240 Clean, To Clean, Cleanliness (*Mundus -da -dum, Mundare, Mundicia)*

Many things are to be cleaned in us and by many means. For the first thing to be cleaned is the thought from erroneous opinion, like an eye from whiteness, Habac. 1[13]: “Your eyes are too pure to behold evil.” Certainly, a stain in the eye appears more repulsive and harms more.

Second, the affection is to be cleaned from evil delight, just as a yard from straw, Tob. 3[:16]: “I have kept my soul clean from all lust.”

Third, speaking from filthy conversation, Isai. 6[:7]: “Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed.”

Fourth, work away from every iniquity, just as the way is said to be clean when it is without mud and without filth, Prov. 20[:11]: “By his inclinations a child is known, if his works be clean.” And Job 17[:9]: “The just man shall hold on his way, and he that has clean hands shall be stronger and stronger.”

Fifth, association from ever dishonesty, Gen. 35[:2]: “Be cleansed and change your garments.”

¶ Second, a man is to be cleansed through many things and first by the passion of Christ, just as the leper by innocent blood, Heb. 9[:14]: “The blood of Christ ... cleanse our conscience from dead works, to serve the living God.”

Second, by the power of the divine word, like grain by winnowing, John 15[:3]: “Now you are clean due to the word, which I have spoken to you.”

Third, by the cleansing of baptism, therefore like medicine, Eph. 5[:26]: “Cleansing it by the laver of water in the word of life.”

Fourth, by contrition with the proposition [Psal. 50:4-5]: “Cleanse me from my sin. For I know my iniquity.”

Fifth, through tribulation, like gold through fire, Mal. 3[:3]: “He shall sit refining and cleansing the silver.”

¶ Sixth, by the giving of alms, just as vines by pruning, Luke 11[:41]: “That which remains, give alms; and behold, all things are clean unto you.” Vocal cleansing makes a man worthy of communion, Lev. 22[:7]: “Being purified, he shall eat of the sanctified things.” 1 Kings 21[:4]: “if the young men be clean, especially from women” they may eat. If this is said concerning material bread how much more concerning the celestial bread.

Second, it makes one worthy for associating with divine life, just as a noble man finally has clean people serve him who are not leprous, Isai. 52[:11]: “Be clean, you that carry the vessels of the Lord.” And [Neh.] 12[:30]: “The priests and the Levites purified, and they purified the people.”

Third, it makes one worthy for bestowing, a clean ornament makes a woman more acceptable and worthier to be heard. The example in Esth. [13:17]. Psal. [18:14-15]: “I shall be cleansed from the greatest sin. And the words of my mouth shall be such as may please.”

¶ Fourth, it makes one worthy of the divine vision, Matt. 5[:8]: “Blessed are the clean of heart: for they shall see God.” Psal. [23:3-4]: “Who shall ascend into the mountain of the Lord,” and it follows, “The innocent in hands, and clean of heart.” Therefore, counsels Isai. 1[:16]: “Wash yourselves, be clean, take away the evil.”

Again,[[1]](#endnote-1) three things make for cleanness of the heart. First, reading of Scriptures, John 15[:3]: “Now you are clean due to the word, which I have spoken to you.” Wherefore also the Scriptures are figured by the washing of the tabernacle, Exod. 30[:18]. In which two enter, namely, mirrors which show the stains and clean water which cleans the stains.

Second,[[2]](#endnote-2) the pouring out of tears cleanses, Psal. [6:7]: “Every night I will wash my bed,” namely, conscience.

Third,[[3]](#endnote-3) the giving of alms cleanses, Luke 11[:41].

Again,[[4]](#endnote-4) the broom of confession cleanses, 4 Kings 5[:10]: “Wash seven times in the Jordan,” that is, put down the seven mortal sins.

Again,[[5]](#endnote-5) the file of correction cleanses.

Again,[[6]](#endnote-6) the furnace of affliction, Jer. 12[:3]: “You proved my heart as” gold and silver, but anything not cleansed, namely, more is burnt away which are not gold but slag, not the grain but the chaff, not the oil but the dregs. Wherefore also they can fear much, that of Matt. 3[:12]: “The chaff he will burn with unquenchable fire.” We see that hard rubbing of a thing cleanses the goblet. The example in John the Baptist, Matt. 3[:4]: “Who had his garment of camels' hair.”

¶ Again,[[7]](#endnote-7) the heart is cleansed three times by baptism, namely of the water, the flame, and the blood. In the first babies are cleansed. In the second penitents. In the third martyrs when, namely, they wish to have the sacrament of baptism. And this triple way of cleansing is figured by those three which take place in Exodus, namely, by the water of expiation, as for the first, Exod. 29[:36]. By “the holy oil of unction, as for the second, Exod. 30[:25]. By the shedding of blood, as for the third, Heb. 9[:22].

Again, cleansing is pleasing to any kind of creature, except a pig. But if cleanliness is pleasing in the clothes on the body, why not more in the soul. The clean Lord wants to have a family of cleanliness, Lev. 19[:2]: “Be holy, because I the Lord your God am holy.”

¶ Note here what Augustine says, *De verbis Apostoli*,[[8]](#endnote-8) it is a marvel that men want to have all their goods except their soul.

Again, cleanliness, such as the color white in art, is a foul residue, as the foundation of all colors, so for depicting the soul which is in the beginning like a naked slate in which nothing is depicted, it is necessary first to put as if for the foundation cleanliness, Prov. 22[:11]: “He that loves cleanness of heart, for the grace of his lips shall have the king for his friend.” Although God is for all the benevolent even to the sinners, however he is not a friend except to the clean of heart. Then of God and of man is the same willing and the same unwilling, which is proper of friends, according to Tullius.[[9]](#endnote-9)

Again, Matt. 5[:8]: “Blessed are the clean of heart: for they shall see God.”

Again, note here that he receives us into the ark, the clean animals and the unclean, but in the going out of the ark it was not pleasing to God except the clean animals, Gen. 7[:8], 8[:20]. In figure that in the Church militant are the good with the bad mixed together, just as in the barn for the present the grain lies with the chaff, but in the day of judgment a sacrifice is made from only the clean, Psal. [23:3-4]: “Who shall ascend into the mountain of the Lord,” etc. and it follows, “The innocent in hands, and clean of heart.” But Prov. 20[:9] it is said, “Who can say: My heart is clean, I am pure from sin?” Certainly, none without divine grade. Therefore, says the Psal. [50:12]: “Create a clean heart in me, O God.”

¶ For “who can make him clean that is conceived of unclean seed? is it not you who only are?” Job 14[:4]. He notes that well, that leprous one who in Matt. 8[:2-3] said, “Lord, if you will, you can make me clean. And Jesus stretching forth his hand, saying: I will, be made clean. And forthwith his leprosy was cleansed.” This leprosy signifies the sinner who securely acceded to Christ after he descended to the incarnation, seeking from him to be cleansed, to whom acceding the hand of mercy cleanses him.

¶ Otherwise[[10]](#endnote-10) is the leprosy according to the physicians which cannot be cleansed except with the blood of a clean boy, of which kind was the leprosy of the Emperor Constantine. Of this kind it seems to have been a spiritual leprosy of the human kind which could not be cured except by the blood of the pure and innocent Christ.

Second, it is said [Tit. 2:14]: “Who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable.” Wherefore it is also said [1] John canonical 1[:7]: “The blood of Jesus Christ cleanses us from all sin.” In the figure of which all penalty is cleansed in the blood. In the old law, Heb. 9[:13-14], because all the cleansing that takes place in a man is through the sacraments of the Church in virtue of the blood of Christ.

Wherefore to Eph. 5[:2] it is said that “Christ also has loved the Church, and has delivered himself for it,” that he may sanctify it cleansing it in the bath of water in the word and this cleansing was figured in the cleansing of the leper Naaman, 4 Kings 5[:9-10] who at the command of Eliseus washed himself and was cleansed. And Luke 17[:12-14]: “Ten men that were lepers,” in going “to the priests” by the command of Christ “they were made clean.” Such great power is in the sacraments of the Church that anyone who would submit to them quickly is cleansed. And thus, God promised this, Ezech. 36[:25]: “And I will pour upon you clean water, and you shall be cleansed from all your filthiness.” This is that which Christ poured from his side in dying, which cleanses better than water of the earth. The figure for this is treated in Lev. 14[:2-5] when the leprous are cleansed. The priest with the cedar wood and hyssop ought to dip in the blood of the sacrificed dove and sprinkle thus that one who is to be cleansed. There were seven times and the living dove flew into the field where all was done in the figure that our priest in the Church for the cleansing of our sin sprinkles us with the blood of Christ. Concerning the humanity poured out by nature that of the statement, Job 8[:6]: “If you will walk clean and upright, he will presently awake onto you, and will make the dwelling of your justice peaceable.” Wherefore Chrysostom, *Homilia* 13,[[11]](#endnote-11) just as in a beautiful place, only a little dirt easily appears. But in a place totally dirty, although much dung lies there, the dirt does not appear. So, in a clean heart, if there is sudden intrusion of the enemy, directly the upstanding man will perceive it, because he is touched by an alien spirit. But if the heart were full of iniquities, the suggestion of the enemy would not be felt.

1. William de Lancea, *Diaetae salutis* 7.5 (8:322a): De munditia cordis, quae est sexta beatitudo, est notandum, quod tria sunt quae cordis minditiam faciunt, scilicet lectio Scripturarum, largitio eleemosynarum, et effusio lacrymarum. Primo lectio Scripturarum efficit cor mundum, quia dicitur in *Joanne: Jam vos mundi estis propter sermonem, quem loctutus sum vobis.* Quod figuratur eleganter per lavatorium tabernaculi, ut legitur in *Exodo*. Et nota, quod duo erant in lavatorio, scilicet speculum, et aqua munda: et haec duo sunt mystice in sac ra pagina: est enim speculum, quia peccati maculas ostendit; et est aqua, quia vaculas tergit. [↑](#endnote-ref-1)
2. William de Lancea, *Diaetae salutis* 7.5 (8:322a-b): Secundo facit cor mundum effusio lacrymarum, quia dicitur: *Lavabo per singulas noctes lectum meum*, scilicet conscientiae. ... [↑](#endnote-ref-2)
3. William de Lancea, *Diaetae salutis* 7.5 (8:322b): Tertio fit cor mundum per eleemosynarum largitionem, quia dicitur: *Date eleemosynam, et ecce omnia munda sunt vobis*. [↑](#endnote-ref-3)
4. William de Lancea, *Diaetae salutis* 7.5 (8:322b): Item nota, quos sunt alia tria, quae ad cordis munditiam disponunt, id est, scopa confessionis, lima correctionis, et fornax affectionis. Primo igitur facit munditiam cordis scopa confessionis, id est, frequenter conteri, quia dicitur: *Lavare septies in Jordane*. Lavatur autem septies, qui septem vitia mortalia..... [↑](#endnote-ref-4)
5. William de Lancea, *Diaetae salutis* 7.5 (8:322b): Secundo multum disponit ad munditiam cordis lima correctionis..... [↑](#endnote-ref-5)
6. William de Lancea, *Diaetae salutis* 7.5 (8:322b-323a): Tertio, munditiam cordis facit fornax tribulationis: nam sicut fornax reddit aurum purum, sic tribulatio facit cordis munditiam, juxta illud: *Probasti cor meum tecum*. Sed sunt quidam, qui ab igne tribulationis non mundantur, sed uruntur: tales non sunt aurum, sed scoria; non granum, sed paleas; non oleum, sed amurca. Unde multum possunt formidare de illo verbo Evangelii: *Paleas autem comburet igni inextinguibili*. Sicut enim videmus, quia confricatio panni asperi facit et conservat munditiam scyphi; sic tribulatio et carnis maceratio facit munditiam animi. Exemplum de Joanne Baptista, qui habebat vestimentum de pilis camelorum, ut habetur in *Matthaeo*: sciebat enim, quod aspera faciebant cor mundum. [↑](#endnote-ref-6)
7. William de Lancea, *Diaetae salutis* 7.5 (8:323a): Item nota, quod cor efficitur mundum ab omni peccato, specialiter et præcipue triplici baptismo, scilicet fluminis, flaminis, et sanguinis. Baptismo fluminis mundantur infantes; flaminis mundantur pænitentes; baptismo sanguinis mundantur martyres, quando scilicet sacramentum volunt, et non possunt habere. Et iste triplex modus mundandi figu per illa tria quibus fiebat munditia in veteri lege. Fiebat enim per tria, scilicet per aquam expiationis, ut dicitur in *Exodo*: per effusionem sanguinis, ut dicitur ad Hebræos; per unguentum unctionis, ut dicitur in *Exodo*. ... [↑](#endnote-ref-7)
8. Augustine, *Sermo* 297.5.8 (PL 38:1362): Omnia volunt homines bona praeter animam suam. [↑](#endnote-ref-8)
9. Cicero, cf. Aristotle, *Nicomachean Ethics* 9.4 1166a6-8 (Barnes 2:1843): And others define him as one who lives with and has the same tastes as another, or one who grieves and rejoices with his his friends; and this too is found in mothers most of all. It is by some one of these characteristics that friends too is defined.

Cf. Thomas Aquinas *Summa Theologica* IIª-IIae q. 104 a. 3 co.: Et hoc ideo est quia amicitia facit idem velle et nolle. [↑](#endnote-ref-9)
10. Jacobus de Voragine, *The Golden Legend* 12. Saint Silvester (Ryan 1:64-65): The emperor himself, in punishment for his tyrannical persecution, fell victim to the incurable disease of leprosy. In time, upon the advice of the priests of the idols, three thousand infants were brought together to be slaughtered so that the emperor could bathe in their fresh, warm blood; but 3when he came out to the place where the bath was to be prepared, the children’s mothrs crowded to meet him with their hair in disarray, crying and wailing pitifully. ...

Constantine then ordered the children to be returned to their mothers and an abundance of gifts and plenty of wagons to be provided for them. ...

The emperor returned to his palace. That night Saints Peter and Paul appeared to him and said: ... Summon Silvester the bishop, who is in hiding on Mount Sirapte. ... When the emperor went down into the water of baptism, a marvelous, brilliant light shone around him: he emerged from the pool clan of his leprosy and made it known that he had seen Christ. [↑](#endnote-ref-10)
11. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* homilia 13 ex cap. 5 (PG 56:704): Sicut enim in loco muno et specioso, si modica sordes fuerit, de longe apparet: si autem ipse locus sordidus fuerit, quantumvis stercoris jaceat ibi, non apparet: nec enim potest requiri, si est ibi aliquid stercoris, ubi totum est stercus: sic et in corde mundo si surreptio inimici successerit, mox cor suum homo rectus discernit, quia a spiritu alieno pulsatur: si autem cor fuerit iniquitatibus plenum, suggestionem diaboli in se facile non intelligit. [↑](#endnote-ref-11)