380 To See (*Videre*)

Corporeal vision differs from mental vision, because corporeal vision is remote and separate from the mind.

First, on account of this man ought to see himself first for association with his neighbor, for imitation of the Lord, for fruition, about which 2 John 1[:8]: Look to yourselves.” Now however Bernard teaches, *Super Cantica,* 5,[[1]](#endnote-1) the dove perching above the channels of the water sees herself and the hawk if it would come, but if it would perch in the flowering tree so that it may be delighted because it does not see itself, and thus it is captured. So, one who sits above the channels of the sacred or of the penitent can have a care for himself and guard against perils, but it is otherwise for the one adhering to the delights of the world. The example in the first woman, Gen. 3[:6] who “Saw that the tree was delightful to behold and did eat and gave to her husband who did eat.” Behold how the transgression had its rise from the sight. Wherefore and someone, Luke 14[:10, 18]: “When invited” to the banquet of God, “said I have bought a farm, and I must needs go out and see it: I pray thee, hold me excused.” and thus he was shut out. So, it is concerning those who go out to their external engagements and abandoned themselves. Such ones “seeing the mote that is in your brother's eye; and see not the beam that is in your own eye,” Matt. 7[:3]. So, Dina was raped who went out to see “the women of that country,” [Gen. 34:1].

Second, man ought to see his neighbor as virtuous for imitation. For the sight moves the interior to this kind. Wherefore Christ said to his disciples that he wanted them to be examples to others, Matt. 5[:16]: “So let your light shine before men, that they may see your good works, and glorify your Father.” Augustine, book 11, *De trinitate*, c. 7,[[2]](#endnote-2) says concerning the chameleon that at the observation of a matter which it looks at it imitates and incorporates to itself the color. The figure for this, [Gen. 30:37-39]. According to Augustine in the same place,[[3]](#endnote-3) that sheep conceive offspring variously according to what they see and the quality of the rods which they see in their sight, Gen. 30[:37-41]. The rod of the flesh is the prelate through whom flows the water of teaching to the sheep of Christ, Jer. 1[:11-12]: “What do you see, Jeremias? … I see a rod watching. And he said to me: Thou hast seen well: for I will watch over my word to perform it.” So, the prelate and even to say that of Judic. 7[:17] that Gedeon the leader of the people said, “What you shall see me do, do the same.”

Concerning the third, concerning the vision of God, Augustine says in the first book of *De trinitate*, chapter 23,[[4]](#endnote-4) the vision of God is the reward of the faith. For vision and hearing are the only senses that can learn according to the Philosopher, *De Sensu et sensatu.[[5]](#endnote-5)* The disciples of Christ serve in a double state. Hearing is the state by which we walk through faith. For “Faith comes by hearing,” Rom. 10[:17]. Vision serves us when we come to the beauty, when “we shall see him as he is,” [1] Joan. 3[:2].

Again, 1 Cor. 13[:12]: “We see now through a glass in a dark manner.”

Again, because a great thing can be valued little in a small mirror, so the greatness of God whose vastness has no end is seen in the mirror of faith. The example of Augustine, *Epistola* 18,[[6]](#endnote-6) and *De doctrina Christiana*, c. 6,[[7]](#endnote-7) every word and every teaching are perceived through signs, either through a thing heard, or one perceives the signs of the thing seen. Therefore, it is said in the prologue of the *Metaphysics*,[[8]](#endnote-8) that sight understands several differences of the things than one of the other senses. Therefore in the fatherland when we arrive there we will have then figurative signs or we will see sacramental signs which now we only believe, Job 42[:5]: “With the hearing of the ear, I have heard you, but now my eye sees you.”

Again, in Psal. [47:9]: “As we have heard, so have we seen, in the city of the Lord of hosts, in the city of our God.” Where Augustine says in the book *De videndo Deo*,[[9]](#endnote-9) that man will see not only his own thought, but also those of others.

¶ Again, the preacher ought to be seen by three things.

First, externally lest his association offend others, Matt. 5[:16]: “So let your light shine,” etc.

Second, internally lest he preach before he is instructed, he will not persevere because “If the blind lead the blind, both will fall into the pit.” Therefore Baruch 5[:5] it is said, “Stand on high: and look,” etc.

Third, so that he may have the right intention so that he does not produce on account of human favor, Matt. 6[:11]: “Take heed that you do not your justice before men, to be seen by them.”

¶ Again, for corporeal vision three things are required. The organ by which the object is seen, light by which the object is seen necessarily suitable in the ordinary way. And this for two: as for the needed application and as for the removal of confusion. For if the eye by the position of the fingers is moved from its due position, one thing appears as two. The eye even in the nebulous air does not perceive the vapor on account of the contamination but going out and looking back one perceives it well.

¶ Again,[[10]](#endnote-10) as for the second it is required that the object be situated conveniently so that it is not too far distant nor too close. For if it is visible, it is put over the eye. It will not seem similar if either it is not seen or seen less than it is. From this it happens that many times one’s own works although of less value are seem as better than the works of others because they are placed too near to one’s own eyes. Wherefore Ovid,[[11]](#endnote-11) everyman watches over the work he has made. And just as Peter Alphonsus says,[[12]](#endnote-12) anyone who glories in his song, it is just like on his son, To my thinking, here’s the boy to win.[[13]](#endnote-13) Similarly, some judge badly concerning the deeds of others because they are too far distant from their eyes through hate. Wherefore Gregory,[[14]](#endnote-14) the intellect does not easily apprehend what the feeling abhors. And[[15]](#endnote-15) just as in the corporeal vision a due distance is required, so in the spiritual vision. For the knowledge of divine matters requires a great distance and distance from sin and infidelity, Isai. 59[:2]: “Your iniquities have divided between you and your God.”

Again, it takes too much through presumption, Prov. 25[:27]: “He that is a searcher of majesty, shall be overwhelmed by glory.” Therefore, it is said in Prov. 23[:4]: “Set bounds to your prudence,” etc.

¶ Again,[[16]](#endnote-16) as for the object, it is required that solidity be in the thing seen. In which the scholars are informed that study in these solids, Wis. 13[:1]: “But all men are vain, in whom there is not the knowledge of God.” It is that by which man knows God and himself. Wherefore, Bernard,[[17]](#endnote-17) in the way that God, I may know you, etc.

Just as it is treated above, c. [344] Knowledge (*Scientia*).

Wherefore Augustine, *De trinitate*,[[18]](#endnote-18) more praiseworthy is that mind which knows even its own weakness, than that which, without regard to this, searches out the ways of the stars. And Seneca in the book *De liberalibus artibus*,[[19]](#endnote-19) he is foolish to study in the dimensions of the earth and not to measure himself. He is foolish to insist on the concord of the musicians and to be in discord with his neighbor. Wherefore Bernard, *Super Cantica*, homily 36,[[20]](#endnote-20) the usefulness of knowledge consists in the way of knowing. In order that you may know in what order, etc.

Just as it was said above in chapter [344] Knowledge (*Scientia*).

Again, as for the third requisite, it is required that the medium of light be proportional to the organ, because excelling the ability of the sense corrupts the sense. For a strong light rather blinds the weak eye than illuminates it. Similarly, if the light is too weak, it hinders this organ lest it may see perfectly and this object lest it be perfectly seen. Just as is evident in the firefly and woods and bones of a pious man which only shine at night. For this reason, the stars do not shine during the day on account of the supervening of the greater light from the sun. So, it happens in the spiritual vision for this, which because truth resides in the intellect itself, if it is fittingly disposed to the intelligible itself, if it is fittingly proposed, and the light of discretion is place before both.

The defect of the first, if they have discords in the congregation, for these seek as if the spirit of indignation, the eye of reason, from the due disposition. Wherefore and on account of too much it seems to them that unity is to be divided and thus they labor at dissension. Note here the saying of Archytas of Tarentum,[[21]](#endnote-21) the philosopher was angry against his servant and he would have taken “vengeance upon you except I was angry.”

The defect of the second, the proud are the ones who have too much for themselves and little for their neighbors, etc. As was said above from this also they are rendered ungrateful to others. Wherefore Seneca in the book *De beneficiis*,[[22]](#endnote-22) the man is ungrateful, who denies that he has received a benefit. And who dissimulates, and who does not give back in return, and who has forgotten it is a benefit. Such ones not seeing their own iniquity they attribute their own great disrespect to others. Such ones have prominent eyes. Therefore, their sight is weak according to the Philosopher, book 19, *De animalibus*.[[23]](#endnote-23) For these attend too much to other things, their own they value little.

The defect of the third, these are the ones who weigh secular matters over spiritual. These are as if fireflies “for the children of this world are wiser than the children of light,” [Luke 16:8].

Again, there are four things which one ought to see frequently: the stench of iniquity, the calamity of one’s own iniquity, the sharpness of another’s misery, and the reward of the perpetual blessed life. So it is for an animal concealed on all sides, Apo. 4[:6]: “Creatures full of eyes.”

¶ Therefore man ought to see his own fault with the eye in front, the misery of another with his rearward eye, punishments with his left eye, and rewards with his right eye. As a sign of this matter it is said of Moses, Deut. 32[:49]: “Go up into this mountain Abarim, and see” to the east, to the west, to the south, and to the north. By the east is understood eternal rewards, which always arise and are renewed. By the west perpetual pains into which the joyful fall. By the south, the fervor of sin. By the north is understood the misery of one’s neighbor.

First, therefore let one’s own fault be seen, Jer. 3[:2] it is said of the sinner, “Lift up your eyes on high: and see where you have not prostituted yourself.” The traveler, seeing the way as filthy, perilous, and crooked, returns. Such is the way of sinners because filthy on account of the mud of lust, perilous on account of the manuring of avarice, crooked on account of the deviation of pride. Therefore it would be healthful to decline from such a place, Jer. 2[:19]: “Know thou,” because by remembrance of the past, “and see,” by consideration of the present, that it is an evil,” on account of the gratuitous plundering, “and a bitter thing,” on account of the injury of the conscience, “for thee, to have left the Lord,” who created you since you are not divine, who possessed you since now you are yours, who redeemed you. Therefore, when you stray it seems by the fault of detesting not for loving, as is figured in the wife of Lot, Gen. 19[:26]. There Augustine says,[[24]](#endnote-24) in the person of God, man, if you would see yourself, and that you are displeasing to yourself, and pleasing to me. Now either because you do not see that you please yourself, and you are displeasing to me. But the time will come in which you will be displeasing to me and to you. To me when you will judge yourself when you will burn. Now however sinners do not see the peril because they are blind, 4 Kings 6[:18]: “Strike this people.”

Second, the wretchedness of our neighbors ought to be seen, Eccli. 4[:1]: “Turn not away your eyes from the poor.” But just as eyes existing in light do not see him who is in darkness, so neither does the rich man who is in the light of prosperity. Wherefore also the butler of the Pharaoh if he was in the darkness of the prison knew well that Joseph was afflicted, but when he went out to the light of prosperity, he did not know him, Gen. 40[:23]. Verse:[[25]](#endnote-25) For when the belly is full it does not know what the pauper feels.

Again, when one is outside in the light if suddenly, he looks at him who is in darkness, he does not immediately know him. So those who are in prosperity do not immediately recognize the afflicted, unless they apply it to themselves through compassion. in the figure of this matter Moses could not see the marvelous vision unless he took off his shoes, [Exod. 3:2-5]. The burning bush and yet not burning is the poor man afflicted whom the rich man surrounded by riches and delights does not see. But listen to the compassionate man. They who ought not to run to me are the actors, the flatterers, the hunters, and the story tellers. He does not say the cubs of monkeys are to be nourished, but [Job 29:15-16; 31:17] he says, “I was an eye to the blind, and a foot to the lame. I was the father of the poor,” etc., up to “I have not eaten alone.”

Again, the tyrant emperor does not make the eye of the widow to be watchful unless with the army withdrawn, he immediately gives her justice.

Third, the pains of hell out to be seen, Jer. 13[:20]: “Lift up your eyes, and see, you that come from the north.” By the north which is the intemperate region and removed from the sun is understood the pains of hell in which there is the wretchedness of sorrow and lack of the divine vision. Jerome thought this when he said,[[26]](#endnote-26) when I consider Job sitting on his dung pile, John being hungry in the desert, Paul executed with the sword, Peter suspended on the gibbet, then I think what in the future God will do to the reprobate who in the present so afflict those he loves. We see that when the finger is burned, it is applied to a greater fire so that the lesser heat may be extracted by the greater, Eccli. 7[:40]: “Remember your last end, and you shall never sin.” Wherefore Bernard,[[27]](#endnote-27) you fear vigils, labors, and fasts, but these are light to the one meditating on the perpetual flames. Bede recounts, *De gestis Anglorum*,[[28]](#endnote-28) that in the time of Constantine the younger, a certain head of a household died, and after things were examined by the prayer of the blessed Virgin he was returned to life. Who immediately upon the disbursement of his properties into the uses of the poor, he did great penance for God. So that in wintertime he would place himself in the freezing waters and when one coming upon this, he was asked how. He said, Allow me, for I have seen more severe things.

¶ Fourth, the perpetual remuneration of Moses ought to be seen, as it is said in Heb. 11[:26] because “He looked unto the reward,” etc. Therefore, it is said in Isai. 33[:20]: “Your eyes shall see Jerusalem.” About which Bernard says,[[29]](#endnote-29) O heavenly city, a safe mansion, containing what delights. Whose inhabitants are quiet, people without murmuring. How glorious are the things said about you, city of God. Therefore, what madness drives us, to thirst for wormwood, to follow the shipwreck of this world, the tyrannical ungodly carry the dominion, and no more do they aspire to the splendor of the saints, etc. Because the erect stature of man teaches, according to that of Ovid:[[30]](#endnote-30) though all other animals are prone, and fix their gaze upon the earth, etc. In the *Vitae partum*,[[31]](#endnote-31)it is read concerning Arsenius, while he was tarrying, he produced this last edifying word, there where he was explaining that, a certain old man was standing by and there where our hearts are fixed, where joys are true.[[32]](#endnote-32) For keeping this vision, it is encouraged, Jerome, *Ad* *virginem Eustochium*, epistle 82,[[33]](#endnote-33) go from your prison for a little while, and from the present labor, etc.

¶ Again, note that three are allied to seeing: society, novelty, and utility. For man ought to see that he buys a fault of justice so that he may be ashamed to dismiss rectitude, Jer. 2[:19]: “See that it is an evil and a bitter thing for you, to have left your God.” Evil on account of the lack of convenience, bitter on account of the admixture of anxiety.

Second, he ought to see the offence of wickedness he has committed, so that he may repent the crookedness he has incurred, Jer. 2[:23]: “See your ways in the valley, know what you have done.”

¶ Third, the gift of infused grace so that one may rejoice to have received spiritual fortitude, Psal. [68:31-32]: “I will praise the name of God with a canticle,” and it follows, “Let the poor see and rejoice.”

Fourth, he ought to see the judgment of the flames of hell, so that he may fear to fall into deep abyss, Isai. 51[:6, 8]: “Lift up your eyes to heaven, and look down to the earth beneath,” … “For the worm shall eat them up as a garment.”

¶ Again, man ought to see three things, which are above us, which are below us, and which are around us. Above us is the heavenly city. Below us is the calamity of hell. Around us is worldly vanity. Therefore, we see the first that we may love it. The second that we may fear it. The third that we may despise it.

¶ He invites us to the first, Isai. 49[:18]: “Lift up your eyes round about and see.” And just as someone desiring to see his friend, he is not satisfied if he only sees him in a mirror, unless he sees him in person. So, the soul in the present by seeing God in watching is not satisfied, Eccle. 1[:8]: “The eye is not filled with seeing.” But in the future, satiated by vision, it will be fulfilled, Psal. [16:15]: “I shall be satisfied when your glory shall appear.”

1. Bernard, *In Cantica Canticorum,* 59.3 (PL 183:1071): in his se columba tutatur, et circumvolitantem intrepida intuetur accipitrem. [↑](#endnote-ref-1)
2. Augustine, *De Trinitate* 11.2.5 (PL 42:988): Licet videre corpusculum chamaeleontis ad colores quos videt facillima conversione variari. [↑](#endnote-ref-2)
3. Augustine, *De Trinitate* 11.2.5 (PL 42:988): sed unum sufficit de fidelissimis Libris, quod fecit Jacob, ut oves et caprae varios coloribus parerent, supponendo eis variata virgulta in canalibus aquarum, quae potantes intuerentur eo tempore quo conceperant (Gen. XXX, 37-41). [↑](#endnote-ref-3)
4. Augustine, *De Trinitate* 1.9 (PL 42:833): et in ejus visione merces tota promittitur dilectionis et desiderii nostri. [↑](#endnote-ref-4)
5. Aristotle, *On Sense and the Sensible* 2.7 448a22-25 (Barnes 1:711): One might perhaps, following this up, go so far as to say that even the current opinion that one sees and hears coinstantaneously is due merely to the fact that the intervals of time [between the really successive perceptions of sight and hearing] escape observation. But this can scarcely be true, nor is it conceivable that any portion of time should be [absolutely] imperceptible, or that any should be absolutely unnoticeable; the truth being that it is possible to perceive every instant of time. [↑](#endnote-ref-5)
6. Augustine, cf. *Epistola* 18.2 (PL 33:85): Cum autem omne quod esse dicimus, in quantum manet dicamus, et in quantum unum est, omnis porro pulchritudinis forma unitas sit: vides profecto in ista distributione naturarum, quid summe sit, quid infime, et tamen sit; quid medie, majusque infimo, et minus summo sit. [↑](#endnote-ref-6)
7. Augustine, *De doctrina Christiana* 1.2.2 (PL 34:19): Omnis doctrina vel rerum est vel signorum, sed res per signa discuntur. Proprie autem nunc res appellavi, quae non ad significandum aliquid adhibentur, sicuti est lignum, lapis, pecus, atque hujusmodi caetera. [↑](#endnote-ref-7)
8. Aristotle, *Metaphysics* 1.1 980a22-27 (Barnes 2:1552): ALL men by nature desire to know. An indication of this is the delight we take in our senses; for even apart from their usefulness they are loved for themselves; and above all others the sense of sight. For not only with a view to action, but even when we are not going to do anything, we prefer seeing (one might say) to everything else. The reason is that this, most of all the senses, makes us know and brings to light many differences between things. [↑](#endnote-ref-8)
9. Augustine, *Epistola* 147.4.11 (PL 33:601): Nemo enim scit quid agatur in homine, nisi spiritus hominis qui in ipso est (I Cor. II, 11), donec veniat Dominus, et illuminet abscondita tenebrarum, et manifestet cogitationes cordis (Id. IV, 5), ut eas non solum quisque suas videat, sed et aliorum. [↑](#endnote-ref-9)
10. Cf. Raymond Jordan, *Idiota opera omnia* Oculus Mysticus, cap. 11.3.15-16 (Paris: Iacobum Quesnel, 1654), pp. 538-539: 15. Tertio, requiritur ad visum proportio distantiae: nam si visibile super oculum ponitur, vel nimis distat ab oculo, non videtur. Modo consimili si scholaris ab aliqua scientia nimis distat per odium, vel si accedat nimis per amorem inordinatum, non videt eam, nec rectum iudicium de ea habet. Et, sicut dicit Seneca. Perit omne iudicium, cum res venit ad affectum. Hinc contingit aliquando quod multis opera propria non multum valentia, videntur aliorum operibus, quamuis praestantioribus melior: *Nam, quod fecit, homo quisque tuetur opus*.

    16. Vt enim ut dicit Petrus Alophonsus naturaliter quisque gloriatur in suo carmine qualecunque sit, sicut et simia in sua prole. Videtur enim simiae, quod sua proles caeteris antecellat in pulchritudine; cum tamen extremum locum teneat in deformitate. Vnde simia de suo filio fingitur dixisse, *Iudicio super est omnibus iste meo*. Sic etiam dicit Poetra, *Author opus laudat.* et iterum. *Est cupidus doctor, studiorum quisque suorum.* Sicut interdum home de suis operibus male iudicat, eo quod sunt ei nimis proxima per amorem; sic de aliorum operibus, si distens ab eius affectu per odum vel rancorem. Nam vt dicit Gregorius, non facile capit intellectus, quod aborret affectus.

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11. Ovid, *Ex Ponto* 4.28 (LCL 151:426-427): quod fecit, quisque tuetur opus.

    Every man watches over the work he has wrought. [↑](#endnote-ref-11)
12. Peter Alphonsus, *Disciplina clericalis* Fabula 6 (PL 157:681): Non recordaris illius philosophi qui dicit: In tribus delectatur homo, et si bona non sunt, in sua voce, suo carmine, suo filio. [↑](#endnote-ref-12)
13. Cf. Avianus, *Fables* 14 (LCL 434:704-705): “Iuppiter hoc norit, maneat victoria si quem;

    iudicio superest omnibus iste meo.”

    “Let Jupiter determine whether victory is in store for anyone; to my mind the little monkey before you beats the lot.” [↑](#endnote-ref-13)
14. Gregory, cf. Raymond Jordan, *Idiota opera omnia,* Oculus Mysticus 11.3.16 (Paris: Apud Jacobum Quesnel, 1654), (p. 539): Sicut interdum homo de suis operibus male iudicat, eo quod sunt ei nimis proxima per amorem; sic de aliorum operibus, si distent ab eius affectu per odiu7m vel rancorem. Nam ut dicit Gregorius, non facile capit intellectus, quod abhorret affectus. [↑](#endnote-ref-14)
15. Cf. Raymond Jordan, *Idiota opera omnia* Oculus Mysticus, cap. 11.3.17 (Paris: Iacobum Quesnel, 1654), p. 539: Potest etiam poni secundum alium modum proportio distantiae, que reequiritur ad visum; vt dicatur quod sicut distantia temperata ad visionem requiritur, ita vt nec ex superflua distancia, nec ex approximatione nimia, visibile videatur; sic et in spirituali visione requiritur. Nam elongatio a Deo per finfidelitatem et multitudinem peccatorum, tollit notitiam divinorum. Vnde Isaias, *Iniquitates vestra diuiserunt inter vos, et Deum vestrum; et peccata vestra absconderunt faciem eius a vobis.* Et Augustinus dicit. Errat qui se veritatem cognoscere putat, si adhuc nequiter viuat. Hoc etiam impedit praesumptio diuinae familiaritatis nimia, et perscrutatio maiestatis, secundum illud *Scrutator maiestatis opprimetur a gloria*. Et in Canticis dicit Sponsus ad Ssponsam. *Auerte oculos tuos a me; quia ipsi me avolare fecerunt.* [↑](#endnote-ref-15)
16. Cf. Raymond Jordan, *Idiota opera omnia* Oculus Mysticus, cap. 11.4.18 (Paris: Iacobum Quesnel, 1654), p. 539-540: Quarto, Ad visionem requiritur soliditas rei visae: vnde quia aer not est corpus solidum, non est visionis obiectum. In quo informantur Scholastici citra intellectu ales visiones intenti vt studeant in scientiis solidis, non in vanis. Dicitur autem in libro Sapientieae. *Vani sunt omnes homines, in quibus non est scientia Dei.* Scientia autem Dei est sacra doctrina, per quam homo cognoscit Deum, et seipsum Et Beatus Bernardus orans, sanctus quidam, Deus (inquit) nouerim me, nouerim te. Breuis oratio, sed fidelis; hec enim est vera Philosophia, et vtraque cognitio prorsus necessaria ad salutem. Ex priori quidem concipitur fides, et humilitas: ex posteriori spes, et charitas generatur. Et Augustinus dicit. Scientiam coelestium tenes triumque rerum, magni aestimare solet genus humanum, et quo profecto meliores; sunt qui huic scientiae praeponunt nosse semetipsos. Laudabilior quippe est animus cui not est infirmitas sua, quam qui ea non respecta vias syderum scrutatur etiam cogniturus; aut qui iam cognitas tenet, ignorans ipse viam qua ingrediatur ad salutem. Et Seneca dicit Fatuum est studere divisionibus terrarum, et seipsum nescire metiri: stultum que est vacare concordiae musicorum, et non habere concordiam cum proximo vel cum seipso. Et Bernardus super Cantica; Vtilitas scientiae in modo sciendi consistit; ut schias quo ordine, quo studio, quo fine, quantum scire oporteat. Quo ordine, vt id prius, quod magis necessarium est ad salutem: quo studio, vt illud ardentius, quod vehementius ad amorem: wuo fine, vut non ad inanem gloriam, aut curiositatem, aut aliquid simile, sed ta ntum ad aedificationem tui, vel proximi. [↑](#endnote-ref-16)
17. Bernard, *Sermo* 2.1 (PL 183:542): Huic duplici considerationi tota haec vestra vocatio tribuatur, sicut sanctus orabat: «Deus, noverim me, noverim te (AUGUSTINUS, in Confess. libris).» [↑](#endnote-ref-17)
18. Augustine, *De Trinitate* 4.Prooemium.1 (PL 42:885): laudabiliorque est animus cui nota est vel infirmitas sua, quam qui ea non respecta, vias siderum scrutatur etiam cogniturus, aut qui jam cognitas tenet, ignorans ipse qua ingrediatur ad salutem ad firmitatem suam. [↑](#endnote-ref-18)
19. Seneca, *Epistula* 88.9-10 (LCL 76:354-355): Ad musicum transeo: doces me, quomodo inter se acutae ac graves consonent, quomodo nervorum disparem reddentium sonum fiat concordia; fac potius, quomodo animus secum meus consonet nec consilia mea discrepent. Monstras mihi, qui sint modi flebiles; monstra potius, quomodo inter adversa non emittam flebilem vocem. Metiri me geometres docet latifundia potius quam doceat, quomodo metiar, quantum homini satis sit.

    Now I will transfer my attention to the musician. You, sir, are teaching me how the treble and the bassa are in accord with one another, and how, though the strings produce different notes, the result is a harmony; rather bring my soul into harmony with itself, and let not my purposes be out of tune. You are showing me what the doleful keysb are; show me rather how, in the midst of adversity, I may keep from uttering a doleful note. The mathematician teaches me how to lay out the dimensions of my estates; but I should rather be taught how to lay out what is enough for a man to own. [↑](#endnote-ref-19)
20. Bernard, *In Cantica Canticorum* 36 (PL 183:968): Vides, inquam, quomodo fructum et utilitatem scientiae in modo sciendi constituit? Quid ergo dicit modum sciendi? Quid, nisi ut scias quo ordine, quo studio, quo fine quaeque nosse oporteat? Quo ordine, ut id prius, quod 1400 maturius ad salutem: quo studio, ut id ardentius, quod vehementius ad amorem: quo fine, ut non ad inanem [Col.0968D] gloriam, aut curiositatem, aut aliquid simile, sed tantum ad aedificationem tuam vel proximi. [↑](#endnote-ref-20)
21. Archytas, cf. Cicero, *De re publica* 1.38.59 (LCL 213:88-89): Non mehercule, inquit, sed imitor Archytam illum Tarentinum, qui cum ad villam venisset et omnia aliter offendisset ac iusserat, “A te infelicem,” inquit vilico, “quem necassem iam verberibus, nisi iratus essem.”

    Certainly not, but I imitate the famous Archytas of Tarentum, who, when he found, upon arriving at his country place, that all his orders had been disobeyed, said to his superintendent:’ “You are at fault, wretched man, and I should have had you flogged to death ere this were I not angry!” [↑](#endnote-ref-21)
22. Seneca, *De beneficiis* 3.3 (LCL 310:126-129): Ingratus est, qui beneficium accepisse se negat, quod accepit; ingratus est, qui dissimulat; ingratus, qui non reddit, ingratissimus omnium, qui oblitus est.

    The man is ungrateful who denies that he has received a benefit, which he has in fact received; he is ungrateful who pretends that he has not received one; he, too, is ungrateful who fails to return one; but the most ungrateful of all is the man who has forgotten a benefit. [↑](#endnote-ref-22)
23. Aristotle, *History of Animals* 1.10 492a7-10 (Barnes 1:783): Of eyes, some are large, some small, some medium-sized; of these, the medium-sized are the best. Moreover, eyes sometimes protrude, sometimes recede, sometimes are neither protruding nor receding. Of these, the receding eye is in all animals the most acute; but the last kind are the sign of the best disposition. [↑](#endnote-ref-23)
24. Augustine, *Enarrationes in Psalmos* 49:21 28 (PL 36:583): Quia si videres te, et displiceres tibi, placeres mihi: quia vero non te videns placuisti tibi, displicebis et mihi et tibi; mihi cum judicaberis; tibi, cum ardebis. [↑](#endnote-ref-24)
25. Versus, cf. Jejunus venter non audit verba libenter.

    A hungry man will listen to nothing.

    Hungry bellies have no ears.

    <file:///C:/Users/User/AppData/Local/Packages/Microsoft.MicrosoftEdge_8wekyb3d8bbwe/TempState/Downloads/LatinProverbsandQuotations_10824370%20(1).pdf>

    Pinguis venter non gignit sensum tenuem.

    Prov.—"A fat paunch does not produce fine sense." Translated by St. Jerome from the Greek.

    <http://www.simardartizanfarm.ca/pdf/dictionaryoflati1891rileuoft.pdf>

    Dum satur est venter, gaudet caput inde libenter.

    Translation: When the belly is full, the head is pleased.

    English equivalent: Full stomach, contented heart.

    Cantera Ortiz de Urbina, Jesús (16 November 2005). "768". Refranero latino. Ediciones Akal. p. 68. ISBN 978-84-460-1296-2.

    <https://en.wikiquote.org/wiki/Latin_proverbs> [↑](#endnote-ref-25)
26. Jerome, cf. *Manipulus florum* Tribulatio ab, Gregorius in quadam homelia: Cum recognosco Job in sterquilinio, Johannem esurientem in heremo, Petrum extensum in patibulo, Iacobum decollatum ab Herode gladio, cogito qualiter Deus in futuro cruciabit quos reprobat, qui ita dure affligit quos amat.

    <http://web.wlu.ca/history/cnighman/MFedition/Tribulatio/page3.html> [↑](#endnote-ref-26)
27. Augustine, *Enarrationes in Psalmos* 49:21 28 (PL 36:583): Quia si videres te, et displiceres tibi, placeres mihi: quia vero non te videns placuisti tibi, displicebis et mihi et tibi; mihi cum judicaberis; tibi, cum ardebis. [↑](#endnote-ref-27)
28. Beda, *Historia ecclesiastica* 5.12 (PL 95:252): Cumque tempore hiemali defluentibus circa eum semifractarum crustis glacierum, quas et ipse aliquando contriverat quo haberet locum standi sive immergendi [Al. add. se] in fluvio, dicerent [Al., dicerentque] qui videbant: «Mirum, frater Drycthelme (hoc enim erat viro nomen), quod tantam frigoris asperitatem ulla ratione tolerare praevales!» Respondebat ille simpliciter, erat namque homo simplicis ingenii ac moderatae naturae: «Frigidiora ego vidi.» [↑](#endnote-ref-28)
29. Bernard, *Meditationes piissimae de cognitione humanae conditionis* 4.11-12 (PL 184:492-493): O [Col.0492D] civitas coelestis! mansio secura, patria fertilis et ampla, totum continens quod delectat: populus sine murmure, incolae quieti, homines nullam indigentiam habentes! Quam gloriosa dicta sunt de te, civitas Dei! …

    Quae ergo nos agit vesania, vitiorum sitire absinthium, hujus mundi sequi naufragium, vitae labentis pati infortunium, impiae tyrannidis ferre dominium, et non magis convolare ad sanctorum felicitatem, ad Angelorum 325 societatem, ad solemnitatem supernae laetitiae, et ad jucunditatem contemplativae vitae, ut possimus intrare in potentias Domini, et videre superabundantes divitias illas bonitatis? Ibi vacabimus, et videbimus quam dulcis est Dominus, et quam magna multitudo dulcedinis ejus. Videbimus gloriae decorem, sanctorum splendorem [↑](#endnote-ref-29)
30. Ovid, *Metamorphoses* 1.84-86 (LCL 42:8-9): pronaque cum spectent animalia cetera terram,

    os homini sublime dedit caelumque videre

    iussit et erectos ad sidera tollere vultus:

    And, though all other animals are prone, and fix their gaze upon the earth, he gave to man an uplifted face and bade him stand erect and turn his eyes to heaven. [↑](#endnote-ref-30)
31. *Vitae patrum*, cf. Verba seniorum 190-191 (PL 73:801): Abbas Arsenius, dum adhuc saecularis in palatio moraretur, oravit Dominum, dicens: Domine, ostende mihi viam per quam possim salvari (Pelag., libell. II, n. 3). Et audivit vocem, dicentem sibi: Arseni, fuge homines, et salvaberis. Cum ergo recessisset in solitudinem, et eumdem sermonem oraret; rursus audivit sibi vocem dicentem: Arseni, fuge, tace, et quiesce. Haec sunt principia salutis.

    191. Cum ad eumdem Arsenium Theophilus archiepiscopus [Col.0801B] venisset aliquem ab eo audire sermonem aedificationis (Pelag., libell. II, n. 4), tunc sanctus Arsenius ait cunctis qui aderant: Si dixero vobis aliquid, custodietis? Quod cum illi gratanter promisissent, addidit ille: Quocunque loco audieritis Arsenium, illuc ulterius ne accedatis. [↑](#endnote-ref-31)
32. Cf. *Sacramentarium Gelasianum* 59.Tertia Dominica post clausum Pasche (PL 74:1121): Deus, qui fidelium mentes unius efficis voluntatis, da populis tuis, id amare quod praecipis, id desiderare quod promittis, ut inter mundanas varietates ibi nostra fixa sint corda, ubi vera sunt gaudia. [↑](#endnote-ref-32)
33. Jerome, *Epistola* 22.41 (PL 22:424): Egredere quaeso paulisper de carcere, et praesentis laboris ante oculos tuos tibi pinge mercedem, quam nec oculus vidit, nec auris audivit, nec in cor hominis ascendit. [↑](#endnote-ref-33)