligere. Mihi
himself wholly he-has and from himself whole to-be-bound to-love to-me
profecto fides tanto plus indicit amandum, quanto et eum
certainly faith so-much more enjoins to-be-loved as-much-as both him
me ipso pluris æstimandum intelligo: quippe qui illum non
than-me myself more to-be-valued I-understand indeed who him not
solum mei, sed sui quoque ipsius teneo largitorem. Denique
only of-me but of-himself also very I-hold the-bestower finally
nondum tempus fidei advenerat, nondum innotuerat in
not-yet the-time of-faith had-come not-yet had-become-known in
carne Deus, obierat in cruce, prodierat de sepulcro,
the-flesh God he-had-died on the-cross he-had-come-forth from the-tomb
redierat ad Patrem: nondum, inquam, commendaverat in
he-had-returned to the-Father not-yet I-say he-had-commended in
nobis suam multam dilectionem, illam de qua jam multa
us his great love that about which already much
locuti sumus, cum jam mandatum est homini diligere
spoken we-have when already commanded it-was for-man to-love
Dominum Deum suum ex toto corde, tota anima, tota virtute
the-Lord God his with whole heart whole soul whole strength
sua, id est ex omni quod est, quod scit, quod potest.
his that is with all that he-is that-which he-knows that-which he-can
Nec tamen injustus Deus, suum sibi vindicans opus et
nor yet unjust God his-own to-himself claiming work and
dona. Utquid enim non amaret opus artificem, cum haberet
gifts why for not should-love the-work the-craftsman when it-had
unde id posset? Et cur non quantum omnino posset, cum
whence it it-could and why not as-much-as altogether it-could since

nihil omnino nisi ejus munere posset? Ad hæc, quod de
nothing at-all except his by-gift it-could to these-things that from
nihilo, quod gratis, quod in hac dignitate conditum est; et
nothing that freely that in this dignity created it-is both
debitum dilectionis manifestius facit, et exactum justiorem
the-debt of-love more-manifest makes and the-exaction more-just
ostendit. Cæterum quantum putamus adjectum beneficii, cum
shows for-the-rest how-much do-we-think added of-benefit when
homines et jumenta salvavit, quemadmodum multiplicavit
men and beasts he-saved as he-multiplied
misericordiam suam Deus? Nos dico, qui mutavimus gloriam
mercy his God us I-say who changed glory
nostram in similitudinem vituli comedentis fenum, peccando
our into the-likeness of-a-calf eating hay by-sinning
comparati jumentis insipientibus. Quod si totum me debeo
likened to-beasts unwise but if whole me I-owe
pro me facto, quid addam jam et pro refecto et refecto
for me made what shall-I-add now also for remade and remade
hoc modo? Nec enim tam facile refectus, quam factus:
in-this way nor for so easily remade as made
siquidem non solum de me, sed de omni quoque quod
since-indeed not only of me but of all also that
factum est, scriptum est, Dixit, et facta sunt. At vero qui
made is written is he-spoke and made they-were but indeed he-who
me tantum et semel dicendo fecit, in reficiendo profecto
me only and once by-speaking made in remaking certainly
et dixit multa, et gessit mira, et pertulit dura; nec
both spoke many-things and did wonders and bore hard-things nor
tantum dura, sed et indigna. Quid ergo retribuam Domino
only hard but also unworthy what therefore shall-I-render to-the-Lord
pro omnibus quæ retribuit mihi? In primo opere me
for all-things which he-has-rendered to-me in the-first work me

mihi dedit; in secundo, se: et ubi se dedit, me mihi
to-me he-gave in the-second himself and when himself he-gave me to-me
reddidit. Datus ergo, et redditus, me pro me debeo, et
he-gave-back given therefore and given-back me for me I-owe and
bis debeo. Quid Deo retribuam pro se? Nam etiam si
twice I-owe what to-God shall-I-render for himself for even if
me millies rependere possem, quid sum ego ad Deum?
me a-thousand-times to-repay I-could what am I to God

Brevis anacephalæosis et summa prædictorum

VI · A BRIEF SUMMARY

God, so great, loved us, so small, freely and first; so the measure of loving him is without measure, since what tends to the infinite cannot be bounded, and our love is not a gift but a debt repaid. Bernard will love God as much as he can, less than is just, though never more than he is able, trusting that those who do what they can are written in his book.

Hic primum vide, quo modo, imo quam sine modo a
here first see in-what way nay how without measure by
nobis Deus amari meruerit; qui (ut paucis quod dictum
us God to-be-loved has-deserved who that in-few-words what said
est repetam) prior ipse dilexit nos, tantus, et tantum,
is I-may-repeat first he-himself loved us so-great-a-one and so-much
et gratis tantillos, et tales. En quod in principio dixisse
and freely such-little-ones and such behold what in the-beginning to-have-said
me memini, modum esse diligendi Deum, sine modo
me I-remember the-measure to-be of-loving God without measure
diligere. Denique cum dilectio quæ tendit in Deum, tendat
to-love finally since the-love which tends toward God tends
in immensum, tendat in infinitum (nam et infinitus
toward the-immeasurable tends toward the-infinite for both infinite

Deus est et immensus); quisnam, quæso, debeat finis esse
God is and immeasurable what I-ask ought the-end to-be
nostri, vel modus amoris? Quid quod amor ipse noster
of-our or the-measure of-love what of-the-fact-that love itself our
non jam gratuitus impenditur, sed rependitur debitus? Amat
not now freely is-spent but is-repaid owed loves
ergo immensitas, amat æternitas, amat supereminens scientiæ
therefore immensity loves eternity loves surpassing knowledge
charitas; amat Deus, cujus magnitudinis non est finis, cujus
charity loves God of-whose greatness not is end of-whose
sapientiæ non est numerus, cujus pax exsuperat omnem
wisdom not is number whose peace surpasses all
intellectum: et vicem rependimus cum mensura? Diligam
understanding and the-return do-we-repay with measure I-shall-love
te, Domine, fortitudo mea, firmamentum meum, et refugium
you O-Lord strength my firmament my and refuge
meum, et liberator meus: et meum denique quidquid optabile
my and deliverer my and my finally whatever desirable
atque amabile dici potest. Deus meus, adjutor meus,
and lovable to-be-called can O-God my helper my
diligam te pro dono tuo, et modo meo, minus quidem
I-shall-love you for gift your and in-the-measure my less indeed
justo, sed plane non minus posse meo: qui etsi quantum
than-is-just but plainly not less than-power my who even-if as-much-as
debeo non possum, non possum tamen ultra quam possum.
I-ought not I-can not I-can yet beyond than I-can
Potero vero plus, cum plus donare dignaberis: nunquam
I-shall-be-able indeed more when more to-give you-will-deign never
tamen prout dignus haberis. Imperfectum meum viderunt
yet as worthy you-are-held imperfect my have-seen
oculi tui: sed tamen in libro tuo omnes scribentur, qui
eyes your but yet in book your all will-be-written who

quod possunt faciunt, etsi quod debent non possunt. Satis,
what they-can do even-if what they-ought not they-can enough
quantum reor, apparet, et quonam modo Deus diligendus
as I-think it-appears both in-what way God to-be-loved
sit, et quo merito suo. Quo, inquam, merito suo: nam
is and by-what merit his-own by-what I-say merit his-own for
quanto, cui sane appareat? quis dicat? quis sapiat?
how-much to-whom indeed it-may-appear who may-say who may-know

Non sine fructu et præmio diligi Deum; et terrenis non satiari humani cordis appetitum

VII · LOVE IS NOT WITHOUT REWARD

God is not loved without reward, though he is to be loved without regard to it: true love is no hireling, and its reward is the one it loves. Every man naturally desires what is better and is never content, and whoever would try all things before reaching their Lord will die first. The just take the short way, selling what they own for the poor. God is himself the cause and end of love.

Nunc quo nostro commodo diligendus sit, videamus. Sed
now by-what our advantage to-be-loved he-is let-us-see but
quantum est et in hoc videre nostrum ad id quod est? Nec
how-much is also in this to-see our to that which is nor
tamen quod videtur tacendum est, etsi non omnino videtur
yet what is-seen to-be-kept-silent is even-if not altogether it-is-seen
ut est. Superius, cum propositum esset, quare, et quomodo
as it-is above when proposed it-had-been why and how
diligendus sit Deus, duplicem dixi parere intellectum id
to-be-loved is God a-twofold I-said to-produce understanding that
quod quæritur, Quare: ut, aut quo suo merito, aut
which is-asked why so-that either by-what his merit or

quo nostro commodo diligendus sit, utrumlibet quæri
by-what our advantage to-be-loved he-is either to-be-asked
posse perinde videatur. Dicto proinde de merito Dei, non
to-be-able equally may-seem said therefore about the-merit of-God not
prout dignum ei, sed prout datum est mihi; superest ut
as worthy of-him but as given it-is to-me it-remains that
de præmio, quod item dabitur, dicam. Non enim sine
about the-reward which likewise will-be-given I-may-speak not for without
præmio diligitur Deus, etsi absque præmii intuitu diligendus
reward is-loved God even-if without of-reward regard to-be-loved
sit. Vacua namque vera charitas esse non potest, nec tamen
he-is empty for true charity to-be not can nor yet
mercenaria est; quippe non quærit quæ sua sunt. Affectus
mercenary it-is indeed not it-seeks what its-own are an-affection
est, non contractus: nec acquiritur pacto, nec acquirit.
it-is not a-contract neither it-is-acquired by-bargain nor it-acquires
Sponte afficit, et spontaneum facit. Verus amor seipso
freely it-affects and spontaneous it-makes true love with-itself
contentus est. Habet præmium, sed id quod amatur. Nam
content is it-has a-reward but that which is-loved for
quidquid propter aliud amare videaris, id plane amas,
whatever for another-thing to-love you-may-seem that plainly you-love
quo amoris finis pertendit, non per quod tendit. Paulus
to-which of-love the-end stretches not through which it-tends Paul
non evangelizat ut comedat, sed comedit ut evangelizet:
not preaches-the-gospel that he-may-eat but eats that he-may-preach-the-gospel
eo quod amet, non cibum, sed Evangelium. Verus amor
in-that that he-loves not food but the-Gospel true love
præmium non requirit, sed meretur. Præmium sane necdum
reward not requires but merits the-reward indeed not-yet
amanti proponitur, amanti debetur, perseveranti redditur.
to-one-loving is-set-before to-one-loving is-owed to-one-persevering is-rendered

Denique in rebus inferioribus suadendis, invitos promissis
finally in things lower to-be-urged the-unwilling with-promises
vel præmiis invitamus, et non spontaneos. Quis enim
or rewards we-invite and not the-willing who for
munerandum hominem putet, ut faciat quod et sponte
to-be-rewarded a-man would-think that he-may-do what also freely
cupit? Nemo, verbi causa, conducit aut esurientem ut
he-desires no-one of-word for-the-sake hires either the-hungry that
comedat, aut sitientem ut bibat, aut certe matrem ut
he-may-eat or the-thirsty that he-may-drink or surely a-mother that
parvulum allactet filium uteri sui. An vero quis putet
the-little-one she-may-suckle the-son of-womb her or indeed who would-think
prece vel pretio quempiam commonendum suam ipsius
by-prayer or price anyone to-be-urged his very-own
vel sepire vineam, vel arborem circumfodere, vel structuram
either to-hedge vineyard or tree to-dig-around or the-structure
propriæ domus erigere? Quanto magis Deum amans anima,
of-his-own house to-raise how-much more God loving the-soul
aliud præter Deum sui amoris præmium non requirit?
another-thing besides God of-its love as-reward not requires
Aut si aliud requirit, illud pro certo, non Deum diligit.
or if another-thing it-requires that for certain not God it-loves
Inest omni utenti ratione naturaliter pro sua semper
it-is-in every-one using reason naturally according-to his always
æstimatione atque intentione appetere potiora, et nulla re
estimation and intention to-seek the-better and with-no thing
esse contentum, cui quod deest, judicet præferendum.
to-be content to-which what is-lacking he-may-judge preferable
Nam et qui, verbi gratia, uxorem habet speciosam,
for both he-who of-word for-the-sake a-wife has beautiful
petulanti oculo vel animo respicit pulchriorem: et qui
with-wanton eye or mind looks-at a-more-beautiful-one and he-who

veste pretiosa indutus est, pretiosiorem affectat, et
with-clothing costly clothed is a-more-costly aspires-to and
possidens multas divitias, invidet ditiori. Videas jam
possessing many riches envies the-richer you-may-see already
multis prædiis et possessionibus ampliatos, adhuc tamen in
with-many estates and possessions enlarged still yet in
dies agrum agro copulare, atque infinita cupiditate dilatare
days field to-field to-join and with-infinite cupidity to-widen
terminos suos. Videas et qui in regalibus domibus,
boundaries their you-may-see also those-who in royal houses
amplisque habitant palatiis, nihilominus quotidie conjungere
and-ample dwell palaces nonetheless daily to-join
domum ad domum, et inquieta curiositate ædificare,
house to house and with-restless curiosity to-build
diruere, mutare quadrata rotundis. Quid homines sublimatos
to-pull-down to-change square-things for-round what men raised
honoribus? annon insatiabili ambitione magis ac magis totis
with-honors or-not with-insatiable ambition more and more with-all
viribus conari ad altiora videmus? Et horum omnium
strength to-strive toward higher-things do-we-see and of-these all
idcirco non est finis, quia nil in eis summum singulariter
therefore not is an-end because nothing in them highest singly
reperitur vel optimum. Et quid mirum si inferioribus et
is-found or best and what wonder if with-lower and
deterioribus contentus non sit, qui citra summum vel
worse-things content not he-be who short-of the-highest or
optimum quiescere non potest? Sed hoc stultum et extremæ
best to-rest not can but this foolish and of-extreme
dementiæ est, ea semper appetere, quæ nunquam, non
madness is those-things always to-seek which never not
dico satient, sed nec temperent appetitum: dum quidquid
I-say may-sate but not-even may-temper the-appetite while whatever

talium habueris, nihilominus non habita concupiscas,
of-such-things you-will-have-had nonetheless the-not had you-covet
et ad quæque defuerint, semper inquietus anheles.
and for whatever-things will-have-been-lacking always restless you-pant
Ita enim fit ut per varia et fallacia mundi
so for it-comes-about that through the-various and deceitful of-the-world
oblectamenta vagabundus animus inani labore discurrens
delights the-wandering mind with-empty labor running-about
fatigetur, non satietur: dum quidquid famelicus inglutierit,
is-wearied not is-sated while whatever the-famished-one will-have-gulped
parum reputet ad id quod superest devorandum, semperque
little he-reckons toward that which remains to-be-devoured and-always
non minus anxie cupiat quæ desunt, quam quæ adsunt
not less anxiously he-desires what are-lacking than what are-present
læte possideat. Quis enim obtineat universa? Quanquam et
gladly he-possesses who for may-obtain all-things although even
modicum id quod quisque cum labore obtinuerit, cum
the-little that which each with labor will-have-obtained with
timore possederit, certus quidem non sit quando cum
fear he-will-have-possessed certain indeed not he-be when with
dolore amittat, certus autem quod quandoque amittat. Sic
sorrow he-may-lose certain but that at-some-time he-will-lose so
directo tramite voluntas perversa contendit ad optimum,
by-a-direct path the-will perverse strives toward the-best
festinat ad id unde possit impleri. Imo vero his
hastens to that whence it-can to-be-filled nay rather with-these
anfractibus ludit secum vanitas, mentitur iniquitas sibi. Si
windings plays with-itself vanity lies iniquity to-itself if
ita vis adimplere quod vis, hoc est, si illud apprehendere
so you-wish to-fulfill what you-wish that is if that to-grasp
vis, quo apprehenso nil jam amplius velis, quid
you-wish which grasped nothing now more you-may-wish what

tentare opus est et cætera? Curris per devia, et longe
to-try need is also the-rest you-run through by-ways and long
ante morieris, quam hoc circuitu pervenias ad optatum.
before you-will-die than by-this circuit you-may-arrive at the-wished-for
Hoc ergo in circuitu impii ambulant, naturaliter appetentes
this therefore in circuit the-impious walk naturally seeking
unde finiant appetitum, et insipienter respuentes unde
whence they-may-end appetite and foolishly rejecting whence
propinquent fini: fini dico, non consumptioni, sed
they-may-draw-near to-the-end to-the-end I-say not to-consumption but
consummationi. Quamobrem non beato fine consummari,
to-consummation wherefore not by-a-blessed end to-be-consummated
sed consumi vacuo labore accelerant, qui rerum magis
but to-be-consumed by-empty labor they-hasten who of-things rather
specie, quam auctore delectati, prius universa percurrere,
the-beauty than the-author delighted first all-things to-run-through
et de singulis cupiunt experiri, quam ad ipsum curent
and of each desire to-try than to him they-may-care
universitatis Dominum pervenire. Et quidem pervenirent, si
of-the-universe the-Lord to-arrive and indeed they-would-arrive if
quandoque voti compotes effici possent, ut omnia
at-some-time of-the-wish possessed to-be-made they-could so-that all-things
scilicet, præter omnium principium, unus aliquis obtineret.
namely besides of-all the-beginning one some-one should-obtain
Ea namque suæ cupiditatis lege, qua in rebus cæteris
by-that for of-his cupidity law by-which in things other
non habita præ habitis esurire, et pro non habitis
the-not had in-preference-to the-had to-hunger and for the-not had
habita fastidire solebat; mox omnibus quæ in cœlo, et quæ
the-had to-disdain he-was-wont soon all which in heaven and which
in terra sunt obtentis et contemptis, tandem ad ipsum procul
on earth are obtained and despised at-last to him far

dubio curreret, qui solus deesset omnium Deus. Porro
from-doubt he-would-run who alone would-be-lacking of-all God further
ibi quiesceret: quia sicut citra nulla revocat quies: sic
there he-would-rest because as on-this-side no recalls rest so
nulla ultra jam inquietudo sollicitat. Diceret pro certo: Mihi
no beyond now restlessness solicits he-would-say for certain for-me
autem adhærere Deo bonum est. Diceret, Quid enim mihi
moreover to-cleave to-God good it-is he-would-say what for to-me
est in cœlo, et a te quid volui super terram? et item,
is in heaven and from you what have-I-wished upon earth and likewise
Deus cordis mei, et pars mea Deus in æternum. Sic ergo
God of-heart my and portion my God into eternity so therefore
(ut dictum est) ad id quod optimum est, quivis cupidus
as said is to that which best is any desirous-one
perveniret, si quidem ante, quod citra cupit, assequi posset.
would-arrive if indeed before what on-this-side he-desires to-attain he-could
Verum quoniam id omnino impossibile præstruit et vita
but since it altogether impossible makes both life
brevior, et virtus infirmior, et consors numerosior; longo
shorter and strength weaker and the-partner more-numerous on-a-long
profecto itinere et casso labore desudant, qui dum
certainly journey and with-vain labor they-sweat who while
quæcunque desiderant, attingere volunt, ad cunctorum
whatever-things they-desire to-attain they-wish to of-all
desiderabilium nequeunt pertingere finem. Et utinam attingere
desirable-things they-cannot to-reach the-end and would-that to-attain
universa animo, et non experimento vellent! Hoc enim facile
all-things by-mind and not by-experience they-wished this for easily
possent, et non incassum. Nam et animus sensu quidem
they-could and not in-vain for both the-mind than-sense indeed
carnali tanto velocior, quanto et perspicacior, ad hoc
carnal by-so-much swifter by-how-much also more-perceptive for this

datus est, ut illum ad omnia præveniat; nihilque audeat
given was that it to all-things should-anticipate and-nothing should-dare
contingere sensus, quod animus præcurrens ante utile non
to-touch sense which the-mind running-ahead before useful not
probaverit. Hinc enim arbitror dictum, Omnia probate,
will-have-approved hence for I-think it-was-said all-things test
quod bonum est tenete; ut videlicet ille huic provideat,
what good is hold that namely that-one for-this-one may-provide
nec is suum votum, nisi ad illius judicium consequatur.
nor this-one its wish except at that-one's judgment attain
Alioquin non ascendes in montem Domini, nec stabis
otherwise not you-will-ascend into the-mountain of-the-Lord nor you-will-stand
in loco sancto ejus, pro eo quod in vano acceperis
in place holy his for that that in vain you-have-received
animam tuam, hoc est animam rationalem: dum instar pecoris
soul your that is soul rational while like a-beast
sensum sequeris, ratione quidem otiosa, et non resistente in
sense you-follow reason indeed idle and not resisting in
aliquo. Quorum itaque ratio non prævenit gressus, currunt,
anything of-whom and-so reason not anticipates the-steps they-run
sed extra viam: ac proinde Apostoli spreto consilio, non
but outside the-way and therefore of-the-Apostle spurned the-counsel not
sic currunt ut apprehendant. Quando etenim apprehendant,
so they-run that they-may-grasp when for may-they-grasp
quem apprehendere nisi post omnia nolunt? Distortum
whom to-grasp except after all-things they-will-not a-twisted
iter, et circuitus infinitus, cuncta primitus attentare velle.
journey and circuit infinite all-things first to-attempt to-wish
Justus autem non ita. Audiens nempe vituperationem
the-just moreover not so hearing indeed the-reproach
multorum commorantium in circuitu (multi enim sunt viam
of-the-many lingering in the-circuit many for are the-way

latam pergentes, quæ ducit ad mortem), ipse sibi regiam
broad going which leads to death he for-himself the-royal
eligit viam, non declinans ad dexteram vel ad sinistram.
chooses way not turning to the-right or to the-left
Denique attestante propheta, Semita justi recta est, rectus
finally witnessing the-prophet the-path of-the-just straight is straight
callis justi ad ambulandum. Hi sunt, qui salubri
the-track of-the-just for walking these are those-who by-a-wholesome
compendio cauti sunt molestum hunc et infructuosum vitare
shortcut wary are troublesome this and fruitless to-avoid
circuitum, verbum abbreviatum et abbrevians eligentes, non
circuit the-word abbreviated and abbreviating choosing not
cupere quæcunque vident, sed vendere magis quæ possident, et
to-desire whatever-things they-see but to-sell rather what they-possess and
dare pauperibus. Beati plane pauperes, quoniam ipsorum est
to-give to-the-poor blessed plainly the-poor since theirs is
regnum cœlorum. Omnes quidem currunt; sed inter currentes
the-kingdom of-heaven all indeed run but among the-runners
discernitur. Denique novit Dominus viam justorum, et
there-is-distinction finally knows the-Lord the-way of-the-just and
iter impiorum peribit. Ideo autem melius est modicum
the-journey of-the-impious will-perish therefore moreover better is a-little
justo super divitias peccatorum multas, quoniam quidem,
to-the-just above the-riches of-sinners many since indeed
ut Sapiens loquitur et insipiens experitur, qui diligit
as the-Wise-man says and the-fool experiences he-who loves
pecuniam, non saturabitur pecunia: qui autem esuriunt et
money not will-be-sated with-money they-who moreover hunger and
sitiunt justitiam, ipsi saturabuntur. Justitia siquidem ratione
thirst-for justice they will-be-sated justice indeed reason
utentis spiritus cibus est vitalis et naturalis: pecunia vero sic
using spirit the-food is vital and natural money but so

non minuit animi famem, quomodo nec corporis ventus.
not lessens the-mind's hunger as neither the-body's the-wind
Denique si famelicum hominem apertis faucibus vento, inflatis
finally if a-famished man with-open jaws with-wind puffed
haurire buccis aerem cernas, quo quasi consulat fami,
to-gulp with-cheeks air you-should-see whereby as-if he-may-provide for-hunger
nonne credas insanire? Sic non minoris insaniæ est, si
surely you-would-believe him-to-be-mad thus not of-less madness it-is if
spiritum rationalem rebus putes quibuscunque corporalibus
the-spirit rational with-things you-think whatever bodily
non magis inflari, quam satiari. Quid namque de corporibus
not more to-be-puffed than to-be-sated what for from bodies
ad spiritus? Nec illa sane spiritualibus, nec isti e
to spirits neither those indeed with-spiritual nor these on-the-other
regione refici corporalibus queunt. Benedic, anima mea,
side to-be-refreshed with-bodily-things can bless O-soul my
Domino, qui replet in bonis desiderium tuum. Replet in
the-Lord who fills with good-things desire your he-fills with
bonis, excitat ad bonum, tenet in bono; prævenit, sustinet,
good-things he-rouses to good he-holds in good he-anticipates sustains
implet. Ipse facit ut desideres; ipse est quod desideras.
fills he-himself makes that you-desire he-himself is what you-desire
Dixi supra: Causa diligendi Deum, Deus est. Verum dixi:
I-said above the-cause of-loving God God is truly I-said
nam et efficiens, et finalis. Ipse dat occasionem, ipse
for both efficient and final he-himself gives the-occasion he-himself
creat affectionem, desiderium ipse consummat. Ipse fecit,
creates the-affection the-desire he-himself consummates he-himself made
vel potius factus est ut amaretur: ipse speratur, amandus
or rather made was that he-might-be-loved he-himself is-hoped-for to-be-loved
felicius, ne in vacuum sit amatus. Ejus amor nostrum
more-happily lest in vain he-be loved his love ours

et præparat, et remunerat. Præcedit benignior, rependitur
both prepares and rewards it-precedes kinder it-is-repaid
justior, exspectatur suavior. Dives est omnibus qui invocant
more-just it-is-awaited sweeter rich he-is to-all who call-on
eum: nec tamen habet quidquam se ipso melius. Se
him nor yet he-has anything than-him himself better himself
dedit in meritum, se servat in præmium, se apponit
he-gave for merit himself he-keeps for reward himself he-sets-out
in refectione animarum sanctarum, se in redemptione
for the-refreshment of-souls holy himself for the-redemption
distrahit captivarum. Bonus es, Domine, animæ quærenti
he-sells of-captives good you-are O-Lord to-the-soul seeking
te: quid ergo invenienti? Sed enim in hoc est mirum,
you what therefore to-the-one-finding but for in this is the-wonder
quod nemo te quærere valet, nisi qui prius invenerit. Vis
that no-one you to-seek is-able except who first will-have-found you-wish
igitur inveniri ut quæraris, quæri ut inveniaris.
therefore to-be-found that you-may-be-sought to-be-sought that you-may-be-found
Potes quidem quæri et inveniri, non tamen præveniri,
you-can indeed to-be-sought and to-be-found not yet to-be-anticipated
Nam etsi dicimus, Mane oratio mea præveniet te; non
for even-if we-say in-the-morning prayer my will-anticipate you not
dubium tamen quod tepida sit omnis oratio, quam non
doubtful yet that lukewarm be every prayer which not
prævenerit inspiratio. Dicendum jam unde inchoet amor
will-have-anticipated inspiration to-be-said now whence begins love
noster, quoniam ubi consummetur, dictum est.
our since where it-is-consummated said has-been

De primo gradu amoris, quo diligit homo se propter se

VIII · THE FIRST DEGREE: MAN LOVES HIMSELF FOR HIMSELF

Love is a natural affection, and because nature is weak, man first loves himself for himself. When this carnal love overflows into pleasure, the commandment to love the neighbor as oneself checks it; what is withdrawn from pleasure goes to the neighbor's need, and carnal love becomes social. But the neighbor is loved rightly only in God, so God lets man be troubled and freed until he begins to love God, though for his own sake.

Amor est affectio naturalis una de quatuor. Notæ sunt: non
love is an-affection natural one of the-four known they-are not
opus est nominare. Quod ergo naturale est, justum quidem
need it-is to-name-them what therefore natural is just indeed
foret primo omnium auctori deservire naturæ. Unde
it-would-be first of-all the-author to-serve of-nature whence
et dictum est primum et maximum mandatum: Diliges
also said is the-first and greatest commandment you-will-love
Dominum Deum tuum, etc. Sed quoniam natura fragilior atque
the-Lord God your etc but since nature more-fragile and
infirmior est, ipsi primum imperante necessitate compellitur
weaker is to-itself first commanding necessity it-is-compelled
inservire. Et est amor carnalis, quo ante omnia homo
to-serve and there-is love carnal by-which before all-things man
diligit se ipsum propter se ipsum, sicut scriptum est: Prius
loves him himself for him himself as written is first
quod animale, deinde quod spirituale. Nec præcepto indicitur,
what animal then what spiritual nor by-precept it-is-enjoined
sed naturæ inseritur: quis nempe carnem suam odio habuit?
but in-nature is-implanted who indeed flesh his-own in-hatred has-held
At vero si cœperit amor idem, ut assolet, proclivior esse,
but indeed if will-have-begun love the-same as it-is-wont more-prone to-be

sive profusior, et necessitatis alveo minime contentus,
or more-lavish and of-necessity with-the-channel by-no-means content
campos etiam voluptatis exundans latius visus fuerit
the-fields even of-pleasure overflowing more-widely seen it-will-have-been
occupare; statim superfluitas obviante mandato cohibetur,
to-occupy at-once the-superfluity by-the-opposing commandment is-checked
cum dicitur: Diliges proximum tuum sicut te ipsum.
when it-is-said you-will-love neighbor your as you yourself
Justissime quidem, ut consors naturæ non sit exsors et
most-justly indeed that the-sharer of-nature not be without-share also
gratiæ, illius præsertim gratiæ, quæ naturæ insita est. Quod
of-grace that especially the-grace which in-nature implanted is but
si gravatur homo fraternis, non dico necessitatibus subvenire,
if is-loath a-man the-brotherly not I-say needs to-relieve
sed voluptatibus deservire; castiget ipse suas, si non
but the-pleasures to-serve let-him-chastise he-himself his-own if not
vult esse transgressor. Quantum vult, sibi indulgeat;
he-wishes to-be a-transgressor as-much-as he-wishes to-himself let-him-indulge
dum æque et proximo tantumdem meminerit exhibendum.
provided equally also to-the-neighbor just-as-much he-remember to-be-shown
Frenum tibi temperantiæ imponitur, o homo, ex lege
a-bridle on-you of-temperance is-imposed O man from the-law
vitæ et disciplinæ, ne post concupiscentias tuas eas, et
of-life and of-discipline lest after desires your you-go and
pereas, ne de bonis naturæ hosti servias animæ, hoc
perish lest from the-goods of-nature to-the-enemy you-serve of-the-soul that
est libidini. Quam justius atque honestius communicas
is to-lust how more-justly and more-honorably you-share
illa consorti, id est proximo, quam hosti? Et
them with-the-sharer that is with-the-neighbor than with-the-enemy and
quidem si ex Sapientis consilio a voluptatibus tuis
indeed if according-to the-Wise-man's counsel from pleasures your

averteris, et juxta doctrinam Apostoli victu
you-will-be-turned-away and according-to the-teaching of-the-Apostle with-food
vestituque contentus, paulisper suspendere non gravaris
and-clothing content for-a-while to-suspend not you-are-loath
amorem tuum a carnalibus desideriis, quæ militant adversus
love your from carnal desires which war against
animam; sane quod subtrahis hosti animæ tuæ, consorti
the-soul surely what you-withdraw from-the-enemy of-soul your to-the-sharer
naturæ puto non gravaberis impertiri. Tunc amor tuus et
of-nature I-think not you-will-be-loath to-impart then love your both
temperans erit, et justus, si quod propriis subtrahitur
temperate will-be and just if what from-your-own is-withdrawn
voluptatibus, fratris necessitatibus non negetur. Sic amor
pleasures to-the-brother's needs not be-denied so love
carnalis efficitur et socialis, cum in commune protrahitur.
carnal is-made also social when into the-common it-is-extended
Si autem dum communicas proximo, forte tibi
if moreover while you-share with-the-neighbor perhaps to-you
defuerint etiam necessaria, quid facies? Quid enim,
will-have-been-lacking even necessaries what will-you-do what for
nisi ut cum omni fiducia postules ab eo qui dat omnibus
except that with all confidence you-ask from him who gives to-all
affluenter, et non improperat; qui aperit manum suam, et
abundantly and not upbraids who opens hand his and
implet omne animal benedictione? Dubium siquidem non est,
fills every animal with-blessing doubtful indeed not it-is
quod adsit libenter in necessariis, qui plerisque et in
that he-is-present willingly in necessaries who to-very-many even in
superfluis non deest. Denique ait: Primum quærite regnum
superfluities not is-lacking finally he-says first seek the-kingdom
Dei et justitiam ejus, et hæc omnia adjicientur vobis. Sponte
of-God and justice his and these all will-be-added to-you freely

daturum se pollicetur necessaria, superflua restringenti,
to-be-about-to-give himself he-promises necessaries the-superfluities to-one-restricting
et proximum diligenti. Hoc quippe est primum quærere
and the-neighbor to-one-loving this indeed is first to-seek
regnum Dei, et adversus peccati implorare tyrannidem,
the-kingdom of-God and against of-sin to-implore the-tyranny
pudicitiæ potius ac sobrietatis subire jugum, quam regnare
of-chastity rather and of-sobriety to-undergo the-yoke than to-reign
peccatum in tuo mortali corpore patiaris. Porro autem et
sin in your mortal body you-allow further moreover also
hoc justitiæ est, cum quo tibi est natura communis,
this of-justice is with whom for-you is nature common
naturæ quoque cum eo munus non habere divisum.
of-nature also with him the-gift not to-have divided
Ut tamen perfecta justitia sit diligere proximum, Deum in
that yet perfect justice it-be to-love the-neighbor God in
causa haberi necesse est. Alioquin proximum pure diligere
the-cause to-be-held necessary it-is otherwise the-neighbor purely to-love
quomodo potest, qui in Deo non diligit? Porro in Deo diligere
how can he-who in God not loves further in God to-love
non potest, qui Deum non diligit. Oportet ergo Deum
not can he-who God not loves it-behooves therefore God
diligi prius, ut in Deo diligi possit et proximus. Facit
to-be-loved first that in God to-be-loved may-be-able also the-neighbor makes
ergo etiam se diligi Deus, qui et cætera bona facit. Facit
therefore also himself to-be-loved God who also the-other goods makes he-makes
autem sic. Qui naturam condidit, ipse et protegit. Nam et
moreover thus he-who nature founded he-himself also protects for also
ita condita fuit, ut habeat jugiter necessarium protectorem,
so founded it-was that it-may-have continually as-necessary a-protector
quem habuit et conditorem: ut quæ nisi per ipsum non
whom it-had also as-founder that what except through him not

valuit esse, nec sine ipso valeat omnino subsistere. Quod
was-able to-be neither without him may-be-able at-all to-subsist which
ne sane de se creatura ignoret, ac proinde sibi (quod
lest indeed about itself the-creature be-ignorant and therefore to-itself which
absit) superbe arroget beneficia creatoris, vult hominem idem
far-be-it proudly arrogate the-benefits of-the-creator wills man the-same
conditor alto quidem salubrique consilio tribulationibus
founder by-deep indeed and-wholesome counsel with-tribulations
exerceri: ut cum defecerit homo, et subvenerit Deus,
to-be-exercised that when will-have-failed man and will-have-helped God
dum homo liberatur a Deo, Deus ab homine, ut dignum est,
while man is-freed by God God by man as fitting it-is
honoretur. Hoc enim dicit: Invoca me in die tribulationis,
be-honored this for he-says call-on me in the-day of-tribulation
eruam te, et honorificabis me. Fit itaque hoc tali
I-shall-rescue you and you-will-honor me it-comes-about and-so this in-such
modo, ut homo animalis et carnalis, qui præter se neminem
way that man animal and carnal who besides himself no-one
diligere noverat, etiam Deum vel propter se amare
to-love knew even God at-least for himself to-love
incipiat, quod in ipso nimirum, ut sæpe expertus est, omnia
begins because in him doubtless as often experienced he-has all-things
possit, quæ posse tamen prosit; et sine ipso possit nihil.
he-can which to-be-able yet profits and without him he-can nothing

De secundo et tertio gradu amoris

IX · THE SECOND AND THIRD DEGREES

Man now loves God, but still for his own sake. Freed from frequent troubles, even a heart of stone softens, and tasting how sweet the Lord is, he loves God no longer for his need, as the Samaritans believed no longer for the woman's word but for what they had heard themselves. This chaste, just, and gratuitous love, which loves God for God, is the third degree.

Amat ergo jam Deum, sed propter se interim adhuc,
he-loves therefore now God but for himself meanwhile still
non propter ipsum. Est tamen quædam prudentia scire
not for him there-is yet a-certain prudence to-know
quid ex te, quid ex Dei adjutorio possis, et ipsi
what from yourself what from of-God the-help you-can and to-him
servare te infensum [id est inoffensum], qui te tibi
to-keep yourself hostile that is inoffensive who you for-you
servat illæsum. At si frequens ingruerit tribulatio, ob
keeps unharmed but if frequent will-have-assailed tribulation for
quam et frequens ad Deum conversio fiat, et a Deo
which also frequent to God turning take-place and from God
æque frequens liberatio consequatur; nonne, etsi fuerit
equally frequent deliverance follow surely even-if it-will-have-been
ferreum pectus, vel cor lapideum toties liberati, emolliri
an-iron breast or a-heart of-stone so-often of-one-freed to-be-softened
necesse est ad gratiam liberantis, quatenus Deum homo
necessary it-is toward the-grace of-the-deliverer so-that God man
diligat, non propter se tantum, sed et propter ipsum? Ex
may-love not for himself only but also for him from
occasione quippe frequentium necessitatum crebris necesse est
the-occasion indeed of-frequent needs by-frequent necessary it-is

interpellationibus Deum ab homine frequentari, frequentando
entreaties God by man to-be-visited by-visiting
gustari, gustando probari quam suavis est Dominus. Ita
to-be-tasted by-tasting to-be-proved how sweet is the-Lord so
fit ut ad diligendum pure Deum plus jam ipsius
it-comes-about that to loving purely God more now his
gustata alliciat suavitas, quam urgeat nostra necessitas; ita ut
tasted entices sweetness than urges our need so that
exemplo Samaritanorum, dicentium mulieri quæ adesse
by-the-example of-the-Samaritans saying to-the-woman who to-be-present
Dominum nuntiaverat, Jam non propter tuam loquelam
the-Lord had-announced now not on-account-of your speech
credimus; ipsi enim audivimus, et scimus quia ipse est
we-believe ourselves for we-have-heard and we-know that he is
vere Salvator mundi; ita, inquam, et nos illorum exemplo
truly the-Savior of-the-world so I-say also we their by-example
carnem nostram alloquentes, dicamus merito: Jam non
flesh our addressing may-say rightly now not
propter tuam necessitatem Deum diligimus; ipsi enim
on-account-of your need God we-love ourselves for
gustavimus et scimus quoniam suavis est Dominus. Est
we-have-tasted and we-know that sweet is the-Lord there-is
enim carnis quædam loquela necessitas, et beneficia quæ
for of-the-flesh a-certain speech need and the-benefits which
experiendo probat, gestiendo renuntiat. Itaque sic affecto,
by-experiencing it-proves by-exulting it-proclaims and-so to-one-so affected
jam de diligendo proximo implere mandatum, non erit
now about loving the-neighbor to-fulfill the-commandment not it-will-be
difficile. Amat quippe veraciter Deum, ac per hoc quæ
difficult he-loves indeed truly God and through this what
Dei sunt. Amat caste, et casto non gravatur obedire
of-God are he-loves chastely and to-the-chaste not he-is-burdened to-obey

mandato, castificans magis cor suum, ut scriptum est, in
commandment chastening rather heart his as written is in
obedientia charitatis. Amat juste, et mandatum justum
the-obedience of-charity he-loves justly and the-commandment just
libenter amplectitur. Amor iste merito gratus, quia gratuitus.
gladly he-embraces love this rightly welcome because gratuitous
Castus est, quia non impenditur verbo, neque lingua, sed
chaste it-is because not it-is-spent with-word nor with-tongue but
opere et veritate. Justus est, quoniam qualis suscipitur, talis
in-deed and truth just it-is since as it-is-received so
et redditur. Qui enim sic amat, haud secus profecto,
also it-is-returned he-who for so loves not otherwise certainly
quam amatus est, amat; quærens et ipse vicissim,
than loved he-has-been loves seeking also he-himself in-turn
non quæ sua sunt, sed quæ Jesu Christi, quemadmodum
not what his-own are but what of-Jesus Christ as
ille nostra, vel potius nos, et non sua quæsivit. Sic
he ours or rather us and not his-own sought so
amat qui dicit: Confitemini Domino quoniam bonus. Qui
loves he-who says confess to-the-Lord since good who
Domino confitetur, non quoniam sibi bonus est, sed
to-the-Lord confesses not since to-himself good he-is but
quoniam bonus est; hic vere diligit Deum propter Deum,
since good he-is this-one truly loves God for God
et non propter seipsum. Non sic amat de quo dicitur:
and not for himself not so loves about whom it-is-said
Confitebitur tibi cum benefeceris ei. Iste est tertius
he-will-confess to-you when you-will-have-done-good to-him this is the-third
amoris gradus, quo jam propter se ipsum Deus diligitur.
of-love degree by-which now for him himself God is-loved

De quarto gradu amoris cum nec seipsum diligit homo nisi propter Deum

X · THE FOURTH DEGREE: LOVING ONESELF ONLY FOR GOD

Happy is he who loves even himself only for God, losing himself as though he were not. In this life it is given rarely and for a moment, before the world, the body, and brotherly charity call him back. As a drop of water vanishes in wine, the saints' affection will melt into God's will, but the soul reaches this degree only in the spiritual body; even the martyrs' calm was troubled by pain.

Felix qui meruit ad quartum usque pertingere, quatenus
happy he-who has-merited to the-fourth even to-reach so-that
nec seipsum diligat homo nisi propter Deum. Justitia
not-even himself love man except for God justice
tua, Deus, sicut montes Dei. Amor iste mons est, et
your O-God as the-mountains of-God love this a-mountain is and
mons Dei excelsus. Revera mons coagulatus, mons
the-mountain of-God lofty truly a-mountain curdled a-mountain
pinguis. Quis ascendet in montem Domini? Quis dabit mihi
fat who will-ascend into the-mountain of-the-Lord who will-give to-me
pennas sicut columbæ, et volabo et requiescam? Factus est
wings like a-dove and I-shall-fly and I-shall-rest made is
in pace locus iste, et habitatio hæc in Sion. Heu mihi quia
in peace place this and dwelling this in Zion alas for-me that
incolatus meus prolongatus est! Caro et sanguis, vas luteum,
sojourning my prolonged is flesh and blood the-vessel of-clay
terrena inhabitatio quando capit hoc? quando hujuscemodi
the-earthly dwelling when does-it-grasp this when of-this-kind
experitur affectum, ut divino debriatus amore animus,
does-it-experience affection that by-divine inebriated love the-mind
oblitus sui, factusque sibi ipsi tanquam vas perditum, totus
forgetful of-itself and-made to-it itself as-if a-vessel lost wholly

pergat in Deum, et adhærens Deo unus cum eo spiritus
may-go into God and cleaving to-God one with him spirit
fiat, et dicat: Defecit caro mea et cor meum, Deus cordis
may-become and may-say has-failed flesh my and heart my God of-heart
mei, et pars mea Deus in æternum? Beatum dixerim et
my and portion my God into eternity blessed I-should-call-him and
sanctum, cui tale aliquid in hac mortali vita raro interdum,
holy to-whom such something in this mortal life rarely at-times
aut vel semel, et hoc ipsum raptim, atque unius vix momenti
or even once and that itself swiftly and of-one scarcely moment
spatio experiri donatum est. Te enim quodammodo
in-the-space to-experience given has-been you for in-a-way
perdere, tanquam qui non sis, et omnino non sentire
to-lose as-if who not you-were and at-all not to-feel
teipsum, et a teipso exinaniri, et pene annullari, cœlestis
yourself and from yourself to-be-emptied and almost to-be-annihilated of-heavenly
est conversationis, non humanæ affectionis. Et si quidem e
is way-of-life not of-human affection and if indeed from
mortalibus quispiam ad illud raptim interdum (ut dictum
mortals anyone to that swiftly at-times as said
est) et ad momentum admittitur, subito invidet sæculum
is and for a-moment is-admitted suddenly envies the-world
nequam, perturbat diei malitia, corpus mortis aggravat,
evil disturbs the-day's malice the-body of-death weighs-down
sollicitat carnis necessitas, defectus corruptionis non sustinet,
solicits of-the-flesh necessity the-failing of-corruption not endures
quodque his violentius est, fraterna revocat charitas. Heu!
and-what than-these more-violent is brotherly recalls charity alas
redire in se, recidere in sua compellitur, et miserabiliter
to-return into himself to-fall-back into his-own he-is-compelled and wretchedly

exclamare, Domine, vim patior, responde pro me: et illud,
to-cry-out O-Lord violence I-suffer answer for me and that
Infelix ego homo, quis me liberabit de corpore mortis hujus?
unhappy I man who me will-free from the-body of-death this
Quoniam tamen Scriptura loquitur, Deum omnia fecisse
since yet Scripture says God all-things to-have-made
propter semetipsum; erit profecto ut factura sese
for himself it-will-be certainly that the-thing-made itself
quandoque conformet et concordet Auctori. Oportet
at-some-time may-conform and agree with-its-Author it-behooves
proinde in eumdem nos affectum quandocunque transire: ut
therefore into the-same us affection at-some-time to-pass that
quomodo Deus omnia esse voluit propter semetipsum, sic
as God all-things to-be willed for himself so
nos quoque nec nosipsos, nec aliud aliquid fuisse, vel esse
we also neither ourselves nor other anything to-have-been or to-be
velimus, nisi æque propter ipsum, ob solam videlicet
may-wish except equally for him on-account-of the-sole namely
ipsius voluntatem, non nostram voluptatem. Delectabit sane
his will not our pleasure will-delight indeed
non tam nostra, vel sopita necessitas, vel sortita felicitas,
not so-much our either lulled need or obtained happiness
quam quod ejus in nobis, et de nobis voluntas adimpleta
as that his in us and about us will fulfilled
videbitur: quod et quotidie postulamus in oratione cum
will-be-seen which also daily we-ask in prayer when
dicimus, Fiat voluntas tua, sicut in cœlo, et in terra. O
we-say be-done will your as in heaven and on earth O
amor sanctus et castus! o dulcis et suavis affectio! o pura et
love holy and chaste O sweet and pleasant affection O pure and
defæcata intentio voluntatis! eo certe defæcatior et purior,
purged intention of-the-will by-that surely more-purged and purer

quo in ea de proprio nil jam admistum relinquitur:
by-how-much in it of its-own nothing now mixed is-left
eo suavior et dulcior, quo totum divinum est quod
by-that more-pleasant and sweeter by-how-much wholly divine is what
sentitur. Sic affici, deificari est. Quomodo stilla aquæ
is-felt thus to-be-affected to-be-deified is as a-drop of-water
modica, multo infusa vino, deficere a se tota videtur,
small into-much poured wine to-fail from itself wholly seems
dum et saporem vini induit, et colorem; et quomodo
while both the-flavor of-wine it-puts-on and the-color and as
ferrum ignitum et candens, igni simillimum fit, pristina
iron fiery and glowing to-fire most-like becomes its-former
propriaque forma exutum; et quomodo solis luce perfusus
and-own form stripped-off and as with-the-sun's light suffused
aer in eamdem transformatur luminis claritatem, adeo ut
the-air into the-same is-transformed of-light brightness so that
non tam illuminatus, quam ipsum lumen esse videatur:
not so-much illumined as itself light to-be it-seems
sic omnem tunc in sanctis humanam affectionem quodam
so all then in the-saints human affection in-a-certain
ineffabili modo necesse erit a semetipsa liquescere, atque
ineffable way necessary it-will-be from itself to-melt and
in Dei penitus transfundi voluntatem. Alioquin quomodo
into of-God wholly to-be-poured the-will otherwise how
omnia in omnibus erit Deus, si in homine de homine
all-things in all will-be God if in man of man
quidquam supererit? Manebit quidem substantia, sed in alia
anything will-be-left will-remain indeed the-substance but in another
forma, alia gloria, aliaque potentia. Quando hoc erit? quis
form another glory and-another power when this will-be who
hoc videbit? quis possidebit? Quando veniam, et apparebo
this will-see who will-possess when shall-I-come and shall-I-appear

ante faciem Dei? Domine Deus meus, tibi dixit cor meum,
before the-face of-God O-Lord God my to-you said heart my
exquisivit te facies mea; faciem tuam, Domine, requiram.
has-sought you face my face your O-Lord I-shall-seek
Putas, videbo templum sanctum tuum?
do-you-think I-shall-see temple holy your
Ego puto non ante sane perfecte impletum iri, Diliges
I think not before indeed perfectly fulfilled to-be-going you-will-love
Dominum Deum tuum ex toto corde tuo, et ex tota
the-Lord God your with whole heart your and with whole
anima tua, et ex tota virtute tua; quousque ipsum cor
soul your and with whole strength your until the-very heart
cogitare jam non cogatur de corpore, et anima eidem
to-think now not be-compelled about the-body and the-soul to-it
in hoc statu vivificando et sensificando intendere desinat,
in this state by-vivifying and sensifying to-attend ceases
et virtus ejusdem relevata molestiis, in Dei potentia
and the-strength of-the-same relieved from-troubles in of-God the-power
roboretur. Impossibile namque est tota hæc ex toto
be-strengthened impossible for it-is all these-things out-of the-whole
ad Deum colligere, et divino infigere vultui, quandiu ea
to God to-gather and on-the-divine to-fix face as-long-as they
huic fragili et ærumnoso corpori intenta et distenta necesse
to-this fragile and toilsome body intent and distracted necessary
est subservire. Itaque in corpore spirituali et immortali, in
it-is to-be-subservient and-so in a-body spiritual and immortal in
corpore integro, placido, placitoque, et per omnia subjecto
a-body whole peaceful and-pleasing and in all-things subject
spiritui, speret se anima quartum apprehendere amoris
to-the-spirit let-hope itself the-soul the-fourth to-grasp of-love
gradum, vel potius in ipso apprehendi: quippe quod Dei
degree or rather in it to-be-grasped indeed which of-God's

potentiæ est dare cui vult, non humanæ industriæ
power is to-give to-whom he-wills not of-human industry
assequi. Tunc, inquam, summum obtinebit facile gradum,
to-attain then I-say the-highest it-will-obtain easily degree
cum in gaudium Domini sui promptissime et avidissime
when into the-joy of-Lord its most-readily and most-eagerly
festinantem nulla jam retardabit carnis illecebra, nulla
hastening no now will-delay of-the-flesh allurement no
molestia conturbabit. Putamusne tamen hanc gratiam vel ex
trouble will-disturb do-we-think yet this grace even in
parte sanctos martyres assecutos, in illis victoriosis corporibus
part the-holy martyrs to-have-attained in those victorious bodies
adhuc constitutos? Magna vis prorsus amoris illas animas
still placed great the-force wholly of-love those souls
introrsum rapuerat, qua ita sua corpora foris exponere, et
inward had-snatched by-which so their bodies outward to-expose and
tormenta contemnere valuerunt. At profecto doloris acerrimi
torments to-despise they-were-able but certainly of-pain most-bitter
sensus non potuit non turbare serenum, etsi non perturbare.
the-sense not could not to-disturb the-serene even-if not to-perturb

Hæc amoris perfectio non competit etiam solutis animabus beatorum, ante resurrectionem

XI · NOT REACHED BEFORE THE RESURRECTION

The souls of the saints, freed from their bodies, still desire them back and so are not yet wholly absorbed into God. Only when the body is restored will the soul pass wholly into him. The flesh helps the spirit in each state: in labor, in rest, and in glory. So the bridegroom bids his friends eat in this life, drink after death, and be inebriated after the resurrection.

Quid autem jam solutas corporibus? Immersas ex toto
what moreover now freed from-bodies immersed out-of the-whole
credimus immenso illi pelago æterni luminis, et luminosæ
we-believe in-immense that sea of-eternal light and of-luminous
æternitatis. Sed si (quod non negatur) velint sua corpora
eternity but if which not is-denied they-wish their bodies
recepisse, aut certe recipere desiderent et sperent;
to-have-received-back or surely to-receive-back they-desire and hope
liquet procul dubio necdum a seipsis penitus immutatas,
it-is-clear far from-doubt not-yet from themselves wholly changed
quibus constat necdum penitus deesse de proprio, quo
for-whom it-is-established not-yet wholly to-be-lacking of their-own whereby
vel modice intentio reflectatur. Donec ergo absorpta sit
even moderately the-intention may-be-bent-back until therefore swallowed-up be
mors in victoria, et noctis undique terminos lux perennis
death in victory and of-the-night on-all-sides the-bounds light perennial
invadat et occupet usquequaque, quatenus et in corporibus
invade and occupy everywhere so-that also in bodies
gloria cœlestis effulgeat; non possunt ex toto animæ
glory heavenly shine-forth not can out-of the-whole souls
seipsas exponere, et transire in Deum, nimirum ligatæ
themselves to-put-forth and to-pass into God doubtless bound

corporibus etiam tunc, etsi non vita vel sensu, certe
to-bodies even then even-if not by-life or by-sense surely
affectu naturali, ita ut absque his nec velint, nec valeant
by-affection natural so that without these neither they-wish nor are-able
consummari. Itaque ante restaurationem corporum non erit
to-be-consummated and-so before the-restoration of-bodies not will-be
ille defectus animorum, qui perfectus et summus est ipsorum
that failing of-minds which perfect and highest is their
status: nec carnis jam sane consortium spiritus requireret,
state nor of-the-flesh now indeed the-fellowship the-spirit would-require
si absque illa consummaretur. Enimvero absque profectu
if without it it-were-consummated indeed without the-advancement
animæ nec ponitur corpus, nec resumitur. Denique pretiosa
of-the-soul neither is-laid-down the-body nor is-taken-up finally precious
in conspectu Domini mors sanctorum ejus. Quod si mors
in the-sight of-the-Lord the-death of-saints his but if death
pretiosa, quid vita, et illa vita? Nec mirum, si corpus jam
precious what life and that life nor wonder if the-body now
gloriæ conferre videtur spiritui, quod et infirmum et mortale
of-glory to-confer seems on-the-spirit which both weak and mortal
constat ipsi non mediocriter valuisse. O quam verum
it-is-established to-it not moderately to-have-availed O how truly
locutus est qui dixit, diligentibus Deum omnia cooperari in
spoken has he-who said for-those-loving God all-things work-together for
bonum. Valet Deum diligenti animæ corpus suum infirmum,
good avails God loving to-the-soul body its-own weak
valet et mortuum, valet et resuscitatum: primo quidem
avails also dead avails also raised first indeed
ad fructum pœnitentiæ, secundo ad requiem, postremo ad
for the-fruit of-penitence second for rest last for

consummationem. Merito sine illo perfici non vult,
consummation rightly without it to-be-perfected not it-wishes
quod in omni statu in bonum sibi subservire persentit.
which in every state for good to-itself to-be-subservient it-feels
Bonus plane fidusque comes caro spiritui bono, quæ
good plainly and-faithful companion the-flesh to-the-spirit good which
ipsum aut si onerat, juvat; aut si non juvat, exonerat; aut
it either if it-burdens helps or if not it-helps unburdens or
certe juvat, et minime onerat. Primus status laboriosus, sed
surely helps and by-no-means burdens the-first state laborious but
fructuosus: secundus otiosus, sed minime fastidiosus: tertius
fruitful the-second idle but by-no-means tedious the-third
et gloriosus. Audi et sponsum in Canticis ad profectum
also glorious hear also the-bridegroom in the-Canticles to advancement
hunc trimodum invitantem. Comedite, inquit, amici, et
this threefold inviting eat he-says O-friends and
bibite; et inebriamini, charissimi. Laborantes in corpore vocat
drink and be-inebriated O-dearest those-laboring in the-body he-calls
ad cibum: jam posito corpore quiescentes ad potum invitat:
to food now laid-aside the-body resting to drink he-invites
resumentes corpora, etiam ut inebrientur impellit:
those-taking-up-again bodies even that they-may-be-inebriated he-urges
quos et vocat charissimos, nimirum charitate plenissimos.
whom also he-calls dearest doubtless with-charity fullest
Nam et in cæteris, quos non charissimos, sed amicos
for also in the-rest whom not dearest but friends
appellat, differentia est: ut hi quidem qui in carne
he-calls a-difference there-is that these indeed who in the-flesh
adhuc gravati gemunt, chari habeantur pro charitate quam
still weighed-down groan dear be-held for the-charity which
habent: qui vero jam soluti carnis compede sunt, eo sint
they-have who but now freed of-the-flesh from-the-fetter are by-that be

chariores, quo et promptiores atque expeditiores facti
dearer by-how-much also readier and more-unencumbered made
ad amandum. Porro præ utrisque merito nominantur et
for loving further beyond both rightly are-named and
sunt charissimi, qui recepta jam secunda stola, in corporibus
are dearest who received now the-second robe in bodies
utique cum gloria resumptis, tanto in Dei feruntur
surely with glory resumed by-so-much into of-God are-borne
amorem liberiores et alacriores, quanto et de proprio nil
love freer and more-eager by-how-much also of their-own nothing
jam residuum est, quod eos aliquatenus sollicitet vel retardet.
now remaining is which them in-any-way may-solicit or delay
Quod quidem neuter sibi reliquorum statuum vindicat; cum
which indeed neither for-itself of-the-remaining states claims since
et in priori corpus cum labore portetur, et in secundo
both in the-former the-body with labor is-carried and in the-second
quoque non sine proprietate aliqua desiderii exspectetur.
also not without the-property some of-desire is-awaited
Primo ergo fidelis anima comedit panem suum, sed heu!
first therefore the-faithful soul eats bread its-own but alas
in sudore vultus sui. In carne quippe manens adhuc ambulat
in the-sweat of-face its in the-flesh indeed remaining still it-walks
per fidem, quam sane operari per dilectionem necesse est:
by faith which indeed to-work through love necessary it-is
quia si non operatur, mortua est. Porro ipsum opus cibus
because if not it-works dead it-is further the-very work food
est, dicente Domino: Meus cibus est, ut faciam voluntatem
is saying the-Lord my food is that I-do the-will
Patris mei. Dehinc carne exuta jam pane doloris non
of-Father my next the-flesh put-off now with-the-bread of-sorrow not
cibatur; sed vinum amoris, tanquam post cibum, plenius
it-is-fed but the-wine of-love as-if after food more-fully

haurire permittitur, non purum tamen, sed quomodo sub
to-drink it-is-allowed not pure yet but as under
sponsi nomine in Canticis dictum legitur: bibi
of-the-bridegroom the-name in the-Canticles said is-read I-have-drunk
vinum meum cum lacte meo. Vino enim divini amoris
wine my with milk my with-the-wine for of-divine love
etiam tunc anima suavitatem naturalis immiscet affectionis,
even then the-soul the-sweetness of-natural mixes affection
qua resumere corpus suum, ipsumque glorificatum
by-which to-take-up-again body its and-it glorified
desiderat. Æstuat ergo jam tunc sanctæ charitatis potata
it-desires it-glows therefore now then of-holy charity having-drunk
vino, sed plane nondum usque ad ebrietatem: quoniam
the-wine but plainly not-yet even to inebriation since
temperat interim ardorem illum hujus lactis permistio.
tempers meanwhile the-ardor that of-this milk the-admixture
Ebrietas denique solet evertere mentes, atque omnino reddere
inebriation finally is-wont to-overturn minds and altogether to-render
immemores sui. At non ex toto sui oblita est, quæ
forgetful of-themselves but not out-of the-whole of-itself forgetful is she-who
adhuc de proprio corpore cogitat suscitando. Cæterum hoc
still about her-own body thinks to-be-raised for-the-rest this
adepto, quod solum utique deerat, quid jam impedit a se
obtained which alone surely was-lacking what now hinders from it
ipsa quodammodo abire, et ire totam in Deum, eoque
itself in-a-way to-go-away and to-go wholly into God and-by-that
sibi penitus dissimillimam fieri, quo Deo simillimam
to-itself wholly most-unlike to-become by-how-much to-God most-like
effici donatur? Tum demum ad crateram admissa sapientiæ,
to-be-made it-is-granted then at-last to the-bowl admitted of-wisdom
illam de qua legitur, Et calix meus inebrians quam præclarus
that of which is-read and cup my inebriating how splendid

est! quid mirum jam si inebriatur ab ubertate domus Dei,
it-is what wonder now if it-is-inebriated with the-abundance of-the-house of-God
cum nulla mordente cura de proprio, secura bibit purum
when with-no biting care about its-own secure it-drinks pure
et novum illud cum Christo in regno Patris ejus?
and new that-(wine) with Christ in the-kingdom of-Father his
Hoc vero convivium triplex celebrat Sapientia, et ex una
this indeed banquet threefold celebrates Wisdom and from one
complet charitate, ipsa cibans laborantes, ipsa potans
fills charity she-herself feeding the-laboring she-herself giving-drink-to
quiescentes, ipsa regnantes inebrians. Quomodo autem in
the-resting she-herself the-reigning inebriating as moreover at
convivio corporali ante cibus quam potus apponitur, quoniam
a-banquet bodily before food than drink is-set since
et tali ordine natura requirit; ita et hic. Primo quidem
also in-such order nature requires so also here first indeed
ante mortem in carne mortali labores manuum nostrarum
before death in flesh mortal the-labors of-hands our
manducamus, cum labore quod glutiendum est masticantes:
we-eat with labor what to-be-swallowed is chewing
post mortem vero in vita spirituali jam bibimus, suavissima
after death but in life spiritual now we-drink with-a-most-sweet
quadam facilitate quod percipitur colantes: tandem redivivis
certain ease what is-received straining at-last with-revived
corporibus in vita immortali inebriamur, mira plenitudine
bodies in life immortal we-are-inebriated with-wonderful fullness
exuberantes. Hæc pro eo quod sponsus in Canticis
overflowing these-things for that which the-bridegroom in the-Canticles
dicit: Comedite, amici, et bibite; et inebriamini, charissimi.
says eat O-friends and drink and be-inebriated O-dearest
Comedite ante mortem, bibite post mortem, inebriamini
eat before death drink after death be-inebriated

post resurrectionem. Merito jam charissimi, qui charitate
after the-resurrection rightly now dearest who with-charity
inebriantur: et merito inebriati, qui ad nuptias Agni
are-inebriated and rightly inebriated who to the-nuptials of-the-Lamb
introduci merentur, edentes et bibentes super mensam illius
to-be-led-in merit eating and drinking at table his
in regno suo, quando sibi jam exhibet gloriosam Ecclesiam,
in kingdom his when to-himself now he-presents a-glorious Church
non habentem maculam, neque rugam, aut aliquid hujusmodi.
not having spot nor wrinkle or anything of-this-kind
Tunc prorsus inebriat charissimos suos, tunc torrente
then utterly he-inebriates dearest his then with-the-torrent
voluptatis suæ potat: quoniam quidem in complexu illo
of-pleasure his he-gives-drink since indeed in embrace that
arctissimo et castissimo sponsi et sponsæ, fluminis
most-close and most-chaste of-the-bridegroom and of-the-bride of-the-river
impetus lætificat civitatem Dei. Quod non aliud esse arbitror
the-rush gladdens the-city of-God which not other to-be I-think
quam Dei Filium, qui transiens ministrat, quemadmodum
than of-God the-Son who passing ministers as
ipse promisit: ut ex hoc jam justi epulentur et exsultent
he-himself promised that from this now the-just may-feast and exult
in conspectu Dei, et delectentur in lætitia. Hinc illa
in the-sight of-God and delight in gladness hence that
satietas sine fastidio: hinc insatiabilis illa sine inquietudine
satiety without disgust hence insatiable that without restlessness
curiositas: hinc æternum illud atque inexplicabile desiderium,
curiosity hence eternal that and inexplicable desire
nesciens egestatem: hinc denique sobria illa ebrietas, vero,
knowing-not want hence finally sober that inebriation with-truth
non mero ingurgitans, non madens vino, sed ardens Deo.
not with-wine gorging not drenched with-wine but burning with-God

Ex hoc jam quartus ille amoris gradus perpetuo possidetur,
from this now the-fourth that of-love degree perpetually is-possessed
cum summe, et solus diligitur Deus: quia nec nos ipsos
when supremely and alone is-loved God because not-even us ourselves
jam nisi propter ipsum diligimus, ut sit ipse præmium
now except for him we-love that be he-himself the-reward
amantium se, præmium æternum amantium in æternum.
of-those-loving him the-reward eternal of-those-loving for eternity

De charitate ex epistola ad Cartusianos scripta

XII · CHARITY, FROM THE LETTER TO THE CARTHUSIANS

Bernard copies from an earlier letter. True charity loves the neighbor's good as its own. The slave confesses God because he is powerful, the hireling because he is good to him, the son because he is good. Fear and private love do not convert the soul; charity, the immaculate law of the Lord, does. Charity is both God and the gift of God, the eternal law that rules all.

Memini me dudum ad sanctos fratres Cartusienses scripsisse
I-remember me long-ago to the-holy brothers Carthusians to-have-written
epistolam, ac de his ipsis in ea gradibus inter cætera
a-letter and about these very in it degrees among other-things
disseruisse. Forte autem alia ibi, etsi non aliena, de
to-have-discoursed perhaps moreover other-things there even-if not alien about
charitate locutus sum; et ob hoc quædam illorum huic
charity spoken I-have and for this some of-them to-this
quoque sermoni subjungere non inutile duco: præsertim cum
also discourse to-add not useless I-deem especially since
facilius ad manum habeam transcribere jam dictata, quam
more-easily to hand I-have to-transcribe already things-dictated than
nova iterum dictare. Illa, inquam, vera et sincera est charitas,
new again to-dictate that I-say true and sincere is charity

et omnino de corde puro, et conscientia bona, et fide non
and altogether from a-heart pure and a-conscience good and faith not
ficta fatenda est procedere, qua proximi bonum, æque
feigned to-be-confessed is to-proceed by-which of-the-neighbor the-good equally
ut nostrum, diligimus. Nam qui magis, aut certe solum
as our-own we-love for he-who more or surely alone
diligit suum, convincitur non caste diligere bonum, quod
loves his-own is-shown not chastely to-love the-good which
utique propter se diligit, non propter ipsum. Et hic talis
surely for himself he-loves not for it and this such-a-one
non potest obedire prophetæ, qui ait: Confitemini Domino,
not can to-obey the-prophet who says confess to-the-Lord
quoniam bonus. Confitetur quidem, quia fortasse bonus est
since he-is-good he-confesses indeed because perhaps good he-is
sibi, non autem quoniam bonus est in se. Quapropter
to-himself not moreover since good he-is in himself wherefore
noverit in se dirigi illud ab eodem propheta
let-him-know against himself to-be-directed that by the-same prophet
opprobrium: Confitebitur tibi, cum benefeceris ei. Est
reproach he-will-confess to-you when you-will-have-done-good to-him there-is
qui confitetur Domino quoniam potens est, et est qui
one-who confesses to-the-Lord since powerful he-is and there-is one-who
confitetur quoniam sibi bonus est, et item qui confitetur
confesses since to-himself good he-is and likewise one-who confesses
quoniam simpliciter bonus est. Primus servus est, et timet
since simply good he-is the-first a-slave is and fears
sibi; secundus, mercenarius, et cupit sibi; tertius, filius,
for-himself the-second a-hireling and desires for-himself the-third a-son
et defert patri. Itaque et qui timet, et cupit, utrique pro
and defers to-the-father and-so both he-who fears and desires both for
se agunt. Sola quæ in filio est charitas, non quærit quæ
themselves act alone which in the-son is charity not seeks what

sua sunt. Quamobrem puto de illa dictum, Lex Domini
its-own are wherefore I-think of it said the-law of-the-Lord
immaculata, convertens animas: quod sola videlicet sit, quæ ab
immaculate converting souls because alone namely it-is which from
amore sui et mundi convertere possit animum, et in Deum
the-love of-self and of-the-world to-convert can the-mind and into God
dirigere. Nec timor quippe, nec amor privatus convertunt
to-direct neither fear indeed nor love private convert
animam. Mutant interdum vultum, vel actum; affectum
the-soul they-change at-times the-face or the-act the-affection
nunquam. Facit quidem nonnunquam etiam servus opus
never does indeed sometimes even the-slave the-work
Dei: sed quia non sponte, in sua adhuc duritia permanere
of-God but because not freely in his still hardness to-remain
cognoscitur. Facit et mercenarius: sed quia non gratis, propria
he-is-known does also the-hireling but because not freely by-his-own
trahi cupiditate convincitur. Porro ubi proprietas, ibi
to-be-drawn cupidity he-is-shown further where self-ownership there
singularitas, ibi angulus: ubi vero angulus, ibi sine dubio
singularity there a-corner where but a-corner there without doubt
sordes sive rubigo. Sit itaque servo sua lex, timor ipse
filth or rust be and-so for-the-slave his law fear itself
quo constringitur; sit sua mercenario cupiditas, qua et ipse
by-which he-is-constrained be his for-the-hireling cupidity by-which also he
arctatur, quando tentatur abstractus et illectus. Sed harum
is-confined when he-is-tempted drawn-away and enticed but of-these
nulla, aut sine macula est, aut animas convertere potest.
none either without spot is or souls to-convert can
Charitas vero convertit animas, quas facit et voluntarias.
charity but converts souls which it-makes also willing

Porro in eo eam dixerim immaculatam, quod nil sibi de
further in this it I-should-call immaculate that nothing for-itself of
suo retinere consuevit. Cui nempe de proprio nihil est,
its-own to-keep it-is-accustomed for-whom surely of its-own nothing is
totum profecto quod habet, Dei est: quod autem Dei est,
the-whole certainly which it-has of-God is what moreover of-God is
immundum esse non potest. Lex ergo Domini immaculata,
unclean to-be not can the-law therefore of-the-Lord immaculate
charitas est: quæ non quod sibi utile est, quærit, sed quod
charity is which not what to-itself useful is seeks but what
multis. Lex autem Domini, dicitur, sive quod ipse ex ea
to-many the-law moreover of-the-Lord it-is-called either because he-himself by it
vivat, sive quod eam nullus, nisi ejus dono possideat. Nec
lives or because it no-one except his by-gift may-possess nor
absurdum videatur, quod dixi etiam Deum vivere ex lege:
absurd let-it-seem what I-have-said even God to-live by law
cum non alia quam charitate dixerim. Quid vero in summa
since not by-other than charity I-should-say what indeed in the-highest
et beata illa Trinitate summam et ineffabilem illam conservat
and blessed that Trinity the-highest and ineffable that preserves
unitatem, nisi charitas? Lex est ergo, et lex Domini,
unity except charity a-law it-is therefore and the-law of-the-Lord
charitas, quæ Trinitatem in unitate quodammodo cohibet, et
charity which the-Trinity in unity in-a-way holds-together and
colligat in vinculo pacis. Nemo tamen me æstimet charitatem
binds in the-bond of-peace let-no-one yet me reckon charity
hic accipere qualitatem, vel aliquod accidens (alioquin in
here to-take-as a-quality or some accident otherwise in
Deo dicerem, quod absit, esse aliquid quod Deus non est),
God I-should-say which far-be-it to-be something which God not is
sed substantiam illam divinam: quod utique nec novum,
but the-substance that divine which surely neither new

nec insolitum est, dicente Joanne, Deus charitas est. Dicitur
nor unwonted is saying John God charity is it-is-said
ergo recte et charitas, et Deus, et Dei donum. Itaque
therefore rightly both charity and God and of-God the-gift and-so
charitas dat charitatem, substantiva accidentalem. Ubi dantem
charity gives charity the-substantive the-accidental where the-giver
significat, nomen substantiæ est: ubi donum, qualitatis. Hæc
it-signifies the-name of-substance it-is where the-gift of-quality this
est lex æterna, creatrix et gubernatrix universitatis. Siquidem
is the-law eternal creatrix and governess of-the-universe since-indeed
in pondere, et mensura, et numero per eam facta sunt
in weight and measure and number through it made were
universa, et nihil sine lege relinquitur, cum ipsa quoque
all-things and nothing without law is-left since it also
lex omnium sine lege non sit, non tamen alia quam
the-law of-all without law not is not yet another than
se ipsa: qua et seipsam etsi non creavit, regit tamen.
it itself by-which also itself even-if not it-created it-rules yet

De lege propriæ voluntatis et cupiditatis, servorum et mercenariorum

XIII · THE LAW OF SELF-WILL AND CUPIDITY

The slave and the hireling make their own law by preferring their will to the eternal law, but they cannot escape it: whoever will not be ruled sweetly by God is ruled painfully by himself. Bernard prays to lay down the burden of self-will and be led by the Spirit of freedom, like the sons who owe nothing but to love one another.

Cæterum servus et mercenarius habent legem, non a
for-the-rest the-slave and the-hireling have a-law not from
Domino, sed quam ipsi sibi fecerunt: ille Deum
the-Lord but which they-themselves for-themselves made that-one God

non amando, iste plus aliud amando. Habent, inquam,
not loving this-one more another-thing loving they-have I-say
legem non Domini, sed suam; illi tamen, quæ Domini
a-law not of-the-Lord but their-own to-that yet which of-the-Lord
est, subjectam. Et quidem suam sibi quisque legem facere
is subject and indeed his-own for-himself each law to-make
potuerunt: non tamen eam incommutabili æternæ legis ordini
they-could not yet it from-the-unchangeable eternal of-law order
subducere potuerunt. Tunc autem dixerim quemque sibi
to-withdraw they-could then moreover I-should-say each for-himself
fecisse suam legem, quando communi et æternæ legi
to-have-made his-own law when to-the-common and eternal to-the-law
propriam prætulit voluntatem, perverse utique volens suum
his-own he-preferred will perversely surely wishing his
imitari Creatorem: ut sicut ipse sibi lex, suique
to-imitate Creator that as he-himself to-himself a-law and-of-his-own
juris est, ita is quoque se ipsum regeret, et legem sibi
right is so he also him himself might-rule and the-law for-himself
suam faceret voluntatem. Grave utique et importabile jugum
his-own might-make will heavy surely and unbearable a-yoke
super omnes filios Adam, heu! inclinans et incurvans cervices
on all the-sons of-Adam alas bending and bowing necks
nostras, adeo ut vita nostra inferno appropinquarit. Infelix
our so that life our to-hell has-drawn-near unhappy
ego homo, quis me liberabit de corpore mortis hujus? quo
I man who me will-free from the-body of-death this by-which
utique premor, et pene opprimor, ita ut nisi quia Dominus
surely I-am-pressed and almost I-am-crushed so that unless because the-Lord
adjuvit me, paulo minus habitasset in inferno anima mea.
helped me a-little less would-have-dwelt in hell soul my
Sub hoc onere gravatus gemebat qui dicebat: Quare me
under this burden weighed-down groaned he-who said why me

posuisti contrarium tibi, et factus sum mihimet ipsi gravis?
have-you-set contrary to-you and made I-am to-myself myself heavy
Ubi dixit, Factus sum mihimet ipsi gravis, ostendit quod
where he-said made I-am to-myself myself heavy he-shows that
lex ipse sibi esset, nec alius hoc quam sibi ipse
a-law he-himself to-himself was nor another this than to-himself he-himself
fecisset. Quod autem loquens Deo, præmisit, Posuisti me
had-made in-that moreover speaking to-God he-put-first you-have-set me
contrarium tibi; Dei se tamen non effugisse legem
contrary to-you of-God himself yet not to-have-escaped the-law
indicavit. Hoc quippe ad æternam justamque Dei legem
he-showed this indeed to the-eternal and-just of-God law
pertinuit, ut qui a Deo noluit suaviter regi, pœnaliter
pertained that he-who by God would-not sweetly to-be-ruled penally
a seipso regeretur: quique sponte jugum suave et onus
by himself should-be-ruled and-he-who freely the-yoke sweet and the-burden
leve charitatis abjecit, propriæ voluntatis onus importabile
light of-charity cast-off of-his-own will the-burden unbearable
sustineret invitus. Miro itaque et justo modo æterna
should-bear unwilling in-a-wonderful and-so and just way the-eternal
lex fugitivum suum et posuit sibi contrarium, et retinuit
law fugitive its-own both set to-itself contrary and kept
subjectum: dum videlicet nec justitiæ pro meritis legem
subject while namely neither of-justice according-to merits the-law
evasit; nec tamen cum Deo in sua luce, in sua requie, in sua
he-escaped nor yet with God in his light in his rest in his
gloria remansit, subjectus potestati, et submotus felicitati.
glory remained subject to-power and removed from-happiness
Domine Deus meus, cur non tollis peccatum meum,
O-Lord God my why not do-you-take-away sin my
et quare non aufers iniquitatem meam? ut abjecta
and why not do-you-remove iniquity my that cast-off

gravi sarcina propriæ voluntatis, sub levi onere charitatis
the-heavy load of-my-own will under the-light burden of-charity
respirem; nec jam servili timore coercear, nec mercenaria
I-may-breathe nor now by-servile fear be-coerced nor by-mercenary
cupiditate illiciar: sed agar spiritu tuo, spiritu libertatis,
cupidity be-enticed but be-driven by-the-spirit your by-the-spirit of-freedom
quo aguntur filii tui, qui testimonium reddat spiritui
by-which are-driven the-sons your which testimony may-render to-spirit
meo, quod et ego sim unus ex filiis, dum eadem mihi
my that also I am one of the-sons while the-same for-me
lex fuerit quæ et tibi; et sicut tu es, ita et ipse
law will-have-been which also for-you and as you are so also I-myself
sim in hoc mundo. Hi siquidem, qui hoc faciunt quod
may-be in this world these since-indeed who this do which
ait Apostolus, Nemini quidquam debeatis, nisi ut invicem
says the-Apostle to-no-one anything you-should-owe except that one-another
diligatis; procul dubio sicut Deus est, et ipsi sunt
you-love far from-doubt as God is also they-themselves are
in hoc mundo: nec servi aut mercenarii sunt, sed filii.
in this world nor slaves or hirelings they-are but sons

De lege charitatis filiorum

XIV · THE LAW OF CHARITY OF THE SONS

Sons are not without law, but the law of charity is given to the willing, not imposed on the unwilling. Charity does not destroy the laws of slave and hireling but fulfills them: it makes fear chaste and orders cupidity, so that evil is rejected, the better preferred to the good, and the body loved for the soul, the soul for God, and God for himself.

Itaque nec filii sunt sine lege, nisi forte aliquis aliter
and-so neither sons are without law unless perhaps someone otherwise
sentiat propter hoc quod scriptum est: Justis non est
think on-account-of this that written is for-the-just not is
lex posita. Sed sciendum, quod alia est lex promulgata
a-law laid-down but it-is-to-be-known that one is the-law promulgated
a spiritu servitutis in timore; alia a spiritu libertatis data
by the-spirit of-servitude in fear another by the-spirit of-freedom given
in suavitate. Nec sub illa coguntur esse filii; nec sine
in sweetness neither under that are-compelled to-be sons nor without
ista esse patiuntur. Vis audire quia justis non est
this to-be they-suffer do-you-wish to-hear that for-the-just not is
lex posita? Non accepistis, ait, spiritum servitutis iterum
a-law laid-down not you-received he-says the-spirit of-servitude again
in timore. Vis audire quod tamen sine lege charitatis
in fear do-you-wish to-hear that yet without the-law of-charity
non sint? Sed accepistis, inquit, spiritum adoptionis filiorum.
not they-be but you-received he-says the-spirit of-adoption of-sons
Denique audi justum utrumque de se fatentem, et quod
finally hear a-just-man each about himself confessing both that
non sit sub lege, nec tamen sit sine lege. Factus sum,
not he-is under law nor yet is without law made I-am

inquit, his qui sub lege erant, quasi sub lege essem;
he-says to-those who under law were as-if under law I-were
cum ipse non essem sub lege: his qui sine lege erant,
though I-myself not I-was under law to-those who without law were
tanquam sine lege essem; cum sine lege Dei non essem,
as-if without law I-were though without the-law of-God not I-was
sed in lege essem Christi. Unde apte non dicitur, Justi non
but in the-law I-was of-Christ whence aptly not it-is-said the-just not
habent legem, aut, Justi sunt sine lege: sed, Justis non est
have a-law or the-just are without law but for-the-just not is
lex posita; hoc est, non tanquam invitis imposita, sed
a-law laid-down that is not as-if on-the-unwilling imposed but
voluntariis eo liberaliter data, quo suaviter inspirata. Unde
on-the-willing in-this liberally given that sweetly inspired whence
et pulchre Dominus, Tollite, ait, jugum meum super vos: ac
also beautifully the-Lord take-up he-says yoke my upon you as
si diceret, Non impono invitis, sed vos tollite si vultis;
if he-said not I-impose-it on-the-unwilling but you take-it-up if you-wish
alioquin non requiem, sed laborem invenietis animabus vestris.
otherwise not rest but labor you-will-find for-souls your
Bona itaque lex charitas, et suavis: quæ non solum leviter
good and-so a-law charity and sweet which not only lightly
suaviterque portatur, sed etiam servorum et mercenariorum
and-sweetly is-carried but also of-slaves and of-birelings
leges portabiles ac leves reddit, quas utique non destruit, sed
the-laws bearable and light renders which surely not it-destroys but
facit ut impleantur, dicente Domino: Non veni legem solvere,
makes that they-be-fulfilled saying the-Lord not I-came the-law to-destroy
sed adimplere. Illam temperat, istam ornat, utramque levigat.
but to-fulfill that it-tempers this it-adorns both it-lightens
Nunquam erit charitas sine timore, sed casto: nunquam
never will-be charity without fear but chaste never

sine cupiditate, sed ordinata. Implet ergo charitas legem
without cupidity but ordered fulfills therefore charity the-law
servi, cum infundit devotionem: implet et mercenarii, cum
of-the-slave when it-pours-in devotion it-fulfills also of-the-hireling when
ordinat cupiditatem. Porro timori permista devotio ipsum non
it-orders cupidity further with-fear mixed devotion it not
annullat, sed castificat. Pœna tantum tollitur, sine qua esse
annuls but makes-chaste the-penalty only is-removed without which to-be
non potuit dum fuit servilis; et timor manet in sæculum
not it-could while it-was servile and fear remains for ages
sæculi castus et filialis. Nam quod legitur, Perfecta charitas
of-ages chaste and filial for what is-read perfect charity
foras mittit timorem; pœna intelligenda est, quæ servili,
out casts fear the-penalty to-be-understood is which from-servile
ut diximus, nunquam deest timori, illo scilicet genere
as we-have-said never is-absent fear by-that namely kind
locutionis, quo sæpe causa ponitur pro effectu. Deinde
of-speech by-which often the-cause is-put for the-effect then
cupiditas tunc recte a superveniente charitate ordinatur,
cupidity then rightly by supervening charity is-ordered
cum mala quidem penitus respuuntur, bonis vero meliora
when evils indeed wholly are-rejected to-goods but better-things
præferuntur, nec bona nisi propter meliora appetuntur.
are-preferred nor goods except for better-things are-sought
Quod cum plene per Dei gratiam assecutum fuerit,
which when fully through of-God the-grace attained it-will-have-been
diligetur corpus, et universa corporis bona tantum propter
will-be-loved the-body and all of-the-body goods only for
animam, anima propter Deum, Deus autem propter seipsum.
the-soul the-soul for God God moreover for himself

De quatuor gradibus amoris, et felici statu patriæ cœlestis

XV · THE FOUR DEGREES AND THE HEAVENLY HOMELAND

Born of the flesh, love begins with the flesh and climbs: man loves himself for his own sake, then God, but still for his own sake, then God for God's sake, and at last himself only for God's sake, which Bernard doubts anyone fully reaches in this life. In heaven carnal love will be absorbed, and there will be no misery to pity, only God's justice to remember.

Verumtamen quia carnales sumus, et de carnis concupiscentia
nevertheless because carnal we-are and from of-the-flesh concupiscence
nascimur, necesse est ut cupiditas vel amor noster a carne
we-are-born necessary it-is that cupidity or love our from the-flesh
incipiat; quæ si recto ordine dirigitur, quibusdam suis gradibus
begin which if in-right order it-is-directed by-certain its-own degrees
duce gratia proficiens, spiritu tandem consummabitur: quia
as-leader grace advancing in-the-spirit at-last will-be-consummated because
non prius quod spirituale, sed quod animale, deinde quod
not first what spiritual but what animal then what
spirituale. Et prius necesse est portemus imaginem terrestris,
spiritual and first necessary it-is we-bear the-image of-the-earthly
deinde cœlestis. In primis ergo diligit seipsum homo
then of-the-heavenly in the-first-place therefore loves himself man
propter se; caro quippe est, et nil sapere valet præter se.
for himself flesh indeed he-is and nothing to-savor is-able besides itself
Cumque se videt per se non posse subsistere, Deum quasi
and-when himself he-sees by himself not to-be-able to-subsist God as-if
sibi necessarium incipit per fidem inquirere, et diligere.
to-himself necessary he-begins through faith to-seek and to-love
Diligit itaque in secundo gradu Deum, sed propter se, non
he-loves and-so in the-second degree God but for himself not

propter ipsum. At vero cum ipsum cœperit occasione
for him but indeed when him he-will-have-begun on-the-occasion
propriæ necessitatis colere et frequentare, cogitando, legendo,
of-his-own need to-worship and to-frequent by-thinking by-reading
orando, obediendo, quadam hujuscemodi familiaritate paulatim
by-praying by-obeying with-a-certain of-this-kind familiarity little-by-little
sensimque Deus innotescit, consequenter et dulcescit: et sic
and-gradually God becomes-known consequently also grows-sweet and so
gustato quam suavis est Dominus, transit ad tertium gradum,
tasted how sweet is the-Lord he-passes to the-third degree
ut diligat Deum, non jam propter se, sed propter ipsum.
that he-may-love God not now for himself but for him
Sane in hoc gradu diu statur: et nescio si a quoquam
indeed in this degree long one-stands and I-know-not if by any
hominum quartus in hac vita perfecte apprehenditur, ut se
of-men the-fourth in this life perfectly is-grasped that himself
scilicet diligat homo tantum propter Deum. Asserant hoc
namely may-love man only for God let-assert this
si qui experti sunt: mihi, fateor, impossibile videtur. Erit
if any experienced have to-me I-confess impossible it-seems it-will-be
autem procul dubio, cum introductus fuerit servus
moreover far from-doubt when led-in will-have-been the-servant
bonus et fidelis in gaudium Domini sui, et inebriatus ab
good and faithful into the-joy of-Lord his and inebriated with
ubertate domus Dei. Quasi enim miro quodam modo
the-abundance of-the-house of-God as-if for in-a-wonderful certain way
oblitus sui, et a se penitus velut deficiens, totus
forgetful of-himself and from himself wholly as-if failing wholly
perget in Deum: et deinceps adhærens ei, unus cum eo
he-will-go into God and thenceforth cleaving to-him one with him
spiritus erit. Arbitror hoc sensisse Prophetam cum diceret:
spirit will-be I-think this to-have-felt the-Prophet when he-said

Introibo in potentias Domini; Domine, memorabor justitiæ
I-shall-enter into the-powers of-the-Lord O-Lord I-shall-remember justice
tuæ solius. Sciebat profecto cum introiret in spirituales
your alone he-knew certainly when he-should-enter into the-spiritual
potentias Domini, exutum se iri universis carnis
powers of-the-Lord stripped himself would-be of-all of-the-flesh
infirmitatibus: ut jam nil de carne haberet cogitare,
infirmities that now nothing about the-flesh he-should-have to-think
sed totus in spiritu memoraretur justitiæ Domini solius.
but wholly in the-spirit he-should-remember the-justice of-the-Lord alone
Tunc pro certo singula Christi membra dicere poterunt de
then for certain each of-Christ members to-say will-be-able about
se, quod Paulus aiebat de capite: Etsi cognovimus
themselves what Paul said about the-head even-if we-have-known
secundum carnem Christum, sed nunc jam non novimus.
according-to the-flesh Christ but now already not we-know-him
Nemo ibi se cognoscet secundum carnem: quia caro et
no-one there himself will-know according-to the-flesh because flesh and
sanguis regnum Dei non possidebunt. Non quod carnis illic
blood the-kingdom of-God not will-possess not that of-the-flesh there
substantia futura non sit; sed quod carnalis omnis necessitudo
the-substance future not be but that carnal every necessity
sit defutura, carnisque amor amore spiritus absorbendus;
be about-to-be-lacking and-of-the-flesh the-love by-the-love of-the-spirit to-be-absorbed
et infirmæ, quæ nunc sunt, humanæ affectiones in divinas
and the-weak which now are human affections into divine
quasdam habeant commutari. Tunc sagena charitatis, quæ
certain-ones have to-be-changed then the-net of-charity which
nunc tracta per hoc mare magnum et spatiosum ex omni
now drawn through this sea great and wide from every
genere piscium congregare non desinit, cum perducta ad littus
kind of-fish to-gather not ceases when brought to the-shore

fuerit, malos foras mittens, bonos solummodo retinebit.
it-will-have-been the-bad out casting the-good only it-will-keep
Siquidem in hac vita ex omni genere piscium intra sinum
since-indeed in this life from every kind of-fish within the-bosom
suæ latitudinis charitatis rete concludit: ubi se pro tempore
of-its breadth of-charity the-net encloses where itself for the-time
omnibus conformans, omniumque in se sive adversa, sive
to-all conforming and-of-all into itself whether adversities or
prospera trajiciens, ac sua quodammodo faciens, non solum
prosperities transferring and its-own in-a-way making not only
gaudere cum gaudentibus, sed etiam flere cum flentibus
to-rejoice with the-rejoicing but also to-weep with the-weeping
consuevit. Sed cum pervenerit ad littus, velut malos pisces
it-is-accustomed but when it-will-have-come to the-shore as-if the-bad fish
omne quod triste patitur, foras mittens, sola quæ placere et
everything which sad it-suffers out casting only what to-please and
jucunda esse poterunt, retinebit. Nunquid enim tunc, verbi
pleasant to-be will-be-able it-will-keep surely-not for then of-word
gratia, Paulus aut infirmabitur cum infirmis, aut uretur pro
for-the-sake Paul either will-be-weak with the-weak or will-burn for
scandalizatis, ubi scandala et infirmitas procul erunt? Aut
the-scandalized where scandals and weakness far will-be or
certe lugebit eos qui non agent pœnitentiam, ubi certum
surely will-he-mourn those who not will-do penance where certain
est nec peccantem fore, nec pœnitentem? Absit autem
it-is neither one-sinning to-be-going-to-be nor one-repenting far-be-it moreover
ut vel eos qui ignibus æternis cum diabolo et angelis ejus
that even those who to-fires eternal with the-devil and angels his
deputandi sunt, plangat et defleat in illa civitate, quam
to-be-assigned are he-should-lament and should-weep in that city which
fluminis impetus lætificat, cujus et diligit Dominus portas
of-the-river the-stream gladdens of-which also loves the-Lord the-gates

super omnia tabernacula Jacob: quod videlicet in tabernaculis,
above all the-tabernacles of-Jacob because namely in the-tabernacles
etsi quandoque gaudetur de victoria, laboratur tamen in
even-if at-times there-is-rejoicing over victory there-is-labor yet in
pugna, et plerumque periclitatur de vita: in illa autem patria
battle and often there-is-peril of life in that moreover homeland
nulla prorsus admittatur adversitas sive tristitia, quemadmodum
no at-all is-admitted adversity or sadness as
de illa canitur, Sicut lætantium omnium habitatio est in te:
of it is-sung as of-the-rejoicing all the-dwelling is in you
et rursum, Lætitia sempiterna erit eis. Denique quomodo
and again gladness everlasting will-be to-them finally how
misericordiæ recordabitur, ubi memorabitur justitiæ Dei solius?
of-mercy will-one-remember where will-one-remember the-justice of-God alone
Proinde ubi jam non erit miseriæ locus, aut misericordiæ
therefore where now not will-be for-misery place or for-mercy
tempus; nullus profecto esse poterit miserationis affectus.
time no certainly to-be will-be-able of-compassion affection

BERNARD OF CLAIRVAUX

De Gratia et Libero Arbitrio

On Grace and Free Choice

Præfatio

PREFACE

To William, abbot of Saint-Thierry, Bernard sends the little work on grace and free choice that he began on an occasion William knows. He fears he has treated great things unworthily or repeated what many have written, and asks William to read it first, alone if he thinks best, and to correct anything obscure before it is made public.

Domno Guillelmo abbati Sancti-Theoderici, frater Bernardus.
to-lord William abbot of-Saint-Thierry brother Bernard
Opusculum de gratia et Libero Arbitrio, quod illa, qua
the-little-work about grace and Free Choice which on-that which
scitis, occasione nuper aggressus sum; eadem gratia adjuvante
you-know occasion lately undertaken I-have by-the-same grace helping
peregi ut potui. Vereor autem, ne aut grandia minus
I-have-completed as I-could I-fear moreover lest either great-things less
digne locutus inveniar, aut pertractata a pluribus superfluo
worthily having-spoken I-be-found or things-treated by many superfluously
retractasse. Proinde illud legite primus, et si judicatis,
to-have-treated-again therefore it read first and if you-judge
solus: ne si proferatur in medium, magis forte scriptoris
alone lest if it-be-brought-out into the-midst rather perhaps of-the-writer
publicetur temeritas, quam lectoris ædificetur charitas. Quod
be-published the-rashness than of-the-reader be-edified the-charity but
si palam fieri utile probaveritis, tunc si quid obscurius
if openly to-be-made useful you-will-have-proved then if anything more-obscurely
dictum adverteritis, quod in re obscura, servata congrua
said you-will-have-noticed which in a-matter obscure preserved fitting
brevitate, dici planius potuisset, non sit vobis pigrum
brevity to-be-said more-plainly could-have not let-it-be to-you irksome
aut emendare per vos, aut mihi resignare emendandum,
either to-correct by yourselves or to-me to-hand-back to-be-corrected

si fraudari non vultis promissione illa Sapientiæ, quæ ait:
if to-be-cheated not you-will of-the-promise that of-Wisdom which says
Qui elucidant me, vitam æternam habebunt.
they-who elucidate me life eternal will-have

Ad boni operis meritum, una cum gratia Dei, concurrere liberi arbitrii consensum

I · FREE CHOICE CONSENTS TO GRACE

When Bernard praised God's grace, a bystander asked what part he had left for himself. Knowing what to do is not doing it; Bernard needs both teaching and help. Take away free choice and nothing is saved; take away grace and there is nothing to save it. Free choice cooperates by consenting, and consent is voluntary, so where there is consent there is will, and freedom.

Loquente me coram aliquando, et Dei in me gratiam
speaking me before-others once and of-God in me the-grace
commendante, quod scilicet ab ipsa me in bono et
commending that namely by it me in good both
præventum agnoscerem, et provehi sentirem, et sperarem
anticipated I-recognized and to-be-advanced I-felt and I-hoped
perficiendum: Quid tu ergo, ait unus ex circumstantibus,
to-be-perfected what you therefore says one of the-bystanders
operaris; aut quid mercedis speras vel præmii, si totum facit
do-you-work or what of-wage do-you-hope or of-reward if the-whole does
Deus? Quid enim, inquam, tu consulis? Da, inquit, gloriam
God what for I-say you advise give he-says glory
Deo, qui gratis te prævenit, excitavit, initiavit; et vive digne
to-God who freely you anticipated roused initiated and live worthily
de cætero, quo te probes et perceptis beneficiis non
for the-rest whereby yourself you-may-prove both for-received benefits not

ingratum, et percipiendis idoneum. Et ego: Bonum,
ungrateful and for-benefits-to-be-received fit and I good
inquam, consilium das, sed si dederis et posse teneri.
I-say counsel you-give but if you-will-have-given also to-be-able to-be-kept
Siquidem non est ejusdem facilitatis scire quid faciendum
since-indeed not it-is of-the-same ease to-know what to-be-done
sit, et facere: quoniam et diversa sunt, cæco ducatum, ac
is and to-do since also different are to-the-blind guidance and
fesso præbere vehiculum. Non quicunque ostendit viam,
to-the-weary to-furnish a-vehicle not whoever shows the-way
præbet etiam viaticum itineranti. Aliud illi exhibet qui
furnishes also provision to-the-traveler one-thing to-him shows he-who
facit ne deviet; et aliud qui præstat ne deficiat in via. Ita
makes lest he-stray and another he-who provides lest he-fail on the-way so
nec quivis doctor, statim et dator erit boni quodcunque
not any teacher at-once also giver will-be of-the-good whatever
docuerit. Porro duo mihi sunt necessaria, doceri
he-will-have-taught further two-things to-me are necessary to-be-taught
ac juvari. Tu homo recte quidem consulis ignorantiæ:
and to-be-helped you O-man rightly indeed advise for-ignorance
sed, si verum sentit Apostolus, Spiritus adjuvat infirmitatem
but if the-truth thinks the-Apostle the-Spirit helps weakness
nostram. Imo vero qui mihi per os tuum ministrat
our nay rather he-who to-me through mouth your ministers
consilium, ipse necesse est ministret et per suum
counsel he-himself necessary it-is minister also through his-own
Spiritum adjutorium, quo valeam implere quod consulis.
Spirit the-help by-which I-may-be-able to-fulfill what you-advise
Ecce enim jam ex ejus munere velle adjacet mihi, perficere
behold for already from his gift to-will is-present to-me to-perform
autem non invenio; sed nec aliquando me inventurum
moreover not I-find but neither ever me about-to-find

confido, nisi qui dedit velle, det et perficere pro bona
I-trust unless he-who gave to-will give also to-perform according-to good
voluntate. Ubi ergo, ais, sunt merita nostra; aut ubi est
will where therefore you-say are merits our or where is
spes nostra? Audi, inquam: Non ex operibus justitiæ quæ
hope our hear I-say not from works of-justice which
fecimus nos, sed secundum suam misericordiam salvos nos
have-done we but according-to his-own mercy saved us
fecit. Quid enim? Tu forte putaveras tua te creasse
he-made what for you perhaps had-thought your-own you to-have-created
merita, tua posse salvari justitia, qui nec saltem
merits by-your-own to-be-able to-be-saved justice who not even
Dominum Jesum dicere potes nisi in Spiritu sancto? Itane
the-Lord Jesus to-say you-can except in the-Spirit holy so
oblitus es quis dixerit: Sine me nihil potestis facere? et:
forgotten have-you who said without me nothing you-can to-do and
Neque currentis, neque volentis, sed miserentis est Dei?
neither of-him-who-runs nor of-him-who-wills but of-the-merciful it-is of-God
Quid igitur agit, ais, liberum arbitrium? Breviter respondeo:
what therefore does you-say free choice briefly I-answer
Salvatur. Tolle liberum arbitrium, et non erit quod
it-is-saved take-away free choice and not there-will-be what
salvetur: tolle gratiam, non erit unde salvetur. Opus
may-be-saved take-away grace not there-will-be whence it-may-be-saved the-work
hoc sine duobus effici non potest: uno a quo fit;
this without two to-be-accomplished not can one by whom it-is-done
altero cui, vel in quo fit. Deus auctor est salutis,
the-other for-whom or in whom it-is-done God the-author is of-salvation
liberum arbitrium tantum capax: nec dare illam, nisi
free choice only capable neither to-give it except
Deus; nec capere valet, nisi liberum arbitrium. Quod ergo
God nor to-receive is-able except free choice what therefore

a solo Deo, et soli datur libero arbitrio; tam absque
by alone God and to-alone is-given free choice as-much without
consensu esse non potest accipientis, quam absque gratia
the-consent to-be not can of-the-receiver as without the-grace
dantis. Et ita gratiæ operanti salutem cooperari dicitur
of-the-giver and so with-grace working salvation to-cooperate is-said
liberum arbitrium, dum consentit, hoc est dum salvatur.
free choice while it-consents that is while it-is-saved
Consentire enim salvari est. Proinde pecoris spiritus salutem
to-consent for to-be-saved is therefore of-a-beast the-spirit salvation
hujuscemodi minime capit, eo quod illi voluntarius
of-this-kind by-no-means receives by-that that to-it voluntary
consensus desit, quo salvanti videlicet Deo placide
consent is-lacking by-which to-the-saving namely God calmly
obtemperet, sive jubenti acquiescendo, sive pollicenti
it-may-comply whether to-him-commanding by-acquiescing or to-him-promising
credendo, sive reddenti gratias agendo. Enim vero aliud
by-believing or to-him-repaying thanks by-giving for indeed one-thing
est voluntarius consensus, aliud naturalis appetitus. Posterior
is voluntary consent another natural appetite the-latter
quippe nobis communis est cum irrationalibus: nec valet
indeed for-us common is with the-irrational nor it-is-able
consentire spiritui, carnis irretitus illecebris. Et fortassis
to-consent to-the-spirit of-the-flesh ensnared by-the-allurements and perhaps
ipse est, qui alio nomine ab Apostolo sapientia carnis
it is which by-another name by the-Apostle the-wisdom of-the-flesh
appellatur, ubi ait: Sapientia carnis inimica est Deo:
is-called where he-says the-wisdom of-the-flesh hostile is to-God
legi enim Dei non est subjecta. nec enim potest. Hunc
to-the-law for of-God not it-is subject nor for it-can this
ergo, ut dixi, communem habentes cum bestiis, consensus
therefore as I-said common having with beasts consent

voluntarius nos discernit. Est enim habitus animi, liber
voluntary us distinguishes it-is for a-habit of-the-mind free
sui. Siquidem non cogitur, non extorquetur. Est quippe
of-itself since-indeed not it-is-forced not it-is-extorted it-is indeed
voluntatis, non necessitatis; nec negat se, nec præbet cuiquam,
of-the-will not of-necessity nor denies itself nor gives to-anyone
nisi ex voluntate. Alioquin si compelli valet invitus,
except from will otherwise if to-be-compelled it-is-able unwilling
violentus est, non voluntarius. Ubi autem voluntas non est,
violent it-is not voluntary where moreover will not is
nec consensus. Non enim est consensus, nisi voluntarius.
neither consent not for there-is consent except voluntary
Ubi ergo consensus, ibi voluntas. Porro ubi voluntas, ibi
where therefore consent there will further where will there
libertas. Et hoc est quod dici puto liberum arbitrium.
freedom and this is what to-be-called I-think free choice

Quid liberum arbitrium, seu in quo consistat libertas

II · WHAT FREE CHOICE IS

Life, sense, appetite, and consent differ: consent is a spontaneous nod of the will, a free habit of the mind. Reason is given to the will to instruct it, not to compel it, and without the will's own consent nothing could make a creature just or unjust, blessed or wretched. This consent, free by the will and judging by reason, is free choice. Only the will is free of necessity.

Sed ut manifestius fiat quod dicitur, et competentius ad
but that more-manifest may-become what is-said and more-fittingly to
id quod volumus veniamus, paulo altius æstimo repetendum.
that which we-will we-may-come a-little higher I-reckon to-be-gone-back-over
In rebus naturalibus non est id vita, quod sensus; non
in things natural not is that life which sense not

sensus, quod appetitus; nec ille, quod consensus. Quod
sense which appetite nor that which consent which
ex singulorum definitionibus clarius elucebit. Est enim
from of-each the-definitions more-clearly will-shine-out is for
in quolibet corpore vita, internus ac naturalis motus,
in any body life an-internal and natural motion
vigens tantum intrinsecus. Sensus vero, vitalis in corpore
thriving only inwardly sense but a-vital in the-body
motus, vigens et extrinsecus. Appetitus autem naturalis,
motion thriving also outwardly appetite moreover natural
vis in animante, movendis avide sensibus attributa. Verum
power in a-living-being for-moving eagerly the-senses assigned but
consensus, nutus est voluntatis spontaneus, vel certe (quod
consent a-nod is of-the-will spontaneous or surely which
superius dixisse me memini) habitus animi, liber sui.
above to-have-said me I-remember a-habit of-the-mind free of-itself
Porro voluntas est motus rationalis, et sensui præsidens, et
further will is a-motion rational and over-sense presiding and
appetitui. Habet sane, quocunque se volverit, semper
over-appetite it-has indeed wherever itself it-will-have-turned always
rationem comitem, et quodammodo pedissequam: non quod
reason as-companion and in-a-way as-attendant not that
semper ex ratione, sed quod nunquam absque ratione
always from reason but that never without reason
moveatur, ita ut multa faciat per ipsam contra ipsam, hoc
it-be-moved so that many-things it-does through it against it that
est quasi per ejus ministerium, contra ejus consilium sive
is as-if through its ministry against its counsel or
judicium. Unde est illud: Prudentiores sunt filii hujus sæculi
judgment whence is that more-prudent are the-sons of-this world
filiis lucis in generatione sua; et rursum: Sapientes sunt
than-the-sons of-light in generation their and again wise they-are

ut faciant mala. Neque enim prudentia seu sapientia inesse
that they-may-do evil nor for prudence or wisdom to-be-in
creaturæ potest, vel in malo, nisi utique per rationem.
the-creature can even in evil except surely through reason
Est vero ratio data voluntati ut instruat illam, non
is indeed reason given to-the-will that it-may-instruct it not
destruat. Destrueret autem, si necessitatem ei ullam
destroy it-would-destroy moreover if necessity on-it any
imponeret, quominus libere pro arbitrio sese volveret, sive
it-would-impose so-that-not freely at choice itself it-might-turn whether
in malum consentiens appetitui, aut nequam spiritui; ut sit
to evil consenting to-appetite or to-a-wicked spirit that it-be
animalis, non percipiens, vel certe et persequens ea quæ
animal not perceiving or surely even pursuing the-things which
sunt spiritus Dei: sive ad bonum gratiam sequens, et fiat
are of-the-spirit of-God or to good grace following and become
spiritualis; quæ omnia dijudicans, ipsa a nemine judicetur.
spiritual which all-things judging itself by no-one be-judged
Si, inquam, horum quodlibet prohibente ratione voluntas non
if I-say of-these any-one forbidding reason the-will not
posset, voluntas jam non esset. Ubi quippe necessitas, jam
could will now not would-be where indeed necessity now
non voluntas. Quod si ex necessitate, et absque consensu
not will but if from necessity and without the-consent
propriæ voluntatis, justa, injustave fieri possent;
of-its-own will just-things or-unjust-things to-be-done could
rationalis creatura, aut misera profecto esse nulla ratione
the-rational creature either wretched certainly to-be by-no reason
deberet; aut beata penitus non posset, cui nimirum in
ought or blessed at-all not could to-which doubtless in
utravis parte id deesset, quod solum in ea miseriæ, sive
either part that would-be-lacking which alone in it of-misery or

beatitudinis capax est, id est voluntas. Cætera siquidem,
of-blessedness capable is that is the-will the-other-things indeed
quæ supra memorata sunt, vita, sensus, vel appetitus, nec
which above mentioned are life sense or appetite neither
miserum per se faciunt, nec beatum. Alioquin et arbores
wretched by themselves make nor blessed otherwise both trees
ex vita, et pecudes etiam ex reliquis duobus, vel miseriæ
from life and beasts also from the-remaining two either to-misery
possent esse obnoxiæ, vel idoneæ beatitudini: quod omnino
could to-be liable or fit for-blessedness which altogether
impossibile est. Communem itaque habentes, vitam quidem
impossible is common and-so having life indeed
cum arboribus, sensum vero et appetitum, et æque vitam
with trees sense but and appetite and equally life
cum pecoribus; id quod dicitur voluntas, nos ab utrisque
with beasts that which is-called will us from both
discernit. Cujus voluntatis consensus, utique voluntarius, non
distinguishes of-which will the-consent surely voluntary not
necessarius, dum aut justos probat, aut injustos, etiam
necessary while either just it-proves or unjust also
merito beatos facit vel miseros. Is ergo talis consensus
deservedly blessed makes or wretched this therefore such consent
ob voluntatis inamissibilem libertatem, et rationis quod
on-account-of of-the-will the-unlosable freedom and of-reason which
secum semper et ubique portat, indeclinabile judicium,
with-itself always and everywhere it-carries the-unswerving judgment
non incongrue dicetur, ut arbitror, liberum arbitrium, ipse
not unfittingly will-be-called as I-think free choice itself
liber sui propter voluntatem, ipse judex sui propter
free of-itself on-account-of the-will itself judge of-itself on-account-of
rationem. Et merito libertatem comitatur judicium: quoniam
reason and rightly freedom accompanies judgment since

quidem quod liberum sui est, profecto ubi peccat, ibi
indeed what free of-itself is certainly where it-sins there
se judicat. Est autem judicium, quia juste profecto, si
itself it-judges there-is moreover judgment because justly certainly if
peccat, patitur quod nolit, qui non peccat nisi velit.
it-sins it-suffers what it-wills-not who not sins unless it-wills
Cæterum quod sui liberum non esse cognoscitur, quo
for-the-rest what of-itself free not to-be is-known by-what
pacto vel bonum ei, vel malum imputatur? Excusat nempe
means either good to-it or evil is-imputed excuses surely
utrumque necessitas. Porro ubi necessitas est, libertas non
both necessity further where necessity is freedom not
est: ubi libertas non est, nec meritum, ac per hoc nec
is where freedom not is neither merit and through this neither
judicium. Excepto sane per omnia originali peccato, quod
judgment excepted indeed in all-things original sin which
aliam constat habere rationem. De cætero quidquid hanc
another it-is-established to-have reason for the-rest whatever this
non habet voluntarii consensus libertatem, procul dubio et
not has of-voluntary consent freedom far from-doubt both
merito caret, et judicio. Proinde universa quæ sunt hominis,
merit lacks and judgment therefore all-things which are of-man
præter solam voluntatem, ab utroque libera sunt, quia
besides alone the-will from both free are because
sui libera non sunt. Vita, sensus, appetitus, memoria,
of-themselves free not are life sense appetite memory
ingenium, et si qua talia sunt, eo ipso subjacent
talent and if any such-things are by-that very are-subject
necessitati, quo non plene subdita sunt voluntati. Ipsam
to-necessity in-that not fully subject they-are to-the-will it
vero quia impossibile est de se ipsa sibi non obedire (nemo
but because impossible it-is of it itself to-itself not to-obey no-one

quippe aut non vult quod vult, aut vult quod non vult),
indeed either not wills what he-wills or wills what not he-wills
etiam impossibile est sua privari libertate. Potest quidem
also impossible it-is of-its to-be-deprived freedom can indeed
mutari voluntas, sed nonnisi in aliam voluntatem, ut
to-be-changed the-will but only into another will so-that
nunquam amittat libertatem. Tam ergo non potest privari
never it-lose freedom so therefore not can to-be-deprived
illa, quam nec se ipsa. Si poterit homo aliquando, aut
of-it than not-even of-it itself if will-be-able a-man at-some-time either
nihil omnino velle, aut velle aliquid, et non voluntate;
nothing at-all to-will or to-will something and not by-will
poterit et carere libertate voluntas. Hinc est quod insanis,
will-be-able also to-lack freedom the-will hence it-is that to-the-insane
infantibus, itemque dormientibus, nihil quod faciant, vel
to-infants and-likewise to-the-sleeping nothing which they-do either
bonum, vel malum, imputatur: quia nimirum sicut suæ
good or evil is-imputed because doubtless as of-their
non sunt compotes rationis, sic nec usum retinent propriæ
not are possessed reason so neither the-use they-keep of-their-own
voluntatis, ac per hoc nec judicium libertatis. Cum igitur
will and through this neither the-judgment of-freedom since therefore
voluntas nil liberum habeat nisi se, merito non judicatur
the-will nothing free has except itself deservedly not it-is-judged
nisi ex se. Siquidem nec tardum ingenium, nec labilis
except from itself since-indeed neither a-slow talent nor a-slipping
memoria, nec inquietus appetitus, nec sensus obtusus, nec
memory nor a-restless appetite nor a-dull sense nor
vita languens, reum per se statuunt hominem, sicut nec
life languishing guilty by themselves establish a-man as neither

contraria innocentem; et hoc non ob aliud, nisi quia hæc
the-contraries innocent and this not for other except because these-things
necessarie, ac præter voluntatem posse provenire probantur.
necessarily and apart-from the-will to-be-able to-come-about are-proved

Triplicem esse libertatem, Naturæ, Gratiæ, Gloriæ

III · THREE FREEDOMS: NATURE, GRACE, GLORY

Free choice is not freedom from sin, which no one in the flesh claims, nor freedom from misery, but freedom from necessity. There are three: from necessity, given in creation; from sin, restored by grace; and from misery, reserved in the homeland. Christ alone had all three, the first by his human and divine nature, the others by divine power, and he became man to free man from sin and its penalty.

Sola ergo voluntas, quoniam pro sui ingenita libertate,
alone therefore the-will since for its-own inborn freedom
aut dissentire sibi, aut præter se in aliquo consentire,
either to-dissent from-itself or apart-from itself in anything to-consent
nulla vi, nulla cogitur necessitate; non immerito justam
by-no force by-no is-compelled necessity not undeservedly just
vel injustam, beatitudine seu miseria dignam ac capacem
or unjust of-blessedness or misery worthy and capable
creaturam constituit; prout scilicet justitiæ, injustitiæve
the-creature it-establishes according-as namely to-justice or-injustice
consenserit. Quapropter hujusmodi voluntarium liberumque
it-will-have-consented wherefore such voluntary and-free
consensum, ex quo et omne sui (ex his quæ dicta
consent from which also all of-itself from the-things which said
sunt) constat pendere judicium; puto non incongrue id
are it-is-established to-depend the-judgment I-think not unfittingly that
esse, ut supra definivimus, quod solet liberum arbitrium
to-be as above we-defined which is-wont free choice

appellari: ut liberum ad voluntatem, arbitrium referatur ad
to-be-called that free to the-will choice be-referred to
rationem. Sed sane liberum, non illa libertate, de qua
reason but indeed free not by-that freedom of which
dicit Apostolus: Ubi spiritus Domini, ibi libertas. Est enim
says the-Apostle where the-spirit of-the-Lord there freedom it-is for
illa libertas a peccato, sicut alibi dicit: Cum enim servi
that freedom from sin as elsewhere he-says when for slaves
essetis peccati, liberi fuistis justitiæ. Nunc autem liberati a
you-were of-sin free you-were of-justice now moreover freed from
peccato, servi autem facti Deo, habetis fructum vestrum in
sin slaves moreover made to-God you-have fruit your unto
sanctificationem, finem vero vitam æternam. Quis vero in carne
sanctification the-end but life eternal who indeed in the-flesh
peccati a peccato sibi vindicat libertatem? Hac ergo
of-sin from sin for-himself claims freedom by-this therefore
libertate dictum merito nequaquam opinor liberum arbitrium.
freedom called rightly by-no-means I-think free choice
Est item libertas a miseria, de qua itidem Apostolus: Et
there-is likewise freedom from misery of which likewise the-Apostle and
ipsa, inquit, creatura liberabitur a servitute corruptionis in
itself he-says the-creature will-be-freed from the-servitude of-corruption into
libertatem gloriæ filiorum Dei. Sed nunquid et istam sibi
the-freedom of-the-glory of-the-sons of-God but surely-not also this for-himself
quispiam in hac mortalitate præsumit? Et hac itaque liberum
anyone in this mortality presumes and by-this and-so free
nominari arbitrium non immerito abnuimus. Est vero,
to-be-named choice not undeservedly we-refuse there-is but
quam magis ei congruere arbitror libertatem, quam dicere
which more to-it to-befit I-think the-freedom which to-call
possumus a necessitate, eo quod necessarium voluntario
we-can from necessity by-that that the-necessary to-the-voluntary

contrarium esse videatur: siquidem quod ex necessitate fit,
contrary to-be seems since-indeed what from necessity is-done
jam non est ex voluntate, et e converso similiter.
now not is from will and from the-converse likewise
Cum igitur, prout interim potuit occurrere nobis, triplex
since therefore as meanwhile could to-occur to-us threefold
sit nobis proposita libertas, a peccato, a miseria, a
be to-us set-forth freedom from sin from misery from
necessitate; hanc ultimo loco positam contulit nobis in
necessity this in-the-last place set conferred on-us in
conditione natura, in primam restauramur a gratia, media
creation nature to the-first we-are-restored by grace the-middle
nobis reservatur in patria. Dicatur igitur prima libertas
for-us is-reserved in the-homeland let-be-called therefore the-first freedom
Naturæ; secunda, Gratiæ; tertia, Vitæ vel Gloriæ. Primo
of-Nature the-second of-Grace the-third of-Life or of-Glory first
nempe in liberam voluntatem ac voluntariam libertatem
surely into free will and voluntary freedom
conditi sumus, nobilis Deo creatura: secundo reformamur
founded we-were a-noble to-God creature second we-are-reformed
in innocentiam, nova in Christo creatura: tertio sublimamur
into innocence a-new in Christ creature third we-are-raised
in gloriam, perfecta in spiritu creatura. Prima ergo libertas
into glory a-perfect in spirit creature the-first therefore freedom
habet multum honoris; secunda, plurimum etiam virtutis;
has much of-honor the-second very-much also of-virtue
novissima, cumulum jucunditatis. Ex prima quippe præstamus
the-last a-heap of-delight by the-first indeed we-excel
cæteris animantibus; in secunda carnem, per tertiam mortem
the-other animals in the-second the-flesh through the-third death
subjicimus. Vel certe sicut in prima subjecit Deus sub
we-subject or surely as in the-first subjected God under

pedibus nostris oves et boves et pecora campi: ita quoque
the-feet our sheep and oxen and the-beasts of-the-field so also
per secundam spirituales bestias hujus aeris, de quibus
through the-second the-spiritual beasts of-this air of which
dicitur, Ne tradas bestiis animas confitentes tibi, prosternit
it-is-said do-not deliver to-the-beasts the-souls confessing to-you he-lays-low
æque et conterit sub pedibus nostris: in ultima tandem nos
equally and crushes under feet our in the-last at-last us
ipsos nobis plenius submissurus per victoriam corruptionis
ourselves to-ourselves more-fully about-to-subject through the-victory over-corruption
et mortis, quando scilicet novissima destruetur mors, et
and death when namely last will-be-destroyed death and
nos transibimus in libertatem gloriæ filiorum Dei: qua
we shall-pass into the-freedom of-the-glory of-the-sons of-God with-which
libertate Christus nos liberabit, cum nos utique tradet
freedom Christ us will-free when us surely he-will-deliver
regnum Deo et Patri. De hac enim, et item de illa quam
the-kingdom to-God and the-Father about this for and likewise about that which
diximus a peccato, puto quod Judæis aiebat: Si vos Filius
we-have-called from sin I-think what to-the-Jews he-said if you the-Son
liberaverit, vere liberi eritis. Liberum arbitrium liberatore
will-have-freed truly free you-will-be free choice a-liberator
indigere significabat: sed plane qui illud liberaret non a
to-need he-signified but plainly one-who it might-free not from
necessitate, quam, voluntas cum esset, penitus non noverat; sed
necessity which the-will since it-was wholly not had-known but
a peccato, in quod tam libere, quam voluntarie corruerat;
from sin into which as freely as voluntarily it-had-fallen
simulque a pœna peccati, quam incautum incurrerat,
and-at-once from the-penalty of-sin which unwary it-had-incurred
invitumque ferebat: quo utroque malo liberari omnino non
and-unwilling bore from-which both evils to-be-freed at-all not

poterat, nisi per illum, qui solus hominum factus est inter
it-could except through him who alone of-men made was among
mortuos liber, liber videlicet a peccato inter peccatores.
the-dead free free namely from sin among sinners
Solus namque inter filios Adam libertatem sibi vindicat
alone for among the-sons of-Adam freedom for-himself claims
a peccato, qui peccatum non fecit, nec inventus est dolus
from sin he-who sin not did nor found was guile
in ore ejus. Porro et a miseria, quæ est pœna peccati,
in mouth his further also from misery which is the-penalty of-sin
habuit nihilominus libertatem, sed potentia, non actu. Nemo
he-had nonetheless freedom but in-power not in-act no-one
quippe tollebat animam ejus ab eo, sed ipse ponebat eam.
indeed took life his from him but he-himself laid-down it
Denique, teste propheta: Oblatus est quia ipse voluit;
finally witness the-prophet offered he-was because he-himself willed
sicut et cum voluit natus ex muliere, factus sub lege, ut
as also when he-willed born of a-woman made under the-law that
eos qui sub lege erant redimeret. Fuit itaque et ipse sub
those who under law were he-might-redeem he-was and-so also he-himself under
lege miseriæ: sed fuit quia voluit, ut liber inter miseros et
the-law of-misery but he-was because he-willed that free among the-wretched and
peccatores utrumque jugum fraternis a cervicibus excuteret.
sinners each yoke brotherly from necks he-might-shake-off
Habuit itaque totas tres libertates, primam ex humana simul
he-had and-so all three freedoms the-first from human at-once
et divina natura, reliquas ex divina potentia. Quarum duas
and divine nature the-rest from divine power of-which the-two
posteriores utrum et primus homo in paradiso habuerit,
latter whether also the-first man in paradise had
vel quomodo et quatenus eas habuerit, postea videbimus.
or how and how-far them he-had afterward we-shall-see

Qualis libertas competat animabus sanctis carne solutis: quæve Deo, et omni creaturæ rationali communis

IV · FREEDOM IN SAINTS, ANGELS, AND SINNERS

The souls of the saints already have freedom from sin and from misery. Freedom from necessity belongs equally to God, angels, men, and devils, just and sinners, and cannot be lost. Those who say they want a good will and cannot have it lack not that freedom but freedom from sin. In this life we have neither: free counsel is granted in part to a few spiritual men, and both come whole only in the next.

Hoc autem indubitanter sciendum, utramque plenam atque
this moreover undoubtingly is-to-be-known both full and
perfectam perfectis inesse animabus carne solutis, cum
perfect in-the-perfect to-be-present souls from-the-flesh freed with
Deo pariter et Christo ejus, atque Angelis supercœlestibus.
God equally and Christ his and the-Angels above-heaven
Nam sanctis animabus, etsi necdum corpora receperunt,
for to-holy souls even-if not-yet bodies they-have-received-back
deest quidem de gloria; sed nihil prorsus inest de
there-is-lacking indeed of glory but nothing at-all is-present of
miseria. Verum libertas a necessitate æque et indifferenter
misery but freedom from necessity equally and indifferently
Deo, universæque tam malæ, quam bonæ rationali convenit
to-God and-to-all as-much bad as good rational befits
creaturæ. Nec peccato, nec miseria amittitur, vel minuitur; nec
creature neither by-sin nor by-misery it-is-lost or lessened nor
major in justo est, quam in peccatore, nec plenior in angelo,
greater in the-just it-is than in the-sinner nor fuller in an-angel
quam in homine. Quomodo namque ad bonum per gratiam
than in man as for to good through grace
conversus humanæ voluntatis consensus, eo libere bonum,
turned of-the-human will the-consent by-that freely good

et in bono liberum hominem facit, quo voluntarius efficitur,
and in good free man makes by-which voluntary it-is-made
non invitus pertrahitur: sic sponte devolutus in malum, in
not unwilling is-dragged so freely rolled-down into evil in
malo nihilominus tam liberum, quam spontaneum constituit,
evil nonetheless as free as spontaneous it-establishes
sua utique voluntate ductum, non aliunde coactum ut malus
by-his surely will led not from-elsewhere forced that evil
sit. Et sicut cœlestis angelus, aut etiam Deus ipse, permanet
be-be and as the-heavenly angel or even God himself remains
libere bonus, propria videlicet voluntate, non aliqua extrinseca
freely good by-his-own namely will not by-any external
necessitate: sic profecto diabolus æque libere in malum et
necessity so certainly the-devil equally freely into evil both
corruit, et persistit, suo utique voluntario nutu, non alieno
fell and persists by-his surely voluntary nod not by-another's
impulsu. Manet ergo libertas voluntatis, ubi etiam fit
impulse remains therefore the-freedom of-the-will where also comes-about
captivitas mentis, tam plena quidem in malis, quam in bonis,
the-captivity of-the-mind as full indeed in the-evil as in the-good
sed in bonis ordinatior; tam integra quoque pro suo
but in the-good more-ordered as entire also according-to its-own
modo in creatura, quam in Creatore, sed in illo potentior.
way in the-creature as in the-Creator but in him more-powerful
Quod autem homines solent conqueri, et dicere: Volo
that moreover men are-wont to-complain and to-say I-will
habere bonam voluntatem, et non possum; nequaquam huic
to-have a-good will and not I-can by-no-means to-this
præscribit libertati, ut quasi vim aut necessitatem in hac
it-prejudices freedom that as-if force or necessity in this
parte voluntas patiatur: sed plane illa libertate, quæ dicitur
part the-will suffer but plainly that freedom which is-called

a peccato, se carere testantur. Nam qui vult habere
from sin themselves to-lack they-testify for he-who wills to-have
bonam voluntatem, probat se habere voluntatem: non
a-good will proves himself to-have will not
enim vult habere bonam, nisi per voluntatem. Quod si
for he-wills to-have a-good-one except through will but if
voluntatem, et libertatem; sed libertatem a necessitate,
will also freedom but freedom from necessity
non a peccato. Nempe ut non valeat, cum velit, habere
not from sin surely that not he-is-able when he-wills to-have
bonam, sentit quidem sibi deesse libertatem, sed
a-good-one he-feels indeed to-himself to-be-lacking freedom but
profecto libertatem a peccato, quo utique dolet premi,
certainly freedom from sin by-which surely he-grieves to-be-pressed
non peremi, voluntatem. Quanquam jam procul dubio
not to-be-destroyed the-will although already far from-doubt
utcunque bonam habet, ubi habere vult. Bonum quippe est
somehow a-good-one he-has when to-have he-wills good indeed is
quod vult; nec posset bonum velle, nisi bona voluntate:
what he-wills nor he-could good to-will except by-a-good will
sicut nec velle malum, nisi mala voluntate. Cum bonum
as neither to-will evil except by-an-evil will when good
volumus, bona est voluntas: cum malum volumus, mala
we-will good is the-will when evil we-will evil
est voluntas. Utrobique voluntas, et ubique libertas: cedit
is the-will in-both-cases will and everywhere freedom yields
siquidem voluntati necessitas. Cum autem non valemus quod
indeed to-the-will necessity when moreover not we-are-able-for what
volumus; sentimus quidem ipsam quodammodo libertatem
we-will we-feel indeed itself in-a-way freedom
peccato esse captivam, vel miseram, non tamen amissam.
to-sin to-be captive or wretched not yet lost

Ex hac ergo tantum libertate, qua liberum est voluntati
from this therefore only freedom by-which free it-is for-the-will
se ipsam judicare: vel bonam, si bono; vel malam, si malo
it itself to-judge either good if to-good or evil if to-evil
consenserit (quippe quæ in neutro, nisi certe volendo,
it-will-have-consented indeed which in neither except surely by-willing
consentire se sentit), liberum arbitrium credimus nominari.
to-consent itself feels free choice we-believe to-be-named
Nam ex illa quæ dicitur a peccato, congruentius forsitan
for from that which is-called from sin more-fittingly perhaps
liberum consilium; et item ex illa quæ dicta est a
free counsel and likewise from that which called is from
miseria, liberum potius complacitum posset dici, quam
misery free rather good-pleasure could to-be-called than
liberum arbitrium. Arbitrium quippe judicium est. Sicut vero
free choice choice indeed judgment is as but
judicii est discernere quid liceat, vel quid non liceat: sic
of-judgment it-is to-discern what be-lawful or what not be-lawful so
profecto consilii probare quid expediat, vel non expediat:
certainly of-counsel to-prove what be-expedient or not be-expedient
sic complaciti quoque experiri quid libeat, vel non libeat.
so of-good-pleasure also to-experience what please or not please
Utinam tam libere nobis consuleremus, quam libere de
would-that as freely for-ourselves we-took-counsel as freely about
nobis judicamus! ut quemadmodum libere per judicium licita
ourselves we-judge that as freely through judgment lawful
illicitaque decernimus; ita per consilium et licita,
and-unlawful-things we-decide so through counsel both lawful-things
tanquam commoda, nobis eligere; et illicita, tanquam
as advantageous for-ourselves to-choose and unlawful-things as
noxia, respuere liberum haberemus. Jam enim non solum liberi
harmful to-reject free we-might-have now for not only of-free

arbitrii, sed et liberi procul dubio consilii, ac per hoc
choice but also of-free far from-doubt counsel and through this
et a peccato liberi essemus. Sed quid si totum, solumque
also from sin free we-would-be but what if the-whole and-alone
quod expediret vel liceret, etiam liberet? Nonne liberi
which would-be-expedient or would-be-lawful also would-please surely free
quoque esse complaciti merito diceremur, quippe qui ab
also to-be of-good-pleasure rightly we-would-be-called indeed who from
omni proinde, quod displicere potest, hoc est ab omni nos
all likewise which to-displease can that is from all us
miseria, liberos sentiremus? Nunc autem cum multa per
misery free we-would-feel now moreover since many-things through
judicium vel admittenda, vel omittenda esse decernamus, quæ
judgment either to-be-admitted or to-be-omitted to-be we-decide which
tamen per consilium nequaquam pro judicii rectitudine
yet through counsel by-no-means for of-judgment the-rectitude
aut eligimus, aut contemnimus; rursumque non omnia, quæ
either we-choose or despise and-again not all-things which
tanquam recta et commoda consulte observamus, etiam ut
as right and advantageous deliberately we-observe also as
beneplacita libenter amplectimur, sed insuper quasi dura ac
well-pleasing gladly we-embrace but besides as-if hard and
molesta vix æquanimiter ferre perduramus: liquet quia
troublesome scarcely calmly to-bear we-endure it-is-clear that
liberum nec consilium habemus, nec complacitum.
free neither counsel we-have nor good-pleasure
Alia questio est, si vel ante peccatum in primo homine
another question it-is whether even before sin in the-first man
habuimus: quod loco suo discutietur. Certissime autem
we-had-it which in-place its will-be-discussed most-certainly moreover
habituri sumus, cum Deo miserante obtinebimus quod
about-to-have-it we-are when God pitying we-shall-obtain what

oramus: Fiat voluntas tua, sicut in cœlo, et in terra. Hoc
we-pray be-done will your as in heaven and on earth this
nempe complebitur, quando in quod nunc cunctæ passim
surely will-be-fulfilled when in what now all everywhere
rationali (ut jam dictum est) creaturæ commune videtur,
rational as now said is creature common seems
liberum scilicet a necessitate arbitrium, erit etiam in
free namely from necessity choice it-will-be also in
electis hominibus (uti jam in sanctis est Angelis) et cautum
the-elect men as now in the-holy it-is Angels both secure
a peccato, et tutum a miseria, probantibus tandem
from sin and safe from misery proving at-last
triplicis libertatis felici experientia, quæ sit bona voluntas
of-the-threefold freedom by-happy experience what be the-good will
Dei, ac beneplacens, et perfecta. Quod quia necdum est, sola
of-God and well-pleasing and perfect which because not-yet it-is alone
interim plena integraque manet in hominibus libertas arbitrii.
meanwhile full and-entire remains in men the-freedom of-choice
Nam libertas consilii ex parte tantum, et hoc in paucis
for the-freedom of-counsel in part only and this in a-few
spiritualibus, qui carnem suam crucifixerunt cum vitiis et
spiritual-men who flesh their have-crucified with vices and
concupiscentiis, quatenus jam non regnet peccatum in eorum
concupiscences so-that now not reign sin in their
mortali corpore. Porro ut non regnet, libertas facit consilii;
mortal body further that not it-reign freedom makes of-counsel
ut tamen non desit ex integro, captivitas est liberi arbitrii.
that yet not it-be-lacking in full the-captivity is of-free choice
Cum autem venerit quod perfectum est, tunc evacuabitur
when moreover will-have-come what perfect is then will-be-done-away
quod ex parte est: hoc est, cum plena fuerit libertas
what in part is that is when full will-have-been the-freedom

consilii, nulla jam erit captivitas arbitrii. Et hoc est quod
of-counsel no now will-be captivity of-choice and this is what
quotidie petimus in oratione, cum dicimus Deo: Adveniat
daily we-ask in prayer when we-say to-God come
regnum tuum. Regnum hoc necdum ex toto pervenit in
kingdom your kingdom this not-yet out-of the-whole has-come to
nos. Quotidie tamen paulatim adventat, sensimque in dies
us daily yet little-by-little it-approaches and-gradually in days
magis ac magis dilatat terminos suos, in his duntaxat, quorum
more and more it-widens boundaries its in those only whose
per Dei adjutorium interior homo renovatur de die in diem.
through of-God the-help the-inner man is-renewed from day to day
In quantum ergo regnum gratiæ dilatatur, in tantum peccati
in as-much therefore the-kingdom of-grace is-widened in so-much of-sin
potestas minuitur. In quantum vero minus est adhuc propter
the-power is-lessened in as-much but less it-is still on-account-of
corpus mortis quod aggravat animam, et ob necessitatem
the-body of-death which weighs-down the-soul and for the-necessity
terrenæ inhabitationis utique deprimentis sensum multa
of-the-earthly dwelling surely pressing-down the-sense many-things
cogitantem; necesse habent etiam qui perfectiores in hac
thinking necessary they-hold even who more-perfect in this
mortalitate videntur, confiteri et dicere: In multis offendimus
mortality seem to-confess and to-say in many-things we-offend
omnes: et, Si dixerimus quia peccatum non habemus, nos
all and if we-shall-have-said that sin not we-have us
ipsos seducimus, et veritas in nobis non est. Quapropter
ourselves we-deceive and the-truth in us not is wherefore
orant et ipsi sine intermissione, dicentes: Adveniat regnum
pray also they without intermission saying come kingdom
tuum. Quod non erit vel in ipsis consummatum, quousque
your which not will-be even in them consummated until

peccatum non solum non regnet in eorum mortali corpore,
sin not only not reign in their mortal body
sed nec sit omnino, nec esse possit in immortali jam corpore.
but nor be at-all nor to-be it-can in an-immortal now body

An libertas a miseria, seu complaciti, detur in hoc sæculo

V · FREEDOM FROM MISERY IN THIS LIFE

In this world, where all creation groans and the just cry out, there is no room for freedom of good-pleasure. Bodily pleasures depend on need and turn to tedium when need is gone. Only contemplatives, rapt now and then in spirit, taste a little of it; the just enjoy freedom of counsel in part; freedom of choice belongs to all.

Jam de libertate complaciti in hoc sæculo nequam quid
now about the-freedom of-good-pleasure in this world wicked what
dicemus? ubi vix sufficit diei malitia sua; ubi omnis
shall-we-say where scarcely suffices for-the-day evil its-own where every
creatura ingemiscit, et parturit usque adhuc, vanitati nimirum
creature groans and is-in-travail even until-now to-vanity doubtless
subjecta non volens; ubi vita hominis tentatio est super
subjected not willing where the-life of-man a-temptation is upon
terram: ubi viri quoque spirituales, qui primitias spiritus jam
earth where men also spiritual who the-first-fruits of-the-spirit now
acceperunt, ingemiscunt et ipsi intra semetipsos, exspectantes
have-received groan also themselves within themselves awaiting
redemptionem corporis sui. Numquidnam inter ista locus
the-redemption of-body their surely-not among these-things place
ullus est hujuscemodi libertati? Quid, inquam, liberum nostro
any is of-this-kind for-freedom what I-say free to-our
relinquitur complacito, ubi totum occupare videtur miseria?
is-left good-pleasure where the-whole to-occupy seems misery

neque enim vel innocentia seu justitia; quemadmodum a
not for either innocence or justice as from
peccato, ita etiam a miseria tutæ esse hic poterunt, ubi
sin so also from misery safe to-be here will-be-able where
justus exclamat: Infelix ego homo, quis me liberabit de corpore
the-just cries-out unhappy I man who me will-free from the-body
mortis hujus? Et item: Factæ sunt mihi lacrymæ meæ panes
of-death this and likewise made are for-me tears my bread
die ac nocte. Ubi noctes diesque in mœrore continuantur,
by-day and by-night where nights and-days in grief are-continued
nullum profecto temporis spatium complacito vacuum
no certainly of-time space for-good-pleasure empty
relinquitur. Denique qui pie volunt vivere in Christo, ipsi
is-left finally who piously will to-live in Christ they
magis persecutionem patiuntur; quoniam judicium a domo
more persecution suffer since judgment from the-house
Dei incipit. Quod et præcipit: A meis, inquiens, incipite.
of-God begins which also he-commands from my-own saying begin
Sed, etsi non virtus, vitium forte in tuto est, et aliqua
but even-if not virtue vice perhaps in safety is and some
interim ex parte frui potest complacito, cavere miseriam.
meanwhile in part to-enjoy can good-pleasure to-escape misery
Absit. Nam qui lætantur cum male fecerint, et exsultant
far-be-it for they-who rejoice when evil they-have-done and exult
in rebus pessimis, tale est quod faciunt, quale cum rident
in things most-evil such is what they-do as when laugh
frenetici. Nulla autem verior miseria, quam falsa lætitia.
the-frenzied no moreover truer misery than false gladness
Denique in tantum miseria est, quod videtur felicitas in
finally in so-much misery is what seems happiness in
hoc sæculo, ut Sapiens dicat: Melius est ire ad domum
this world that the-Wise-man says better it-is to-go to the-house

luctus, quam ad domum convivii. Est quidem in bonis
of-mourning than to the-house of-the-banquet there-is indeed in the-goods
corporis nonnulla jucunditas, [videlicet in edendo, bibendo],
of-the-body some pleasantness namely in eating drinking
calefaciendo, cæterisque talibus fomentis vel tegumentis carnis.
warming and-in-other such comforts or coverings of-the-flesh
Sed nunquid vel ista vacant aliquatenus a miseria? Bonus
but surely-not even these are-free in-any-degree from misery good
est panis, sed esurienti; potus delectat, sed sitientem; denique
is bread but to-the-hungry drink delights but the-thirsty finally
saturato cibus potusque jam nequaquam sunt grata, sed
to-the-sated food and-drink now by-no-means are welcome but
gravia. Tolle famem, et panem non curabis; tolle
burdensome take-away hunger and bread not you-will-care-for take-away
sitim, et limpidissimum fontem, ac si paludem, respicies.
thirst and the-clearest spring as if a-marsh you-will-regard
Similiter umbram non quærit nisi æstuans; solem non curat
likewise shade not seeks except one-sweltering the-sun not cares-for
nisi algens, sive caligans. Alioquin nihil horum libebit, si
except one-shivering or in-darkness otherwise nothing of-these will-please if
non præcesserit urgens necessitas. Quæ si perfecte tollatur
not will-have-preceded urgent necessity which if perfectly be-removed
e rebus, statim in tædium atque molestiam convertetur
from things at-once into tedium and annoyance will-be-turned
ipsa quoque, quæ videtur in his esse, jucunditas.
itself also which seems in these-things to-be pleasantness
Fatendum igitur et in hac parte, omne quod præsentis
to-be-confessed therefore also in this part everything which of-the-present
vitæ est, occupare miseriam: nisi quod in tribulationibus
life is to-occupy misery except that in tribulations
continuis graviorum laborum, leviores utique sint qualiscunque
continual of-heavier labors the-lighter surely are some-kind-of

consolatio: et dum forte pro tempore ac rerum eventibus
consolation and while perhaps for the-time and of-things the-outcomes
vicissim sibi gravia leviaque succedunt, minorum
in-turn to-one-another heavy and-light-things succeed of-lesser-things
experientia, aliqua miseriæ videtur interpolatio; ut cum
the-experience some of-misery seems interruption so-that when
aliquando, post experta plura gravissima, in minus forte
sometimes after experienced many most-grievous into less perhaps
molesta evaditur, felicitas putetur.
troublesome-things it-is-escaped happiness it-be-thought
Attamen fatendum est eos, qui per excessum contemplationis
nevertheless to-be-confessed it-is those who through the-ecstasy of-contemplation
rapti quandoque in spiritu, quantulumcunque de supernæ
caught-up at-times in the-spirit ever-so-little of supernal
felicitatis dulcedine degustare sufficiunt, toties esse liberos a
of-happiness the-sweetness to-taste suffice so-often to-be free from
miseria, quoties sic excedunt. Hi plane (quod negandum
misery as-often-as so they-go-out-of-themselves these plainly which to-be-denied
non est) etiam in hac carne, raro licet raptimque, complaciti
not is even in this flesh rarely though and-swiftly of-good-pleasure
libertate fruuntur, qui cum Maria optimam partem elegerunt,
the-freedom enjoy who with Mary the-best part have-chosen
quæ non auferetur ab eis. Qui enim jam tenent quod
which not will-be-taken-away from them who for now hold what
auferendum non est, experiuntur utique quod futurum est.
to-be-taken-away not is experience surely what future is
Sed quod futurum est felicitas est: porro felicitas et miseria
but what future is happiness is further happiness and misery
eodem tempore simul esse non possunt. Quoties igitur per
at-the-same time together to-be not can as-often-as therefore through
spiritum illam participant, toties istam non sentiunt. Itaque
the-spirit that they-partake so-often this not they-feel and-so

in hac vita soli contemplativi possunt utcunque frui libertate
in this life alone the-contemplatives can somehow to-enjoy the-freedom
complaciti: et hoc ex parte, et parte satis modica, viceque
of-good-pleasure and this in part and a-part enough modest and-on-occasion
rarissima. Porro libertate consilii fruuntur etiam quilibet
most-rare further the-freedom of-counsel enjoy even any
justi; ex parte quidem, sed non modica. Cæterum libertas
just-men in part indeed but not modest for-the-rest the-freedom
arbitrii, ut supra liquido apparuit, cunctis pariter ratione
of-choice as above clearly appeared to-all equally reason
utentibus convenit; non minor, quantum in se est, in malis,
using befits not less as-far-as in itself it-is in the-evil
quam in bonis; tam plena in hoc sæculo, quam et in futuro.
than in the-good as full in this world as also in the-future

Ad volendum bonum gratiam omnino esse necessariam

VI · GRACE IS NEEDED TO WILL THE GOOD

Free choice makes us willing, grace makes us will the good. Simple affections are natural, virtues are ordered affections, and grace orders them. Free will makes us our own, a bad will the devil's, a good will God's, and in both we keep our freedom. A good will is perfected by being truly wise and fully able, which no one is in this life.

Sed et hoc satis aperte monstratum esse puto, quod hæc ipsa
but also this enough openly shown to-be I-think that this very
tamen libertas tamdiu quodammodo captiva tenetur, quamdiu
yet freedom so-long in-a-way captive is-held as-long-as
illam duæ aliæ libertates minime, aut minus plene comitantur;
it the-two other freedoms by-no-means or less fully accompany
nec aliunde noster ille defectus venit, de quo Apostolus: Ut
nor from-elsewhere our that failing comes of which the-Apostle that

non quæcumque vultis, ait, illa faciatis. Velle siquidem inest
not whatever-things you-will he-says those you-may-do to-will indeed is-in
nobis ex libero arbitrio, non etiam posse quod volumus.
us from free choice not also to-be-able-to-do what we-will
Non dico velle bonum, aut velle malum: sed tantum velle. Velle
not I-say to-will good or to-will evil but only to-will to-will
etenim bonum, profectus est; velle malum defectus. Velle vero
for good advancement is to-will evil failing to-will but
simpliciter, ipsum est quod vel proficit, vel deficit. Porro ipsum
simply itself is what either advances or fails further itself
ut esset, creans gratia fecit; ut proficiat, salvans gratia
that it-might-be creating grace made that it-may-advance saving grace
facit; ut deficiat, ipsum se dejicit. Itaque liberum arbitrium
makes that it-may-fail itself itself casts-down and-so free choice
nos facit volentes, gratia benevolos. Ex ipso nobis est velle,
us makes willing grace well-willing from it to-us is to-will
ex ipsa bonum velle. Quemadmodum namque aliud est timere
from it good to-will as for other is to-fear
simpliciter, aliud timere Deum; et aliud amare simpliciter,
simply other to-fear God and other to-love simply
aliud est amare Deum: quippe timere et amare, simpliciter
other is to-love God indeed to-fear and to-love simply
quidem prolata, affectiones; cum additamento autem virtutes,
indeed uttered affections with an-addition moreover virtues
significant: ita quoque aliud est velle, aliud velle bonum.
signify so also other is to-will other to-will good
Simplices namque affectiones insunt naturaliter nobis, tanquam
simple for affections are-in naturally us as-if
ex nobis: additamenta ex gratia. Nec aliud profecto est,
from ourselves the-additions from grace nor other certainly it-is
nisi quod gratia ordinat, quas donavit creatio: ut nil
than that grace orders those-which granted creation so-that nothing

aliud sint virtutes nisi ordinatæ affectiones. Scriptum est
else be virtues than ordered affections written it-is
de quibusdam, quod illic trepidassent timore, ubi non erat
about certain-men that there they-had-trembled with-fear where not was
timor. Timor fuit, sed inordinatus. Ordinare illum volebat
fear fear there-was but disordered to-order it willed
Dominus in discipulis, cum diceret: Ostendam vobis quem
the-Lord in the-disciples when he-said I-shall-show to-you whom
timere debeatis; et David: Venite, ait, filii, audite me,
to-fear you-ought and David come he-says O-sons hear me
timorem Domini docebo vos. Item de amore inordinato
the-fear of-the-Lord I-shall-teach you likewise about love disordered
arguebat homines qui dicebat: Ego lux veni in hunc
reproved men he-who said I a-light have-come into this
mundum; et dilexerunt homines magis tenebras, quam
world and loved men more darkness than
lucem. Idcirco postulat sponsa in Canticis, dicens: Ordinate
light therefore asks the-bride in the-Canticles saying order
in me charitatem. Similiter quoque de inordinata voluntate
in me charity likewise also about disordered will
arguebantur, quibus dicebatur: Nescitis quid petatis. Sed
were-reproved those-to-whom it-was-said you-know-not what you-ask but
ad lineam rectitudinis edocti sunt distortam reducere
to the-line of-rectitude taught they-were the-distorted to-bring-back
voluntatem, cum audierunt: Potestis bibere calicem, quem ego
will when they-heard can-you to-drink the-cup which I
bibiturus sum? Et tunc quidem verbo, sed postmodum etiam
about-to-drink am and then indeed by-word but afterward also
exemplo voluntatem ordinare docebat, cum orans instante
by-example the-will to-order he-taught when praying impending
passione ut transferretur ab eo calix, statim subjiceret:
the-passion that might-be-transferred from him the-cup at-once he-added

Verumtamen non quod ego volo, sed quod tu vis. A Deo
nevertheless not what I will but what you will from God
igitur velle, quomodo et timere, quomodo et amare, accepimus
therefore to-will as also to-fear as also to-love we-received
in conditione naturæ, ut essemus aliqua creatura: velle autem
in the-creation of-nature that we-might-be some creature to-will moreover
bonum, quomodo et timere Deum, quomodo et amare Deum,
good as also to-fear God as also to-love God
accipimus in visitatione gratiæ, ut simus Dei creatura.
we-receive in the-visitation of-grace that we-may-be of-God a-creature
Creati quippe quodammodo nostri in liberam voluntatem,
created indeed in-a-way our-own into free will
quasi Dei efficimur per bonam voluntatem. Porro bonam
as-if God's we-are-made through good will further good
facit, qui liberam fecit; et ad hoc bonam, ut simus
makes he-who free made and for this good that we-may-be
initium aliquod creaturæ ejus: quoniam expedit profecto
a-beginning some of-creature his since it-is-expedient certainly
nobis magis omnino non fuisse, quam nostros permanere.
for-us more at-all not to-have-been than our-own to-remain
Nam, qui voluerunt sui esse, utique sicut dii, scientes
for those-who willed their-own to-be surely as gods knowing
bonum et malum; facti sunt, non tantum jam sui, sed et
good and evil made were not only now their-own but also
diaboli. Itaque libera voluntas nos facit nostros; mala, diaboli;
the-devil's and-so free will us makes our-own evil the-devil's
bona, Dei. Ad hoc pertinet quod dicitur: Novit Dominus qui
good God's to this pertains what is-said knows the-Lord who
sunt ejus. Nam illis qui ejus non sunt, Amen dico vobis,
are his for to-those who his not are amen I-say to-you
inquit, nescio vos. Cum ergo per malam voluntatem
he-says I-know-not you when therefore through evil will

sumus diaboli, quodammodo interim non sumus Dei: sicut
we-are the-devil's in-a-way meanwhile not we-are God's as
cum per bonam voluntatem efficimur Dei, desinimus jam
when through good will we-are-made God's we-cease now
esse diaboli. Nemo siquidem potest duobus dominis servire.
to-be the-devil's no-one indeed can two masters to-serve
Cæterum sive Dei sumus, sive diaboli; non tamen similiter
for-the-rest whether God's we-are or the-devil's not yet likewise
desinimus esse et nostri. Manet quippe utrobique libertas
we-cease to-be also our-own remains indeed in-both-cases the-freedom
arbitrii, per quam maneat et causa meriti: quatenus
of-choice through which may-remain also the-cause of-merit so-that
merito vel puniamur mali, quod tanquam liberi ex propria
deservedly either we-be-punished evil which as free from our-own
voluntate efficimur: vel glorificemur boni, quod nisi æque
will we-are-made or we-be-glorified good which unless equally
voluntarii esse non possumus. Sane diabolo nostra nos
voluntary to-be not we-can indeed to-the-devil our us
mancipat voluntas, non ipsius potestas: Deo subjicit ejus
enslaves will not his power to-God subjects his
gratia, non nostra voluntas. Nostra quippe voluntas bona
grace not our will our indeed will good
(quod fatendum est) a bono Deo creata, perfecta tamen
which to-be-confessed is by the-good God created perfect yet
non erit, quousque suo Creatori perfecte subjecta sit. Absit
not will-be until to-its Creator perfectly subject it-be far-be-it
autem, ut ipsi sui ipsius perfectionem, Deo autem tantum
moreover that to-it its very perfection to-God moreover only
creationem tribuamus; cum longe nimirum melius sit esse
the-creation we-attribute since far doubtless better it-be to-be
perfectam, quam factam: et dictu ipso nefas videatur,
perfect than made and in-the-saying itself impious it-seems

Deo quod minus, nobis quod excellentius sit attribuere.
to-God what less to-ourselves what more-excellent be to-attribute
Sentiens denique Apostolus quid ex natura esset, quid ex
feeling finally the-Apostle what from nature was what from
gratia exspectaret, aiebat: Velle adjacet mihi, perficere non
grace he-should-await said to-will is-present to-me to-perform not
invenio. Sciebat profecto, velle quidem sibi inesse ex libero
I-find he-knew certainly to-will indeed to-himself to-be-in from free
arbitrio. sed ut ipsum velle perfectum haberet, gratiam se
choice but that the-very willing perfect he-might-have grace himself
habere necessariam. Si enim velle malum, defectus quidam
to-have necessary if for to-will evil a-failing certain
est voluntatis; utique bonum velle, profectus ejusdem erit:
is of-the-will surely good to-will the-advancement of-the-same will-be
sufficere vero ad omne quod volumus bonum, ipsius perfectio.
to-suffice indeed for all that we-will good its perfection
Ut ergo velle nostrum, quod ex libero arbitrio habemus,
that therefore willing our which from free choice we-have
perfectum habeamus; duplici gratiæ munere indigemus, et
perfect we-may-have of-a-twofold of-grace gift we-need both
vero videlicet Sapere, quod est voluntatis ad bonum conversio;
the-true namely To-be-wise which is of-the-will to good conversion
et pleno etiam Posse, quod est ejusdem in bono confirmatio.
and the-full also To-be-able which is of-the-same in good confirmation
Porro perfecta conversio est ad bonum, ut nil libeat nisi
further perfect conversion is to good that nothing please except
quod deceat vel liceat; perfecta in bono confirmatio, ut nil
what befits or is-lawful perfect in good confirmation that nothing
desit jam quod libeat. Tunc demum perfecta erit voluntas,
be-lacking now which pleases then at-last perfect will-be the-will
cum plene fuerit bona, et bene plena. Habet siquidem
when fully it-will-have-been good and well full it-has indeed

duplex in se bonum ab initio sui: unum quidem generale
a-twofold in itself good from the-beginning of-itself one indeed general
ex sola creatione, quod a bono scilicet Deo non potuit
from sole creation which by the-good namely God not could
creari nisi bona, secundum quod vidit Deus cuncta quæ
to-be-created except good according-to which saw God all-things which
fecerat, et erant valde bona; alterum speciale ex libertate
he-had-made and they-were very good the-other special from the-freedom
arbitrii, in qua ad imaginem utique ipsius qui creavit, est
of-choice in which to the-image surely of-him who created it-is
condita. Quod si duobus his bonis accedat et tertium, conversio
founded but if to-two these goods be-added also a-third conversion
scilicet ad Creatorem; reputabitur non immerito perfecte
namely to the-Creator it-will-be-reckoned not undeservedly perfectly
bona: bona nimirum in universitate, melior in suo genere,
good good doubtless in the-universe better in its kind
optima in sui ordinatione. Est autem ordinatio, omnimoda
best in its ordering it-is moreover the-ordering the-entire
conversio voluntatis ad Deum, et ex tota se voluntaria
conversion of-the-will to God and from whole itself voluntary
devotaque subjectio. Huic vero tam perfectæ justitiæ debetur,
and-devoted subjection to-this but so perfect justice is-owed
imo jungitur gloriæ plenitudo: quia sic se comitantur
nay is-joined of-glory the-fullness because so each-other accompany
duo ista, ut nec justitiæ possit haberi perfectio, nisi in
two these that neither of-justice can to-be-had the-perfection except in
plena gloria; nec gloriæ plenitudo, absque perfecta justitia.
full glory nor of-glory the-fullness without perfect justice
Merito denique talis justitia non erit sine gloria, cum gloria
rightly finally such justice not will-be without glory since glory

vera non sit, nisi de tali justitia. Unde recte dicitur: Beati
true not is except from such justice whence rightly it-is-said blessed
qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur.
who hunger and thirst-for justice since they will-be-sated
Hæc autem sunt illa duo quæ supra nominavimus, verum
these moreover are those two which above we-named true
Sapere, et plenum Posse: ut Sapere ad justitiam, Posse
To-be-wise and full To-be-able that To-be-wise to justice To-be-able
referatur ad gloriam. Sed Verum et Plenum addita sunt,
be-referred to glory but True and Full added are
alterum ad distinctionem sapientiæ carnis, quæ mors
the-one for distinction from-the-wisdom of-the-flesh which death
est; itemque sapientiæ mundi, quæ stultitia apud Deum,
is and-likewise from-the-wisdom of-the-world which foolishness with God
qua et sapientes apud semetipsos sunt homines, sapientes,
by-which also wise with themselves are men wise
inquam, ut faciant mala: alterum ad illorum differentiam,
I-say that they-may-do evil-things the-other for of-those distinction
de quibus dicitur: Potentes potenter tormenta patientur.
about whom it-is-said the-mighty mightily torments will-suffer
Nam verum Sapere, aut plenum Posse omnino non
for true To-be-wise or full To-be-able at-all not
inveniuntur, nisi ubi libero arbitrio jam illa duo conjuncta
are-found except where to-free choice now those two joined
sunt, quæ item superius memoravimus, liberum videlicet
are which likewise above we-mentioned free namely
consilium, liberumque complacitum. Solum profecto dixerim
counsel and-free good-pleasure alone certainly I-should-call
vere sapientem, pleneque potentem, cui jam non tantum
truly wise and-fully powerful to-whom now not only
velle adjacet ex libero arbitrio, sed ex reliquis quoque
to-will is-present from free choice but from the-remaining also

duobus invenit et perficere; dum nec velle valeat quod
two he-finds also to-perform while neither to-will he-is-able what
malum sit, nec carere quod velit: quorum alterum est ex
evil be nor to-lack what he-wills of-which the-one is from
libertate consilii, id est verum Sapere; alterum ex libertate
the-freedom of-counsel that is true To-be-wise the-other from the-freedom
complaciti, scilicet plenum Posse. Sed quis talis est ac tantus
of-good-pleasure namely full To-be-able but who such is and so-great
in hominibus, qui in hoc glorietur? Aut ubi, aut quando
among men who in this may-glory or where or when
istud obtinetur? Nunquidnam in hoc sæculo? Sed si quis
this is-obtained surely-not in this world but if anyone
esset hujusmodi, major esset Paulo, qui confitetur dicens:
were of-this-kind greater he-would-be than-Paul who confesses saying
Perficere autem non invenio. Nunquid Adam in paradiso?
to-perform moreover not I-find surely-not Adam in paradise
Sed si habuisset, nunquam exsulasset a paradiso.
but if he-had-had never he-would-have-been-exiled from paradise

Utrum primi homines in paradiso trina illa libertate præditi fuerint, et post peccatum

VII · THE THREE FREEDOMS BEFORE AND AFTER THE FALL

Adam had freedom of choice and the lower step of the other two: the power not to sin and not to be disturbed. Sinning, he lost both, falling to being unable not to sin and not to be disturbed, and kept only freedom of choice. He sinned not because he could but because he would, and having fallen by his will, he cannot rise again by it.

Nunc locus est pervidendi quod supra distulimus; utrum
now the-place is of-examining what above we-deferred whether
scilicet totas tres illas quas diximus libertates, id
namely all three those which we-have-named freedoms that

est, arbitrii, consilii, complaciti; vel aliis nominibus, a
is of-choice of-counsel of-good-pleasure or by-other names from
necessitate, a peccato, a miseria, primi homines in
necessity from sin from misery the-first men in
paradiso habuerint: an tantum duas, an unam solummodo.
paradise had or only two or one only
Et de prima quidem nulla jam quæstio est, si meminerimus
and about the-first indeed no now question is if we-shall-remember
quam aperte et justis eam et peccatoribus inesse
how openly both in-the-just it and in-sinners to-be-present
æqualiter, ratio superior edocuerit. De duabus reliquis
equally the-reasoning above has-taught about the-two remaining
quæritur non immerito, an unquam eas Adam habuerit,
it-is-asked not undeservedly whether ever them Adam had
aut ambas, aut vel unam. Nam si nullam habuit, quid
either both or even one for if none he-had what
amisit? Arbitrii utique libertatem tam post peccatum, quam
did-he-lose of-choice surely the-freedom as-much after sin as
ante semper tenuit inconcussam. Si ergo nil amisit,
before always he-held unshaken if therefore nothing he-lost
quid ei obfuit ejectum fuisse de paradiso? Quod
what to-him did-it-harm cast-out to-have-been from paradise but
si unam quamlibet illarum habuit, quomodo amisit? Nam
if one any of-them he-had how did-he-lose-it for
certum est quia ex quo peccavit, nec a peccato prorsus,
certain it-is that from when he-sinned neither from sin at-all
nec a miseria manens in corpore, liber fuit. Cæterum
nor from misery remaining in the-body free he-was for-the-rest
nullatenus, quamcunque illarum semel acceperit, amittere
by-no-means whichever of-them once he-had-received to-lose
potuit. Alioquin perfectum nec Sapere, nec Posse, juxta
he-could otherwise perfect neither To-be-wise nor To-be-able according-to

quod quidem duo hæc superius definita sunt, habuisse
what indeed two these above defined are to-have-had
convincitur; qui nimirum et velle potuit quod non debuit,
he-is-shown who doubtless both to-will could what not he-ought
et recipere quod noluit. An dicendus est aliquo quidem
and to-receive what he-would-not or to-be-said is-he in-some indeed
modo illas habuisse, sed quia non plenarie, potuisse
way them to-have-had but because not fully to-have-been-able
amittere? Habet siquidem unaquæque illarum duos gradus,
to-lose has indeed each of-them two steps
superiorem et inferiorem. Superior libertas consilii est, non
a-higher and a-lower the-higher freedom of-counsel is not
posse peccare: inferior, posse non peccare. Item superior
to-be-able to-sin the-lower to-be-able not to-sin likewise the-higher
libertas complaciti, non posse turbari: inferior, posse non
freedom of-good-pleasure not to-be-able to-be-disturbed the-lower to-be-able not
turbari. Itaque inferiorem utriusque libertatis gradum simul
to-be-disturbed and-so the-lower of-each freedom step together
cum plena libertate arbitrii homo in sui conditione accepit, et
with full freedom of-choice man in his creation received and
de utroque corruit cum peccavit. Corruit autem de posse
from each he-fell when he-sinned he-fell moreover from to-be-able
non peccare in non posse non peccare, amissa ex toto
not to-sin into not to-be-able not to-sin lost out-of the-whole
consilii libertate. Itemque de posse non turbari in non
of-counsel the-freedom and-likewise from to-be-able not to-be-disturbed into not
posse non turbari, amissa ex toto complaciti libertate.
to-be-able not to-be-disturbed lost out-of the-whole of-good-pleasure the-freedom
Sola remansit ad pœnam libertas arbitrii, per quam utique
alone remained for punishment the-freedom of-choice through which surely
cæteras amisit; ipsam tamen amittere non potuit. Per
the-others he-lost it yet to-lose not he-could through

propriam quippe voluntatem servus peccati factus, merito
his-own indeed will a-slave of-sin made deservedly
perdidit libertatem consilii. Porro per peccatum factus debitor
he-lost the-freedom of-counsel further through sin made a-debtor
mortis, quomodo jam libertatem valebat retinere complaciti?
of-death how now freedom was-he-able to-retain of-good-pleasure
De tribus ergo libertatibus quas acceperat, abutendo illa quæ
of three therefore freedoms which he-had-received by-abusing that which
dicitur arbitrii, reliquis sese privavit. In eo autem abusus
is-called of-choice of-the-remaining himself he-deprived in this moreover abused
est, quod illam cum accepisset ad gloriam, convertit sibi
he-has that it when he-had-received-it for glory he-turned for-himself
in contumeliam, juxta testimonium Scripturæ dicentis:
into insult according-to the-testimony of-Scripture saying
Homo cum in honore esset, non intellexit; comparatus
man when in honor he-was not understood compared
est jumentis insipientibus, et similis factus est
he-has-been to-beasts senseless and like made he-has-been
illis. Soli inter animantia datum est homini posse
to-them alone among living-things given it-has-been to-man to-be-able
peccare, ob prærogativam liberi arbitrii. Datum est
to-sin on-account-of the-prerogative of-free choice given it-was
autem, non ut proinde peccaret, sed ut gloriosior appareret
moreover not that thereupon he-should-sin but that more-glorious he-might-appear
si non peccaret, cum peccare posset. Quid namque gloriosius
if not he-sinned when to-sin he-could what for more-glorious
ei esse poterat, quam si de ipso diceretur quod Scriptura
to-him to-be could than if about him it-were-said what Scripture
perhibet, dicens: Quis est hic, et laudabimus eum? Unde ita
declares saying who is this and we-shall-praise him whence so
laudandus? Fecit enim mirabilia in vita sua. Quæ? Qui potuit
to-be-praised he-did for wonders in life his what he-who could

transgredi, inquit, et non est transgressus; facere mala et
to-transgress it-says and not has transgressed to-do evil-things and
non fecit. Hunc ergo honorem quamdiu absque peccato fuit,
not did this therefore honor as-long-as without sin he-was
servavit; amisit, cum peccavit. Peccavit autem, quia liberum
he-kept he-lost when he-sinned he-sinned moreover because free
ei fuit: nec aliunde profecto liberum, nisi ex libertate
to-him it-was nor from-elsewhere certainly free except from the-freedom
arbitrii, de qua utique inerat ei possibilitas peccandi. Nec
of-choice from which surely was-in him the-possibility of-sinning nor
tamen fuit culpa dantis, sed abutentis, qui ipsam videlicet
yet was-it the-fault of-the-giver but of-the-abuser who the-very namely
facultatem convertit in usum peccandi, quam acceperat ad
faculty turned into the-use of-sinning which he-had-received for
gloriam non peccandi. Nam etsi peccavit ex posse quod
the-glory of-not sinning for even-if he-sinned from the-power which
accepit; non tamen quia potuit, sed quia voluit. Nec enim
he-received not yet because he-could but because he-would nor for
prævaricante diabolo et angelis ejus, etiam alii prævaricati
transgressing the-devil and angels his also others transgressed
sunt: non quia non potuerunt, sed quia noluerunt.
have not because not they-could but because they-would-not
Peccantis igitur lapsus, non dono ascribendus est potestatis,
of-the-sinner therefore the-fall not to-the-gift to-be-ascribed is of-power
sed vitio voluntatis. Lapsus tamen ex voluntate non æque
but to-the-vice of-the-will fallen yet by will not equally
ex voluntate resurgere jam liberum habet: quia, etsi datum
by will to-rise-again now free it-has because even-if given
fuit voluntati posse stare ne caderet, non tamen resurgere
it-was to-the-will to-be-able to-stand lest it-should-fall not yet to-rise-again
si caderet. Non enim tam facile quis valet exire de fovea,
if it-should-fall not for so easily anyone is-able to-go-out from the-pit

quam facile in eam labi. Cecidit sola voluntate homo in
as easily into it to-slip fell by-sole will man into
foveam peccati: sed non ex voluntate sufficit ei posse
the-pit of-sin but not by will suffices for-him to-be-able
resurgere, cum jam, etsi velit, non possit non peccare.
to-rise-again since now even-if he-will not he-can not to-sin

Libertatem arbitrii remanere post peccatum

VIII · FREE CHOICE REMAINS AFTER SIN

Free choice did not perish when man lost the power not to sin; it remains whole, though wretched, for it is the power to will, not to be wise or able. It cannot raise itself, so man needs Christ, the wisdom and power of God, to restore free counsel and free good-pleasure, fully only in the life to come. Here it is enough not to consent to sin.

Quid ergo? Periit liberum arbitrium, quoniam non potest
what therefore has-perished free choice since not it-can
non peccare? Nequaquam: sed liberum perdidit consilium,
not to-sin by-no-means but free it-lost counsel
per quod prius habuit posse non peccare: quomodo et
through which before it-had to-be-able not to-sin as also
quod jam non valet utique non turbari, inde misero
that now not it-is-able surely not to-be-disturbed thence to-the-wretch
accidit, quod complaciti quoque libertatem amiserit, per
it-befell that of-good-pleasure also the-freedom it-has-lost through
quam et ante habuit posse non turbari. Manet ergo,
which also before it-had to-be-able not to-be-disturbed remains therefore
etiam post peccatum, liberum arbitrium; etsi miserum,
even after sin free choice even-if wretched
tamen integrum. Et quod se per se homo non sufficit
yet entire and that himself by himself man not suffices

excutere a peccato sive miseria, non liberi arbitrii signat
to-shake-off from sin or misery not of-free choice signifies
destructionem. sed duarum reliquarum libertatum privationem.
the-destruction but of-the-two remaining freedoms the-deprivation
Neque enim ad liberum arbitrium, quantum in se est,
nor for to free choice as-much-as in itself is
pertinet, aut aliquando pertinuit posse, vel sapere, sed
pertains or ever pertained to-be-able or to-be-wise but
tantum velle: nec potentem facit creaturam, nec sapientem,
only to-will nor powerful it-makes the-creature nor wise
sed tantum volentem. Non ergo si potens, aut sapiens, sed
but only willing not therefore if powerful or wise but
tantum si volens esse desierit, liberum arbitrium amisisse
only if willing to-be it-will-have-ceased free choice to-have-lost
putanda erit. Ubi enim non est voluntas, nec libertas.
to-be-thought it-will-be where for not is will nor freedom
Non dico si velle bonum, sed si velle omnino creatura
not I-say if to-will good but if to-will at-all the-creature
desierit; fatendum sine contradictione, ubi non jam ex
will-have-ceased to-be-confessed without contradiction where not now from
voluntate bonitas, sed ipsa ex toto voluntas periit, etiam
will goodness but itself out-of the-whole will has-perished also
liberum deperire arbitrium. Quod si velle bonum tantum
free to-perish choice but if to-will good only
non poterit, signum est quod ei desit liberum, non
not it-will-be-able the-sign is that to-it is-lacking free not
arbitrium, sed consilium. Si autem non quidem velle, sed ad
choice but counsel if moreover not indeed to-will but for
id quod jam vult bonum, ei posse defuerit; noverit
that which now it-wills good to-it to-be-able will-have-been-lacking let-it-know
sibi deesse liberum complacitum, non liberum periisse
to-itself to-be-lacking free good-pleasure not free to-have-perished

arbitrium. Si ergo liberum arbitrium ita ubique sequitur
choice if therefore free choice so everywhere follows
voluntatem, ut nisi illa penitus esse desinat, isto non careat:
the-will that unless it wholly to-be cease this not it-lack
voluntas vero sicut in bono, ita etiam in malo æque perdurat:
the-will but as in good so also in evil equally endures
æque profecto et liberum arbitrium tam in malo, quam in
equally certainly also free choice as-much in evil as in
bono integrum perseverat. Et quomodo voluntas etiam posita
good entire perseveres and as the-will even placed
in miseria non desinit esse voluntas, sed dicitur, et est
in misery not ceases to-be will but is-called and is
misera voluntas, sicut et beata voluntas: ita nec liberum
a-wretched will as also a-blessed will so neither free
arbitrium destruere, sive, quantum in se est, aliquatenus
choice to-destroy or as-far-as in itself it-is in-any-degree
imminuere poterit quæcunque adversitas vel necessitas.
to-diminish will-be-able any adversity or necessity
Sed licet ubique pariter sine sui diminutione perduret;
but although everywhere equally without of-itself diminution it-endure
non tamen pariter sicut de bono potuit per se in malum
not yet equally as from good it-could by itself into evil
corruere, ita quoque per se de malo in bonum poterit
to-fall so also by itself from evil into good it-will-be-able
respirare. Et quid mirum si jacens non valet per se
to-breathe-again and what wonder if lying not it-is-able by itself
resurgere, quod stans in aliquod melius nullo suo conatu
to-rise-again which standing into something better by-no its-own effort
valebat proficere? Denique, dum adhuc duas alias libertates ex
was-able to-advance finally while still two other freedoms in
aliqua parte secum haberet, non potuit de inferioribus illarum
some part with-itself it-had not it-could from the-lower of-them

gradibus ad superiora ascendere, hoc est de posse non
steps to the-higher to-ascend that is from to-be-able not
peccare, et de posse non turbari, ad non posse peccare,
to-sin and from to-be-able not to-be-disturbed to not to-be-able to-sin
et non posse turbari. Quod si libertatibus illis etiam
and not to-be-able to-be-disturbed but if by-freedoms those even
utcunque adjutum, non prævaluit tamen de bono in melius
somehow helped not it-prevailed yet from good to better
se extendere: quanto minus eisdem prorsus destitutum, de
itself to-extend how-much less by-the-same wholly destitute from
malo in id quod fuit bonum, poterit per seipsum emergere?
evil into that which was good will-it-be-able by itself to-emerge
Habet igitur homo necessarium Dei virtutem, et Dei
has therefore man as-necessary of-God the-power and of-God
sapientiam Christum, qui ex eo quod sapientia est, verum ei
the-wisdom Christ who from this that wisdom he-is true to-him
Sapere reinfundat, in restaurationem liberi consilii; et ex eo
To-be-wise may-pour-back for the-restoration of-free counsel and from this
quod virtus est, plenum Posse restituat, in reparationem liberi
that power he-is full To-be-able may-restore for the-repair of-free
complaciti: quatenus ex altero perfecte bonus, peccatum jam
good-pleasure so-that from the-one perfectly good sin now
nesciat; ex altero plene beatus, nil adversum sentiat.
he-may-know-not from the-other fully blessed nothing adverse he-may-feel
Sed sane ista perfectio in futura vita exspectetur, quando
but indeed this perfection in the-future life let-be-awaited when
utraque nunc amissa libertas, libero arbitrio plene restaurabitur;
each now lost freedom to-free choice fully will-be-restored
non quomodo justo cuivis in hoc sæculo, quantumcunque
not as to-the-just anyone in this world however
perfecto; non quomodo vel ipsis primis hominibus datum
perfect not as even to-the-very first men given

fuit eas habere in paradiso: sed sicut jam nunc angeli
it-was them to-have in paradise but as already now the-angels
possident in cœlo. Interim vero sufficiat in hoc corpore mortis
possess in heaven meanwhile but let-it-suffice in this body of-death
atque in hoc sæculo nequam, ex libertate quidem consilii
and in this world wicked by the-freedom indeed of-counsel
peccato non obedire in concupiscentia: ex libertate autem
to-sin not to-obey in concupiscence by the-freedom moreover
complaciti adversa non formidare pro justitia. Est autem in
of-good-pleasure adversities not to-dread for justice there-is moreover in
hac carne peccati et in hac diei malitia non mediocre Sapere,
this flesh of-sin and in this day's malice not a-moderate To-be-wise
peccato, etsi non ex toto carere, certe non consentire:
of-sin even-if not out-of the-whole to-be-free surely not to-consent
et est Posse non parvum, adversa, etsi necdum feliciter
and there-is To-be-able not small adversities even-if not-yet happily
omnino non sentire, viriliter tamen pro veritate contemnere.
altogether not to-feel manfully yet for truth to-despise
Discendum sane hic interim nobis est ex libertate consilii
to-be-learned indeed here meanwhile by-us it-is from the-freedom of-counsel
jam libertate arbitrii non abuti, ut plene quandoque frui
now the-freedom of-choice not to-abuse that fully at-some-time to-enjoy
possimus libertate complaciti. Sic profecto Dei in nobis
we-may-be-able the-freedom of-good-pleasure thus certainly of-God in us
reparamus imaginem: sic antiquo honori illi capessendo,
we-repair the-image thus for-the-ancient honor that to-be-taken-up
quem per peccatum amisimus, per gratiam præparamur.
which through sin we-lost through grace we-are-prepared
Et beatus qui de se audire merebitur: Quis est hic, et
and blessed he-who about himself to-hear will-merit who is this and

laudabimus eum? Fecit enim mirabilia in vita sua: qui potuit
we-shall-praise him he-did for wonders in life his who could
transgredi, et non est transgressus; facere malum, et non fecit.
to-transgress and not has transgressed to-do evil and not did

Imaginem et similitudinem Dei, ad quam conditi sumus, in triplici libertate consistere

IX · THE IMAGE AND THE LIKENESS

Free choice is the image of God in man, which can neither grow nor be lost; the other two freedoms are the likeness, which can be lost and recovered. The highest angels hold the likeness fully, Adam held the middle step, we the lowest, and the demons none. In hell the likeness is wholly gone, but the image remains, through free choice.

Puto autem in his tribus libertatibus ipsam, ad quam conditi
I-think moreover in these three freedoms the-very to which founded
sumus, Conditoris imaginem atque similitudinem contineri:
we-were of-the-Founder image and likeness to-be-contained
et imaginem quidem in libertate arbitrii, in reliquis autem
and the-image indeed in the-freedom of-choice in the-remaining moreover
duabus bipartitam quamdam consignari similitudinem. Hinc
two a-twofold certain to-be-sealed likeness hence
est fortassis, quod solum liberum arbitrium sui omnino
it-is perhaps that alone free choice of-itself at-all
defectum seu diminutionem non patitur, quod in ipso
failing or diminution not suffers because in it
potissimum æternæ et incommutabilis divinitatis substantiva
chiefly of-the-eternal and unchangeable divinity a-substantive
quædam imago impressa videatur. Nam, etsi habuerit initium,
certain image impressed seems for even-if it-has-had a-beginning
nescit tamen occasum, nec de justitia vel gloria capit
it-knows-not yet setting nor from justice or glory takes

augmentum: nec de peccato sive miseria detrimentum. Quid
increase nor from sin or misery loss what
æternitati similius, quod non sit æternitas? Porro in aliis
to-eternity more-like which not is eternity further in the-other
duabus libertatibus, quoniam non solum ex parte minui,
two freedoms since not only in part to-be-diminished
sed et ex toto amitti possunt; accidentalis quædam magis
but also out-of the-whole to-be-lost they-can an-accidental certain rather
similitudo sapientiæ atque potentiæ divinæ, imagini superducta
likeness of-wisdom and power divine to-the-image superimposed
cognoscitur. Denique et amisimus illas per culpam, et per
is-recognized finally both we-lost them through fault and through
gratiam recuperavimus; et quotidie quidem alii plus, alii
grace we-recovered and daily indeed some more others
minus, aut in ipsis proficimus, aut ab ipsis deficimus. Possunt
less either in them we-advance or from them we-fall-away they-can
etiam sic amitti, ut jam non valeant recuperari: possunt et
also so to-be-lost that now not they-may-be-able to-be-recovered they-can also
ita possideri, ut nec amitti queant aliquando, nec minui:
so to-be-possessed that neither to-be-lost they-can at-any-time nor to-be-diminished
Hujus bipartitæ similitudinis sapientiæ et potentiæ Dei, non
of-this twofold likeness of-the-wisdom and power of-God not
quidem in gradu summo, sed qui ipsi tamen esset proximior,
indeed in the-step highest but which to-it yet was nearer
homo conditus est in paradiso. Quid enim vicinius ad non
man founded was in paradise what for nearer to not
posse peccare, vel turbari (in quo utique jam sanctos
to-be-able to-sin or to-be-disturbed in which surely already the-holy
Angelos stare, et Deum semper esse dubium non est), quam
Angels to-stand and God always to-be doubtful not is than
posse et non peccare, et non turbari, in quo homo
to-be-able both not to-sin and not to-be-disturbed in which man

profecto creatus est? A quo illo per peccatum, imo nobis
certainly created was from which he through sin nay we
in illo et cum illo corruentibus, rursus per gratiam, non
in him and with him falling again through grace not
quidem ipsum, sed pro ipso quemdam inferiorem gradum
indeed it but for it a-certain lower step
recepimus. Neque enim hic possumus penitus esse sine
we-received nor for here we-can wholly to-be without
peccato, seu miseria: possumus tamen, gratia juvante, nec
sin or misery we-can yet grace helping neither
peccato superari, nec miseria. Quanquam tamen Scriptura
by-sin to-be-overcome nor by-misery although yet Scripture
loquatur: Omne quod natum est ex Deo non peccat. Sed hoc
says everything which born is of God not sins but this
dictum est de prædestinatis ad vitam: non quod omnino non
said is of the-predestined to life not that altogether not
peccent, sed quod peccatum ipsis non imputetur, quod vel
they-sin but that sin to-them not is-imputed because either
punitur condigna pœnitentia, vel in charitate absconditur.
it-is-punished by-worthy penitence or in charity is-hidden
Charitas quippe cooperit multitudinem peccatorum; et: Beati
charity indeed covers the-multitude of-sins and blessed
quorum remissæ sunt iniquitates, et quorum tecta sunt
whose forgiven are iniquities and whose covered are
peccata; et: Beatus vir cui non imputavit Dominus
sins and blessed the-man to-whom not has-imputed the-Lord
peccatum. Divinæ ergo similitudinis summum gradum
sin of-the-divine therefore likeness the-highest step
summi angeli tenent, nos infimum: Adam tenuit medium,
the-highest angels hold we the-lowest Adam held the-middle
porro dæmones nullum. Supernis nempe spiritibus datum est
further the-demons none to-the-supernal surely spirits given it-is

sine peccato et miseria perdurare: Adæ autem absque his
without sin and misery to-endure to-Adam moreover without these
quidem esse, sed non etiam permanere: nobis vero ne esse
indeed to-be but not also to-remain to-us but not-even to-be
quidem absque his, sed ipsis tantum non cedere. Cæterum
indeed without these but to-them only not to-yield for-the-rest
diabolus et membra ejus, sicut nunquam volunt reluctari
the-devil and members his as never will to-struggle-against
peccato, sic nunquam possunt pœnam declinare peccati.
sin so never can the-penalty to-escape of-sin
Cum ergo istæ duæ libertates, consilii scilicet atque complaciti,
since therefore these two freedoms of-counsel namely and of-good-pleasure
per quas rationali creaturæ vera sapientia et potentia
through which to-the-rational creature true wisdom and power
ministratur, ita Deo, prout vult, dispensante, quibusque pro
is-ministered so God as he-wills dispensing each for
causis, locis, temporibus, varientur, quatenus in terris modice,
causes places times are-varied so-that on earth moderately
in cœlestibus plenarie, mediocriter in paradiso, apud inferos
in heaven fully middlingly in paradise among those-below
nullatenus habeantur; libertas vero arbitrii de ipso, quo
by-no-means they-be-had the-freedom but of-choice from that in-which
condita est, statu aliquatenus non mutetur, sed æqualiter semper
founded it-is state in-any-degree not be-changed but equally always
(quantum in se est) a cœlis, terris, inferis possideatur:
as-far-as in itself it-is by the-heavens the-earth those-below be-possessed
merito illæ similitudini, hæc imagini deputantur. Et quidem
rightly those to-the-likeness this to-the-image are-assigned and indeed
apud inferos, quod utraque libertas perierit, illæ scilicet quæ
among those-below that each freedom has-perished those namely which
ad similitudinem pertinere dicuntur, Scripturarum testatur
to the-likeness to-pertain are-said of-the-Scriptures testifies

auctoritas. Nam verum illic Sapere, quod utique de consilii
the-authority for true there To-be-wise which surely from of-counsel
libertate concipitur, omnino non esse, locus ille manifestat, ubi
the-freedom is-conceived at-all not to-be the-place that makes-manifest where
legitur: Quodcumque potest manus tua facere, instanter operare:
is-read whatever can hand your to-do earnestly do
quia nec opus, nec ratio, nec sapientia est apud inferos,
because neither work nor reason nor wisdom is among those-below
quo tu properas. Porro de potentia, quæ per libertatem
whither you hasten further about power which through the-freedom
complaciti datur, Evangelium sic loquitur: Ligatis manibus ac
of-good-pleasure is-given the-Gospel so speaks bound the-hands and
pedibus, projicite eum in tenebras exteriores. Quid enim est
feet cast him into darkness outer what for is
manuum pedumque ligatio, nisi omnimoda potestatis ablatio?
of-the-hands and-feet the-binding except the-entire of-power removal
Sed dicit aliquis: Quomodo non est ibi aliquod Sapere, ubi
but says someone how not is there some To-be-wise where
mala quæ tolerantur, cogunt pœnitere malorum quæ facta sunt?
the-evils which are-borne compel to-repent of-the-evils which done were
Nunquid aut in tormentis quispiam non pœnitere; aut pœnitere
surely-not either in torments anyone not to-repent or to-repent
mali, non esse sapere potest? Hoc autem recte opponeretur, si
of-evil not to-be to-be-wise can this but rightly would-be-objected if
opus tantum peccati, et non etiam voluntas mala puniretur.
the-work only of-sin and not also the-will evil were-punished
Nulli quippe dubium est, quod nemo in tormentis positus
to-no-one indeed doubtful it-is that no-one in torments placed
actum iterare peccati delectetur. Verumtamen si voluntas etiam
the-act to-repeat of-sin delights nevertheless if the-will even
in tormentis mala perdurat, quid ponderis habet operis
in torments evil endures what of-weight has of-the-work

abnegatio, ut ideo sapere quis putetur, quod jam in mediis
the-renouncing that therefore to-be-wise anyone be-thought because now in the-midst-of
flammis luxuriari non libeat? Denique: In malevolam animam
flames to-wanton not it-pleases finally into a-malevolent soul
non introibit sapientia. Unde autem probabimus quod mala et
not will-enter wisdom whence moreover shall-we-prove that evil also
in pœnis voluntas perseveret? Certe, ut cætera omittam,
in punishments the-will perseveres surely that the-rest I-may-pass-over
nollent omnino puniri. Justum est autem puniri, qui
they-would-not at-all to-be-punished just it-is moreover to-be-punished who
punienda gesserunt. Nolunt igitur quod justum est. Sed
to-be-punished-things did they-will-not therefore what just is but
qui non vult quod justum est, justa ejus voluntas non est.
he-who not wills what just is just his will not is
Eo ergo injusta, ac per hoc et mala est voluntas, quo
in-this therefore unjust and through this also evil is the-will that
justitiæ non concordat. Duo sunt quæ injustam comprobant
with-justice not it-agrees two are which unjust prove
voluntatem, vel cum peccare, vel cum impune peccasse
a-will either when to-sin or when with-impunity to-have-sinned
libet. Quibus ergo peccare libuit quamdiu licuit; et cum
pleases to-whom therefore to-sin pleased as-long-as it-was-allowed and when
jam non possunt, inultum manere volunt quod peccaverunt:
now not they-can unavenged to-remain they-will that they-sinned
quid in hoc sapientiæ veræ, quid bonæ voluntatis apparet?
what in this of-wisdom true what of-good will appears
Sed esto, pœnitet eos peccasse: nunquid non tamen, si optio
but be-it it-repents them to-have-sinned surely-not not yet if a-choice
detur, malint adhuc peccare, quam pœnam sustinere
be-given would-they-prefer still to-sin than the-penalty to-bear
peccati? Et tamen illud iniquum est, hoc justum. Quando
of-sin and yet that unjust is this just when

vero voluntas bona magis quod iniquum, quam quod justum
indeed a-will good rather what unjust than what just
est eligeret? Cæterum non vere pœnitent, qui non tam
is would-choose for-the-rest not truly they-repent who not so-much
dolent se sibi vixisse, quam hoc ipsum jam
grieve themselves for-themselves to-have-lived as this itself now
non posse. Denique foris ostenditur quid intus agatur.
not to-be-able finally outwardly is-shown what within is-done
Nam quamdiu corpus vivit in flamma, tamdiu constat
for as-long-as the-body lives in the-flame so-long it-is-established
in malitia persistere voluntatem. Itaque de similitudine, quæ
in malice to-persist the-will and-so of the-likeness which
in consilii, et item complaciti libertate continetur, apud
in of-counsel and likewise of-good-pleasure the-freedom is-contained among
inferos penitus nihil est, nec esse potest, imagine tamen
those-below at-all nothing is nor to-be can the-image yet
etiam illic per liberum arbitrium immobili permanente.
even there through free choice unmoved remaining

Similitudinem divinæ imaginis in nobis reformari per Christum

X · THE IMAGE REFORMED BY CHRIST

Wisdom came in the flesh, like the woman with the lamp, to find her lost drachma, the defaced image, and restore its likeness. As Wisdom reaches mightily and disposes sweetly, so free choice should rule its body mightily and sweetly, but it needs the Spirit's help, since it could fall by itself and cannot rise. It is free not because it turns equally to good and evil, but because it makes the will free in either.

Sed neque in hoc sæculo æque inveniri uspiam posset
but neither in this world equally to-be-found anywhere could
similitudo, sed adhuc hic fœda et deformis jacuisset
the-likeness but still here foul and deformed would-have-lain
imago, si non evangelica illa mulier lucernam accenderet, id
the-image if not the-gospel that woman a-lamp had-lit that
est, Sapientia in carne appareret, everreret domum, videlicet
is Wisdom in the-flesh had-appeared had-swept the-house namely
vitiorum, drachmam suam requireret quam perdiderat: hoc est,
of-vices drachma her had-sought which she-had-lost that is
imaginem suam, quæ nativo spoliata decore, sub pelle peccati
image her-own which of-native stripped beauty under the-skin of-sin
sordens, tanquam in pulvere latitabat; inventam tergeret, et
filthy as-if in dust lay-hidden found she-had-wiped and
tolleret de regione dissimilitudinis; pristinamque in speciem
had-lifted from the-region of-unlikeness and-former into beauty
reformatam, similem faceret illam in gloria sanctorum,
reformed like had-made it in the-glory of-the-saints
imo sibi ipsi per omnia redderet quandoque conformem,
nay to-her herself in all-things had-rendered at-some-time conformed
cum illud Scripturæ videlicet impleretur: Scimus quia cum
when that of-Scripture namely should-be-fulfilled we-know that when

apparuerit, similes ei erimus, quoniam videbimus eum
he-will-have-appeared like to-him we-shall-be since we-shall-see him
sicuti est. Et revera cui potius id operis congruebat, quam
as he-is and in-truth to-whom rather that work was-fitting than
Dei Filio, qui cum sit splendor gloriæ, et figura substantiæ
of-God to-the-Son who since he-is the-splendor of-glory and the-figure of-the-substance
Patris, portans verbo universa, ex utroque facile munitus
of-the-Father bearing by-the-word all-things from both easily equipped
apparuit, et unde reformaret deformem, et unde debilem
appeared both whence he-might-reform the-deformed and whence the-weak
confortaret: dum et de splendore figuræ fugans
he-might-strengthen while both from the-splendor of-the-figure putting-to-flight
tenebras peccatorum, redderet sapientem; et ex virtute
the-darkness of-sins he-might-render wise and from the-power
verbi contra tyrannidem dæmonum potentem efficeret.
of-the-word against the-tyranny of-demons powerful might-make
Venit ergo ipsa forma, cui conformandum erat liberum
came therefore the-very form to-which to-be-conformed was free
arbitrium: quia ut pristinam reciperet formam, ex illa
choice because that the-former it-might-receive form from that
erat reformandum, ex qua fuerat et formatum. Forma
it-was to-be-reformed from which it-had-been also formed the-form
autem, sapientia est: conformatio, ut faciat imago in
moreover wisdom is the-conforming that it-may-do the-image in
corpore, quod forma facit in orbe. Porro illa attingit a
the-body what the-form does in the-world further it reaches from
fine usque ad finem fortiter, et disponit omnia suaviter.
end even to end mightily and disposes all-things sweetly
Attingit a fine usque ad finem, hoc est a summo
it-reaches from end even to end that is from the-highest
cœlo usque ad inferiores partes terræ, a maximo angelo
heaven even to the-lower parts of-the-earth from the-greatest angel

usque ad minimum vermiculum. Attingit autem fortiter, non
even to the-least little-worm it-reaches moreover mightily not
quidem mobili discursione, vel locali diffusione, vel subjectæ
indeed by-mobile running-about or local diffusion or of-subject
creaturæ tantum officiali administratione: sed substantiali
creature only by-official administration but by-substantial
quadam et ubique præsenti fortitudine, qua utique universa
a-certain and everywhere present strength by-which surely all-things
potentissime movet, ordinat, administrat. Et hæc omnia
most-powerfully it-moves orders administers and these all
nulla sui cogitur facere necessitate. Nec enim aliqua in
by-no of-itself it-is-compelled to-do necessity nor for any in
his laborat difficultate: sed disponit omnia suaviter placida
these it-labors difficulty but disposes all-things sweetly with-calm
voluntate. Vel certe attingit a fine usque ad finem, hoc est
will or surely it-reaches from end even to end that is
ab ortu creaturæ usque ad finem destinatum a Creatore:
from the-rise of-the-creature even to the-end destined by the-Creator
sive in quem urget natura, sive quem accelerat causa, sive
whether into which urges nature or which hastens a-cause or
quem concedit gratia. Attingit fortiter, dum nihil horum
which grants grace it-reaches mightily while nothing of-these
evenit, quod non, prout vult, potenti præordinet providentia.
happens which not as it-wills with-powerful it-preordains providence
Sic ergo et liberum arbitrium suo conetur præesse
so therefore also free choice its-own let-it-try to-preside-over
corpori, ut præest sapientia orbi attingens et ipsum
body as presides wisdom over-the-world reaching also it
a fine usque ad finem fortiter: imperans scilicet singulis
from end even to end mightily commanding namely each
sensibus et artubus tam potenter, quatenus non sinat regnare
sense and limb so powerfully so-that not it-allow to-reign

peccatum in suo mortali corpore, nec membra sua det arma
sin in its mortal body nor members its give as-arms
iniquitati, sed exhibeat servire justitiæ. Et ita jam non
to-iniquity but present-them to-serve justice and so now not
erit homo servus peccati, cum peccatum non fecerit:
will-be man a-slave of-sin since sin not he-will-have-done
a quo utique liberatus, jam libertatem recuperare consilii,
from which surely freed now the-freedom to-recover of-counsel
jam suam incipiet vindicare dignitatem, dum divinæ in
now his-own he-will-begin to-claim dignity while to-the-divine in
se imagini condignam vestierit similitudinem, imo
himself to-the-image a-worthy he-will-have-clothed likeness nay
antiquam reparaverit venustatem. Curet autem hæc
the-ancient will-have-repaired comeliness let-him-take-care moreover these-things
agere, non minus suaviter quam fortiter, hoc est non
to-do not less sweetly than mightily that is not
ex tristitia aut ex necessitate; quod est initium, non
out-of sadness or out-of necessity which is the-beginning not
plenitudo sapientiæ: sed prompta et alacri voluntate, quod
the-fullness of-wisdom but with-ready and eager will which
facit acceptum sacrificium; quoniam hilarem datorem diligit
makes acceptable the-sacrifice since a-cheerful giver loves
Deus. Sicque per omnia imitabitur sapientiam, dum et
God and-so in all-things he-will-imitate wisdom while both
vitiis resistet fortiter, et in conscientia requiescet suaviter.
vices he-will-resist mightily and in conscience he-will-rest sweetly
Verum cujus ad talia provocamur exemplo, indigemus
but of-whom to such-things we-are-challenged by-the-example we-need
et auxilio: quo ipsi videlicet per ipsam conformemur,
also the-help by-which ourselves namely through it we-may-be-conformed
atque in eamdem imaginem transformemur a claritate
and into the-same image we-may-be-transformed from brightness

in claritatem, tanquam a Domini Spiritu. Ergo si a
to brightness as from the-Lord's Spirit therefore if from
Domini Spiritu, jam non a libero arbitrio. Nemo proinde
the-Lord's Spirit now not from free choice let-no-one therefore
putet ideo dictum liberum arbitrium, quod æqua
think for-this-reason called free choice because with-equal
inter bonum et malum potestate aut facilitate versetur, cum
between good and evil power or ease it-turns since
cadere per se quidem potuerit, non autem resurgere, nisi
to-fall by itself indeed it-could not moreover to-rise-again except
per Domini Spiritum. Alioquin nec Deus, nec angeli
through the-Lord's Spirit otherwise neither God nor the-angels
sancti, cum ita sint boni, ut non possint esse mali; nec
holy since so they-are good that not they-can to-be evil nor
prævaricatores item angeli, cum ita sint mali, ut jam non
the-transgressing likewise angels since so they-are evil that now not
valeant esse boni; liberi arbitrii esse dicentur. Sed et nos
they-are-able to-be good of-free choice to-be will-be-said but also we
illud post resurrectionem amissuri sumus, quando utique
it after the-resurrection about-to-lose we-are when surely
inseparabiliter alii bonis, alii malis admisti fuerimus.
inseparably some to-the-good others to-the-evil mingled we-shall-have-been
Cæterum nec Deus caret libero arbitrio, nec diabolus:
for-the-rest neither God lacks free choice nor the-devil
quoniam quod ille esse non potest malus, non infirma facit
since that he to-be not can evil not infirm makes
necessitas, sed firma in bono voluntas, et voluntaria firmitas:
necessity but firm in good will and voluntary firmness
quodque is non valet in bonum respirare, non aliena facit
and-that he not is-able to good to-breathe-again not another's makes
violenta oppressio, sed sua ipsius in malo obstinata voluntas,
violent oppression but his very-own in evil obstinate will

ac voluntaria obstinatio. Nunc igitur ex eo potius liberum
and voluntary obstinacy now therefore from this rather free
arbitrium dicitur, quod sive in bono, sive in malo, æque
choice is-called that whether in good or in evil equally
liberam faciat voluntatem: cum nec bonus quispiam, nec
free it-makes the-will since neither good anyone nor
item malus dici debeat, aut esse valeat, nisi volens. Tali
likewise evil to-be-called ought or to-be be-able except willing by-such
jam ratione non incongrue dicetur ad bonum se, et ad
now reason not unfittingly it-will-be-said to good itself and to
malum habere æqualiter: quod utrobique videlicet par sit ei,
evil to-hold equally because in-both-cases namely equal be to-it
non quidem in electione facilitas, sed in voluntate libertas.
not indeed in election ease but in will freedom

Libero arbitrio nihil derogari per gratiam, neque per tentationem

XI · GRACE AND TEMPTATION LEAVE FREE CHOICE WHOLE

God saves no one unwilling: when he draws or compels, he changes the will without taking away its freedom. Nor do temptation and concupiscence destroy freedom of choice; they only lessen freedom of counsel and of good-pleasure. Paul, captive to the law of sin, still consented to the law of God, and concluded that there is no condemnation for those in Christ.

Hac sane dignitatis, ut dictum est, prærogativa rationalem
with-this indeed of-dignity as said is prerogative the-rational
singulariter creaturam Conditor insignivit, quod quemadmodum
singularly creature the-Founder marked that as
ipse sui juris erat, suæque ipsius voluntatis non
he-himself of-his-own right was and-of-his very will not

necessitatis erat quod bonus erat: ita et illa quoque sui
of-necessity it-was that good he-was so also it also of-its-own
quodammodo juris in hac parte existeret, quatenus nonnisi
in-a-way right in this part should-be so-that only
sua voluntate, aut mala fieret, et juste damnaretur;
by-its-own will either evil it-should-become and justly be-condemned
aut bona maneret, et merito salvaretur. Non quod ei propria
or good remain and deservedly be-saved not that to-it its-own
posset sufficere voluntas ad salutem; sed quod eam nullatenus
could to-suffice will for salvation but that it by-no-means
sine sua voluntate consequeretur. Nemo quippe salvatur
without its-own will should-attain no-one indeed is-saved
invitus. Nam quod legitur in Evangelio: Nemo venit ad me,
unwilling for what is-read in the-Gospel no-one comes to me
nisi Pater meus traxerit eum; item in alio loco: Compelle
unless Father my will-have-drawn him likewise in another place compel
intrare; nihil impedit: quia profecto quantoscunque trahere,
to-enter nothing hinders because certainly however-many to-draw
vel compellere videatur ad salutem benignus Pater, qui omnes
or to-compel he-seems to salvation the-kind Father who all
vult salvos fieri; nullum tamen judicat salute dignum, quem
wills saved to-be none yet he-judges of-salvation worthy whom
ante non probaverit voluntarium. Hoc quippe intendit,
before not he-will-have-proved willing this indeed he-intends
cum terret aut percutit, ut faciat voluntarios, non salvet
when he-terrifies or strikes that he-may-make willing not save
invitos: quatenus dum de malo mutat voluntatem in bonum,
unwilling so-that while from evil he-changes the-will to good
transferat, non auferat libertatem. Quanquam tamen non
he-may-transfer not take-away freedom although yet not
semper inviti trahimur: nec enim cæcus aut fessus contristatur
always unwilling we-are-drawn nor for the-blind or the-weary is-saddened

cum trahitur. Et Paulus ad manus tractus est Damascum,
when he-is-drawn and Paul by the-hands drawn was to-Damascus
utique non invitus. Trahi denique specialiter volebat, quæ
surely not unwilling to-be-drawn finally specially willed she-who
et hoc ipsum magnopere flagitabat in Canticis: Trahe me,
also this very greatly entreated in the-Canticles draw me
inquit, post te; in odorem curremus unguentorum tuorum.
she-says after you to the-scent we-shall-run of-ointments your
Deinde quod e regione scriptum est: Unusquisque
then what on-the-other side written is each
tentatur a propria concupiscentia abstractus et illectus; et
is-tempted by his-own concupiscence drawn-away and enticed and
illud: Corpus quod corrumpitur, aggravat animam, et deprimit
that the-body which is-corrupted weighs-down the-soul and presses-down
terrena inhabitatio sensum multa cogitantem; et item illud
the-earthly dwelling the-sense many-things thinking and likewise that
Apostoli: Invenio aliam legem in membris meis repugnantem
of-the-Apostle I-find another law in members my warring-against
legi mentis meæ, et captivum me ducentem in legem peccati,
the-law of-mind my and captive me leading into the-law of-sin
quæ est in membris meis; hæc omnia putari possunt cogere
which is in members my these all to-be-thought can to-coerce
voluntatem, et præripere libertatem. At vero quantislibet quis
the-will and to-snatch-away freedom but indeed by-however-many anyone
intus forisve tentationibus urgeatur, libera profecto semper,
within or-without temptations be-pressed free certainly always
quantum ad arbitrium spectat, voluntas erit: libere quippe de
as-far-as to choice it-looks the-will will-be freely indeed about
suo nihilo minus consensu judicabit. Quantum autem pertinet
its-own by-nothing less consent it-will-judge as-far-as moreover pertains
ad consilium, sive complacitum, carnis interim concupiscentia,
to counsel or good-pleasure of-the-flesh meanwhile the-concupiscence

vitæque miseria reluctante, minus quidem se liberam sentit: sed
and-of-life the-misery struggling less indeed itself free it-feels but
prorsus non malam, dum malo non consentit. Denique Paulus,
at-all not evil while to-evil not it-consents finally Paul
qui captivum se in legem peccati trahi conqueritur, haud
who captive himself into the-law of-sin to-be-drawn complains not
dubium quin ex minus plena libertate consilii: consensum
doubtful but-that from less full the-freedom of-counsel consent
tamen sanum, atque in bono quoque jam ex magna parte
yet sound and in good also now in great part
se habere liberum gloriatur, Jam non ego, inquiens, operor
himself to-have free glories now not I he-saying work
illud. Unde hoc confidis, o Paule? Quoniam consentio, inquit,
that whence this do-you-trust O Paul since I-consent he-says
legi Dei, quoniam bona est; et rursum; Condelector enim
to-the-law of-God since good it-is and again I-delight-with for
legi Dei secundum interiorem hominem. Oculo existente
in-the-law of-God according-to the-inner man the-eye being
simplici, totum corpus lucidum esse præsumit. Sane consensu
single the-whole body bright to-be he-presumes indeed in-consent
tractum licet peccato, vel captivum miseria, liberum se in
drawn though by-sin or captive by-misery free himself in
bono profiteri non dubitat. Unde et fidens generaliter infert:
good to-profess not he-doubts whence also trusting generally he-infers
Nihil ergo damnationis est his qui sunt in Christo Jesu.
nothing therefore of-condemnation is for-those who are in Christ Jesus

An negans fidem metu mortis ac pœnarum, excusetur a culpa, vel destituatur libero arbitrio. Ubi negatio Petri discutitur

XII · PETER'S DENIAL

Did those who denied the faith for fear of death sin, or was their will forced? Peter did not want to deny Christ, but wanted more not to die. His will was not compelled from outside but compelled itself, loving himself too much. Force can make the body suffer but not the will consent; the will's weakness is its own, and its health is from the Lord's Spirit.

Sed videamus de his qui pœnarum mortisve timore
but let-us-see about those who of-punishments or-of-death by-fear
fidem verbo tenus negare compulsi sunt: ne forte juxta
faith in-word as-far-as to-deny compelled were lest perhaps according-to
hanc assertionem, aut culpa non fuerit, quod vel voce
this assertion either a-fault not it-was that even with-voice
negaverunt; aut cogi in culpam et voluntas potuerit,
they-denied or to-be-forced into fault also the-will could
ut vellet videlicet homo quod eum et nolle constiterit;
that should-will namely man what him also not-to-will it-was-established
et sic perierit liberum arbitrium. Quod quia impossibile
and so has-perished free choice which because impossible
erat (velle quippe et nolle idem eodem tempore
it-was to-will indeed and not-to-will the-same at-the-same time
non poterat), quæritur unde malum nequaquam volentibus
not it-could it-is-asked whence the-evil by-no-means to-the-willing
malum debuit imputari. Neque enim tale est hoc, quale
evil ought to-be-imputed nor for such is this as
originale peccatum: quo non solum non consentiens, verum
original sin by-which not only not consenting but

plerumque et nesciens, alia ratione constringitur necdum
often even not-knowing by-another reason one-is-bound not-yet
renatus baptismate. Exempli causa, veniat in medium
reborn by-baptism of-example for-the-sake let-come into the-midst
Petrus apostolus: ipse quippe visus est negare Veritatem
Peter the-apostle he indeed seen was to-deny the-Truth
contra propriam voluntatem; siquidem aut negare, aut mori
against his-own will since-indeed either to-deny or to-die
necesse erat. Mori timens negavit. Negare nolebat, sed magis
necessary it-was to-die fearing he-denied to-deny he-willed-not but more
nolebat mori. Itaque invitus quidem: sed negavit tamen, ne
he-willed-not to-die and-so unwilling indeed but he-denied yet lest
moreretur. Quod si lingua, et non voluntate loqui homo
he-should-die but if with-the-tongue and not with-the-will to-speak the-man
compulsus est quod nolebat: non tamen velle aliud quam
compelled was what he-willed-not not yet to-will other than
volebat. Lingua mota est contra voluntatem: sed nunquid
he-willed the-tongue moved was against the-will but surely-not
et mutata voluntas? Quid enim volebat? Prorsus quod erat,
also changed the-will what for did-he-will utterly what he-was
Christi esse discipulus. Quid loquebatur? Non novi hominem.
of-Christ to-be the-disciple what did-he-say not I-know the-man
Cur ita? Mortem evadere volebat. Sed quid istud criminis
why so death to-evade he-willed but what this of-crime
fuit? Duas apostoli tenemus voluntates: unam, qua
was-it two of-the-apostle we-hold wills one by-which
voluit non mori, penitus inculpabilem; alteram, et multum
he-willed not to-die wholly blameless the-other also much
laudabilem, qua sibi complacebat quod esset christianus.
praiseworthy by-which to-himself he-was-pleased that he-was a-Christian
In quo ergo culpabitur? An in eo quod mentiri, quam mori
in what therefore will-he-be-blamed or in this that to-lie than to-die

maluit? Hæc plane voluntas reprehensione digna fuit, quia
he-preferred this plainly will of-reproof worthy was because
corporis magis, quam animæ voluit servare vitam. Os
of-the-body rather than of-the-soul he-willed to-save the-life the-mouth
nempe quod mentitur, occidit animam. Et peccavit ergo,
surely which lies kills the-soul and he-sinned therefore
et non absque consensu propriæ voluntatis, infirmæ quidem
and not without the-consent of-his-own will weak indeed
et miseræ, sed plane liberæ. Peccavit autem, non spernendo
and wretched but plainly free he-sinned moreover not by-spurning
aut odiendo Christum, sed se nimis amando. Nec in
or by-hating Christ but himself too-much by-loving nor into
hunc perversum amorem sui, voluntatem metus ille subitus
this perverse love of-self the-will fear that sudden
compulit; sed esse convicit. Jam tunc procul dubio talis
compelled but to-be-so it-proved already then far from-doubt such
erat, sed nesciebat. cum ab illo quem latere non poterat,
it-was but he-knew-not when from him whom to-escape-notice not he-could
audivit: Priusquam gallus cantet, ter me negabis. Illa itaque
he-heard before the-cock crows thrice me you-will-deny that and-so
voluntatis infirmitas per incussum timorem nota, non
of-the-will weakness through the-struck fear made-known not
orta, notum fecit quatenus se, quatenus Christum amaverit.
arisen known made how-far himself how-far Christ he-loved
Notum autem non Christo, sed Petro. Nam Christus et
known moreover not to-Christ but to-Peter for Christ also
ante sciebat quid esset in homine. Quatenus ergo Christum
before knew what was in man as-far-as therefore Christ
diligebat, vim prorsus (quod negandum non est) passa est
he-loved force utterly which to-be-denied not is suffered has
illa voluntas, ut contra se loqueretur: quatenus vero se,
that will that against itself it-should-speak as-far-as but himself

voluntarie procul dubio consensit, ut pro se loqueretur.
voluntarily far from-doubt it-consented that for itself it-should-speak
Si Christum non amasset, non negasset invitus: verum
if Christ not he-had-loved not he-would-have-denied unwilling but
si se amplius non amasset, non aliquatenus negasset.
if himself more not he-had-loved not in-any-degree he-would-have-denied
Fatendum igitur hominem fuisse compulsum, voluntatem
is-to-be-confessed therefore the-man to-have-been compelled will
propriam etsi non mutare, occultare tamen: compulsum,
his-own even-if not to-change to-hide yet compelled
inquam, non quidem recedere ab amore Dei; cedere tamen
I-say not indeed to-withdraw from the-love of-God to-yield yet
aliquantulum amore sui.
a-little by-the-love of-self
Quid ergo? forte dissoluta est tota superior assertio
what therefore perhaps dissolved is the-whole above assertion
de libertate voluntatis, quia nimirum inventa est cogi
about the-freedom of-the-will because doubtless found it-is to-be-forced
potuisse voluntas? Est plane: sed si cogi ab alio
to-have-been-able the-will it-is plainly but if to-be-forced by another
potuit quam a se ipsa. Quod si sese ipsa coegit, compulsa, et
it-could than by it itself but if it itself it-forced compelled and
compellens; ubi amittere ibi et recipere visa est libertatem.
compelling where to-lose there also to-recover seen it-was freedom
Vim quippe, quam ipsa sibi intulit, a se pertulit. Porro
the-force indeed which itself on-itself inflicted from itself it-bore further
quod a se voluntas pertulit, ex voluntate fuit. Quod ex
what from itself the-will bore from will was what from
voluntate fuit, jam non ex necessitate, sed voluntarium fuit.
will was now not from necessity but voluntary it-was
Si autem voluntarium, et liberum. Quem sua denique ad
if moreover voluntary also free whom his finally to

negandum voluntas compulit, compulsus est quia voluit:
denying will compelled compelled he-was because he-willed
imo non compulsus est, sed consensit, et non alienæ
nay not compelled he-was but he-consented and not to-another's
potentiæ, sed propriæ voluntati, illi utique, qua mortem
power but to-his-own will to-that surely by-which death
omnimodis evadere voluit. Alioquin quando vox mulierculæ
by-all-means to-evade he-willed otherwise when the-voice of-a-little-woman
linguam sacram in verba formare nefanda valuisset,
the-tongue sacred into words to-form unspeakable would-have-been-able
si non linguæ domina voluntas annuisset? Denique cum
if not of-the-tongue the-mistress the-will had-nodded finally when
se a sui postmodum nimio illo temperavit amore,
himself from of-himself afterward excessive that he-restrained love
et Christum cœpit, ut debuit, toto corde, tota anima,
and Christ began as he-ought with-whole heart with-whole soul
tota virtute diligere; jam nullis valuit minis vel pœnis
with-whole strength to-love now by-no he-was-able threats or punishments
extorqueri aliquatenus voluntati dare linguam arma iniquitati,
to-be-forced in-any-degree to-the-will to-give the-tongue as-arms to-iniquity
sed potius audacter accommodans veritati, Obedire inquit,
but rather boldly suiting-it to-truth to-obey he-said
oportet Deo magis quam hominibus. Est sane gemina
it-behooves God rather than men there-is indeed a-twofold
compulsio, secundum quod aut pati aliquid, aut agere
compulsion according-to which either to-suffer something or to-act
contra propriam cogimur voluntatem. Quarum passiva quidem
against our-own we-are-forced will of-which the-passive indeed
(sic enim prior illa recte nominatur) potest nonnunquam
thus for the-former that rightly is-named can sometimes
fieri absque consensu voluntario patientis, sed activa
to-be-done without the-consent voluntary of-the-sufferer but the-active

nunquam. Proinde malum quod fit in nos, sive de nobis,
never therefore the-evil which is-done to us or about us
non est imputandum nobis, si tamen invitis. Cæterum quod
not is to-be-imputed to-us if yet unwilling for-the-rest what
fit a nobis, jam non sine culpa est voluntatis. Velle plane
is-done by us now not without fault is of-the-will to-will plainly
convincimur, quod non fieret, si nollemus. Est ergo
we-are-shown what not would-be-done if we-did-not-will there-is therefore
compulsio quædam etiam activa: sed non habet excusationem,
a-compulsion certain also active but not it-has excuse
cum sit et voluntaria. Cogebatur christianus negare Christum,
since it-is also voluntary was-forced the-Christian to-deny Christ
et quidem dolens, non tamen nisi volens. Volebat nimis
and indeed grieving not yet except willing he-willed too-much
gladium vitare ferientis; atque illa talis voluntas intus
the-sword to-avoid of-the-striker and that such will within
præsidens os aperiebat, non gladius qui foris apparebat.
presiding the-mouth opened not the-sword which outside appeared
Porro talem esse illam voluntatem convincebat gladius, non
further such to-be that will proved the-sword not
cogebat. Ipsa igitur se in culpam, non gladius impellebat.
compelled it therefore itself into fault not the-sword drove
Denique in quibus sana erat voluntas, occidi poterant, flecti
finally in whom sound was the-will to-be-killed they-could to-be-bent
nequibant. Hoc est quod eis prædictum fuerat, Facient
they-could-not this is what to-them foretold had-been they-will-do
in vos quæcunque voluerint; sed in membra, non corda.
to you whatever they-will-have-willed but to the-members not the-hearts
Non vos facietis quæ voluerint: sed ipsi facient, vos
not you will-do what they-will-have-willed but they will-do you
patiemini. Membra cruciabunt, sed voluntatem non mutabunt:
will-suffer the-members they-will-torture but the-will not they-will-change

sævient in carnem, animæ autem non habebunt quid
they-will-rage against the-flesh of-the-soul but not they-will-have what
faciant. Sit licet patientis corpus in potestate torquentis,
they-may-do may-be although of-the-sufferer the-body in the-power of-the-torturer
sed voluntas est libera. Infirma si fuerit, sæviendo
but the-will is free weak if it-will-have-been by-raging
cognoscent; non esse cogent, si non fuerit. Sane
they-will-learn not to-be they-will-force if not it-will-have-been indeed
infirmitas ejus a se ipsa est, sanitas vero non a se,
the-weakness its from it itself is the-soundness but not from itself
sed a Domini Spiritu. Sanatur autem, cum renovatur.
but from the-Lord's Spirit it-is-healed moreover when it-is-renewed
Porro renovatur, cum, quemadmodum docet Apostolus:
further it-is-renewed when as teaches the-Apostle
Speculando gloriam Dei in eamdem imaginem transformatur
beholding the-glory of-God into the-same image it-is-transformed
a claritate in claritatem, hoc est de virtute in virtutem,
from brightness to brightness that is from virtue to virtue
tanquam a Domini Spiritu. Inter quem utique divinum
as from the-Lord's Spirit between which surely divine
spiritum, et carnis appetitum, tenet medium quemdam
spirit and of-the-flesh the-appetite holds a-middle certain
locum id quod dicitur in homine liberum arbitrium, id est,
place that which is-called in man free choice that is
humana voluntas: et tanquam in devexo latere montis
the-human will and as-if on the-sloping side of-a-mountain
admodum ardui inter utrumque pendens, ita in appetitu
very steep between both hanging so in appetite
infirmatur per carnem, ut nisi sedulo spiritus adjuvet
it-is-weakened through the-flesh that unless diligently the-spirit help
infirmitatem ejus per gratiam, non solum non valeat justitiæ,
weakness its through grace not only not it-be-able of-justice

quæ est juxta prophetam sicut montes Dei, ascendendo
which is according-to the-prophet as the-mountains of-God by-ascending
de virtute in virtutem, apprehendere culmen: sed etiam de
from virtue to virtue to-grasp the-summit but even from
vitio semper in vitium suo ipsius pondere devoluta ruat
vice always into vice by-its very weight rolled-down it-rushes
in præceps; prægravata nimirum non solum lege peccati
into headlong weighed-down doubtless not only by-the-law of-sin
originaliter membris insita, verum et consuetudine terrenæ
originally in-the-members implanted but also by-the-habit of-earthly
inhabitationis usualiter affectionibus inolita. Quod humanæ
dwelling habitually in-the-affections ingrown which of-the-human
voluntatis videlicet utrumque gravamen uno breviter versiculo
will namely each burden in-one briefly little-verse
Scriptura commemorat, dicens: Corpus, quod corrumpitur,
Scripture recalls saying the-body which is-corrupted
aggravat animam, et deprimit terrena inhabitatio sensum
weighs-down the-soul and presses-down the-earthly dwelling the-sense
multa cogitantem. Et hæc duo hujus mortalitatis mala, sicut
many-things thinking and these two of-this mortality evils as
non nocent, sed exercent non consentientes: sic non excusant,
not they-harm but exercise not those-consenting so not they-excuse
sed damnant consentientes, ut nec salus, nec damnatio
but condemn those-consenting so-that neither salvation nor damnation
ulla ratione sine præcedenti consensu voluntario possit haberi;
by-any reason without preceding consent voluntary can to-be-had
ne qua forte ex parte præscribi videatur libertati arbitrii.
lest in-any perhaps from part to-be-prescribed it-seem to-the-freedom of-choice

Merita hominis mera esse Dei munera

XIII · MAN'S MERITS ARE GOD'S GIFTS

Free choice is condemned by its own fault and saved only by mercy, so merits come down from the Father of lights. God works the salvation of the elect through creatures without their will, against it, or with it: the first earn no merit, the second only punishment, and the last good merit, when angels and good men consent and become his helpers, as Paul says the grace of God was with him.

Quamobrem id quod in creatura dicitur liberum arbitrium,
wherefore that which in the-creature is-called free choice
aut juste profecto damnatur, dum ei ad peccatum nulla
either justly certainly is-condemned while for-it to sin by-no
vi præjudicetur extrinseca: aut misericorditer salvatur, cui
force be-prejudged external or mercifully is-saved for-which
ad justitiam nulla virtus sufficit sua. Sane in his omnibus
for justice no strength suffices its-own indeed in these all
cogitet lector originalis peccati prorsus excipi rationem.
let-think the-reader of-original sin wholly to-be-excepted the-reasoning
De cætero, libero arbitrio nec extra ipsum quæratur
for the-rest for-free choice neither outside it let-be-sought
damnationis causa, quod jam non damnat nisi propria culpa;
of-damnation the-cause because now not it-damns except its-own fault
nec ab ipso salutis merita, quod sola salvat misericordia.
nor from it of-salvation the-merits because alone saves mercy
Cujus quippe conatus ad bonum, et cassi sunt, si a gratia
whose indeed efforts toward good both empty are if by grace
non adjuventur; et nulli, si non excitentur. Cæterum in
not they-be-helped and none if not they-be-roused for-the-rest toward
malum, dicente Scriptura, Proni sunt sensus et cogitationes
evil saying Scripture prone are the-senses and thoughts

hominis. Proinde non ei a se, ut dictum est, sed
of-man therefore not to-it from itself as said is but
desursum potius a Patre luminum descendere merita
from-above rather from the-Father of-lights to-descend merits
putentur: si tamen inter data optima et dona perfecta, ipsa
let-be-thought if yet among the-gifts best and gifts perfect those
merito per quæ salus æterna conquiritur, merita deputentur.
deservedly through which salvation eternal is-acquired merits be-reckoned
Deus namque rex noster ante sæcula, cum operatus est
God for king our before the-ages when wrought has
salutem in medio terræ, dona sua quæ dedit hominibus, in
salvation in the-midst of-the-earth gifts his which he-gave to-men into
merita divisit et præmia: ut et præsentia per liberam
merits he-divided and rewards that both the-present-ones through free
possessionem nostra interim fierent merita, et futura
possession ours meanwhile might-become merits and the-future-ones
per gratuitam sponsionem exspectaremus, imo expeteremus
through gratuitous promise we-might-await nay we-might-demand
ut debita. Utraque Paulus commemorans: Habetis, inquit,
as owed both Paul recalling you-have he-says
fructum vestrum in sanctificationem, finem vero vitam
fruit your unto sanctification the-end but life
æternam: item: Et nos ipsi, ait, primitias spiritus habentes,
eternal likewise and we ourselves he-says the-first-fruits of-the-spirit having
ingemiscimus adoptionem exspectantes filiorum Dei; primitias
groan the-adoption awaiting of-the-sons of-God the-first-fruits
spiritus vocans sanctificationem, id est virtutes, quibus in
of-the-spirit calling sanctification that is virtues by-which in
præsentiarum sanctificamur a spiritu, ut merito consequamur
the-present we-are-sanctified by the-spirit that deservedly we-may-attain
adoptionem. Rursum in Evangelio, eadem sæculo abrenuntianti
the-adoption again in the-Gospel the-same to-the-world to-one-renouncing

promittuntur, ubi dicitur: Centuplum accipiet, et vitam
are-promised where it-is-said a-hundredfold he-will-receive and life
æternam possidebit. Itaque non liberi arbitrii, sed Domini est
eternal will-possess and-so not of-free choice but of-the-Lord is
salus; imo ipse salus, ipse et via est ad salutem, qui
salvation nay he-himself salvation he-himself also the-way is to salvation who
ait: Salus populi ego sum: qui item perhibet: Ego sum
says the-salvation of-the-people I am who likewise declares I am
via. Se fecit viam, qui et salus erat et vita, ut non
the-way himself he-made the-way who also salvation was and life that not
glorietur omnis caro. Si ergo bona viæ sunt merita, sicut
may-glory any flesh if therefore goods of-the-way are merits as
et patriæ salus et vita, et verum est quod ait David:
also of-the-homeland salvation and life and true is what says David
Non est qui faciat bonum, non est usque ad unum,
not there-is one-who may-do good not there-is even to one
illum videlicet unum de quo item dicitur: Nemo bonus, nisi
him namely the-one of whom likewise it-is-said no-one good except
solus Deus: Dei sunt procul dubio munera tam nostra
alone God of-God are far from-doubt the-gifts as-much our
opera, quam ejus præmia; et qui se fecit debitorem in illis,
works as his rewards and he-who himself made debtor in those
fecit et nos promeritores ex his. Ad quæ tamen condenda
made also us deservers from these for which yet to-be-founded
merita dignatur sibi adhibere creaturarum ministeria, non
merits he-deigns to-himself to-employ of-creatures the-ministries not
quibus egeat, sed quibus per hoc, vel de quibus prosit.
which he-needs but to-whom through this or from which it-may-profit
Operatur ergo illorum salutem, quorum nomina sunt in libro
he-works therefore their salvation whose names are in the-book
vitæ, aliquando per creaturam sine ipsa, aliquando per
of-life sometimes through a-creature without it sometimes through

creaturam contra ipsam, aliquando per creaturam cum ipsa.
a-creature against it sometimes through a-creature with it
Multa profecto fiunt hominibus salubria per insensibilem,
many-things certainly are-done for-men wholesome through insensible
et item per irrationalem creaturam: quæ idcirco dixi fieri
and likewise through irrational creature which therefore I-said to-be-done
sine ipsa, quod non queat, intellectu carens, esse vel conscia.
without it because not it-can understanding lacking to-be even conscious
Multa quoque multorum saluti utilia facit Deus per
many-things also of-many for-the-salvation useful does God through
malos, sive homines, sive angelos: sed quoniam invitos, ideo
the-evil whether men or angels but since unwilling therefore
contra ipsos. Nam, dum nocere cupientes juvant, quantum
against them for while to-harm desiring they-help as-much-as
aliis valet utilis actio, tantum ipsis perversa nocet intentio.
for-others avails the-useful action so-much them the-perverse harms intention
Porro per quos et cum quibus operatur Deus, boni sunt
further through whom and with whom works God good are
vel angeli, vel homines, qui quod vult Deus, et agunt
either angels or men who what wills God both do
pariter, et volunt. Qui enim bono, quod opere complent,
equally and will they-who for to-the-good which in-work they-fulfill
voluntate consentiunt, opus omnino quod per eos Deus
in-will consent the-work altogether which through them God
explicat, ipsis communicat. Unde Paulus, cum bona plurima,
unfolds to-them he-shares whence Paul when the-goods very-many
quæ Deus per ipsum fecerat, enarrasset: Non autem ego,
which God through him had-done he-had-recounted not moreover I
ait, sed gratia Dei mecum. Potuit dicere: Per me, sed
he-says but the-grace of-God with-me he-could to-say through me but
quia minus erat, maluit dicere, mecum: præsumens se
because less it-was he-preferred to-say with-me presuming himself

non solum operis esse ministrum per effectum; sed et
not only of-the-work to-be the-minister through effect but also
operantis quodammodo socium per consensum.
of-the-worker in-a-way the-partner through consent
Videamus nunc secundum triplicem Dei operationem, quam
let-us-see now according-to the-threefold of-God operation which
posuimus, quid creatura quæque pro suo ministerio mereatur.
we-have-set what creature each for its ministry may-merit
Et illa quidem, per quam, et sine qua fit quod fit,
and that indeed through which and without which is-done what is-done
quid mereri potest? quid illa contra quam fit, nisi iram?
what to-merit can-it what that against which it-is-done except wrath
quid et cum qua fit, nisi gratiam? In prima itaque nulla,
what also with which it-is-done except grace in the-first and-so no
in sequenti mala, in ultima bona merita conquiruntur. Nec
in the-following evil in the-last good merits are-acquired nor
enim pecudes, cum per eas bonum aut malum quodcunque
for cattle when through them good or evil whatever
fit, boni quidpiam merentur, aut mali. Non habent quippe
is-done of-good anything merit or of-evil not they-have indeed
unde bono malove consentiant. Multo autem minus lapides;
whence to-good or-evil they-may-consent much moreover less stones
cum nec sentiant. Cæterum diabolus, vel homo malus, cum
since not-even they-feel for-the-rest the-devil or man evil since
vigeant et vigilent ratione, jam quidem merentur, sed nonnisi
they-thrive and are-awake in-reason now indeed merit but only
pœnam, pro eo quod a bono dissentiant. Paulus autem,
punishment for that that from the-good they-dissent Paul moreover
qui volens evangelizat, ne, si invitus, dispensatio ei tantum
who willing preaches-the-gospel lest if unwilling a-stewardship to-him only
credita sit; et quicunque similiter sapiunt: quoniam quidem ex
entrusted be and whoever likewise are-wise since indeed from

consensu voluntatis obediunt, repositam sibi esse confidunt
consent of-will they-obey laid-up for-themselves to-be trust
coronam justitiæ. Utitur ergo Deus in salutem suorum
the-crown of-justice uses therefore God for the-salvation of-his-own
irrationabili, et item insensibili creatura, tanquam jumento
irrational and likewise insensible creature as a-beast-of-burden
vel instrumento, quæ jam expleto opere nusquam erunt.
or an-instrument which now completed the-work nowhere will-be
Utitur creatura rationali, sed malevola, quasi disciplinæ virga,
he-uses creature rational but malevolent as-if of-discipline a-rod
quam, correcto filio, in ignem projiciet tanquam sarmentum
which corrected the-son into the-fire he-will-cast as a-branch
inutile. Utitur et angelis et hominibus bonæ voluntatis,
useless he-uses also angels and men of-good will
tanquam commilitonibus et coadjutoribus suis, quos peracta
as fellow-soldiers and helpers his whom finished
victoria amplissime munerabit. Denique et Paulus de se,
the-victory most-amply he-will-reward finally also Paul about himself
suisque similibus, audacter pronuntiat: Coadjutores enim Dei
and-his like boldly pronounces helpers for of-God
sumus. Ibi itaque Deus homini benigne merita constituit, ubi
we-are there and-so God for-man kindly merits established where
per ipsum, et cum ipso, boni quidpiam operari dignanter
through him and with him of-good anything to-work graciously
instituit. Hinc coadjutores Dei, cooperatores Spiritus sancti,
he-instituted hence helpers of-God co-workers of-the-Spirit holy
promeritores regni nos esse præsumimus, quod per
deservers of-the-kingdom ourselves to-be we-presume because through
consensum utique voluntarium divinæ voluntati conjungimur.
consent surely voluntary to-the-divine will we-are-joined

Quid gratiæ, quid libero arbitrio id negotio salutis attribuendum

XIV · WHAT BELONGS TO GRACE AND WHAT TO FREE CHOICE

Grace begins the good thought without us, joins our consent with us, and completes the work through us; only the consent is reckoned to us as merit. The whole is done by grace and the whole by free choice, but all is from grace. Creation, reformation, and consummation are God's; our merits are seeds of hope and tokens of predestination, the way to the kingdom, not the cause of reigning.

Quid igitur? hoc ergo totum liberi arbitrii opus, hoc solum
what therefore this therefore the-whole of-free choice work this alone
ejus est meritum quod consentit? Est prorsus. Non quidem
its is merit that it-consents it-is altogether not indeed
quod vel ipse consensus, in quo omne meritum consistit,
that even the-very consent in which all merit consists
ab ipso sit: cum nec cogitare (quod minus est, quam
from it be since not-even to-think which less is than
consentire) aliquid a nobis, quasi ex nobis sufficientes simus.
to-consent anything from us as-if of ourselves sufficient we-are
Verba sunt non mea, sed Apostoli, qui omne quod boni
the-words are not mine but of-the-Apostle who all that of-good
esse potest, id est cogitare, et velle, et perficere pro
to-be can that is to-think and to-will and to-perform according-to
bona voluntate, attribuit Deo, non suo arbitrio. Si ergo
good will attributes to-God not to-his-own choice if therefore
Deus tria hæc, hoc est bonum cogitare, velle, perficere,
God three these-things that is good to-think to-will to-perform
operatur in nobis: primum profecto sine nobis; secundum,
works in us the-first certainly without us the-second
nobiscum; tertium, per nos facit. Siquidem immittendo
with-us the-third through us he-does since-indeed by-sending-in

bonam cogitationem, nos prævenit; immutando etiam malam
a-good thought us he-anticipates by-changing also the-evil
voluntatem, sibi per consensum jungit: ministrando et
will to-himself through consent he-joins by-supplying also
consensui facultatem, foris per apertum opus nostrum
to-the-consent the-faculty outwardly through the-open work our
internus opifex innotescit. Sane ipsi nos prævenire nequaquam
the-inner maker becomes-known indeed him we to-anticipate by-no-means
possumus. Qui autem bonum neminem invenit, neminem
can he-who moreover good no-one finds no-one
salvat quem non prævenit. A Deo ergo sine dubio nostræ
saves whom not he-anticipates by God therefore without doubt of-our
fit salutis exordium, nec per nos utique, nec nobiscum.
is-made salvation the-beginning neither through us surely nor with-us
Verum consensus, et opus, etsi non ex nobis, non jam
but consent and work even-if not from us not now
tamen sine nobis. Neque primum itaque, in quo quippe nos
yet without us neither the-first and-so in which indeed we
nil facimus; nec ultimum, quod et plerumque extorquet aut
nothing do nor the-last which also often extorts either
timor inutilis, aut simulatio damnabilis; sed tantum medium
fear useless or pretense damnable but only the-middle
nobis reputatur in meritum. Sola nempe interdum bona
to-us is-reckoned for merit alone surely sometimes good
voluntas sufficit: cætera non prosunt, si sola defuerit.
will suffices the-rest not profit if alone it-will-have-been-lacking
Non prosunt dixerim, sed agenti, non cernenti. Valet
not they-profit I-should-say but to-the-doer not to-the-beholder avails
itaque intentio ad meritum; actio, ad exemplum; utramque
and-so intention for merit action for example both
prævenientis cogitatio, tantummodo ad excitandum.
anticipating thought only for rousing

Cavendum ergo, ne cum hæc invisibiliter intra nos ac
is-to-be-guarded-against therefore lest when these-things invisibly within us and
nobiscum actitari sentimus, aut nostræ voluntati attribuamus,
with-us to-be-done we-feel either to-our will we-attribute
quæ infirma est; aut Dei necessitati, quæ nulla est; sed soli
which weak is or to-God's necessity which none is but to-alone
gratiæ, qua plenus est. Ipsa liberum excitat arbitrium, cum
grace with-which full he-is it free rouses choice when
seminat cogitatum; sanat, cum immutat affectum; roborat, ut
it-sows the-thought heals when it-changes the-affection strengthens that
perducat ad actum; servat, ne sentiat defectum. Sic autem
it-may-lead to the-act preserves lest it-feel failing so moreover
ista cum libero arbitrio operatur, ut tantum illud in primo
this with free choice works that only it in the-first
præveniat, in cæteris comitetur; ad hoc utique præveniens,
it-may-anticipate in the-rest it-accompanies for this surely anticipating
ut jam sibi deinceps cooperetur. Ita tamen quod a sola
that now with-itself thereafter it-may-cooperate so yet what by alone
gratia cœptum est, pariter ab utroque perficitur: ut mistim,
grace begun is equally by both is-completed so-that mixed
non singillatim; simul, non vicissim; per singulos profectus
not singly together not alternately through each advance
operentur. Non partim gratia, partim liberum arbitrium, sed
they-may-work not partly grace partly free choice but
totum singula opere individuo peragunt. Totum quidem hoc,
the-whole each in-work undivided accomplish the-whole indeed this
et totum illa; sed ut totum in illo, sic totum ex illa.
and the-whole that but as the-whole in this so the-whole from that
Credimus placere lectori, quod a sensu Apostoli nusquam
we-believe to-please the-reader that from the-sense of-the-Apostle nowhere
recedimus; et quaquaversum evagetur oratio, in eadem pene
we-depart and whithersoever may-wander the-discourse into the-same almost

ipsius verba frequenter recidimus. Quid enim nostra aliud
his words often we-fall-back what for ours other
sonant quam illud: Ergo neque volentis, neque currentis,
sound than that therefore neither of-the-willing nor of-the-running
sed miserentis est Dei? Quod sane non ideo dicit,
but of-the-one-showing-mercy it-is of-God which indeed not therefore he-says
quasi quis velle aut currere possit in vanum: sed quod is qui
as-if anyone to-will or to-run could in vain but that he who
vult et currit, non in se, sed in eo a quo accepit et
wills and runs not in himself but in him from whom he-received both
velle, et currere, debeat gloriari. Denique ait: Quid habes
to-will and to-run ought to-glory finally he-says what have-you
quod non accepisti? Crearis, sanaris, salvaris. Quid
which not you-received you-are-created you-are-healed you-are-saved which
horum tibi ex te, o homo? quid horum non impossibile
of-these to-you from yourself O man which of-these not impossible
libero arbitrio? Nec creare qui non eras, nec justificare
for-free choice neither to-create who not you-were nor to-justify
peccator, nec mortuus poteras te ipsum resuscitare: ut cætera
a-sinner nor dead you-could you yourself to-raise that the-rest
prætermittam bona, quæ aut sanandis necessaria sunt,
I-may-pass-over the-goods which either for-those-to-be-healed necessary are
aut salvandis reposita. Quod dicimus, de primo patet
or for-those-to-be-saved laid-up what we-say about the-first is-plain
et ultimo. Sed et de medio nemo dubitat, nisi qui
and the-last but also about the-middle no-one doubts except he-who
ignorans Dei justitiam, et suam volens constituere, justitiæ
not-knowing of-God the-justice and his-own willing to-establish to-the-justice
Dei non est subjectus. Quid enim? Agnoscis creantis
of-God not is subject what for you-recognize of-the-creator
potentiam, salvantis gloriam; et sanantis ignoras justitiam?
the-power of-the-saver the-glory and of-the-healer you-know-not the-justice

Sana me, ait, et sanabor; salvum me fac, et salvus ero,
heal me he-says and I-shall-be-healed save me make and saved I-shall-be
quoniam laus mea tu es. Iste justitiam Dei agnoscebat,
since praise my you are this-one the-justice of-God recognized
a quo æque sperabat, tam sanari a peccato, quam
from whom equally he-hoped as-much to-be-healed from sin as
a miseria liberari: et ideo laudem suam illum, non
from misery to-be-freed and therefore praise his-own him not
se, merito statuebat: Propter hoc, et David ingeminans:
himself deservedly he-established on-account-of this also David doubling
Non nobis, inquit; Domine, non nobis, sed nomini tuo da
not to-us he-says O-Lord not to-us but to-name your give
gloriam: quod utramque a Deo stolam, et justitiæ scilicet
glory because each from God robe both of-justice namely
exspectaret, et gloriæ. Quis est qui ignorat Dei justitiam?
he-awaited and of-glory who is-it who is-ignorant-of of-God the-justice
Qui se ipsum justificat. Quis est qui se ipsum justificat?
he-who him himself justifies who is-it who him himself justifies
Qui merita sibi aliunde, quam a gratia præsumit.
he-who merits for-himself from-elsewhere than from grace presumes
Cæterum, qui fecit quod salvaret, etiam dat unde salvet.
for-the-rest he-who made what he-might-save also gives whence he-may-save
Ipse, inquam, merita donat, qui fecit quibus donaret.
he-himself I-say merits gives who made those-to-whom he-might-give
Quid retribuam, inquit, Domino pro omnibus, non quæ
what shall-I-render he-says to-the-Lord for all-things not which
tribuit, sed quæ retribuit mihi? Et quod est, et quod
he-gave but which he-has-rendered to-me and that he-is and that
justus est a Deo esse confitetur: ne, si utrumlibet negaret,
just he-is from God to-be he-confesses lest if either he-denied
utrumque perderet, amittendo utique unde justus est, et sic
both he-should-lose losing surely whence just he-is and so

damnando quod est. Sed sic vel tertio loco invenit quod
condemning what he-is but thus even in-the-third place he-found what
vicissim rependeret: Calicem, ait, salutaris accipiam. Calix
in-turn he-might-repay the-cup he-says of-salvation I-shall-take the-cup
salutaris, sanguis est Salvatoris. Ergo, si deest tibi omnino
of-salvation the-blood is of-the-Savior therefore if is-lacking to-you altogether
de tuo, quod vel secundis Dei donis retribuas, unde
of your-own what even for-the-second of-God gifts you-may-render whence
tibi salutem præsumis: Nomen Domini, inquit, invocabo,
for-yourself salvation you-presume the-name of-the-Lord he-says I-shall-call-on
quod nimirum quicunque invocaverit salvus erit.
because doubtless whoever will-have-called-on saved will-be
Igitur qui recte sapiunt, triplicem confitentur operationem,
therefore they-who rightly are-wise a-threefold confess operation
non quidem liberi arbitrii, sed divinæ gratiæ in ipso, sive
not indeed of-free choice but of-divine grace in it or
de ipso. Prima, creatio; secunda, reformatio; tertia est
about it the-first creation the-second reformation the-third is
consummatio. Primo namque in Christo creati sumus in
consummation first for in Christ created we-were into
libertatem voluntatis: secundo reformamur per Christum
freedom of-will second we-are-reformed through Christ
in spiritum libertatis; cum Christo deinde consummandi in
into the-spirit of-freedom with Christ then to-be-consummated into
statum æternitatis. Siquidem quod non erat, in illo creari
the-state of-eternity since-indeed what not was in him to-be-created
oportuit qui erat; per formam reformari deformem;
it-behooved who was through the-form to-be-reformed the-deformed
membra non perfici nisi cum capite. Quod utique tunc
the-members not to-be-perfected except with the-head which surely then
complebitur, cum omnes occurremus in virum perfectum,
will-be-fulfilled when all we-shall-meet into a-man perfect

in mensuram ætatis plenitudinis Christi: quando apparente
into the-measure of-the-age of-the-fullness of-Christ when appearing
Christo vita nostra, apparebimus et nos cum ipso in gloria.
Christ life our we-shall-appear also we with him in glory
Cum igitur consummatio fieri habeat de nobis, sive
since therefore consummation to-be-done has about us or
etiam in nobis, non autem a nobis; creatio vero facta
even in us not moreover by us creation but done
sit et sine nobis: sola, quæ nobiscum quodammodo
has-been also without us alone that-which with-us in-a-way
fit propter consensum voluntarium nostrum, in merita
is-done on-account-of consent voluntary our for merits
nobis reputabitur reformatio. Ipsa sunt jejunia nostra, vigiliæ,
to-us will-be-reckoned reformation those are fasts our vigils
continentia, opera misericordiæ, cæteraque virtutum exercitia,
continence works of-mercy and-the-other of-virtues exercises
per quæ utique constat interiorem hominem nostrum
through which surely it-is-established the-inner man our
renovari de die in diem: dum et intentio terrenis
to-be-renewed from day to day while both the-intention by-earthly
incurvata curis, de imis paulatim ad superna resurgit; et
bent cares from the-depths little-by-little to the-heights rises-again and
affectio circa carnis desideria languens, sensim in amorem
the-affection around of-the-flesh the-desires languishing gradually into the-love
spiritus convalescit; et memoria veterum operum turpitudine
of-the-spirit grows-strong and the-memory of-old works with-baseness
sordens, novis bonisque actibus candidata in dies hilarescit.
filthy by-new and-good acts whitened in days grows-glad
In his namque tribus interior renovatio consistit: rectitudine
in these for three the-inner renewal consists in-rectitude

scilicet intentionis, puritate affectionis, recordatione bonæ
namely of-intention in-purity of-affection in-the-remembrance of-good
operationis, per quam sibi bene conscia memoria enitescit.
working through which to-itself well conscious the-memory shines-out
Verum hæc cum certum sit divino in nobis actitari
but these-things since certain it-be by-the-divine in us to-be-done
Spiritu, Dei sunt munera: quia vero, cum nostræ voluntatis
Spirit of-God are gifts because but with our will's
assensu, nostra sunt merita. Non enim vos estis, inquit, qui
assent ours are merits not for you are he-says who
loquimini, sed Spiritus Patris vestri qui loquitur in vobis:
speak but the-Spirit of-Father your who speaks in you
et Apostolus: An experimentum ejus quæritis, inquit, qui
and the-Apostle or proof of-him do-you-seek he-says who
in me loquitur Christus? Si ergo Christus, aut Spiritus
in me speaks Christ if therefore Christ or the-Spirit
sanctus loquitur in Paulo, non etiam itidem operatur in
holy speaks in Paul not also likewise does-he-work in
ipso? Non enim loquor, ait, quæ per me non efficit
him not for I-speak he-says what-things through me not does
Deus. Quid ergo? si non Pauli, sed Dei loquentis in Paulo,
God what therefore if not of-Paul but of-God speaking in Paul
vel operantis per Paulum, et verba sunt, et opera; ubi
or working through Paul both the-words are and the-works where
jam Pauli merita? ubi est quod tam fidenter aiebat: Bonum
now of-Paul the-merits where is what so confidently he-said the-good
certamen certavi, cursum consummavi, fidem servavi: de
fight I-have-fought the-course I-have-finished the-faith I-have-kept for
reliquo reposita est mihi corona justitiæ, quam reddet
the-rest laid-up is for-me the-crown of-justice which will-render
mihi Dominus in illa die justus judex? An in eo forte
to-me the-Lord on that day the-just judge or in this perhaps

confidit sibi coronam esse repositam, quod per ipsum
does-he-trust for-himself the-crown to-be laid-up that through him
illa fiebant? Sed multa per malos, sive angelos,
those-things were-done but many-things through evil whether angels
sive homines, fiunt bona; nec tamen reputantur illis in
or men are-done good nor yet they-are-reckoned to-them for
merita. An quia potius et cum ipso, hoc est cum ejus bona
merits or because rather also with him that is with his good
voluntate, fiebant? Nam si invitus, inquit, evangelizavero,
will they-were-done for if unwilling he-says I-shall-have-preached
dispensatio mihi credita est: si autem volens, gloria est mihi.
a-stewardship to-me entrusted is if moreover willing glory is to-me
Cæterum si vel ipsa voluntas, de qua omne meritum
for-the-rest if even the-very will on which all merit
pendet, ab ipso Paulo non est; quo pacto eam, quam
hangs from himself Paul not is by-what means it which
sibi repositam præsumit, coronam vocat justitiæ? An
for-himself laid-up he-presumes crown does-he-call of-justice or
quoniam juste, jam et ex debito requiritur, quodcunque
since justly now and from debt is-required whatever
vel gratis promittitur? Denique ait: Scio cui credidi,
even freely is-promised finally he-says I-know whom I-have-believed
et certus sum quia potens est depositum meum servare.
and certain I-am that able he-is deposit my to-keep
Dei promissum, suum appellat depositum: et quia credidit
God's promise his-own he-calls a-deposit and because he-believed
promittenti, fidenter promissum repetit. Promissum quidem
the-one-promising confidently the-promise he-reclaims the-promise indeed
ex misericordia, sed jam ex justitia persolvendum. Est
from mercy but now from justice to-be-paid is
ergo quam Paulus exspectat, corona justitiæ: sed justitiæ
therefore which Paul awaits a-crown of-justice but of-the-justice

Dei, non suæ. Justum quippe est ut reddat quod debet:
of-God not his-own just indeed it-is that he-render what he-owes
debet autem quod pollicitus est. Et hæc est justitia,
he-owes moreover what promised he-has and this is the-justice
de qua præsumit Apostolus, promissio Dei: ne si hanc
from which presumes the-Apostle the-promise of-God lest if this
contemnens, suam velit statuere, justitiæ Dei non
despising his-own he-should-will to-establish to-the-justice of-God not
sit subjectus, cujus tamen suæ justitiæ ipsum Deus
he-be subject of-whose yet his justice him God
voluit habere consortem, ut et coronæ faceret
willed to-have as-partner that also of-the-crown he-might-make-him
promeritorem. In eo enim sibi justitiæ consortem, et
a-deserver in this for to-himself of-justice a-partner and
coronæ statuit promeritorem; cum operum, quibus erat
of-the-crown he-established a-deserver when of-the-works for-which was
illa repromissa corona, habere dignatus est coadjutorem.
that promised crown to-have deigned he-has a-helper
Porro coadjutorem fecit, cum fecit volentem, hoc est
further a-helper he-made when he-made-him willing that is
suæ voluntati consentientem. Itaque voluntas in auxilium,
to-his will consenting and-so the-will for help
auxilium reputatur in meritum. Si ergo a Deo voluntas
help is-reckoned for merit if therefore from God the-will
est; et meritum. Nec dubium quin a Deo sit et velle,
is also the-merit nor doubtful but-that from God be both to-will
et perficere pro bona voluntate. Deus igitur auctor est
and to-perform according-to good will God therefore the-author is
meriti, qui et voluntatem applicat operi, et opus explicat
of-merit who both the-will applies to-the-work and the-work unfolds
voluntati. Alioquin, si proprie appellentur ea, quæ dicimus
to-the-will otherwise if properly be-named those which we-call

nostra merita; spei quædam sunt seminaria, charitatis
our merits of-hope certain are seed-beds of-charity
incentiva, occultæ prædestinationis indicia, futuræ felicitatis
incentives of-hidden predestination tokens of-future happiness
præsagia, via regni, non causa regnandi. Denique,
presages the-way of-the-kingdom not the-cause of-reigning finally
quos justificavit, non quos justos invenit, hos et magnificavit.
whom he-justified not whom just he-found these also he-magnified

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BERNARD OF CLAIRVAUX

Sermones in Cantica

Sermons on the Song of Songs

De ipso titulo libri: « Cantica canticorum Salomonis. »

I · THE TITLE OF THE SONG

Bernard offers his monks bread, not milk: the Song of Songs, which they may approach after Ecclesiastes has taught them to despise the world and Proverbs to amend their lives. Peace begins the book, which opens with a kiss. Israel, Deborah, Hannah, and Judith sang songs of thanks, but this is the Song of Songs, which only experience teaches, sung by the bride to the bridegroom.

Vobis, fratres, alia quam aliis de sæculo, aut certe aliter
to-you O-brothers other-things than to-others of the-world or surely otherwise
dicenda sunt. Illis siquidem lac potum dat, et non escam,
to-be-said are to-them indeed milk as-drink gives and not food
qui Apostoli formam tenet in docendo. Nam spiritualibus
he-who of-the-Apostle the-pattern holds in teaching for to-the-spiritual
solidiora apponenda esse, itidem ipse suo docet
more-solid-things to-be-set-before to-be likewise he-himself by-his-own teaches
exemplo, Loquimur, inquiens, non in doctis humanæ sapientiæ
example we-speak he-says not in learned of-human wisdom
verbis, sed in doctrina spiritus, spiritualibus spiritualia
words but in the-teaching of-the-spirit to-spiritual spiritual-things
comparantes; item, Sapientiam loquimur inter perfectos, quales
comparing likewise wisdom we-speak among the-perfect such-as
vos nimirum esse confido; nisi frustra forte jam ex longo
you doubtless to-be I-trust unless in-vain perhaps now from long
studiis estis cœlestibus occupati, exercitati sensibus, et in
with-studies you-are heavenly occupied exercised in-senses and in
lege Dei meditati die ac nocte. Itaque parate fauces,
the-law of-God having-meditated by-day and by-night and-so prepare jaws
non lacti, sed pani. Est panis apud Salomonem, isque
not for-milk but for-bread there-is bread with Solomon and-that

admodum splendidus sapidusque; librum dico, qui Cantica
very splendid and-savory the-book I-mean which the-Canticles
canticorum inscribitur: proferatur, si placet, et frangatur.
of-canticles is-entitled let-it-be-brought-out if it-pleases and let-it-be-broken
Nam de verbis Ecclesiastes satis, ni fallor, per
for by the-words of-Ecclesiastes enough unless I-am-mistaken through
Dei gratiam instructi estis mundi hujus cognoscere et
of-God the-grace instructed you-are of-the-world this to-know and
contemnere vanitatem. Quid et Parabolas? An non vita et
to-despise the-vanity what also the-Proverbs or not life and
mores vestri juxta eam quæ in ipsis invenitur doctrinam
ways your according-to that which in them is-found teaching
sufficienter emendati sunt et informati? Proinde illis
sufficiently amended are and formed therefore with-those
ambobus prælibatis, quos nihilominus de amici arca
both tasted-beforehand which nonetheless from a-friend's chest
præstitos accepistis, accedite et ad tertium hunc panem, ut
lent you-have-received approach also to the-third this bread that
probetis forsitan potiora. Cum enim duo sint mala, quæ
you-may-prove perhaps better-things since for two there-are evils which
vel sola, vel maxime militant adversus animam, vanus scilicet
either alone or most war against the-soul vain namely
amor mundi et superfluus sui, pesti utrique duo
love of-the-world and excessive of-self to-the-plague each two
illi libri obviare noscuntur; alter sarculo disciplinæ prava
those books to-oppose are-known the-one with-the-hoe of-discipline crooked
quæque in moribus, et carnis superflua resecans; alter
whatever-things in morals and of-the-flesh the-superfluities cutting-back the-other
luce rationis in omni gloria mundi fucum vanitatis
with-the-light of-reason in all glory of-the-world the-paint of-vanity
sagaciter deprehendens, veraciterque distinguens a solido
shrewdly detecting and-truly distinguishing from the-solid

veritatis. Denique universis humanis studiis, ac mundanis
of-truth finally to-all human studies and worldly
desideriis prætulit Deum timere, ejusque observare mandata.
desires he-preferred God to-fear and-his to-keep commandments
Merito quidem. Veræ etenim sapientiæ primum illud,
rightly indeed of-true for wisdom the-first that
initium; secundum, consummatio est: si tamen constat
the-beginning the-second the-consummation is if yet it-is-established
vobis non aliud veram et consummatam esse sapientiam,
to-you not other true and consummate to-be wisdom
quam declinare a malo, et facere bonum; itemque recedere
than to-turn-aside from evil and to-do good and-likewise to-withdraw
a malo neminem posse perfecte absque timore Dei, nec
from evil no-one to-be-able perfectly without the-fear of-God nor
bonum opus omnino esse præter observantiam mandatorum.
good work at-all to-be besides the-keeping of-the-commandments
Depulsis ergo duobus malis duorum lectione librorum,
driven-off therefore the-two evils of-the-two by-the-reading of-books
competenter jam acceditur ad hunc sacrum theoricumque
fittingly now there-is-approach to this sacred and-contemplative
sermonem: qui cum sit amborum fructus, nonnisi sobriis
discourse which since it-is of-both the-fruit only to-sober
mentibus et auribus omnino credendus est. Alioquin ante
minds and ears at-all to-be-entrusted is otherwise before
carnem disciplinæ studiis edomitam et mancipatam spiritui,
the-flesh by-discipline's studies tamed and enslaved to-the-spirit
ante spretam et abjectam sæculi pompam et sarcinam,
before spurned and cast-away of-the-world the-pomp and the-burden
indigne ab impuris lectio sancta præsumitur. Quomodo
unworthily by the-impure the-reading holy is-presumed as
nempe lux incassum circumfundit oculos cæcos vel clausos,
surely light in-vain pours-around eyes blind or closed

ita animalis homo non percipit ea quæ sunt Spiritus
so the-animal man not perceives those-things which are of-the-Spirit
Dei. Quippe Spiritus sanctus disciplinæ effugiet fictum, quod
of-God indeed the-Spirit holy of-discipline will-flee the-feigned which
est vita incontinens; sed nec erit ei unquam pars cum
is a-life incontinent but nor will-be to-it ever a-share with
mundi vanitate, cum veritatis sit Spiritus. Quæ enim societas
the-world's vanity since of-truth it-is the-Spirit what for fellowship
ei quæ desursum est sapientiæ, et sapientiæ mundi,
to-that which from-above is wisdom and to-the-wisdom of-the-world
quæ stultitia est apud Deum; aut sapientiæ carnis, quæ et
which foolishness is with God or to-the-wisdom of-the-flesh which also
ipsa inimica est Deo? Puto autem quod jam non habebit
itself hostile is to-God I-think moreover that now not will-have
unde adversum nos murmuret is, qui nobis de via venit
whence against us he-may-murmur he who to-us from the-way comes
amicus, cum et tertium istum insumpserit panem.
a-friend when also third this he-will-have-taken bread
Sed quis franget? Adest paterfamilias; cognoscite
but who will-break-it is-present the-father-of-the-household recognize
Dominum in fractione panis. Quis enim alter idoneus? Non
the-Lord in the-breaking of-bread who for else fit not
equidem ego mihi istud temere arrogaverim. Sic spectetis ad
indeed I to-myself this rashly would-arrogate so look to
me, ut ex me non exspectetis. Nam et ego unus sum de
me that from me not you-expect for also I one am of
exspectantibus, mendicans et ipse vobiscum cibum animæ meæ,
those-expecting begging also myself with-you the-food of-soul my
alimoniam spiritus. Revera pauper et inops pulso ad eum, qui
the-nourishment of-the-spirit truly poor and needy I-knock at him who
aperit et nemo claudit, super sermonis hujus profundissimo
opens and no-one shuts upon of-discourse this the-most-profound

sacramento. Oculi omnium in te sperant, Domine. Parvuli
mystery the-eyes of-all on you hope O-Lord little-ones
petierunt panem; non est qui frangat eis; speratur
have-asked bread not there-is one-who may-break-it for-them it-is-hoped
id a benignitate tua. O piissime, frange esurientibus panem
this from kindness your O most-loving break for-the-hungry bread
tuum, meis quidem, si dignaris, manibus, sed tuis viribus.
your with-my indeed if you-deign hands but with-your strength
Dic, quæso, nobis, a quo, de quo, ad quemve dicitur: Osculetur
tell I-pray us by whom about whom to or-whom is-it-said let-him-kiss
me osculo oris sui? aut quale est istud ita subitaneum, et
me with-the-kiss of-mouth his or what-kind is this so sudden and
factum repente de medio sermonis exordium? Sic quippe in
made at-once from the-middle of-a-discourse beginning so indeed into
verba prorumpit, quasi quempiam loquentem præmiserit, cui
words it-breaks-out as-if someone speaking it-had-put-before to-whom
consequenter respondentem et hanc introducat personam,
consequently answering also this introduces person
quæcunque est ipsa quæ osculum flagitat. Deinde si se
whatever is she who a-kiss demands then if herself
osculari a nescio quo vel petit, vel præcipit; cur signanter et
to-be-kissed by I-know-not whom either she-asks or commands why pointedly and
nominatim ore, et ore suo; quasi aliud quam os,
by-name with-the-mouth and mouth his-own as-if other than the-mouth
aut alienum, et non potius suum, exhibere sibi soleant
or another's and not rather their-own to-show to-each-other are-wont
osculantes? Quanquam ne hoc quidem dicit: Osculetur me
those-kissing although not this even she-says let-him-kiss me
ore suo: sed aliud profecto inusitatius: Osculo, inquit,
with-mouth his but another-thing certainly more-unusual with-the-kiss she-says
oris sui. Et quidem jucundum eloquium, quod ab osculo
of-mouth his and indeed pleasant speech which from a-kiss

principium sumit, et blanda ipsa quædam Scripturæ facies
beginning takes and the-coaxing itself certain of-Scripture face
facile afficit et allicit ad legendum, ita ut quod in ea latet,
easily affects and entices to reading so that what in it lies-hidden
delectet etiam cum labore investigare, nec fatiget inquirendi
may-delight even with labor to-search-out nor may-weary of-inquiring
forte difficultas, ubi eloquii suavitas mulcet. Verum quem non
perhaps the-difficulty where of-speech the-sweetness soothes but whom not
valde attentum faciat istiusmodi principium sine principio.
very attentive would-make such-a beginning without beginning
et novitas locutionis in veteri libro? Unde constat hoc
and the-newness of-speech in an-old book whence it-is-established this
opus non humano ingenio, sed Spiritus arte ita compositum,
work not by-human genius but by-the-Spirit's art so composed
ut quamvis difficile intellectu, sit tamen inquisitu delectabile.
that although difficult to-understand it-is yet to-inquire-into delightful
Sed quid? titulum præterimus? Non oportet ne unum quidem
but why the-title do-we-pass-over not it-behooves not one even
iota, quando et minutias jubemur colligere fragmentorum,
iota when even the-crumbs we-are-bidden to-gather of-the-fragments
ne pereant. Titulus talis est: Incipiunt Cantica canticorum
lest they-perish the-title such is here-begin the-Canticles of-canticles
Salomonis. Observa in primis Pacifici nomen, quod est
of-Solomon observe in the-first-place of-the-Peaceful the-name which is
Salomon, convenire principio libri, qui incipit a signo
Solomon to-suit the-beginning of-the-book which begins with the-sign
pacis, id est ab osculo; simulque adverte hujuscemodi
of-peace that is with a-kiss and-at-the-same-time notice by-such
principiis solas ad hanc intelligendam scripturam mentes
beginnings alone for this to-be-understood scripture minds

invitari pacificas, quæ sese jam a vitiorum vindicare
to-be-invited peaceful which themselves now from of-vices to-free
perturbationibus et curarum tumultibus prævalent.
the-disturbances and of-cares the-tumults are-strong-enough
Dehinc ne hoc quoque otiosum putes, quod non simpliciter
thence lest this also idle you-think that not simply
Cantica, sed Cantica canticorum habet inscriptio. Multa quippe
Canticles but Canticles of-canticles has the-inscription many indeed
legi cantica in Scripturis, et nullum illorum memini taliter
I-have-read canticles in the-Scriptures and none of-them I-remember so
appellari. Cecinit Israel carmen Domino, quod gladium pariter
to-be-called sang Israel a-song to-the-Lord because the-sword equally
et jugum evaserit Pharaonis, gemino maris mirabiliter
and the-yoke it-had-escaped of-Pharaoh by-the-twofold of-the-sea wonderfully
liberatus simul et vindicatus obsequio. Non tamen quod
freed at-once and avenged service not yet what
cecinit, dictum est Canticum canticorum; sed, si bene recolo:
it-sang called is the-Canticle of-canticles but if well I-recall
Cecinit, ait Scriptura, Israel carmen hoc Domino. Cecinit
sang says Scripture Israel song this to-the-Lord sang
etiam Debbora, cecinit et Judith, cecinit et mater Samuelis;
also Deborah sang and Judith sang and the-mother of-Samuel
prophetæ quoque aliqui cecinerunt, et nemo eorum legitur
prophets also some sang and no-one of-them is-read
appellasse canticum suum Cantica canticorum. Sane omnes,
to-have-called canticle his the-Canticles of-canticles indeed all
ni fallor, cecinisse reperies pro quocunque suo, suorumve
unless I-am-mistaken to-have-sung you-will-find for whatever his-own or-his-people's
percepto commodo: verbi gratia, pro obtentu victoriæ, pro
received advantage of-word for-the-sake for the-gaining of-victory for
evasione periculi, aut pro concupitæ rei qualiscunque adepto
the-escape of-danger or for of-a-desired thing of-whatever-kind obtained

beneficio. Ita ergo plerique cecinerunt, singuli pro singulis
benefit so therefore very-many sang each for single
causis, ne ingrati divinis beneficiis invenirentur, juxta
causes lest ungrateful to-divine benefits they-be-found according-to
illud: Confitebitur tibi, cum benefeceris ei. At vero
that he-will-confess to-you when you-will-have-done-good to-him but indeed
rex iste Salomon, sapientia singularis, sublimis gloria, rebus
king this Solomon in-wisdom singular sublime in-glory in-things
affluens, pace securus, nullius talium eguisse cognoscitur,
abounding in-peace secure of-none of-such to-have-needed is-known
pro quo accepto ista decantare libuerit. Sed nec
for which received these-things to-sing it-might-have-pleased but neither
Scriptura ipsa sui uspiam tale aliquid significare videtur.
Scripture itself of-him anywhere such anything to-signify seems
Itaque divinitus inspiratus, Christi et Ecclesiæ laudes,
and-so divinely inspired of-Christ and of-the-Church the-praises
et sacri amoris gratiam, et æterni connubii cecinit
and of-sacred love the-grace and of-the-eternal marriage he-sang
sacramenta; simulque expressit sanctæ desiderium animæ,
the-mysteries and-at-the-same-time expressed of-the-holy the-desire of-soul
et epithalamii carmen, exsultans in spiritu, jucundo
and of-the-wedding-song the-song exulting in spirit with-pleasant
composuit eulogio, figurato tamen. Nimirum velabat et ipse
he-composed eulogy figurative yet doubtless veiled also he
instar Moysi faciem suam, non minus forsitan in hac parte
like Moses face his-own not less perhaps in this part
fulgentem, eo quod illo adhuc in tempore nemo, aut rarus
shining by-that that in-that still in time no-one or rare
erat, qui revelata facie gloriam istam speculari sufficeret.
was who with-unveiled face glory that to-behold might-suffice
Igitur pro sui excellentia reor nuptiale hoc carmen hujusmodi
therefore for its excellence I-think nuptial this song with-such

titulo præsignitum, ut merito Cantica canticorum singulariter
a-title marked-beforehand that deservedly the-Canticles of-canticles singularly
appelletur, sicut is quoque cui canitur, singulariter est
it-be-called as he also to-whom it-is-sung singularly is
dictus: Rex regum, et Dominus dominantium.
called the-King of-kings and Lord of-lords
Cæterum vos, si vestram experientiam advertatis, nonne in
for-the-rest you if your experience you-notice surely in
Victoria, qua vicit mundum fides vestra, et in exitu
the-victory by-which conquered the-world faith your and in going-out
vestro de lacu miseriæ et de luto fæcis, cantastis et ipsi
your from the-pit of-misery and from the-mire of-dregs you-sang also yourselves
Domino canticum novum, quia mirabilia fecit? Rursus cum
to-the-Lord a-canticle new because wonders he-did again when
adjecit primum supra petram statuere pedes vestros, et dirigere
he-added first upon a-rock to-set feet your and to-direct
gressus vestros; puto quod et tunc nihilominus pro indulta
steps your I-think that also then nonetheless for the-granted
novitate vitæ immissum sit in os vestrum canticum novum,
newness of-life sent-in was into mouth your a-canticle new
carmen Deo nostro. Quid cum pœnitentibus vobis non solum
a-song to-God our what when to-repenting you not only
peccata dimisit, sed insuper promisit et præmia; non multo
sins he-forgave but besides promised also rewards not much
magis spe gaudentes futurorum bonorum, cantastis in viis
more in-hope rejoicing of-future goods you-sang in the-ways
Domini, quoniam magna est gloria Domini? At si cui forte
of-the-Lord since great is the-glory of-the-Lord but if for-any perhaps
vestrum clausum vel obscurum aliquid de Scripturis interdum
of-you closed or obscure anything from the-Scriptures at-times
eluxerit, tunc prorsus necesse est pro percepta cœlestis panis
has-shone-out then certainly necessary it-is for the-received of-heavenly bread

alimonia divinas mulceat aures in voce exsultationis et
nourishment the-divine soothe ears in the-voice of-exultation and
confessionis sonus epulantis. Sed et in quotidianis exercitiis
of-confession the-sound of-the-one-feasting but also in the-daily exercises
et bellis, quæ nulla hora pie in Christo viventibus desunt
and wars which in-no hour piously in Christ to-those-living are-lacking
a carne, a mundo, a diabolo, sicut militiam esse vitam
from the-flesh from the-world from the-devil as warfare to-be the-life
hominis super terram incessanter experimini in vobismetipsis,
of-man upon earth unceasingly you-experience in yourselves
quotidiana necesse est cantica pro assecutis victoriis innovari.
daily necessary it-is canticles for won victories to-be-renewed
Quoties tentatio superatur, aut vitium subjugatur, aut imminens
as-often-as temptation is-overcome or vice is-subjugated or impending
periculum declinatur, aut laqueus insidiantis deprehenditur,
danger is-avoided or the-snare of-the-ambusher is-detected
aut annosa et inveterata quæcunque animæ passio semel
or long-standing and inveterate any of-the-soul passion once
perfecteque sanatur, aut multum diuque cupita et sæpius
and-perfectly is-healed or much and-long desired and more-often
petita virtus tandem aliquando Dei munere obtinetur, quid
sought virtue at-last sometime by-God's gift is-obtained what
nisi toties, juxta prophetam, personat gratiarum actio et
except so-often according-to the-prophet resounds of-thanks the-giving and
vox laudis, et ad singula quæque beneficia benedicitur Deus
the-voice of-praise and for each single benefit is-blessed God
in donis suis? Alioquin ingratus reputabitur, cum discussio
in gifts his otherwise ungrateful will-be-reckoned when the-examination
venerit, qui non poterit dicere Deo: Cantabiles mihi
will-have-come he-who not will-be-able to-say to-God singable to-me
erant justificationes tuæ in loco peregrinationis meæ.
were justifications your in the-place of-pilgrimage my

Arbitror vos in vobis ipsis illa jam recognoscere, quæ
I-think you in you yourselves those now to-recognize which
in psalterio, non Cantica canticorum, sed Cantica Graduum
in the-psalter not Canticles of-canticles but Canticles of-the-Steps
appellantur, eo quod ad singulos profectus vestros, juxta
are-called by-that that for single advances your according-to
ascensiones quas quisque in corde suo disposuit, singula sint
the-ascents which each in heart his has-arranged single are
cantica depromenda ad laudem et gloriam promoventis.
canticles to-be-brought-forth to the-praise and glory of-the-one-promoting
Quonam modo impleatur aliter ille versiculus non video:
in-what way may-be-fulfilled otherwise that little-verse not I-see
Vox exsultationis et salutis in tabernaculis justorum; aut
the-voice of-exultation and of-salvation in the-tabernacles of-the-just or
certe Apostoli illa pulcherrima saluberrimaque exhortatio:
surely of-the-Apostle that most-beautiful and-most-wholesome exhortation
In psalmis, hymnis, et canticis spiritualibus cantantes, et
in psalms hymns and canticles spiritual singing and
psallentes in cordibus vestris Domino.
making-melody in hearts your to-the-Lord
Sed est canticum, quod sui singulari dignitate et suavitate
but there-is a-canticle which by-its singular dignity and sweetness
cunctis merito quæ memoravimus, et si qua sunt alia,
all deservedly which we-have-mentioned and if any are other
antecellit: et jure hoc appellaverim Canticum canticorum, quia
surpasses and rightly it I-should-call the-Canticle of-canticles because
cæterorum omnium ipsum est fructus. Istiusmodi canticum sola
of-the-rest all it is the-fruit such-a canticle alone
unctio docet, sola addiscit experientia. Experti recognoscant,
unction teaches alone learns experience the-experienced let-recognize-it
inexperti inardescant desiderio, non tam cognoscendi,
the-inexperienced let-burn with-desire not so-much of-knowing

quam experiendi. Non est enim strepitus oris, sed jubilus
as of-experiencing not it-is for a-noise of-the-mouth but a-jubilation
cordis; non sonus labiorum, sed motus gaudiorum; voluntatum,
of-the-heart not a-sound of-the-lips but a-motion of-joys of-wills
non vocum consonantia. Non auditur foris, nec enim in publico
not of-voices a-consonance not it-is-heard outside nor for in public
personat: sola quæ cantat audit, et cui cantatur, id est
it-resounds alone she-who sings hears and he-to-whom it-is-sung that is
sponsa et sponsus. Est quippe nuptiale carmen, exprimens
the-bride and the-bridegroom it-is indeed a-nuptial song expressing
castos jucundosque complexus animorum, morum concordiam,
the-chaste and-pleasant embraces of-minds of-ways the-concord
affectuumque consentaneam ad alterutrum charitatem.
and-of-affections the-agreeing toward each-other charity
Cæterum non est illud cantare seu audire animæ puerilis
for-the-rest not it-is that to-sing or to-hear of-a-soul childish
et neophytæ adhuc, et recens conversæ de sæculo, sed
and newly-converted still and recently turned from the-world but
provectæ jam et eruditæ mentis; quæ suis nimirum
of-an-advanced now and learned mind which by-its doubtless
profectibus, Deo promovente, in tantum jam creverit,
advances God promoting in so-much now has-grown
quatenus ad perfectam ætatem, et ad nubiles quodam modo
that to perfect age and to marriageable in-a-certain way
pervenerit annos, annos dico meritorum, non temporum;
it-has-come years years I-say of-merits not of-times
facta nuptiis cœlestis sponsi idonea, qualis denique suo
made for-the-nuptials of-the-heavenly bridegroom fit such-as finally in-its
loco plenius describetur. Sed præterit hora, qua nos exire
place more-fully will-be-described but passes the-hour at-which us to-go-out
urget ad opera manuum et paupertas et institutio regularis.
urges to the-works of-the-hands and poverty and the-institution of-the-rule

Cras in nomine Domini quod cœperamus prosequemur
tomorrow in the-name of-the-Lord what we-had-begun we-shall-pursue
de osculo, quia de titulo hodiernus sermo nos expedivit.
about the-kiss because from the-title today's sermon us has-set-free

De Incarnatione Christi per patriarchas et prophetas nuntiata, et ardentissime ab eis exspectata

II · THE FATHERS' LONGING FOR THE INCARNATION

Bernard is ashamed of the coldness of his age beside the ancients' longing for Christ. Each of them asked to be kissed with the kiss of his mouth, by Christ himself and not through the prophets. The mouth is the Word, the kissed the flesh, the kiss the mediator between God and men. It was granted to give the weak faith, wavering at the long delay, and to satisfy the perfect.

Ardorem desiderii Patrum suspirantium Christi in carne
the-ardor of-the-desire of-the-Fathers sighing-for Christ's in the-flesh
præsentiam frequentissime cogitans, compungor et confundor
presence very-often thinking-of I-am-pricked and I-am-confounded
in memetipso; et nunc vix contineo lacrymas, ita pudet
in myself and now scarcely I-hold-back tears so it-shames
teporis torporisque miserabilium temporum horum.
of-the-lukewarmness and-torpor of-wretched times these
Cui namque nostrum tantum ingerat gaudium gratiæ hujus
to-whom for of-us so-great may-bring joy of-grace this
exhibitio, quantum sanctis veteribus accenderat desiderium
the-showing as-much-as to-the-holy ancients had-kindled desire
promissio? Ecce enim quam multi in hac ejus, quæ
the-promise behold for how many in this his which
proxime celebranda est, Nativitate gaudebunt! sed utinam
next to-be-celebrated is Nativity will-rejoice but would-that

de nativitate, non de vanitate! Illorum ergo desiderium
over the-nativity not over vanity their therefore desire
flagrans et piæ exspectationis affectum spirat mihi vox
burning and of-pious expectation the-affection breathes to-me voice
ista: Osculetur me osculo oris sui. Senserat nimirum in
this let-him-kiss me with-the-kiss of-mouth his had-felt doubtless in
spiritu, quisquis tunc spiritualis esse poterat, quanta foret
spirit whoever then spiritual to-be could how-great would-be
gratia diffusa in labiis illis. Propterea loquens in desiderio
the-grace poured on lips those therefore speaking in the-desire
animæ aiebat, Osculetur me osculo oris sui; nimirum
of-the-soul he-said let-him-kiss me with-the-kiss of-mouth his doubtless
omnimodis, cupiens tantæ suavitatis participio non fraudari.
by-all-means desiring of-so-great sweetness of-the-share not to-be-cheated
Dicebat enim perfectus quisque: Quo mihi ora hæc
said for perfect each why to-me the-mouths these
seminiverbia prophetarum? Ipse potius speciosus forma præ
word-sowers of-the-prophets he-himself rather beautiful in-the-form above
filiis hominum, ipse me osculetur osculo oris sui. Non
the-sons of-men he-himself me let-kiss with-the-kiss of-mouth his not
audio jam Moysen: impeditioris siquidem linguæ factus est
I-hear now Moses of-more-impeded since-indeed tongue made he-is
mihi. Isaiæ labia immunda sunt: Jeremias nescit loqui, quia
to-me of-Isaiah the-lips unclean are Jeremiah knows-not to-speak because
puer est: et Prophetæ omnes elingues sunt. Ipse, ipse quem
a-boy he-is and the-Prophets all tongueless are he-himself he-himself whom
loquuntur, ipse loquatur: ipse me osculetur osculo oris
they-speak himself let-speak himself me let-kiss with-the-kiss of-mouth
sui. Non in eis jam, aut per eos loquatur mihi, quoniam
his not in them now or through them let-him-speak to-me since
tenebrosa aqua in nubibus aeris: sed ipse me osculetur
dark water in the-clouds of-the-air but himself me let-kiss

osculo oris sui, cujus gratiosa præsentia, et admirandæ
with-the-kiss of-mouth his whose gracious presence and admirable
fluenta doctrinæ fiant in me fons aquæ salientis in vitam
the-streams of-teaching may-become in me a-fount of-water springing into life
æternam. Quem unxit Pater oleo lætitiæ præ consortibus
eternal whom anointed the-Father with-the-oil of-gladness above companions
suis, nunquid non ex ipso mihi uberior infunditur gratia?
his surely-not not from him to-me more-abundant is-poured grace
si tamen dignetur me osculari osculo oris sui. Cujus
if yet be-deign me to-kiss with-the-kiss of-mouth his whose
utique sermo vivus et efficax osculum mihi est, non quidem
surely speech living and effective a-kiss to-me is not indeed
conjunctio labiorum, quæ interdum pacem mentitur animorum;
a-joining of-lips which sometimes peace feigns of-minds
sed plane infusio gaudiorum, revelatio secretorum, mira
but plainly an-infusion of-joys a-revelation of-secrets a-wonderful
quædam et quodam modo indiscreta commixtio superni
certain and in-a-certain way indistinct mingling of-supernal
luminis et illuminatæ mentis. Adhærens quippe Deo, unus
light and enlightened mind cleaving indeed to-God one
spiritus est. Merito proinde visiones et somnia non recipio,
spirit he-is rightly therefore visions and dreams not I-accept
figuras et ænigmata nolo; ipsas quoque angelicas fastidio
figures and riddles I-do-not-want the-very also angelic I-disdain
species. Quippe et ipsos longe superat Jesus meus specie
appearances indeed also them far surpasses Jesus my in-beauty
sua et pulchritudine sua. Non ergo alium sive angelum,
his and in-loveliness his not therefore another whether angel
sive hominem, sed ipsum peto osculari me osculo oris
or man but him-himself I-ask to-kiss me with-the-kiss of-mouth
sui. Nec sane præsumo me osculatum iri ab ore
his nor indeed I-presume me kissed to-be-going by the-mouth

ipsius (est enim hoc assumpti hominis unicæ felicitatis
his it-is for this of-the-assumed man of-the-unique happiness
et prærogativæ singularis); sed humilius ab osculo oris sui
and prerogative singular but more-humbly by the-kiss of-mouth his
peto me osculari, quod commune utique est multorum, qui
I-ask me to-be-kissed which common surely is of-many who
dicere possunt, Et nos omnes de plenitudine ejus accepimus.
to-say can and we all from the-fullness his have-received
Intendite. Sit os osculans, Verbum assumens; osculatum,
attend let-be the-mouth kissing the-Word assuming the-kissed
caro quæ assumitur: osculum vero, quod pariter ab
the-flesh which is-assumed the-kiss but which equally by
osculante et osculato conficitur, persona ipsa scilicet
the-one-kissing and the-one-kissed is-made-up the-person itself namely
ex utroque compacta, mediator Dei et hominum homo
from both compacted the-mediator of-God and men the-man
Christus Jesus. Hac ergo ratione sanctorum nemo dicere
Christ Jesus for-this therefore reason of-the-saints no-one to-say
præsumebat, Osculetur me ore suo; sed tantum, Osculo
presumed let-him-kiss me with-mouth his but only with-the-kiss
oris sui: ipsi sane servantes prærogativam istam, cui
of-mouth his for-him indeed keeping prerogative that on-whom
singulariter semelque os Verbi impressum tunc est,
singularly and-once the-mouth of-the-Word impressed then was
cum ei se corporaliter plenitudo omnis divinitatis indulsit.
when to-him itself bodily the-fullness of-all divinity granted
Felix osculum, ac stupenda dignatione mirabile, in quo
happy kiss and by-amazing condescension wonderful in which
non os ori imprimitur, sed Deus homini unitur.
not mouth on-mouth is-pressed but God to-man is-united
Et ibi quidem contactus labiorum complexum significat
and there indeed the-contact of-lips the-embrace signifies

animorum: hic autem confœderatio naturarum divinis
of-minds here but the-alliance of-natures to-divine-things
humana componit, quæ in terra sunt, et quæ
human-things joins the-things-which on earth are and which
in cœlis pacificans. Ipse est enim pax nostra, qui fecit
in heaven making-peace he is for peace our who made
utraque unum. Ad hoc igitur osculum sanctus quisque
both one for this therefore kiss holy each
antiqui temporis suspirabat; eo quod jucunditatem et
of-ancient time sighed in-that that delight and
exsultationem thesaurizari super eum, et thesauros omnes
exultation to-be-treasured upon him and treasures all
sapientiæ et scientiæ in ipso absconditos præsentirent,
of-wisdom and of-knowledge in him hidden they-foresaw
cuperentque et ipsi de plenitudine ejus accipere.
and-desired also themselves from the-fullness his to-receive
Sentio, placet vobis quod dicitur; sed accipite et alium sensum.
I-perceive it-pleases you what is-said but receive also another sense
Non latuit sanctos et ante adventum salvatoris, Deum
not was-hidden-from the-saints even before the-coming of-the-Savior God
super mortalium genus cogitare cogitationes pacis. Nec enim
over of-mortals the-race to-think thoughts of-peace nor for
faceret verbum super terram, quod non revelaret servis suis
he-would-do a-word upon earth which not he-would-reveal to-servants his
prophetis. Erat tamen verbum hoc absconditum a multis. Fuit
to-the-prophets was yet word this hidden from many was
namque in tempore illo rara fides in terris, et tenuis admodum
for in time that rare faith on earth and slight very
spes in pluribus quoque illorum qui exspectabant redemptionem
hope in many also of-those who awaited the-redemption
Israel. Qui vero præsciebant, ipsi et prædicebant Christum
of-Israel those-who but foreknew they also foretold Christ

in carne venturum, et cum ipso pacem. Unde quidam eorum:
in the-flesh about-to-come and with him peace whence one of-them
Et pax erit, inquit, in terra nostra, cum venerit. Imo per
and peace will-be he-says in land our when he-will-have-come nay through
ipsum Dei gratiam homines recuperaturos cum omni fiducia,
him of-God the-grace men about-to-recover with all confidence
sicut divinitus acceperant, prædicabant. Quod et præcursor
as divinely they-had-received they-preached which also the-forerunner
Domini Joannes suo tempore impletum agnovit, et perhibuit:
of-the-Lord John in-his time fulfilled recognized and declared
Gratia, inquiens, et veritas per Jesum Christum facta est:
grace he-saying and truth through Jesus Christ made was
et ita verum esse omnis nunc Christianus populus experitur.
and so true to-be all now Christian people experiences
Cæterum illis prænuntiantibus pacem, moram autem
for-the-rest while-they foretelling peace delay moreover
faciente auctore pacis, nutabat populi fides, dum non erat
making the-author of-peace wavered of-the-people the-faith while not there-was
qui redimeret, neque qui salvum faceret. Itaque causabantur
one-who might-redeem nor who safe might-make and-so blamed
homines moras, quod ille toties nuntiatus necdum veniret
men the-delays that he so-often announced not-yet came
princeps pacis, sicut locutus fuerat per os sanctorum,
the-prince of-peace as spoken he-had through the-mouth of-the-holy
qui a sæculo sunt, prophetarum ejus: et suspectas habentes
who from the-world are of-the-prophets his and suspected holding
promissiones, signum promissæ reconciliationis, quod est
the-promises the-sign of-the-promised reconciliation which is
osculum, flagitabant; ac si nuntiis pacis unus quilibet de
the-kiss they-demanded as if to-the-messengers of-peace one any of
populo responderet, Quousque tollitis animas nostras?
the-people should-answer how-long do-you-take-away souls our

Jam olim prædicitis pacem, et non venit; promittitis bona, et
already long-ago you-foretell peace and not it-comes you-promise goods and
adhuc turbatio. Ecce hoc ipsum multifarie, multisque modis et
still disturbance behold this very in-many-ways and-in-many manners both
angeli patribus, et patres nostri annuntiarunt nobis dicentes:
angels to-the-fathers and fathers our announced to-us saying
Pax, pax; et non est pax. Si mihi vult esse persuasum
peace peace and not there-is peace if to-me he-wishes to-be persuaded
Deus, quod de suæ beneplacito voluntatis tam crebra jam
God what about his good-pleasure of-will by-so frequent now
legatione respondet, nec exhibet; osculetur me osculo oris
embassy he-answers nor shows let-him-kiss me with-the-kiss of-mouth
sui, sicque in signo pacis faciat de pace securum. Nam
his and-thus in the-sign of-peace let-him-make about peace secure for
verbis jam quomodo credam? Opus magis est opere verba
to-words now how shall-I-believe need more is by-deed words
firmari. Probet veridicos nuntios suos Deus (si tamen nuntii
to-be-confirmed let-prove truthful messengers his God if yet messengers
ejus sunt), et sequatur eos ipse, ut sæpius promiserunt,
his they-are and let-follow them he-himself as more-often they-promised
quia sine ipso possunt facere nihil. Misit puerum, tulit
because without him they-can to-do nothing he-sent the-servant he-bore
baculum, et necdum est vox neque vita. Non surgo, non
the-staff and not-yet there-is voice nor life not I-rise not
suscitor, non excutior de pulvere, non respiro in spem, si non
I-am-raised not I-am-shaken from the-dust not I-breathe into hope if not
propheta ipse descendat, et osculetur me osculo oris sui.
the-prophet himself let-him-descend and let-him-kiss me with-the-kiss of-mouth his
Huc accedit, quod is qui nostrum profitetur se mediatorem
to-this is-added that he who our professes himself mediator
ad Deum, Dei Filius est, et Deus est. Et quid est homo
to God of-God the-Son is and God is and what is man

ut innotescat ei, aut filius hominis ut reputet eum?
that he-may-become-known to-him or the-son of-man that he-may-regard him
Quæ mihi fiducia, ut tantæ me audeam credere majestati?
what to-me confidence that to-so-great myself I-should-dare to-entrust majesty
Unde, inquam, terra et cinis præsumo Deum curam habere
whence I-say earth and ashes do-I-presume God care to-have
mei? Ad hæc diligit Patrem suum, me vero opus non
of-me besides these he-loves Father his me but need not
habet, bonorum meorum non eget. Unde ergo constabit
he-has of-goods my not he-needs whence therefore will-it-be-certain
mihi, quod mediator meus in parte nequaquam sit? Tamen
to-me that mediator my on a-side by-no-means be yet
si vere, ut dicitis, decrevit misereri Deus, cogitatque ut
if truly as you-say has-decreed to-have-mercy God and-thinks that
complacitior sit adhuc; statuat testamentum pacis, et
more-pleasing he-may-be still let-him-establish a-testament of-peace and
fœdus perpetuum feriat mihi in osculo oris sui. Ut
a-covenant perpetual let-him-strike with-me in the-kiss of-mouth his that
quæ procedunt de labiis suis, non faciat irrita; exinaniat
what proceed from lips his not he-make void let-him-empty
se, humiliet se, inclinet se, et osculetur me osculo
himself let-him-humble himself let-him-bend himself and let-him-kiss me with-the-kiss
oris sui. Ut ex æquo partibus congruens mediator neutri
of-mouth his that from equal to-the-parties fitting a-mediator to-neither
suspectus sit, Deus Filius Dei fiat homo, fiat
suspected he-may-be God the-Son of-God let-him-become man let-him-become
filius hominis, et certum me reddat in hoc osculo oris
the-son of-man and certain me let-him-render in this kiss of-mouth
sui. Securus suscipio mediatorem Dei Filium, quem agnosco
his secure I-receive the-mediator of-God the-Son whom I-recognize
et meum. Minime plane jam mihi suspectus erit: frater
also as-mine by-no-means plainly now to-me suspected he-will-be a-brother

enim et caro mea est. Puto enim, spernere me jam non
for and flesh my he-is I-think for to-spurn me now not
poterit, os de ossibus meis, et caro de carne mea.
he-will-be-able bone of bones my and flesh of flesh my
Ita ergo vetus querela sacrosanctum osculum, id est
so therefore the-old complaint the-most-holy kiss that is
incarnandi Verbi mysterium, exigebat, dum longa et
of-to-be-incarnate of-the-Word the-mystery demanded while by-long and
molesta exspectatione fatigata fides deficeret, et infidelis
troublesome expectation wearied faith was-failing and the-unbelieving
populus adversus promissa Dei victus tædio murmuraret.
people against the-promises of-God overcome by-weariness was-murmuring
Adinventio mea est, si non hoc idem et vos recognoscitis
an-invention my it-is if not this same also you recognize
de Scripturis. Inde profecto erant querulæ illæ et plenæ
from the-Scriptures thence certainly were complaining those and full
murmure voces: Manda, remanda; Exspecta, reexspecta,
of-murmuring voices command command-again wait wait-again
Modicum ibi, modicum ibi. Inde anxiæ illæ et plenæ pietate
a-little there a-little there thence anxious those and full of-piety
preces: Da mercedem, Domine, sustinentibus te, ut prophetæ
prayers give reward O-Lord to-those-awaiting you that prophets
tui fideles inveniantur. Item: Suscita, Domine, precationes;
your faithful be-found likewise raise-up O-Lord the-prayers
quas locuti sunt in nomine tuo prophetæ priores. Inde
which spoken have in name your the-prophets former thence
blandæ illæ et plene consolatione promissiones: Ecce apparebit
coaxing those and full of-consolation promises behold will-appear
Dominus, et non mentietur: si moram fecerit, exspecta
the-Lord and not will-lie if delay he-will-have-made await
eum; quia veniens veniet, et non tardabit. Item: Prope
him because coming he-will-come and not will-tarry likewise near

est ut veniat tempus ejus, et dies ejus non elongabuntur.
is that may-come time his and the-days his not will-be-prolonged
Et ex persona promissi: Ecce ego, inquit, declino in vos
and in the-person of-the-promised behold I he-says turn toward you
ut flumen pacis, et ut torrens inundans gloriæ gentium.
like a-river of-peace and like a-torrent flooding of-the-glory of-the-nations
In quibus verbis satis apparet et prædicatorum instantia,
in which words enough appears both of-the-preachers the-urgency
et diffidentia populorum. Sic itaque et plebs murmurabat,
and the-distrust of-the-peoples thus and-so both the-people murmured
et fides nutabat; et, juxta Isaiæ vaticinium: Angeli pacis
and faith wavered and according-to Isaiah's prophecy the-angels of-peace
amare flebant. Ne ergo universum genus humanum, moram
bitterly wept lest therefore the-whole race human delay
faciente Christo, desperatione periret, dum se contemni
making Christ by-despair should-perish while itself to-be-despised
suspicaretur infirma mortalitas, suæque reconciliationis cum
it-suspected weak mortality and-of-its reconciliation with
Deo de gratia toties repromissa diffideret; sancti qui de
God of the-grace so-often promised should-despair the-saints who about
spiritu certi erant, certitudinem de carnis præsentia
the-spirit certain were certainty about of-the-flesh the-presence
exoptabant, ac signum reformandæ pacis propter pusillanimes
longed-for and the-sign of-to-be-restored peace for the-faint-hearted
et incredulos omni instantia requirebant.
and unbelieving with-all urgency they-sought
O radix Jesse, qui stas in signum populorum! Quam multi
O root of-Jesse who stand as a-sign of-the-peoples how many
reges et prophetæ voluerunt te videre, et non viderunt! Felix
kings and prophets have-wished you to-see and not have-seen happy
tamen ex omnibus Simeon, cujus senectus in misericordia
yet out-of all Simeon whose old-age in mercy

uberi! Is nempe exultavit ut videret desiderii signum:
abundant he surely exulted that he-might-see of-desire the-sign
et vidit, et gavisus est; acceptoque osculo pacis in pace
and he-saw and rejoiced he-has and-received the-kiss of-peace in peace
dimittitur, ante tamen aperte pronuntians, Jesum esse natum
is-dismissed before yet openly pronouncing Jesus to-be born
in signum, cui contradicendum erat. Omnino ita fuit.
for a-sign which to-be-contradicted was altogether so it-was
Contradictum est exorto signo pacis, sed ab his qui oderunt
contradicted it-was risen the-sign of-peace but by those who hate
pacem: nam pax hominibus bonæ voluntatis, malevolis autem
peace for peace to-men of-good will to-the-malevolent but
petra scandali, et lapis offensionis. Herodes denique turbatus
a-rock of-scandal and a-stone of-offense Herod finally troubled
est, et omnis Jerosolyma cum illo: siquidem in propria venit,
was and all Jerusalem with him since-indeed into his-own he-came
et sui eum non receperunt. Felices illi in sua pernoctatione
and his-own him not received happy those in their night-watch
pastores, qui signi hujus visione digni habiti sunt. Jam tunc
the-shepherds who of-sign this of-the-vision worthy held were already then
se abscondebat a sapientibus et prudentibus, et revelabat
himself he-bid from the-wise and prudent and revealed
parvulis. Et Herodes videre voluit; sed quia non bona
to-little-ones and Herod to-see wished but because not with-good
voluntate, non meruit, pacis siquidem signum erat, datum
will not he-merited of-peace indeed the-sign was given
tantum hominibus bonæ voluntatis; Herodi vero et similibus
only to-men of-good will to-Herod but and like
ejus non dabitur nisi signum Jonæ prophetæ. Porro ad
his not will-be-given except the-sign of-Jonah the-prophet further to
pastores: Et hoc, ait angelus vobis signum; vobis humilibus,
the-shepherds and this says the-angel to-you a-sign to-you humble

vobis obedientibus, vobis non alta sapientibus, vobis
to-you obedient to-you not high-things savoring to-you
vigilantibus, et in lege Dei meditantibus die ac nocte: Hoc,
keeping-watch and in the-law of-God meditating by-day and by-night this
inquit, vobis signum. Quod? Quod angeli promittebant, quod
he-says to-you a-sign what what the-angels promised what
populi requirebant, quod prophetæ prædixerant, hoc fecit
the-peoples sought what the-prophets foretold this has-done
Dominus nunc, et ostendit vobis, in quo recipiant increduli
the-Lord now and shows to-you in which may-receive the-unbelieving
fidem, pusillanimes spem, perfecti securitatem. Hoc ergo vobis
faith the-faint-hearted hope the-perfect security this therefore to-you
signum. Cujus rei signum? Indulgentiæ, gratiæ, pacis, et
a-sign of-what thing the-sign of-pardon of-grace of-peace and
pacis cujus non erit finis. Hoc est ergo signum: Invenietis
of-peace of-which not will-be end this is therefore the-sign you-will-find
infantem pannis quidem involutum, et positum in
an-infant in-swaddling-clothes indeed wrapped and laid in
præsepio. Deus est tamen in ipso mundum reconcilians
a-manger God is yet in him the-world reconciling
sibi. Morietur propter peccata vestra, et resurget propter
to-himself he-will-die for sins your and will-rise-again for
justificationem vestram, ut justificati per fidem, pacem
justification your that justified through faith peace
habeatis ad Deum. Hoc signum pacis propheta quondam
you-may-have toward God this sign of-peace the-prophet once
regi Achaz proponebat petendum a Domino Deo suo, sive
to-king Ahaz proposed to-be-asked from the-Lord God his either
in excelso supra, sive in inferno deorsum. Sed impius rex
in the-height above or in hell below but the-impious king
recusavit, non credens miser quod in signo hoc ima
refused not believing wretch that in sign this the-lowest-things

summis in pace socianda essent: quatenus et inferi
with-the-highest in peace to-be-joined were so-that both those-below
Domino descendente saluti, in osculo sancto signum pacis
the-Lord descending for-salvation in the-kiss holy the-sign of-peace
et ipsi recipiant; et superni spiritus idipsum nihilominus,
also themselves may-receive and the-supernal spirits that-same nonetheless
cum ad cœlos redierit, æterna suavitate participent.
when to heaven he-will-have-returned in-eternal sweetness may-share
Sermo finiendus est: sed ut quod in eo disputatum
the-sermon to-be-ended is but that what in it discussed
est, brevi recolligam summa, patet hoc sanctum
has-been in-a-brief I-may-gather-up sum is-plain this holy
osculum duabus ex causis necessarie indultum mundo,
kiss for-two out-of causes necessarily granted to-the-world
ut et infirmis faceret fidem, et desiderio satisfaceret
that both for-the-weak it-might-make faith and the-desire might-satisfy
perfectorum: porro ipsum osculum esse non aliud quam
of-the-perfect further the-very kiss to-be not other than
mediatorem Dei et hominum, hominem Jesum Christum,
the-mediator of-God and men the-man Jesus Christ
qui cum Patre et Spiritu sancto vivit et regnat Deus
who with the-Father and the-Spirit holy lives and reigns God
per omnia sæcula sæculorum, Amen.
through all ages of-ages amen

De osculo pedis, manus et oris Domini, etc.

III · THE KISS OF THE FEET, THE HAND, AND THE MOUTH

Only one who has tasted the spiritual kiss knows what it is. The sinner must not leap to the mouth, but lie at the Lord's feet with the woman who was a sinner, and weep for pardon. Then he may seek the hand, which gives grace not to fall again and the fruits of penitence, and only then the kiss of the mouth.

Hodie legimus in libro experientiæ. Convertimini ad vos
today we-read in the-book of-experience turn to you
ipsos, et attendat unusquisque conscientiam suam super
yourselves and let-attend each-one to-conscience his-own upon
his quæ dicenda sunt. Explorare velim, si cui
these-things which to-be-said are to-explore I-would-wish if to-any
unquam vestrum ex sententia dicere datum sit: Osculetur
ever of-you from the-heart to-say given has-been let-him-kiss
me osculo oris sui. Non est enim cujusvis hominum ex
me with-the-kiss of-mouth his not it-is for of-any of-men from
affectu hoc dicere; sed si quis ex ore Christi spirituale
affection this to-say but if anyone from the-mouth of-Christ the-spiritual
osculum vel semel accepit, hunc proprium experimentum
kiss even once has-received him his-own experience
profecto sollicitat, et repetit libens. Ego arbitror neminem vel
certainly solicits and he-repeats gladly I think no-one even
scire posse quid sit, nisi qui accipit: est quippe manna
to-know to-be-able what it-is except he-who receives it-is indeed the-manna
absconditum; et solus qui edit, adhuc esuriet. Est fons
hidden and alone he-who eats still will-hunger it-is a-fountain
signatus, cui non communicat alienus; sed solus qui
sealed with-which not shares a-stranger but alone he-who
bibit, adhuc sitiet. Audi expertum, quomodo requirit. Redde
drinks still will-thirst hear one-experienced how he-seeks-again restore

mihi, inquit, lætitiam salutaris tui. Minime ergo id sibi
to-me he-says the-gladness of-salvation your by-no-means therefore that to-itself
arroget mei similis anima, onerata peccatis, suæque adhuc
let-arrogate to-me like a-soul burdened with-sins and-of-its still
carnis obnoxia passionibus, quæ suavitatem spiritus necdum
of-flesh subject to-the-passions which the-sweetness of-the-spirit not-yet
senserit, internorum ignara atque inexperta penitus gaudiorum.
has-felt of-inner ignorant and inexperienced wholly of-joys
Ostendo tamen ei quæ hujusmodi est, locum in salutari sibi
I-show yet to-it which of-this-kind is a-place in salvation for-itself
congruentem. Non temere assurgat ad os serenissimi
fitting not rashly let-it-rise to the-mouth of-the-most-serene
sponsi, sed ad pedes severissimi Domini mecum pavida
bridegroom but at the-feet of-the-most-stern Lord with-me fearful
jaceat, et cum publicano terram tremens non cœlum aspiciat,
let-it-lie and with the-publican to-the-earth trembling not to-heaven let-it-look
ne confusa in luminaribus cœli facies assueta tenebris
lest confounded in the-lights of-heaven the-face accustomed to-darkness
opprimatur a gloria, atque insolitis reverberata splendoribus
be-overwhelmed by the-glory and by-unwonted beaten-back splendors
majestatis, densioris rursum cæcitate caliginis obvolvatur.
of-majesty of-thicker again by-the-blindness of-gloom be-wrapped
Non tibi, o quæcunque es talis anima, non tibi ille locus
not to-you O whoever you-are such a-soul not to-you that place
vilis aut despicabilis videatur, ubi sancta peccatrix peccata
cheap or despicable let-seem where the-holy sinner sins
deposuit, induit sanctitatem. Ibi Æthiopissa mutavit
laid-down put-on holiness there the-Ethiopian-woman changed
pellem, et in novum restituta candorem, jam tunc fiducialiter
skin and to new restored whiteness already then confidently
veraciterque respondebat exprobrantibus sibi verbum: Nigra
and-truly answered to-those-reproaching her the-word black

sum, sed formosa, filiæ Jerusalem. Miraris quanam id
I-am but beautiful O-daughters of-Jerusalem do-you-wonder by-what this
arte potuerit, vel quibus obtinuerit meritis? Paucis accipe.
art she-could or by-what she-obtained merits in-few-words receive-it
Flevit amare, et de intimis visceribus longa suspiria trahens,
she-wept bitterly and from the-inmost bowels long sighs drawing
salutaribus intra se succussa singultibus, felleos humores
by-wholesome within herself shaken sobs the-gall-like humors
evomuit. Cœlestis medicus celerrime subvenit: quia velociter
she-vomited the-heavenly physician most-swiftly came-to-help because swiftly
currit sermo ejus. Nunquid non potio est sermo Dei?
runs speech his surely-not not a-potion is the-speech of-God
Est utique, et fortis et vehemens, et scrutans corda et
it-is surely both strong and vehement and searching hearts and
renes. Denique sermo Dei vivus et efficax, et penetrabilior
reins finally the-speech of-God living and effective and more-piercing
omni gladio ancipiti, pertingens usque ad divisionem animæ
than-any sword two-edged reaching even to the-division of-soul
ac spiritus, compagum quoque ac medullarum, et discretor
and of-spirit of-the-joints also and of-the-marrows and discerner
cogitationum. Hujus ergo beatæ pœnitentis exemplo
of-thoughts of-this therefore blessed penitent by-the-example
prosternere et tu, o misera, ut desinas esse misera;
prostrate also you O wretched that you-may-cease to-be wretched
prosternere et tu in terram; amplectere pedes, placa osculis,
prostrate also you on the-earth embrace the-feet appease with-kisses
riga lacrymis, quibus tamen non illum laves, sed te,
water with-tears with-which yet not him you-may-wash but yourself
et fias una de grege tonsarum quæ ascendunt
and you-may-become one from the-flock of-the-shorn which come-up
de lavacro; ita sane tu suffusum pudore ac mœrore
from the-washing so indeed you the-suffused with-shame and with-grief

vultum non ante sustollere audeas quam audias, et
face not before to-lift-up you-should-dare than you-hear also
ipsa: Dimittuntur tibi peccata tua; quam audias: Consurge,
yourself are-forgiven to-you sins your than you-hear arise
consurge, captiva filia Sion; consurge, excutere de pulvere.
arise O-captive daughter of-Zion arise shake-yourself from the-dust
Sumpto itaque ad pedes primo osculo, nec sic quidem
taken and-so at the-feet the-first kiss not-even thus indeed
præsumes statim ad osculum oris assurgere, sed erit
you-will-presume at-once to the-kiss of-the-mouth to-rise but there-will-be
tibi gradus ad ipsum medium quoddam aliud osculum,
for-you a-step to it a-middle certain another kiss
quod secundo loco ad manum accipies: de quo et
which in-the-second place at the-hand you-will-receive about which also
talem accipe rationem. Si dixerit mihi Jesus: Dimittuntur
such receive reasoning if will-have-said to-me Jesus are-forgiven
tibi peccata tua; nisi ego peccare desiero, quid proderit?
to-you sins your unless I to-sin shall-have-ceased what will-it-profit
Exui tunicam meam; si reinduero eam, quantum
I-have-put-off tunic my if I-shall-have-put-on-again it how-much
profeci? Si rursus pedes meos, quos laveram, inquinavero,
have-I-advanced if again feet my which I-had-washed I-shall-have-defiled
nunquid aliquid lavisse valebit? Sordens omni genere
surely-not anything to-have-washed will-avail filthy with-every kind
vitiorum jacui diu in luto fæcis; sed erit sine dubio
of-vices I-lay long in the-mire of-dregs but it-will-be without doubt
recidenti, quam jacenti deterius. Denique qui me
for-one-falling-back than for-one-lying worse finally he-who me
sanum fecit, ipsum mihi dixisse recordor: Ecce sanus factus
healthy made himself to-me to-have-said I-recall behold healthy made
es, vade, jam amplius noli peccare, ne deterius aliquid
you-are go now more do-not sin lest worse something

tibi contingat. Qui autem dedit voluntatem pœnitendi,
to-you happen he-who moreover gave the-will of-repenting
opus est ut addat et continendi virtutem; ne iterem
need it-is that he-add also of-restraining the-strength lest I-repeat
pœnitenda, faciamque novissima mea pejora prioribus.
things-to-be-repented and-make last my worse than-the-former
Væ enim mihi etiam pœnitenti, si statim subtraxerit
woe for to-me even repenting if at-once he-will-have-withdrawn
manum, sine quo nihil possum facere. Nihil inquam,
the-hand without whom nothing I-can to-do nothing I-say
quia nec pœnitere, nec continere. Audio proinde, quod
because neither to-repent nor to-restrain I-hear therefore what
consulit Sapiens: Verbum, inquit, in oratione ne iteres.
advises the-Wise-man a-word he-says in prayer do-not repeat
Paveo et quod judex intentat arbori non facienti fructum
I-dread also what the-judge threatens to-the-tree not making fruit
bonum. Fateor pro hujusmodi non sum omnino contentus
good I-confess for such-things not I-am altogether content
priori gratia, qua jam malorum sum pœnitens, nisi
with-the-former grace by-which already of-evils I-am penitent unless
et secundam accepero, ut videlicet dignos faciam
also a-second I-shall-have-received that namely worthy I-may-make
pœnitentiæ fructus; et deinceps non revertar ad vomitum.
of-penitence fruits and thereafter not I-may-return to the-vomit
Hoc ergo restat mihi prius petendum et accipiendum, quam
this therefore remains for-me first to-be-asked and to-be-received before
præsumam altiora et sacratiora contingere. Nolo repente
I-presume higher and more-sacred-things to-touch I-do-not-wish suddenly
fieri summus; paulatim proficere volo. Quantum displicet
to-become highest little-by-little to-advance I-wish as-much-as displeases
Deo impudentia peccatoris, tantum pœnitentis verecundia
God the-impudence of-the-sinner so-much of-the-penitent the-modesty

placet. Citius placas eum, si mensuram tuam servaveris,
pleases sooner you-appease him if measure your you-will-have-kept
et altiora te non quæsieris. Longus saltus et arduus
and higher-things than-you not you-will-have-sought long a-leap and steep
est de pede ad os, sed nec accessus conveniens. Quid
it-is from the-foot to the-mouth but nor an-approach fitting why
enim? recenti adhuc respersus pulvere, ora sacra continges?
for fresh still sprinkled with-dust the-mouth sacred will-you-touch
heri de luto tractus, hodie vultui gloriæ præsentaris?
yesterday from the-mire dragged today to-the-face of-glory are-you-presented
Per manum tibi transitus sit. Illa prius te tergat, illa
through the-hand for-you the-passage let-be that first you let-wipe that
te erigat? Quomodo erigat? Dando unde præsumas. Quid
you let-raise how may-it-raise by-giving whence you-may-presume what
istud? Decor continentiæ, et digni pœnitentiæ fructus, quæ
this the-beauty of-continence and worthy of-penitence fruits which
sunt opera pietatis. Hæc te de stercore erigent in spem
are works of-piety these you from the-dung will-raise into the-hope
audendi potiora. Sane accipiendo donum, osculare manum:
of-daring better-things indeed by-receiving the-gift kiss the-hand
hoc est, non tibi, sed nomini ejus da gloriam. Da
that is not to-yourself but to-name his give glory give
semel, et da iterum, tum pro donatis criminibus, tum pro
once and give again both for forgiven crimes and for
collatis virtutibus. Aut certe videto unde munias frontem
conferred virtues or surely see whence you-may-fortify the-forehead
contra ictus istos: Quid habes quod non accepisti? Si autem
against blows these what have-you which not you-received if moreover
accepisti, quid gloriaris quasi non acceperis?
you-received why do-you-glory as-if not you-had-received

Jam tandem in osculis duobus geminum habens divinæ
now at-last in kisses two a-twin having of-divine
dignationis experimentum, forsan non confunderis
condescension experience perhaps not you-will-be-confounded
præsumere sanctiora. Quantum quippe crescis in gratiam,
to-presume holier-things as-much-as indeed you-grow in grace
tantum et in fiduciam dilataris. Inde fit, ut
so-much also in confidence you-are-widened thence it-comes-about that
et ames ardentius, et pulses fidentius pro eo quod
both you-love more-ardently and you-knock more-confidently for that which
tibi deesse sentis. Porro pulsanti aperietur. Jam
to-you to-be-lacking you-feel further to-one-knocking it-will-be-opened now
summum illud, quodcunque est summæ dignationis et
the-highest that whatever it-is of-highest condescension and
miræ suavitatis osculum, credo non negabitur sic affecto.
wonderful sweetness kiss I-believe not will-be-denied so to-one-affected
Hæc via, hic ordo. Primo ad pedes procidimus, et
this the-way this the-order first at the-feet we-fall-down and
ploramus coram Domino qui fecit nos, ea quæ fecimus
weep before the-Lord who made us those-things which did
nos. Secundo manum quærimus sublevantis, et roborantis
we second the-hand we-seek of-one-raising-up and strengthening
genua dissoluta. Postremo cum ista multis precibus et
knees loosened last when these-things with-many prayers and
lacrymis obtinemus, tum demum audemus forsitan ad ipsum
tears we-obtain then at-last we-dare perhaps to the-very
os gloriæ caput attollere, pavens et tremens dico, non
mouth of-glory the-head to-lift fearing and trembling I-say not
solum speculandum, sed etiam osculandum; quia spiritus
only to-be-beheld but also to-be-kissed because the-spirit

ante faciem nostram Christus Dominus, cui adhærentes
before face our Christ the-Lord to-whom cleaving
in osculo sancto, unus spiritus ipsius dignatione efficimur.
in the-kiss holy one spirit his by-condescension we-are-made
Tibi, Domine Jesu, tibi merito dixit cor meum: Exquisivit te
to-you O-Lord Jesus to-you rightly has-said heart my has-sought you
facies mea; faciem tuam, Domine, requiram. Nempe auditam
face my face your O-Lord I-shall-seek surely heard
fecisti mihi mane misericordiam tuam, cum jacenti
you-made to-me in-the-morning mercy your when to-me-lying
primum in pulvere, tuaque deosculanti reverenda vestigia, quod
first in the-dust and-your kissing venerable footsteps what
male vixeram remisisti. Porro in progressu diei lætificasti
evilly I-had-lived you-forgave further in the-progress of-the-day you-gladdened
animam servi tui, cum deinde in osculo manus etiam
the-soul of-servant your when then in the-kiss of-the-hand also
bene vivendi gratiam indulsisti. Et nunc quid restat, o bone
well of-living the-grace you-granted and now what remains O good
Domine, nisi ut jam in plenitudine lucis, in fervore spiritus
Lord except that now in the-fullness of-light in the-fervor of-spirit
ad oris quoque osculum dignanter admittens, adimpleas
to of-the-mouth also the-kiss graciously admitting you-fill
me lætitia cum vultu tuo? Indica mihi, o suavissime, o
me with-gladness with face your show to-me O most-sweet O
serenissime, indica mihi ubi pascis, ubi cubas in meridie.
most-serene show to-me where you-feed where you-lie at noon
Fratres, bonum est nos hic esse; sed ecce avocat nos diei
O-brothers good it-is for-us here to-be but behold calls-away us the-day's
malitia. Hi siquidem, qui modo supervenisse nuntiantur,
malice these indeed who just-now to-have-arrived are-announced
gratum cogunt rumpere magis quam finire sermonem. Ego
the-welcome compel to-break rather than to-finish sermon I

exibo ad hospites, ne quid desit officiis ejus, de qua
shall-go-out to the-guests lest anything be-lacking to-the-duties of-that about which
loquimur, charitatis, ne forte et de nobis audire contingat:
we-speak charity lest perhaps also about us to-hear it-befall
Dicunt enim, et non faciunt. Vos orate interim, ut
they-say for and not do you pray meanwhile that
voluntaria oris mei beneplacita faciat Deus ad vestram
the-voluntary-offerings of-mouth my well-pleasing may-make God for your
ipsorum ædificationem, et laudem et gloriam nominis sui.
own edification and the-praise and glory of-name his

De triplici profectu animæ, qui fit per osculum pedis, manus, et oris Domini

IV · THREE ADVANCES OF THE SOUL

The three kisses mark the soul's advance: pardon at the feet, grace at the hand, and the presence of God at the mouth. Since God is spirit and has no body, his mouth, hand, and feet are named by their effects: he teaches, he gives, and the earth is his footstool. He is the being of all things, not their matter but their cause.

Triplicem quemdam animæ profectum sub nomine trium
a-threefold certain of-the-soul advance under the-name of-three
osculorum sermo hesternus complexus est. Nunquid
kisses the-sermon of-yesterday embraced has surely-not
excidit vobis? Is mihi hodierna disputatione prosequendus
has-it-fallen-from you it by-me in-today's disputation to-be-pursued
erit, prout parare dignabitur in dulcedine sua pauperi Deus.
will-be as to-prepare will-deign in sweetness his for-the-poor God
Diximus, si recolitis, illa oscula sumi ad pedes, ad manum,
we-said if you-recall those kisses to-be-taken at the-feet at the-hand
ad os, singula singulis referentes. In primo sane primordia
at the-mouth each to-each referring in the-first indeed the-beginnings

dedicantur nostræ conversionis; secundum autem proficientibus
are-dedicated of-our conversion the-second moreover to-the-advancing
indulgetur: porro tertium sola experitur, et rara perfectio.
is-granted further the-third alone experiences and rare perfection
Ab hoc solo, quod ultimum positum est, sumpsit exordium
from this alone which last placed is took beginning
Scriptura ista quam tractare suscepimus, et ipsius causa
Scripture this which to-treat we-have-undertaken and its for-the-sake
reliqua duo a nobis adjuncta sunt. An vero necessario
the-remaining two by us added are whether indeed necessarily
vos judicabitis. Puto enim, facies ipsa eloquii facile admonet
you will-judge I-think for the-face itself of-the-speech easily admonishes
et ista requirere. Mirum vero si non et vos advertitis,
also these-things to-seek wonder indeed if not also you notice
oportere revera esse aliud, sive alia oscula, a quibus
it-to-behoove in-truth to-be another or other kisses from which
illud oris distinguere voluit qui dixit: Osculetur me
that of-the-mouth to-distinguish wished he-who said let-him-kiss me
osculo oris sui. Cur enim, cum sufficere poterat dixisse
with-the-kiss of-mouth his why for when to-suffice it-could to-have-said
simpliciter, osculetur me; præter morem tamen usumque
simply let-him-kiss me beyond custom yet and-usage
loquendi, distincte et signanter adjecit, osculo oris sui,
of-speaking distinctly and pointedly he-added with-the-kiss of-mouth his
nisi ut ostenderet ipsum, quod petebat osculum, summum
unless that he-might-show the-very which he-sought kiss highest
esse, non solum? Nonne denique ita invicem loquimur:
to-be not alone surely finally so one-another do-we-address
Osculare me; vel: Da mihi osculum: et nemo sequitur ut
kiss me or give me a-kiss and no-one follows-on so-as
dicat Ore tuo, sive, Osculo oris tui? Quid? alterutrum
to-say with-mouth your or with-the-kiss of-mouth your what one-another

osculari parantes, nonne versus invicem ora tendimus, quæ
to-kiss preparing surely toward one-another mouths we-stretch which
tamen ab invicem non requirimus nominatim? Denique
yet from one-another not we-seek by-name finally
qui narrat, verbi gratia, a Domino susceptum in osculo
he-who narrates of-word for-the-sake by the-Lord received in a-kiss
proditorem: Et osculatus est, ait, eum; nec addidit: Ore
the-traitor and kissed he-has he-says him nor added with-mouth
suo, vel, Osculo oris sui. Sic nimirum omnis et qui
his or with-the-kiss of-mouth his so doubtless every-one both who
scribit, et qui loquitur consuevit. Sunt ergo hi tres
writes and who speaks is-accustomed there-are therefore these three
animarum affectus, sive profectus, expertis duntaxat satis
of-souls affections or advances to-the-experienced only enough
noti et manifesti, cum aut de actis malis indulgentiam,
known and manifest when either for done evils indulgence
aut de bonis agendis gratiam, aut ipsius etiam indultoris
or for goods to-be-done grace or of-the-very also forgiver
et benefactoris sui præsentiam, eo quidem modo quo
and benefactor their the-presence in-that indeed way in-which
in corpore fragili possibile est, obtinent intueri.
in a-body frail possible it-is they-obtain to-behold
Cæterum primum et secundum qua ratione oscula
for-the-rest the-first and the-second by-what reason kisses
nominaverim, manifestius accipite. Osculum, pacis indicium esse
I-have-named more-manifestly receive the-kiss of-peace a-token to-be
omnes novimus. Porro autem si, ut Scriptura loquitur, peccata
all we-know further moreover if as Scripture speaks sins
nostra separant inter nos et Deum, tollatur de medio quod
our separate between us and God let-be-removed from the-midst what
interest, et pax est. Cum ergo satisfacimus, ut, ablato quod
intervenes and peace there-is when therefore we-make-satisfaction that removed which

separat peccato, reconciliemur; indulgentiam quam recipimus,
separates sin we-may-be-reconciled the-indulgence which we-receive
quid nisi quoddam osculum dixerim pacis? Idque interim non
what but a-certain kiss should-I-call of-peace and-that meanwhile not
alibi, quam ad pedes sumendum. Humilis quippe et verecunda
elsewhere than at the-feet to-be-taken humble indeed and modest
debet esse satisfactio, qua emendatur superba transgressio.
ought to-be the-satisfaction by-which is-amended proud transgression
At cum etiam ad vivendum emendatius, Deoque dignius
but when also for living more-correctly and-to-God more-worthily
conversandum, placita quadam amplioris gratiæ familiaritate
conducting-ourselves with-a-pleasing certain of-ampler grace familiarity
donamur; ampliori fiducia caput jam levamus de pulvere,
we-are-gifted with-ampler confidence the-head now we-lift from the-dust
largitoris, ut assolet, manum osculaturi; si tamen de accepto
of-the-bestower as is-wont the-hand about-to-kiss if yet from the-received
munere non nostram, sed auctoris gloriam quærimus, eique
gift not our but the-author's glory we-seek and-to-him
sua dona, et non nobis ascribimus. Alioquin si in te,
his gifts and not to-ourselves we-ascribe otherwise if in yourself
et non magis in Domino gloriaris, propriam profecto et non
and not rather in the-Lord you-glory your-own certainly and not
Domini manum osculari convinceris: quod, juxta beati Job
the-Lord's hand to-kiss you-are-shown which according-to blessed Job's
sententiam, est iniquitas maxima, et negatio in Deum. Si
sentence is iniquity greatest and denial against God if
ergo, ad Scripturæ testimonium, propriam gloriam quærere,
therefore by the-Scripture's testimony one's-own glory to-seek
propriam est osculari manum; profecto qui dat gloriam Deo,
one's-own is to-kiss hand certainly he-who gives glory to-God
Dei dicitur non incongrue manum osculari. Et in hominibus
God's is-said not unfittingly hand to-kiss and among men

quidem ita esse videmus, servos videlicet offensorum dominorum
indeed so to-be we-see slaves namely of-offended masters
osculari solere pedes, cum ab ipsis veniam petunt; et
to-kiss to-be-wont the-feet when from them pardon they-seek and
pauperes divitum manus, cum ab eis munus accipiunt.
the-poor of-the-rich the-hands when from them a-gift they-receive
Verum quia spiritus est Deus, et nullis simplex illa substantia
but because spirit is God and by-no simple that substance
membris distincta corporeis; erit forsan qui nullatenus
members distinguished bodily there-will-be perhaps one-who by-no-means
de illo recipiat tale aliquid, sed a me sibi Dei manus
about him will-accept such anything but by me to-himself God's hands
vel pedes flagitet demonstrari, sicque probari quod de
or feet will-demand to-be-shown and-thus to-be-proved what about
osculo pedum manusve definio. Sed quid, si et ego vicissim
the-kiss of-the-feet or-hand I-define but what if also I in-turn
ab ipso meo sciscitatore de ore quoque Dei requisiero,
from very my questioner about the-mouth also of-God shall-have-asked
quatenus quod de oris osculo Scriptura loquitur, ad
so-that what about of-the-mouth the-kiss Scripture speaks to
Deum pertinere demonstret? Nempe aut cum isto simul
God to-pertain he-may-show surely either with this together
et illa habet, aut cum illis pariter et isto caret. Sed enim
also those he-has or with those equally also this he-lacks but for
et os habet Deus, quo docet hominem scientiam;
also a-mouth has God with-which he-teaches man knowledge
et manum habet, qua dat escam omni carni; et
and a-hand he-has with-which he-gives food to-all flesh and
pedes habet, quorum terra scabellum est, ad quos nimirum
feet he-has of-which the-earth the-footstool is at which doubtless
peccatores terræ conversi atque humiliati satisfaciunt.
the-sinners of-the-earth turned and humbled make-satisfaction

Hæc, inquam, habet Deus omnia per effectum, non per
these-things I-say has God all through effect not through
naturam. Invenit profecto apud Deum et verecunda confessio,
nature finds certainly with God both modest confession
quo se humiliando dejiciat; et prompta devotio, ubi se
where itself by-humbling it-may-cast-down and ready devotion where itself
innovando reficiat; et jucunda contemplatio, ubi excedendo
by-renewing it-may-refresh and pleasant contemplation where by-going-out
quiescat. Omnia omnibus est qui omnia administrat, nec
it-may-rest all-things to-all he-is who all-things administers nor
quidquam est omnium proprie. Nam, quod in se est,
anything is of-all properly for what in himself he-is
lucem habitat inaccessibilem, et pax ejus exsuperat omnem
light he-dwells-in inaccessible and peace his surpasses all
sensum; et sapientiæ ejus non est numerus, et magnitudinis
sense and of-wisdom his not is number and of-greatness
ejus non est finis; nec potest eum videre homo ut vivat.
his not is end nor can him to-see man so-that he-may-live
Non quod longe ab unoquoque sit qui esse omnium
not that far from each-one he-be who the-being of-all
est, sine quo omnia nihil: sed, ut tu plus mireris, et
is without whom all-things nothing but that you more may-wonder both
nil eo præsentius, et nil incomprehensibilius. Quid
nothing than-him more-present and nothing more-incomprehensible what
nempe cuique rei præsentius, quam esse suum? Quid cuique
surely to-each thing more-present than being its-own what to-each
tamen incomprehensibilius, quam esse omnium? Sane esse
yet more-incomprehensible than the-being of-all indeed the-being
omnium dixerim Deum, non quia illa sunt quod est ille;
of-all I-should-call God not because those are what is he
sed quia ex ipso, et per ipsum, et in ipso sunt omnia.
but because from him and through him and in him are all-things

Esse est ergo omnium quæ facta sunt ipse factor
the-being is therefore of-all which made are he-himself the-maker
eorum, sed causale, non materiale. Tali proinde modo
of-them but causal not material in-such therefore way
dignatur illa majestas suis esse creaturis, omnibus quidem
deigns that majesty to-his to-be creatures to-all indeed
quod sunt; animantibus autem quod et vivunt; porro ratione
that they-are to-living-things moreover that also they-live further reason
utentibus lux, recte vero utentibus virtus, vincentibus gloria.
to-those-using light rightly but to-those-using virtue to-the-conquering glory
Et in his omnibus creandis, gubernandis, administrandis,
and in these all to-be-created to-be-governed to-be-administered
movendis, promovendis, innovandis, firmandis, nullis corporeis
to-be-moved to-be-promoted to-be-renewed to-be-strengthened by-no bodily
indiget instrumentis, qui omnia solo verbo et corpora creavit,
he-needs instruments who all-things alone by-word both bodies created
et spiritus. Animæ corporibus et corporeis egent sensibus,
and spirits souls bodies and bodily need senses
quibus sibi invicem innotescant, et valeant. At non
by-which to-themselves one-another they-may-become-known and may-avail but not
ita omnipotens Deus, qui de sola voluntate celeris suppetit
so the-almighty God who from alone will swift is-at-hand
efficientia tam creandis rebus, quam ordinandis prout
efficacy as-much to-be-created things as to-be-ordered as
voluerit. Valet qui vult, quantum vult, et absque
he-will-have-willed he-avails he-who wills as-much-as he-wills and without
corporalium officio, obsequiove membrorum. Quid? ad intuenda
of-bodily the-office or-service of-members what for beholding
quæ condidit ipse, putas sibi requirat
the-things-which founded he-himself do-you-think for-himself he-should-require
corporei sensus adjutorium? Nihil omnium omnino latet,
of-bodily sense the-help nothing of-all at-all is-hidden

aut effugit lucem ubique præsentem; nec tamen ut agnoscat
or escapes the-light everywhere present nor yet that he-may-know
aliquid, necessarium habet renuntiantis sensus ministerium. Nec
anything necessary he-has of-a-reporting sense the-ministry nor
solum universa noscit sine corpore, sed et innotescit mundis
only all-things he-knows without body but also becomes-known to-the-clean
corde sine corpore. Dico autem idem latius, ut planius
of-heart without body I-say moreover the-same more-widely that plainer
fiat. Sed forte quia finiendi jam sermonis angustia
it-may-become but perhaps because of-ending already of-the-sermon the-narrowness
non admittit, consilii magis est ut in crastinum differamus.
not admits of-counsel rather it-is that to tomorrow we-defer-it

De quatuor generibus spirituum, videlicet Dei, angeli, hominis et pecoris

V · FOUR KINDS OF SPIRITS

There are four kinds of spirit, the beast's, man's, the angel's, and God's. The beast needs its body to live, man needs his to reach the knowledge that leads to blessedness, and the angels need theirs to serve men, not to be helped. God alone needs no body, and is poured into minds by himself. He works through creatures, even evil ones, not from need but from kindness.

Quatuor spirituum genera nota sunt vobis, pecoris, noster,
four of-spirits kinds known are to-you of-the-beast our
angelicus, et qui condidit istos. Non est ex omnibus,
the-angelic and he-who founded these not there-is out-of all
cui sive propter se, sive propter alium, sive propter
for-which either for itself or for another or for
utrumque, necessarium corpus non sit, corporisve similitudo,
both necessary a-body not be or-of-a-body the-likeness

excepto duntaxat illo, cui omnis tam corporalis, quam
excepted only him to-whom all as-much bodily as
spiritualis creatura merito confitetur, et dicit: Deus meus
spiritual creature rightly confesses and says God my
es tu, quoniam bonorum meorum non eges. Et primum
are you since of-goods my not you-need and the-first
quidem ita corpore egere constat, ut nec subsistere
indeed so a-body to-need it-is-established that neither to-subsist
absque illo utcunque possit. Simul quippe et vivificare
without it in-any-way it-can at-once indeed both to-vivify
desinit, et vivere ille spiritus, quando moritur pecus. Verum
ceases and to-live that spirit when dies the-beast but
nos vivimus quidem post corpus; sed ad ea quibus
we live indeed after the-body but to those-things by-which
beate vivitur, nullus nobis accessus patet, nisi per corpus.
blessedly it-is-lived no for-us access lies-open except through the-body
Senserat hoc qui dicebat: Invisibilia Dei, per ea
had-perceived this he-who said the-invisible-things of-God through those
quæ facta sunt, intellecta conspiciuntur. Ipsa siquidem quæ
which made are understood are-beheld those-very indeed which
facta sunt, id est corporalia et visibilia ista, nonnisi per
made are that is bodily and visible these not-except through
corporis instrumentum sensa, in nostram notitiam veniunt.
the-body's instrument sensed into our knowledge come
Habet ergo necessarium corpus spiritualis creatura quæ
has therefore as-necessary a-body the-spiritual creature which
nos sumus, sine quo nimirum nequaquam illam scientiam
we are without which doubtless by-no-means that knowledge
assequitur, quam solam accepit gradum ad ea, de quorum
it-attains which alone it-received as-a-step to those from whose
fit cognitione beata. Hic si mihi objicitur de parvulis
it-becomes knowledge blessed here if to-me it-is-objected about little-ones

regeneratis, quod absque scientia rerum corporalium exeuntes
reborn that without knowledge of-things bodily going-out
de corpore, ad beatam vitam nihilominus transire credantur;
from the-body to the-blessed life nonetheless to-pass they-are-believed
breviter respondeo hoc illis conferre gratiam, non naturam.
briefly I-answer this to-them to-confer grace not nature
Et quid ad me de miraculo Dei. qui de naturalibus dissero?
and what to me about the-miracle of-God who about natural-things I-discourse
Jam quod et supercœlestes spiritus opus corporibus habeant,
now that also the-supercelestial spirits need of-bodies have
illa maxime certos nos faciat vera, et vere divina sententia:
that especially certain us may-make true and truly divine sentence
Nonne omnes, ait, administratorii spiritus sunt, missi in
surely all he-says ministering spirits are-they sent into
ministerium propter eos qui hæreditatem capiunt salutis?
ministry for those who the-inheritance take of-salvation
Quonam ergo modo implent ministerium suum absque
in-what therefore way do-they-fulfill ministry their without
corpore, præsertim apud viventes in corpore? Denique non
body especially among those-living in the-body finally not
est discurrere, nec de loco ad locum transire, nisi corporum:
it-is to-run-about nor from place to place to-pass except of-bodies
quod frequenter angelos facere tam indubitata, quam nota
which often angels to-do as-much undoubted as known
probat auctoritas. Hinc est quod et visi sunt patribus, et
proves authority hence it-is that also seen they-were by-the-fathers and
ad eos intraverunt, et manducaverunt, et pedes laverunt.
to them entered and ate and feet washed
Ita inferior superiorque spiritus propriis corporibus egent,
so lower and-higher spirits their-own bodies need
sed tantum, quibus juvent, non etiam juventur.
but only by-which they-may-help not also they-may-be-helped

At pecus quidem ex debito servitutis, et ad usus tantum
but the-beast indeed from the-debt of-servitude and for the-uses only
temporalium corporaliumque necessitatum juvando servit;
of-temporal and-bodily needs by-helping serves
ideoque ille spiritus et cum tempore transit, et cum
and-therefore that spirit both with time passes and with
corpore deficit. Servus quippe non manet in domo in
the-body fails the-slave indeed not remains in the-house into
æternum, licet qui bene eo utuntur, omnem usum hujus
eternity although they-who well it use all the-use of-this
temporalis servitutis ad quæstum referant æternorum. Angelus
temporal servitude to the-gain may-refer of-eternal-things the-angel
vero curat satagitque in libertate spiritus administrare
but cares and-busies-himself in the-freedom of-the-spirit to-administer
officium pietatis, futurorum bonorum promptum mortalibus
the-office of-piety of-future goods a-ready to-mortals
alacremque ministrum sese exhibens, utpote suis in
and-eager minister himself showing as to-his into
æternum futuris civibus, et cohæredibus supernæ jucunditatis.
eternity future citizens and co-heirs of-supernal delight
Ille ergo ut jure serviat, iste ut pie subveniat,
the-former therefore that by-right it-may-serve the-latter that piously be-may-help
ambo procul dubio suis corporibus egent ut juvent.
both far from-doubt their bodies need that they-may-help
Nam in quo ipsi eis juventur, non video, ad
for in what they by-them they-may-be-helped not I-see toward
profectum duntaxat æternitatis. Irrationalis nempe spiritus,
advancement at-least of-eternity the-irrational surely spirit
etsi corporalia per corpus et ipse hauriat: nunquid
even-if bodily-things through the-body also itself drink-in surely-not
tamen eousque juvatur corpore suo, ut per corporalia et
yet so-far is-it-helped by-body its that through the-bodily and

sensibilia quæ per illud sentit, etiam ad spiritualia et
sensible-things which through it it-feels even to spiritual and
intelligibilia proficiendo pertingat? Ad quæ tamen capessenda
intelligible-things by-advancing it-may-reach to which yet to-be-grasped
pro suo corporali temporalique obsequio noscitur juvare illos,
by its bodily and-temporal service it-is-known to-help those
qui omnem usum rerum temporalium ad fructum transferunt
who all use of-things temporal to the-fruit transfer
æternarum, utentes hoc mundo, tanquam non utentes.
of-eternal-things using this world as-if not using
Porro autem supercœlestis spiritus absque adjutorio corporis,
further moreover the-supercelestial spirit without the-help of-the-body
et absque intuitu horum quæ per corpus sentiuntur,
and without the-gaze of-these-things which through the-body are-sensed
sola profecto suæ vicinitate ac vivacitate naturæ sufficit
alone certainly by-its nearness and liveliness of-nature suffices
apprehendere summa, et intima penetrare. An non hoc
to-grasp the-highest-things and the-inmost to-penetrate or not this
Apostolus intellexit, qui cum diceret: Invisibilia Dei per
the-Apostle understood who when he-said the-invisible-things of-God through
ea quæ facta sunt intellecta conspiciuntur; adjecit protinus,
those which made are understood are-beheld added at-once
a creatura mundi? Nimirum quoniam a creatura cœli
from the-creature of-the-world doubtless since from the-creature of-heaven
non ita. Quo enim is involutus carne et terræ incola
not so whither for this wrapped in-flesh and of-the-earth the-dweller
spiritus, ex consideratione sensibilium proficiens, gradatim
spirit from the-consideration of-sensible-things advancing step-by-step
quodam modo paulatimque nititur pervenire: eo ille
in-a-certain way and-little-by-little strives to-arrive thither that-one
cœlestium habitator ingenita subtilitate ac sublimitate
of-the-heavenly-places the-dweller by-inborn subtlety and sublimity

sua, in omni velocitate facilitateque pertingit, nullo utique
its with all swiftness and-ease reaches by-no surely
sensus corporei adminiculo fultus, nullo corporei membri
of-sense of-bodily support propped by-no of-bodily of-member
adjutus officio, nullo corporeæ cujuscunque rei informatus
helped office by-no of-bodily of-any of-thing informed
intuitu. Cur enim inter corpora spirituales scrutetur sensus,
gaze why for among bodies spiritual should-he-search senses
quos in libro vitæ et absque contradictione legit, et absque
which in the-book of-life both without contradiction he-reads and without
difficultate intelligit? cur in sudore vultus sui laboret
difficulty understands why in the-sweat of-face his should-he-labor
excutere grana de paleis, de uvis vina, et de amurca oleum,
to-shake-out grains from the-chaff from grapes wines and from the-lees oil
qui ex omnibus satis abundeque ad manum habet? Quis
who of all enough and-abundantly at hand has who
mendicet victum suum per domos alienas, in sua abundans
would-beg food his through houses others' in his-own abounding
panibus? quis puteum fodere curet, et in terræ
with-loaves who a-well to-dig would-take-care and in of-the-earth
visceribus venas aquarum cum labore rimari, cui ultro
the-bowels the-veins of-waters with labor to-search for-whom unasked
affatim aquas limpidas fons vivus emanat? Nec brutus ergo,
abundantly waters clear a-spring living pours-out neither the-brute therefore
nec angelicus spiritus ad ea capessenda, quæ beatam
nor the-angelic spirit for those-things to-be-grasped which blessed
spiritualem faciunt creaturam, suis ullo modo corporibus
spiritual make the-creature by-their in-any way bodies
adjuvantur; ille quidem pro innata stoliditate non capiens,
are-helped the-one indeed for inborn stupidity not grasping
iste vero pro excellentioris gloriæ prærogativa non indigens.
the-other but for of-more-excellent glory the-prerogative not needing

Porro hominis spiritum, qui medium quemdam inter
further of-man the-spirit which a-middle certain between
supremum et infimum tenet locum, usque adeo ad utrumque
the-highest and the-lowest holds place so far for each
necessarium habere corpus manifestum est, ut absque eo
necessary to-have a-body manifest it-is that without it
nec ipse proficere, nec alteri prodesse possit. Nam, ut
neither itself to-advance nor another to-profit can for that
taceam membra cætera corporis, officiave membrorum;
I-may-pass-over the-members other of-the-body or-the-offices of-the-members
quonam modo, quæso, aut sine lingua instruis audientem,
in-what way I-ask either without a-tongue do-you-instruct the-hearer
aut sine auribus percipis instruentem?
or without ears do-you-perceive the-instructor
Itaque cum absque corporis adminiculo nec bestialis spiritus
and-so since without the-body's support neither the-beastly spirit
servilis conditionis solvere debitum, nec spiritualis cœlestisque
of-servile condition to-pay the-debt nor the-spiritual and-heavenly
creatura implere ministerium pietatis, nec rationalis anima
creature to-fulfill the-ministry of-piety nor the-rational soul
tam proximo, quam etiam sibi sufficiat consulere ad
as-much for-the-neighbor as also for-itself suffices to-provide for
salutem; liquet omnem creatum spiritum, sive ut juvet,
salvation it-is-clear every created spirit whether that it-may-help
sive ut juvetur simul et juvet, corporeo prorsus indigere
or that it-may-be-helped at-once and may-help bodily utterly to-need
solatio. Quid enim si qua animantia, quantum ad usum sui,
solace what for if any living-things as-far-as to the-use of-them
reperiantur incommoda, nullisque apta usibus humanarum
be-found inconvenient and-for-no fit uses of-human
necessitatum? Prosunt profecto visu, etsi non usu; utiliora
needs they-profit certainly by-sight even-if not by-use more-useful

cordibus intuentium, quam utentium esse corporibus possent.
to-the-hearts of-those-beholding than of-those-using to-be to-the-bodies they-could
Etsi nociva, etsi etiam perniciosa temporali hominum
even-if harmful even-if also pernicious to-the-temporal of-men
constet esse saluti; non tamen deest eorum corporibus
it-be-established to-be welfare not yet is-lacking their to-bodies
unde cooperentur in bonum his qui secundum propositum
whence they-may-cooperate unto good for-those who according-to purpose
vocati sunt sancti; et si non cedendo in cibum, aut
called are saints and if not by-yielding for food or
exhibendo ministerium, certe ingenium exercendo, juxta
by-showing service surely the-mind by-exercising according-to
eum, qui utique omni utendi ratione præsto est, communis
that which surely for-every of-using reason at-hand is the-common
disciplinæ profectum, quo invisibilia Dei, per ea
discipline's advancement by-which the-invisible-things of-God through those
quæ facta sunt, intellecta conspiciuntur. Nam et diabolus
which made are understood are-beheld for both the-devil
ejusque satellites, cum sit semper eorum maligna intentio,
and-his attendants though be always their malign intention
nocere quidem semper cupiunt, sed bonis æmulatoribus,
to-harm indeed always they-desire but to-good emulators
quibus dicitur: Quis vobis nocere poterit, si boni æmulatores
to-whom it-is-said who to-you to-harm will-be-able if good emulators
fueritis? absit ut possint; magis autem prosunt et
you-will-have-been far-be-it that they-be-able rather moreover they-profit even
nolentes, cooperanturque in bonum bonis.
unwilling and-cooperate unto good for-the-good
Cæterum angelica corpora, utrumnam ipsis spiritibus
for-the-rest angelic bodies whether to-the-very spirits
naturalia sint, sicut hominibus sua; et sint animalia sicut
natural be as for-men theirs and they-be animals as

homines, immortalia tamen, quod nondum sunt homines;
men immortal yet which not-yet are men
porro ipsa corpora mutent et versent in forma et specie
further the-very bodies they-change and turn in form and appearance
qua volunt quando apparere volunt, densantes et solidantes
which they-wish when to-appear they-wish thickening and solidifying
ea quantum volunt, cum tamen in sui veritate præ
them as-much-as they-wish while yet in their truth for
subtilitate naturæ atque substantiæ suæ impalpabilia sint,
subtlety of-nature and substance their impalpable they-be
et nostris omnino inattingibilia visibus; an vero simplici
and to-our altogether unreachable sights or indeed in-simple
spirituali substantia subsistentes, corpora cum opus est
spiritual substance subsisting bodies when need is
sumant, rursumque expleto opere ponant in eamdem, de
they-take and-again completed the-work lay-them-down into the-same from
qua sumpta sunt, materiam dissolvenda; nolo ut a
which taken they-were matter to-be-dissolved I-do-not-wish that from
me requiratis. Videntur Patres de hujusmodi diversa
me you-ask seem the-Fathers about such-things different-things
sensisse; nec mihi perspicuum est unde alterutrum doceam;
to-have-held nor to-me clear it-is whence either I-may-teach
et nescire me fateor. Sed et vestris profectibus non
and not-to-know me I-confess but also to-your advances not
multum conferre arbitror harum rerum notitiam.
much to-contribute I-think of-these things the-knowledge
Illud autem scitote, nullum creatorum spirituum per se
that moreover know no of-created spirits by itself
nostris mentibus applicari, ut videlicet, nullo mediante
to-our minds to-be-applied so-that namely by-no mediating
nostri suive corporis instrumento, ita nobis immisceatur
our or-its-own body's instrument so to-us it-be-mingled

vel infundatur, quo ejus participatione docti sive doctiores,
or be-poured-in so-that its by-participation learned or more-learned
vel boni sive meliores efficiamur. Nullus angelorum, nulla
or good or better we-be-made none of-the-angels none
animarum hoc modo mihi capabilis est, nullius ego capax.
of-souls in-this way to-me graspable is of-none I capable
Nec ipsi angeli ita se alterutrum capiunt. Sequestretur
nor the-very angels so themselves one-another grasp let-be-set-apart
proinde prærogativa hæc summo ac incircumscripto Spiritui,
therefore prerogative this to-the-highest and uncircumscribed Spirit
qui solus, cum docet angelum sive hominem scientiam,
who alone when he-teaches angel or man knowledge
instrumentum non quærit nostræ corporeæ auris, sicut nec
an-instrument not seeks of-our bodily ear as neither
sibi oris. Per se infunditur, per se innotescit,
for-himself of-a-mouth by himself he-is-poured-in by himself he-becomes-known
purus capitur a puris. Solus nullius indiget; solus et
pure he-is-grasped by the-pure alone of-nothing he-needs alone both
sibi, et omnibus de sola omnipotenti voluntate sufficiens.
for-himself and for-all from sole almighty will sufficient
Operatur tamen immensa et innumera per subjectam
he-works yet immense and countless-things through subject
creaturam corporalem, sive spiritualem; sed quasi imperans,
creature bodily or spiritual but as-if commanding
non quasi mendicans. En, verbi gratia, quod linguam meam
not as-if begging behold of-word for-the-sake that tongue my
corporalem assumpsit nunc in opus suum, docere videlicet vos,
bodily he-has-taken now for work his to-teach namely you
cum per se absque dubio facilius suaviusque id posset;
though by himself without doubt more-easily and-more-sweetly that he-could
profecto indulgentia est, non indigentia. In profectu siquidem
certainly indulgence it-is not need in the-advancement indeed

vestro meritum quærit mihi, non sibi solatium. Idipsum
your merit he-seeks for-me not for-himself solace that-same
sapere opus est omni homini operanti bonum, ne forte in
to-know need is for-every man working good lest perhaps in
se de bonis Domini, et non in Domino glorietur. Est
himself about the-goods of-the-Lord and not in the-Lord he-may-glory there-is
tamen qui bonum operatur non volens, sive homo malus,
yet one-who good works not willing either man evil
sive angelus malus: et constat non fieri propter eum,
or angel evil and it-is-established not to-be-done for him
quod fit per eum, cum prodesse nullum bonum possit
what is-done through him since to-profit no good can
invito. Igitur ei quidem dispensatio tantum credita
to-the-unwilling therefore to-him indeed a-stewardship only entrusted
est; sed nescio quomodo gratius jucundiusque sentimus
is but I-know-not how more-welcome and-more-pleasant we-feel
bonum, quod per malum dispensatorem ministratur. Ipsa est
the-good which through an-evil steward is-ministered it is
ergo causa, cur et per malos Deus faciat bona bonis:
therefore the-cause why also through the-evil God may-do good-things for-the-good
non autem, quod opera eorum indigeat in benefaciendo.
not but that the-works their he-may-need in doing-good
Porro his quæ ratione vel sensu carentia sunt, multo minus
further these which reason or sense lacking are much less
Deum egere quis dubitet? Sed quando in opus bonum
God to-need who would-doubt but when into work good
et ipsa concurrunt, apparet quoniam omnia serviunt ei,
also they concur it-appears that all-things serve him
cui merito est dicere: Meus est orbis terræ. Aut
to-whom rightly it-is-given to-say mine is the-world of-the-earth or
certe quia novit quæ per quæ convenientius fiant;
surely because he-knows which-things through which more-fittingly may-be-done

de servitute corporeæ creaturæ non efficaciam quærit, sed
from the-servitude of-bodily creature not efficacy he-seeks but
congruentiam. Esto deinde quod corporum ministeria opportune
fittingness be-it then that of-bodies the-ministries opportunely
plerumque divinis operibus applicentur, ut, verbi gratia, pluviæ
often to-divine works be-applied as of-word for-the-sake rains
vivificandis seminibus, vel multiplicandis segetibus, vel fructibus
for-quickening seeds or for-multiplying crops or fruits
maturandis; quid proprio, quæso, de corpore facere habet,
for-ripening what his-own I-ask about body to-do has-he
cui ad nutum indifferenter universa corpora cœlestia atque
to-whom at the-nod indifferently all bodies heavenly and
terrestria obsequi constat? Plane superfluo haberet suum,
earthly to-obey it-is-established plainly superfluously he-would-have his-own
qui nullum sibi reperit alienum. Verum si cuncta, quæ hoc
who no for-himself has-found another's but if all-things which in-this
loco dicenda occurrunt, præsenti volumus sermone concludere,
place to-be-said occur in-the-present we-wish sermon to-conclude
sermo modum excedet, et vires forsitan aliquorum:
the-sermon measure will-exceed and the-strength perhaps of-some
propterea quæ restant, sub alio servemus absolvenda principio.
therefore what remain under another let-us-keep to-be-finished beginning

De summo et incircumscripto Spiritu, qui est Deus: et quo modo misericordia et judicium dicuntur pedes Domini

VI · GOD'S FEET: MERCY AND JUDGMENT

God alone needs no body, yet men gave his glory to sun, moon, and idols, until he came in the flesh and showed himself by works only God could do. His spiritual feet are mercy and judgment, and the penitent must kiss both: fear without hope casts into despair, and hope without fear breeds false security. So Bernard sings of mercy and judgment both.

Ut præcedenti sequens sermo cohæreat, tenetisne datum
that to-the-preceding the-following sermon may-cohere do-you-hold the-given
superius, solum summum et incircumscriptum Spiritum ad
above alone the-highest and uncircumscribed Spirit for
omne quod facere vel fieri vult, corporis instrumento
every-thing which to-do or to-be-done he-wills of-a-body the-instrument
sive obsequio non egere? Demus ergo securi veram soli
or service not to-need let-us-grant therefore secure true to-alone
Deo, sicut immortalitatem, ita et incorporeitatem: quod
God as immortality so also incorporeity that
solus spirituum universam corpoream naturam eo usque
alone of-spirits the-whole bodily nature to-that point
transcendat, ut quocunque corpore in quocunque opere non
he-transcend that of-whatever body in whatever work not
indigeat, solo, spirituali nutu, cum vult, ad quæcunque vult
he-need with-alone spiritual nod when he-wills for whatever-things he-wills
agenda contentus. Sola igitur est quæ nec propter se, nec
to-be-done content alone therefore it-is which neither for itself nor
propter alium, sola corporei instrumenti opus habet illa majestas,
for another alone of-a-bodily instrument need has that majesty

cujus omnipotenti arbitrio incunctanter præsto est omne opus,
whose to-almighty will without-hesitation at-hand is every work
omne altum inclinat, omne adversum cedit, omne creatum
every high-thing bends every adverse-thing yields every created-thing
favet, etiam nullo interveniente vel subveniente solatio corporali,
favors even no intervening or helping solace bodily
sive spirituali. Docet vel monet sine lingua; præbet vel tenet
or spiritual he-teaches or admonishes without a-tongue he-gives or holds
sine manibus; sine pedibus currit et succurrit pereuntibus.
without hands without feet he-runs and helps the-perishing
Actitabat ista et cum patribus prioribus sæculis;
he-was-doing these-things also with the-fathers in-earlier ages
experiebantur homines sedula beneficia, sed latebat eos
experienced men diligent benefits but was-hidden-from them
beneficus. Ille quidem attingebat a fine usque ad finem
the-benefactor he indeed reached from end even to end
fortiter; sed disponens omnia suaviter, non sentiebatur ab
mightily but disposing all-things sweetly not he-was-perceived by
hominibus. Et gaudebant de bonis Domini; et Dominum
men and they-rejoiced in the-goods of-the-Lord and the-Lord
sabaoth, eo quod cum tranquillitate judicaret omnia
of-hosts for-that that with tranquility he-judged all-things
omnino nesciebant. Ab ipso erant, sed non cum ipso; per
altogether they-knew-not from him they-were but not with him through
ipsum vivebant, sed non ipsi; ex ipso sapiebant, sed non
him they-lived but not for-him from him they-understood but not
ipsum, alienati, ingrati, insensati. Hinc demum factum est,
him estranged ungrateful senseless hence at-last made it-was
ut quod erant, quod vivebant, quod sapiebant, non auctori
that what they-were what they-lived what they-understood not to-the-author
tribuerent, sed naturæ ascriberent, aut certe, quod insipientius
they-attributed but to-nature they-ascribed or surely which more-foolish

erat, fortunæ; propriæ quoque industriæ atque virtuti multi
was to-fortune to-their-own also industry and strength many
multa arrogabant. Quanta sibi usurparunt seductorii
many-things arrogated how-much to-themselves usurped the-seductive
spiritus, quanta soli et lunæ data sunt; quanta terris
spirits how-much to-the-sun and to-the-moon given were how-much to-the-earth
et aquis attributa, quanta etiam manufactis fabrilibusque
and waters attributed how-much also to-handmade and-craftsman's
mortalium deputata operibus! Herbis, arbustis, minutissimis
of-mortals assigned works to-herbs shrubs the-most-minute
vilissimisque seminibus pro numinibus deferebatur.
and-most-worthless seeds as gods honor-was-paid
Heu! sic homines perdiderunt et commutaverunt gloriam
alas thus men lost and exchanged glory
suam in similitudinem vituli comedentis fenum? Quorum
their into the-likeness of-a-calf eating hay of-whom
Deus miseratus errores, de monte umbroso et condenso
God pitying the-errors from the-mountain shady and dense
dignanter egrediens, in sole posuit tabernaculum suum. Obtulit
graciously coming-forth in the-sun set tabernacle his he-offered
carnem sapientibus carnem, per quam discerent sapere
flesh to-the-wise flesh through which they-might-learn to-understand
et spiritum. Nam dum in carne et per carnem facit opera,
also the-spirit for while in flesh and through flesh he-does works
non carnis, sed Dei, naturæ utique imperans, superansque
not of-flesh but of-God nature surely commanding and-overcoming
fortunam, stultam faciens sapientiam hominum, dæmonumque
fortune foolish making the-wisdom of-men and-of-demons
debellans tyrannidem; manifeste ipsum se indicat esse, per
vanquishing the-tyranny manifestly him himself he-shows to-be through
quem eadem et ante fiebant quando fiebant. In carne,
whom the-same also before were-done when they-were-done in flesh

inquam, et per carnem potenter ac patenter operatus
I-say and through flesh mightily and openly having-wrought
mira, locutus salubria, passus indigna, evidenter
wonders having-spoken wholesome-things having-suffered unworthy-things evidently
ostendit, quia ipse sit qui potenter, sed invisibiliter sæcula
he-showed that he-himself is who mightily but invisibly the-ages
condidisset, sapienter regeret, benigne protegeret. Denique dum
had-founded wisely ruled kindly protected finally while
evangelizat ingratis, signa præbet infidelibus, pro suis
he-preaches-the-gospel to-the-ungrateful signs he-furnishes to-unbelievers for his
crucifixoribus orat: nonne liquido ipsum se esse declarat, qui
crucifiers prays surely clearly him himself to-be he-declares who
cum Patre suo quotidie oriri facit solem suum super bonos
with Father his daily to-rise makes sun his upon the-good
et malos, pluit super justos et injustos? Hoc enim est quod
and the-evil rains upon the-just and the-unjust this for is what
ipse aiebat: Si non facio opera Patris mei, nolite credere.
he-himself said if not I-do the-works of-Father my do-not believe
En aperit os carnis suæ docens in monte discipulos, qui
behold he-opens the-mouth of-flesh his teaching on the-mountain the-disciples who
in silentio angelos in cœlestibus docet. En ad tactum corporeæ
in silence the-angels in heaven teaches behold at the-touch of-the-bodily
manus curatur lepra, fugatur cæcitas, auditus reparatur,
hand is-cured leprosy is-put-to-flight blindness hearing is-restored
lingua muta resolvitur, discipulus prope mersus erigitur; et is
the-tongue dumb is-loosed the-disciple almost drowned is-raised and he
indubitanter agnoscitur, cui dixerat longe ante David: Aperis
undoubtingly is-recognized to-whom had-said long before David you-open
tu manum tuam, et imples omne animal benedictione; et item:
you hand your and fill every animal with-blessing and likewise
Aperiente te manum tuam, omnia implebuntur bonitate. En
opening you hand your all-things will-be-filled with-goodness behold

secus corporales pedes jacens ac pœnitens audit peccatrix:
beside the-bodily feet lying and repenting hears the-sinful-woman
Remittuntur tibi peccata tua, et recognoscit eum, de quo
are-forgiven to-you sins your and she-recognizes him of whom
ex multis retro temporibus scriptum legerat: Egredietur
from many back times written she-had-read will-go-out
diabolus ante pedes ejus. Ubi nempe peccatum remittitur, ibi
the-devil before feet his where surely sin is-forgiven there
procul dubio diabolus de corde peccatoris expellitur. Hinc
far from-doubt the-devil from the-heart of-the-sinner is-expelled hence
universaliter de cunctis pœnitentibus dicit: Nunc judicium est
universally about all penitents he-says now judgment is
mundi, nunc princeps hujus mundi ejicietur foras: quod scilicet
of-the-world now the-prince of-this world will-be-cast out that namely
humiliter confitenti remittat Deus peccatum; et diabolus
humbly to-one-confessing may-forgive God sin and the-devil
eum, quem in hominis corde invaserat, amittat principatum.
that which in of-man the-heart he-had-invaded may-lose principality
Denique ambulat super undas carnalibus pedibus, cui necdum
finally he-walks upon the-waves with-fleshly feet to-whom not-yet
carne vestito jam Psalmista præcinuerat; In mari via tua,
with-flesh clothed already the-Psalmist had-sung-beforehand in the-sea the-way your
et semitæ tuæ in aquis multis; quod est: Conculcas corda
and paths your in waters many which is you-tread-down the-hearts
tumentia superborum, et fluxa desideria carnalium comprimis,
swelling of-the-proud and the-loose desires of-the-carnal you-restrain
justificans impios, et superbos humilians. Quod tamen quia
justifying the-impious and the-proud humbling which yet because
invisibiliter fit, carnalis non sentit a quo fit. Unde et
invisibly it-is-done the-carnal-man not perceives by whom it-is-done whence also
subdit: Et vestigia tua non cognoscentur. Hinc rursus Pater
he-adds and footsteps your not will-be-known hence again the-Father

ad Filium: Sede, inquit, a dextris meis, donec ponam inimicos
to the-Son sit he-says at the-right my until I-make enemies
tuos scabellum pedum tuorum; hoc est: Donec omnes qui te
your the-footstool of-feet your that is until all who you
contemnunt, tuæ voluntati subjiciam, sive invitos et miseros,
despise to-your will I-shall-subject whether unwilling and wretched
sive voluntarios et beatos. Itaque hoc opus Spiritus quia caro
or willing and blessed and-so this work of-the-Spirit because the-flesh
non percipiebat (animalis quippe homo non percipit ea
not perceived the-animal indeed man not perceives those-things
quæ sunt Spiritus Dei), opus fuit ut corporalibus pedibus
which are of-the-Spirit of-God need it-was that at-the-bodily feet
corporaliter incubans, et corporalibus labiis pedes eosdem
bodily lying and with-bodily lips feet the-same
deosculans, veniam peccatorum peccatrix perciperet; sicque
kissing the-pardon of-sins the-sinful-woman might-receive and-thus
illa mutatio dexteræ Excelsi, qua mirabiliter, sed
that change of-the-right-hand of-the-Most-High by-which wonderfully but
invisibiliter justificat impium, etiam carnalibus innotesceret.
invisibly he-justifies the-impious even to-the-carnal might-become-known
Verum illos spirituales pedes Dei, quos primo loco
but those spiritual feet of-God which in-the-first place
spiritualiter osculari pœnitentem oportet, præterire me non
spiritually to-kiss the-penitent it-behooves to-pass-over me not
oportet. Novi ego curiositatem vestram, quæ nil sua
it-behooves I-know I curiosity your which nothing by-its-own
voluntate incrustatum omnino prætereat. Nec vero ducendum
will crusted-over at-all would-pass-by nor indeed to-be-held
contemptui, nosse, quibus scriptura pedibus tam frequenter
in-contempt to-know with-what scripture feet so often
Deum commemorat, nunc quidem stare, ut ibi: Adorabimus in
God records now indeed to-stand as there we-shall-adore in

loco ubi steterunt pedes ejus; nunc vero ambulare, ut ibi: Et
the-place where stood feet his now indeed to-walk as there and
habitabo in illis, et deambulabo in eis; nunc etiam currere,
I-shall-dwell in them and I-shall-walk-about among them now also to-run
juxta illud: Exsultavit ut gigas ad currendam viam. Si recte
according-to that he-has-exulted as a-giant to running the-way if rightly
Apostolo visum est caput Christi referre ad Deitatem; puto
to-the-Apostle seen it-was the-head of-Christ to-refer to the-Godhead I-think
et nobis non incongrue videri pedes ad hominem pertinere;
also to-us not unfittingly to-seem the-feet to the-man to-pertain
quorum alterum misericordiam, alterum judicium nominemus.
of-which the-one mercy the-other judgment let-us-name
Nota sunt vobis duo ista vocabula; et de plerisque
known are to-you two these words and from very-many
Scripturæ locis ambo pariter, si cogitatis, occurrunt. Quia
of-Scripture places both equally if you-think occur because
vero misericordiæ pedem Deus in carne, cui se univit,
indeed of-mercy the-foot God in the-flesh to-which himself he-united
assumpserit, docet epistola ad Hebræos, tentatum perhibens per
assumed teaches the-epistle to the-Hebrews tempted declaring in
omnia Christum pro similitudine absque peccato, ut misericors
all-things Christ by likeness without sin that merciful
fieret. Quid illum alterum, qui judicium nuncupatus
he-might-become what that other which judgment called
est, nonne ad hominem æque assumptum et ipsum pertinere
is surely to the-man equally assumed also it to-pertain
ipse Deus homo aperte significat, ubi datam sibi perhibet
he-himself God man openly signifies where given to-himself he-declares
a Patre potestatem judicium facere, quia Filius hominis est?
by the-Father power judgment to-do because the-Son of-man he-is

His duobus ergo pedibus apte sub uno divinitatis capite
by-these two therefore feet fittingly under one of-divinity head
concurrentibus, natus ex muliere, factus sub lege invisibilis
concurring born of woman made under law the-invisible
Emmanuel, in terris visus est, et cum hominibus conversatus
Emmanuel on earth seen was and with men conversed
est. His certe pertransit et nunc, benefaciendo et sanando
he-has by-these surely he-passes-through even now doing-good and healing
omnes oppressos a diabolo, sed spiritualiter, sed invisibiliter.
all oppressed by the-devil but spiritually but invisibly
His, inquam, pedibus devotas perambulat mentes, incessanter
by-these I-say feet devoted he-walks-through minds unceasingly
lustrans, scrutansque corda et renes fidelium. Vide autem
surveying and-searching the-hearts and reins of-the-faithful see moreover
ne forte hæc illa sint sponsi crura, quæ sponsa tam
whether perhaps these those be of-the-bridegroom the-legs which the-bride so
magnifice commendat in consequentibus, comparans ea, ni
magnificently commends in what-follows comparing them unless
fallor, columnis marmoreis, fundatis super bases aureas.
I-am-mistaken to-columns of-marble founded upon bases golden
Pulchre omnino; quoniam quidem in incarnata Dei Sapientia,
beautifully altogether since indeed in the-incarnate of-God Wisdom
quæ auro designatur, misericordia et veritas obviaverunt
which by-gold is-designated mercy and truth have-met
sibi; denique universæ viæ Domini misericordia et veritas.
each-other finally all the-ways of-the-Lord mercy and truth
Felix mens, cui semel Dominus Jesus utrumque infixerit
happy the-mind in-which once the-Lord Jesus each will-have-fixed
pedem! A duobus signis cognoscito eam quæ hujusmodi est,
foot by two signs recognize her who of-this-kind is
quæ secum necesse est referat divinis impressa vestigiis. Ipsa
who with-herself necessary it-is bring-back with-divine impressed footsteps they

sunt timor et spes; ille judicii, ista misericordiæ repræsentans
are fear and hope that of-judgment this of-mercy representing
imaginem. Merito beneplacitum est Deo super timentes eum,
the-image rightly well-pleasing is to-God upon those-fearing him
et in eis qui sperant super misericordia ejus: cum timor
and in those who hope upon mercy his since fear
initium sit sapientiæ; spes, profectus: nam consummationem
the-beginning be of-wisdom hope the-advancement for the-consummation
sibi charitas vindicat. Quæ cum ita sint, non parvus fructus
to-itself charity claims which since so they-are not small fruit
est in primo hoc osculo, quod ad pedes accipitur; tantum
there-is in the-first this kiss which at the-feet is-received only
curato ut neutro frauderis illorum. Porro enim si jam dolore
take-care that of-neither you-be-cheated of-them further for if now by-sorrow
peccati, et judicii timore compungeris, veritatis judiciique
of-sin and of-judgment by-fear you-are-pricked of-truth and-of-judgment
vestigio labia impressisti. Quod si timorem doloremque
on-the-footstep the-lips you-have-pressed but if fear and-sorrow
divinæ intuitu bonitatis, et spe consequendæ indulgentiæ
by-the-divine gaze of-goodness and by-the-hope to-be-attained of-pardon
temperas, etiam misericordiæ pedem amplecti te noveris.
you-temper also of-mercy the-foot to-embrace you you-will-know
Alioquin alterum sine altero osculari non expedit; quia et
otherwise the-one without the-other to-kiss not it-is-expedient because both
recordatio solius judicii in barathrum desperationis præcipitat,
the-remembrance of-alone judgment into the-abyss of-despair casts-headlong
et misericordiæ fallax assentatio pessimam generat securitatem.
and of-mercy deceitful flattery the-worst generates security
Datum est et mihi misero nonnunquam sedere
given it-has-been also to-me wretched sometimes to-sit
secus pedes Domini Jesu; et modo hunc, modo illum
beside the-feet of-the-Lord Jesus and now this now that

tota devotione complecti, in quantum me sua benignitas
with-all devotion to-embrace in as-much-as me his kindness
dignabatur admittere. At si quando miserationis oblitus,
deigned to-admit but if ever of-compassion forgetful
stimulante conscientia, judicio paulo diutius inhærerem,
goading conscience to-judgment a-little longer I-should-cling
mox metu incredibili ac miserabili confusione dejectus,
soon with-fear incredible and wretched confusion cast-down
et tenebroso circumfusus horrore, hoc solum palpitans
and by-dark surrounded horror this alone throbbing
de profundis clamabam: Quis novit potestatem iræ tuæ,
from the-depths I-cried who knows the-power of-wrath your
et præ timore tuo iram tuam dinumerare? Quod si eo
and for fear your the-wrath your to-number but if that
relicto pedem misericordiæ plus tenere contingeret, tanta
left the-foot of-mercy more to-hold it-befell such
econtrario incuria et negligentia dissolvebar, ut confestim
on-the-contrary carelessness and negligence I-was-dissolved that at-once
et oratio tepidior, et actio pigrior, et risus promptior,
both prayer more-lukewarm and action more-sluggish and laughter readier
et sermo incautior, et omnis denique utriusque hominis
and speech more-incautious and every finally of-each man
status inconstantior appareret. Proinde magistra instructus
state more-inconstant appeared therefore by-the-mistress instructed
experientia, non judicium jam solum, aut solam misericordiam;
experience not judgment now alone or alone mercy
sed misericordiam pariter et judicium cantabo tibi, Domine.
but mercy equally and judgment I-shall-sing to-you O-Lord
In æternum non obliviscar justificationes istas; cantabiles mihi
into eternity not I-shall-forget justifications these singable to-me
erunt ambæ pariter in loco peregrinationis meæ, quousque
will-be both equally in the-place of-pilgrimage my until

misericordia superexaltata judicio, miseria conticescat, ac sola
mercy exalted-above judgment misery fall-silent and alone
cantet tibi de cætero gloria mea, et non compungar.
may-sing to-you for the-rest glory my and not I-be-pricked

De amore ardenti quo anima diligit Deum. Item de attentione tempore orationis vel psalmodiæ procuranda

VII · THE ARDENT LOVE OF THE BRIDE

Bernard adds that God has two hands, breadth that gives and strength that guards. The bride asks only for a kiss, loving chastely and ardently. She speaks to the bridegroom's household, the angels who stand by those who pray and sing, and like Mary Magdalene never names him. Monks must not doze before those angels at the night office, but chew the psalms with understanding.

Ipse mihi laborem suscito, qui vos sponte provoco ad
I-myself for-myself labor I-stir-up who you freely provoke to
quærendum. Quia enim ego primi osculi occasione spirituales
seeking because for I of-the-first kiss on-the-occasion the-spiritual
Dei pedes propriis definitionibus ac nominibus, et quidem
of-God feet by-their-own definitions and names and indeed
ex abundanti, demonstrare curavi; vos pergitis inquirere et
out-of abundance to-show took-care you go-on to-inquire also
de manu, quæ secundo loco osculanda proponitur. Annuo,
about the-hand which in-the-second place to-be-kissed is-proposed I-assent
gero vobis morem; insuper non manum, sed manus ostendo,
I-bear to-you the-custom besides not the-hand but the-hands I-show
propriisque distinguo vocabulis. Latitudo una, altera fortitudo
and-with-their-own I-distinguish names breadth one the-other strength
dicatur: quod et tribuat affluenter, et defendat potenter quod
let-be-called because both it-bestows abundantly and defends mightily what

dederit. Utramque profecto osculabitur qui ingratus non
it-has-given each certainly will-kiss he-who ungrateful not
fuerit, Deum utique bonorum omnium sicut largitorem,
will-have-been God surely of-goods all as the-bestower
ita et conservatorem recognoscens et confitens. Satis de
so also the-preserver recognizing and confessing enough about
duobus osculis dictum esse reor: videamus et de tertio.
two kisses said to-be I-think let-us-see also about the-third
Osculetur, inquit, me osculo oris sui. Quis dicit?
let-him-kiss she-says me with-the-kiss of-mouth his who says-it
Sponsa. Quænam ipsa? Anima sitiens Deum. Sed pono
the-bride who she the-soul thirsting-for God but I-set-out
diversas affectiones, ut ea quæ proprie sponsæ congruit,
different affections that that which properly to-the-bride is-fitting
distinctius elucescat. Si servus est, timet a facie Domini;
more-distinctly may-shine-forth if a-slave he-is he-fears at the-face of-the-Lord
si mercenarius, sperat de manu Domini; si discipulus,
if a-hireling he-hopes from the-hand of-the-Lord if a-disciple
aurem parat magistro; si filius, honorat patrem; quæ vero
an-ear he-prepares for-the-master if a-son he-honors the-father she-who but
osculum postulat, amat. Excellit in naturæ donis affectio
a-kiss asks loves excels among nature's gifts affection
hæc amoris, præsertim cum ad suum recurrit principium,
this of-love especially when to its it-runs-back source
quod est Deus. Nec sunt inventa æque dulcia nomina,
which is God nor are found equally sweet names
quibus Verbi, animæque dulces ad invicem exprimerentur
by-which of-the-Word and-of-the-soul the-sweet toward one-another might-be-expressed
affectus, quemadmodum sponsus et sponsa: quippe quibus
affections as bridegroom and bride indeed for-whom
omnia communia sunt, nil proprium, nil a se
all-things common are nothing their-own nothing from each-other

divisum habentibus. Una utriusque hæreditas, una domus,
divided having one of-both the-inheritance one house
una mensa, unus torus, una etiam caro. Denique propter
one table one bed one also flesh finally for
hanc relinquet ille patrem et matrem, et adhærebit uxori
her will-leave he father and mother and will-cleave to-wife
suæ; et erunt duo in carne una. Hæc quoque jubetur
his and they-will-be two in flesh one she also is-bidden
nihilominus oblivisci populum suum, et domum patris sui;
nonetheless to-forget people her-own and the-house of-father her
ut concupiscat ille decorem ejus. Si ergo amare specialiter
that may-desire he the-beauty of-her if therefore to-love specially
sponsis ac principaliter convenit, non immerito sponsæ
to-spouses and principally befits not undeservedly of-the-bride
nomine censetur anima quæ amat. Amat autem quæ osculum
by-the-name is-reckoned the-soul which loves loves moreover she-who a-kiss
petit. Non petit libertatem, non mercedem, non hæreditatem,
seeks not she-seeks freedom not wage not inheritance
non denique vel doctrinam, sed osculum; more plane
not finally even teaching but a-kiss in-the-manner plainly
castissimæ sponsæ ac sacrum spirantis amorem, nec omnino
of-a-most-chaste bride and sacred breathing love nor at-all
valentis flammam dissimulare quam patitur. Vide enim quale
able the-flame to-dissemble which she-suffers see for what-sort
præripiat sermonis exordium. Magnum quid a magno
she-snatches of-speech beginning great something from a-great-one
petitura, nullo tamen, ut assolet, utitur blanditiarum fuco;
about-to-ask with-no yet as is-usual she-uses of-blandishments paint
nullis circumvolutionibus ad id quod desiderat ambit.
with-no circumlocutions to that which she-desires does-she-go-around
Non facit proœmium, non captat benevolentiam; sed ex
not she-makes a-preamble not she-courts goodwill but from

abundantia cordis repente prorumpens, nude frontoseque
the-abundance of-the-heart suddenly breaking-out nakedly and-boldly
satis: Osculetur me, ait, osculo oris sui.
enough let-him-kiss me she-says with-the-kiss of-mouth his
An non tibi quasi dicere manifeste videtur: Quid mihi est in
or not to-you as-if to-say manifestly does-she-seem what to-me is in
cœlo, et a te quid volui super terram? Amat profecto
heaven and from you what have-I-wished upon earth she-loves certainly
caste, quæ ipsum quem amat, quærit; non aliud quidquam
chastely who him whom she-loves seeks not other anything
ipsius. Amat sancte, quia non in concupiscentia carnis, sed
of-his she-loves holily because not in the-concupiscence of-the-flesh but
in puritate spiritus. Amat ardenter, quæ ita proprio debriatur
in the-purity of-the-spirit she-loves ardently who so by-her-own is-inebriated
amore, ut majestatem non cogitet. Quid enim? respicit
love that majesty not she-thinks-of what for he-looks-at
terram, et facit eam tremere; et ista se ab eo postulat
the-earth and makes it to-tremble and this-one herself by him asks
osculari! Ebriane est? Ebria prorsus. Et forte tunc, cum ad
to-be-kissed drunk is-she drunk utterly and perhaps then when to
ista prorupit, exierat de cella vinaria, quo se
these-words she-broke-out she-had-come-out from the-cellar of-wine where herself
nimirum introductam postmodum gloriatur. Nam et David
doubtless led afterward she-glories for also David
de quibusdam dicebat Deo: Inebriabuntur ab ubertate
about certain-ones said to-God they-will-be-inebriated with the-abundance
domus tuæ et torrente voluptatis tuæ potabis eos. O
of-house your and with-the-torrent of-pleasure your you-will-give-to-drink them O
quanta amoris vis! quanta in spiritu libertatis fiducia! Quid
how-great of-love the-force how-great in the-spirit of-freedom the-confidence what
manifestius, quam quod perfecta charitas foras mittit timorem?
more-manifest than that perfect charity out casts fear

Verecunde tamen non ad ipsum sponsum sermonem dirigit,
modestly yet not to the-very bridegroom the-speech she-directs
sed ad alios, tanquam de absente: Osculetur me, inquiens,
but to others as-if about one-absent let-him-kiss me she-saying
osculo oris sui. Grandis quippe res petitur, et opus
with-the-kiss of-mouth his great indeed a-thing is-asked and need
est verecundia comitari precem, commendari petentem. Itaque
is of-modesty to-accompany the-prayer to-be-commended the-asker and-so
per domesticos et intimos, accessus ad intima quæritur,
through the-household and intimates access to the-inmost is-sought
ambitur ad desideratum. Quinam illi? Credimus angelos
there-is-going-round to the-desired who those we-believe the-angels
sanctos astare orantibus, offerre Deo preces et vota
holy to-stand-by those-praying to-offer to-God the-prayers and vows
hominum; ubi tamen sine ira et disceptatione levari
of-men where yet without anger and dispute to-be-lifted
puras manus perspexerint. Probat hoc angelus ita loquens
pure hands they-will-have-perceived proves this the-angel so speaking
ad Tobiam: Quando orabas cum lacrymis, et sepeliebas
to Tobias when you-prayed with tears and buried
mortuos, et derelinquebas prandium, et mortuos abscondebas
the-dead and left dinner and the-dead hid
per diem in domo tua, et nocte sepeliebas; ego obtuli
by day in house your and by-night buried I offered
orationem tuam Domino. Puto id vobis satis et ex aliis
prayer your to-the-Lord I-think that to-you enough also from other
Scripturæ testimoniis persuasum. Nam quod psallentibus
of-Scripture testimonies persuaded for that to-those-psalming
quoque dignanter admisceri sancti angeli soleant, quid eo
also graciously to-be-mingled the-holy angels are-wont what than-that
manifestius quod Psalmista ait: Prævenerunt principes conjuncti
more-manifest which the-Psalmist says went-before the-princes joined

psallentibus in medio juvencularum tympanistriarum? Unde et
to-those-psalming in the-midst of-young-women timbrel-players whence also
dicebat: In conspectu angelorum psallam tibi. Doleo proinde
he-said in the-sight of-the-angels I-shall-psalm to-you I-grieve therefore
aliquos vestrum gravi in sacris vigiliis deprimi somno,
some of-you with-heavy in the-sacred vigils to-be-weighed-down sleep
nec cœli cives revereri, sed in præsentia principum
nor of-heaven the-citizens to-revere but in the-presence of-the-princes
tanquam mortuos apparere, cum vestra ipsi alacritate
as-if dead to-appear when by-your they-themselves eagerness
permoti, vestris interesse solemniis delectentur. Vereor, ne
moved in-your to-take-part solemnities they-delight I-fear lest
vestram desidiam quandoque abominantes, cum indignatione
your sloth sometime abominating with indignation
recedant, et incipiat unusquisque vestrum sero cum gemitu
they-withdraw and begin each of-you too-late with groaning
dicere Deo: Longe fecisti notos meos a me,
to-say to-God far you-have-made acquaintances my from me
posuerunt me abominationem sibi; et illud: Elongasti
they-have-set me as-an-abomination to-themselves and that you-have-removed
a me amicum et proximum, et notos meos a
from me friend and neighbor and acquaintances my from
miseria; item: Qui juxta me erant, de longe steterunt,
misery likewise those-who beside me were from afar stood
et vim faciebant qui quærebant animam meam. Pro certo
and violence did who sought soul my for certain
enim si se a nobis boni spiritus elongaverint, impetus
for if themselves from us the-good spirits will-have-removed the-onset
malignorum quis sustinebit? Dico ergo his qui ejusmodi
of-the-malign who will-sustain I-say therefore to-those who such
sunt: Maledictus qui opus Dei facit negligenter. Dicit
are cursed he-who the-work of-God does negligently says

quoque, non ego, sed Dominus: Utinam te calidum aut
also not I but the-Lord would-that you hot or
frigidum invenissem! sed quia te tepidum inveni, incipiam
cold I-had-found but because you lukewarm I-have-found I-shall-begin
te evomere ex ore meo. Ea propter attendite principes
you to-vomit from mouth my that on-account-of attend-to the-princes
vestros, cum statis ad orandum vel psallendum, et state
your when you-stand for praying or psalming and stand
cum reverentia et disciplina; et gloriamini, quia angeli
with reverence and discipline and glory because angels
vestri quotidie vident faciem Patris. Nimirum missi in
your daily see the-face of-the-Father doubtless sent into
ministerium propter nos, qui hæreditatem capimus salutis,
ministry for us who the-inheritance take of-salvation
devotionem nostram in superna ferunt, referunt gratiam.
devotion our to the-heights they-bear they-bring-back grace
Usurpemus officium quorum sortimur consortium, ut in
let-us-take-up the-office of-those-whose we-share fellowship that in
ore infantium et lactentium perficiatur laus. Dicamus
the-mouth of-infants and sucklings may-be-perfected praise let-us-say
eis: Psallite Deo nostro, psallite; atque audiamus eos
to-them psalm to-God our psalm and let-us-hear them
vicissim respondentes: Psallite regi nostro, psallite.
in-turn answering psalm to-king our psalm
Laudem ergo cum cœli cantoribus in commune ducentes,
praise therefore with heaven's singers in common leading
utpote cives sanctorum et domestici Dei, psallite sapienter.
as citizens of-the-saints and household of-God psalm wisely
Cibus in ore, psalmus in corde sapit. Tantum illum
food in the-mouth a-psalm in the-heart tastes only it
terere non negligat fidelis et prudens anima quibusdam
to-grind not let-neglect the-faithful and prudent soul with-certain

dentibus Intelligentiæ suæ, ne si forte integrum glutiat
teeth of-Understanding its lest if perhaps whole it-swallow
et non mansum, frustretur palatum sapore desiderabili, et
and not chewed it-cheat the-palate of-flavor desirable and
dulciori super mel et favum. Offeramus cum apostolis in
sweeter above honey and the-honeycomb let-us-offer with the-apostles at
cœlesti convivio et in Dominica mensa favum mellis. Mel
the-heavenly banquet and at the-Lord's table the-comb of-honey the-honey
in cera, devotio in littera est. Alioquin littera occidit, si
in the-wax devotion in the-letter is otherwise the-letter kills if
absque spiritus condimento glutieris. Si autem cum
without the-spirit's seasoning you-will-have-swallowed-it if moreover with
Apostolo psallas spiritu, psallas et mente; cognosces et
the-Apostle you-psalm with-spirit you-psalm and with-mind you-will-know also
tu de illius veritate sermonis, quem dixit Jesus: Verba quæ
you of of-that the-truth of-saying which said Jesus the-words which
locutus sum vobis, spiritus et vita sunt; et item quem
spoken I-have to-you spirit and life are and likewise that-which
legimus dicente Sapientia: Spiritus meus super mel dulcis.
we-read saying Wisdom spirit my above honey sweet
Sic delectabitur in crassitudine anima tua, sic holocaustum
thus will-be-delighted in fatness soul your thus holocaust
tuum pingue fiet. Sic placabis regem, sic placebis
your fat will-become thus you-will-appease the-king thus you-will-please
principibus, sic denique totam tibi curiam benevolam
the-princes thus finally the-whole to-you court well-disposed
reddes; et odorati odorem suavitatis in cœlestibus, de
you-will-render and having-smelled the-odor of-sweetness in heaven about
te quoque dicent: Quæ est ista quæ ascendit per desertum,
you also they-will-say who is she who comes-up through the-desert
sicut virgula fumi, ex aromatibus myrrhæ et thuris,
like a-column of-smoke from spices of-myrrh and of-frankincense

et universi pulveris pigmentarii? Principes, inquit, Juda,
and of-every powder of-the-perfumer the-princes he-says of-Judah
duces eorum, principes Zabulon, principes Neptalim; hoc est
the-leaders their the-princes of-Zebulun the-princes of-Naphtali that is
confitentium, continentium, contemplantium. Norunt siquidem
of-those-confessing of-those-continent of-those-contemplating know indeed
principes nostri Regi suo acceptam esse psallentium
princes our to-the-King their acceptable to-be of-those-psalming
confessionem, continentium fortitudinem, contemplantium
the-confession of-the-continent the-strength of-the-contemplating
puritatem: et solliciti sunt exigere a nobis istiusmodi
the-purity and anxious are to-demand from us such
primitias spiritus, quæ profecto non aliud sunt, quam primi et
first-fruits of-the-spirit which certainly not other are than the-first and
purissimi fructus sapientiæ. Quod enim non ignoratis, Judas
purest fruits of-wisdom as for not you-are-ignorant Judah
laudans vel confitens, et Zabulon habitaculum fortitudinis,
praising or confessing and Zebulun dwelling of-strength
Neptalim cervus emissus interpretatur: qui nimirum agilitatis
Naphtali a-hart let-loose is-interpreted which doubtless of-agility
suæ saltibus exprimit speculantis excessus, sed et opaca
its by-leaps expresses of-the-contemplator the-ecstasies but also the-shady-depths
penetrare nemorum, ut ille sensuum, consuevit. Scimus
to-penetrate of-woods as that of-the-senses is-wont we-know
autem qui dixerit: Sacrificium laudis honorificabit me.
moreover who said the-sacrifice of-praise will-honor me
Verum si non est speciosa laus in ore peccatoris; nonne
but if not is comely praise in the-mouth of-a-sinner surely
pernecessariam habetis continentiæ virtutem, per quam
very-necessary you-have of-continence the-virtue through which
fiat ut non regnet peccatum in vestro mortali
it-may-come-about that not reign sin in your mortal

corpore? Porro continentia non habet meritum apud Deum,
body further continence not has merit with God
quæ gloriam requirit humanam. Ideoque maxime opus est
which glory seeks human and-therefore most need is
etiam puritate intentionis, qua soli mens vestra Deo et
also of-purity of-intention by-which alone mind your to-God both
placere appetat, et valeat inhærere. Neque enim aliud est
to-please may-seek and be-able to-cleave nor for other it-is
inhærere Deo, quam videre Deum; quod solis mundicordibus
to-cleave to-God than to-see God which alone to-the-clean-of-heart
singulari felicitate donatur. Cor mundum habebat David,
by-singular happiness is-given a-heart clean had David
qui dicebat Deo: Adhæsit anima mea post te; item: Mihi
who said to-God has-cleaved soul my after you likewise for-me
autem adhærere Deo bonum est. Videndo adhærebat, et
moreover to-cleave to-God good it-is by-seeing he-cleaved and
adhærendo videbat. Animæ ergo in his exercitatæ cœlestes
by-cleaving he-saw to-souls therefore in these exercised the-heavenly
sese nuntii familiares exhibent et frequentes, præsertim
themselves messengers familiar show and frequent especially
si frequenter orantem persenserint. Quis dabit mihi per
if frequently her-praying they-will-have-perceived who will-give to-me through
vos, o benigni principes, petitiones meas innotescere apud
you O kind princes petitions my to-become-known with
Deum? Non enim Deo, cui etiam cogitatio hominis
God not for to-God to-whom even the-thought of-man
confitetur, sed apud Deum; hoc est, ipsis qui cum Deo
confesses but with God that is to-those-very who with God
sunt, tam beatis virtutibus, quam carne solutis spiritibus.
are both blessed powers and from-the-flesh freed spirits
Quis suscitabit me de terra inopem, et de stercore eriget
who will-raise me from the-earth needy and from the-dung will-lift

pauperem, ut sedeam cum principibus et solium gloriæ
the-poor that I-may-sit with princes and the-throne of-glory
teneam? Non ambigo quin gratanter in palatio colligant,
may-hold not I-doubt but-that gladly into the-palace they-gather
quem dignanter in sterquilinio visitant. Denique lætati
him-whom graciously in the-dunghill they-visit finally rejoiced
sunt de conversione; et in assumptione non agnoscent?
they-have over the-conversion and in the-taking-up not will-they-recognize
Hos itaque puto inter orandum alloqui sponsam, et ipsis,
these and-so I-think during praying to-address the-bride and to-them
tanquam sponsi domesticis ac sodalibus, desiderium
as of-the-bridegroom household and companions the-desire
cordis sui aperire, cum ait: Osculetur me osculo oris
of-heart her to-open when she-says let-him-kiss me with-the-kiss of-mouth
sui. Et vide familiare amicumque colloquium animæ in carne
his and see the-familiar and-friendly conversation of-the-soul in flesh
suspirantis cum cœlestibus potestatibus. Gestit in oscula,
sighing with the-heavenly powers she-longs into kisses
petit quod cupit; non tamen nominat quem amat; quia illos
she-asks what she-desires not yet she-names whom she-loves because them
nosse non dubitat, utpote de quo sibi frequens cum illis
to-know not she-doubts as about whom to-her frequent with them
soleat esse confabulatio. Propterea non dicit: Osculetur me ille
is-wont to-be conversation therefore not she-says let-him-kiss me he
vel ille; sed: Osculetur me tantum; sicut et Maria Magdalena
or he but let-him-kiss me only as also Mary Magdalene
non exprimebat ex nomine quem quæreret, sed tantum aiebat
not expressed by name whom she-sought but only said
ei quem putabat hortulanum: Domine, si tu sustulisti
to-him whom she-thought the-gardener O-sir if you have-taken-away
eum. Quem eum? Non aperit; quia palam omnibus esse
him whom him not she-discloses because openly to-all to-be

credit, quod a suo corde nec ad momentum recedere
she-believes what from her heart not-even for a-moment to-depart
potest. Ita ergo et ista loquens sodalibus sponsi
can so therefore also she speaking to-the-companions of-bridegroom
sui, tanquam consciis et quibus se noverat manifestam,
her as-if to-those-aware and to-whom herself she-knew manifest
tacito nomine repente in hæc de dilecto verba prorumpit:
with-silent name suddenly into these about the-beloved words breaks-out
Osculetur me osculo oris sui. De quo jam osculo
let-him-kiss me with-the-kiss of-mouth his about which now kiss
nolo vos diutius protrahere, sed sermone crastino audietis
I-do-not-wish you longer to-draw-out but in-sermon tomorrow you-will-hear
quidquid orantibus vobis suggerere mihi inde dignabitur
whatever praying you to-suggest to-me thence will-deign
unctio docens de omnibus. Neque enim hoc secretum
the-unction teaching about all-things nor for this secret
revelat caro et sanguis; sed is qui scrutatur profunda Dei
reveals flesh and blood but he who searches the-depths of-God
Spiritus sanctus, qui a Patre Filioque procedens, cum
the-Spirit holy who from the-Father and-the-Son proceeding with
ipsis pariter vivit et regnat in sæcula sæculorum. Amen.
them equally lives and reigns for ages of-ages amen

Quomodo per osculum oris Dei significatur Spiritus sanctus, quem Ecclesia sibi petit dari ad notitiam sanctæ Trinitatis

VIII · THE KISS OF THE MOUTH IS THE HOLY SPIRIT

The kiss of the mouth is the mutual knowledge and love of Father and Son, which no creature shares. The bride asks only to be kissed by the kiss, the Holy Spirit, through whom both Son and Father are revealed and loved. Neither knowledge without love nor love without understanding comes from this kiss. The soul that feels the Spirit cry "Abba" may trust she is daughter and bride.

Hodie vobis, sicut hesterna promissione tenetis, de summo,
today to-you as by-yesterday's promise you-hold about the-highest
id est de oris osculo, disputare propositum est. Audite
that is about of-the-mouth the-kiss to-discourse the-purpose is hear
attentius quod sapit suavius, et gustatur rarius, et
more-attentively what tastes more-sweetly and is-tasted more-rarely and
intelligitur difficilius. Mihi videtur, ut paulo altius inchoem,
is-understood more-difficultly to-me it-seems that a-little higher I-should-begin
ineffabile quoddam atque inexpertum omni creaturæ osculum
an-ineffable certain and unexperienced by-all creature kiss
designasse, qui ait: Nemo novit Filium, nisi Pater;
to-have-designated he-who says no-one knows the-Son except the-Father
et nemo novit Patrem, nisi Filius, aut cui voluerit
and no-one knows the-Father except the-Son or to-whom will-have-willed
Filius revelare. Pater enim diligit Filium, et singulari
the-Son to-reveal the-Father for loves the-Son and with-singular
dilectione amplectitur, summus æqualem, æternus coæternum,
love embraces the-highest the-equal the-eternal the-coeternal
unus unicum. Sed enim non minori ipse a Filio affectione
the-one the-only but for not with-less he by the-Son affection

astringitur: quippe pro cujus amore et moritur, ipso
is-bound indeed for whose love also he-dies he
attestante cum ait: Ut sciant omnes quia diligo Patrem,
attesting when he-says that may-know all that I-love the-Father
surgite, eamus; haud dubium quin ad passionem. Illa itaque
arise let-us-go not doubtful but-that to the-passion that and-so
mutua gignentis genitique cognitio pariter et dilectio,
mutual of-the-begetter and-of-the-begotten knowledge equally and love
quid nisi osculum est suavissimum, sed secretissimum?
what but a-kiss is most-sweet but most-secret
Ego pro certo ad tantum et tam sanctum divini amoris
I for certain to so-great and so holy of-divine love
arcanum ne ipsam quidem angelicam admitti arbitror
secret not the-very even angelic to-be-admitted think
creaturam. Etenim, Paulo hoc ipsum sapiente, pax illa
creature for Paul this same knowing the-peace that
exsuperat omnem, etiam angelicum, sensum. Unde nec ista,
surpasses all even angelic sense whence not-even she
quanquam multum præsumens, audet tamen dicere: Osculetur
although much presuming dares yet to-say let-him-kiss
me ore suo; soli illud scilicet reservans Patri: sed aliquid
me with-mouth his alone that namely reserving to-the-Father but something
minus postulans: Osculetur me, inquit, osculo oris sui.
less asking let-him-kiss me she-says with-the-kiss of-mouth his
Videte novam sponsam novum osculum accipientem, non tamen
see the-new bride a-new kiss receiving not yet
ab ore, sed ab osculo oris. Insufflavit, inquit, eis, haud
from the-mouth but from the-kiss of-the-mouth he-breathed-on he-says them not
dubium quin Jesus apostolis, id est primitivæ Ecclesiæ, et
doubtful but-that Jesus to-the-apostles that is the-primitive Church and
dixit: Accipite spiritum sanctum. Osculum profecto fuit. Quid?
said receive the-spirit holy a-kiss certainly it-was what

corporeus ille flatus? Non, sed invisibilis Spiritus: qui propterea
bodily that breath no but the-invisible Spirit who therefore
in illo dominico flatu datus est, ut per hoc intelligeretur
in that the-Lord's breath given was that by this it-might-be-understood
et ab ipso pariter tanquam a Patre procedere, tanquam
also from him equally as from the-Father to-proceed as
vere osculum, quod osculanti osculatoque commune est. Itaque
truly the-kiss which to-the-kisser and-the-kissed common is and-so
sufficit sponsæ, si osculetur ab osculo sponsi, etiamsi non
it-suffices for-the-bride if she-be-kissed by the-kiss of-the-bridegroom even-if not
osculetur ab ore. Nec enim exiguum quid aut vile putat
she-be-kissed by the-mouth nor for small something or cheap she-thinks
osculari ab osculo: quod non est aliud nisi infundi Spiritu
to-be-kissed by the-kiss which not is other than to-be-filled with-the-Spirit
sancto. Nempe si recte Pater osculans, Filius osculatus
holy surely if rightly the-Father kissing the-Son kissed
accipitur, non erit ab re osculum Spiritum sanctum
is-taken not it-will-be away-from the-point the-kiss the-Spirit holy
intelligi, utpote qui Patris Filiique imperturbabilis pax
to-be-understood as who of-the-Father and-the-Son the-imperturbable peace
sit, gluten firmum, individuus amor, indivisibilis unitas.
is the-glue firm the-undivided love the-indivisible unity
De ipso igitur audet sponsa, ipsumque infundi sibi
about him therefore dares the-bride and-him to-be-poured into-herself
fidenter sub osculi nomine petit. Tenet quippe aliquid, unde
confidently under of-the-kiss the-name she-asks she-holds indeed something whence
non desit occasio præsumendi. Dicens enim Filius: Nemo
not may-be-lacking occasion of-presuming saying for the-Son no-one
novit Filium, nisi Pater; et nemo novit Patrem, nisi Filius;
knows the-Son except the-Father and no-one knows the-Father except the-Son
adjecit, aut cui voluerit Filius revelare. Non autem
he-added or to-whom will-have-willed the-Son to-reveal not moreover

diffidit sponsa quin sibi velit, si cui voluerit.
doubts the-bride but-that to-her he-may-will if to-anyone he-will-have-willed
Petit ergo audenter dari sibi osculum, hoc est Spiritum
she-asks therefore boldly to-be-given to-her the-kiss that is the-Spirit
illum, in quo sibi et Filius reveletur et Pater. Alter enim
that in which to-her both the-Son be-revealed and the-Father the-one for
sine altero nequaquam innotescit. Unde est illud: Qui
without the-other by-no-means becomes-known whence is that he-who
videt me, videt et Patrem meum; et illud Joannis, Omnis
sees me sees also Father my and that of-John everyone
qui negat Filium, nec Patrem habet. Qui autem confitetur
who denies the-Son neither the-Father has he-who moreover confesses
Filium, et Patrem habet. Ex quibus liquido constat, quia
the-Son also the-Father has from which clearly it-is-established that
nec Pater sine Filio, nec Filius sine Patre agnoscitur.
neither the-Father without the-Son nor the-Son without the-Father is-recognized
Merito proinde non in alterius tantum, sed in utriusque
rightly therefore not in of-one only but in of-both
cognitione constituit summam beatitudinem qui dicit: Hæc
the-knowledge he-establishes the-highest blessedness who says this
est vita æterna, ut cognoscant te verum Deum, et quem
is life eternal that they-may-know you the-true God and whom
misisti Jesum Christum. Denique et qui sequuntur Agnum,
you-sent Jesus Christ finally also who follow the-Lamb
referuntur habere nomen ejus, et nomen Patris ejus scriptum
are-reported to-have name his and the-name of-Father his written
in frontibus suis: quod est de utriusque notitia gloriari.
on foreheads their which is in of-both the-knowledge to-glory
Sed dicit aliquis: Ergo et Spiritus sancti agnitio non
but says someone therefore also of-the-Spirit holy the-knowledge not
est necessaria, ut cum dixerit esse vitam æternam nosse et
is necessary since when he-said to-be life eternal to-know both

Patrem et Filium, de Spiritu sancto tacuerit? Est utique: sed
the-Father and the-Son about the-Spirit holy he-kept-silent it-is surely but
ubi Pater et Filius perfecte agnoscitur, utriusque bonitas,
where the-Father and the-Son perfectly is-known of-both the-goodness
quæ Spiritus sanctus est, quomodo ignoratur? Neque enim
which the-Spirit holy is how is-it-unknown nor for
integre homo homini innotescit, quandiu latet, utrumnam
wholly man to-man becomes-known as-long-as it-is-hidden whether
bonæ an malæ sit voluntatis. Quanquam et cum dictum
of-good or of-evil he-be will although also when said
est: Hæc est vita æterna, ut cognoscant te verum Deum,
it-is this is life eternal that they-may-know you the-true God
et quem misisti Jesum Christum; profecto si missio illa
and whom you-sent Jesus Christ certainly if sending that
beneplacitum tam Patris benigne mittentis, quam Filii
the-good-pleasure as-much of-the-Father kindly sending as of-the-Son
voluntarie obedientis demonstrat, non omnino tacitum est de
willingly obeying shows not altogether kept-silent it-is about
Spiritu sancto, ubi tantæ utriusque gratiæ mentio facta est.
the-Spirit holy where of-so-great of-both grace mention made is
Utriusque siquidem amor et benignitas Spiritus sanctus est.
of-both indeed the-love and kindness the-Spirit holy is
Trinæ ergo hujus agnitionis infundi sibi gratiam,
of-the-threefold therefore this knowledge to-be-poured into-herself the-grace
quantum quidem capi in carne mortali potest, sponsa
as-much-as indeed to-be-grasped in flesh mortal it-can the-bride
petit, cum osculum petit. Petit autem a Filio; quia Filii
asks when the-kiss she-asks she-asks moreover from the-Son because of-the-Son
est cui voluerit revelare. Revelat ergo Filius se ipsum
it-is to-whom he-will-have-willed to-reveal reveals therefore the-Son him himself
cui vult, revelat et Patrem. Revelat autem sine dubio
to-whom he-wills he-reveals also the-Father he-reveals moreover without doubt

per osculum, hoc est per Spiritum sanctum, Apostolo
through the-kiss that is through the-Spirit holy the-Apostle
teste, qui ait: Nobis autem revelavit Deus per Spiritum
witness who says to-us moreover revealed-it God through Spirit
suum. At vero dando Spiritum per quem revelat, etiam
his but indeed by-giving the-Spirit through whom he-reveals also
ipsum revelat; dando revelat, et revelando dat. Porro revelatio,
him he-reveals by-giving he-reveals and by-revealing gives further the-revelation
quæ per Spiritum sanctum fit, non solum illustrat ad
which through the-Spirit holy is-made not only illumines toward
agnitionem, sed etiam accendit ad amorem, dicente Paulo:
knowledge but also kindles toward love saying Paul
Charitas Dei diffusa est in cordibus nostris per Spiritum
the-charity of-God poured-out is in hearts our through the-Spirit
sanctum, qui datus est nobis. Et ideo forsan de his qui
holy who given is to-us and therefore perhaps about those who
cognoscentes Deum, non tanquam Deum glorificaverunt, non
knowing God not as God glorified-him not
legitur quod Spiritu sancto revelante cognoscerent; quia
it-is-read that by-the-Spirit holy revealing they-knew because
cum cognoscerent, non amaverunt. Sic quippe habes: Deus
when they-knew not they-loved so indeed you-have God
enim illis revelavit. Nec adjunctum est: Per Spiritum
for to-them revealed-it nor added is through Spirit
suum, ne sibi sponsæ osculum mentes impiæ usurparent,
his lest for-themselves the-bride's kiss minds impious should-usurp
quæ contentæ ea quæ inflat, eam quæ ædificat nescierunt.
which content with-that which puffs-up that which builds-up knew-not
Denique ipse Apostolus dicat per quid cognoverunt. Per
finally himself the-Apostle let-say through what they-knew through
ea, inquit, quæ facta sunt, intellecta conspexerunt.
those-things he-says which made are understood they-beheld

Unde et constat quia nec perfecte cognoverunt, quem
whence also it-is-established that not-even perfectly they-knew whom
minime dilexerunt. Si enim integre cognovissent, bonitatem
by-no-means they-loved if for wholly they-had-known the-goodness
qua pro eorum redemptione in carne nasci et mori
by-which for their redemption in flesh to-be-born and to-die
voluit non ignorassent. Audi denique quid eis
he-willed not they-would-have-been-ignorant hear finally what to-them
de Deo revelatum fuerit: Sempiterna, ait, virtus ejus et
about God revealed was everlasting he-says power his and
divinitas. Vides quia quod sublimitatis, quod majestatis est,
divinity you-see that what of-sublimity what of-majesty is
in præsumptione spiritus, non Dei, sed sui rimati sint;
in the-presumption of-the-spirit not of-God but their-own searched they-have
quod autem mitis sit et humilis corde, non intellexerint.
that moreover meek he-is and humble of-heart not they-understood
Nec mirum, quia et caput eorum Behemoth nihil humile;
nor wonder because also the-head their Behemoth nothing humble
sed, sicut de eo legitur, omne sublime videt. Quo contra
but as about him is-read every high-thing he-sees which against
David non ambulabat in magnis, neque in mirabilibus super
David not walked in great-things nor in wonders above
se, ne scrutator majestatis opprimeretur a gloria.
himself lest the-searcher of-majesty be-overwhelmed by glory
Vos quoque, ut caute in arcanis sensibus pedem figatis,
you also that cautiously in secret senses the-foot you-may-fix
mementote semper, quod Sapiens admonet: Altiora, inquit,
remember always what the-Wise-man admonishes higher-things he-says
te ne quæsieris, et fortiora te ne scrutatus
than-you do-not seek and stronger-things than-you do-not searched
fueris. In spiritu ambulate in illis, et non in sensu
you-have in the-spirit walk in them and not in sense

proprio. Doctrina Spiritus non curiositatem acuit, sed
your-own the-teaching of-the-Spirit not curiosity sharpens but
charitatem accendit. Merito proinde sponsa, quem diligit
charity kindles rightly therefore the-bride whom loves
anima sua inquirens, non se suæ carnis sensibus credit,
soul her seeking not herself of-her-own of-flesh to-the-senses entrusts
non curiositatis humanæ inanibus ratiociniis acquiescit; sed
not of-curiosity human to-empty reasonings acquiesces but
petit osculum, id est Spiritum sanctum invocat, per
asks a-kiss that is the-Spirit holy invokes through
quem accipiat simul et scientiæ gustum, et gratiæ
whom she-may-receive at-once both of-knowledge the-taste and of-grace
condimentum. Et bene scientia, quæ in osculo datur, cum
the-seasoning and well knowledge which in a-kiss is-given with
amore recipitur; quia amoris indicium osculum est. Scientia
love is-received because of-love the-token the-kiss is knowledge
ergo quæ inflat, cum sine charitate sit, non procedit ex
therefore which puffs-up since without charity it-be not proceeds from
osculo. Sed nec qui zelum Dei habent, et non secundum
the-kiss but neither who zeal of-God have and not according-to
scientiam, sibi ullatenus arrogent illud. Utrumque enim
knowledge to-themselves in-any-way let-arrogate that each for
munus simul fert osculi gratia, et agnitionis lucem, et
gift together brings of-the-kiss the-grace both of-knowledge the-light and
devotionis pinguedinem. Est quippe Spiritus sapientiæ et
of-devotion the-richness it-is indeed the-Spirit of-wisdom and
intellectus, qui instar apis ceram portantis et mel, habet
of-understanding who like a-bee wax carrying and honey has
omnino et unde accendat lumen scientiæ, et unde infundat
altogether both whence he-may-kindle the-light of-knowledge and whence he-may-pour
saporem gratiæ. Neuter ergo se osculum percepisse putet,
the-savor of-grace neither therefore himself the-kiss to-have-received let-think

sive qui veritatem intelligit, nec diligit; sive qui diligit,
either he-who the-truth understands and-not loves or he-who loves
nec intelligit. Sane in osculo isto nec error locum habet,
and-not understands indeed in kiss this neither error place has
nec tepor. Quamobrem geminæ gratiæ sacrosancti osculi
nor lukewarmness wherefore of-the-twin grace of-the-most-holy kiss
suscipiendæ paret e regione duo labia sua quæ
to-be-received let-prepare on-the-opposite side two lips her-own she-who
sponsa est, intelligentiæ rationem, sapientiæ voluntatem, ut
the-bride is of-understanding the-reason of-wisdom the-will that
de pleno osculo glorians mereatur audire: Diffusa est gratia
of the-full kiss glorying she-may-merit to-hear poured-out is grace
in labiis tuis; propterea benedixit te Deus in æternum. Itaque
on lips your therefore has-blessed you God for eternity and-so
Pater Filium osculans, plenissime illi arcana suæ divinitatis
the-Father the-Son kissing most-fully to-him the-secrets of-his divinity
eructat, et spirat suavitatem amoris, Scriptura hoc significante,
utters and breathes the-sweetness of-love Scripture this signifying
cum ait: Dies diei eructat verbum. Cui sane sempiterno
when it-says day to-day utters the-word in-which indeed everlasting
singulariterque beato complexui, nulli omnino, ut jam
and-singularly blessed embrace to-no at-all as already
dictum est, creaturæ interesse donatur, solo utriusque Spiritu
said is creature to-take-part is-given alone of-both the-Spirit
teste ac conscio mutuæ agnitionis et dilectionis. Quis
being-witness and conscious of-the-mutual knowledge and love who
enim cognovit sensum Domini? aut quis consiliarius ejus fuit?
for has-known the-mind of-the-Lord or who counselor his was
Sed dicat mihi fortasse aliquis: Tibi ergo unde innotuit,
but may-say to-me perhaps someone to-you therefore whence became-known
quod nulli fateris creditum creaturæ? Profecto Unigenitus qui
what to-no you-confess entrusted creature certainly the-Only-begotten who

est in sinu Patris, ipse enarravit, dixerim, non mihi
is in the-bosom of-the-Father he-himself has-declared-it I-should-say not to-me
misero et indigno, sed plane Joanni amico sponsi, cujus
wretched and unworthy but plainly to-John the-friend of-the-bridegroom whose
hæc verba sunt; non solum autem, sed et Joanni evangelistæ,
these words are not only moreover but also to-John the-evangelist
utique discipulo quem diligebat Jesus. Placita enim fuit Deo
surely the-disciple whom loved Jesus pleasing for was to-God
et anima illius, digna prorsus nomine et dote sponsæ, digna
also the-soul his worthy wholly of-the-name and dowry of-a-bride worthy
sponsi amplexibus, digna denique quæ recumberet super
of-the-bridegroom embraces worthy finally that she-should-recline upon
pectus Domini. Hausit Joannes de sinu Unigeniti,
the-breast of-the-Lord drank John from the-bosom of-the-Only-begotten
quod de paterno hauserat ille. Nec solus ipse tamen, sed
what from the-paternal had-drunk he nor alone he yet but
et omnes, quibus idem aiebat magni consilii angelus: Vos
also all to-whom the-same said of-great counsel the-angel you
dixi amicos, quia omnia quæcunque audivi a Patre
I-have-called friends because all-things whatever I-have-heard from Father
meo, nota feci vobis. Hausit et Paulus, cujus evangelium
my known I-have-made to-you drank also Paul whose gospel
non est ab homine, neque per hominem illud accepit, sed
not is from man nor through man it he-received but
per revelationem Jesu Christi. Profecto hi omnes tam
through the-revelation of-Jesus Christ certainly these all as-much
feliciter, quam veraciter dicere possunt: Unigenitus qui est
happily as truly to-say can the-Only-begotten who is
in sinu Patris, ipse enarravit nobis. Et illa enarratio
in the-bosom of-the-Father he-himself has-declared-it to-us and that declaration
quid eis nisi osculum fuit? Sed osculum de osculo, et
what to-them but a-kiss was but a-kiss from the-kiss and

non de ore. Audi siquidem osculum de ore. Ego et
not from the-mouth hear indeed the-kiss from the-mouth I and
Pater unum sumus; item: Ego in Patre, et Pater in
the-Father one are likewise I in the-Father and the-Father in
me est. Osculum est ore ad os sumptum; sed nemo
me is a-kiss it-is by-mouth to mouth taken but no-one
appropiat. Osculum plane dilectionis et pacis; sed dilectio
approaches a-kiss plainly of-love and of-peace but love
illa supereminet omni scientiæ, et pax illa omnem sensum
that surpasses all knowledge and peace that all sense
exsuperat. Verumtamen quod oculus non vidit, nec auris
surpasses nevertheless what eye not has-seen nor ear
audivit, nec in cor hominis ascendit, Paulo revelavit Deus
has-heard nor into the-heart of-man has-ascended to-Paul revealed God
per Spiritum suum, hoc est per osculum oris sui. Igitur
through Spirit his that is through the-kiss of-mouth his therefore
Filium in Patre, et Patrem esse in Filio, osculum de ore
the-Son in the-Father and the-Father to-be in the-Son a-kiss from the-mouth
est. Quod autem legitur: Non enim accepimus spiritum
is what moreover is-read not for we-received the-spirit
hujus mundi, sed spiritum qui ex Deo est, ut sciamus
of-this world but the-spirit which from God is that we-may-know
quæ a Deo donata sunt nobis; osculum sane de osculo est.
what by God given are to-us a-kiss indeed from the-kiss is
Et ut apertius alterutrum distinguamus, qui plenitudinem
and that more-openly each we-may-distinguish he-who the-fullness
capit, osculum de ore sumit; qui vero de plenitudine,
takes the-kiss from the-mouth takes he-who but from the-fullness
osculum de osculo recipit. Magnus quidem Paulus: sed
the-kiss from the-kiss receives great indeed Paul but
quantumlibet sursum porrigat os, etiamsi se usque ad
however-much upward he-may-stretch the-mouth even-if himself even to

tertium cœlum extendat, citra os Altissimi tamen necesse
the-third heaven he-extend short-of the-mouth of-the-Most-High yet necessary
est ut remaneat, et modo suo contentus in se subsistat;
it-is that he-remain and in-measure his-own content in himself subsist
et cum pertingere ad vultum gloriæ non valebit, condescendi
and since to-reach to the-face of-glory not he-will-be-able to-be-condescended
sibi, et ex alto transmitti osculum humiliter petat. Qui
to-him and from on-high to-be-sent the-kiss humbly let-him-ask he-who
vero non rapinam arbitratur esse se æqualem Deo, ita ut
but not robbery thinks-it to-be himself equal to-God so that
audeat dicere: Ego et Pater unum sumus; quia ex æquo
he-dare to-say I and the-Father one are because from equal
conjungitur, ex æquo complectitur, non osculum de loco
he-is-joined from equal he-embraces not a-kiss from a-place
inferiori mendicat, sed pari celsitudine os ori conjungit,
lower he-begs but with-equal loftiness mouth to-mouth joins
et singulari prærogativa osculum de ore sumit. Christo
and by-singular prerogative the-kiss from the-mouth takes for-Christ
igitur osculum est plenitudo, Paulo participatio; ut cum ille
therefore the-kiss is fullness for-Paul participation so-that while he
de ore, iste tantum de osculo osculatum se glorietur.
from the-mouth this-one only from the-kiss kissed himself may-glory
Felix tamen osculum, per quod non solum agnoscitur Deus,
happy yet the-kiss through which not only is-known God
sed et diligitur Pater: qui nequaquam plene cognoscitur, nisi
but also is-loved the-Father who by-no-means fully is-known except
cum perfecte diligitur. Quæ in vobis anima sensit aliquando
when perfectly he-is-loved which among you soul has-felt at-some-time
in secreto conscientiæ suæ Spiritum Filii clamantem: Abba,
in the-secret of-conscience its the-Spirit of-the-Son crying Abba
Pater? Ipsa, ipsa, paterno se diligi præsumat affectu,
Father she she by-paternal herself to-be-loved may-presume affection

quæ eodem se spiritu, quo et Filius, affectam sentit.
who by-the-same herself spirit as also the-Son affected feels
Confide, quæcunque es illa, confide nihil hæsitans. In
trust whoever you-are that-one trust nothing hesitating in
spiritu Filii filiam cognosce te Patris, sponsam
the-spirit of-the-Son a-daughter recognize yourself of-the-Father a-bride
Filii vel sororem. Utroque vocabulo eam, quæ hujusmodi
of-the-Son or sister by-each name her who of-this-kind
est, invenies appellari. Ad manum est unde id probem: non
is you-will-find to-be-called to hand it-is whence it I-may-prove not
multum laborabo. Vox sponsi est ad ipsam: Veni in
much I-shall-labor the-voice of-the-bridegroom it-is to her come into
hortum meum, soror mea sponsa. Soror siquidem est, quia
garden my sister my bride sister indeed she-is because
ex uno Patre; sponsa, quia in uno Spiritu. Nam si carnale
from one Father bride because in one Spirit for if carnal
matrimonium constituit duos in carne una, cur non magis
marriage makes two into flesh one why not more
spiritualis copula duos conjunget in uno spiritu? Denique
spiritual union two will-join in one spirit finally
qui adhæret Domino, unus spiritus est. Sed audi etiam
he-who cleaves to-the-Lord one spirit is but hear also
de Patre, quam amanter quamque dignanter et filiam
about the-Father how lovingly and-how graciously both daughter
eam nominat, et nihilominus tanquam nurum propriam
her he-names and nonetheless as daughter-in-law his-own
ad Filii blandos invitat amplexus. Audi, inquit, filia,
to of-the-Son the-coaxing invites embraces hear he-says O-daughter
et vide, et inclina aurem tuam; et obliviscere populum
and see and incline ear your and forget people
tuum et domum patris tui, et concupiscet rex decorem
your and the-house of-father your and will-desire the-king beauty

tuum. Ecce a quo ista flagitat osculum. O sancta anima,
your behold from whom this-one demands a-kiss O holy soul
reverentiam habe, quoniam ipse est Dominus Deus tuus,
reverence have since he is the-Lord God your
et fortasse non osculandus, sed adorandus cum Patre et
and perhaps not to-be-kissed but to-be-adored with the-Father and
Spiritu sancto in sæcula sæculorum. Amen.
the-Spirit holy for ages of-ages amen
