

Notations on the Commentary on the Song of Songs by Origen (one of three)

Some years ago I read the three commentaries on the Song of Songs by Origen, Gregory of Nyssa and Bernard of Clairvaux with the intent of seeing how each author employed Scripture to explain a given verse from the Song itself. That led to a formidable compilation of biblical verses from each author, a document is posted on this home page. By stringing together these hundreds of verses from the Old and New Testaments I hoped to gain insight into the mind of each author as expressed through his commentary on the Song of Songs. This project led to another, though not yet brought to fruition, which may be described as follows. Once all the citations were assembled under each respective verse of the Song of Songs, I was curious if it were possible to reconstruct, as it were, the essence of each respective commentary. Only the biblical citations would be used for this reconstruction, for they offer a direct insight into how Origen, Gregory and Bernard did their *lectio divina*. It remains my hope that some new insights might emerge both as pertinent to each author and those they share. That phase of an overall project still seems beyond reach for the time being, a kind of reverse commentary. However, the present document is a move toward that goal, admittedly some years down the line. And so the document at hand is a kind of intermediate step to that fulfillment.

The methodology is as follows. I chose what I deemed key sentences from Origen's **Song Commentary** and inserted important Latin words along with a brief observation if and when required simply to flesh out the text. As for the insertions of Latin words, they enable a forward and backward search and to see the various ways a given word is employed. It should be noted that we do not have the original Greek but the Latin translation by Rufinus. As for the sentences picked out, I give only those which would help the reader employ Origen's commentary not to obtain knowledge about the text but as an aide for reading it in the spirit of *lectio divina*. Such is the goal of this project. Ideally, one should have both the Latin and English texts, employing the current document as a supplement. For the most part, biblical citations within the **Commentary** are omitted; certainly not because they are unworthy of consideration but due to their familiarity. As for any translated phrases or sentences from the Latin, the intent is to follow the original even if that makes them come off a bit awkward. Special reference is made to how Origen employed prepositions both those which are free-standing and those prefaced to words. The reader may find these insertions boring or repetitious. However, the goal here is to use the Song of Songs, Origen's Commentary and these humble notes as a means for *lectio divina*. If the reader is looking for more than that, he or she should go elsewhere.

As for searching Latin words in this document, please note the following system used with every Latin word: the first number refers to one of the four books, the second number refers to a given chapter within each of these books, the third number to the paragraph number in Sources Chrétiennes and a lower-case letter which refers to the number of citations from within that paragraph. As for the first entry, always it is the letter "a," so it is not inserted. As for references to the Prologue, the capital letter P is used followed by the paragraph number and sentence within that number, again, indicated by a lower-case letter. On occasion, a paragraph or number of them are omitted. This is indicated by the phrase (in italics), "No mention of paragraph..."

The outline of this text is in accord with the Latin (with French translation) as found in **Commentaire sur le Cantique des Cantiques** (Sources Chrétiennes, vol. 375, Paris 1991; Luc Brésard and Henri Crouzel). Origen's **Song Commentary** consists of a Prologue and three books. An English translation is available: Origen: **The Song of Songs, Commentaries and Homilies** (Ancient Christian Writers, #26, New York, NY, 1956)

It is hoped that after this series of notations on Origen's commentary there will follow a similar pattern with regard to those commentaries by Gregory of Nyssa and Bernard of Clairvaux. Completion of that project would go a long way to fulfilling my original intention noted above, that is, of employing scriptural references to reconstruct the commentaries of each author. As for the postings on the Internet, the **Notations** document is broken down into fourteen sections as follows (using the enumeration of the Sources Chrétiennes text: #1: Introduction-P38.33, #2: P39.34-P83.14, #3: P84.16-1.2.5, #4: 1.2.6-1.4.11, #5: 1.4.12-2.1.26, #6: 2.1.27-2.4.8, #7: 2.4.9-2.5.20, #8: 2.5.21-2.8.16, #9: 2.8.17-3.2.8, #10: 3.2.9-3.8.9, #11: 3.8.10-3.13.14, #12: 3.13.16-4.1.17, #13: 4.1.18-4.2.30, #14: 4.3.1-4.3.34.

This **Notations** document was completed in late September 2010.

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Prologue

Chapter One

1. *Epithalamium*: from the Greek *epithalamios* meaning nuptial, which is a *carmen*, a song or tune either vocal or instrumental. Origen calls it (the Song of Songs) a *libellus* or little book written [*mihi videtur* or it seems to me, which qualifies Origen's remarks] by King Solomon. *Cano*: to sing, crow or celebrate with song, that is, with regard to the *instar* or image, likeness, picture of a bride who is about to marry [*nubo*: to veil, cover]. She burns [*flagro*: to blaze, glow] with celestial love [*amor*: love from inclination compared with *caritas*, love from esteem] for her spouse, the Word of God [*Verbum Dei*: *verbum* as expression, discourse].

-**b** *Adamo*: to fall in love, find pleasure in, the object being twofold: the soul [*anima*: originally as wind, vital principle of life] or church [*ecclesia*]. The former is made in [*ad* or to] the *imago* of the bridegroom, Jesus Christ.

-**c** Scripture teaches [*doceo*: to inform, exhibit] what words [*verbum*] the bridegroom uses for the soul or church who has been joined [*conjungo*: to continue without interruption, agree with] to him. He is described as both *magnificus* [eminent, distinguished] and *perfectus* [from *perficio*, to accomplish, bring to completion].

Origen's mention of both soul and church imply that both are one and the same and can be interchanged. The verb *conjungo* as a joining-together with the bridegroom is the object of Scripture's teaching (*doceo*) which is to inform the soul/church. The fundamental meaning of *anima* as that which pertains to wind implies inspiration...a breathing in...by the Holy Spirit, a fact applicable to the church.

2. This same little book [*libellus* [Pl1a] bears the title of Song of Songs [*Caticum Canticorum*]. We recognize [*agnosco*: to know well, acknowledge] what was said [*posita*: from *pono*, to put, lay down] by the bride's companions [*sodalis*: fellow, comrade, accomplice], young girls [*adulescentula*: a very young maiden] along with the bridegroom's friends [*amicus*] and companions [*sodalis*].

Libellus aptly applies to the Song of Songs as far as its length goes. This word also can apply to a pamphlet or something briefly put down on parchment. Recognition (*agnosco*) is an acknowledgment that the bride's companions, etc., can supply information to us about the bride (i.e., the soul/church which can be interchanged).

-**b** *Possibilitas*: the ability to do a thing, here applied to the friends [*amicus*] of the bridegroom to say some things [*aliqua*] which they heard from him himself [*ab ipso*].

-**c** *Sermo*: speaking or discourse; compare with *verbum* as in #c which is directed [*dirigo*: to arrange in distinct lines, to draw up] by the bride to her spouse as well as the young girls [*adulescentula*, #a] and bridegroom's friends.

3. *Nuptialis*: pertaining to marriage, here modifying *carmen* [a tune, song or form of incantation] written [*conscribo*: to write together] in [*modum* or mode] of a dramatic form [*dramatis*].

-**b** Definition of drama: a story [*fabula*: narrative, account, subject of common talk] accustomed [*soleo*: to use] to be done on stage [*scaena*: theater, scene].

Fabula suggests a story with a moral lesson.

-**c** structure [*textus*: texture, structure, construction] of the narrative [*narratio*: a relating] consists in [*expleo*: to fill up, make quite complete].

-**d** one by one [*singulus*] in its own order [*ordo*: a regular row, line or series].

Ordo applies to an arrangement done according to a method.

-**e** the whole body [*corpus*] of it consists [*formo*: to shape, fashion] of mystical [*mysticus*:] words [*eloquens*, *-entis*, from *eloquor*, to speak out plainly: endowed with the faculty of speech].

Mysticus derives from the Greek *mustikos* and refers to religious rites done in secret. Origen applies this adjective to *eloquens* whose verbal root *eloquor* seems to belong to the opposite of what is commonly held to be *mysticus* or secret. Origen calls the Song a *corpus* or body (it can be living or lifeless), almost of a physical sort.

4. First it behooves [*oportet*: it is becoming, reasonable] to know [*scio*: to understand, perceive] as [*sicut*] in childhood we are not moved to [*moveo*, with *ad*: to set in motion] love [*amor*, P1a] of passion [*passibilis*: capable of suffering, feeling].

Two adverbs: *sicut* and *ita* (refers to #b), as and in this manner which is the object of knowing, *scio*. *Sicut* applies to childhood which lacks awareness of *amor*, proper to adults, and *ita* to the analogue of childhood, adult life and love. Both adverbs serve to contrast and bridge the material and spiritual, always in that order.

-b neither to admit [*admitto*: to allow to come, grant access] to receive [*cipio*: to lay hold of] these words [*verbum*, P2c] for those who are small [*parvulus*: little, slight] and infantile in age [*aetas*: period of life] of the interior [*interior*: inner, nearer] man [*homo*].

Neither (*ne*) accompanies, if you will, the force of *ita* in #a. Someone who is small spiritually speaking cannot lay hold of (*cipio*) the meaning of the Song's words, their interior life being that of a child.

-c in the Song of Songs there is food [*cibus*: nutriment, fodder] as the Apostle says.

Such *cibus* or nourishment belongs to the perfect who are contrasted with those who are *parvulus* and infantile in *aetas*. I.e., one can be fully grown yet a child in the undeveloped sense.

5. *Parvulus*: refers to P1-4c or those who come to these passages [*locus*: place]. Use of this noun suggests that the Song is more than a *libellus* or drama but an actual spot in which one can make concrete the spiritual application.

-b They profit [*proficio*: to go forward, advance] nothing [*nihil*] from this scripture nor are harmed [*laedo*: to wound, injure, damage] much [*valde* or *valide*: strongly, vehemently] or from going through [*recenseo*: to count, reckon, survey] the explanation [*explanatio*: interpretation] of those things which are said.

Reference is to children, spiritually speaking, who do not advance nor make headway (*proficio*) from the Song nor suffer from a survey (*recenseo*) of what is explained in that text.

6. *Accedo* [to approach, draw near]: with respect to a man [*vir*] according to [*secundum*] the flesh [*carno*]. He is in danger [*periculum*] of giving birth [*nascor*] to dividing [*discrimino*: to separate, distinguish] with regard to [*ex*: from] scripture.

The preposition *secundum* as according to implies being in accord with something, here *caro*, that which is opposite to the spirit. Thus *secundum* refers to a mode of life in which everything is subordinated to what it modifies. *Discrimino* here is an implementation of what is implied by *secundum*, namely, a fleshly interpretation of the Song.

-b Such a person does not know [*nescio*: to be ignorant] how to hear with pure [*purus*: clean from dirt, undefiled] and chaste [*castus*: morally pure] ears the names [*nomen*] of love [*amor*: P4a].

The use of both *purus* or physically clean and *castus* as morally clean as applied to the ears or the faculty of listening with regard to the various names of love, *amor*.

-c He will bend [*deflecto*: to bend downwards, withdraw] it from [*ab*] the interior [*interior*: P4b] man [*homo*: human being] to [*ad*] the exterior [*exterior*: outward] and carnal [*carnalis*: fleshly] man [*vir*: i.e., as opposed to a woman].

Deflecto applies to a downward inclination intensified by the prepositions *ab* (from) and *ad* (to).

-d He will turn [*converto*: to wheel about, turn back] from [*a*] the spirit [*spiritus*: breathing, breeze] to [*ad*] the flesh and will nourish [*nutrio*: to suckle, foster] in himself carnal desires [*concupiscentia*].

-e He will be seen to move [*commoveo*: to agitate, put in violent motion] and incite [*incito*: to hasten, move forward] by the occasion [*occasio*: opportunity, fit time] of the divine scriptures to [*ad*] the desire [*libido*: longing, fancy] of the flesh.

Compare the downward motion of *deflectio* in #c with *converto* which applies to a turning around, here intensified by the preposition *a* (from). Once both have been effected, there is an incitation (*incito*) forward by a *libido* coming from the flesh, not the spirit.

-f I admonish [*moneo*: to remind, instruct] and counsel [*consilium*: a collection of people, gathering] all who have not yet ceased [*careo*: to cut off, to be without] the annoyances [*molestia*: trouble, disgust] of the flesh and blood nor have ceased [*abscedo*: to depart, withdraw] from [*ab*] the passion [*affectus*: love, desire] of one's material [*materialis*] nature to abstain from [*tempero*: to observe the proper measure, moderate] reading this little book [*libellus*: P2a].

Consilium suggests an assembly or advisory group who admonish those persons who have as yet to cut themselves off from (*careo*; intensified by the preposition *ab*, from) *molestia* or the disgusting features proper to the body. *Abscedo* is intensified by the preposition *ab* (from) which is also prefaced to the verb and applies here to *affectus*, a complex word referring to a state of body, especially of mind, produced in one by some influence and thus affects one's mood and disposition. *Tempero* suggests being in accord with an order (*ordo*, as in P3d) required to read the Song of Songs.

7. It is seen [*observo*: to watch, note, take heed] among the Hebrews unless one arrives [*pervenio*: to reach] the perfect [*perfectus*] and mature [*maturus*] age not is permitted to hold in his hands this little book.

Observo can refer to contact with the Jews and their way of interpreting the Song, a book they considered belonging for those who are *perfectus* and *maturus*. The former suggests a certain accomplishment or familiarity with Scripture whereas the latter, at the proper age or maturity for reading the Song.

-b But we accept to have received [*custodio*: to keep, defend] from them a certain custom [*mos*: manner, usage, fashion].

The *mos* or custom (implies a habit acquired over time) received from the Jews is the object of defense or care, *custodio*.

-c *Deuteroseis*: Greek translation for the Hebrew Mishnah referring to the method of teaching begun during Origen's lifetime. Here it refers to the beginning of Genesis, first chapters of Ezechiel, end of the same book referring to the building of the temple and finally, to the Song of Songs.

8. Before we come to consider [*discutio*: to strike asunder, shatter] what is in this little book [*libellus*: P1-6f] it is necessary to discuss [*dissero*: to examine, treat] a few things first of love [*amor*: P6b], the chief [*praecipuus*: that is taken before other things] reason [*causa*: cause] of this scripture.

-b after this the order [*ordo*: P6f] of the books of Solomon...in third place [*locus*].

Ordo as a sequence and *locus* as a place, here pertaining to Genesis (creation) and first chapters of Ezechiel as well as the account of building the temple which Origen compares to the Song of Songs.

-c why in the form [*modus*: measure, way, manner] of drama and a story [*fabula*: P3b] accustomed [*soleo*: P3b] to be done on stage [*scaena*: P3b] with an exchange [*immutatio*] of persons.

The Song of Songs is both a drama and a *fabula* or story with a moral lesson.

Chapter Two

9.1. Sages [*eruditus*: learned, accomplished, well-informed; one *eruditus* is Plato] wish [*volo*] to search [*investigo*: to track or trace out along with *indages*: a searching into] the truth [*veritas*].

One such *eruditus* to whom Origen alludes is Plato, the adjective being applied to someone who is accomplished in a particular field. The verb *investigo* with its hunting or tracking implications is used with *indages*, an exploration into truth.

-b Attempting to show [*ostendo*: to point out, display] concerning the nature of love [*amor*: P1-8a].

Ostendo intimates a stretching out, here with regard to the nature of *amor*.

-c The power [*vis*: energy, virtue] of love is nothing other than that which leads [*perduco*: to lead through, deliver] the soul [*anima*: P1b] from earth to [*ex...ad*] the exalted [*celsus*: extending upward] heights [*fastigium*: top of a gable, roof of house] of heaven [*caelum*].

Vis can also refer to the power of violence and compulsion, not infrequently used to describe love. Here this *vis* leads or leads through the soul from earth to (more explicitly) not just heaven but its heights, *fastigium* implying the topmost part of a building.

-d neither to attain [*pervenio*: P7a] the highest beatitude [*beatitudo*: happiness] unless by the call [*provoco*: to call out, lead up] by love's desire [*desiderium*: need, request].

The preposition *per* (through) prefaced to the verb suggests a thorough attaining, an attaining-through with respect to *beatitudo*, happiness or blessedness. The *desiderium* of love calls or *provoco*, to call out or summon, the preposition *pro* (before, in the front of) indicative of love's intensity.

-e Others have left us written accounts [*conscriptus*] of certain arts by which this love might be begotten [*gigno*] and increased [*augeo*: to strengthen, advance] in the soul.

First comes birth (*gigno*) and then *augeo*, advancement which has a specific place, the soul.

-f but carnal [*carnalis*: P6c] men have dragged [*traho*: to draw off, extract] these arts to [*ad*] vicious [*vitiosus*:

full of defects, corrupt] desires [*desiderium*: #c] and the secrets [*mysterium*: a secret service or rite] of sinful [*culpabilis*: worthy of blame] love [*amor*: #b].

Traho has an air or force, even violence, about it which is enhanced by the preposition *ad* (to) those desires which are *vitiosus*, an adjective which can be used in association with the auspices or divinization by birds.

10.2. *Mirus*: wonderful, marvelous, here as not surprised at calling the discussion [*disputatio*: computing, considering] on the nature of love difficult [*difficilis*] and near [*proximus*] to danger [*periculum*] among us where are many who are simpler and more inexperienced [*imperitus*: unacquainted with, unskilled].

Disputatio suggests confrontation and disagreement. *Imperitus* suggests unfamiliarity, here on the nature of love, and can be taken as characteristic of one engaged in *disputatio*.

-b Greeks: seem wise [*sapiens*] and learned [*eruditus*: P9] who did not accept [*accepto*] what was written but took the opportunity [*occasio*: fit time, season] from what was said of love to rush [*corruo*: to fall together] into the slide [*lapsus*] of the flesh and into the precipitous place [*praecipitium*: a steep place] of immodesty [*impudicitia*].

Sapiens applies to wisdom and discretion whereas *eruditus* to one who is well-formed as through study, both qualities sought and practiced by the Greeks. Despite these merits, Origen criticizes them for a mis-guided *occasio* (akin to the Greek *kairos*) from words about love. This is pictured as a precipitous fall: to tumble down into (*corruo*), *lapsus*, *praecipitium* and finally, *impudicitia* or lack of shame. *Lapsus* implies a gradual, even gentle fall whereas *praecipitium* a sudden one which reaches the bottom as *impudicitia*.

-c either from what was written as we said [*memoro*: to remind, recount] above or taking some suggestions [*admonitio*] and recommendations [*incitamentum*: incentive] from what was written or else by using what the ancients wrote as a cloak for their own lack of self-control [*incontinentia*].

Memoro: more a bringing to remembrance, here to Origen's introductory words above. The function of memory is to take from the past and to project it into the present. The opposite of *memoro* here may be seen in terms of the cloak to cover *incontinentia*, the inability to restrain one's desires, a deliberate forgetfulness.

11.3. Turning [*adverto*: to advert to] from what was written well [*bene*] and spiritually [*spiritualiter*] into what is vicious [*vitiose*: badly], let us extend [*protendo*] our hands to [*ad*] God.

Note the two uses of the preposition *ad* (to, toward): in reference to God and prefaced to the verb which is *adverto*. The former is intensified by another preposition (*pro* as in *protendo*, and extending forward) with regard to God.

-b May he give to us by his power [*virtus*: courage, strength] his word [*verbum*: P4b].

Virtus: manliness as applied to God and connected with the divine *verbum*.

-c to show [*ostendo*: P9a] a wholesome [*sanus*: healthy] understanding [*intellectus*] to the building [*aedificatio*] of chastity [*pudicitia*: modesty] and an apt [*aptus*: from *apo*, to join, bind] one for the nature of love.

Intellectus: applies more to perception and discernment with a view toward the building of *pudicitia* which is apt or bound together (verb *apo*) as pertaining to love.

12.4. Paul exhibited [*eruditus*: P2b, with *ad*] clear understanding [*liquidus*: flowing].

Here the fruit of study (being *eruditus*), most likely from Paul's study of the Torah, resulted in *liquidus* (adjective here used as noun) or that clarity and fluidity proper to water.

-b Clearer that [*evidens*: apparent] there are two men [*homo*: P6c] in one man.

13.5. What Moses wrote about the making [*factura*: formation] and fashioning [*figmentum*: a production] of [*de*] two men in each one [*singului*: one to each, separate] of us.

Two words applicable to divine creativity: *factura* or formation and *figmentum* or anything made, this term applicable to the formation of new words.

-b He (Paul) says [*memoro*: P10c] that one is the interior man [*interior*: P6c] who is renewed [*renovo*: to restore] each day while the other is the exterior man [*exterior*: P6c] whom he say [*perhibeo*: to hold out, present] as corrupted [*corrumpo*: to destroy, ruin] and weakened [*infirmo*] in the saints.

Another use of *memoro* as in calling to mind, of being mindful with respect to two features of the human person: interior which is made new again (*renovo*) and the exterior which is both corrupted and

weakened as we find among the saints.

-c If anything is seen as doubtful [*dubito*: to waver], it will be explained [*explano*: to flatten or spread out] in the proper places [*locus*: P8b].

14.6. We wish to show [*ostendo*: P11-3c] about [ex] these things is that divine scripture uses homonyms, that is, [per, through] similar names [*appellatio*: an address] to describe different things [*vocabulum*: designation, name].

Appellatio: an appeal for describing different designations.

-b And call [*nomino*: to name] members of the outer man by the same names [*vocabulum*: #a] as the parts and dispositions [*affectus*: P6f] of the inner man; not only are the same terms used, but the things themselves are compared [*comparo*: to connect in pairs, match] with each other.

Here *affectus* as belonging to the outer man has application to the inner one. I.e., there is a direct correspondence between the two despite being radically different.

15.7. Someone who is a child [*puer*] according to [*secundum*] the interior man who has the possibility [*possible*] to grow [*cresco*: to become visible, appear] and to be led [*adduco*: to bring] to the age of youth [*junvenis*: one in the flower of his or her age] and from there [*inde*] to arrive [*pervenio*: P9d] by succeeding increments [*incrementum*: increase, augmentation] the perfect man and to be made [*effingo*: to form, fashion] a father.

Puer: usually a male child until the age of seventeen. *Puer* has an order implied by the adverb *secundum*, that is, according to the interior man which leads to another order, if you will, of growth and being led to *junvenis*, a young person (male or female) between the age of twenty and forty. From being a *puer* and *juvenis* there still lies the perfect man attained by *incrementum* or increases which succeed one another. The final result is in being fashioned a father who, in turn, will beget a child and renew the process.

-b We wish by these names to be in accord with [*consono*: to sound together] with divine scripture.

Consono: implies ringing, a resonance or echo of scripture.

-c He (St. John) calls [*appello*: to drive to, address] fathers according to [*secundum*] the soul [*anima*: P9c], not the body.

16.8. In Christ, however, a small one [*parvulus*: P5a] is called [*nomino*: to name] according to [*secundum*] the age [*aetas*] of his soul [*anima*: P15c], not the flesh [*caro*].

Here age (*aetas*) applies not in the temporal sense but to the *anima* which has its own measure of determining maturity and growth.

17.9. Just as we have noted [*memoro*: P13b] the names of ages for the same words [*vocabulum*: 14b] of the exterior [*exterior*: P13b] and interior [*interior*: P13b] man, thus you will find the names of bodily members transferred [*transfero*: to bring over] to members of the soul [*anima*: P16a].

-b Rather, the faculties and [*efficientia*: efficiency, influence] dispositions [*affectus*: P14b] of the soul are to be called its members.

18.10. What need [*opus*: work, labor] is there for me to collect more examples when the divine scriptures are full [*repleo*: to fill again] of abundant testimonies [*testimonium*: witness, evidence]?

Opus suggests considerable exertion...work...to get more examples. *Repleo*: a filling up again with regard to testimonies and implies that once a given testimony is presented, another takes...fills...its place.

19.11. It is shown [*ostendo*: P14a] evidently [*evidenter*] that the names of these members never can apply [*apto*: to put on, adjust] to the visible body but must refer [*revoco*: to call back, recall] to the parts and powers [*virtus*: P11b] of the invisible soul [*anima*: P17a].

Evidenter: bodily members do not apply or are prepared for application to the invisible *anima* and its manifestations which go by the term *virtus* which implies a certain excellence.

-b The members have the same names [*vocabulum*: P17a], but without ambiguity [*ambiguitas*: equivocalness, double sense] bear [*gero*: to carry] meanings [*significatio*: a pointing out, expression] proper to the inner [*interior*: P17a], not exterior [*exterior*: P17a] man.

Despite the same *vocabulum* or designation, bodily members can apply to the inner, not exterior, man. Such *vocabulum* have meanings or *significatio* or signs pointing to something else.

20.12. Therefore this material [*materialis*: P6f] man [*homo*: P12b] who also is called the outer, has foot and drink known [*cognosco*: to become thoroughly acquainted with] by his nature, that is, corporeal and earthly [*terrenus*].

Materialis or the outer man is also of the earth, *terrenus*.

21.13. Therefore through all is a certain similarity [*similitudo*: likeness, resemblance] of words [*vocabulum*: P19b] for either man, but the essential character [*proprietas*: property, peculiarity] of each is kept distinct [*discerno*: to separate, divide].

Despite the *similitudo* of words for the inner and outer man, the *proprietas* or peculiar nature of each is distinct; *discerno* suggests keeping apart or separate.

-b And those which are corruptible [*corruptibilis*] are offered [*praebeo*: to hold forth, reach out] to that which is corruptible and those which are incorruptible [*incorruptibilis*] are set before [*propono*] that which is incorruptible.

Praebeo: to hold forth or offer which applies to that which is corruptible and *propono*, to separate, mark off which applies to that which is incorruptible.

22.14. It happens [*accedo*: P6a] to draw near, approach] by way of consequence [*unde*] that people of a more simpler [*simplex*: uncompounded, plain] kind do not know [*nescio*: P6b] how to distinguish [*distinguo*: to separate, divide] and differentiate [*secerno*: to put apart, sunder] between what is attributed [*deputo*: to reckon, estimate] in the divine scriptures to the inner and out man, each in its turn.

One who is *simplex* is ignorant of making proper divisions or separations (*distinguo*) and pulling asunder (*secerno*: indicates a more aggressive approach than *distinguo*) that which is inner and outer. The verb *deputo* fundamentally means to cut or to prune, here as a way of seeing the proper approach as set forth in Scripture.

-b And being deceived [*falsus*: pretended] by this sameness [*similitudo*: P13a] of terms, they have applied [*confero*: to bring together] themselves to certain absurd [*ineptus*: impertinent] tales [*fabula*: P8c] and nonsensical [*inanis*: empty, void] stories [*figmentum*: P13a].

The preposition *con* (*cum*) or “with” prefaced in the verb *confero* intimates mistaking the *similitudo* of terms, of seeing the similarity...the ‘with’-ness...which has two results: absurd tales and empty stories.

23.15. We have distinguished [*distinguo*: P14a] what is according to [*secundum*] the inner man as being childless and barren while another has abundant children.

The verb *distinguo* is the opposite of the mistaken *confero* or bringing together of 22.b.

24.16. Therefore if such is the case, thus as it is said there is a certain carnal [*carnalis*: P9f] love [*amor*: P9f] which poets call [*appello*: P15c] by Cupid [in Greek, *Eros*; Plato’s Symposium 203b-e] in which he who loves [*amo*] sows in the flesh, thus [*secundum*] there is a certain spiritual [*spiritalis*: belonging to the wind] love by which the inner man sows in the spirit [*spiritus*: P6d].

The god Cupid is based upon *Eros* as described in Plato’s Symposium 203be. The adverb *secundum* is important as serving to make the shift from *carnalis* to *spiritalis*: according to...according to.

-b And if I may speak more clearly [*evidens*: P12b], if anyone who carries the earthly image according to [*secundum*] the outer [*exterior*: P19b] man, he is moved [*ago*: to put in motion, lead] by earthly desire [*cupido*: passion] and love [*amor*].

Another use of the important adverb/preposition *secundum* to show an order, an according-to-which. If one follows this order relative to the *exterior* man, *cupido* (the equivalent to *Eros* of #a) as well as the less fleshly *amor* rules him.

-c He who carries [*porto*] the image [*imago*: P1b] of the heavenly [*caelestis*] man according to [*secundum*] the inner [*interior*: P19b] man, he is moved [*ago*: #b] by desire [*cupido*: #b] and heavenly love [*amor*: #b].

Porto suggests a carrying around, almost as a weight, of the heavenly *imago* with that important qualification signified by *secundum*. Here *cupido* is equivalent to heavenly *amor* (#b).

25.17. However, the soul [*anima*: P19a] moved [*ago*: 24c] by heavenly [*caelestis*: 24.c] love [*amor*: 24c] and desire [*cupido*: 24c], when having seen [*perspecto*: to look at, through] the beauty [*pulchritudo*] and fairness

[*decor*: elegance, charm] of the Word of God [*Verbum Dei*: P11b], it falls in love with [*adamo*: P1a] the sight [*species*: appearance] and receives [*aceto*: P10b] from the Word himself a certain dart and wound [*vulnus*] of love.

A second mention of the verb *ago*, the first being in P24c, *amor* and *cupido* being the agents of moving. It seems to go into action upon having seen or looked at throughly the Word of God's beauty and fairness. Thus *perspecto* begets *ago*. Such *perspecto* makes one fall in love with the *species* or outward appearance of the Word which results in an inner action, a *vulnus* of love.

-b Therefore should anyone extend [*conicio*: to throw together, place] his mind [*capio*: to seize, grasp and *mens*: disposition, feeling, character] as to consider [*considero*: to regard attentively] the beauty [*decus*: glory, honor, splendor] and grace [*species*: #a] of all that which has been created in him, he will be struck [*percussio*] by their charm [*venustas*: elegance, comeliness], and the greatness [*magnificentia*] of their brilliance [*splendor*] will pierce him with a chosen dart.

Mens is used with a verb, *capio* (to seize) which is connected with the verb *conicio*, a throwing-together of this mind or which is directed to a considering of four characteristics: beauty, grace or form (*species*, #a), charm and greatness. All are within a person, not outside.

26.18. It behooves [*oportet*] us to know that when an illicit and unlawful [*lex*, with the preposition *contra*, against] love [*amor*: P25a] happens [*accido*: to fall upon, reach by falling] to the outer [*exterior*: P24b] man...thus with regard to the inner [*interior*: p34c] man, that is, the soul [*anima*: P25a], comes to attach [*accido*] love not to the legitimate spouse whom we say is the Word of [*Verbum Dei*: P25a] God but to some adulterer [*adulter*] or corrupt person [*corruptor*: seducer, mis-leader].

Accido is used with respect to the outer and inner man: with respect to love outside (*contra*) the law and the soul attaching itself to the illegitimate spouse.

-b The prophet Ezechiel clearly [*evidenter*: P19a] says [*declaro*: to disclose, make evident] this by the same figure [*figura*: form, shape].

A *figura* or form from the prophet Ezechiel serves to back up the action of *accido* in #a.

-c The same place [*locus*: P13c] in Scripture shows [*ostendo*: P19a] this clearly [*evidenter*: #b] to those who desire [*volo*: to wish, want, have purpose] a fuller understanding [*scio*: P4a].

Locus: not a physical location but transferring the sense of a location or boundedness to Scripture.

27.19. This spiritual [*spiritalis*: P24a for *spiritalis*] love [*amor*: P26a] of the soul [*anima*: P26a] burns [*exardesco*: to blaze out, kindle] as we have taught [*edoceo*: to teach thoroughly] sometimes to a spirit of evil [*nequitia*: worthlessness, bad quality] and sometimes toward the Holy Spirit and the Word of God [*Verbum Dei*: P26a].

The preposition *ex* prefaced to the verb *exardesco* intimates a burning from, that is, from the soul. It can burn two ways, if you will: to evil and to the Spirit and Word of God.

-b Who is called the faithful [*fidelis*] spouse and husband [*vir*: P6c] of the soul who has been instructed [*eruditus*: P12a].

Eruditus as one who is formed through the practice of study which intimates a rather prolonged period of observation and tutelage.

-c Thus with the help [*praesentatio*: showing, representation] of the Lord we will show [*ostendo*: P26c] more fully when we begin to explain [*explano*: P13c] the very words [*verbum*: P11b] of this little book [*libellus*: P8a].

Preasentatio or literally a placing-before by the Lord which intimates that he will participate, so to speak, in both the *ostendo* and *explano* of the Song of Songs, that is the *verbum* of this book.

28.20. Divine Scripture, wishing for its readers to avoid [*caveo*: to be on one's guard] the danger of mentioning [*nomen*: P6a] love as an occasion of [*nascor*: P6a] falling [*lapsus*: P10b].

Nascor: literally, a giving birth which can become a *lapsus* or a gentle, gradual fall as opposed to a quick, sudden one.

-b For the weaker [*infirmus*] it uses a more respectable [*honestus*: distinguished] word for that which wise men [*sapiens*: P12b] of the world [*saeculum*: race, generation, people of any time] call desire [*cupido*: P26a] or love [*amor*: P27a], that is, charity [*caritas*: P1a] or affection [*dilectio*: love, high esteem].

Sapiens applies to discretion which can be worldly or belonging to the *saeculum* or age and its culture which is more inclusive than the world.

29.22 (*Paragraph 21 omitted*). In these places and in many others you will find [*invenio*: to hit upon] that Divine Scripture has avoided [*refugio*: to flee back] the word [*vocabulum*: P21a] love [*amor*: P28b] and put in its place charity [*caritas*: P28.b] and affection [*dilectio*: P28b].

Refugio suggests a fleeing or making haste, here with respect to the word *amor* and substituting for it two others: *caritas* and *dilectio*. Both are similar in that the former refers to something of a high price and highly esteemed whereas the latter to something which is favored.

-b Rarely [*raro*: seldom, now and then] it calls [*nomino*: P16a] love by its proper [*proprius*: not common with others, peculiar] name [*vocabulum*: #a] and invites [*invito*: to treat, entertain] and urges [*incito*: P6e] souls to use it.

Two words with the preposition *in* prefaced to them: *Invito* as to treat, invite and *incito* as to urge or hasten forward; both are used with respect to souls in conjunction to the proper use of the term love.

30.23. I believe [*arbitror*: to testify] that there was no occasion [*occasio*: P10b] of falling [*lapsus*: P28a] when the word [*nomen*: P28a] for love [*amor*: P29a] was inserted [*insero*: to introduce].

Arbitror: suggests bearing witness to the best of one's knowledge with respect to the *occasio* or special time (*kairos* is an equivalent) of falling when introducing the word *amor*.

-b Who could possibly see [*adverto*: P11a] anything sensuous [*passibilis*: capable of feeling] or unbecoming [*indecor*: ignoble, cowardly] in the love [*amor*: #a] for wisdom [*sapientia*] or in a person who professes [*profiteor*: to declare publically] that he is a lover [*amator*] of wisdom?

That which is both *passibilis* or subject to feeling and not becoming do not belong to wisdom nor to a person who professes, that is, declares openly or in public that he is a lover of wisdom.

-c Isaac has been mentioned as having a passion [*passio*: suffering, enduring] for Rebecca or Jacob for Rachel, some unbecoming [*indecor*: #b] passion by the saints of God might have been inferred [*intellego*: to come to understand, perceive] from the words especially [*praecipue*] among those who do not know how rise [*conscendo*: mount, ascend, climb] from the letter to [*ad*] the spirit [*spiritus*: P24a].

Passio connotes not just suffering but enduring and is related to the adjective *passibilis* of #b. To properly understand (*intellego*) the example given here requires knowing how to rise from-to (*a-ad*) the letter to spirit. The verb *conscendo* has the preposition *con* (*cum*, with) prefixed to it suggesting that it is not done in isolation.

31.24. The name [*nomen*: P30a] of love [*amor*: P30b] has been changed [*permuto*: to change throughout, alter completely] into the word charity [*caritas*: P29a].

The preposition *per* (through) prefaced to the verb implies a thorough alteration, that is, from *amor* into *caritas*.

-b I have been struck [*percutio*: to strike through and through] with the dart of his love [*amor*: #a].

The preposition *per* (through) in *percutio* suggests continuous blows which penetrate.

32.25. It is without importance, then, whether in divine scripture love [*amor*: P31a], charity [*caritas*: P31a] or affection [*dilectio*: P30a] is mentioned except that the word charity is so exalted that even God himself is called charity.

Three forms of love: *amor*, *caritas* and *dilectio*; of the three, God is called *caritas* though does not preclude the other two terms.

-b It seems not unreasonable [*absurdus*: out of tune, discordant, harsh] to touch [*perstringo*: to bind closely, touch] briefly on the matter in this context as well.

Perstringo: another use of the preposition *per* (through) prefaced to a verb suggesting a thorough binding of elements of paragraph #35, namely the three forms of love.

33.26. It follows [*consequenter*] that the Father and the Son are one and differ [*differeo*: to carry apart, scatter] in nothing.

33.28 (*Paragraph 27 omitted*). It must be known [*scio*: P26c] that this charity [*caritas*: P32a] which is God, in whom it is, is not earthly [*terrenus*: P20a], material [*materialis*: P20a] nor corruptible [*corruptibilis*: P21b].

Three terms counter *amor*, *caritas* and *dilectio* of paragraph #25: *terrenus*, *materialis* and *corruptibilis*. The last contains the first two and is indicative of their final end. Use of *scio* serves as a warning in this

context, of knowing this final end.

-b It is against its nature [*natura*: property, quality] to love [*diligo*: to single out, value, esteem] anything corruptible when it is the very font of incorruptibility [*incorruptio*].

While incorruption is to be valued highly, still the *caritas* of God in #a supercedes it as indicated in the next short sentence.

-c It (charity) alone has immortality [*immortalitas*].

34.29. Because of this first and before all else what is pleasing [*amabilis*: worthy of love, attractive] and acceptable [*placitus*: pleasing] to God.

That which is both *amabilis* or worth loving and *placitus* or acceptable is given in this same sentence, love of God with one's whole being.

-b Because God is charity [*caritas*: P33a]...he requires [*requiro*: to seek again, look after] something like [*similis*] himself.

Divine *caritas* does not stay within itself but moves out...*requiro* or engages in a search for that resembling itself.

-c We may be affiliated [*affinitas*: allied by marriage, relationship] to God who is charity as by a kind of union [*conjunctus*: connection, often applicable to marriage].

Both terms are highly suggestive of the marital union between man and woman. First comes *affinitas*, a kind of natural association followed by *conjunctus*, the actual marital bond.

35.30. However, this charity considers [*duco*: to lead, direct] all men as neighbors [*proximus*: nearest].

-b For the Savior rebuked [*arguo*: to make known, declare] a man who thought [*opinio*: to fancy, believe] that the obligation [*ius*: law, that which is binding] to serve [*servo*] one's neighbor [*propinquitas*: nearness, vicinity] did not apply to a righteous [*justus*: legitimate] soul.

A certain contrast of two words: *arguo* implies manifestation and *opinio* of withholding keeping private one's opinion. Note use of *propinquitas* instead of *proximus* as in #a, the former suggestive not just of a person but of all that pertains to him.

36.31. By nature [*natura*: P33b] we are all neighbors [*proximus*: 35a] of each other.

Despite the wide variety of peoples, they are *proximus*...literally, near...to each other.

-b But by the works [*opera*: service, pain, exertion] of charity [*caritas*: P34b] a person who can do good [*benefacio*] to another who lacks that capacity [*non potest*] becomes his neighbor [*proximus*].

Caritas is an *opera* which involves exertion and labor which is expressed as *benefacio*, literally, a making good or more properly, an act of kindness.

37.32. Therefore we must know [*scio*: P33a] that God's charity [P36a] always is directed [*tendo*: to stretch out, extend] to [*ad*] God its origin [*origo* with *duco*: P35a] and looks back [*respicio*] toward [*ad*] the neighbor with whom it participates [*participatio*] and similarly is created in incorruption [*incorruptio*: P33b].

Divine *caritas* extends...*tendo*...in the direction toward (*ad*) God. The verb *duco* (to lead) with *origo* or God himself serves to enhance the forward dynamism of *tendo*. Opposite to *tendo*, if you will, is *respicio* or a looking back in the direction toward which (*ad*) the neighbor who is a participant in the process as well, a process of *tendo-respicio* marked by incorruption.

38.33. Thus whatever is written about charity [*caritas*] you must take [*suscipio*: to catch, lift up] as said about love [*amor*: P32a], caring [*curo*] nothing of the names [*nomen*: P31a], for the same meaning [*virtus*: P.19a] is shown [*ostendo*: P27c] by both.

A similarity between *amor* and *caritas* made here as well as in many places of the Commentary. The former seems to pertain to love in general whereas the latter to a certain tenderness of expression of dearness. *Virtus* as meaning is significant because that which is signified has a certain strength or even valor.

-b It must be known [*scio*: P37a] that it is not appropriate [*proprie*, adverb] but improper [*abusive*, adverb] to be called charity.

39.34. So that it (the name God) declares [*enuntio*: to speak out, express] clearly [*aperte*] the virtue [*virtus*: P38a] and nature of the Trinity.

Aperte intimates not having a disguise, of being out in the open which is done through *enuntio* which involves a certain boldness or ability to speak about the Trinity's *virtus* or integrity and excellence.

-b But by a secondary and if I may put it this way, an improper [*abusive*: P38b] use scripture says that those are gods to whom the word of God came.

-c By a third use not improper [*abusive*] in manner [*locus*: P26c] the daemonic [*daemon*: spirit] gods of the Gentiles are called [*appello*: P24a].

Daemon: a Greek term which originally applied to a god or goddess as well as one's guiding spirit from within and which Christian tradition applied the common name of demon.

40.35. First the name of charity [*caritas*: P36a] belongs to [*in*] God...from whom we are able to love [*diligo*: P33b].

The preposition *in* relative to God with regard to *caritas* is significant and is balanced by the preposition from (*ab*), relative to God who enables us to *diligo*, this verb suggesting close attentiveness to the task at hand.

-b By this command without a doubt it is implied [*contineo*: to hold, keep together] that we are to love [*diligo*] wisdom [*sapientia*: P30b], justice [*justitia*], piety [*pietas*: dutiful conduct, sense of duty], truth [*veritas*: P9a] and all the other virtues [*virtus*: P39a].

The verb *contineo* as essentially applied to keeping things together ties in with the nature of a command. That command is *diligo* or favoring the four virtues mentioned as well as others, *virtus* again suggesting that which embodies excellence.

-c To love [*diligo*] God and to love good things [*bonus*] is one and the same.

Diligo is directed both to God and those things which are good, that is, implying the *virtus* mentioned in #b.

-d Secondly, we are commanded [*iubeo*] to love our neighbor [*proximus*: P36b] as our selves by using a word [*nomen*: P38a] that is mis-applied [*abusivus*] and derived [*derivativus*].

Proximus as neighbor suggests as in P36a that which is close by or at hand. *Abusivus* connotes anything improper and *derivativus* as derived, having a secondary position.

-e The third use...is called charity [*caritas*: #a] by a false [*falsus*: P22b] title [*titulus*: inscription, bill, notice].

The falsity here applies to when *caritas* is used in reference to anything related to corruption and error.

41.36. It makes no difference whether we speak of loving [*amo*: P24a] or cherishing [*diligo*: P40c] God.

Both forms of love...in general and as more specific...apply to God.

-b I do not think [*puto*: to reckon, estimate] one can be blamed [*culpo*: to reproach, reprove] should he call [*nomino*: P29b] God love [*amor*: P38a] just as John calls him charity [*caritas*: P40e].

The statement in #b is applied to God again upon the authority of St. John. Still, this is an opinion or a reckoning (*puto*) offered by Origen.

-c I do not consider [*reprehendo*: to hold back, seize] him (Ignatius) worthy of judgement [*judicium*: decree].

Reference is to St. Ignatius whom Origen commends as signified by no *reprehendo* or holding him back or liable for judgement. The statement at hand is Ignatius' "My love (*amor*) is crucified."

42.37. It must be realized [*scio*: P38b] that anyone who loves [*diligo*: P41a] money or anything in the world of corruptible [*corruptibilis*: P33a] material [*materialis*: P33a] is perverting [*deduco*: to turn aside, divert, remove] the power [*virtus*: P40b] of charity [*caritas*: 41b].

Money is equivalent with material which is *corruptibilis* and that more specifically tends to pervert...dead away from (*deduco*)...the excellency (*virtus*) of *caritas*.

-b And is misusing [*abutor*: to spend, exhaust] the things of God by directing them to purposes which he does not wish, for God gave them not to be loved [*dilectio*: P32a] but to be used.

Abutor: a misuse of divine things not in accord with his wish. Compare *abutor* with the positive sense of *usus*, to be used.

43.38. Wishing to distinguish [*distinguo*: P23a] more clearly [*apertus*: open, free] and carefully [*attentus*: attentive] between the nature of charity [*caritas*: P42a] and love [*amor*: P41b].

Distinguo: implies making a separation or division with the aim to see the components of something. Here it applies to *caritas* and *amor*, the former being identified as God, not *amor*, the more general term. The

adjective *apertus* literally means without covering and thus without protection.

-b Lest the charity [*caritas*] and love [*dilectio*: P42b] of God be considered [*puto*: P41b] to be in all that we love [*diligo*: P42a] including those which are corruptible [*corruptibilis*: P42A].

Here the other term for love is mentioned, *dilectio*, as well as its verb, *diligo*. It and *caritas* (usually associated with God himself) belongs to us which we direct toward him. Origen even includes corruptible things as the object, positively speaking, of our *dilectio*.

-c But it is shown [*ostendo*: P38a] that charity indeed is the gift [*munus*: service, office, function] of God.

Munus connotes a service which, in turn, is subject to obligation. Thus *munus* is *caritas* which, in turn, is God.

44.39. But we must [*oportet*: P26a] know [*scio*: P42a] that it is impossible for human nature [*natura*: P36a] not always to love [*amo*: P41a] something.

-b Everyone who comes to that age of puberty [*pubertas*] loves something.

Puberertas: the age of manhood when a man is ready for marriage.

-c But this faculty [*affectus*: P17b] of love [*amor*: P43a] which is planted [*insitus*: ingrafted] in the rational [*rationalis*] soul [*anima*: P27a] by the creator's kindness [*beneficium*].

Affectus: a disposition inclined toward love which is more than planted...grafted into (*insitius*) that part of the soul which is rational.

45.40. But when this love [*amor*: P44c] is directed [*duco*: P37a] to various skills [*ars*: practical skill, profession art]...neither in that case does it seem to me to be used in a praiseworthy fashion [*sumo*: to take up, lay hold of, assume].

The one doing the directing is not mentioned, passive case. The direction is to practical skills which in Origen's opinion is not done *sumo*, that is, taken up and seen through to the end.

-b If that which is good is commendable [*probabilis*: that may be assumed, agreeable], the good we understand [*intellego*: P30c] is not properly [*proprie*: P38b] for corporeal use [*usus*] but that which first is found in God and the soul's [*anima*: P44c] powers [*virtus*: P42a].

Probabilis: that which is acceptable or the good and suitable for God and the *virtus* or excellencies contained within the soul.

-c It follows that the only praiseworthy [*probabilis*: #b] love is that which is directed [*coopto*: to fit] to God and the soul's powers.

The preposition *cum* (with) is prefaced to *coopto* (*co*) suggesting a fitting together-with of love to God and the soul's powers or *virtus*, those qualities which are most excellent and constitute the soul.

46.43 (No mention of paragraphs 41 and 42). For example, let us take [*pono*: P2a] a woman with an ardent [*ardens*: glowing, fiery hot] passion [*cupiens*: eager] of love [*amor*: P45a] for a certain man who desires to be admitted [*ascisco*: to take or receive a thing with knowledge, to approve] to wedlock [*consortium*: fellowship, participation] with him.

Ardens signifies fire and burning whereas *cupiens* the same type of longing but of a lesser degree, i.e., not on fire. It pertains to a woman wanting to marry a man, *ascisco* intimating the adoption of such a person as to make one's own.

-b Will not she temper [*tempero*: to observe the proper measure, restrain] her every movement [*motus*] in a way aimed to please [*placeo*: to be approved] the man she loves [*diligo*: P43b].

The verb *tempero* as to be aware of the correct way of doing things, here applied to movement, presumably of love directed to the man the woman loves or *diligo*, esteems above everyone else.

-c Will this woman whose entire heart [*cor*] and soul [*anima*: P45b] and strength [*vir*: P27b] are on fire [*fervo*: to be boiling hot, glow] for that man be able to commit adultery [*adulteratio*] when she knows [*ново*: to make new] that he loves [*amo*: P44a] purity [*pudicitia*: modesty, chastity]?

The three most important parts of one's constitution (heart, soul and strength) which, despite being on fire in the sense of coming to a boil (*fervo*), nevertheless are subject to committing adultery when confronted with the man who values *pudicitia* or chastity, the opposite of *adulteratio*.

-d Will she covet [*concupisco*: to long for ardently] the goods of other people when all her own desires [*concupiscentia*: P6d] are absorbed [*occupatus*: engrossed] in love [*amor*: #a] for than man?

The potential for *concupisco* as belonging to other people remains despite the woman having her

concupiscentia directed to or engrossed in (*occupatus*) love for a man.

47.45 (*Paragraph 44 omitted*). Therefore there is nothing that he who loves [*diligo*: P46b] perfectly [*perfecte*] would not endure [*tollo*: to lift up, raise].

Tollo as to lift up or carry suggests the burden required by a person who loves, *diligo* (that is, compared with *amor* and *caritas*).

-b If we are impatient [*non patienter*] under certain burdens, it is because we lack [*deest*] the charity [*caritas*: P43b] that bears [*patior*: to suffer, endure] all things.

Here *caritas* is used not so much for lifting up (*tollo* as in #a) but for *patior*, suffering or patient endurance.

-c In the struggle [*luctamen*: wrestling] we must engage with [*adversus*] the devil often we fall [*cado*: to descend], undoubtedly because the charity [*caritas*] that never falls is not in us.

Luctamen: more properly, wrestling as in a contest, here with the devil. *Caritas* is that which enables us to prevail.

48.46. This love [*amor*: P46d] with which the blessed [*beatus*] soul [*anima*: P46c] is kindled [*uro*: to burn] and inflamed [*inflammo*: to set on fire] towards the Word of God [*Verbum Dei*: P27a].

Two words relative to fire and its burning property: *uro* in the sense of reducing to ashes and *inflammo*, to set on fire in the sense of starting a fire. Both apply to the *Verbum Dei*. Blessedness or happiness (*beatus*) is characteristic of a person with these two properties, i.e., on fire.

-b It sings [*cano*: P1a] by the Spirit the song [*carmen*: P1a] of the marriage [*epithalamium*: P1a] by which the Church is united [*coniungo*: to fasten together] and allied [*socio*: to associate, hold in common] to Christ the heavenly bridegroom.

Two verbs pertaining to union: *coniungo* or a yoking with (*con* or *cum*) and *socio*, holding in common. The former seems more personal whereas the latter more social or involving other people.

-c Children...conceived of the seed of the Word of God [*Verbum Dei*: #a], brought forth [*edo*: to give out, raise up] and born [*concepto*] by the spotless [*immaculatus*] Church or by the soul [*anima*: #a] that seeks [*requiro*: 34b] nothing corporeal nor material [*materialis*: P42a] but is aflame [*flagro*: P1a] with the single love [*amor*: #a] of the Word of God.

Two verbs pertinent to birth, *edo* and *concepto*, which contrast with the *immaculatus* or unstained or virginal Church yet apply to God's Word. It seems that the sound of this *Verbum* suffices to make a soul abstain from materiality and to *flagro* or burn with love for this same *Verbum*.

49.47. These are what presented [*parens*: at hand] themselves to us concerning love [*amor*: P48c] or charity [*caritas*: P47c] set forth in this marriage hymn [*epithalamium*: P48b] that is the Song of Songs.

50.48. The Spirit...goes about [*circo*: to transverse] attempting [*quaero*: to look for] to find [*invenio*: P29a] souls [*anima*: P48c] worthy [*dignus*] and able [*capax*: large, spacious] to receive the greatness of this charity which is from God that he desires to reveal [*revelo*: to uncover, lay bare] to them.

Three verbs relative to seeking or going outside oneself: *circo* or to go around as in a circle, *quaero* or to look for which implies foresight and examination, and *invenio*, to come upon or find. All are centered upon divine revelation or *revelo*, to manifest that which is already present though not yet realized.

Chapter Three

51.1. Let us first investigate [*tempto* (or *tendo*): to handle, touch, try] why...the Book of Proverbs has been put first, that which is called Ecclesiastes second, while the Song of Songs is found [*habeo*: to have, support, carry] in the third place [*locus*: P39c].

Tempto (*tendo*) connotes the process of investigation by touching or feeling an object. Origen sets in place what has become the classical order of the spiritual life signified by Proverbs, Ecclesiastes and the Song of Songs.

-b The disciplines [*disciplina*: instruction, teaching] by which men generally attain to [*pervenio*: P15a] knowledge [*scio*: P44a] of things are the three which the Greeks call ethics, physics and enoptics.

Disciplines are means of going through (*per* prefaced to verb) knowledge. Enoptics (*epopticen* in the Latin text) derives from the Greek noun *epoptes* (*epopsomai*), an overseer, watcher and relates to what has

become known as mystical theology.

-c These we call [*dico*: to declare, assert] moral, natural and reflective [*inspectivus*: considering, contemplative]. Proverbs/ethics, Ecclesiastes/physics and Song of Songs/enoptics equal these three further refinements of spiritual advancement. *Inspectivus* or an adjective pertaining to the act of considering and is close to *epopticen* in #b.

-d Some among the Greeks add a fourth, logic, which we call [*dico*: #c] as rational [*rationalis*: P44c].

Rationalis or rational as a fourth category seems not to be offered by Origen but by “some among the Greeks” which he acknowledges as valid but does not equate with a biblical book.

52.2. Some have claimed that logic does not stand by itself [*extrinsecus*, with *non*: from without] but is connected [*innecto* to twist, bind up, weave] and intertwined [*consero*: to entwine, bind into a whole] with the three studies.

Logic is *extrinsecus* as (not) from without but is both twisted together with (*innecto*) and entwined (*consero*) with the above-mentioned three studies and thus three books.

-b As we have said, logic is rational [*rationalis*: P51d] because it deals with the meanings [*ratio*: reckoning, numbering] and proper implications [*proprietas*: peculiar nature, property] and their opposites [*improprietas*], the classes [*genus*: race, stock, descent] and kinds [*species*] of words and expressions, and gives information [*edoceo*: P27a] as to the form [*figura*: P26b] of each saying.

Five elements concerning the form or figure (*figura*) of anything said: 1) *ratio* suggests a counting or enumeration and therefore is associated with the adjective *rationalis*, something the mind does very well. 2) *proprietas* concerns the special nature of something and therefore is more specific, 3) *improprietas* or the inappropriate use of something which here is designated as opposites, 4) *genus* as the class or origin and 5) *species* the kind.

-c The discipline [*disciplina*: P51b] requires [*convenio*: to come together, assemble] not so much to be separated from the others but to be mingled [*inserto*: to put in, insert] and interwoven [*intexo*: to weave in] with them.

Disciplina: also as teaching which requires that things not only come together but are inserted and interwoven, *intexo* or a plaiting or braiding. Compare this verb with *innecto* (twisted together) and *consero* (entwined), both in #a.

53.3. What is said to be moral imparts [*apto*: P19a] a respectable [*honestus*: P28b] manner [*mos*: P7b] of life and gives a grounding [*pareparo*: to make ready beforehand] in habits that incline [*tendentia*] to virtue [*virtus*: P45c].

Mos signifies a habit which has evolved, as it were, into a custom or established order, here with respect to morality which fits or adapts (*apto*) itself to make this *mos honestus* “honest” or respectable and therefore enhances the habit/custom. Once done, *mos* is grounded...*preparo*...with a tendency or stretching out (*tendo*) in the direction of *virtus*. This *tendo* does not mean attainment but working in that direction.

-b The study which is called natural [*naturalis*] is that in which the nature of each single thing is considered [*discutio*: to strike asunder, shatter] by which nothing in life may be done which is contrary to nature but everything is designated [*deputo*: P22a] for the purposes for which the Creator brought it into being [*produco*: to lead forth, bring out].

Discutio: a strong verb intimating the taking apart by force, here by force of consideration. *Deputo* signifies a cutting off or pruning relative to God as Creator.

-c What is called reflective [*inspectivus*: P51c] is that by which we go beyond [*supergradior*: to walk or go over, surmount] things seen and contemplative [*contemplo*: to survey, behold, consider] somewhat of things divine and heavenly, beholding [*intueor*: to gaze upon] them in the mind [*mens*: P25b] alone, for they are beyond the range [*supergradior*] of corporeal sight.

The act of *inspectivus* or paying close attention enables us to step (*gradior*) beyond (*super*) what is visible and leads to a more specific consideration in the form of *contemplo* or gazing with our *mens* which also includes our disposition and manner of feeling. The second use of *supergradior* conforms to our going beyond (the first *supergradior*) with reference to things seen.

54.4. It seems [*video*: to see, discern] to me that all the wise men [*sapiens*: P28b] of the Greeks borrowed [*sumo*: P45a] these ideas from Solomon who had learned [*disco*: to acquire, be acquainted with] them by the

Spirit of God.

Video discloses Origen putting forth a personal opinion, here concerning wise men (chiefly he has Plato in mind) who supposedly had taken their ideas from King Solomon or borrowed them, *sumo* implying a laying hold of them.

-b They put them forward [*profero*: to carry, bring forth] as their own inventions [*invenio*: P50a] and by including them in the books of their teachings, left [*reliquor*] them to be handed down [*trado*: to give up, deliver] to those who came after.

Once these ideas were laid hold of (*sumo*) by the wise men of the Greeks, they set them forth (*profero*) as their own. *Invenio* suggesting that these inventions came upon or (*in* prefaced to *invenio*) them. Also these wise men allowed such supposedly borrowed ideas to be handed down or handed over to later generations. Thus the three verbs may be outlined as follows: *profero* (put forth)->*invenio* (hit upon)->*trado* (hand down).

55.5. Wishing [*volo*: P26c] to distinguish [*distinguo*: P43a] those three branches [*libellus*: P27c] of learning which we called general...and to differentiate [*secerno*: P22a] between them.

Libellus: also as a small book as used by Origen for the Song of Songs. *Secerno* suggests a sundering, of pulling apart to see what lays beneath.

56.6. First in Proverbs he assigned a place [*locus*: P51a] for morality, putting [*compono*: to bring together, connect] rules for living into the form of short and pithy maxims as was fitting.

Locus refers to a physical space, here relative to morality and thus to the "place" where we live out this morality. To *compono* rules for living means putting them together to form a single unit.

-b Secondly he covered [*comprehendo*: to bind together, unite] what is called natural in Ecclesiastes...by distinguishing [*secerno*: P55a] the useless and vain from the profitable and essential [*rectus*: in a straight line, upright].

Comprehendo: another verb with *com* (*cum*) or with prefaced to it, here a laying hold of, a seizing which also involves *secerno* (#a) relative to sundering vain from what is essential.

57.7. That which is introspective [*inspectivus*: P53c]...he instils [*incutio*: to wield against, cause to strike] into the soul the love [*amor*: P9a] of things divine and heavenly, using for the end the figure [*species*: P52b] of bride and bridegroom, teaching [*doceo*: P1c] that association [*consortium*: P46a] with God must be attained [*pervenio*: 51b] by the paths of charity [*caritas*: P49a] and love [*amor*].

Inspectivus: the contemplative element a person instills somewhat forcefully (*incutio*) into the soul the *amor* of heavenly realities. The *species* or image of two spouses is a *consortium*, a community of shared goods, with God which is attained through (the *per* of *pervenio*) through *caritas* and *amor*, the former intimating esteem, affection and love.

58.8. But in presenting [*pono*: P46a] these basic principles [*fundamentum*: foundation, basis] of genuine [*verus*: true] philosophy and establishing [*condo*: to put together, settle] the order [*institutio*: disposition, arrangement] of the subjects [*disciplina*: P52c], he was neither ignorant [*abiectus*: low, common, mean] of the rational science nor refused to deal with it.

Two verbs of similar meaning: *pono* as to set down with reference to fundamentals (of philosophy) and *condo* or putting together the order or *institutio* of subjects to be learned. *Institutio* involves custom and elements of instruction.

-b For the term pro-verb denotes that one thing is said plainly and another is meant inwardly.

59.9. He (Solomon) discriminates [*distinguo*: P55a] between the meanings [*discretio*: distinction, difference] of words.

Distinguo: implies making a separation as well as to adorn, here with reference to another word pertinent to making a separation (*discretio*) or a distinction.

-b And therefore he says that subtlety [*astutia*: cunning, craft] is given by wisdom [*sapientia*: P40b] to the innocent, without a doubt lest they be deceived in the Word of God [*Verbum Dei*: P48c] by sophistic fraud [*fraudatio*: cheating, deceit].

Astutia: the quality of being adroit which can be used either positively or negatively. Here it is to

prevent deception by being associated with the *Verbum Dei*.

60.10. And in this it seems [*video*: P54a] to me that he has in mind [*memoro*: P17a] rational science [*disciplina*: P58a] by which the content of words and meanings of expressions are discerned [*discerno*: to separate, divide] and the correct significance [*proprietas*: P52b] of each utterance is defined [*distinguo*: P59a] reasonably [*ratio*: P52b].

Disciplina as teaching which here is given as rational science. It pertains to the *discerno* or the separating, dividing with respect to different qualities and the *proprietas* or peculiar nature of each utterance which is subject to a *distinguo*, another verb related to making a separation (P59a) in a reasonable fashion, *ratio* being the noun used for this.

-b Children in particular [*praecipue*: P30c] are to be instructed [*erudio*: to educate, to polish] in this science.

Erudio: experience and being well-polished with regard to what was said in #a.

-c Because he who is instructed [*erudio*] in these matters inevitably rules [*guberno*] himself reasonably [*rationabiliter*] because of what he has learned [*disco*: P54a] and preserves a better [*moderatus*: within bounds, observing] balance [*libro*: to balance] in his life.

Erudio leads to *guberno* which literally applies to the steering of a ship. *Moderatus* pertains to moderation or regulation which fits in with the verb *libro*, to balance.

61.11. After these, knowing [*cognosco*: P20a] that in the divine words there are different modes [*tropus*: figurative use of a word] of expression [*eloquium*: utterance] and various forms [*species*: P57a] of speech in the divine words by which the order [*ordo*: P8b] of living has been handed down [*trado*: P54b] by [*per*] the prophets to the human race.

The *tropus* of an expression or *eloquium* (it implies eloquence of communication) is the object of *cognosco* or having a thorough acquaintance of it.

-b Knowing [*scio*: P51b] that among these is another figure [*figura*: P52b] called a parable, another named dark speech [*obscura*: dark, obscure], others with the name of riddles [*aenigma*: figure, allegory] and others called [*appello*: P39c] sayings of the wise [*sapiens*: P54a].

Another verb for knowing (*scio*) or to know in the widest sense of the word here pertaining to *figura* or form or the shape of something. Both *obscura* and *aenigma* pertain to things partially known because they are not clearly presented, deliberately so.

-c By [*per*] these he elaborates [*expono*: to set forth, exhibit] the rational [*rationalis*: P52b] science [*locus*: P56a] clearly [*manifeste*] and plainly [*evidenter*: P26c, with *locus*, P56a], and following the custom [*mos*: P53a] of the ancients, he unfolds [*explico*: to spread out, loosen, unroll] its sense [*sensus*: perceiving, observation] in immense [*ingens*: huge] and perfect [*perfectus*: P8a] truths in short, pithy phrases.

Expono or to literally put or set out, here a rational science, the word *locus* or place being designated for it, the topic matter at hand. The *mos* belonging to the ancients is a habit and custom consisting in the ability to unfold or unroll (*explico*) its *sensus* by means of concise phrases.

62.12. He will be able to investigate [*investigo*: P9a] and discover [*invenio*: P54b] these things more carefully [*diligens*: industrious, attentive].

Two verbs with the preposition prefaced to them, *investigo* and *invenio*, a tracing out or discovering and a finding in.

-b To make him worthy [*mereo*: to deserve, merit] to receive [*accipio*: to take without effort, receive] the word [*verbum*: P5b] of wisdom [*sapientia*: P56b] and the word of knowledge [*scientia*: intelligence] through the Holy Spirit and to make him a partaker [*particeps*] of that wisdom.

Two types of *verba*: of wisdom and of knowledge, both imparted by or through (*per*) the Holy Spirit.

63.13. For the heart of him is enlarged [*dilato*: to broaden] when he is able, by taking statements [*assertio*] from the divine books to explain [*explano*: P27c] by fuller teaching [*doctrina*] the things that are said briefly and in mysterious [*mysterium*: P9f] ways.

One's heart is enlarged or extended by using *assertio* (originally a document saying a slave became free) or assertions from scripture to explain what was said there. I.e., the *dilato* of one's heart enables a person to understand *mysterium*.

64.14. Therefore it behooves [*oportet*: P44a] him who desires [*desidero*: to long for, expect] to know [*scio*: P61b] wisdom [*sapientia*: 62b] to begin with [*ab*] moral instruction [*eruditio*: to polish, educate] and to understand [*intellego*: P45b] that which is written.

Oportet: connotes that which is proper or becoming in addition to that which is necessity. *Eruditio* is the beginning which is accompanied with understanding, *intellego* involving perception.

-b The master [*magister*: superior, leader] who was the first to teach [*doceo*: P57a] men divine philosophy...in which moral science [*locus*: P61c] is handed over [*traduco*: to lead, carry over].

Another example of (moral) science as *locus*, place. Philosophy is the *locus* (in both senses of the word) for the handing over of moral science.

-c When a man has advanced [*proficio*: to profit] in discernment [*intellectus*: P11c] and behavior [*mos*: P61c] he may pass on to train [*disciplina*: P60a] his natural intelligence [*intellegentia*: understanding] and by distinguishing [*distinguo*: P60a] the causes and natures of things, he may recognize [*agnosco*: P2a] the vanity of vanities he must forsake and the lasting, eternal things [*perpetuus*: continuous, unbroken] he must pursue [*propero*: to make haste].

Proficio as advance pertains here to *intellectus* or perception, discernment and *mos* or habit or custom which reaches the ability to distinguish causes and natures or the coming into existence of things which is regarded as vanity. In place of these one must pursue or hasten (*propero*) after that which lasts forever. I.e., two verbs with *pro* (toward which) prefaced to them, *proficio* and *propero*.

65.15. That all visible and corporeal [*corporeus*: physical] things are fleeting [*caducus*: that falls] and brittle [*fragilis*: easily broken], and surely once the seeker after wisdom has grasped [*deprehendo*: to take away, seize upon] that these things are so, he is bound to spurn [*contemno*: to value little] and despise [*despicio*: to look down upon] them.

Caducus or that which is subject to falling as well as falling away and *fragilis* as that which can be broken easily. *Deprehendo* or to discover by seizing upon that which is at hand is the object of these two adjectives pertinent to what is visible and has bodily shape. Such a *deprehendo* results in spurning and despising them.

-b Renouncing [*renunctio*: to declare, bring back word] the world [*saeculum*: P28b], he will reach [*tendo*: P37a] for that which is unseen and eternal which, with spiritual meaning [*sensus*: perceiving, observation] but under certain metaphors [*figura*: P61b] of love [*amor*: P57a] which are taught [*doceo*: P64b] in the Song of Songs.

Saeculum: usually the lifetime of a person, a generation or the time by which some things are measured. Renunciation of reliance upon this type of measurement, if you will, enables one to reach out for that which is invisible. To it belongs spiritual *sensus* or the power of perception in a spiritual fashion relative to *figura* or figures of love found in the Song of Songs.

66.16. This book comes last that a man may attain [*teneo*: to hold fast] it when his manner of life [*mos*: P64c] has been purified [*defaecilibis*: that may be cleaned easily], and he has learned [*doceo*: P65b] to know [*scientia*: P62b] the difference [*distinctio*: a distinguishing, discrimination] between what is corruptible [*corruptibilis*: P43b] and what is incorruptible [*incorruptibilis*: P21b].

Not just manner of life but one's habits and customs implied by *mos* requiring cleansing, better, a cleansing which comes easily as the adjective indicates. Here *scientia* is the object of learning or instruction which is a *distinctio* between corruptibility and incorruptibility.

-b So that nothing in these figures [*figura*: P65b]...may cause him to stumble [*offendo*: to hit, strike, suffer damage].

Figura or forms do have the capacity to make one trip up, *offendo*, or to strike against something.

-c For when the soul has completed [*praemitto*: to send forward, set before] these studies by which it is cleansed [*purifico*: to purify with religious rites] in all its actions [*actus*] and habits [*mos*: #a] and is led [*perduco*: P9c] to discriminate [*discretio*: P59a] between natural things.

Praemitto or to dispatch in advance with regard to studies suggesting that the person who has done them has attained the state for which they were intended, and that is being cleansed with regard to one's *actus* or impulses and *mos* or habits. It seems the former constitute the latter and require purification for *mos* to become effective.

-d It is competent [*competo*: to happen at the same time, coincide] to advance [*venio*: to come] to dogmatic and mystical [*mysticus*: P3e] subjects and thus advances [*conscendo*: P30c] to the contemplation [*contemplatio*:

a viewing, surveying] of the Godhead [*divinitas*] with pure [*sincerus*: sound, whole, entire] and spiritual [*spiritalis*: P27a] love [*amor*: P65b].

Three words with the preposition *com* (*cum*, with) prefaced to them: 1) *competo* or coinciding with regard to things mystical, 2) *conscendo* or advancing to 3) *contemplatio*. All have as their aim *divinitas* done with an *amor* both whole (*sincerus*) and spiritual.

67.17. Therefore I think [*arbitor*: to testify on information and belief, depose to one's best knowledge] that this threefold structure [*forma*: form, shape, appearance] of divine philosophy was prefigured [*presignifico*: to indicate beforehand] in those holy and blessed men.

Arbitor: more than the offering of one's (Origen) opinion but the giving of a more authoritative answer with regard to the *forma* or shape of divine philosophy which was pre-signified by holy men or those who adopted this special *forma*.

68.18. For Abraham declares [*declaro*: P26b] moral philosophy through obedience.

-b He does not hesitate [*dubito*: P13c] but complies with [*obtempero*: to submit, obey] the command [*praeceptum*: maxim, rule] and, to give an example [*exemplum*: sample, specimen] to those who should come after of the obedience in which moral philosophy consists, he spared not his only son.

Obtempero signifies compliance to counter the doubt expressed by Abraham and refers to his *exemplum* of obedience. *Exemplum* suggests an imitation or copy as opposed to the original on which it is modeled.

69.19. Isaac is an example [*teneo*: P66a] of natural philosophy when he digs wells and searches out [*rimor*: to lay open, tear up] the roots [*profundum*: depth] of things.

Teneo as to hold fast to something parallels *exemplum* of p68b and refers to natural philosophy compared with *exemplum's* moral philosophy. *Rimor* is a strong verb suggestive of Isaac's desire to get at the root or depth (*profundum*) of things.

-b Jacob practices [*obtineo*] the inspective [*inspectivus*: P57a] science [*locus*: P64b] in that he earned his name of Israel from his contemplation [*contemplatio*: P66d] of the things of God.

Another example of *locus* (place) as science, here science as *inspectivus*, the one pertaining to contemplation which Jacob acquires, *obtineo* and makes his own.

70.20. These three men...hallowed [*consecro*: to dedicate, offer] the results [*profectus*: progress, growth] of their philosophy, certainly that they might teach [*edoceo*: P52b] us that these fruits must be attributed not to our human skills [*ars*: P45a] but to God's grace [*gratia*: favor, esteem, friendship].

Consecro applies to acknowledgment of the divinity applied to the *profectus* or advancement of the philosophy belonging to Abraham, Isaac and Jacob. A contrast between human *ars* or skill and divine *gratia* which can apply to God's friendship.

-b By these they show [*ostendo*: P43c] that he who applies [*studeo*: to give attention, be diligent] himself to divine philosophy must have nothing of his own on earth and always must be moving on [*promoveo*], not so much from place to place as from knowledge [*scientia*: P66a] of inferior matters to that of perfect ones [*perfectus*: P61c].

Abraham, Isaac and Jacob show application or diligence (*studeo*) to divine philosophy which consists in moving forward (the *pro* of *promoveo*) relative to moving from *scientia* to what pertains to those who are perfect, *perfectus* also intimating further growth as in #a.

71.21. This order [*ordo*: P61a]...appears [*designo*: to mark, point out] in just the same pattern [*forma*: P67a] in many other things in the divine scriptures too.

Ordo suggests methodical arrangement which traces out (*designo*) a pattern or form, *forma*.

72.22. If anyone has finished [*impleo*: to fill up] his course in the first subject [*locus*: P69b] as taught [*designo*: P71a] in Proverbs by amending [*emendo*: to improve, free from faults] his behavior [*mos*: P66c] and keeping the commandments.

Another use of *locus* (also as science) which is to be filled up, *impleo*, much as one would fill up a space. Note the use of *designo* here with P71a as pointing out or tracing one's lives relative to Proverbs. Such

tracing has as its goal the improvement (*emendo*) of one's *mos* or habits and mode of behavior.

-b Having seen [*deprendo*: to take, seize upon] how empty is the world and realized [*perspecto*: P25a] the brittleness [*fragilitas*] of transitory things [*caducus*: P65a], has come to renounce [*renunctio*: P65b] the world and all in it.

Deprendo or seizing the world's emptiness and *perspecto* or looking at or through (*per*-) the *fragilitas* or brittleness of those things which are *caducus* or subject to falling and thus can be shattered easily. Both effect renunciation of them.

73.23. To attain [*pervenio*: P57a] these, however, we require [*indigeo*: to need, want] God's mercy [*misericordia*: tenderheartedness, compassion], so that having beheld [*perspecto*: P72b] the beauty [*pulchritudo*: P25a] of the Word of God [*Verbum Dei*: P59b], we may be kindled [*succendo*: to kindle beneath] with a saving love [*amor*: P66d] for him.

Pervenio suggests a going through (*per*-) as well as attainment, that is, a *pervenio* to divine *misericordia*. Another verb with *per* (through) as a preface meaning a looking at/through to the end which is the beauty or excellence of *Verbum Dei*. *Succendo* as setting fire from beneath suggests that this fire will spread above and permeate a person with *amor* for God.

-b And he (God) may deign [*dignor*: to deem worthy] to love [*diligo*: P47a] the soul [*anima*: P50a] whose longing [*desiderium*: P9f] for him he has perceived [*perspicio*: to look through, look into].

Diligo or to esteem highly is more specific than the *amor* of #a, here pertaining to the *anima* by God. He has a *desiderium* or ardent desire for this soul not unlike *succendo* of #a. *Perspicio* or to look through or into comes from God and is directed to *anima*.

Chapter Four

74.3. (*No mention of paragraphs 1 and 2*). Now we must inquire [*requiro*: P48c] for the first time what are the songs [*canticum*: a song in the Roman comedy, sung by one person, and accompanied by music and dancing; a monody, solo] in relation to which this song is called the Song of Songs.

One meaning of *canticum* is a song sung in connection with a magic formula, an incantation. This could fit in with the spiritual interpretation of the Song itself.

-b I think [*puto*: P43b] they are the songs that were sung of old by [*per*] prophets or by [*per*] angels.

Puto: fundamentally as to prune, cleanse. Here it is used in the sense of offering an opinion. The two uses of *per* (through) suggest that both prophets and angels were imbued thoroughly with songs.

-c But this unique [*unus*: one] song is that which the bridegroom himself was to sing as his marriage hymn [*epithalamium*: P49a] when about to take [*suscipio*: P38a] his bride.

Unus as basically "one" can relate to the uniqueness of the bridegroom divinity, that is, Jesus Christ. It is sung when he is on the verge of taking his bride, *suscipio* suggesting more a taking up of her.

-d The bride longs [*desidero*: P64a] to hear her spouse who is now with [*praesens*: at hand, in sight] her.

Such desire [*desidero*] is expressed when the bridegroom is *praesens*...present...with her, not at some distance.

75.4. Rightly is this song preferred [*praefero*: to bear, carry in front] above all other songs.

-b The other songs that the Law and the prophets sang were sung to the bride while she was still a little child [*parvulus*, adjective: very small, from childhood] and had not yet attained [*ingredior*: to advance, go forward] maturity [*maturo*: to make ripe].

Parvulus can be taken in a negative way, that the bride was not mature. This is borne out by not having attained (*ingredior* implying advancement) ripeness of age, *maturo*.

-c This song is sung to her now that she is grown up [*adultus*: ripe] and very strong [*robustus*: of oak wood, oaken, solid] and ready [*capax*: P50a] for a husband's power [*potentia*] and the perfect [*perfectus*: P70b] mystery [*mysterium*: P63a].

Compare *adultus* (ripe) with *maturo*; the former suggesting that which has been attained and the latter, that which is the process of attaining.

-d As the perfect [*perfectus*: #c] bride of the perfect husband she has received [*suscipio*: P74c] the words of perfect doctrine.

Perfectus signifies attainment compared with the near attainment of *adultus* and *maturo*, a fulfillment of these two words, if you will. Here *perfectus* is in conjunction with perfect doctrine which the bride has

taken up or lifted up close to exalting, *suscipio*.

76.5. Therefore [*arbitror*: P30a] I think that no one can attain [*pervenio*: P73a] that perfect, mystical song and the perfection [*perfectio*: finishing, completing] of the bride which this scripture contains unless he first marches through the midst of the sea upon dry land.

Note two uses of the preposition *per* (through) with regard to Origen offering an opinion (*arbitror*): *pervenio* or a coming-through and *perfectio* or a making through.

77.6. And when he had come to be admitted [*adsumo*: to receive] to the divine Numbers he will sing another (song).

Reference is to the Book of Numbers to which one is admitted or which one takes to oneself or receives, *adsumo*. The preposition *ad* prefaced to the verb signifies direction toward-which.

78.7. Royal and princely souls, that is, those who search [*inquirō*] to its depths [*altitudo*: also, as height] the well that holds the living water.

Altitudo: can pertain either to height or depth and can apply to greatness of soul. It contains living water, so presumably refers to depths as used here.

79.8. See how great a song and of what sort [*qualis*] it is, for which it is not enough [*suffico*: to give, supply, substitute] that it be sung on earth alone but heaven too is summoned [*convoco*: to assemble] to listen to it.

Convoco used with regard to heaven suggests its inhabitants (angels and holy men and women) are summoned together.

80.9. But he who sings these words must be himself a bee [*apis*] whose work [*opus*: P18a] is such that kings and commoners alike make use of [*utor*: to take advantage, enjoy] it for purposes of [*ad*] health [*sanitas*].

The small preposition *ad* (to, toward) used with *sanitas* suggests movement in that direction, not necessarily full attainment. Note the alternate or fuller meaning of *utor*, to enjoy.

-b No one can sing of perfect things until he has conquered [*vinco*] his foes [*adversarius*, adjective: hostile].

81.10. If you have been able to reflect [*considero*: P25b] as to who are these enemies whom David vanquishes.

Considero: to look closely or examine carefully.

82.13. (*No mention of paragraphs 11 and 12*). That this song that Solomon sang is the Song of Songs not only in relation to those that were sung before [*prius*] it, but also in respect of those that followed it in time [*postmodum*].

83.14. By assessing [*requiro*: P74a] the virtue [*virtus*: P53a] of each song separately and collecting [*colligo*: to gather, assemble] from them the grades [*gradus*: step, pace, gait] of the soul's advance [*proficio*: 64c] and putting together [*compono*: P56a] the order [*ordo*: P71a] and sequence [*consequentia*: consequence, natural succession] of things with spiritual understanding [*intellegentia*: P64c], he will be able to show [*ostendo*: P70b] with what magnificent steps the bride, as she makes her entrance, attains [*pervenio*: P76a] by way of all these to the nuptial chamber [*thalamus*: inner room] of the bridegroom.

Requiro: suggests a seeking again of that which one had possessed used with reference to *virtus* which can apply to the strength of each song. *Gradus* as a step is used with the verb *proficio*, to make headway with an intent to succeed in one's endeavors. Both *ordo* and *consequentia* are similar to *gradus* and are put together (*compono*). They are used with respect to spiritual *intellegentia* which will show the bride's steps (*gradus* implied) and her attainment or coming-through (*per* prefaced to *venio*) to the bridal chamber.

84.16. (*Paragraph 15 omitted*). Although it is difficult for me to explain [*perscrutor*: to examine thoroughly] the differences in these books and to arrive at [*atingo*: to touch, come in contact with] any explanation of them.

Another use of a word with the preposition *per* prefaced to it, through. Here it suggests examining-through with a goal to touching (*atingo*) explanations in the books under discussion.

-b And also to expound [*investigo*: P62a] them clearly and commit them to writing when they have been thus

searched out.

Investigo: similar to *atingo* of #a, meaning to trace out much as a dog and thus suggestive of hunting.
-c Nevertheless, as far as our own intelligence [*in quantum capere: capio*, P25b] and that of our readers' apprehension [*sensus*: P65b] allow, we will try to unfold [*aperto*: to lay bare] these matters briefly.

Intelligence here literally as "to seize in such" indicating that such is how our minds function. Compare with *sensus* (perceiving) which is more passive by nature. Both aim at unfolding or laying bare (*aperto*) the contents of the books at hand.

85.17. In many respects Solomon is a type [*typus*: figure, image] of Christ or secondly, that he is said to be peaceable [*pacificus*].

86.18. By gathering [*congrego*: to collect into a herd] the Church he (Jesus Christ) is called [*appello*: P61b] Ecclesiastes.

87.19. Therefore in the first book, Proverbs, where he grounds [*instituo*: to put in place] us in ethical [*moralis*] teaching [*disciplina*: P64c], Solomon is called king in Israel.

Instituo: suggests setting in place permanently with regard to a *disciplina* or training which is moral.
-b While we are called Israel by reason of faith [*fides*: trust, confidence], not yet have we attained [*pervenio*, with *ad*: P83a] the heavenly Jerusalem.

The *ad* (to, toward which) used with the *per* or *pervenio* intimates a coming through-toward which.
-c When we have made progress [*proficio*: P83a] and have attained fellowship [*socio*: P48b] with the Church of the firstborn in heaven.

Proficio: similar to *pervenio* of #b, the preposition *pro* meaning before, in from of. *Pro* as before seems not as thorough as the *per* of *pervenio*...before vs. through.

-d And have rid [*discutio*: P53b] ourselves more diligently [*diligens*: careful, attentive] of our old natural concerns [*causa*: P8a] and have recognized [*nosco*: to get knowledge, become acquainted with] the heavenly Jerusalem as our celestial mother.

Discutio: suggests more a rendering or tearing apart with respect how natural concerns (*causa*) impinge upon us. It is countered by a recognition or discernment (*nosco*) of the heavenly Jerusalem.

88.20. And when the perfection [*perfectio*, with *ad*: P76a] of all things has been done [*venio*: P66d] and the bride who has been perfected [*perficio*: P1c], that is, the whole rational [*rationalis*: P61c] creation.

Perfectio used with *ad*, toward which with all things as its object. Note the verb of *perfectio*, *perficio*. Here both bride and rational creation are presented as one.

-b When all things have been pacified [*pacifio*] and subject [*subjecto*: to throw under] to the Father.

First comes being pacified followed by a throwing-under (*sub*) relative to God the Father.

89.21. Therefore, fittingly in this book [*libellus*: P55a] we find...nor any other term relevant to [*pertineo*: to stretch out, extend] a corporeal connotation [*intellectus*: P64c].

Pertineo: a strong verb with in this instance does not stretch out through (*per* prefaced to verb) an *intellectus* or perception pertaining to the body.

90.22. That we should speak of him (Jesus Christ) first as a beginner [*minor*: smaller, less] in Proverbs, then as advancing [*proficio*: P87c] in Ecclesiastes and lastly as more perfect [*perfectus*: P75d] in the Song of Songs.

An interaction between the prepositions *pro* prefaced to *proficio* and *per* prefaced to *perfectus* or advancing in Proverbs to perfection in the Song of Songs.

91.23. The bride has advanced [*proficio*: P90a] to the point where there was something greater than the kingdom of Jerusalem.

Another use of *proficio* or advancement which is intimated, not presented clearly.

92.25. (*Paragraph 24 omitted*). You see how the Levites as being of greater dignity [*eminens*: standing out, lofty] than the children of Israel are not considered among [*sequestro*: to give up for safe keeping & *socio*: P87c] their number.

Sequestro: suggests a removing or giving up here with the verb *socio*, to associate with.

93.27. (*Paragraph 26 omitted*). We have decided [*video*: P60a] it fit to discuss [*discutio*: P87d] these matters more carefully [*curiosus*: bestowing care, painstakingly] because we desired [*volo*: P55a] by them to show [*ostendo*: P83a] the reason [*ratio*: P60a] why, in the titles of his books, Solomon differentiated [*differentia*] as necessity required [*necessarius*] and signified [*designo*: P72a] one thing in Proverbs, another in Ecclesiastes and yet another in the Song of Songs.

Video: that the decision was made upon evidence seen. Another used of *discutio* suggestive of a rendering or tearing apart in a fashion that is *curiosus*, an adjective sometimes related to spying out. *Ostendo* is not unlike *video*, here with respect to the *ratio* or differentiation in the titles of the three books at hand. *Ratio* suggests a reckoning or number done in accord with a given plan.

94.28. And the fact that in the Song of Songs where perfection [*perfectio*: P88a] now is shown forth [*ostendo*: P93a].

A finishing or completing (*perfectio*) is identical with the Song of Songs, not Ecclesiastes nor Proverbs.

-b The servant [*servus*] obviously is such no longer; he has become as the lord [*dominus*].

The *perfectio* of #a is manifested by a reverse of the established social order.

95.30. (*Paragraph 29 omitted*). Now with the help [*adiuvans*] of our Lord let us advance [*adorior*: to approach as an enemy, to assail] to the beginning [*exordium*: writing, treatise] of the work [*opus*: P80a] itself.

Two words with the preface *ad* or toward which prefaced to them: *adiuvans* or helping and *adorior* or an aggressive moving forward with respect to the beginning of the Song of Songs.

-b One other point about the title and heading of the book to some people seems [*video*: P93a] to require [*requiro*: P83a] investigation [*omitto*, with *ne* or *non*: to let go, let fall].

Requiro: implies a seeking again or going over material which one had covered and not to omit (*omitto*) details which may have been overlooked.

96.31. But how are we to accept [*recipio*: to take back, carry back] an interpretation [*intellegentia*: P83a] as this when the Church of God has not adopted [*suscepto*: to undertake] any other songs of Solomon to be read?

Intellegentia: a discernment or understanding with respect to taking up (*suscepto*) of other songs by King Solomon.

97.33. (*Paragraph 32 omitted*). However, it would be burdensome [*operosus*: full of pain or labor] and impertinent [*ab opere proposito, propositus: propono*, P21b] for us to inquire [*requiro*: P95b] how many books are mentioned in the divine scriptures.

Ab opere proposito: literally, set forth from work or set apart or differing from the matter at hand.

-b Either the Holy Spirit saw fit [*placeo*: 46b] to remove them from our midst because they contained some things beyond [*supra*] human understanding [*intellegentia*: P96a]...or admitted [*admitto*: P4b] among those as authoritative [*auktoritas*, with *ad*: origin, production, authority].

The Holy Spirit is presented as being pleased (*placeo*) to take from us scriptures beyond or above (*supra*) our intelligence or beyond our capacity for discernment, *intellegentia*.

-c It is beyond [*supra*] us to pass judgment [*pronuntio*: to make known publically] on such matters.

98.34. It may be that the apostles and evangelists, being filled [*repleo*: P18a] with the Holy Spirit, knew [*scio*: P64a] what was to be taken from [*adsumo*: to receive] those writings and what must be rejected [*refuto*: to check, drive back, repress].

The *re-* of *repleo* implies a filling up again or here, a further influx of the Holy Spirit resulting in knowing how to take or receive (*adsumo*) and reject (*refuto*). Two verbs with *re-* prefaced to them (*repleo* and *refuto*) with opposite meanings.

-b However, we who lack this abundance [*abundantia*] of the Spirit cannot presume to [*praesumo*: to take before, take first] so select without danger [*periculum*: P10a].

An abundance of the Spirit would overcome our presumption and make us choose without danger. *Periculum* also pertains to a trial or experiment.

99.35. Therefore now let us see [*video*: P95b] that which follows [*sequor*: to attend].

Sequor suggests being in attendance or accompanying.

Book One

From this point on (i.e., Books One through Four), references will be different from those in the Prologue which are preceded by the capital letter P. The first number will represent one of the four books followed by the number representing the chapter, followed by a number representing the paragraph number and finally a lower case letter representing the individual sentence. The first sentence is always lower case "a." For example, 1.1.9d refers to Book One, Chapter One, paragraph nine, sentence d. This fact was noted in the Introduction. Towards the beginning of the notations the references are more frequent, so initially the numbering system appears unnecessary. However, it becomes important as more of the text is brought online.

Chapter One

1.1.1. This little book [*libellus*: P89a] which has the appearance [*species*: P61a] of a marriage song [*epithalamium*: P74c] is composed [*conscribo*: to write together, write in a roll] in dramatic form [*modus*: P8c].

The *species* or that which has an appearance, here relative to a marriage song. *Conscribo* suggests co-authorship; here it would be by the bride and bridegroom.

-b We said that a drama is where certain persons are introduced who speak...and thus the whole thing is done in an interchange [*mutatio*: a change, alteration] of persons.

The *mutatio* or exchange is not only between bride and bridegroom but by other participants, principally the maidens who accompany the bride.

1.1.2. We shall obtain from it (the Song) according to our abilities [*vir*: P46c] a simple record [*expositio*: a setting forth, exposition] of events [*historia*: a narrative of past events].

Vir applies chiefly to a man opposed to a woman. *Expositio* derives from that composition (*conscribo*) of 1.1.1a or that which has been written together as a history, *historia*.

-b The spiritual meaning [*intellegentia*: P97b] is in accord with [*secundum*] what we signified [*signo*: to set a mark upon] in the prologue.

Intellegentia suggests a certain alacrity of mind. *Secundum* serves as a bridge between *intellegentia* and the prologue, what was noted (*signo*) there.

-c The names of bride and bridegroom show [*dirigo*: to give a particular direction, to aim] either [*vel*] the church in its relationship [*coniunctio*: connection, agreement] to Christ or the soul with the Word of God [*Verbum Dei*: P73a].

Vel (either) serves to give a specific direction, a *dirigo* with regard to *coniunctio*: the church or individual soul. Ultimately both are the same, Christ [*Verbum Dei*].

1.1.3. Now therefore under the form [*species*: 1.1.1a] of a story [*historia*: 1.1.2a] the bride is introduced.

As in 1.1.2a, *historia* is a narrative of what transpires between bride and bridegroom.

-b But the bridegroom delays [*mora*: procrastination] his arrival for so long, she is grieved [*sollicito*: to disturb, agitate] with longing [*desiderium*: P73b] for his love [*amor*: P73b], and languishing [*confici iacentem*: *conficio*, to bring about & *iaco*, to fall prostrate] at home and doing all she can [*quatenus*: how far] to bring her self to see her spouse and to enjoy [*perfruo*: to enjoy thoroughly] his kisses.

Desiderium as intense longing causes grief and *sollicito* as intimating anger at the bridegroom's delay. She experiences this at home as opposed to leaving it in search for him. *Conficio* and *iaco* work together to describe the bride's grief, as falling prostrate within her home. *Quatenus* is somewhat ambiguous as to what the bride was doing in her attempt to see her husband; not just to see him but to enjoy his kisses, the preposition *per* (through) suggesting that his kisses penetrated...went through...her.

-c Furthermore, seeing that neither can she be apart from [*differo*: P33a] her love [*amor*: #b] nor yet achieve [*adipiscor*: to arrive at, overtake] what she desires [*desidero*: P74d], she turns to [*convertito*, with *ad*: P6e] prayer [*oratio*: speaking, speech, discourse] and makes supplication [*supplicio*: to kneel down, pray humbly] to God whom she knows [*scio*: P98a] is her bridegroom's Father.

Two experiences make the bride turn (*convertito*) to prayer, the preposition *ad* being included which signifies a closer connection: 1) *differo*, connotes dispersion, scattering and reveals the bride's attachment to her spouse, that she cannot be scattered from him. 2) Not achieving or overtaking (*adipiscor*) her desire.

Interestingly the bride supplicates not the bridegroom but his father.

1.1.4. Aflame [*aestuo*: to rage, burn] with longing *desiderium*: 1.3b for her spouse, troubled [*agito*: to set in violent motion, impel, urge] by the inward [*internus*] wound of love, pouring out her prayer [*oratio*: 1.1.3c] to God.

Aestuo: to burn in the sense of make glowing. This verb implies a swelling or heaving as applied to the ocean. Thus both connotations aptly describe the bride's *desiderium*. *Agito* is not unlike *aestuo* though has a sense of forward motion about it. Here it applies to the bride's wound of love and her interior *oratio* to God which suggests facility of speech.

1.1.5. Let us see [*considero*: P81a] if the inner [*interior*: P26a] meaning [*intellectus*: P89a] can be fittingly supplied [*competo*: to coincide with, happen at the same time & *apto*: P53a] along these lines.

Interior applies to the words "Let him kiss me with the kisses of his mouth of chapter four. *Competo* suggests a coincidence or harmony relative to the *intellectus* of the Song verse at hand.

-b Let the church desire [*desidero*: 1.3c] union [*coniungo*: P48b] with Christ; however, observe [*adverto*: P30b] that the church is the union [*coetus*: a coming together] of the saints.

Compare *coniungo* (union) with *coetus* (a coming together). The former is more intimate compared with the latter yet both apply to the same church.

-c Therefore it must be the church as one person [*persona*: a mask, false face] who speaks.

Persona as mask used in the theater can suggest the church as a kind of actor on stage or on stage before the world at large.

-d When I was being prepared [*praeparo*: to make ready beforehand] for [*ad*] my wedding [*coniugium*] with the king's son and the first-born of all creation.

The preposition *ad* signifies direction toward-which relative the verb *praeparo*, here the bride's *coniugium* or union.

1.1.6. The prophets also ministered [*ministro*: to attend, wait upon] to me.

-b They spoke all the things they were to tell me and show [*ostendo*: P94a] me about the Son of God whom they desired [*cupio*: to wish, long for] to betroth me.

Cupio as longing pertains to the prophets who had an incomplete knowledge of Jesus Christ yet showed (*ostendo*) or pointed out to the best of their ability what they had foreseen.

-c That they may inflame [*succendo*: P73b] me with love [*amor*: 1.1.3c] and longing [*desiderium*: 1.4] for him, with prophetic voice they proclaimed [*denuntio*: to announce, threaten] to me about his coming [*adventus*].

Succendo suggests the setting of a fire from beneath (i.e., by the prophets) with respect to *amor* and *desiderium*. Their partial knowledge of the Song of God as in #b is announced, *denuntio* implying a slightly menacing tone or intimidation relative to his *adventus*.

-d They described [*describo*: to copy, transcribe] his beauty [*pulchritudo*: P73a], charm [*species*: 1.3a] and gentleness [*mansuetudo*: tameness, mildness] that I might be inflamed [*inflammo*: P48a] beyond [*intolerabiliter*: insupportably] everything with love [*amor*, with *ad*: #c] for him by all these things.

The three-fold object of the prophets' description about the bridegroom who is not yet present: beauty, charm (*species* or outward appearance) and gentleness (*mansuetudo*: connotes the capacity for to be clement). Despite the mildness of these characteristics, the verb *inflammo* shows that the bride is intolerably (*intolerabiliter*) on fire with love for him.

1.1.7. But because the age [*saeculum*: P65b] is almost ended and his own presence [*praesentia*] is not granted me...because of this I pour out [*fundo*: to shed] my petition [*prex*: prayer, entreaty] to you, the father of my spouse, begging [*obsecro*: to entreat] you to have compassion upon [*misereor*] my love [*amor*: #d] and to send him.

Saeculum can apply also to a race of people. *Fundo* as to shed and *obsecro* as to entreat reveal the bride's intense longing for her spouse whom she feels must come to her before the current *saeculum*...the current race of people, if you will...comes to an end.

-b That he may pour [*fundo*: #a] the words of his mouth into mine.

Compare this use of *fundo* by the bridegroom with that of the bride in #a. Here *fundo* is not unlike a kiss between the two spouses.

1.1.8. The kisses are those of Christ which he bestowed [*porrigo*: to stretch out] upon his church, when at his coming [*adventus*: 1.1.6c], being present [*praesens*: P74d] in the flesh, he in his own person spoke to her the words of faith [*fides*: P88b], love [*caritas*: P57a] and peace [*pax*: an agreement, treaty].

The verb *porrigo* as basically to extend intimates the traversing of distance, something not normally associated with giving a kiss. Note the contrast between *adventus* and *praesens*, coming and being present.

1.1.9. As the third point in our exposition [*expositio*: narration], let us introduce the soul whose only desire [*studium*: application, zeal, endeavor] is to be united [*coniungo*: 1.1.5b] to the Word of God [*Verbum Dei*: 1.2c] and to be in companionship [*consocio*: to associate with] with him and to enter into [*intra*: on the inside, within] the mysteries [*mysterium*: P75c] of his wisdom [*sapientia*: P64a] and knowledge [*scientia*: P70b] as into the chambers of her heavenly bridegroom.

Compare *studium* as application and desire with the more intense noun *desiderium* as in 1.1.6c. The former suggests a desire which is more informed by the intellect as opposed to under the influence of passion. *Studium* is directed to two verbs with the preposition *con* (*cum*, with) prefaced to them, *coniungo* and *consocio*. The former is more intense than the latter; the latter can involve more than one person and is not as exclusive.

-b Let us consider [*deputo*: P53b] natural law, reason [*rationalis*: P88a & *sensus*: P84c], reason and free will [*arbitrium*: judgment, mastery, authority] as the betrothal gifts of the soul [*anima*: P73b].

Deputo connotes a cutting or pruning and hence a more critical function of the mind. Note the adjective *rationalis* modifying *sensus* which connotes perception, a feel for things.

1.1.10. Because the full, perfect [*perfectus*: P90a] satisfaction [*expletio*] of her desire [*desiderium*: 1.6c] and love [*amor*: 1.1.7a] is not in these, let her pray [*deprecor*: to plead against, beg to escape, seek to avoid] that her pure and virginal mind [*mens*: P53c] may be enlightened [*illustro*: to place in the right light] by the illumination [*illuminatio*: a lighting up] and visitation [*visitatio*: sight, appearance] of the Word of God [*Verbum Dei*: 1.1.9a].

Expletio: a satisfaction both of desire and love not present within natural law, reason, reason and free will of 1.1.9b. The bride's *mens* or mind is to be enlightened both by an *illuminatio* and *visitatio*, the latter suggest presence with the intent to fulfill an evaluation.

-b When her mind is filled [*repleo*: P98a] with divine perception [*sensus*: 1.1.9b] and understanding [*intellectus*: 1.1.5a] without human or angelic ministrations [*ministerium*: office, service, employment], then she may believe [*credo*] she has received [*suscipio*: P75d] the kisses of the Word of God [*Verbum Dei*] himself.

Repleo suggests not just a filling but a filling again, here with divine *sensus* or the ability to perceive as well as with *intellectus* which also has the same meaning but is more applicable to the mind compared with *sensus* or perception from the heart.

1.1.11. While she was incapable [*incapax*] of receiving [*capio*: P84c] the solid, unadulterated [*merus*: pure, unmixed] doctrine of the Word of God [*Verbum Dei*: 1.1.10b] himself, of necessity she received [*suscipio*: 1.1.10b] kisses or interpretations [*sensus*: 1.1.10b] from the mouth of teachers.

(*In-*)*capax* has *capio* for its verbal root, to receive. *Merus* as pure also suggests a making bare with respect to doctrine relative to *Verbum Dei*. *Suscipio* suggests a catching or taking up of *sensus*, kisses obtained from her teachers through the bride's faculty of perception.

-b But when she began to discern [*cerno*: to separate, part, sift] for herself what was obscure, to unravel [*enodo*: to free from obscurity, to explain] what was tangled [*perplexus*: interwoven], to unfold [*dissolvo*: to take apart, destroy] what was involved [*involutus*: intricate, obscure], to interpret [*explico*: P61c] parables and riddles and the sayings of the wise along with the lines [*linea*] of her own expert thinking [*intellegentia*: 1.1.1b].

The bride engages in four acts which relate to the bride concerning obscurity or complexity: 1) to separate or shift from clarity from obscurity, *cerno* suggesting this is done by a kind of mental sifting, 2) *enodo*, the unraveling of obscurity applied to things which are *perplexus*, or things interwoven together, 3) *dissolvo* or the dissolution of what was *involutus*, intricate, obscure and 4) *explico* or the unfolding or unrolling of what was *involutus* or that which has become intricate and tangled.

1.1.12. The plural "kisses" is used that we may understand [*intellego*: P64a] the illumination [*illuminatio*: 1.1.10a]

of every obscure meaning [*sensus*: 1.1.11a] is a kiss of the Word of God bestowed [*defero*: to bring away, bestow upon] upon [*ad*] the soul [*anima*: 1.1.9b] which has become perfected [*perfectus*: 1.1.10a].

Here we have an illumination of a perception (*sensus*) which is obscure, and *illuminatio* is the same as kiss from *Verbum Dei*. Note that this kiss [*illuminatio*] has a specific direction or *ad* relative not so much to a perfect soul but to souls which has become perfected or have attained such a condition.

1.1.13. And let us understand [*intellego*: 1.1.12a] that the mouth of the bridegroom is the power [*virtus*: P83a] by which he enlightens [*illumino*] the mind [*mens*: 1.1.10a].

Virtus also means virtue applied here to the bridegroom's mouth, the faculty of speaking which effects *illumino* of the mind.

-b As by some word [*sermo*: P2c] of love [*amor*: 1.1.10a] addressed to her—if she deserves [*mereo*: P62b] to experience [*capio*: 1.1.11a] the presence [*praesentia*: 1.1.7a] of power [*virtus*: #a] so great—makes plain [*manifesto*: to disclose, betray] whatever is unknown [*incognitus*: not examined, untried] and dark to her.

Sermo applies to speech or the continuous act of speaking compared with an utterance often applied to *verbum*. As connected with *amor*, *sermo* is a kind of continuous conversation of love. Note the second use of *virtus*, the first being in #a as belonging to the bridegroom's mouth. This *sermo* or ongoing conversation initiated by the bridegroom discloses that which is unknown and dark to her and is an *illumino* as noted in #a.

-c The kiss which we give each other in church at the holy mysteries [*mysterium*: 1.1.9a] is an image [*imago*: P24c].

1.1.14. As often as there is found [*quaero*: P50a] some problem relative to the divine teachings [*dogma*: philosophical tenet, doctrine] and meanings [*sensus*: 1.1.12a] in our heart [*cor*: P46c] without the help of teachers [*monitor*: one who reminds, suggests], so often may we believe that kisses have been given to us by the bridegroom, the Word of God [*Verbum Dei*: 1.1.11a].

Two words describe that which is our heart, *dogma* and *sensus*. The former is more formal and objective whereas the latter derives from personal experience.

-b When we seek [*quaero*: #a] something like this and cannot find it [*sensus*: #a], let us make this prayer [*oratio*: 1.1.4a] our own and beg [*peto*: to seek] from God the visitation [*visitatio*: 1.1.10a] of his word [*verbum*: P62b].

When we lack *sensus* or perception, we seek a *visitatio* of God's *verbum* which as noted in 1.1.10a can intimate that an evaluation is about to occur.

1.1.15. The Father knows [*scio*: 1.1.3c] the capacity [*capacitas*: space for holding] of each soul [*anima*: 1.1.12a] and understands [*novo*: P46c] the time for a soul to receive [*porrigo*: 1.1.8a] the kisses of the Word in comprehensions [*intellectus*: 1.1.10b] and insights [*sensus*: 1.1.14b] of this sort.

Here capacity and time are more or less identical. *Porrigo* suggests extending by the soul toward the Word's kisses which she deposits in her *capacitas*, storage space. Such kisses assume the form of both *intellectus* (perception, discernment) and *sensus* (perception in the sense of making an observation or feeling an emotion).

Chapter Two

1.2.1. You must understand [*intellego*: 1.1.13a] that the bride has poured out [*fundo*: 1.1.17b] her petition [*oratio*: 1.1.14b] with hands lifted to God the Father that the bridegroom might pour out [*infundo*: to pour in, upon] to her the kisses of his own mouth.

Compare the two verbs, *fundo* (to pour in the sense of shedding) and *infundo* (to pour into). The former comes from the bride's *oratio* and the latter from her spouse's kisses which she exchanges for her *oratio*, her discourse of speaking.

-b The bridegroom was present [*adsum*] and standing by her as she prayed [*oro*: to speak], and that he revealed [*revelo*: P50a] his breasts to her and appeared as anointed with splendid ointments possessed [*constituo*: to put, set, station] with fragrance befitting [*deceo*: to behoove, be proper] a spouse.

After the *fundo-infundo* exchange we have the bridegroom *adsum*...present...while his spouse was speaking, *oro* being related to *oratio*. He reveals or uncovers his breasts constituted (*constituo* signifies being part of his very being) with fragrance proper to a spouse. Normally breasts are associated with a woman but

here apply here to a man.

1.2.2. The bride, having seen that he whose coming she was praying for [*oro*: 1.2.b] had been present [*adsum*: 1.2.b], and that even as she spoke he offered her what she asked and that the kisses she demanded [*posco*: to ask urgently] had been given her, therefore is made glad [*laetor*] indeed.

Here the bridegroom is already present, *adsum* (as in 1.2.1b) suggesting a certain immediacy. She had demanded (*posco*) kisses from her spouse which differs from her earlier *oratio* for them. *Posco* implies urgency and boldness as well as desire.

-b Moved [*permoveo*: to rouse, excite] by the beauty [*decor*: P25a] of his breasts.

The preposition *per* (through) means being moved-through at the *decor* or charm and elegance of the bridegroom's breasts.

-c She alters [*converto*: 1.1.3c] the word [*sermo*: 1.1.13b] of her prayer [*oratio*: 1.2.1a] from that which she intended [*propono*: P21b] to [*ad*] her spouse's presence [*praesentia*: 1.1.13b].

Converto suggests a turning around, a reversal as pertaining not just to the bride's *oratio* or speaking but her *sermo* which intimates a continuous dialogue or utterance to her spouse. She had put forth (*propono*) this *sermo* but has no need for it now. The bridegroom is present, the preposition *ad* (to, at) related to immediacy or presence.

-d Such for the literal meaning [*historia*, with *secundum*: 1.1.3a] which as we said earlier, is in the form [*modus*: 1.1.1a] of a play.

-e Now let us inquire [*requiro*: P97a] as to the inner [*interior*: 1.1.5a] meaning [*intellectus*: 1.1.15a].

Section #d spoke of the literal *historia* which Origen shifts now to the inner meaning, *intellectus* which concerns perception not simply the intellect as in the English word. *Requiro* means a seeking again, taking a closer look as proposed here.

1.2.3. We find [*invenio*: P62a] the ground [*principalis*, adjective] of the heart [*cor*: 1.1.14a] described [*appello*: P86a] in the divine scriptures by different words [*vocabulum*: P29b] according to the cases and circumstances under discussion.

Principalis applies to that which is most basic and fundamental to one's heart. Such basic-ness naturally gives rise to different ways of describing it, through *vocabulum*, a way of naming.

1.2.4. Certainly on this occasion John rested on the ground [*principalis*: 1.2.3a] of Jesus' heart and amid the inner [*internus*: 1.1.4a] meanings [*sensus*: 1.1.15a] of his teaching [*doctrina*: P83a] where he sought [*requiro*: 1.2.2e] and searched [*perscrutor*: P84a] the treasures of wisdom and knowledge hidden in Christ Jesus.

Principalis here applies to Jesus' heart as well as the inner *sensus* of his teaching, *sensus* being not his *doctrina* at first glanced but that which is pondered over carefully as by John laying on the heart of Jesus. Note that the mystery of this *sensus* is borne out by two verbs of seeking, *requiro* and *perscrutor*. *Re-* suggests a kind of backward search and *per-* a forward search or better, through.

-b But I think [*puto*: P74b] that the bosom [*sinus*: a bent surface, hollow] of Christ is not unbecoming [*indecens*: improper, ugly] if it is taken [*accipio*: P62b] as showing the place of holy teachings [*dogma*: 1.1.14a].

Puto is the offering of an opinion by Origen, here relative to Christ's *sinus* which is a concave surface for resting as noted in #a with respect to John. *Sinus* may be designated at the protective spot for one's *cor*, the actual heart. Within this *sinus* lay *dogma* or that which pertains to Jesus.

1.2.5. The ground [*principalis* : 1.2.4a] of the heart [*cor*: 1.2.3a] is, as we began to say, shown [*designo*: P93a] in holy scripture by a variety of terms.

Origen gives examples...*designo* or marks out...the Book of Leviticus or in sacrificial terms.

-b We have explained [*expono*: to put out, exhibit] this more fully in the book of Leviticus as far as the Lord deigned [*dignor*: P73b] to grant us.

Dignor suggests kindness toward someone not fully informed and lacks condescension.

1.2.6. In accord with that, here [*locus*: P72a] let us understand [*intellego*: 1.2.1a] the ground [*principalis*: 1.2.5a] of the heart [*cor*: 1.2.5a] as the breasts in the passage before us because clearly it is a drama of love.

Implied along with *principalis* and *cor* is the *sinus* of 1.2.4b above, the protective part of both which forms a natural receptacle, if you will, between two breasts.

-b Your heart and your mind [*mens*: 1.1.13a], oh spouse, that is, the teachings [*dogma*: 1.2.4b] within [*intra*] you or the grace [*gratia*: P70a] of teaching [*doctrina*: 1.2.4a] surpass [*supersum*: to be over and above] all the wine that gladdens a man's heart.

Note the difference between *dogma* and *doctrina*. Usually the latter expounds the former, hence the necessity to introduce *mens*, the intellectual faculty to discern between both. Both surpass wine or that which inebriates a person and is not unlike the effects of this state.

1.2.7. In the present passage [*locus*: 1.2.6a] where the behavior [*habitus*: condition, comportment, appearance, mien] and conversation [*colloquium*: conference, discourse] of lovers is described I think [*arbitror*: P76a] that this same seat [*principalis*: 1.2.6a] of the heart [*cor*: 1.2.6a] is aptly called breasts.

The passage at hand is the Song of Songs which, by reason of its uniqueness, is a place, a *locus*, a broader way of designating the particular verses at hand. Here is described 1) *habitus*, a loaded term difficult to translate usually pertaining to one's entire outlook on life and 2) *colloquium* or dialogue between two lovers, one that excludes everyone else. Here the *principalis* or very essence of the heart is identified with the bridegroom's breasts.

1.2.8. The bride's breasts are good because treasures of wisdom [*sapientia*: 1.1.9a] and knowledge [*scientia*: 1.1.9a] are hidden [*recondo*: to put up again, put back] in them.

One could identify the bridegroom's breasts as *sapientia* and *scientia*. Both are hidden...*recondo* or put up...almost in the sense of being hoarded away from sight.

-b However, wine is understood [*intellego*: 1.2.6a] as the ordinances [*dogma*: 1.2.6b] and teachings [*doctrina*: 1.2.6b] which the bride had been accustomed [*consueo*] to receive.

As in 1.2.6b, wine is equivalent to *dogma* and *doctrina* by the capacity to induce inebriation.

-c When she now considers [*considero*: 1.1.5a] the teaching [*doctrina*: #b] flowing from the bridegroom's breasts, she is amazed [*miro*] and marvels [*stupeo*: to be struck senseless].

Two verbs express the bride's astonishment, *miro* and *stupeo*. The latter is a more intense form of amazement which implies being dumb-struck.

-d She sees it as far superior [*praestans*: distinguished] to that with which she had been gladdened [*laetifico*] as with [*ex*] spiritual [*spiritalis*: P66d] wine served to her by the holy fathers and prophets.

Despite the benefits offered by fathers and prophets, teachings from the bridegroom's breasts are more *praestans* or distinguished. Note use of the preposition *ex* (from) translated as "with."

1.2.11. (No mention of paragraphs 9 and 10). Therefore see [*video*: 1.1.5a] if in this situation as in others we can understand [*intellego*: 1.2.8a] the Savior mingling [*misceo*: to blend] the new things that flow from his own breasts with the wine of the ancients.

The Savior in fact is mingling (*misceo* implies blending) that which flows from his breasts with wine of the ancients. Origen intimates some difficulty with this, hence the need to *intellego* or comprehend it as best as possible.

1.2.15. (No mention of paragraphs 12, 13 and 14). I doubt [*nescio*: P22a] if we think [*puto*: 1.2.4b] that the queen (of Sheba) who had come from the ends of the earth to hear Solomon's wisdom was so devoid of sense [*ineptus*: P22b] as to marvel [*admiratio*: wonder, admiration] at physical food.

Ineptus implies awkwardness and well as simply being out of place, especially with regard to the *admiratio* at hand.

-b It seems [*video*: 1.2.11a] to me that she marveled [*miro*: 1.2.8c] at the food of his teaching and the wine of the judgments which were uttered [*praedico*: to say before, premise] by him through divine wisdom [*sapientia*: 1.2.8a].

The queen's marvel is with respect to seeing Solomon's gifts in terms of food and drink. As for the latter, they were uttered or *praedico*, a verb suggesting knowledge of the future before an event occurs. Divine *sapientia* enables Solomon to speak thus.

1.2.17. (No mention of paragraph 16). And the Lord looks on them with favor [*amplector*: to encircle, encompass] because they kept [*custodio*: P8b] their father's commandment and refused to drink wine.

Amplector: implies a gradual entwining around like a vine which counters having kept Jonadab's

commandment (Jeremiah 35).

1.2.19. (No mention of paragraph 18). If, therefore, we have understood [*intellego*: 1.2.11a] the different types of wine and have perceived [*perspecto*: to look at, behold to the end] that they correspond to [*consto*: to agree upon, be consistent] the diversity of teachings [*dogma*: 1.2.8b].

Two verbs of discernment used relative to wine: *intellego* or to comprehend and *perspecto*, literally to look through, *per* prefaced to the verb signifying an insight which is penetrating. Both aim for agreement...*consto* (literally, a standing together)...with respect to *dogma*.

1.2.20. For the bridegroom's teachings [*dogma*: 1.2.19a] are preferred [*praefero*: P75a] in comparison not with bad ones but with good ones.

An example of "good ones" are the fathers and prophets in 1.2.8d.

-b By pondering [*praemedito*: to think over beforehand] them, the bride had prepared [*praeparo*: 1.1.5d] herself to accept [*cipio*: 1.1.13b] gladness [*laetitia*] of heart and to receive [*accipio*: 1.2.4b] that more excellent, surpassing [*eminens*: standing out, projecting] doctrine [*doctrina*: 1.2.8c] about to come to her later through the bridegroom's breasts.

Two verbs with *prae* (before, in front) prefaced to them: *praemedito* or to consider beforehand and *praeparo* or to prepare in advance. In the verse at hand, the latter springs from the former, a preparation issuing from pondering. Two types of receiving flow from this with respect to *doctrina*: *cipio* or a taking in the sense of seizing and *accipio* or taking without effort or accepting.

1.2.22. (No mention of paragraph 22). The teaching in them that is open [*palam*, adverb: plainly, public] and rejoices [*laetifico*: 1.2.8d] all who hear.

-b The bridegroom's breasts are good because treasures of wisdom [*sapientia*: 1.2.15b] and knowledge [*scientia*: 1.2.8a] are hidden in him.

-c When these have been opened [*aperto*: P84c] and revealed [*revelo*: 1.2.1b] to the bride's eyes, they will seem much more wonderful [*praestans*: 1.2.8d] than that wine of the Law and teachings [*doctrina*: 1.2.20b] of the prophets which she had before.

1.2.23. As long as a person is a child [*parvulus*: P75b] and not yet has offered [*offero*: to bring before, to show] himself entirely to God.

(No mention of paragraph 24).

Chapter Three

1.3.1. The bridegroom has, however, certain ointments whose fragrance has delighted [*delecto*: to allure, attract] the bride.

Delecto implies a kind of seduction or enticement under the guise of a fragrance.

-b The Law and prophets by which to a moderate extent [*mediocriter*: not remarkably, somewhat] she was instructed [*instruo*: to build in, insert] and practiced [*exerceo*: to keep busy, agitate] in the service [*cultus*, with *ad*: labor, care, cultivation, elegance] of God before the bridegroom arrived.

Cultus: a term with agricultural connotations implying continual care. It is in conjunction with two verbs with prepositions prefaced to them which are opposite to each other, *in* and *ex*: *instruo* or building-in and *exerceo* or keeping busy.

1.3.2. Having perceived [*sentio*: to discern by the senses] the fragrance of the divine ointment and knowing [*video*: 1.2.16b] that all the spices she used earlier are vastly inferior when placed beside [*comparatio*, with *ad*: preparation] the sweetness [*suavitas*] of this new and heavenly ointment.

Sentio: appropriately used with perception of divine ointment, chiefly emphasizing scent. *Video*: a verb of sight which enables the bride to make a *comparatio* with (*ad* or toward which) *suavitas* which is more than taste, a kind of agreeableness which spills over to one's behavior or way of comporting oneself.

1.3.4. (No mention of paragraph 3). You must consider [*considero*: 1.2.10c] whether perhaps the priestly

ointment...may not contain the meaning [*ratio*: P93a] of this ointment of which the bride perceives [*video*: 1.3.2a] the fragrance here and at which she marvels [*miro*: 1.2.16b].

Ratio: suggests calculation or counting relative to the bridegroom's ointment which she sees, *video*. Seeing this ointment leads to a smelling of it.

-b Those spices that comprised the ointment with which Aaron is said to have been anointed, were earthly [*terrenus*: P34a] and of material substance [*materialis*: P48c] whereas the ointment with which the bride beheld [*video*: #a] her spouse anointed is spiritual [*spiritalis*: 1.2.8d] and heavenly [*caelestis*: P25a].

A pair of contrasts: *terrenus* and *materialis* vs. *spiritalis* and *caelestis*. Despite both being essential the same, *spiritalis* can pertain to our lives on earth whereas *caelestis* strictly belongs to heaven.

1.3.6. (No mention of paragraph 5). The bride had heard these things mentioned [*refero*: to bring or carry back] in the Law, but now she grasps [*perspicio*: P73b] their meaning [*ratio*: 1.3.4a] and their truth.

Two verbs signify two different perceptions by the bride: *refero* or carrying herself back (*re-*) to the Law and *perspicio* or looking through (*per-*) the ratio or reckoning...calculation of what the Law contains.

1.3.8. (No mention of paragraph 7). The smoothness [*suavitas*: 1.3.2a] of the pigment signifies [*designo*: 1.2.5a] the graciousness [*gratia*: 1.2.6b] of his teaching [*doctrina*: 1.2.22c].

Suavitas or sweetness in the sense of being agreeable found in the bridegroom's pigment (tongue) which utters the *gratia* or favor or friendship signified by his *doctrina*.

-b That denotes [*ostendo*: 1.1.6b] either the fervor [*fervor*: boiling heat, raging, fermenting] of the Holy Spirit or is a type [*forma*: P71a] of the judgment by fire yet to come.

Fervor as descriptive of boiling, a description of the Holy Spirit which seems to be the source of something that has been set on fire or boiled by fire.

1.3.9. The number five hundred...either contains the mystery [*mysterium*: 1.1.13c] of the five senses [*sensus*: 1.2.4a] perfected [*perfectus*: 1.1.12a] a hundred fold in him.

Mysterium or that which is concealed, here relative to the five senses. Although perfection is given as *mysterium* and thus remains hidden from sight, nevertheless it is multiplied.

-b The remission [*remissio*: a sending back] of sins that is bestowed through him.

Remissio: a sending back, presumably restoring one's former pristine state. This noun also means a release.

1.3.10. But all these are mixed together [*colligo*: P83a] with pure oil.

Colligo also means to assemble and implies that the identity of the elements are not lost.

-b Or else that things of a material substance [*substantia*: resources] which had been assumed [*adsumo*: to take to oneself] in Christ were through the Holy Spirit reduced [*redigo*: to drive back, force back] to one and made to be all of a single kind [*species*: 1.1.6d], the person of the mediator [*mediator*].

Adsumo: a taking to oneself or here in reference to Christ of material substances. In him the Holy Spirit leads back or *redigo* these substances to one as well as to be one *species* or Christ as mediator. In a sense, Christ is passive while the Spirit is active, that is, with respect to material *substantia*.

1.3.11. Therefore, that material oil could not possibly be called [*appello*: 1.2.3a] the oil of gladness [*laetitia*: 1.2.20b].

-b When she perceives [*percipio*: to seize entirely] and marvels [*admiror*] at it, this oil is rightly called [*appello*: #a] the oil of gladness.

The bride grasps (*percipio*...grasps through, *per-*) in one vision the Spirit's ointment relative to Christ.

1.3.12. We will use a similar interpretation [*expositio*: 1.1.9a] whenever we transfer [*transfero*: P17a] these words to every individual soul [*anima*: 1.1.15a] that is fixed [*positus*] in the love [*amor*: 1.2.6a] of the Word of God [*Verbum Dei*: 1.1.14a] and in desire [*desiderium*: 1.1.10a] for him.

Expositio: a setting forth in narrative form here involving a transfer...a bring across (*trans-*) of words from the Word of God to the human *anima*. Both *amor* and *desiderium* are involved; the former is more general whereas the latter, an intense, more sensuous form.

-b A soul that will have traversed [*decurro*: to run down, flow, run through] in order [*ordo*, with *per*: P83a] all

the kinds of instruction in which she was trained [*exercitio*: to practice] and taught [*erudio*: P60.10c] before she attained [*video*: 1.3.4b] the knowledge [*agnitio*] of the Word of God [*Verbum Dei*: #a], whether those teachings [*schola*: leisure for learning, discussion] are based on ethics [*moralis*, adjective: P87a] or on natural [*naturalis*: P53b] philosophy.

Decurro suggests a flowing down followed by a flowing through (*per*) with respect to the *ordo* outlined in #a. This *ordo* consists of instruction as well as *erudio* or teaching on a more refined, polished level. They include *schola*, literally, leisure for the pursuit of studies with regard to ethics and natural philosophy. Valuable as this may be, it happens prior to the much more important fact of having seen (*video*) that knowledge or *agnitio* relative to the Word of God.

-c Spices...that by their help an agreeable [*probabilis*: worthy of approval, pleasing] disposition [*institutio*: P58.8a] and improvement [*emendatio*: correction] of behavior [*mos*: P73a] are acquired [*conquiro*: to seek together, collect].

Mos is the subject here, a habit or way of behavior similar to *habitus* of 1.2.7a. It involves both an *institutio*, disposition or arrangement and *emendatio*, a willingness to undertake improvement of one's life. Both are acquired, *conquiro*, a verb which suggests hunting or searching as opposed to both being natural endowments.

-d Because in them the vanity [*vanitas*] of the world [*saeculum*: 1.1.7a] is found [*deprendo*: P72.22b] and the deceitful [*caducus*: P72b] marvels [*miraculum*] of perishable things are rejected [*respuo*: to spit back, discharge].

The vanity of the *saeculum* is found or *deprendo*, to seize upon in what was noted in #c, that is, relative to *institutio* and *emendatio* of *mos*.

-e All these things were, then, as spices and perfumes, cosmetics [*pigmentum*: color, paint], as it were, of the soul [*anima*: #a].

Another negative reference to *institutio* and *emendatio* of #c, superficial colors (*pigmentum*) upon the *anima* or soul.

1.3.13. But when she has come [*venio*: P88a] to knowledge [*agnitio*: 1.3.12b] of the mysteries [*mysterium*: 1.3.9a] and the divine judgments, when she has reached [*ad*] the gates of wisdom [*sapientia*: 1.2.22b] itself.

Venio used once yet implied a second time by the preposition *ad*, to, toward. The first is with respect to *agnitio* or recognition of *mysterium*, that which by its nature remains concealed and with regards to the gates of *sapientia*, not *sapientia* itself but its entrance.

-b When the soul ascends [*ascendo*] to recognition [*agnitio*: #a] of this so great secret [*arcanum*: mystery].

Arcanum: compare with *mysterium* of #b and elsewhere. It seems more akin to that which is shut up, a secret compared with *mysterium*, usually associated with rites and initiation.

-c The spiritual [*spiritalis*: P27a] and mystical [*mysticus*: P66d] meaning [*intellegentia*: 1.1.11b] is above all the spices of moral [*moralis*: 1.3.12b] and natural [*naturalis*: 1.3.12b] philosophy.

Spiritalis is more connected with that which is radically different from material reality, whereas *mysticus* is related to the initiatory nature of *mysterium* as in #b, a means to become *spiritalis*.

1.3.14. Although it may seem [*video*: 1.3.12c] that this gives a clearer meaning [*significor*: to make known, portend] with regard to those thing which we have discoursed [*dissero*: P8a] in the spiritual [*spiritalis*: 1.3.13c] interpretation [*interpretatio*: explanation].

Video usually applies to seeing but here is used more along the lines of an opinion. Origen is concerned with a clearer *significor* or making known what already was examined, *dissero* intimating intense discussion, even argumentation, relative to spiritual *interpretatio*.

-b We are certain that the Holy Spirit willed [*volo*: P93a] that the figures [*forma*: 1.3.8b] of the mysteries [*mysterium*: 1.3.13a] be roofed over [*obtectus*] in the divine scriptures and should not be displayed publicly [*palam*, 1.2.22a] and in the open air [*propatulus*: open in front, not covered].

As noted earlier, the nature of *mysterium* is concealment, never being revealed, which means it cannot be detected. Here *mysterium* is detected by *forma* or shape...appearance...which, despite this intimation, is covered as by a roof (*obtectus*) as opposed to being manifest either in public (*palam*) or uncovered or without that *obtectus* as protecting agent.

Chapter Four

1.4.2. (No mention of paragraph 1). We may well [*sane*: soberly, sensibly] see [*video*: 1.3.14a] in these words a certain prophecy uttered by the bride concerning Christ, that the coming of our Lord and Savior should come to pass that his name should be so spread abroad [*diffundo*] throughout the globe [*terra*] and over the whole world [*mundus*: decoration, dress, mankind].

Video: to see in a discreet fashion (*sane*) about Jesus' coming, that his name be *diffundo* or poured out...diffused...throughout the *terra* (physical planet) and *mundus* (usually refers to inhabitants of *terra*).

-b An odor of sweetness [*suavitas*: 1.3.8a] in every place [*locus*: 1.2.7a].

Locus can be physical (*terra*) or among people (*mundus*) as in #a.

1.4.4. (No mention of paragraph 3). For the sake of these young souls [*anima*: 1.3.12e] in their growing [*augmentum*: increase] and abundant [*profectus*: P70a] life, he who was in the form [*forma*: 1.3.14b] of God emptied himself.

Forma as shape and appearance here with respect to Jesus regarding God. It can suggest this appearance as opposed to the reality at hand. *Profectus* suggests increase whereas *augmentum*, organic growth.

-b Every soul draws [*traho*: P9f] and receives [*adsumo*: to take to oneself] to [*ad*] itself the Word of God [*Verbum Dei*: 1.3.12b] according to [*pro*] the measure [*mensura*] of its capacity [*capacitas*] and faith.

First in order comes *traho* as drawing followed by *adsumo* as receiving with respect to (note another use of *ad* as free standing, toward-which) the Word of God, and that *pro* (before, in front of) not so much the soul's capacity in and by itself but its *mensura* or measurement, that is, the soul's particular natural abilities and faith which vary from person to person.

1.4.5. When souls [*anima*: 1.4.4a] have drawn [*traho*: 1.4.4b] the Word of God [*Verbum Dei*: 1.4.4b] to themselves and have ingrafted [*insero*: P30a] him into their minds [*sensus*: 1.3.9a] and understanding [*intellectus*: 1.2.2e].

Traho here as well as in 1.4.4b is with respect to the Word of God and that intimates *traho* as by the faculty of hearing. Such *traho*/hearing implants (*insero*) this Word into *sensus* or the capacity to perceive with the intent of making a pertinent observation. *Intellectus* pertains to our rational facility and the ability to reflect and order that which has been presented to *sensus*.

-b And have experienced [*sumo*: P54b] the pleasantness [*suavitas*: 1.4.2b] of his sweetness [*dulcedo*: charm] and odor when they have received [*capio*: 1.2.21b] the fragrance of his ointments and at last have grasped [*agnosco*: P64c] the reason [*ratio*: 1.3.6a] for his coming, the motives [*causa*: P87d] of the redemption and passion and the love [*caritas*: 1.1.8a] by which he, the immortal one, went even to death on the cross.

Sumo: a taking in hand or actual grasping with respect to two of the bridegroom's attributes: 1) *suavitas* and *ducedo*, the latter pertaining to sweetness yet suggesting that which is agreeable and 2) his odor. *Agnosco*: to recognize or identify all that pertains to the bridegroom's *ratio* and *causa*, the former suggesting how he calculated (*ratio*) the time for his birth whereas the latter, his opportunity for manifesting *caritas*.

-c Then these maiden souls [*anima*: #a], attracted by [*invto*: to invite, treat] all this as by the odors of a divine, ineffable [*ineffabilis*: unutterable] perfume and being filled [*efficio*: to bring about, cause] with vigor [*vigor*] and complete alacrity [*alacritas*], ran after him and hastened to the odor of his sweetness [*suavitas*: #b]: not at a slow pace nor with lagging steps but swiftly [*rapidus*] and with all the speed [*propertatio*: hastening] they can.

Two mentions of odor: one which is divine and *ineffabilis* or not subject to speech (perhaps a *mysterium* is involved, rite of initiation) along with being filled or accomplished (*efficio*) with *vigor* and *alacritas*, liveliness and the second odor of *suavitas* or sweetness. *Rapidus* is more violent than *propertatio* and suggests a tearing away and vehemence of motion.

1.4.6. Indeed this must be understood [*intellego*: 1.2.19a] as pertaining to the churches which are one church when perfected [*perfectus*: 1.3.9a] but many maidens while they are under instruction [*instruo*: 1.3.1b] and advancing on their way [*proficio*: P91a].

Perfectus: with respect to the verse, "Your name is as ointment poured out."

-b These maidens draw [*traho*: 1.4.5a] Christ to themselves.

-c Drawn by [*traho*: #b] their faith and called forth [*provoco*] by their unity of mind [*unanimitas*: concord].

Two verbs of forward direction: *traho* as being the subject of dragging with respect to faith and *provoco* or being called forth with respect to *unanimitas*.

1.4.7. To every soul [*anima*: 1.4.5c] that first has been instructed [*eruditus*: accomplished] in ethics [*moralis*: 1.3.13c] and then practiced [*exercitus*: disciplined] in natural philosophy, then the Word of God [*Verbum Dei*: 1.4.5a] is drawn [*traho*: 1.4.6c] by means of all those things...amendment of manners [*emendatio*: 1.3.12c], knowledge [*eruditio*: P64a] of affairs and uprightness [*probitas*: goodness, honesty] of conduct [*disciplina*: P87a].

First comes *eruditus*, more than education but accomplishment, here in ethics followed by being *exercitus* or disciplined in natural philosophy. *Traho* applies to the Word of God especially with regard to the following three: *emendatio* (correction or improvement of one's life), *eruditio* (instruction in the sense of being well informed and polished) and *probitas* (goodness and modesty).

-b He is willing to be drawn [*traho*: #a] and comes gladly [*gratissime*] to instructed [*eruditus*: #a] souls and accepts their drawing of him courteously [*indulgenter*] and kindly [*benigne*] yields [*concedo*: to depart, withdraw] to them.

Another instance of *traho* relative to the Word of God which comes from souls who are *eruditus* or have achieved a certain refinement and sensitivity in their knowledge. This sense of *eruditus* is borne out by the two adverbs *indulgenter* and *benigne*.

1.4.8. If his name alone became as ointment emptied out had such effect [*ago*: P25a & *opus*: P95a] and stirred [*suscito*: to lift up, raise] the maidens so that first they drew [*traho*: 1.4.7b] him to themselves and when they got [*habeo*, with *apud*: P51a] him, perceived [*cipio*: 1.4.5b] the fragrance of his ointments and then ran after him.

Opus as pertaining to an effect upon the maidens suggests hard labor. Not only that, but the bridegroom's name/ointment served to raise them up, *suscito*. *Suscito* results in the maidens drawing (*traho*) the bridegroom *apud* themselves, this preposition suggesting being at home. They were not content with this but seized (*cipio*) his ointments which made them run after him.

-b If all these things were effected [*effectus*] by his name alone, what do you think [*puto*: 1.2.15a] his very self [*substantia*: 1.3.10b] will do?

A contrast between name and *substantia*, a word which involves resources and wealth.

-c What strength [*virtus*: 1.1.13b] and vigor [*vigor*: 1.1.5c] will these maidens obtain [*accipio*: 1.2.20b] from it if ever they can by some means [*pactum*: agreement, covenant] attain [*pervenio*: P87c] his actual [*ad*], incomprehensible [*incomprehensibilis*: that cannot be overtaken], unutterable [*ineffabilis*: 1.4.5c] self?

Virtus and *vigor*: two nouns with masculine overtones applied to the maidens. *Pactum*: a contract or agreement which they would like to devise to make present that which can never be made present fully (*pervenio* with *per* or through prefaced to verb suggests this desire), namely, that which is *incomprehensibilis* and *ineffabilis*.

1.4.9. I believe [*puto*: 1.4.8b] that if they attained [*pervenio*: 1.4.8c] this, they would no longer walk or run but bound [*astringo*], as it were, by the bands of his love [*caritas*: 1.4.5b], would cleave [*adhaereo*: to stick to] to him and have no further power [*in iis resideat locus*] ever to move again.

Should *pervenio* (a coming through, *per*-) be accomplished (1.4.8c) with respect to *incomprehensibilis* and *ineffabilis*, their walking would transform into the opposite, of being bound (*astringo*) by *caritas*. The sense of *astringo* is intensified by *adhaereo* which results in not being able to ever move.

1.4.10. Now in the meantime, it seems [*video*: 1.4.2a], the bride who has associated with [*consocio*: 1.1.9a] her the many maidens...says that she is running toward the fragrance of the bridegroom's ointments only by one sense [*sensus*: 1.4.5a], that of smell.

-b This may be because she still needs [*indigeo*: P73a] to run and advance or it may be that though she herself is perfected [*profectus*: 1.4.4a], she is admitting [*fateor*: to confess] that for the sake of these maidens who still need to run and take steps forward, she herself also runs.

1.4.11. This happens, as we have seen, when as yet they have received [*accipio*: 1.4.8c] just his scent [*odor*].

-b What do you think [*puto*: 1.4.9a] they will do when the Word of God [*Verbum Dei*: 1.4.7a] takes possession

[*occupo*: to master, win] of their hearing, sight, touch and taste as well and offers [*praebeo*: P21b] excellences [*virtus*: 1.4.8c] from himself that match [*cometo*: 1.1.5a] each sense according to its nature and capacity [*capacitas*: 1.4.4b]?

Occupo: to take possession of and reside in a given place, here relative to the four senses of the maidens. The verb *cometo* suggests being suitable, to correspond, here *virtus* with respect to these four senses.

1.4.12. The person whose hands have handled [*palpo*: to stroke, touch softly, caress] the Word of life [*Verbum*: 1.4.11b] nevermore will handle anything material [*materialis*: 1.3.4b] nor anything that breaks [*fragilis*: P65a] and perishes [*caducus*: 1.3.12d].

Palpo: involves gentle stroking done out of affection, here the divine *Verbum* or that which is grasped primarily by the sense of hearing. The adjectives *materialis*, *fragilis* and *caducus* stand in sharp contrast to this sense which takes on no visible form.

-b Because he tastes so sweet [*dulcedo*: 1.4.5b] and delightful [*suavitas*: 1.4.5c], all other flavors [*sapor*] will seem harsh and bitter to him now, and thus he will feed [*vescor*] on him alone.

Both *dulcedo* and *suavitas* are similar, the former seeming to apply more to sweetness whereas the latter to a certain charm and elegance.

-c Therefore he will find in him all the sweetness [*suavitas*: #b] that he desired [*concupio*], for he adapts [*aptus*] and fits himself [*reddo*: to give back, restore] to all requirements [*habilis*: easily handled, manageable, nimble].

Here *suavitas* is preferred over *dulcedo* of #b which is the object of *concupio*, intense desire (desire with, *cum* or *con* prefaced to the verb). The bridegroom both adapts and fits or restores (*reddo*) himself to the situation at hand, *habilis* which means not only suitable but implies a certain nimbleness in adaptation.

1.4.13. He comes down from heaven and offers [*praebeo*: 1.4.11b] them a small, thin [*subtilis*: fine, nice, delicate] food like the food of angels.

Subtilis: connotes a sense of being precise or fit just right for a given circumstance.

1.4.14. He has in himself many other innumerable types of food which a man clothed in skin and flesh and bones and sinews cannot partake [*capio*: 1.4.8a] at the present [*interim*: in the meanwhile].

Interim: a duration of time which intimates earthly existence.

-b But the person who was found faithful in a little...will be brought [*perduco*: P66c] to a certain place [*locus*: 1.4.9a] which, because of the abundance [*copia*] and variety [*varietas*] of foods it contains, is called place of delight [*deliciae*: charm, allurements, luxury], and there he will taste and see the satisfaction [*voluptas*: delight, pleasure] of the Lord.

Locus: here not a physical space but one which results from faith. A person is lead through (*per-duco*) to it. This *locus* had *deliciae* or allurements, chief of which is *voluptas* or what intimates almost sensuous delight in the Lord.

1.4.15. His delighting [*delicio*: to allure, entice] will not, however, be just the single sense [*sensus*: 1.4.10a] of eating and tasting...for he will run [*curro*: to hasten] toward [*in*] the odor of his ointment.

Delicio: also applies to being allured which involves running (*curro*, to make haste) not in the direction toward the bridegroom's ointment but hastening within (*in*) it.

-b And thus he who has attained [*venio*, with ad: 1.3.13a] the summit of perfection [*perfectio*: P94a] and blessedness [*beatitudo*: P9d] will be delighted [*delicio*: #a] by the Word of God [*Verbum Dei*: 1.4.12a] in all his senses.

The summit of *perfectio* and *beatitudo* consist in the *delicio* or allurements (#a) by the Word of God.

1.4.16. Therefore we, from the place [*locus*: 1.4.14b] where we find ourselves, earnestly beg [*deprecor*: 1.1.10a] the hearers of these things to mortify [*mortifico*: to kill] their carnal senses [*sensus*: 1.4.15a].

Locus: not necessarily physical as noted in 1.4.14b. From this *locus* we entreat...*deprecor*...in the sense of wanting to avoid something. The object of *deprecor*; mortification of *sensus* which is carnal, a carnal way of perception.

-b They must not take [*excipio*: to withdraw] anything of what has been said regarding bodily functions

[*motus*: P46b] but use [*adhibeo*: to hold toward, apply] them for grasping [*cipio*: 1.4.14a] those divine senses [*sensus*: #a] of the inner man [*interior*: 1.2.2e].

Note two opposite verbs: *excipio* or taking from with *ex* (from) prefaced to the verb and *adhibeo* or holding toward with *ad* (to, toward) prefaced to the verb. One applies to bodily *motus* or motions and the other to divine *sensus* or mode of perception.

-c Showing [*ostendo*: 1.3.8b] that there are other senses [*sensus*: #b] in man besides these five bodily senses.

-d These other senses are acquired [*quaero*: 1.1.14b] by training [*exercitatio*: practice, discipline] and are said to be trained when they examine [*discutio*: P93a] the meaning [*intellegentia*: 1.3.13c] of things with more accurate perception [*acumen*: point, keenness].

The other *sensus* are acquired or more accurately, sought for (*quaero*) through *exercitatio* or discipline. Once done, the other senses can *discutio* or strike the *intellegentia* belonging to things, or reach discernment through them. Such *intellegentia* is enhanced by *acumen*, sharpness of perception.

1.4.17. To clarify [*clarus*: bright, shining] this, let us take an example [*exemplum*: P69a] from the bodily senses [*sensus*: 1.4.16c] and thus we will come [*venio*: 1.4.15b] at last to those divine senses which scripture calls those of the inner [*interior*: 1.4.16b] man.

Two types of *sensus*: bodily and divine or interior. Note that divine does not apply to the former.

1.4.18. Thus if the interior vision [*visus*], instead of being trained by learning [*eruditio*: 1.4.7a] and diligence [*industria*] so as to acquire [*per*] the power of discerning [*discretio*: P66c] good and evil through much experience [*peritia*: practical knowledge], gets its eyes misted as it were by ignorance [*ignorantia*] and inexperience [*imperitia*]...it cannot discern [*discrimen*: an intervening space, separation] good from evil by any means at all.

A *visus* which is interior runs the risk of being misted over by 1) *ignorantia* which is broader in meaning in that it suggests not being acquainted and 2) *imperitia* which suggests awkwardness due to a lack of experience. Thus with misted eyes, it fails to have *discrimen* or place a space, if you will, between good and evil. This unfortunate state results from lack of *eruditio* (instruction), diligence (*industria* which implies zeal) and *discretio* (the ability posit a distinction).

-b Thus it does bad things instead of good and rejects [*sperno*: to separate, despise] the good instead of the bad.

Sperno: a strong way of putting rejection by implying separation.

1.4.19. According to this analogy [*forma*: 1.4.4a] which we discussed regarding the sight [*visus*: 1.4.18a] of body [*corpus*: P3e] and soul [*anima*: 1.4.7a]...and work out [*refero*: 1.3.6a] the parallel between all the several powers [*virtus*: 1.4.11b] of the bodily senses [*sensus*: 1.4.17a] according to their kind [*genus*: P52b] and the corresponding power [*sensus*] of the soul.

Forma: fundamentally as form, shape, appearance, here with regard to body and soul. Two uses of *sensus*: as sense and power, the latter which may be compared with *virtus* which implies vigor or strength.

-b Clearly [*dilucide*: distinctly] you will perceive [*recognosco*: to know again, recollect] what training [*exercitium*] should be undertaken in each case and what correction [*emendatio*: 1.4.7a] should be applied [*paro*: to make ready, furnish].

Recognosco: fundamentally as to recall or recollect with respect to *exercitium* or training of the soul, akin to the Greek *ascesis* originally applied to athletic training. *Emendatio*: also means improvement resulting from correction.

1.4.20. The sense of smell, by which the bride and the maidens perceived the fragrance [*unguentum*: perfume] of the bridegroom's ointments, is not a bodily faculty [*sensus*] but that divine one of scent which is called [*appello*: 1.3.11b] that of the interior [*interior*: 1.4.17a] man.

Two forms of *sensus*: bodily and divine.

1.4.21. The sense [*sensus*: 1.4.20a] of scent, having picked up the odor of Christ insofar as it is sound [*sanus*: P11c] and healthy [*integer*: untouched, whole, entire], leads from life to [*ad*] life.

Sensus of scent as opposed to the scent alone which implies perceiving its essence which is more than its odor which applies to Christ. This *sensus*, being a perception applied to odor and thus the sense of smell,

effects not just life but a continuous advancement from life to life.

1.4.23. (No mention of paragraph 22). If the sensual man [*animalis*: animate, living] is unable to perceive [*percipio*: 1.3.11b] and understand [*intellego*: 1.4.6a] the things of the Spirit of God were to hear these things thus interpreted [*expono*: 1.2.5b], certainly would mock and declare them stupid and empty, telling us that we are talking about dreams instead of the causes [*causa*: 1.4.5b] of things and the divine teachings [*dogma*: 1.2.20a].

Animalis: used as a noun and literally means of the air, suggesting that which is animate. *Animalis* is unable to perceive or seize in its entirety (*percipio*) as well as not *intellego* what belongs to the Spirit of God (compare *animalis* in its original sense with *Spiritus*, also related to the air). Thus we have a conflict between two types of air, if you will, one of earth and the other of heaven.

1.4.24. But for those who follow their subtle [*subtilis*: 1.4.13a], spiritual [*spiritalis*: 1.3.14a] sense [*sensus*: 1.4.21a] and perceive [*intellego*: 1.4.21a] that there is greater truth [*veritas*: P40b] in the things that are not seen than there is in those that are seen and that the things invisible and spiritual are closer to [*apud*] God than are the bodily and visible.

In contrast to *animalis* of 1.4.23a we have persons whose *sensus* is *subtilis* (delicately attuned) and belonging to the Spirit (*spiritalis*). They can perceive (*intellego*) that what is akin to *subtilis* and *spiritalis* is more *apud* God, literally, more at home or proper to God.

-b Without a doubt an understanding [*intellegentia*: understanding, discernment] will certainly be seen as that which they should follow and embrace [*amplector*: 1.2.17a], for they recognize [*agnosco*: 1.4.5b] that this is the way of understanding [*intellego*: #a] truth [*veritas*: #a] that leads [*pervenio*: 1.4.9a] to [*ad*] God.

Amplector: an embracing of *intellegentia* which leads to recognition (*agnosco*, to identify) and *intellego* with respect to truth.

1.4.25. If a person estranged [*alienus*: belonging to another, strange] from the faith should consider [*iudico*: to judge] these things foolish [*stultus*: dull, silly] and ridiculous [*rideo*: to laugh], it is no wonder [*mirus*: P.10a].

Alienus: a fairly strong adjective which suggests more than not belonging to the faith to having once known it, a person no longer subscribes to it. Thus the adjective *stultus* as simple and dull as well as the verb *rideo* as to laugh applies as in the sense to show scorn.

-b But if there are persons who are considered [*video*: 1.4.10a] to believe and accept [*recipio*: P96a] scripture's authority [*auctoritas*], there should be someone who nevertheless does not accept spiritual exegesis [*forma*: 1.4.19a & *expositio*: 1.3.12a] like this but scorns [*irrideo*: to laugh at] and disparages [*derogo*: to repeal in part, restrict] it.

Video: to see and here as belonging to a body of persons with the same vision, if you will, that is, relative to persons who believe and accept spiritual *forma* which here implies the "form" of spiritual interpretation held by that body. *Recipio* literally means to take back, recover and intimates that one incorporates this within himself...his *forma*, if you will, which would be taken as his form or contour of life.

-c Let us try to instruct [*instruo*: 1.4.6a] and persuade [*suadeo*: to advise, recommend] him from other scriptural passages in the hope that he will return to his senses [*resipisco*].

Resipisco: also suggests coming back to life in the sense of it being renewed which hopefully will come from instruction and persuasion.

1.4.26. Unless a man of this sort is actuated [*ago*: 1.4.8a] by the vice [*vitium*: fault, imperfection] of contention [*contentio*] and boasting [*iactantia*: display], do you think [*puto*: 1.4.11b] that he will not be moved [*moveo*: P4a] by all this that he may turn attention to [*adverto*: 1.1.5b] these things were not spoken about the senses [*sensus*: 1.4.24a] of the body but of those which as we have taught you [*edoceo*: P70a], reside in everyone according to the inner [*interior*: 1.4.20a] man?

Three obstacles to not being aware of the *interior* man: 1) *vitium* or fault as a blemish, 2) *contentio* or contention which suggests constant straining and 3) *iactantia* or boasting in the sense of being ostentatious. Two verbs: *moveo* and *adverto*, the latter implying clearer direction (*ad-* as toward which) which are directed to the *sensus* of the body.

-b By these vices not only is the inward [*interior*: #a] vision [*visus*: 1.4.19a] blinded but the sense of smell [*odoratus*] is closed up [*occludo*] and the power of hearing stopped [*obturo*].

Three senses: vision, smell and hearing which leaves sight the only one left.
-c Indeed, he can neither hear nor see things that are spiritual [*spiritalis*: 1.4.24a] or to perceive [*capio*: 1.4.16b] the odor of Christ.

Here the sense of sight is admitted which was not mentioned in #b. *Capio* as to seize is used with reference to that which is quite difficult to *capio*, or that which belong to the sense of smell or odor (of Christ).

-d Because continuously they are renewed [*reficio*: to restore, repair] and strengthened [*invalesco*: to become strong] by the sweetness [*suavitas*: 1.4.12c] of the smell of him who is from life to [*in*] life.

Reficio: to make again and *invalesco* to grow more powerful, both regarding not just the sense of smell but its sweetness or pleasantness (*suavitas*). Such *suavitas* belongs to him (Jesus Christ) who is from life to (*in*) life. Compare this latter phrase with 1.4.21a, life to (*ad*) life.

1.4.28. (No mention of paragraph 27). If he had not emptied out the ointment or the fullness [*plenitudo*] of the divine Spirit and humbled himself to [*ad*] a servant's form [*forma*: 1.4.25b], no one would have been able to receive [*capio*: 1.4.26c] him in that fullness of the Godhead except the bride.

The *forma* of a slave (i.e., Jesus) enables one to grasp divine *plenitudo*.

-b She seems [*video*: 1.4.25b] to indicate [*indico*: to inform] that the ointment emptied out furnished the cause [*causa*: 1.4.23a] of love [*dilectio*: P43b].

Video: relative to #a, the offering of a sign or indication (*indico*) that ointment so emptied is a *causa* or reason for *dilectio*.

(No mention of paragraphs 29 & 30).

Chapter Five

1.5.1. So that in all things she might set [*praebeo*: 1.4.13] them an example [*forma*: 1.4.228a].

In other words, an example as a *forma*, form.

1.5.2. By this she is glad [*iucundo*: to please] and rejoices [*exulto*: to leap up vigorously] because she has now beheld [*prospicio*: to look forward into the distance, look out] the secrets [*secretum*: something hidden] of the king and hidden mysteries [*arcanus*: secret]. This is the order [*ordo*: 1.3.12b] of the drama in question, the historic understanding [*intellectus*: 1.4.5a].

Two objects of *perspicio* or a looking through (*per*): the king's secrets (*secretus* implies something set apart for a special purpose) and *arcanus* (that which is shut up as well as trustworthy). Such is the *ordo*, a implying that which is set up in an order or as in a series.

1.5.3. The reference is either to the church which comes to [*ad*] Christ or to the soul the cleaves [*adhaereo*: 1.4.9a] to the Word of God [*Verbum Dei*: 1.4.15b].

Two uses of the preposition *ad* (toward, towards which): by itself and prefaced to a verb, *adhaereo*. The former implies that which is not yet fulfilled whereas the latter, fulfilment.

-b Except as Christ's own secret [*arcanus*: 1.5.2a] and mysterious [*reconditus*: put away] mind [*sensus*: 1.4.26a].

In 1.5.2a are *secretum* and *arcanus*, whereas here a third is added, *reconditus* or that which is put out of the way. Earlier it may have been exposed but is now no longer. In the sentence at hand, *reconditus* modifies *sensus* or the perceptive faculties of Christ.

1.5.4. So when Christ leads [*induco*: to bring forward] a soul [*anima*: 1.4.19a] to understand [*intellegentia*: 1.4.24b] his mind [*sensus*: 1.5.3b], she is said to be brought into the king's chamber.

Induco suggests introducing a soul to the *intellegentia* or an understanding of his perspective faculty, *sensus*. As noted in 1.5.3a, this *sensus* is secret and mysterious.

1.5.7. (No mention of paragraphs 5 & 6). I believe [*credo*: 1.1.10b] those words were such as to encourage [*hortor*: to urge, press] him even further [*profectus*: 1.4.10b] and to promise [*promitto*: to let go, put forth] that if he persevered [*persevero*] to the end, he would be able to enter the king's chamber.

Credo: as with *video* in some instances above, is indicative of the offering of an opinion. Note two

words with *pro* (before) prefaced to them: *profectus* (suggesting advancement) and *promitto* (to put forth, send beforehand). In addition to this, consider *persevero* with *per* (through) prefaced to the verb, to serve through.

1.5.8. Therefore the maidens run after him and into [*in*] his fragrance, each according to her powers [*vir*: 1.1.2a]. This running takes place within or in (*in*) the bridegroom's fragrance.

1.5.10. (*No mention of paragraph 9*). And (the Father) perceives [*perspicio*: 1.5.2a] what valuables, what virtues [*virtus*: 1.4.19a] of the soul [*anima*: 1.5.4a], the bride has gathered there.

This *perspicio* or looking through can apply to the virtues or the soul or both.

Chapter Six

1.6.1. So may they (maidens) merit [*mereo*: 1.1.13b] to fulfil [*impleo*: P72a] their course and come to [*pervenio*: 1.4.24b] the king's chamber.

The *im-* (or *in-*) prefaced to *impleo* suggests a thorough fulfilling, a filling-in after which comes an arriving through (*per-venio*). That suggests continuous arriving or advancement.

-b That having beheld [*perspecto*: 1.2.19a] there and having seen [*intueor*: P53b] all these things of which she speaks with pride, they may rejoice as she rejoices [*exulto*: 1.5.2a] and be glad [*iucundo*: 1.5.2a] in him.

Two verbs related to sight: *perspecto* or to behold to the end and *intueor* or to gaze upon (*in*).

1.6.2. That they may become participators [*participator*] of her joy [*exultatio*] and gladness [*laetitia*: 1.3.11a].

1.6.3. The bride, after she had been found worthy [*mereo*: 1.6.1a] to receive [*suscipio*: 1.1.11a] kisses from her spouse's own mouth and to enjoy [*perfruo*: 1.1.3b] his breasts.

The preposition *per* prefaced to *fruo* suggests a thorough enjoyment, an enjoyment through.

-b But the maidens who had not attained [*venio*: 1.4.17a] that beatitude [*beatitudo*: 1.4.15b] nor produced the fruits of perfect charity [*caritas*: 1.4.9a] in conduct [*usus*: use, employment, exercise] and works [*opera*: P36b] as to enable them to say [*pronuntio*: 97c] from experience [*expertus*: tried, proved] that his breasts are good.

Beatitudo and *caritas*: defined in turns of #a, both with respect to *usus* or exercise and *opera* or works. If so, the maidens could *pronuntio* or make known publically word about the bridegroom's breasts.

-c These, I say, seeing the bride delighted [*delecto*: 1.3.1a] and refreshed [*reficio*: 1.4.26d] by the bridegroom's breasts, that is, by the springs of wisdom [*sapientia*: 1.3.13a] and knowledge [*scientia*: 1.2.22b] that proceed from them, seeing her drink the cups of divine teaching [*doctrina*: 1.3.8a], promise [*sumo*: 1.4.5b] and say as those who copy [*imitatrix*: she who imitates] her perfection [*perfectio*: 1.4.15b] and desire [*desidero*: 1.1.5b] to follow in her steps.

Sapientia and *scientia*: the former verb (*delecto*, to allure, charm) can apply to the former noun and the latter verb (*reficio*, to make again, renew) to the latter noun: *sapientia*=*delecto* and *scientia*=*reficio*.

Imitatrix is feminine and refers to the maidens, that which is to be imitated being the bride's *perfectio* (a finishing, completing) and *desidero* (to long for): i.e., first a noun and then a verb.

-d We maintain [*gero*: P19b] the hope that we shall attain [*proficio*: 1.4.6a] the age at which we can not only feed from the breasts of the Word of God [*Verbum Dei*: 1.5.3a] and be nourished by it but also love [*diligo*: P73b] him who thus nourishes.

Proficio: to advance or move forward (*pro-*) with respect to hope as well as being able to get nourishment from the breasts of *Verbum Dei* but to love (*diligo*: to pick out as best, to esteem) him who offers the nourishment.

1.6.4. However, these maidens are souls who are like little children who have received the elements and beginnings [*initium*: a going, entrance] of instruction [*eruditio*: 1.4.18a] and are gladdened [*laetifico*: 1.2.22a] as with a sort of wine by the schooling [*institutio*: 1.3.12c] only of tutors and governors and of a pedagogue.

Initium: more as an entrance with regard to *eruditio* (training) and *institutio* (arrangement, disposition).

-b They have it in their power [*vir*: 1.5.8a] to love [*amo*: P46c] wine but not yet are of [*in*] an age to be moved [*moveo*: 1.4.26a] and stirred [*excito*: to call out, summon forth, rouse] by love [*amor*: 1.3.12a] for the

bridegroom's breasts.

One must be in the proper age to be moved and stirred or *exito*, to have the ability being stirred or roused forth, by the *amor* at hand.

1.6.5. They have begun to perceive [*sentio*: 1.3.2a] what are the bridegroom's breasts and what perfection [*perfectio*: 1.6.3c] of the Word of God [*Verbum Dei*: 1.6.3d] and what fullness [*plenitudo*: 1.4.28a] of spiritual teaching [*doctrina*: 1.6.3c] is denoted [*designo*: 1.3.8a] by them, they will love [*diligo*: 1.6.3d] the bridegroom's breasts.

Sentio: to discern by feeling and sense which has three objects: 1) the bridegroom's breasts, 2) *perfectio* or a bringing to completion or having a mature understanding of *Verbum Dei* and 3) *plenitudo* or fulness of *doctrina*. *Plenitudo* is similar to *perfectio*; it suggests that which has been filled up to the proper measure whereas *perfectio* is a completion or no lack of all components which are interconnected in this *plenitudo*.

-b They will tend [*propensus*: hanging down, preponderant] toward the teachings [*dogma*: 1.4.23a] of Christ, perfect [*perfectus*: 1.4.6a] and fixed [*descerno*: to decide, determine] in their entire plenitude [*plenitudo*: #a] than ever they were of their ordinary [*communis*: common, general, public] studies.

Propensus: a declination or dependency of sorts upon *dogma* pertinent to Christ. Another interplay of *plenitudo* and *perfectus* (*perfectio* as in #a).

1.6.6. No do they (maidens) display [*ostendo*: 1.4.16c] the full [*integer*: 1.4.21a] force [*vis*: P9c] of charity [*caritas*: 1.6.3b].

Integer: untouched, whole or entire with respect to the *vis* (power, energy) of charity.

1.6.7. The words imply blame [*incusatio*: denunciation] of self, for the maidens have not yet cast away iniquity [*iniquitas*] and have come to [*pervenio*: 1.6.1a] equity [*aequitas*] as to be able to love [*diligo*: 1.6.5a] the bridegroom's breasts more than wine now.

First must come casting away *iniquitas* before coming-through (*per-venio*) equity.

-b Knowing [*scio*: 1.1.15a] that it is entirely unfitting [*inconveniens*: dissimilar, unsuitable] for any trace of iniquity [*iniquitas*: #a] to remain in a person who has attained [*pervenio*: #a] the perfection [*perfectio*: 1.6.5a] of spiritual [*spiritalis*: 1.4.26c] and mystical [*mysticus*: 1.3.13c] teaching [*doctrina*: 1.6.5a].

Another use of *pervenio* as having coming-through, here relative to *perfectio* of doctrine which is both *spiritalis* (of the air, not material) and *mysticus* (hidden, with the need for rites of initiation to perceive).

1.6.8. Because the height [*summa*: summit] of perfection [*perfectio*: 1.6.7b] consists [*consisto*: to stand still, halt, endure] in charity [*caritas*: 1.6.6a], and charity allows nothing of iniquity [*iniquitas*: 1.6.7b], and where there is no iniquity indeed there is equity [*aequitas*: 1.6.7a].

Perfectio is that which has been made through (*per-*) in thorough fashion yet here is presented as having a height or *summa* which is *caritas* and *aequitas*, uniformity, which is not unlike *perfectio* as already defined.

1.6.9. In him who keeps the commandments there is no iniquity [*iniquitas*: 1.6.8a], but equity [*aequitas*: 1.6.8] abides [*permaneo*: to stay to the end] in him; equity is that which both keeps the commandments and loves [*diligo*: 1.6.7a] Christ.

Aequitas or that uniformity described in 1.6.9a remains (*maneo*) through (*per*) a person.

1.6.10. It is by equity [*aequitas*: 1.6.9a] that the commandments are kept and equity that loves [*diligo*: 1.6.9a] Christ, then the person who does iniquity [*iniquus*: unequal] neither keeps the commandments nor loves [*diligo*: 1.6.9a] Christ.

Aequitas=*diligo* and *iniquus*=*lack of diligo*.

1.6.11. Let us make equity [*aequitas*: 1.6.10a] into a straight-edge [*directus*], so that if iniquity [*iniquitas*: 1.6.9a] is in us, by using this ruler and adding the rule [*directio*: a making straight] of God's commandments [*mandatus*], anything crooked or twisted in us may be put straight [*resecro*: to cut loose, check, stop] by this ruler's edge [*linea*: 1.1.11b].

Directus: from *dirigo* (1.1.2c as to make straight) which is a kind of *aequitas* or uniformity as in 1.6.9a.

Directio or a making-straight is derived from *dirigo* as well and is equivalent to God's *mandatus*. *Reseco* applies to a cutting off of that which is either crooked or twisted in us by the ruler's *linea*, line or plumb-line. Thus *directus*, *directio* and *linea* have intimations of straightness.

1.6.13. (No mention of paragraph 12). Do not be surprised [*miro*: 1.3.4a] if we speak of the virtues [*virtus*: 1.5.10a] loving [*diligo*: 1.6.10a] Christ since in other instances we are accustomed [*soleo*: P8c] to regard [*accipio*: 1.4.11a] Christ as the substance [*substantia*: 1.4.8b] of those very virtues.

Here *virtus* have love for (*diligo*) Christ simply because he is their *substantia* or literally, that which stands under (*sub*) them.

1.6.14. All of which are both said to be himself and to embrace [*amplector*: 1.4.24b] him.