1 To cast off (*Abicere*)

According to the *Phisiologos*,[[1]](#endnote-1) the dove, because of the heat which it has, casts out the feces from its nest, and it teaches its chicks to do the same thing. Just like the little doves, in those where there is charity, they cast off from their consciences the feces of sins, and they teach their sons to do the same thing, Rom. 13[:12]: “Cast off the works of darkness.” Bees,[[2]](#endnote-2) in preparing a home for their king, cast off the stinking messes which may remain there. Christians ought to cast off their stinking messes, [1] Kings 8[:7]: “They have not rejected you, but me, that I should not reign over them.” Therefore James 1[:21] counsels, “Casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.” The “ingrafted word” is the Son of God incarnate, who was ingrafted into our nature. Just like a twig of the fruit bearing tree is ingrafted[[3]](#endnote-3) onto a similar fruitless tree so that it may draw the whole to fruitfulness, 4 Kings 22[:11-17]: Josias the king, after he had heard the words of the law, commanded: Cast off from the temple the blemishes which the Baalists had made.

Wherefore Augustine in *De verbis Domini*, homily 25,[[4]](#endnote-4) cast off from yourself the burdens of riches, cast off your voluntary chains, cast off your restiveness, and such things that disturb you for many years, 4 Kings 7[:15], the Syrians threw out clothing and vessels when they fled in fright. Thus, he ought to do who fears God, Gen. 21[:9-10], Abraham at the command of God expelled from his house his maidservant and her son who drew Isaac to sin.

Again, if one has an abundance of goods, he is received, when the good things run out, he is thrown out. The example of Sampson, Judges 16[:17], who so long as he had hair he was received by Delilah, but shaved he was thrown out.

1. Cf. Bartholomeus Anglicus, *De proprietatibus rerum* 12.6 (1505 [New Delhi: Isha Books,2013], 228b: Fimum habet ardentem quem de nido eijcit, et pullus vt eijciant instruere consueuit, vt dicit Aristoteles.

Cf. *Der “Experimentator” eine anonyme lateinishe Naturenzklopädie des frühen 13 Jahrhunderts* 7, De Columbis, 8, ed. by Janine Deus, (Dissertation Geschitswissenshaft der Universität Hamburg, 1999), p. 149: Fimum habet ardentem, quem eicit a nido et docet eicere.

Cf. Thomas Cantimpre, *Liber de natura rerum* [I: Text] 5.36.51 (Berlin: Walter de Gruyter, 1973), (1:193): Fimum habet ardentem nimis, quem quidem nido eicit et pullos suos docet eicere. [↑](#endnote-ref-1)
2. Cf. Aristotle, *History of Animals* 9.40 626a22-26 (Barnes 1:974): The kings are the least disposed to show anger or to inflict a sting. Bees that die are removed from the hive, and in every way the creature is remarkable for its cleanly habits; in point of fact, they often fly away to a distance to void their excrement because it is malodorous; and, as has been said, they are annoyed by all bad smells and by the scent of perfumes, so much so that they sting people

that use perfumes. [↑](#endnote-ref-2)
3. Marcus Cato, *On Agriculture* 40.3 (LCL 283:58-59): When you have done this, drive the sharpened stick between the bark and the wood two finger-tips deep. Then take your shoot, whatever variety you wish to graft, and sharpen the end obliquely for a distance of two finger-tips; take out the dry stick which you have driven in and drive in the shoot you wish to graft. Fit bark to bark, and drive it in to the end of the slope. [↑](#endnote-ref-3)
4. Augustine, *Sermo* 367.3 (PL 39:1652): abjice abs te divitiarum onera, abjice vincula voluntaria, abjice anxietates et taedia, quae te pluribus in annis inquietant. [↑](#endnote-ref-4)