

## Is That So?

The title of this article will be explained further down the line, but suffice it to say it hopes to follow up on some ideas that had been discussed in the last document entitled “Time as the Problem.” The current essay, albeit short, is divided into two general parts, an exploration of the somewhat whimsical question “Is that So?” and detailed reflections upon Chapter Seven of the Rule of St. Benedict entitled “On Humility.” A strange combination, to be sure, but both just might be able to work hand-in-hand. For this to happen we must talk about humiliations or the nitty-gritty side of humility, one which we all wish to avoid if at all possible. Hopefully it will become clearer to claim that humility is the road *par excellence* which enables us to ask the question “Is that So?” and respond to it as well. If we can approach humility through the necessary gate of humiliations (the negative but indispensable side of humility, if you will), we’re well on the road to spiritual maturity.

The more you think of it, wrestling with the passage of time turns out to be The Biggest Problem in life. It passes either too quickly or too slowly. Rarely, if ever, does it flow at the right pace which means we find ourselves at the mercy of time’s relentless flow. Wish as we might, never can we suspend it. However, there’s good news on this front, the best we can receive. It turns out we can suspend time but not in a magical, manipulative way. More about this later, to be sure. Because old age extends longer than ever, we should keep in mind an extended duration of time as a fate awaiting most of us. Furthermore, the contrast between the busyness of modern life and the extended period of old age has never been sharper. As we well know, time drags on for those who suffer ailments associated with the last period of life. Even if they’re fortunate to be spared these, they aren’t spared the sense of being shunted off to the side and away from the action. A majority of people don’t fear death; rather, they fear the long wait made worse when it’s filled with suffering. Religion has something to say about old age and especially death. However, more could be done for those enduring the long, drawn-out period of getting there which is filled with endless days of hanging around, just waiting. Most likely this hadn’t been experienced until the last several generations because people didn’t linger long in old age but quickly passed off the scene. And so awareness of this problem which we see everywhere around us helped contribute to writing this essay.

Chances are if you interview an elderly person, he or she would be focused to a large extent upon the past because the present hasn’t much to offer. This person is just sitting around watching everyone go about their business while imprisoned with a limbo with no apparent end. And the future? It’s no better than the present, a carbon copy of yesterday and the day before. What’s so amazing is the relentlessness of it all, that we’re moving in on the end of life which for all practical effects, drags on indefinitely even though we know (intellectually, that is) it has an end. A large part of this dilemma rests on the fact that we live in an environment or culture where the idea of progression is tantamount. We could throw in evolution and advancement for good measure, more or less equivalent for the discussion at hand. The scientific side of this outlook is well known, not the issue here, but how it trickles down to affect our view of life. A lot of our ideas about the virtue of hope center upon the notion of progress...hope for a better future...if not for us then for our children and society. And that means any upsetting of the plan spells disaster, so the hope is tenuous at best.

Just think of it. From our early days in school we're imbued with ideas of what we'd like to be and are encouraged to pursue our dreams. Usually these dreams are of a professional nature and perhaps beyond our reach. This attitude is conditioned by familiar sayings about "aim high" and the like which means that if we don't achieve our goal, at least we will have tried. The alternative is that if we don't aim high, we'll end up on the trash heap. As we know well, quite a few of us do even if we disguise the fact. Thus the beginning of life is colored by a competitive spirit which strives for what's best, and as in any race, there's only one winner. So if a person actually wins and stays in front for the bulk of his life, eventually he must relinquish this position as through retirement. Then he sinks back into that prolonged span of decay which consists of hanging around and doing nothing. Such is a real possibility instead of a fruitful period of retirement, for even that is fraught with the inevitability of a long, downhill slide. When you're on this slide it's time to reflect back on the lie you've been fed since birth, that you have to advance in life...usually financially, socially and in the accumulation of power over other people. You don't hear reports about this but must get it from real persons who've experienced it. A lot say they regret having been so deceived and wish they had realized it sooner.

Everyone with enough sense knows success or advancement is illusory. However, when actually on the slow-motion slide of old age and therefore to death you're in a position to compare reality more truthfully than ever with what you've been fed all your life. No wonder that a lot of people in this final state aren't happy. They're coming to grips with the lies they have been fed for years. Still, they have given their best and rightfully should take satisfaction in this. Yet just about everyone admits that they haven't grown as much as they wished when confronted with the very end of life. The desire for doing something about it is there...and this is still possible...but the tools are not. It's almost as though someone hide them on purpose. And those tools are of a spiritual kind which had been neglected throughout life. By reason of default, some people got their hands on a few of them, but that's pretty much a hit-or-miss affair. Those who have succeeded are considered wise though this is pretty much by default, by reason of having "stuck it out." Because such people have more time of their hands, they're more acclimatized to watching all that's going on around them. With the same luck of someone fishing off a bridge they grab onto a spiritual insight or two which they can put to use. These insights are of a more universal nature compared to what they've been used to, namely, of being centered upon one's self-identity, of having raised a family which, in turn, implies having played a role in giving birth to another generation. Terrific stuff, but is that all to life?

This is the pattern of most lives where intense moments of pleasure and joy are tinged with the certainty that it will all end. In other words, life is bitter-sweet which means it goes round and round these two poles, pretty much self-contained, and doesn't look far beyond them. As noted in the second paragraph, many of our expectations instilled since birth center upon the overall notion of progression. We live, eat, breath and think progression, pretty much like fish who don't give a thought to the water which forms their environment. There's nothing wrong with this environment, of course. The problem arises when we question being on this perpetual treadmill which constitutes our lives. We're going forward with everyone else...the inexorable flow of history...yet at same time feel we're brushing up against our limits. And these limits aren't perceived clearly nor directly, just that they are out there as some kind of semi-visible reminders. Awareness of them is not unlike the pings an unsettled conscience sends out...not exactly an imminent danger but something to take notice of and handle before it develops.

But how do you handle such an all-pervasive notion as progression? It seems impossible to wrap your mind around it other than coming up with generalizations. Breaking into a new mode of thinking, that is, other than progression, most likely comes from a dramatic if not traumatic experience, though a not necessarily life-threatening one. It's more along the lines of a metaphysical crisis when we doubt existence and wonder what is real, what is unreal and so forth. Everyone knows the drill, to be sure. "Metaphysical" may sound a bit abstract, but everyone does metaphysics whether he is aware of it or not. To be sure, that's a subject for further discussion!

Essential to developing an alternative to a model of how we operate within the world as characterized by the notion of progression (and that pretty much includes the way we think about everything) is an experience that has humiliated us profoundly. More specifically, that includes a number of people who witnessed our folly, people whom we wished hadn't been privy to it. The experience itself may embarrass us, but we get over it quickly enough. The problem is that the witnesses don't forget. They may remain silent for a long time and after a while bring to our attention a painful recollection of what had befallen us. It may be just one word or even gesture to set us off which makes us cringe and run for cover. We could even claim that the very nature of a humiliation is public to one degree or another. In the meanwhile we saying something like, if just one person remembers our humiliation, what about everyone else? Is he talking about it behind our back? Suddenly those around us are transformed into spies. They may not say anything but know all about our folly, always out there watching to trip us up. Surely this is a recipe for paranoia.

And so we could posit an experience of humiliation as a very concrete example of how any ideas about progression may be shed in favor of something else. We go along in our daily lives as usual and are upset without warning by some folly we've committed. Again, the public element is crucial. Such upsetting, of course, can involve a false accusation or the like which is totally beyond our control. However, in normal circumstances we recover from them and go on as usual. And so that effectively leaves out any external influences. What happens in a humiliation is when something we prefer to keep hidden becomes revealed for everyone to behold. We have to live with this and make the best of it but know full well that it can't be forgotten easily if at all. The public nature of a humiliation is key to making or breaking us. Often it catches us off guard which means we scramble to fix the situation but dig deeper because somebody has seen us. After we've recovered as best as possible which usually means putting some distance behind us, we find ourselves in a new space. All that had preceded our humiliation is thrown into a different perspective, more specifically, we see it in light of the folly with which we had committed. Our lives up until then turn out to be quite illusory, though that doesn't mean they're bad, just wanting and in need of completion. That's a really important point which can be overlooked. We've known that events impinging our lives follow a cause-and-effect sequence (nothing new here). Now having been reduced to nothing through our humiliation, we see that such a fundamental category is no longer valid or better, no longer adequate. Yet as we look about, things continue to proceed from A to B to C and so forth. However, we discover something boring, even banal, about the process we hadn't appreciated before. Perhaps we may have had glimpse into it now and again, but that was only in a fleeting instant. Now our humiliation has introduced us into something brand new, hitherto un-experienced. We wouldn't choose to go this way (who would?) but now that we're in it, we have to make do.

Looking back at a heavy-duty humiliation, we see that a genuine break has been made between now and an earlier time, that is, before it had occurred. From our new vantage point we could call the humiliations a whole series of point-to-point movements comprising regular life. At first being humiliated makes us feel ashamed, but if we let it ride without passing judgment on ourselves (let alone other people), we hit upon a new discovery. Despite the unpleasantness, some new, wondrous territory has opened up. This wholly new reality is neither above nor below our earlier one but is colored by a different hue, if you will. Our new manner of life now is tinged irrevocably with something...we still don't know what...that requires us to grope around before coming up with an adequate way of describing it. Normal vocabulary and concepts fail us which is what happens when we're been humiliated. This is the general outline, for a door into a new reality is open provided we go for it. Future humiliations may be in store for us (that's almost certain) but The Big One from which we had emerged mitigates their blow. We may comport ourselves more modestly, and people take notice of this. Fine and dandy, but that's just a secondary effect. What we're really after is something more comprehensive which is quite difficult to articulate.

Because a profound humiliation has altered everything, it's not unlike a *metanoia* or change of heart. Somehow it's deeper than this. We just know it our bones. We go through a "vanity of vanity" phase. That is to say, we see that everything about us is "vain" or transitory and not worthy grasping. Such "vanity" refers to that point-to-point movement already described, one which is now perceived as belonging to our former existence. Yet it doesn't mean we escape point-to-point existence, of going from this event to the next and so forth. We remain in this environment just as before but in a wholly different way because our power of intuition has been shifted onto a different level of existence. And this comes after we've been exposed in public fashion for what we are.

So what, then, is this new insight that has the potential of becoming permanent, of escaping the ravages of space and therefore of time? We could give it the name *succession* which has an air of finality about it even though it can be used (mistakenly) as a synonym for progression and evolution. So when we've succeeded—that's the verbal form of the noun which has pleasant connotations—we've made a break with the past and are established on a new plane. Right away it may be claimed that yes, we're still open to new levels of advancement, a mistaken carry-over from the realm of progression. Instead, we've made a decisive break which becomes clearer the more we go on in life and interact with people. Even such words can be taken the wrong way, for neither do we remain static nor advance. To claim such a decisive, clean break as this can invite harsh criticism, understandably so, but it's true. The succession we've reached is one which has lifted us from another existence where the passage of time is tantamount (and that means going through space of some sort, physical or mental). Here in our post-humiliated state, if you will, we discover that we have or we are everything, so no effort is required to get something. In other words, we discover that we are free rather than liberated meaning that our humiliation mysteriously has triggered an awareness which had been asleep within us since our birth. And to be free means no striving to get "there" or anywhere else which is what liberation is all about. This is no exercise in semantics. If anyone wants to see if this actually works, go out and get humiliated and see what happens. You don't have to wait long for an opportunity to come your way, that's for sure, but you want to aim for a big one, not just a run-of-the-mill humiliation.

Actually this way of succession is quite easy to practice provided we submit as much as possible to an experience of being humiliated. There's nothing mysterious about it, just our unfamiliarity which quickly is overcome once we reach the other side, if you will, of a profound humiliation. Then we discover with a clarity hitherto un-experienced that everyone of us has conspired, so to speak, to look at things through the lense of progression or advancement. That, in turn, translates as wanting to be in a state better than the one in which we find ourselves. There's nothing wrong with this, for everyone is doing it. The problem is that such a stance is partial while pretending to be universal and precludes any alternative. A favorite tactic is to view history as a record of advancement (chiefly scientific), although looking back at the last century there's room for hesitation. But if you're fortunate enough to have transited from this view, again through a major humiliation, indeed you can find no better outlook than the one you have achieved. You know that you've arrived, like having ascended Mount Everest with clear knowledge this is the highest point on the earth: everything is below you and nothing is higher than you. You haven't progressed nor advanced anywhere nor plan to in the future. You are free as from the day of your birth and have no need to be liberated. Sounds rather Zen-ish and may be so. However, it's the royal road.

So when you're progressing as most of the developed world does or thinks it does, always you have an eye on the prize which means you have an idea of your goal, albeit imperfectly. That means you have to get from point A to point B (or points usually much further down the line) in order to attain the prize. Until then you're not free but are seeking freedom or as already noted, you're seeking to be liberated upon attainment of what you desire. However, a humiliation comes out of the clear blue and throws everything out of wack. Any advancing you may have been doing suddenly become suspended, and you grind to a screeching halt with everyone gawking at you. There remains the danger of being haunted by the humiliation even after the passage of many years. No problem, really, because you've acquired the technique, as it were, of avoiding being stymied by this threat. Let's call this skill by the familiar Greek word *sophia* which normally translates as wisdom. True, but *sophia* has a wider application, for it means skill in matters of common life and hence practical wisdom which consists of a certain shrewdness. And so *sophia* can be interpreted as the insight as how to comport oneself in light of a recent humiliation. It involves taking what's available to you in order to get out of this situation as best you can, even if some of the technique is a bit devious. If the humiliation is a major, life-changing one, the task consists in keeping it in the forefront of one's mind in order to be informed by it. Indeed, this is a practical skill with immediate consequences. When we recall a really big humiliation, both time and space have become suspended. The only thing that exists is the pain which informs our memory, fast-forwarding this pain well into the future.

Can it be said that we progress with regard to such a life-altering experience, one that pigeon-holes us away for a long time if not for life? Where are we going and for what? No, we've failed and have fallen off the track of progression, Big Time. However, provided we're quick enough on the draw, we have "succeeded" in making a rupture with one of the dearest notions held by so many people (i.e., progression) and the dangers which threaten it, these dangers often associated with plans projected into the future. So when you've landed on this new plane or better, realized that you've always been there but haven't appreciated it, attention is shifted away from any future concerns. That means no apocalyptic future is in store for us, a favorite theme of modern society. Any question as to how we comport ourselves becomes irrelevant simply because questions don't apply to us. Granted, an awkward way of putting it, but we're straddling the twilight edge between

how we express ourselves and a reality that escapes words. Words are still valid here but also are inadequate as we struggle to come up with ways of expressing the inexpressible.

This idea about asking questions is something that came to mind just now, not planned for this brief essay. When you reflect on it, posing questions lay at the heart of anything which pertains to progression, evolution or advancement. You want to know how much, how long, when and where...all pertaining to measurement or extension in space and time. Questions also reveal our curiosity as well as our anxiety. So if you have everything (and that's quite a boast, but it needs to be understood in the proper way), you don't ask questions because already you have the answers. Sounds too good to be true but is such, provided you've trodden the road of humiliation. That's the absolute guarantor we're not playing around. Any alternatives won't suffice. So let's say you're ensconced in the realm of succession, being kept there securely by memories of your humiliation. At this point the memories has faded by reason of time's passage yet retain sufficient form to keep us in that original state of humiliation. Here's a genuine paradox. We think of form (*morphe*) as manifestation. In the case at hand, the form that emerges is present yet has no visibility. Thus we can see it has no manifestation.

No longer are you nagged by questions about life because they've been answered and therefore don't pertain to you. This is especially true about God. You don't wonder if he exists, why there's evil in the world or the run of the mill questions familiar to us all. This being immune to questions, if you will, is like that example mentioned above about reaching the highest point on earth and better, knowing that you have. You can't run around telling people about it else they'd think you're a fool or arrogant. Hence the best tactic is silence. Of course, questions will come to you from other people, let's say, about life in general. They may detect a peculiar detachment in how you comport yourself which is nothing special, more of a nonchalant attitude. When their questions do come your way, you have this strange, automatic capacity to handle them which you've lacked earlier. It has nothing to do with what we call self-confidence. Instead, it derives from humiliations, a fact that needs to be stressed time and again to show that nothing exotic is involved. It's all quiet alien from anyone who may subscribe to the value of progression.

So if you're not in the realm of questions (putting it a bit awkwardly), it doesn't mean you can't respond. In fact, the only way to respond to any question or observation thrown your way is to come up with a simple, all-inclusive response in the form of a question, "Is that so?"<sup>1</sup> It's the way you give an account of your inner being, of how you view life, from the vantage point of succession. The experience of having been humiliated and its memories are quite death-dealing. It alters everything and isn't something to be proud of. It simply is, take it or leave it, which is what the question "Is that so?" represents. You could almost say it is the question a dead person would pose; in fact you're quite close to this condition by reason of having been humiliated. The beauty of "Is that so?" is that we can practice it anywhere and at anytime, either saying it out loud or to ourselves. Experience quickly reveals it's a fine tool for expelling personal demons. Say someone comes along and accuses you of adultery. Instead of defending yourself, you listen to the accusations and respond "Is that so?" In such an instance saying it aloud isn't recommended for obvious reasons. Yet the person making the accusations might just detect an attitude that's neither

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<sup>1</sup>The Icelandic is "Er það?" more concise (if it could be such) and has a better ring about it. More accurately, it allows for more intonation or fluctuation in the way you respond.

guilty, innocent nor even trying to explain yourself away. “Is that so?” defuses the tenseness both at the moment and later on which can be more difficult when you’re playing the tape of the accusation over and over in your mind.

“Is that so?” acknowledges the content of what another person says. Also it can be used when confronted with a frustrating situation (good ones as well, but the bad ones test us like nothing else) which is not a spirit of resignation before something we can’t change but an acknowledgment of what comes our way minus any prejudice or a judgmental attitude. The person dealing with someone who poses this question hasn’t a clue as to what’s going on. The only thing he notices is our willingness to accept what he presents and not hide from it. He comes away somewhat puzzled because we’ve accepted the facts but haven’t elaborated upon them. In fact, he may demonstrate some hostility in the form of sarcasm because the response isn’t to his liking. Thus “Is that so?” precludes any and all desire on our part to “progress” because there’s no place to go. And if you could get “there,” you’d discover that there’s no place to go, so better not to start out on a fruitless journey though most of us go through that phase. Strange to say, “Is that so?” puts us down everywhere and nowhere simultaneously. We’re so unaccustomed to it that despite the ontological shift (using that term loosely but in a genuine sense because it’s so fundamental), we require time acclimatizing ourselves to it. Using biblical language, one could call the essence of this new reality our divine image which we had forever and its reflection as likeness, of how we comport ourselves. The two are wedded together but consciously need alignment.

So to write further about “Is that so?” is impossible because as just noted, what can you say when everything has been said? A seemingly preposterous claim, of course, but upon long, hard examination, turns out to be true. “Is that so?” acknowledges the limitations of anything associated with progression without passing judgment. Again, recourse to personal humiliations contribute mightily to this stance, a fact we need to return to constantly even at the risk of being repetitious. One of such a mind set can appear dumb and unmoving, pretty much a loser in life (and probably is in many ways). He has no ambitions and therefore sticks out like a sore thumb even though he doesn’t want to. Actually we’re dealing with two radically opposed world views bumping up against each other. It’s quite hard to conceive, let alone implement, because we want to do something and go somewhere. The temptation here can be close to overwhelming. Here is where repeated statements of “Is that so?” guide us unerringly as we put them to so-called life changing, dramatic events in our lives.

What has been presented thus far may seem strange in part yet is so easy to practice right from the start. First and foremost is to go out and get humiliated and to experience the impact long after the event has occurred. Sounds artificial, but that’s the way to do it or at least working towards the disposition to bringing it about. So if we require guidance, let’s single out two practical modes from the Christian tradition as patterns which represent the notion of succession, even though they may not appear that way at first glance. The first is the chapter On Humility from the **Rule of St. Benedict (RSB)** and the second is from the Church’s liturgical year.<sup>2</sup>

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<sup>2</sup>The notion of succession fits in neatly with the way the Church’s liturgical year is set up. It doesn’t follow any numerical sequence as does a regular calendar: 2014, 2015, 2016 and so forth. That’s linear and subscribes to the idea of progression, that we’re moving from a given point to another which many consider will have some kind of climatic conclusion. Instead, the liturgical year is centered around the life of Jesus Christ, essentially into four major sections: Advent, Lent, Easter, Pentecost and Ordinary Time. Additionally, all four sections are peppered with feasts

This outline of the twelve steps of humility is in three sections. First comes the Latin text (red) followed by the English translation (blue) and then an outline (black) of several key words and phrases italicized in the Latin original. The different colors are for easier identification, nothing more. Chapter Seven contains two paragraphs by way of introduction which exhort the monk to be disposed.

*Clamat nobis Scriptura divina, fratres, dicens: Omnis qui se exultat humiliabitur et qui se humiliat exaltabitur. Cum hæc ergo dicit, ostendit nobis omnem exaltationem genus esse superbiæ. Quod se cavere Propheta indicat dicens: Domine, non est exaltatum cor meum neque elati sunt oculi mei, neque ambulavi in magnis neque in mirabilibus super me. Sed quid, si non humiliter sentiebam, si exaltavi animam meam, sicut ablactatum super matrem suam, ita retribuēs in animam suam. Unde fratres, si summæ humilitatis volumus culmen attingere et ad exaltationem illam cælestem ad quam per præsentis vitæ humilitatem ascenditur, volumus velociter pervenire, actibus nostris ascendentibus scala illa erigenda est quæ in somnio Iacob apparuit, per quam ei descendentes et ascendentes angeli monstrabantur. Non aliud sine dubio descensus ille et ascensus a nobis intelligitur nisi exaltatione descendere et humilitate ascendere. Scala vero ipsa erecta nostra est vita in sæculo, quæ humiliato corde a Domino erigatur ad cælum. Latera enim eius scalæ dicimus nostrum esse corpus et animam, in qua latera diversos gradus humilitatis vel disciplinæ evocatio divina ascendendo inseruit.*

The Sacred Scripture cries out to us, brethren, saying, "Everyone who exalts himself shall be humbled and he who humbles himself shall be exalted." In saying this it teaches us that all exaltation is of the nature of pride, which vice the Prophet shows that he took care to avoid, saying: "Lord, my heart is not proud, nor are my eyes haughty, nor have I walked in great matters, nor in wonderful things above me." And why? "For if I were not humbly minded, but had exalted my soul, as a child that is weaned from its mother, so would my soul likewise be rewarded." Wherefore, brethren, if we wish to gain the summit of humility and speedily to attain to that heavenly exaltation to which we can ascend only by the humility of this present life, we must, by actions which will constantly elevate us, erect that ladder which Jacob beheld in his dream and on which angels appeared descending and ascending. This descent and ascent we must understand without doubt as being nothing other than that we descend by exaltation and ascend by humility. The ladder itself thus erected is our life in this world, which the Lord, having respect to our humility of heart, lifts up even to heaven. The sides of this ladder we declare to be our body and soul, in which our divine vocation has placed diverse rounds of humility and discipline which we must ascend.

-The verb *clamo* begins this section and intimates urgency, of shouting aloud. Note that

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and commemorations of saints. When you're in a given "season" (the best way to describe each of these major blocks of time), you're in it fully without regard for the previous or the future one. Movement from one to the other is a seamless transition without losing or gaining anything because again, at the center is Jesus Christ. And so one season may be said to *succeed* the earlier one, not progress beyond it. The seamlessness is particularly evident when transiting from the end of Ordinary Time to Advent. The readings of the last few Sundays of the former deal with "the end" just as with the beginning of Advent. In fact, if you were blind and couldn't see any alternation in liturgical representations but be attentive to the readings only, you wouldn't realize that you passed from one liturgical year into another.

after the *clamo* there follows a *dico* or saying.

-Predictably there's a scriptural quote relative to humility (cf. Mt 23.12: 'Whoever humbles himself...'). Right at the start a contrast between exultation and humiliation is established. Here both are presented as self-induced, not as something that happens externally, though as expected, the inner disposition has a lot to do with it.

-Note the word *sentio* translated as "minded," this verb being difficult to translate accurately and means to discern by the senses, to feel, to discern.

-*Superbia* or pride has a stronger sense, arrogance.

-*Super me* or above me belongs to pride, of presumed knowledge of what one doesn't really know.

-*Retribues* or *retribuo* means to return, restore which pertains not to a child but an infant at its mother's breast, that is, before knowing how to speak and for all intensive purposes, being dumb. Note that this verb is used with the phrase *in animam suam*, literally as in my own soul.

-The paradox concerning two opposites: *culmen* (summit) and *humilitas* (humility) which is effected through the means of *adtingere*, a variation of *atingo* which connotes the physical act of touching. Another way of expressing this summit is *exultationem* (*exultatio*), a lifting up as well as pride or arrogance. However, this *exultatio* is of heaven, *caelestem* (*caelestis*).

-*Actibus* (*actus*) is a moving or driving of an object, an impulse which are *ascendentibus* (*ascendens*), that is, moving in an upward direction conceived as Jacob's ladder with angels going up and down, the former being that *culmen* (summit). The ladder is a symbol of human life erected (*erigo*) in the world, the verb suggestive of raising on high. *Saeculum* also means a race, breed or generation and therefore a limited period of time which means it will come to an end.

-So when the Lord lifts up (*erigo* again) this ladder, it is to heaven, that is, by humility which here is specified as belonging to the *cor* or heart.

-*Evocatio* or vocation is suggestive of a calling from (*ex-*), the agent which has placed (*inseo*) various rounds or *gradus* of both humility and discipline (*disciplina*). The verb suggests a planting or ingrafting with regard to *gradus*, step. In addition to humility, *disciplina* is one *gradus*, that is, instruction or teaching.

-In sum, the opening paragraph presents a very physical description of how humility is inserted into our lives as well as the dynamic ways of expressing movement both up and down.

**Primus** itaque humilitatis *gradus* est, si *timorem* Dei sibi ante oculos semper *ponens*, *oblivionem omnino fugiat* et semper sit *memor* omnia quæ *præcepit* Deus, ut qualiter et contemnes Deum gehenna de peccatis incendat et vita æterna quæ timentibus Deum præparata est, *animo* suo semper *revolvat*. Et custodiens se omni hora a peccatis et vitiis, id est cogitationum, linguæ, manuum, pedum vel voluntatis propriæ sed et desideria, *æstimet* se homo de cælis a Deo semper respici omni *hora* et facta sua omni *loco* ab *aspectu Divinitatis videri* et ab angelis omni *hora renuntiari*. Demonstrans nobis hoc Propheta, cum in *cogitationibus* nostris ita Deum semper *præsentem* ostendit dicens: *Scrutans* corda et *renes* Deus; et item: *Dominus novit cogitationes* hominum; et item dicit: *Intellexisti cogitationes* meas a longe; et: *Quia cogitatio* hominis *confitebitur* tibi. Nam ut *sollicitus* sit circa *cogitationes* suas *perversas*, dicat semper *utilis* frater in corde suo: *Tunc ero immaculatus* coram eo si *observavero* me ab iniquitate mea. *Voluntatem* vero *propriam* ita facere *prohibemur* cum dicit Scriptura nobis: *Et a voluntatibus* tuis *avertere*. Et item *rogamus* Deum in oratione ut fiat illius voluntas in nobis. *Docemur* ergo merito nostram non *facere* voluntatem cum *cavemus* illud quod dicit Scriptura: *Sunt viæ* quæ putantur ab hominibus *rectæ*, quarum finis usque ad profundum inferni demergit, et cum item *pavemus* illud

quod de negligentibus dictum est: Corrupti sunt et abominabiles facti sunt in voluntatibus suis. In *desideriis* vero carnis ita nobis Deum credamus semper esse *præsentem*, cum dicit Propheta Domino: *Ante te est omne desiderium meum. Cavendum ergo ideo malum desiderium, quia mors secus introitum dilectionis posita est.* Unde Scriptura *præcepit* dicens: *Post concupiscentias tuas non eas.* Ergo si oculi Domini *speculantur* bonos et malos et Dominus de cælo semper *respicit* super filios hominum, ut *videat* si est intellegens aut *requirens* Deum, et si ab angelis nobis *deputatis* cotidie die noctuque Domino factorum nostrorum opera *nuntiantur, cavendum est* ergo omni *hora*, fratres, sicut dicit in psalmo Propheta, ne nos *declinantes* in malo et inutiles factos aliqua hora *aspiciat* Deus et, parcendo nobis in hoc tempore, quia *pius* est et *expectat* nos converti in melius, ne dicat nobis in futuro: *Hæc fecisti et tacui.*

The **first degree** of humility, then, is that a person, always keeping the fear of God before his eyes, should avoid with the utmost care all forgetfulness, and be ever mindful of all that God has commanded. Let him ever reflect in his heart upon the fire of hell, which shall consume for their sins those who contemn God, as well as upon the everlasting life which has been prepared for those who fear Him. And keeping himself at all times not only from sins and vices-whether of the thoughts, the tongue, the eyes, the hands, the feet, or his own self-will-but also from carnal desires, let him always consider that at all times he is being watched from heaven by God, and that his actions are everywhere seen by the eye of the Divine Majesty, and are every moment reported to Him by His Angels. Of this the Prophet informs us when he shows how God is ever present to our thoughts, saying: "The searcher of hearts and reins is God." And again: "The Lord knows the thoughts of men, that they are vain." And he also says: "You hast understood my thoughts afar off." And: "The thought of man shall confess to You." In order, therefore, that he may be on his guard against evil thoughts, let the humble brother say ever in his heart: "Then shall I be blameless before Him, if I shall have kept myself from guilt." We are indeed forbidden to do our own will by the Scripture when it says to us: "Turn away from your own will." And so, too, we beg of God in prayer that His will may be done in us. Rightly, therefore, are we taught not to do our own will when we hearken to that which the Scripture says: "There are ways which seem to men right, but the ends thereof lead to the depths of hell." Or again, when we pay heed to what is said of the careless: "They are corrupt and have become abominable in their pleasures." As to the desires of the flesh, let us hold as certain that God is always present to us, as the prophet says to the Lord: "Lord, before You is all my desire." We must be on our guard, then, against evil desires, for death is close to the entrance of delight; whence the Scripture commands us, saying: "Go not after your lusts." We must therefore be on guard against evil desires, for death lies close to the gate of pleasure. Therefore Scripture commands us, saying: "Go not after your lusts." Wherefore, since the eyes of the Lord behold the good and the evil, and "the Lord is ever looking down from heaven upon the children of men to see if there is one who understands and who seeks God;" and since the works of our hands are reported to Him, our Creator, day and night by the Angels appointed to watch over us, we must be always on the watch, brethren, lest, as the Prophet says in the Psalm, God should see us at any time declining to evil and become unprofitable; and lest He, though sparing us at the present time because He is merciful and awaits our conversion, should say to us hereafter: "These things hast you done and I was silent."

-*Gradus* or step, the first of twelve which forms a whole like the ladder in Jacob's dream, that one being *timor* of the Lord. *Timor* originally means apprehension or alarm but in the biblical context, filial respect. Note that such *timor* is placed, *poneo*, meaning once set there, it is

permanent and forgotten, if you will.

-*Oblivio* or forgetfulness which implies loss of memory. It is to be guarded against, *fugio* meaning to flee *omnino*, entirely or utterly.

-*Memor* or to be mindful or to remember is the exact opposite of *oblivio*. Like the adverb associated with that word (*omnino*), a similar one is used to show the urgency at hand, *semper* or always.

-*Praecipio* or commanded suggests a taking or seizing beforehand (*prae-*).

-*Revolvo* or reflect literally means to unroll or unwind, here in one's *anima* or soul. Such unrolling is to be done with regard to considerations of hell.

-This *revolvo* leads to *aestimo* or considering, that is, determining the worth of a person or thing. Here it concerns in being watched or *respicio* which means to look back (*re-*) or to have regard for. Such looking back, if you will, takes place at every hour (*hora*). Mention of *hora* suggests something almost liturgical, that the Lord checks in on a person at a specific (hourly) time. The same applies to places (*locus*).

-There's a distinction between God just noted concerning *respicio* and the Divine Majesty or *Divinitas* which translates more accurately as divinity. To this belongs the capacity for being seen, the common verb *video* with the noun *aspectus* which means sight or glance. Such *aspectus* has a place-where, if you will, heaven.

-*Renuncio* or reported is done by angels to the Lord as though they were observing things the Lord was unable to keep up with. Like the Lord, the angels do this every *hora* or hour.

-*Praesens* or present to *cogitatio* or our own thoughts, the preposition *in* being used, "in our thoughts" which implies deliberating or reflection.

-*Scrutor* as searcher (same spelling as verb) means to examine thoroughly which here applies to both heart and reins, the latter meaning kidneys or loins.

-*Cogitatio* again is mentioned, here as equivalent to being vain which isn't in the Latin text. The verb *nosco* (by God) is used, more as to become acquainted with.

-Again *cogitatio* is used with the verb *intellego*, to perceive, comprehend. What sets *intellego* apart here is that it's done afar off or *a longe*.

-Yet again *cogitatio* is used with regard to confessing to God, *confiteor*.

-The final use of *cogitatio* is with regard to *sollicito*, to disturb, to attract the mind's attention which here consist of being on guard not to become being *perversus*, askew.

-*Utilis* or useful which translates as humble and applies to the monk who says in his heart, not aloud, that he will be *immaculatus* or literally without stain in God's sight, that is, without engaging in *iniquitas* or wickedness.

-The verb *obsero* or to watch, to notice, is used concerning this freedom from *iniquitas*.

-*Prohibeo* or to keep in check with regard to one's (*proprius*: special, particular, proper) *voluntas* or will.

-*Averto* or to turn away from with regard to this *voluntas* in favor of the divine *voluntas*.

-*Rogo* or to ask, interrogate with regard to God in prayer (*oratio* fundamentally means discourse, language).

-*Doceo*: to be taught or shown, told to avoid making (*facio*) our own will. *Doceo* is dependent upon hearkening or *caveo* which means to be on one's guard concerning the injunction of scripture regarding hell.

-*Desiderium* or desire pertains to the flesh or body which has a connection, albeit mysterious, with God being present to us, *praesens* or *praesum*. Compare the negative sense of *desiderium* with the positive one of the psalmist, *desiderium*, which is before the Lord meaning

that the one of the flesh lacks this *ante* but is off somewhere else.

-*Caveo*: to be on guard with regard to *desiderium* which are bad.

-*Secus* or near as well as lower of inferior with regard not so much to *dilectio* (also as love) its *introitus* or gate. I.e., death is placed or set there, *pono*.

-*Praecipio* or commanded suggests a taking or seizing beforehand (*prae-*) and concerns *concupiscentia* or lusts which connotes being covetous.

-*Speculor* or beholds implies a spying out or exploring on the Lord's part from which follows his *respicio* (literally, to look back, *re-*) from heaven as well as his *video* or seeing with regard to a monk seeking (*requiro*, literally as to seek again, *re-*) God. *Speculor* is done as from above to down, *de*.

-*Nuncio* or to announce or declare as done by angels day and night or those appointed over us, *deputo*, to allot or be classed among.

-*Caveo* or to be on guard with respect to *hora* or hour and therefore suggestive of a liturgical observance of the passage of time which is different from our normal experience of point-to-point movement.

-*Aspicio* or to behold with regard to God concerning our declining or *declino* to evil. *Declino* suggests not so much a precipitous fall but one which is gradual and not noticed until some time has passed.

-*Pius* or having reverence towards God as well as one's family, close and extended.

-*Exspecto* or awaiting which implies watching with regard to our *converto* or turning, whirling around with some suddenness.

**Secundus** humilitatis *gradus* est, si propriam quis non amans voluntatem *desideria* sua non *delectetur* implere, sed *vocem* illam Domini *factis imitemur dicentis*: Non veni facere *voluntatem* meam, sed eius qui me misit. Item dicit Scriptura: *Voluntas* habet poenam et necessitas parit *coronam*.

The **second degree** of humility is, that a person, loving not his own will, delight not in gratifying his desires, but carry out in his deeds that saying of the Lord: I came "not to do My own will, but the will of Him Who sent Me." And again the Scripture says: "Self- will merits punishment, but self- constraint wins a crown."

-The second use of twelve *gradus* which implies a station position different from one in which you had just been.

-This *gradus* concerns not loving (*amo*) one's own (*proprius*: special, particular, proper) *voluntas* or will. The same applies to *desiderium*.

-*Delecto* or to please, entice from the right path.

-*Imitator*: to represent or copy first the *vox* or voice of the Lord and then in one's *facio* or what one does which involves not one's *voluntas* but the one who sent me. This shifts the center of attention slightly away from Jesus to the Father who also is slightly off to the side with emphasis upon his sending of his son.

-A contrast between *voluntas* and *necessitas*, *poena* and *corona* (will and necessity, punishment and crown).

**Tertius** humilitatis *gradus* est, ut quis *pro Dei amore* omni oboedientia se subdat maiori, imitans Dominum, de quo dicit Apostolus: *Factus oboediens usque ad mortem*.

The **third degree** of humility is, that a person for the love of God submit himself to his superior in all obedience, imitating thereby the Lord, of Whom the Apostle says: He became "obedient to death."

*Amor* or love with respect to (*pro*) God results in *subduco*, literally as a leading under (*sub-*) to the monk's superior, that is, through *obedientia* which literally means listening (*audio*) prefaced with *ob-which* is indicative of toward-which.

*Imitor*: to imitate or represent the Lord in him becoming *obediens* to death, *usque* suggesting that which ultimate.

**Quartus** humilitatis gradus est, si in ipsa *oboedientia* duris et contrariis rebus vel etiam quibuslibet inrogatis iniuriis, *tacite conscientia patientiam amplectatur et sustinens non lassescat vel discedat*, dicente Scriptura: Qui *perseveraverit* usque in finem, hic salvus erit. Item: *Confortetur* cor tuum et sustine Dominum. Et ostendens fidelem pro Domino universa etiam contraria *sustinere* debere, dicit ex persona sufferentium: Propter te morte *adficimur* tota die, aestimati sumus ut oves occisionis. Et securi de spe retributionis divinae subsecuntur gaudentes et dicentes: Sed in his omnibus superamus propter eum qui dilexit nos. Et item alio loco Scriptura: Probasti nos, Deus, igne nos examinasti sicut igne examinatur argentum; induxisti nos in laqueum; posuisti tribulationes in dorso nostro. Et ut ostendat sub priore debere nos esse, subsequitur dicens: Inposuisti homines super capita nostra. Sed et praecipuum Domini in adversis et iniuriis per patientiam *adimplentes*, qui percussi in maxillam praebent et aliam, auferenti tunicam dimittunt et pallium, angarizati militario vadunt duo, cum Paulo apostolo falsos fratres sustinent et persecutionem sustinent, et maledicentes se benedicent.

The **fourth degree** of humility is, that if, in this very obedience, hard and contrary things, nay even injuries, are done to a person, he should take hold silently on patience, and, bearing up bravely, grow not weary nor depart, according to that saying of the Scripture: "He who has persevered to the end shall be saved." And again: "Let your heart be strengthened and wait you for the Lord." And, showing how the faithful man ought to bear all things, however contrary, for the Lord, it says in the person of those who suffer: "For You we suffer death all the day long; we are regarded as sheep for the slaughter." And, confident in the hope of divine reward, they go on with joy, saying: "But in all these things we overcome because of Him Who has loved us." Similarly in another place the Scripture says: "You hast proved us, O Lord; You hast tried us as silver is tried by fire; You hast led us into the snare, and hast laid a heavy burden on our backs." And to show that we ought to be under a superior, it goes on to say: "You hast placed men over our heads." Moreover, these, fulfilling the precept of the Lord by patience in adversities and injuries, when struck on one cheek offer the other; to him who takes away their coat they leave also their cloak; forced to walk a mile, they go other two; with Paul the Apostle they bear with false brethren and with persecution; and bless those that curse them.

*-Obediens* or listening in accord to (*ob-*) something is akin to humility so it to partakes of the notion of *gradus*. Obedience contains some things which are *durus* and *contrarius* or hard and contrary.

*-Taceo* or to be quiet with respect to one's *conscientia*, literally a knowing-together (*con-*).

*-Amplecto*: literally as to wind or twine around with regard to *patientia* which often

involves suffering.

-*Sustineo* with *lassesco* and *discedo*: to hold up with (not) becoming tired or weary as well as (not) to part or sunder.

-*Persevero*: to continue steadfastly as intimated by use of the preposition *per*- (throughness) and with *usque* as suggesting that which is ultimate.

-*Conforto* and *sustineo*: two verbs relative to being strengthened morally and spiritually. The former implies significant amount of this strength whereas the latter is continuance over an extended period of time.

-Another use of *sustineo*, here with respect to things which are first *universus* or all inclusive and then *contrarius*; in other words, just about every negative thing that comes at you.

-*Afficio* (*adficio*): to do something or to exert an influence.

-*Examino*: to examine and literally as to weigh, here with regard to being tested in fire.

-*Adimpleo*: the preposition *ad* as direction towards a goal suggests a filling with that goal in mind.

**Quintus** humilitatis gradus est, si omnes *cogitationes* malas cordi suo advenientes vel mala a se *absconse commissa* per humilem confessionem abbati non *celaverit* suum. Hortans nos de hac re Scriptura dicens: *Revela* ad Dominum viam tuam et spera in eum. Et item dicit: Confitemini Domino quoniam bonus, quoniam in æternum misericordia eius. Et item Propheta: Delictum meum cognitum tibi feci et iniustitias meas non operui. Dixi: *pronuntiabo* adversum me iniustitias meas Domino, et tu *remisisti impietatem* cordis mei.

The **fifth degree** of humility is not to conceal from one's Abbot the evil thoughts that beset one's heart, nor the sins committed in secret, but to manifest them in humble confession. To this the Scripture exhorts us, saying: "Make known your way unto the Lord, and hope in Him." And again: "Confess to the Lord, for He is good, and His mercy endures forever." So also the Prophet says: "I have made known to You my sin, and my fault I have not hidden. I said, 'I will confess against myself my iniquities to the Lord'; and You hast forgiven the wickedness of my heart."

-*Abscondo*: to put away with care, here concerning *cogitatio* or thoughts which are bad and come to (*ad-venio*) one's heart. I.e., reveal them to the head of the monastery, the abbot.

-*Committo*: literally, to send together (*com*-) or to combine into one whole, here with regard sins which are hidden or concealed (*celo*); compare with *abscondo*.

-*Revello*: to open with regard to one's way.

-*Pronuntio*: to announce before (*pro*-) with regard to one's iniquities.

-*Remitto*: literally, to go or send back (*re*-) with regard to one's *impietas*: the exact opposite of pietas (devotion to God and family) and perhaps the worst possible of all offenses.

**Sextus** humilitatis gradus est, si omni *vilitate* vel *extremitate* contentus sit monachus, et ad omnia quæ sibi *iniunguntur* velut operarium malum se *iudicet* et indignum, dicens sibi cum Propheta: Ad nihilum redactus sum et nescivi; ut iumentum factus sum *apud* te et ego *semper* tecum.

The **sixth degree** of humility is, that a monk be content with all that is mean and poor, and, in all that is enjoined him, esteem himself a sinful and unworthy laborer, saying with the Prophet: "I have been brought to nothing and I knew it not; I am become as a beast before You, and (yet) I am always with You."

- Vilitas* and *extremitas*: lowliness of price or worthless and the utmost end of something.
- Iniungo*: literally, to join or fasten as with a yoke and *iudico* as to judge.
- Apud*: being near or at home which is *semper* or always.

**Septimus** humilitatis gradus est: si omnibus se inferiorem et viliorem non solum sua lingua pronuntiet, sed etiam *intimo* cordis *credat affectu*, humilians se et dicens cum Propheta: Ego autem sum vermis et non homo, obprobrium hominum et abiectio plebis. Exaltatus sum et humiliatus et confusus. Et item: Bonum mihi quod humiliasti me, et discam mandata tua.

The **seventh degree** of humility is, that a person not only call himself with his own tongue lower and viler than all men, but also consider himself thus with inmost convictions, humbling himself and saying with the Prophet: "I am a worm and not a man, the reproach of men and the outcast of the people." "I have been exalted and cast down and confounded." And again: "It is good for me that You hast humbled me, that I may learn Your commandments."

-*Credo*: to believe with one's *affectus* which is *intimus* or inmost or intimate. *Affectus* is virtually untranslatable pertaining to one's state of mind and body as well as overall disposition.

**Octavus** humilitatis gradus est, si nihil agat monachus, nisi quod communis monasterii *regula* vel maiorum *cohortatur exempla*.

The **eighth degree** of humility is, that a monk do nothing except what the common rule of the monastery or the example of the seniors direct.

-*Regula* and *exemplum*: rule and example which go hand-in-hand, the first being objective and the second as this *regula* embodied in the monks.

-*Cohortor*: to encourage, *co-* suggestive of being with (*cum*).

**Nonus** humilitatis gradus est, si linguam ad loquendum prohibeat monachus et taciturnitatem habens, usque ad interrogationem non loquatur, monstrante Scriptura quia in multoloquio non effugitur peccatum, et quia vir linguosus non dirigitur super terram.

The **ninth degree** of humility is, that a monk *restrain* his tongue from speaking and, *maintaining* silence, speak not until questioned, for the Scripture teaches: "In the multitude of words there shall not want sin," and: "The man full of tongue shall not endure on the earth."

-*Prohibeo*: to hold back or to impede. *Habeo*: to have with regard to silence; to have in the sense of possess it directly.

**Decimus** humilitatis gradus est, si non sit facilis ac promptus in risu, qui scriptum est: Stultus in risu exaltat vocem suam.

The **tenth degree** of humility is, that one be not easily moved or quick to laughter, because it is written: "The fool lifts up his voice in laughter."

-*Promptus*: an exposing to view, here with regard to laughter.

**Undecimus** humilitatis gradus est, si cum loquitur monachus, *leniter* et sine risu, humiliter cum *gravitate* vel pauca verba et rationabilia loquatur, et non sit *clamosus* in voce, sicut scriptum est: *Sapiens verbis innotescit paucis*.

The **eleventh degree** of humility is, that, when a monk speaks, he do so gently and without laughter, humbly, gravely, and with few and reasonable words, and that he be not boisterous in his speech, as it is written: A wise man is known by the fewness of his words.

-*Leniter, gravitas, clamosus*: softly, mildly and humbly; a demeanor characterized by sobriety and seriousness; making a lot of noise in a public manner.

-*Innotesco*: for someone *sapiens* or wise to be known publically by few (*paucus*) words.

**Duodecimus** humilitatis gradus est, si non solum corde monachus, sed etiam *ipso corpore* humilitatem videntibus se semper *indicet*, id est *Opere Dei*, in oratorio, in monasterio, in horto, in via, in agro vel ubicumque sedens, ambulans vel stans, inclinatio sit semper capite, defixis in terram aspectibus, reum se omni hora de peccatis suis *æstimans* iam se tremendo iudicio *representari æstimet*, dicens sibi in corde semper illud, quod publicanus ille evangelicus fixis in terram oculis dixit: Domine, non sum dignus, ego peccator, levare oculos meos ad cælos. Et item cum Propheta: Incurvatus sum et humiliatus sum usquequaque. Ergo, his omnibus humilitatis gradibus *ascensis*, monachus *mox ad caritatem Dei perveniet* illam quæ perfecta foris mittit timorem, per quam universa quæ prius non sine formidine *observabat absque* ullo labore velut naturaliter ex *consuetudine* incipiet custodire, non iam timore gehennæ, sed amore Christi et *consuetudine* ipsa bona et *dilectione* virtutum. Quæ Dominus iam in *operarium* suum mundum a vitiis et peccatis Spiritu Sancto *dignabitur demonstrare*.

The **twelfth degree** of humility is, that a monk, not only in his heart, but also in his very outward appearance, always show his humility to all who see him; that is, in his work, in the oratory, in the monastery, in the garden, when traveling, in the field, or wherever he may be, whether sitting, walking, or standing, he should always keep his head bent down, his gaze fixed on the ground. Ever mindful of the guilt of his sins, let him consider himself already present before the fearful judgment seat of God, always repeating in his heart what the publican in the gospel said with his eyes fixed on the earth: Lord, I, a sinner, am not worthy to raise my eyes to heaven. And again with the Prophet: "I am bowed down and humbled in every way." Having, therefore, ascended all these degrees of humility, the monk will presently arrive at that love of God which, when perfect, casts out fear. In this love he shall begin to observe without any labor, and as it were naturally and by habit, all those precepts which previously he had observed not without fear. This he shall do no longer now through fear of hell, but for the love of Christ and out of holy custom and delight in virtue. All this the Lord, through the Holy Ghost, will deign to manifest in His laborer, now cleansed from vice and sin.

-A correspondence between *cor* and *corpus* (heart and body) as well as *ipso* or very outward appearance which he always shows, *indico* meaning to point out.

-*Opus Dei*: technical phrase for Work of God, usually ascribed to the Divine Office. *Opus* is suggestive of one's employment.

-*Aestimo*: being mindful or always considering with regard to guilt of sins, this verb used twice, the second with regard to being present at the divine judgment seat which the monk does by *represento* or bringing before himself.

-Note the sequence: *ascendo*, *mox*, *caritas* and *pervenio* or ascend, soon, (divine) love) and arrival, the preposition *per-* suggestive of a full and definitive arrival.

-*Observe* or to observe precepts without fear and without (*abseque* suggestive of being far from) labor, that is, *naturaliter*.

-A contrast between *consuetudo* and *timor* or habit and fear with regard to *custodio* or keeping watch.

-*Amor* or love and *dilectio*, the latter more applicable to loving with esteem and from habit and thus close to the operation of *consuetudo*.

-*Dignor* or to be deserving with regard to *demonstro* or showing by the Lord to the monk as his laborer or *operarium*, one who works or labors.

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