MEDIEVAL LATIN SERIES · VOLUME 24

The Imitation of Christ

Thomas à Kempis

De Imitatione Christi

The Imitation of Christ

In Four Books

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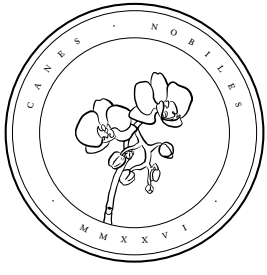
with a word-for-word interlinear English translation

preserving the original word order



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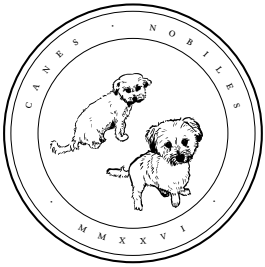

Volume 24 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows Karl Hirsche's text, De imitatione Christi libri quatuor (Berlin, 1874), from Thomas's autograph of 1441

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Artwork by Esther Steves

The raised hook in the Latin is the punctus flexus of Thomas's autograph, a pause between the comma and the colon.

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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-highest
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 hearing 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 judicaturus 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 fatere. 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 hidden and obscure things
de quibus nec arguemur in judicio 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 judicat. 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 simplificatus
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 judicii 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 florerent?
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 subjectior: 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 hinders 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 parabolae 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 prosecutus 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.
his 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 glorieris 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-had 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 lucescat: 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 subjectione

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
subjectione: 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 acquirent: 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 subjectione, 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. Audivi
you-give-up and another you-follow more thence you-will-profit I-have-heard
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 to-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-consoled 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 proh 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 dejicimur: 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 exstirparemus: 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 spiritualem 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 exsilio 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.
he-understands without whom nothing of-good himself to-be-able he-finds
Tunc etiam tristatur gemit et orat, pro miseriis quas
then also he-grieves groans and prays for the-miseries which
patitur. Tunc taedet eum diutius vivere; et mortem optat
he-suffers then it-wearies him longer to-live and death he-wishes
venire: ut possit dissolvi et cum Christo esse. Tunc
to-come that he-may to-be-dissolved and with Christ to-be then
etiam bene advertit: perfectam securitatem et plenam pacem
also well he-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 juvante
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 consolationem ingere, 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 praeordinat.
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 confidant: qui in tam modicis infirmantur.
themselves in great-things they-may-trust who in so little-things are-weak

De temerario judicio 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 judicando alios homo frustra laborat: saepius
to-judge in judging others a-man in-vain labors more-often
errat, et leviter peccat: se ipsum vero judicando 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 judicamus:
as to-us a-thing at-heart is so about it frequently we-judge
nam verum judicium 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-hidden 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 otiandum 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 fatigatione, 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 religiosis; 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 interius, qualis videtur hominibus exterius. 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 faciliter
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
gulam, 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 curiosa: 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 circuitionibus, 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-returned 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 be-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 he-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 shut-out the-tumults of-the-world
sicut scriptum est. In cubilibus vestris compungimini.
as written it-is in chambers your be-pricked
In cella invenies: 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 fluenta 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-hidden 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-hear 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 justi 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 be-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-hold 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
ah 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
improvise 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-Christ
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 proh 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 obriguit, 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 judicio 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 judicem, 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 justum est judicabit.
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
judicii 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.
hearable 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 majorem 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 judicii securus sis cum beatis.
the-day of-judgment secure you-may-be with the-blessed

Tunc enim justi stabunt in magna constantia: adversus eos qui
then for the-just will-stand in great constancy against those who
se angustiaverunt et depresserunt. Tunc stabit ad judicandum:
them have-distressed and oppressed then will-stand for judging
qui modo se subjicit humiliter judiciis 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 splendebit habitus vilis: et obtenebrescet 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 juvabit 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-profited 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 judicium 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
judicium timeat. Bonum tamen est, ut si necdum amor a
judgment he-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
brevi 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
nay 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 pasceris 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 virilius
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 ampliorem: ubi magis se ipsum vincit et in
merits fuller where more him himself he-conquers and in
spiritu mortificat. Sed non omnes habent aeque 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 acquires 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 leviorem laborem: 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 quidquid 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 complacet 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 he-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
he-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 circumspicis? 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: faciliterque
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-hindered 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 majorem 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 faciliter 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 inferiorem
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 faciliter
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: majorem 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 impediet: si liber intus ab inordinato
no good action you will-hinder 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 judicat 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 he-would-judge
Internus homo, sui ipsius curam omnibus curis anteponit.
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-consoled 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 to-confer without Jesus to-be without Jesus a-heavy is
infernus: et esse cum Jesu dulcis paradisus. 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 perdideris? 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 he-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 exsilium 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 disce 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 timoratior 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 exspecta 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 circumdedisti 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 he-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-temptation 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 timoratior
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. Etiamsi 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 he-has desirers
consolationis: sed paucos tribulationis. Plures invenit socios
of-consolation but few of-tribulation more he-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 hear 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 judicandum 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 judicem 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 subjicias, et humilior
to-suffer you-learn and that to-him wholly yourself you-subject and humbler
ex tribulatione fias. Nemo ita cordialiter sentit passionem
from tribulation you-become no-one so heartily feels the-passion
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 exsilii 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 subjicit: 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
diligat. Non est secundum hominem crucem portare, crucem
love not is according-to man the-cross to-carry the-cross
amare; corpus castigare et servituti subjicere: honores fugere,
to-love the-body to-chastise and to-servitude to-subject honors to-flee
contumelias libenter sustinere; se ipsum despicere, 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 hujusmodi 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 subjicientur 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
Etiamsi 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 patiendo.
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
exsultatio 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 he-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-hear 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 hears 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 excutiunt.
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-hear 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 imbuere: 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 judicium 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
hear 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 he-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-cease 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? Erubesce
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-seek 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. Erubesce 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 judicet
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 relinquens. 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 detractionibus 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-paraclete into the-ages of-ages come O-Lord God lover
sancte meus, quum tu veneris in cor meum: exsultabunt
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-consoled 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 he-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 gratificus: 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 deficis 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 censum:
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
evacuare; 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 he-thrusts-in that weariness
tibi faciat et horrorem: ut ab oratione revocet
to-you he-may-make and horror that from prayer he-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. Dicito illi. Vade immunde spiritus,
he-inserts and unclean say to-him go O-unclean spirit
erubesce 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 consistant adversus me castra: non timebit
whom shall-I-fear if stand against me camps not will-fear
cor meum. Dominus adjutor 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
corruis, 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 parvitatis mensuram: sed magis cordis
not weighing of-their littleness the-measure but rather of-heart
affectum sequentes quam rationis judicium. 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
perdiderunt. Facti sunt inopes et viles relicti: 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 cujusque 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-behooves
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 subtraxi. 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 be-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 he-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 nihileitatis 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 relinquor: 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 perdidi; 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 ultimatus: 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-highest 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 impedietur 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 hidden 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-hidden 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 quaesitu aliquid latet: ecce hoc est quod te impedit
own seeking anything lies-hidden 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
Expedit interdum refrenatione uti etiam in bonis studiis
it-is-expedient sometimes restraint to-use even in good pursuits
et desideriis: 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 indiscipline scandal you-beget
vel etiam per resistentiam 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 inconveniens 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 to-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
probatus.
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 subtraxeris: 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 exacerbabit 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 pejor 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 vinceres.
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 judiciis 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 judicia 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 secura 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 relicti 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
judiciis 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
judiciorum 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 subjecit: 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. Etiamsi 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 irasceris: 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
aeque semper benedictus.
equally always blessed
Fili, sic oportet te stare: si mecum 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 audivi: confusiones
many complaints about me frequently I-heard confusions
et opprobria benigne sustinui: pro beneficiis ingratitudinem
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 justi 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-had

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 improperat 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 venitur 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 exsurgente
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 reproved 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
miseries 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
proh 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 exsultationem: 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 hinder 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 he-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: judicia 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 beneficum 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 viliorem se existimat et
is and more-devout and who than-all viler himself esteems and
indigniorem se judicat: 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 so-much
contentari debet et consolari: ut ita libenter velit esse
to-be-content he-ought and to-be-consoled that so gladly he-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 majorem 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 suavitate
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-heart
Pax tua erit in multa patientia. Si me audieris et
peace your will-be in much patience if me you-will-have-heard 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 judices, 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 permaneas, 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 jubilo 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-behooves 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-hinder 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 infirmiorem 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 judicio 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-behooves
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 facilior est haec
and by-how-much to-me harder by-so-much to-you easier is this
mutatio dexterae Excelsi.
change of-the-right-hand of-the-Most-High

De divino petendo auxilio et confidentia recuperandae gratiae

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 strengthening 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 hujusmodi
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-overthrow 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-wherever 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 relinquaris? 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 dedero 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 recommendabilis multum: quum sic facio tecum.
I-am and commendable much when so I-deal with-you
Si recte sapis et in veritate aspicis: 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-had
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 corruperat 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 jucunditatem 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 jubilosis 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 proh 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 to-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 passiones hujus 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 judicia

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 judicium: 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 judicatus 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 judicaretur 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 judicium Dei
himself rather he-harms than you nor will-he-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 invenies 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 fruitiva.
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 recursu 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 adjutorium 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-imploring 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. Exspecta 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 spoliat 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 despicere 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 ardenter 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 aeque 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 judicavero.
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 he-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 inciderit 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-consoled 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 hujusmodi 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-heed 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 judicio stare appetit: absque humano terrore erit. Ego
on-own judgment to-stand craves without human terror will-be I
enim sum judex 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 judicabo: sed occulto judicio utrumque ante probare
the-innocent shall-judge but by-secret judgment both before to-prove
volui. Testimonium hominum saepe fallit? meum judicium
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-overturned 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 judicio: 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 judico 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 judicio creditur laudabile.
is-found blameworthy what by-men's judgment is-believed praiseworthy

Domine Deus judex 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 justitia 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 secura. 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-consoled 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 angustiis

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 secura: 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 hujus temporis parvi et mali: pleni doloribus et angustiis:
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 secura:
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 revolvo.
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-hold
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-happinesses 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 abeundi 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
he-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 ardenter
thanks which with-you so condescendingly deals mercifully visits ardently
excitat potenter sublevat: 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: mihique 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 aliquorum 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 audivi. 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
repleri 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 judicaberis. 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 impediet,
there no-one will-resist you no-one of you will-complain no-one will-hinder
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 perpessa:
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-hinted 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: glorietur 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 be-received even without merit
suo? Tua sunt omnia quae dedisti, et quae fecisti.
his 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
passiones. 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
patiatur 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? percute 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 corripi 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-hearing of-ears of-men unskilled
sententiare: sed in judicio 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 judicando:
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
major? 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 exaltat: 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 originalem 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 prata 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 passiones hujus 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-hear 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 he-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 tranquility 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 harsher 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 judicat 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 hates of-the-flesh the-desires
restringit evagationes: erubescit in publico apparere.
restrains wanderings blushes in public to-appear

Natura libenter aliquod 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-consoled 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 praemium
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
favors 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 agnosci
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 durabile 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-hide 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 ardenter 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 potiatur.
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 arta 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 dejiciat 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 majorem sustinentiam 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 judicium 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 judicium 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 sanctior, 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
displicent: 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 praeelegerunt: ego vocavi per gratiam, attraxi per
me first-chose I called through grace drew through
misericordiam. Ego perduxi 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 majorem
himself from this knowledge before me he-humbled and into greater
nominis mei laudem exsurgeret? 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 majoritate 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 gloriae: 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 viciniores et
by-so-much humbler in them themselves and to-me nearer and
dilectiores exsistunt. 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
quaererent 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 he
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 exsultate 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 auxilietur
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. Etiamsi 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 diligi debes et laudari: quam si
proving not less to-be-loved you-ought and to-be-praised than if
caelestibus consolationibus me repleres. 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 consiliarii 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 juves 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 amicabilis 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 justi: et tu dicis venite ad
archangels fear the-saints and just and you say come to

me omnes? Nisi tu Domine hoc diceres: quis verum esse
me all unless you O-Lord this said who true to-be
crederet? Et nisi tu juberes: 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 he-made of-diverse kind
organa; psalmos edidit, et cantare instituit cum laetitia:
instruments psalms he-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 he-himself for is sanctification our and
redemptio; ipse consolatio viatorum et sanctorum aeterna
redemption he-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 aeterne? 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 jussisti? 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: cujus 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 jussisti. 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 praebere. 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

pauperculam 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 repleri. 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 robora. 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 jussione 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
imploro 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 pereffluam: 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 ipsis
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
salvum 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 majorem 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 inspiciat 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
commoda: 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 parcus 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 incompositus 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 judicandum, 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 major 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 assistentium 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-hold 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-hurt 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-hurt 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 praevalet 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: pejores 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
nimium 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
communionem 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 suscitat: sacra est omittenda communio.
commotions which he-stirs holy is to-be-omitted communion
Saepe etiam impedit nimia sollicitudo pro devotione habenda:
often also binders 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-binders 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: exspue 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 anxiari 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 majorem 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
impediente causa: laudandus est de reverentia. Si autem torpor
hindering cause to-be-praised he-is for reverence if but torpor
obrepserit: 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 spiritualem
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-refreshed as-often-as of-the-incarnation of-Christ 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 communem modum cum quibus vivis. Non debes
the-good common measure with whom you-live not you-ought
aliis generare molestiam et taedium: sed communem
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
conspicere, 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 aspiret 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-abysmal

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-hands to-hold with-mouth own
sumere, et ceteris ministrare.
to-take and to-others to-minister
O quam mundae 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 majorem 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 fruere 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 unitus 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
appropinquantes 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? aut quae creatura sub caelo tam dilecta ut anima devota? ad
what is for another people so renowned as the-people Christian or what creature under heaven so beloved as the-soul devout to
quam ingreditur Deus ut pascat eam carne sua gloriosa? O ineffabilis gratia? o admirabilis dignatio: o amor immensus
which enters God that he-may-feed it with-flesh his glorious 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
to-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 jucunditate et spirituali aviditate accepissent.
with all pleasantness and spiritual eagerness they-had-received
O vera ardens fides eorum: probabile exsistens 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 exspectare; 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
hinders 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 praecellunt: 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