179 Inclinare

Duplex est inclinacio. Vna Dei ad ymaginem. Alia econtro hominis ad Deum.

De primo, nota quod Deus ad hominem multipliciter inclinatur quia primo dignanter per incarnacionem sicut Pater ad releuandum principium lapsum, Psal. [17:10]: *Inclinavit cælos, et descendit*.

Secundo, prudenter in conuersacione sicut scriptor inclinatur ad scribendum, sicut radius ad illuminandum, Joan. 8[:6]: *Jesus autem* inclinavit *se* *et scribebat in terra*.

Tercio, miseranter in passione sicut dies inclinatur ad occasum, Joan. 19[:30]: *Inclinato capite* emisit *spiritum*.

Quarto, clementer in hominis iustificacione, sic diues inclinatur pauperi ad subueniendum, sicut nutrix puero ad lauandum, Psal. [114:2]: *Inclinavit aurem suam mihi*.

Secundo, inclinat se homo Deo pro culpa relaxanda, sic orauit Salomon ut Deus inclinaret *corda nostra ad* eum, 3 Reg. 8[:58]. Et Ysai. 17[:7]: *Inclinabitur homo ad factorem suum*.

Secundo, pro gracia impetranda, sicut herba rore inclinat se mane. Hoc petit Psal. [118:36]: *Inclina cor meum in testimonia tua*. Homo in tempore tenebroso numquam melius videbit quantum inclinando se, Prou. 2[:3, 5]: *Si inclinaveris cor tuum prudentiæ; tunc intelliges timorem Domini*.

¶ Figura ad hoc *Maria* Magdalena que venit ad *monumentum* dum ad huc tenebre essent quam cito *se inclinauit* *vidit angelos*, Joan. 20[:11-12].

Tercio, inclinauit se homo ad Deum pro gloriam assequenda sicut famulus ante diuinum completo labore, Job 22[:29]: *Qui inclinaverit oculos, ipse salvabitur*. Agricola ante messem non potest iudicare de spica an plena sit uel vacua nisi se inclinauerit. Sic secundum Bernardum,[[1]](#endnote-1) cum videris hominem in omnibus humilem habeto argumentum de eo quod sit plenus gratie. Secundum naturales,[[2]](#endnote-2) palma femella non concipit ad fructificandum nisi inclinet se ad marem et tunc vento flante a mare ad ipsam, Psal. [91:13]: *Justus ut palma*.

1. Bernard, *In Cantica Canticorum* 34.1 (PL 183:960): Tu ergo cum te humiliari videris, habeto id signum in bonum omnino argumentum gratiae propinquantis. [↑](#endnote-ref-1)
2. Cf. Pliny, *Natural History* 13.7.34-35 (LCL 370:118-119): cetero sine maribus non gignere feminas sponte edito nemore confirmant, circaque singulos plures nutare in eum pronas blandioribus comis; illum erectis hispidum adflatu visuque ipso et pulvere etiam reliquas maritare; huius arbore excisa viduvio2 post sterilescere feminas. adeoque est veneris intellectus ut coitus etiam excogitatus sit ab homine e maribus flore ac lanugine, interim vero tantum pulvere insperso feminis.

   For the rest, it is stated that in a palm-grove of natural growth the female trees do not produce if there are no males, and that each male tree is surrounded by several females with more attractive foliage that bend and bow towards him; while the male bristling with leaves erected impregnates the rest of them by his exhalation and by the mere sight of him, and also by his pollen; and that when the male tree is felled the females afterwards in their widowhood become barren. And so fully is their sexual union understood that mankind has actually devised a method of impregnating them by means of the flower and down collected from the males, and indeed sometimes by merely sprinkling their pollen on the females. [↑](#endnote-ref-2)