265 Garden (*[H]ortus*)

According to Isidore, *Etymologiae*, book 17,[[1]](#endnote-1) a garden (*hortus*) is so called because in some degree it grows (*oriatur*), but in the woods it is not so. In the Church[[2]](#endnote-2) which is the garden of Christ there are useful trees and useless ones, but in the churches of the heretics which are like waste woods nothing grows, that is, no one good. Wherefore it is to be noted that a garden differs in three ways from a field. First because a garden is enclosed. Second because it is cultivated. Third because it is placed near to the house. So, the Church for the religious or the faithful soul is enclosed by certain observances, it is cultivated by good exercises.

Concerning the first, Can. 4[:12]: “My sister is a garden enclosed, a garden, a fountain sealed up.” The prudent gardener encloses his seat, the penance is the demon drawing near. Wherefore it is said, Luke 13[:18-19]: “To what is the kingdom of God like, It is like to a grain of mustard seed, which a man took and cast into his garden.” The mustard seed has a sting and it is bitter. Therefore, the kingdom of heaven is compared to that because by stings and bitterness the penitents are turned to that letter of Palladium, *De agricultura*, book 24,[[3]](#endnote-3) he teaches that a garden ought to be enclosed by dense and sharp thorns which prohibit the entry of harmful creatures. But the soul ought to be enclosed about by penance, and it is another thorn which does not prohibit the entry of sin, Bar. 7[:70]: “They are no better than a white thorn, upon which every bird sits.” So, upon a white thorn soft penances sit, thoughts and unclean spirits and build their nests. But just as it happens in gardens because the bird makes a nest and it does not appear until the leaves of the trees fall, so in many persons the devil builds a nest, but it does not appear until the glory of the flesh falls toward the day of judgment, Isai. 1[:29]: “You shall be ashamed of the gardens which you have chosen.”

¶ Concerning the second, Bernard says *Super Cantica*, homily 47,[[4]](#endnote-4) a field and a garden flower for this reason, it is cultivated by the human hand and skill. So, it is common that after the world it will flower without the exercise of good works, but the garden of the Church does not flower without labors of good cultivations. Therefore, it is said in Jer. 31[:12]: “Their soul shall be as a watered garden.” For this spares the cultivation of the garden so that it may be watered, Eccli. 24[:42]: “I will water my garden of plants, and I will water abundantly the fruits of my meadow.” And Num. 24[:5] it is said “How beautiful are your tabernacles, O Jacob,” as gardens next to the rivers watering the poor who have nothing except a share of the gardens that they cultivate with great diligence that they may have something from it whence they live. But we poor have nothing after this life except the garden of the soul. Therefore, it is good to cultivate in the present so that by its fruits we may live hereafter, Amos 9[:14]: “They shall make gardens and eat the fruits of them.” But here it is to be noted that which Quintilian narrated in the book of his *Declamationum*,[[5]](#endnote-5) about some poor man having bees next to the garden of a rich man. They fed upon the rich flowers of his vines. Wherefore the rich man being envious poisoned his flowers so that in it the bees might die. So, Christ has bees, that is, the holy desires in the faithful hearts of his followers whom the devil tries to extinguish. Therefore, it is that Judas diverting by kissing Christ poured out the venom handing him over to death, John 18[:2].

¶ Concerning the third, Gen. 2[:8]: “The Lord had planted a paradise” in the east as if near himself, “wherein he placed man.” As if wishing him to have a special care for the garden of his Church. For according to the Philosopher, book 8, of the *Physicarum*,[[6]](#endnote-6) saying that a matter dying has its own place, just as king Achab because he desired the vines of Naboth outside near his house so that he might make there of it a garden for himself, 3 Kings 21[:2]. So, King Solomon made for himself “gardens, and orchards, and set them with trees of all kinds,” Eccle. 2[:5]. Thus, in the garden of the Church God ordained for every kind of men to make fruit. Wherefore not without cause, Maria Magdalene thought Jesus to be a gardener, John 20[:15]. Because in fact he plants and waters and roots out harmful things from his garden. Wherefore the bride herself says, Can. 5[:1]: “Let my beloved come into his garden and eat the fruit of his apple trees.” For this world is as if the garden of God according to that of Joel 2[:3]: “The land is like a garden of pleasure.” Because it happens[[7]](#endnote-7) that the gardener places boys to gathering fruit in the garden. And if they throw fruit out of the garden to their companions standing outside, they will be able to partake with those who go out, because the gardener does not permit those to carry out much. So those who abound here, if they throw out then to their good friends, to the poor that they may partake hereafter with them, because they took nothing from here, Can. 8[:13]: “You that dwell in the gardens, make me hear your voice.” King Assuerus “invited all the people to the great feast to be made in the court of the garden,” Esther 1[:5].

1. Isidore, *Etymologiae* 17.10.1 (PL 82:635): Hortus nominatur, quod semper ibi aliquid oriatur. [↑](#endnote-ref-1)
2. Haymi Altissiodorensis, *Expositio in Canticum canticorum* 6: quis sit hortus Christi; sanca videlicet Ecclesia

   <https://www.corpusthomisticum.org/xcc.html> [↑](#endnote-ref-2)
3. Palladius Rutilius Taurus Aemilianus, *Opus agriculturae* 1.35.4, ed. J.C. Schmitt (Leipzig: Teubner 1898): Contra animalia, quae uitibus nocent, cantharides quas in rosis inuenire consueuimus, oleo mersas resolui patieris in tabem et, cum putandae sunt uites, hoc oleo falces perunges. Extinguuntur cimices amurca et felle bubulo lectis aut locis perunctis uel foliis ederae tritis ex oleo uel incensis sanguisugis.

   <http://www.forumromanum.org/literature/palladius/agr1.html#35> [↑](#endnote-ref-3)
4. Bernard, *In Cantica Canticorum* Sermo 47.3 (PL 183:1009): Differunt tamen et ipsi inter se, [Col.1009B] quod hortus quidem ut floreat, hominum manu et arte excolitur: campus vero ex semetipso naturaliter producit flores, et absque omni humanae diligentiae adjutorio. Putasne jam tibi videris advertere quisnam ille sit campus, nec sulcatus vomere, nec defossus sarculo, nec fimo impinguatus, nec manu hominis seminatus; honestatus [alias, venustatus] tamen nihilominus nobili illo flore, super quem constat requievisse Spiritum Domini? [↑](#endnote-ref-4)
5. Quintilian, *Declamationes maiores*, 13.1-19:

   http://monumenta.ch/latein/text.php?tabelle=Quintilianus&rumpfid=Quintilianus, Declamationes Maiores, 13&id=Quintilianus, Declamationes Maiores, 13, 0&level=99&level9798=&satz=0&string=apes&binary=&domain=&lang=0&von=advkonkordanz&hide\_apparatus=1&inframe=1&jumpto=0&target=#0

   Cf. Pseudo-Quintilian, Orations 13.1: There may be legal suit for damage caused by wrongdoing: a poor man and a rich man were neighbours in the country by their adjacent gardens. The rich had flowers in in garden; the poor had bees. The rich man complained that his flowers were damaged by the bees of the poor man. He requested for them to be relocated. As the poor man did not transfer them, the rich man sprinkled his flowers with poison. All the bees of the poor man perished. The rich man is accused of damage caused by wrongdoing.

   <https://ancientrecipes.wordpress.com/2015/06/19/the-poor-mans-bees/>

   Cf. Christopher Van Den Berg, “Program and composition in Pseudo-Quintilian’s 13th *Major Declamation*,’ in *Fabrique de la Delamation Antique*, ed. Catherine Schneider and Remy Poignault (Lyon: MOMEditions, 2018), pp. 161-175. [↑](#endnote-ref-5)
6. Aristotle, *Physics* 4.5 212b30-33 (Barnes 1:362): Also it is reasonable that each kind of body should be carried to its own place. For a body which is next in the series and in contact (not by compulsion) is akin, and bodies which are united do not affect each other, while those which are in contact interact on each other. [↑](#endnote-ref-6)
7. Cf. *Fasciculus morum* 4.10 (pp. 376-378): Exemplum ad hoc: Videmus quod pueri qui gardinum alterius aut ortum furtive intraverunt poma auferre, quod ad invicem decertant quis eorum posset moaiorem congeriem coadunare et in sinu abscondere; quorum alii socii minus potentes exterius stant et clamant partem rogantes, set ipsi interius hoc audire dissimulant, quia omnia soli vellent auferre. Set quid accidit? Revera cum in capucio, sinu, et gremio undique fuerunt onerati et ianum exire proponunt, astat ibi ianitor conta illos paratus et eos de omnibus collectis spoliat, verberat, et nudos tom pomis quam pannis ululantes et flentes abire permittit. Spiritualiter autem illud gardinum sive ortum hic mundus est, qui repletur pomis, idest bonis temporalibus; quem furtive ingrediuntur avari, ut secundum posse eum spoliant. Et ideo inter eos decertacio maxima est quis eorum maiorem numerum diviciarum colligere posset et secum asportare. Extra vero stant pauperes ad ingrediendum, hoc est ad huiusmodi lucrandum, inpotentes; partem et auxilium ab illis petunt, set nichil optinent. ... [↑](#endnote-ref-7)