

SANCTI BENEDICTI REGULA MONACHORUM

PROLOGUS IN REGULAM

JAN. 1
MAJI 2
SEPT. 1

AUSCULTA,¹ o fili, praecepta magistri, et inclina aurem cordis tui et admonitionem pii patris libenter excipe et efficaciter comple; ut ad eum per obedientiae laborem redeas, a quo per inobedientiae desidiam recesseras. Ad te ergo nunc mihi sermo dirigitur, quisquis abrenuntians propriis voluntatibus, Domino Christo vero Regi militaturus, obedientiae fortissima atque praeclara arma sumis.

Inprimis, ut quidquid agendum inchoas bonum, ab eo perfici instantissima oratione deposcas; ut, qui nos jam in filiorum dignatus est numero computare, non debet² aliquando de malis actibus nostris contristari. Ita enim ei omni tempore de bonis suis in nobis parendum est, ut non solum iratus pater suos non aliquando filios exheredet, sed nec ut metuendus dominus, irritatus a malis nostris, ut nequissimos servos perpetuam tradat ad poenam qui eum sequi noluerint ad gloriam.

JAN. 2
MAJI 3
SEPT. 2

Exurgamus ergo tandem aliquando, excitante nos Scriptura ac dicente: *Hora est jam nos de somno surgere.* Et apertis oculis nostris ad deificum lumen, attonitis³ auribus audiamus divina cotidie clamans quid nos admonet⁴ vox, dicens: *Hodie si vocem ejus audieritis, nolite obdurare corda vestra;* et iterum: *Qui habet aures audiendi, audiat quid Spiritus dicat ecclesiis.* Et quid dicit? *Venite, filii, audite me; timorem Domini docebo vos.*

SAINT BENEDICT'S RULE FOR MONKS

PROLOGUE

HEARKEN, my son, to the precepts of the master and incline the ear of thy heart; freely accept and faithfully fulfil the instructions of a loving father, that by the labour of obedience thou mayest return to him from whom thou hast strayed by the sloth of disobedience. To thee are my words now addressed, whosoever thou mayest be that renouncing thine own will to fight for the true King, Christ, dost take up the strong and glorious weapons of obedience.

JAN. 1
MAY 2
SEPT. 1

And first of all, whatever good work thou undertakest, ask him with most instant prayer to perfect it, so that he who has deigned to count us among his sons may never be provoked by our evil conduct. For we must always so serve him with the gifts which he has given us, that he may never as an angry father disinherit his children, nor yet as a dread lord be driven by our sins to cast into everlasting punishment the wicked servants who would not follow him to glory.

Up with us then at last, for the Scripture arouseth us, saying: *Now is the hour for us to rise from sleep.*¹ Let us open our eyes to the divine light, and let us hear with attentive ears the warning that the divine voice crieth daily to us: *Today if ye will hear his voice, harden not your hearts.*² And again: *He that hath ears to hear, let him hear what the Spirit saith to the churches.*³ And what doth he say? *Come, ye children, hearken unto me: I will teach you the fear of the Lord.*⁴

JAN. 2
MAY 3
SEPT. 2

¹ Rom. xiii. 11. ² Ps. xciv. 8. ³ Matt. xi. 15; Apoc. ii. 7.

⁴ Ps. xxxiii. 12.

PROLOGUS

Currite, dum lumen vitae habeatis, ne tenebrae mortis vos comprehendant.

JAN. 3
MAJI 4
SEPT. 3

Et quaerens Dominus in multitudine¹ populi cui haec clamat operarium suum, iterum dicit: *Quis est homo qui vult vitam, et cupit videre dies bonos?* Quod si tu audiens respondeas: Ego; dicit tibi Deus: *Si vis habere veram et perpetuam vitam, prohibe linguam tuam a malo, et labia tua ne loquantur dolum. Deverte² a malo et fac bonum; inquire pacem et sequere eam.* Et cum haec feceritis, oculi mei super vos et aures meae ad preces vestras; et antequam me invocetis, dicam vobis: *Ecce adsum.* Quid dulcius nobis ab hac voce³ Domini invitantis nos, fratres carissimi? Ecce pietate sua demonstrat nobis Dominus viam vitae.

JAN. 4
MAJI 5
SEPT. 4

Succinctis ergo fide vel⁴ observantia bonorum actuum lumbis nostris, per ducatum Evangelii pergamus itinera ejus, ut mereamur eum qui nos vocavit in regnum suum videre. In cujus regni tabernaculo si volumus habitare, nisi illuc bonis actibus curritur, minime pervenitur. Sed interrogemus cum propheta Dominum, dicentes ei: *Domine, quis habitabit in tabernaculo tuo, aut quis requiescit⁵ in monte sancto tuo?* Post hanc interrogationem, fratres, audiamus Dominum respondentem et ostendentem nobis viam ipsius tabernaculi, dicens:⁶ *Qui ingreditur sine macula et operatur justitiam; qui loquitur veritatem in corde suo; qui non egit dolum in lingua sua; qui non fecit proximo suo malum; qui opprobrium non accepit adversus proximum suum.*

¹ multitudinem. Note 5. ² diverte. ³ Note 6.
⁴ (Vel = et). Note 13. ⁵ requiescet. ⁶ Note 7.

PROLOGUE

*Run while ye have the light of life, lest the darkness of death overtake you.*¹

And the Lord, seeking his workman among the multitudes to whom he thus crieth, saith again: *What man is he that desireth life and would fain see good days?*² And if hearing him thou answer, "I am he," God saith to thee: *If thou wilt have true and everlasting life, keep thy tongue from evil and thy lips that they speak no guile. Turn away from evil and do good: seek after peace and pursue it.*³ And when you have done these things, my eyes will be upon you and my ears open unto your prayers. And before you call upon me, I shall say to you, "Lo, here I am." What can be sweeter to us, dearest brethren, than this voice of our Lord inviting us? Behold in his loving mercy the Lord showeth us the way of life.

JAN. 3
MAY 4
SEPT. 3

Let us, therefore, gird our loins with faith and the performance of good works, and following the guidance of the Gospel walk in his paths, so that we may merit to see him who has called us unto his kingdom. And, if we wish to dwell in the tabernacle of his kingdom, except we run thither with good deeds we shall not arrive. But let us ask the Lord with the prophet: *Lord, who shall dwell in thy tabernacle, or who shall rest upon thy holy hill?*⁴ Then, brethren, let us hear the Lord answering and showing us the way to that tabernacle and saying: *He that walketh without blemish and doth that which is right; he that speaketh truth in his heart, who hath used no deceit in his tongue, nor done evil to his neighbour, nor believed ill of his neighbour.*⁵

JAN. 4
MAY 5
SEPT. 4

¹ John xii. 35. ² Ps. xxxiii. 13. ³ Ibid. 14-16.
⁴ Ps. xiv. 1. ⁵ Ibid. 2, 3.

PROLOGUS

JAN. 5
MAJI 6
SEPT. 5

Qui malignum diabolum aliqua suadentem sibi cum ipsa suasionem suam a conspectibus cordis sui respuens, deduxit ad nihilum, et parvulos cogitatus¹ ejus tenuit et allisit ad Christum. Qui timentes Dominum de bona observantia sua non se reddunt elatos; sed ipsa in se bona non a se posse sed a Domino fieri existimantes, operantem in a se Dominum magnificant, illud cum propheta dicentes: *Non nobis, Domine, non nobis, sed nomini tuo da gloriam.* Sicut nec Paulus apostolus de praedicatione sua sibi aliquid imputavit, dicens: *Gratia Dei sum id quod sum;* et iterum ipse dicit: *Quit gloriatur, in Domino gloriatur.*

JAN. 6
MAJI 7
SEPT. 6

Unde et Dominus in Evangelio ait: *Qui audit verba mea haec et facit ea, similabo eum viro sapienti qui aedificavit domum suam super petram; venerunt flumina, flaverunt venti, et impegerunt in domum illam, et non cecidit, quia fundata erat super petram.* Haec complens² Dominus exspectat nos cotidie his suis sanctis monitis factis nos respondere debere. Ideo nobis propter emendationem malorum hujus vitae dies ad indutias relaxantur, dicente apostolo: *An nescis, quia patientia Dei ad poenitentiam te adducit?* Nam pius Dominus dicit: *Nolo mortem peccatoris, sed ut convertatur et vivat.*

Cum ergo interrogassemus Dominum, fratres, de habitatore tabernaculi ejus, audivimus habitandi praeceptum; sed si compleanum habitatoris officium.³ Ergo praeparanda sunt corda et corpora nostra sanctae praeceptorum obedientiae militanda;⁴ et quod minus⁵ habet in nobis⁶ natura

¹ cogitatos. ² Note 8. ³ Note 9. ⁴ militatura. Note 10.
⁵ (minus = non). Note 85. ⁶ nos. Note 11.

PROLOGUE

He that taketh the evil spirit that tempteth him, and casteth him and his temptation from the sight of his heart, and bringeth him to naught; who graspeth his evil suggestions as they arise and dasheth them to pieces on the rock that is Christ.¹ Such men as these, fearing the Lord, are not puffed up on account of their good works, but judging that they can do no good of themselves and that all cometh from God, they magnify the Lord's work in them, using the word of the prophet: *Not unto us, O Lord, not unto us, but unto thy name give the glory.*² So the apostle Paul imputed nothing of his preaching to himself, but said: *By the grace of God I am what I am.*³ And again he saith: *He that glorieth, let him glory in the Lord.*⁴

JAN. 5
MAY 6
SEPT. 5

Wherefore the Lord also saith in the Gospel: *He that heareth these my words and doth them, shall be likened to a wise man that built his house upon a rock. The floods came and the winds blew, and they beat upon that house, and it fell not, for it was founded upon a rock.*⁵ Having given us these intructions, the Lord daily expects us to make our life correspond with his holy admonitions. And the days of our life are lengthened and a respite allowed us for this very reason, that we may amend our evil ways. For the Apostle saith: *Knowest thou not that the patience of God inviteth thee to repentance?*⁶ For the merciful Lord saith: *I will not the death of a sinner, but that he should be converted and live.*⁷

JAN. 6
MAY 7
SEPT. 6

So, brethren, we have asked the Lord about the dwellers in his tabernacle and have heard what is the duty of him who would dwell therein; it remains for us to fulfill this duty. Therefore our hearts and bodies must

¹ Cf. Ps. cxxxvi. 9. ² Ps. cxiii. 9. ³ I Cor. xv. 10.
⁴ 2 Cor. x. 17. ⁵ Matt. vii. 24, 25. ⁶ Rom. ii. 4. ⁷ Ezech. xxxiii. 11.

PROLOGUS

possibile, rogemus Dominum ut gratiae suae jubeat nobis adjutorium ministrare. Et si fugientes gehennae poenas ad vitam volumus pervenire perpetuam, dum adhuc vacat et in hoc corpore sumus, et haec omnia per hanc luci vitam vacat implere, currendum et agendum est modo quod in perpetuo¹ nobis expediat.

JAN. 7
MAJI 8
SEPT. 7

Constituenda est ergo nobis dominici schola servitii. In qua institutione nihil asperum, nihil grave nos constituturos speramus. Sed et si quid paululum restrictius, dictante aequitatis ratione, propter emendationem vitiorum vel conservationem caritatis processerit, non ilico pavore perterritus refugias viam salutis, quae non est nisi angusto initio incipienda. Processu vero conversationis² et fidei, dilatato corde, inenarrabili dilectionis dulcedine curritur via mandatorum Dei; ut ab ipsius numquam magisterio discedentes, in ejus doctrina³ usque ad mortem in monasterio perseverantes, passionibus Christi per patientiam participemur, ut et regni⁴ ejus mereamur esse consortes. Amen.

EXPLICIT PROLOGUS

PROLOGUE

be made ready to fight under the holy obedience of his commands; and let us ask God that He be pleased, where our nature is powerless, to give us the help of his grace. And if we would escape the pains of hell and reach eternal life, then must we -- while there is still time, while we are in this body and can fulfill all these things by the light of this life -- hasten to do now what may profit us for eternity.

Therefore we must establish a school of the Lord's service; in founding which we hope to ordain nothing that is harsh or burdensome. But if, for good reason, for the amendment of evil habit or the preservation of charity, there be some strictness of discipline, do not be at once dismayed and run away from the way of salvation, of which the entrance must needs be narrow. But, as we progress in our monastic life and in faith, our hearts shall be enlarged, and we shall run with unspeakable sweetness of love in the way of God's commandments; so that, never abandoning his rule but persevering in his teaching in the monastery until death, we shall share by patience in the sufferings of Christ, that we may deserve to be partakers also of His kingdom. Amen.

JAN. 7
MAY 8
SEPT. 7

END OF THE PROLOGUE

INCIPIIT TEXTUS REGULAE

DE GENERIBUS MONACHORUM

CAPUT I

JAN. 8
MAJI 9
SEPT. 8

MONACHORUM quattuor esse genera manifestum est. Primum coenobitarum, hoc est monasteriale, militans sub regula vel¹ abbate.

Deinde secundum genus est anachoritarum, id est heremitrum; horum qui non conversationis fervore novicio² sed monasterii probatione diuturna, qui didicerunt contra diabolum multorum solacio jam docti pugnare; et bene exstructi³ fraterna ex acie ad singularem pugnam heremi, securi jam sine consolatione alterius, sola manu vel brachio contra vitia carnis vel cogitationum Deo auxiliante pugnare sufficiunt.

JAN. 9
MAJI 10
SEPT. 9

Tertium vero monachorum teterrimum genus est sarabaitarum:⁴ qui nulla regula approbati experientia magistra⁵ sicut aurum fornacis, sed in plumbi natura molliti, adhuc operibus servantes saeculo fidem, mentiri Deo per tonsuram noscuntur. Qui bini aut terni⁵ aut certe singuli sine pastore, non dominicis sed suis inclusi ovilibus, pro lege eis est desideriorum voluptas: cum quidquid putaverint vel elegerint, hoc dicunt sanctum; et quod noluerint, hoc putant non licere.

Quartum vero genus est monachorum quod nominatur gyrovagus;⁶ qui tota vita sua⁷ per diversas provincias

¹ Note 13. ² Note 14. ³ instructi. ⁴ (Cassian says that "sarabaita" is a word of Egyptian origin. *Conf.* 18, 7.) ⁵ Note 15. ⁶ (Gyrovagus = carpet-bagger, rolling stone). ⁷ totam vitam suam.

THE RULE

THE KINDS OF MONKS

CHAPTER

1

THERE are evidently four kinds of monks. The first are the Cenobites, that is those who live in monasteries, serving under a rule and an abbot.

JAN. 8
MAY 9
SEPT. 8

The second are the Anchorites or Hermits, that is those who not in the first fervor of their conversion, but after long probation in a monastery, having learned in association with many brethren how to fight against the devil, go out well-armed from the ranks of the community to the solitary combat of the desert. They are able now to live without the help of others, and by their own strength and God's assistance to fight against the temptations of mind and body.

The third kind of monks is that detestable one of the Sarabaites, who not having been tested, as gold in the furnace, by any rule or by the lessons of experience, are as soft and yielding as lead. In their actions they still conform to the standards of the world, so that their tonsure marks them as liars before God. They live in twos or threes, or even singly, without a shepherd, in their own sheepfolds and not in the Lord's. Their law is their own good pleasure: whatever they think of or choose to do, that they call holy; what they like not, that they regard as unlawful.

JAN. 9
MAY 10
SEPT. 9

The fourth kind of monks are those called Gyrovagues. These spend their whole lives wandering from province to province, staying three days in one monastery and four in another, ever roaming and never stable, given up to their

ternis aut quaternis diebus per diversorum cellas hospitantur, semper vagi et numquam stabiles, et propriis voluntatibus et gulae illecebris servientes, et per omnia deteriores sarabaitis.

De quorum omnium horum¹ miserrima conversatione melius est silere quam loqui. His ergo omissis, ad coenobitarum fortissimum genus disponendum adjuvante Domino veniamus.

QUALIS DEBEAT ABBAS ESSE

CAPUT

II

JAN. 10
MAJI 11
SEPT. 10

ABBAS qui praeesse dignus est monasterio, semper meminere² debet quod dicitur, et nomen majoris factis implere. Christi enim agere vices in monasterio creditur, quando ipsius vocatur pronomine, dicente apostolo: *Accepistis spirituum adoptionis filiorum, in quo clamamus: Abba, Pater.*³ Ideoque abbas nihil extra praeceptum Domini quod sit⁴ debet aut docere aut constituere vel jubere; sed jussio ejus vel doctrina fermentum divinae justitiae in discipulorum mentibus conspargatur,⁵ memor⁶ semper abbas, quia doctrinae suae vel discipulorum obedientiae, utrarumque rerum in tremendo judicio Dei facienda erit discussio. Sciatque abbas culpae pastoris incumbere, quidquid in ovibus paterfamilias utilitatis minus⁷ potuerit invenire. Tantundem iterum erit⁸ ut, si inquieto vel inobedienti grei pastoris fuerit omnis diligentia attributa, et morbidis earrum actibus universa fuerit cura exhibita,

¹ Note 16. ² (meminere = meminisse, and so elsewhere in this chapter.)

³ Note 17. ⁴ quod absit. ⁵ Note 18. ⁶ Note 19.

⁷ (minus = non). Note 85. ⁸ Note 20.

own wills and the allurements of gluttony, and worse in all respects than the Srabaites.

Of the wretched observance of all these folk it is better to be silent than to speak. Therefore, leaving them on one side, let us proceed with God's help to provide for the strong race of the Cenobites.

WHAT KIND OF MAN
THE ABBOT SHOULD BE

CHAPTER

1

AN abbot who is worthy to rule a monastery should always remember what he is called and realize in his actions the name of a superior. For he is believed to be the representative of Christ in the monastery, and for that reason is called by a name of his, according to the words of the Apostle: *Ye have received the spirit of the adoption of sons, whereby we cry Abba, Father.*¹ Therefore the abbot ought not to teach, or ordain, or command anything which is against the law of the Lord; on the contrary, his commands and teaching should be infused into the minds of his disciples like the leaven of divine justice. Let the abbot remember always that at the dread Judgement of God there will be an examination of both these matters, of his teaching and of the obedience of his disciples. And let the abbot realize that the shepherd will have to answer for any lack of profit which the Father of the family may discover in his sheep. On the other hand, if the shepherd have spent all diligence on an unruly and disobedient flock and devoted his utmost care to

JAN. 10
MAY 11
SEPT. 10

¹ Rom. viii. 15.

pastor eorum in iudicio Domini absolutus dicat cum propheta Domino: *Justitiam tuam non abscondi in corde meo, veritatem tuam et salutare tuum dixi: ipsi autem contemnentes spreverunt me.* Et tunc demum inobedientibus curae suae ovibus poena sit eis praevalens ipsa mors.¹

JAN. 11
MAJI 12
SEPT. 11

Ergo cum aliquis suscipit nomen abbatis, duplici debet doctrina suis praeesse discipulis, id est omnia bona et sancta factis amplius quam verbis ostendat, ut capacibus discipulis mandata Domini verbis proponat, duris corde vero et simplicioribus, factis suis divina praecepta monstret.² Omnia vero quae discipulis docuerit esse contraria, in suis factis indicet non agenda, ne aliis praedicans ipse reprobus inveniatur; ne quando illi dicat Deus peccanti: *Quare tu enarras justitias meas et assumis testamentum meum per os tuum? tu vero odisti disciplinam, et projecisti sermones meos post te;* et, Qui in fratris tui oculo festucam videbas, in tuo trabem non vidisti.

JAN. 12
MAJI 13
SEPT. 12

Non ab eo persona in monasterio discernatur. Non unus plus ametur quam alius, nisi quem in bonis actibus aut obedientia invenerit meliorem. Non convertenti ex servitio praeponatur ingenuus, nisi alia rationabilis causa existat. Quod si ita, justitia dictante, abbati visum fuerit, et de cujuslibet ordine id faciet;³ sin alias, propria teneant loca; quia sive servus sive liber, omnes in Christo unum sumus, et sub uno Domino aequalem servitutis militiam bajulamus: *Quia non est apud Deum personarum acceptio.*

the amending of its vicious ways, then he will be acquitted at the Judgement and may say to the Lord with the prophet: *I have not hid thy justice within my heart: I have declared thy truth and thy salvation;*¹ *but they have despised and rejected me.*² And so at the last, for these sheep disobedient to his care, let death itself bring its penalty.

Therefore, when anyone has received the name of abbot, he ought to rule his disciples with a twofold teaching, displaying all goodness and holiness by deeds and by words, but by deeds rather than by words. To intelligent disciples let him expound the Lord's commandments in words; but to those of harder hearts and ruder minds let him show forth the divine precepts by his example. And whatever he was taught his disciples to be contrary to God's law, let him show by his example that it is not to be done, lest while preaching to others he should himself become a castaway, and lest God should some day say to him in his sin: *Why dost thou repeat my commandments by rote, and boast of my covenant with thee? For thou hast hated to amend thy life and hast cast my words behind thee.*³ And again: *Thou sawest the speck of dust in thy brother's eye and didst not see the beam in thy own.*⁴

JAN. 11
MAY 12
SEPT. 11

Let him not make distinction of persons in the monastery. Let him not love one more than another, unless he find him better in good works and obedience. Let not a freeborn monk be put before one that was a slave, unless there be some other reasonable ground for it. But if the abbot, for just reason, think fit so to do, let him fix anyone's order as he will; otherwise let them keep their due places; because, whether slaves or freemen, we are all one in Christ, and have to serve alike

JAN. 12
MAY 13
SEPT. 12

¹ Ps. xxxix. 11. ² Is. i. 2. ³ Ps. xlix. 16, 17. ⁴ Cf. Matt. vii. 3.

Solummodo in hac parte apud ipsum discernimur, si meliores ab aliis¹ in operibus bonis et humiles inveniamur. Ergo aequalis sit ab eo omnibus caritas; una praebetur in omnibus secundum merita disciplina.

JAN. 13
MAJI 14
SEPT. 13

In doctrina sua namque abbas apostolicam debet illam semper formam servare, in qua dicit: *Argue, obsecra, increpa*: id est, miscens temporibus tempora,² terroribus blandimenta, dirum magistri, pium patris ostendat affectum; id est, indisciplinatos et inquietos debet durius arguere, obedientes autem et mites et patientes ut in melius proficiant obsecrare; negligentes et contemnentis ut increpet³ et corripiat admonemus. Neque dissimulet peccata delinquentium, sed mox ut coeperint oriri radicitus ea ut praevaleret amputet, memor periculi Heli sacerdotis de Silo. Et honestiores quidem atque intelligibiles animos prima vel secunda admonitione verbis corripiat; improbos autem et duros ac superbos, vel inobedientes, verberum vel corporis castigatione⁴ in ipso initio peccati coerceat, sciens scriptum: *Stultus verbis non corrigitur*; et iterum: *filium tuum virga, et liberabis animam ejus a morte*.

JAN. 14
MAJI 15
SEPT. 14

Meminere debet semper abbas quod est, meminere quod dicitur, et scire quia cui plus committitur, plus ab eo exigitur. Sciatque quam difficilem et arduam rem suscipit,⁵ regere animas et multorum servire moribus; et alium quidem⁶ blandimentis, alium quidem⁶ blandimentis, alium vero increpationibus,

¹ Note 6. ² Note 23. ³ *increpat*. Note 24. ⁴ *castigatio*. Note 24.
⁵ (susceperit). Note 4. ⁶ (supply: regat).

*no respect of persons with God.*¹ In this regard only are we distinguished in his sight, if we be found better than others in good works and humility. Therefore let the abbot show an equal love to all, and let the same discipline be imposed on all in accordance with their discipline.

For the abbot in his teaching ought always to observe the rule of the apostle, wherein he says: *Reprove, persuade, rebuke.*² He must adapt himself to circumstances, now using severity and now persuasion, displaying the rigor of a master or the loving kindness of a father. That is to say, that he must sternly rebuke the undisciplined and restless; but the obedient, meek, and patient, these he should exhort to advance in virtue. As for the negligent and rebellious, we warn him to reprimand and punish them. And let him not shut his eyes to the faults of offenders; but as soon as they begin to appear, let him, as he can, cut them out by the roots, mindful of the fate of Heli, the priest of Silo. Those of gentle disposition and good understanding should be punished, for the first and second time, be verbal admonition; but bold, hard, proud, and disobedient characters should be checked at the very beginning of their ill-doing by the rod and corporal punishment, according to the text: *The fool is not corrected with words,*³ and again: *Beat thy son with the rod and thou shalt deliver his soul from death.*⁴

JAN. 13
MAY 14
SEPT. 13

The abbot should always remember what he is and what he is called, and should know that to whom more is committed, from him more is required. Let him realize also how difficult and arduous a task he has undertaken, of ruling souls and adapting himself to many dispositions. One he must

JAN. 14
MAY 15
SEPT. 14

¹ Rom. ii. II. ² 2 Tim. iv. 2. ³ Prov. xviii. 2; xxix. 19. ⁴ Ibid. xxiii. 14.

