

MEDIEVAL LATIN SERIES • VOLUME 20

THE IMITATION OF CHRIST

THOMAS À KEMPIS

De imitatione Christi

The Imitation of Christ

In Four Books

with a word-for-word interlinear English translation
preserving the original word order

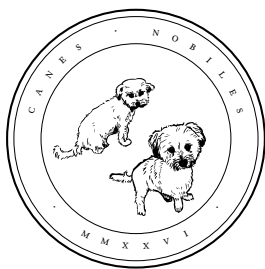


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BOOK I

De imitatione Christi et contemptu
omnium vanitatum mundi

I • ON IMITATING CHRIST AND DESPISING ALL THE WORLD'S VANITIES

Christ's words, "He who follows me does not walk in darkness," urge us to imitate his life. His teaching surpasses all the saints'; whoever has his spirit finds hidden manna there. Lofty disputing about the Trinity profits nothing without humility, and to know the whole Bible without charity is worthless. All is vanity except loving and serving God alone: seeking riches, honors, long life, or present things. The eye is never satisfied with seeing; turn from visible things to invisible ones.

Qui sequitur me non ambulat in tenebris: dicit Dominus.

who follows me not walks in darkness says the-Lord

Haec sunt verba Christi quibus admonemur, quatenus

these are the-words of-Christ by-which we-are-admonished so-that

vitam ejus et mores imitemur: si velimus veraciter

life his and ways we-should-imitate if we-wish truly

illuminari, et ab omni caecitate cordis liberari. Summum

to-be-enlightened and from all blindness of-heart to-be-freed the-biggest

igitur studium nostrum sit: in vita Jesu Christi meditari.

therefore study our let-be in the-life of-Jesus Christ to-meditate

Doctrina Christi omnes doctrinas sanctorum praecellit: et

the-teaching of-Christ all the-teachings of-the-saints surpasses and

qui spiritum haberet: absconditum ibi manna inveniret. Sed

whoever the-spirit should-have hidden there the-manna would-find but

contingit quod multi ex frequenti auditu evangelii parvum

it-happens that many from frequent bearing of-the-gospel little

desiderium sentiunt: quia spiritum Christi non habent.

desire feel because the-spirit of-Christ not they-have

Qui autem vult plene et sapide Christi verba intelligere:

who but wills fully and with-relish of-Christ the-words to-understand

oportet ut totam vitam suam illi studeat conformare.

it-behooves that whole life his to-him be-strive to-conform

Quid prodest tibi alta de Trinitate disputare: si careas

what does-it-profit you lofty-things about the-Trinity to-dispute if you-lack

humilitate unde displiceas Trinitati? Vere alta verba non faciunt

humility whence you-displease the-Trinity truly lofty words not make

sanctum et justum: sed virtuosa vita efficit Deo carum. Opto

holy and just but a-virtuous life makes to-God dear I-wish

magis sentire compunctionem: quam scire ejus definitionem.

rather to-feel compunction than to-know its definition

Si scires totam bibliam exterius et omnium philosophorum

if you-knew the-whole bible outwardly and of-all the-philosophers

dicta: quid totum prodesset sine caritate Dei et gratia?

the-sayings what the-whole would-profit without the-charity of-God and grace

Vanitas vanitatum et omnia vanitas: praeter amare Deum et

vanity of-vanities and all-things vanity except to-love God and

illi soli servire. Ista est summa sapientia: per contemptum

him alone to-serve this is the-highest wisdom through contempt

mundi tendere ad regna caelestia.

of-the-world to-strive toward the-kingdoms heavenly

Vanitas igitur est divitias perituras quaerere: et in illis sperare.

vanity therefore it-is riches perishing to-seek and in them to-hope

Vanitas quoque est honores ambire: et in altum statum se

vanity also it-is honors to-court and into a-high state oneself

extollere. Vanitas est carnis desideria sequi: et illud desiderare

to-exalt vanity it-is of-the-flesh the-desires to-follow and that to-desire

unde postmodum graviter oportet puniri. Vanitas est

whence afterward heavily it-behooves to-be-punished vanity it-is

longam vitam optare: et de bona vita parum curare. Vanitas

long life to-wish and about good life little to-care vanity

est praesentem vitam solum attendere: et quae futura sunt
it-is the-present life only to-attend-to and what to-come are
 non praevidere. Vanitas est diligere quod cum omni celeritate
not to-foresee vanity it-is to-love what with all speed
 transit: et illic non festinare ubi sempiternum gaudium manet.
passes and thither not to-hasten where everlasting joy abides
 Memento illius frequenter proverbii: quia non satiatur oculus
remember that often proverb that not is-satisfied the-eye
 visu: nec auris impletur auditu. Stude ergo cor tuum
with-seeing nor the-ear is-filled with-hearing strive therefore heart your
 ab amore visibilium abstrahere: et ad invisibilia te
from the-love of-visible-things to-withdraw and to invisible-things yourself
 transferre. Nam sequentes suam sensualitatem maculant
to-transfer for those-following their sensuality stain
 conscientiam: et perdunt Dei gratiam.
conscience and lose of-God the-grace

De humili sentire sui ipsius

II • ON THINKING HUMBLY OF ONESELF

Everyone desires to know, but knowledge without the fear of God avails nothing; a humble peasant who serves God is better than a proud philosopher. Excessive desire for knowledge distracts and deceives. The more one knows, the more strictly one will be judged. Love to be unknown and counted as nothing. The highest lesson is true knowledge and contempt of oneself; though another sin openly, do not think yourself better, for all are frail.

Omnis homo naturaliter scire desiderat: sed scientia sine
every man naturally to-know desires but knowledge without
 timore Dei quid importat? Melior est profecto humilis rusticus
the-fear of-God what does-it-avail better is certainly a-humble peasant

qui Deo servit: quam superbus philosophus qui se neglecto
who God serves than a-proud philosopher who himself neglected
 cursum caeli considerat. Qui bene se ipsum cognoscit sibi
the-course of-heaven considers who well him himself knows to-him
 ipsi vilescit: nec laudibus delectatur humanis. Si scirem
himself grows-vile nor in-praises delights human if I-knew
 omnia quae in mundo sunt, et non essem in caritate: quid
all-things which in the-world are and not I-were in charity what
 me juvaret coram Deo qui me iudicaturus est ex facto?
me would-it-help before God who me about-to-judge is from the-deed
 Quiesce a nimio sciendi desiderio: quia magna ibi invenitur
rest from excessive of-knowing desire because great there is-found
 distractio et deceptio. Scientes libenter volunt videri et
distraction and deception the-knowing gladly wish to-seem and
 dici sapientès. Multa sunt: quae scire parum vel nihil
to-be-called wise many-things there-are which to-know little or nothing
 animae prosunt. Et valde insipiens est: qui aliquibus intendit,
to-the-soul profit and very foolish is who to-some-things attends
 quam his quae saluti suae deserviunt. Multa verba non
than to-those which to-salvation his serve many words not
 satiant animam: sed bona vita refrigerat mentem: et pura
satisfy the-soul but a-good life refreshes the-mind and a-pure
 conscientia, magnam ad Deum praestat confidentiam.
conscience great toward God provides confidence
 Quanto plus et melius scis: tanto gravius inde
by-how-much more and better you-know by-so-much more-heavily thence
 judicaberis nisi sanctius vixeris. Noli ergo extolli de
you-will-be-judged unless more-holily you-have-lived do-not therefore be-exalted about
 ulla arte vel scientia: sed potius time de data tibi notitia.
any art or knowledge but rather fear about the-given to-you knowing

Si tibi videtur quod multa scis et satis bene intelligis:
if to-you it-seems that many-things you-know and enough well you-understand
 scito tamen quia sunt multo plura quae nescis. Noli
know yet that there-are much more-things which you-know-not do-not
 altum sapere: sed ignorantiam tuam magis fateri. Quid
high-things savor but ignorance your rather confess why
 te vis alicui praeferre? quum plures doctiores te
yourself do-you-wish to-anyone to-prefer when many more-learned than-you
 inveniantur, et magis in lege periti? Si vis utiliter aliquid
are-found and more in the-law skilled if you-wish profitably something
 scire et discere: ama nesciri et pro nihilo reputari.
to-know and to-learn love to-be-unknown and for nothing to-be-reckoned
 Haec est altissima et utilissima lectio: sui ipsius vera
this is the-highest and most-useful lesson of-one oneself true
 cognitio et despectio. De se ipso nihil tenere, et de
knowing and despising about one oneself nothing to-hold and of
 aliis semper bene et alte sentire: magna sapientia est et
others always well and highly to-think great wisdom is and
 perfectio. Si videres alium aperte peccare, vel aliqua gravia
perfection if you-saw another openly to-sin or some grave-things
 perpetrare: non deberes te tamen meliorem aestimare: quia
to-commit not you-ought yourself yet better to-esteem because
 nescis quam diu possis in bono stare. Omnes fragiles
you-know-not how long you-can in good to-stand all frail
 sumus: sed tu neminem fragiliorem te ipso tenebis.
we-are but you no-one frailer than-you yourself will-hold

De doctrina veritatis

III · ON THE TEACHING OF TRUTH

Happy is he whom truth itself teaches. Quibbling over hidden things, genera, and species is folly. He to whom the eternal Word speaks is freed from many opinions, for all things speak of that one Word. A pure and simple spirit is not scattered by many works, and the hardest struggle is to conquer oneself. Humble self-knowledge is a surer way to God than deep learning. On the day of judgment we will be asked what we did, not what we read; the famous masters are already forgotten.

Felix quem veritas per se docet, non per figuras et
happy whom truth through itself teaches not through figures and
voces transeuntes: sed sicuti se habet. Nostra opinio et
voices passing but as itself it-holds our opinion and
noster sensus saepe nos fallit: et modicum videt.

our sense often us deceives and little sees

Quid prodest magna cavillatio de occultis et obscuris rebus?

what does-it-profit great quibbling about bidden and obscure things

de quibus nec arguemur in iudicio quia ignoravimus?

about which not-even we-shall-be-reproved in the-judgment because we-were-ignorant

Grandis insipientia quod neglectis utilibus et necessariis:

great folly that neglected the-useful and the-necessary

ultro intendimus curiosis et damnosis. Oculos habentes

unbidden we-attend to-the-curious and the-harmful eyes having

non videmus? et quid curae nobis de generibus et speciebus?

not we-see and what of-care to-us about genera and species

Cui aeternum verbum loquitur: a multis opinionibus

to-whom the-eternal word speaks from many opinions

expeditur. Ex uno verbo omnia? et unum loquuntur omnia:

is-freed from one word all-things and one speak all-things

et hoc est principium, quod et loquitur nobis. Nemo sine

and this is the-beginning which also speaks to-us no-one without

illo intelligit, aut recte iudicat. Cui omnia unum sunt,
it understands or rightly judges to-whom all-things one are
 et omnia ad unum trahit, et omnia in uno videt? potest
and all-things to one draws and all-things in one sees can
 stabilis corde esse: et in Deo pacificus permanere.
steadfast in-heart to-be and in God peaceful to-remain
 O veritas Deus: fac me unum tecum in caritate perpetua.
O truth God make me one with-you in charity perpetual
 Taedet me saepe multa legere et audire: in te est totum
it-wearies me often many-things to-read and to-hear in you is all
 quod volo et desidero. Taceant omnes doctores sileant
that I-wish and I-desire let-be-silent all teachers let-be-still
 universae creaturae in conspectu tuo: tu mihi loquere solus.
all creatures in sight your you to-me speak alone
 Quanto aliquis magis sibi unitus et interius simplicifatus
by-how-much someone more to-himself united and inwardly simplified
 fuerit? tanto plura et altiora sine labore intelligit:
will-have-been by-so-much more-things and higher-things without labor understands
 quia desuper lumen intelligentiae accipit. Purus simplex et
because from-above the-light of-understanding he-receives a-pure simple and
 stabilis spiritus in multis operibus non dissipatur? quia omnia
steadfast spirit in many works not is-scattered because all-things
 ad Dei honorem operatur: et in se otiosus ab omni propria
to of-God the-honor it-works and in itself idle from all own
 exquisitione esse nititur. Quis te magis impedit et molestat:
seeking to-be strives who you more hinders and troubles
 quam tua immortificata affectio cordis? Bonus et devotus homo
than your unmortified affection of-heart a-good and devout man
 opera sua prius intus disponit: quae foris agere debet. Nec
works his first within arranges which outside to-do he-ought nor
 illa trahunt eum ad desideria vitiosae inclinationis: sed ipse
they draw him to the-desires of-vicious inclination but he-himself

inflectit ea ad arbitrium rectae rationis. Quis habet fortius
bends them to the-judgment of-right reason who has a-stronger
 certamen? quam qui nititur vincere se ipsum? Et hoc deberet
struggle than he-who strives to-conquer him himself and this ought
 esse negotium nostrum, vincere videlicet se ipsum? et quotidie
to-be business our to-conquer namely one oneself and daily
 se ipso fortiorem fieri: atque in melius aliquid proficere.
than-one oneself stronger to-become and into better something to-advance
 Omnis perfectio in hac vita, quandam imperfectionem sibi
every perfection in this life a-certain imperfection to-itself
 habet annexam: et omnis speculatio nostra quadam caligine
has annexed and every speculation our a-certain darkness
 non caret. Humilis tui cognitio, certior via est ad
not lacks humble of-yourself knowing a-surer way is to
 Deum: quam profunda scientiae inquisitio. Non est culpanda
God than deep of-knowledge inquiry not is to-be-blamed
 scientia, aut quaelibet simplex rei notitia, quae bona
knowledge or any simple of-a-thing knowing which good
 est in se considerata et a Deo ordinata: sed praeferenda
is in itself considered and by God ordained but to-be-preferred
 est semper bona conscientia et virtuosa vita. Quia vero
is always a-good conscience and a-virtuous life because but
 plures magis student scire quam bene vivere? ideo saepe
many more strive to-know than well to-live therefore often
 errant: et paene nullum vel modicum fructum ferunt.
they-err and almost no or little fruit bear
 O si tantam adhiberent diligentiam ad exstirpanda vitia
O if such they-would-apply diligence for rooting-out vices
 et virtutes inferendas sicuti ad movendas quaestiones: non
and virtues implanting as for raising questions not

fierent tanta mala et scandala in populo: nec tanta
would-happen so-many evils and scandals among the-people nor so-much
 dissolutio in coenobiis.

laxity in monasteries

Certe adveniente die iudicii non quaeretur a nobis quid
certainly arriving the-day of-judgment not it-will-be-asked of us what
 legimus sed quid fecimus? nec quam bene diximus: sed
we-have-read but what we-have-done nor how well we-have-spoken but
 quam religiose viximus.

how religiously we-have-lived

Dic mihi ubi sunt modo omnes illi domini et magistri
tell me where are now all those lords and masters
 quos bene novisti dum adhuc viverent, et studiis flourerent?

whom well you-knew while still they-lived and in-studies flourished

Jam eorum praebendas alii possident: et nescio utrum

now their prebends others possess and I-know-not whether

de eis recogitant. In vita sua aliquid esse videbantur: et

of them they-think in life their something to-be they-seemed and

modo de illis tacetur. O quam cito transit gloria mundi.

now of them it-is-silent O how quickly passes the-glory of-the-world

Utinam vita eorum scientiae ipsorum concordasset: tunc

would-that the-life their with-the-knowledge their-own had-accorded then

bene studuissent et legissent. Quam multi pereunt

well they-would-have-studied and read how many perish

per vanam scientiam in saeculo: qui parum curant de

through vain knowledge in the-world who little care about

Dei servitio. Et quia magis eligunt magni esse quam

of-God the-service and because rather they-choose great to-be than

humiles: ideo evanescunt in cogitationibus suis.

humble therefore they-vanish in thoughts their

Vere magnus est: qui magnam habet caritatem. Vere magnus
 truly great is who great has charity truly great
 est: qui in se parvus est, et pro nihilo omne culmen
 is who in himself small is and for nothing every summit
 honoris ducit. Vere prudens est, qui omnia terrena arbitratur
 of-honor counts truly prudent is who all earthly-things deems
 ut stercora, ut Christum lucrifaciat. Et vere bene doctus
 as dung that Christ he-may-gain and truly well taught
 est: qui Dei voluntatem facit, et suam voluntatem relinquit.
 is who of-God the-will does and his-own will leaves

De providentia in agendis

IV • ON PRUDENCE IN ACTION

Not every word or impulse is to be believed; things must be weighed cautiously before God. We easily believe evil of others, but perfect men do not. Wisdom is not to act rashly, nor to cling stubbornly to one's own opinion, nor to repeat at once what one hears. Take counsel with a wise and conscientious man. A good life makes a man wise, and the humbler and more subject to God he is, the wiser and more at peace he will be.

Non est credendum omni verbo nec instinctui: sed caute
 not is to-be-believed every word nor impulse but cautiously
 et longanimiter res est secundum Deum ponderanda.
 and patiently the-matter is according-to God to-be-weighed
 Proh dolor saepe malum facilius quam bonum de alio
 alas the-grief often evil more-easily than good about another
 creditur et dicitur: ita infirmi sumus. Sed perfecti viri
 is-believed and is-said so weak we-are but perfect men

non facile credunt omni enarranti: quia sciunt infirmitatem

not easily believe everyone relating because they-know weakness

humanam ad malum proclivam: et in verbis satis labilem.

human toward evil prone and in words quite slippery

Magna sapientia, non esse praecipitem in agendis: nec

great wisdom not to-be headlong in things-to-be-done nor

pertinaciter in propriis stare sensibus. Ad hanc etiam

obstinately in own to-stand opinions to this also

pertinet non quibuslibet hominum verbis credere: nec

belongs not to-any-whatever of-men words to-believe nor

audita vel credita mox ad aliorum aures effundere. Cum

things-heard or believed at-once into of-others the-ears to-pour-out with

sapiente et conscientioso viro consilium habe: et quaere

a-wise and conscientious man counsel have and seek

potius a meliore instrui: quam tuas adinventiones sequi.

rather by a-better-man to-be-instructed than your inventions to-follow

Bona vita facit hominem sapientem secundum Deum: et

a-good life makes a-man wise according-to God and

expertum in multis. Quanto quis in se humilior

experienced in many-things by-how-much one in himself humbler

fuerit et Deo subiectior: tanto in omnibus erit

will-have-been and to-God more-subject by-so-much in all-things he-will-be

sapientior et pacatior.

wiser and more-at-peace

De lectione sanctarum scripturarum

V · ON READING THE HOLY SCRIPTURES

Truth, not eloquence, is to be sought in Scripture, which should be read in the spirit in which it was written. Read simple and devout books as gladly as lofty ones, and do not ask who said a thing but attend to what is said: men pass, but the Lord's truth abides. Curiosity hinders reading; read humbly, simply, and faithfully, ask gladly, listen in silence to the saints, and do not despise the parables of the elders.

Veritas est in scripturis sanctis quaerenda: non eloquentia.

truth is in scriptures holy to-be-sought not eloquence

Omnis scriptura sacra eo spiritu debet legi quo facta

all scripture sacred in-that spirit ought to-be-read in-which made

est. Quaerere potius debemus utilitatem in scripturis: quam

it-is to-seek rather we-ought profit in the-scriptures than

subtilitatem sermonis.

subtlety of-speech

Ita libenter devotos et simplices libros legere debemus: sicut

so gladly devout and simple books to-read we-ought as

altos et profundos. Non te offendat auctoritas scribentis,

lofty and deep not you let-offend the-authority of-the-writer

utrum parvae vel magnae literaturae fuerit: sed amor

whether of-small or of-great learning he-was but the-love

purae veritatis te trahat ad legendum. Non quaeras quis

of-pure truth you let-draw to reading not seek who

hoc dixerit: sed quid dicatur attende. Homines transeunt:

this said but what is-said attend-to men pass

sed veritas Domini manet in aeternum. Sine personarum

but the-truth of-the-Lord abides into eternity without of-persons

acceptione, variis modis loquitur nobis Deus.

respect in-various ways speaks to-us God

Curiositas nostra saepe nos impedit in lectione scripturarum:

curiosity our often us binders in the-reading of-the-scriptures

quum volumus intelligere et discutere ubi simpliciter

when we-wish to-understand and to-discuss where simply

esset transeundum. Si vis profectum haurire? lege

it-should-be to-be-passed-over if you-wish profit to-draw read

humiliter, simpliciter et fideliter: nec umquam velis habere

humbly simply and faithfully nor ever wish to-have

nomen scientiae. Interroga libenter? et audi tacens verba

the-name of-learning ask gladly and hear silent the-words

sanctorum: nec displiceant tibi parabola seniorum, sine

of-the-saints nor let-displease you the-parables of-the-elders without

causa enim non proferuntur.

cause for not they-are-uttered

De inordinatis affectionibus

VI • ON INORDINATE AFFECTIONS

Whenever a man craves something inordinately he becomes restless; the proud and avaricious never rest, while the poor and humble live in much peace. One not yet dead to himself is quickly tempted and overcome in small things; withdrawing from his desires saddens him, and indulging them weighs on his conscience. True peace of heart is found by resisting the passions, not by serving them: not in the carnal man but in the fervent and spiritual one.

Quandocumque homo aliquid inordinate appetit: statim in

whenever a-man something inordinately craves at-once in

se inquietus fit. Superbus et avarus numquam

himself restless he-becomes the-proud and the-avaricious never

quiescunt: pauper et humilis spiritu in multitudine pacis
rest the-poor and humble in-spirit in a-multitude of-peace
 conversantur.

dwell

Homo qui necdum perfecte in se mortuus est, cito
a-man who not-yet perfectly in himself dead is quickly
 tentatur: et vincitur in parvis et vilibus rebus. Infirmus
is-tempted and is-overcome in small and mean things weak
 in spiritu et quodammodo adhuc carnalis et ad sensibilia
in spirit and in-a-way still carnal and to sensible-things
 inclinatus: difficulter se potest a terrenis desideriis ex
inclined with-difficulty himself he-can from earthly desires from
 toto abstrahere. Et ideo saepe habet tristitiam quum
the-whole to-withdraw and therefore often he-has sadness when
 se subtrahit: leviter etiam indignatur si quis ei resistit.

himself he-withdraws easily also he-is-indignant if anyone him resists

Si autem persecutus fuerit quod concupiscit: statim ex
if but pursued he-will-have what he-covets at-once from
 reatu conscientiae gravatur, quia secutus est passionem
the-guilt of-conscience he-is-weighed-down because followed he-has passion
 suam: quae nihil juvat ad pacem quam quaesivit.

bis which nothing helps toward the-peace which he-sought

Resistendo igitur passionibus invenitur pax vera cordis: non
by-resisting therefore passions is-found peace true of-heart not
 autem eis serviendo. Non est ergo pax in corde hominis
but them by-serving not is therefore peace in the-heart of-a-man
 carnalis: non in homine exterioribus dedito: sed in fervido
carnal not in a-man to-outward-things given but in the-fervent
 et spirituali.

and spiritual

De vana spe et elatione fugienda
VII • ON FLEEING VAIN HOPE AND PRIDE

Vain is he who puts his hope in men or creatures; do not be ashamed to serve others for love of Christ. Trust not in your own knowledge or cunning but in God's grace, which helps the humble. Glory neither in riches nor in powerful friends, nor in beauty of body, nor in talent, but in God who gives all. Do not think yourself better than others, for God's judgments differ from men's; the humble have constant peace, the proud jealousy and indignation.

Vanus est: qui spem suam ponit in hominibus aut in
vain is who hope his puts in men or in
creaturis. Non te pudeat aliis servire amore Jesu Christi:
creatures not you let-it-shame others to-serve for-the-love of-Jesus Christ
et pauperem in hoc saeculo videri.

and poor in this world to-seem

Non stes super te ipsum: sed in Deo spem tuam constitue.

not stand upon you yourself but in God hope your set

Fac quod in te est: et Deus aderit bonae voluntati

do what in you is and God will-be-present to-good will

tuae.

your

Non confidas in tua scientia, vel astutia cujuscumque

not trust in your knowledge or cunning of-whatever

viventis: sed magis in Dei gratia: qui adjuvat humiles et

living-man but rather in of-God the-grace who helps the-humble and

de se praesumentes humiliat.

of themselves presuming humbles

Ne glorieis in divitiis si adsunt: nec in amicis quia
not glory in riches if they-are-present nor in friends because
 potentes sunt: sed in Deo qui omnia praestat, et se
powerful they-are but in God who all-things provides and him
 ipsum super omnia dare desiderat.

himself above all-things to-give desires

Non te extollas de magnitudine vel pulchritudine
not yourself exalt about the-greatness or beauty
 corporis: quae modica infirmitate corrumpitur et defoedatur.
of-body which by-slight sickness is-corrupted and is-disfigured
 Non placeas tibi ipsi de habilitate aut ingenio tuo: ne
not please to-you yourself about the-skill or talent your lest
 displiceas Deo: cujus est totum quidquid boni naturaliter
you-displease God whose is all whatever of-good naturally
 habueris.

you-will-have-had

Non te reputes aliis meliorem: ne forte coram Deo
not yourself reckon than-others better lest perhaps before God
 deterior habearis: qui scit quid est in homine. Non superbias
worse you-be-held who knows what is in man not be-proud
 de operibus bonis: quia aliter sunt judicia Dei quam
about works good because otherwise are the-judgments of-God than
 hominum: cui saepe displicet quod hominibus placet. Si
of-men to-whom often displeases what to-men pleases if
 aliquid boni habueris: crede de aliis meliora: ut humilitatem
something of-good you-will-have-had believe of others better-things that humility
 conserves. Non nocet si omnibus te supponas: nocet
you-may-keep not it-harms if to-all yourself you-put-under it-harms
 autem plurimum, si vel uni te praeponas. Jugis pax cum
but very-much if even to-one yourself you-put-before constant peace with
 humili: in corde autem superbi zelus et indignatio frequens.
the-humble in the-heart but of-the-proud jealousy and indignation frequent

De cavenda nimia familiaritate

VIII · ON AVOIDING TOO MUCH FAMILIARITY

Do not open your heart to everyone, but treat your affairs with a wise man who fears God. Be seldom with the young and with strangers, do not flatter the rich, keep company with the humble and devout, and be familiar with no woman, commending all good women to God. Seek familiarity only with God and his angels. Charity is owed to all, but familiarity is not expedient; a stranger's good fame sometimes outshines his presence, and we displease when we think to please.

Non omni homini reveles cor tuum: sed cum sapiente et
not to-every man reveal heart your but with a-wise and
timente Deum age causam tuam. Cum juvenibus et extraneis
fearing God treat cause your with the-young and strangers
rarus esto. Cum divitibus noli blandire: et coram magnatis
rare be with the-rich do-not flatter and before the-great
non libenter appareas. Cum humilibus et simplicibus, cum
not gladly appear with the-humble and the-simple with
devotis et morigeratis sociare: et quae aedificationis sunt
the-devout and well-mannered associate and what of-edification are
pertracta. Non sis familiaris alicui mulieri: sed in communi
treat-of not be familiar with-any woman but in common
omnes bonas mulieres Deo commenda.
all good women to-God commend

Soli Deo et angelis ejus opta familiaris esse: et hominum
to-alone God and angels his wish familiar to-be and of-men
notitiam devita. Caritas habenda est ad omnes: sed
the-acquaintance avoid charity to-be-bad is toward all but
familiaritas non expedit. Quandoque accidit, ut persona
familiarity not is-expedient sometimes it-happens that a-person
ignota ex bona fama luceat: cujus tamen praesentia
unknown from good fame shines whose yet presence

oculos intuentium offuscat. Putamus aliquando aliis placere
the-eyes of-those-beholding darkens we-think sometimes others to-please
 ex conjunctione nostra: et incipimus magis displicere ex
from association our and we-begin rather to-displease from
 morum improbitate in nobis considerata.
of-manners the-wickedness in us observed

De obedientia et subiectione

IX • ON OBEDIENCE AND SUBJECTION

It is a great thing to live in obedience under a superior and not be one's own master; subjection is safer than command. Many obey from necessity rather than charity, and murmur; they will not find freedom of mind until they submit wholeheartedly for God. Imagining a change of place has deceived many. Each prefers his own opinion, but for the sake of peace one must sometimes give it up; to refuse to yield when reason requires is a sign of pride and obstinacy.

Valde magnum est in obedientia stare: sub praelato vivere:
very great it-is in obedience to-stand under a-superior to-live
 et sui juris non esse. Multo tutius est stare in
and of-one's-own right not to-be much safer it-is to-stand in
 subiectione: quam in praelatura.

subjection than in prelacy

Multi sunt sub obedientia magis ex necessitate quam ex
many are under obedience more from necessity than from
 caritate: et illi poenam habent et leviter murmurant. Nec
charity and they pain have and lightly murmur nor
 libertatem mentis acquirunt: nisi ex toto corde propter
freedom of-mind will-they-acquire unless from whole heart for
 Deum se subjiciant. Curre hic vel ibi: non invenies
God themselves they-subject run here or there not you-will-find

quietem nisi in humili subiectione, sub regimine praelati.

rest except in humble subjection under the-rule of-a-superior

Imaginatio locorum et mutatio, multos fefellit.

imagining of-places and change many has-deceived

Verum est quod unusquisque libenter agit pro sensu

true it-is that each-one gladly acts according-to opinion

suo: et inclinatur ad eos magis qui secum sentiunt. Sed

his and is-inclined to those rather who with-him think but

si Deus est inter nos: necesse est ut relinquamus etiam

if God is among us necessary it-is that we-leave even

quandoque nostrum sentire propter bonum pacis.

sometimes our thinking for the-good of-peace

Quis est ita sapiens? qui omnia plene scire potest? Ergo

who is so wise who all-things fully to-know can therefore

noli nimis in sensu tuo confidere: sed velis etiam libenter

do-not too in opinion your trust but wish also gladly

aliorum sensum audire.

of-others the-opinion to-hear

Si bonum est tuum sentire? et hoc ipsum propter Deum

if good is your thinking and this very-thing for God

dimittis et alium sequeris: magis exinde proficies. Audiui

you-give-up and another you-follow more thence you-will-profit I-have-beard

enim saepe: securius esse audire, et accipere consilium

for often safer to-be to-hear and to-receive counsel

quam dare.

than to-give

Potest etiam contingere, ut bonum sit uniuscujusque sentire?

it-can also happen that good be of-each-one the-thinking

sed nolle aliis acquiescere, quum id ratio aut causa

but to-be-unwilling to-others to-yield when it reason or cause

postulat: signum est superbiae et pertinaciae.

demands a-sign it-is of-pride and of-obstinacy

De cavenda superfluitate verborum

X · ON AVOIDING SUPERFLUOUS TALK

Avoid the tumult of men, for talk of worldly affairs defiles even when meant simply. We talk so readily because we seek consolation from one another and relief for a wearied heart, especially about what we love or dislike, yet often in vain, for outward consolation hinders the inward and divine. Watch and pray; speak only what edifies. Devout conversation on spiritual things helps progress, above all among those joined in God.

Caveas tumultum hominum quantum potes? multum enim
avoid the-tumult of-men as-much-as you-can much for
impedit tractatus saecularium gestorum, etiamsi simplici
hinders the-treating of-worldly affairs even-if with-simple
intentione proferantur. Cito enim inquinamur vanitate et
intention they-be-uttered quickly for we-are-defiled by-vanity and
captivamur. Vellem me pluries tacuisse: et inter
are-captivated I-could-wish me more-often to-have-been-silent and among
homines non fuisse.
men not to-have-been

Sed quare tam libenter loquimur et invicem fabulamur? quum
but why so gladly we-speak and mutually chatter when
tamen raro sine laesione conscientiae ad silentium redimus?
yet seldom without hurt of-conscience to silence we-return
Ideo tam libenter loquimur? quia per mutuas locutiones ab
therefore so gladly we-speak because through mutual talk by
invicem consolari quaerimus: et cor diversis cogitationibus
one-another to-be-consolated we-seek and the-heart by-various thoughts
fatigatum optamus relevare. Et multum libenter de his
wearied we-wish to-relieve and very gladly about those-things
quae multum diligimus vel cupimus, vel quae nobis contraria
which much we-love or desire or which to-us contrary

sentimus: libet loqui et cogitare. Sed pro dolor, saepe

we-feel it-pleases to-speak and to-think but alas the-grief often

inaniter et frustra. Nam haec exterior consolatio: interioris

emptily and in-vain for this outward consolation of-inward

et divinae consolationis non modicum detrimentum est.

and divine consolation not small loss is

Ideo vigilandum est et orandum: ne tempus otiose transeat.

therefore to-be-watched is and to-be-prayed lest time idly pass

Si loqui licet et expedit: quae aedificabilia sunt loquere.

if to-speak it-is-lawful and is-expedient what edifying are speak

Malus usus et negligentia profectus nostri: multum facit

bad habit and neglect of-progress our much makes

ad incustodiam oris nostri. Juvat tamen non parum ad

toward the-unguardedness of-mouth our it-helps yet not little toward

profectum spiritualem, devota spiritualium rerum collatio:

progress spiritual devout of-spiritual things conference

maxime ubi pares animo et spiritu in Deo sibi sociantur.

especially where equals in-mind and spirit in God to-each-other are-joined

De pace acquirenda et zelo proficiendi

XI · ON GAINING PEACE AND ON ZEAL FOR PROGRESS

We could have much peace if we did not busy ourselves with others' words and deeds. The saints were perfect because they mortified all earthly desires. We are taken up with our passions, seldom conquer a single vice, and turn quickly to human consolations when trials come. If we stood firm like brave men, God would help us. Outward observances are not the whole of religion; root out one vice a year, resist beginnings, and you would have peace yourself and give gladness to others.

Multam possemus pacem habere: si non vellemus nos cum
much we-could peace to-have if not we-would ourselves with
aliorum dictis et factis et quae ad nostram curam non
of-others sayings and doings and what to our care not
spectant occupare. Quomodo potest ille diu in pace manere?
pertain to-occupy how can he long in peace to-remain
qui alienis curis se intermiscet, qui occasiones forinsecus
who in-others' cares himself meddles who occasions outside
quaerit, qui parum vel raro se intrinsecus colligit?
seeks who little or seldom himself inwardly collects

Beati simplices: quoniam multam pacem habebunt.

blessed the-simple since much peace they-will-have

Quare quidam sanctorum tam perfecti et contemplativi

why certain of-the-saints so perfect and contemplative

fuerunt? Quia omnino se ipsos mortificare ab omnibus

were because wholly them themselves to-mortify from all

terrenis desideriis studuerunt: et ideo totis medullis cordis

earthly desires they-strove and therefore with-whole marrows of-heart

Deo inhaerere, atque libere sibi vacare potuerunt.

to-God to-cleave and freely for-themselves to-be-at-leisure they-could

Nos nimium occupamur propriis passionibus: et de
we too-much are-occupied by-own passions and about
 transitoriis nimis sollicitamur. Raro etiam unum vitium
transitory-things too we-are-anxious seldom even one vice
 perfecte vincimus: et ad quotidianum profectum non
perfectly we-conquer and to daily progress not
 accendimur: ideo frigidi et tepidi remanemus. Si essemus
we-are-kindled therefore cold and lukewarm we-remain if we-were
 nobis ipsis perfecte mortui, et interius minime implicati:
to-us ourselves perfectly dead and inwardly by-no-means entangled
 tunc possemus etiam divina sapere: et de caelesti
then we-could even divine-things to-savor and of heavenly
 contemplatione aliquid experiri. Totum et maximum
contemplation something to-experience the-whole and greatest
 impedimentum est, quia non sumus a passionibus et
hindrance is because not we-are from passions and
 concupiscentiis liberi: nec perfectam sanctorum viam conamur
lusts free nor the-perfect of-the-saints way we-attempt
 ingredi. Quando etiam modicum adversitatis occurrit, nimis
to-enter when even a-little of-adversity occurs too
 cito deijcitur: et ad humanas consolationes convertimur.
quickly we-are-cast-down and to human consolations we-are-turned
 Si niteremur sicut viri fortes stare in proelio: profecto
if we-would-strive as men brave to-stand in battle certainly
 auxilium Domini super nos videremus de caelo. Ipse enim
the-help of-the-Lord upon us we-would-see from heaven he-himself for
 certantes et de sua gratia sperantes paratus est adjuvare:
those-striving and in his grace hoping ready is to-help
 qui nobis certandi occasiones procurat ut vincamus.
who for-us of-striving occasions provides that we-may-conquer

Si tantum in istis exterioribus observantiis profectum
if only in these outward observances the-progress
 religionis ponimus: cito finem habebit devotio nostra. Sed
of-religion we-place quickly an-end will-have devotion our but
 ad radicem securim ponamus: ut purgati a passionibus
to the-root the-axe let-us-lay that purged from passions
 pacificam mentem possideamus.

a-peaceful mind we-may-possess

Si omni anno unum vitium extirparemus: cito viri perfecti
if every year one vice we-would-root-out quickly men perfect
 efficeremur. Sed modo e contrario saepe sentimus: ut
we-would-be-made but now from the-contrary often we-perceive that
 meliores et puriores in initio conversionis nos fuisse
better and purer in the-beginning of-conversion ourselves to-have-been
 inveniamus: quam post multos annos professionis.

we-find than after many years of-profession

Fervor et profectus quotidie deberet crescere: sed nunc
fervor and progress daily ought to-grow but now
 pro magno videtur: si quis primi fervoris partem posset
for great it-seems if anyone of-the-first fervor a-part could
 retinere.

to-retain

Si modicam violentiam faceremus in principio: tunc postea
if a-little violence we-would-do in the-beginning then afterward
 cuncta possemus facere cum levitate et gaudio. Grave
all-things we-could to-do with lightness and joy heavy
 est assueta dimittere: sed gravius est contra propriam
it-is accustomed-things to-give-up but heavier it-is against own
 voluntatem ire. Sed si non vincis parva et levia: quando
will to-go but if not you-conquer small and light-things when
 superabis difficiliora? Resiste in principio inclinationi tuae:
will-you-overcome harder-things resist in the-beginning inclination your

et malam dedisce consuetudinem: ne forte paulatim ad
and bad unlearn custom lest perhaps gradually to
 majorem te ducat difficultatem.

greater you it-lead difficulty

O si adverteres quantam tibi pacem et aliis laetitiam

O if you-noticed how-much to-yourself peace and to-others gladness

faceres te ipsum bene habendo: puto quod sollicitior

you-would-make you yourself well by-holding I-think that more-anxious

esses ad spirituales profectum.

you-would-be for spiritual progress

De utilitate adversitatis

XII · ON THE USEFULNESS OF ADVERSITY

It is good for us to have troubles and contradictions, for they recall a man to his heart and remind him that he is an exile with no hope in anything of this world. Being thought ill of guards humility and drives us to seek God as inward witness. When a man of good will is tempted or afflicted, he understands how much he needs God; he grieves, prays, and longs to be dissolved and be with Christ, seeing that perfect peace cannot be had in this world.

Bonum nobis est quod aliquando habeamus aliquas gravitates

good for-us it-is that sometimes we-have some heavinesses

et contrarietates: quia saepe hominem ad cor revocant:

and contrarieties because often a-man to heart they-recall

quatenus se in exilio esse cognoscat: nec spem suam

so-that himself in exile to-be he-may-know nor hope his

in aliqua re mundi ponat.

in any thing of-the-world he-may-place

Bonum est quod patiamur quandoque contradictiones et quod

good it-is that we-suffer sometimes contradictions and that

male et imperfecte de nobis sentiatur: etiamsi bene agimus

ill and imperfectly of us it-be-thought even-if well we-act

et intendimus. Ista saepe juvant ad humilitatem: et a

and intend these often help toward humility and from

vana gloria nos defendunt. Tunc enim melius interiorem

vain glory us defend then for better the-inward

testem Deum quaerimus: quando foris vilipendimur ab

witness God we-seek when outwardly we-are-despised by

hominibus: et non bene nobis creditur. Ideo deberet se

men and not well to-us it-is-believed therefore ought himself

homo in Deo taliter firmare: ut non esset ei necesse

a-man in God so to-establish that not it-would-be for-him necessary

multas humanas consolationes quaerere.

many human consolations to-seek

Quando homo bonae voluntatis tribulatur vel tentatur, aut malis

when a-man of-good will is-troubled or is-tempted or by-evil

cogitationibus affligitur: tunc Deum sibi magis necessarium

thoughts is-afflicted then God to-himself more necessary

intelligit: sine quo nihil boni se posse deprehendit.

be-understands without whom nothing of-good himself to-be-able be-finds

Tunc etiam tristatur gemit et orat, pro miseriis quas

then also be-grieves groans and prays for the-miseries which

patitur. Tunc taedet eum diutius vivere: et mortem optat

be-suffers then it-wearies him longer to-live and death be-wishes

venire: ut possit dissolvi et cum Christo esse. Tunc

to-come that be-may to-be-dissolved and with Christ to-be then

etiam bene advertit: perfectam securitatem et plenam pacem

also well be-notices perfect security and full peace

in mundo non posse constare.

in the-world not to-be-able to-stand

De tentationibus resistendis

XIII · ON RESISTING TEMPTATIONS

As long as we live in the world we cannot be without temptation; Job calls man's life on earth a temptation, and the devil goes about seeking whom to devour. Temptations humble, purge, and instruct us; all the saints passed through them. Flight alone cannot conquer them, but patience and true humility can. Resist at the beginning, for the enemy enters by thought, imagination, delight, and consent. Some are tempted most at the start, some at the end; do not despair, but humble yourself under God's hand.

Quamdiu in mundo vivimus: sine tribulatione et tentatione
as-long-as in the-world we-live without tribulation and temptation
esse non possumus. Unde in Job scriptum est. Tentatio est
to-be not we-can whence in Job written it-is temptation is
vita humana super terram. Ideo unusquisque sollicitus esse
life human upon earth therefore each-one anxious to-be
deberet circa tentationes suas et vigilare in orationibus: ne
ought about temptations his and to-watch in prayers lest
diabolus locum inveniret decipiendi: qui numquam dormitat,
the-devil place should-find of-deceiving who never slumbers
sed circuit quaerens quem devoret. Nemo tam perfectus
but goes-about seeking whom he-may-devour no-one so perfect
est et sanctus, qui non habeat aliquando tentationes: et
is and holy who not has sometimes temptations and
plene eis carere non possumus.
fully them to-lack not we-can

Sunt tamen tentationes homini saepe valde utiles: licet
are yet temptations to-man often very useful although
molestae sint et graves: quia in illis homo humiliatur,
troublesome they-be and heavy because in them man is-humbled
purgatur et eruditur.
is-purged and is-instructed

Omnes sancti per multas tribulationes et tentationes

all the-saints through many tribulations and temptations

transierunt et profecerunt. Et qui tentationes sustinere

passed and profited and who temptations to-bear

nequiverunt: reprobi facti sunt et defecerunt.

could-not reprobate made are and fell-away

Non est aliquis ordo tam sanctus nec locus tam secretus:

not is any order so holy nor place so secret

ubi non sint tentationes vel adversitates. Non est homo

where not there-be temptations or adversities not is man

securus a tentationibus totaliter quamdiu vixerit: quia

secure from temptations wholly as-long-as he-will-have-lived because

in nobis est unde tentamur: ex quo in concupiscentia

in us is whence we-are-tempted from which in concupiscence

nati sumus. Una tentatione seu tribulatione recedente alia

born we-are one temptation or tribulation receding another

supervenit: et semper aliquid ad patiendum habebimus:

comes-upon and always something for suffering we-shall-have

nam bonum felicitatis nostrae perdidimus.

for the-good of-happiness our we-have-lost

Multi quaerunt tentationes fugere: et gravius incidunt in eas.

many seek temptations to-flee and more-heavily fall into them

Per solam fugam non possumus vincere: sed per patientiam

through only flight not we-can to-conquer but through patience

et veram humilitatem omnibus hostibus efficimur fortiores.

and true humility than-all enemies we-are-made stronger

Qui tantummodo exterius declinat, nec radicem evellit:

who only outwardly turns-aside nor the-root plucks-out

parum proficiet. Immo citius ad eum tentationes redient: et

little will-profit rather sooner to him temptations will-return and

pejus sentiet.

worse he-will-feel

Paulatim, et per patientiam cum longanimitate Deo iuvante
gradually and through patience with long-suffering God helping
 melius superabis: quam cum duritia et importunitate
better you-will-overcome than with harshness and importunity
 propria. Saepius accipe consilium in tentatione: et cum
own more-often take counsel in temptation and with
 tentato noli duriter agere: sed consolationemingere, sicut
the-tempted do-not harshly deal but consolation pour-in as
 tibi optares fieri.

to-you you-would-wish to-be-done

Initium omnium malarum tentationum inconstantia animi,
the-beginning of-all evil temptations inconstancy of-mind
 et parva ad Deum confidentia: quia sicut navis sine
and little toward God confidence because as a-ship without
 gubernaculo hinc inde a fluctibus impellitur: ita homo
a-rudder hither thither by the-waves is-driven so a-man
 remissus et suum propositum deserens varie tentatur.

slack and his purpose forsaking variously is-tempted

Ignis probat ferrum: et tentatio hominem justum. Nescimus
fire tests iron and temptation a-man just we-know-not
 saepe quid possumus: sed tentatio aperit quid sumus.

often what we-can but temptation opens what we-are

Vigilandum est tamen praecipue circa initium tentationis:
to-be-watched is yet especially about the-beginning of-temptation
 quia tunc facilius hostis vincitur, si ostium mentis nullatenus
because then more-easily the-enemy is-conquered if the-door of-the-mind by-no-means
 intrare sinitur: sed extra limen statim ut pulsaverit illi
to-enter he-is-allowed but outside the-threshold at-once as he-will-have-knocked him
 obviatur. Unde quidam dixit. Principiis obsta: sero medicina
it-is-met whence a-certain-one said beginnings resist late the-medicine
 paratur. Nam primo occurrit menti simplex cogitatio:
is-prepared for first occurs to-the-mind a-simple thought

deinde fortis imaginatio: postea delectatio et motus pravus
then strong imagining afterward delight and motion evil
 et assensio. Sicque paulatim ingreditur hostis malignus ex
and assent and-so gradually enters the-enemy malign from
 toto: dum illi non resistitur in principio. Et quanto
the-whole while him not it-is-resisted in the-beginning and by-how-much
 diutius ad resistendum quis torpuerit? tanto in se
longer toward resisting one will-have-been-sluggish by-so-much in himself
 quotidie debilior fit: et hostis contra eum potentior.
daily weaker he-becomes and the-enemy against him more-powerful
 Quidam in principio conversionis suae graviores tentationes
some in the-beginning of-conversion their heavier temptations
 patiuntur: quidam autem in fine. Quidam vero quasi
suffer some but at the-end some but as-if
 per totam vitam suam male habent: nonnulli satis leniter
through whole life their ill fare not-a-few quite lightly
 tentantur: secundum divinae ordinationis sapientiam et
are-tempted according-to of-divine ordinance the-wisdom and
 aequitatem: qui statum et merita hominum pensat: et
equity who the-state and merits of-men weighs and
 cuncta ad electorum suorum salutem praecordinat.
all-things to of-the-elect his the-salvation preordains
 Ideo non debemus desperare quum tentamur: sed eo
therefore not we-ought to-despair when we-are-tempted but by-so-much
 ferventius Deum exorare: quatenus nos in omni tribulatione
more-fervently God to-entreat so-that us in every tribulation
 dignetur adjuvare: qui utique secundum dictum Pauli, talem
he-deign to-help who surely according-to the-saying of-Paul such
 faciet cum tentatione proventum: ut possimus sustinere.
will-make with the-temptation an-issue that we-may-be-able to-bear

Humiliemus ergo animas nostras sub manu Dei in omni

let-us-humble therefore souls our under the-hand of-God in every
 tentatione et tribulatione: quia humiles spiritu salvabit et
temptation and tribulation because the-humble in-spirit he-will-save and
 exaltabit. In tentationibus et tribulationibus probatur homo
will-exalt in temptations and tribulations is-proved a-man
 quantum profecit: et ibi majus meritum consistit: et virtus
how-much he-has-profited and there greater merit consists and virtue
 melius patescit. Nec magnum est si homo devotus sit et
better is-revealed nor great it-is if a-man devout be and
 fervidus quum gravitatem non sentit: sed si tempore adversitatis
fervent when heaviness not he-feels but if in-the-time of-adversity
 patienter se sustinet: spes magni profectus erit.

patiently himself he-bears hope of-great progress there-will-be

Quidam a magnis tentationibus custodiuntur, et in parvis

some from great temptations are-guarded and in small
 quotidianis saepe vincuntur: ut humiliati, numquam de se
daily-ones often are-conquered that humbled never of them
 ipsis in magnis confidunt: qui in tam modicis infirmantur.
themselves in great-things they-may-trust who in so little-things are-weak

De temerario iudicio vitando

XIV · ON AVOIDING RASH JUDGMENT

Turn your eyes upon yourself and beware of judging others; judging others is vain labor, examining yourself is fruitful. We judge things as they touch our hearts, and private love warps judgment. Many secretly seek themselves and are at peace only while things go their way. Differences of opinion breed dissension among friends and religious, and old custom is hard to leave. If you rely more on your own reason than on the virtue of submission to Jesus Christ, you will seldom be enlightened.

Ad te ipsum oculos reflecte: et aliorum facta caveas
to you yourself the-eyes turn-back and of-others the-deeds beware
judicare. In iudicando alios homo frustra laborat: saepius
to-judge in judging others a-man in-vain labors more-often
errat, et leviter peccat: se ipsum vero iudicando et
errs and easily sins him himself but by-judging and
discutiendo semper frutuose laborat.
by-examining always fruitfully he-labors
Sicut nobis res cordi est, sic de ea frequenter iudicamus:
as to-us a-thing at-heart is so about it frequently we-judge
nam verum iudicium propter privatum amorem faciliter
for true judgment on-account-of private love easily
perdimus. Si Deus semper esset pura intentio nostri
we-lose if God always were the-pure intention of-our
desiderii: non tam faciliter turbaremur pro resistentia
desire not so easily we-would-be-troubled for the-resistance
sensus nostri. Sed saepe aliquid ab intra latet, vel etiam
of-sense our but often something from within lies-bidden or also
ab extra concurrit: quod nos etiam pariter trahit.
from without concurs which us also equally draws

Multi occulte se ipsos quaerunt in rebus quas agunt:
many secretly them themselves seek in things which they-do
 et nesciunt. Videntur etiam in bona pace stare: quando
and know-not they-seem also in good peace to-stand when
 res pro eorum velle fiunt et sentire. Si autem aliter
things according-to their willing are-done and thinking if but otherwise
 fit quam cupiunt: cito moventur et tristes fiunt.
it-happens than they-desire quickly they-are-moved and sad they-become
 Propter diversitatem sensuum et opinionum satis frequenter
on-account-of diversity of-opinions and of-views quite frequently
 oriuntur dissensiones inter amicos et cives: inter religiosos
arise dissensions among friends and citizens among religious
 et devotos. Antiqua consuetudo difficulter relinquitur: et
and devout old custom with-difficulty is-left and
 ultra proprium videre nemo libenter ducitur. Si rationi tuae
beyond own seeing no-one gladly is-led if on-reason your
 magis inniteris vel industriae, quam virtuti subjectivae
more you-lean or on-industry than on-the-virtue submissive
 Jesu Christi: raro et tarde eris homo illuminatus:
of-Jesus Christ rarely and slowly you-will-be a-man enlightened
 quia Deus vult nos sibi perfecte subjici, et omnem
because God wills us to-himself perfectly to-be-subjected and all
 rationem per inflammatum amorem transcendere.
reason through inflamed love to-transcend

De operibus ex caritate factis

XV · ON WORKS DONE FROM CHARITY

No evil is to be done for love of anyone, though a good work may be interrupted or changed for another's need. Without charity outward work profits nothing; whatever is done from charity, however small, becomes fruitful, for God weighs the love more than the work. What seems charity is often carnality. One who has true and perfect charity seeks himself in nothing, envies no one, and refers every good to God, from whom all things flow as from a fountain.

Pro nulla re mundi et pro nullius hominis dilectione
for no thing of-the-world and for no man's love
aliquod malum est faciendum: sed pro utilitate tamen
any evil is to-be-done but for the-profit yet
indigentis, opus bonum libere aliquando intermittendum est:
of-one-in-need a-work good freely sometimes to-be-interrupted is
aut etiam pro meliori mutandum. Hoc enim facto opus
or even for a-better to-be-changed this for done the-work
bonum non destruitur: sed in melius commutatur. Sine
good not is-destroyed but into better is-changed without
caritate opus externum nihil prodest: quidquid autem
charity the-work outward nothing profits whatever but
ex caritate agitur quantumcumque etiam parvum sit et
from charity is-done however-much even small it-be and
despectum: totum fructuosum efficitur. Magis siquidem Deus
despised all fruitful is-made more indeed God
pensat ex quanto quis agit: quam opus quod facit. Multum
weighs from how-much one acts than the-work which he-does much
facit: qui multum diligit. Multum facit: qui rem bene facit.
does who much loves much does who the-thing well does
Bene facit: qui communitati magis quam suae voluntati servit.
well does who the-community rather than his-own will serves

Saepe videtur esse caritas, et est magis carnalitas: quia
often it-seems to-be charity and it-is rather carnality because
 naturalis inclinatio, propria voluntas, spes retributionis, affectus
natural inclination own will hope of-recompense affection
 commoditatis, raro abesse volunt.

of-advantage seldom to-be-absent wish

Qui veram et perfectam caritatem habet in nulla re se
who true and perfect charity has in no thing him
 ipsum quaerit: sed Dei solummodo gloriam in omnibus
himself seeks but of-God only the-glory in all-things
 fieri desiderat.

to-be-done desires

Nulli etiam invidet, quia nullum privatum gaudium amat:
no-one also he-envies because no private joy he-loves
 nec in se ipso vult gaudere: sed in Deo super omnia bona
nor in him himself wills to-rejoice but in God above all goods
 optat beatificari.

he-wishes to-be-blessed

Nemini aliquid boni attribuit: sed totaliter ad Deum refert,
to-no-one anything of-good he-attributes but wholly to God refers
 a quo fontaliter omnia procedunt: in quo finaliter
from whom as-from-a-fountain all-things proceed in whom finally
 omnes sancti fruibiliter requiescunt.

all the-saints in-fruition rest

O qui scintillam haberet verae caritatis: profecto omnia
O who a-spark should-have of-true charity certainly all
 terrena sentiret plena fore vanitatis.

earthly-things would-feel full to-be of-vanity

De sufferentia defectuum aliorum

XVI · ON BEARING OTHERS' DEFECTS

What a man cannot amend in himself or others he should bear patiently until God orders otherwise, praying for help. If someone does not yield after one or two warnings, do not contend but leave all to God. Be patient with others' faults, since you have many that others must bear; you want others strictly corrected and yourself spared. God has so ordered things that we learn to bear one another's burdens, for no one is without defect, and adversity shows what each man is.

Quae homo in se vel in aliis emendare non valet: debet
what a-man in himself or in others to-amend not is-able he-ought
patienter sustinere, donec Deus aliter ordinet. Cogita quia
patiently to-bear until God otherwise ordain think that
sic forte melius est pro tua probatione et patientia: sine
so perhaps better it-is for your proving and patience without
qua non sunt multum ponderanda merita nostra. Debes
which not are much to-be-weighed merits our you-ought
tamen pro talibus impedimentis supplicare: ut Deus tibi
yet for such hindrances to-pray that God you
dignetur subvenire, et possis benigne portare.
deign to-succor and you-may-be-able kindly to-bear
Si quis semel aut bis admonitus non acquiescit: noli cum
if anyone once or twice admonished not yields do-not with
eo contendere, sed totum Deo committe: ut fiat voluntas
him contend but all to-God commit that be-done will
ejus et honor in omnibus servis suis: qui scit bene mala
his and honor in all servants his who knows well evils
in bonum convertere.
into good to-turn

Stude patiens esse in tolerando aliorum defectus et
strive patient to-be in bearing of-others defects and
 qualescumque infirmitates: quia et tu multa habes quae ab
whatever infirmities because also you many-things have which by
 aliis oportet tolerari. Si non potes te talem facere qualem
others it-behooves to-be-borne if not you-can yourself such to-make as
 vis, quomodo poteris alium ad tuum habere beneplacitum?
you-wish how will-you-be-able another to your to-have good-pleasure

Libenter habemus alios perfectos: et tamen proprios non
gladly we-have others perfect and yet own not
 emendamus defectus. Volumus quod alii stricte corrigantur:
we-amend defects we-wish that others strictly be-corrected
 et ipsi corrigi nolumus. Displicet larga aliorum
and ourselves to-be-corrected we-wish-not displeases the-wide of-others
 licentia: et tamen nobis nolumus negari quod petimus.
license and yet to-us we-wish-not to-be-denied what we-ask

Alios restringi per statuta volumus: et ipsi nullatenus
others to-be-restrained by statutes we-wish and ourselves by-no-means
 patimur amplius cohiberi.
suffer further to-be-checked

Sic ergo patet: quam raro proximum sicut nos ipsos
so therefore is-plain how seldom the-neighbor as us ourselves
 pensamus.
we-weigh

Si essent omnes perfecti? quid tunc haberemus ab aliis pro
if were all perfect what then would-we-have from others for
 Deo pati? Nunc autem Deus sic ordinavit, ut discamus
God to-suffer now but God so has-ordained that we-learn
 alter alterius onera portare? quia nemo sine defectu,
one of-another the-burdens to-bear because no-one without defect
 nemo sine onere: nemo sibi sufficiens, nemo sibi satis
no-one without burden no-one to-himself sufficient no-one to-himself enough

sapiens: sed oportet nos invicem portare, invicem consolari:

wise but it-behooves us mutually to-bear mutually to-console

pariter adjuvare, instruere et admonere.

equally to-help to-instruct and to-admonish

Quantae autem virtutis quisque fuerit, melius patet

of-how-great moreover virtue each will-have-been better is-plain

occasione adversitatis. Occasiones namque hominem fragilem

by-the-occasion of-adversity occasions for a-man frail

non faciunt: sed qualis sit, ostendunt.

not make but what-kind he-be show

De monastica vita

XVII · ON THE MONASTIC LIFE

You must learn to break your own will in many things if you would keep peace with others. To live in a community without complaint and persevere faithfully to death is no small thing. Hold yourself an exile and pilgrim, a fool for Christ; the habit and tonsure count for little, while a change of manners and the mortification of the passions make the true religious. You came to serve, not to rule; here men are proved like gold in the furnace.

Oportet quod discas te ipsum in multis frangere: si vis

it-behooves that you-learn you yourself in many-things to-break if you-wish

pacem et concordiam cum aliis tenere. Non est parvum

peace and concord with others to-keep not is a-small-thing

in monasteriis vel in congregatione habitare, et inibi sine

in monasteries or in a-congregation to-dwell and therein without

querela conversari: et usque ad mortem fidelis perseverare.

complaint to-live and even to death faithful to-persevere

Beatus qui ibidem bene vixerit: et feliciter consummaverit.

blessed who there well will-have-lived and happily will-have-finished

Si vis debite stare et proficere: teneas te tamquam
if you-wish duly to-stand and to-profit hold yourself as
 exsulem peregrinum super terram. Oportet te stultum
an-exile a-pilgrim upon earth it-behooves you a-fool
 fieri propter Christum: si vis religiosam ducere vitam.
to-become for Christ if you-wish a-religious to-lead life
 Habitus et tonsura modicum confert: sed mutatio morum
the-habit and tonsure little confers but change of-manners
 et integra mortificatio passionum verum faciunt religiosum.
and entire mortification of-passions a-true make religious
 Qui aliud quaerit quam pure Deum, et animae suae
who other seeks than purely God and of-soul his
 salutem: non inveniet nisi tribulationem et dolorem. Non
the-salvation not will-find except tribulation and sorrow not
 potest etiam diu stare pacificus: qui non nititur esse
can also long to-stand peaceful who not strives to-be
 minimus, et omnibus subjectus.
the-least and to-all subject

Ad serviendum venisti: non ad regendum. Ad patiendum
for serving you-came not for ruling for suffering
 et laborandum scias te vocatum: non ad otia vel
and laboring know yourself called not for idling or
 fabulandum. Hic ergo probantur homines: sicut aurum in
chattering here therefore are-proved men as gold in
 fornace. Hic nemo potest stare: nisi ex toto corde se
the-furnace here no-one can to-stand unless from whole heart himself
 voluerit propter Deum humiliare.
he-will-have-willed for God to-humble

De exemplis sanctorum patrum

XVIII · ON THE EXAMPLES OF THE HOLY FATHERS

Look at the living examples of the holy fathers and see how little we do. The saints served the Lord in hunger and thirst, cold and nakedness, labor, vigils, fasts, and persecutions. The desert fathers led strict lives, endured long temptations, prayed fervently, labored by day and prayed by night, renounced riches and kin, and were rich in grace. The first religious showed great fervor and discipline; now a man is thought great if he merely is no transgressor, and we quickly fall into lukewarmness.

Intuere sanctorum patrum vivida exempla, in quibus vera
behold of-the-holy fathers the-living examples in which true
perfectio refulsit et religio: et videbis quam modicum
perfection shone-forth and religion and you-will-see how little
sit, et paene nihil quod nos agimus. Heu quid est vita
it-be and almost nothing what we do alas what is life
nostra? si illis fuerit comparata?
our if to-them it-will-have-been compared
Sancti et amici Christi, Domino servierunt in fame et
the-saints and friends of-Christ the-Lord served in hunger and
siti, in frigore et nuditate: in labore et fatigue, in
thirst in cold and nakedness in labor and weariness in
vigiliis et jejuniis, in orationibus et meditationibus sanctis:
vigils and fasts in prayers and meditations holy
in persecutionibus et opprobriis multis. O quam multas et
in persecutions and reproaches many O how many and
graves tribulationes passi sunt, apostoli, martyres, confessores
grave tribulations suffered have the-apostles martyrs confessors
virgines: et reliqui omnes, qui Christi vestigia voluerunt
virgins and the-rest all who of-Christ the-footsteps willed

sequi. Nam animas suas in hoc mundo oderunt: ut in
to-follow for souls their in this world they-hated that unto
 aeternam vitam eas possiderent.

eternal life them they-might-possess

O quam strictam et abdicatam vitam sancti patres

O how strict and renounced a-life the-holy fathers

in eremo duxerunt: quam longas et graves tentationes

in the-desert led how long and grave temptations

pertulerunt: quam frequenter ab inimico vexati sunt, quam

they-endured how frequently by the-enemy harassed are how

crebras et fervidas orationes Deo obtulerunt: quam rigidas

frequent and fervent prayers to-God they-offered how rigid

abstinentias peregerunt. Quam magnum zelum et fervorem

abstinences they-performed how great zeal and fervor

ad spiritualem profectum habuerunt: quam forte bellum

for spiritual progress they-had how strong a-war

adversus edomationem vitiorum gesserunt: quam puram et

toward the-taming of-vices they-waged how pure and

rectam intentionem ad Deum tenuerunt.

right intention toward God they-held

Per diem laborabant, et noctibus orationi diutinae

through the-day they-labored and by-nights to-prayer long

vacabant: quamquam laborando ab oratione mentali

they-gave-themselves although by-laboring from prayer mental

minime cessarent. Omne tempus utiliter expendebant:

by-no-means they-ceased all time profitably they-spent

omnis hora ad vacandum Deo brevis videbatur: et prae

every hour for attending to-God short seemed and for

magna dulcedine contemplationis, etiam oblivioni tradebatur

great sweetness of-contemplation even to-oblivion was-handed

necessitas corporalis refectionis.

the-necessity of-bodily refreshment

Omnibus divitiis, dignitatibus, honoribus amicis et cognatis
all riches dignities honors friends and kinsmen
 renunciabant: nil de mundo habere cupiebant: vix
they-renounced nothing of the-world to-have they-desired scarcely
 necessaria vitae sumebant: corpori servire etiam in necessitate
the-necessities of-life they-took the-body to-serve even in necessity
 dolebant. Pauperes igitur erant rebus terrenis: sed divites
they-grieved poor therefore they-were in-things earthly but rich
 valde in gratia et virtutibus foris egebant: sed intus
very in grace and virtues outwardly they-lacked but inwardly
 gratia et consolatione divina reficiebantur.

with-grace and consolation divine they-were-refreshed

Mundo erant alieni: sed Deo proximi ac familiares amici.

to-the-world they-were strangers but to-God near and familiar friends

Sibi ipsis videbantur tamquam nihili, et huic mundo

to-them themselves they-seemed as of-nothing and to-this world

despecti: sed erant in oculis Dei pretiosi et dilecti. In

despised but they-were in the-eyes of-God precious and beloved in

vera humilitate stabant: in simplici obedientia vivebant. In

true humility they-stood in simple obedience they-lived in

caritate et patientia ambulabant: et ideo quotidie in spiritu

charity and patience they-walked and therefore daily in spirit

proficiebant: et magnam apud Deum gratiam obtinebant.

they-advanced and great with God grace they-obtained

Dati sunt in exemplum omnibus religiosi: et plus provocare

given are for an-example to-all religious and more to-provoke

nos debent ad bene proficiendum: quam tepidorum numerus

us they-ought to well advancing than of-the-lukewarm the-number

ad relaxandum.

to relaxing

O quantus fervor omnium religiosorum, in principio suae
O how-great the-fervor of-all religious in the-beginning of-their
 sanctae institutionis fuit. O quanta devotio orationis, quanta
holy foundation was O how-great devotion of-prayer how-great
 aemulatio virtutis: quam magna disciplina viguit: quanta
emulation of-virtue how great discipline flourished how-great
 reverentia et obedientia sub regula magistri in omnibus
reverence and obedience under the-rule of-the-master in all
 effloruit. Testantur adhuc vestigia derelicta, quod vere viri
blossomed testify still the-traces left that truly men
 sancti et perfecti fuerunt: qui tam strenue militantes
holy and perfect they-were who so strenuously warring
 mundum suppeditaverunt.
the-world trampled-down

Jam magnus putatur, si quis transgressor non fuerit:
now great he-is-thought if anyone a-transgressor not will-have-been
 si quis quod accepit cum patientia tolerare potuerit.
if anyone what he-received with patience to-bear will-have-been-able
 O teporis et negligentiae status nostri: quod tam cito
O of-lukewarmness and of-negligence the-state our that so quickly
 declinamus a pristino fervore: et jam taedet vivere prae
we-decline from former fervor and now it-wearies to-live for
 lassitudine et tepore.
weariness and lukewarmness

Utinam in te penitus non dormitet profectus virtutum: qui
would-that in you wholly not slumber the-progress of-virtues who
 multa saepius exempla vidisti devotorum.
many more-often examples have-seen of-the-devout

De exercitiis boni religiosi

XIX · ON THE EXERCISES OF A GOOD RELIGIOUS

A good religious should be within what he seems without, revering God everywhere. Renew your purpose daily as if you had just been converted. Our progress follows our purpose, and the just rely on God's grace, for man proposes and God disposes. Make your resolution in the morning and examine your ways in the evening, never be wholly idle, and keep bodily exercises with discretion, private ones in secret. Different exercises suit different times; renew them at the great feasts as if about to go to the eternal feast; blessed the servant the Lord finds watching.

Vita boni religiosi omnibus virtutibus pollere debet: ut
the-life of-a-good religious with-all virtues to-be-strong ought that
sit talis interior, qualis videtur hominibus exterior. Et
it-be such inwardly as it-seems to-men outwardly and
merito multo plus debet esse intus quam quod cernitur
deservedly much more ought to-be within than what is-seen
foris: quia inspector noster est Deus: quem summopere
outside because inspector our is God whom supremely
revereri debemus ubicumque fuerimus: et tamquam angeli
to-revere we-ought wherever we-shall-have-been and as angels
in conspectu ejus mundi incedere.
in sight his pure to-walk

Omni die renovare debemus propositum nostrum, et ad
every day to-renew we-ought purpose our and to
fervorem nos excitare: quasi hodie primum ad conversionem
fervor ourselves to-rouse as-if today first to conversion
venissemus, atque dicere. Adjuva me Domine Deus in bono
we-had-come and to-say help me O-Lord God in good
proposito et sancto servitio tuo: et da mihi nunc hodie
purpose and holy service your and grant to-me now today
perfecte incipere: quia nihil est quod hactenus feci.
perfectly to-begin because nothing is what hitherto I-have-done

Secundum propositum nostrum cursus profectus nostri: et

according-to purpose our the-course of-progress our and

multa diligentia opus est bene proficere volenti.

much diligence need is well to-advance for-one-wishing

Quodsi fortiter proponens saepe deficit: quid ille qui raro, aut

but-if strongly purposing often fails what he who seldom or

minus fixe aliquid proponit? Variis tamen modis contingit

less firmly anything purposes in-various yet ways happens

desertio propositi nostri: et levis omissio exercitiorum

the-forsaking of-purpose our and a-slight omission of-exercises

vix sine aliquo dispendio transit. Justorum propositum

scarcely without some loss passes of-the-just the-purpose

in gratia Dei potius quam in propria sapientia pendet: in

on the-grace of-God rather than on own wisdom hangs in

quo et semper confidunt, quidquid arripiunt. Nam homo

whom also always they-trust whatever they-undertake for man

proponit, sed Deus disponit: nec est in homine via ejus.

proposes but God disposes nor is in man way his

Si pietatis causa aut fraternae utilitatis proposito, quandoque

if of-piety for-the-sake or of-brotherly profit by-purpose sometimes

consuetum omittitur exercitium: facile postea poterit

the-accustomed is-omitted exercise easily afterward it-will-be-able

recuperari. Si autem taedio animi aut negligentia facili-ter

to-be-recovered if but from-weariness of-mind or negligence easily

relinquitur: satis culpabile est, et nocivum sentietur.

it-is-left quite blameworthy it-is and harmful it-will-be-felt

Conemur quantum possumus: adhuc leviter deficiemus in

let-us-try as-much-as we-can still lightly we-shall-fail in

multis. Semper tamen aliquid certi proponendum est: et

many-things always yet something of-certain to-be-purposed is and

contra illa praecipue quae amplius nos impediunt.

against those-things especially which more us hinder

Exteriora nostra et interiora pariter nobis scrutanda sunt

outward-things our and inward equally by-us to-be-searched are

et ordinanda: quia utraque expediunt ad profectum.

and to-be-ordered because both are-expedient for progress

Si non continue te vales colligere: saltem interdum et

if not continually yourself you-are-able to-collect at-least sometimes and

ad minus semel in die: mane videlicet aut vespere.

at least once in the-day in-the-morning namely or in-the-evening

Mane propone, vespere discute mores tuos, qualis

in-the-morning purpose in-the-evening examine ways your what-kind

hodie fuisti in verbo, opere et cogitatione: quia in his

today you-were in word deed and thought because in these

saepius forsitan Deum offendisti et proximum.

more-often perhaps God you-have-offended and the-neighbor

Accinge te sicut vir contra diabolicas nequitias: frena

gird yourself as a-man against devilish wickednesses curb

gulum, et omnem carnis inclinationem facilius frenabis.

gluttony and every of-the-flesh inclination more-easily you-will-curb

Numquam sis ex toto otiosus: sed aut legens aut

never be from the-whole idle but either reading or

scribens, aut orans aut meditans aut aliquid utilitatis pro

writing or praying or meditating or something of-profit for

communi laborans. Corporalia tamen exercitia discrete sunt

the-common laboring bodily yet exercises discreetly are

agenda: nec omnibus aequaliter assumenda.

to-be-done nor by-all equally to-be-taken-up

Quae communia non sunt, non sunt foris ostendenda: nam

what common not are not are outside to-be-shown for

in secreto tutius exercentur privata. Cavendum tamen ne

in secret more-safely are-exercised private-things to-be-taken-care yet lest

piger sis ad communia, et ad singularia promptior: sed

slothful you-be toward common-things and toward singular-things readier but

expletis integre et fideliter debitis et injunctis: si jam ultra
fulfilled wholly and faithfully the-duties and things-enjoined if now beyond
 vacat redde te tibi, prout devotio tua desiderat.

there-is-leisure return yourself to-yourself as devotion your desires

Non possunt omnes habere unum exercitium: sed aliud isti

not can all to-have one exercise but another to-this-one

aliud illi magis deservit. Etiam pro temporis congruentia

another to-that-one better serves also for of-time the-fitness

diversa placent exercitia: quia alia in festis, alia in feriatis

diverse please exercises because some on feasts others on ferial

magis sapiunt diebus. Aliis indigemus tempore tentationis:

more savor days of-some we-have-need in-the-time of-temptation

et aliis tempore pacis et quietis. Alia quum tristamur

and of-others in-the-time of-peace and of-quiet some-things when we-are-sad

libet cogitare: et alia quum laeti in Domino fuerimus.

it-pleases to-think and others when glad in the-Lord we-shall-have-been

Circa principalia festa renovanda sunt bona exercitia: et

about the-principal feasts to-be-renewed are good exercises and

sanctorum suffragia ferventius imploranda. De festo in festum

of-the-saints the-suffrages more-fervently to-be-implored from feast to feast

proponere debemus quasi tunc de hoc saeculo migraturi:

to-purpose we-ought as-if then from this world about-to-depart

et ad aeternum festum perventuri. Ideoque sollicite nos

and to the-eternal feast about-to-arrive and-therefore anxiously ourselves

praeparare debemus in devotis temporibus, et devotius

to-prepare we-ought in devout times and more-devoutly

conversari: atque omnem observantiam strictius custodire,

to-live and every observance more-strictly to-keep

tamquam in brevi praemium laboris nostri a Deo percepturi.

as-if in short the-reward of-labor our from God about-to-receive

Et si dilatum fuerit? credamus nos minus bene
and if delayed it-will-have-been let-us-believe ourselves less well
 praeparatos atque indignos tantae adhuc gloriae quae
prepared and unworthy of-so-great yet glory which
 revelabitur in nobis tempore praefinito: et studeamus nos
will-be-revealed in us at-the-time foreordained and let-us-strive ourselves
 melius ad exitum praeparare. Beatus servus ait evangelista
better for the-departure to-prepare blessed the-servant says the-evangelist
 Lucas: quem quum venerit dominus invenerit vigilantem.
Luke whom when will-have-come the-lord will-have-found watching
 Amen dico vobis: super omnia bona sua constituet eum.
amen I-say to-you over all goods his he-will-set him

De amore solitudinis et silentii

XX · ON THE LOVE OF SOLITUDE AND SILENCE

Seek a fit time to be at leisure and think on God's benefits; avoid idle talk and rumors. The greatest saints shunned human company; one said that whenever he went among men he came back less a man. No one appears safely but he who gladly lies hidden, speaks safely but he who gladly keeps silent, presides safely but he who gladly obeys. The cell continued grows sweet, and there the devout soul finds floods of tears and draws near to God. Shut your door and call Jesus to you.

Quaere aptum tempus vacandi tibi: et de beneficiis
seek a-fit time of-being-at-leisure for-yourself and about the-benefits
 Dei frequenter cogita. Relinque curiosas tales perlege
of-God frequently think leave curious-things such read-through
 materias: quae compunctionem magis praestant, quam
matters as compunction more provide than
 occupationem.
occupation

Si te subtraxeris a superfluis locutionibus, et
if yourself you-will-have-withdrawn from superfluous talk and
 otiosis circuicionibus, nec non a novitatibus et rumoribus
idle goings-about nor not from novelties and rumors
 audiendis: invenies tempus sufficiens et aptum pro bonis
to-be-heard you-will-find time sufficient and fit for good
 meditationibus insistendis.

meditations to-be-pursued

Maximi sanctorum humana consortia ubi poterant vitabant:
the-greatest of-the-saints human company where they-could avoided
 et Deo in secreto servire eligebant.

and God in secret to-serve chose

Dixit quidam. Quoties inter homines fui: minor homo
said a-certain-one as-often-as among men I-have-been less a-man
 redii. Hoc saepius experimur: quando diu confabulamur.

I-have-retuned this more-often we-experience when long we-converse

Facilius est omnino tacere: quam verbo non excedere. Facilius
more-easily it-is wholly to-be-silent than in-word not to-exceed more-easily
 est domi latere: quam foris se posse sufficienter custodire.

it-is at-home to-lie-hidden than outside oneself to-be-able sufficiently to-guard

Qui igitur intendit ad interiora et spiritualia pervenire:

who therefore aims to inward-things and spiritual to-arrive

oportet eum cum Jesu a turba declinare.

it-behooves him with Jesus from the-crowd to-turn-aside

Nemo secure apparet: nisi qui libenter latet. Nemo secure

no-one securely appears except who gladly lies-hidden no-one securely

loquitur: nisi qui libenter tacet. Nemo secure praeest: nisi

speaks except who gladly is-silent no-one securely presides except

qui libenter subest. Nemo secure praecipit: nisi qui bene

who gladly is-subject no-one securely commands except who well

obedire didicit. Nemo secure gaudet: nisi bonae conscientiae
to-obey has-learned no-one securely rejoices unless of-good conscience
 in se testimonium habeat.

in himself the-testimony he-have

Semper tamen sanctorum securitas plena timoris Dei
always yet of-the-saints the-security full of-the-fear of-God
 exstitit: nec eo minus solliciti et humiles in se
was nor by-that less anxious and humble in themselves
 fuerunt: quia magnis virtutibus et gratia emicuerunt.

they-were because with-great virtues and grace they-shone-forth

Pravorum autem securitas ex superbia et praesumptione
of-the-wicked but the-security from pride and presumption
 oritur: et in fine in deceptionem sui ipsius vertitur.

arises and in the-end into deception of-them themselves is-turned

Numquam promittas tibi securitatem in hac vita: quamvis
never promise to-yourself security in this life although

bonus videaris coenobita, aut devotus eremita. Saepe meliores
good you-seem a-cenobite or devout a-hermit often the-better

in aestimatione hominum: gravius periclitati sunt propter
in the-esteem of-men more-gravely been-endangered have on-account-of

suam nimiam confidentiam. Unde multis utilius est, ut
their excessive confidence whence for-many more-useful it-is that

non penitus tentationibus careant: sed saepius impugnentur:
not wholly temptations they-lack but more-often they-be-assailed

ne nimium securi sint, ne forte in superbiam eleventur:
lest too secure they-be lest perhaps into pride they-be-lifted

ne etiam ad exteriores consolationes licentius declinent.
lest even to outward consolations too-freely they-turn-aside

O qui numquam transitoriam laetitiam quaereret: qui
O who never transitory gladness would-seek who

numquam cum mundo se occuparet: quam bonam
never with the-world himself would-occupy how good

conscientiam servaret. O qui omnem vanam sollicitudinem

a-conscience he-would-keep O who all vain anxiety

amputaret, et dumtaxat salutaria ac divina cogitaret,

would-cut-off and only wholesome and divine-things would-think

et totam spem suam in Deo constitueret: quam magnam

and whole hope his in God would-set how great

pacem et quietem possideret.

peace and quiet be-would-possess

Nemo dignus est caelesti consolatione: nisi diligenter se

no-one worthy is of-heavenly consolation unless diligently himself

exercuerit in sancta compunctione. Si vis corde tenus

he-will-have-exercised in holy compunction if you-wish heart as-far-as

compungi: intra cubile tuum et exclude tumultus mundi:

to-be-pricked enter chamber your and sbut-out the-tumults of-the-world

sicut scriptum est. In cubilibus vestris compungimini.

as written it-is in chambers your be-pricked

In cella inuenies: quod deforis saepius amittes. Cella

in the-cell you-will-find what outside more-often you-will-lose the-cell

continuata dulcescit: et male custodita taedium generat. Si

continued grows-sweet and ill kept weariness begets if

in principio conversionis tuae bene eam incolucris et

in the-beginning of-conversion your well it you-will-have-dwelt-in and

custodieris: erit tibi postea dilecta amica et gratissimum

will-have-kept it-will-be to-you afterward a-beloved friend and a-most-welcome

solatium. In silentio et quiete proficit anima devota et discit

solace in silence and quiet advances the-soul devout and learns

abscondita scripturarum: ibi invenit fluentia lacrimarum,

the-hidden-things of-the-scriptures there it-finds floods of-tears

quibus singulis noctibus se lavet et mundet: ut conditori

in-which each night itself it-may-wash and cleanse that to-maker

suo tanto familiarior fiat: quanto longius ab omni

its by-so-much more-familiar it-become by-how-much farther from all

saeculari tumultu degit. Qui ergo se abstrahit a notis
worldly tumult it-lives who therefore himself withdraws from acquaintances

et amicis: approximabit illi Deus cum angelis sanctis.

and friends will-draw-near to-him God with angels holy

Melius est latere, et sui curam agere: quam se

better it-is to-lie-bidden and of-oneself care to-take than oneself

neglecto signa facere. Laudabile est homini religioso, raro

neglected signs to-do praiseworthy it-is for-a-man religious seldom

foras ire, fugere videri: nolle etiam homines videre.

outside to-go to-flee to-be-seen to-be-unwilling even men to-see

Quid vis videre? quod non licet habere? Transit

what do-you-wish to-see what not it-is-lawful to-have passes

mundus et concupiscentia ejus. Trahunt desideria sensualitatis

the-world and lust its draw the-desires of-sensuality

ad spatiandum: sed quum hora transierit quid nisi

to roaming but when the-hour will-have-passed what except

gravitatem conscientiae et cordis dispersionem reportas?

heaviness of-conscience and of-heart dispersion do-you-bring-back

Laetus exitus tristem saepe reditum parit: et laeta vigilia

a-glad going-out a-sad often return brings-forth and a-glad vigil

serotina triste mane facit. Sic omne carnale gaudium blande

late a-sad morning makes so every carnal joy smoothly

intrat: sed in fine mordet et perimit.

enters but in the-end bites and destroys

Quid potes alibi videre, quod hic non vides? Ecce caelum

what can-you elsewhere to-see what here not you-see behold heaven

et terra et omnia elementa: nam ex istis omnia sunt facta.

and earth and all the-elements for from these all-things are made

Quid potes alicubi videre? quod diu potest sub sole permanere?

what can-you anywhere to-see which long can under the-sun to-remain

Credis te forsitan satiari: sed non poteris pertingere.

you-think yourself perhaps to-be-satisfied but not you-will-be-able to-attain

Si cuncta videres praesentia: quid esset nisi visio vana?

if all-things you-saw present what would-it-be except a-vision vain

Leva oculos tuos ad Deum in excelsis: et ora pro peccatis

lift eyes your to God in the-highest and pray for sins

tuis et negligentiis. Dimitte vana vanis: tu autem intende

your and negligences leave vain-things to-the-vain you but attend

illis quae tibi praecepit Deus. Claude super te ostium

to-those-things which to-you commanded God close upon you door

tuum: et voca ad te Jesum dilectum tuum, Mane cum eo

your and call to you Jesus beloved your stay with him

in cella: quia non invenies alibi tantam pacem. Si non

in the-cell because not you-will-find elsewhere such peace if not

exisses nec quidquam de rumoribus audisses: melius in

you-had-gone-out nor anything of rumors you-had-heard better in

bona pace permansisses. Ex quo nova delectat aliquando

good peace you-would-have-remained from when new-things it-delights sometimes

audire: oportet te exinde turbationem cordis tolerare.

to-bear it-behooves you thence disturbance of-heart to-endure

De compunctione cordis

XXI · ON COMPUNCTION OF HEART

If you would make progress, keep yourself in the fear of God and give yourself to compunction of heart, which opens many goods that dissoluteness loses. It is a wonder anyone can rejoice in this life, considering his exile and perils. Happy is he who can cast off every distraction. Do not grieve at lacking men's favor but at living carelessly. A good man finds matter for tears in himself and his neighbor, and thinking on death, hell, and purgatory would make us amend fervently.

Si vis aliquid proficere, conserva te in timore Dei:
if you-wish somewhat to-profit keep yourself in the-fear of-God
et noli esse nimis liber, sed sub disciplina cohibe omnes
and do-not be too free but under discipline restrain all
sensus tuos: nec ineptae te tradas laetitiae. Da te ad
senses your nor to-foolish yourself give-over mirth give yourself to
cordis compunctionem: et invenies devotionem. Compunctio
of-heart compunction and you-will-find devotion compunction
multa bona aperit: quae dissolutio cito perdere consuevit.
many goods opens which dissoluteness quickly to-lose is-wont
Mirum est, quod homo potest umquam perfecte in hac vita
wonderful it-is that a-man can ever perfectly in this life
laetari: qui suum exsilium et tam multa pericula animae
to-rejoice who his exile and so many perils of-soul
suae considerat et pensat. Propter levitatem cordis et
his considers and weighs on-account-of the-lightness of-heart and
negligentiam defectuum nostrorum non sentimus animae
neglect of-defects our not we-feel of-soul
nostrae dolores? sed saepe vane ridemus: quando merito
our the-sorrows but often vainly we-laugh when deservedly

flere deberemus. Non est vera libertas, nec bona laetitia:

to-weep we-ought not is true liberty nor good gladness

nisi in timore Dei cum bona conscientia.

except in the-fear of-God with a-good conscience

Felix qui abjicere potest omne impedimentum distractionis:

happy who to-cast-off can every hindrance of-distraction

et ad unionem se recolligere sanctae compunctionis. Felix

and to the-union himself to-recollect of-holy compunction happy

qui a se abdicat: quidquid conscientiam suam maculare

who from himself renounces whatever conscience his to-stain

potest vel gravare.

can or to-burden

Certa viriliter: consuetudo consuetudine vincitur.

strive manfully custom by-custom is-conquered

Si tu scis homines dimittere: ipsi bene te dimittent

if you know men to-let-go they-themselves well you will-let

tua facta facere. Non attrahas tibi res aliorum: nec

your deeds to-do not draw to-yourself the-affairs of-others nor

te implices causis majorum. Habeas semper oculum

yourself entangle in-the-causes of-the-great have always the-eye

super te primum: et admoneas te ipsum specialiter prae

upon yourself first and admonish you yourself especially before

omnibus tibi dilectis.

all to-you dear

Si non habes favorem hominum noli ex hoc tristari:

if not you-have the-favor of-men do-not from this be-sad

sed hoc sit tibi grave, quia non habes te satis bene

but this let-be to-you heavy that not you-hold yourself enough well

et circumspecte: sicut deceret Dei servum et devotum

and circumspectly as would-befit of-God a-servant and a-devout

religiosum conversari. Utilius est saepe et securius quod

religious to-live more-useful it-is often and safer that

homo non habeat multas consolationes in hac vita: secundum

a-man not have many consolations in this life according-to

carnem praecipue. Tamen quod divinas non habemus aut

the-flesh especially yet that divine not we-have or

rarius sentimus, nos in culpa sumus: quia compunctionem

more-rarely we-feel we in fault are because compunction

cordis non quaerimus: nec vanas et externas omnino abjicimus.

of-heart not we-seek nor vain and external wholly we-cast-off

Cognosce te indignum divina consolatione: sed magis

know yourself unworthy of-divine consolation but rather

dignum multa tribulatione. Quando homo est perfecte

worthy of-much tribulation when a-man is perfectly

compunctus: tunc gravis et amarus est ei totus mundus.

pricked then heavy and bitter is to-him the-whole world

Bonus homo sufficientem invenit materiam dolendi et

a-good man sufficient finds matter of-grieving and

flendi. Sive enim se considerat sive de proximo pensat:

of-weeping whether for himself he-considers or of the-neighbor he-weighs

scit quia nemo sine tribulatione hic vivit. Et quanto

he-knows that no-one without tribulation here lives and by-how-much

strictius sese considerat: tanto amplius dolet.

more-strictly himself he-considers by-so-much more he-grieves

Materiae iusti doloris et internae compunctionis sunt peccata

the-matters of-just sorrow and of-inward compunction are the-sins

et vitia nostra: quibus ita involuti jacemus: ut raro

and vices our in-which so wrapped we-lie that seldom

caelestia contemplari valeamus.

heavenly-things to-contemplate we-are-able

Si frequentius de morte tua, quam de longitudine vitae

if more-frequently of death your than of the-length of-life

cogitares: non dubium quin ferventius te emendares.

you-thought not doubtful but-that more-fervently yourself you-would-amend

Si etiam futuras inferni sive purgatorii poenas cordialiter

if also the-future of-hell or of-purgatory pains heartily

perpenderes? credo quod libenter laborem et dolorem

you-pondered I-believe that gladly labor and sorrow

sustineres: et nihil rigoris formidares. Sed quia ad cor

you-would-bear and nothing of-rigor you-would-dread but because to the-heart

ista non transeunt, et blandimenta adhuc amamus:

these-things not pass and allurements still we-love

ideo frigidi et valde pigri remanemus.

therefore cold and very sluggish we-remain

Saepe est inopia spiritus: unde tam leviter conqueritur

often it-is the-poverty of-spirit whence so lightly complains

miserum corpus. Ora igitur humiliter ad Dominum, ut

the-wretched body pray therefore humbly to the-Lord that

det tibi compunctionis spiritum: et dic cum propheta.

he-give you of-compunction the-spirit and say with the-prophet

Ciba me Domine pane lacrimarum: et potum da mihi

feed me O-Lord with-the-bread of-tears and drink give to-me

in lacrimis in mensura.

in tears in measure

De consideratione humanae miseriae

XXII · ON CONSIDERING HUMAN MISERY

You are wretched wherever you turn unless you turn to God; no one, king or pope, has everything as he wills, and he fares best who can suffer something for God. The weak envy the rich, but temporal goods are uncertain and burdensome. Eating, drinking, waking, sleeping, and the other needs of nature are a misery to the devout. Woe to those who love this wretched life, while the saints longed for eternal goods. Do not delay: now is the time to act, fight, and amend, for we confess today and sin again tomorrow.

Miser es ubicumque fueris et quocumque te
wretched you-are wherever you-will-have-been and whithersoever yourself

verteris: nisi ad Deum te convertas.

you-will-have-turned unless to God yourself you-turn

Quid turbaris? quia non succedit tibi sicut vis

why are-you-troubled because not it-succeeds for-you as you-wish

et desideras? Quis est qui habet omnia secundum suam

and desire who is who has all-things according-to his

voluntatem? Nec ego nec tu: nec aliquis hominum super

will neither I nor you nor any of-men upon

terram. Nemo est in mundo sine aliqua tribulatione vel

earth no-one is in the-world without some tribulation or

angustia: quamvis rex sit vel papa. Quis est qui melius

distress although king he-be or pope who is who better

habet? Utique qui pro Deo aliquid pati valet.

fares surely he-who for God something to-suffer is-able

Dicunt multi imbecilles et infirmi: ecce quam bonam vitam

say many feeble and weak behold how good a-life

ille homo habet: quam dives quam magnus quam potens

that man has how rich how great how powerful

et excelsus. Sed attende ad caelestia bona: et videbis

and exalted but attend to the-heavenly goods and you-will-see

quod omnia ista temporalia nulla sunt, sed valde incerta et
that all these temporal-things nothing are but very uncertain and
 magis gravantia: quia numquam sine sollicitudine et timore
rather burdensome because never without anxiety and fear
 possidentur. Non est hominis felicitas habere temporalia
they-are-possessed not is of-man the-happiness to-have temporal-things
 ad abundantiam: sed sufficit ei mediocritas.

to abundance but suffices for-him moderation

Vere miseria est vivere super terram. Quanto homo
truly misery it-is to-live upon earth by-how-much a-man
 voluerit esse spiritualior, tanto praesens vita fit ei
will-have-wished to-be more-spiritual by-so-much the-present life becomes to-him
 amarior: quia sentit melius et videt clarius humanae
more-bitter because he-perceives better and sees more-clearly of-human
 corruptionis defectus. Nam comedere bibere vigilare dormire,
corruption the-defects for to-eat to-drink to-wake to-sleep
 quiescere laborare, et ceteris necessitatibus naturae subjacere,
to-rest to-labor and to-the-other necessities of-nature to-be-subject
 vere magna miseria est et afflictio homini devoto: qui libenter
truly great misery is and affliction to-a-man devout who gladly
 esset absolutus et liber ab omni peccato. Valde enim gravatur
would-be released and free from all sin greatly for is-burdened
 interior homo necessitatibus corporalibus in hoc mundo.

the-inner man by-necessities bodily in this world

Unde propheta devote rogat: quatenus liber ab istis esse
whence the-prophet devoutly asks so-that free from these to-be
 valeat dicens. De necessitatibus meis erue me Domine.
he-may-be-able saying from necessities my deliver me O-Lord

Sed vae non cognoscentibus suam miseriam: et amplius vae
but woe not to-those-knowing their misery and more woe
 illis qui diligunt hanc miseram et corruptibilem vitam. Nam
to-those who love this wretched and corruptible life for

in tantum quidam hanc amplectuntur, licet etiam vix
to such-a-degree some it embrace although even scarcely
 necessaria laborando aut mendicando habeant: ut si possent
necessities by-laboring or by-begging they-have that if they-could
 hic semper vivere, de regno Dei nihil curarent. O insani
here always to-live of the-kingdom of-God nothing they-would-care O insane
 et infideles corde: qui tam profunde in terrenis jacent:
and faithless in-heart who so deeply in earthly-things lie
 ut nihil nisi carnalia sapiant. Sed miseri adhuc in fine
that nothing except carnal-things they-savor but the-wretched yet in the-end
 graviter sentient: quam vile et nihilum erat quod amaverunt.
heavily will-feel how vile and nothing it-was what they-loved
 Sancti autem Dei et omnes devoti amici Christi, non
the-saints but of-God and all devout friends of-Christ not
 attenderunt quae carni placuerunt: nec quae in hoc
attended-to what to-the-flesh pleased nor what in this
 tempore floruerunt: sed tota spes eorum et intentio ad
time flourished but whole hope their and intention toward
 aeterna bona anhelabat. Ferebatur totum desiderium eorum
eternal goods panted was-borne whole desire their
 sursum ad mansura et invisibilia: ne amore visibilium
upward to abiding and invisible-things lest by-the-love of-visible-things
 traherentur ad infima.

they-be-drawn to the-lowest-things

Noli frater amittere confidentiam proficiendi ad spiritualia:
do-not O-brother lose confidence of-advancing to spiritual-things
 adhuc habes tempus et horam. Quare vis procrastinare
still you-have time and hour why do-you-wish to-put-off
 propositum tuum? Surge et in instanti incipe: et dic.
purpose your rise and in the-instant begin and say

Nunc tempus est faciendi: nunc tempus est pugnandi: nunc
now time it-is of-doing now time it-is of-fighting now
 aptum tempus est emendandi.

a-fit time it-is of-amending

Quando male habes et tribularis: tunc tempus est promerendi.

when ill you-fare and are-troubled then time it-is of-meriting

Oportet te transire per ignem et aquam: antequam venias

it-behooves you to-pass through fire and water before you-come

in refrigerium. Nisi tibi vim feceris: vitium non

into refreshment unless to-yourself violence you-will-have-done vice not

superabis.

you-will-overcome

Quamdiu istud fragile corpus gerimus, sine peccato esse non

as-long-as this frail body we-bear without sin to-be not

possumus: nec sine taedio et dolore vivere. Libenter haberemus

we-can nor without weariness and sorrow to-live gladly we-would-have

ab omni miseria quietem: sed quia per peccatum perdidimus

from all misery rest but because through sin we-lost

innocentiam: amisimus etiam veram beatitudinem. Ideo oportet

innocence we-have-lost also true blessedness therefore it-behooves

nos tenere patientiam: et Dei exspectare misericordiam:

us to-bold patience and of-God to-await the-mercy

donec transeat iniquitas haec, et mortalitas absorbeatur a vita.

until pass iniquity this and mortality be-swallowed-up by life

O quanta fragilitas humana: quae semper prona est ad vitia.

O how-great frailty human which always prone is to vices

Hodie confiteris peccata tua: et cras iterum perpetras

today you-confess sins your and tomorrow again you-commit

confessa. Nunc proponis cavere: et post horam agis,

the-things-confessed now you-purpose to-beware and after an-hour you-act

quasi nihil proposuisses. Merito ergo nos ipsos humiliare

as-if nothing you-had-purposed deservedly therefore us ourselves to-humble

possumus: nec umquam aliquid magni de nobis sentire:

we-can nor ever anything of-great of ourselves to-think

quia tam fragiles et instabiles sumus. Cito etiam potest

because so frail and unstable we-are quickly also can

perdi per negligentiam: quod multo labore vix tandem

to-be-lost through negligence what with-much labor scarcely at-last

acquisitum est per gratiam.

acquired is through grace

Quid fiet de nobis adhuc in fine? qui tepescimus tam

what will-become of us yet at the-end who grow-lukewarm so

mane? Vae nobis si sic volumus declinare ad quietem, quasi

early woe to-us if so we-wish to-turn-aside to rest as-if

jam pax sit et securitas: quum necdum appareat vestigium

already peace be and security when not-yet appears a-trace

verae sanctitatis in conversatione nostra.

of-true holiness in manner-of-life our

Bene opus esset quod adhuc iterum instrueremur tamquam

well need would-be that still again we-be-instructed as

boni novitii ad mores optimos: si forte spes esset de

good novices to manners best if perhaps hope there-were of

aliqua futura emendatione, et majori spirituali profectu.

some future amendment and greater spiritual progress

De meditatione mortis

XXIII · ON MEDITATING ON DEATH

It will be over with you here very soon; today a man is, tomorrow he does not appear. Order every deed and thought as if you would die today, for a good conscience takes away the fear of death. Long life often increases guilt. Blessed is he who keeps the hour of his death before his eyes, for the Son of man comes when least expected; many die suddenly, by sword, water, fall, or plague. Gather immortal riches now, make the saints your friends, and keep yourself a pilgrim on earth.

Valde cito erit tecum hic factum: vide aliter quomodo te
very quickly it-will-be with-you here done see otherwise how yourself
habeas. Hodie homo est: et cras non comparet. Quum autem
you-hold today a-man is and tomorrow not appears when moreover
sublatus fuerit ab oculis: etiam cito transit a mente.
taken-away he-will-have-been from the-eyes also quickly he-passes from the-mind
O hebetudo et duritia cordis humani: quod solum praesentia
O dullness and hardness of-heart human that only present-things
meditatur, et futura non magis praevidet. Sic te in
it-ponders and future-things not more foresees so yourself in
omni facto et cogitatu deberes tenere: quasi hodie esses
every deed and thought you-ought to-hold as-if today you-were
moriturus. Si bonam conscientiam haberes: non multum
about-to-die if a-good conscience you-had not much
mortem timeres. Melius esset peccata cavere: quam mortem
death you-would-fear better would-be sins to-avoid than death
fugere. Si hodie non es paratus? quomodo cras eris?
to-flee if today not you-are prepared how tomorrow will-you-be
Cras est dies incerta? et quid scis si crastinum habebis?
tomorrow is a-day uncertain and what do-you-know if the-morrow you-will-have

Quid prodest diu vivere? quando tam parum emendamur?

what does-it-profit long to-live when so little we-are-amended

Ah longa vita non semper emendat: sed saepe culpam magis

ab long life not always amends but often guilt rather

auget. Utinam per unam diem bene essemus conversati

increases would-that through one day well we-had lived

in hoc mundo. Multi annos computant conversionis: sed

in this world many years count of-conversion but

saepe parvus est fructus emendationis. Si formidolosum est

often small is the-fruit of-amendment if dreadful it-is

mori: forsitan periculosius erit diutius vivere.

to-die perhaps more-perilous it-will-be longer to-live

Beatus qui horam mortis suae semper ante oculos habet:

blessed who the-hour of-death his always before the-eyes has

et ad moriendum quotidie se disponit. Si vidisti

and for dying daily himself disposes if you-have-seen

aliquando hominem mori: cogita quia et tu per eandem viam

sometime a-man to-die think that also you by the-same way

transibis. Quum mane fuerit: puta te ad vesperum

will-pass when morning it-will-have-been think yourself to evening

non perventurum. Vespere autem facto: mane non audeas

not about-to-arrive evening but come the-morning not dare

tibi polliceri. Semper ergo paratus esto: et taliter vive,

to-yourself to-promise always therefore ready be and so live

ut numquam te imparatum mors inveniat. Multi subito et

that never you unprepared death may-find many suddenly and

improvisè moriuntur: nam hora qua non putatur, Filius

without-warning die for in-the-hour in-which not it-is-thought the-Son

hominis venturus est. Quando illa extrema hora venerit:

of-man about-to-come is when that last hour will-have-come

multum aliter sentire incipies de tota vita tua praeterita:

much otherwise to-think you-will-begin about whole life your past

et valde dolebis quia tam negligens et remissus fuisti.

and greatly you-will-grieve because so negligent and slack you-were

Quam felix et prudens, qui talis nunc nititur esse in vita:

how happy and prudent who such now strives to-be in life

qualis optat inveniri in morte. Dabit namque magnam

as he-wishes to-be-found in death will-give for great

fiduciam feliciter moriendi perfectus contemptus mundi:

confidence happily of-dying perfect contempt of-the-world

fervens desiderium in virtutibus proficiendi: amor disciplinae

fervent desire in virtues of-advancing love of-discipline

labor poenitentiae: promptitudo obedientiae, abnegatio sui:

the-labor of-penance readiness of-obedience the-denial of-self

et supportatio cujuslibet adversitatis pro amore Christi.

and the-bearing of-any adversity for the-love of-Chrst

Multa bona potes operari dum sanus es: sed infirmatus

many goods you-can to-work while healthy you-are but made-sick

nescio quid poteris. Pauci ex infirmitate meliorantur:

I-know-not what you-will-be-able few from sickness are-bettered

sic et qui multum peregrinantur, raro sanctificantur.

so also who much go-on-pilgrimage seldom are-sanctified

Noli confidere super amicos et proximos: nec in futurum

do-not trust upon friends and neighbors nor into the-future

tuam differas salutem: quia citius obliviscentur tui homines

your put-off salvation because sooner will-forget you men

quam aestimas. Melius est nunc tempestive providere, et

than you-think better it-is now in-good-time to-provide and

aliquid boni praemittere: quam super aliorum auxilio sperare.

something of-good to-send-before than upon of-others the-help to-hope

Si non es pro te ipso sollicitus modo: quis erit
if not you-are for you yourself anxious now who will-be
 sollicitus pro te in futuro?

anxious for you in the-future

Nunc tempus est valde pretiosum: nunc sunt dies salutis:
now the-time is very precious now are the-days of-salvation

nunc tempus acceptabile. Sed prohi dolor quod hoc utilius
now the-time acceptable but alas the-grief that this more-profitably
 non expendis: in quo promereri vales unde aeternaliter
not you-spend in which to-merit you-are-able whence eternally

vivas. Veniet, quando unum diem seu horam pro
you-may-live it-will-come when one day or hour for
 emendatione desiderabis: et nescio an impetrabis. Eia

amendment you-will-desire and I-know-not whether you-will-obtain come
 carissime, de quanto periculo te poteris liberare, de
O-dearest from how-great peril yourself you-will-be-able to-free from
 quam magno timore eripere: si modo semper timoratus
how great fear to-rescue if now always fearful
 fueris et suspectus de morte.

you-will-have-been and suspicious of death

Stude nunc taliter vivere: ut in hora mortis valeas
strive now so to-live that in the-hour of-death you-may-be-able

potius gaudere quam timere. Disce nunc mori mundo:
rather to-rejoice than to-fear learn now to-die to-the-world

ut tunc incipias vivere cum Christo. Disce nunc omnia
that then you-may-begin to-live with Christ learn now all-things
 contemnere: ut tunc possis libere ad Christum pergere.
to-despise that then you-may-be-able freely to Christ to-proceed

Castiga nunc corpus tuum per poenitentiam: ut tunc
chastise now body your through penance that then
 certam valeas habere confidentiam.

sure you-may-be-able to-have confidence

Ah stulte quid cogitas te diu victurum? quum nullum
ah O-fool why do-you-think yourself long about-to-live when no
 diem habeas securum? Quam multi decepti sunt: et insperate
day you-have secure how many deceived are and unexpectedly
 de corpore extracti. Quoties audisti a dicentibus, quia
from the-body drawn-out how-often have-you-heard from those-saying that
 ille gladio cecidit? ille submersus est: ille ab alto
this-one by-the-sword fell that-one drowned is this-one from on-high
 ruens cervicem fregit: ille manducando obrigit, ille
falling the-neck broke that-one by-eating stiffened this-one
 ludendo finem fecit: alius igne, alius ferro, alius peste,
by-playing an-end made one by-fire another by-the-sword another by-plague
 alius latrocinio interiit: et sic omnium finis mors est:
another by-robbery perished and so of-all the-end death is
 et vita hominum tamquam umbra subito pertransit. Quis
and the-life of-men as a-shadow suddenly passes-away who
 memorabitur tui post mortem? et quis orabit pro te?
will-remember you after death and who will-pray for you
 Age age nunc carissime quidquid agere potes? quia nescis
act act now O-dearest whatever to-do you-can because you-know-not
 quando morieris: nescis etiam quid tibi post mortem
when you-will-die you-know-not also what to-you after death
 sequetur. Dum tempus habes: congrega divitias immortales.
will-follow while time you-have gather riches immortal
 Praeter salutem tuam nihil cogites: solum quae Dei sunt
besides salvation your nothing think only what of-God are
 cures. Fac nunc tibi amicos venerando Dei sanctos, et
care-for make now for-yourself friends by-venerating of-God the-saints and
 eorum actus imitando? ut quum defeceris in hac vita:
their acts by-imitating that when you-will-have-failed in this life
 illi te recipiant in aeterna tabernacula. Serva te tamquam
they you may-receive into eternal tabernacles keep yourself as

peregrinum et hospitem super terram: ad quem nihil spectat
a-pilgrim and a-guest upon earth to whom nothing pertains
 de mundi negotiis. Serva cor liberum et ad Deum sursum
of of-the-world the-affairs keep the-heart free and to God upward
 erectum: quia non habes hic manentem civitatem. Illuc preces
raised because not you-have here an-abiding city thither prayers
 et gemitus quotidianos cum lacrimis dirige: ut spiritus tuus
and groans daily with tears direct that spirit your
 mereatur ad Dominum post mortem feliciter transire. Amen.
may-merit to the-Lord after death happily to-pass amen

De iudicio et poenis peccatorum

XXIV · ON JUDGMENT AND THE PUNISHMENT OF SINS

In all things look to the end and to the strict Judge who is appeased by no gifts. Now your labor is fruitful and your weeping acceptable; the patient man has a great and wholesome purgatory here, grieving more at another's malice than at his own injury. Each vice will have its own torment: the slothful goaded, the gluttonous racked by hunger and thirst, the proud filled with confusion, and one hour there worse than a hundred years of penance here. Then the humble will be confident and simple obedience exalted; all is vanity but to love God.

In omnibus rebus respice finem: et qualiter ante districtum
in all things look-to the-end and how before the-strict
 stabis iudicem, cui nihil est occultum: qui muneribus non
you-will-stand judge to-whom nothing is hidden who by-gifts not
 placatur, nec excusationes recipit: sed quod iustum est iudicabit.
is-appeased nor excuses receives but what just is will-judge
 O miserrime et insipiens peccator, quid respondebis Deo
O most-wretched and foolish sinner what will-you-answer to-God
 omnia mala tua scienti: qui interdum formidas vultum
all evils your knowing who sometimes dread the-face

hominis irati? Ut quid non praevides tibi in die
of-a-man angry for what not do-you-provide for-yourself in the-day
 iudicii quando nemo poterit per alium excusari vel
of-judgment when no-one will-be-able through another to-be-excused or
 defendi? sed unusquisque sufficiens onus erit sibi ipsi?
to-be-defended but each-one sufficient burden will-be to-him himself
 Nunc labor tuus est fructuosus? fletus acceptabilis, gemitus
now labor your is fruitful weeping acceptable groaning
 exaudibilis: dolor satisfactorius et purgativus.
bearable sorrow satisfying and cleansing
 Habet magnum et salubre purgatorium patiens homo: qui
has a-great and wholesome purgatory the-patient man who
 suscipiens injurias plus dolet de alterius malitia, quam de
receiving injuries more grieves about of-another the-malice than about
 sua injuria? qui pro contrariantibus sibi libenter orat: et ex
his-own injury who for those-opposing him gladly prays and from
 corde culpas indulget? qui veniam ab aliis petere non retardat:
the-heart faults forgives who pardon from others to-ask not delays
 qui facilius miseretur quam irascitur? qui sibi ipsi violentiam
who more-easily pities than is-angered who to-him himself violence
 frequenter facit: et carnem omnino spiritui subjugare conatur.
frequently does and the-flesh wholly to-the-spirit to-subjugate tries
 Melius est modo purgare peccata et vitia resecare: quam in
better it-is now to-purge sins and vices to-cut-away than in
 futuro purganda reservare. Vere nos ipsos decipimus: per
the-future to-be-purged to-reserve truly us ourselves we-deceive through
 inordinatum amorem quem ad carnem habemus. Quid
inordinate love which toward the-flesh we-have what
 aliud ignis ille devorabit? nisi peccata tua? Quanto amplius
else fire that will-devour except sins your by-how-much more

tibi ipsi nunc parcis, et carnem sequeris: tanto durius
to-you yourself now you-spare and the-flesh you-follow by-so-much harder
 postea lues, et maiorem materjam comburendi reservas.

afterward you-will-pay and greater matter of-burning you-store-up

In quibus homo peccavit: in illis gravius punietur. Ibi
in which-things a-man has-sinned in them more-heavily he-will-be-punished there

accidiosi ardentibus stimulis perurgentur: et gulosi ingenti
the-slothful with-burning goads are-driven-on and the-gluttonous with-huge

siti ac fame cruciabuntur. Ibi luxuriosi et voluptatum
thirst and hunger will-be-tormented there the-lustful and of-pleasures

amatores ardenti pice et foetido sulphure perfundentur: et
the-lovers with-burning pitch and fetid sulfur will-be-drenched and

sicut furiosi canes prae dolore invidiosi ululabunt. Nullum
as furious dogs for pain the-envious will-howl no

vitium erit: quod suum proprium cruciatum non habebit.
vice will-be which its own torment not will-have

Ibi superbi omni confusione replebuntur: et avari
there the-proud with-all confusion will-be-filled and the-avaricious

miserrima egestate artabuntur.
with-most-wretched want will-be-pinched

Ibi erit una hora gravior in poena: quam hic centum
there will-be one hour heavier in punishment than here a-hundred
 anni in gravissima poenitentia. Ibi nulla requies est, nulla
years in heaviest penance there no rest is no

consolatio damnatis: hic tamen interdum cessatur a
consolation for-the-damned here yet sometimes there-is-cessation from

laboribus, atque amicorum fruitur solatiis.
labors and of-friends one-enjoys the-solaces

Esto modo sollicitus et dolens, pro peccatis tuis: ut in
be now anxious and grieving for sins your that in

die iudicii securus sis cum beatis.
the-day of-judgment secure you-may-be with the-blessed

Tunc enim iusti stabunt in magna constantia: adversus eos qui
then for the-just will-stand in great constancy against those who
 se angustiauerunt et depresserunt. Tunc stabit ad iudicandum:
them have-distressed and oppressed then will-stand for judging
 qui modo se subicit humiliter iudiciis hominum. Tunc
who now himself subjects humbly to-the-judgments of-men then
 magnam fiduciam habebit pauper et humilis: et pavebit
great confidence will-have the-poor and humble and will-quake
 undique superbus. Tunc videbitur sapiens in hoc mundo
on-all-sides the-proud then will-be-seen wise in this world
 fuisse: qui pro Christo didicit stultus et despectus esse.
to-have-been who for Christ learned a-fool and despised to-be
 Tunc placebit omnis tribulatio patienter perpessa: et
then will-please every tribulation patiently endured and
 omnis iniquitas oppilabit os suum. Tunc gaudebit omnis
every iniquity will-stop mouth its then will-rejoice every
 devotus: et moerebit omnis irreligiosus. Tunc plus exsultabit
devout-man and will-mourn every irreligious-man then more will-exult
 caro afflicta: quam si in deliciis fuisset semper nutrita.
the-flesh afflicted than if in delights it-had-been always nourished
 Tunc splendeat habitus vilis: et obtenebrescat vestis
then will-shine the-habit mean and will-grow-dark the-garment
 subtilis. Tunc plus laudabitur pauperculum domicilium: quam
fine then more will-be-praised a-poor dwelling than
 deauratum palatium. Tunc plus iuvabit constans patientia:
a-gilded palace then more will-help constant patience
 quam omnis mundi potentia.
than all of-the-world the-power
 Tunc amplius exaltabitur simplex obedientia: quam omnis
then more will-be-exalted simple obedience than all
 saecularis astutia. Tunc plus laetificabit pura et bona
worldly cunning then more will-gladden a-pure and good

conscientia: quam docta philosophia. Tunc plus ponderabit
conscience than learned philosophy then more will-weigh
 contemptus divitiarum: quam totus thesaurus terrigenarum.
the-contempt of-riches than the-whole treasure of-the-earth-born
 Tunc magis consolaberis super devota oratione: quam super
then more you-will-be-consoled over devout prayer than over
 delicata comestione. Tunc potius gaudebis de servato silentio:
dainty eating then rather you-will-rejoice over kept silence
 quam de longa fabulatione. Tunc plus valebunt sancta opera:
than over long chatter then more will-avail holy works
 quam multa pulchra verba. Tunc plus placebit stricta vita
than many fine words then more will-please a-strict life
 et ardua poenitentia: quam omnis delectatio terrena.
and arduous penance than all delight earthly
 Disce te nunc in modico pati: ut tunc a gravioribus
learn yourself now in little to-suffer that then from heavier-things
 valeas liberari. Hic primo proba: quid possis postea.
you-may-be-able to-be-freed here first try what you-can afterward
 Si nunc tam parum vales sustinere? quomodo aeterna
if now so little you-are-able to-bear how eternal
 tormenta poteris sufferre? Si modo modica passio tam
torments will-you-be-able to-endure if now slight suffering so
 impatientem efficit? quid gehenna tunc faciet? Ecce vere
impatient makes what hell then will-do behold truly
 non potes duo gaudia habere: delectari hic in mundo et
not you-can two joys to-have to-delight here in the-world and
 postea regnare cum Christo. Si usque in hodiernum diem
afterward to-reign with Christ if even to the-present day
 semper in honoribus et voluptatibus vixisses? quid totum
always in honors and pleasures you-had-lived what the-whole
 tibi profuisset, si jam mori in instanti contingeret?
to-you would-have-profitd if now to-die in the-instant it-should-happen

Omnia ergo vanitas: praeter amare Deum et illi soli
all-things therefore vanity except to-love God and him alone
 servire. Qui enim Deum ex toto corde amat: nec mortem
to-serve who for God from whole heart loves neither death
 nec supplicium, nec iudicium nec infernum metuit: quia
nor punishment nor judgment nor hell fears because
 perfectus amor securum ad Deum accessum facit. Quem
perfect love secure to God access makes whom
 autem adhuc peccare delectat: non mirum si mortem et
but still to-sin delights not wonderful if death and
 iudicium timeat. Bonum tamen est, ut si necdum amor a
judgment be-fear good yet it-is that if not-yet love from
 malo te revocat: saltem timor gehennalis coerceat. Qui vero
evil you recalls at-least fear of-hell may-restrain who but
 timorem Dei postponit: diu stare in bono non valebit:
the-fear of-God puts-aside long to-stand in good not will-be-able
 sed diaboli laqueos citius incurret.
but of-the-devil the-snares sooner will-run-into

De ferventi emendatione totius vitae nostrae

XXV · ON THE FERVENT AMENDMENT OF OUR WHOLE LIFE

Be watchful in God's service and remember why you left the world; the reward is near. A man anxious whether he would persevere heard within, "Do now what you would then wish to do," and was at peace. Those advance most who strive to conquer what is hardest for them; withdraw from your vicious bent and press on for the good you most lack. Learn from others' examples, good and bad. Look on Christ crucified; how shameful to be slothful when Carthusians and Cistercians rise each night to sing. Never neglect yourself.

Esto vigilans et diligens in Dei servitio: et cogita
be watchful and diligent in of-God the-service and think
frequenter ad quid venisti: et cur saeculum reliquisti. Nonne
frequently for what you-came and why the-world you-left surely
ut Deo viveres: et spiritualis homo fieres? Igitur
that to-God you-might-live and a-spiritual man you-might-become therefore
ad profectum ferveas: quia mercedem laborum tuorum in
toward progress be-fervent because the-reward of-labors your in
brevis recipies: nec erit tunc amplius timor aut dolor in
short you-will-receive nor will-be then further fear or sorrow in
finibus tuis. Modicum nunc laborabis: et magnam requiem
borders your a-little now you-will-labor and great rest
immo perpetuam laetitiam invenies. Si tu permanseris
may perpetual gladness you-will-find if you will-have-remained
fidelis et fervidus in agendo: Deus procul dubio erit
faithful and fervent in acting God far from-doubt will-be
fidelis et locuples in retribuendo. Spem bonam retinere
faithful and rich in repaying hope good to-retain
debes quod ad palmam pervenies: sed securitatem capere
you-ought that to the-palm you-will-come but security to-take
non oportet: ne torpeas aut elatus fias.
not it-behooves lest you-grow-sluggish or elated you-become

Quum quidam anxius inter metum et spem frequenter
when a-certain-one anxious between fear and hope frequently
 fluctuaret: et quadam vice moerore confectus, in ecclesia
wavered and on-a-certain occasion by-grief worn-out in church
 ante quoddam altare, se in oratione prostravisset: haec
before a-certain altar himself in prayer had-prostrated these-things
 intra se revolvit dicens. O si scirem quod adhuc
within himself he-turned-over saying O if I-knew that still
 perseveraturus essem. Statimque audivit divinum intus
about-to-persevere I-were and-at-once he-heard a-divine within
 responsum. Quodsi hoc scires: quid facere velles? Fac
answer but-if this you-knew what to-do would-you-wish do
 nunc quod tunc facere velles: et bene securus eris.
now what then to-do you-would-wish and well secure you-will-be
 Moxque consolatus et confortatus divinae se commisit
and-soon consoled and strengthened to-the-divine himself he-committed
 voluntati: et cessavit anxia fluctuatio. Noluitque curiose
will and ceased anxious wavering and-he-would-not curiously
 investigare ut sciret quae sibi essent futura: sed magis
to-search-out that he-might-know what to-him were to-come but rather
 studuit inquirere, quae esset voluntas Dei beneplacens et
he-strove to-inquire what were the-will of-God well-pleasing and
 perfecta: ad omne opus bonum inchoandum et perficiendum.
perfect for every work good to-be-begun and to-be-perfected
 Spera in Domino et fac bonitatem ait propheta, et inhabita
hope in the-Lord and do goodness says the-prophet and dwell-in
 terram: et pascaris in divitiis ejus.
the-land and you-will-be-fed in riches its
 Unum est quod multos a profectu et ferventi emendatione
one-thing it-is which many from progress and fervent amendment
 retrahit: horror difficultatis seu labor certaminis. Enimvero
draws-back dread of-difficulty or the-labor of-struggle truly

illi maxime prae ceteris in virtutibus proficiunt: qui ea
they most beyond the-rest in virtues advance who those-things
 quae sibi magis gravia et contraria sunt viriliter
which to-them more grievous and contrary are more-manfully
 vincere nituntur. Nam ibi homo plus proficit, et gratiam
to-conquer strive for there a-man more advances and grace
 meretur ampliore: ubi magis se ipsum vincit et in
merits fuller where more him himself he-conquers and in
 spiritu mortificat. Sed non omnes habent aequè multum ad
spirit mortifies but not all have equally much for
 vincendum et moriendum. Diligens tamen aemulator valentior
conquering and dying a-diligent yet emulator stronger
 erit ad proficiendum etiamsi plures habeat passiones: quam
will-be for advancing even-if more he-have passions than
 alius bene morigeratus, minus tamen fervens ad virtutes.
another well mannered less yet fervent for virtues
 Duo specialiter ad magnam emendationem juvant: videlicet
two-things especially toward great amendment help namely
 subtrahere se violenter ad quod natura vitiose inclinatur:
to-withdraw oneself violently to what nature viciously is-inclined
 et ferventer instare pro bono quo amplius quis indiget.
and fervently to-press-on for the-good which more one needs
 Illa etiam studeas magis cavere et vincere: quae tibi
those-things also strive more to-beware and to-conquer which you
 frequentius in aliis displicent.
more-frequently in others displease
 Ubique profectum tuum capias: ut si bona exempla videas
everywhere profit your take that if good examples you-see
 vel audias, ad imitandum accendaris. Si quid autem
or hear for imitating you-be-kindled if anything but
 reprehensibile consideraveris: cave ne idem facias. Aut
reprehensible you-will-have-considered beware lest the-same you-do or

si aliquando fecisti: citius emendare te studeas. Sicut
if sometime you-have-done sooner to-amend yourself strive as
 oculus tuus alios considerat: sic iterum ab aliis notaris.
eye your others considers so again by others you-are-noted
 Quam jucundum et dulce est videre fervidos et devotos
how pleasant and sweet it-is to-see fervent and devout
 fratres: bene morigeratos et disciplinatos. Quam triste est et
brothers well mannered and disciplined how sad it-is and
 grave videre inordinate ambulantes: qui ea ad quae vocati
grievous to-see disorderly walking-ones who those-things to which called
 sunt non exercent. Quam nocivum est negligere vocationis
are not they-practice how harmful it-is to-neglect of-calling
 suae propositum: et ad non commissa sensum inclinare.
one's the-purpose and to not entrusted-things the-mind to-incline
 Memor esto arrepti propositi: et imaginem tibi
mindful be of-the-undertaken purpose and the-image to-yourself
 propone Crucifixi. Bene verecundari potes inspecta vita Jesu
set-before of-the-Crucified well to-be-ashamed you-can examined the-life of-Jesus
 Christi: quia necdum magis illi te conformare studuisti:
Christ because not-yet more to-him yourself to-conform you-have-striven
 licet diu in via Dei fuisti. Religiosus qui se intente
although long in the-way of-God you-have-been a-religious who himself intently
 et devote in sanctissima vita et passione Domini exercet: omnia
and devoutly in the-most-holy life and passion of-the-Lord exercises all
 utilia et necessaria sibi abundanter ibi inveniet: nec opus est
useful and necessary-things to-him abundantly there will-find nor need is
 ut extra Jesum aliquid melius quaerat. O si Jesus crucifixus in
that outside Jesus anything better he-seek O if Jesus crucified into
 cor nostrum veniret: quam cito et sufficienter docti essemus.
heart our would-come how quickly and sufficiently taught we-would-be

Religiosus fervidus, omnia bene portat et capit: quae
a-religious fervent all-things well bears and takes which
 illi jubentur. Religiosus negligens et tepidus, habet
to-him are-commanded a-religious negligent and lukewarm has
 tribulationem super tribulationem: et ex omni parte patitur
tribulation upon tribulation and from every side suffers
 angustiam: quia interiori consolatione caret: et exteriorem
distress because inner consolation he-lacks and outward
 quaerere prohibetur. Religiosus extra disciplinam vivens: gravi
to-seek is-forbidden a-religious outside discipline living to-grave
 patet ruinae. Qui laxiora quaerit et remissiora, semper in
lies-open ruin who looser-things seeks and slacker always in
 angustiis erit: quia aut unum aut reliquum sibi displicebit.
straits will-be because either one or the-other him will-displease
 Quomodo faciunt tam multi alii religiosi: qui satis artati
how do so many other religious who quite confined
 sunt sub disciplina claustrali? Raro exeunt, abstracte vivunt,
are under discipline of-the-cloister seldom they-go-out withdrawn they-live
 pauperrime comedunt: grosse vestiuntur, multum laborant,
most-poorly they-eat coarsely they-are-clothed much they-labor
 parum loquuntur: diu vigilant, mature surgunt, orationes
little they-speak long they-watch early they-rise prayers
 prolongant, frequenter legunt: et se in omni disciplina
they-prolong frequently they-read and themselves in all discipline
 custodiunt. Attende Carthusienses, Cistercienses et diversae
guard attend-to the-Carthusians the-Cistercians and of-diverse
 religionis monachos ac moniales: qualiter omni nocte ad
religion monks and nuns how every night for
 psallendum Domino assurgunt. Et ideo turpe esset ut tu
psalm-singing to-the-Lord they-rise and therefore shameful would-be that you

deberes in tam sancto opere pigritari: ubi tanta multitudo
should in so holy a-work to-be-slothful where so-great a-multitude
 religiosorum incipit Deo jubilare.

of-religious begins to-God to-rejoice

O si nihil aliud faciendum incumberet: nisi Dominum Deum

O if nothing other to-be-done were-incumbent except the-Lord God

nostrum toto corde et ore laudare. O si numquam

our with-whole heart and mouth to-praise O if never

indigeres comedere nec bibere, nec dormire: sed semper

you-needed to-eat nor to-drink nor to-sleep but always

posses Deum laudare, et solummodo spiritualibus studiis

you-could God to-praise and only to-spiritual studies

vacare: tunc multo felicior esses: quam modo quum

to-attend then much happier you-would-be than now when

carni ex qualicumque necessitate servis. Utinam non essent

the-flesh from whatever necessity you-serve would-that not there-were

istae necessitates: sed solum spirituales animae refectiones:

these necessities but only spiritual of-the-soul refreshments

quas heu satis raro degustamus.

which alas quite rarely we-taste

Quando homo ad hoc pervenit, quod de nulla creatura

when a-man to this arrives that from no creature

consolationem suam quaerit: tunc ei Deus primo perfecte

consolation his he-seeks then to-him God first perfectly

sapere incipit: tunc etiam bene contentus de omni eventu

to-savor begins then also well content with every outcome

rerum erit. Tunc nec pro magno laetabitur nec pro

of-things he-will-be then neither for great he-will-rejoice nor for

modico contristabitur: sed ponit se integre et fiducialiter

little will-be-saddened but puts himself wholly and trustfully

in Deo qui est ei omnia in omnibus: cui nihil utique

in God who is to-him all in all to-whom nothing surely

perit, nec moritur: sed omnia ei vivunt et ad nutum
perishes nor dies but all-things to-him live and at the-nod
 incunctanter deserviunt.

unhesitatingly serve

Memento semper finis: et quia perditum non redit tempus.
remember always the-end and that lost not returns time

Sine sollicitudine et diligentia numquam acquies virtutes.
without anxiety and diligence never will-you-acquire virtues

Si incipis tepescere: incipies male habere. Si autem
if you-begin to-grow-lukewarm you-will-begin ill to-fare if but
 dederis te ad fervorem, invenies magnam pacem: et
you-will-have-given yourself to fervor you-will-find great peace and
 senties leviores labores: propter Dei gratiam et virtutis
you-will-feel lighter labor on-account-of of-God the-grace and of-virtue
 amorem. Homo fervidus et diligens: ad omnia est paratus.
the-love a-man fervent and diligent for all-things is ready

Major labor est resistere vitiis et passionibus: quam
greater labor it-is to-resist vices and passions than
 corporalibus insudare laboribus. Qui parvos non vitat defectus:
over-bodily to-sweat labors who small not avoids defects

paulatim labitur ad majores. Gaudebis semper vespere: si
gradually slips to greater you-will-rejoice always in-the-evening if
 diem expendas fructuose. Vigila super te ipsum: excita te
the-day you-spend fruitfully watch over you yourself rouse you
 ipsum, admone te ipsum: et quicquid de aliis fit: non
yourself admonish you yourself and whatever of others happens not
 negligas te ipsum. Tantum proficies: quantum tibi ipsi
neglect you yourself so-much you-will-advance as-much-as to-you yourself
 vim intuleris. Amen.

violence you-will-have-brought amen

BOOK II

De interna conversatione

I • ON THE INWARD LIFE

“The kingdom of God is within you”: turn from this wretched world, and Christ will come with his consolation to a heart prepared for him. Give place to Christ alone; men change quickly, but Christ abides. Here you have no abiding city; your dwelling must be in heaven. If you cannot contemplate high things, rest in Christ’s passion and wounds; Christ was despised and forsaken, and the love of Jesus makes a man despise himself. The inward man recollects himself quickly and takes things as they are.

Regnum Dei intra vos est dicit Dominus. Converte te
the-kingdom of-God within you is says the-Lord turn yourself
ex toto corde ad Dominum: et relinque hunc miserum
from whole heart to the-Lord and leave this wretched
mundum: et inveniet anima tua requiem. Disce exteriora
world and will-find soul your rest learn outward-things
contemnere et ad interiora te dare: et videbis regnum
to-despise and to inward-things yourself to-give and you-will-see the-kingdom
Dei in te venire. Est enim regnum Dei pax et gaudium
of-God into you to-come is for the-kingdom of-God peace and joy
in spiritu sancto: quod non datur impiis. Veniet ad te
in spirit holy which not is-given to-the-impious will-come to you
Christus ostendens tibi consolationem suam: si dignam illi
Christ showing you consolation his if worthy for-him
ab intus paraveris mansionem. Omnis gloria ejus et
from within you-will-have-prepared a-dwelling all glory his and
decor ab intra est: et ibi complaceat sibi. Frequens
beauty from within is and there he-is-pleased with-himself frequent

illi visitatio cum homine interno? dulcis sermocinatio grata
his visitation with the-man inward sweet conversation welcome

consolatio: multa pax, familiaritas stupenda nimis.

consolation much peace familiarity astonishing exceedingly

Eia anima fidelis praepara huic sponso cor tuum: quatenus

come O-soul faithful prepare for-this bridegroom heart your so-that

ad te venire, et in te habitare dignetur. Sic enim dicit.

to you to-come and in you to-dwell he-may-deign so for he-says

Si quis diligit me sermonem meum servabit: et ad eum

if anyone loves me word my he-will-keep and to him

veniemus: et mansionem apud eum faciemus.

we-shall-come and a-dwelling with him we-shall-make

Da ergo Christo locum: et ceteris omnibus nega introitum.

give therefore to-Christ place and to-the-rest all deny entrance

Quum Christum habueris: dives es et sufficit tibi. Ipse

when Christ you-will-have-had rich you-are and it-suffices you he-himself

erit provisor tuus et fidelis procurator in omnibus: ut non

will-be provider your and faithful steward in all-things that not

sit opus in hominibus sperare. Homines enim cito mutantur

be need in men to-hope men for quickly are-changed

et deficiunt velociter: Christus autem manet in aeternum:

and fail swiftly Christ but abides into eternity

et adstat usque in finem firmiter. Non est magna fiducia

and stands-by even to the-end firmly not is great confidence

ponenda in homine fragili et mortali, etiamsi utilis sit et

to-be-placed in man frail and mortal even-if useful be-be and

dilectus: neque tristitia multa ex hoc capienda: si interdum

beloved nor sadness much from this to-be-taken if sometimes

adversetur et contradicat. Qui hodie tecum sunt, cras

be-oppose and contradict who today with-you are tomorrow

contrariari possunt: et e converso saepe ut aura vertuntur.

to-be-contrary can and from the-converse often as the-breeze are-turned

Pone totam fiduciam tuam in Deo: et sit ipse timor
place whole confidence your in God and let-be he-himself fear
 tuus et amor tuus. Ipse pro te respondebit: et faciet bene
your and love your he-himself for you will-answer and will-do well
 sicut melius fuerit. Non habes hic manentem civitatem:
as better it-will-have-been not you-have here an-abiding city
 et ubicumque fueris extraneus es et peregrinus: nec
and wherever you-will-have-been a-stranger you-are and a-pilgrim nor
 requiem aliquando habebis: nisi Christo intime fueris
rest ever will-you-have unless to-Christ intimately you-will-have-been
 unitus. Quid hic circumpicis: quum iste non sit locus
united why here do-you-look-around when this not is the-place
 tuae requietionis? In caelestibus debet esse habitatio tua: et
of-your resting in heavenly-things ought to-be dwelling your and
 sicut in transitu cuncta terrena sunt aspicienda. Transeunt
as in passing all earthly-things are to-be-looked-upon pass
 omnia: et tu cum eis pariter. Vide ut non inhaereas: ne
all-things and you with them equally see that not you-cleave lest
 capiaris et pereas. Apud Altissimum sit cogitatio tua:
you-be-caught and perish with the-Most-High let-be thought your
 et deprecatio tua ad Christum sine intermissione dirigatur.
and prayer your to Christ without intermission be-directed
 Si nescis speculari alta et caelestia: requiesce in
if you-know-not-how to-contemplate high and heavenly-things rest in
 passione Christi: et in sacris vulneribus ejus libenter habita.
the-passion of-Christ and in sacred wounds his gladly dwell
 Si enim ad vulnera et pretiosa stigmata Jesu devote
if for to the-wounds and precious marks of-Jesus devoutly
 confugis: magnam in tribulatione confortationem senties:
you-flee great in tribulation strengthening you-will-feel
 nec multum curabis hominum despectiones: facilliterque
nor much will-you-care of-men the-contempts and-easily

verba detrahentia perferes. Christus fuit etiam in mundo ab
words detracting you-will-bear Christ was also in the-world by
 hominibus despectus: et in maxima necessitate a notis
men despised and in greatest need by acquaintances
 et amicis inter opprobria derelictus. Christus pati voluit et
and friends amid reproaches forsaken Christ to-suffer willed and
 despici: et tu audes de aliquo conqueri? Christus habuit
to-be-despised and you dare about anything to-complain Christ had
 adversarios et oblocutores: et tu vis omnes habere amicos
adversaries and slanderers and you wish all to-have friends
 et benefactores? Unde coronabitur patientia tua: si nihil
and benefactors whence will-be-crowned patience your if nothing
 adversitatis occurrerit? Si nihil contrarium vis pati:
of-adversity will-have-occurred if nothing contrary you-wish to-suffer
 quomodo eris amicus Christi? Sustine te cum Christo et
how will-you-be a-friend of-Christ bear yourself with Christ and
 pro Christo: si vis regnare cum Christo. Si semel perfecte
for Christ if you-wish to-reign with Christ if once perfectly
 introisses in interiora Jesu, et modicum de ardente amore
you-had-entered into the-inward-parts of-Jesus and a-little of burning love
 ejus sapuisses: tunc de proprio commodo vel incommodo
his you-had-tasted then about own advantage or disadvantage
 nihil curares: sed magis de opprobrio illato gauderes:
nothing you-would-care but rather over reproach brought you-would-rejoice
 quia amor Jesu facit hominem se ipsum contemnere.
because the-love of-Jesus makes a-man him himself to-despise
 Amator Jesu et veritatis, et verus internus et liber ab
a-lover of-Jesus and of-truth and a-true inward-man and free from
 affectionibus inordinatis: potest se ad Deum libere convertere,
affections inordinate can himself to God freely to-turn
 et elevare supra se ipsum in spiritu ac fruitive quiescere.
and to-raise above him himself in spirit and in-fruition to-rest

Cui sapiunt omnia prout sunt, non ut dicuntur aut
to-whom taste all-things as they-are not as they-are-said or
 aestimantur? hic vere sapiens est: et doctus magis a Deo
are-esteemed this-one truly wise is and taught more by God
 quam ab hominibus. Qui ab intra scit ambulare, et modicum
than by men who from within knows to-walk and little
 ab extra res ponderare: non requirit loca nec exspectat
from without things to-weigh not requires places nor awaits
 tempora: ad habenda devota exercitia. Homo internus cito
times for having devout exercises the-man inward quickly
 se recolligit: quia numquam se totum ad exteriora
himself recollects because never himself wholly to outward-things
 effundit. Non illi obest labor exterior, aut occupatio ad
he-pours-out not to-him is-harmful labor outward or occupation for
 tempus necessaria: sed sicut res eveniunt: sic se illis
a-time necessary but as things turn-out so himself to-them
 accommodat. Qui intus bene dispositus est et ordinatus:
he-adapts who within well disposed is and ordered
 non curat mirabiles et perversos hominum gestus. Tantum
not cares-for the-wonderful and perverse of-men doings so-much
 homo impeditur et distrahitur: quantum sibi res attrahit.
a-man is-bindered and distracted as-much-as to-himself things he-draws
 Si recte tibi esset et bene purgatus esses: omnia tibi in
if rightly with-you it-were and well purged you-were all-things for-you into
 bonum cederent et profectum. Ideo multa tibi displicent
good would-turn and progress therefore many-things you displease
 et saepe conturbant: quia adhuc non es perfecte tibi
and often disturb because still not you-are perfectly to-you
 ipsi mortuus: nec segregatus ab omnibus terrenis. Nil
yourself dead nor separated from all earthly-things nothing
 sic maculat et implicat cor hominis: sicut impurus
so stains and entangles the-heart of-man as impure

amor in creaturis. Si renuis consolari exterius: poteris
love in creatures if you-refuse to-be-consoled outwardly you-will-be-able
 speculari caelestia et frequenter jubilare interius.
to-contemplate heavenly-things and frequently to-rejoice inwardly

De humili submissione

II · ON HUMBLE SUBMISSION

Do not care much who is for or against you, but see that God is with you in all you do; keep a good conscience and he will defend you. It often profits humility that others know our faults; humbling himself, a man easily appeases those angry with him. God protects, loves, and consoles the humble, reveals his secrets to them, and raises them after their abasement. Think you have made no progress until you feel yourself lower than all.

Non magni pendas quis pro te vel contra te sit:
not of-great-account reckon who for you or against you be
 sed hoc age et cura, ut Deus tecum sit in omni re
but this do and take-care that God with-you be in every thing
 quam facis. Habeas conscientiam bonam: et Deus bene
which you-do have a-conscience good and God well
 te defensabit. Quem enim Deus adjuvare voluerit: nullius
you will-defend whom for God to-help will-have-willed of-no-one
 perversitas nocere poterit. Si tu scis tacere et pati:
perversity to-harm will-be-able if you know to-be-silent and to-suffer
 videbis procul dubio auxilium Domini. Ipse novit
you-will-see far from-doubt the-help of-the-Lord he-himself knows
 tempus et modum liberandi te: et ideo te debes illi
the-time and the-manner of-freeing you and therefore yourself you-ought to-him
 resignare. Dei est adjuvare: et ab omni confusione liberare.
to-resign of-God it-is to-help and from all confusion to-free

Saepe valde prodest ad maiorem humilitatem servandam:

often very it-profits for greater humility to-be-kept

quod defectus nostros alii sciunt et redarguunt. Quando

that defects our others know and reprove when

homo pro defectibus suis se humiliat tunc facilius alios

a-man for defects his himself humbles then easily others

placat: et leviter satisfacit sibi irascentibus.

he-appeases and lightly satisfies with-him those-angry

Humilem Deus protegit et liberat: humilem diligit et

the-humble God protects and frees the-humble he-loves and

consolatur. Humili homini se inclinat: humili largitur

consoles to-the-humble man himself he-inclines to-the-humble he-grants

gratiam magnam: et post suam depressionem levat ad

grace great and after his abasement raises to

gloriam. Humili sua secreta revelat: et ad se dulciter

glory to-the-humble his secrets he-reveals and to himself sweetly

trahit et invitat. Humilis accepta confusione satis bene est

draws and invites the-humble received confusion quite well is

in pace: quia stat in Deo et non in mundo.

in peace because he-stands in God and not in the-world

Non reputes te aliquid profecisse: nisi omnibus inferiore

not reckon yourself anything to-have-advanced unless than-all lower

te esse sentias.

yourself to-be you-feel

De bono pacifico homine

III · ON THE GOOD, PEACEABLE MAN

Keep yourself in peace first, and then you can pacify others. The peaceable man turns everything to good; the discontented man is suspicious, troubled, and troubling, mindful of others' duties and careless of his own. Be zealous over yourself first; you excuse your own deeds and refuse others' excuses. It is easy to live with the good and gentle, but to live peaceably with the hard and perverse is great grace. Our peace lies in humble endurance, not in feeling no contradiction.

Tene te primo in pace: et tunc poteris alios pacificare.

keep yourself first in peace and then you-will-be-able others to-pacify

Homo pacificus magis prodest: quam bene doctus. Homo

a-man peaceful more profits than well learned a-man

passionatus etiam bonum in malum trahit: et facilius

passionate even good into evil draws and easily

malum credit. Bonus pacificus homo: omnia ad bonum

evil believes a-good peaceful man all-things to good

convertit. Qui bene in pace est: de nullo suspicatur. Qui

turns who well in peace is of no-one is-suspicious who

autem male contentus est et commotus: variis suspicionibus

but ill content is and disturbed by-various suspicions

agitatur. Nec ipse quiescit: nec alios quiescere permittit.

is-tossed neither he-himself rests nor others to-rest permits

Dicit saepe quod dicere non deberet: et omittit quod

he-says often what to-say not he-ought and omits what

sibi magis facere expediret. Considerat quid alii facere

for-him more to-do would-be-expedient he-considers what others to-do

tenentur: et negligit quid ipse teneatur.

are-bound and neglects what he-himself be-bound

Habe ergo primo zelum super te ipsum: et tunc juste
have therefore first zeal over you yourself and then justly
 zelare poteris etiam proximum tuum. Tu bene scis
to-be-zealous you-will-be-able also neighbor your you well know
 facta tua excusare et colorare: et aliorum excusationes non
deeds your to-excuse and to-color and of-others the-excuses not
 vis recipere. Justius esset, ut te accusares: et fratrem
you-wish to-receive more-just would-be that yourself you-accused and brother
 tuum excusares. Si portari vis: porta et alium.
your you-excused if to-be-borne you-wish bear also another
 Vide quam longe es adhuc a vera caritate et humilitate:
see how far you-are still from true charity and humility
 quae nulli novit irasci vel indignari, nisi tantum
which with-no-one knows to-be-angry or to-be-indignant except only
 sibi. Non est magnum cum bonis et mansuetis conversari:
with-itself not is great with the-good and gentle to-associate
 hoc enim omnibus naturaliter placet: et unusquisque libenter
this for to-all naturally pleases and each-one gladly
 pacem habet: et secum sentientes magis diligit. Sed cum
peace has and those-with-him agreeing more loves but with
 duris et perversis aut indisciplinatis pacifice posse vivere:
the-hard and perverse or undisciplined peacefully to-be-able to-live
 magna gratia est et laudabile nimis, virileque factum.
great grace is and praiseworthy exceedingly and-manly deed
 Sunt qui se ipsos in pace tenent: et cum aliis etiam
there-are who them themselves in peace keep and with others also
 pacem habent. Et sunt qui nec pacem habent: nec alios
peace have and there-are who neither peace have nor others
 in pace dimittunt. Aliis sunt graves: sed sibi semper
in peace leave to-others they-are heavy but to-themselves always

graviores. Et sunt qui se ipsos in pace retinent: et
heavier and there-are who them themselves in peace retain and
 ad pacem alios reducere student.

to peace others to-bring-back strive

Est tamen tota pax nostra in hac misera vita potius in humili
is yet whole peace our in this wretched life rather in humble
 sufferentia ponenda: quam in non sentiendo contraria. Qui
endurance to-be-placed than in not feeling contrary-things who
 melius scit pati: maiorem tenebit pacem. Iste est victor
better knows to-suffer greater will-hold peace this-one is victor
 sui et dominus mundi: amicus Christi et heres caeli.

of-himself and lord of-the-world friend of-Christ and heir of-heaven

De pura mente et simplici intentione

IV • ON A PURE MIND AND SIMPLE INTENTION

Man is lifted above earthly things by two wings, simplicity in intention and purity in affection. No good action will hinder you if you are free within; if your heart were right, every creature would be a mirror of life and a book of holy doctrine. As a man is within, so he judges without, and a pure heart penetrates heaven and hell. As iron put into the fire loses its rust and glows, so a man turned wholly to God is stripped of sluggishness and changed into a new man.

Duabus alis homo sublevatur a terrenis: simplicitate
by-two wings a-man is-lifted-up from earthly-things by-simplicity
 scilicet et puritate. Simplicitas debet esse in intentione:
namely and purity simplicity ought to-be in intention
 puritas in affectione. Simplicitas intendit Deum: puritas
purity in affection simplicity aims-at God purity
 apprehendit et gustat.

apprehends and tastes

Nulla bona actio te impedit: si liber intus ab inordinato
no good action you will-binder if free within from inordinate
 affectu fueris. Si nihil aliud quam Dei beneplacitum

affection you-will-have-been if nothing other than of-God the-good-pleasure
 et proximi utilitatem intendis et quaeris: interna libertate
and of-the-neighbor the-profit you-aim-at and seek inward liberty
 perfrueris.

you-will-enjoy

Si rectum cor tuum esset: tunc omnis creatura speculum vitae
if right heart your were then every creature a-mirror of-life
 et liber sanctae doctrinae esset. Non est creatura tam parva et

and a-book of-holy doctrine would-be not is a-creature so small and

vilis: quae Dei bonitatem non repraesentet. Si tu esses intus
mean which of-God the-goodness not represents if you were within

bonus et purus: tunc omnia sine impedimento videres et
good and pure then all-things without hindrance you-would-see and
 bene caperes. Cor purum, penetrat caelum et infernum.

well you-would-grasp a-heart pure penetrates heaven and hell

Qualis unusquisque intus est: taliter iudicat exterius. Si

such-as each-one within is so he-judges outwardly if

est gaudium in mundo: hoc utique possidet puri cordis

there-is joy in the-world this surely possesses of-pure heart

homo. Et si est alicubi tribulatio et angustia: hoc melius

the-man and if there-is anywhere tribulation and distress this better

novit mala conscientia.

knows a-bad conscience

Sicut ferrum missum in ignem amittit rubiginem, et totum

as iron put into fire loses rust and wholly

candens efficitur: sic homo integre ad Deum se convertens a

glowing is-made so a-man wholly to God himself turning from

torpore exuitur: et in novum hominem transmutatur. Quando

sluggishness is-stripped and into a-new man is-transformed when

homo incipit tepescere, tunc parvum metuit laborem: et
a-man begins to-grow-lukewarm then small he-fears labor and
 libenter externam accipit consolationem. Sed quando perfecte
gladly outward receives consolation but when perfectly
 incipit se vincere et viriliter in via Dei ambulare: tunc
he-begins himself to-conquer and manfully in the-way of-God to-walk then
 minus ea reputat: quae sibi prius gravia esse sentiebat.
less those-things he-reckons which to-him before heavy to-be he-felt

De propria consideratione

V · ON CONSIDERING ONESELF

We cannot trust ourselves too much, for grace and judgment often fail us. We are blind within, act badly and excuse worse, reprove small faults in others and pass over our own great ones. The inward man puts care of himself before all cares and keeps silent about others. Where are you when you are not present to yourself? Let nothing be great or pleasing to you but God alone; the soul that loves God despises all things beneath him.

Non possumus nobis ipsis nimis credere: quia saepe gratia
not we-can to-us ourselves too-much to-believe because often grace
 nobis deest et sensus.

to-us is-lacking and sense

Modicum lumen est in nobis: et hoc cito per negligentiam
little light is in us and this quickly through negligence
 amittimus. Saepe etiam non advertimus: quod tam caeci

we-lose often also not we-notice that so blind

intus sumus. Saepe male agimus: et pejus excusamus.

within we-are often ill we-act and worse we-excuse

Passione interdum movemur: et zelum putamus. Parva in
by-passion sometimes we-are-moved and zeal we-think-it small-things in

aliis reprehendimus: et nostra majora pertransimus. Satis
others we-reprove and our greater-things we-pass-over quite
 cito sentimus et ponderamus quid ab aliis sustinemus:
quickly we-feel and weigh what from others we-endure
 sed quantum alii de nobis sustinent non advertimus. Qui
but how-much others from us endure not we-notice who
 bene et recte sua ponderaret: non esset quod
well and rightly his-own-things would-weigh not there-would-be what
 de alio graviter judicaret.

of another heavily be-would-judge

Internus homo, sui ipsius curam omnibus curis anteponebat.
the-inward man of-him himself the-care to-all cares sets-before

Et qui sibi ipsi diligenter intendit: faciliter de aliis tacet.
and who to-him himself diligently attends easily about others is-silent

Numquam eris internus et devotus: nisi de alienis
never will-you-be inward and devout unless about others'-affairs
 silueris, et ad te ipsum specialiter respexeris.

you-will-have-been-silent and to you yourself especially you-will-have-looked

Si tibi et Deo totaliter intendis: modicum te movebit
if to-yourself and to-God wholly you-attend little you will-move
 quod foris percipis.

what outside you-perceive

Ubi es quando tibi ipsi praesens non es? Et quando
where are-you when to-you yourself present not you-are and when

omnia percurristi? quid te neglecto profecisti? Si
all-things you-have-run-through what yourself neglected have-you-profited if

debes habere pacem et unionem veram: oportet quod totum
you-ought to-have peace and union true it-behooves that all

adhuc postponas: et te solum prae oculis habeas. Multum
still you-put-aside and yourself alone before the-eyes you-have much

proinde proficies: si te feriatum ab omni temporali cura

therefore you-will-profit if yourself free from all temporal care

conserves. Valde deficies: si aliquid temporale reputaveris.

you-keep greatly you-will-fail if anything temporal you-will-have-esteemed

Nil magnum nil altum nil gratum nil acceptum

nothing great nothing high nothing pleasing nothing acceptable

tibi sit: nisi pure Deus aut de Deo sit. Totum vanum

to-you let-be except purely God or from God be all vain

existima: quidquid consolationis occurrit de aliqua creatura.

esteem whatever of-consolation occurs from any creature

Amans Deum anima: sub Deo despicit universa. Solus Deus

loving God the-soul under God despises all-things alone God

aeternus et immensus implens omnia: solatium animae et

eternal and immense filling all-things the-solace of-the-soul and

vera cordis laetitia.

true of-heart gladness

De laetitia bonae conscientiae

VI • ON THE GLADNESS OF A GOOD CONSCIENCE

The glory of a good man is the testimony of a good conscience, which can bear much and is glad in adversity. The wicked never have true gladness, for there is no peace for the impious. To glory in tribulation is to glory in the cross of the Lord. The glory of the good is in their consciences, not in the mouths of men. You are not holier for being praised nor viler for being blamed; man sees the face, but God the heart.

Gloria boni hominis: testimonium bonae conscientiae.

the-glory of-a-good man the-testimony of-a-good conscience

Habe bonam conscientiam: et habebis semper laetitiam. Bona

have a-good conscience and you-will-have always gladness a-good

conscientia valde multa potest portare: et valde laeta est

conscience very many-things can to-bear and very glad is

inter adversa. Mala conscientia, semper timida est et inquieta.

amid adversities a-bad conscience always fearful is and restless

Suaviter requiesces: si cor tuum te non reprehenderit. Noli

sweetly you-will-rest if heart your you not will-have-reproved do-not

laetari: nisi quum bene feceris. Mali numquam habent

rejoice except when well you-will-have-done the-wicked never have

veram laetitiam nec internam sentiunt pacem: quia non est pax

true gladness nor inward feel peace because not is peace

impiis dicit Dominus. Et si dixerint, in pace sumus,

for-the-impious says the-Lord and if they-will-have-said in peace we-are

non venient super nos mala, et quis nobis nocere audebit:

not will-come upon us evils and who us to-harm will-dare

ne credas eis: quoniam repente exsurget ira Dei, et in

do-not believe them since suddenly will-rise-up the-wrath of-God and into

nihilum redigentur actus eorum: et cogitationes eorum peribunt.

nothing will-be-reduced the-acts their and thoughts their will-perish

Gloriari in tribulatione, non est grave amanti: sic enim gloriari

to-glory in tribulation not is heavy for-one-loving so for to-glory

est gloriari in cruce Domini. Brevis gloria: quae ab hominibus

is to-glory in the-cross of-the-Lord brief the-glory which by men

datur et accipitur. Mundi gloriam semper comitatur tristitia.

is-given and is-received of-the-world the-glory always accompanies sadness

Bonorum gloria in conscientiis eorum: et non in ore

of-the-good the-glory in consciences their and not in the-mouth

hominum. Justorum laetitia de Deo et in Deo est:

of-men of-the-just the-gladness from God and in God is

et gaudium eorum de veritate. Qui veram et aeternam

and joy their from truth who true and eternal

gloriam desiderat: temporalem non curat. Et qui temporalem

glory desires temporal not cares-for and who temporal

requirit gloriam aut non ex animo contemnit: minus amare

seeks glory or not from the-mind despises less to-love

convincitur caelestem.

is-convicted the-heavenly

Magnam habet cordis tranquillitatem: qui nec laudes curat

great has of-heart tranquility who neither praises cares-for

nec vituperia. Facile erit contentus et pacatus: cujus

nor reproaches easily will-be content and at-peace whose

conscientia munda est. Non es sanctior si laudaris:

conscience clean is not you-are holier if you-are-praised

nec vilior si vituperaris. Quod es hoc es: nec major

nor viler if you-are-reproached what you-are this you-are nor greater

dici vales quam Deo teste sis.

to-be-called you-can than God witness you-be

Si attendis quid apud te sis intus: non curabis quid de
if you-attend-to what with yourself you-be within not you-will-care what of
 te loquantur homines. Homo videt in facie: Deus autem in
you speak men man sees in the-face God but in
 corde. Homo considerat actus: Deus vero pensat intentiones.

the-heart man considers acts God but weighs intentions

Bene semper agere et modicum de se tenere: humilis
well always to-act and little of oneself to-hold of-a-humble
 animae indicium est. Nolle consolari ab aliqua creatura,

soul the-sign is to-be-unwilling to-be-consolated by any creature

magnae puritatis et internae fiduciae signum est. Qui nullum
of-great purity and of-inward trust a-sign is who no

extrinsecus pro se testimonium quaerit: liquet quod totaliter
from-outside for himself testimony seeks it-is-clear that wholly

se Deo commisit. Non enim qui se ipsum commendat
himself to-God he-has-committed not for who him himself commends

ille probatus est ait beatus Paulus, sed quem Deus commendat.
he approved is says blessed Paul but whom God commends

Ambulare cum Deo intus, nec aliqua affectione teneri foris:
to-walk with God within nor by-any affection to-be-held outside

status est interni hominis.

the-state is of-the-inward man

De amore Jesu super omnia

VII · ON LOVING JESUS ABOVE ALL THINGS

Blessed is he who understands what it is to love Jesus and to despise himself for Jesus' sake. Love of a creature is deceitful and unstable; the love of Jesus is faithful. Love him and keep him as a friend, who will not leave you when all depart; you must be separated from everyone at last, whether you wish it or not. Jesus wills to have your heart alone, as a king on his own throne. Whatever you place in men outside Jesus you will find almost wholly lost.

Beatus qui intelligit quid sit amare Jesum: et contemnere

blessed who understands what it-be to-love Jesus and to-despise

se ipsum propter Jesum. Oportet dilectum pro dilecto

one oneself for Jesus it-behooves the-beloved for the-beloved

relinquere: quia Jesus vult solus super omnia amari.

to-leave because Jesus wills alone above all-things to-be-loved

Dilectio creaturae fallax et instabilis: dilectio Jesu fidelis

the-love of-a-creature deceitful and unstable the-love of-Jesus faithful

et perseverabilis. Qui adhaeret creaturae cadet cum labili:

and enduring who cleaves to-a-creature will-fall with the-falling

qui amplectitur Jesum firmabitur in aevum.

who embraces Jesus will-be-strengthened for ever

Illum dilige et amicum tibi retine: qui omnibus recedentibus

him love and as-friend to-yourself keep who all departing

te non relinquet: nec patietur in fine perire. Ab omnibus

you not will-leave nor will-suffer in the-end to-perish from all

oportet te aliquando separari: sive velis sive nolis.

it-behooves you sometime to-be-separated whether you-wish or you-wish-not

Teneas te apud Jesum vivens ac moriens et illius fidelitati

hold yourself with Jesus living and dying and to-his faithfulness

te committe: qui omnibus deficientibus solus te potest juvare.

yourself commit who all failing alone you can to-help

Dilectus tuus talis est naturae, ut alienum non velit
beloved your such is of-nature that another not he-wishes
 admittere? sed solus vult cor tuum habere: et tamquam rex
to-admit but alone wills heart your to-have and as king
 in proprio throno sedere. Si scires te bene ab omni
in his-own throne to-sit if you-knew-how yourself well from every
 creatura evacuare: Jesus deberet libenter tecum habitare.

creature to-empty Jesus should gladly with-you to-dwell
 Paene totum perditum invenies: quidquid extra Jesum in
almost all lost you-will-find whatever outside Jesus in
 hominibus posueris. Non confidas nec innitaris super
men you-will-have-placed not trust nor lean upon
 calamum ventosum? quia omnis caro foenum: et omnis
a-reed windy because all flesh grass and all
 gloria ejus ut flos foeni cadet.

glory its as the-flower of-grass will-fall
 Cito decipieris: si ad externam hominum apparentiam
quickly you-will-be-deceived if to the-outward of-men appearance
 tantum aspexeris. Si enim tuum in aliis quaeris solatium
only you-will-have-looked if for your in others you-seek solace
 et lucrum: senties saepius detrimentum. Si quaeris in
and gain you-will-feel more-often loss if you-seek in
 omnibus Jesum: invenies utique Jesum. Si autem quaeris te
all-things Jesus you-will-find surely Jesus if but you-seek you
 ipsum, invenies etiam te ipsum: sed ad tuam perniciem.
yourself you-will-find also you yourself but to your ruin
 Plus enim homo nocivior sibi si Jesum non quaerit:
more for a-man more-harmful to-himself if Jesus not he-seeks
 quam totus mundus et omnes sui adversarii.
than the-whole world and all his adversaries

De familiari amicitia Jesu

VIII · ON FAMILIAR FRIENDSHIP WITH JESUS

When Jesus is present all is good; when he is absent all is hard. Mary Magdalene rose at once when Martha said, "The master is here and calls you." To be without Jesus is hell, to be with him paradise. It is a great art to know how to live with Jesus: be humble and peaceful, and he will stay. Love all for Jesus' sake, but Jesus for himself; he alone is to be loved singularly. Be free within; when grace comes a man is strong for all things, and when it withdraws he must wait in patience.

Quando Jesus adest totum bonum est: nec quidquam
when Jesus is-present all good is nor anything
difficile videtur. Quando vero Jesus non adest: totum durum
difficult seems when but Jesus not is-present all hard
est.

is

Quando Jesus intus non loquitur: consolatio vilis est. Si autem
when Jesus within not speaks consolation worthless is if but
Jesus unum tantum verbum loquitur: magna consolatio sentitur.

Jesus one only word speaks great consolation is-felt
Nonne Maria Magdalena statim surrexit de loco in quo flevit:
surely Mary Magdalene at-once rose from the-place in which she-wept
quando Martha illi dixit magister adest et vocat te? Felix
when Martha to-her said the-master is-present and calls you happy
hora: quando Jesus vocat de lacrimis ad gaudium spiritus.
the-hour when Jesus calls from tears to joy of-spirit

Quam aridus et durus es sine Jesu. Quam insipiens et
how dry and hard you-are without Jesus how foolish and
vanus: si cupis aliquid extra Jesum. Nonne hoc est majus
vain if you-desire anything outside Jesus surely this is a-greater
damnum? quam si totum perderes mundum? Quid potest
loss than if the-whole you-lost world what can

tibi mundus cenferre sine Jesu? Esse sine Jesu gravis est

to-you the-world confer without Jesus to-be without Jesus a-heavy is

infernus: et esse cum Jesu dulcis paradisu. Si fuerit

hell and to-be with Jesus a-sweet paradise if will-have-been

tecum Jesus: nullus poterit nocere inimicus. Qui invenit

with-you Jesus no will-be-able to-harm enemy who finds

Jesum invenit thesaurum bonum: immo bonum super omne

Jesus finds a-treasure good nay good above every

bonum. Et qui perdit Jesum perdit nimis multum: et

good and who loses Jesus loses exceedingly much and

plus quam totum mundum. Pauperrimus est qui vivit sine

more than the-whole world poorest is who lives without

Jesu: et ditissimus qui bene est cum Jesu.

Jesus and richest who well is with Jesus

Magna ars est, scire cum Jesu conversari: et scire Jesum

a-great art it-is to-know with Jesus to-converse and to-know Jesus

tenere magna prudentia. Esto humilis et pacificus: et erit

to-hold great prudence be humble and peaceful and will-be

tecum Jesus. Sis devotus et quietus: et manebit tecum Jesus.

with-you Jesus be devout and quiet and will-stay with-you Jesus

Potes cito fugare Jesum et gratiam ejus perdere:

you-can quickly to-drive-away Jesus and grace his to-lose

si volueris ad exteriora declinare. Et si illum

if you-will-have-willed to outward-things to-turn-aside and if him

effugaveris et perdidideris: ad quem fugies et quem

you-will-have-driven-away and lost to whom will-you-flee and whom

tunc quaeres amicum? Sine amico non potes bene vivere:

then will-you-seek as-friend without a-friend not you-can well to-live

et si Jesus non fuerit tibi prae omnibus amicus:

and if Jesus not will-have-been to-you before all a-friend

eris nimis tristis et desolatus. Fatue igitur agis: si

you-will-be exceedingly sad and desolate foolishly therefore you-act if

in aliquo altero confidis aut laetaris. Eligendum est magis
in any other you-trust or rejoice to-be-chosen it-is rather
 totum mundum habere contrarium: quam Jesum offensum.
the-whole world to-have contrary than Jesus offended
 Ex omnibus ergo caris: sit Jesus solus dilectus specialis.
of all therefore dear-ones let-be Jesus alone beloved special
 Diligantur omnes propter Jesum: Jesus autem propter se ipsum.
let-be-loved all for Jesus Jesus but for him himself
 Solus Jesus Christus singulariter est amandus: qui solus bonus
alone Jesus Christ singularly is to-be-loved who alone good
 et fidelis prae omnibus invenitur amicis. Propter ipsum et in
and faithful beyond all is-found friends for him and in
 ipso tam amici quam inimici sint tibi cari: et pro omnibus
him both friends and enemies let-be to-you dear and for all
 his exorandus est: ut omnes ipsum cognoscant et diligant.
these to-be-entreated is that all him may-know and love
 Numquam cupias singulariter laudari vel amari: quia hoc
never desire singularly to-be-praised or to-be-loved because this
 solius Dei est: qui similem sibi non habet. Nec velis quod
alone of-God is who like to-himself not has nor wish that
 aliquis tecum in corde suo occupetur: neque tu cum alicujus
anyone with-you in heart his be-occupied nor you with anyone's
 occuperis amore: sed sit Jesus in te et in omni bono homine.
be-occupied love but let-be Jesus in you and in every good man
 Esto purus et liber ab intus: sine alicujus creaturae
be pure and free from within without any creature's
 implicamento. Oportet te esse nudum et purum cor ad
entanglement it-behooves you to-be naked and a-pure heart toward
 Deum gerere: si vis vacare et videre quam suavis
God to-bear if you-wish to-be-at-leisure and to-see how sweet
 sit Dominus. Et revera ad hoc non pervenies nisi gratia
be the-Lord and in-truth to this not you-will-attain unless by-grace

ejus fueris praeventus et intractus? ut omnibus
his you-will-have-been anticipated and drawn-in that all
 evacuatis et licentiatis: solus cum solo uniaris. Quando
emptied and dismissed alone with the-alone you-be-united when
 enim gratia Dei venit ad hominem: tunc potens fit
for the-grace of-God comes to a-man then powerful be-becomes
 ad omnia. Et quando recedit, tunc pauper et infirmus
for all-things and when it-withdraws then poor and weak
 erit: et quasi tantum ad flagella relictus. In his non
he-will-be and as-if only for scourges left in these-things not
 debet dejici nec desperare, sed ad voluntatem Dei
he-ought to-be-cast-down nor to-despair but at the-will of-God
 aequanimiter stare: et cuncta supervenientia sibi ad laudem
evenly to-stand and all-things coming-upon him to the-praise
 Jesu Christi perpeti: quia post hiemem sequitur aestas: post
of-Jesus Christ to-endure because after winter follows summer after
 noctem redit dies, et post tempestatem magna serenitas.
night returns day and after the-storm great calm

De carentia omnis solatii

IX · ON THE LACK OF ALL SOLACE

It is no great thing to despise human solace when divine consolation is present; it is great to bear the lack of both for God's honor. Saint Lawrence overcame the world by letting his beloved Sixtus be taken from him. When consolation comes, receive it with thanks and humility, knowing that temptation will follow. The saints and prophets knew this alternation: one of them said, "I shall never be moved," and then, "You turned away your face." Consolation strengthens us for adversity, and temptation keeps us from pride.

Non est grave humanum contemnere solatium: quum adest
not is heavy human to-despise solace when is-present
divinum. Magnum est et valde magnum tam humano
the-divine great it-is and very great both human
quam divino posse carere solatio: et pro honore Dei
and divine to-be-able to-lack solace and for the-honor of-God
libenter exilium cordis velle sustinere, et in nullo se
gladly exile of-heart to-will to-bear and in nothing one
ipsum quaerere: nec ad proprium meritum respicere.
oneself to-seek nor to own merit to-look
Quid magni est, si hilaris sis et devotus adveniente gratia?
what of-great is-it if cheerful you-be and devout arriving grace
Optabilis cunctis haec hora. Satis suaviter equitat: quem
desirable to-all this hour quite smoothly rides whom
gratia Dei portat. Et quid mirum si onus non sentit,
the-grace of-God carries and what wonder if the-burden not feels
qui portatur ab omnipotente: et ducitur a summo ductore?
who is-carried by the-almighty and is-led by the-highest leader
Libenter habemus aliquid pro solatio: et difficulter homo
gladly we-have something for solace and with-difficulty a-man
exuitur a se ipso.
is-stripped from him himself

Vicit sanctus martyr Laurentius saeculum cum suo
conquered holy martyr Lawrence the-world with his
 sacerdote: quia omne quod in mundo delectabile videbatur
priest because all that in the-world delightful seemed
 despexit: et summum Dei sacerdotem Sixtum quem
he-despised and the-highest of-God priest Sixtus whom
 maxime diligebat: pro amore Christi etiam a se tolli
most he-loved for the-love of-Christ even from himself to-be-taken
 clementer ferebat. Amore igitur creatoris amorem hominis
gently he-bore by-the-love therefore of-the-creator the-love of-man
 superavit: et pro humano solatio divinum beneplacitum
he-overcame and for human solace the-divine good-pleasure
 magis elegit. Ita et tu aliquem necessarium et dilectum
rather chose so also you some necessary and beloved
 amicum pro amore Dei discere relinquere: nec graviter
friend for the-love of-God learn to-leave nor heavily
 feras quum ab amico derelictus fueris: sciens quoniam
bear when by a-friend forsaken you-will-have-been knowing that
 oportet nos omnes tandem ab invicem separari.
it-behooves us all at-last from one-another to-be-separated
 Multum et diu oportet hominem in se ipso certare,
much and long it-behooves a-man in him himself to-strive
 antequam discat se ipsum plene superare: et totum affectum
before he-learn him himself fully to-overcome and whole affection
 suum in Deum trahere. Quando homo stat super se ipsum:
his into God to-draw when a-man stands upon him himself
 facile labitur ad consolationes humanas. Sed verus amator
easily he-slips to consolations human but a-true lover
 Christi et studiosus sectator virtutum, non cadit super
of-Christ and zealous follower of-virtues not falls upon

consolationes? nec quaerit tales sensibiles dulcedines: sed magis

consolations nor seeks such sensible sweetnesses but rather

fortes exercitationes et pro Christo duros sustinere labores.

strong exercises and for Christ hard to-bear labors

Quum igitur spiritualis a Deo consolatio datur, cum

when therefore spiritual from God consolation is-given with

gratiarum actione accipe eam? sed Dei munus intellige

of-thanks giving receive it but of-God a-gift understand

esse: non tuum meritum. Noli extolli, noli nimium gaudere

to-be not your merit do-not be-exalted do-not too-much rejoice

nec inaniter praesumere: sed esto magis humilior ex dono,

nor vainly presume but be rather humbler from the-gift

cautior quoque et timorator in cunctis actibus tuis:

more-cautious also and more-fearful in all acts your

quoniam transibit hora illa et sequetur tentatio. Quum ablata

since will-pass hour that and will-follow temptation when taken-away

fuerit consolatio non statim desperes? sed cum humilitate

will-have-been consolation not at-once despair but with humility

et patientia expecta caelestem visitationem: quoniam potens

and patience await the-heavenly visitation since able

est Deus ampliorem tibi redonare consolationem.

is God a-fuller to-you to-give-back consolation

Istud non est novum nec alienum viam Dei expertis:

this not is new nor strange the-way of-God to-those-having-experienced

quia in magnis sanctis et in antiquis prophetis, fuit saepe

because in great saints and in ancient prophets was often

talis alternationis modus. Unde quidam praesente jam gratia

such of-alternation a-manner whence a-certain-one present now grace

dicebat. Ego dixi in abundantia mea: non movebor in

said I said in abundance my not I-shall-be-moved into

aeternum. Absente vero gratia quid in se fuerit expertus:

eternity absent but grace what in himself he-has experienced

adjungit dicens. Avertisti faciem tuam a me: et factus
he-adds saying you-turned-away face your from me and made
 sum conturbatus. Inter haec tamen nequaquam desperat:
I-am troubled amid these-things yet by-no-means he-despairs
 sed instantius Dominum rogat et dicit. Ad te Domine
but more-urgently the-Lord he-asks and says to you O-Lord
 clamabo: et ad Deum meum deprecabor. Denique orationis
I-shall-cry and to God my I-shall-pray finally of-prayer
 suae fructum reportat: et se exauditum testatur dicens.
his the-fruit he-brings-back and himself heard he-testifies saying
 Audivit Dominus et misertus est mei: Dominus factus
heard the-Lord and pitied has me the-Lord made
 est adjutor meus. Sed in quo? Convertisti inquit planctum
is helper my but in what you-turned he-says lament
 meum in gaudium mihi: et circumdedit me laetitia.
my into joy for-me and you-surrounded me with-gladness
 Si sic actum est cum magnis sanctis: non est desperandum
if so done it-is with great saints not is to-be-despaired
 nobis infirmis et pauperibus, si interdum in fervore et
for-us weak and poor if sometimes in fervor and
 interdum in frigiditate sumus: quoniam spiritus venit et
sometimes in coldness we-are since the-spirit comes and
 recedit secundum suae beneplacitum voluntatis. Unde beatus
withdraws according-to of-its the-good-pleasure will whence blessed
 Job ait. Visitas eum diluculo: et subito probas illum.
Job says you-visit him at-dawn and suddenly you-prove him
 Super quid igitur sperare possum aut in quo confidere debeo:
upon what therefore to-hope can-I or in what to-trust ought-I
 nisi in sola magna misericordia Dei, et in sola spe
except in only the-great mercy of-God and in only the-hope
 gratiae caelestis? Sive enim adsint homines boni sive
of-grace heavenly whether for there-be-present men good or

devoti fratres vel amici fideles: sive libri sancti vel tractatus
devout brothers or friends faithful or books holy or treatises
 pulchri, sive dulcis cantus et hymni: omnia haec modicum
beautiful or sweet song and hymns all these little
 juvant, modicum sapiunt: quando desertus sum a gratia et
help little savor when forsaken I-am by grace and
 in propria paupertate relictus. Tunc non est melius remedium:
in own poverty left then not is better remedy
 quam patientia et abnegatio mei in voluntate Dei.
than patience and the-denial of-me in the-will of-God
 Numquam inveni aliquem tam religiosum et devotum,
never have-I-found anyone so religious and devout
 qui non habuerit interdum gratiae subtractionem: aut non
who not has-had sometimes of-grace withdrawal or not
 senserit fervoris diminutionem. Nullus sanctus fuit tam
has-felt of-fervor diminution no saint was so
 alte raptus et illuminatus: qui prius vel postea non fuerit
highly rapt and enlightened who before or after not was
 tentatus. Non enim dignus est alta Dei contemplatione: qui
tempted not for worthy is of-high of-God contemplation who
 pro Deo non est exercitatus aliqua tribulatione. Solet enim
for God not is exercised by-some tribulation is-wont for
 sequentis consolationis: tentatio praecedens esse signum.
of-the-following consolation temptation preceding to-be the-sign
 Nam tentationibus probatis: caelestis promittitur consolatio.
for by-temptations to-the-proved heavenly is-promised consolation
 Qui vicerit inquit dabo ei edere de ligno vitae.
who will-have-conquered he-says I-shall-give him to-eat of the-tree of-life
 Datur autem consolatio divina: ut homo fortior sit ad
is-given moreover consolation divine that a-man stronger be for
 sustinendum adversa. Sequitur etiam tentatio: ne se elevet
bearing adversities follows also temptation lest himself be-lift-up

de bono. Non dormit diabolus nec caro adhuc mortua
over the-good not sleeps the-devil nor the-flesh yet dead
 est: ideo non cesses te praeparare ad certamen: quia a
is therefore not cease yourself to-prepare for the-struggle because on
 dextris et a sinistris hostes sunt qui numquam quiescunt.
the-right and on the-left enemies are who never rest

De gratitudine pro gratia Dei

X • ON GRATITUDE FOR GOD'S GRACE

You were born for labor, not rest; set yourself to patience rather than consolation. Spiritual consolations surpass all worldly delights, but none enjoys them always, and false liberty of mind hinders them. God gives grace well, and man does ill in not returning it wholly to its source. Grace is given to the grateful and taken from the proud. The greatest saints are least in their own eyes; be grateful for the least gift and you will be worthy of greater ones.

Cur quaeris quietem? quum natus sis ad laborem? Pone
why do-you-seeK rest when born you-are for labor set
 te ad patientiam magis quam ad consolationes: et ad
yourself to patience rather than to consolations and to
 crucem portandam magis quam ad laetitiam.
the-cross to-be-borne rather than to gladness

Quis enim saecularium non libenter consolationem et laetitiam
who for of-worldly-men not gladly consolation and gladness
 spiritualem acciperet? si semper obtinere posset? Excedunt enim
spiritual would-receive if always to-obtain he-could exceed for
 spirituales consolationes: omnes mundi delicias et carnis
spiritual consolations all of-the-world the-delights and of-the-flesh
 voluptates. Nam omnes deliciae mundanae: aut vanae sunt aut
the-pleasures for all delights worldly either vain are or

turpes. Spirituales vero deliciae solae jucundae et honestae:

base spiritual but delights alone pleasant and honorable

ex virtutibus progenitae, et a Deo puris mentibus infusae.

from virtues begotten and by God into-pure minds poured

Sed istis divinis consolationibus nemo semper pro suo

but these divine consolations no-one always according-to his

affectu frui valet: quia tempus tentationis non cessat.

desire to-enjoy is-able because the-time of-tentation not ceases

Multum autem contrariatur supernae visitationi: falsa libertas

much moreover is-contrary to-the-heavenly visitation false liberty

animi et magna confidentia sui.

of-mind and great confidence of-self

Deus bene facit consolationis gratiam dando: sed homo male

God well does of-consolation the-grace by-giving but man ill

agit, non totum Deo cum gratiarum actione retribuendo.

acts not all to-God with of-thanks giving by-returning

Et ideo non possunt in nobis dona gratiae fluere: quia

and therefore not can in us the-gifts of-grace to-flow because

ingrati sumus auctori: nec totum refundimus fontali

ungrateful we-are to-the-author nor all we-pour-back to-the-fountain

origini. Semper enim debetur gratia digne gratias referenti:

source always for is-owed grace worthily thanks to-one-returning

et auferetur ab elato quod dari solet humili.

and will-be-taken from the-proud what to-be-given is-wont to-the-humble

Nolo consolationem: quae mihi aufert compunctionem.

I-wish-not consolation which from-me takes compunction

Nec affecto contemplationem: quae ducit in elationem.

nor do-I-aspire-to contemplation which leads into elation

Non enim omne altum sanctum? nec omne dulce bonum

not for every high-thing holy nor every sweet-thing good

nec omne desiderium purum: nec omne carum Deo gratum.

nor every desire pure nor every dear-thing to-God pleasing

Libenter accepto gratiam, unde semper humilior et timorator
gladly I-accept grace whence always humbler and more-fearful
 inveniar: atque ad relinquendum me paratior fiam.

I-may-be-found and for leaving me readier I-may-become
 Doctus dono gratiae et eruditus subtractionis verbere non
taught by-the-gift of-grace and instructed of-withdrawal by-the-lash not
 sibi audebit quidquam boni attribuere: sed potius se
to-himself will-dare anything of-good to-attribute but rather himself
 pauperem et nudum confitebitur. Da Deo quod Dei est,
poor and naked will-confess give to-God what of-God is
 et tibi adscribe quod tuum est: hoc est Deo gratias
and to-yourself ascribe what yours is this is to-God thanks
 pro gratia tribue: tibi autem soli culpam: et dignam
for grace render to-you but alone the-fault and worthy
 poenam pro culpa deberi sentias.

punishment for the-fault to-be-owed feel
 Pone te semper ad infimum, et dabitur tibi summum:
set yourself always at the-lowest and will-be-given to-you the-highest
 nam summum non stat sine infimo. Summi sancti apud
for the-highest not stands without the-lowest the-highest saints with
 Deum: minimi sunt apud se. Et quanto gloriosiores:
God least are with themselves and by-how-much more-glorious
 tanto in se humiliores. Pleni veritate et gloria
by-so-much in themselves humbler full of-truth and glory
 caelesti: non sunt vanae gloriae cupidi. In Deo fundati et
heavenly not are of-vain glory desirous in God founded and
 confirmati: nullo modo possunt esse elati. Et qui totum
confirmed in-no way they-can to-be elated and who all
 Deo adscribunt quidquid boni acceperunt, gloriam ab
to-God ascribe whatever of-good they-have-received glory from
 invicem non quaerunt: sed gloriam quae a solo Deo est
one-another not seek but the-glory which from alone God is

volunt: et Deum in se et in omnibus sanctis laudari
they-wish and God in themselves and in all saints to-be-praised
 super omnia cupiunt: et semper in id ipsum tendunt.
above all-things they-desire and always into that very-thing they-tend
 Esto igitur gratus pro minimo: et eris dignus majora
be therefore grateful for the-least and you-will-be worthy greater-things
 accipere. Sit tibi minimum etiam pro maximo: et magis
to-receive let-be to-you the-least even for the-greatest and the-more
 contemptibile pro speciali dono. Si dignitas datoris inspicitur:
contemptible for a-special gift if the-dignity of-the-giver is-regarded
 nullum datum parvum aut nimis vile videbitur. Non enim
no gift small or too mean will-seem not for
 parvum est: quod a summo Deo donatur. Etiam si poenas
small is what by the-highest God is-given even-if punishments
 et verbera dederit, gratum esse debet: quia semper
and lashes he-will-have-given welcome to-be it-ought because always
 pro salute nostra facit quidquid nobis advenire permittit.
for salvation our he-does whatever to-us to-happen he-permits
 Qui gratiam Dei retinere desiderat, sit gratus pro gratia
who the-grace of-God to-retain desires let-him-be grateful for grace
 data: patiens pro sublata. Oret ut redeat: cautus sit
given patient for taken-away let-him-pray that it-return cautious let-him-be
 et humilis ne amittat.
and humble lest he-lose

De paucitate amatorum crucis Jesu

XI • ON THE FEWNESS OF THOSE WHO LOVE THE CROSS OF JESUS

Jesus has many lovers of his kingdom but few bearers of his cross; many follow him to the breaking of bread, few to the drinking of the cup of his passion. Those who love Jesus for himself bless him in tribulation as in consolation. Rare is one who will serve God freely and is stripped of all. Though a man gave all he had and did great penance, one thing would still be lacking: to leave himself entirely and call himself an unprofitable servant.

Habet Jesus nunc multos amatores regni sui caelestis: sed
has Jesus now many lovers of-kingdom his heavenly but
paucos bajulatores suae crucis. Multos habet desideratores
few bearers of-his cross many be-has desirers
consolationis: sed paucos tribulationis. Plures invenit socios
of-consolation but few of-tribulation more be-finds companions
mensae: sed paucos abstinentiae. Omnes cupiunt cum eo
of-the-table but few of-abstinence all desire with him
gaudere: pauci volunt pro eo aliquid sustinere. Multi Jesum
to-rejoice few they-wish for him anything to-bear many Jesus
sequuntur usque ad fractionem panis: sed pauci usque ad
follow even to the-breaking of-bread but few even to
bibendum calicem passionis. Multi miracula ejus venerantur:
drinking the-cup of-the-passion many the-miracles his venerate
pauci ignominiam crucis sequuntur. Multi Jesum diligunt:
few the-shame of-the-cross follow many Jesus love
quamdiu adversa non contingunt. Multi illum laudant et
as-long-as adversities not happen many him praise and
benedicunt: quamdiu consolationes aliquas ab ipso percipiunt.
bless as-long-as consolations some from him they-receive

Si autem Jesus se absconderit et modicum eos reliquerit:

if but Jesus himself will-have-hidden and a-little them will-have-left

aut in querimoniam vel in dejectionem nimiam cadunt.

either into complaint or into dejection excessive they-fall

Qui autem Jesum propter Jesum et non propter suam

who but Jesus for Jesus and not for their

propriam aliquam consolationem diligunt: ipsum in omni

own some consolation love him in every

tribulatione et angustia cordis sicut in summa consolatione

tribulation and distress of-heart as in highest consolation

benedicunt. Et si numquam eis consolationem dare vellet:

they-bless and if never to-them consolation to-give he-would

ipsum tamen semper laudarent: et semper gratias agere

him yet always they-would-praise and always thanks to-give

vellent. O quantum potest amor Jesu purus: nullo

they-would-wish O how-much can the-love of-Jesus pure by-no

proprio commodo vel amore permixtus.

own advantage or love mixed

Nonne omnes mercenarii sunt dicendi: qui consolationes

surely all hirelings are to-be-called who consolations

semper quaerunt? Nonne amatores sui magis quam

always seek surely lovers of-themselves rather than

Christi probantur: qui sua commoda et lucra semper

of-Christ are-proved who their advantages and gains always

meditantur?

ponder

Ubi invenietur talis: qui velit Deo servire gratis? Raro

where will-be-found such-a-one who would God to-serve freely seldom

invenitur tam spiritualis aliquis: qui omnibus sit nudatus.

is-found so spiritual anyone who of-all be stripped

Nam verum pauperem spiritu, et ab omni creatura nudum
for a-true poor-man in-spirit and from every creature naked
 quis inveniet? Procul et de ultimis finibus, pretium ejus.
who will-find far and from the-farthest ends the-price his
 Si dederit homo omnem substantiam suam, adhuc nihil
if will-have-given a-man all substance his still nothing
 est: et si fecerit poenitentiam magnam adhuc exiguum
it-is and if he-will-have-done penance great still slight
 est, et si apprehenderit omnem scientiam adhuc longe est:
it-is and if he-will-have-grasped all knowledge still far he-is
 et si habuerit virtutem magnam, et devotionem nimis
and if he-will-have-had virtue great and devotion very
 ardentem? adhuc multum sibi deest: scilicet unum quod
ardent still much to-him is-lacking namely one-thing which
 summe sibi necessarium est. Quid illud? Ut omnibus relictis
supremely to-him necessary is what that that all left
 se relinquat et a se totaliter exeat: nihilque de privato
himself he-leave and from himself wholly he-go-out and-nothing of private
 amore retineat. Quumque omnia fecerit quae facienda
love retain and-when all-things he-will-have-done which to-be-done
 noverit, nil se fecisse sentiat: non grande ponderet
he-knows nothing himself to-have-done let-him-feel not great let-him-weigh
 quod grande aestimari possit: sed in veritate servum inutilem
what great to-be-esteemed may but in truth a-servant unprofitable
 se pronuntiet: sicut Veritas ait. Quum feceritis omnia
himself let-him-pronounce as the-Truth says when you-will-have-done all-things
 quae praecepta sunt vobis: dicite, servi inutiles sumus.
which commanded are to-you say servants unprofitable we-are
 Tunc vere pauper et nudus spiritu esse poterit: et cum
then truly poor and naked in-spirit to-be he-will-be-able and with
 propheta dicere. Quia unicus et pauper sum ego. Nemo
the-prophet to-say for alone and poor am I no-one

tamen isto ditior nemo potentior nemo liberior, qui se
yet than-him richer no-one more-powerful no-one freer who himself
et omnia relinquere scit: et ad infimum se ponere.
and all-things to-leave knows and at the-lowest himself to-place

De regia via sanctae crucis

XII · ON THE ROYAL WAY OF THE HOLY CROSS

“Deny yourself, take up your cross, and follow Jesus” seems hard, but harder will be “Depart from me, you cursed.” In the cross are salvation, life, and protection, and there is no other way to life. Turn where you will and you will find the cross, carrying yourself wherever you go; carry it gladly and it will carry you. Christ’s whole life was a cross and a martyrdom. To suffer for Christ is grace beyond nature, and through many tribulations we must enter the kingdom of God.

Durus multus videtur hic sermo abnega temet ipsum: tolle
hard to-many seems this saying deny you yourself take-up
crucem tuam, et sequere Jesum. Sed multo durius erit
cross your and follow Jesus but much harder will-be
audire illud extremum verbum: discedite a me maledicti
to-hear that last word depart from me O-cursed
in ignem aeternum. Qui enim modo libenter audiunt et
into fire eternal who for now gladly bear and
sequuntur verbum crucis: tunc non timebunt ab auditione
follow the-word of-the-cross then not will-fear from the-hearing
aeternae damnationis. Hoc signum crucis erit in caelo:
of-eternal damnation this sign of-the-cross will-be in heaven
quum Dominus ad iudicandum venerit. Tunc omnes
when the-Lord for judging will-have-come then all
servi crucis qui se Crucifixo conformaverunt in vita:
servants of-the-cross who themselves to-the-Crucified conformed in life

accedent ad Christum iudicem cum magna fiducia. Quid
will-approach to Christ the-judge with great confidence why
 igitur times tollere crucem? per quam itur ad regnum?
therefore do-you-fear to-take-up the-cross through which one-goes to the-kingdom
 In cruce salus, in cruce vita? in cruce protectio ab hostibus:
in the-cross salvation in the-cross life in the-cross protection from enemies
 in cruce infusio supernae suavitatis? in cruce robur mentis,
in the-cross the-infusion of-heavenly sweetness in the-cross strength of-mind
 in cruce gaudium spiritus: in cruce summa virtutis, in
in the-cross joy of-spirit in the-cross the-sum of-virtue in
 cruce perfectio sanctitatis. Non est salus animae nec spes
the-cross the-perfection of-holiness not is salvation of-the-soul nor hope
 aeternae vitae: nisi in cruce. Tolle ergo crucem tuam et
of-eternal life except in the-cross take-up therefore cross your and
 sequere Jesum: et ibis in vitam aeternam. Praecessit ille
follow Jesus and you-will-go into life eternal he-went-before he
 bajulans sibi crucem, et mortuus est pro te in cruce? ut
bearing for-himself the-cross and died has for you on the-cross that
 et tu tuam portes crucem: et mori affectes in cruce. Quia
also you your may-bear cross and to-die may-long on the-cross because
 si commortuus fueris: etiam cum illo pariter vives. Et
if died-together you-will-have also with him equally you-will-live and
 si socius fueris poenae: eris et gloriae.
if a-companion you-will-have-been of-the-penalty you-will-be also of-the-glory
 Ecce in cruce totum constat, et in moriendo totum jacet:
behold in the-cross all consists and in dying all lies
 et non est alia via ad vitam et ad veram internam pacem:
and not is another way to life and to true inward peace
 nisi via sanctae crucis et quotidianae mortificationis.
except the-way of-the-holy cross and of-daily mortification
 Ambula ubi vis, quaere quodcumque volueris: et
walk where you-wish seek whatever you-will-have-willed and

non invenies altiorem viam supra, nec securiorem viam
not you-will-find a-higher way above nor a-safer way
 infra: nisi viam sanctae crucis.

below except the-way of-the-holy cross

Dispone et ordina omnia secundum tuum velle et videre? et
dispose and order all-things according-to your willing and seeing and
 non invenies nisi semper aliquid pati debere, aut sponte
not you-will-find except always something to-suffer to-be-bound either willingly
 aut invite: et ita crucem semper invenies. Aut enim in
or unwillingly and so the-cross always you-will-find either for in
 corpore dolorem senties: aut in anima spiritus tribulationem
the-body pain you-will-feel or in the-soul of-spirit tribulation
 sustinebis. Interdum a Deo relinqueris, interdum a proximo
you-will-bear sometimes by God you-will-be-left sometimes by the-neighbor
 exercitaberis: et quod amplius est saepe tibimet ipsi gravis
you-will-be-tried and what more is often to-you yourself burdensome
 eris? nec tamen aliquo remedio vel solatio liberari seu
you-will-be nor yet by-any remedy or solace to-be-freed or
 alleviari poteris: sed donec Deus voluerit oportet ut
to-be-relieved you-will-be-able but until God will-have-willed it-behooves that
 sustineas. Vult enim Deus ut tribulationem sine consolatione
you-bear wills for God that tribulation without consolation
 pati discas: et ut illi totaliter te subicias, et humilior
to-suffer you-learn and that to-him wholly yourself you-subject and humbler
 ex tribulatione fias. Nemo ita cordialiter sentit passionem

Christi: sicut is cui contigerit similia pati.
of-Christ as he to-whom it-will-have-happened similar-things to-suffer

Crux ergo semper parata est: et ubique te exspectat.
the-cross therefore always prepared is and everywhere you awaits

Non potes effugere, ubicumque cucurreris: quia ubicumque
not you-can to-escape wherever you-will-have-run because wherever

veneris te ipsum tecum portas: et semper te ipsum
you-will-have-come you yourself with-you you-carry and always you yourself
 invenies. Converte te supra, converte te infra: converte
you-will-find turn yourself above turn yourself below turn
 te extra, converte te intra: et in his omnibus invenies
yourself outside turn yourself inside and in these all you-will-find
 crucem? et necesse est te ubique tenere patientiam: si internam
the-cross and necessary it-is you everywhere to-hold patience if inward
 vis habere pacem, et perpetuam promereri coronam.

you-wish to-have peace and a-perpetual to-merit crown
 Si libenter crucem portas portabit te, et ducet ad desideratum
if gladly the-cross you-carry it-will-carry you and will-lead to the-desired
 finem, ubi scilicet finis patiendi erit: quamvis hic non erit.
end where namely an-end of-suffering will-be although here not it-will-be
 Si invite portas onus tibi facis, et te ipsum magis
if unwillingly you-carry a-burden for-yourself you-make and you yourself more
 gravas: et tamen oportet ut sustineas. Si abjicis unam
you-weigh-down and yet it-behooves that you-bear if you-cast-away one
 crucem, aliam procul dubio invenies: et forsitan graviorem.

cross another far from-doubt you-will-find and perhaps heavier
 Credis tu evadere? quod nullus mortalium potuit praeterire?
do-you-think you to-escape what no-one of-mortals could to-pass-by
 Quis sanctorum in mundo sine cruce et tribulatione
who of-the-saints in the-world without cross and tribulation
 fuit? Nec enim Jesus Christus Dominus noster una hora
was not-even for Jesus Christ Lord our one hour
 sine dolore passionis fuit quamdiu vixit. Oportebat ait
without the-pain of-the-passion was as-long-as he-lived it-behooved he-says
 Christum pati, et resurgere a mortuis: et ita intrare
Christ to-suffer and to-rise from the-dead and so to-enter
 in gloriam suam. Et quomodo tu aliam viam quaeris?
into glory his and how you another way do-you-seek

quam hanc regiam viam quae est via sanctae crucis?
than this royal way which is the-way of-the-holy cross
 Tota vita Christi crux fuit et martyrium: et tu tibi
the-whole life of-Christ a-cross was and a-martyrdom and you for-yourself
 quaeris requiem et gaudium? Erras erras si aliud quaeris
seek rest and joy you-err you-err if other you-seek
 quam pati tribulationes: quia tota ista vita mortalis plena
than to-suffer tribulations because whole this life mortal full
 est miseriis et circumsignata crucibus. Et quanto altius
is of-miseries and marked-round with-crosses and by-how-much higher
 quis in spiritu profecerit tanto graviores saepe cruces
one in spirit will-have-advanced by-so-much heavier often crosses
 invenit: quia exilii sui poena magis ex amore crescit.
he-finds because of-exile his the-pain more from love grows
 Sed tamen iste sic multipliciter afflictus, non est sine
but yet this-man so manifoldly afflicted not is without
 levamine consolationis: quia fructum maximum sibi sentit
relief of-consolation because fruit greatest to-himself he-feels
 accrescere ex sufferentia suae crucis. Nam dum sponte se
to-accrue from the-endurance of-his cross for while willingly himself
 illi subicit: omne onus tribulationis in fiduciam divinae
to-it he-subjects every burden of-tribulation into trust of-divine
 consolationis convertitur. Et quanto caro magis per
consolation is-turned and by-how-much the-flesh more through
 afflictionem atteritur: tanto spiritus amplius per internam
affliction is-worn-down by-so-much the-spirit more through inward
 gratiam roboratur. Et nonnumquam in tantum confortatur
grace is-strengthened and sometimes to such-a-degree is-comforted
 ex affectu tribulationis et adversitatis ob amorem conformitatis
from the-desire of-tribulation and of-adversity for love of-conformity
 crucis Christi: ut se sine dolore et tribulatione esse
to-the-cross of-Christ that himself without pain and tribulation to-be

non vellet: quoniam tanto se acceptiorem Deo credit:
not he-would-wish since by-so-much himself more-acceptable to-God he-believes
 quanto plura et graviora pro eo perferre potuerit.
by-how-much more and heavier-things for him to-endure he-will-have-been-able
 Non est istud hominis virtus sed gratia Christi: quae
not is this of-man the-virtue but the-grace of-Christ which
 tanta potest et agit in carne fragili: ut quod naturaliter
such-great-things can and does in flesh frail that what naturally
 semper abhorret et fugit: hoc fervore spiritus aggrediatur et
always it-abhors and flees this by-fervor of-spirit it-approach and
 diligit. Non est secundum hominem crucem portare, crucem
love not is according-to man the-cross to-carry the-cross
 amare: corpus castigare et servituti subicere: honores fugere,
to-love the-body to-chastise and to-servitude to-subject honors to-flee
 contumelias libenter sustinere: se ipsum despiciere, et despici
insults gladly to-bear one oneself to-despise and to-be-despised
 optare: adversa quaeque cum damnis perpeti, et nihil
to-wish adversities whatever with losses to-endure and nothing
 prosperitatis in hoc mundo desiderare. Si ad te ipsum respicis:
of-prosperity in this world to-desire if to you yourself you-look
 nihil huiusmodi ex te poteris. Sed si in Domino confidis,
nothing of-this-kind from yourself you-will-be-able but if in the-Lord you-trust
 dabitur tibi fortitudo de caelo: et subicientur ditioni
will-be-given to-you strength from heaven and will-be-subjected to-the-dominion
 tuae mundus et caro. Sed nec inimicum diabolum timebis:
your the-world and the-flesh but neither the-enemy devil will-you-fear
 si fueris fide armatus et cruce Christi signatus.
if you-will-have-been with-faith armed and with-the-cross of-Christ signed
 Pone te ergo sicut bonus et fidelis servus Christi ad
set yourself therefore as a-good and faithful servant of-Christ for
 portandum viriliter crucem Domini tui: pro te ex amore
carrying manfully the-cross of-Lord your for you from love

crucifixi. Praepara te ad toleranda multa adversa et varia
of-the-crucified prepare yourself for to-be-endured many adversities and various
 incommoda in hac misera vita: quia sic tecum erit ubicumque
troubles in this wretched life because so with-you it-will-be wherever
 fueris: et sic revera invenies ubicumque latueris.

you-will-have-been and so in-truth you-will-find wherever you-will-have-hidden

Oportet ita esse: et non est remedium evadendi a tribulatione
it-behooves so to-be and not is a-remedy of-escaping from the-tribulation
 malorum et dolore: quam ut te patiaris. Calicem Domini
of-evils and pain than that yourself you-suffer the-cup of-the-Lord
 affectanter bibe: si amicus ejus esse et partem cum eo habere
eagerly drink if a-friend his to-be and a-part with him to-have
 desideras. Consolationes Deo committe: faciat ipse cum
you-desire consolations to-God commit let-do he-himself with

talibus sicut sibi magis placuerit. Tu vero pone te ad
such as to-him more will-have-pleased you but set yourself for
 sustinendum tribulationes et reputa eas maximas consolationes:
bearing tribulations and reckon them greatest consolations

quia non sunt condignae passiones hujus temporis ad futuram
because not are worthy the-sufferings of-this time for the-future
 gloriam promerendam: etiamsi solus omnes posses sustinere.
glory to-be-merited even-if alone all you-could to-bear

Quando ad hoc veneris quod tribulatio tibi dulcis est
when to this you-will-have-come that tribulation to-you sweet is
 et sapit pro Christo: tunc bene tecum esse aestima: quia
and savors for Christ then well with-you to-be reckon because
 invenisti paradisum in terra. Quamdiu pati grave tibi
you-have-found paradise on earth as-long-as to-suffer heavy to-you
 est et fugere quaeris: tamdiu male habebis: et sequetur
is and to-flee you-seek so-long ill you-will-fare and will-follow
 te ubique fuga tribulationis. Si ponis te ad quod esse
you everywhere the-flight from-tribulation if you-set yourself to what to-be

debes: videlicet ad patiendum et moriendum: fiet

you-ought namely to suffering and dying it-will-become

cito melius et pacem invenies.

quickly better and peace you-will-find

Etiam si raptus fueris usque ad tertium caelum cum Paulo:

even-if rapt you-will-have-been even to the-third heaven with Paul

non es propterea securatus de nullo contrario patiundo.

not you-are therefore assured of no contrary-thing to-be-suffered

Ego inquit Jesus ostendam illi: quanta oporteat eum pro

I says Jesus I-shall-show him how-great-things it-behooves him for

nomine meo pati. Pati ergo tibi remanet: si Jesum diligere

name my to-suffer to-suffer therefore to-you remains if Jesus to-love

et perpetue illi servire placet. Utinam dignus esses aliquid pro

and perpetually him to-serve it-pleases would-that worthy you-were something for

nomine Jesu pati: quam magna gloria remaneret tibi: quanta

the-name of-Jesus to-suffer how great glory would-remain to-you how-great

exultatio omnibus sanctis Dei: quanta quoque aedificatio esset

exultation to-all the-saints of-God how-great also edification would-be

proximi. Nam patientiam omnes recommendant: quamvis

of-the-neighbor for patience all commend although

pauci tamen pati velint. Merito deberes libenter modicum

few yet to-suffer be-willing deservedly you-ought gladly a-little

pati pro Christo: quum multi graviora patiuntur pro mundo.

to-suffer for Christ when many heavier-things suffer for the-world

Scias pro certo: quia morientem te oportet ducere vitam.

know for certain that a-dying you it-behooves to-lead life

Et quanto quisque plus sibi moritur: tanto magis

and by-how-much each more to-himself dies by-so-much more

Deo vivere incipit. Nemo aptus est ad comprehendendum

to-God to-live begins no-one fit is for comprehending

caelestia: nisi se submiserit ad portandum pro

heavenly-things unless himself be-will-have-submitted to bearing for

Christo adversa. Nihil Deo acceptius nihil tibi salubrius
Christ adversities nothing to-God more-acceptable nothing to-you more-wholesome
 in mundo isto: quam libenter pati pro Christo. Et si
in world this than gladly to-suffer for Christ and if
 eligendum tibi esset: magis optare deberes pro Christo
to-be-chosen for-you it-were rather to-wish you-ought for Christ
 adversa pati quam multis consolationibus recreari: quia
adversities to-suffer than by-many consolations to-be-refreshed because
 Christo similior esses: et omnibus sanctis magis
to-Christ more-like you-would-be and to-all saints more
 conformior. Non enim stat meritum nostrum et profectus
more-conformed not for stands merit our and the-progress
 status nostri in multis suavitatibus et consolationibus: sed
of-state our in many sweetnesses and consolations but
 potius in magnis gravitatibus et tribulationibus perferendis.
rather in great heavinesses and tribulations to-be-endured
 Siquidem aliquid melius et utilius saluti hominum
if-indeed anything better and more-useful for-the-salvation of-men
 quam pati fuisset: Christus utique verbo et exemplo
than to-suffer there-had-been Christ surely by-word and example
 ostendisset. Nam et sequentes se discipulos, omnesque eum
would-have-shown for both the-following him disciples and-all him
 sequi cupientes: manifeste ad crucem portandam hortatur et
to-follow desiring plainly to the-cross to-be-borne he-exhorts and
 dicit. Si quis vult venire post me: abneget semetipsum et
says if anyone wills to-come after me let-him-deny himself and
 tollat crucem suam et sequatur me. Omnibus ergo
let-him-take-up cross his and let-him-follow me all-things therefore
 perlectis et scrutatis: sit haec conclusio finalis. Quoniam
read-through and searched let-be this conclusion final that
 per multas tribulationes: oportet nos intrare in regnum Dei.
through many tribulations it-behooves us to-enter into the-kingdom of-God

BOOK III

De interna Christi locutione ad animam fidelem

I · ON CHRIST'S INWARD SPEAKING TO THE FAITHFUL SOUL

The disciple: Blessed is the soul that hears the Lord speaking within it, the ears that catch the divine whisper and heed none of the world's murmuring, the eyes closed to outward things. Close the doors of your senses, my soul, to hear what the Lord says. Christ: I am your salvation, peace, and life; let go of what passes and seek what is eternal, for what help are all creatures if the Creator forsakes you? Renounce all and render yourself pleasing to your Creator.

Audiam quid loquatur in me Dominus Deus. Beata anima

I-shall-bear what may-speak in me the-Lord God blessed the-soul

quae Dominum in se loquentem audit: et de ore

which the-Lord in itself speaking bears and from the-mouth

ejus consolationis verbum accipit. Beatae aures quae venas

his of-consolation the-word receives blessed the-ears which the-veins

divini susurri suscipiunt: et de mundi hujus

of-the-divine whisper take-up and concerning of-the-world this

susurrationibus nihil advertunt. Beatae plane aures quae

whisperings nothing notice blessed plainly the-ears which

non vocem foris sonantem: sed intus auscultant veritatem

not the-voice outside sounding but within listen-to the-truth

docentem. Beati oculi: qui exterioribus clausi, interioribus

teaching blessed the-eyes which to-outward-things closed to-inward-things

autem sunt intenti. Beati qui interna penetrant: et ad

but are intent blessed who inward-things penetrate and for

capienda arcana caelestia, magis ac magis per quotidiana

to-be-grasped the-secrets heavenly more and more through daily

exercitia se student praeparare. Beati qui Deo vacare
exercises themselves strive to-prepare blessed who for-God to-be-free
 gestiunt: et ab omni impedimento saeculi se excutunt.
long and from every hindrance of-the-world themselves shake-off
 Animadverte haec anima mea: et claude sensualitatis tuae
heed these-things O-soul my and close of-sensuality your
 ostia: ut possis audire quid in te loquatur Dominus
the-doors that you-may-be-able to-bear what in you may-speak the-Lord
 Deus tuus.

God your

Haec dicit dilectus tuus. Salus tua ego sum: pax tua
these-things says beloved your salvation your I am peace your
 et vita tua. Serva te apud me: et pacem invenies.
and life your keep yourself with me and peace you-will-find
 Dimitte omnia transitoria: quaere aeterna. Quid sunt omnia
let-go all transitory-things seek eternal-things what are all
 temporalia: nisi seductoria? Et quid juvant omnes creaturae:
temporal-things except seductive and what help all creatures
 si fueris a creatore deserta?
if you-will-have-been by the-creator forsaken

Omnibus ergo abdicatis, creatori tuo te redde placitam
all therefore renounced to-creator your yourself render pleasing
 ac fidelem: ut veram valeas apprehendere beatitudinem.
and faithful that true you-may-be-able to-grasp blessedness

Quod veritas intus loquitur sine strepitu verborum

II · THAT TRUTH SPEAKS WITHIN WITHOUT NOISE OF WORDS

The disciple: "Speak, Lord, for your servant hears." The Israelites asked Moses to speak lest God speak and they die; not so, but with Samuel I beseech you to speak, for the prophets give words but not the spirit, letters but not their sense, commands but not the help to fulfill them. Let not Moses speak to me but you, eternal Truth, lest the word heard and not done be my judgment.

Loquere Domine: quia audit servus tuus. Servus tuus sum
 speak O-Lord because hears servant your servant your am

ego: da mihi intellectum ut sciam testimonia tua. Inclina
 I give me understanding that I-may-know the-testimonies your incline
cor meum in verba oris tui: fluat ut ros eloquium tuum.
 heart my to the-words of-mouth your let-flow as dew speech your

Dicebant olim filii Israel ad Moysen. Loquere tu nobis et
 said once the-sons of-Israel to Moses speak you to-us and
audiemus: non loquatur nobis Dominus: ne forte moriamur.
 we-shall-hear not let-speak to-us the-Lord lest perhaps we-die

Non sic Domine non sic oro: sed magis cum Samuele
 not so O-Lord not so I-pray but rather with Samuel
propheta humiliter ac desideranter obsecro. Loquere Domine
 the-prophet humbly and longingly I-beseech speak O-Lord

quia audit servus tuus.
 because hears servant your

Non loquatur mihi Moyses aut aliquis ex prophetis: sed
 not let-speak to-me Moses or any of the-prophets but
tu potius loquere Domine Deus inspirator et illuminator
 you rather speak O-Lord God inspirer and enlightener

omnium prophetarum? quia tu solus sine eis potes me

of-all the-prophets because you alone without them can me

perfecte imbueri: illi autem sine te nihil proficient.

perfectly to-imbue they but without you nothing will-avail

Possunt quidem verba sonare: sed spiritum non conferunt.

can indeed words to-sound but the-spirit not they-confer

Pulchriter dicunt: sed te tacente cor non accendunt.

beautifully they-speak but you being-silent the-heart not they-kindle

Literas tradunt: sed tu sensum aperis. Mysteria proferunt:

letters they-hand-down but you the-sense open mysteries they-utter

sed tu reseras intellectum signatorum. Mandata edicunt: sed

but you unlock the-understanding of-the-sealed commands they-proclaim but

tu juvas ad perficiendum. Viam ostendunt: sed tu confortas

you help to fulfilling the-way they-show but you strengthen

ad ambulandum. Illi foris tantum agunt: sed tu corda instruis

for walking they outside only act but you hearts instruct

et illuminas. Illi exterius rigant: sed tu fecunditatem donas.

and enlighten they outwardly water but you fruitfulness give

Illi clamant verbis: sed tu auditui intelligentiam tribuis.

they cry with-words but you to-the-hearing understanding grant

Non ergo loquatur mihi Moyses sed tu Domine Deus

not therefore let-speak to-me Moses but you O-Lord God

aeterna veritas: ne forte moriar et sine fructu efficiar, si

eternal truth lest perhaps I-die and without fruit I-be-made if

fuero tantum foris admonitus et intus non accensus:

I-shall-have-been only outwardly admonished and within not kindled

ne sit mihi ad iudicium verbum auditum et non factum,

lest be to-me for judgment the-word heard and not done

cognitum nec amatum: creditum et non servatum. Loquere

known nor loved believed and not kept speak

igitur Domine quia audit servus tuus: verba enim vitae

therefore O-Lord because hears servant your words for of-life

aeternae habes. Loquere mihi ad qualemcumque animae
 eternal you-have speak to-me for whatever of-soul
 meae consolationem et ad totius vitae meae emendationem:
 my consolation and for of-whole life my amendment
 tibi autem ad laudem et gloriam et perpetuum honorem.
 to-you but for praise and glory and perpetual honor

Quod verba Dei cum humilitate sunt audienda,
 et quod multi ea non ponderant

III • THAT GOD'S WORDS ARE TO BE HEARD HUMBLY

Christ: My words are spirit and life, to be heard in silence and received with humility. I have taught the prophets from the beginning, but many are deaf. The world promises small things and is eagerly served; I promise eternal things, and hearts grow numb. Blush, Sidon: for a small prebend men run far, for eternal life they scarcely lift a foot. I visit my elect in two ways, by temptation and by consolation. The disciple then prays for the grace of devotion, confessing his nothingness.

Audi fili verba mea verba suavissima: omnium philosophorum
 bear O-son words my words most-sweet of-all the-philosophers
 et sapientium hujus mundi scientiam excedentia. Verba mea
 and of-the-wise of-this world the-knowledge surpassing words my
 spiritus et vita sunt: nec humano sensu pensanda. Non sunt
 spirit and life are nor by-human sense to-be-weighed not are
 ad vanam complacentiam trahenda: sed in silentio audienda:
 to vain complacency to-be-drawn but in silence to-be-heard
 et cum omni humilitate atque magno affectu suscipienda.
 and with all humility and great affection to-be-received

Et dixi. Beatus quem tu erudieris Domine: et de
and I-said blessed whom you will-have-instructed O-Lord and from
 lege tua docueris eum. Ut mitiges ei a diebus
law your will-have-taught him that you-may-soften for-him from days
 malis: et non desoletur in terra.

evil and not be-be-desolate on earth

Ego inquit Dominus docui prophetas ab initio et usque
I says the-Lord taught the-prophets from the-beginning and until
 nunc non cesso omnibus loqui: sed multi ad vocem meam
now not I-cessate to-all to-speak but many to voice my
 surdi sunt et duri. Plures mundum libentius audiunt quam
deaf are and hard more the-world more-gladly hear than
 Deum? facilius sequuntur carnis suae appetitum: quam Dei
God more-easily follow of-flesh their the-appetite than of-God
 beneplacitum.

the-good-pleasure

Promittit mundus temporalia et parva et servitur ei
promises the-world temporal-things and small-things and it-is-served to-it
 aviditate magna: ego promitto summa et aeterna: et
with-eagerness great I promise highest and eternal-things and
 torpescunt mortalium corda. Quis tanta cura mihi in omnibus
grow-numb of-mortals the-hearts who with-such care me in all-things
 servit et obedit? sicut mundo et dominis ejus servitur? Erubescere
serves and obeys as the-world and the-lords its is-served blush

Sidon ait mare. Et si causam quaeris: audi quare. Pro modica
O-Sidon says the-sea and if the-cause you-see hear why for a-small
 praebenda longa via curritur: pro aeterna vita a multis vix
prebend a-long way is-run for eternal life by many scarcely
 pes semel a terra levatur. Vile pretium quaeritur, pro uno
a-foot once from the-ground is-lifted a-mean price is-sought for one
 numismate interdum turpiter litigatur? pro vana re et parva
coin sometimes shamefully it-is-disputed for a-vain thing and small

promissione die noctuque fatigari non timetur: sed proh
promise by-day and-by-night to-be-wearied not is-feared but alas
 pudor pro bono incommutabili pro praemio inaestimabili, pro
the-shame for a-good unchangeable for a-reward inestimable for
 summo honore et gloria interminabili vel ad modicum fatigari
highest honor and glory endless even for a-little to-be-wearied
 pigritatur. Erubescere ergo serve piger et querulose? quod
one-is-slothful blush therefore O-servant slothful and complaining that
 illi paratiores inveniuntur ad perditionem: quam tu ad vitam.
they readier are-found for perdition than you for life
 Gaudent illi amplius ad vanitatem: quam tu ad veritatem.
rejoice they more toward vanity than you toward truth
 Equidem a spe sua nonnumquam frustrantur? sed promissio
indeed of hope their sometimes they-are-disappointed but promise
 mea neminem fallit: nec confidentem mihi dimittit inanem.
my no-one deceives nor one-trusting in-me sends-away empty
 Quod promisi dabo: quod dixi implebo: si tamen
what I-have-promised I-shall-give what I-have-said I-shall-fulfill if yet
 usque in finem fidelis in dilectione mea quis permanserit.
even to the-end faithful in love my anyone will-have-remained
 Ego remunerator sum omnium bonorum: et fortis probator
I rewarder am of-all the-good and a-strong prover
 omnium devotorum.

of-all the-devout
 Scribe verba mea in corde tuo et pertracta diligenter:
write words my in heart your and ponder diligently
 erunt enim in tempore tentationis valde necessaria. Quod
they-will-be for in the-time of-temptation very necessary what
 non intelligis quum legis: cognosces in die visitationis.
not you-understand when you-read you-will-know in the-day of-visitation
 Dupliciter soleo electos meos visitare: tentatione scilicet
in-two-ways I-am-wont elect my to-visit with-temptation namely

et consolatione. Et duas lectiones eis quotidie lego: unam
and consolation and two lessons to-them daily I-read one
 increpando eorum vitia: alteram exhortando ad virtutum
by-rebuking their vices the-other by-exhorting to of-virtues
 incrementa.

increases

Qui habet verba mea et spernit ea: habet qui iudicet
who has words my and spurns them has one-who may-judge
 eum in novissimo die.

him on the-last day

Oratio ad implorandam devotionis gratiam.

a-prayer for imploring of-devotion the-grace

Domine Deus meus omnia bona mea tu es. Et quis
O-Lord God my all goods my you are and who
 ego sum ut audeam ad te loqui? Ego sum pauperrimus
I am that I-dare to you to-speak I am the-poorest
 servulus tuus et abjectus vermiculus: multo pauperior et
little-servant your and an-abject little-worm much poorer and
 contemptibilior quam scio et dicere audeo.

more-contemptible than I-know and to-say I-dare

Memento tamen Domine: quia nihil sum, nihil habeo,
remember yet O-Lord that nothing I-am nothing I-have
 nihilque valeo. Tu solus bonus justus et sanctus: tu
and-nothing I-am-able you alone good just and holy you
 omnia potes, omnia praestas omnia imples: solum peccatorem
all-things can all-things provide all-things fill only the-sinner
 inanem relinquis. Reminiscere miserationum tuarum, et
empty leaving remember mercies your and
 imple cor meum gratia tua: qui non vis esse vacua
fill heart my with-grace your who not you-wish to-be empty

opera tua. Quomodo possum me tolerare in hac misera
works your how can-I myself to-bear in this wretched
 vita? nisi me confortaveris misericordia et gratia tua?
life unless me you-will-have-strengthened with-mercy and grace your
 Noli avertere faciem tuam a me, noli visitationem tuam
do-not turn-away face your from me do-not visitation your
 prolongare? noli consolationem tuam abstrahere: ne fiat
delay do-not consolation your withdraw lest become
 anima mea sicut terra sine aqua tibi. Domine doce me
soul my as earth without water to-you O-Lord teach me
 facere voluntatem tuam: doce me coram te digne et
to-do will your teach me before you worthily and
 humiliter conversari? quia sapientia mea tu es qui in veritate
humbly to-live because wisdom my you are who in truth
 me cognoscis: et cognovisti antequam fieret mundus et
me know and have-known before was-made the-world and
 antequam natus essem in mundo.
before born I-was in the-world

Quod in veritate et humilitate coram Deo conversandum est

IV · THAT WE MUST WALK BEFORE GOD IN TRUTH AND HUMILITY

Christ: Walk before me in truth and simplicity, and truth will free you from seducers and from men's vain words. The disciple asks that truth teach and guard him. Think on your sins with sorrow, for you are a sinner, weak and quickly overcome, and nothing should seem great but what is eternal. Some search curiously into God's secrets and fall; some carry their devotion only in books, images, and outward signs. Others, enlightened and purged, long for eternal things and feel what the spirit of truth speaks in them.

Fili. Ambula coram me in veritate: et in simplicitate cordis tui

O-son walk before me in truth and in simplicity of-heart your

quaere me semper. Qui ambulat coram me in veritate: tutabitur

seek me always who walks before me in truth will-be-guarded

ab incursibus malis: et veritas liberabit eum a seductoribus

from assaults evil and truth will-free him from seducers

et detractationibus iniquorum. Si veritas te liberaverit vere

and detractions of-the-wicked if truth you will-have-freed truly

liber eris: et non curabis de vanis hominum verbis.

free you-will-be and not you-will-care about vain of-men words

Domine verum est. Sicut dicis, ita quaeso mecum fiat. Veritas

O-Lord true it-is as you-say so I-pray with-me let-it-be truth

tua me doceat: ipsa me custodiat: et usque ad salutarem finem

your me let-teach it me let-guard and even to a-saving end

conservet. Ipsa me liberet ab omni affectione mala et inordinata

let-keep it me let-free from every affection evil and inordinate

dilectione: et ambulabo tecum in magna cordis libertate.

love and I-shall-walk with-you in great of-heart liberty

Ego te docebo ait Veritas quae recta sunt: et placita coram

I you shall-teach says the-Truth what right are and pleasing before

me.

me

Cogita peccata tua cum displicentia magna et moerore: et
think-of sins your with displeasure great and grief and
 numquam reputes te aliquid esse propter opera bona.

never reckon yourself anything to-be because-of works good

Revera peccator es: et multis passionibus obnoxius et
in-truth a-sinner you-are and to-many passions liable and
 implicatus. Ex te semper ad nihil tendis: cito laberis,
entangled of yourself always to nothing you-tend quickly you-slip
 cito vinceris: cito turbaris, cito dissolveris. Non

quickly you-are-conquered quickly you-are-troubled quickly you-are-undone not
 habes quidquam unde possis gloriari: sed multa unde
you-have anything whence you-can to-glory but many-things whence
 te debeas vilificare: quia multo infirmior es quam

yourself you-ought to-abase because much weaker you-are than

vales comprehendere.

you-are-able to-comprehend

Nil ergo magnum tibi videatur ex omnibus quae agis.

nothing therefore great to-you let-seem of all-things which you-do

Nil grande nil pretiosum et admirabile, nil reputatione

nothing grand nothing precious and admirable nothing of-esteem

appareat dignum: nil altum nil vere laudabile et

let-appear worthy nothing high nothing truly praiseworthy and

desiderabile: nisi quod aeternum est. Placeat tibi super omnia

desirable except what eternal is let-please you above all-things

aeterna Veritas: displiceat tibi semper tua maxima vilitas. Nil

the-eternal Truth let-displease you always your greatest vileness nothing

sic timeas sic vituperes et fugias, sicut vitia et peccata tua:

so fear so blame and flee as vices and sins your

quae magis displicere debent quam quaelibet rerum damna.

which more to-displease ought than any of-things losses

Quidam non sincere coram me ambulant: sed quadam
some not sincerely before me walk but by-a-certain
 curiositate et arrogantia ducti volunt secreta mea scire et
curiosity and arrogance led wish secrets my to-know and
 alta Dei intelligere: se et suam salutem negligentes.
the-high-things of-God to-understand themselves and their salvation neglecting
 Hi saepe in magnas tentationes et peccata propter suam
these often into great temptations and sins because-of their
 superbiam et curiositatem me eis adversante labuntur. Time
pride and curiosity I to-them opposing slip fear
 judicia Dei: expavesce iram Omnipotentis. Noli autem
the-judgments of-God dread the-wrath of-the-Almighty do-not moreover
 discutere opera Altissimi: sed tuas iniquitates perscrutare
discuss the-works of-the-Most-High but your iniquities search-out
 in quantis deliquisti: et quam multa bona neglexisti.
in how-many-things you-have-offended and how many goods you-have-neglected
 Quidam solum portant suam devotionem in libris: quidam in
some only carry their devotion in books some in
 imaginibus: quidam autem in signis exterioribus et figuris.
images some moreover in signs outward and figures
 Quidam habent me in ore: sed modicum est in corde.
some have me in the-mouth but little is in the-heart
 Sunt alii qui intellectu illuminati et affectu purgati
there-are others who in-understanding enlightened and in-affection purged
 ad aeterna semper anhelant: de terrenis graviter audiunt,
for eternal-things always pant of earthly-things grievously hear
 necessitatibus naturae dolenter inserviunt: et hi sentiunt
the-necessities of-nature with-grief serve and these feel
 quid spiritus veritatis loquitur in eis: quia docet eos
what the-spirit of-truth speaks in them because it-teaches them

terrena despicere, et amare caelestia: mundum negligere,
earthly-things to-despise and to-love heavenly-things the-world to-neglect
 et caelum tota die ac nocte desiderare.
and heaven all day and night to-desire

De mirabili effectu divini amoris

V · ON THE WONDERFUL EFFECT OF DIVINE LOVE

The disciple blesses the Father of mercies, who consoles him though unworthy, and asks to be strengthened in love. Love is a great thing: it makes every burden light, wills to be above, and rests only in God. Nothing is sweeter or stronger; the lover flies, runs, and rejoices, feels no burden, attempts more than it can, and keeps watch even in sleep. Let me sing the song of love; love is swift, sincere, patient, faithful, humble, and never seeks itself.

Benedico te Pater caelestis Pater Domini mei Jesu Christi: quia
I-bless you O-Father heavenly Father of-Lord my Jesus Christ because
 mei pauperis dignatus es recordari. O Pater misericordiarum
of-me poor deigned you-have to-remember O Father of-mercies
 et Deus totius consolationis gratias tibi: qui me indignum omni
and God of-all consolation thanks to-you who me unworthy of-all
 consolatione quandoque tua recreas consolatione. Benedico te
consolation sometimes with-your you-refresh consolation I-bless you
 semper et glorifico cum unigenito Filio tuo et Spiritu Sancto
always and glorify with only-begotten Son your and Spirit Holy
 paraclito: in saecula saeculorum. Eia Domine Deus amator
the-paraclite into the-ages of-ages come O-Lord God lover
 sancte meus, quum tu veneris in cor meum: exultabunt
holy my when you will-have-come into heart my will-exult

omnia interiora mea. Tu es gloria mea: et exsultatio cordis mei.

all inward-parts my you are glory my and exultation of-heart my

Tu spes mea et refugium meum: in die tribulationis meae.

you hope my and refuge my in the-day of-tribulation my

Sed quia adhuc debilis sum in amore et imperfectus in virtute:

but because still weak I-am in love and imperfect in virtue

ideo necesse habeo a te confortari et consolari. Propterea

therefore need I-have by you to-be-strengthened and to-be-consolated therefore

visita me saepius et instrue disciplinis sanctis: libera me a

visit me more-often and instruct with-disciplines holy free me from

passionibus malis: et sana cor meum ab omnibus affectionibus

passions evil and heal heart my from all affections

inordinatis: ut intus sanatus et bene purgatus aptus efficiar

inordinate that within healed and well purged fit I-may-be-made

ad amandum: fortis ad patiendum, stabilis ad perseverandum.

for loving strong for suffering steadfast for persevering

Magna res est amor, magnum omnino bonum: quod solum leve

a-great thing is love a-great wholly good which alone light

facit omne onerosum: et fert aequaliter omne inaequale. Nam

makes every burdensome-thing and bears evenly every uneven-thing for

onus sine onere portat: et omne amarum dulce ac sapidum

a-burden without burden it-carries and every bitter-thing sweet and savory

efficit. Amor Jesu nobilis ad magna operanda impellit: et

makes the-love of-Jesus noble to great-things to-be-done impels and

ad desideranda semper perfectiora excitat. Amor vult esse

to to-be-desired always more-perfect-things rouses love wills to-be

sursum: nec ullis infimis rebus retineri. Amor vult esse

above nor by-any lowest things to-be-held-back love wills to-be

liber, et ab omni mundana affectione alienus: ne internus ejus

free and from every worldly affection estranged lest the-inward its

impediatur aspectus: ne per aliquod commodum temporale

be-hindered sight lest through some advantage temporal

implicationes sustineat: aut per incommodum succumbat.

entanglements it-endure or through disadvantage succumb

Nihil dulcius est amore: nihil fortius, nihil altius nihil latius:

nothing sweeter is than-love nothing stronger nothing higher nothing wider

nihil jucundius nihil plenius nec melius in caelo et in terra:

nothing pleasanter nothing fuller nor better in heaven and on earth

quia amor ex Deo natus est: nec potest nisi in Deo super

because love of God born is nor can except in God above

omnia creata quiescere. Amans volat currit et laetatur:

all created-things to-rest the-lover flies runs and rejoices

liber est et non tenetur. Dat omnia pro omnibus: et

free he-is and not is-held he-gives all for all and

habet omnia in omnibus: quia in uno summo super omnia

has all in all because in one highest above all-things

quiescit: ex quo omne bonum fluit et procedit. Non respicit

he-rests from whom every good flows and proceeds not he-looks

ad dona: sed ad donantem se convertit super omnia bona.

to the-gifts but to the-giver himself he-turns above all goods

Amor modum saepe nescit: sed super omnem modum fervescit.

love measure often knows-not but above every measure grows-hot

Amor onus non sentit: labores non reputat, plus affectat

love burden not feels labors not reckons more it-aims-at

quam valet: de impossibilitate non causatur: quia cuncta sibi

than it-can of impossibility not it-pleads because all-things to-itself

posse et licere arbitratur. Valet igitur ad omnia: et

to-be-possible and to-be-lawful it-thinks it-avails therefore for all-things and

multa implet et effectui mancipat: ubi non amans deficit et

many-things fulfills and to-effect consigns where not one-loving fails and

jacet. Amor vigilat et dormiens non dormitat: fatigatus non

lies-down love watches and sleeping not slumbers wearied not

lassatur, artatus non artatur, territus non conturbatur: sed
is-tired constrained not is-constrained terrified not is-troubled but
 sicut vivax flamma et ardens facula sursum erumpit secureque
as a-lively flame and a-burning torch upward it-bursts and-securely
 pertransit. Si quis amat: novit quid haec vox clamet. Magnus
passes-through if anyone loves he-knows what this voice cries a-great
 clamor in auribus Dei est: ipse ardens affectus animae, quae
cry in the-ears of-God is the-very burning affection of-the-soul which
 dicit. Deus meus amor meus: tu totus meus, et ego totus tuus.
says O-God my love my you wholly mine and I wholly yours
 Dilata me in amore: ut discam interiori cordis ore
enlarge me in love that I-may-learn with-the-inner of-heart mouth
 degustare quam suave sit amare: et in amore liquefieri et
to-taste how sweet it-be to-love and in love to-be-melted and
 natare. Tenear amore: vadens supra me prae nimio fervore et
to-swim may-I-be-held by-love going above myself for excessive fervor and
 stupore. Cantem amoris canticum, sequar te dilectum meum
amazement may-I-sing of-love the-song may-I-follow you beloved my
 in altum: deficiat in laude tua anima mea jubilans ex amore.
on high may-faint in praise your soul my rejoicing from love
 Amem te plus quam me, nec me nisi propter te, et omnes in
may-I-love you more than me nor me except for you and all in
 te qui vere amant te: sicut jubet lex amoris lucens ex te.
you who truly love you as commands the-law of-love shining from you
 Est amor velox sincerus pius jucundus et amoenus: fortis
is love swift sincere dutiful pleasant and delightful strong
 patiens fidelis, prudens longanimis virilis: et se ipsum
patient faithful prudent long-suffering manly and it itself
 numquam quaerens. Ubi enim se ipsum aliquis quaerit: ibi
never seeking where for him himself anyone seeks there
 ab amore cadit.
from love be-falls

Est amor circumspectus humilis et rectus: non mollis non
is love circumspect humble and upright not soft not
 levis nec vanis intendens rebus: sobrius castus stabilis quietus
light nor to-vain attending things sober chaste steadfast quiet
 et in cunctis sensibus custoditus.

and in all senses guarded

Est amor subjectus et obediens praelatis: sibi vilis et
is love subject and obedient to-superiors to-itself vile and
 despectus, Deo devotus et graticus: fidens et sperans
despised to-God devoted and thankful trusting and hoping
 semper in eo etiam quum sibi non sapit Deus: quia sine
always in him even when to-it not savors God because without
 dolore non vivitur in amore. Qui non est paratus omnia
pain not one-lives in love who not is ready all-things
 pati et ad voluntatem stare dilecti: non est dignus
to-suffer and at the-will to-stand of-the-beloved not is worthy
 amator appellari. Oportet amantem omnia dura et amara
a-lover to-be-called it-behooves the-lover all hard and bitter-things
 propter dilectum libenter amplecti: nec ob contraria
for the-beloved gladly to-embrace nor because-of contrary
 accidentia ab eo deflecti.

accidents from him to-be-turned-aside

De probatione veri amatoris

VI • ON THE PROVING OF A TRUE LOVER

Christ: You are not yet a strong and prudent lover, for you fall away at a little contradiction and seek consolation too eagerly. The prudent lover considers the giver's love more than the gift. All is not lost when devotion fails; that sweet affection is a foretaste of heaven but comes and goes. The ancient enemy strives to hinder good desires, thrust in evil thoughts, and keep you from prayer and communion; say to him, "Go, unclean spirit," and fight like a good soldier.

Fili non es adhuc fortis et prudens amator.

O-son not you-are yet a-strong and prudent lover

Quare Domine?

why O-Lord

Quia propter modicam contrarietatem deficiis a coeptis:

because for a-little contrariety you-fall-away from things-begun

et nimis avide consolationem quaeris. Fortis amator stat in

and too eagerly consolation you-seek a-strong lover stands in

tentationibus: nec callidis credit persuasionibus inimici. Sicut

temptations nor the-crafty believes persuasions of-the-enemy as

ei in prosperis placeo: ita nec in adversis displiceo.

to-him in prosperity I-please so not-even in adversity I-displease

Prudens amator non tam donum amantis considerat: quam

a-prudent lover not so-much the-gift of-the-lover considers as

dantis amorem. Affectum potius attendit quam cenum:

of-the-giver the-love the-affection rather he-attends-to than the-value

et infra dilectum omnia data ponit. Nobilis amator non

and below the-beloved all gifts sets a-noble lover not

quiescit in dono: sed in me super omne donum.

rests in the-gift but in me above every gift

Non est ideo totum perditum, si quandoque minus bene de me
not is therefore all lost if sometimes less well of me
 vel de sanctis meis sentis quam velles. Affectus ille bonus
or of saints my you-feel than you-would-wish affection that good
 et dulcis quem interdum percipis: effectus gratiae praesentis
and sweet which sometimes you-perceive the-effect of-grace present
 est, et quidam praegustus patriae caelestis. Super quo
is and a-certain foretaste of-the-homeland heavenly upon which
 non nimium innitendum: quia vadit et venit. Certare autem
not too-much to-be-leaned because it-goes and comes to-strive but
 adversus incidentes malos motus animi, suggestionemque
against occurring evil motions of-the-mind and-the-suggestion
 spernere diaboli: insigne est virtutis et magni meriti.
to-spurn of-the-devil a-mark is of-virtue and of-great merit
 Non ergo te conturbent alienae phantasiae: de quacumque
not therefore you let-disturb strange fancies about whatever
 materia ingestae. Forte serva propositum: et intentionem
matter thrust-in strongly keep purpose and intention
 rectam ad Deum. Nec est illusio quod aliquando in
right toward God nor is illusion that sometimes into
 excessum subito raperis: et statim ad solitas ineptias cordis
ecstasy suddenly you-are-rapt and at-once to accustomed follies of-heart
 reverteris. Illas enim invite magis pateris quam agis: et
you-return those for unwillingly rather you-suffer than do and
 quamdiu displicent et reniteris: meritum est et non perditio.
as-long-as they-displease and you-resist merit it-is and not loss
 Scito quod antiquus inimicus omnino nititur impedire
know that the-ancient enemy wholly strives to-hinder
 desiderium tuum in bono, et ab omni devoto exercitio
desire your in good and from every devout exercise
 evacuae: a sanctorum scilicet cultu a pia passionis
to-empty from of-the-saints namely the-worship from the-pious of-passion

meae memoria, a peccatorum utili recordatione, a
my memory from of-sins the-useful remembrance from
 proprii cordis custodia: et a firmo proposito proficiendi
of-own heart the-guarding and from the-firm purpose of-advancing
 in virtute. Multas malas cogitationes ingerit, ut taedium
in virtue many evil thoughts be-thrusts-in that weariness
 tibi faciat et horrorem: ut ab oratione revocet
to-you be-may-make and horror that from prayer be-may-call-back
 et sacra lectione. Displicet sibi humilis confessio: et si
and sacred reading displeases him humble confession and if
 posset a communione cessare faceret.

he-could from communion to-cease he-would-make

Non credas ei neque cures illum: licet saepius tibi
not believe him nor heed him although more-often for-you
 deceptionis tetenderit laqueos. Sibi imputa: quum mala
of-deception he-has-stretched snares to-him impute when evil-things
 inserit et immunda. Dicit illi. Vade immunde spiritus,
be-inserts and unclean say to-him go O-unclean spirit
 erubescere miser? valde immundus es tu? qui talia infers
blush O-wretch very unclean are you who such-things bring
 auribus meis. Discede a me seductor pessime? non habebis
to-ears my depart from me O-seducer worst not you-will-have
 in me partem ullam: sed Jesus mecum erit tamquam
in me part any but Jesus with-me will-be as
 bellator fortis, et tu stabis confusus. Malo mori et
a-warrior strong and you will-stand confounded I-would-rather to-die and
 omnem poenam subire: quam tibi consentire. Tace et
every penalty to-undergo than to-you to-consent be-silent and
 obmutesce? non audiam te amplius: licet plures mihi
be-dumb not I-shall-hear you further although more for-me
 moliaris molestias. Dominus illuminatio mea et salus mea:
you-contrive troubles the-Lord light my and salvation my

quem timebo? Si consistent adversus me castra: non timebit

whom shall-I-fear if stand against me camps not will-fear

cor meum. Dominus adiutor meus: et redemptor meus.

heart my the-Lord helper my and redeemer my

Certa tamquam miles bonus: et si interdum ex fragilitate

strive as a-soldier good and if sometimes from frailty

corrui, resume vires fortiores prioribus confidens de ampliori

you-fall resume strength stronger than-before trusting in fuller

gratia mea: et multum praecave a vana complacentia et

grace my and much beware of vain complacency and

superbia. Propter hoc multi in errorem ducuntur: et

pride because-of this many into error are-led and

in caecitatem paene incurabilem quandoque labuntur. Sit

into blindness almost incurable sometimes slip let-be

tibi in cautelam et perpetuam humilitatem: ruina haec

to-you for caution and perpetual humility the-ruin this

superborum de se stulte praesumentium.

of-the-proud of themselves foolishly presuming

De occultanda gratia sub humilitatis custodia

VII · ON HIDING GRACE UNDER THE GUARD OF HUMILITY

Christ: It is safer to hide the grace of devotion and not exalt yourself, remembering how wretched you are without it. Progress lies not in having consolation but in bearing its withdrawal humbly and patiently, still doing what you can. Some, too eager, ruined themselves by attempting more than they could. Beginners should rule themselves by wiser counsel. It is not discreet to give yourself wholly to gladness in peace nor to despair in adversity; merit lies not in visions but in true humility and charity.

Fili. Utilius est tibi et securius devotionis gratiam

O-son more-useful it-is for-you and safer of-devotion the-grace

abscondere: nec in altum te efferre, nec multum inde

to-hide nor on high yourself to-raise nor much thereof

loqui neque multum ponderare: sed magis temet ipsum

to-speak nor much to-weigh-it but rather you yourself

despicere: et tamquam indigno datam timere.

to-despise and as to-one-unworthy given to-fear

Non est huic affectioni tenacius inhaerendum: quae citius

not is to-this affection too-tenaciously to-be-clung which more-quickly

potest mutari in contrarium. Cogita in gratia: quam

can to-be-changed into the-contrary think in grace how

miser et inops esse soles sine gratia.

wretched and needy to-be you-are-wont without grace

Nec est in eo tantum spiritualis vitae profectus, quum

nor is in this only of-spiritual life the-progress when

consolationis habueris gratiam: sed quum humiliter et

of-consolation you-will-have-had the-grace but when humbly and

abnegate patienterque tuleris ejus subtractionem: ita

self-denyingly and-patiently you-will-have-borne its withdrawal so

quod tunc ab orationis studio non torpeas: nec reliqua

that then from of-prayer the-zeal not you-grow-numb nor the-other

opera tua ex usu facienda omnino dilabi permittas? sed
works your from custom to-be-done wholly to-slip-away you-permit but
 sicut melius potueris et intellexeris libenter quod
as better you-will-have-been-able and will-have-understood gladly what
 in te est facias: nec propter ariditatem seu anxietatem mentis
in you is you-do nor because-of dryness or anxiety of-mind
 quam sentis te totaliter negligas. Multi enim sunt, qui
which you-feel yourself wholly you-neglect many for there-are who
 quum non bene eis successerit: statim impatientes fiunt
when not well for-them it-will-have-succeeded at-once impatient become
 aut desides. Non enim semper est in potestate hominis via
or idle not for always is in the-power of-man way
 ejus? sed Dei est dare et consolari quando vult et quantum
his but of-God it-is to-give and to-console when he-wills and as-much-as
 vult et cui vult: sicut sibi placuerit et non amplius.
he-wills and to-whom he-wills as to-him it-will-have-pleased and not more
 Quidam incauti propter devotionis gratiam se ipsos
some incautious because-of of-devotion the-grace them themselves
 destruxerunt? quia plus agere voluerunt quam potuerunt,
have-destroyed because more to-do they-willed than they-could
 non pensantes suae parvitatatis mensuram: sed magis cordis
not weighing of-their littleness the-measure but rather of-heart
 affectum sequentes quam rationis iudicium. Et quia majora
the-affection following than of-reason the-judgment and because greater-things
 praesumpserunt quam Deo placitum fuit: idcirco gratiam cito
they-presumed than to-God pleasing was therefore grace quickly
 perdidierunt. Facti sunt inopes et viles relict: qui in caelum
they-lost made are needy and vile left who in heaven
 posuerunt nidum sibi: ut humiliati et depauperati
set a-nest for-themselves that humbled and impoverished
 discant non in alis suis volare: sed sub pennis meis sperare.
they-may-learn not on wings their to-fly but under feathers my to-hope

Qui adhuc novi sunt et imperiti in via Domini: nisi consilio
who still new are and unskilled in the-way of-the-Lord unless by-the-counsel
 discretorum se regant, faciliter decipi possunt et
of-the-discreet themselves they-rule easily to-be-deceived can and
 elidi. Quodsi suum sentire magis sequi quam aliis exercitatis
to-be-dashed but-if their thinking rather to-follow than others experienced
 credere volunt: erit eis periculosus exitus: si tamen
to-believe they-wish will-be for-them perilous the-outcome if yet
 retrahi a proprio conceptu noluerint. Raro sibi
to-be-drawn-back from own conception they-will-have-refused seldom to-them
 ipsis sapientes: ab aliis regi humiliter patiuntur. Melius est
themselves the-wise by others to-be-ruled humbly endure better it-is
 sapere modicum cum humilitate et parva intelligentia: quam
to-know little with humility and small understanding than
 magni scientiarum thesauri cum vana complacentia. Melius
great of-sciences treasures with vain complacency better
 est tibi minus habere: quam multum, unde posses superbire.
it-is for-you less to-have than much whence you-could to-be-proud
 Non satis discrete agit, qui se totum laetitiae tradit:
not enough discreetly acts who himself wholly to-gladness gives
 obliviscens pristinae inopiae suae et casti timoris Domini,
forgetting former need his and of-chaste fear of-the-Lord
 qui timet gratiam oblatam amittere. Nec etiam satis virtuose
which fears grace offered to-lose nor also enough virtuously
 sapit: qui tempore adversitatis et cuiusque gravitatis nimis
savors who in-the-time of-adversity and of-any heaviness too
 desperate se gerit: et minus fidenter de me quam oportet
despairingly himself bears and less trustingly of me than it-bebooves
 recogitat ac sentit. Qui tempore pacis nimis securus esse
thinks and feels who in-the-time of-peace too secure to-be
 voluerit: saepe tempore belli nimis dejectus et formidolosus
will-have-willed often in-the-time of-war too dejected and fearful

reperietur. Si scires semper humilis et modicus in
will-be-found if you-knew-how always humble and lowly in
 te permanere: nec non spiritum tuum bene moderare et
yourself to-remain nor not spirit your well to-moderate and
 regere: non incideres tam cito in periculum et offensam.
to-rule not you-would-fall so quickly into danger and offense
 Consilium bonum est, ut fervoris spiritu concepto: mediteris
counsel good it-is that of-fervor the-spirit conceived you-meditate
 quid futurum sit abscedente lumine. Quod dum contigerit,
what to-come be departing the-light which when it-will-have-happened
 recogita et denuo lucem posse reverti: quam ad cautelam
reflect also anew the-light to-be-able to-return which for caution
 tibi, mihi autem ad gloriam ad tempus subtrahi. Utilior
for-you for-me but for glory for a-time I-have-withdrawn more-useful
 est saepe talis probatio: quam si semper prospera pro
is often such a-proving than if always prosperous-things according-to
 tua haberes voluntate. Nam merita non sunt ex hoc
your you-had will for merits not are from this
 existimanda si quis plures visiones aut consolationes habeat: vel
to-be-esteemed if anyone more visions or consolations have or
 si peritus sit in scripturis: aut in altiori ponatur gradu: sed
if skilled he-be in the-scriptures or in a-higher be-placed rank but
 si vera fuerit humilitate fundatus et divina caritate
if with-true he-will-have-been humility founded and with-divine charity
 repletus: si Dei honorem pure et integre semper quaerat: si
filled if of-God the-honor purely and wholly always he-seek if
 se ipsum nihil reputet, et in veritate despiciat: atque ab aliis
him himself nothing be-reckon and in truth despise and by others
 etiam despici et humiliari magis gaudeat quam honorari.
even to-be-despised and to-be-humbled more he-rejoice than to-be-honored

De vili aestimatione sui ipsius in oculis Dei

VIII · ON THINKING LITTLE OF ONESELF IN GOD'S SIGHT

The disciple: I will speak to my Lord though I am dust and ashes. If I esteem myself, my sins testify against me; if I humble myself to nothing, your grace is near. You show me what I am and was: nothing. Loving myself wrongly I lost myself; seeking you alone and loving you purely I found both you and myself. Blessed be you, who never cease to do good even to the ungrateful and those turned far from you.

Loquar ad Dominum meum: quum sim pulvis et cinis.

I-shall-speak to Lord my though I-be dust and ashes

Si me amplius reputavero: ecce tu stas contra me, et dicunt

if myself more I-shall-have-reckoned behold you stand against me and speak

testimonium verum iniquitates meae: nec possum contradicere.

testimony true iniquities my nor can-I to-contradict

Si autem me vilificavero, et ad nihilum redegero: et

if but myself I-shall-have-abased and to nothing I-shall-have-reduced and

ab omni propria reputatione defecero, atque sicut sum

from all own esteem I-shall-have-fallen-away and as I-am

pulverisavero: erit mihi propitia gratia tua et vicina cordi

I-shall-have-ground-to-dust will-be to-me propitious grace your and near to-heart

meo lux tua: et omnis aestimatio quantulacumque minima in

my light your and every esteem however-little least in

valle nihilitatis meae submergetur et peribit in aeternum.

the-valley of-nothingness my will-be-submerged and will-perish into eternity

Ibi ostendis me mihi, quid sum quid fui et quo deveni:

there you-show me to-me what I-am what I-was and whither I-have-come

quia nihil sum et nescivi. Si mihi ipsi relinquer: ecce

because nothing I-am and I-knew-not if to-me myself I-am-left behold

nihil et tota infirmitas. Si autem subito me respexeris:

nothing and wholly weakness if but suddenly me you-will-have-looked-on

statim fortis efficior: et novo repleor gaudio. Et mirum

at-once strong I-am-made and with-new I-am-filled joy and wonderful

valde, quod sic repente sublevor et tam benigne a te

very that so suddenly I-am-lifted-up and so kindly by you

complector: qui proprio pondere semper ad ima feror.

am-embraced who by-own weight always to the-depths am-borne

Facit hoc amor tuus gratis praeveniens me, et in tam multis

does this love your freely anticipating me and in so many

subveniens necessitatibus: a gravibus quoque custodiens

succoring necessities from grave also guarding

me periculis: et ab innumeris ut vere dicam eripiens

me perils and from innumerable that truly I-may-say rescuing

malis. Me siquidem male amando me peridi: et te solum

evils me indeed ill by-loving me I-lost and you alone

quaerendo et pure amando me et te pariter inveni: atque

by-seeking and purely by-loving me and you equally I-found and

ex amore profundius ad nihilum me redegi. Quia tu o

from love more-deeply to nothing myself I-reduced because you O

dulcissime facis mecum supra meritum omne: et supra id

most-sweet do with-me above merit all and above that

quod audeo sperare vel rogare.

which I-dare to-hope or to-ask

Benedictus sis Deus meus: quia licet ego omnibus bonis

blessed be-you O-God my because although I of-all goods

sim indignus: tua tamen nobilitas et infinita bonitas numquam

be unworthy your yet nobility and infinite goodness never

cessat benefacere etiam ingratis et longe a te aversis.

ceases to-do-good even to-the-ungrateful and far from you turned-away

Converte nos ad te, ut simus grati humiles et devoti:

turn us to you that we-may-be grateful humble and devout

quia salus nostra tu es, virtus et fortitudo nostra.

because salvation our you are virtue and strength our

Quod omnia ad Deum sicut ad finem ultimum sunt referenda

IX · THAT ALL THINGS ARE TO BE REFERRED TO GOD

Christ: I must be your supreme and final end, if you would truly be blessed. Refer all things to me as their source, for I gave all; small and great draw living water from me as from a living fountain. Whoever would glory outside me or delight in a private good will not be established in true joy. Ascribe nothing good to yourself; I gave all and will have all returned with thanks. If you savor rightly, you will rejoice and hope in me alone, for none is good but God.

Fili. Ego debeo esse finis tuus supremus et ultimus: si vere
O-son I ought to-be end your supreme and ultimate if truly
desideras esse beatus. Ex hac intentione purificabitur affectus
you-desire to-be blessed from this intention will-be-purified affection
tuus: saepius ad se ipsum et ad creaturas male incurvatus. Nam
your more-often to it itself and to creatures ill bent for
si te ipsum in aliquo quaeris: statim in te deficis et arescis.
if you yourself in anything you-seek at-once in yourself you-fail and dry-up
Omnia ergo ad me principaliter referas: quia ego sum qui
all-things therefore to me principally refer because I am who
omnia dedi. Sic singula considera sicut ex summo bono
all-things gave so each-thing consider as from the-biggest good
manantia: et ideo ad me tamquam ad suam originem
flowing and therefore to me as to their origin
cuncta sunt reducenda.
all-things are to-be-led-back

Ex me pusillus et magnus, pauper et dives, tamquam ex
from me small and great poor and rich as from
fonte vivo aquam vivam hauriunt: et qui mihi sponte et
a-fountain living water living draw and who me willingly and
libere deserviunt: gratiam pro gratia accipient. Qui autem
freely serve grace for grace will-receive who but

extra me voluerit gloriari, vel in aliquo privato bono
outside me will-have-willed to-glory or in some private good
 delectari: non stabilietur in vero gaudio, neque in corde
to-delight not will-be-established in true joy nor in heart
 suo dilatabitur: sed multipliciter impediatur et angustiabitur.
his will-be-enlarged but manifoldly will-be-hindered and will-be-straitened
 Nihil ergo tibi de bono adscribere debes: nec alicui
nothing therefore to-yourself of good to-ascribe you-ought nor to-any
 homini virtutem attribuas: sed totum da Deo: sine quo
man virtue attribute but all give to-God without whom
 nihil habet homo.

nothing has man

Ego totum dedi: ego totum rehabere volo: et cum magna
I all gave I all to-have-back I-wish and with great
 districtione gratiarum actiones requiro. Haec est veritas:
strictness of-thanks the-givings I-require this is the-truth
 qua fugatur gloriae vanitas. Et si intraverit caelestis
by-which is-put-to-flight of-glory the-vanity and if will-have-entered heavenly
 gratia et vera caritas: non erit aliqua invidia, nec contractio
grace and true charity not will-be any envy nor straitening
 cordis: neque privatus amor occupabit. Vincit enim omnia
of-heart nor private love will-occupy conquers for all-things
 divina caritas: et dilatat omnes animae vires.

divine charity and enlarges all of-the-soul the-powers

Si recte sapis in me solo gaudebis, in me solo sperabis:
if rightly you-savor in me alone you-will-rejoice in me alone you-will-hope
 quia nemo bonus nisi solus Deus: qui est super omnia
because no-one good except alone God who is above all-things
 laudandus et in omnibus benedicendus.

to-be-praised and in all-things to-be-blessed

Quod spreto mundo dulce est servire Deo

X · THAT IT IS SWEET TO SERVE GOD, DESPISING THE WORLD

The disciple: How great is the sweetness you have bidden for those who fear you; you made me when I was not and brought me back when I strayed. What can I render you? It is no great thing that I serve you, whom every creature is bound to serve, but wonderful that you deign to receive me, and that you serve man and have promised to give him yourself. It is great honor to serve you; O sacred state of religious service, which makes a man equal to the angels.

Nunc iterum loquar Domine et non silebo: dicam in
now again I-shall-speak O-Lord and not I-shall-be-silent I-shall-say in
auribus Dei mei, Domini mei et Regis mei: qui est in
the-ears of-God my of-Lord my and of-King my who is on
excelso.

high

O quam magna multitudo dulcedinis tuae Domine: quam
O how great the-multitude of-sweetness your O-Lord which
abscondisti timentibus te. Sed quid es amantibus: quid
you-have-bidden for-those-fearing you but what are-you to-those-loving what
toto corde tibi servientibus? Vere ineffabilis dulcedo
with-whole heart you to-those-serving truly ineffable the-sweetness
contemplationis tuae: quam largiris amantibus te. In hoc
of-contemplation your which you-bestow on-those-loving you in this
maxime ostendisti mihi dulcedinem caritatis tuae, quia
most you-have-shown me the-sweetness of-charity your because
quum non essem fecisti me: et quum errarem longe a te,
when not I-was you-made me and when I-strayed far from you
reduxisti me ut servirem tibi: et praecepisti ut diligam te.
you-brought-back me that I-might-serve you and you-commanded that I-love you

O fons amoris perpetui. Quid dicam de te? Quomodo

O fount of-love perpetual what shall-I-say of you how

potero tui oblivisci? qui mei dignatus es recordari,

shall-I-be-able you to-forget who me deigned you-have to-remember

etiam postquam contabui et perii? Fecisti ultra omnem

even after I-wasted-away and perished you-have-done beyond all

spem misericordiam cum servo tuo: et ultra omne meritum

hope mercy with servant your and beyond all merit

gratiam et amicitiam exhibuisti.

grace and friendship you-have-shown

Quid retribuam tibi pro gratia ista? Non enim omnibus datum

what shall-I-render you for grace this not for to-all given

est, ut omnibus abdicatis saeculo renuncient: et monasticam

it-is that all renounced the-world they-renounce and the-monastic

vitam assumant. Numquid magnum est ut tibi serviam?

life take-up surely-not great it-is that you I-serve

cui omnis creatura servire tenetur? Non magnum mihi

whom every creature to-serve is-bound not great to-me

videri debet servire tibi? sed hoc potius magnum mihi et

to-seem ought to-serve you but this rather great to-me and

mirandum apparet: quod tam pauperem et indignum dignaris

to-be-wondered appears that so poor and unworthy you-deign

in servum recipere et dilectis servis tuis adunare. Ecce omnia

as a-servant to-receive and to-beloved servants your to-unite behold all-things

tua sunt: quae habeo et unde tibi servio. Verumtamen vice

yours are which I-have and whereby you I-serve nevertheless in-turn

versa tu magis mihi servis quam ego tibi. Ecce caelum et

reversed you rather me serve than I you behold heaven and

terra quae in ministerium hominis creasti praesto sunt: et

earth which for the-service of-man you-created at-hand are and

faciunt quotidie quaecumque mandasti. Et hoc parum

do daily whatever you-have-commanded and this little

est: quin etiam angelos in ministerium hominis ordinasti.

is nay even angels for the-service of-man you-have-ordained

Transcendit autem haec omnia, quod tu ipse homini servire

surpasses moreover these all that you yourself man to-serve

dignatus es: et te ipsum daturum ei promisisti.

deigned you-have and you yourself about-to-give to-him you-have-promised

Quid dabo tibi pro omnibus istis milibus bonis? Utinam

what shall-I-give you for all these thousands goods would-that

possem tibi servire cunctis diebus vitae meae. Utinam vel uno

I-could you to-serve all days of-life my would-that even for-one

die dignum servitium exhibere sufficerem. Vere tu es dignus

day worthy service to-show I-were-able truly you are worthy

omni servitio: omni honore et laude aeterna. Vere Dominus

of-all service of-all honor and praise eternal truly Lord

meus es, et ego pauper servus tuus: qui totis viribus teneor

my you-are and I poor servant your who with-all strength am-bound

tibi servire: nec umquam in laudibus tuis debeo fastidire. Sic

you to-serve nor ever in praises your I-ought to-grow-weary so

volo sic desidero: et quidquid mihi deest, tu digneris supplere.

I-wish so I-desire and whatever to-me is-lacking you deign to-supply

Magnus honor magna gloria tibi servire: et omnia propter

great honor great glory you to-serve and all-things for

te contemnere. Habebunt enim gratiam magnam: qui sponte

you to-despise will-have for grace great who willingly

se subjecerint tuae sanctissimae servituti. Invenient

themselves will-have-subjected to-your most-holy service will-find

suavissimam spiritus sancti consolationem: qui pro amore

the-sweetest of-the-spirit holy consolation who for love

tuo omnem carnalem abjecerint delectationem. Consequentur

your all carnal will-have-cast-off delight will-attain

magnam mentis libertatem: qui artam pro nomine tuo
great of-mind liberty who the-narrow for name your
 ingrediuntur viam: et omnem mundanam neglexerint curam.
enter way and all worldly will-have-neglected care
 O grata et jucunda Dei servitus: qua homo veraciter
O pleasing and delightful of-God service by-which a-man truly
 efficitur liber et sanctus. O sacer status religiosi famulatus:
is-made free and holy O sacred state of-religious servitude
 qui hominem angelis reddit aequalem, Deo placabilem,
which a-man to-angels renders equal to-God pleasing
 daemonibus terribilem: et cunctis fidelibus commendabilem. O
to-demons terrible and to-all faithful commendable O
 amplectendum et semper optandum servitium, quo summum
to-be-embraced and always to-be-wished service by-which the-highest
 promeretur bonum: et gaudium acquiritur sine fine mansurum.
is-merited good and joy is-acquired without end about-to-abide

Quod desideria cordis examinanda sunt et moderanda

XI • ON EXAMINING AND MODERATING THE HEART'S DESIRES

Christ: You still have much to learn: to place your desire wholly in my good pleasure, not to be a lover of yourself. Desires often kindle and drive you, but ask whether you are moved for my honor or your own advantage. Do not lean too much on a desire formed without consulting me, lest afterward it displease you. Not every good-seeming affection is to be followed at once, nor every contrary one fled. Sometimes restrain even good desires; sometimes do violence to the sensual appetite until it learns to be content with little.

Fili. Oportet te adhuc multa addiscere: quae necdum
O-son it-behooves you still many-things to-learn which not-yet
 bene didicisti.
well you-have-learned

Quae sunt haec Domine?

what are these O-Lord

Ut desiderium tuum ponas totaliter secundum beneplacitum

that desire your you-place wholly according-to good-pleasure

meum? et tui ipsius amator non sis: sed meae voluntatis

my and of-you yourself a-lover not you-be but of-my will

cupidus aemulator.

an-eager emulator

Desideria te saepe accendunt et vehementer impellunt: sed

desires you often kindle and vehemently drive but

considera an propter honorem meum an propter tuum

consider whether for honor my or for your

commodum magis movearis. Si ego sum in causa: bene

advantage more you-be-moved if I am in the-cause well

contentus eris, quomodocumque ordinavero. Si autem de

content you-will-be however I-shall-have-ordered if but of

proprio quaesito aliquid latet: ecce hoc est quod te impedit

own seeking anything lies-bidden behold this is what you hinders

et gravat. Cave ergo ne nimium innitaris super desiderio

and burdens beware therefore lest too-much you-lean upon desire

praeconcepto me non consulto: ne forte postea poeniteat aut

preconceived me not consulted lest perhaps afterward it-repent or

displiceat: quod primo placuit et quasi pro meliore zelasti.

displease what at-first pleased and as-if for the-better you-were-zealous

Non enim omnis affectio quae videtur bona statim est sequenda:

not for every affection which seems good at-once is to-be-followed

sed neque omnis contraria affectio ad primum fugienda.

but nor every contrary affection at first to-be-fled

Expediit interdum refrenatione uti etiam in bonis studiis

it-is-expedient sometimes restraint to-use even in good pursuits

et desideriiis: ne per importunitatem mentis distractionem

and desires lest through importunity of-mind distraction

incurras? ne aliis per indisciplinationem scandalum generes?

you-incur lest to-others through indicipline scandal you-beget

vel etiam per resistantiam aliorum subito turberis et

or even through resistance of-others suddenly you-be-troubled and

corruas. Interdum vero oportet violentia uti et viriliter

fall sometimes but it-behooves violence to-use and manfully

appetitui sensitivo contraire? nec advertere quid velit caro

the-appetite sensitive to-oppose nor to-heed what wills the-flesh

et quid non velit: sed hoc magis satagere, ut subjecta

and what not it-wills but this rather to-busy-oneself that subject

sit etiam nolens spiritui. Et tamdiu castigari debet et

it-be even unwilling to-the-spirit and so-long to-be-chastised it-ought and

cogi servituti subesse, donec parata sit ad omnia?

to-be-compelled to-servitude to-be-subject until ready it-be for all-things

paucisque contentari discat et simplicibus delectari: nec

and-with-few to-be-content it-learn and in-simple-things to-delight nor

contra aliquod inconueniens mussitare.

against any inconvenience to-mutter

De informatione patientiae
et luctamine adversus concupiscentias

XII · ON LEARNING PATIENCE AND STRUGGLING AGAINST LUSTS

The disciple: I see that patience is very necessary, for this life is full of contrary things. Christ: Seek not a peace free of temptation but think you have found peace when tried by many tribulations. If you say you cannot suffer much, how will you bear purgatory? Worldly men have many delights, but they pass like smoke and bring bitterness. Turn from your desires and delight in the Lord; at first ingrained custom resists and the flesh murmurs, but custom is conquered by better custom, the flesh curbed by fervor of spirit, and the ancient serpent put to flight by prayer.

Domine Deus ut video patientia est mihi valde necessaria:

O-Lord God as I-see patience is for-me very necessary

multa enim in hac vita accidunt contraria. Nam

many for in this life happen contrary-things for

qualitercumque ordinavero de pace mea: non potest esse

however I-shall-have-ordered about peace my not can be

sine bello et dolore vita mea.

without war and sorrow life my

Ita est fili. Sed volo te non talem quaerere pacem quae

so it-is O-son but I-wish you not such to-seek peace which

tentationibus careat aut contraria non sentiat: sed tunc etiam

temptations lack or contrary-things not feel but then also

aestimare te pacem invenisse: quum fueris variis

to-esteem yourself peace to-have-found when you-will-have-been by-various

tribulationibus exercitatus, et in multis contrarietatibus

tribulations exercised and in many contrarieties

probatu.

proved

Si dixeris te non posse multa pati? quomodo
if you-will-have-said yourself not to-be-able many-things to-suffer how
 tunc sustinebis ignem purgatorii? De duobus malis minus est
then will-you-bear the-fire of-purgatory of two evils the-less is
 semper eligendum. Ut ergo aeterna futura supplicia possis
always to-be-chosen that therefore eternal future punishments you-may-be-able
 evadere: mala praesentia studeas pro Deo aequanimiter tolerare.
to-escape evils present strive for God with-equanimity to-bear
 An putas quod homines saeculi hujus nihil vel
or do-you-think that men of-the-world this nothing or
 parum patiantur? Nec hoc invenies: etiamsi delicatissimos
little suffer not-even this will-you-find even-if the-most-delicate
 quaesieris. Sed habent inquis multas delectationes et
you-will-have-sought but they-have you-say many delights and
 proprias sequuntur voluntates: ideoque parum ponderant suas
own they-follow wills and-therefore little they-weigh their
 tribulationes. Esto ita sit: ut habeant quidquid voluerint.
tribulations granted so it-be that they-have whatever they-will-have-willed
 Sed quamdiu putas durabit? Ecce quemadmodum fumus
but how-long do-you-think will-it-last behold as smoke
 deficient abundantes in saeculo: et nulla erit recordatio
will-fail the-abounding in the-world and no will-be remembrance
 praeteritorum gaudiorum. Sed et quum adhuc vivunt: non
of-past joys but even when still they-live not
 sine amaritudine et taedio ac timore in eis quiescunt. Ex
without bitterness and weariness and fear in them they-rest from
 eadem namque re unde sibi delectationem concipiunt
the-same for thing whence for-themselves delight they-conceive
 inde doloris poenam frequenter recipiunt. Juste illis fit,
thence of-sorrow the-pain frequently they-receive justly to-them it-happens
 ut quia inordinate delectationes quaerunt et sequuntur:
that because inordinately delights they-seek and follow

non sine confusione et amaritudine eas expleant. O quam
not without confusion and bitterness them they-satisfy O how
 breves, quam falsae: quam inordinatae et turpes omnes
brief how false how inordinate and base all
 sunt. Verumtamen prae ebrietate et caecitate non intelligunt:
are nevertheless for drunkenness and blindness not they-understand
 sed velut muta animalia propter modicum corruptibilis vitae
but as dumb animals for a-little of-corruptible life
 delectamentum mortem animae incurrunt.

delight the-death of-the-soul they-incur
 Tu ergo fili post concupiscentias tuas non eas: et
you therefore O-son after lusts your not go and
 a voluntate tua avertere. Delectare in Domino: et
from will your turn-away delight in the-Lord and
 dabit tibi petitiones cordis tui. Etenim si veraciter
he-will-give you the-petitions of-heart your for if truly
 vis delectari et abundantius a me consolari: ecce in
you-wish to-be-delighted and more-abundantly by me to-be-consoled behold in
 contemptu omnium mundanorum et in abscisione omnium
contempt of-all worldly-things and in the-cutting-off of-all
 infimarum delectationum erit benedictio tua: et copiosa
lowest delights will-be blessing your and abundant
 tibi reddetur consolatio. Et quanto te plus ab omni
to-you will-be-rendered consolation and by-how-much yourself more from all
 creaturarum solatio subtraheris: tanto in me suaviores
of-creatures solace you-will-have-withdrawn by-so-much in me sweeter
 et potentiores consolationes invenies.

and more-powerful consolations you-will-find
 Sed primo non sine quadam tristitia et labore certaminis
but at-first not without a-certain sadness and labor of-struggle
 ad has pertinges. Obsistet inolita consuetudo: sed meliori
to these you-will-attain will-resist ingrained custom but by-a-better

consuetudine devincetur. Remurmurabit caro: sed fervore
custom it-will-be-conquered will-murmur-back the-flesh but by-fervor
 spiritus frenabitur. Instigabit et exacerbat te serpens
of-spirit it-will-be-curbed will-goad and will-exasperate you the-serpent
 antiquus: sed oratione fugabitur: insuper et labore
ancient but by-prayer he-will-be-put-to-flight moreover and by-labor
 utili aditus ei magnus obstruetur.
useful access to-him great will-be-blocked

De obedientia humilis subditi ad exemplum Jesu Christi

XIII · ON A HUMBLE SUBJECT'S OBEDIENCE AFTER CHRIST

Christ: He who withdraws from obedience withdraws from grace. One who does not gladly submit to his superior shows that his flesh does not yet obey him; learn to submit quickly. I, the almighty Creator, subjected myself to man for you and made myself lowest of all, that by my humility you might conquer your pride. Learn to obey, dust; learn to humble yourself, earth and clay. What can you complain of, you who have so often deserved hell? Yet my eye spared you, because your soul was precious in my sight.

Fili. Qui se subtrahere nititur ab obedientia: ipse
O-son who himself to-withdraw strives from obedience he-himself
 se subtrahit a gratia. Et qui quaerit privata: amittit
himself withdraws from grace and who seeks private-things loses
 communia.
common-things

Qui non libenter et sponte suo superiori se subdit:
who not gladly and willingly to-his superior himself submits
 signum est quod caro sua necdum perfecte sibi obedit:
a-sign it-is that flesh his not-yet perfectly him obeys
 sed saepe recalcitrat et remurmurat. Disce ergo celeriter
but often kicks-back and murmurs learn therefore quickly

superiori tuo te submittere: si carnem propriam optas
to-superior your yourself to-submit if flesh own you-wish
 subjugare. Citius namque exterior vincitur inimicus: si
to-subjugate sooner for the-outward is-conquered enemy if
 interior homo non fuerit devastatus. Non est molestior
the-inner man not will-have-been laid-waste not is more-troublesome
 et peior animae hostis: quam tu ipse tibi, non bene
and worse of-the-soul an-enemy than you yourself to-you not well
 concordans spiritui. Oportet omnino verum te assumere
agreeing with-the-spirit it-behooves wholly true you to-take-up
 tui ipsius contemptum: si vis praevalere adversus carnem
of-you yourself contempt if you-wish to-prevail against flesh
 et sanguinem. Quia adhuc nimis inordinate te diligis:
and blood because still too inordinately yourself you-love
 ideo plene te resignare aliorum voluntati trepidas.
therefore fully yourself to-resign of-others to-the-will you-fear
 Sed quid magnum, si tu qui pulvis es et nihil, propter
but what great if you who dust are and nothing for
 Deum te homini subdis? quando ego omnipotens et
God yourself to-man submit when I almighty and
 altissimus qui cuncta creavi ex nihilo me homini propter
most-high who all-things created from nothing myself to-man for
 te humiliter subjeci? Factus sum omnium humillimus et
you humbly subjected made I-am of-all the-humblest and
 infimus: ut tuam superbiam mea humilitate vinceret.
lowest that your pride by-my humility you-might-conquer
 Disce obtemperare pulvis: disce te humiliare terra et
learn to-obey O-dust learn yourself to-humble O-earth and
 limus: et sub omnium pedibus incurvare. Disce voluntates
clay and under of-all the-feet to-bow learn wills
 tuas frangere: et ad omnem subjectionem te dare.
your to-break and to every subjection yourself to-give

Exardesce contra te, nec patiaris tumorem in te vivere?

blaze-up against yourself nor suffer swelling in you to-live

sed ita subjectum et parvulum te exhibe: ut omnes super

but so subject and little yourself show that all over

te ambulare possint et sicut lutum platearum conculcare.

you to-walk may-be-able and as the-mud of-the-streets to-trample

Quid habes homo inanis conqueri: quid sordide peccator potes

what have-you O-man empty to-complain what O-sordid sinner can-you

contradicere exprobrantibus tibi: qui toties Deum offendisti, et

to-contradict those-reproaching you who so-often God have-offended and

infernum multoties meruisti? Sed pepercit tibi oculus meus:

hell many-times have-deserved but spared you eye my

quia pretiosa fuit anima tua in conspectu meo: ut cognosceres

because precious was soul your in sight my that you-might-know

dilectionem meam et gratus semper beneficiis meis exsisteres:

love my and grateful always for-benefits my you-might-be

et ut ad veram subjectionem et humilitatem te jugiter

and that to true subjection and humility yourself constantly

dares: patienterque proprium contemptum ferres.

you-might-give and-patiently own contempt you-might-bear

De occultis Dei iudiciis considerandis: ne extollamur in bonis

XIV · ON CONSIDERING GOD'S HIDDEN JUDGMENTS

The disciple: You thunder your judgments over me and I tremble; if you found wickedness in the angels, what of me? Stars fell from heaven, and those who ate the bread of angels delighted in the husks of swine. There is no holiness if you withdraw your hand, no wisdom without your guidance. How deeply I ought to submit myself under your unfathomable judgments, where I find myself nothing. Where then is the hiding place of glory? All flesh is nothing in your sight.

Intonas super me iudicia tua Domine? et timore ac
you-thunder over me judgments your O-Lord and with-fear and
tremore concutis omnia ossa mea: et expavescit anima mea
trembling you-shake all bones my and is-terrified soul my
valde. Sto attonitus et considero: quia caeli non sunt
greatly I-stand thunderstruck and consider that the-heavens not are
mundi in conspectu tuo. Si in angelis reperisti pravitatem
pure in sight your if in angels you-found depravity
nec tamen pepercisti? quid fiet de me? Ceciderunt stellae
nor yet you-spared what will-become of me fell stars
de caelo: et ego pulvis quid praesumo? Quorum opera
from heaven and I dust what do-I-presume whose works
videbantur laudabilia ceciderunt ad infima: et qui comedebant
seemed praiseworthy fell to the-lowest and who ate
panem angelorum: vidi siliquis delectari porcorum.
the-bread of-angels I-saw in-husks to-delight of-swine
Nulla est ergo sanctitas si manum tuam Domine subtrahas:
no is therefore holiness if hand your O-Lord you-withdraw
nulla prodest sapientia, si gubernare desistas: nulla juvat
no profits wisdom if to-govern you-cease no helps
fortitudo, si conservare desinas: nulla secunda castitas, si eam
strength if to-preserve you-leave-off no secure chastity if it

non protegas? nulla propria prodest custodia: si non adsit
not you-protect no own profits guarding if not be-present
 tua sacra vigilantia. Nam relictī mergimur et perimus:
your sacred vigilance for left we-sink and perish
 visitati vero erigimur et vivimus. Instabiles quippe sumus
visited but we-are-raised and live unstable indeed we-are
 sed per te confirmamur: tepescimus, sed a te accendimur.
but through you we-are-confirmed we-grow-lukewarm but by you we-are-kindled
 O quam humiliter et abjecte mihi de me ipso sentiendum
O how humbly and abjectly by-me of me myself to-be-thought
 est: quam nihili pendendum si quid boni videar habere.
is how of-nothing to-be-weighed if anything of-good I-seem to-have
 O quam profunde submittere me debeo sub abyssalibus
O how deeply to-submit myself I-ought under abysmal
 iudiciis tuis Domine: ubi nihil aliud me esse invenio,
judgments your O-Lord where nothing other myself to-be I-find
 quam nihil et nihil. O pondus immensum? o pelagus
than nothing and nothing O weight immense O sea
 intransnatabile: ubi nihil de me reperio quam in toto nihil.
unswimmable where nothing of me I-find than in whole nothing
 Ubi est ergo latebra gloriae? ubi confidentia de virtute
where is therefore the-hiding-place of-glory where confidence of virtue
 concepta? Absorpta est omnis gloriatio vana, in profunditate
conceived swallowed-up is all glorying vain in the-depth
 iudiciorum tuorum super me. Quid est omnis caro in
of-judgments your over me what is all flesh in
 conspectu tuo? Numquid gloriabitur lutum contra formantem
sight your surely-not will-glory clay against the-one-forming
 se? Quomodo potest erigi vaniloquio? cujus cor in veritate
it how can to-be-raised by-vain-talk whose heart in truth
 subjectum est Deo? Non eum totus mundus eriget: quem
subject is to-God not him the-whole world will-raise whom

veritas sibi subiecit: nec omnium laudantium ore
truth to-itself has-subjected nor of-all those-praising by-the-mouth
 movebitur: qui totam spem suam in Deo firmavit. Nam et
will-be-moved who whole hope his in God has-fixed for even
 ipsi qui loquuntur, ecce omnes nihil: deficient enim cum
they-themselves who speak behold all nothing will-fail for with
 sonitu verborum: veritas autem Domini manet in aeternum.
the-sound of-words truth but of-the-Lord abides into eternity

Qualiter standum sit ac dicendum in omni re desiderabili

XV · HOW TO STAND AND SPEAK IN EVERY DESIRE

Christ: In every desire say, Lord, if it please you, let this be done; if it be harmful to my soul, take it away. Not every desire is from the Holy Spirit, and many who seemed led by a good spirit were deceived in the end. Commit everything to me with resignation: do with me as you will. The prayer that follows asks Jesus that his grace be with the disciple, that his will be one with Christ's, and that he may rest in God, the one true peace.

Fili. Sic dicas in omni re. Domine si tibi placitum fuerit:
O-son so say in every thing O-Lord if to-you pleasing it-will-have-been
 fiat hoc ita. Domine si fuerit honor tuus: fiat
let-be-done this so O-Lord if it-will-have-been honor your let-be-done
 hoc in nomine tuo. Domine si mihi videris expedire,
this in name your O-Lord if to-me you-will-have-seen to-be-expedient
 et utile esse probaveris: tunc dona mihi hoc uti ad
and useful to-be you-will-have-approved then grant me this to-use to
 honorem tuum. Sed si mihi nocivum fore cognoveris nec
the-honor your but if to-me harmful to-be you-will-have-known nor
 animae meae saluti prodesse: aufer a me tale desiderium.
of-soul my to-salvation to-profit take from me such desire

Non enim omne desiderium est a spiritu sancto: etiamsi
not for every desire is from the-spirit holy even-if
 homini videatur rectum et bonum. Difficile est pro vero
to-a-man it-seem right and good difficult it-is for true
 judicare, utrum spiritus bonus, an alienus te impellat ad
to-judge whether a-spirit good or alien you drive to
 desiderandum hoc vel illud: an etiam ex proprio movearis
desiring this or that or even by own you-be-moved
 spiritu. Multi in fine sunt decepti: qui primo bono
spirit many in the-end are deceived who at-first by-a-good
 spiritu videbantur inducti.
spirit seemed led-in

Igitur semper cum timore Dei et cordis humilitate
therefore always with the-fear of-God and of-heart humility
 desiderandum est et petendum, quidquid desiderabile menti
to-be-desired is and to-be-asked whatever desirable to-the-mind
 occurrit: maximeque cum propria resignatione mihi totum
occurs and-most with own resignation to-me all
 committendum est, atque dicendum. Domine tu scis, qualiter
to-be-committed is and to-be-said O-Lord you know how
 melius est: fiat hoc vel illud sicut volueris. Da quod
better it-is let-be-done this or that as you-will-have-willed give what
 vis et quantum vis: et quando vis. Fac mecum
you-wish and as-much-as you-wish and when you-wish do with-me
 sicut scis et sicut tibi magis placuerit: et major honor
as you-know and as to-you more will-have-pleased and greater honor
 tuus fuerit. Pone me ubi vis: et libere age mecum
your will-have-been set me where you-wish and freely deal with-me
 in omnibus. In manu tua sum: gyra et reversa me per
in all-things in hand your I-am turn and turn-back me round

circuitum. En servus tuus ego, paratus ad omnia: quoniam
about behold servant your I ready for all-things since

non desidero mihi vivere sed tibi: utinam digne et perfecte.
not I-desire for-myself to-live but for-you would-that worthily and perfectly

Oratio pro beneplacito Dei perficiendo.

a-prayer for the-good-pleasure of-God to-be-fulfilled

Concede mihi benignissime Jesu gratiam tuam: ut mecum
grant me O-most-kind Jesus grace your that with-me
 sit et mecum laboret: mecumque usque in finem perseveret.
it-be and with-me labor and-with-me even to the-end persevere

Da mihi hoc semper desiderare et velle: quod tibi magis
give me this always to-desire and to-will which to-you more
 acceptum est et carius placet. Tua voluntas mea sit:
acceptable is and more-dearly pleases your will mine let-be

et mea voluntas tuam semper sequatur et optime ei
and my will yours always let-follow and best with-it
 concordet. Sit mihi unum velle et nolle tecum: nec
let-agree let-be to-me one willing and not-willing with-you nor

aliud posse velle aut nolle: nisi quod tu vis et nolis.
other to-be-able to-will or not-to-will except what you wish and you-wish-not

Da mihi omnibus mori quae in mundo sunt: et propter te
grant me to-all-things to-die which in the-world are and for you
 amare contemni et nesciri in hoc saeculo. Da mihi super
to-love to-be-despised and to-be-unknown in this world grant me above
 omnia desiderata in te requiescere: et cor meum in te
all desired-things in you to-rest and heart my in you

pacificare. Tu vera pax cordis tu sola requies: extra te dura
to-pacify you the-true peace of-the-heart you the-only rest outside you hard
 sunt omnia et inquieta. In hac pace, in id ipsum: hoc est in
are all-things and restless in this peace in that very-thing this is in
 te uno summo aeterno bono dormiam et requiescam. Amen.
you the-one highest eternal good may-I-sleep and may-I-rest amen

Quod verum solatium in solo Deo est quaerendum

XVI · THAT TRUE SOLACE IS TO BE SOUGHT IN GOD ALONE

The disciple: Whatever I can desire for my solace I await not here but hereafter; even all the world's delights could not last long. My soul can be fully consoled only in God, consoler of the poor. If you crave present things too much you will lose eternal ones; you cannot be satisfied by any temporal good, for you were not made to enjoy them. Human solace is vain and brief; the devout man carries Jesus everywhere, and when God's own consolation is withdrawn, God's will is his solace.

Quidquid desiderare possum vel cogitare ad solatium meum:

whatever to-desire I-can or to-think for solace my
non hic exspecto, sed in posterum. Quodsi omnia solatia
not here I-await but in the-hereafter but-if all the-solaces
mundi solus haberem et omnibus deliciis frui possem:
of-the-world alone I-had and all delights to-enjoy I-could
certum est quod diu durare non possent.

certain it-is that long to-last not they-could

Unde non poteris anima mea plene consolari nec perfecte

whence not you-will-be-able O-soul my fully to-be-consoled nor perfectly
recreari: nisi in Deo consolatore pauperum ac susceptore
to-be-refreshed except in God the-consoler of-the-poor and protector
humilium. Exspecta modicum anima mea: exspecta divinum
of-the-humble wait a-little O-soul my await the-divine
promissum: et habebis abundantiam omnium bonorum in
promise and you-will-have abundance of-all goods in
caelo.

heaven

Si nimis inordinate ista appetis praesentia: perdes
if too inordinately these-things you-crave present-things you-will-lose
 aeterna et caelestia. Sint temporalia in usu: aeterna in
eternal and heavenly let-be temporal-things in use eternal in
 desiderio.

desire

Non potes aliquo bono temporali satiari: quia ad haec
not you-can with-any good temporal to-be-satisfied because for these
 fruenda non es creata. Etiam si omnia creata bona haberes,
to-be-enjoyed not you-are created even-if all created goods you-had
 non posses esse felix et beata: sed in Deo qui cuncta
not you-could to-be happy and blessed but in God who all-things
 creavit, tota beatitudo tua et felicitas consistit: non qualis
created whole blessedness your and happiness consists not such-as
 videtur et laudatur a stultis mundi amatoribus: sed qualem
is-seen and is-praised by foolish of-the-world lovers but such-as
 exspectant boni Christi fideles, et praegustant interdum
await the-good of-Christ faithful and foretaste sometimes
 spirituales ac mundicordes: quorum conversatio est in caelis.
the-spiritual and pure-hearted whose way-of-life is in the-heavens
 Vanum est et breve omne humanum solatium. Beatum et
vain is and brief all human solace blessed and
 verum solatium: quod intus a veritate percipitur.

true solace which within from truth is-perceived

Devotus homo ubique secum fert consolatorem suum Jesum:
the-devout man everywhere with-himself carries consoler his Jesus
 et dicit ad eum. Adesto mihi Domine Jesu in omni loco et
and says to him be-present to-me O-Lord Jesus in every place and
 tempore. Haec mihi sit consolatio: libenter velle carere omni
time this to-me let-be consolation gladly to-will to-lack all
 humano solatio. Et si tua defuerit consolatio: sit mihi
human solace and if your will-have-failed consolation let-be to-me

tua voluntas et justa probatio pro summo solatio. Non enim
your will and just proving for highest solace not for
 in perpetuum irascersis: neque in aeternum comminaberis.
into perpetuity you-will-be-angry nor into eternity will-you-threaten

Quod omnis sollicitudo in Deo statuenda sit

XVII · THAT ALL OUR CARE IS TO BE PLACED IN GOD

Christ: Let me do with you as I will; you think as a man. The disciple: Your care for me is greater than any I can take, and he stands precariously who does not cast all his care on you. Do with me whatever you please, in darkness or in light, in consolation or in trouble, and be blessed. Christ: Be as ready to suffer as to rejoice, as gladly poor as rich. The disciple: I will take good and evil from your hand and give thanks; only keep me from sin.

Fili. Sine me tecum agere quod volo: ego scio quid expedit
O-son allow me with-you to-do what I-wish I know what is-expedient
 tibi. Tu cogitas sicut homo: tu sentis in multis sicut
for-you you think as a-man you feel in many-things as
 humanus suadet affectus.

human persuades affection

Domine verum est quod dicis. Major est sollicitudo tua
O-Lord true it-is what you-say greater is care your
 pro me: quam omnis cura quam ego gerere possum pro
for me than all care which I to-bear can for
 me. Nimis enim casualiter stat: qui non projicit omnem
me too for haphazardly stands who not casts all
 sollicitudinem suam in te.

care his on you

Domine dummodo voluntas mea recta et firma ad te
O-Lord provided-that will my right and firm toward you
 permaneat: fac de me quidquid tibi placuerit. Non enim
remain do with me whatever to-you will-have-pleased not for
 potest esse nisi bonum: quidquid de me feceris.

can to-be except good whatever with me you-will-have-done
 Si me vis esse in tenebris sis benedictus: et si me
if me you-wish to-be in darkness be-you blessed and if me
 vis esse in luce: sis iterum benedictus. Si me dignaris
you-wish to-be in light be-you again blessed if me you-deign
 consolari sis benedictus: et si me vis tribulari: sis
to-console be-you blessed and if me you-wish to-be-troubled be-you
 aequae semper benedictus.

equally always blessed

Fili, sic oportet te stare: si tecum desideras ambulare. Ita
O-son so it-behooves you to-stand if with-me you-desire to-walk so
 promptus esse debes ad patiendum: sicut ad gaudendum. Ita
ready to-be you-ought for suffering as for rejoicing so
 libenter debes esse inops et pauper: sicut plenus et dives.

gladly you-ought to-be needy and poor as full and rich
 Domine, libenter patiar pro te: quidquid volueris
O-Lord gladly I-shall-suffer for you whatever you-will-have-willed
 venire super me. Indifferenter volo de manu tua bonum
to-come upon me indifferently I-wish from hand your good
 et malum dulce et amarum laetum et triste suscipere:
and evil sweet and bitter glad and sad to-receive
 et pro omnibus mihi contingentibus gratias agere.

and for all to-me happening thanks to-give

Custodi me ab omni peccato: et non timebo mortem nec
guard me from all sin and not I-shall-fear death nor
 infernum. Dummodo in aeternum me non projicias, nec
hell provided-that into eternity me not you-cast-off nor

deleas de libro vitae: non mihi nocebit quidquid venerit

blot-out from the-book of-life not me will-harm whatever will-have-come

tribulationis super me.

of-tribulation upon me

Quod temporales miseriae exemplo

Christi aequanimiter sunt ferendae

XVIII · ON BEARING TEMPORAL MISERIES AFTER CHRIST

Christ: I came down from heaven and took on your miseries out of charity, that you might learn patience; from my birth to the cross I was never without suffering, want, complaints, and ingratitude. The disciple: Since you were patient, it is right that I bear my burden. The present life, burdensome as it is, has become meritorious by your grace and example, and heaven, once closed, is now open. Your life is our life; unless you had gone before us, who would care to follow?

Fili. Ego descendi de caelo pro tua salute: suscepi tuas miserias

O-son I descended from heaven for your salvation I-took-on your miseries

non necessitate sed caritate trahente: ut patientiam disceres,

not by-necessity but charity drawing that patience you-might-learn

et temporales miserias non indignanter ferres. Nam ab

and temporal miseries not indignantly you-might-bear for from

hora ortus mei, usque ad exitum in cruce: non defuit mihi

the-hour of-birth my even to the-departure on the-cross not was-lacking to-me

tolerantia doloris. Defectum rerum temporalium magnum habui:

the-enduring of-pain lack of-things temporal great I-had

multas querimonias de me frequenter audiui: confusiones

many complaints about me frequently I-heard confusions

et opprobria benigne sustinui: pro beneficiis ingratitude

and reproaches kindly I-bore for benefits ingratitude

recepi: pro miraculis blasphemias, pro doctrina reprehensiones.

I-received for miracles blasphemies for teaching reproofs

Domine, quia tu patiens fuisti in vita tua, in hoc maxime
O-Lord because you patient were in life your in this most
 implendo praeceptum Patris tui: dignum est ut ego misellus
by-fulfilling the-precept of-Father your worthy it-is that I a-wretched
 peccator secundum voluntatem tuam patienter me sustineam:
sinner according-to will your patiently myself bear
 et donec ipse volueris onus corruptibilis vitae pro
and until you-yourself will-have-willed the-burden of-corruptible life for
 salute mea portem. Nam etsi onerosa sentitur praesens vita:
salvation my I-carry for even-if burdensome is-felt the-present life
 facta est tamen jam per gratiam tuam valde meritoria,
made it-is yet now through grace your very meritorious
 atque exemplo tuo et sanctorum tuorum vestigiis infirmis
and by-example your and of-saints your by-the-footsteps for-the-weak
 tolerabilior et clarior: sed et multo magis consolatoria
more-bearable and clearer but also much more consoling
 quam olim in lege veteri fuerat: quum porta caeli clausa
than once in the-law old it-had-been when the-gate of-heaven shut
 persisteret, et obscurior etiam via ad caelum videbatur:
remained and darker also the-way to heaven seemed
 quando tam pauci regnum caelorum quaerere curabant: sed
when so few the-kingdom of-heaven to-seek cared but
 neque qui tunc iusti erant et salvandi ante passionem tuam
not-even who then just were and to-be-saved before the-passion your
 et sacrae mortis debitum caeleste regnum poterant introire.
and of-sacred death the-debt the-heavenly kingdom could to-enter
 O quantas tibi gratias teneor referre: quod viam rectam
O how-many to-you thanks I-am-bound to-return that the-way right
 et bonam dignatus es mihi et cunctis fidelibus ad
and good deigned you-have to-me and to-all faithful to
 aeternum regnum tuum ostendere. Nam vita tua vita nostra:
eternal kingdom your to-show for life your life our

et per sanctam patientiam ambulamus ad te qui es
and through holy patience we-walk to you who are
 corona nostra. Nisi tu nos praecessisses et docuisses: quis
crown our unless you us had-gone-before and had-taught who
 sequi curaret? Heu quanti longe retroque manerent: nisi
to-follow would-care alas how-many far and-behind would-remain unless
 tua praeclara exempla inspicerent. Ecce adhuc tepescimus
your illustrious examples they-beheld behold still we-grow-lukewarm
 auditis tot signis tuis et doctrinis: quid fieret si
heard so-many signs your and teachings what would-become if
 tantum lumen ad sequendum te non haberemus?
such light for following you not we-bad

De tolerantia injuriarum, et quis verus patiens probetur

XIX • ON BEARING INJURIES, AND WHO IS PROVED TRULY PATIENT

Christ: Why do you complain? You have not yet resisted unto blood; consider the sufferings of others and yours will seem light. Do not say you cannot bear this from such a man; the truly patient man does not consider by whom he is tried, superior, equal, or inferior, good or bad, but takes everything gratefully from God's hand, for nothing suffered for God goes unrewarded. Without struggle there is no crown. The disciple asks that grace make possible what nature finds impossible.

Quid est quod loqueris fili? Cessa conqueri: considerata mea
what is that you-speak O-son cease to-complain considered my
 et aliorum sanctorum passione. Nondum usque ad sanguinem
and of-other saints passion not-yet even to blood
 restitisti. Parum est quod tu pateris in comparatione
you-have-resisted little it-is what you suffer in comparison
 eorum qui tam multa passi sunt, tam fortiter tentati,
of-those who so many-things suffered have so strongly tempted

tam graviter tribulati: tam multipliciter probati et exercitati.

so heavily troubled so manifoldly proved and exercised

Oportet te igitur aliorum graviora ad mentem reducere:

it-behooves you therefore of-others the-heavier-things to mind to-bring-back

ut levius feras tua minima. Et si tibi minima non

that more-lightly you-may-bear your least-things and if to-you least not

videntur: vide ne et hoc tua faciat impatientia. Sive tamen

they-seem see lest also this your make impatience whether yet

parva sive magna sint: stude cuncta patienter sufferre.

small or great they-be strive all-things patiently to-endure

Quanto melius ad patiendum te disponis: tanto

by-how-much better for suffering yourself you-dispose by-so-much

sapientius agis et amplius promereris: feres quoque

more-wisely you-act and more you-merit you-will-bear also

levius: animo et usu ad hoc non segniter paratis.

more-lightly in-mind and use for this not sluggishly prepared

Nec dicas, non valeo haec ab homine tali pati:

nor say not I-am-able these-things from a-man such to-suffer

nec hujuscemodi mihi patienda sunt, grave enim intulit

nor such-things by-me to-be-suffered are grave for he-inflicted

damnum, et impropereat mihi quae numquam cogitaveram:

harm and reproaches me with-what never I-had-thought

sed ab alio libenter patiar, et sicut patienda videro.

but from another gladly I-shall-suffer and as to-be-suffered I-shall-have-seen

Insipiens est talis cogitatio, quae virtutem patientiae non

foolish is such thought which the-virtue of-patience not

considerat, nec a quo coronanda erit: sed magis personas

considers nor by whom to-be-crowned it-will-be but rather persons

et offensas sibi illatas perpendit. Non est verus patiens qui

and offenses to-itself brought weighs not is a-true patient-one who

pati non vult nisi quantum sibi visum fuerit: et

to-suffer not wills except as-much-as to-him seemed-good it-will-have-been and

a quo sibi placuerit. Verus autem patiens non attendit
from whom to-him it-will-have-pleased the-true but patient-one not attends
 a quo homine utrum a praelato suo, an ab aliquo aequali
by what man whether by superior his or by some equal
 aut inferiori: utrum a bono et sancto viro vel a perverso
or inferior whether by a-good and holy man or by a-perverse
 et indigno exerceatur: sed indifferenter ab omni creatura
and unworthy he-be-tried but indifferently from every creature
 quantumcumque et quotiescumque ei aliquid adversi
however-much and however-often to-him anything of-adverse
 acciderit, totum hoc de manu Dei gratanter accipit et
will-have-happened all this from the-hand of-God gratefully he-receives and
 ingens lucrum reputat: quia nil apud Deum quantumlibet
huge gain reckons because nothing with God however
 parvum pro Deo tamen passum poterit sine merito transire.
small for God yet suffered will-be-able without merit to-pass
 Esto itaque expeditus ad pugnam: si vis habere victoriam.
be and-so ready for the-fight if you-wish to-have victory
 Sine certamine, non potes venire ad patientiae coronam.
without struggle not you-can to-come to of-patience the-crown
 Si pati non vis: recusas coronari. Si autem coronari
if to-suffer not you-wish you-refuse to-be-crowned if but to-be-crowned
 desideras: certa viriliter, sustine patienter. Sine labore non
you-desire strive manfully bear patiently without labor not
 tenditur ad requiem: nec sine pugna venit ad victoriam.
one-tends to rest nor without fight one-comes to victory
 Fiat Domine mihi possibile per gratiam: quod mihi
let-become O-Lord to-me possible through grace what to-me
 impossibile videtur per naturam. Tu scis, quod modicum
impossible seems through nature you know that little
 possum pati: et quod cito dejicior levi exurgente
I-can to-suffer and that quickly I-am-cast-down slight arising

adversitate. Efficiatur mihi quaelibet exercitatio tribulationis
adversity let-be-made to-me any exercise of-tribulation
 pro nomine tuo amabilis et optabilis: nam pati et vexari
for name your lovable and desirable for to-suffer and to-be-vexed
 pro te: valde salubre est animae meae.
for you very wholesome is for-soul my

De confessione propriae infirmitatis et hujus vitae miseriis

XX • ON CONFESSING ONE'S WEAKNESS AND LIFE'S MISERIES

The disciple confesses that small things cast him down and a light breath of temptation nearly overcomes him. He asks the God of Israel to strengthen him against the old man, the flesh. What a life this is, full of snares, where one trouble follows another; how can it be loved, yet many seek their delight in it. The world is reprov'd as deceitful but not easily left, for the desire of the flesh, the desire of the eyes, and the pride of life draw men to it. Those who despise it taste God's sweetness.

Confitebor adversum me injustitiam meam: confitebor tibi
I-shall-confess against me injustice my I-shall-confess to-you
 Domine infirmitatem meam. Saepe parva res est: quae me
O-Lord weakness my often a-small thing it-is which me
 dejicit et contristat. Propono me fortiter acturum: sed
casts-down and saddens I-purpose myself strongly about-to-act but
 quum modica tentatio venerit: magna mihi angustia fit.
when slight temptation will-have-come great to-me distress becomes
 Valde vilis quandoque res est: unde gravis tentatio provenit.
very mean sometimes the-thing is whence grave temptation comes-forth
 Et dum puto me aliquantulum tutum quum non sentio:
and while I-think myself somewhat safe when not I-feel
 invenio me nonnumquam paene devictum ex levi flatu.
I-find myself sometimes almost overcome by a-light breath

Vide ergo Domine humilitatem meam et fragilitatem tibi
see therefore O-Lord humility my and frailty to-you
 undique notam? miserere et eripe me de luto ut non
on-all-sides known pity and rescue me from the-mire that not
 infigar: ne permaneam dejectus usquequaque. Hoc est quod
I-be-stuck lest I-remain cast-down utterly this is what
 me frequenter reverberat et coram te confundit: quod tam
me frequently beats-back and before you confounds that so
 labilis sum et infirmus ad resistendum passionibus. Et si non
slippery I-am and weak for resisting passions and if not
 omnino ad consensionem? tamen mihi etiam molesta et gravis
wholly to consent yet to-me also troublesome and grievous
 est earum insectatio: et taedet valde sic quotidie vivere in lite.
is their pursuit and it-wearies greatly so daily to-live in strife
 Exhinc nota mihi fit infirmitas mea: quia multo facilius
hence known to-me becomes weakness my because much more-easily
 irruunt abominandae semper phantasiae quam discedunt.
rush-in abominable always fancies than depart
 Utinam fortissime Deus Israel zelator animarum fidelium
would-that O-most-strong God of-Israel zealous-lover of-souls faithful
 respicias servi tui laborem et dolorem: assistasque
you-would-look-on of-servant your the-labor and sorrow and-assist
 illi in omnibus ad quaecumque perrexerit. Robora me
him in all-things to whatever-things he-will-have-gone strengthen me
 caelesti fortitudine: ne vetus homo misera caro spiritui
with-heavenly fortitude lest the-old man the-wretched flesh to-the-spirit
 necdum plene subacta praevaleat dominari: adversus quam
not-yet fully subdued prevail to-rule against which
 certare oportebit, quamdiu spiratur in hac vita miserrima.
to-strive it-will-behoove as-long-as one-breathes in this life most-wretched

Heu qualis est haec vita: ubi non desunt tribulationes et
alas what-kind is this life where not are-lacking tribulations and
 miseriae, ubi plena laqueis et hostibus sunt omnia? Nam
miserias where full of-snares and enemies are all-things for
 una tribulatione seu tentatione recedente alia accedit: sed
one tribulation or temptation receding another approaches but
 et priore adhuc durante conflictu: alii plures superveniunt
also the-former still lasting conflict others more come-upon
 et insperate.

and unexpectedly

Et quomodo potest amari vita tantas habens amaritudines:
and how can to-be-loved a-life such having bitternesses
 tot subjecta calamitatibus et miseriis? Quomodo etiam
to-so-many subject calamities and miseries how also
 dicitur vita: tot generans mortes et pestes? Et tamen
is-it-called life so-many begetting deaths and plagues and yet
 amatur: et delectari in ea a multis quaeritur. Reprehenditur
it-is-loved and to-delight in it by many is-sought is-reproved
 frequenter mundus quod fallax sit et vanus: nec tamen facile
frequently the-world that deceitful it-be and vain nor yet easily
 relinquitur: quia concupiscentiae carnis nimis dominantur.

is-left because the-lusts of-the-flesh too-much dominate

Sed alia trahunt ad amandum: alia ad contemnendum.
but some-things draw to loving others to despising

Trahunt ad amorem mundi, desiderium carnis, desiderium
draw to love of-the-world the-desire of-the-flesh the-desire
 oculorum et superbia vitae: sed poenae ac miseriae juste
of-the-eyes and the-pride of-life but the-pains and miseries justly
 sequentes ea, odium mundi pariunt et taedium. Sed vincit
following them hatred of-the-world beget and weariness but conquers
 pro dolor delectatio prava mentem mundo deditam: et
alas the-grief delight depraved the-mind to-the-world given and

esse sub sentibus delicias reputat: quia Dei suavitatem

to-be under thorns delights it-reckons because of-God the-sweetness

et internam virtutis amoenitatem nec vidit nec gustavit.

and the-inner of-virtue delightfulness neither it-saw nor tasted

Qui autem mundum perfecte contemnunt, et Deo vivere

who but the-world perfectly despise and to-God to-live

sub sancta disciplina student: isti divinam dulcedinem veris

under holy discipline strive these the-divine sweetness to-true

abrenuntiatoribus promissam non ignorant: et quam graviter

renouncers promised not are-ignorant-of and how gravely

mundus errat et varie fallitur, clarius vident.

the-world errs and variously is-deceived more-clearly see

Quod in Deo super omnia bona et dona requiescendum est

XXI • THAT ONE MUST REST IN GOD ABOVE ALL GOODS AND GIFTS

Above all things and in all rest in the Lord, my soul. The disciple asks to rest in Jesus above every creature, health, glory, knowledge, joy, and even the angels, for God alone is best, highest, and sweetest, and all else is insufficient. Who will give me wings of true liberty? He groans at his misery in this valley and longs for Jesus: come, for without you no day or hour is glad. Christ answers, "Behold, I am here," and the disciple praises the Wisdom of the Father.

Super omnia et in omnibus requiesces anima mea in

above all-things and in all-things you-will-rest O-soul my in

Domino semper: quia ipse sanctorum aeterna requies.

the-Lord always because he-himself of-the-saints the-eternal rest

Da mihi dulcissime et amantissime Jesu in te super

grant me O-most-sweet and most-loving Jesus in you above

omnem creaturam requiescere: super omnem salutem et

every creature to-rest above all health and

pulchritudinem, super omnem gloriam et honorem: super
beauty above all glory and honor above
 omnem potentiam et dignitatem, super omnem scientiam
all power and dignity above all knowledge
 et subtilitatem: super omnes divitias et artes, super omnem
and subtlety above all riches and arts above all
 laetitiam et exultationem: super omnem famam et laudem,
gladness and exultation above all fame and praise
 super omnem suavitatem et consolationem: super omnem
above all sweetness and consolation above all
 spem et promissionem, super omne meritum et desiderium:
hope and promise above all merit and desire
 super omnia dona et munera quae potes dare et infundere:
above all gifts and presents which you-can to-give and to-pour-in
 super omne gaudium et jubilationem, quam potest mens
above all joy and jubilation which can the-mind
 capere et sentire: denique super angelos et archangelos et
to-grasp and to-feel finally above angels and archangels and
 super omnem exercitum caeli: super omnia visibilia et
above all the-host of-heaven above all visible-things and
 invisibilia: et super omne quod tu Deus meus non es.
invisible and above all that you O-God my not are
 Quia tu Domine Deus meus super omnia optimus es: tu solus
because you O-Lord God my above all best are you alone
 altissimus tu solus potentissimus: tu solus sufficientissimus,
most-high you alone most-powerful you alone most-sufficient
 et plenissimus: tu solus suavissimus et solatiosissimus, tu
and fullest you alone sweetest and most-consoling you
 solus pulcherrimus et amantissimus: tu solus nobilissimus
alone most-beautiful and most-loving you alone most-noble
 et gloriosissimus super omnia: in quo cuncta bona simul
and most-glorious above all-things in whom all goods together

et perfecte sunt et semper fuerunt et erunt: atque ideo
and perfectly are and always were and will-be and therefore
 minus est et insufficiens quidquid praeter te ipsum mihi
less is and insufficient whatever besides you yourself to-me
 donas: aut de te ipso revelas vel promittis te non viso
you-give or of you yourself you-reveal or promise you not seen
 nec plene adepto. Quoniam quidem non potest cor meum
nor fully attained since indeed not can heart my
 veraciter requiescere nec totaliter contentari, nisi in te
truly to-rest nor wholly to-be-content unless in you
 requiescat: et omnia dona, omnemque creaturam transcendat.
it-rest and all gifts and-every creature transcend
 O mi dilectissime sponse Jesu Christe amator purissime
O my most-beloved bridegroom Jesus Christ lover most-pure
 dominator universae creaturae: quis mihi det pennas
ruler of-the-whole creation who to-me may-give wings
 verae libertatis ad volandum et pausandum in te? O
of-true liberty for flying and resting in you O
 quando ad plenum dabitur mihi vacare et videre quam
when to the-full will-it-be-given to-me to-be-free and to-see how
 suavis es Domine Deus meus? Quando ad plenum me
sweet you-are O-Lord God my when to the-full myself
 recolligam in te: ut prae amore tuo non sentiam me, sed
shall-I-recollect in you that for love your not I-may-feel myself but
 te solum supra omnem sensum et modum: in modo non
you alone above all sense and measure in a-manner not
 omnibus noto. Nunc autem frequenter gemo: et infelicitatem
to-all known now but frequently I-groan and unhappiness
 meam cum dolore porto. Quia multa mala in hac valle
my with sorrow I-bear because many evils in this valley
 miseriarum occurrunt quae me saepius conturbant contristant
of-miseries occur which me more-often disturb sadden

et obnubilant: saepius impediunt et distrahunt, alliciunt
and cloud more-often binder and distract allure
 et implicant: ne liberum habeam accessum ad te, et ne
and entangle lest free I-have access to you and lest
 jucundis fruar amplexibus praesto semper beatis spiritibus.
pleasant I-enjoy embraces ready always to-blessed spirits
 Moveat te suspirium meum et desolatio multiplex in
let-move you sighing my and desolation manifold on
 terra: o Jesu splendor aeternae gloriae, solamen peregrinantis
earth O Jesus splendor of-eternal glory solace of-the-pilgrim
 animae. Apud te est os meum sine voce: et silentium
soul with you is mouth my without voice and silence
 meum loquitur tibi. Usquequo tardat venire Dominus meus?
my speaks to-you how-long delays to-come Lord my
 Veniat ad me pauperculum suum: et laetum faciat.
let-him-come to me poor-little-one his and glad let-him-make
 Mittat manum suam: et miserum eripiat de omni
let-him-put-forth hand his and the-wretch let-him-rescue from all
 angustia. Veni veni: quia sine te nulla erit laeta dies aut
distress come come because without you no will-be glad day or
 hora: quia tu laetitia mea et sine te vacua est mensa
hour because you gladness my and without you empty is table
 mea. Miser sum et quodammodo incarceratus et compedibus
my wretched I-am and in-a-way imprisoned and with-fetters
 gravatus: donec luce praesentiae tuae me reficias ac
weighed-down until with-the-light of-presence your me you-refresh and
 libertati dones: vultumque amicabilem demonstres. Quaerant
to-liberty give and-face friendly show let-seek
 alii pro te aliud quodcumque libuerit: mihi aliud interim
others for you other whatever will-have-pleased to-me other meanwhile
 nil placet nec placebit: nisi tu Deus meus spes mea,
nothing pleases nor will-please except you O-God my hope my

salus aeterna. Non reticebo nec deprecari cessabo: donec
salvation eternal not I-shall-keep-silent nor to-pray shall-I-cease until
 gratia tua revertatur: mihique tu intus loquaris.

grace your return and-to-me you within speak

Ecce adsum: ecce ad te: quia invocasti me. Lacrimae tuae
behold I-am-here behold to you because you-called me tears your

et desiderium animae tuae: humiliatio tua et contritio
and desire of-soul your humbling your and contrition

cordis inclinaverunt me et adduxerunt ad te.

of-heart have-inclined me and brought to you

Et dixi. Domine vocavi te, et desideravi frui te: paratus

and I-said O-Lord I-have-called you and desired to-enjoy you ready

omnia respuere propter te. Tu enim prior excitasti me: ut
all-things to-spurn for you you for first roused me that

quaererem te. Sis ergo benedictus Domine: qui fecisti
I-might-seek you may-you-be therefore blessed O-Lord who have-done

hanc bonitatem cum servo tuo secundum multitudinem

this goodness with servant your according-to the-multitude

misericordiae tuae. Quid habet ultra dicere servus tuus coram

of-mercy your what has further to-say servant your before

te: nisi ut humiliet se valde ante te, memor semper

you except that be-humble himself greatly before you mindful always

propriae iniquitatis et vilitatis? Non enim est similis tui:

of-own iniquity and vileness not for is like you

in cunctis mirabilibus caeli et terrae. Sunt opera tua

among all the-wonders of-heaven and earth are works your

bona valde: iudicia vera: et providentia tua reguntur universa.

good very judgments true and by-providence your are-ruled all-things

Laus ergo tibi et gloria o Patris Sapientia: te laudet et

praise therefore to-you and glory O of-the-Father Wisdom you let-praise and

benedicat os meum: anima mea et cuncta creata simul.

let-bless mouth my soul my and all created-things together

De recordatione multiplicium beneficiorum Dei

XXII · ON REMEMBERING GOD'S MANIFOLD BENEFITS

The disciple asks to understand God's will and recall his benefits worthily, confessing that he cannot thank him for the least. All that we have in soul and body is God's gift. One who has received more may not glory or despise others; the greater is he who ascribes less to himself. One who has received less should not envy but praise God's generosity. The apostles were poor and humble; nothing should please God's lover so much as his will, even to be least and despised.

Aperi Domine cor meum in lege tua: et in praeceptis tuis doce
open O-Lord heart my in law your and in precepts your teach
me ambulare. Da mihi intelligere voluntatem tuam: et cum
me to-walk grant me to-understand will your and with
magna reverentia ac diligenti consideratione beneficia tua tam
great reverence and diligent consideration benefits your both
in generali quam in speciali memorari: ut digne tibi exhinc
in general and in particular to-remember that worthily to-you henceforth
valeam gratias referre. Verum scio et confiteor: nec pro
I-may-be-able thanks to-return but I-know and confess not-even for
minimo puncto me posse debitas gratiarum laudes persolvere.
the-least point myself to-be-able the-due of-thanks praises to-pay
Minor ego sum omnibus bonis mihi praestitis: et quum tuam
less I am than-all goods to-me granted and when your
nobilitatem attendo: deficit prae magnitudine spiritus meus.
nobility I-regard fails for greatness spirit my
Omnia quae in anima habemus et corpore, et quaecumque
all-things which in soul we-have and body and whatever
exterius vel interius naturaliter vel supernaturaliter possidemus
outwardly or inwardly naturally or supernaturally we-possess

tua sunt beneficia: et te beneficium pium ac bonum

your are benefits and you beneficent kind and good

commendant: a quo bona cuncta accepimus.

commend from whom goods all we-have-received

Etsi alius plura alius pauciora accepit: omnia tamen tua

even-if one more another fewer received all yet yours

sunt: et sine te nec minimum potest haberi.

are and without you not-even the-least can to-be-had

Ille qui majora accepit non potest merito suo gloriari: neque

he who greater-things received not can in-merit his to-glory nor

super alios extolli, nec minori insultare: quia ille major et

above others to-be-exalted nor the-lesser to-insult because he greater and

melior qui sibi minus adscribit: et in regratiando humilior

better who to-himself less ascribes and in returning-thanks humbler

est atque devotior. Et qui omnibus viliores se existimat et

is and more-devout and who than-all viler himself esteems and

indigniores se iudicat: aptior est ad percipienda majora.

more-unworthy himself judges fitter is for receiving greater-things

Qui autem pauciora accepit: contristari non debet nec

who but fewer received to-be-saddened not ought nor

indignanter ferre, neque ditiori invidere: sed te potius

indignantly to-bear nor the-richer to-envy but you rather

attendere et tuam bonitatem maxime laudare: quod tam

to-regard and your goodness most to-praise that so

affluenter, tam gratis et libenter sine personarum acceptione

abundantly so freely and gladly without of-persons respect

tua munera largiris.

your gifts you-bestow

Omnia ex te: et ideo in omnibus es laudandus.

all-things from you and therefore in all-things you-are to-be-praised

Tu scis quid unicuique donari expediat? et cur iste
you know what to-each to-be-given be-expedient and why this-one
 minus et ille amplius habeat, non nostrum sed tuum est
less and that-one more have not ours but yours is
 hoc discernere: apud quem singulorum definita sunt merita.
this to-discern with whom of-each defined are the-merits
 Unde Domine Deus pro magno etiam reputo beneficio non
whence O-Lord God for great also I-reckon benefit not
 multa habere unde exterius et secundum homines laus
many-things to-have whence outwardly and according-to men praise
 et gloria apparet: ita ut considerata quis paupertate et
and glory appears so that considered one poverty and
 vilitate personae suae non modo gravitatem aut tristitiam
meanness of-person his not only heaviness or sadness
 vel dejectionem inde concipiat? sed potius consolationem et
or dejection thence conceive but rather consolation and
 hilaritatem magnam: quia tu Deus pauperes et humiles
cheerfulness great because you O-God the-poor and humble
 atque huic mundo despectos, tibi elegisti in familiares
and by-this world despised for-yourself have-chosen as intimates
 et domesticos. Testes sunt ipsi apostoli tui: quos principes
and household witnesses are the-very apostles your whom princes
 super omnem terram constituisti. Fuerunt tamen sine
over all the-earth you-appointed they-have yet without
 querela conversati in mundo: tam humiles et simplices
complaint lived in the-world so humble and simple
 sine omni malitia et dolo: ut etiam pati contumelias
without all malice and guile that even to-suffer insults
 gauderent pro nomine tuo: et quae mundus abhorret
they-rejoiced for name your and what the-world abhors
 ipsi amplecterentur affectu magno.
they-themselves embraced with-affection great

Nihil ergo amatorem tuum et cognitorem beneficiorum
nothing therefore lover your and knower of-benefits
 tuorum ita laetificare debet: sicut voluntas tua in eo et
your so to-gladden ought as will your in him and
 beneplacitum aeternae dispositionis tuae: de qua tantum
the-good-pleasure of-eternal disposition your with which only
 contentari debet et consolari: ut ita libenter velit esse
to-be-content be-ought and to-be-consoled that so gladly be-would to-be
 minimus sicut aliquis optaret esse maximus: et ita pacificus et
the-least as someone would-wish to-be the-greatest and so peaceful and
 contentus in novissimo sicut in loco primo: atque ita libenter
content in the-last as in place first and so gladly
 despicabilis et abjectus nullius quoque nominis et famae, sicut
despicable and abject of-no also name and fame as
 ceteris honorabilior et major in mundo. Nam voluntas tua et
than-the-rest more-honorable and greater in the-world for will your and
 amor honoris tui omnia excedere debet: et plus eum consolari
the-love of-honor your all-things to-exceed ought and more him to-console
 magisque placere: quam omnia beneficia sibi data vel danda.
and-more to-please than all benefits to-him given or to-be-given

De quatuor magnam importantibus pacem

XXIII · ON FOUR THINGS THAT BRING GREAT PEACE

Christ teaches the way of peace: do another's will rather than your own, choose to have less, seek the lower place, and pray that God's will be done in you. The disciple marvels at how much perfection the short saying holds. A prayer against evil thoughts recalls God's promise to go before him and open the prison doors, and asks him to do as he says. A prayer for the enlightening of the mind asks Jesus to brighten him within, command the winds, send forth his light and truth, and bind him to himself by the bond of love.

Fili, nunc docebo te viam pacis et verae libertatis.

O-son now I-shall-teach you the-way of-peace and of-true liberty

Fac Domine quod dicis: quia hoc mihi gratum est audire.

do O-Lord what you-say because this to-me pleasing is to-hear

Stude fili alterius potius facere voluntatem quam tuam.

strive O-son of-another rather to-do the-will than your

Elige semper minus quam plus habere. Quaere semper

choose always less than more to-have seek always

inferiorem locum: et omnibus subesse. Opta semper et

the-lower place and to-all to-be-subject wish always and

ora: ut voluntas Dei integre in te fiat. Ecce talis homo

pray that the-will of-God wholly in you be-done behold such a-man

ingreditur fines pacis et quietis.

enters the-borders of-peace and of-quiet

Domine sermo tuus iste brevis: multum in se continet

O-Lord word your this short much in itself contains

perfectionis. Parvus est dictu: sed plenus sensu et uber in

of-perfection small it-is to-say but full of-sense and rich in

fructu. Nam si posset a me fideliter custodiri: non deberet

fruit for if it-could by me faithfully to-be-kept not ought

tam facilis in me turbatio oriri. Nam quoties me impacatum

so easy in me disturbance to-arise for as-often-as myself unpeaceful

sentio et gravatum: ab hac doctrina me recessisse
I-feel and burdened from this teaching myself to-have-departed
 invenio. Sed tu qui omnia potes et animae profectum
I-find but you who all-things can and of-the-soul the-progress
 semper diligis: adauge maiorem gratiam: ut possim tuum
always love increase greater grace that I-may-be-able your
 complere sermonem, et meam perficere salutem.
to-fulfill word and my to-perfect salvation

Oratio contra cogitationes malas.

a-prayer against thoughts evil
 Domine Deus meus ne elongeris a me: Deus meus in
O-Lord God my do-not be-far from me O-God my to
 auxilium meum respice: quoniam insurrexerunt in me variae
help my look since have-risen-up against me various
 cogitationes et timores magni: affligentes animam meam.
thoughts and fears great afflicting soul my

Quomodo pertransibo illaesus? Quomodo perfringam eas?
how shall-I-pass-through unhurt how shall-I-break-through them

Ego inquit ante te ibo: et gloriosos terrae humiliabo.

I he-says before you shall-go and the-glorious of-the-earth shall-humble

Aperiam januas carceris: et arcana secretorum revelabo
I-shall-open the-doors of-the-prison and the-hidden-things of-secrets shall-reveal
 tibi.

to-you

Fac Domine ut loqueris: et fugiant a facie tua omnes
do O-Lord as you-speak and let-flee from face your all
 iniquae cogitationes. Haec spes et unica consolatio mea, ad
wicked thoughts this hope and only consolation my to
 te in omni tribulatione confugere: tibi confidere, te ex
you in every tribulation to-flee in-you to-trust you from
 intimo invocare: et patienter consolationem tuam exspectare.
the-inmost to-call-on and patiently consolation your to-await

Oratio pro illuminatione mentis.

a-prayer for the-enlightening of-the-mind

Clarifica me Jesu bone claritate interni luminis: et

brighten me O-Jesus good with-the-brightness of-inner light and

educ de habitaculo cordis mei tenebras universas. Cohibe

lead-out from the-dwelling of-heart my darkness all restrain

evagationes multas: et vim facientes elide tentationes. Pugna

wanderings many and violence doing crush temptations fight

fortiter pro me et expugna malas bestias, concupiscentias

strongly for me and overcome evil beasts lusts

dico illecebrosas: ut fiat pax in virtute tua: et abundantia

I-mean alluring that be-made peace in power your and abundance

laudis tuae resonet in aula sancta hoc est in conscientia

of-praise your resound in the-court holy that is in conscience

pura. Impera ventis et tempestatibus: dic mari quiesce et

pure command the-winds and the-storms say to-the-sea be-still and

aquiloni ne flaveris: et erit tranquillitas magna.

to-the-north-wind do-not blow and there-will-be calm great

Emitte lucem tuam et veritatem ut luceant super

send-forth light your and truth that they-may-shine upon

terram: quia terra sum inanis et vacua: donec illumines

the-earth because earth I-am empty and void until you-enlighten

me. Effunde gratiam desuper, perfunde cor meum rore

me pour-out grace from-above drench heart my with-dew

caelesti: ministra devotionis aquas, ad irrigandam faciem

heavenly supply of-devotion waters for watering the-face

terrae: ad producendum fructum bonum et optimum. Eleva

of-the-earth for producing fruit good and best lift-up

mentem pressam mole peccatorum: et ad caelestia

the-mind pressed by-the-weight of-sins and to heavenly-things

totum desiderium meum suspende: ut gustata suavitatem
whole desire my hang that tasted the-sweetness

supernae felicitatis: pigeat de terrenis cogitare.

of-heavenly happiness it-irk of earthly-things to-think

Rape me et eripe ab omni creaturarum indurabili

seize me and snatch-away from all of-creatures unenduring

consolatione: quia nulla res creata appetitum meum valet

consolation because no thing created appetite my is-able

plenarie quietare et consolari. Junge me tibi inseparabili

fully to-quiet and to-console join me to-you with-inseparable

dilectionis vinculo: quoniam tu solus sufficis amanti: et

of-love bond since you alone suffice for-the-lover and

absque te frivola sunt universa.

without you trifling are all-things

De evitatione curiosae inquisitionis super alterius vita

XXIV · ON AVOIDING CURIOUS INQUIRY INTO ANOTHER'S LIFE

Christ: Do not be curious or burden yourself with empty cares about what others are or do; you must render account for yourself, not for them. I know everyone and see all that is done under the sun; commit it all to me and keep yourself in peace. Do not care for the shadow of a great name, many friendships, or private loves, which breed distraction and darkness. I would gladly speak to you and reveal hidden things if you watched for my coming and opened the door of your heart.

Fili, noli esse curiosus: nec vacuas gerere sollicitudines. Quid

O-son do-not be curious nor empty to-bear anxieties what

hoc vel illud ad te: tu me sequere. Quid enim ad te utrum

this or that to you you me follow what for to you whether

ille sit talis vel talis: aut iste sic et sic agit vel loquitur? Tu

he be such or such or this-one so and so acts or speaks you

non indiges respondere pro aliis: sed pro te ipso rationem
not need to-answer for others but for you yourself account
 reddes. Quid ergo te implicas? Ecce ego omnes cognosco
will-render why therefore yourself do-you-entangle behold I all know
 et cuncta quae sub sole fiunt video: et scio qualiter cum
and all-things which under the-sun are-done see and know how with
 unoquoque sit, quid cogitet, quid velit: et ad quem finem
each-one it-be what he-think what he-wishes and to what end
 tendat ejus intentio. Mihi igitur omnia committenda sunt,
tend his intention to-me therefore all-things to-be-committed are
 tu vero serva te in bona pace: et dimitte agitantem
you but keep yourself in good peace and let the-agitator
 agitare quantum voluerit. Veniet super eum quidquid
to-agitate as-much-as he-will-have-willed will-come upon him whatever
 fecerit vel dixerit: quia me fallere non potest.
he-will-have-done or said because me to-deceive not he-can
 Non sit tibi curae de magni nominis umbra: non
not let-be to-you a-care about of-great name the-shadow not
 de multorum familiaritate: nec de privata hominum
about of-many familiarity nor about private of-men
 dilectione. Ista enim generant distractiones: et magnas in
love these for beget distractions and great in
 corde obscuritates. Libenter loquerer tibi verbum meum
the-heart darknesses gladly I-would-speak to-you word my
 et abscondita revelarem: si adventum meum diligenter
and hidden-things would-reveal if coming my diligently
 observares: et ostium cordis mihi aperires. Esto providus,
you-watched and the-door of-heart to-me you-opened be provident
 et vigila in orationibus: et humilia te in omnibus.
and watch in prayers and humble yourself in all-things

In quibus firma pax cordis et verus profectus consistit

XXV · WHEREIN FIRM PEACE AND TRUE PROGRESS CONSIST

Christ: "Peace I leave with you," not as the world gives. All desire peace, but few care for what makes it; my peace is with the humble and meek of heart. Attend to yourself, seek to please me alone, and judge no one rashly. Do not think you have found true peace when you feel no heaviness or enemy, or are full of devotion and sweetness. Progress lies in offering yourself wholly to the divine will, giving thanks with an equal face in prosperity and adversity; then you walk in the way of peace.

Fili. Ego locutus sum pacem relinquo vobis pacem meam
O-son I spoken have peace I-leave to-you peace my
do vobis: non quomodo mundus dat ego do vobis. Pacem
I-give to-you not as the-world gives I give to-you peace
omnes desiderant: sed quae ad veram pacem pertinent non
all desire but what to true peace pertain not
omnes curant. Pax mea cum humilibus et mansuetis corde.
all care-for peace my with the-humble and meek in-beart
Pax tua erit in multa patientia. Si me audieris et
peace your will-be in much patience if me you-will-have-beard and
vocem meam secutus fueris: poteris multa pace frui.
voice my followed you-will-have you-will-be-able much peace to-enjoy
Quid igitur faciam?
what therefore shall-I-do

In omni re attende tibi quid facias et quid dicas:
in every thing attend to-yourself what you-do and what you-say
et omnem intentionem tuam ad hoc dirige, ut mihi soli
and all intention your to this direct that me alone
placeas: et extra me nihil cupias vel quaeras: sed et de
you-please and outside me nothing desire or seek but also of
aliorum dictis vel factis nil temere iudices, nec cum rebus
others' sayings or doings nothing rashly judge nor with things

tibi non commissis te implices: et poterit fieri ut
to-you not entrusted yourself entangle and it-will-be-able to-happen that
 parum vel raro turberis. Numquam autem sentire aliquam
little or seldom you-be-troubled never but to-feel any
 turbationem, nec aliquam pati cordis vel corporis molestiam:
disturbance nor any to-suffer of-heart or of-body trouble
 non est praesentis temporis: sed status aeternae quietis.
not is of-the-present time but of-the-state of-eternal quiet
 Non ergo aestimes te veram pacem invenisse si nullam
not therefore think yourself true peace to-have-found if no
 senseris gravitatem: nec tunc totum esse bonum, si
you-will-have-felt heaviness nor then all to-be good if
 neminem pateris adversarium: nec hoc esse perfectum si
no-one you-suffer adversary nor this to-be perfect if
 cuncta fiant secundum tuum affectum: neque tunc aliquid
all-things happen according-to your desire nor then anything
 magni te reputes, aut specialiter dilectum existimes: si in
of-great yourself reckon or specially beloved think if in
 magna fueris devotione atque dulcedine: quia in istis
great you-will-have-been devotion and sweetness because in these
 non cognoscitur verus amator virtutis: nec in istis consistit
not is-known the-true lover of-virtue nor in these consists
 profectus et perfectio hominis.
the-progress and perfection of-man

In quo ergo Domine?

in what therefore O-Lord

In offerendo te ex toto corde tuo voluntati divinae: non
in offering yourself from whole heart your to-the-will divine not
 quaerendo quae tua sunt nec in parvo nec in magno, nec
seeking what yours are neither in small nor in great nor
 in tempore nec in aeternitate: ita ut una aequali facie
in time nor in eternity so that with-one equal face

in gratiarum actione perman eas, inter prospera et contraria:
in of-thanks giving you-remain amid prosperous and contrary
 omnia aequa lance pensando. Si fueris tam fortis et
all-things with-even scale weighing if you-will-have-been so strong and
 longanimus in spe, ut subtracta interiori consolatione, etiam
long-suffering in hope that withdrawn inner consolation even
 ad ampliora sustinenda cor tuum praeparaveris? nec te
for fuller-things to-be-borne heart your you-will-have-prepared nor yourself
 justificaveris quasi haec tantaque pati non deberes: sed
you-will-have-justified as-if these and-such-great to-suffer not you-ought but
 me in omnibus dispositionibus justificaveris et sanctum
me in all dispositions you-will-have-justified and as-holy
 laudaveris? tunc in vera et recta via pacis ambulas: et
will-have-praised then in the-true and right way of-peace you-walk and
 spes indubitata erit, quod rursus in iubilo faciem meam
hope undoubted will-be that again in jubilation face my
 sis visurus. Quodsi ad plenum tui ipsius contemptum
you-are about-to-see but-if to the-full of-you yourself contempt
 perveneris: scito quod tunc abundantia pacis perfrueris
you-will-have-come know that then abundance of-peace you-will-enjoy
 secundum possibilitatem tui incolatus.
according-to the-possibility of-your sojourning

De eminentia liberae mentis quam supplex
oratio magis meretur quam lectio

XXVI • ON THE EXCELLENCE OF A FREE MIND

The disciple: It is the work of a perfect man never to relax his mind from heavenly things and to pass through many cares as if without care, clinging to no creature. He prays to be kept from the cares of this life, the needs of the body, and the obstacles of the soul. Let every carnal consolation turn bitter, and let neither the flesh, the world, nor the devil overcome me. Food, drink, and clothing burden the fervent spirit; teach me to use such comforts temperately.

Domine hoc opus est perfecti viri: numquam ab intentione
O-Lord this the-work is of-a-perfect man never from the-aim
caelestium animum relaxare? et inter multas curas quasi sine
of-heavenly-things the-mind to-relax and amid many cares as-if without
cura transire, non more torpentis, sed praerogativa quadam
care to-pass not in-the-manner of-the-sluggish but by-prerogative a-certain
liberae mentis: nulli creaturae inordinata affectione adhaerendo.
of-a-free mind to-no creature with-inordinate affection by-clinging
Obsecro te piissime Deus meus praeserva me a curis
I-beseech you O-most-kind God my preserve me from the-cares
hujus vitae ne nimis implicer? a multis necessitatibus
of-this life lest too I-be-entangled from many necessities
corporis, ne voluptate capiar: ab universis animae obstaculis,
of-the-body lest by-pleasure I-be-caught from all of-the-soul obstacles
ne molestiis fractus dejiciar. Non dico ab his rebus quas
lest by-troubles broken I-be-cast-down not I-say from these things which
toto affectu ambit vanitas mundana? sed ab his miseriis
with-whole affection courts vanity worldly but from these miseries
quae animam servi tui communi maledicto mortalitatis
which the-soul of-servant your by-the-common curse of-mortality

poenaliter gravant et retardant: ne in libertatem spiritus
penally weigh-down and hold-back lest into liberty of-spirit
 quoties voluerit valeat introire.

as-often-as it-will-have-willed it-may-be-able to-enter

O Deus meus dulcedo ineffabilis: verte mihi in amaritudinem,
O God my sweetness ineffable turn for-me into bitterness

omnem consolationem carnalem ab aeternorum amore me
all consolation carnal from of-eternal-things the-love me

abstrahentem: et ad se intuitu cujusdam boni delectabilis
drawing-away and to itself by-the-sight of-some good delightful

praesentis male allicientem. Non me vincat Deus meus
present wrongly alluring not me let-conquer O-God my

non vincat caro et sanguis: non me decipiat mundus
not let-conquer flesh and blood not me let-deceive the-world

et brevis gloria ejus: non me supplantet diabolus et
and brief glory its not me let-trip the-devil and

astutia illius. Da mihi fortitudinem resistendi: patientiam
cunning his give me strength of-resisting patience

tolerandi: constantiam perseverandi. Da pro omnibus mundi
of-enduring constancy of-persevering give for all of-the-world

consolationibus suavissimam spiritus tui unctionem: et pro
consolations the-sweetest of-spirit your anointing and for

carnali amore tui nominis infunde amorem.
carnal love of-your name pour-in the-love

Ecce cibus potus vestis, ac cetera utensilia ad corporis
behold food drink clothing and the-other utensils for of-the-body

sustentaculum pertinentia: ferventi spiritui sunt onerosa.
the-support pertaining to-a-fervent spirit are burdensome

Tribue talibus fomentis temperate uti: non desiderio nimio
grant such comforts temperately to-use not by-desire excessive

implicari. Abjicere omnia non licet: quia natura sustentanda
to-be-entangled to-cast-away all not is-lawful because nature to-be-sustained

est. Requirere autem superflua et quae magis delectant
is to-seek but superfluous-things and what more delight
 lex sancta prohibet: nam alias caro adversus spiritum
the-law holy forbids for otherwise the-flesh against the-spirit
 insolesceret. Inter haec quaeso manus tua me regat et
would-grow-insolent amid these I-pray hand your me rule and
 doceat: ne quid nimium fiat.
teach lest anything too-much be-done

Quod privatus amor a summo bono maxime retardat

XXVII · THAT PRIVATE LOVE HOLDS ONE BACK FROM GOD

Christ: You must give all for all and keep nothing of yourself; love of self harms you more than anything in the world. Covet nothing unlawful, and have nothing that can hinder your inward liberty. If you seek this or that for your own advantage, you will never be at rest, for every thing has its defect. A place helps little without fervor, and a change of place without inward change brings back what you fled. The prayer that follows asks for heavenly wisdom, to seek God above all and be moved by no wind of words.

Fili. Oportet te dare totum pro toto: et nihil tui ipsius esse.
O-son it-beboaves you to-give all for all and nothing of-you yourself to-be
 Scito quod amor tui ipsius magis nocet tibi: quam aliqua res
know that the-love of-you yourself more harms you than any thing
 mundi. Secundum amorem et affectum quem geris: quaelibet
of-the-world according-to the-love and affection which you-bear every
 res plus vel minus adhaeret. Si fuerit amor tuus purus
thing more or less clings if will-have-been love your pure
 simplex et bene ordinatus: eris sine captivitate rerum.
simple and well ordered you-will-be without captivity of-things

Noli concupiscere: quod non licet habere. Noli habere:

do-not covet what not is-lawful to-have do-not have

quod te potest impedire et libertate interiori privare.

what you can to-binder and of-liberty inner to-deprive

Mirum quod non ex toto fundo cordis te ipsum mihi

wonderful that not from the-whole depth of-heart you yourself to-me

committis cum omnibus quae desiderare potes vel habere. Quare

you-commit with all-things which to-desire you-can or to-have why

vano moerore consumeris? cur superfluis curis fatigaris? Sta

by-vain grief are-you-consumed why by-superfluous cares are-you-wearied stand

ad beneplacitum meum: et nullum patieris detrimentum.

at good-pleasure my and no you-will-suffer loss

Si quaeris hoc vel illud, et volueris esse ibi vel ibi

if you-seek this or that and will-have-willed to-be there or there

propter tuum commodum et proprium beneplacitum magis

for your advantage and own good-pleasure more

habendum: numquam eris in quietudine, nec liber a

to-be-had never will-you-be in quiet nor free from

sollicitudine? quia in omni re reperietur aliquis defectus:

anxiety because in every thing will-be-found some defect

et in omni loco erit qui adversetur.

and in every place there-will-be who opposes

Juvat igitur non quaelibet res adepta vel multiplicata exterius:

helps therefore not any thing attained or multiplied outwardly

sed potius contempta et decisa ex corde radicitus. Quod

but rather despised and cut-off from the-heart by-the-roots which

non tantum de censu aeris et divitiarum intelligas? sed

not only of the-wealth of-money and of-riches understand but

de honoris etiam ambitu ac vanae laudationis desiderio:

of of-honor also the-ambition and of-vain praise the-desire

quae omnia transeunt cum mundo.

which all pass with the-world

Munit parum locus: si deest spiritus fervoris. Nec diu
protects little the-place if is-lacking the-spirit of-fervor nor long
 stabit pax illa quaesita forinsecus: si vacat a vero
will-stand peace that sought outside if it-is-empty of the-true
 fundamento status cordis. Hoc est nisi steteris in me:
foundation the-state of-heart this is unless you-will-have-stood in me
 permutare te potes sed non meliorare. Nam occasione
to-change yourself you-can but not to-better for occasion
 orta et accepta: invenies quod fugisti et amplius.
arisen and taken you-will-find what you-fled and more
 Oratio pro purgatione cordis et caelesti sapientia.
a-prayer for the-cleansing of-heart and heavenly wisdom
 Confirma me Deus per gratiam sancti Spiritus. Da
confirm me O-God through the-grace of-the-holy Spirit grant
 virtutem corroborari in interiori homine et cor meum ab
virtue to-be-strengthened in the-inner man and heart my from
 omni inutili sollicitudine et angore evacuare: nec variis
all useless anxiety and anguish to-empty nor by-various
 desideriis trahi cujuscumque rei vilis aut pretiosi: sed
desires to-be-drawn of-whatever thing mean or precious but
 omnia inspicere sicut transeuntia, et me pariter cum illis
all-things to-look-on as passing and myself equally with them
 transiturum: quia nihil permanens sub sole: ubi omnia
about-to-pass because nothing abiding under the-sun where all
 vanitas et afflictio spiritus. O quam sapiens qui ita considerat.
vanity and affliction of-spirit O how wise who so considers
 Da mihi Domine caelestem sapientiam ut discam te super
give me O-Lord heavenly wisdom that I-may-learn you above
 omnia quaerere et invenire: super omnia sapere et diligere:
all-things to-seek and to-find above all-things to-savor and to-love
 et cetera secundum ordinem sapientiae tuae prout sunt
and the-rest according-to the-order of-wisdom your as they-are

intelligere. Da prudenter declinare blandientem: et patienter
to-understand grant prudently to-avoid the-flatterer and patiently
 ferre adversantem: quia haec magna sapientia, non moveri
to-bear the-opponent because this great wisdom not to-be-moved
 omni vento verborum, nec aurem male blandienti praebere
by-every wind of-words nor the-ear evilly to-the-flattering to-lend
 sirenae: sic enim incepta pergitur via secure.
siren so for the-begun is-pursued way securely

Contra linguas obtrectatorum

XXVIII · AGAINST THE TONGUES OF DETRACTORS

Christ: Do not take it ill if some think and speak badly of you; you should think worse of yourself. If you walk within, you will not weigh flying words; it is no small prudence to keep silent in an evil time and turn inward to me. Let not your peace be in men's mouths: whether they interpret you well or ill, you are no other man. True peace and glory are in me, and all restlessness of heart comes from inordinate love and vain fear.

Fili. Non aegre feras si quidam de te male senserint: et
O-son not grievously bear if some of you ill will-have-thought and
 dixerint quod non libenter audias. Tu deteriora de te
will-have-said what not gladly you-would-bear you worse-things of you
 ipso sentire debes: et neminem infirmiore te credere.
yourself to-think ought and no-one weaker than-you to-believe
 Si ambulas ab intra: non multum ponderabis volantia
if you-walk from within not much you-will-weigh flying
 verba. Est non parva prudentia silere in tempore malo
words it-is not small prudence to-be-silent in time evil
 et introrsus ad me converti: nec humano iudicio disturbari.
and inwardly to me to-be-turned nor by-human judgment to-be-disturbed

Non sit pax tua in ore hominum. Sive enim bene
not let-be peace your in the-mouth of-men whether for well
 sive male interpretati fuerint: non es ideo alter homo.
or ill interpreted they-will-have not you-are therefore another man
 Ubi est vera pax et vera gloria? Nonne in me? Et qui
where is true peace and true glory surely in me and who
 non appetit hominibus placere nec timet displicere: multa
not craves men to-please nor fears to-displease much
 perfruetur pace. Ex inordinato amore et vano timore: oritur
will-enjoy peace from inordinate love and vain fear arises
 omnis inquietudo cordis et distractio sensuum.
all restlessness of-heart and distraction of-the-senses

Qualiter instante tribulatione
 Deus invocandus est et benedicendus

XXIX · HOW GOD IS TO BE CALLED UPON IN TRIBULATION

The disciple blesses God's name for willing this tribulation, which he cannot escape and in which he must flee to God. He is troubled and vexed, and asks to be saved from this hour, yet he came to this hour that God might be glorified in his humbling and deliverance. Give patience, Lord, this time too; let your will be done, for I have deserved it. Your hand can take away this temptation, and the harder it is for me, the easier this change is for the right hand of the Most High.

Sit nomen tuum Domine benedictum in saecula: qui
let-be name your O-Lord blessed into the-ages who
 voluisti hanc tentationem et tribulationem venire super
have-willed this temptation and tribulation to-come upon
 me. Non possum eam effugere: sed necesse habeo ad te
me not I-can it to-escape but need I-have to you
 confugere: ut me adjuves et in bonum mihi convertas.
to-flee that me you-help and into good for-me turn

Domine, modo sum in tribulatione: et non est cordi meo

O-Lord now I-am in tribulation and not is to-heart my

bene: sed multum vexor a praesenti passione. Et nunc

well but much I-am-vexed by the-present suffering and now

Pater dilecte quid dicam? Deprehensus sum inter angustias.

O-Father beloved what shall-I-say caught I-am amid straits

Salvifica me ex hora hac. Sed propterea veni in hanc

save me from hour this but therefore I-came into this

horam, ut tu clarificeris: quum fuero valide humiliatus

hour that you be-glorified when I-shall-have-been greatly humbled

et per te liberatus. Complaceat tibi Domine ut eruas me:

and through you freed let-it-please you O-Lord that you-rescue me

nam ego pauper quid agere possum? et quo ibo sine

for I poor what to-do can-I and whither shall-I-go without

te? Da patientiam Domine: etiam hac vice. Adjuva me Deus

you give patience O-Lord even this time help me O-God

meus? et non timebo quantumcumque gravatus fuero.

my and not I-shall-fear however-much burdened I-shall-have-been

Et nunc inter haec quid dicam? Domine fiat voluntas

and now amid these what shall-I-say O-Lord let-be-done will

tua: ego bene merui tribulari et gravari. Oportet

your I well have-deserved to-be-troubled and to-be-burdened it-bebooves

utique ut sustineam? et utinam patienter: donec transeat

surely that I-bear and would-that patiently until pass

tempestas et melius fiat. Potens est autem omnipotens

the-storm and better it-become able is moreover almighty

manus tua etiam hanc tentationem a me auferre? et ejus

hand your even this temptation from me to-take-away and its

impetum mitigare ne penitus succumbam: quemadmodum et

onset to-soften lest wholly I-succumb as also

prius saepius egisti mecum Deus meus misericordia mea.

before more-often you-dealt with-me O-God my mercy my

Et quanto mihi difficilius: tanto tibi facilius est haec
and by-how-much to-me harder by-so-much to-you easier is this
 mutatio dexteræ Excelsi.
change of-the-right-hand of-the-Most-High

De divino petendo auxilio et confidentia recuperandæ gratiæ

XXX · ON ASKING GOD'S HELP TO RECOVER GRACE

Christ: I am the Lord who strengthens in the day of tribulation; come to me when it goes ill with you. What most hinders heavenly consolation is that you turn to prayer too slowly and seek solace elsewhere first. Take heart: I am near to restore all things. Anxiety about the future is vain; the enemy deceives with love of present things and dread of future ones. When you think yourself far from me, I am often nearest; it is good to be tried by adversity. What I give I may take away; I sent my disciples not to joys but to great struggles.

Fili. Ego Dominus confortans in die tribulationis. Venias
O-son I the-Lord strengtbening in the-day of-tribulation come
 ad me: quum tibi non fuerit bene.
to me when with-you not it-will-have-been well
 Hoc est quod maxime consolationem impedit caelestem: quia
this is what most consolation hinders heavenly that
 tardius te convertis ad orationem. Nam antequam me
more-slowly yourself you-turn to prayer for before me
 intente roges: multa interim solatia quaeris: et recreas te
intently you-ask many meanwhile solaces you-seek and you-refresh yourself
 in externis. Ideoque fit ut parum omnia prosint:
in outward-things and-therefore it-happens that little all-things profit
 donec advertas quia ego sum qui eruo sperantes in me:
until you-notice that I am who rescue those-hoping in me

nec est extra me valens auxilium? neque utile consilium:

nor is outside me availing help nor useful counsel

sed neque durabile remedium.

but nor lasting remedy

Sed jam resumpto spiritu post tempestatem, reconvalesce in

but now resumed spirit after the-storm grow-strong-again in

luce miserationum mearum? quia prope sum dicit Dominus

the-light of-mercies my because near I-am says the-Lord

ut restaurem universa non solum integre: sed et abundanter

that I-may-restore all-things not only wholly but also abundantly

ac cumulate. Numquid mihi quidquam est difficile? aut

and heaped-up surely-not to-me anything is difficult or

ero similis dicenti et non facienti? Ubi est fides tua?

shall-I-be like one-saying and not doing where is faith your

Sta firmiter, et perseveranter. Esto longanimis, et vir

stand firmly and perseveringly be long-suffering and a-man

fortis: veniet tibi consolatio in tempore suo. Exspecta me

strong will-come to-you consolation in time its await me

exspecta: veniam et curabo te.

await I-shall-come and shall-cure you

Tentatio est quae te vexat: et formido vana quae te exterret.

temptation it-is which you vexes and dread vain which you frightens

Quid importat sollicitudo de futuris contingentibus? nisi ut

what does-it-avail anxiety about future contingencies except that

tristitiam super tristitiam habeas? Sufficiat diei malitia sua.

sadness upon sadness you-have let-suffice for-the-day evil its

Vanum est et inutile de futuris conturbari vel gratulari:

vain it-is and useless about future-things to-be-troubled or to-rejoice

quae forte numquam evenient. Sed humanum est huiusmodi

which perhaps never will-happen but human it-is by-such

imaginationibus illudi? et parvi adhuc animi signum: tam

imaginings to-be-mocked and of-small still mind a-sign so

leviter trahi ad suggestionem inimici. Ipse enim non
lightly to-be-drawn to the-suggestion of-the-enemy he-himself for not
 curat utrum veris an falsis illudat et decipiat: utrum
cares whether with-true or false-things he-mock and deceive whether
 praesentium amore, aut futurorum formidine prosternat. Non
of-present-things by-love or of-future-things by-dread he-overtbrow not
 ergo turbetur cor tuum: neque formidet. Crede in me:
therefore let-be-troubled heart your nor let-it-fear believe in me
 et in misericordia mea habeto fiduciam. Quando tu putas
and in mercy my have trust when you think
 te elongatum a me: saepe sum propinquior. Quando tu
yourself far-removed from me often I-am nearer when you
 aestimas paene totum perditum: tunc saepe majus merendi
reckon almost all lost then often greater of-meriting
 instat lucrum. Non est totum perditum: quando res
is-at-hand the-gain not is all lost when a-thing
 accidit in contrarium. Non debes judicare secundum praesens
happens to the-contrary not you-ought to-judge according-to present
 sentire: nec sic gravitati alicui undecumque venienti inhaerere
feeling nor so to-heaviness any from-whenever coming to-cling
 et accipere: tamquam omnis spes sit ablata emergendi. Noli
and to-take-it as-if all hope be taken-away of-emerging do-not
 putare te relictum ex toto: quamvis ad tempus tibi
think yourself abandoned from the-whole although for a-time to-you
 miserim aliquam tribulationem: vel etiam optatam subtraxerim
I-have-sent some tribulation or even the-wished-for I-have-withdrawn
 consolationem. Sic enim transitur ad regnum caelorum.
consolation so for one-passes to the-kingdom of-heaven
 Et hoc sine dubio magis expedit tibi et ceteris servis meis
and this without doubt more is-expedient for-you and for-other servants my
 ut exercitemini adversis: quam si cuncta ad libitum haberetis.
that you-be-exercised by-adversities than if all-things at pleasure you-had

Ego novi cogitationes absconditas: quia multum expedit
I know thoughts hidden that much it-is-expedient
 pro salute tua ut interdum sine sapore relinquare: ne forte
for salvation your that sometimes without savor you-be-left lest perhaps
 eleveris in bono successu: et tibi ipsi placere velis in
you-be-lifted-up in good success and to-you yourself to-please you-wish in
 eo quod non es. Quod dedi auferre possum: et restituere
that which not you-are what I-gave to-take-away I-can and to-restore
 quum mihi placuerit. Quum dederō meum est: quum
when to-me it-will-have-pleased when I-shall-have-given mine it-is when
 retraxero tuum non tuli: quia meum est omne datum
I-shall-have-withdrawn yours not I-took because mine is every gift
 bonum: et omne donum perfectum. Si tibi admisero
good and every present perfect if to-you I-shall-have-sent
 gravitatem aut quamlibet contrarietatem: ne indigneris,
heaviness or any contrariety do-not be-indignant
 neque concidat cor tuum: ego cito sublevare possum: et
nor let-fall heart your I quickly to-lift-up can and
 omne onus in gaudium transmutare. Verumtamen justus
every burden into joy to-transform nevertheless just
 sum, et commendabilis multum: quum sic facio tecum.
I-am and commendable much when so I-deal with-you
 Si recte sapis et in veritate aspicias: numquam debes
if rightly you-savor and in truth you-look never you-ought
 propter adversa tam dejecte contristari: sed magis gaudere
because-of adversities so dejectedly to-be-saddened but rather to-rejoice
 et gratias agere, immo hoc unicum reputare gaudium: quod
and thanks to-give nay this the-only to-reckon joy that
 affligens te doloribus non parco tibi. Sicut dilexit me Pater,
afflicting you with-sorrows not I-spare you as loved me the-Father
 et ego vos diligo, dixi dilectis discipulis meis: quos utique
and I you love I-said to-beloved disciples my whom surely

non misi ad gaudia temporalia sed ad magna certamina?

not I-sent to joys temporal but to great struggles

non ad honores, sed ad despectiones: non ad otium sed

not to honors but to contempts not to leisure but

ad labores: non ad requiem: sed ad afferendum fructum

to labors not to rest but to bearing fruit

multum in patientia. Horum memento fili mi verborum.

much in patience these remember O-son my words

De neglectu omnis creaturae ut creator possit inveniri

XXXI · ON DISREGARDING CREATURES TO FIND THE CREATOR

The disciple: I need greater grace to reach where no creature can hinder me, for as long as anything holds me I cannot fly freely to you. One must pass beyond every creature and forsake oneself perfectly; few are contemplatives because few separate themselves from perishing creatures. There is great difference between the wisdom of an enlightened, devout man and the learning of a lettered cleric. We labor much over transitory things and seldom recollect ourselves; men ask how much someone has done, not from how much virtue he acted. Nature looks to the outward, grace turns to the inward.

Domine, bene indigeo adhuc majori gratia, si debeam illuc

O-Lord well I-need still greater grace if I-ought thither

pervenire: ubi me nemo poterit nec ulla creatura impedire.

to-arrive where me no-one will-be-able nor any creature to-hinder

Nam quamdiu res aliqua me retinet: non possum libere ad

for as-long-as thing any me holds-back not I-can freely to

te volare. Cupiebat libere volare: qui dicebat. Quis dabit

you to-fly desired freely to-fly he-who said who will-give

mihi pennas sicut columbae: et volabo et requiescam? Quid

me wings as of-a-dove and I-shall-fly and I-shall-rest what

simplici oculo quietius? Et quid liberius? nil desiderante
than-the-simple eye quieter and what freer nothing than-one-desiring
 in terris? Oportet igitur omnem supertransire creaturam
on earth it-behooves therefore every to-pass-beyond creature
 et se ipsum perfecte deserere: ac in excessu mentis stare
and one oneself perfectly to-forsake and in ecstasy of-mind to-stand
 et videre te omnium conditorem cum creaturis nil
and to-see you of-all the-maker with creatures nothing
 simile habere. Et nisi quis ab omnibus creaturis fuerit
like to-have and unless one from all creatures will-have-been
 expeditus? non poterit libere intendere divinis. Ideo
set-free not he-will-be-able freely to-attend to-divine-things therefore
 enim pauci inveniuntur contemplativi: quia pauci sciunt
for few are-found contemplatives because few know
 se a perituris et creaturis ad plenum sequestrari.
themselves from perishing and creatures to the-full to-be-separated
 Ad hoc magna requiritur gratia: quae animam levet, et
for this great is-required grace which the-soul may-lift and
 supra semet ipsam rapiat.
above it itself may-carry
 Et nisi homo sit in spiritu elevatus et ab omnibus
and unless a-man be in spirit raised and from all
 creaturis liberatus ac Deo totus unitus? quidquid scit,
creatures freed and to-God wholly united whatever he-knows
 quidquid etiam habet: non est magni ponderis. Diu parvus
whatever also he-has not is of-great weight long small
 erit et infra jacebit: qui aliquid magnum aestimat nisi
he-will-be and below will-lie who anything great esteems except
 solum unum immensum aeternum bonum. Et quidquid
only the-one immense eternal good and whatever
 Deus non est: nihil est, et pro nihilo computari debet.
God not is nothing is and for nothing to-be-counted ought

Est magna differentia, sapientia illuminati et devoti viri:
is great difference the-wisdom of-an-enlightened and devout man
 et scientia literati atque studiosi clerici. Multo nobilior
and the-learning of-a-lettered and studious cleric much nobler
 est illa doctrina quae desursum ex divina influentia manat:
is that doctrine which from-above from divine influence flows
 quam quae laboriose humano acquiritur ingenio.

than what laboriously by-human is-acquired wit
 Plures reperiuntur contemplationem desiderare: sed quae
many are-found contemplation to-desire but what
 ad eam requiruntur non student exercere. Est magnum
for it are-required not they-strive to-practice is great
 impedimentum quia in signis et sensibilibus rebus statur:
hindrance because in signs and sensible things one-stops
 et parum de perfecta mortificatione habetur.

and little of perfect mortification is-bad
 Nescio quid est, quo spiritu ducimur, et quid praetendimus
I-know-not what it-is by-what spirit we-are-led and what we-pretend
 qui spirituales dici videmur: quod tantum laborem et
who spiritual to-be-called seem that so-much labor and
 ampliorem sollicitudinem pro transitoriis et vilibus rebus
fuller anxiety for transitory and mean things
 agimus: et de interioribus nostris vix raro plene recollectis
we-spend and of inner-things our scarcely seldom fully recollected
 sensibus cogitamus. Proh dolor statim post modicam
senses we-think alas the-grief at-once after a-little
 recollectionem foras erumpimus: nec opera nostra districta
recollection outside we-burst nor works our with-strict
 examinatione trutinamus. Ubi jacent affectus nostri non
examination we-weigh where lie affections our not
 attendimus: et quam impura sint omnia non deploramus. Omnis
we-notice and how impure be all-things not we-deplore all

quippe caro corruerat viam suam: et ideo sequebatur diluvium
indeed flesh had-corrupted way its and therefore followed a-flood
 magnum. Quum ergo interior affectus noster multum corruptus
great since therefore inner affection our much corrupted
 sit: necesse est, ut actio sequens index carentiae interioris
be necessary it-is that the-action following the-index of-the-lack of-inner
 vigoris corrumpatur. Ex puro corde procedit fructus bonae vitae.
vigor be-corrupted from a-pure heart proceeds the-fruit of-good life
 Quantum quis fecerit quaeritur: sed ex quanta virtute agit non
how-much one has-done is-asked but from how-great virtue he-acts not
 tam studiose pensatur. Si fuerit fortis dives pulcher habilis
so zealously is-weighed if he-will-have-been strong rich handsome able
 vel bonus scriptor, bonus cantor, bonus laborator investigatur:
or a-good writer a-good singer a-good laborer it-is-searched
 quam pauper sit spiritu, quam patiens et mitis, quam
how poor he-be in-spirit how patient and meek how
 devotus et internus a multis tacetur. Natura exteriora
devout and inward by many it-is-kept-silent nature the-outward-things
 hominis respicit: gratia ad interiora se convertit. Illa
of-man regards grace to the-inward-things itself turns the-former
 frequenter fallitur: ista in Deo sperat ut non decipiatur.
frequently is-deceived the-latter in God hopes that not it-be-deceived

De abnegatione sui et abdicatione omnis cupiditatis

XXXII • ON SELF-DENIAL AND THE RENOUNCING OF ALL CUPIDITY

Christ: You cannot have perfect liberty unless you deny yourself wholly; all who seek their own are fettered, and whatever is not born of God will perish. Hold to this short word: let go of all and you will find all. The disciple: This is not one day's work but the whole perfection of religious. Christ: Do not be discouraged but aspire to it; buy of me gold tried in the fire, heavenly wisdom, which many neglect, yet it is a precious pearl hidden from many.

Fili non potes perfectam possidere libertatem: nisi totaliter

O-son not you-can perfect to-possess liberty unless wholly

abneges temet ipsum.

you-deny you yourself

Compediti sunt omnes proprietarii et sui ipsius amatores,

fettered are all property-holders and of-themselves themselves lovers

cupidi curiosi gyrovagi, quaerentes semper mollia non quae

covetous curious wanderers seeking always soft-things not what

Jesu Christi: sed hoc saepe fingentes et componentes quod

of-Jesus Christ but this often feigning and composing which

non stabit. Peribit enim totum: quod non est ex Deo ortum.

not will-stand will-perish for all which not is from God sprung

Tene breve et consummatum verbum. Dimitte omnia et

hold a-short and complete word let-go all and

invenies omnia: relinque cupidinem: et reperies requiem.

you-will-find all leave desire and you-will-find rest

Hoc mente pertracta: et quum impleveris intelliges

this in-mind ponder and when you-will-have-fulfilled you-will-understand

omnia.

all

Domine, hoc non est opus unius diei, nec ludus parvulorum:

O-Lord this not is the-work of-one day nor the-play of-little-ones

immo in hoc brevi includitur omnis perfectio religiosorum.

nay in this short is-included all the-perfection of-religious

Fili non debes averti nec statim dejici audita

O-son not you-ought to-be-turned-away nor at-once to-be-cast-down heard

via perfectorum? sed magis ad sublimiora provocari: et

the-way of-the-perfect but rather to loftier-things to-be-provoked and

ad minus ad haec ex desiderio suspirare.

at least for these from desire to-sigh

Utinam sic tecum esset et ad hoc pervenisses, ut tui

would-that so with-you it-were and to this you-had-come that of-you

ipsius amator non esses: sed ad nutum meum pure stares,

yourself a-lover not you-were but at nod my purely you-stood

et ejus quem tibi praeposui patris? tunc mihi valde

and of-him whom over-you I-set father then me greatly

placeres: et tota vita tua in gaudio et pace transiret.

you-would-please and whole life your in joy and peace would-pass

Adhuc multa habes ad relinquendum? quae nisi mihi ex

still many-things you-have for leaving which unless to-me from

integro resignaveris: non acquires quod postulas.

the-whole you-will-have-resigned not you-will-acquire what you-ask

Suadeo tibi emere a me aurum ignitum ut locuples fias:

I-urge you to-buy from me gold fired that rich you-become

id est caelestem sapientiam omnia infima conculcantem.

that is heavenly wisdom all lowest-things treading-down

Postpone terrenam sapientiam: omnem humanam et propriam

put-aside earthly wisdom all human and own

complacentiam.

complacency

Dixi viliora tibi emenda pro pretiosis et altis in rebus
I-said meaner-things for-you to-be-bought for precious and high in things
 humanis? nam valde vilis et parva, ac paene oblivioni
human for very mean and small and almost to-oblivion
 tradita videtur vera caelestis sapientia? non sapiens alta
handed seems true heavenly wisdom not savoring high-things
 de se nec magnificari quaerens in terra? quam multi
of itself nor to-be-magnified seeking on earth which many
 ore tenus praedicant, sed vita longe dissentiunt? ipsa
with-mouth only preach but in-life far disagree it
 tamen est pretiosa margarita a multis abscondita.
yet is a-precious pearl from many hidden

De instabilitate cordis
 et de intentione finali ad Deum habenda

XXXIII · ON INSTABILITY OF HEART AND INTENTION TOWARD GOD

Christ: Do not trust your feeling, which soon changes; while you live you will be now glad, now sad, now devout, now slothful. The wise man stands above these changes, not heeding from what side the wind of instability blows, so long as his whole intention advances toward the right end. The purer the eye of intention, the more steadily one passes through storms; but it is easily darkened by something delightful, as the Jews came to Bethany not for Jesus only but to see Lazarus.

Fili noli credere affectui tuo qui nunc est: cito mutabitur
O-son do-not believe affection your which now is quickly will-be-changed
 in aliud. Quamdiu vixeris mutabilitati subjectus es
into another as-long-as you-will-have-lived to-mutability subject you-are
 etiam nolens? ut modo laetus modo tristis, modo pacatus
even unwilling that now glad now sad now at-peace

modo turbatus: nunc devotus nunc indevotus: nunc studiosus
now troubled now devout now undevout now zealous

nunc accidiosus: nunc gravis nunc levis inveniaris.

now slothful now grave now light you-be-found

Sed stat super haec mutabilia sapiens et bene doctus in

but stands above these changeable-things the-wise and well taught in

spiritu: non attendens quid in se sentiat vel qua parte

spirit not attending what in himself he-feel or from-what side

flet ventus instabilitatis: sed ut tota intentio mentis ejus ad

blows the-wind of-instability but that whole intention of-mind his to

debitum et optatum proficiat finem. Nam sic poterit unus

the-due and desired advance end for so he-will-be-able one

et idem inconcussusque permanere: simplici intentionis

and the-same and-unshaken to-remain with-the-simple of-intention

oculo per tot varios eventus ad me impraetermisse directo.

eye through so-many various events to me unceasingly directed

Quanto autem purior fuerit intentionis oculus: tanto

by-how-much moreover purer will-have-been of-intention the-eye by-so-much

constantius inter diversas itur procellas.

more-constantly amid diverse one-goes storms

Sed in multis caligat oculus purae intentionis: respicitur enim

but in many is-darkened the-eye of-pure intention it-is-turned for

cito in aliquod delectabile quod occurrit: nam et raro totus

quickly to some delightful-thing which occurs for also seldom wholly

liber quis invenitur a naevo propriae exquisitionis. Sic

free one is-found from the-blemish of-own seeking so

Judaei olim venerant in Bethaniam ad Martham et Mariam,

the-Jews once had-come into Bethany to Martha and Mary

non propter Jesum tantum: sed ut Lazarum viderent.

not for Jesus only but that Lazarus they-might-see

Mundandus est ergo intentionis oculus ut sit simplex et
to-be-cleansed is therefore of-intention the-eye that it-be simple and
 rectus: atque ultra omnia varia media ad me dirigendus.
right and beyond all various intermediates to me to-be-directed

Quod amanti sapit Deus super omnia et in omnibus

XXXIV · THAT GOD SAVORS SWEETLY TO HIM WHO LOVES

The disciple: "My God and my all": to one who understands it is enough, and to the lover it is sweet to repeat. With you present all things are pleasant; without you all things pall. The world's wise fail in your wisdom; those who follow you by contempt of the world are truly wise. O perpetual Light, purify my spirit; when will that hour come when your presence satisfies me? The old man still lives in me, not wholly crucified; arise and help me, for my only hope is in you.

Ecce Deus meus et omnia. Quid volo amplius? et quid
behold God my and all-things what do-I-wish more and what
 felicius desiderare possum? O sapidum et dulce verbum?
happier to-desire can-I O savory and sweet word
 sed amanti Verbum: non mundum nec ea quae in
but to-one-loving the-Word not the-world nor those-things which in
 mundo sunt.
the-world are

Deus meus et omnia. Intelligenti satis dictum est: et saepe
God my and all-things to-one-understanding enough said it-is and often
 repetere jucundum est amanti. Te siquidem praesente jucunda
to-repeat pleasant it-is to-the-lover you indeed present pleasant
 sunt omnia: te autem absente, fastidiunt cuncta. Tu facis cor
are all-things you but absent pall all-things you make the-heart
 tranquillum et pacem magnam: laetitiamque festivam. Tu facis
tranquil and peace great and-gladness festive you make

bene sentire de omnibus et in omnibus te laudare: nec potest
well to-think of all and in all you to-praise nor can
 aliquid sine te diu placere: sed si debet gratum esse et bene
anything without you long to-please but if it-ought pleasing to-be and well
 sapere: oportet gratiam tuam adesse, et condimento tuae
to-savor it-behooves grace your to-be-present and with-the-seasoning of-your
 sapientiae condiri. Cui tu sapis, quid ei recte non sapiet?
wisdom to-be-seasoned to-whom you savor what to-him rightly not will-savor
 Et cui tu non sapis? quid ei ad iucunditatem esse poterit?
and to-whom you not savor what to-him for pleasure to-be will-be-able
 Sed deficiunt in sapientia tua mundi sapientes et qui carnem
but fail in wisdom your of-the-world the-wise and who the-flesh
 sapiunt: quia ibi plurima vanitas, et hic mors invenitur.
savor because there very-much vanity and here death is-found
 Qui autem te per contemptum mundanorum et carnis
who but you through contempt of-worldly-things and of-the-flesh
 mortificationem sequuntur? vere sapientes esse cognoscuntur:
mortification follow truly wise to-be are-known
 quia de vanitate ad veritatem de carne ad spiritum
because from vanity to truth from the-flesh to the-spirit
 transferuntur. Istis sapit Deus? et quidquid boni invenitur in
they-are-transferred to-these savors God and whatever of-good is-found in
 creaturis: totum ad laudem referunt sui conditoris. Dissimilis
creatures all to the-praise they-refer of-their maker unlike
 tamen et multum dissimilis sapor creatoris et creaturae,
yet and much unlike the-savor of-the-creator and of-the-creature
 aeternitatis et temporis: lucis increatae et illuminatae.
of-eternity and of-time of-light uncreated and enlightened
 O lux perpetua, cuncta creata transcendens lumina: fulgura
O light perpetual all created transcending lights flash
 coruscationem de sublimi penetrantem omnia cordis mei
a-lightning from on-high penetrating all of-heart my

intima. Purifica, laetifica, clarifica et vivifica spiritum meum

the-inmost-parts purify gladden brighten and quicken spirit my

cum suis potentiis: ad inhaerendum tibi jubilationis excessibus.

with its powers for cleaving to-you with-jubilant ecstasies

O quando veniet haec beata et desiderabilis hora: ut tua

O when will-come this blessed and desirable hour that with-your

me saties praesentia: et sis mihi omnia in omnibus.

me you-may-satisfy presence and you-may-be to-me all in all

Quamdiu hoc datum non fuerit: nec plenum gaudium erit.

as-long-as this given not will-have-been neither full joy will-be

Adhuc pro dolor vivit in me vetus homo: non est totus

still alas the-grief lives in me the-old man not is wholly

crucifixus, non est perfecte mortuus: adhuc concupiscit

crucified not is perfectly dead still lusts

fortiter contra spiritum, bella movet intestina: nec regnum

strongly against the-spirit wars stirs internal nor the-kingdom

animae patitur esse quietum.

of-the-soul suffers to-be quiet

Sed tu qui dominaris potestatis maris et motum fluctuum

but you who rule the-power of-the-sea and the-motion of-waves

ejus mitigas: exsurge adjuva me. Dissipa gentes quae bella

its soften arise help me scatter the-nations which wars

volunt: contere eas in virtute tua: ostende quaeso magnalia

they-wish crush them in power your show I-pray mighty-works

tua: et glorificetur dextera tua: quia non est spes alia nec

your and let-be-glorified right-hand your because not is hope other nor

refugium mihi: nisi in te Domine Deus meus.

refuge to-me except in you O-Lord God my

Quod non est securitas a tentatione in hac vita

XXXV · THAT NO ONE IS SAFE FROM TEMPTATION HERE

Christ: You are never secure in this life; you need spiritual arms, for enemies attack you on every side. Without the shield of patience you will be wounded, and manna is given to the conqueror. If you seek rest here, how will you reach eternal rest? Seek true peace in God alone. For his love undergo labors, temptations, injuries, and reproaches; these prove Christ's recruit. My saints did not always have consolations; wait for the Lord, act manfully, and I will repay you most fully.

Fili. Numquam securus es in hac vita: sed quoad

O-son never secure you-are in this life but as-long-as

vixeris semper arma spiritualia tibi sunt necessaria.

you-will-have-lived always arms spiritual to-you are necessary

Inter hostes versaris: et a dextris et a sinistris impugnaris.

among enemies you-dwell and on the-right and on the-left you-are-attacked

Si ergo non uteris undique scuto patientiae: non eris

if therefore not you-use on-all-sides the-shield of-patience not you-will-be

diu sine vulnere. Insuper si non ponis cor tuum fixe

long without wound moreover if not you-set heart your fixedly

in me cum mera voluntate cuncta patiendi propter me:

in me with pure will all-things of-suffering for me

non poteris ardorem istum sustinere, nec ad palmam

not you-will-be-able heat this to-bear nor to the-palm

pertingere beatorum. Oportet te ergo viriliter omnia

to-attain of-the-blessed it-behooves you therefore manfully all-things

pertransire: et potenti manu uti adversus objecta.

to-pass-through and powerful hand to-use against the-obstacles

Nam vincenti datur manna: et torpenti relinquitur

for to-the-conqueror is-given manna and to-the-sluggish is-left

multa miseria.

much misery

Si quaeris in hac vita requiem? quomodo tunc pervenies
if you-seek in this life rest how then will-you-come
 ad aeternam requiem? Non ponas te ad multam requiem:
to eternal rest do-not set yourself to much rest
 sed ad magnam patientiam. Quaere veram pacem non in
but to great patience seek true peace not on
 terris sed in caelis? non in hominibus nec in ceteris
earth but in the-heavens not in men nor in other
 creaturis: sed in Deo solo.

creatures but in God alone

Pro amore Dei debes omnia libenter subire, labores scilicet
for the-love of-God you-ought all-things gladly to-undergo labors namely
 et dolores? tentationes, vexationes anxietates necessitates
and sorrows temptations vexations anxieties necessities
 infirmitates injurias oblocutiones reprehensiones humiliationes:
infirmities injuries slanders reproofs humiliations
 confusiones correctiones et despectiones. Haec juvant ad
confusions corrections and contempts these help toward
 virtutem? haec probant Christi tironem: haec fabricant
virtue these prove of-Christ the-recruit these fashion
 caelestem coronam. Ego reddam mercedem aeternam pro
the-heavenly crown I shall-render reward eternal for
 brevi labore: et infinitam gloriam pro transitoria confusione.

brief labor and infinite glory for transitory confusion

Putas tu quod semper habebis pro tua voluntate
do-you-think you that always you-will-have according-to your will
 consolationes spirituales? Sancti mei non semper habuerunt
consolations spiritual saints my not always had
 tales? sed multas gravitates et tentationes varias: magnasque
such but many heavinesses and temptations various and-great
 desolationes. Sed patienter sustinuerunt se in omnibus?
desolations but patiently they-bore themselves in all-things

et magis confisi sunt Deo quam sibi: scientes quia non
and more trusted have God than themselves knowing that not
sunt condignae passionēs huius temporis ad futuram gloriam
are worthy the-sufferings of-this time for the-future glory
promerendam. Vis tu statim habere? quod multi post
to-be-merited do-you-wish you at-once to-have what many after
multas lacrimas et magnos labores vix obtinuerunt?
many tears and great labors scarcely obtained
Exspecta Dominum viriliter age, et confortare? noli diffidere
await the-Lord manfully act and be-strengthened do-not distrust
noli discedere: sed corpus et animam expone constanter
do-not depart but body and soul expose constantly
pro gloria Dei. Ego reddam plenissime: ego tecum ero
for the-glory of-God I shall-repay most-fully I with-you shall-be
in omni tribulatione.
in every tribulation

Contra vana hominum iudicia

XXXVI • AGAINST THE VAIN JUDGMENTS OF MEN

Christ: Cast your heart firmly on the Lord and do not fear human judgment when your conscience renders you guiltless. Many speak much, so little faith is to be given them, and it is impossible to satisfy all. Paul strove to please all yet counted it the least thing to be judged by men, committing everything to God. Who are you to fear a mortal man, here today and gone tomorrow? Fear God; if you suffer undeserved confusion, do not be indignant, but look to me, who can rescue you and render to each according to his works.

Fili. *Jacta cor tuum firmiter in Domino: et humanum*

O-son cast heart your firmly on the-Lord and human

ne metuas iudicium: ubi te conscientia pium reddit et

do-not fear judgment where you conscience dutiful renders and

insontem.

guiltless

Bonum est et beatum taliter pati: nec hoc erit grave

good it-is and blessed so to-suffer nor this will-be heavy

humili cordi, et Deo magis quam sibi ipsi confidenti.

to-a-humble heart and in-God more than in-him himself trusting

Multi multa loquuntur: et ideo parva fides est adhibenda.

many many-things speak and therefore little faith is to-be-given

Sed et omnibus satis esse: non est possibile.

but also to-all enough to-be not is possible

Etsi Paulus omnibus studuit in Domino placere, et omnibus

even-if Paul all strove in the-Lord to-please and to-all

omnia factus est: tamen etiam pro minimo duxit quod ab

all-things made is yet also for the-least he-held that by

humano die iudicatus fuit. Egit satis pro aliorum aedificatione

human day judged he-was he-did enough for of-others the-edification

et salute quantum in se erat et poterat: sed ne ab aliis

and salvation as-much-as in him was and he-could but lest by others

aliquando iudicaretur vel non despiceretur, cohibere non potuit.

sometimes he-be-judged or not be-despised to-prevent not he-could

Ideo totum Deo commisit qui totum noverat: et patientia

therefore all to-God he-committed who all knew and with-patience

ac humilitate contra ora loquentium iniqua, aut etiam

and humility against the-mouths of-those-speaking wicked-things or also

vana ac mendosa cogitantium atque pro libitu suo quaeque

vain and false of-those-thinking and at the-pleasure their whatever

jactantium se defendit. Respondit tamen interdum: ne

of-those-boasting himself defended he-answered yet sometimes lest

infirmis ex sua taciturnitate generaretur scandalum.

to-the-weak from his silence be-begotten scandal

Quis tu, ut timeas a mortali homine? Hodie est: et

who are-you that you-fear from a-mortal man today he-is and

cras non comparet. Deum time: et hominum terrores non

tomorrow not appears God fear and of-men the-terrors not

expavesces. Quid potest aliquis in te verbis aut injuriis?

you-will-dread what can anyone against you with-words or injuries

Sibi potius nocet quam tibi: nec poterit iudicium Dei

himself rather he-harms than you nor will-be-be-able the-judgment of-God

effugere quicumque est ille. Tu habe Deum prae oculis: et

to-escape whoever is he you have God before the-eyes and

noli contendere verbis querulosis. Quodsi ad praesens tu

do-not contend with-words complaining but-if at present you

videris succumbi, et confusionem pati quam non meruisti:

seem to-be-overcome and confusion to-suffer which not you-deserved

ne indigneris ex hoc, neque per impatientiam minuas

do-not be-indignant from this nor through impatience lessen

coronam tuam: sed ad me potius respice in caelum, qui

crown your but to me rather look in heaven who

potens sum eripere ab omni confusione et injuria: et
 able am to-rescue from all confusion and injury and
 unicuique reddere secundum opera sua.
 to-each to-render according-to works his

De pura et integra resignatione
 sui ad obtinendam cordis libertatem

XXXVII · ON RESIGNING ONESELF TO WIN LIBERTY OF HEART

Christ: Leave yourself and you will find me; stand without choice and self-will and you will always gain. The disciple: How often, and in what? Christ: Always and in every hour, in small things and great; the sooner and more fully you do it, the more you will please me. Some resign themselves with an exception, or offer all and then take it back, and never reach the liberty of a pure heart. Give all for all, stand in me, and vain fancies, cares, and fear will depart.

Fili. Relinque te: et inuenies me. Sta sine electione et
 O-son leave yourself and you-will-find me stand without choice and
 omni proprietate: et lucraberis semper. Nam et adjicietur
 all self-will and you-will-gain always for even will-be-added
 tibi amplior gratia: statim ut te resignaveris, nec
 to-you fuller grace at-once as yourself you-will-have-resigned nor
 resumpseris.
 you-will-have-taken-back

Domine quoties me resignabo: et in quibus me relinquam?
 O-Lord how-often myself shall-I-resign and in what-things myself shall-I-leave
 Semper et omni hora: sicut in parvo sic in magno. Nihil
 always and every hour as in small so in great nothing
 excipio: sed in omnibus te nudatum inveniri volo. Alioquin
 I-except but in all-things you stripped to-be-found I-wish otherwise
 quomodo poteris esse meus et ego tuus: nisi fueris
 how will-you-be-able to-be mine and I yours unless you-will-have-been

ab omni propria voluntate intus et foris spoliatus? Quanto
from all own will within and without despoiled by-how-much
 celerius hoc agis tanto melius habebis? et quanto plenius
more-quickly this you-do by-so-much better you-will-fare and by-how-much more-fully
 et sincerius: tanto mihi plus placebis, et amplius lucraberis.
and more-sincerely by-so-much me more you-will-please and more you-will-gain
 Quidam se resignant: sed cum aliqua exceptione?
some themselves resign but with some exception
 non enim plene Deo confidunt: ideo sibi providere
not for fully God they-trust therefore for-themselves to-provide
 satagunt. Quidam etiam primo totum offerunt: sed
they-busy-themselves some also at-first all offer but
 postea tentatione pulsati ad propria redeunt: ideo minime
afterward by-temptation struck to their-own return therefore by-no-means
 in virtute proficiunt. Hi ad veram puri cordis libertatem,
in virtue they-advance these to the-true of-pure heart liberty
 et jucundae familiaritatis meae gratiam non pertingent, nisi
and of-pleasant familiarity my the-grace not will-attain unless
 integra resignatione et quotidiana sui immolatione prius
entire resignation and daily of-self immolation first
 facta: sine qua non stat nec stabit unio fructiva.
made without which not stands nor will-stand union enjoying
 Dixi tibi saepissime: et nunc iterum dico. Relinque
I-have-said to-you most-often and now again I-say leave
 te, resigna te: et frueris magna interna pace. Da
yourself resign yourself and you-will-enjoy great inner peace give
 totum pro toto, nil exquire, nil repete: sta pure et
all for all nothing seek-out nothing ask-back stand purely and
 inhaesitanter in me: et habebis me. Eris liber in corde:
unhesitatingly in me and you-will-have me you-will-be free in heart
 et tenebrae non conculcabunt te. Ad hoc conare, hoc ora,
and darkness not will-tread-down you for this strive this pray

hoc desidera: ut ab omni proprietate possis exspoliari
this desire that from all self-will you-may-be-able to-be-despoiled
 et nudus nudum Jesum sequi: tibi mori: et mihi
and naked the-naked Jesus to-follow to-yourself to-die and to-me
 aeternaliter vivere. Tunc deficient omnes vanae phantasiae:
eternally to-live then will-fail all vain fancies
 conturbationes iniquae, et curae superfluae. Tunc etiam
disturbances wicked and cares superfluous then also
 recedet immoderatus timor: et inordinatus amor morietur.
will-withdraw immoderate fear and inordinate love will-die

De bono regimine in externis et recurso ad Deum in periculis

XXXVIII • ON GOOD RULE IN OUTWARD THINGS

Christ: Strive to be inwardly free and master of yourself in every place and action, so that things are under you and not you under them, a true Hebrew passing into the liberty of the sons of God, who look on transitory things with the left eye and on heavenly things with the right. In every event enter the tabernacle with Moses to consult the Lord, and you will hear his answer. Joshua and the sons of Israel were deceived by the Gibeonites because they did not first ask the mouth of the Lord.

Fili. Ad istud diligenter tendere debes, ut in omni loco et
O-son to this diligently to-strive you-ought that in every place and
 actione seu occupatione externa sis intimus liber et tui
action or occupation outward you-be inward free and of-you
 ipsius potens: et sint omnia sub te et tu non sub eis:
yourself master and they-be all-things under you and you not under them
 ut sis dominus actionum tuarum et rector, non servus
that you-be lord of-actions your and ruler not slave
 nec emptitius: sed magis exemptus verusque Hebraeus in
nor bought but rather exempt and-true Hebrew into

sortem ac libertatem transiens filiorum Dei: qui stant super
the-lot and liberty passing of-the-sons of-God who stand above
 praesentia et speculantur aeterna: qui transitoria sinistro
present-things and contemplate eternal-things who transitory-things with-the-left
 intuentur oculo et dextro caelestia: quos temporalia non
look-on eye and with-the-right heavenly-things whom temporal-things not
 trahunt ad inhaerendum: sed trahunt ipsi magis ea ad
draw to cleaving but draw they-themselves rather them to
 bene serviendum prout ordinata sunt a Deo et instituta a
well serving as ordained they-are by God and established by
 summo opifice: qui nil inordinatum in sua reliquit creatura.
the-highest craftsman who nothing disordered in his left creation
 Si etiam in omni eventu stas non in apparentia externa,
if also in every event you-stand not in appearance outward
 nec oculo carnali lustras visa vel audita: sed mox
nor with-eye carnal you-survey things-seen or heard but at-once
 in qualibet causa intras cum Moyse in tabernaculum ad
in any cause you-enter with Moses into the-tabernacle for
 consulendum Dominum: audies nonnumquam divinum
consulting the-Lord you-will-hear sometimes a-divine
 responsum: et redies instructus de multis praesentibus
answer and you-will-return instructed about many present
 et futuris. Semper enim Moyses recursum habuit ad
and future-things always for Moses recourse had to
 tabernaculum pro dubiis et quaestionibus solvendis: fugitque
the-tabernacle for doubts and questions to-be-solved and-fled
 ad orationis adiutorium pro periculis et improbitatibus
to of-prayer the-help for perils and wickednesses
 hominum sublevandis. Sic et tu confugere debes in cordis
of-men to-be-relieved so also you to-flee ought into of-heart
 tui secretarium: divinum intentius implorando suffragium.
your the-secret-chamber divine more-intently by-imploing help

Propterea namque Josue et filii Israel a Gabaonitis leguntur
therefore for Joshua and the-sons of-Israel by the-Gibeonites are-read
 decepti, quia os Domini prius non interrogaverunt: sed
deceived because the-mouth of-the-Lord first not they-asked but
 nimium creduli dulcibus sermonibus, falsa pietate delusi sunt.
too credulous by-sweet words by-false piety deluded are

Quod homo non sit importunus in negotiis

XXXIX · THAT ONE SHOULD NOT BE ANXIOUS IN AFFAIRS

*Christ: Commit your cause to me always; I will dispose it well in its time. The
 disciple: I gladly commit everything to you, for my own thinking avails little.
 Christ: A man often pursues something vehemently and, having reached it, begins
 to feel otherwise, for affections are not lasting; it is no small thing to leave oneself
 even in the least things. True progress is the denial of self; the ancient enemy
 never ceases to tempt, so watch and pray.*

Fili. Committe mihi semper causam tuam: ego bene
O-son commit to-me always cause your I well
 disponam in tempore suo. Expecta ordinationem meam: et
shall-dispose in time its await ordering my and
 senties inde profectum.
you-will-feel thence profit
 Domine satis libenter tibi omnes res committo: quia
O-Lord quite gladly to-you all things I-commit because
 parum potest cogitatio mea proficere. Utinam non multum
little can thought my to-avail would-that not much
 adhaererem futuris eventibus: sed ad beneplacitum tuum
I-clung to-future events but to good-pleasure your
 incunctanter me offerrem.
unhesitatingly myself I-offered

Fili saepe homo rem aliquam vehementer agitat quam

O-son often a-man thing some vehemently pursues which

desiderat: sed quum ad eam pervenerit, aliter sentire

he-desires but when to it he-will-have-come otherwise to-feel

incipit: quia affectiones circa idem non sunt durabiles: sed

he-begins because affections about the-same not are durable but

magis de uno ad aliud impellunt. Non est ergo minimum

rather from one to another drive not is therefore least

etiam in minimis se ipsum relinquere.

even in least-things one oneself to-leave

Verus profectus hominis: est abnegatio sui ipsius. Et homo

the-true progress of-man is the-denial of-him himself and a-man

abnegatus: valde liber est et securus. Sed antiquus hostis

self-denied very free is and secure but the-ancient enemy

omnibus bonis adversans a tentatione non cessat: sed

to-all good-people opposed from temptation not ceases but

die noctuque graves molitur insidias: si forte in laqueum

by-day and-by-night grave contrives snares if perhaps into the-snare

deceptionis possit praecipitare incautum. Vigilate et

of-deception he-may-be-able to-cast the-unwary watch and

orate dicit Dominus: ut non intretis in tentationem.

pray says the-Lord that not you-enter into temptation

Quod homo nihil boni ex se habet, et de nullo gloriari potest

XL · THAT MAN HAS NO GOOD OF HIMSELF TO GLORY IN

The disciple: Lord, what is man that you are mindful of him? I am nothing, can do nothing, and of myself always tend to nothing; you are always the same, while seven times are changed over me. If I could cast off all human consolation, I might hope in your grace. Vain glory is an evil plague that robs of heavenly grace; true glory is to glory in you. Let your name be praised, not mine; all human glory compared with yours is vanity and folly.

Domine quid est homo quod memor es ejus? aut

O-Lord what is man that mindful you-are of-him or

filius hominis quia visitas eum? Quid promeruit homo:

the-son of-man that you-visit him what has-merited man

ut dares illi gratiam tuam? Domine quid possum

that you-should-give him grace your O-Lord what can-I

conqueri si me deseris? aut quid juste obtendere possum si

to-complain if me you-forsake or what justly to-allege can-I if

quod peto non feceris? Certe hoc in veritate cogitare

what I-ask not you-will-have-done certainly this in truth to-think

possum et dicere. Domine nihil sum, nihil possum? nihil

I-can and to-say O-Lord nothing I-am nothing I-can nothing

boni ex me habeo: sed in omnibus deficio, et ad nihil

of-good from myself I-have but in all-things I-fail and to nothing

semper tendo. Et nisi a te fuero adjutus et interius

always I-tend and unless by you I-shall-have-been helped and inwardly

informatus: totus efficior tepidus et dissolutus.

formed wholly I-am-made lukewarm and dissolute

Tu autem Domine semper idem ipse es et permanes in

you but O-Lord always the-same yourself are and remain into

aeternum semper bonus justus et sanctus? bene juste ac

eternity always good just and holy well justly and

sancte agens omnia et disponens in sapientia? sed ego qui
holily doing all-things and disposing in wisdom but I who
 ad defectum sum magis pronus quam ad profectum, non
to failing am more prone than to progress not
 sum semper in uno statu perdurans: quia septem tempora
am always in one state enduring because seven times
 mutantur super me. Verumtamen cito melius fit quum
are-changed over me nevertheless quickly better it-becomes when
 tibi placuerit et manum porrexeris adjutricem:
to-you it-will-have-pleased and hand you-will-have-stretched-out helping
 quia tu solus sine humano suffragio poteris auxiliari, et
because you alone without human support you-will-be-able to-aid and
 in tantum confirmare? ut vultus meus amplius in diversa
to such-a-degree to-confirm that face my any-more into diverse-things
 non mutetur: sed in te uno cor meum convertatur et quiescat.
not be-changed but in you alone heart my be-turned and rest
 Unde si bene scirem omnem humanam consolationem
whence if well I-knew-how all human consolation
 abjicere, sive propter devotionem adipiscendam: sive propter
to-cast-off whether for devotion to-be-attained or because-of
 necessitatem qua compellor te quaerere, quia non est
the-necessity by-which I-am-compelled you to-seek because not is
 homo qui me consoletur? tunc possem merito de gratia
man who me may-console then I-could deservedly of grace
 tua sperare: et de dono novae consolationis exsultare.
your to-hope and over the-gift of-new consolation to-exult
 Gratias tibi unde totum venit: quotiescumque mihi bene
thanks to-you whence all comes whenever for-me well
 succedit.
it-succeeds

Ego autem vanitas et nihilum ante te: inconstans homo et
I but vanity and nothing before you an-inconstant man and
 infirmus. Unde ergo possum gloriari? aut cur appeto reputari?

weak whence therefore can-I to-glory or why do-I-crave to-be-esteemed

Numquid de nihilo? Et hoc vanissimum est. Vere inanis gloria
surely-not of nothing and this most-vain is truly empty glory

mala pestis vanitas maxima? quia a vera trahit gloria: et
an-evil plague vanity greatest because from true it-draws glory and

caelesti spoliatur gratia. Dum enim homo complacet sibi displicet
of-heavenly it-despoils grace while for a-man pleases himself he-displeases

tibi: dum inhiat laudibus humanis privatur veris virtutibus.
you while he-gapes-after praises human he-is-deprived of-true virtues

Est autem vera gloria et exsultatio sancta, gloriari in te
is but true glory and exultation holy to-glory in you

et non in se: gaudere in nomine tuo non in propria
and not in oneself to-rejoice in name your not in own

virtute: nec in aliqua creatura delectari nisi propter te.

virtue nor in any creature to-delight except for you

Laudetur nomen tuum non meum: magnificetur opus tuum

let-be-praised name your not mine let-be-magnified work your

non meum? benedicatur nomen sanctum tuum: nihil mihi

not mine let-be-blessed name holy your nothing to-me

autem attribuatur de laudibus hominum. Tu gloria mea tu

but let-be-attributed of the-praises of-men you glory my you

exsultatio cordis mei: in te gloriabor et exsultabo tota die:

the-exultation of-heart my in you I-shall-glory and exult all day

pro me autem nihil nisi in infirmitatibus meis.

for me but nothing except in infirmities my

Quaerant Judaei gloriam quae ab invicem est: ego hanc

let-seek the-Jews glory which from one-another is I this

requiram quae a solo Deo est. Omnis quidem gloria humana,

shall-seek which from alone God is all indeed glory human

omnis honor temporalis, omnis altitudo mundana, aeternae
 all honor temporal all loftiness worldly to-eternal
 gloriae tuae comparata: vanitas est et stultitia. O veritas
 glory your compared vanity is and folly O truth
 mea et misericordia mea Deus meus Trinitas beata: tibi soli
 my and mercy my God my Trinity blessed to-you alone
 laus honor virtus gloria: per infinita saeculorum saecula.
 praise honor power glory through infinite of-ages ages

De contemptu omnis temporalis honoris

XLI • ON THE CONTEMPT OF ALL TEMPORAL HONOR

Christ: Do not take it to heart if you see others honored and yourself despised; lift your heart to heaven and men's contempt will not sadden you. The disciple: We are in blindness and quickly led astray by vanity. If I examine myself rightly, no creature has ever wronged me, for I have sinned often and gravely, and every creature is rightly armed against me. Unless I am willing to be despised by every creature and counted nothing, I cannot have inward peace or be united with you.

Fili noli tibi attrahere, si videas alios honorari et elevari:
 O-son do-not to-yourself draw if you-see others to-be-honored and to-be-raised
 te autem despici et humiliari. Erige cor tuum ad me in
 you but to-be-despised and to-be-humbled raise heart your to me in
 caelum: et non contristabit te contemptus hominum in terris.
 heaven and not will-sadden you the-contempt of-men on earth
 Domine in caecitate sumus: et vanitate cito seducimur.
 O-Lord in blindness we-are and by-vanity quickly we-are-led-astray
 Si recte me inspicio: numquam mihi facta est injuria ab
 if rightly myself I-examine never to-me done is injury by
 aliqua creatura: unde nec juste habeo conqueri adversum te.
 any creature whence not-even justly I-have to-complain against you

Quia autem frequenter et graviter peccavi tibi: merito
because moreover frequently and gravely I-have-sinned against-you deservedly
 armatur contra me omnis creatura. Mihi igitur juste debetur
is-armed against me every creature to-me therefore justly is-owed
 confusio et contemptus: tibi autem laus honor et gloria.
confusion and contempt to-you but praise honor and glory
 Et nisi me ad hoc praeparavero quod velim libenter
and unless myself for this I-shall-have-prepared that I-be-willing gladly
 ab omni creatura despici et relinqui, atque penitus nihil
by every creature to-be-despised and to-be-left and wholly nothing
 videri: non possum interius pacificari et stabiliri: nec
to-seem not I-can inwardly to-be-pacified and to-be-established nor
 spiritualiter illuminari neque plene tibi uniri.
spiritually to-be-enlightened nor fully to-you to-be-united

Quod pax non est ponenda in hominibus

XLII • THAT PEACE IS NOT TO BE PLACED IN MEN

Christ: If you place your peace in some person for your own feeling, you will be unstable and entangled; if you have recourse to living and abiding truth, no friend's departure or death will sadden you. A friend's love must stand in me, and without me friendship has no worth. Be so dead to such affections that you would wish to be without human company. The farther a man withdraws from earthly solace, the nearer to God he comes; learn to conquer yourself in all things for the Creator.

Fili. Si ponis pacem tuam cum aliqua persona propter
O-son if you-place peace your with some person for
 tuum sentire et convivere: instabilis eris et implicatus.
your feeling and living-together unstable you-will-be and entangled
 Sed si recursum habes ad semper viventem et manentem
but if recourse you-have to the-ever living and abiding

veritatem: non contristabit amicus recedens aut moriens. In
truth not will-sadden a-friend departing or dying in
 me debet amici dilectio stare: et propter me diligendus
me ought of-a-friend the-love to-stand and for me to-be-loved
 est quisquis tibi bonus visus est: et multum carus in
is whoever to-you good seemed is and much dear in
 hac vita. Sine me non valet nec durabit amicitia: nec est
this life without me not avails nor will-last friendship nor is
 vera et munda dilectio: quam ego non copulo.

true and clean love which I not join
 Ita mortuus debes esse talibus affectionibus dilectorum
so dead you-ought to-be to-such affections of-beloved
 hominum: ut quantum ad te pertinet sine omni humano
men that as-much-as to you pertains without all human
 optares esse consortio. Tanto homo Deo magis
you-would-wish to-be company by-so-much a-man to-God more
 appropinquat: quanto ab omni solatio terreno longius
draws-near by-how-much from all solace earthly farther
 recedit. Tanto etiam altius ad Deum ascendit: quanto
he-withdraws by-so-much also higher to God he-ascends by-how-much
 profundius in se descendit et plus sibi ipsi vilescit.

deeper into himself he-descends and more to-him himself grows-vile
 Qui autem sibi aliquid boni attribuit: gratiam Dei in
who but to-himself anything of-good attributes the-grace of-God into
 se venire impedit: quia gratia Spiritus sancti cor humile
himself to-come hinders because the-grace of-the-Spirit holy a-heart humble
 semper quaerit. Si scires te perfecte annihilare atque ab
always seeks if you-knew-how yourself perfectly to-annihilate and from
 omni creato amore evacuare: tunc deberem in te cum magna
all created love to-empty then I-should into you with great
 gratia emanare. Quando tu respicis ad creaturas: subtrahitur
grace to-flow when you look to creatures is-withdrawn

tibi aspectus Creatoris. Disce te in omnibus propter
from-you the-sight of-the-Creator learn yourself in all-things for
 Creatorem vincere: tunc ad divinam valebis cognitionem
the-Creator to-conquer then to divine you-will-be-able knowledge
 pertingere. Quantumcumque modicum sit si inordinate
to-attain however little it-be if inordinately
 diligitur et respicitur: retardat a summo et vitiat.
it-is-loved and regarded it-holds-back from the-highest and corrupts

Contra vanam et saecularem scientiam

XLIII • AGAINST VAIN AND WORLDLY LEARNING

Christ: Do not be moved by men's fine and subtle sayings, for the kingdom of God is not in speech but in power. Never read in order to seem learned; mortifying your vices will profit you more than knowing hard questions. I teach knowledge and give the little ones clearer understanding than man can teach; woe to those who inquire curiously and care little for serving me. I teach without the din of words and the clash of arguments: to despise earthly things, seek eternal ones, and love me above all.

Fili. Non te moveant pulchra et subtilia hominum dicta.
O-son not you let-move the-beautiful and subtle of-men sayings
 Non enim est regnum Dei in sermone: sed in virtute.
not for is the-kingdom of-God in speech but in power
 Attende verba mea quae corda accendunt et mentes illuminant:
attend-to words my which hearts kindle and minds enlighten
 inducunt compunctionem et variam ingerunt consolationem.
induce compunction and various bring consolation
 Numquam ad hoc legas verbum: ut doctior aut sapientior
never for this read the-word that more-learned or wiser
 possis videri. Stude mortificationi vitiorum: quia hoc amplius
you-may to-seem strive for-the-mortification of-vices because this more

tibi proderit quam notitia multarum difficilium quaestionum.

you will-profit than knowing of-many difficult questions

Quum multa legeris et cognoveris: ad unum semper

when many-things you-will-have-read and known to one always

oportet redire principium.

it-behooves to-return beginning

Ego sum, qui doceo hominem scientiam: et clariorem

I am who teach man knowledge and clearer

intelligentiam parvulis tribuo: quam ab homine possit

understanding to-little-ones grant than by man could

doceri. Cui ego loquor cito sapiens erit: et multum in

to-be-taught to-whom I speak quickly wise will-be and much in

spiritu proficiet. Vae eis qui multa curiosa ab hominibus

spirit will-advance woe to-them who many curious-things from men

inquirunt: et de via mihi serviendi parum curant. Veniet

inquire and about the-way me of-serving little care will-come

tempus quando apparebit magister magistrorum Christus

the-time when will-appear the-master of-masters Christ

dominus angelorum, cunctorum auditurus lectiones: hoc est

lord of-angels of-all about-to-hear the-lessons that is

singulorum examinaturus conscientias: et tunc scrutabitur

of-each about-to-examine the-consciences and then he-will-search

Jerusalem in lucernis: et manifesta erunt abscondita

Jerusalem with lamps and manifest will-be the-hidden-things

tenebrarum, tacebuntque argumenta linguarum.

of-darkness and-will-be-silent the-arguments of-tongues

Ego sum qui humilem in puncto elevo mentem: ut plures

I am who the-humble in a-moment raise mind that more

aeternae veritatis capiat rationes: quam si quis decem

of-eternal truth it-may-grasp reasons than if one ten

annis studuisset in scholis.

years had-studied in the-schools

Ego doceo sine strepitu verborum, sine confusione opinionum:

I teach without the-din of-words without confusion of-opinions

sine fastu honoris, sine pugnatione argumentorum.

without the-pride of-honor without the-fighting of-arguments

Ego sum qui doceo terrena despiciere praesentia fastidire:

I am who teach earthly-things to-despise present-things to-loathe

aeterna quaerere, aeterna sapere: honores fugere, scandala

eternal-things to-seek eternal-things to-savor honors to-flee scandals

sufferre: omnem spem in me ponere, extra me nil cupere:

to-endure all hope in me to-place outside me nothing to-desire

et super omnia me ardentem amare. Nam quidam amando

and above all-things me ardently to-love for a-certain-one by-loving

me intime, didicit divina: et loquebatur mirabilia. Plus

me intimately learned divine-things and spoke wonders more

profecit in relinquendo omnia: quam in studendo subtilia.

he-profited in leaving all-things than in studying subtleties

Sed aliis loquor communia aliis specialia: aliquibus in

but to-some I-speak common-things to-others special-things to-some in

signis et figuris dulciter appareo: quibusdam vero in

signs and figures sweetly I-appear to-some but in

multo lumine revelo mysteria. Una vox librorum sed

much light I-reveal mysteries one the-voice of-books but

non omnes aequae informat: quia intus sum doctor veritas

not all equally it-informs because within I-am the-teacher the-truth

scrutator cordis cogitationum intellector, actionum promotor:

searcher of-the-heart of-thoughts understander of-actions mover

distribuens singulis sicut dignum iudicavero.

distributing to-each as worthy I-shall-have-judged

De non attrahendo sibi res exteriores

XLIV · ON NOT DRAWING OUTWARD THINGS TO ONESELF

Christ: In many things you must be ignorant, count yourself dead on earth, and pass by with a deaf ear; it is more useful to turn your eyes from displeasing things and leave each his own opinion than to serve contentious speeches. The disciple: Lord, how far we have come: we bewail a temporal loss and labor and run for a little gain, while spiritual harm is forgotten, because the whole man flows away to outward things.

Fili. In multis oportet te esse inscium, et aestimare te
O-son in many-things it-behooves you to-be ignorant and to-esteem yourself
tamquam mortuum super terram, et cui totus mundus
as dead upon earth and to-whom the-whole world
crucifixus sit. Multa etiam oportet surda aure pertransire,
crucified be many-things also it-behooves with-deaf ear to-pass-by
et quae tuae pacis sunt, magis cogitare. Utilius est oculos
and what of-your peace are rather to-think more-useful it-is the-eyes
a rebus displicentibus avertere, et unicuique suum sentire
from things displeasing to-turn-away and to-each his opinion
relinquere, quam contentiosis sermonibus deservire. Si bene
to-leave than to-contentious speeches to-be-a-slave if well
steteris cum Deo, et ejus judicium aspexeris,
you-will-have-stood with God and his judgment you-will-have-regarded
facilius te victum portabis:
more-easily yourself conquered you-will-bear
O Domine, quousque venimus? Ecce damnum defletur
O Lord how-far have-we-come behold a-loss is-bewailed
temporale: pro modico quaestu laboratur et curritur: et
temporal for a-small gain one-labors and one-runs and
spirituale detrimentum in oblivionem transit, et vix sero
spiritual harm into oblivion passes and scarcely late

reditur. Quod parum, vel nihil prodest attenditur, et quod
one-returns what little or nothing profits is-attended-to and what
 summe necessarium est, negligenter praeteritur: quia totus
supremely necessary is negligently is-passed-over because the-whole
 homo ad externa defluit et nisi cito resipiscat,
man to outward-things flows-away and unless quickly be-come-to-his-senses
 libens in exterioribus jacet.
gladly in outward-things lies

Quod omnibus non est credendum,
 et de facili lapsu verborum

XLV • THAT NOT ALL ARE TO BE BELIEVED

The disciple: Help me, Lord, for the salvation of man is vain; how often I found no faith where I thought I had it. We are weak and quickly deceived, but whoever trusts in you does not easily fall. A faithful friend is rare; you alone are most faithful. Who can foresee all evils? We are men, though many think us angels. Every man is a liar; I learned by my loss when one who asked me to keep a secret betrayed it. How good it is to be silent about others and not believe everything.

Da mihi auxilium Domine de tribulatione, quia vana
give me help O-Lord from tribulation because vain
 salus hominis. Quam saepe ibi non inveni fidem, ubi
the-salvation of-man how often there not I-found faith where
 me habere putavi. Quoties etiam ibi reperi, ubi minus
myself to-have I-thought how-often also there I-found-it where less
 praesumpsi. Vana ergo spes in hominibus, salus autem
I-presumed vain therefore hope in men the-salvation but
 justorum in te Deus. Benedictus sis Domine Deus meus,
of-the-just in you O-God blessed be-you O-Lord God my
 in omnibus quae accidunt nobis.
in all-things which happen to-us

Infirmi sumus et instabiles, cito fallimur et permutamur.

weak we-are and unstable quickly we-are-deceived and changed

Quis est homo, qui ita caute et circumspecte in omnibus

who is the-man who so cautiously and circumspectly in all-things

se custodire valet, ut aliquando in aliquam deceptionem

himself to-guard is-able that sometimes into some deception

vel perplexitatem non veniat? Sed qui in te Domine confidit,

or perplexity not he-come but who in you O-Lord trusts

ac simplici ex corde quaerit, non tam facile labitur. Et

and simple from heart seeks not so easily slips and

si incidit aliquam tribulationem, quocumque modo

if he-will-have-fallen-into some tribulation in-whatever way

fuerit etiam implicatus, citius per te eruetur, aut

he-will-have-been even entangled sooner through you he-will-be-rescued or

a te consolabitur: quia tu non deseres in te sperantem

by you will-be-soleed because you not will-forsake in you the-one-hoping

usque in finem.

even to the-end

Rarus fidus amicus, in cunctis amici perseverans pressuris.

rare a-faithful friend in all of-a-friend persevering in-distresses

Tu Domine, tu solus es fidelissimus in omnibus, et praeter

you O-Lord you alone are most-faithful in all-things and besides

te non est alter talis.

you not is another such

O quam bene sapuit sancta illa anima, quae dixit. Mens

O how well savored holy that soul which said mind

mea solidata est, et in Christo fundata. Si ita mecum

my made-solid is and in Christ founded if so with-me

foret, non tam facile timor humanus me sollicitaret, nec

it-were not so easily fear human me would-disturb nor

verborum jacula moverent.

of-words the-darts would-move

Quis omnia praevidere, quis praecavere futura mala sufficit?

who all-things to-foresee who to-guard-against future evils suffices

Si praevisa saepe etiam laedunt, quid improvisa nisi

if things-foreseen often even hurt what things-unforeseen except

graviter feriunt? Sed quare mihi misero non melius providi?

heavily strike but why for-me wretched not better did-I-provide

Cur etiam tam facile aliis credidi? Sed homines sumus,

why also so easily others did-I-believe but men we-are

nec aliud quam fragiles homines sumus, etiamsi angeli a

nor other than frail men we-are even-if angels by

multis aestimamur et dicimur.

many we-are-esteemed and called

Cui credam Domine? Cui, nisi tibi? Veritas es, quae non

whom shall-I-believe O-Lord whom except you the-Truth you-are who not

fallis? nec falli potes. Et rursum omnis homo mendax,

deceive nor to-be-deceived can and again every man a-liar

infirmus, instabilis, et labilis maxime in verbis: ita ut statim

weak unstable and slippery especially in words so that at-once

vix credi debeat, quod rectum in facie sonare videtur.

scarcely to-be-believed ought what right on the-face to-sound seems

Quam prudenter praemonuisti cavendum ab hominibus? et

how prudently you-forewarned to-be-guarded from men and

quia inimici hominis domestici ejus: nec credendum si quis

that the-enemies of-a-man the-household his nor to-be-believed if anyone

dixerit ecce hic aut ecce illic.

will-have-said behold here or behold there

Doctus sum damno meo: et utinam ad cautelam majorem

taught I-am by-loss my and would-that for caution greater

et non ad insipientiam mihi. Cautus esto ait quidam

and not for folly to-me cautious be says a-certain-one

cautus esto: serva apud te quod dico. Et dum ego sileo

cautious be keep with yourself what I-say and while I am-silent

et absconditum credo: nec ille silere potest quod
and hidden I-believe-it not-even he to-keep-silent can what
 silendum petiit: sed statim prodit me et se et abiit.
to-be-kept-silent he-asked but at-once betrays me and himself and went-off
 Ab huiusmodi fabulis et incautis hominibus protege me
from such tales and incautious men protect me
 Domine ne in manus eorum incidam: nec umquam talia
O-Lord lest into the-hands their I-fall nor ever such-things
 committam. Verbum verum et stabile da in os meum: et
commit a-word true and steadfast give in mouth my and
 linguam callidam fac a me. Quod pati nolo: omnimode
tongue crafty put from me what to-suffer I-wish-not in-every-way
 cavere debeo.

to-avoid I-ought

O quam bonum et pacificum, de aliis silere: nec indifferenter
O how good and peaceable about others to-be-silent nor indiscriminately
 omnia credere, neque de facili ulterius effari: paucis se
all-things to-believe nor with ease further to-utter to-few one
 ipsum revelare: te semper inspectorem cordis quaerere, nec
oneself to-reveal you always the-inspector of-the-heart to-seek nor
 omni vento verborum circumferri: sed omnia intima et
by-every wind of-words to-be-carried-about but all inward and
 externa secundum placitum tuae voluntatis optare perfici.
outward-things according-to the-pleasure of-your will to-wish to-be-fulfilled
 Quam tutum pro conservatione caelestis gratiae humanam
how safe for the-keeping of-heavenly grace human
 fugere apparentiam: nec appetere quae foris admirationem
to-flee appearance nor to-crave what outside admiration
 videntur praebere: sed ea tota sedulitate sectari quae vitae
seem to-afford but those-things with-all diligence to-pursue which of-life
 emendationem dant et fervorem. Quam multis nocuit virtus
amendment give and fervor how many has-harmed virtue

scita ac praepropere laudata: quam sane profuit gratia silentio
known and too-hastily praised how surely has-profited grace in-silence
 servata in hac fragili vita: quae tota tentatio fertur et militia.
kept in this frail life which wholly temptation is-said and warfare

De confidentia in Deo habenda
 quando insurgunt verborum jacula

XLVI • ON TRUSTING IN GOD WHEN THE DARTS OF WORDS RISE UP

Christ: Stand firm and hope in me; words fly through the air but do not hurt a stone. If guilty, amend; if not, bear it for God. Small things touch your heart because you are still carnal and fear being despised. Hear my word and you will not care for ten thousand words of men. I am the judge who knows all secrets, and my judgment is true. The disciple asks the just Judge to be his strength, for his own conscience does not suffice, and no one living is justified without God's mercy.

Fili. Sta firmiter et spera in me. Quid enim sunt verba
O-son stand firmly and hope in me what for are words
 nisi verba? Per aërem volant: sed lapidem non laedunt. Si
except words through the-air they-fly but a-stone not they-hurt if
 reus es: cogita quod libenter emendare te velis. Si
guilty you-are think that gladly to-amend yourself you-would if
 nihil tibi conscius es: pensa quod velis libenter pro
nothing to-yourself conscious you-are consider that you-would gladly for
 Deo hoc sustinere. Parum satis est ut vel verba interdum
God this to-bear little enough it-is that even words sometimes
 sustineas: qui necdum fortia verbera tolerare vales.
you-bear who not-yet strong blows to-endure are-able

Et quare tam parva tibi ad cor transeunt: nisi quia adhuc
and why so small-things to-you to the-heart pass except because still
 carnalis es, et homines magis quam oportet attendis? Nam
carnal you-are and men more than it-behooves you-beed for

quia despici metuis reprehendi pro excessibus non vis: et
because to-be-despised you-fear to-be-reproved for excesses not you-wish and
 excusationum umbracula quaeris. Sed inspice te melius, et
of-excuses shelters you-seek but examine yourself better and
 agnosces quia vivit adhuc in te mundus: et vanus amor
you-will-recognize that lives still in you the-world and vain love
 placendi hominibus. Quum enim bassari refugis et confundi
of-pleasing men when for to-be-abased you-shrink and to-be-confounded
 pro defectibus? constat utique quod nec verus humilis sis:
for defects it-is-clear surely that neither true humble you-are
 nec vere mundo mortuus, nec mundus tibi crucifixus.
nor truly to-the-world dead nor the-world to-you crucified
 Sed audi verbum meum: et non curabis decem milia verba
but hear word my and not you-will-care for-ten thousand words
 hominum. Ecce si cuncta contra te dicerentur quae fingi
of-men behold if all-things against you were-said which to-be-invented
 malitiosissime possent? quid tibi nocerent, si omnino
most-maliciously could what you would-they-harm if wholly
 transire permitteres, nec plus quam festucam perpenderes?
to-pass you-allowed nor more than a-straw you-weighed
 Numquid vel unum capillum tibi extrahere possent?
surely-not even one hair from-you to-pull-out could-they
 Sed qui cor intus non habet nec Deum prae oculis: faciliter
but who a-heart within not has nor God before the-eyes easily
 verbo movetur vituperationis. Qui autem in me confidit nec
by-a-word is-moved of-blame who but in me trusts nor
 proprio iudicio stare appetit: absque humano terrore erit. Ego
on-own judgment to-stand craves without human terror will-be I
 enim sum iudex et cognitor omnium secretorum? ego scio
for am the-judge and knower of-all secrets I know
 qualiter res acta est: ego injuriantem novi et sustinentem.
how the-thing done is I the-one-injuring know and the-one-bearing

A me exiit verbum istud: me permittente hoc accidit: ut
from me went-out word this I permitting this happened that
 revelentur ex multis cordibus cogitationes. Ego reum et
may-be-revealed from many hearts the-thoughts I the-guilty and
 innocentem iudicabo: sed occulto iudicio utrumque ante probare
the-innocent shall-judge but by-secret judgment both before to-prove
 volui. Testimonium hominum saepe fallit: meum iudicium
I-willed the-testimony of-men often deceives my judgment
 verum est: stabit et non subvertetur. Latet plerumque
true is will-stand and not will-be-overtuned it-lies-hidden mostly
 et paucis ad singula patet: numquam tamen errat nec errare
and to-few in particulars lies-open never yet errs nor to-err
 potest: etiamsi oculis insipientium non rectum videatur.
can even-if to-the-eyes of-the-foolish not right it-seem
 Ad me ergo currendum est in omni iudicio: nec proprio
to me therefore to-be-run is in every judgment nor on-own
 innitendum arbitrio. Justus enim non conturbabitur: quidquid
to-be-leaned choice the-just for not will-be-troubled whatever
 a Deo ei acciderit. Etiamsi injuste aliquid contra
from God to-him will-have-happened even-if unjustly anything against
 eum prolatum fuerit: non multum curabit. Sed nec vane
him uttered will-have-been not much he-will-care but nor vainly
 exsultabit: si per alios rationabiliter excusetur. Pensat namque
will-be-exult if by others reasonably he-be-excused he-weighs for
 quia ego sum scrutans corda et renes: qui non iudico secundum
that I am searching hearts and reins who not judge according-to
 faciem et humanam apparentiam. Nam saepe in oculis meis
the-face and human appearance for often in eyes my
 reperitur culpabile: quod hominum iudicio creditur laudabile.
is-found blameworthy what by-men's judgment is-believed praiseworthy

Domine Deus iudex juste fortis et patiens, qui hominum nosti

O-Lord God judge just strong and patient who of-men know

fragilitatem et pravitatem: esto robur meum et tota fiducia

the-frailty and depravity be strength my and whole trust

mea: non enim mihi sufficit conscientia mea. Tu nosti quod ego

my not for me suffices conscience my you know what I

non novi: et ideo in omni reprehensione humiliare me debui

not know and therefore in every reproof to-humble myself I-ought

et mansuete sustinere. Ignosce quoque mihi propitius, quoties

and meekly to-bear forgive also me propitiously as-often-as

sic non egi: et dona iterum gratiam amplioris sufferentiae.

so not I-acted and give again the-grace of-fuller endurance

Melior est enim mihi tua copiosa misericordia ad consecutionem

better is for to-me your abundant mercy for the-attainment

indulgentiae: quam mea opinata iustitia pro defensione

of-pardon than my supposed justice for the-defense

latentis conscientiae. Et si nihil mihi conscius sum: tamen

of-hidden conscience and if nothing to-myself conscious I-am yet

in hoc justificare me non possum: quia remota misericordia

in this to-justify myself not I-can because removed mercy

tua non justificabitur in conspectu tuo omnis vivens.

your not will-be-justified in sight your every living-one

Quod omnia gravia pro aeterna vita sunt toleranda

XLVII · ON BEARING ALL GRIEVOUS THINGS FOR ETERNAL LIFE

Christ: Do not be broken by the labors you have taken up for me; my promise will strengthen you, and I will repay above all measure. You will not labor here long; an hour will come when all labor ceases, a day neither of day nor night but perpetual light. Write, read, sing, groan, be silent, pray, and bear contrary things manfully; eternal life is worth all these battles. If you saw the saints' crowns in heaven, you would rejoice to be troubled for God. Lift your face to heaven.

Fili. Non te frangant labores quos assumpsisti propter me
O-son not you let-break the-labors which you-have-taken-up for me
nec tribulationes te dejiciant usquequaque: sed mea promissio
nor tribulations you let-cast-down utterly but my promise
in omni eventu te roboret et consoletur. Ego sufficiens
in every event you let-strengthen and console I sufficient
sum ad reddendum supra omnem modum et mensuram.
am for repaying above all measure and measure
Non diu hic laborabis: nec semper gravaberis doloribus.
not long here you-will-labor nor always will-you-be-weighed-down by-sorrows
Exspecta paulisper: et videbis celerem finem malorum.
wait a-little and you-will-see a-swift end of-evils
Veniet una hora: quando cessabit omnis labor et tumultus.
will-come one hour when will-cease all labor and tumult
Modicum est et breve: omne quod transit cum tempore.
little is and brief all that passes with time
Age quod agis: fideliter labora in vinea mea: ego ero
do what you-do faithfully labor in vineyard my I shall-be
merces tua. Scribe lege canta, geme tace ora: sustine viriliter
reward your write read sing groan be-silent pray bear manfully
contraria: digna est his omnibus et majoribus proeliis vita
contrary-things worthy is of-these all and greater battles life

aeterna. Veniet pax in die una quae nota est Domino: et
eternal will-come peace on day one which known is to-the-Lord and
 erit non dies neque nox hujus scilicet temporis: sed lux
there-will-be not day nor night of-this namely time but light
 perpetua claritas infinita, pax firma et requies segura. Non
perpetual brightness infinite peace firm and rest secure not
 dices tunc quis me liberabit de corpore mortis hujus?
you-will-say then who me will-free from the-body of-death this
 neque clamabis heu mihi quia incolatus meus prolongatus
nor will-you-cry alas to-me because sojourning my prolonged
 est: quoniam praecipitabitur mors, et salus erit indefectiva:
is since will-be-cast-down death and salvation will-be unfailing
 anxietas nulla, jucunditas beata, societas dulcis et decora.
anxiety none pleasantness blessed company sweet and seemly
 O si vidisses sanctorum in caelo coronas perpetuas:
O if you-had-seen of-the-saints in heaven the-crowns perpetual
 quanta quoque nunc exsultant gloria, qui huic mundo olim
in-how-great also now they-exult glory who to-this world once
 contemptibiles et quasi vita ipsa indigni putabantur? profecto
contemptible and as-if of-life itself unworthy were-thought certainly
 te statim humiliares usque ad terram, et affectares
yourself at-once you-would-humble even to the-earth and you-would-aim
 potius omnibus subesse quam uni praeesse: nec hujus
rather to-all to-be-subject than to-one to-preside nor of-this
 vitae laetos dies concupisceres? sed magis pro Deo tribulari
life glad days you-would-covet but rather for God to-be-troubled
 gauderes: et pro nihilo inter homines computari maximum
you-would-rejoice and for nothing among men to-be-counted greatest
 lucrum duceres. O si tibi haec saperent et profunde
gain you-would-reckon O if to-you these-things savored and deeply
 ad cor transirent? quomodo auderes vel semel conqueri?
to the-heart passed how would-you-dare even once to-complain

Nonne pro vita aeterna cuncta laboriosa sunt toleranda?

surely for life eternal all toilsome-things are to-be-borne

Non est parvum quid, perdere aut lucrari regnum Dei.

not is small a-thing to-lose or to-gain the-kingdom of-God

Leva igitur faciem tuam in caelo: ecce, ego et omnes sancti mei

lift therefore face your in heaven behold I and all saints my

mecum: qui in hoc saeculo magnum habuere certamen. Modo

with-me who in this world great had struggle now

gaudent, modo consolantur: modo securi sunt modo requiescunt:

they-rejoice now are-constoled now secure are now they-rest

et sine fine mecum in regno Patris mei permanebunt.

and without end with-me in the-kingdom of-Father my will-remain

De die aeternitatis et hujus vitae angustiiis

XLVIII · ON THE DAY OF ETERNITY AND THE STRAITS OF THIS LIFE

The disciple: O most blessed dwelling of the heavenly city, O day of eternity that night does not darken: the citizens of heaven know its joy, while the exiled sons of Eve groan at this life's bitterness, its sins, fears, and cares. When shall I be free and stand to see you, good Jesus? I am a poor exile in a hostile land. I would cling to heavenly things, but temporal things press me down. Forgive me when my mind wanders in prayer, for where my treasure is, there is my heart. Blessed the man who crucifies the flesh's lusts and offers you a pure prayer.

O supernae civitatis mansio beatissima. O dies aeternitatis

O of-the-heavenly city dwelling most-blessed O day of-eternity

clarissima: quam nox non obscurat: sed summa veritas

most-bright which night not darkens but highest truth

semper irradiat: dies semper laeta semper segura: et

always illumines a-day always glad always secure and

numquam statum mutans in contraria. O utinam dies

never state changing into contraries O would-that day

illa illuxisset: et cuncta haec temporalia finem accepissent.

that had-dawned and all these temporal-things an-end had-received

Lucet quidem sanctis perpetua claritate splendida: sed

it-shines indeed for-the-saints with-perpetual brightness splendid but

non nisi a longe et per speculum peregrinantibus in

not except from afar and through a-mirror for-those-sojourning on

terra. Norunt caeli cives quam gaudiosa sit illa: gemunt

earth know of-heaven the-citizens how joyful be that groan

exsules filii Evae quod amara et taediosa sit ista.

the-exiled sons of-Eve that bitter and wearisome be this

Dies huius temporis parvi et mali: pleni doloribus et angustii:

the-days of-this time small and evil full of-sorrows and distresses

ubi homo multis peccatis inquinatur, multis passionibus

where man by-many sins is-defiled by-many passions

irretitur: multis timoribus stringitur, multis curis distenditur:

is-ensnared by-many fears is-bound by-many cares is-stretched

multis curiositatibus distrahitur, multis vanitatibus implicatur:

by-many curiosities is-drawn-away by-many vanities is-entangled

multis erroribus circumfunditur, multis laboribus atteritur

by-many errors is-surrounded by-many labors is-worn

tentationibus gravatur: deliciis enervatur, egestate cruciatur.

by-temptations is-burdened by-delights is-enervated by-want is-tormented

O quando finis horum malorum? quando liberabor a misera

O when the-end of-these evils when shall-I-be-freed from the-wretched

servitute vitiorum? Quando memorabor Domine tui solius?

servitude of-vices when shall-I-remember O-Lord of-you alone

quando ad plenum laetabor in te? Quando ero sine omni

when to the-full shall-I-rejoice in you when shall-I-be without all

impedimento, in vera libertate sine omni gravamine mentis et

hindrance in true liberty without all burden of-mind and

corporis? Quando erit pax solida pax imperturbabilis et segura:

of-body when will-be peace solid peace imperturbable and secure

pax intus et foris, pax ex omni parte firma? Jesu bone quando

peace within and without peace from every side firm O-Jesus good when

stabo ad videndum te, quando contemplabor gloriam regni

shall-I-stand for seeing you when shall-I-contemplate the-glory of-kingdom

tui: quando eris mihi omnia in omnibus? O quando ero

your when will-you-be to-me all in all O when shall-I-be

tecum in regno tuo: quod praeparasti dilectis tuis ab aeterno?

with-you in kingdom your which you-prepared for-beloved your from eternity

Relictus sum pauper et exsul in terra hostili: ubi bella

left I-am poor and exile in land hostile where wars

quotidiana, et infortunia maxima.

daily and misfortunes greatest

Consolare exsilium meum: mitiga dolorem meum: quia

console exile my soften sorrow my because

ad te suspirat omne desiderium meum. Nam onus mihi

to you sighs all desire my for a-burden to-me

totum est: quidquid hic mundus offert ad solatium.

wholly is whatever here the-world offers for solace

Desidero te intime frui: sed nequeo apprehendere. Opto

I-desire you intimately to-enjoy but I-cannot to-grasp I-wish

inhaerere caelestibus: sed deprimunt res temporales et

to-cling to-heavenly-things but press-down things temporal and

immortificatae passiones. Mente omnibus rebus superesse

unmortified passions in-mind to-all things to-be-above

volo: carne autem invite subesse cogor. Sic ego

I-wish in-the-flesh but unwillingly to-be-beneath I-am-compelled so I

homo infelix mecum pugno: et factus sum mihimet ipsi

a-man unhappy with-myself I-fight and made I-am to-me myself

gravis: dum spiritus sursum et caro quaerit esse deorsum.

burdensome while the-spirit upward and the-flesh seeks to-be downward

O quid intus patior dum mente caelestia tracto: et mox
O what within I-suffer while in-mind heavenly-things I-handle and soon
 carnalium turba occurrit oranti.

of-carnal-things a-crowd meets one-praying

Deus meus ne elongeris a me: neque declines in ira
O-God my do-not be-far from me nor turn-aside in anger
 a servo tuo. Fulgura coruscationem tuam et dissipa eas:
from servant your flash lightning your and scatter them

emitte sagittas tuas et conturbentur omnes phantasiae
send-forth arrows your and let-be-confounded all the-fancies

inimici. Recollige sensus meos ad te: fac me oblivisci
of-the-enemy gather senses my to you make me to-forget

omnium mundanorum: da cito abjicere et contemnere
all worldly-things grant quickly to-cast-off and to-despise

phantasmata vitiorum. Succurre mihi aeterna Veritas: ut
the-phantoms of-vices succor me O-eternal Truth that

nulla me moveat vanitas: adveni caelestis suavitas: et fugiat
no me may-move vanity come O-heavenly sweetness and let-flee

a facie tua omnis impuritas.

from face your all impurity

Ignosce quoque mihi et misericorditer indulge: quoties

forgive also me and mercifully pardon as-often-as

praeter te aliud in oratione revolve.

besides you another-thing in prayer I-turn-over

Confiteor etenim vere: quia valde distracte me habere

I-confess for truly that very distractedly myself to-bold

consuevi. Nam ibi multoties non sum, ubi corporaliter sto

I-am-wont for there many-times not I-am where bodily I-stand

aut sedeo: sed ibi magis sum: quo cogitationibus feror.

or sit but there rather I-am whither by-thoughts I-am-borne

Ibi sum ubi cogitatio mea est: ibi est frequenter cogitatio

there I-am where thought my is there is frequently thought

mea, ubi est quod amo, hoc mihi cito occurrit: quod
my where is what I-love this to-me quickly occurs which
 naturaliter delectat aut ex usu placet. Unde tu Veritas aperte
naturally delights or from use pleases whence you O-Truth plainly
 dixisti. Ubi enim est thesaurus tuus: ibi est et cor tuum.
have-said where for is treasure your there is also heart your
 Si caelum diligo: libenter de caelestibus penso. Si mundum
if heaven I-love gladly of heavenly-things I-think if the-world
 amo: mundi felicitatibus congaudeo: et de adversitatibus
I-love of-the-world in-the-happineses I-rejoice and over adversities
 ejus tristor. Si carnem diligo: quae carnis sunt saepe
its I-grieve if the-flesh I-love what of-the-flesh are often
 imaginor. Si spiritum amo: de spiritualibus cogitare delector.
I-imagine if the-spirit I-love of spiritual-things to-think I-delight
 Quaecumque enim diligo: de his libenter loquor et audio:
whatever-things for I-love about them gladly I-speak and hear
 atque talium imagines mecum ad domum reporto.
and of-such-things the-images with-me to home I-bring-back
 Sed beatus ille homo, qui propter te Domine omnibus
but blessed that man who for you O-Lord to-all
 creaturis licentiam abundi tribuit: qui naturae vim facit:
creatures leave of-departing grants who to-nature violence does
 et concupiscentias carnis fervore spiritus crucifigit: ut
and the-lusts of-the-flesh by-the-fervor of-the-spirit crucifies that
 serenata conscientia puram tibi orationem offerat: dignusque
calmed conscience a-pure to-you prayer he-may-offer and-worthy
 sit angelicis interesse choris, omnibus terrenis foris et
be-be in-angelic to-be-present choirs all earthly-things outside and
 intus exclusis.
inside shut-out

De desiderio aeternae vitae,
et quanta sint certantibus bona promissa

XLIX · ON THE DESIRE FOR ETERNAL LIFE

Christ: When you feel a longing for eternal blessedness, receive the inspiration with thanks; it comes not from your effort but from grace, to prepare you for struggles to come. Desires often burn but are not free of carnal affection; ask for what pleases me, not you. You must still be tried on earth: others' wishes will be done and yours not, they will be praised and you passed over. Consider the reward: in heaven your will shall always be one with mine, and humble subjection shall be gloriously crowned.

Fili. Quum tibi desiderium aeternae beatitudinis desuper
O-son when to-you the-desire of-eternal blessedness from-above
infundi sentis, et de tabernaculo corporis exire concupiscis,
to-be-poured-in you-feel and from the-tabernacle of-the-body to-go-out you-long
ut claritatem meam sine vicissitudinis umbra contemplari
that brightness my without of-change shadow to-contemplate
possis: dilata cor tuum et omni desiderio hanc sanctam
you-may-be-able enlarge heart your and with-all desire this holy
inspirationem suscipe. Redde amplissimas supernae bonitati
inspiration receive render most-ample to-the-heavenly goodness
gratias: quae tecum sic dignanter agit: clementer visitat ardentem
thanks which with-you so condescendingly deals mercifully visits ardently
excitat potenter subleuat: ne proprio pondere ad terrena
rouses powerfully lifts-up lest by-own weight to earthly-things
labaris. Neque enim hoc cogitatu tuo aut conatu accipis:
you-slip nor for this by-thought your or effort you-receive
sed sola dignatione supernae gratiae et divini respectus:
but by-the-sole condescension of-heavenly grace and of-divine regard
quatenus in virtutibus et majori humilitate proficias: et
so-that in virtues and greater humility you-may-advance and

ad futura certamina te praepares: mihi que toto cordis
for future struggles yourself prepare and-to-me with-whole of-heart
 affectu adhaerere: ac ferventi voluntate studeas deservire.

affection to-cling and with-fervent will strive to-serve

Fili. Saepe ignis ardet: sed sine fumo flamma non ascendit.

O-son often fire burns but without smoke the-flame not ascends

Sic et aliorum desideria ad caelestia flagrant: et tamen

so also of-some the-desires to heavenly-things blaze and yet

a tentatione carnalis affectus liberi non sunt. Idcirco nec

from the-temptation of-carnal affection free not are therefore nor

omnino pure pro honore Dei agunt: quod tam desideranter

wholly purely for the-honor of-God they-do what so longingly

ab eo petunt.

from him they-ask

Tale est et tuum saepe desiderium: quod insinuasti fore

such is also your often desire which you-have-intimated to-be

tam importunum. Non enim est hoc purum et perfectum:

so importunate not for is this pure and perfect

quod propria commoditate est infectum. Pete non quod tibi

which by-own advantage is tainted ask not what to-you

est delectabile et commodum: sed quod mihi est acceptabile

is delightful and advantageous but what to-me is acceptable

atque honorificum: quia si recte judicas, meam ordinationem

and honorable because if rightly you-judge my ordering

tuo desiderio et omni desiderato praeferre debes ac sequi.

to-your desire and to-every thing-desired to-prefer you-ought and to-follow

Novi desiderium tuum: et frequentes gemitus audiivi. Jam

I-know desire your and frequent groans I-have-heard already

velles esse in libertate gloriae filiorum Dei: jam te

you-would-wish to-be in the-liberty of-the-glory of-the-sons of-God already you

delectat domus aeterna et caelestis patria gaudio plena: sed

delights the-house eternal and the-heavenly homeland with-joy full but

nondum venit hora ista: sed est adhuc aliud tempus: scilicet
not-yet has-come hour that but it-is still another time namely
 tempus belli tempus laboris et probationis. Optas summo
a-time of-war a-time of-labor and of-proving you-wish with-the-highest
 repleti bono: sed non potes hoc assequi modo. Ego sum:
to-be-filled good but not you-can this to-attain now I am
 exspecta me dicit Dominus donec veniat regnum Dei.
wait-for me says the-Lord until come the-kingdom of-God
 Probandus es adhuc in terris: et in multis exercitandus.
to-be-proved you-are still on earth and in many-things to-be-exercised
 Consolatio tibi interdum dabitur: sed copiosa satietas non
consolation to-you sometimes will-be-given but abundant fullness not
 conceditur. Confortare igitur et esto robustus: tam in
is-granted be-strengthened therefore and be robust as-much in
 agendo quam in patiendo naturae contraria.
doing as in suffering to-nature contrary-things
 Oportet te novum induere hominem: et in alterum virum
it-behooves you the-new to-put-on man and into another man
 mutari. Oportet te saepe agere quod non vis: et quod
to-be-changed it-behooves you often to-do what not you-wish and what
 vis oportet relinquere. Quod aliis placet processum habebit:
you-wish it-behooves to-leave what to-others pleases progress will-have
 quod tibi placet ultra non proficiet. Quod alii dicunt audietur:
what to-you pleases further not will-advance what others say will-be-heard
 quod tu dicis, pro nihilo computabitur. Petent alii et accipient:
what you say for nothing will-be-counted will-ask others and will-receive
 tu petes nec impetrabis. Erunt alii magni in ore hominum:
you will-ask nor will-obtain will-be others great in the-mouth of-men
 de te autem tacebitur. Aliis hoc vel illud committetur:
of you but there-will-be-silence to-others this or that will-be-entrusted
 tu autem ad nihil utile iudicaberis. Propter hoc natura
you but for nothing useful will-be-judged because-of this nature

quandoque contristabitur: et magnum, si silens portaveris.

sometimes will-be-saddened and great if silent you-will-have-borne

In his et similibus multis probari solet fidelis Domini

in these and similar many to-be-proved is-wont the-faithful of-the-Lord

servus: qualiter se abnegare et in omnibus frangere quiverit.

servant how himself to-deny and in all-things to-break he-could

Vix est aliquid tale in quo tantumdem mori indiges sicut

scarcely is anything such in which as-much to-die you-need as

videre et pati quae voluntati tuae adversa sunt: maxime

to-see and to-suffer what to-will your contrary are most

autem quum disconvenientia et quae minus utilia tibi apparent

moreover when unfitting-things and which less useful to-you appear

fieri jubentur. Et quia non audes resistere altiori potestati

to-be-done are-commanded and because not you-dare to-resist the-higher power

sub dominio constitutus: ideo durum tibi videtur ad

under dominion placed therefore hard to-you it-seems at

nutum alterius ambulare: et omne proprium sentire omittere.

the-nod of-another to-walk and all own feeling to-give-up

Sed pensa fili horum fructum laborum, celerem finem atque

but weigh O-son of-these the-fruit labors the-swift end and

praemium nimis magnum: et non habebis inde gravamen:

reward exceedingly great and not you-will-have thence burden

sed fortissimum patientiae tuae solamen. Nam et pro modica

but strongest of-patience your solace for also for little

hac voluntate quam nunc sponte deseris: habebis semper

this will which now willingly you-forsake you-will-have always

voluntatem tuam in caelis. Ibi quippe invenies omne quod

will your in the-heavens there indeed you-will-find all that

volueris, omne, quod desiderare poteris: ibi aderit

you-will-have-willed all that to-desire you-will-be-able there will-be-present

tibi totius facultas boni, sine timore amittendi. Ibi voluntas

to-you of-all the-power of-good without fear of-losing there will

tua una semper mecum: nil cupiet extraneum vel privatum.

your one always with-me nothing will-desire foreign or private

Ibi nullus resistet tibi, nemo de te conqueretur, nemo impedit,

there no-one will-resist you no-one of you will-complain no-one will-binder

nihil obviabit: sed cuncta desiderata simul erunt praesentia:

nothing will-oppose but all desired-things together will-be present

totumque affectum tuum reficient et adimplebunt usque

and-whole affection your will-refresh and will-fill-up even

ad summum. Ibi reddam gloriam pro contumelia perpressa:

to the-highest there I-shall-render glory for insult endured

pallium laudis pro moerore: pro loco novissimo sedem

the-mantle of-praise for grief for the-place last a-seat

regni in saecula. Ibi apparebit fructus obedientiae: gaudebit

of-the-kingdom into the-ages there will-appear the-fruit of-obedience will-rejoice

labor poenitentiae: et humilis subjectio coronabitur gloriose.

the-labor of-penance and humble subjection will-be-crowned gloriously

Nunc ergo inclina te humiliter sub omnium manibus:

now therefore bow yourself humbly under of-all the-hands

nec sit tibi curae quis hoc dixerit vel jusserit: sed hoc

nor let-be to-you of-care who this said or ordered but this

magnopere curato: ut sive praelatus sive junior aut aequalis

greatly take-care that whether a-superior or a-junior or an-equal

aliquid a te exposcerit vel innuerit, pro bono totum

anything from you will-have-asked or will-have-binted for good all

accipias: et sincera voluntate studeas adimplere. Quaerat

you-take and with-sincere will strive to-fulfill let-seek

alius hoc alius illud: gloriatur ille in illo et iste in isto,

one this another that let-glory that-one in that and this-one in this

laudeturque millies mille: tu autem nec in isto nec

and-let-him-be-praised thousand-times a-thousand you but neither in this nor

in illo: sed in tui ipsius gaude contemptu: et in mei solius

in that but in of-you yourself rejoice contempt and in of-me alone

beneplacito ac honore. Hoc optandum est tibi: ut sive
the-good-pleasure and honor this to-be-wished is for-you that whether
 per vitam sive per mortem Deus semper in te glorificetur.
through life or through death God always in you be-glorified

Qualiter homo desolatus se debet in manus Dei offerre

L · HOW THE DESOLATE SHOULD OFFER THEMSELVES TO GOD

The disciple blesses the holy Father, whose will is done, and finds his gladness in God alone. Poor and in labors from his youth, he longs for peace, but when God withdraws he cannot run the way of his commandments. The hour has come for the servant to be proved, to be humbled a little while and rise again in the dawn of new light. It is good for him to have been humbled; under the rod of correction he bows. Let me not judge by outward sight, for a man is what he is in your eyes.

Domine Deus sancte Pater sis nunc et in aeternum
O-Lord God holy Father may-you-be now and into eternity
 benedictus: quia sicut vis sic factum est: et quod facis
blessed because as you-wish so done it-is and what you-do
 bonum est. Laetetur in te servus tuus: non in se nec in
good is let-rejoice in you servant your not in himself nor in
 aliquo alio: quia tu solus laetitia vera: tu spes mea et corona
any other because you alone gladness true you hope my and crown
 mea: tu gaudium meum et honor meus Domine. Quid habet
my you joy my and honor my O-Lord what has
 servus tuus: nisi quod a te accepit etiam sine merito
servant your except what from you he-received even without merit
 suo? Tua sunt omnia quae dedisti, et quae fecisti.
this yours are all-things which you-have-given and which you-have-made

Pauper sum et in laboribus meis a juventute mea: et
poor I-am and in labors my from youth my and
 contristatur anima mea nonnumquam usque ad lacrimas:
is-saddened soul my sometimes even to tears
 quandoque etiam conturbatur ad se propter imminentes
sometimes also is-troubled in itself because-of impending
 passionēs. Desidero pacis gaudium? pacem filiorum tuorum
sufferings I-desire of-peace the-joy the-peace of-sons your
 flagito, qui in lumine consolationis a te pascuntur. Si das
I-entreat who in the-light of-consolation by you are-fed if you-give
 pacem, si gaudium sanctum infundis? erit anima servi
peace if joy holy you-pour-in will-be the-soul of-servant
 tui plena modulatione: et devota in laude tua. Sed si te
your full of-melody and devout in praise your but if yourself
 subtraxeris sicut saepissime soles? non poterit
you-will-have-withdrawn as most-often you-are-wont not it-will-be-able
 currere viam mandatorum tuorum: sed magis ad tundendum
to-run the-way of-commandments your but rather for beating
 pectus genua ejus incurvantur? quia non est illi sicut
the-breast knees its are-bent because not is to-it as
 heri et nudius tertius quando splendebat lucerna tua super
yesterday and the-day third when shone lamp your over
 caput ejus: et sub umbra alarum tuarum protegebatur a
head its and under the-shadow of-wings your it-was-protected from
 tentationibus irruentibus.

temptations rushing-in
 Pater juste et semper laudande: venit hora ut probetur
O-Father just and always to-be-praised has-come the-hour that be-proved
 servus tuus. Pater amande: dignum est ut hac hora
servant your O-Father to-be-loved worthy it-is that in-this hour
 patiat pro te aliquid servus tuus. Pater perpetue venerande
suffer for you something servant your O-Father perpetually to-be-revered

venit hora quam ab aeterno praesciebas affuturam? ut ad
has-come the-hour which from eternity you-foreknew about-to-come that for
 modicum tempus succumbat foris servus tuus: vivat vero
a-short time succumb outwardly servant your live but
 semper apud te intus. Paululum vilipendatur? humilietur
always with you within a-little let-him-be-despised be-humbled
 et deficiat coram hominibus: passionibus conteratur et
and fail before men by-sufferings be-crushed and
 languoribus? ut iterum tecum in aurora novae lucis resurgat:
by-languors that again with-you in the-dawn of-new light be-rise
 et in caelestibus clarificetur.

and in the-heavens be-glorified

Pater sancte? tu sic ordinasti et sic voluisti: et hoc
O-Father holy you so have-ordained and so willed and this
 factum est quod ipse praecepisti. Haec est enim gratia
done is which you-yourself commanded this is for grace
 ad amicum tuum? pati et tribulari in mundo pro amore
to friend your to-suffer and to-be-troubled in the-world for love
 tuo: quotiescumque et a quocumque id permiseris
your however-often and by whomever it you-will-have-permitted
 fieri. Sine consilio et providentia tua: et sine causa
to-be-done without counsel and providence your and without cause
 nihil fit in terra. Bonum mihi Domine quod humiliasti
nothing happens on earth good for-me O-Lord that you-humbled
 me ut discam justificationes tuas: et omnes elationes cordis
me that I-may-learn justifications your and all elations of-heart
 atque praesumptiones abjiciam. Utile mihi quod confusio
and presumptions I-may-cast-off useful for-me that confusion
 cooperuit faciem meam: ut te potius quam homines ad
has-covered face my that you rather than men for
 consolandum requiram. Didici etiam ex hoc inscrutabile
consoling I-may-seek I-have-learned also from this unsearchable

judicium tuum expavescere? qui affligis justum cum impio:

judgment your to-dread who afflict the-just with the-impious

sed non sine aequitate et justitia.

but not without equity and justice

Gratias tibi quia non pepercisti malis meis? sed attrivisti

thanks to-you because not you-spared evils my but you-wore-down

me verberibus amaris: infligens dolores et immittens angustias

me with-blows bitter inflicting sorrows and sending-in distresses

foris et intus. Non est qui me consoletur ex omnibus quae

without and within not is who me may-console of all-things which

sub caelo sunt: nisi tu Domine Deus meus caelestis medicus

under heaven are except you O-Lord God my heavenly physician

animarum? qui percutis et sanas: deducis ad inferos et

of-souls who strike and heal lead-down to the-depths and

reducis. Disciplina tua super me: et virga tua ipsa me docebit.

lead-back discipline your upon me and rod your itself me will-teach

Ecce Pater dilecte in manibus tuis sum ego: sub virga

behold O-Father beloved in hands your am I under the-rod

correctionis tuae me inclino? percutite dorsum meum et

of-correction your myself I-bow strike back my and

collum meum: ut incurvem ad voluntatem tuam tortuositatem

neck my that I-may-bend to will your crookedness

meam. Fac me pium et humilem discipulum sicut bene

my make me dutiful and humble disciple as well

facere consuevisti: ut ambulem ad omnem nutum tuum.

to-do you-are-wont that I-may-walk at every nod your

Tibi me et omnia mea ad corrigendum commendo? melius

to-you me and all mine for correcting I-commend better

est hic corripere quam in futuro.

it-is here to-be-corrected than in the-future

Tu scis omnia et singula: et nil te latet in humana
you know all and each and nothing you escapes in human
 conscientia. Antequam fiant nosti ventura: et non
conscience before they-happen you-know things-to-come and not
 opus est tibi ut quis te doceat aut admoneat de his
need is for-you that anyone you teach or admonish about these-things
 quae geruntur in terra. Tu scis quid expedit ad profectum
which are-done on earth you know what is-expedient for progress
 meum: et quantum deservit tribulatio ad rubiginem vitiorum
my and how-much serves tribulation for the-rust of-vices
 purgandam. Fac mecum desideratum beneplacitum tuum: et
to-be-purged do with-me desired good-pleasure your and
 ne despicias peccaminosam vitam meam: nulli melius
do-not despise sinful life my to-no-one better
 nec clarius quam tibi soli notam.

nor more-clearly than to-you alone known

Da mihi Domine scire quod sciendum est, hoc amare
grant me O-Lord to-know what to-be-known is this to-love
 quod amandum est: hoc laudare quod tibi summe placet:
what to-be-loved is this to-praise what to-you supremely pleases
 hoc reputare quod tibi pretiosum apparet: hoc vituperare
this to-esteem what to-you precious appears this to-blame
 quod oculis tuis sordescit.

what in-eyes your is-vile

Non me sinas secundum visionem oculorum exteriorum judicare:
not me allow according-to the-sight of-eyes outward to-judge
 neque secundum auditum aurium hominum imperitorum
nor according-to the-bearing of-ears of-men unskilled
 sentire: sed in iudicio vero de visibilibus et spiritualibus
to-pass-sentence but in judgment true of visible and spiritual-things
 discernere: atque super omnia voluntatem beneplaciti tui
to-discern and above all-things the-will of-good-pleasure your

semper inquirere. Falluntur saepe hominum sensus in iudicando:
always to-seek are-deceived often of-men the-senses in judging
 falluntur et amatores saeculi visibilia tantummodo amando.
are-deceived also the-lovers of-the-world visible-things only by-loving
 Quid est homo inde melior? quia reputatur ab homine
what is a-man thence better because he-is-reckoned by man
 maior? Fallax fallacem, vanus vanum caecus caecum infirmus
greater the-deceitful the-deceitful the-vain the-vain the-blind the-blind the-weak
 infirmum decipit dum exultat: et veraciter magis confundit
the-weak deceives while he-exalts and truly more confounds
 dum inaniter laudat. Nam quantum unusquisque est in oculis
while emptily he-praises for how-much each-one is in eyes
 tuis, tantum est et non amplius: ait humilis sanctus Franciscus.
your so-much he-is and not more says humble saint Francis

Quod humilibus insistendum
 est operibus quum deficitur a summis

LI · ON HUMBLE WORKS WHEN THE HIGHEST FAIL

Christ: You cannot always stay in fervent desire for virtue or in high contemplation; because of original corruption you must sometimes descend to lower things and bear the burden of this life with weariness. Then take refuge in humble outward works, refresh yourself with good acts, await my coming with firm confidence, and bear the dryness of your mind patiently. I will make you forget your labors and spread the meadows of the Scriptures before you.

Fili non vales semper in ferventiori desiderio virtutum
O-son not you-are-able always in more-fervent desire of-virtues
 stare: nec in altiori gradu contemplationis consistere? sed
to-stand nor in a-higher degree of-contemplation to-stay but
 necesse habes interdum ob originale corruptelam ad
need you-have sometimes because-of original corruption to

inferiora descendere: et onus corruptibilis vitae etiam invite
lower-things to-descend and the-burden of-corruptible life even unwillingly
 et cum taedio portare. Quamdiu mortale corpus geris: taedium
and with weariness to-carry as-long-as a-mortal body you-bear weariness
 senties et gravamen cordis. Oportet ergo saepe in carne de
you-will-feel and burden of-heart it-behooves therefore often in the-flesh about
 carnis onere gemere: eo quod non vales spiritualibus
of-the-flesh the-burden to-groan for-this that not you-are-able to-spiritual
 studiis et divinae contemplationi indesinenter inhaerere.
studies and to-divine contemplation unceasingly to-cling
 Tunc expedit tibi ad humilia et exteriora opera confugere:
then it-is-expedient for-you to humble and outward works to-flee
 et in bonis actibus te recreare: adventum meum et
and in good acts yourself to-refresh coming my and
 supernam visitationem firma confidentia exspectare: exsilium
heavenly visitation with-firm confidence to-await exile
 tuum et ariditatem mentis patienter sufferre: donec iterum
your and dryness of-mind patiently to-endure until again
 a me visiteris: et ab omnibus anxietatibus libereris. Nam
by me you-be-visited and from all anxieties be-freed for
 faciam te laborum oblivisci, et interna quiete perfrui:
I-shall-make you labors to-forget and inner quiet to-enjoy
 expandam coram te prae scripturarum: ut dilatato
I-shall-spread-out before you the-meadows of-the-scriptures that enlarged
 corde currere incipias viam mandatorum meorum. Et
heart to-run you-may-begin the-way of-commandments my and
 dices. Non sunt condignae passionibus huius temporis: ad
you-will-say not are worthy the-sufferings of-this time for
 futuram gloriam quae revelabitur in nobis.
the-future glory which will-be-revealed in us

Quod homo non reputet se consolatione
dignum sed magis verberibus reum

LII • THAT ONE IS NOT WORTHY OF CONSOLATION

The disciple: I am not worthy of any consolation; even seas of tears would not make me worthy, for I deserve only scourging. Yet you, merciful God, console your servant beyond all his merit. What have I done to deserve it? Nothing but sin. I deserve hell and contempt, and will accuse myself to obtain mercy: I have sinned, Lord, have mercy on me. You ask of the sinner only contrition and humility; a contrite heart you never despise, and there is the refuge from the enemy's wrath.

Domine non sum dignus consolatione tua: nec aliqua spirituali

O-Lord not I-am worthy of-consolation your nor of-any spiritual

visitatione. Et ideo juste mecum agis: quando me inopem et

visitation and therefore justly with-me you-deal when me needy and

desolatum relinquis. Si enim ad instar maris lacrimas fundere

desolate you-leave if for to the-likeness of-the-sea tears to-pour

possem: adhuc consolatione tua dignus non essem. Unde

I-could still of-consolation your worthy not I-would-be whence

nihil dignus sum quam flagellari et puniri: quia graviter

nothing worthy I-am than to-be-scourged and to-be-punished because gravely

et saepe te offendi: et in multis valde deliqui. Ergo

and often you I-have-offended and in many-things greatly I-have-failed therefore

vera pensata ratione nec minima sum dignus consolatione.

true weighed reason not-even of-the-least am-I worthy consolation

Sed tu clemens et misericors Deus qui non vis perire

but you merciful and compassionate God who not you-wish to-perish

opera tua ad ostendendum divitias bonitatis tuae in vasa

works your for showing the-riches of-goodness your on vessels

misericordiae, etiam praeter omne proprium meritum dignaris

of-mercy even beyond all own merit deign

consolari servum tuum supra humanum modum. Tuae enim
to-console servant your above human measure your for
 consolationes: non sunt sicut humanae confabulationes.

consolations not are as human conversations

Quid egi Domine? ut mihi conferres aliquam caelestem
what have-I-done O-Lord that to-me you-should-confer some heavenly
 consolationem? Ego nihil boni me egisse recolo: sed semper

consolation I nothing of-good myself to-have-done recall but always

ad vitia pronum: et ad emendationem pigrum fuisse. Verum

to vices prone and to amendment slow to-have-been true

est: et negare non possum. Si aliter dicerem, tu stares

it-is and to-deny not I-can if otherwise I-said you would-stand

contra me: et non esset qui defenderet. Quid merui

against me and not there-would-be who would-defend what have-I-deserved

pro peccatis meis? nisi infernum et ignem aeternum? In

for sins my except hell and fire eternal in

veritate confiteor quoniam dignus sum omni ludibrio et

truth I-confess that worthy I-am of-all mockery and

contemptu: nec decet me inter tuos devotos commemorari.

contempt nor is-it-fitting me among your devout to-be-remembered

Et licet hoc aegre audiam? tamen adversum me pro

and although this grievously I-bear yet against me for

veritate peccata mea arguam: ut facilius misericordiam tuam

truth sins my I-shall-charge that more-easily mercy your

merear impetrare. Quid dicam reus, et omni confusione

I-may-merit to-obtain what shall-I-say guilty and of-all confusion

plenus? Non habeo os loquendi nisi hoc tantum verbum?

full not I-have a-mouth of-speaking except this only word

peccavi Domine peccavi: miserere mei, ignosce mihi. Sine

I-have-sinned O-Lord I-have-sinned pity me forgive me allow

me paululum ut plangam dolorem meum: antequam vadam

me a-little that I-may-bewail sorrow my before I-go

ad terram tenebrosam et opertam mortis caligine.

to a-land dark and covered of-death with-gloom

Quid tam maxime a reo et misero peccatore requiris?

what so most from a-guilty and wretched sinner do-you-require

nisi ut conteratur et humiliet se pro delictis suis?

except that be-be-contrite and humble himself for offenses his

In vera contritione et cordis humiliatione nascitur spes

in true contrition and of-heart humbling is-born the-hope

veniae: reconciliatur perturbata conscientia: reparatur gratia

of-pardon is-reconciled the-troubled conscience is-repaired grace

perdita: tuetur homo a futura ira: et occurrunt sibi

lost is-protected man from future wrath and meet each-other

mutuo in osculo sancto Deus et poenitens anima. Humilis

mutually in a-kiss holy God and the-penitent soul humble

peccatorum contritio, acceptabile tibi est Domine sacrificium:

of-sins contrition an-acceptable to-you is O-Lord sacrifice

longe suavius odorans in conspectu tuo quam thuris

far more-sweetly smelling in sight your than of-frankincense

incensum. Haec est gratum etiam unguentum quod sacris

the-burning this is the-pleasing also ointment which on-sacred

pedibus tuis infundi voluisti: quia cor contritum et

feet your to-be-poured you-willed because a-heart contrite and

humiliatum numquam despexisti. Ibi est locus refugii a

humbled never you-have-despised there is the-place of-refuge from

facie irae inimici: ibi emendatur et abluitur: quidquid

the-face of-the-wrath of-the-enemy there is-amended and washed-away whatever

aliunde contractum est et inquinatum.

from-elsewhere contracted is and defiled

Quod gratia Dei non miscetur terrena sapientibus

LIII · THAT GRACE DOES NOT MIX WITH EARTHLY WISDOM

Christ: My grace is precious and does not suffer itself to be mixed with outward things or earthly consolations. Seek a secret place, love to dwell alone, pour out devout prayer, and count the whole world nothing; as Peter urged, keep yourselves as strangers and pilgrims. What confidence the dying man has whom nothing holds in the world. Perfect victory is to triumph over oneself; lay the axe to the root of your inordinate love of self; for on that vice almost everything depends.

Fili. Pretiosa est gratia mea: non patitur se misceri extraneis
O-son precious is grace my not it-suffers itself to-be-mixed with-foreign
rebus, nec consolationibus terrenis. Abjicere ergo oportet
things nor with-consolations earthly to-cast-away therefore it-behooves
omnia impedimenta gratiae: si optas ejus infusionem suscipere.
all hindrances of-grace if you-wish its infusion to-receive
Pete secretum tibi? ama solus habitare tecum: nullius
seek a-secret-place for-yourself love alone to-dwell with-yourself of-no-one
require confabulationem? sed magis ad Deum devotam
seek conversation but rather to God devout
effunde precem: ut compunctam teneas mentem et puram
pour-out prayer that pricked you-may-keep the-mind and pure
conscientiam. Totum mundum nihil aestima: Dei vacationem
the-conscience the-whole world nothing reckon of-God the-leisure
omnibus exterioribus antepone. Non enim poteris mihi
to-all outward-things prefer not for you-will-be-able for-me
vacare: et in transitoriis pariter delectari. A notis
to-be-free and in transitory-things equally to-delight from acquaintances
et a caris oportet elongari: et ab omni temporali
and from dear-ones it-behooves to-be-far and from all temporal
solatio mentem tenere privatam. Sic obsecrat beatus apostolus
solace the-mind to-keep deprived so beseeches blessed apostle

Petrus: ut tamquam advenas et peregrinos in hoc mundo
Peter that as strangers and pilgrims in this world
 se contineant Christi fideles.

themselves keep of-Christ the-faithful

O quanta fiducia erit morituro: quem nullius rei affectus
O how-great confidence will-be for-one-about-to-die whom of-no thing affection
 detinet in mundo. Sed sic segregatum cor habere ab omnibus:

holds in the-world but so separated a-heart to-have from all

aeger necdum capit animus: nec animalis homo novit interni
a-sick not-yet grasps mind nor the-animal man knows of-the-inner
 hominis libertatem. Attamen si vere velit esse spiritualis:

man the-liberty yet if truly he-would-wish to-be spiritual

oportet eum renuntiare tam remotis quam propinquis: et

it-behooves him to-renounce both the-distant and the-near and

a nemine magis cavere quam a se ipso. Si temet ipsum

of no-one more to-beware than of him himself if you yourself

perfecte viceris: cetera facilius subjugabis. Perfecta

perfectly you-will-have-conquered the-rest more-easily you-will-subjugate perfect

victoria est: de semet ipso triumphare. Qui enim semet ipsum

victory is over one oneself to-triumph who for him himself

subjectum tenet, ut sensualitas rationi, et ratio in cunctis

subject holds that sensuality to-reason and reason in all-things

obediat mihi: hic vere victor est sui et dominus mundi.

obey me this-one truly victor is of-himself and lord of-the-world

Si ad hunc apicem scandere gliscis: oportet viriliter incipere

if to this summit to-climb you-long it-behooves manfully to-begin

et securim ad radicem ponere: ut evellas et destruas

and the-axe to the-root to-lay that you-may-pluck-out and destroy

occultam inordinatam inclinationem ad te ipsum et ad

the-hidden inordinate inclination toward you yourself and toward

omne privatum et materiale bonum.

every private and material good

Ex hoc vitio quod homo semet ipsum nimis inordinate diligit:

from this vice that a-man him himself too inordinately loves
 paene totum pendet, quidquid radicaliter vincendum est. Quo
almost wholly depends whatever radically to-be-conquered is which
 devicto et subacto malo pax magna et tranquillitas erit
conquered and subdued evil peace great and tranquillity will-be
 continuo. Sed quia pauci sibi ipsis perfecte mori laborant,
at-once but because few to-them themselves perfectly to-die labor
 nec plene extra se tendunt: propterea in se implicati
nor fully outside themselves tend therefore in themselves entangled
 remanent: nec supra se in spiritu elevari possunt.
they-remain nor above themselves in spirit to-be-raised can

Qui autem libere mecum ambulare desiderat: necesse est

who but freely with-me to-walk desires necessary it-is
 ut omnes pravas et inordinatas affectiones suas mortificet:
that all depraved and inordinate affections his he-mortify
 atque nulli creaturae privato amore concupiscenter inhaereat.
and to-no creature with-private love lustfully cling

De diversis motibus naturae et gratiae

LIV · ON THE DIVERSE MOTIONS OF NATURE AND GRACE

Christ: Mark carefully the motions of nature and of grace, which move very contrarily and subtly. Nature is crafty and seeks itself; grace walks simply and does all for God. Nature is unwilling to die or be subject; grace seeks mortification and obedience. Nature works for its own gain, loves honor, rest, and fine things, grieves at loss, is greedy, inclines to creatures, and seeks praise; grace seeks God, bears contempt and labor, gives rather than receives, and refers all to God. Grace is a supernatural light and the seal of the elect.

Fili diligenter adverte motus naturae et gratiae: quia valde
O-son diligently notice the-motions of-nature and of-grace because very
contrarie et subtiliter moventur: et vix, nisi a spirituali
contrarily and subtly they-are-moved and scarcely except by a-spiritual
et intimo illuminato homine discernuntur. Omnes quidem
and inward enlightened man are-discerned all indeed
bonum appetunt: et aliquid boni in suis dictis vel factis
good seek and something of-good in their sayings or deeds
praetendunt: ideo sub specie boni multi falluntur.
pretend therefore under the-appearance of-good many are-deceived
Natura callida est et multos trahit illaqueat et decipit: et
nature crafty is and many draws ensnares and deceives and
se semper pro fine habet: sed gratia simpliciter ambulat,
itself always for end holds but grace simply walks
ab omni specie mala declinat, fallacias non praetendit: et
from every appearance evil turns-aside deceits not pretends and
omnia pure propter Deum agit, in quo et finaliter requiescit.
all-things purely for God does in whom also finally it-rests
Natura invite vult mori nec premi nec superari:
nature unwillingly wills to-die nor to-be-pressed nor to-be-overcome
nec subesse nec sponte subjugari: gratia vero studet
nor to-be-subject nor willingly to-be-subjugated grace but strives-for

mortificationi propriae: resistit sensualitati, quaerit subjici:

mortification own resists sensuality seeks to-be-subject

appetit vinci, nec propria vult libertate fungi: sub

craves to-be-conquered nor own wills liberty to-enjoy under

disciplina amat teneri, nec alicui cupit dominari: sed sub

discipline loves to-be-held nor over-anyone desires to-rule but under

Deo semper vivere, stare et esse: atque propter Deum

God always to-live to-stand and to-be and for God

omni humanae creaturae humiliter parata est inclinari.

to-every human creature humbly ready is to-bow

Natura pro suo commodo laborat: et quid lucri ex alio

nature for its advantage labors and what of-gain from another

sibi proveniat attendit: gratia autem non quid sibi utile et

to-itself may-come attends grace but not what to-itself useful and

commodosum sit sed quod multis proficiat magis considerat.

advantageous be but what many may-profit rather considers

Natura libenter honorem et reverentiam accipit: gratia vero

nature gladly honor and reverence receives grace but

omnem honorem et gloriam Deo fideliter attribuit.

all honor and glory to-God faithfully attributes

Natura confusionem timet et contemptum: gratia autem

nature confusion fears and contempt grace but

gaudet pro nomine Jesu pati contumeliam.

rejoices for the-name of-Jesus to-suffer insult

Natura otium amat et quietem corporalem: gratia vero vacua

nature leisure loves and rest bodily grace but empty

esse non potest: sed libenter amplectitur laborem.

to-be not can but gladly embraces labor

Natura quaerit habere curiosa et pulchra: abhorret vilia
nature seeks to-have curious and beautiful-things abhors mean
 et grossa: gratia vero simplicibus delectatur et humilibus:
and coarse-things grace but in-simple-things delights and in-humble
 aspera non aspernatur, nec vetustis refugit indui pannis.
rough-things not spurns nor in-old shrinks to-be-clothed rags
 Natura respicit temporalia, gaudet ad lucra terrena: tristatur
nature regards temporal-things rejoices at gains earthly is-sad
 de damno, irritatur levi injuriae verbo: sed gratia attendit
about loss is-irritated by-a-light of-injury word but grace attends-to
 aeterna, non inhaeret temporalibus, nec in perditione rerum
eternal-things not clings to-temporal-things nor in the-loss of-things
 turbatur, neque verbis durioribus acerbatur: quia thesaurum
is-troubled nor by-words harsber is-embittered because treasure
 suum et gaudium in caelo ubi nil perit constituit.
its and joy in heaven where nothing perishes it-has-set
 Natura cupida est et libentius accipit quam donat: amat propria
nature greedy is and more-gladly receives than gives loves own
 et privata: gratia autem pia est et communis: vitat singularia
and private-things grace but kind is and common avoids singular-things
 contentatur paucis, beatius dare iudicat quam accipere.
is-content with-few more-blessed to-give it-judges than to-receive
 Natura inclinat ad creaturas ad carnem propriam, ad vanitates
nature inclines to creatures to the-flesh own to vanities
 et discursus: sed gratia trahit ad Deum et ad virtutes:
and runnings-about but grace draws to God and to virtues
 renunciat creaturis fugit mundum: odit carnis desideria,
renounces creatures flees the-world bates of-the-flesh the-desires
 restringit evagationes: erubescit in publico apparere.
restrains wanderings blushes in public to-appear

Natura libenter aliquid solatium habet externum in quo
nature gladly some solace has outward in which
 delectetur ad sensum: sed gratia in solo Deo quaerit
it-may-delight to sense but grace in alone God seeks
 consolari: et in summo bono super omnia visibilia delectari.
to-be-consolated and in the-highest good above all visible-things to-delight

Natura totum agit propter lucrum et commodum proprium:
nature all does for gain and advantage own
 nihil gratis facere potest: sed aut aequale aut melius,
nothing freely to-do can but either equal or better
 aut laudem vel favorem pro benefactis consequi sperat: et
or praise or favor for benefits to-obtain hopes and
 multum ponderari sua gesta et dona et dicta concupiscit:
much to-be-weighed its deeds and gifts and sayings covets
 gratia vero nil temporale quaerit: nec aliud praeium
grace but nothing temporal seeks nor other reward
 quam Deum solum pro mercede postulat: nec amplius de
than God alone for wages asks nor more of
 temporalibus necessariis desiderat: nisi quantum haec sibi
temporal necessities desires except as-much-as these to-it
 ad assecutionem aeternorum valeant deservire.

for the-attainment of-eternal-things may-be-able to-serve
 Natura gaudet de amicis multis et propinquis: gloriatur de
nature rejoices in friends many and kinsmen glories in
 nobili loco et ortu generis: arridet potentibus, blanditur
noble place and birth of-family smiles-on the-powerful flatters
 divitibus, applaudit sibi similibus: gratia autem et inimicos
the-rich applauds to-itself the-like grace but even enemies
 diligit, nec de amicorum turba extollitur: nec locum nec
loves nor over of-friends the-crowd is-lifted-up nor place nor
 ortum natalium reputat nisi virtus major ibi fuerit:
rise of-birth reckons unless virtue greater there will-have-been

favet magis pauperi quam diviti, compatitur plus innocenti
favours more the-poor than the-rich sympathizes more with-the-innocent
 quam potenti: congaudet veraci non fallaci: exhortatur
than the-powerful rejoices-with the-truthful not the-deceitful exhorts
 semper bonos meliora charismata aemulari: et Filio Dei
always the-good better gifts to-emulate and to-the-Son of-God
 per virtutes assimilari.

through virtues to-be-likened

Natura de defectu et molestia cito conqueritur: gratia
nature about want and trouble quickly complains grace
 constanter fert inopiam.

constantly bears need

Natura omnia ad se reflectit: pro se certat et arguit: gratia
nature all-things to itself turns-back for itself fights and argues grace
 autem ad Deum cuncta reducit unde originaliter emanant: nihil
but to God all-things leads-back whence originally they-flow nothing
 boni sibi adscribit nec arroganter praesumit: non contendit
of-good to-itself ascribes nor arrogantly presumes not contends
 nec suam sententiam aliis praefert: sed in omni sensu et
nor its opinion to-others prefers but in every sense and
 intellectu aeternae sapientiae ac divino examini se submittit.

understanding to-eternal wisdom and to-divine examination itself submits

Natura appetit scire secreta et nova audire: vult exterius
nature craves to-know secrets and new-things to-hear wills outwardly
 apparere et multa per sensus experiri: desiderat agnoscere
to-appear and many-things through the-senses to-experience desires to-be-known
 et agere unde laus et admiratio procedit: sed gratia non curat
and to-do whence praise and admiration proceeds but grace not cares
 nova nec curiosa percipere, quia totum hoc de vetustate
new nor curious-things to-perceive because all this from the-oldness
 corruptionis est ortum: quum nihil novum et durable sit super
of-corruption is sprung since nothing new and lasting be upon

terram. Docet itaque sensus restringere, vanam complacentiam

earth it-teaches and-so the-senses to-restrain vain complacency

et ostentationem devitare: laudanda et digne miranda

and ostentation to-avoid things-to-be-praised and worthily to-be-wondered

humiliter abscondere: et de omni re et in omni scientia

humbly to-bide and of every thing and in every knowledge

utilitatis fructum, atque Dei laudem et honorem quaerere.

of-usefulness the-fruit and of-God the-praise and honor to-seek

Non vult se nec sua praedicari: sed Deum in donis

not it-wills itself nor its-own to-be-proclaimed but God in gifts

suis optat benedici: qui cuncta ex mera caritate largitur.

his it-wishes to-be-blessed who all-things from pure charity bestows

Haec gratia supernaturale lumen et quoddam Dei speciale

this grace a-supernatural light and a-certain of-God special

donum est: et proprie electorum signaculum et pignus

gift is and properly of-the-elect the-seal and pledge

salutis aeternae: quae hominem de terrenis ad caelestia

of-salvation eternal which man from earthly-things to heavenly-things

amanda sustollit: et de carnali spiritualem efficit.

to-be-loved lifts-up and from carnal spiritual makes

Quanto igitur natura amplius premitur et vincitur: tanto

by-how-much therefore nature more is-pressed and is-conquered by-so-much

major gratia infunditur: et quotidie novis visitationibus

greater grace is-poured-in and daily by-new visitations

interior homo secundum imaginem Dei reformatur.

the-inner man according-to the-image of-God is-reformed

De corruptione naturae et efficacia gratiae divinae

LV · ON CORRUPTED NATURE AND THE EFFICACY OF GRACE

The disciple asks God, who made him in his image, for the grace he has shown to be necessary against a nature drawing to sin, for he feels a law of sin in his flesh. Nature fell through Adam, and what remains is a spark hidden in ashes: reason that judges good and evil but cannot fulfill what it approves. Hence he wills the good but does not find how to perform it. Without grace no merits or gifts of nature avail; grace is the mistress of truth and the nurse of devotion.

Domine Deus meus qui me creasti ad imaginem et
O-Lord God my who me you-created to the-image and
similitudinem tuam: concede mihi hanc gratiam quam
likeness your grant me this grace which
ostendisti tam magnam et necessariam ad salutem: ut
you-have-shown so great and necessary for salvation that
vincam pessimam naturam meam trahentem ad peccata
I-may-conquer most-evil nature my drawing to sins
et in perditionem. Sentio enim in carne mea legem peccati
and into perdition I-feel for in flesh my a-law of-sin
contradicentem legi mentis meae et captivum me ducentem
contradicting the-law of-mind my and captive me leading
ad obediendum sensualitati in multis: nec possum resistere
to obeying sensuality in many-things nor can-I to-resist
passionibus ejus: nisi assistat tua sanctissima gratia cordi
passions its unless assist your most-holy grace into-heart
meo ardentem infusa.
my ardently poured

Opus est gratia tua et magna gratia, ut vincatur natura: ad
need is of-grace your and great grace that be-conquered nature to
malum semper prona ab adolescentia sua. Nam per primum
evil always prone from youth its for through the-first

hominem Adam lapsa et vitiata per peccatum: in omnes
man Adam fallen and corrupted through sin into all
 homines poena hujus maculae descendit: ut ipsa natura quae
men the-penalty of-this stain descended that the-very nature which
 bene et recta a te condita fuit, pro vitio jam et infirmitate
well and right by you founded was for vice now and weakness
 corruptae naturae ponatur: eo quod motus ejus sibi
of-corrupted nature be-set for-this that the-motion its to-itself
 relictus ad malum et inferiora trahit. Nam modica vis quae
left to evil and lower-things draws for the-small force which
 remansit: est tamquam scintilla quaedam latens in cinere.
remained is as a-spark a-certain lying-hidden in ash
 Haec est ipsa ratio naturalis circumfusa magna caligine:
this is the-very reason natural surrounded by-great darkness
 adhuc judicium habens boni et mali, veri falsique distantiam:
still judgment having of-good and evil of-true and-false the-difference
 licet impotens sit adimplere omne quod approbat: nec pleno
although powerless it-be to-fulfill all which it-approves nor full
 jam lumine veritatis nec sanitate affectionum suarum potitur.
now light of-truth nor the-soundness of-affections its it-possess
 Hinc est Deus meus quod condelector legi tuae secundum
hence it-is O-God my that I-delight in-law your according-to
 interiorem hominem: sciens mandatum tuum fore bonum
the-inner man knowing commandment your to-be good
 justum et sanctum: arguens etiam omne malum et
just and holy proving also all evil and
 peccatum fugiendum: carne autem servio legi peccati:
sin to-be-fled in-the-flesh but I-serve the-law of-sin
 dum magis sensualitati obedio quam rationi.
while more sensuality I-obey than reason

Hinc est quod velle bonum mihi adjacet: perficere autem
hence it-is that to-will good to-me lies-near to-perform but
 non invenio.

not I-find

Hinc saepe multa bona propono: sed quia gratia deest ad
hence often many goods I-purpose but because grace is-lacking for
 adjuvandam infirmitatem meam: ex levi resistentia resilio
helping weakness my from slight resistance I-recoil
 et deficio.

and fail

Hinc accidit quod viam perfectionis agnosco: et qualiter
hence it-happens that the-way of-perfection I-know and how
 agere debeam clare satis video: sed propriae corruptionis
to-act I-ought clearly enough I-see but of-own corruption
 pondere pressus, ad perfectiora non assurgo.

by-the-weight pressed to more-perfect-things not I-rise

O quam maxime est mihi necessaria Domine tua gratia, ad
O how greatly is to-me necessary O-Lord your grace for
 inchoandum bonum, ad proficiendum, et ad perficiendum:
beginning good for advancing and for perfecting
 nam sine ea nihil possum facere: omnia autem possum
for without it nothing I-can to-do all-things but I-can
 in te confortante me gratia.

in you strengthening me with-grace

O vere caelestis gratia: sine qua nulla sunt propria merita: nulla
O truly heavenly grace without which no are own merits none
 quoque dona naturae ponderanda. Nihil artes nihil divitiae,
also the-gifts of-nature to-be-weighed nothing arts nothing riches
 nihil pulchritudo vel fortitudo: nihil ingenium vel eloquentia
nothing beauty or strength nothing wit or eloquence
 valent apud te Domine sine gratia. Nam dona naturae
avail with you O-Lord without grace for the-gifts of-nature

bonis et malis sunt communia: electorum autem proprium
to-the-good and to-the-evil are common of-the-elect but the-proper
 donum est gratia sive dilectio: qua insigniti digni habentur
gift is grace or love by-which marked worthy are-held
 vita aeterna. Tantum eminet haec gratia: ut nec donum
of-life eternal so-much stands-out this grace that neither the-gift
 prophetiae nec signorum operatio nec quantalibet alta speculatio
of-prophecy nor of-signs the-working nor however high speculation
 aliquid aestimetur sine ea. Sed neque fides neque spes, neque
anything be-esteemed without it but neither faith nor hope nor
 aliae virtutes: tibi acceptae sunt sine caritate et gratia.
other virtues to-you acceptable are without charity and grace
 O beatissima gratia quae pauperem spiritu virtutibus divitem
O most-blessed grace which the-poor in-spirit in-virtues rich
 facis: et divitem multis bonis humilem corde reddis: veni
make and the-rich in-many goods humble in-heart render come
 descende ad me, reple me mane consolatione tua: ne
descend to me fill me in-the-morning with-consolation your lest
 deficiat prae lassitudine et ariditate mentis anima mea.
fail for weariness and dryness of-mind soul my
 Obsecro Domine ut inveniam gratiam in oculis tuis: sufficit
I-beseech O-Lord that I-may-find grace in eyes your suffices
 enim mihi gratia tua: ceteris non obtentis quae desiderat
for me grace your the-rest not obtained which desires
 natura. Si fuero tentatus et vexatus tribulationibus
nature if I-shall-have-been tempted and vexed by-tribulations
 multis, non timebo mala: dum mecum fuerit gratia tua.
many not I-shall-fear evils while with-me will-have-been grace your
 Ipsa fortitudo mea: ipsa consilium fert et auxilium. Cunctis
it strength my it counsel brings and help than-all
 hostibus potentior est: et sapientior universis sapientibus.
enemies more-powerful it-is and wiser than-all the-wise

Magistra est veritatis, doctrix disciplinae: lumen cordis,
the-mistress it-is of-truth teacher of-discipline light of-the-heart
 solamen pressurae, fugatrix tristitiae: ablatrix timoris, nutrix
solace of-oppression banisher of-sadness remover of-fear nurse
 devotionis, productrix lacrimarum. Quid sum sine ea nisi
of-devotion producer of-tears what am-I without it except
 aridum lignum: et stips inutilis ad ejiciendum?
dry wood and a-stump useless for casting-out
 Tua ergo me Domine gratia semper et praeveniat et
your therefore me O-Lord grace always both let-anticipate and
 sequatur: ac bonis operibus jugiter praestet esse intentum:
follow and to-good works constantly grant to-be intent
 per Jesum Christum Filium tuum. Amen.
through Jesus Christ Son your amen

Quod nos ipsos abnegare et Christum
imitari debemus per crucem

LVI • ON DENYING OURSELVES AND IMITATING CHRIST

Christ: As far as you can go out of yourself, so far can you pass into me. Follow me: I am the way, the truth, and the life. If you would enter life, keep the commandments; if you would be my disciple, deny yourself; if you would reign with me, carry the cross. The disciple: Your way was narrow and despised; grant me to imitate you. Christ: You know these things; blessed are you if you do them, for whoever keeps my commandments loves me, and I will love him. The disciple: I have taken up the cross and will carry it to death. Come, brothers, Jesus will be with us.

Fili. Quantum a te vales exire: tantum in me
O-son as-much-as from yourself you-are-able to-go-out so-much into me
poteris transire. Sicut nihil foris concupiscere internam
you-will-be-able to-pass as nothing outside to-covet inner
pacem facit: sic se interius relinquere Deo conjungit.

peace makes so oneself inwardly to-leave to-God joins
Volo te addiscere perfectam abnegationem tui, in voluntate
I-wish you to-learn perfect denial of-yourself in will
mea: sine contradictione et querela.
my without contradiction and complaint

Sequere me, ego sum via veritas, et vita.
follow me I am the-way the-truth and the-life

Sine via non itur: sine veritate non cognoscitur: sine
without the-way not one-goes without the-truth not one-knows without
vita non vivitur. Ego sum via quam sequi debes: veritas
the-life not one-lives I am the-way which to-follow you-ought the-truth
cui credere debes: vita quam sperare debes. Ego sum via
which to-believe you-ought the-life which to-hope you-ought I am the-way
inviolabilis: veritas infallibilis: vita interminabilis. Ego sum
inviolable the-truth infallible the-life endless I am

via rectissima: veritas suprema: vita vera vita beata vita
the-way most-straight the-truth supreme the-life true the-life blessed the-life
 increata. Si manseris in via mea cognosces veritatem:
uncreated if you-will-have-remained in way my you-will-know the-truth
 et veritas liberabit te: et apprehendes vitam aeternam.
and the-truth will-free you and you-will-lay-hold-of life eternal
 Si vis ad vitam ingredi: serva mandata. Si vis
if you-wish into life to-enter keep the-commandments if you-wish
 veritatem cognoscere: crede mihi. Si vis perfectus esse:
the-truth to-know believe me if you-wish perfect to-be
 vende omnia. Si vis esse discipulus meus: abnega temet
sell all if you-wish to-be disciple my deny you
 ipsum. Si vis beatum vitam possidere: praesentem vitam
yourself if you-wish blessed life to-possess the-present life
 contemne. Si vis exaltari in caelo: humilia te in mundo.
despise if you-wish to-be-exalted in heaven humble yourself in the-world
 Si vis regnare mecum: porta crucem mecum. Soli enim
if you-wish to-reign with-me carry the-cross with-me alone for
 servi crucis: inveniunt viam beatitudinis et verae lucis.
the-servants of-the-cross find the-way of-blessedness and of-true light
 Domine Jesu quia arcta erat via tua et mundo despecta:
O-Lord Jesus because narrow was way your and by-the-world despised
 dona mihi te cum mundi despectu imitari. Non enim major
grant me you with of-the-world contempt to-imitate not for greater
 est servus domino suo: nec discipulus supra magistrum.
is the-servant than-lord his nor the-disciple above the-master
 Exerceatur servus tuus in vita tua: quia ibi est salus
let-be-exercised servant your in life your because there is salvation
 mea, et sanctitas vera. Quidquid extra eam lego vel audio:
my and holiness true whatever outside it I-read or hear
 non me recreat nec delectat plene.
not me refreshes nor delights fully

Fili quia haec scis et legisti omnia: beatus eris si
O-son because these-things you-know and have-read all blessed you-will-be if
 feceris ea. Qui habet mandata mea et servat ea: ipse
you-will-have-done them who has commandments my and keeps them he
 est qui diligit me. Et ego diligam eum: et manifestabo ei me
is who loves me and I shall-love him and shall-manifest to-him me
 ipsum: et faciam eum consedere mecum in regno Patris mei.
myself and shall-make him to-sit-with me in the-kingdom of-Father my
 Domine Jesu sicut dixisti et promisisti: sic utique fiat
O-Lord Jesus as you-have-said and promised so surely let-it-be
 et mihi promereri contingat. Suscepi suscepi de manu
and to-me to-merit may-it-happen I-have-received I-have-received from hand
 tua crucem: portabo et portabo eam usque ad mortem:
your the-cross I-shall-carry and shall-carry it even to death
 sicut imposuisti mihi. Vere vita boni monachi crux est:
as you-have-laid-on me truly the-life of-a-good monk a-cross is
 sed dux paradisi. Inceptum est retro abire non licet: nec
but a-guide of-paradise begun it-is back to-go not is-lawful nor
 relinquere oportet.

to-abandon it-behooves

Eia fratres pergamus simul: Jesus erit nobiscum. Propter
come O-brothers let-us-go-on together Jesus will-be with-us for
 Jesum suscepimus hanc crucem: propter Jesum perseveremus
Jesus we-have-taken this cross for Jesus let-us-persevere
 in cruce. Erit adjutor noster: qui est dux noster et
on the-cross he-will-be helper our who is leader our and
 praecessor. En rex noster ingreditur ante nos: qui pugnabit
forerunner behold king our goes-in before us who will-fight
 pro nobis. Sequamur viriliter, nemo metuat terrores: simus
for us let-us-follow manfully no-one let-fear terrors let-us-be

parati mori fortiter in bello: noc inferamus crimen gloriae
ready to-die bravely in battle nor let-us-bring a-charge to-glory
 nostrae ut fugiamus a cruce.
our that we-flee from the-cross

Quod homo non sit nimis dejectus
 quando in aliquos labitur defectus

LVII · ON NOT BEING DOWNCAST AFTER FALLING

Christ: Patience and humility in adversity please me more than consolation and devotion in prosperity. Why does a small thing said against you sadden you? You are manly enough until sudden trouble comes to your door. Put it from your heart; if it touched you, do not let it cast you down, and at least bear it patiently. Restrain yourself, and the stir will soon subside. You are a man, not God; flesh, not an angel. The disciple: Your word is sweeter than honey; give me a good end and lead me to your kingdom.

Fili. Magis placent mihi patientia et humilitas in adversis:

O-son more please me patience and humility in adversity

quam multa consolatio et devotio in prosperis.

than much consolation and devotion in prosperity

Ut quid te contristat parvum factum contra te dictum?

for what you does-sadden a-small deed against you said

Si amplius fuisset: commoveri non debuisses. Sed nunc

if more it-had-been to-be-moved not you-ought-to-have but now

permitte transire. Non est primum nec novum: nec ultimum

allow to-pass not is the-first nor new nor the-last

erit si diu vixeris.

will-be if long you-will-have-lived

Satis virilis es: quamdiu nil obviat adversi. Bene etiam
enough manly you-are as-long-as nothing meets of-adverse well also
 consulis et alios nosti roborare verbis: sed quum ad
you-counsel and others you-know-how to-strengthen with-words but when to
 januam tuam venit repentina tribulatio: deficis consilio et
door your comes sudden tribulation you-fail in-counsel and
 robore. Attende magnam fragilitatem tuam: quam saepius
strength attend-to great frailty your which more-often
 experiris in modicis objectis. Tamen pro salute tua ista
you-experience in small obstacles yet for salvation your these-things
 fiunt: quum haec et similia contingunt.

are-done when these and similar happen

Pone ut melius nosti, ex corde: et si te tetigit:
put-it as better you-know-how from the-heart and if you it-touched
 non tamen deiciat nec diu implicet. Ad minus sustine
not yet let-it-cast-down nor long entangle at least bear
 patienter: si non potes gaudenter. Etiamsi minus libenter
patiently if not you-can joyfully even-if less gladly
 audis et indignationem sentis: reprime te: nec patiaris
you-hear and indignation feel restrain yourself nor suffer
 aliquid inordinatum ex ore tuo exire unde parvuli
anything inordinate from mouth your to-go-out whence the-little-ones
 scandalizentur. Cito conquiescet commotio excitata: et dolor
be-scandalized quickly will-subside the-commotion roused and pain
 internus revertente dulcorabitur gratia. Adhuc vivo ego dicit
inner returning will-be-sweetened grace still live I says
 Dominus juvare te paratus et solito amplius consolari:
the-Lord to-help you ready and than-usual more to-console
 si confisus fueris mihi et devote invocaveris.
if trusted you-will-have me and devoutly you-will-have-called-upon

Animaequior esto: et ad maiorem sustentiam accingere. Non
more-even-minded be and for greater endurance gird-yourself not
 est totum frustratum: si te saepius percipis tribulatum vel
is all frustrated if yourself more-often you-perceive troubled or
 graviter tentatum. Homo es et non Deus. Caro es, non
gravely tempted a-man you-are and not God flesh you-are not
 angelus. Quomodo tu posses semper in eodem statu virtutis
an-angel how you could always in the-same state of-virtue
 permanere? quando hoc defuit angelo in caelo, et primo
to-remain when this was-lacking to-the-angel in heaven and to-the-first
 homini in paradiso? Ego sum qui moerentes erigo sospitate? et
man in paradise I am who the-mourning raise with-safety and
 suam cognoscentes infirmitatem: ad meam proveho divinitatem.
their those-knowing weakness to my advance divinity
 Domine benedictum sit verbum tuum: dulce super mel et
O-Lord blessed be word your sweet above honey and
 favum ori meo. Quid facerem in tantis tribulationibus et
honeycomb to-mouth my what would-I-do in such tribulations and
 angustiis meis? nisi me confortares tuis sanctis sermonibus?
distresses my unless me you-strengthened with-your holy words
 Dummodo tandem ad portum salutis perveniam: quid curae
provided-that at-last to the-port of-salvation I-come what of-care
 est quae et quanta passus fuero? Da finem bonum: da
is-it what and how-great suffered I-shall-have give an-end good give
 felicem ex hoc mundo transitum. Memento mei Deus meus:
a-happy from this world passing remember me O-God my
 et dirige me recto itinere in regnum tuum. Amen.
and direct me by-a-straight road into kingdom your amen

De altioribus rebus et occultis judiciis Dei non scrutandis

LVIII • ON NOT SEARCHING GOD'S HIDDEN JUDGMENTS

Christ: Do not dispute about God's hidden judgments, why one is left and another raised up; answer with the prophet that the Lord's judgments are just. Do not argue over the merits of the saints, which breeds quarrels and vain glory. I made the saints, gave them grace and glory, chose them, and am to be praised in them all; all are one in charity and love me more than themselves. Seek rather to be found the least in God's kingdom; the saints are content and ascribe nothing to themselves, and the humble enter the kingdom.

Fili. Caveas disputare de altis materiis et de occultis
O-son beware to-dispute about high matters and about hidden
Dei judiciis: cur iste sic relinquitur, et ille ad tantam
of-God judgments why this-one so is-left and that-one to such
gratiam assumitur: cur etiam iste tantum affligitur: et
grace is-taken-up why also this-one so-much is-afflicted and
ille tam eximie exaltatur. Ista omnem humanam
that-one so exceedingly is-exalted these-things all human
facultatem excedunt: nec ad investigandum iudicium divinum
faculty exceed nor for investigating the-judgment divine
ulla ratio praevalet vel disputatio.
any reason prevails or disputation
Quando ergo haec tibi suggerit inimicus, vel etiam
when therefore these-things to-you suggests the-enemy or also
quidam curiosi inquirunt homines: responde illud prophetae.
some curious inquire men answer that of-the-prophet
Justus es Domine: et rectum iudicium tuum. Et illud.
just you-are O-Lord and right judgment your and that
Judicia Domini vera, justificata in semet ipsa.
the-judgments of-the-Lord true justified in them themselves

Judicia mea metuenda sunt, non discutienda: quia humano
judgments my to-be-feared are not to-be-discussed because to-human
 intellectui sunt incomprehensibilia.

understanding they-are incomprehensible

Noli etiam inquirere, nec disputare de meritis sanctorum:

do-not also inquire nor dispute about the-merits of-the-saints

quis alio sit sanctor, aut quis major fuerit in regno

who than-another be holier or who greater was in the-kingdom

caelorum. Talia generant saepe lites et contentiones

of-heaven such-things beget often quarrels and contentions

inutiles: nutriunt quoque superbiam et vanam gloriam unde

useless they-nourish also pride and vain glory whence

oriuntur invidiae et dissensiones: dum iste illum sanctum:

arise envies and dissensions while this-one that saint

et alius alium conatur superbe praeferre. Talia autem velle

and another another tries proudly to-prefer such-things moreover to-will

scire et investigare nullum fructum afferunt: sed magis sanctis

to-know and to-investigate no fruit bring but rather the-saints

displacent: quia non sum Deus dissensionis sed pacis: quae pax

displease because not I-am God of-dissension but of-peace which peace

magis in humilitate vera: quam in propria exaltatione consistit.

more in humility true than in own exaltation consists

Quidam zelo dilectionis trahuntur ad hos vel ad illos

some by-zeal of-love are-drawn to these or to those

ampliori affectu: sed humano potius quam divino. Ego

with-fuller affection but human rather than divine I

sum qui cunctos condidi sanctos: ego donavi gratiam: ego

am who all made saints I gave grace I

praestiti gloriam. Ego novi singulorum merita: ego praeveni

bestowed glory I know of-each the-merits I anticipated

eos in benedictionibus dulcedinis meae: ego praescivi dilectos

them in the-blessings of-sweetness my I foreknew the-beloved

ante saecula. Ego eos elegi de mundo non ipsi
before the-ages I them chose from the-world not they-themselves
 me praelegerunt: ego vocavi per gratiam, attraxi per
me first-chose I called through grace drew through
 misericordiam. Ego perduxī eos per tentationes varias: ego
mercy I led them through temptations various I
 infudi consolationes magnificas: ego dedi perseverantiam:
poured-in consolations magnificent I gave perseverance
 ego coronavi eorum patientiam. Ego primum et novissimum
I crowned their patience I the-first and the-last
 agnosco: ego omnes inaeſtimabili dilectione amplector. Ego
know I all with-inestimable love embrace I
 laudandus sum in omnibus sanctis meis: ego super omnia
to-be-praised am in all saints my I above all-things
 benedicendus sum et honorandus in singulis: quos sic glorioſe
to-be-blessed am and to-be-honored in each whom so gloriously
 magnificavi et praedestinavi sine ullis praecedentibus propriis
I-have-magnified and predestined without any preceding own
 meritis. Qui ergo unum de minimis meis contempserit: nec
merits who therefore one of least my will-have-despised nor
 magnum honorat: quia pusillum et magnum ego feci. Et
the-great honors because the-little and the-great I made and
 qui derogat alicui sanctorum: derogat et mihi et ceteris
who detracts from-any of-the-saints detracts both from-me and from-the-rest
 omnibus in regno caelorum. Omnes unum sunt per
all in the-kingdom of-heaven all one are through
 caritatis vinculum: idem sentiunt idem volunt: et omnes in
of-charity the-bond the-same they-feel the-same they-wish and all in
 unum se diligunt. Adhuc autem quod multo altius est:
one themselves love further moreover what much higher is
 plus me quam se et sua merita diligunt. Nam supra
more me than themselves and their merits they-love for above

se rapti et extra propriam dilectionem tracti, toti in
themselves rapt and outside own love drawn wholly into
 amorem mei pergunt: in quo et fruitive quiescunt. Nihil est
the-love of-me they-go in which also enjoyingly they-rest nothing is
 quod eos avertere possit aut deprimere: quippe qui aeterna
which them to-turn-away could or to-press-down since who with-eternal
 veritate pleni, igne ardescunt inextinguibilis caritatis.

truth full with-fire burn of-inextinguishable charity
 Taceant igitur carnales et animales homines de sanctorum
let-be-silent therefore carnal and animal men about of-the-saints
 statu disserere: qui non norunt nisi privata gaudia diligere.

the-state to-discourse who not know-how except private joys to-love
 Demunt et addunt pro sua inclinatione: non prout
they-take-away and add according-to their inclination not as
 placet aeternae veritati. In multis est ignorantia: eorum

pleases eternal truth in many is ignorance of-them
 maxime qui parum illuminati, raro aliquem perfecta dilectione
especially who little enlightened seldom anyone with-perfect love

spirituali diligere norunt. Multum adhuc naturali affectu et
spiritual to-love know-how much still by-natural affection and
 humana amicitia ad hos vel ad illos trahuntur: et sicut in
human friendship to these or to those they-are-drawn and as in
 inferioribus se habent: ita et de caelestibus imaginantur.

lower-things themselves they-hold so also of heavenly-things they-imagine
 Sed est distantia incomparabilis quae imperfecti cogitant: et
but is a-distance incomparable what the-imperfect think and
 quae illuminati viri per revelationem supernam speculantur.

what enlightened men through revelation heavenly contemplate
 Cave ergo fili de istis curiose tractare quae tuam
beware therefore O-son about these-things curiously to-treat which your
 scientiam excedunt: sed hoc magis satage et intende:
knowledge exceed but this rather busy-yourself-with and aim

ut vel minimus in regno Dei queas inveniri. Etsi
that even the-least in the-kingdom of-God you-may-be-able to-be-found even-if
 quispiam sciret quis alio sanctior esset vel major haberetur
anyone knew who than-another holier was or greater was-held
 in regno caelorum? quid ei haec notitia prodesset, nisi
in the-kingdom of-heaven what him this knowing would-profit unless
 se ex hac cognitione coram me humiliaret et in maiorem
himself from this knowledge before me he-humbled and into greater
 nominis mei laudem exurgeret? Multo acceptius Deo
of-name my praise rose much more-acceptably to-God
 facit qui de peccatorum suorum magnitudine et virtutum
does who about of-sins his the-greatness and of-virtues
 suarum parvitate cogitat, et quam longe a perfectione
his the-smallness thinks and how far from the-perfection
 sanctorum distat: quam is qui de eorum maiestate vel
of-the-saints he-stands than he who about their greatness or
 parvitate disputat. Melius est sanctos devotis precibus et
smallness disputes better it-is the-saints with-devout prayers and
 lacrimis exorare, et eorum gloriosa suffragia humili mente
tears to-entreat and their glorious suffrages with-humble mind
 implorare: quam eorum secreta vana inquisitione perscrutari.
to-implore than their secrets with-vain inquiry to-search-out
 Illi bene et optime contentantur: si homines scirent
they well and best are-content if men knew-how
 contentari et vaniloquia sua compescere. Non gloriantur de
to-be-content and vain-talk their to-restrain not they-glory in
 propriis meritis: quippe qui sibi nihil bonitatis ascribunt
own merits since who to-themselves nothing of-goodness ascribe
 sed totum mihi: quoniam ipsis cuncta ex infinita caritate
but all to-me since to-them all-things from infinite charity
 mea donavi. Tanto amore divinitatis et gaudio supereffluenti
my I-gave with-such love of-the-divinity and joy overflowing

replentur? ut nihil eis desit gloriæ: nihilque possit
they-are-filled that nothing to-them be-lacking of-glory and-nothing can
 deesse felicitatis. Omnes sancti quanto altiores in gloria
to-be-lacking of-happiness all saints by-how-much higher in glory
 tanto humiliores in se ipsis: et mihi viciniore et
by-so-much humbler in them themselves and to-me nearer and
 dilectiores existunt. Ideoque habes scriptum? quia mittebant
more-beloved they-are and-therefore you-have written that they-cast
 coronas suas ante Deum et ceciderunt in facies suas coram
crowns their before God and fell on faces their before
 Agno: et adoraverunt viventem in saecula saeculorum.
the-Lamb and adored the-one-living into the-ages of-ages
 Multi quaerunt quis major sit in regno Dei: qui ignorant
many ask who greater be in the-kingdom of-God who know-not
 an cum minimis erunt digni computari. Magnum est
whether with the-least they-will-be worthy to-be-counted great it-is
 vel minimum esse in caelo, ubi omnes magni sunt: quia
even the-least to-be in heaven where all great are because
 omnes filii Dei vocabuntur et erunt. Minimus erit in
all sons of-God will-be-called and will-be the-least will-be among
 mille: et peccator centum annorum morietur. Quum enim
a-thousand and the-sinner of-a-hundred years will-die when for
 quaerent discipuli quis major esset in regno caelorum:
asked the-disciples who greater was in the-kingdom of-heaven
 tale audierunt responsum. Nisi conversi fueritis et
such they-heard answer unless converted you-will-have-been and
 efficiamini sicut parvuli: non intrabitis in regnum caelorum.
become as little-ones not you-will-enter into the-kingdom of-heaven
 Quicumque ergo humiliaverit se sicut parvulus iste: hic
whoever therefore will-have-humbled himself as little-one this be
 major est in regno caelorum.
greater is in the-kingdom of-heaven

Vae eis qui cum parvulis humiliare se sponte
 woe to-them who with the-little-ones to-humble themselves willingly
 dedignantur: quoniam humilis janua regni caelestis eos
 disdain since the-humble door of-the-kingdom heavenly them
 non admittet intrare. Vae etiam divitibus, qui habent hic
 not will-admit to-enter woe also to-the-rich who have here
 consolationes suas: quia pauperibus intrantibus in regnum
 consolations their because the-poor entering into the-kingdom
 Dei: ipsi stabunt foras ejulantes.
 of-God they-themselves will-stand outside wailing
 Gaudete humiles, et exultate pauperes: quia vestrum est
 rejoice O-humble and exult O-poor because yours is
 regnum Dei: si tamen in veritate ambulatis.
 the-kingdom of-God if yet in truth you-walk

Quod omnis spes et fiducia in solo Deo est figenda

LIX • THAT ALL HOPE AND TRUST ARE TO BE FIXED IN GOD ALONE

The disciple: What is my trust in this life but you, Lord, whose mercies are without number? When was it well with me without you? I would rather be poor for you than rich without you; where you are is heaven, where you are not is death and hell. All seek their own; you seek only my salvation. Friends, counselors, books, and riches avail nothing unless you help, for you are the end of all goods. Bless my soul, make it your holy dwelling, and guide me to the homeland of perpetual light.

Domine quae est fiducia mea quam in hac vita habeo: aut
 O-Lord what is confidence my which in this life I-have or
 quod majus solatium meum ex omnibus apparentibus sub
 what greater solace my of all-things appearing under
 caelo? Nonne tu Domine Deus meus: cujus misericordiae non
 heaven surely you O-Lord God my of-whose mercy not

est numerus? Ubi mihi bene fuit sine te? Aut quando
is number when to-me well has-it-been without you or when
 male esse potuit praesente te? Malo pauper esse propter te:
ill to-be could-it present you I-would-rather poor to-be for you
 quam dives sine te. Eligo potius tecum in terra peregrinari:
than rich without you I-choose rather with-you on earth to-sojourn
 quam sine te caelum possidere. Ubi tu ibi caelum? atque ibi
than without you heaven to-possess where you there heaven and there
 mors et infernus: ubi tu non es. Tu mihi in desiderio es: et
death and hell where you not are you to-me in desire are and
 ideo post te gemere clamare et exorare necesse est. In nullo
therefore after you to-groan to-cry and to-entreat necessary it-is in no-one
 denique possum plene confidere qui in necessitatibus auxiliatur
finally can-I fully to-trust who in necessities may-help
 opportunius: nisi in te solo Deo meo. Tu es spes mea tu
more-opportunely except in you alone God my you are hope my you
 fiducia mea: tu consolator meus et fidelissimus in omnibus.
confidence my you consoler my and most-faithful in all-things
 Omnes quae sua sunt quaerunt: tu salutem meam et
all what their-own are seek you salvation my and
 profectum meum solummodo praetendis: et omnia in bonum
progress my only intend and all-things into good
 mihi convertis. Etiam si variis tentationibus et adversitatibus
for-me turn even-if to-various temptations and adversities
 exponas: hoc totum ad utilitatem meam ordinas: qui
you-expose this all to profit my you-order who
 mille modis dilectos tuos probare consuevisti. In qua
in-a-thousand ways beloved your to-prove are-wont in which
 probatione non minus diligere debes et laudari: quam si
proving not less to-be-loved you-ought and to-be-praised than if
 caelestibus consolationibus me repletes. In te ergo Domine
with-heavenly consolations me you-filled in you therefore O-Lord

Deus pono totam spem meam et refugium: in te omnem
God I-place whole hope my and refuge in you all
 tribulationem et angustiam meam constituo: quia totum
tribulation and distress my I-set because wholly
 infirmum et instabile invenio: quidquid extra te conspicio.

weak and unstable I-find whatever outside you I-behold

Non enim proderunt multi amici, neque fortes auxiliarii adjuvare
not for will-profit many friends nor strong helpers to-help
 poterunt: nec prudentes consilarii responsum utile dare, neque

will-be-able nor prudent counselors an-answer useful to-give nor

libri doctorum consolari: nec aliqua pretiosa substantia

the-books of-the-learned to-console nor any precious substance

liberare, nec locus aliquis secretus et amoenus contutari: si

to-free nor place any secret and pleasant to-shelter if

tu ipse non assistas iuves confortes consoleris instruas et
you yourself not assist help strengthen console instruct and

custodias. Omnia namque quae ad pacem videntur esse et

guard all-things for which for peace seem to-be and

felicitatem habendam: te absente nihil sunt: nihilque felicitatis

happiness to-be-had you absent nothing are and-nothing of-happiness

in veritate conferunt. Finis ergo omnium bonorum et altitudo

in truth confer the-end therefore of-all goods and the-height

vitae, et profunditas eloquiorum tu es: et in te super omnia

of-life and the-depth of-sayings you are and in you above all-things

sperare fortissimum solatium servorum tuorum. Ad te sunt

to-hope the-strongest solace of-servants your to you are

oculi mei: in te confido Deus meus misericordiarum Pater.

eyes my in you I-trust O-God my of-mercies Father

Benedic et sanctifica animam meam benedictione caelesti, ut

bless and sanctify soul my with-blessing heavenly that

fiat habitatio sancta tua et sedes aeternae gloriae tuae:

it-become dwelling holy your and seat of-eternal glory your

nihilque in templo tuae dignitatis inveniatur: quod oculos
and-nothing in the-temple of-your dignity be-found which the-eyes
 tuae majestatis offendat. Secundum magnitudinem bonitatis
of-your majesty offend according-to the-greatness of-goodness
 tuae, et multitudinem miserationum tuarum respice in me: et
your and the-multitude of-mercies your look on me and
 exaudi orationem pauperis servi tui longe exsulantis in regione
hear the-prayer of-poor servant your far exiled in the-region
 umbrae mortis. Protege et conserva animam servuli tui
of-the-shadow of-death protect and keep the-soul of-little-servant your
 inter tot discrimina vitae corruptibilis: ac comitante gratia tua
amid so-many perils of-life corruptible and accompanying grace your
 dirige per viam pacis ad patriam perpetuae claritatis. Amen.
direct through the-way of-peace to the-homeland of-perpetual brightness amen

BOOK IV

PROLOGUE

Book IV opens with Christ's voice in the words of Scripture: "Come to me, all who labor and are burdened, and I will refresh you"; the bread he will give is his flesh for the life of the world; "Take and eat: this is my body"; "Do this in memory of me"; whoever eats his flesh and drinks his blood abides in him; and his words are spirit and life.

Vox Christi.

voice of-Christ

Venite ad me omnes qui laboratis et onerati estis: et ego
come to me all who labor and burdened are and I
reficiam vos dicit Dominus. Panis quem ego dabo: caro
shall-refresh you says the-Lord the-bread which I shall-give flesh
mea est pro mundi vita. Accipite et comedite: hoc est
my is for of-the-world the-life take and eat this is
corpus meum quod pro vobis tradetur: hoc facite in meam
body my which for you will-be-given this do in my
commemorationem. Qui manducat meam carnem et bibit
remembrance who eats my flesh and drinks
meum sanguinem: in me manet, et ego in illo. Verba
my blood in me abides and I in him the-words
quae ego locutus sum vobis: spiritus et vita sunt.
which I spoken have to-you spirit and life are

Cum quanta reverentia Christus sit suscipiendus

I · WITH WHAT REVERENCE CHRIST IS TO BE RECEIVED

The disciple: These are your words, Christ, eternal Truth; they invite me, yet my sins terrify me. You bid me come to you, but the heavens cannot contain you; how shall I dare bring you into my house? Noah labored a hundred years on the ark, Moses made the ark of incorruptible wood, Solomon spent seven years on the temple, and David danced before the ark; how much more reverence is owed to your very body in the sacrament. Many run to see relics, while you are here on the altar.

Vox discipuli.

voice of-the-disciple

Haec sunt verba tua Christe Veritas aeterna: quamvis non
these are words your O-Christ Truth eternal although not
uno tempore prolata: nec uno in loco conscripta. Quia ergo
at-one time uttered nor one in place written because therefore
tua sunt et vera: gratanter mihi et fideliter cuncta sunt
yours they-are and true gratefully by-me and faithfully all are
accipienda. Tua sunt et tu ea protulisti: et mea quoque
to-be-received yours they-are and you them uttered and mine also
sunt: quia pro salute mea ea edidisti. Libenter suscipio
they-are because for salvation my them you-put-forth gladly I-receive
ea ex ore tuo: ut artius inferantur cordi meo. Excitant
them from mouth your that more-closely they-be-set-into heart my rouse
me verba tantae pietatis: plena dulcedinis et dilectionis. Sed
me words of-such kindness full of-sweetness and of-love but
terrent me delicta propria: et ad capienda tanta mysteria
terrify me offenses own and for receiving such mysteries
me reverberat impura conscientia. Provocat me dulcedo
me beats-back an-impure conscience invites me the-sweetness
verborum tuorum: sed onerat multitudo vitiorum meorum.
of-words your but burdens the-multitude of-vices my

Jubes ut fiducialiter ad te accedam, si tecum velim
you-bid that trustfully to you I-approach if with-you I-would
 habere partem? et ut immortalitatis accipiam alimoniam, si
to-have a-part and that of-immortality I-receive the-nourishment if
 aeternam cupiam obtinere vitam et gloriam. Venite inquis
eternal I-desire to-obtain life and glory come you-say
 ad me omnes qui laboratis et onerati estis: et ego reficiam
to me all who labor and burdened are and I shall-refresh
 vos. O dulce et amicabile verbum in aure peccatoris: quod
you O sweet and friendly word in the-ear of-a-sinner that
 tu Domine Deus meus egenum et pauperem invitas ad
you O-Lord God my the-needy and poor invite to
 communionem tui sanctissimi corporis.

the-communion of-your most-holy body
 Sed quis ego sum Domine? ut ad te praesumam accedere?
but who I am O-Lord that to you I-presume to-approach
 Ecce caeli caelorum te non capiunt? et tu dicis venite
behold the-heavens of-heavens you not contain and you say come
 ad me omnes? Quid sibi vult ista piissima dignatio? et
to me all what to-itself means this most-kind condescension and
 tam amicabile invitatio? Quomodo ausus ero venire? qui
so friendly invitation how dared shall-I-have to-come who
 nihil boni mihi conscius sum unde possim praesumere?
nothing of-good to-myself conscious am whence I-could to-presume
 Quomodo te introducam in domum meam? qui saepius
how you shall-I-bring-in into house my who more-often
 offendi benignissimam faciem tuam? Reverentur angeli et
I-have-offended most-kind face your revere angels and
 archangeli, metuunt sancti et iusti? et tu dicis venite ad
archangels fear the-saints and just and you say come to

me omnes? Nisi tu Domine hoc diceret? quis verum esse
me all unless you O-Lord this said who true to-be
 crederet? Et nisi tu juberet? quis accedere attentaret?

would-believe and unless you bade who to-approach would-attempt
 Ecce Noë vir justus in arcae fabrica centum annis
behold Noah a-man just in of-the-ark the-building a-hundred years
 laboravit ut cum paucis salvaretur? et ego quomodo me
labored that with few he-might-be-saved and I how myself
 potero una hora praeparare, ut mundi fabricatorem
shall-I-be-able in-one hour to-prepare that of-the-world the-maker
 cum reverentia sumam?

with reverence I-may-receive
 Moyses famulus tuus magnus et specialis amicus tuus arcam ex
Moses servant your great and special friend your an-ark of
 lignis imputribilibus fecit, quam et mundissimo vestivit auro, ut
woods incorruptible made which also with-purest clothed gold that
 tabulas legis in ea reponeret? et ego putrida creatura audebo
the-tables of-the-law in it he-might-put and I a-rotten creature shall-dare
 te conditorem legis ac vitae datorem tam facile suscipere?
you the-founder of-the-law and of-life the-giver so easily to-receive

Salomon sapientissimus regum Israel templum magnificum
Solomon wisest of-the-kings of-Israel a-temple magnificent
 septem annis in laudem nominis tui aedificavit, et octo
in-seven years to the-praise of-name your built and for-eight
 diebus festum dedicationis ejus celebravit, mille hostias
days the-feast of-dedication its celebrated a-thousand victims
 pacificas obtulit, et arcam foederis in clangore buccinae
peaceful offered and the-ark of-the-covenant in the-blare of-the-trumpet
 et jubilo in locum sibi praeparatum solemniter collocavit:
and jubilation into the-place for-it prepared solemnly placed
 et ego infelix et pauperrimus hominum quomodo te in
and I unhappy and poorest of-men how you into

domum meam introducam, qui vix mediam expendere
house my shall-I-bring-in who scarcely a-half to-spend
 devote novi horam et utinam vel semel digne fere mediam?
devoutly know hour and would-that even once worthily nearly a-half
 O mi Deus quantum illi ad placendum tibi studuerunt.
O my God how-much they for pleasing you strove
 Heu quam pusillum est quod ago: quam breve expleo
alas how little is what I-do how brief I-fill
 tempus, quum me ad communicandum dispono. Raro totus
time when myself for communicating I-dispose seldom wholly
 collectus: rarissime ab omni distractione purgatus. Et certe
collected most-seldom from all distraction cleansed and surely
 in tua salutari Deitatis praesentia, nulla deberet occurrere
in your saving of-the-Godhead presence no ought to-occur
 indecens cogitatio: nulla etiam occupare creatura: quia non
unseemly thought no also to-occupy creature because not
 angelum, sed angelorum dominum suscepturus sum hospitio.
an-angel but of-the-angels the-lord about-to-receive I-am as-guest
 Est tamen valde magna distantia inter arcam foederis
is yet very great distance between the-ark of-the-covenant
 cum suis reliquiis, et mundissimum corpus tuum cum suis
with its relics and the-most-pure body your with its
 ineffabilibus virtutibus: inter legalia illa sacrificia futurorum
ineffable powers between legal those sacrifices of-things-to-come
 praefigurativa: et veram corporis tui hostiam omnium
prefiguring and the-true of-body your victim of-all
 antiquorum sacrificiorum completivam. Quare igitur non
ancient sacrifices completing why therefore not
 magis ad tuam venerabilem inardesco praesentiam, cur non
more for your venerable do-I-burn presence why not
 majori me praeparo sollicitudine ad tua sancta sumenda:
with-greater myself do-I-prepare care for your holy-things to-be-received

quando illi antiqui sancti patriarchae et prophetae, reges
when those ancient holy patriarchs and prophets kings
 quoque et principes cum universo populo, tantum devotionis
also and princes with the-whole people so-much of-devotion
 demonstrarunt affectum erga cultum divinum?

showed affection toward worship divine
 Saltavit devotissimus rex David coram arca Dei totis viribus,
danced the-most-devout king David before the-ark of-God with-all strength
 recolens beneficia olim indulta patribus: fecit diversi generis
recalling benefits once granted to-the-fathers be-made of-diverse kind
 organa: psalmos edidit, et cantare instituit cum laetitia:
instruments psalms be-put-forth and to-sing instituted with gladness
 cecinit et ipse frequenter in cithara, Spiritus sancti afflatus
sang also he-himself frequently on the-harp of-the-Spirit holy inspired
 gratia: docuit populum Israel toto corde Deum laudare:
by-the-grace taught the-people Israel with-whole heart God to-praise
 et ore consono diebus singulis benedicere et praedicare.

and with-mouth harmonious on-days each to-bless and to-proclaim
 Si tanta agebatur tunc devotio ac divinae laudis exstitit
if such was-exercised then devotion and of-divine praise there-was
 recordatio, coram arca testamenti: quanta nunc mihi et omni
remembrance before the-ark of-the-testament how-great now by-me and all
 populo christiano habenda est reverentia et devotio in praesentia
people Christian to-be-had is reverence and devotion in the-presence
 sacramenti, in sumptione excellentissimi corporis Christi?

of-the-sacrament in the-receiving of-the-most-excellent body of-Christ
 Currunt multi ad diversa loca pro visitandis reliquiis
run many to diverse places for visiting relics
 sanctorum: et mirantur auditis gestis eorum ampla aedificia
of-saints and wonder heard the-deeds their spacious buildings
 templorum: inspiciunt et osculantur sericis et auro involuta
of-temples they-look-at and kiss in-silk and gold wrapped

sacra ossa ipsorum: et ecce tu praesens es hic apud me
the-sacred bones of-them and behold you present are here with me
 in altari Deus meus sanctus sanctorum creator hominum
on the-altar O-God my holy-one of-holy-ones creator of-men
 et dominus angelorum.

and lord of-angels

Saepe in talibus videndis curiositas est hominum et novitas
often in such-things to-be-seen curiosity is of-men and novelty
 invisorum? et modicus reportatur emendationis fructus:

of-things-unseen and small is-brought-back of-amendment fruit

maxime ubi est tam levis sine vera contritione discursus. Hic
especially where is so light without true contrition running-about here

autem in sacramento altaris totus praesens es Deus meus
but in the-sacrament of-the-altar wholly present you-are O-God my

homo Christus Jesus? ubi et copiosus percipitur aeternae
man Christ Jesus where also abundant is-received of-eternal

salutis fructus: quotiescumque fueris digne ac devote
salvation fruit as-often-as you-will-have-been worthily and devoutly

susceptus. Ad istud vero non trahit levitas aliqua nec curiositas
received to this but not draws levity any nor curiosity

aut sensualitas: sed firma fides devota spes et sincera caritas.
or sensuality but firm faith devout hope and sincere charity

O invisibilis conditor mundi Deus, quam mirabiliter agis

O invisible founder of-the-world God how wonderfully you-deal

nobiscum? quam suaviter et gratiose cum electis tuis disponis:

with-us how sweetly and graciously with elect your you-dispose

quibus temet ipsum in sacramento sumendum proponis.

to-whom you yourself in the-sacrament to-be-received you-set-forth

Hoc namque omnem intellectum superat: hoc specialiter

this for all understanding surpasses this especially

devotorum corda trahit et accendit affectum. Ipsi

of-the-devout the-hearts draws and kindles affection they-themselves

enim veri fideles tui, qui totam vitam suam ad emendationem

for true faithful your who whole life their to amendment

disponunt: ex hoc dignissimo sacramento magnam devotionis

dispose from this most-worthy sacrament great of-devotion

gratiam et virtutis amorem frequenter recipiunt.

grace and of-virtue love frequently receive

O admirabilis et abscondita gratia sacramenti? quam norunt

O admirable and hidden grace of-the-sacrament which know

tantum Christi fideles: infideles autem et peccatis servientes

only of-Christ the-faithful the-unbelievers but and to-sins serving

experiri non possunt. In hoc sacramento confertur spiritualis

to-experience not can in this sacrament is-conferred spiritual

gratia? et reparatur in anima virtus amissa: et per peccatum

grace and is-repaired in the-soul virtue lost and through sin

deformata redit pulchritudo. Tanta est aliquando haec gratia:

disfigured returns beauty so-great is sometimes this grace

ut ex plenitudine collatae devotionis non tantum mens

that from the-fullness of-conferred devotion not only the-mind

sed et debile corpus vires sibi praestitas sentiat ampliores.

but also the-weak body strength to-itself given feels fuller

Dolendum tamen valde et miserandum super tepiditate

to-be-grieved yet greatly and to-be-pitied over the-lukewarmness

et negligentia nostra? quod non majori affectione trahimur

and negligence our that not by-greater affection we-are-drawn

ad Christum sumendum: in quo tota spes salvandorum

to Christ to-be-received in whom whole hope of-those-to-be-saved

consistit et meritum. Ipse enim est sanctificatio nostra et

consists and merit be-himself for is sanctification our and

redemptio? ipse consolatio viatorum et sanctorum aeterna

redemption be-himself the-consolation of-wayfarers and of-the-saints eternal

fruitio. Dolendum itaque valde quod multi tam parum hoc

enjoyment to-be-grieved and-so greatly that many so little this

salutare mysterium advertunt: quod caelum laetificat, et
saving mystery notice which heaven gladdens and
 mundum conservat universum.

the-world preserves whole

Heu caecitas et duritia cordis humani, tam ineffabile
alas blindness and hardness of-heart human so ineffable

donum non magis attendere: et ex quotidiano usu etiam
a-gift not more to-attend and from daily use even

ad inadvertentiam defluere. Si enim hoc sanctissimum
to heedlessness to-slip-away if for this most-holy

sacramentum in uno tantum celebraretur loco, et ab uno
sacrament in one only were-celebrated place and by one

tantum consecraretur sacerdote in mundo: quanto putas
only were-consecrated priest in the-world with-how-great do-you-think

desiderio ad illum locum et ad talem Dei sacerdotem
desire to that place and to such of-God priest

homines afficerentur: ut divina mysteria celebrari viderent.

men would-be-moved that divine mysteries to-be-celebrated they-might-see

Nunc autem multi facti sunt sacerdotes, et in multis
now but many made are priests and in many

locis offertur Christus: ut tanto major appareat gratia
places is-offered Christ that by-so-much greater may-appear the-grace

et dilectio Dei ad hominem: quanto latius est sacra
and love of-God to man by-how-much more-widely is holy

communio diffusa per orbem.

communion spread through the-world

Gratias tibi Jesu bone pastor aeternae: qui nos pauperes
thanks to-you O-Jesus good shepherd eternal who us poor

et exsules dignatus es pretioso corpore et sanguine
and exiles deigned you-have with-precious body and blood

tuo reficere: et ad haec mysteria percipienda etiam proprii
your to-refresh and for these mysteries to-be-received even of-own

oris tui alloquio invitare dicendo. Venite ad me omnes
mouth your by-the-address to-invite by-saying come to me all
 qui laboratis et onerati estis: et ego reficiam vos.
who labor and burdened are and I shall-refresh you

Quod magna bonitas et caritas Dei
 in sacramento homini exhibetur

II • ON GOD'S GOODNESS AND CHARITY IN THE SACRAMENT

The disciple approaches, trusting in God's mercy, as the sick to the Savior and the hungry to the fountain of life. Who am I that you should give yourself to me? You do it for your own sake, that your goodness and charity may be known. You are the holy of holies and I the filth of sinners, yet you come to me as the living bread from heaven. You are contained whole, God and man, under the small appearance of bread and wine; rejoice, my soul, for each communion renews the work of redemption.

Vox discipuli.

voice of-the-disciple
 Super bonitate tua et magna misericordia tua Domine
upon goodness your and great mercy your O-Lord
 confisus, accedo aeger ad Salvatorem: esuriens et sitiens ad
trusting I-approach sick to the-Savior hungering and thirsting to
 fontem vitae, egenus ad regem caeli: servus ad dominum,
the-fountain of-life needy to the-king of-heaven a-servant to the-lord
 creatura ad creatorem: desolatus ad meum pium consolatorem.
a-creature to the-creator desolate to my kind consoler
 Sed unde hoc mihi: ut venias ad me? Quis ego sum,
but whence this to-me that you-come to me who I am
 ut praestes mihi te ipsum? Quomodo audet peccator
that you-should-give me you yourself how dares a-sinner

coram te apparere? et tu quomodo dignaris ad peccatorem
before you to-appear and you how do-you-deign to a-sinner

venire? Tu nosti servum tuum: et scis quia nil boni
to-come you know servant your and know that nothing of-good
 in se habet, unde hoc illi praestes.

in himself he-has whence this to-him you-should-give

Confiteor igitur vilitatem meam: agnosco tuam bonitatem,

I-confess therefore vileness my I-acknowledge your goodness

laudo pietatem: et gratias ago propter nimiam caritatem.

I-praise kindness and thanks I-give for excessive charity

Propter temet ipsum enim hoc facis, non propter mea

for you yourself for this you-do not for my

merita: ut bonitas tua mihi magis innotescat, caritas

merits that goodness your to-me more may-become-known charity

amplior ingeratur: et humilitas perfectius commendetur. Quia

fuller be-instilled and humility more-perfectly be-commended because

ergo tibi hoc placet, et tu sic fieri iussisti: placet et

therefore you this pleases and you so to-be-done commanded pleases also

mihi dignatio tua: et utinam iniquitas mea non obsistat.

me condescension your and would-that iniquity my not stand-in-the-way

O dulcissime et benignissime Jesu quanta tibi reverentia et

O most-sweet and most-kind Jesus how-great to-you reverence and

gratiarum actio cum perpetua laude pro susceptione sacri

of-thanks giving with perpetual praise for the-receiving of-sacred

corporis tui debetur: cuius dignitatem nullus hominum

body your is-owed whose dignity no-one of-men

explicare potens invenitur. Sed quid cogitabo in hac

to-unfold able is-found but what shall-I-think in this

communione in accessu ad Dominum meum quem debite

communion in the-approach to Lord my whom duly

venerari nequeo? et tamen devote suscipere desidero? Quid

to-venerate I-cannot and yet devoutly to-receive I-desire what

cogitabo melius et salubrius: nisi me ipsum totaliter
shall-I-think better and more-wholesome than me myself wholly
 humiliando coram te, et tuam infinitam bonitatem exaltando
by-humbling before you and your infinite goodness by-exalting
 supra me? Laudo te Deus meus et exalto in aeternum:
above me I-praise you O-God my and exalt into eternity
 despicio me et subjicio tibi in profundum vilitatis meae.
I-despise myself and subject to-you into the-depth of-vileness my
 Ecce tu sanctus sanctorum: et ego sordes peccatorum. Ecce tu
behold you holy of-holies and I the-filth of-sinners behold you
 inclinas te ad me: qui non sum dignus ad te respicere. Ecce
incline yourself to me who not am worthy to you to-look behold
 tu venis ad me: tu vis esse mecum, tu invitas ad convivium
you come to me you wish to-be with-me you invite to banquet
 tuum. Tu mihi dare vis caelestem cibum: et panem
your you to-me to-give you-wish heavenly food and the-bread
 angelorum ad manducandum. Non alium sane quam te ipsum
of-angels for eating not another surely than you yourself
 panem vivum qui de caelo descendisti: et das vitam mundo.
the-bread living who from heaven descended and give life to-the-world
 Ecce unde dilectio procedit: qualis dignatio illucescit: quam
behold whence love proceeds what condescension shines-forth how
 magnae gratiarum actiones et laudes tibi pro his
great of-thanks givings and praises to-you for these-things
 debentur. O quam salutare et utile consilium tuum quum
are-owed O how saving and useful counsel your when
 istud instituisti: quam suave et jucundum convivium quum
this you-instituted how sweet and pleasant the-banquet when
 te ipsum in cibum donasti. O quam admirabilis operatio tua
you yourself for food you-gave O how admirable working your
 Domine: quam potens virtus tua: quam infallibilis veritas tua.
O-Lord how mighty power your how infallible truth your

Dixisti enim et facta sunt omnia: et hoc factum est quod
you-spoke for and made are all-things and this done is which
 ipse iussisti. Mira res et fide digna, ac humanum
you-yourself commanded a-wonderful thing and of-faith worthy and human
 vincens intellectum? quod tu Domine Deus meus verus
surpassing understanding that you O-Lord God my true
 Deus et homo sub modica specie panis et vini integer
God and man under the-small appearance of-bread and of-wine whole
 contineris: et sine consumptione a sumente manducaris.
are-contained and without consumption by the-one-receiving are-eaten
 Tu Domine universorum qui nullius habes indigentiam
you O-Lord of-all who of-nothing have need
 voluisti per sacramentum tuum habitare in nobis: conserva
willed through sacrament your to-dwell in us keep
 cor meum et corpus immaculatum: ut laeta et pura
heart my and body spotless that with-glad and pure
 conscientia saepius tua valeam celebrare mysteria et ad
conscience more-often your I-may-be-able to-celebrate mysteries and for
 meam perpetuam accipere salutem: quae ad tuum praecipue
my perpetual to-receive salvation which for your especially
 honorem et memoriale perenne sanxisti et instituisti.
honor and memorial perpetual you-ordained and instituted
 Laetare anima mea et gratias age Deo pro tam nobili munere
rejoice O-soul my and thanks give to-God for so noble a-gift
 et solatio singulari: in hac lacrimarum valle tibi relicto. Nam
and solace singular in this of-tears valley to-you left for
 quoties hoc mysterium recolis et Christi corpus accipis? toties
as-often-as this mystery you-recall and of-Christ the-body receive so-often
 tuae redemptionis opus agis: et particeps omnium meritorum
of-your redemption the-work you-do and partaker of-all the-merits

Christi efficeris. Caritas etenim Christi numquam minuitur:

of-Christ you-are-made the-charity for of-Christ never is-lessened

et magnitudo propitiationis ejus numquam exhauritur.

and the-greatness of-propitiation his never is-exhausted

Ideo nova semper mentis renovatione ad hoc disponere

therefore by-new always of-mind renewal for this to-dispose

te debes: et magnum salutis mysterium attenta

yourself you-ought and the-great of-salvation mystery with-attentive

consideratione pensare. Ita magnum novum et jucundum

consideration to-weigh so great new and pleasant

tibi videri debet, quum celebras aut missam audis: ac

to-you to-seem it-ought when you-celebrate or mass hear as

si eodem die Christus primum in uterum Virginis

if on-the-same day Christ first into the-womb of-the-Virgin

descendens homo factus esset: aut in cruce pendens pro

descending man made had-been or on the-cross hanging for

salute hominum pateretur et moreretur.

the-salvation of-men were-suffering and were-dying

Quod utile sit saepe communicare

III • THAT IT IS USEFUL TO COMMUNICATE OFTEN

The disciple comes to the Lord's banquet: in you is all I can desire. I cannot live without your visitation; as you would not send the crowds away fasting lest they faint on the way, do so with me. I need frequent prayer, confession, and communion, for I slip and grow numb quickly, and the senses are prone to evil from youth; communion draws back from evil and strengthens in good. O happy soul that receives the Lord as guest, friend, and bridegroom; let heaven and earth be silent before you.

Vox discipuli.

voice of-the-disciple

Ecce ego ad te venio Domine: ut bene mihi sit ex
behold I to you come O-Lord that well with-me it-be from
munere tuo, et laetificer in convivio sancto tuo: quod
gift your and I-be-gladdened in the-banquet holy your which
parasti in dulcedine tua pauperi Deus. Ecce in te
you-have-prepared in sweetness your for-the-poor O-God behold in you
est totum quod desiderare possum et debeo: tu salus mea
is all that to-desire I-can and ought you salvation my
et redemptio: spes et fortitudo, decus et gloria.

and redemption hope and strength honor and glory

Laetifica ergo hodie animam servi tui: quoniam ad te
gladden therefore today the-soul of-servant your since to you
Domine Jesu animam meam levavi. Desidero te nunc
O-Lord Jesus soul my I-have-lifted I-desire you now
devote ac reverenter suscipere: cupio te in domum meam
devoutly and reverently to-receive I-long you into house my
inducere: quatenus cum Zachaeo merear a te benedici:
to-lead so-that with Zacchaeus I-may-merit by you to-be-blessed
ac inter filios Abrahae computari. Anima mea corpus tuum
and among the-sons of-Abraham to-be-counted soul my body your

concupiscit: cor meum tecum uniri desiderat. Trade te
longs-for heart my with-you to-be-united desires give yourself
 mihi et sufficit: nam praeter te nulla consolatio valet.
to-me and it-suffices for besides you no consolation avails
 Sine te esse nequeo: et sine visitatione tua vivere non
without you to-be I-cannot and without visitation your to-live not
 valeo. Ideoque oportet me frequenter ad te accedere: et
I-am-able and-therefore it-behooves me frequently to you to-approach and
 in remedium salutis meae recipere: ne forte deficiam in
for the-remedy of-salvation my to-receive lest perhaps I-faint on
 via: si fuero caelesti fraudatus alimonia. Sic enim tu
the-way if I-shall-have-been of-heavenly defrauded nourishment so for you
 misericordissime Jesu praedicans populis et varios curans
O-most-merciful Jesus preaching to-the-peoples and various curing
 languores: aliquando dixisti. Nolo eos jejunos dimittere in
languors once said I-wish-not them fasting to-send-away into
 domum suam: ne deficiant in via. Age igitur hoc mecum
house their lest they-faint on the-way do therefore this with-me
 modo: qui te pro fidelium consolatione in sacramento
in-manner who yourself for of-the-faithful the-consolation in the-sacrament
 reliquisti. Tu es enim suavis refectio animae: et qui te
have-left you are for the-sweet refreshment of-the-soul and who you
 digne manducaverit: particeps et heres erit aeternae gloriae.
worthily will-have-eaten partaker and heir will-be of-eternal glory
 Necessarium quidem mihi est qui tam saepe labor et pecco,
necessary indeed for-me it-is who so often slip and sin
 tam cito torpesco et deficio: ut per frequentes orationes
so quickly grow-numb and fail that through frequent prayers
 et confessiones ac sacram corporis tui perceptionem me
and confessions and the-sacred of-body your reception myself
 renovem mundem et accendam: ne forte diutius abstinendo
I-renew cleanse and kindle lest perhaps longer by-abstaining

a sancto proposito defluam. Proni enim sunt sensus
from holy purpose I-slip-away prone for are the-senses
 hominis ad malum ab adolescentia sua: et nisi succurrat
of-man to evil from youth their and unless succor
 divina medicina: labitur homo mox ad pejora. Retrahit
divine medicine slips man soon to worse-things draws-back
 ergo sancta communio a malo: et confortat in bono.
therefore holy communion from evil and strengthens in good
 Si enim modo tam saepe negligens sum et tepidus quando
if for now so often negligent I-am and lukewarm when
 communico aut celebro: quid fieret si medelam non
I-communicate or celebrate what would-become if the-remedy not
 sumerem et tam grande juvamen non quaererem? Et licet
I-took and so great a-help not I-sought and although
 omni die non sim aptus nec ad celebrandum bene dispositus:
every day not I-be fit nor for celebrating well disposed
 dabo tamen operam congruis temporibus divina percipere
I-shall-give yet effort at-fitting times the-divine to-receive
 mysteria: ac tantae gratiae participem me praeberē. Nam
mysteries and of-so-great grace a-partaker myself to-show for
 haec est una principalis fidelis animae consolatio quamdiu
this is one chief of-the-faithful soul consolation as-long-as
 peregrinatur a te in mortali corpore: ut saepius memor
it-sojourns from you in mortal body that more-often mindful
 Dei sui, dilectum suum devota suscipiat mente.
of-God its beloved its devout it-receive in-mind
 O mira circa nos tuae pietatis dignatio: quod tu
O wonderful toward us of-your kindness condescension that you
 Domine Deus creator et vivificator omnium spirituum, ad
O-Lord God creator and quickener of-all spirits to

pauperulam dignaris venire animam: et cum tota divinitate

a-poor-little deign to-come soul and with whole divinity

tua ac humanitate ejus impinguare esuriem.

your and humanity its to-fatten hunger

O felix mens et beata anima: quae te Dominum Deum

O happy mind and blessed soul which you the-Lord God

suum meretur devote suscipere: et in tua susceptione

its merits devoutly to-receive and in your reception

spirituali gaudio repleti. O quam magnum suscipit dominum:

with-spiritual joy to-be-filled O how great it-receives a-lord

quam dilectum inducit hospitem, quam jucundum recipit

how beloved it-leads-in a-guest how pleasant it-receives

socium: quam fidelem acceptat amicum: quam speciosum

a-companion how faithful it-accepts a-friend how beautiful

et nobilem amplectitur sponsum: prae omnibus dilectis et

and noble it-embraces a-bridegroom beyond all beloved-ones and

super omnia desiderabilia amandum.

above all desirable-things to-be-loved

Sileant a facie tua dulcissime dilecte meus caelum et terra

let-be-silent before face your O-most-sweet beloved my heaven and earth

et omnis ornatus eorum: quoniam quidquid laudis habent ac

and all adornment their since whatever of-praise they-have and

decoris, ex dignatione tuae est largitatis: nec ad decorem

of-beauty from condescension of-your is bounty nor to the-beauty

tui pervenient nominis, cujus sapientiae non est numerus.

of-your they-will-attain name of-whose wisdom not is number

Quod multa bona praestantur devote communicantibus

IV · ON THE GOODS GIVEN TO THOSE WHO COMMUNICATE

The disciple asks to approach the sacrament worthily, roused from torpor and enlightened to believe so great a mystery, which surpasses even the subtlety of angels: God and man truly present. This sacrament is the health of soul and body; it curbs passions, increases grace, and strengthens faith, hope, and charity. God consoles those who receive it devoutly, so that they may know their weakness and his goodness. Whoever comes to a fountain or a fire takes something away; let me catch at least a small drop and a little flame.

Vox discipuli.

voice of-the-disciple

Domine Deus meus, praeveni servum tuum in benedictionibus

O-Lord God my anticipate servant your in blessings

dulcedinis tuae: ut ad tuum magnificum sacramentum digne

of-sweetness your that to your magnificent sacrament worthily

ac devote merear accedere.

and devoutly I-may-merit to-approach

Excita cor meum in te: et a gravi torpore exue me. Visita

rouse heart my in you and from heavy sluggishness strip me visit

me in salutari tuo ad gustandum in spiritu suavitatem tuam:

me with saving your for tasting in spirit sweetness your

quae in hoc sacramento tamquam in fonte plenarie latet.

which in this sacrament as in a-fountain fully lies-hidden

Illumina quoque oculos meos ad intuendum tantum mysterium:

enlighten also eyes my for beholding such a-mystery

et ad credendum illud indubitata fide me roboras. Est enim

and for believing it with-undoubted faith me strengthen it-is for

operatio tua: non humana potentia: tua sacra institutio:

working your not human power your sacred institution

non hominis adinventio. Non enim ad haec capienda et

not of-man invention not for for these-things to-be-grasped and

intelligenda aliquis idoneus per se reperitur: quae angelicam
understood anyone fit by himself is-found which angelic
 etiam subtilitatem transcendunt. Quid ergo ego peccator
even subtlety transcend what therefore I a-sinner
 indignus terra et cinis? de tam alto secreto potero investigare
unworthy earth and ashes of so high a-secret shall-I-be-able to-investigate
 et capere? Domine in simplicitate cordis mei in bona firma fide
and to-grasp O-Lord in simplicity of-heart my in good firm faith
 et in tua iussione ad te cum spe ac reverentia accedo? et vere
and at your bidding to you with hope and reverence I-approach and truly
 credo: quia tu praesens es hic in sacramento Deus et homo.
believe that you present are here in the-sacrament God and man
 Vis ergo ut te suscipiam: et me ipsum tibi in caritate
you-wish therefore that you I-receive and me myself to-you in charity
 uniam. Unde tuam precor clementiam, et specialem ad hoc
I-unite whence your I-pray clemency and special for this
 implo ro mihi donari gratiam: ut totus in te liquefiam et
I-implore to-me to-be-given grace that wholly in you I-may-melt and
 amore pereflluam: atque de nulla aliena consolatione amplius
with-love overflow and with no alien consolation further
 me intromittam. Est enim hoc altissimum et dignissimum
myself meddle is for this most-high and most-worthy
 sacramentum, salus animae et corporis? medicina omnis
sacrament the-health of-soul and of-body the-medicine of-all
 spiritualis languoris: in quo vitia mea curantur, passiones
spiritual languor in which vices my are-cured passions
 frenantur? tentationes vincuntur, aut minuuntur: gratia major
are-curbed temptations are-conquered or are-lessened grace greater
 infunditur, virtus incoepta augetur? firmatur fides, spes
is-poured-in virtue begun is-increased is-strengthened faith hope
 roboratur: et caritas ignescit ac dilatatur.
is-made-firm and charity takes-fire and is-enlarged

Multa namque bona largitus es et adhuc saepius largiris
many for goods bestowed you-have and still more-often you-bestow
 in sacramento dilectis tuis devote communicantibus Deus
in the-sacrament on-beloved your devoutly communicating O-God
 meus, susceptor animae meae: reparator infirmitatis humanae,
my protector of-soul my repairer of-weakness human
 et totius dator consolationis internae. Nam multam ipsi
and of-all giver of-consolation inner for much to-them
 consolationem adversus variam tribulationem infundis: et
consolation against various tribulation you-pour-in and
 de imo dejectionis propriae ad spem tuae protectionis
from the-depth of-dejection own to the-hope of-your protection
 erigis: atque nova quadam gratia eos intus recreas et
you-raise and with-new a-certain grace them within you-refresh and
 illustras: ut qui anxii primum et sine affectione se
enlighten that who anxious at-first and without affection themselves
 ante communionem senserant: postea refecti cibo potuque
before communion had-felt afterward refreshed with-food and-drink
 caelesti, in melius se mutatos inveniant.

heavenly into better themselves changed may-find
 Quod idcirco cum electis tuis dispensanter agis: ut veraciter
which therefore with elect your dispensingly you-do that truly
 agnoscant et patenter experiantur quantum infirmitatis ex
they-may-know and plainly experience how-much of-weakness from
 se ipsis habeant, et quid bonitatis ac gratiae ex te
them themselves they-have and what of-goodness and of-grace from you
 consequantur: quia ex semet ipsis frigidi duri et indevoti:
they-obtain because from them themselves cold hard and undevout
 ex te autem ferventes alacres et devoti esse merentur.
from you but fervent eager and devout to-be they-merit

Quis enim ad fontem suavitatis humiliter accedens? non
who for to the-fountain of-sweetness humbly approaching not
 modicum suavitatis inde reportat? Aut quis juxta copiosum
a-little of-sweetness thence brings-back or who near an-abundant
 ignem stans, non parum caloris inde percipit? Et tu fons
fire standing not little of-heat thence receives and you a-fountain
 es semper plenus et superabundans: ignis jugiter ardens,
are always full and superabundant a-fire constantly burning
 et numquam deficiens. Unde si mihi non licet haurire
and never failing whence if to-me not it-is-allowed to-draw
 de plenitudine fontis nec usque ad satietatem potare:
from the-fullness of-the-fountain nor even to satiety to-drink
 apponam tamen os meum ad foramen caelestis fistulae:
I-shall-put yet mouth my to the-opening of-the-heavenly pipe
 ut saltem modicam inde guttulam capiam ad refocillandam
that at-least a-small thence little-drop I-may-take for reviving
 sitim meam: et non penitus exarescam. Et si necdum
thirst my and not wholly dry-up and if not-yet
 totus caelestis et tam ignitus ut Cherubim et Seraphim
wholly heavenly and so fiery as the-Cherubim and Seraphim
 esse possum? conabor tamen devotioni insistere et cor
to-be I-can I-shall-try yet to-devotion to-apply-myself and heart
 meum praeparare: ut vel modicam divini incendii flammam
my to-prepare that even a-small of-divine burning flame
 ex humili sumptione vivifici sacramenti conquiram.
from humble receiving of-the-life-giving sacrament I-may-gain
 Quidquid autem mihi deest Jesu bone Salvator sanctissime:
whatever but to-me is-lacking O-Jesus good Savior most-holy
 tu pro me supple benigne ac gratiose: qui omnes ad te
you for me supply kindly and graciously who all to you
 dignatus es vocare dicens. Venite ad me omnes qui laboratis
deigned you-have to-call saying come to me all who labor

et onerati estis: et ego reficiam vos. Ego quidem laboro in
and burdened are and I shall-refresh you I indeed labor in
 sudore vultus mei, dolore cordis torqueor: peccatis oneror,
the-sweat of-face my with-sorrow of-heart I-am-racked with-sins I-am-burdened
 tentationibus inquietor: multis malis passionibus implicor
by-temptations I-am-disquieted by-many evil passions I-am-entangled
 et premor: et non est qui adjuvet, non est qui liberet et
and pressed and not is who may-help not is who may-free and
 saluum faciat, nisi tu Domine Deus Salvator meus: cui
safe make except you O-Lord God Savior my to-whom
 committo me et omnia mea: ut me custodias et perducas
I-commit me and all mine that me you-guard and lead
 in vitam aeternam. Suscipe me in laudem et gloriam nominis
into life eternal receive me to the-praise and glory of-name
 tui: qui corpus tuum et sanguinem in cibum et potum
your who body your and blood for food and drink
 mihi parasti. Praesta Domine Deus salutaris meus: ut cum
for-me have-prepared grant O-Lord God saving my that with
 frequentatione mysterii tui crescat meae devotionis affectus.
the-frequenting of-mystery your may-grow of-my devotion the-affection

De dignitate sacramenti et statu sacerdotali

V · ON THE DIGNITY OF THE SACRAMENT AND THE PRIESTLY STATE

Christ: If you had the purity of angels and the holiness of John the Baptist, you would not be worthy to receive or handle this sacrament; priests have been given what is not granted to angels. The priest is God's minister, but God is its principal author. A priest must be adorned with every virtue and live as with the angels. He bears the sign of the cross before and behind him, to follow Christ and bear adversity, to mourn his own sins and others'. When he celebrates he honors God, gladdens the angels, and helps the living and the dead.

Vox dilecti.

voice of-the-beloved

Si haberes angelicam puritatem et sancti Joannis baptistae
if you-had angelic purity and of-holy John the-baptist
sanctitatem: non esses dignus hoc sacramentum accipere
holiness not you-would-be worthy this sacrament to-receive
nec tractare. Non enim hoc meritis debetur hominum, quod
nor to-handle not for this to-merits is-owed of-men that
homo consecret et tractet Christi sacramentum: et sumat
man consecrate and handle of-Christ the-sacrament and take
in cibum panem angelorum. Grande ministerium, et magna
for food the-bread of-angels grand ministry and great
dignitas sacerdotum: quibus datum est quod angelis non est
dignity of-priests to-whom given is what to-angels not is
concessum. Soli namque sacerdotes rite in ecclesia ordinati:
granted alone for priests duly in the-church ordained
potestatem habent celebrandi et corpus Christi consecrandi.
the-power have of-celebrating and the-body of-Christ of-consecrating
Sacerdos quidem minister est Dei: utens verbo Dei per
the-priest indeed minister is of-God using the-word of-God by
jussionem et institutionem Dei, Deus autem ibi principalis
the-command and institution of-God God but there principal

est auctor et invisibilis operator: cui subest omne quod
is author and invisible worker to-whom is-subject all that
 voluerit: et paret omne quod jusserit. Plus ergo
will-have-willed and obeys all that will-have-commanded more therefore
 credere debes Deo omnipotenti in hoc excellentissimo
to-believe you-ought God almighty in this most-excellent
 sacramento: quam proprio sensui aut alicui signo visibili.
sacrament than own sense or any sign visible
 Ideoque cum timore et reverentia: ad hoc opus est
and-therefore with fear and reverence to this work is
 accedendum.

to-be-approached

Attende tibi: et vide cujus ministerium tibi traditum
attend to-yourself and see whose ministry to-you handed
 est per impositionem manus episcopi.

is through the-laying-on of-the-hand of-the-bishop

Ecce sacerdos factus es: et ad celebrandum consecratus.
behold priest made you-are and for celebrating consecrated

Vide nunc ut fideliter et devote in suo tempore Deo
see now that faithfully and devoutly in its time to-God
 sacrificium offeras: et te ipsum irreprehensibilem exhibeas.
sacrifice you-offer and you yourself irreproachable you-show

Non alleviasti onus tuum: sed artiori jam alligatus es
not you-have-lightened burden your but by-a-straiter now bound you-are
 vinculo disciplinae: et ad maiorem teneris perfectionem
bond of-discipline and to greater you-are-held perfection

sanctitatis. Sacerdos omnibus virtutibus debet esse ornatus:
of-holiness the-priest with-all virtues ought to-be adorned

et aliis bonae vitae exemplum praebere. Ejus conversatio
and to-others of-good life an-example to-afford his way-of-life

non cum popularibus et communibus hominum viis: sed
not with popular and common of-men ways but
 cum angelis in caelo, aut cum perfectis viris in terra.
with angels in heaven or with perfect men on earth
 Sacerdos sacris vestibus indutus Christi vices gerit: ut
the-priest in-sacred vestments clothed of-Christ the-place bears that
 Deum pro se et pro omni populo suppliciter et humiliter
God for himself and for all the-people suppliantly and humbly
 roget.

he-may-ask

Habet ante se et retro dominicae crucis signum: ad
he-has before him and behind of-the-Lord's cross the-sign for
 memorandam jugiter Christi passionem. Ante se crucem in
remembering constantly of-Christ the-passion before him the-cross on
 casula portat: ut Christi vestigia diligenter inspicat et
the-chasuble he-carries that of-Christ the-footsteps diligently he-may-regard and
 sequi ferventer studeat. Post se cruce signatus est: ut
to-follow fervently strive behind him with-the-cross signed he-is that
 adversa quaelibet ab aliis illata clementer pro Deo toleret.
adversities whatever by others brought mercifully for God he-may-bear
 Ante se crucem gerit: ut propria peccata lugeat, post se,
before him the-cross he-bears that own sins he-may-mourn behind him
 ut aliorum etiam commissa per compassionem defleat:
that of-others also the-offenses through compassion he-may-bewail
 et se medium inter Deum et peccatorem constitutum
and himself in-the-middle between God and the-sinner placed
 esse sciat: nec ab oratione et oblatione sancta torpescat:
to-be he-may-know nor from prayer and offering holy grow-numb
 donec gratiam et misericordiam impetrare mereatur.
until grace and mercy to-obtain he-may-merit

Quando sacerdos celebrat Deum honorat: angelos laetificat,
when the-priest celebrates God he-honors angels gladdens
 ecclesiam aedificat: vivos adjuvat, defunctis requiem praestat:
the-church builds-up the-living helps to-the-dead rest grants
 et sese omnium bonorum participem efficit.
and himself of-all goods a-partaker makes

Interrogatio de exercitio ante communionem

VI • A QUESTION ON THE EXERCISE BEFORE COMMUNION

The disciple: When I weigh your dignity and my vileness I tremble; if I do not approach I flee life, and if I approach unworthily I incur offense. What shall I do? Teach me the right way and set before me some short exercise fitting for holy communion, that I may prepare my heart devoutly to receive your sacrament or to celebrate so great a sacrifice.

Vox discipuli.

voice of-the-disciple

Quum tuam dignitatem Domine et meam vilitatem penso:
when your dignity O-Lord and my vileness I-weigh
 valde contremisco, et in me ipso confundor. Si enim
greatly I-tremble and in me myself I-am-confounded if for
 non accedo, vitam fugio: et si indigne me ingessero:
not I-approach life I-flee and if unworthily myself I-shall-have-thrust
 offensam incurro. Quid ergo faciam Deus meus: auxiliator
offense I-incur what therefore shall-I-do O-God my helper
 meus et consiliator in necessitatibus?
my and counselor in necessities

Tu doce me viam rectam: propone breve aliquod exercitium:
you teach me the-way right set-before a-short some exercise
 sacrae communioni congruum. Utile est enim scire, qualiter
to-holy communion fitting useful it-is for to-know how

scilicet devote ac reverenter tibi praeparare debeam cor
 namely devoutly and reverently for-you to-prepare I-ought heart
 meum, ad recipiendum salubriter tuum sacramentum: seu
 my for receiving wholesomely your sacrament or
 etiam celebrandum tam magnum et divinum sacrificium.
 also celebrating so great and divine a-sacrifice

De discussione propriae conscientiae et emendationis proposito

VII · ON EXAMINING ONE'S CONSCIENCE

Christ: The priest must approach with humility, reverence, and full faith. Examine your conscience and cleanse it by contrition and confession. Grieve that you are still so carnal and worldly: unmortified, unguarded in your senses, light toward laughter and hard toward tears, quick to ease and slow to labor, wakeful for tales and sleepy at vigils, hasty, distracted, quick to anger, prone to judge, purposing much and doing little. Then resolve to amend and offer yourself wholly to God; whoever truly repents will be forgiven.

Vox dilecti.

voice of-the-beloved

Super omnia cum summa humilitate cordis et supplici
 above all with highest humility of-heart and suppliant
 reverentia, cum plena fide et pia intentione honoris Dei:
 reverence with full faith and pious intention of-the-honor of-God
 ad hoc sacramentum celebrandum tractandum, et sumendum
 for this sacrament to-be-celebrated to-be-handled and to-be-received
 oportet Dei accedere sacerdotem.
 it-behooves of-God to-approach the-priest

Diligenter examina conscientiam tuam: et pro posse
diligently examine conscience your and according-to ability
 tuo vera contritione et humili confessione eam munda et
your with-true contrition and humble confession it cleanse and
 clarifica: ita ut nil grave habeas aut scias quod te remordeat:
brighten so that nothing grave you-have or know which you may-prick
 et liberum accessum impediat. Habeas displicentiam omnium
and free access hinder have displeasure of-all
 peccatorum tuorum in generali: et pro quotidianis excessibus
sins your in general and for daily excesses
 magis in speciali doleas et gemas. Et si tempus patitur:
more in particular grieve and groan and if time allows
 Deo in secreto cordis cunctas confitere passionum tuarum
to-God in the-secret of-the-heart all confess of-passions your
 miserias. Ingemisce et dole quod adhuc ita carnalis sis et
the-miseries groan and grieve that still so carnal you-are and
 mundanus: tam immortificatus a passionibus: tam plenus
worldly so unmortified from passions so full
 concupiscentiarum motibus, tam incustoditus in sensibus
of-lusts with-motions so unguarded in senses
 exterioribus: tam saepe multis vanis phantasiis implicatus: tam
outward so often in-many vain fancies entangled so
 multum inclinatus ad exteriora, tam negligens ad interiora:
much inclined to outward-things so negligent to inward-things
 tam levis ad risum et dissolutionem: tam durus ad fletum
so light to laughter and dissoluteness so hard to weeping
 et compunctionem: tam promptus ad laxiora et carnis
and compunction so prompt to looser-things and of-the-flesh
 commodas: tam segnis ad rigorem et fervorem: tam curiosus
comforts so slow to rigor and fervor so curious
 ad nova audienda et pulchra intuenda: tam remissus ad
to new-things to-be-heard and beautiful to-be-seen so slack to

humilia et abjecta amplectenda: tam cupidus ad multa
humble and abject-things to-be-embraced so greedy for many-things
 habenda: tam parvus ad dandum, tam tenax ad retinendum:
to-be-had so sparing in giving so tenacious in keeping
 tam inconsideratus in loquendo: tam incontinens in tacendo:
so thoughtless in speaking so incontinent in keeping-silent
 tam inordinatus in moribus tam importunus in actibus: tam
so disordered in manners so importunate in actions so
 effusus super cibum, tam surdus ad Dei verbum: tam velox
poured-out over food so deaf to of-God the-word so swift
 ad quietem tam tardus ad laborem: tam vigilans ad fabulas,
to rest so slow to labor so wakeful for tales
 tam somnolentus ad vigilias sacras: tam festinus ad finem, tam
so sleepy for vigils sacred so hasty to the-end so
 vagus ad attendendum: tam negligens in horis persolvendis,
wandering in attending so negligent in hours to-be-paid
 tam tepidus in celebrando, tam aridus in communicando: tam
so lukewarm in celebrating so dry in communicating so
 cito distractus, tam raro plene tibi collectus: tam subito
quickly distracted so seldom fully to-yourself collected so suddenly
 commotus ad iram, tam facilis ad alterius displicentiam:
moved to anger so easy to of-another displeasure
 tam pronus ad iudicandum, tam rigidus ad arguendum: tam
so prone to judging so rigid in reproving so
 laetus ad prospera, tam debilis in adversis: tam saepe multa
glad at prosperity so weak in adversity so often many
 bona proponens: et modicum ad effectum perducens.
goods purposing and little to effect bringing
 His et aliis defectibus tuis cum dolore et magna displicentia
these and other defects your with sorrow and great displeasure
 propriae infirmitatis confessis ac deploratis: firmum statue
of-own weakness confessed and deplored a-firm set

propositum semper emendandi vitam tuam: et in melius
purpose always of-amending life your and into better
 proficiendi.

of-advancing

Deinde cum plena resignatione et integra voluntate offer
then with full resignation and entire will offer
 te ipsum in honorem nominis mei in ara cordis tui
you yourself to the-honor of-name my on the-altar of-heart your
 holocaustum perpetuum: corpus tuum scilicet et animam
a-burnt-offering perpetual body your namely and soul
 mihi fideliter committendo: quatenus et sic digne merearis
to-me faithfully by-committing so-that also so worthily you-may-merit
 ad offerendum Deo sacrificium accedere: et sacramentum
for offering to-God sacrifice to-approach and the-sacrament
 corporis mei salubriter suscipere.

of-body my wholesomely to-receive

Non est enim oblatio dignior et satisfactio maior pro peccatis
not is for offering worthier and satisfaction greater for sins
 diluendis: quam se ipsum pure et integre cum oblatione
to-be-washed-away than one oneself purely and wholly with the-offering
 corporis Christi in missa et in communione Deo offerre.

of-the-body of-Christ in mass and in communion to-God to-offer

Si fecerit homo quod in se est, et vere poenituerit:
if will-have-done a-man what in him is and truly will-have-repented
 quotiescumque pro venia et gratia ad me accesserit:

however-often for pardon and grace to me he-will-have-approached

vivo ego dicit Dominus qui nolo mortem peccatoris, sed
live I says the-Lord who I-wish-not the-death of-the-sinner but
 magis ut convertatur et vivat: quoniam peccatorum suorum

rather that he-be-converted and live since sins his

non recordabor amplius: sed cuncta sibi indulta erunt.

not I-shall-remember further but all to-him forgiven will-be

De oblatione Christi in cruce et propria resignatione

VIII · ON CHRIST'S OFFERING AND THE RESIGNATION OF SELF

Christ: As I offered myself willingly to the Father on the cross with outstretched hands and naked body, so you must offer yourself to me daily in the mass with all your powers and affections. I seek not your gifts but you; nothing you give pleases me without yourself. I gave my whole body and blood for food, that I might be wholly yours. Few are enlightened and free because few deny themselves; unless one renounce all, he cannot be my disciple.

Vox dilecti.

voice of-the-beloved

Sicut ego me ipsum, expansis in cruce manibus et nudo
as I me myself outstretched on the-cross with-hands and with-naked
corpore pro peccatis tuis Deo Patri sponte obtuli: ita ut nihil
body for sins your to-God the-Father willingly offered so that nothing
in me remaneret quin totum in sacrificium divinae placationis
in me remained but-that all into a-sacrifice of-divine appeasement
transiret: ita debes et tu temet ipsum mihi voluntarie in
passed so ought also you you yourself to-me voluntarily as
oblationem puram et sanctam quotidie in missa cum omnibus
an-offering pure and holy daily in mass with all
viribus et affectibus tuis quanto intimius vales offerre.
powers and affections your as-much-as more-inwardly you-are-able to-offer
Quid magis a te requiro? quam ut te studeas mihi ex
what more of you do-I-require than that yourself you-strive to-me from
integro resignare? Quidquid praeter te ipsum das nihil curo:
the-whole to-resign whatever besides you yourself you-give nothing I-care
quia non quaero datum tuum sed te. Sicut non sufficeret
because not I-seek gift your but you as not it-would-suffice
tibi omnibus habitis praeter me: ita nec mihi placere poterit
you all-things had besides me so neither me to-please will-be-able

quidquid dederis te non oblato. Offer te mihi, et
whatever you-will-have-given yourself not offered offer yourself to-me and
da te totum pro Deo: et erit accepta oblatio. Ecce ego
give yourself wholly for God and will-be acceptable the-offering behold I
me totum obtuli Patri pro te: dedi etiam totum corpus
myself wholly offered to-the-Father for you I-gave also whole body
meum et sanguinem in cibum? ut totus tuus essem: et
my and blood for food that wholly yours I-might-be and
tu meus permaneres. Si autem in te ipso steteris
you mine might-remain if but in you yourself you-will-have-stood
nec sponte te ad voluntatem meam obtuleris? non
nor willingly yourself to will my you-will-have-offered not
est plena oblatio: nec integra erit inter nos unio.

is full offering nor entire will-be between us union
Igitur omnia opera tua praecedere debet spontanea tui
therefore all works your to-precede ought a-willing of-you
ipsius in manus Dei oblatio: si libertatem consequi vis
yourself into the-hands of-God offering if liberty to-attain you-wish
et gratiam. Ideo enim tam pauci illuminati et liberi intus
and grace therefore for so few enlightened and free within
efficiuntur: quia se ipsos ex toto abnegare nesciunt.
are-made because them themselves from the-whole to-deny know-not-how
Est firma sententia mea: nisi quis renunciaverit omnibus:
is firm judgment my unless anyone will-have-renounced all
non potest meus esse discipulus. Tu ergo si optas meus esse
not can my to-be disciple you therefore if you-wish my to-be
discipulus: offer te ipsum mihi cum omnibus affectibus tuis.
disciple offer you yourself to-me with all affections your

Quod nos et omnia nostra Deo
debemus offerre et pro omnibus orare

IX · THAT WE MUST OFFER OURSELVES AND PRAY FOR ALL

The disciple offers himself to God as a perpetual servant with the offering of Christ's precious body. He offers all his sins, asking God to burn them in the fire of his charity and restore his grace, and confesses, grieves, and commits himself to God's mercy. He offers his few good works, the desires and needs of his kin, friends, and benefactors, living and dead, and prays for those who have injured him and those he has injured, that God take away all suspicion and anger.

Vox discipuli.

voice of-the-disciple

Domine, omnia tua sunt: quae in caelo sunt et quae in terra.

O-Lord all yours are which in heaven are and which on earth

Desidero me ipsum tibi in spontaneam oblationem offerre:

I-desire me myself to-you as a-willing offering to-offer

et tuus perpetue permanere. Domine in simplicitate cordis

and yours perpetually to-remain O-Lord in simplicity of-heart

mei offero me ipsum tibi hodie in servum sempiternum:

my I-offer me myself to-you today as a-servant everlasting

in obsequium et in sacrificium laudis perpetuae. Suscipe me

for service and as a-sacrifice of-praise perpetual receive me

cum hac sancta oblatione tui pretiosi corporis: quam tibi

with this holy offering of-your precious body which to-you

hodie in praesentia angelorum invisibiliter assistantium offero:

today in the-presence of-angels invisibly standing-by I-offer

ut sit pro me et pro cuncto populo tuo in salutem.

that it-be for me and for all people your for salvation

Domine offero tibi omnia peccata et delicta mea quae

O-Lord I-offer to-you all sins and offenses my which

commisi coram te et sanctis angelis tuis a die quo

I-committed before you and holy angels your from the-day on-which

primum peccare potui usque ad horam hanc super placabili
first to-sin I-could even to hour this upon appeasing
 altari tuo: ut tu omnia pariter incendas et comburas igne
altar your that you all together kindle and burn with-the-fire
 caritatis tuae, et deleas universas maculas peccatorum meorum
of-charity your and blot-out all stains of-sins my
 et conscientiam meam ab omni delicto emundes: et restituas
and conscience my from every offense cleanse and restore
 mihi gratiam tuam quam peccando amisi, omnia mihi plene
to-me grace your which by-sinning I-lost all to-me fully
 indulgendo: et in osculum pacis me misericorditer assumendo.
by-forgiving and into a-kiss of-peace me mercifully by-taking
 Quid possum agere pro peccatis meis nisi humiliter
what can-I to-do for sins my except humbly
 ea confitendo et lamentando: et tuam propitiationem
them by-confessing and lamenting and your propitiation
 incessanter deprecando? Deprecor te exaudi me propitius:
unceasingly by-entreating I-entreat you hear me propitious
 ubi asto coram te Deus meus. Omnia peccata mea mihi
where I-stand before you O-God my all sins my to-me
 maxime displicent: nolo ea umquam amplius perpetrare:
most displease I-wish-not them ever further to-commit
 sed pro eis doleo et dolebo quamdiu vixero: paratus
but for them I-grieve and shall-grieve as-long-as I-shall-have-lived ready
 poenitentiam agere, et pro posse satisfacere. Dimitte
penance to-do and according-to ability to-make-amends forgive
 mihi Deus dimitte mihi peccata mea propter nomen sanctum
me O-God forgive me sins my for name holy
 tuum: salva animam meam quam pretioso sanguine tuo
your save soul my which with-precious blood your
 redemisti. Ecce committo me misericordiae tuae: resigno me
you-redeemed behold I-commit me to-mercy your I-resign me

manibus tuis: age mecum secundum bonitatem tuam non
to-hands your deal with-me according-to goodness your not
 secundum meam malitiam et iniquitatem.

according-to my malice and iniquity

Offero etiam tibi omnia bona mea quamvis valde pauca

I-offer also to-you all goods my although very few

et imperfecta: ut tu ea emendes et sanctifices: ut ea

and imperfect that you them amend and sanctify that them

grata habeas et accepta tibi facias: et semper ad meliora

pleasing you-bold and acceptable to-you make and always to better-things

trahas: nec non ad beatum ac laudabilem finem me pigrum

draw nor not to a-blessed and praiseworthy end me sluggish

et inutilem homuncionem perducas.

and useless a-little-man lead

Offero quoque tibi omnia pia desideria devotorum: necessitates

I-offer also to-you all pious desires of-the-devout the-needs

parentum, amicorum fratrum, sororum omniumque carorum

of-parents friends brothers sisters and-of-all dear-ones

meorum, et eorum qui mihi vel aliis propter amorem

my and of-those who to-me or to-others for love

tuum benefecerunt: et qui orationes et missas pro se

your have-done-good and who prayers and masses for themselves

suisque omnibus dici a me desideraverunt et petierunt:

and-their-own all to-be-said by me have-desired and asked

sive in carne adhuc vivant sive jam saeculo defuncti

whether in the-flesh still they-live or already to-the-world dead

sint: ut omnes sibi auxilium gratiae tuae, opem

they-be that all to-themselves the-help of-grace your the-aid

consolationis, protectionem a periculis, liberationem a

of-consolation protection from perils liberation from

poenis advenire sentiant? et ut ab omnibus malis erepti:

pains to-come may-feel and that from all evils rescued

gratias tibi magnificas laeti persolvant.

thanks to-you magnificent glad they-may-pay

Offero etiam tibi preces et hostias placationis, pro illis

I-offer also to-you prayers and victims of-appeasement for those

specialiter qui me in aliquo laeserunt contristaverunt aut

especially who me in anything have-burt saddened or

vituperaverunt, vel aliquod damnum vel gravamen intulerunt:

blamed or some loss or burden have-brought

pro his quoque omnibus quos aliquando contristavi conturbavi

for these also all whom sometime I-saddened disturbed

gravavi et scandalizavi verbis factis scienter vel ignoranter:

burdened and scandalized by-words deeds knowingly or unknowingly

ut nobis omnibus pariter indulgeas peccata nostra et

that to-us all equally you-forgive sins our and

mutuas offensiones.

mutual offenses

Aufer Domine a cordibus nostris omnem suspicionem

take-away O-Lord from hearts our all suspicion

indignationem iram et disceptationem? et quidquid potest

indignation anger and dispute and whatever can

caritatem laedere: et fraternam dilectionem minuere.

charity to-burt and brotherly love to-lessen

Miserere miserere Domine, misericordiam tuam poscentibus,

pity pity O-Lord mercy your to-those-asking

da gratiam indigentibus? et fac nos tales exsistere, ut

give grace to-those-needing and make us such to-be that

simus digni gratia tua perfrui: et ad vitam proficiamus

we-may-be worthy grace your to-enjoy and to life we-may-advance

aeternam. Amen.

eternal amen

Quod sacra communio de facili non est relinquenda

X · THAT HOLY COMMUNION IS NOT LIGHTLY TO BE FORSAKEN

Christ: Return often to the fountain of grace. The enemy, knowing the fruit of communion, tries to keep the faithful from it with fears and doubts; despise his fancies. Excessive anxiety about devotion or confession also hinders; follow wise counsel and lay scruples aside. Do not put off communion for a small disturbance; confess quickly and forgive others, for delay brings heavier torpor. One who abstains from humility or a lawful cause is to be praised, and may communicate spiritually at any hour; in celebrating, keep the common measure.

Vox dilecti.

voice of-the-beloved

Frequenter recurrendum est ad fontem gratiae, et divinae

frequently to-be-run-back is to the-fountain of-grace and of-divine

misericordiae: ad fontem bonitatis et totius puritatis:

mercy to the-fountain of-goodness and of-all purity

quatenus a passionibus tuis et vitiis curari valeas:

so-that from passions your and vices to-be-cured you-may-be-able

et contra universas tentationes et fallacias diaboli fortior

and against all temptations and deceits of-the-devil stronger

atque vigilantior effici merearis.

and more-watchful to-be-made you-may-merit

Inimicus sciens fructum et remedium maximum in sacra

the-enemy knowing the-fruit and remedy greatest in holy

communione positum: omni modo et occasione nititur

communion placed in-every way and occasion strives

fideles et devotos quantum praevallet retrahere et impedire.

the-faithful and devout as-much-as he-prevails to-draw-back and to-hinder

Quum enim quidam sacrae communioni se aptare

when for some for-holy communion themselves to-fit

disponunt: peiores satanae immissiones patiuntur. Ipse enim

dispose worse of-Satan assaults suffer the-very for

nequam spiritus, ut in Job scribitur venit inter filios Dei:

wicked spirit as in Job is-written comes among the-sons of-God

ut solita illos nequitia sua perturbet aut timidos

that with-accustomed them wickedness his he-may-disturb or fearful

nimum reddat et perplexos: quatenus affectum eorum

too render and perplexed so-that affection their

minuat vel fidem impugnando auferat: si forte aut omnino

he-may-lessen or faith by-assailing take-away if perhaps either wholly

communione relinquant, aut cum tepore accedant.

communion they-may-forsake or with lukewarmness approach

Sed non est quidquam curandum de versutiis et phantasiis

but not is anything to-be-cared about the-wiles and fancies

illius quantumlibet turpibus et horridis: sed cuncta

of-him however base and horrid but all

phantasmata in caput ejus sunt retorquenda. Contemnendus

phantoms onto head his are to-be-turned-back to-be-despised

est miser et deridendus: nec propter insultus ejus et

is the-wretch and to-be-mocked nor because-of assaults his and

commotiones quas suscitatur: sacra est omittenda communio.

commotions which he-stirs holy is to-be-omitted communion

Saepe etiam impedit nimia sollicitudo pro devotione habenda:

often also hinders excessive anxiety for devotion to-be-had

et anxietas quaedam de confessione facienda. Age secundum

and anxiety a-certain about confession to-be-made act according-to

consilium sapientum, et depone anxietatem et scrupulum:

the-counsel of-the-wise and lay-aside anxiety and scruple

quia gratiam Dei impedit: et devotionem mentis destruit.

because the-grace of-God it-hinders and the-devotion of-the-mind destroys

Propter aliquam parvam turbationem vel gravitatem, sacram ne

for some small disturbance or heaviness holy do-not

dimittas communionem: sed vade citius confiteri: et omnes

give-up communion but go sooner to-confess and all

offensiones aliis libenter indulge. Si vero tu aliquem offendisti:
offenses to-others gladly forgive if but you someone have-offended
 veniam humiliter precare: et Deus libenter indulgebit tibi.
pardon humbly beg and God gladly will-forgive you
 Quid prodest diu tardare confessionem: aut sacram differre
what does-it-profit long to-delay confession or holy to-put-off
 communionem? Expurga te cumprimis: expue velociter
communion cleanse yourself first spit-out swiftly
 venenum, festina accipere remedium: et senties melius
the-poison hasten to-take the-remedy and you-will-feel better
 quam si diu distuleris. Si hodie propter istud dimittis,
than if long you-will-have-put-off if today for this you-give-up
 cras forsitan aliud majus eveniet: et sic diu posses a
tomorrow perhaps another greater will-happen and so long you-could from
 communione impediri: et magis ineptus fieri. Quanto
communion to-be-hindered and more unfit to-become as-much-as
 citius vales a praesenti gravitate et inertia te excutias:
more-quickly you-can from present heaviness and inertia yourself shake-off
 quia nihil importat diu anxari diu cum turbatione
because nothing it-avails long to-be-anxious long with disturbance
 transire: et ob quotidiana obstacula se a divinis
to-pass and because-of daily obstacles oneself from divine-things
 sequestrare. Immo plurimum nocet diu communionem
to-separate nay very-much it-harms long communion
 protelare: nam et gravem torporem consuevit inducere.
to-put-off for also heavy torpor it-is-wont to-induce
 Proh dolor quidam tepidi et dissoluti moras confitendi libenter
alas the-grief some lukewarm and dissolute delays of-confessing gladly
 accipiunt: et communionem sacram idcirco differri cupiunt:
accept and communion holy therefore to-be-put-off desire
 ne ad maiorem sui custodiam se dare teneantur.
lest to greater of-themselves guard themselves to-give they-be-bound

Heu quam modicam caritatem et debilem devotionem
alas how little charity and weak devotion
 habent: qui sacram communionem tam faciliter postponunt.
they-have who holy communion so easily postpone
 Quam felix ille et Deo acceptus habetur: qui sic vivit
how happy he and to-God acceptable is-held who so lives
 et in tali puritate conscientiam suam custodit: ut etiam
and in such purity conscience his keeps that even
 omni die communicare paratus et bene affectatus esset:
every day to-communicate ready and well disposed he-would-be
 si ei liceret, et sine nota agere posset.
if to-him it-were-allowed and without remark to-do he-could
 Si quis interdum abstinet humilitatis gratia aut legitima
if anyone sometimes abstains of-humility for-the-sake or a-lawful
 impediēte causa: laudandus est de reverentia. Si autem torpor
hindering cause to-be-praised he-is for reverence if but torpor
 obreperit: se ipsum excitare debet et facere quod in se
will-have-crept-up him himself to-rouse he-ought and to-do what in him
 est: et Dominus aderit desiderio suo pro bona voluntate
is and the-Lord will-be-present to-desire his for good will
 quam specialiter respicit. Quum vero legitime praepeditus
which especially he-regards when but lawfully hindered
 est, habebit semper bonam voluntatem et piam intentionem
he-is he-will-have always good will and pious intention
 communicandi: et sic non carebit fructu sacramenti. Potest
of-communicating and so not he-will-lack the-fruit of-the-sacrament can
 enim quilibet devotus omni die et omni hora ad spirituale
for any devout-man every day and every hour to the-spiritual
 Christi communionem salubriter et sine prohibitione accedere:
of-Christ communion wholesomely and without prohibition to-approach
 et tamen certis diebus et statuto tempore corpus sui
and yet on-certain days and at-the-appointed time the-body of-his

Redemptoris, cum affectuosa reverentia sacramentaliter debet
Redeemer with affectionate reverence sacramentally he-ought
 suscipere: et magis laudem Dei et honorem praetendere, quam
to-receive and more the-praise of-God and honor to-intend than
 suam consolationem quaerere. Nam toties mystice communicat
his consolation to-seek for so-often mystically he-communicates
 et invisibiliter reficitur: quoties incarnationis Christi mysterium
and invisibly is-refresbed as-often-as of-the-incarnation of-Cbrist the-mystery
 passionemque devote recolit: et in amore ejus accenditur.
and-the-passion devoutly he-recalls and in the-love of-him is-kindled
 Qui aliter se non praeparat, nisi instante festo vel
who otherwise himself not prepares except pressing-on a-feast or
 consuetudine compellente: saepius imparatus erit.
custom compelling more-often unprepared will-be
 Beatus qui se Domino in holocaustum offert: quoties
blessed who himself to-the-Lord as a-burnt-offering offers as-often-as
 celebrat aut communicat.
he-celebrates or communicates

Non sis in celebrando nimis prolixus aut festinus: sed serva
not be in celebrating too long or hasty but keep
 bonum commune modum cum quibus vis. Non debes
the-good common measure with whom you-live not you-ought
 aliis generare molestiam et taedium: sed commune
for-others to-beget trouble and weariness but the-common
 servare viam secundum majorum institutionem: et potius
to-keep way according-to of-elders the-institution and rather
 aliorum servire utilitati quam propriae devotioni vel affectui.
of-others to-serve the-profit than own devotion or affection

Quod corpus Christi et sacra scriptura
maxime sint animae fideli necessaria

XI · THAT CHRIST'S BODY AND SCRIPTURE ARE NECESSARY

The disciple: How sweet is the banquet where you alone are the food; would that I could weep as Magdalene did. I have you truly present though hidden, for my weakness could not bear your glory, and I adore by faith whom the angels adore in heaven. Until the day of eternity I walk by faith, comforted by the saints' example. Two things are necessary in this life, food and light: your body and your word, two tables, one of the altar and one of the divine law. How pure the priest who handles you must be.

Vox discipuli.

voice of-the-disciple

O dulcissime Domine Jesu quanta est dulcedo devotae animae

O most-sweet Lord Jesus how-great is the-sweetness of-the-devout soul

tecum epulantis in convivio tuo? ubi ei non alius cibus

with-you feasting in banquet your where to-it not other food

manducandus proponitur: nisi tu unicus dilectus ejus, super

to-be-eaten is-set-forth except you only beloved its above

omnia desideria cordis ejus desiderabilis. Et mihi quidem dulce

all the-desires of-heart its desirable and to-me indeed sweet

foret in praesentia tua ex intimo affectu lacrimas fundere:

it-would-be in presence your from inmost affection tears to-pour

et cum pia Magdalena pedes tuos lacrimis irrigare. Sed ubi

and with pious Magdalene feet your with-tears to-water but where

est haec devotio? ubi lacrimarum sanctarum copiosa effusio?

is this devotion where of-tears holy the-abundant outpouring

Certe in conspectu tuo, et sanctorum angelorum tuorum

surely in sight your and of-holy angels your

totum cor meum ardere deberet: et ex gaudio flere. Habeo

whole heart my to-burn ought and from joy to-weep I-have

enim te in sacramento vere praesentem: quamvis aliena
for you in the-sacrament truly present although under-another
 specie occultatum. Nam in propria et divina claritate te
appearance hidden for in own and divine brightness you
 conspiciere, oculi mei ferre non possent: sed neque totus
to-behold eyes my to-bear not could but nor the-whole
 mundus in fulgore gloriae majestatis tuae subsisteret. In
world in the-splendor of-glory of-majesty your would-stand in
 hoc ergo imbecillitati meae consulis: quod te sub
this therefore weakness my you-provide-for that yourself under
 sacramento abscondis. Habeo vere et adoro quem angeli
the-sacrament you-hide I-have truly and adore whom angels
 adorant in caelo: sed ego adhuc interim in fide: illi autem
adore in heaven but I still meanwhile in faith they but
 in specie et sine velamine.
in sight and without veil

Me oportet contentum esse in lumine verae fidei, et
me it-behooves content to-be in the-light of-true faith and
 in ea ambulare donec aspiet dies aeternae claritatis: et
in it to-walk until breathe the-day of-eternal brightness and
 umbrae figurarum inclinentur. Quum autem venerit quod
the-shadows of-figures decline when but will-have-come what
 perfectum est, cessabit usus sacramentorum: quia beati in
perfect is will-cease the-use of-sacraments because the-blessed in
 gloria caelesti, non egent medicamine sacramentali: gaudent
glory heavenly not need remedy sacramental they-rejoice
 enim sine fine in praesentia Dei, facie ad faciem gloriam
for without end in the-presence of-God face to face glory
 ejus speculantes: et de claritate in claritatem abyssalis
his beholding and from brightness into brightness of-the-abyssmal

Deitatis transformati, gustant Verbum Dei caro factum

Godhead transformed they-taste the-Word of-God flesh made

sicut fuit ab initio et manet in aeternum.

as he-was from the-beginning and abides into eternity

Memor horum mirabilium, grave mihi fit taedium etiam

mindful of-these wonders heavy to-me becomes weariness even

quodlibet spirituale solatium: quia quamdiu Dominum meum

any spiritual solace because as-long-as Lord my

aperte in sua gloria non video: pro nihilo duco omne quod

openly in his glory not I-see for nothing I-count all that

in mundo conspicio et audio. Testis es tu mihi Deus:

in the-world I-behold and hear witness are you to-me O-God

quod nulla res me potest consolari, nulla creatura quietare:

that no thing me can to-console no creature to-quiet

nisi tu Deus meus quem desidero aeternaliter contemplari.

except you O-God my whom I-desire eternally to-contemplate

Sed non est hoc possibile durante me in hac mortalitate:

but not is this possible lasting me in this mortality

ideo oportet ut me ponam ad magnam patientiam: et

therefore it-behooves that myself I-set to great patience and

me ipsum in omni desiderio tibi submittam. Nam et

me myself in every desire to-you submit for also

sancti tui Domine qui tecum jam in regno caelorum

saints your O-Lord who with-you now in the-kingdom of-heaven

exsultant: in fide et patientia magna dum viverent adventum

exult in faith and patience great while they-lived the-coming

gloriae tuae exspectabant. Quod illi crediderunt ego credo:

of-glory your awaited what they believed I believe

quod illi speraverunt ego spero: quo illi pervenerunt, per

what they hoped I hope whither they came through

gratiam tuam me venturum confido. Ambulabo interim in

grace your myself about-to-come I-trust I-shall-walk meanwhile in

fide exemplis confortatus sanctorum? habebo etiam libros
faith by-examples strengthened of-the-saints I-shall-have also books
 sanctos pro solatio et vitae speculo: atque super haec omnia
holy for solace and of-life a-mirror and above these all
 sanctissimum corpus tuum pro singulari remedio et refugio.
the-most-holy body your for singular remedy and refuge
 Duo namque mihi necessaria permaxime sentio in hac vita:
two-things for to-me necessary most-greatly I-feel in this life
 sine quibus mihi importabilis foret ista miserabilis vita. In
without which for-me unbearable would-be this wretched life in
 carcere corporis hujus detentus, duobus me egere fateor: cibo
the-prison of-body this detained two-things myself to-need I-confess food
 scilicet et lumine. Dedisti itaque mihi infirmo sacrum corpus
namely and light you-have-given and-so to-me weak sacred body
 tuum ad refectionem mentis et corporis: et posuisti lucernam
your for refreshment of-mind and of-body and you-have-set a-lamp
 pedibus meis verbum tuum. Sine his duobus bene vivere non
for-feet my word your without these two well to-live not
 possem? nam verbum Dei lux animae meae: et sacramentum
I-could for the-word of-God the-light of-soul my and sacrament
 tuum panis vitae. Haec possunt etiam dici mensae duae
your the-bread of-life these can also to-be-called tables two
 hinc et inde: in gazophylacio sanctae ecclesiae positae.
on-this-side and that in the-treasury of-holy church placed
 Una mensa est sacri altaris habens panem sanctum id est
one table is of-the-sacred altar having bread holy that is
 corpus Christi pretiosum? altera est divinae legis continens
the-body of-Christ precious the-other is of-divine law containing
 doctrinam sanctam: erudiens fidem rectam, et firmiter usque
doctrine holy teaching faith right and firmly even
 ad interiora velaminis ubi sunt sancta sanctorum perducens.
to the-inner-parts of-the-veil where are the-holy of-holies leading

Gratias tibi Domine Jesu lux lucis aeternae, pro doctrinae
thanks to-you O-Lord Jesus light of-light eternal for of-doctrine
 sacrae mensa: quam nobis per servos tuos prophetas et
sacred the-table which to-us through servants your the-prophets and
 apostolos, aliosque doctores ministrasti. Gratias tibi Creator
apostles and-other teachers you-have-ministered thanks to-you O-Creator
 ac Redemptor hominum, qui ad declarandam toti
and Redeemer of-men who for declaring to-the-whole
 mundo caritatem tuam coenam parasti magnam: in
world charity your a-supper you-have-prepared great in
 qua non agnum typicum, sed tuum sanctissimum corpus
which not a-lamb typical but your most-holy body
 et sanguinem proposuisti manducandum: laetificans omnes
and blood you-have-set-forth to-be-eaten gladdening all
 fideles convivio sacro, et calice inebrians salutari: in quo
faithful with-banquet sacred and with-cup inebriating saving in which
 sunt omnes deliciae paradisi: et epulantur nobiscum angeli
are all the-delights of-paradise and feast with-us angels
 sancti, sed suavitate feliciori.

holy but with-sweetness happier

O quam magnum et honorabile est officium sacerdotum:

O how great and honorable is the-office of-priests
 quibus datum est Dominum majestatis verbis sacris
to-whom given is the-Lord of-majesty with-words sacred
 consecrare: labiis benedicere, manibus tenere, ore proprio
to-consecrate with-lips to-bless with-bands to-hold with-mouth own
 sumere, et ceteris ministrare.

to-take and to-others to-minister

O quam munda debent esse manus illae, quam purum

O how clean ought to-be hands those how pure
 os, quam sanctum corpus, quam immaculatum cor
the-mouth how holy the-body how spotless the-heart

erit sacerdotis: ad quem toties ingreditur auctor puritatis.
will-be of-the-priest to whom so-often enters the-author of-purity

Ex ore sacerdotis nihil nisi sanctum nihil nisi
from the-mouth of-the-priest nothing except holy nothing except

honestum et utile procedere debet verbum: qui tam saepe
honorable and useful to-proceed ought word who so often

Christi accipit sacramentum. Oculi ejus simplices et pudici:
of-Christ receives the-sacrament eyes his simple and modest

qui Christi corpus solent intueri. Manus purae et in
which of-Christ the-body are-wont to-behold hands pure and to

caelum elevatae: quae Creatorem caeli et terrae solent
heaven raised which the-Creator of-heaven and earth are-wont

contrectare. Sacerdotibus specialiter in lege dicitur. Sancti
to-handle to-priests especially in the-law it-is-said holy

estote: quoniam ego sanctus sum Dominus Deus vester.
be since I holy am the-Lord God your

Adjuvet nos gratia tua omnipotens Deus: ut qui officium
may-help us grace your O-almighty God that who the-office

sacerdotale suscepimus: digne ac devote tibi in omni puritate
priestly have-undertaken worthily and devoutly you in all purity

et conscientia bona famulari valeamus. Et si non possumus
and conscience good to-serve we-may-be-able and if not we-can

in tanta innocentia vitae conversari ut debemus: concede nobis
in such innocence of-life to-live as we-ought grant us

tamen digne flere mala quae gessimus: et in spiritu humilitatis
yet worthily to-weep the-evils which we-have-done and in the-spirit of-humility

ac bonae voluntatis proposito tibi ferventius de cetero deservire.
and of-good will with-purpose you more-fervently for the-rest to-serve

Quod magna diligentia se debeat
communicaturus Christo praeparare

XII • ON PREPARING DILIGENTLY TO RECEIVE CHRIST

Christ: I am the lover of purity; prepare a large upper room and purge the old leaven, for every lover prepares the best place for the beloved. You cannot be worthy by your own effort, even after a year's preparation; you come by grace, as a beggar to a rich man's dinner. Do what is in you with fear and reverence, not from custom. If you feel dry, persist in prayer; you need me, not I you. Guard your devotion after communion as carefully as you prepared before it.

Vox dilecti.

voice of-the-beloved

Ego sum puritatis amator: et dator omnis sanctitatis. Ego cor

I am of-purity the-lover and giver of-all holiness I a-heart

purum quaero: et ibi est locus requietionis meae. Para mihi

pure seek and there is the-place of-rest my prepare for-me

coenaculum grande stratum: et faciam apud te pascha cum

an-upper-room great furnished and I-shall-keep with you the-passover with

discipulis meis. Si vis ut veniam ad te, et apud te maneam:

disciples my if you-wish that I-come to you and with you I-abide

expurga vetus fermentum: et munda cordis tui habitaculum.

purge the-old leaven and cleanse of-heart your the-dwelling

Exclude totum saeculum et omnem vitiorum tumultum:

shut-out the-whole world and all of-vices tumult

sede tamquam passer solitarius in tecto: et cogita excessus

sit as a-sparrow solitary on the-roof and think-over excesses

tuos in amaritudine animae tuae. Omnis namque amans, suo

your in the-bitterness of-soul your every for lover for-his

dilecto amatori optimum et pulcherrimum praeparat locum:

beloved lover the-best and most-beautiful prepares place

quia in hoc cognoscitur affectus suscipientis dilectum.

because in this is-known the-affection of-one-receiving the-beloved

Scito tamen te non posse satisfacere huic praeparationi

know yet yourself not to-be-able to-satisfy for-this preparation

ex merito tuae actionis: etiamsi per integrum annum

from the-merit of-your action even-if through a-whole year

te praeparares et nihil aliud in mente haberes. Sed ex

yourself you-prepared and nothing else in mind you-had but from

sola pietate et gratia mea permitteris ad mensam meam

only kindness and grace my you-are-permitted to table my

accedere: ac si mendicus ad prandium vocaretur divitis,

to-approach as if a-beggar to dinner were-called of-a-rich-man

et ille nihil aliud habeat ad retribuendum beneficiis ejus:

and he nothing else have for repaying benefits his

nisi se humiliando et ei regratiando.

except himself by-humbling and him by-thanking

Fac quod in te est et diligenter facito, non ex consuetudine

do what in you is and diligently do-it not from custom

non ex necessitate: sed cum timore et reverentia, et

not from necessity but with fear and reverence and

affectu accipe corpus dilecti Domini Dei tui dignantis

with-affection receive the-body of-the-beloved Lord God your deigning

ad te venire. Ego sum qui vocavi, ego jussi fieri: ego

to you to-come I am who called I bade to-be-done I

supplebo quod tibi deest: veni et suscipe me.

shall-supply what to-you is-lacking come and receive me

Quum gratiam devotionis tribuo gratias age Deo tuo: non

when the-grace of-devotion I-grant thanks give to-God your not

quia dignus es: sed quia tui misertus sum.

because worthy you-are but because on-you pitied I-have

Si non habes sed magis aridum te sentis: insiste orationi,

if not you-have but rather dry yourself you-feel persist in-prayer

ingemisce et pulsa: nec desistas donec merearis micam

groan and knock nor desist until you-merit a-crumb

aut guttam gratiae salutaris accipere. Tu mei indiges: non
or drop of-grace saving to-receive you of-me have-need not
 ego tui indigeo. Nec tu me sanctificare venis: sed ego
I of-you need nor you me to-sanctify come but I
 te sanctificare et meliorare venio. Tu venis ut ex me
you to-sanctify and to-better come you come that by me
 sanctificeris et mihi uniaris: ut novam gratiam recipias:
you-be-sanctified and to-me you-be-united that new grace you-receive
 et de novo ad emendationem accendaris. Noli negligere
and from new to amendment you-be-kindled do-not neglect
 hanc gratiam: sed praepara cum omni diligentia, cor tuum:
this grace but prepare with all diligence heart your
 et introduc ad te dilectum tuum.

and lead-in to you beloved your
 Oportet autem ut non solum te praepares ad devotionem
it-behooves moreover that not only yourself you-prepare for devotion
 ante communionem: sed ut etiam te sollicite conserves in
before communion but that also yourself carefully you-keep in
 ea post sacramenti perceptionem. Nec minor custodia post
it after of-the-sacrament the-reception nor less guarding after
 exigitur, quam devota praeparatio prius. Nam bona postmodum
is-required than devout preparation before for good afterward
 custodia: optima iterum est praeparatio ad maiorem gratiam
guarding the-best again is preparation for greater grace
 consequendam. Ex eo quippe valde indispositus quis redditur:
to-be-obtained from that indeed very indisposed one is-rendered
 si statim fuerit nimis effusus ad exteriora solatia.
if at-once he-will-have-been too poured-out to outward solaces
 Cave a multiloquio: mane in secreto: et fruire Deo tuo.
beware of much-speaking stay in secret and enjoy God your
 Ipsum enim habes: quem totus mundus tibi auferre non
him for you-have whom the-whole world from-you to-take-away not

potest. Ego sum, cui te totum dare debes: ita ut jam
can I am to-whom yourself wholly to-give you-ought so that now
 ultra non in te: sed in me absque omni sollicitudine vivas.
further not in yourself but in me without all anxiety you-live

Quod toto corde anima devota Christi
 unionem in sacramento affectare debet

XIII · ON LONGING FOR UNION WITH CHRIST IN THE SACRAMENT

The disciple: Who will grant me to find you alone and open my whole heart to you, as friend speaks with friend? This I pray, to be wholly united to you and withdraw my heart from all created things. You are my beloved, chosen out of thousands. How sweet is your spirit, Lord; no other nation has Gods so near as you are to your faithful, feeding the devout soul with your flesh. What can I give but my whole heart? Then you will say, If you will be with me, I will be with you.

Vox discipuli.

voice of-the-disciple

Quis mihi det, Domine, ut inveniam te solum et aperiam
who to-me may-grant O-Lord that I-may-find you alone and open
 tibi totum cor meum: et fruar te sicut desiderat anima mea:
to-you whole heart my and enjoy you as desires soul my
 et jam me nemo despiciat, nec ulla creatura me moveat vel
and now me no-one may-despise nor any creature me may-move or
 respiciat: sed tu solus mihi loquaris et ego tibi: sicut solet
regard but you alone to-me may-speak and I to-you as is-wont
 dilectus ad dilectum loqui, et amicus cum amico convivari.
a-beloved to a-beloved to-speak and a-friend with a-friend to-feast
 Hoc oro hoc desidero: ut tibi totus uniar, et cor meum
this I-pray this I-desire that to-you wholly I-be-united and heart my
 ab omnibus creatis rebus abstraham: magisque per sacram
from all created things I-withdraw and-rather through holy

communionem ac frequentem celebrationem caelestia et
communion and frequent celebration heavenly and
 aeterna sapere discam. Ah Domine Deus, quando ero
eternal-things to-savor I-learn ah O-Lord God when shall-I-be
 tecum totus unicus et absorptus: meique totaliter oblitus.
with-you wholly united and absorbed and-of-myself wholly forgetful
 Tu in me et ego in te: et sic nos pariter in unum manere
you in me and I in you and so us equally in one to-abide
 concede. Vere tu es dilectus meus electus ex milibus:
grant truly you are beloved my chosen from thousands
 in quo complacuit animae meae habitare omnibus diebus
in whom it-has-pleased soul my to-dwell all days
 vitae suae. Vere tu pacificus meus: in quo pax summa et
of-life its truly you peacemaker my in whom peace highest and
 requies vera: extra quem labor et dolor et infinita miseria.
rest true outside whom labor and sorrow and infinite misery
 Vere tu es Deus absconditus: et consilium tuum non est
truly you are God hidden and counsel your not is
 cum impiis: sed cum humilibus et simplicibus sermo tuus.
with the-impious but with the-humble and simple word your
 O quam suavis est Domine, spiritus tuus: qui ut dulcedinem
O how sweet is O-Lord spirit your which that sweetness
 tuam in filios demonstrares, pane suavissimo de caelo
your toward sons you-might-show with-bread most-sweet from heaven
 descendente illos reficere dignaris.
descending them to-refresh you-deign
 Vere non est alia natio tam grandis quae habeat Deos
truly not is another nation so great which has Gods
 appropinquantibus sibi: sicut tu Deus noster ades universis
drawing-near to-it as you God our are-present to-all
 fidelibus tuis: quibus ob quotidianum solatium et cor
faithful your to-whom for daily solace and the-heart

erigendum in caelum: te tribuis ad edendum et fruendum.

to-be-raised to heaven yourself you-give for eating and enjoying

Quae est enim alia gens tam inclyta sicut plebs christiana?

what is for another people so renowned as the-people Christian

aut quae creatura sub caelo tam dilecta ut anima devota? ad

or what creature under heaven so beloved as the-soul devout to

quam ingreditur Deus ut pascat eam carne sua gloriosa?

which enters God that he-may-feed it with-flesh his glorious

O ineffabilis gratia? o admirabilis dignatio: o amor immensus

O ineffable grace O admirable condescension O love immense

homini singulariter impensus.

to-man singularly bestowed

Sed quid retribuam Domino pro gratia ista? pro caritate tam

but what shall-I-render to-the-Lord for grace this for charity so

eximia? Non est aliud quod gratius donare queam: quam

exceptional not is other which more-pleasingly to-give I-can than

ut cor meum Deo totaliter tribuam et intime conjungam.

that heart my to-God wholly I-give and inwardly join

Tunc exsultabunt omnia interiora mea: quum perfecte fuerit

then will-exult all inward-parts my when perfectly will-have-been

unita Deo anima mea. Tunc dicet mihi. Si tu vis esse

united to-God soul my then he-will-say to-me if you wish to-be

mecum, ego volo esse tecum. Et ego respondebo illi. Dignare

with-me I wish to-be with-you and I shall-answer him deign

Domine manere mecum: ego volo libenter esse tecum. Hoc

O-Lord to-abide with-me I wish gladly to-be with-you this

est totum desiderium meum: ut cor meum tibi sit unitum.

is all desire my that heart my to-you be united

De quorundam devotorum ardenti desiderio ad corpus Christi

XIV · ON THE BURNING DESIRE OF SOME DEVOUT PERSONS

The disciple: When I remember devout souls approaching your sacrament with great affection, unable to hold back their tears, I am ashamed of my coldness and dryness. Their burning faith proves your presence, like the disciples who knew you in the breaking of bread and whose hearts burned as you walked with them. Such devotion is often far from me; be merciful and let me feel a little of your love, and number me among your fervent lovers.

Vox discipuli.

voice of-the-disciple

O quam magna multitudo dulcedinis tuae Domine: quam
O how great the-multitude of-sweetness your O-Lord which
abscondisti timentibus te.

you-have-hidden for-those-fearing you

Quando recordor devotorum aliquorum ad sacramentum tuum
when I-remember of-devout some to sacrament your

Domine cum maxima devotione et affectu accedentium:

O-Lord with greatest devotion and affection approaching

tunc saepius in me ipso confundor et erubesco, quod ad
then more-often in me myself I-am-confounded and blush that to

altare tuum et sacrae communionis mensam tam tepide

altar your and of-holy communion the-table so lukewarmly

et frigide accedo: quod ita aridus et sine affectione

and coldly I-approach that so dry and without affection

cordis maneo: quod non sum totaliter accensus coram te

of-heart I-remain that not I-am wholly kindled before you

Deo meo, nec ita vehementer attractus et affectus sicut

God my nor so vehemently drawn and moved as

multi devoti fuerunt: qui prae nimio desiderio communionis

many devout were who for excessive desire of-communion

et sensibili cordis amore a fletu se non potuerunt
and sensible of-heart love from weeping themselves not could
 continere: sed ore cordis et corporis pariter ad te
restrain but with-the-mouth of-heart and of-body equally for you
 Deum fontem vivum medullitus inhiabant: suam esuriem
God the-fountain living to-the-marrow gaped their hunger
 non valentes aliter temperare nec satiare: nisi corpus tuum
not able otherwise to-temper nor to-satisfy unless body your
 cum omni iucunditate et spirituali aviditate accepissent.
with all pleasantness and spiritual eagerness they-had-received
 O vera ardens fides eorum: probabile existens argumentum
O true burning faith their a-probable being argument
 sacrae praesentiae tuae. Isti enim veraciter cognoscunt
of-sacred presence your these for truly know
 Dominum suum in fractione panis: quorum cor tam valide
Lord their in the-breaking of-bread whose heart so strongly
 ardet in eis de Jesu ambulante cum eis.
burns in them about Jesus walking with them
 Longe est a me saepe talis affectus et devotio: tam
far is from me often such affection and devotion so
 vehemens amor et ardor.
vehement love and ardor
 Esto mihi propitius Jesu bone dulcis et benigne: et
be to-me propitious O-Jesus good sweet and kind and
 concede pauperi mendico tuo vel interdum modicum de
grant to-poor beggar your even sometimes a-little of
 cordiali affectu amoris tui in sacra communione sentire:
the-heartfelt affection of-love your in holy communion to-feel
 ut fides mea magis convalescat, spes in bonitate tua
that faith my more grow-strong hope in goodness your

proficiat: et caritas semel perfecte accensa et caeleste
advance and charity once perfectly kindled and the-heavenly
 manna experta numquam deficiat.

manna having-experienced never fail

Potens est autem misericordia tua etiam gratiam desideratam
able is moreover mercy your even grace desired

mihi praestare: et in spiritu ardoris quum dies beneplaciti
to-me to-grant and in the-spirit of-ardor when the-day of-good-pleasure
 tui venerit me clementissime visitare. Etenim licet

your will-have-come me most-mercifully to-visit for although
 tanto desiderio tam specialium devotorum tuorum non
with-such desire of-so special devout-ones your not

ardeo: tamen de gratia tua illius magni inflammati desiderii
I-burn yet by grace your of-that great inflamed desire

desiderium habeo: orans et desiderans omnium talium
the-desire I-have praying and desiring of-all such

fervidorum amatorum tuorum participem me fieri, ac
fervent lovers your partaker myself to-become and

eorum sancto consortio annumerari.
to-their holy fellowship to-be-numbered

Quod gratia devotionis humilitate
et sui ipsius abnegatione acquiritur

XV · THAT DEVOTION IS WON BY HUMILITY AND SELF-DENIAL

Christ: Seek the grace of devotion urgently, wait patiently, receive it gratefully, keep it humbly, and leave its time to God. Humble yourself when you feel little devotion, but do not be cast down; God often gives in a moment what he long denied. If grace is withheld, blame your sins; some small thing hinders it. Give yourself wholly to God and you will find peace. God gives his blessing where he finds empty vessels, and whoever seeks God wholeheartedly receives the grace of union in the eucharist.

Vox dilecti.

voice of-the-beloved

Oportet te devotionis gratiam instanter quaerere, desideranter
it-behooves you of-devotion the-grace urgently to-seek longingly
petere patienter et fiducialiter expectare: gratanter recipere,
to-ask patiently and trustfully to-await gratefully to-receive
humiliter conservare, studiose cum ea operari: ac Deo
humbly to-keep zealously with it to-work and to-God
terminum et modum supernae visitationis donec veniat
the-term and manner of-heavenly visitation until it-come
committere.

to-commit

Humiliare praecipue te debes quum parum aut nihil
to-humble especially yourself you-ought when little or nothing
devotionis interius sentis: sed non nimium dejici, nec
of-devotion inwardly you-feel but not too-much to-be-cast-down nor
inordinate contristari. Dat saepe Deus in uno brevi momento:
inordinately to-be-saddened gives often God in one short moment
quod longo negavit tempore. Dat quandoque in fine: quod
what for-long he-denied time he-gives sometimes at the-end what
in principio orationis distulit dare. Si semper cito gratia
in the-beginning of-prayer he-put-off to-give if always quickly grace

daretur, et pro voto adesset: non esset infirmo homini
were-given and at wish were-present not it-would-be for-weak man
 bene portabile. Propterea in bona spe et humili patientia:
well bearable therefore in good hope and humble patience
 exspectanda est devotionis gratia.

to-be-awaited is of-devotion the-grace

Tibi tamen et peccatis tuis imputa: quum non datur vel
to-yourself yet and to-sins your impute-it when not it-is-given or
 etiam occulte tollitur. Modicum quandoque est quod gratiam
even secretly is-taken-away a-little sometimes it-is which grace
 impedit et abscondit: si tamen modicum et non potius
binders and hides if yet little and not rather
 grande dici debeat: quod tantum bonum prohibet. Et si
great to-be-called ought what so-great a-good prevents and if
 hoc ipsum modicum vel grande amoveris et perfecte
this very little or great you-will-have-removed and perfectly
 viceris: erit quod petisti. Statim namque ut te Deo
conquered will-be what you-have-asked at-once for as yourself to-God
 ex toto corde tradideris, nec hoc vel illud pro tuo libitu
from whole heart you-will-have-given nor this or that at your pleasure
 seu velle quaesieris, sed integre te in ipso posueris:
or willing you-will-have-sought but wholly yourself in him you-will-have-placed
 unitum te invenies et pacatum: quia nil ita bene
united yourself you-will-find and at-peace because nothing so well
 sapiet et placebit: sicut beneplacitum divinae voluntatis.

will-savor and will-please as the-good-pleasure of-divine will

Quisquis ergo intentionem suam simplici corde sursum ad
whoever therefore intention his with-simple heart upward to
 Deum levaverit: seque ab omni inordinato amore seu
God will-have-raised and-himself from all inordinate love or
 displicentia cujuslibet rei creatae evacuaverit: aptissimus gratiae
displeasure of-any thing created will-have-emptied most-fit for-grace

percipiendae ac dignus devotionis munere erit. Dat enim
to-be-received and worthy of-devotion of-the-gift will-be gives for
 Dominus ibi benedictionem suam: ubi vasa vacua invenerit.
the-Lord there blessing his where vessels empty he-will-have-found
 Et quanto perfectius infimis quis renunciat, et magis sibi
and by-how-much more-perfectly lowest-things one renounces and more to-him
 ipsi per contemptum sui moritur: tanto gratia celerius
himself through contempt of-self dies by-so-much grace more-quickly
 venit, copiosius intrat: et altius liberum cor elevat.
comes more-abundantly enters and higher the-free heart raises
 Tunc videbit et affluet, et mirabitur et dilatabitur cor ejus
then he-will-see and will-abound and will-wonder and will-be-enlarged heart his
 in ipso: quia manus Domini cum eo: et ipse se posuit
in him because the-hand of-the-Lord with him and he-himself himself has-placed
 totaliter in manu ejus usque in saeculum. Ecce sic benedicetur
wholly in hand his even into the-age behold so will-be-blessed
 homo, qui quaerit Deum in toto corde suo: nec in vanum
the-man who seeks God in whole heart his nor in vain
 accipit animam suam. Hic in accipiendo sacram eucharistiam,
receives soul his this-one in receiving the-holy eucharist
 magnam promeretur divinae unionis gratiam: quia non respicit
great merits of-divine union grace because not he-looks
 ad propriam devotionem et consolationem: sed super omnem
to own devotion and consolation but above all
 devotionem et consolationem ad Dei gloriam et honorem.
devotion and consolation to of-God the-glory and honor

Quod necessitates nostras Christo
aperire et ejus gratiam postulare debemus

XVI • ON LAYING OUR NEEDS BEFORE CHRIST

The disciple: Most sweet Lord, you know my weakness and need, how often I am tempted and defiled; I come to you for remedy and consolation, poor and naked, asking for grace. Refresh your hungry beggar, kindle my coldness, enlighten my blindness, turn all earthly things to bitterness for me, and lift my heart to heaven; you alone are my food and drink, my love and joy. Burn me wholly and transform me into you, for you are a fire always burning.

Vox discipuli.

voice of-the-disciple

O dulcissime atque amantissime Domine quem nunc devote
O most-sweet and most-loving Lord whom now devoutly
desidero suscipere: tu scis infirmitatem meam et necessitatem

I-desire to-receive you know weakness my and need

quam patior: in quantis malis et vitiis jaceo: quam saepe

which I-suffer in how-many evils and vices I-lie how often

sum gravatus tentatus turbatus et inquinatus. Pro remedio

I-am burdened tempted troubled and defiled for remedy

ad te venio: pro consolatione et sublevamine te deprecor.

to you I-come for consolation and relief you I-entreat

Ad omnia scientem loquor, cui manifesta sunt omnia

to all-things one-knowing I-speak to-whom manifest are all

interiora mea: et qui solus potest me perfecte consolari

inward-things my and who alone can me perfectly to-console

et adjuvare. Tu scis quibus bonis indigeo prae omnibus: et

and to-help you know of-what goods I-have-need before all and

quam pauper sum in virtutibus. Ecce sto ante te pauper

how poor I-am in virtues behold I-stand before you poor

et nudus: gratiam postulans et misericordiam implorans.

and naked grace asking and mercy imploring

Refice esurientem mendicum tuum: accende frigiditatem meam
refresh hungry beggar your kindle coldness my
 igne amoris tui: illumina caecitatem meam claritate
with-the-fire of-love your enlighten blindness my with-the-brightness
 praesentiae tuae. Verte mihi omnia terrena in amaritudinem:
of-presence your turn for-me all earthly-things into bitterness
 omnia gravia et contraria in patientiam: omnia infima
all grievous and contrary-things into patience all lowest
 et creata in contemptum et oblivionem. Erige cor
and created-things into contempt and oblivion raise heart
 meum ad te in caelum: et ne dimittas me vagari super
my to you in heaven and do-not let me to-wander upon
 terram. Tu solus mihi ex hoc jam dulcescas usque in
earth you alone to-me from this now may-you-grow-sweet even into
 saeculum: quia tu solus cibus et potus meus, amor meus
the-age because you alone food and drink my love my
 et gaudium meum: dulcedo mea et totum bonum meum.
and joy my sweetness my and whole good my
 Utinam me totaliter ex tua praesentia accendas, combures et
would-that me wholly from your presence you-kindle you-burn and
 in te transmutes: ut unus tecum efficiar spiritus per gratiam
into you transform that one with-you I-be-made spirit through the-grace
 internae unionis: et liquefactionem ardentis amoris. Ne patiaris
of-inner union and the-melting of-burning love do-not suffer
 me jejunum et aridum a te recedere: sed operare mecum
me fasting and dry from you to-withdraw but work with-me
 misericorditer: sicut saepius operatus es cum sanctis tuis
mercifully as more-often worked you-have with saints your
 mirabiliter. Quid mirum si totus ex te ignescerem, et in me
wonderfully what wonder if wholly from you I-should-take-fire and in me

ipso deficerem? quum tu sis ignis semper ardens et numquam
myself I-should-fail since you are a-fire always burning and never
 deficiens, amor corda purificans, et intellectum illuminans?
failing love hearts purifying and the-understanding enlightening

De ardenti amore et vehementi affectu suscipiendi Christum

XVII · ON BURNING LOVE AND VEHEMENT LONGING TO RECEIVE CHRIST

The disciple desires to receive the Lord with the devotion of the saints and offers the whole affection of his heart as if he had all their desires. He longs to receive him as the Virgin Mary did when she answered the angel, "Behold the handmaid of the Lord," and as John the Baptist exulted with joy. He offers the jubilation of all devout hearts and the praise of every creature, invites the heavenly spirits and all the faithful to praise God, and asks those who communicate devoutly to remember him.

Vox discipuli.

voice of-the-disciple

Cum summa devotione et ardenti amore, cum toto cordis
with highest devotion and burning love with whole of-heart
 affectu et fervore desidero te Domine suscipere: quemadmodum
affection and fervor I-desire you O-Lord to-receive as
 multi sancti et devotae personae in communicando te
many saints and devout persons in communicating you
 desideraverunt? qui tibi maxime in sanctitate vitae placuerunt:
have-desired who you most in holiness of-life pleased
 et in ardentissima devotione fuerunt. O Deus meus amor
and in most-burning devotion were O God my love
 aeternus totum bonum meum felicitas interminabilis? cupio
eternal whole good my happiness endless I-long
 te suscipere cum vehementissimo desiderio et dignissima
you to-receive with most-vehement desire and most-worthy

reverentia: quam aliquis sanctorum umquam habuit et
reverence which any of-the-saints ever had and
 sentire potuit. Et licet indignus sum omnia illa sentimenta
to-feel could and although unworthy I-am all those feelings
 devotionis habere: tamen offero tibi totum cordis mei
of-devotion to-have yet I-offer to-you whole of-heart my
 affectum: ac si omnia illa gratissima inflammata desideria solus
the-affection as if all those most-pleasing inflamed desires alone
 haberem. Sed et quaecumque potest pia mens concipere
I-had but also whatever can a-pious mind to-conceive
 et desiderare: haec omnia tibi cum summa veneratione et
and to-desire these all to-you with highest veneration and
 intimo favore praebeo et offero. Nihil opto mihi reservare:
inmost favor I-present and offer nothing I-wish for-myself to-reserve
 sed me et omnia mea tibi sponte et libentissime immolare.
but me and all mine to-you willingly and most-gladly to-sacrifice
 Domine Deus meus creator meus et redemptor meus cum
O-Lord God my creator my and redeemer my with
 tali affectu reverentia laude et honore cum tali gratitudine
such affection reverence praise and honor with such gratitude
 dignitate et amore, cum tali fide spe et puritate te affecto
dignity and love with such faith hope and purity you I-long
 hodie suscipere: sicut te suscepit et desideravit sanctissima
today to-receive as you received and desired most-holy
 mater tua gloriosa Virgo Maria quando angelo evangelizanti
mother your glorious the-Virgin Mary when to-the-angel announcing
 sibi incarnationis mysterium humiliter ac devote respondit:
to-her of-the-incarnation the-mystery humbly and devoutly she-answered
 ecce ancilla Domini fiat mihi secundum verbum tuum.
behold the-handmaid of-the-Lord let-it-be to-me according-to word your
 Et sicut beatus praecursor tuus excellentissimus sanctorum
and as blessed forerunner your most-excellent of-the-saints

Johannes Baptista in praesentia tua laetabundus exsultavit
John the-Baptist in presence your joyful exulted
 in gaudio Spiritus sancti, dum adhuc maternis clauderetur
in the-joy of-the-Spirit holy while still in-maternal he-was-enclosed
 visceribus: et postmodum cernens inter homines Jesum
womb and afterward seeing among men Jesus
 ambulantem valde se humilians devoto cum affectu
walking greatly himself humbling devout with affection
 dicebat, amicus autem sponsi qui stat et audit eum
said the-friend moreover of-the-bridegroom who stands and hears him
 gaudio gaudet propter vocem sponsi: sic et ego magnis
with-joy rejoices for the-voice of-the-bridegroom so also I with-great
 et sacris desideriis opto inflammari: et tibi ex toto
and sacred desires wish to-be-inflamed and to-you from whole
 corde me ipsum praesentare. Unde et omnium devotorum
heart me myself to-present whence also of-all devout
 cordium jubilationes, ardentes affectus, mentales excessus, ac
hearts the-jubilations ardent affections mental ecstasies and
 supernaturales illuminationes et caelicas visiones tibi offero
supernatural illuminations and heavenly visions to-you I-offer
 et exhibeo cum omnibus virtutibus et laudibus ab omni
and present with all virtues and praises by every
 creatura in caelo et in terra celebratis et celebrandis pro
creature in heaven and on earth celebrated and to-be-celebrated for
 me et omnibus mihi in oratione commendatis: quatenus
me and all to-me in prayer commended so-that
 ab omnibus digne lauderis: et in perpetuum glorificeris.
by all worthily you-be-praised and into perpetuity you-be-glorified
 Accipe vota mea Domine Deus meus et desideria infinitae
accept vows my O-Lord God my and desires of-infinite
 laudationis ac immensae benedictionis: quae tibi secundum
praising and immense blessing which to-you according-to

multitudinem ineffabilis magnitudinis tuae jure debentur. Haec
the-multitude of-ineffable greatness your by-right are-owed these
 tibi reddo et reddere desidero per singulos dies et momenta
to-you I-render and to-render desire through each day and moments
 temporum: atque ad reddendum mecum tibi gratias et laudes,
of-times and for rendering with-me to-you thanks and praises
 omnes caelestes spiritus et cunctos fideles tuos precibus
all heavenly spirits and all faithful your with-prayers
 et affectibus invito et exoro. Laudent te universi populi
and affections I-invite and entreat let-praise you all peoples
 tribus et linguae: et sanctum ac mellifluum nomen tuum
tribes and tongues and holy and honey-flowing name your
 cum summa jubilatione et ardenti devotione magnificent. Et
with highest jubilation and burning devotion let-them-magnify and
 quicumque reverenter ac devote altissimum sacramentum tuum
whoever reverently and devoutly most-high sacrament your
 celebrant et plena fide recipiunt: gratiam et misericordiam
celebrate and with-full faith receive grace and mercy
 apud te invenire mereantur: et pro me peccatore suppliciter
with you to-find may-merit and for me a-sinner suppliantly
 exorent. Quumque optata devotione ac fruibili unione potiti
may-pray and-when the-wished-for devotion and enjoyable union attained
 fuerint, et bene consolati ac mirifice refecti de sacra mensa
they-will-have and well consoled and wonderfully refreshed from holy table
 caelesti abscesserint: mei pauperis recordari dignentur.
heavenly they-will-have-departed of-me poor to-remember may-they-deign

Quod homo non sit curiosus scrutator
sacramenti, sed humilis imitator Christi
subdendo sensum suum sacrae fidei

XVIII • THAT ONE SHOULD NOT SEARCH THE SACRAMENT CURIOUSLY

Christ: Beware of curious searching into this most profound sacrament; whoever searches out majesty will be overwhelmed by glory. God can do more than man can understand. Many lost devotion by searching too high; faith and a sincere life are required of you. Some are tempted about faith and the sacrament, but this is the enemy's work; do not dispute with your thoughts but believe God's words. Human reason is weak and can be deceived; true faith cannot. If God's works were easily grasped, they would not be wonderful.

Vox dilecti.

voice of-the-beloved

Cavendum est tibi a curiosa et inutili perscrutatione
to-be-avoided is by-you from curious and useless searching
hujus profundissimi sacramenti: si non vis in dubitationis
of-this most-profound sacrament if not you-wish into of-doubt
profundum submergi. Qui scrutator est majestatis:
the-depth to-be-submerged who a-searcher is of-majesty
opprimetur a gloria. Plus valet Deus operari: quam homo
will-be-overwhelmed by glory more is-able God to-work than man
intelligere potest. Tolerabilis pia et humilis inquisitio
to-understand can bearable a-pious and humble inquiry
veritatis: parata semper doceri, et per sanas patrum
of-truth ready always to-be-taught and through sound of-the-fathers
sententias studens ambulare. Beata simplicitas, quae difficiles
opinions striving to-walk blessed simplicity which the-difficult
quaestionum relinquit vias: et plana ac firma pergit
of-questions leaves ways and on-the-level and firm proceeds
semita mandatorum Dei.
path of-the-commandments of-God

Multi devotionem perdiderunt: dum altiora scrutari voluerunt.

many devotion have-lost while higher-things to-search they-willed

Fides a te exigitur et sincera vita: non altitudo intellectus

faith of you is-required and a-sincere life not loftiness of-intellect

neque profunditas mysteriorum Dei. Si non intelligis nec capis

nor the-depth of-the-mysteries of-God if not you-understand nor grasp

quae infra te sunt, quomodo comprehendes quae supra te sunt?

what below you are how will-you-comprehend what above you are

Subdere Deo et humilia sensum tuum fidei: et dabitur tibi

submit to-God and humble sense your to-faith and will-be-given to-you

scientiae lumen prout tibi fuerit utile ac necessarium.

of-knowledge the-light as to-you it-will-have-been useful and necessary

Quidam graviter tentantur de fide et sacramento: sed non

some gravely are-tempted about faith and the-sacrament but not

est hoc ipsis imputandum sed potius inimico. Noli curare

is this to-them to-be-imputed but rather to-the-enemy do-not care

noli disputare cum cogitationibus tuis: nec ad immissas a

do-not dispute with thoughts your nor to sent-in by

diabolo dubitationes responde: sed crede verbis Dei crede

the-devil doubts answer but believe the-words of-God believe

sanctis ejus et prophetis: et fugiet a te nequam inimicus.

saints his and prophets and will-flee from you the-wicked enemy

Saepe multum prodest: quod talia sustinet Dei servus.

often much it-profits that such-things endures of-God the-servant

Nam infideles et peccatores non tentat quos secure jam

for unbelievers and sinners not he-tempts whom securely already

possidet: fideles autem devotos variis modis tentat et

he-possesses the-faithful but devout in-various ways he-tempts and

vexat. Perge ergo cum simplici et indubitata fide: et

vexes go-on therefore with simple and undoubting faith and

cum supplici reverentia ad sacramentum accede: et quidquid
with suppliant reverence to the-sacrament approach and whatever
 intelligere non vales, Deo omnipotenti secure committe.
to-understand not you-are-able to-God almighty securely commit
 Non fallit te Deus: fallitur qui sibi ipsi nimium credit.
not deceives you God is-deceived who to-him himself too-much believes
 Graditur Deus cum simplicibus revelat se humilibus:
walks God with the-simple reveals himself to-the-humble
 dat intellectum parvulis, aperit sensum puris mentibus: et
gives understanding to-little-ones opens sense to-pure minds and
 abscondit gratiam curiosis et superbis. Ratio humana debilis
hides grace from-the-curious and proud reason human weak
 est et falli potest: fides autem vera falli non potest.
is and to-be-deceived can faith but true to-be-deceived not can
 Omnis ratio et naturalis investigatio fidem sequi debet:
all reason and natural investigation faith to-follow ought
 non praecedere nec infringere. Nam fides et amor ibi
not to-precede nor to-break for faith and love there
 maxime praeceunt: et occultis modis in hoc sanctissimo et
most excel and in-hidden ways in this most-holy and
 superexcellentissimo sacramento operantur. Deus aeternus et
most-surpassing sacrament work God eternal and
 immensus infinitaeque potentiae: facit magna et inscrutabilia
immense and-of-infinite power does great and unsearchable-things
 in caelo et in terra: nec est investigatio mirabilium operum
in heaven and on earth nor is investigation of-the-wonderful works
 ejus. Si talia essent opera Dei ut facile ab humana ratione
his if such were the-works of-God that easily by human reason
 caperentur: non essent mirabilia nec ineffabilia dicenda.
they-were-grasped not they-would-be wonderful nor ineffable to-be-called

