

## A LETTER OF PASSIONATE FRIENDSHIP BY GUIBERT OF GEMBOUX

Introduction: Brian Patrick McGuire

Text: Brian Patrick McGuire and John F. Benton  
(California Institute of Technology)

From 1193 until 1203 or 1204 a man of literary pretensions was abbot of the benedictine house of Gembloux, located in Brabant about 40 km southeast of Brussels. Guibert of Gembloux is perhaps best known today for his residence in the years 1177-80 at the monastery of Rupertsberg where he helped the mystic and theologian Hildegard of Bingen with her writings.<sup>1</sup> In his own time Guibert was probably best known because of his work on the legends and miracles of Saint Martin of Tours. Guibert says at several points in his writings that he had been devoted to the cult of Saint Martin from boyhood, and in later life he did all he could to disseminate stories about the miracles of Saint Martin.<sup>2</sup> Two times for longer periods he lived in Tours near the grave of Saint Martin, and he often referred to these stays in his later letters, where he expounded on his knowledge of lore about Martin.

Guibert is a lively writer who plays up to his audience and does his best to show off his knowledge of classical, biblical and patristic sources. His accuracy in historical details may not be dependable, but his devotion to Saint Martin and to Hildegard and the nuns of Rupertsberg is unmistakable. I first noticed Guibert when I chanced upon a short collection of his letters in the *Patrologia Latina* (211). Amid about thirty letters, most of them fairly brief, are three letters to Guibert by a certain Joseph, a magister who apparently lived in England and shared Guibert's enthusiasm for the cult of Saint Martin.<sup>3</sup> Joseph's letters are those of a devoted pupil to a respected spiritual father: in leaving for the third crusade in the late 1180s together with his superior, Baldwin the archbishop of Canterbury, Joseph poured forth his love for Guibert and fear of never returning from the Holy Land. Joseph reminded Guibert that the older man had taken on the care of his soul and that he would have to render account of it: *curam suscepistis districto iudici Deo rationem redditurus estis*, a phrase that recalls the language of the

Rule of Saint Benedict and its later interpretation by figures such as Anselm when he was abbot at Bec in Normandy.<sup>4</sup>

The printed text of Joseph's third letter in the PL is incomplete, as is that of many of the other letters found in the Guibert collection. This text was taken by Migne from an eighteenth-century collection by Marten, *Amplissima Collectio*, (I:916 ff.), which is based on a lost manuscript from the church of Saint Lawrence at Liège. The Migne version leaves out almost all the references to the cult of Saint Martin and Guibert's work on it and instead concentrates on his moral criticisms of the monasteries. This we can see if we compare it with the text of Bruxelles, Bibliothèque royale MS 5527-34, a thirteenth-century manuscript from Gembloux which contains the same letters and many more. This MS is described at length in the *Catalogus Codicum Hagiographicorum Bibliothecae Regiae Bruxellensis* I,1 (1886), p. 529. Here we see immediately, for example, that the last letter of Joseph to Guibert has sections omitted in the Migne version in which Joseph tells Guibert how he was sending him a *prosa de sancto Martino* as well as a poem *de virginitate*. Although the Brussels additions to the letter intensify the message of love to Guibert as spiritual father and underline Joseph's fear of dying on crusade and never seeing his friend again, there is nothing especially remarkable in what Joseph says in the terms of the tradition of spiritual friendship that by the end of the twelfth century had a solid grounding in the clerical and monastic literary culture of Western Europe.<sup>5</sup> Joseph borrows Seneca's definition of friendship as *unum velle, unum nolle* as any schoolboy of the time could have done.<sup>6</sup> He is most powerful when he describes his longing to see Guibert again: *jam revertatur oculus meus ad intuenda et participanda dulcissimae cohabitationis vestrae bona*<sup>7</sup>.

With these three letters from Joseph as well as his two poems that show a common interest in Saint Martin and questions of the celibate life, we are hardly prepared for the fireworks of the one letter we have from Guibert to Joseph.<sup>8</sup> This was written after Joseph had returned safely from the crusade and after Guibert had been elected abbot of Gembloux, so at least four years separate Joseph's pre-crusade letter from Guibert's missive (1189-

1193). For the first time we are given the chance to see what Joseph meant for Guibert. He lyricizes about the beauty and attractiveness of his friend in a way that is rarely seen in the literature of spiritual friendship. If we look only at the Migne version of this letter, which is about a third of the size of the Gembloux one, it might seem as if Guibert was on the way to a more or less secular ideal of friendship as based on mutual attraction and depending on a balance between physical and spiritual beauty. Especially at the end of the letter, where he speaks of an affectus "in anguish, sighs and turmoil" when its fulfillment is denied, one wonders whether Guibert's love for Joseph does not have some physical element. Guibert seems in the entire letter to be criticizing Joseph for making no effort at making it possible for them to live together or see each other frequently. After Guibert recently had heard that Joseph was staying in a place not far from the abbey, he wanted to be together with him. The Migne version of the letter ends on a note of immediate need:

*Sed inter haec, dulcissime frater, quid facies? Nunquid omnino dissimulabis? Nunquid nos te desiderantes et quærentes te, suspirantes, despicias etc.?*

These last sentences are not included in the Brussels MS, which otherwise provides a much fuller treatment of the development of Guibert's feelings for and attachment to Joseph. The Brussels version also puts their relationship more into the context of christian friendship, even though one has to admit that Guibert strains the spiritual language to such a point that one is left with the impression that his love bordered on that which John Maynard Keynes and his friends used to say "surpasses christian understanding".

It is not my intention here on the basis of a single letter from so complex a writer and personality as Guibert of Gembloux to pass a flippant "judgment" about whether or not we meet here the gay clerical culture which John Boswell finds so evident earlier in the twelfth century.<sup>9</sup> Guibert was, however, fascinated by Joseph's physical attributes and linked them to the youth's traits of mind and soul. We find here the medieval clerical attitude that physical language to express love of friendship can be used without fear of there being any "taint" of homosexuality. Here as when he sought contact with holy women, Guibert was

either fearless or naive: he stood his ground and, for example, defended his attention to the holy women of Rupertsberg by bringing in patristic examples, especially those of Jerome and his women. Guibert thus summarizes the twelfth-century "age of friendship", and he points to a new attention to bonds between male spiritual advisors and devout women, a central literary and religious phenomenon in thirteenth-century life.<sup>10</sup>

At this point we can turn to the text of the letter in the Brussels MS, which the Bollandists for some reason did not print in their otherwise lengthy excerpts from the collection. We notice immediately that Guibert in the *salutatio* identifies himself as abbot of Gembloux and Joseph as *scholasticus* and that he characterizes their relationship as that of father to son. The rest of the letter is not divided up in the classical manner of *captatio benevolentiae*, *narratio*, *petitio*, etc. But if there is a logical development of thought (and it is hard to find amid Guibert's ecstatic and free-flowing expressiveness), it is that which leads from a *narratio* about Guibert's feelings for Joseph to an implied *petitio* seeking Joseph's attention and devotion. There is no real ending of the letter, and as in the Migne version something may be missing.

Here is a summary of the contents after the greeting:

(2) Recently I learned that you were in the locality. I asked why you had come and thought about how attractive you are and what a good person too. Such thoughts delighted me beyond what I can say.

--These considerations lead up to a climax: *requievit in me spiritus meus*, which recalls the language of the Psalms but is not a direct quotation.

(3) I learned that you had left your land and family in order to study theology. I did my best to find a way to share your company.

(4) Who could be so hard of heart that he would not fall for such a beautiful and attractive youth (*non totum in se raperet, non totus in eum iret?*) --in such passages I find a lack of restraint in the language that sets Guibert outside the usual monastic expressions of friendship.

(5) Getting to know you...getting to love you (*quanto nocior, tanto carior et dulcior...*). Quote from Gregory the Great about friend as *custos animi* --here the traditional view of friendship and a radical view are combined in an almost naive way in describing Guibert's feelings and attachment to Joseph.

(6) I got to know your inner beauty and we were made one.

--Here the language of the Psalms is prominent and also an echo of Genesis about Adam and Eva's being made one.

(7) Don't be surprised that I use such expressions, for in the unity of believers in the primitive church, there was one

heart and soul (Acts 4:32): we are all the more one. It is not unusual in nature that a single look or conversation can bind men together forever in a knot of friendship. Part of the attraction is the connection between interior beauty and exterior, so that the wisdom of a man shines forth in his face (Eccle. 8:1).

(8) The constancy of the good friend. He will not change in his affections, and he will not betray the friend.

(9) Good things come from the good man. You, sweetest brother, consider men of religion who discipline themselves, and you by imitating them make yourself worth imitating: you make your voice attractive, your speech sweet, and your face desirable because it is with signs of virtues.

--Guibert is here playing with the idea of inner/outer beauty.

(10) TURNING-POINT: Guibert says that he is frustrated by not being able to attain the friend whom he seeks. Here his description of Joseph (a form of narratio) turns into a type of petitio, asking the friend to consider Guibert's need for him: "...I run after you but do not grasp you, I follow you but don't catch up, I desire you but do not seize you, I feel for you but I am not refreshed by you, I am burned and am not cooled."

(11) Guibert's dilemma: I am tossed between various alternatives: *inter fidem et affectum*, *inter spem et metum*, *inter rationem et desiderium*. *Fides* is defined by a quotation from John Chrysostom as something that maintains friendships and joins bonds, while *affectus*, an important twelfth-century term in these circles which is almost untranslatable, points to desires whose fulfillment is being denied (*Affectus, dum ei fruicionis copia denegatur, meret et tabescit*). As for *spes*, it has a similar predicament: it provides consolation in the period of waiting for the friend but also "afflicts the soul", a description of hope which is highly unusual, but which explains the term tied to hope, *metus*, the fear of hope's not being realized. *Desiderium* grieves that the possibility of living together with Joseph is being denied and is afraid of being cheated of him forever, so that *desiderium* is out of control: *impos sui, angitur, suspirat, ingemiscit*. Here Guibert's language only has a spiritual content to the extent that the Psalms, the Song of Songs, and the Old Testament wisdom literature do contain similar expressions of the desire of the heart for the beloved, but this is usually of the soul for God, except in the Song of Songs. Guibert is pushing biblical imagery to its very limit and is describing a love which can rightly be called passionate, even though there is no explicit sexual element here. Balancing off *desiderium* is *ratio*, which handles the alternatives for the lover and says that "some things are to be approved as right and others to be repressed, while some are to be tolerated". Reason decides what does not go beyond the bounds of what is right (*fines honestatis*). These lines clarify what is not evident in the Migne version of the letter: that Guibert considered the possibility that his affection for Joseph was sweeping him away and had to be controlled: *ne in indecentis fluxum dissolutionis se effundat*, a possible reference to sexual desire. At the end of this magisterial balancing act of emotion and reason, hope and fear, Guibert expresses a certain optimism that he can attain moderation in his yearning for Joseph (*moderationis temperamentum in omnibus tenendum...*). The panic of the Migne version is being replaced here by what amounts to a mini-treatise on how to combine reason with desire in loving a friend.

(12) The dialogue between desire and reason continues: desire is not calmed by delay (in the union of the two friends) but only gets inflamed. Guibert boldly quotes from Gregory the Great's description of Mary Magdalene at the tomb of Jesus: her desire for the Saviour because it was delayed by not seeing him only grew and when it grew the desires could seize what they found. "Holy desires" for Guibert insist on obtaining their goal, and these he claims he has for Joseph's company. The more they are held back, the more they grow and finally burst forth, as the fire shut up in a stove eventually bursts out when there is no room to contain it. The conclusion to this section is now reached when the bonds are loosed (*laxis habenis*), we seek what we desire and delay has only accentuated desire. Guibert seems to be saying that nothing can hold back the love he has for Joseph. He does not consider that his justification of such desire's fulfillment might easily be transferred to sexual love, but here he would probably have answered that he dealt only with loves where there was *honestas*. It is nevertheless surprising how far he is willing to go in asserting that love can and must attain its object.

(13) Here we have a final defence of the rightfulness of the need friends have for each other's company, through the use of a familiar quotation from Psalm 132 about how delightful it is for the brethren to dwell together in unity. What once was intended to celebrate community love is here (as elsewhere in twelfth-century friendship literature) used to justify close personal friendship. Guibert draws on the imagery of the same Psalm concerning ointment and dew to underline this idea of the attractiveness of such a bond and to show how it emerges from heaven-sent grace. Finally he adds to the celebrated text of Ecclesiasticus about how two are better than one (4:9-12), but he interprets this in a way rarely found in medieval literature: as an assertion that solitude or living alone is harmful (*noxiam*) while living together (*cohabitationem*) is necessary. This implicitly clinches the argument, for the word *cohabitationem* sums up what Guibert is asking from his Joseph: that somehow they find a way of being together. But after the quotation, which takes up several lines, one expects a conclusion, to the effect that Guibert asks Joseph to come to him. This is not present.

In this letter Guibert combines the language of the Bible and the Fathers into a statement about how friends need to be with each other. His goal might seem a rather tame one until one starts looking at the intensity of the language, the images of fire, the acceptance of the presence of desire as a legitimate factor in a friendship, and especially the assertion that being alone is not good for a person, that living together is something necessary, Guibert theorizes on the basis of his own personal need for Joseph: the second part of the letter might appear at first as a series of generalizations, but behind the closely-balanced phrases burn the need and insistence of one man for the presence of another. To those who might claim that I push the

language beyond what it says in terms of the literary tradition, I can only answer that in studying literary practices in letters of friendship of this period, I have been amazed at how much Guibert draws on twelfth-century concepts of friendship in terms of outer-inner beauty and attraction, and the importance of friends' seeing each other. Behind Guibert are Anselm's letters of friendship and the cistercian tradition. But there is also strong evidence for a man who was closely attached at least to the idea of a person he had once known and come to love.

Thanks to the desert fathers of Egypt, the idea of *solitudo*, withdrawal from the community of men in order to battle with the devil and find God, has had a long and respected tradition in christian spiritual writings. In this letter Guibert throws out *solitudo* and says that *cohabitatio* is essential. It is perhaps unfair to Guibert to accentuate this one letter, for it is tucked into a fairly large letter collection that reflects all sorts of interests in his life and writings. But the letter and the passionate need for the presence of the friend sum up medieval monastic insistence on the possibility of friendship in the midst of a collective life.

1. The correspondence of Guibert with Hildegard is available in J.B. Pitra, *Analecta sacra Spicilegio Solesmensi Parata VIII: Sanctae Hildegardis Opera* (Monte Cassino, 1882). For a brief introduction to Guibert's life and works, *Lexicon für Theologie und Kirche* X: 856 (under Wibert).

2. See, for example, a letter of Philip, archbishop of Cologne, recommending Guibert to the abbot of a monastery at Tours: *A puer o siquidem, ut refert ipse, delectatus egregio quo a Severo vita ejus digesta est stilo, cum eam instantius relegeret, tam gestorum magnitudine quam virtutis admiratione allectus coepit eum specialius diligere, venerari, praeferre, loca nomini ejus dicata supplicandi voto frequentare* (*Catalogus Codicum Hagiographicorum Bibliothecae Regiae Bruxellensis* 1, ed. Hagiographi Bollandiani (Bruxelles: 1886), p. 533). Guibert even claimed to the monks of Tours (p. 539) that he had everything written about Martin: *Cetera enim quaecumque de eo alii scripserunt, apud nos, me procurante, habentur.*

3. PL 211: 1305-1308, Epp 18-20. In the first letter (18), Guibert is addressed as abbot of Florennes, a post he held between 1188 or 1189 until his election to Gembloux in 1193. In the second letter (19) Guibert is not given any title (*charissimo suo et in Christo plurimum diligendo domino Guiberto...col. 1306*), which may indicate that this letter was written first and prior to Guibert's election to Florennes.

4. *Regula Benedicti* 2: *...sed semper cogitet quia animas suscepit regendas de quibus et rationem redditurus est.* See R.W. Southern,

**Saint Anselm and his Biographer** (Cambridge, 1966), p. 141: "... that stiff, unflinching regard for the full observance of God's rights which made Anselm declare that he would as soon be deprived of everything as of a little."

5. See my forthcoming book, **Friendship and Community in Monastic Expression and Experience 350-1250** (Cistercian Publications, Kalamazoo, 1987).

6. Cat. XX:4 --Idem velle atque idem nolle ea demum firma amicitia est.

7. Catal. Codd. Hag. (note 2 above), p. 546, the letter numbered as 58<sup>o</sup>. Cf. PL 211:1307, Ep 20, where these lines are not included.

8. PL 211:1308. Catal. Codd. Hag. listed as 61, p.548.

9. **Christianity, Social Tolerance and Homosexuality** (Chicago, 1980), esp. ch. 8 and 9.

10. See my "The Cistercians and the transformation of monastic friendship", *Analecta Cisterciensia* 37 (1981), 1-63 and "Looking back on friendship: Medieval experience and modern context", *Cistercian Studies* (1986), 123-43, esp. 136-38.



LETTER OF GUIBERT OF GEMBLoux TO JOSEPH

Variant (P) published as ep. 21, P.L. 211, col. 1308;  
edited here from Bruxelles, Bibl. royale MS 5527-34,  
fol. 224r-225r (B).

(1) Guibertus, Dei permissione et utinam ipsius voluntate Gemblacensis abbas, singulari iam michi pro meritis suis dilectione complectendo Ioseph, egregie probitatis scolastico, quidquid filio pater. (2) Dudum te, frater<sup>a</sup> amantissime, in Geldoniensi<sup>b</sup> oppido commorantem cognoscens, quesita<sup>c</sup> et comperta in hanc regionem adventus tui causa, pensans in bonis impletum desiderium tuum<sup>c</sup>, considerata vultus tui honestate et venustate, oris gratia, elegantia sermonis, frontis hilaritate, continentia oculorum, et gestuum totius corporis tui moderatione inspecta, ultra quam credi possit super his delectatus, et ammirans in juvene tante speciem honestatis reperiri, totis te dilectionis visceribus suscipiens, requivit in me<sup>d</sup> spiritus meus.

(3) Cumque<sup>e</sup> michi constitisset te de terra et de cognatione tua egressum, ad hoc ut aquas sapientie salutaris<sup>1</sup> quorsum invenirentur investigando haurire et thesauros scientie in agris, divinarum scripturarum absconditos perquireres, [et] abdicatis omnibus iuventutis nugis, impensoque totius diligentie studio comparares et penes te reconderes<sup>f</sup>, feruentioribus dilectionis tue prevocatus incitamentis, egi modis quibus potui et decuit, quatinus familiaritatis nostre potueris sodalitate. (4) Quis enim tam ferrei vel saxei esset pectoris et mentis stolide, ut tam puri et simplicis ingenii adolescentem et hominem tante facundie uberesque plurimarum utilitatum fructus inposterum de se pollicentem, non totum in se raperet, non totus in eum iret?<sup>f</sup>

(5) Usus familiaritatis et ausus deinceps auxit noticiam, et quanto nocior, tanto carior et dulcior mihi esse cepisti, et expertus sum in te quod ait beatus Gregorius, quia amicus quasi animi custos dicatur et quod amor ipse noticia sit.<sup>2</sup> (6) Patuit<sup>g</sup> oculo caritatis thalamus caritatis, et introgressus<sup>g</sup> uidi et<sup>h</sup> consideravi et adamaui faciem interioris hominis tui, multo uirtutem decore radiantem, et iam<sup>i</sup> tua fortiter exarsit in te et non solum<sup>i</sup> adhesit (f.224v) post te anima mea,<sup>3</sup> sed conflante<sup>k</sup> igne eiusdem<sup>1</sup> karitatis liquefacta, ut sic dicam, cucurrit in tuam, et<sup>m</sup> ex hoc iam quodam modo due redacte sunt in unum.<sup>4</sup> (7) Nec mireris super verbis huiusmodi, quoniam si de multis in primitiva

ecclesia credentium milibus legitur et creditur, quod esset eis cor unum et anima una,<sup>5</sup> quanto magis de duobus in cammino caritatis vehementi amoris igne eliquatis istud credibile. Non novum<sup>n</sup> id aut insolitum quia fit nonnumquam<sup>m</sup>, nescio quo occulto nature instinctu, ut ex sola mutue visionis uel colloctionis intercessu plerique indissolubilis nexibus amicitie federati constringantur, abstrahente et afficiente eos exuberantia interne pulchritudinis, qua etiam secundum interiorem exterior homo interdum componitur, sicut scriptum est: Sapientia hominis lucet in facie eius.<sup>6</sup>

(8) Et de quadam Dei serva magne ammirationis et digne imitationis verba leguntur: et vultus eius amplius in diversa non sunt mutati.<sup>7</sup> Sed et de viro constante et bene morigerato scriptum est: Et lux vultus eius non cadebat in terram,<sup>8</sup> cum e contra de inconstanti dicat vir sapiens, stultus ut luna mutatur.<sup>9</sup> Unde enim venit ut fenestre ille per quas conqueritur propheta mortem irrepsisse<sup>10</sup>, morti ipsi clauduntur et uite panduntur, quod lubricus et nugax oculus qui negligentem depredatur animam lenociantis seculi negatur vanitatibus, quod auris curiosa canticis turpibus et estiferis obseratur detractionibus, quod lingua pro-cax et plena veneno mortifero sub silentii, quod est cultus iusticie, censura restringitur. (9) Unde inquam hec tanta bona proveniunt nisi de thesauro boni cordis de quo bonus homo profert bona<sup>11</sup> (fol. 224vb) et de cuius fonte lucido istos vitales rivulos facit emanare.<sup>o</sup> Talia tu<sup>p</sup> quoque, frater dulcissime, in<sup>q</sup> viris religiosis et disciplinate se habentibus considerans<sup>r</sup>, et<sup>s</sup> te eis toto mentis adnisi configurans, dum mirabiles<sup>s</sup> imitaris, mirabilem te et imitabilem prebes oculosque intuentium non<sup>t</sup> aver-tendo a te, sed<sup>t</sup> convertendo in te auolare facis, vocem quoque tuam quibus loqui dignaris gratam, et colloquium tuum dulce reddis, et faciem multis decoratam virtutum insignibus desiderabile exhibes<sup>u</sup>. (10) Tantis unguentorum tuorum<sup>v</sup> tractus incitamentis curro<sup>w</sup> nec comprehendo, sequor nec assequor, desidero<sup>w</sup> nec capio, afficio<sup>x</sup> nec reficio, uror nec refrigeror<sup>x</sup>. (11) Angustie hinc inde, et quid eligam ignoro, quia<sup>y</sup> dubius ac varius inter fidem et affectum, inter spem et metum, inter rationem et et desiderium fluctuo<sup>z</sup>. Fides que iuxta Iohannem<sup>aa</sup> Chrisostomum amicitias servat, sanctaque collegia copulat, de indissolubili dilectionis tue firmitate certum me reddit.<sup>12</sup> Affectus, dum ei fruicionis copia denegatur, meret<sup>bb</sup> et tabescit. Spesque, dum differtur, affligit

animam interim patienter expectans, onerosam dilationem consolatur, interdumque magna de te sibi pollicens tripudiat et letatur. Metus ne quod spes ipsa spondet non assequatur trepidans diffidit. Desiderium cui nichil umquam satis festinatur<sup>bb</sup>, differri se a gratia cohabitationis tue dolens<sup>cc</sup>, et, quod grauius ducit, fraudari perpetim verens<sup>dd</sup>, impos sui<sup>ee</sup> angitur, suspirat, ingemiscit.<sup>ff</sup> Ratio velut arbitra istos diversitatum incursus diligenti examinatione librando discuciens horum, quaedam iure probanda, quaedam reprimenda, quaedam toleranda, si non iustos honestatis fines excedant decernit. Laudat fidei constantiam et ne (fol. 225ra) deficiat hortatur, sed affectus molliciem reprehendens, ne in indecentis fluxum dissolutionis se effundat coercendam esse, sed spei certitudinem probans, ut inconcussa<sup>gg</sup> persistat suadet, sed metus dissidentiam inprobans, ut firmam spei anchoram excussa trepidatione apprehendat, desiderii impatientis teneritudinem et aviditatem increpans, moderationis temperamentum in omnibus tenendum consulit.

(12) Porro desiderium ipsum increpationem rationis severitatis duriciam sibi videri astruens, consilio acquiescit, procrastinatione non sedatur, sed potius irritatur, dicens genitorem suum, scilicet amorem, iuxta Jheronimum, hoc habere ut quem desiderat semper invenire se credat,<sup>13</sup> ignorare iudicium ratione ipsa multum carere, nescire modum, nec aliquid cogitare posse quam quod diligit, non accipere de impossibilitate solatium, neque ex difficultate remedium. Nititur etiam instantiam suam tueri, beati pape Gregorii sententia qua de Maria Magdalene loquens, "actum est" inquit "ut desideria dilata cresscerent, et cresscentia caperent quod invenissent". Ac deinceps: "Sancta enim desideria dilatione crescunt. Si autem dilatione deficiunt, desideria non fuerunt".<sup>14</sup> Huiusmodi sermonibus mei quoque ambitio desiderii tendentis vite quasi stimulis incitata, et velut ignis camino clausus dum ei erumpendi copia subtrahitur forcius inflamata, nec ab impetu sui cursus refrenari nec a fervore suorum estuum mitigari acquiescit, sed laxis habenis in id quod appetit fertur, et nova semper intentionis sue accipit incrementa dum differtur. (13) Obicit rationi iugem amicorum presentiam non approbanti et affectus teneritudinem increpanti verba psalmiste dicentis, "Ecce quam bonum et quam iocundum habitare fratres in unum!"<sup>15</sup>, lenitu-

dinem spiritualis unguenti et aspersionem intimam superni roris<sup>16</sup>, id est gratie celestis in cohabitatione fraterna nullatenus deesse fatentis. Ingerit quoque verba ecclesiastes in quibus et solitudinem omnino noxiam et cohabitationem diligentium se pernecessariam testari videtur ubi ait melius est duos esse simul quam unum, habebunt enim emolumentum societatis sue. Si unus ceciderit, ab altero fulciatur. Ve soli, quia cum ceciderit, non habet sublevantem se. Et si dormierint duo, fovebuntur mutuo; unus quomodo calefiet? Et si quispiam prevaluerit contra unum, duo resistant ei.<sup>17</sup>

The text from Ratio (after note "ff") to here does not appear in P. The text of B ends here, with a flourish and with a good deal of blank space following in the column. P ends as follows, following the ingemiscit at note "ff":

Sed inter hec, dulcissime frater, quid facies? Nunquid omnino dissimulabis? Nunquid nos te desiderantes et querentes te, suspirantes, despicias, etc.

1. Eccli. 15: 3. 2. Gregory the Great: XL Homiliarum in Evangelia II: 27,4 (PL 76: 1207). 3. Ps. 62: 9. 4. Cf. Gen. 2: 24: et erunt duo in carne una. 5. Act. 4: 32. 6. Eccle. 8: 1. 7. I Reg. 1: 18. 8. Job 29: 24. 9. Eccli 27: 12. 10. Cf. Jerem. 9: 21. 11. Matt. 12: 35. 12. Chrysostom: I have been unable to find the reference. 13. Jerome: I have been unable to trace the reference but the language recalls that of Jerome's famed letter to Eustochium on holy virginity (22: 17): ...desiderium desiderio restringitur. Quidquid inde minuitur, hinc crescit.

a. frater om. P. b. Geldorensi P (probably Jodoigne-Souveraine or Opgeldnaken, in Brabant not far from Gembloux). c. quesita tuum om. P. d. te P. e. Paragr. (3) - (4) om. P. f. recondens? g. Patuit - introgressus om. P. h. et om. P. i. Iam - solum om. P. k. sed conflante om. P. l. Eiusdem om. P. m. Et ex - nonnumquam om. P. n. Nounum MS. o. Et de - emanare om. P. p. Unde tu P. q. dum ante in P. r. discipinatos mores ante considerans P. s. Et te mirabiles om. P. t. non - sed om. P. u. exhides B. v. Tantis ... tuorum B, Quibus P. w. curro - desiderio B: desidero et afficior videre te, amplecti te, et loqui tibi, sed P. x. afficior - refrigeror B: assequor quod cupio P. y. Angustie - quia om. P. z. inter rationem - fluctuo B: positus quid eligam aut diffiniam ignoro P. aa. iuxta B: secundum P. Iohannem om. P. bb. Meret - festinatur om. P. cc. dolet P. dd. veretur P. ee. impos sui : om. P. ff. et ante ingemiscit P. Reliqua om. P (cf. post finem textus). gg. inconcussi B.