MEDIEVAL LATIN SERIES · VOLUME 71

Spiritual Friendship

Aelred of Rievaulx
William of Saint-Thierry

De Spirituali Amicitia
Epistola ad Fratres de Monte Dei
De Contemplando Deo
De Natura et Dignitate Amoris

Spiritual Friendship

With the Golden Letter and Two
Treatises of William of Saint-Thierry

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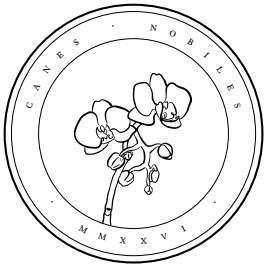
with a word-for-word interlinear English translation

preserving the original word order



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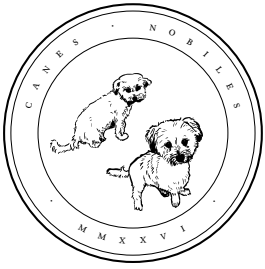

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AELRED OF RIEVAULX

De Spirituali Amicitia

Spiritual Friendship

PROLOGUE

As a schoolboy Aelred gave himself wholly to affection and love, and, not knowing the law of true friendship, was often deceived by its likeness, until Cicero's book On Friendship gave him a formula to recall his wandering loves. In the monastery, once Scripture grew sweet, Cicero no longer tasted as before, since nothing held him that was not sweetened with the honey of Jesus and seasoned with the salt of Scripture, and he asked whether Cicero's teaching could rest on Scripture's authority. Wishing to love spiritually, he wrote of spiritual friendship in three books: what it is and whence it began, its fruit and excellence, and how and among whom it can be kept unbroken to the end.

Cum adhuc puer essem in scholis, et sociorum meorum me
when still a-boy I-was in the-schools and of-companions my me
gratia plurimum delectaret, inter mores et vitia, quibus illa
the-favor very-much delighted among the-manners and vices by-which that
ætas periclitari solet, tota se mens mea dedit affectui et
age to-be-endangered is-wont wholly itself mind my gave to-affection and
devovit amori; ita ut nihil mihi dulcius, nihil jucundius, nihil
devoted to-love so that nothing to-me sweeter nothing more-pleasant nothing
utilius quam amari et amare videretur. Itaque inter diversos
more-useful than to-be-loved and to-love seemed and-so among various
amores et amicitias fluctuans, rapiebatur animus huc atque
loves and friendships wavering was-snatched (my)-mind hither and
illuc: et veræ amicitiæ legem ignorans, ejus sæpe similitudine
thither and of-true friendship the-law not-knowing its often by-the-semblance
fallebatur. Tandem venit mihi in manus liber, quem de
was-deceived at-last came to-me into hands the-book which on
amicitia Tullius scripsit, qui statim mihi et sententiarum
friendship Tully wrote which at-once to-me both of-sentences
gravitate utilis, et eloquentiæ suavitate dulcis apparebat.
by-the-weight useful and of-eloquence by-the-sweetness sweet appeared

Et licet nec ad illud amicitiæ genus me viderem idoneum,
and although not to that of-friendship kind myself I-saw fit
gratulabar tamen quamdam me amicitiæ formulam reperisse,
I-rejoiced yet a-certain myself of-friendship formula to-have-found
ad quam amorum meorum et affectionum valerem revocare
to which of-loves my and of-affections I-might-be-able to-recall
discursus. Cum vero placuit bono domino meo corrigere
the-wanderings when but it-pleased to-good lord my to-correct
devium, elisum erigere, salubri contactu mundare leprosum;
the-straying the-crushed to-raise with-saving touch to-cleanse the-leper
relicta spe sæculi, ingressus sum monasterium; et statim
left the-hope of-the-world entered I-have the-monastery and at-once
legendis sacris litteris operam dedi, cum prius nec ad ipsam
to-reading sacred letters effort I-gave since before not-even to the-very
earum superficiem oculus lippiens et carnalibus tenebris
of-them surface the-eye bleary and to-carnal darkness
assuetus sufficeret. Igitur cum sacra Scriptura dulcesceret,
accustomed sufficed therefore when the-sacred Scripture grew-sweet
et parum illud scientiæ quod mihi mundus tradiderat, earum
and the-little that of-knowledge which to-me the-world had-handed their
comparatione vilesceret; occurrebant animo, quæ de amicitia
by-comparison grew-cheap there-occurred to-mind what about friendship
in præfato libello legeram: et jam mirabar, quod non mihi
in the-aforesaid little-book I-had-read and now I-wondered that not to-me
more solito sapiebant. Jam tunc enim nihil, quod non
in-the-manner accustomed they-tasted already then for nothing which not
dulcissimi Jesu fuisset melle mellitum, nihil quod non
of-the-sweetest Jesus had-been with-the-honey honeyed nothing which not
sanctarum Scripturarum fuisset sale conditum, meum
of-the-holy Scriptures had-been with-the-salt seasoned my
sibi ex toto rapiebat affectum. Et iterum atque iterum ea
to-itself from the-whole snatched affection and again and again those

ipsa revolvens quærebam, si forte possent Scripturarum
very-things turning-over I-sought whether perhaps they-could of-the-Scriptures
auctoritate fulciri. Cum autem in sanctorum litteris de
by-the-authority to-be-propped when moreover in of-the-saints the-letters about
amicitia plura legissem, volens spiritualiter amare, nec
friendship many-things I-had-read wishing spiritually to-love nor
valens, institui de spirituali amicitia scribere, et regulas
being-able I-undertook about spiritual friendship to-write and rules
mihi castæ sanctæque dilectionis præscribere. Opusculum
for-myself of-chaste and-holy love to-prescribe the-little-work
igitur in tribus distinximus libellis: in primo, quid sit
therefore into three we-have-divided little-books in the-first what is
amicitia, et quis ejus fuerit ortus vel causa commendantes; in
friendship and what its was origin or cause commending in
secundo, ejus fructum excellentiamque proponentes; in tertio,
the-second its fruit and-excellence setting-forth in the-third
quomodo et inter quos possit usque in finem indirupta
how and among whom it-can all-the-way to the-end unbroken
servari, prout potuimus, enodantes. In hujus igitur lectione
to-be-kept as we-have-been-able unraveling in of-this therefore the-reading
si quis profecerit, Deo gratias agat, et pro peccatis
if anyone shall-have-profited to-God thanks let-him-give and for sins
meis apud Christi misericordiam intercedat. Si quis autem
my with of-Christ the-mercy let-him-intercede if anyone moreover
superfluum aut inutile putat esse, quod scripsimus, parcat
superfluous or useless thinks to-be what we-have-written let-him-spare
infelicitati meæ, quæ fluxum cogitationum mearum hujus
unhappiness my which the-flow of-thoughts my of-this
meditationis me compulit occupatione restringere.
meditation me compelled by-the-occupation to-restrain

De ortu amicitiæ

BOOK ONE · THE ORIGIN OF FRIENDSHIP

Aelred and his monk Ivo meet apart, Christ the third between them. Aelred offers Cicero's definition, agreement in things human and divine with goodwill and charity, and Ivo holds that true friendship cannot exist without Christ. True friendship never ends, and charity embraces even enemies, friendship only those we trust. Aelred sets carnal friendship, born of shared vice, and worldly friendship, born of hope of gain, apart from spiritual friendship among the good. Nature implanted it: God left nothing solitary and made woman from man's side as an equal, and after the Fall the good kept it among a few. It is so near wisdom that Ivo asks whether God is friendship, and Aelred grants that whoever abides in friendship abides in God.

AEL. Ecce ego et tu, et spero quod tertius inter nos Christus
behold I and you and I-hope that third between us Christ
sit. Non est modo, qui obstrepat; non est, qui intercidat
may-be not there-is now who may-make-noise not there-is who may-interrupt
amica colloquia, gratæque huic solitudini nullius vox vel
friendly conversations and-to-pleasing this solitude of-no-one the-voice or
tumultus irrepit. Age nunc, charissime, aperi pectus tuum, et
tumult creeps-in come now O-dearest open breast your and
amicis auribus quidquid placet instilla, nec ingrate accipiamus
to-friendly ears whatever pleases pour-in nor ungratefully let-us-receive
locum, tempus et otium. Nam paulo ante in turba
the-place the-time and the-leisure for a-little before in the-crowd
fratrum me residente, cum omnes undique circumstreperent,
of-the-brothers me sitting when all on-every-side were-clamoring
et alius quæreret, alius disputaret; et iste de Scripturis,
and one was-asking another was-disputing and this-one about the-Scriptures
ille de moribus, alter de vitiis, de virtutibus alter
that-one about morals another about vices about virtues another

quæstiones ingererent, tu solus tacebas: et nunc caput
questions were-thrusting-in you alone were-silent and now the-head
erigens, parabas aliquid proferre in medium: sed quasi
raising you-were-preparing something to-bring-forth into the-midst but as-if
vox in ipsis interciperetur faucibus, iterum demisso capite
the-voice in the-very were-intercepted jaws again lowered the-head
tacebas: nunc parvo intervallo secedens a nobis, et
you-were-silent now by-a-small interval withdrawing from us and
iterum rediens tristem vultum præferebas, quibus omnibus mihi
again returning a-sad face you-showed by-which all to-me
duntaxat dabatur intelligi, te ad proferendum tuæ mentis
only it-was-given to-be-understood you for bringing-forth of-your mind
conceptum, et horrere multitudinem, et optare secretum.
the-conception both to-shudder-at the-multitude and to-desire privacy

IVO Profecto ita est, et gratulor plurimum, intelligens
surely so it-is and I-rejoice very-much understanding
quod cura tibi est de puero tuo; cujus tibi mentem,
that care to-you is about boy your whose to-you mind
mentisque propositum non alius quam spiritus charitatis
and-of-mind the-purpose not other than the-spirit of-charity
aperuit. Et utinam hoc mihi tua concedat dignatio, ut
opened and would-that this to-me your may-grant graciousness that
quotiescunque filios tuos, qui hic sunt, visitaveris, vel
whenever sons your who here are you-shall-have-visited even
semel mihi liceat, cæteris remotis tui habere copiam,
once to-me it-may-be-allowed the-others removed of-you to-have access
et æstus pectoris mei sine perturbatione proferre!
and the-surges of-breast my without disturbance to-bring-forth

AEL. Faciam quidem, et libens. Delector enim plurimum,
I-shall-do-it indeed and gladly I-am-delighted for very-much
quod te pronum ad hæc vana et otiosa non video; sed
that you inclined to these vain and idle-things not I-see but

semper aliquid utile et profectui tuo necessarium proloqui.
always something useful and to-progress your necessary to-speak-out
Loquere ergo secure, et cum amico omnes curas tuas
speak therefore securely and with a-friend all cares your
cogitationesque commisce; ut vel discas aliquid vel
and-thoughts mingle that either you-may-learn something or
doceas, des et accipias, profundas et haurias.
may-teach may-give and may-receive may-pour-out and may-draw-in

IVO Ego quidem paratus sum, non docere, non dare,
I indeed prepared am not to-teach not to-give
sed accipere; haurire non profundere: sicut mihi ætas
but to-receive to-draw-in not to-pour-out as to-me age
præscribit, imperitia cogit, hortatur professio. Sed ne in
prescribes inexperience compels urges profession but lest on
his tempus ad alia necessarium insipienter insumam,
these-things time for other-things necessary foolishly I-should-spend
volo, me aliquid de spirituali amicitia doceas, videlicet
I-wish me something about spiritual friendship you-may-teach namely
quid sit, quid pariet utilitatis, quod ejus principium,
what it-is what it-shall-bring-forth of-usefulness what its beginning
quis finis; utrum inter omnes esse possit, et si non inter
what end whether among all to-be it-can and if not among
omnes, inter quos: quomodo etiam possit indirupta servari,
all among whom how also it-can unbroken to-be-kept
et sine aliqua dissensionis molestia sancto fine concludi.
and without any of-dissension annoyance by-a-holy end to-be-concluded

AEL. Miror, cur a me hæc æstimas esse quærenda, cum
I-wonder why from me these-things you-think to-be to-be-sought since
satis superque ab antiquissimis, excellentissimisque doctoribus
enough and-more by the-most-ancient and-most-excellent teachers
de his omnibus constet esse tractatum: maxime cum
about these all it-is-agreed to-have-been treated especially since

pueritiam tuam in hujusmodi studiis triveris, et Tullii
boyhood your in of-this-kind studies you-have-worn-away and of-Tully
Ciceronis librum De amicitia legeris; ubi copiosissime de
Cicero the-book On friendship you-have-read where most-copiously about
omnibus quæ ad eam spectare videntur jucundo stylo disseruit,
all-things which to it to-pertain seem in-a-pleasant style he-discoursed
et quasdam, ut ita dicam, leges in ea ac præcepta descripsit.
and certain as so I-may-say laws in it and precepts set-down

IVO Non usquequaque ipse mihi ignotus est liber, utpote qui
not altogether itself to-me unknown is the-book as who
in eo aliquando plurimum delectabar; sed ex quo mihi
in it once very-much was-delighted but from which-time to-me
de sanctarum Scripturarum favis aliquid cœpit emanare
from of-the-holy Scriptures the-honeycombs something began to-flow
dulcedinis, et mellifluum Christi nomen sibi meum
of-sweetness and the-honey-flowing of-Christ name for-itself my
vindicavit affectum, quidquid sine cœlestium litterarum sale,
claimed affection whatever without of-heavenly letters the-salt
ac dulcissimi illius nominis condimento, quamvis subtiliter et
and of-the-sweetest that name the-seasoning however subtly and
eloquenter disputatum legero, vel audiero, nec sapidum
eloquently discussed I-shall-have-read or shall-have-heard neither savory
mihi potest esse, nec lucidum. Eapropter vel ea ipsa
to-me can to-be nor lucid on-that-account either those very-things
quæ dicta sunt, si tamen sunt consona rationi, vel certe
which said were if yet they-are consonant with-reason or certainly
alia, quæ disputationis istius poscit utilitas velim
other-things which of-disputation this demands the-usefulness I-would-wish
mihi Scripturarum auctoritate probari: et quemadmodum ea
to-me of-the-Scriptures by-the-authority to-be-proved and how that
ipsa, quam inter nos oportet esse, amicitia, et in Christo
very which between us it-behooves to-be friendship both in Christ

inchoetur, et secundum Christum servetur, et ad Christum
may-be-begun and according-to Christ may-be-kept and to Christ
finis ejus et utilitas referatur, plenius edoceri. Constat enim
the-end its and usefulness may-be-referred more-fully to-be-taught it-is-agreed for
Tullium veræ amicitiæ ignorasse virtutem, cum ejus
Tully of-true friendship to-have-been-ignorant-of the-power since its
principium finemque, Christum videlicet, penitus ignoraverit.
beginning and-end Christ namely wholly he-did-not-know

AEL. Victus sum, fateor, ut quasi me ipsum nesciens,
conquered I-am I-confess so-that as-if me myself not-knowing
nec vires proprias metiens, de his non quidem te
nor strengths own measuring about these-things not indeed you
doceam, sed tecum potius conferam; cum tu ipse viam
I-may-teach but with-you rather may-confer since you yourself the-way
utrisque aperueris, lumenque illud splendidissimum, in ipsa
for-both have-opened and-light that most-splendid in the-very
inquisitionis nostræ janua accenderis, quod nos non sinat
of-inquiry our door have-kindled which us not may-allow
errare per devia; sed certo tramite ad certum finem
to-stray through by-ways but by-a-sure path to a-sure end
propositæ quæstionis perducat. Quid enim sublimius de
of-the-proposed question may-lead what for loftier about
amicitia dici potest, quid verius, quid utilius, quam quod
friendship to-be-said can what truer what more-useful than that
in Christo inchoari, et secundum Christum produci, et
in Christ to-be-begun and according-to Christ to-be-carried-on and
a Christo perfici debeat, probetur? Age nunc, et quid
by Christ to-be-perfected it-ought may-be-proved come now and what
primum de amicitia videatur esse quærendum, edicito.
first about friendship may-seem to-be to-be-sought declare

IVO Primum quid sit amicitia, arbitror disserendum; ne
first what is friendship I-think must-be-discussed lest
videamur in inani pingere, si nesciamus quid sit illud, de
we-may-seem on the-void to-paint if we-do-not-know what is that about
quo debeat disputationis nostræ series, tenorque procedere.
which ought of-disputation our the-sequence and-course to-proceed

AEL. Nonne satis tibi est hinc, quod ait Tullius. Amicitia
surely enough for-you is hence what says Tully friendship
est rerum humanarum et divinarum, cum benevolentia et
is of-things human and divine with goodwill and
charitate consensio?
charity agreement

IVO Si tibi sufficit ista definitio, mihi judico satisfactum.
if to-you suffices this definition to-me I-judge satisfaction-made

AEL. Ergo quibuscunque fuerit de rebus humanis
therefore for-whomsoever shall-have-been about things human
atque divinis sententia eadem, eademque voluntas cum
and divine opinion the-same and-the-same will with
benevolentia et charitate, ad amicitiæ perfectionem eos
goodwill and charity to of-friendship perfection them
pervenisse fatebimur.
to-have-arrived we-shall-confess

IVO Quidni? Verumtamen charitatis vel benevolentiæ nomine,
why-not nevertheless of-charity or of-goodwill by-the-name
quid ethnicus ille significare voluerit, non video.
what heathen that to-signify wished not I-see

AEL. Forte nomine charitatis mentis affectum, benevolentiæ
perhaps by-the-name of-charity of-the-mind the-affection of-goodwill
vero operis expressit effectum. Nam ipsa in rebus humanis
but of-work he-expressed the-effect for itself in things human
atque divinis, mentibus utriusque chara, id est suavis et
and divine to-the-minds of-each dear that is sweet and

pretiosa debet esse consensio: benevola etiam et jucunda,
precious ought to-be the-agreement kindly also and pleasant
in rebus exterioribus, operum exhibitio.
in things outward of-works the-display

IVO Fateor, placet mihi satis ista definitio, nisi et ethnicis
I-confess pleases me enough this definition unless both to-heathens
et Judæis, iniquis insuper Christianis eam convenire putarem.
and to-Jews to-wicked moreover Christians it to-fit I-thought
Quod autem vera amicitia inter eos, qui sine Christo sunt,
that moreover true friendship among those who without Christ are
esse non possit, mihi fateor esse persuasum.
to-be not can to-me I-confess to-be persuaded

AEL. Satis nobis in consequentibus elucescet, utrum
enough to-us in what-follows shall-shine-forth whether
definitio minus aliquid habeat, vel superabundet in aliquo;
the-definition less anything has or superabounds in anything
ut vel reprobetur a nobis, vel quasi sufficiens, et extra
so-that either it-may-be-rejected by us or as-if sufficient and outside
nihil recipiens admittatur. Ex ipsa tamen definitione,
nothing receiving it-may-be-admitted from the-very yet definition
quamvis forte tibi minus videatur esse perfecta, intelligere
although perhaps to-you less it-may-seem to-be perfect to-understand
utcunque poteris, quid sit amicitia.
somehow you-shall-be-able what is friendship

IVO Non sim tibi oneri, rogo te, si non ista
not may-I-be to-you for-a-burden I-ask you if not these-things
sufficiant, nisi ipsius vocabuli rationem mihi enucleaveris.
suffice unless of-the-very word the-reason to-me you-shall-have-unfolded

AEL. Geram tibi morem, si tamen parcas inscientiæ meæ,
I-shall-bear for-you the-humor if yet you-spare ignorance my
ut me non cogas docere, quod nescio. Ab amore, ut
that me not you-compel to-teach what I-do-not-know from love as

mihi videtur, amicus dicitur, ab amico amicitia. Est autem
to-me it-seems friend is-said from friend friendship is moreover
amor quidam animæ rationalis affectus per quem ipsa aliquid
love a-certain of-the-soul rational affection through which it something
cum desiderio quærit et appetit ad fruendum; per quem
with desire seeks and craves for enjoying through which
et fruitur eo cum quadam interiori suavitate, amplectitur
also it-enjoys it with a-certain inner sweetness it-embraces
et conservat adeptum. Cujus affectus et motus in Speculo
and keeps obtained whose affection and motions in Mirror
nostro, quod satis cognitum habes, quam lucide potuimus ac
our which well known you-have as clearly as-we-could and
diligenter, expressimus. Porro amicus quasi amoris, vel, ut
diligently we-expressed moreover friend as-if of-love or as
quibusdam placuit, ipsius animi custos dicitur; quoniam
to-some it-has-pleased of-the-very mind the-guardian is-said since
amicum meum amoris mutui, vel ipsius animi mei oportet
friend my of-love mutual or of-the-very mind my it-behooves
esse custodem, ut omnia ejus secreta fideli silentio servet;
to-be the-guardian that all his secrets with-faithful silence he-may-keep
quidquid in eo vitiosum viderit, pro viribus curet et
whatever in him faulty he-shall-have-seen according-to strength may-cure and
toleret; cui et gaudenti congaudeat, et dolenti condoleat,
may-bear with-whom both rejoicing he-may-rejoice and grieving may-grieve-with
et omnia sua esse sentiat, quæ amici sunt. Amicitia igitur
and all his-own to-be may-feel which of-the-friend are friendship therefore
ipsa virtus est, qua talis dilectionis ac dulcedinis fœdere
itself a-virtue is by-which of-such love and sweetness by-the-bond
ipsi animi copulantur, et efficiuntur unum de pluribus. Unde
the-very minds are-coupled and are-made one out-of many whence
ipsam amicitiam non inter fortuita et caduca, sed inter
the-very friendship not among chance and perishable-things but among

ipsas virtutes, quæ æternæ sunt, etiam mundi hujus philosophi
the-very virtues which eternal are even of-world this the-philosophers
collocarunt, quibus Salomon in Proverbiis consentire videtur:
placed with-whom Solomon in Proverbs to-agree seems
Omni, inquiens, tempore diligit, qui amicus est, manifeste
at-every saying time loves who a-friend is clearly
declarans amicitiam æternam esse, si vera est; si autem esse
declaring friendship eternal to-be if true it-is if moreover to-be
desierit, nec veram fuisse, cum videretur existere.
it-shall-have-ceased not true to-have-been when it-seemed to-exist

IVO Quid est igitur, quod inter amicissimos graves ortas
what is-it therefore that among the-closest-friends grave arisen
inimicitias legimus?
enmities we-read

AEL. De his suo loco uberius, si Deus voluerit,
about these-things in-its-own place more-fully if God shall-have-willed
disputabimus; hoc volo interim credas, nunquam fuisse
we-shall-dispute this I-wish meanwhile you-may-believe never to-have-been
amicum, qui lædere potuit eum, quem in amicitia semel
a-friend who to-wound could him whom into friendship once
recepit; sed nec eum veræ amicitiæ gustasse delicias,
he-received but nor him of-true friendship to-have-tasted the-delights
qui vel læsus desiit diligere, quem semel amavit. Omni
who even wounded ceased to-love whom once he-loved at-every
enim tempore diligit, qui amicus est; etsi arguatur, etsi
for time loves who a-friend is even-if he-be-rebuked even-if
lædatur, etsi tradatur flammis, etsi cruci affigatur, omni
he-be-wounded even-if he-be-banded to-flames even-if to-a-cross he-be-fixed at-every
tempore diligit qui amicus est; et, ut ait noster Hieronymus,
time loves who a-friend is and as says our Jerome
«Amicitia quæ desinere potest, nunquam vera fuit.»
friendship which to-cease can never true was

IVO Cum tanta sit in amicitia vera perfectio, non est
since so-great is in friendship true the-perfection not it-is
mirum quod tam rari fuerint hi, quos veros amicos
wonderful that so rare have-been these whom true friends
antiquitas commendavit. Vix enim, ut ait Tullius, tria
antiquity commended scarcely for as says Tully three
vel quatuor amicorum paria, in tot retro sæculis fama
or four of-friends pairs in so-many past ages fame
concelebrat. Quod si nostris, id est Christianis temporibus,
celebrates but if in-our that is Christian times
tanta est raritas amicorum, frustra, ut mihi videtur, in
so-great is the-rarity of-friends in-vain as to-me it-seems in
hujus virtutis inquisitione desudo, quam me adepturum,
of-this virtue the-search I-toil which me to-be-about-to-obtain
ejus mirabili sublimitate territus, jam pene despero.
its by-wonderful loftiness terrified now almost I-despair

AEL. Magnarum rerum, ut ait quidam, ipse conatus
of-great things as says someone the-very attempt
magnus est. Unde virtuosæ mentis est, sublimia semper et
great is whence of-a-virtuous mind it-is lofty-things always and
ardua meditari; ut vel adipiscatur optata, vel lucidius
arduous to-meditate that either it-may-obtain the-things-wished or more-clearly
intelligat, et cognoscat optanda, cum non parum
may-understand and may-know the-things-to-be-wished since not little
credendus sit profecisse, qui virtutis cognitione didicit,
to-be-believed he-is to-have-progressed who of-virtue by-the-knowledge has-learned
quam longe sit a virtute. Quamvis de nullius virtutis
how far he-is from virtue although about of-no virtue
acquisitione desperandum sit Christiano, cui quotidie ex
the-acquisition to-be-despaired it-is for-a-Christian to-whom daily from
Evangelio vox divina resultat: Petite et accipietis, etc. Nec
the-Gospel the-voice divine resounds ask and you-shall-receive etc nor

mirum si inter ethnicos veræ virtutis rari fuerunt sectatores,
wonderful if among heathens of-true virtue rare were the-followers
qui virtutum largitorem Dominum nesciebant, de quo scriptum
who of-virtues the-bestower the-Lord did-not-know of whom written
est: Dominus virtutum ipse est Rex gloriæ. In cujus profecto
it-is the-Lord of-virtues himself is the-King of-glory in whose truly
fide, non dico tria vel quatuor, sed mille tibi proferam
faith not I-say three or four but a-thousand to-you I-shall-bring-forth
paria amicorum; qui quod illi de Pilade et Oreste pro
pairs of-friends who what those about Pylades and Orestes as
magno miraculo dicunt vel fingunt, parati erant pro invicem
a-great miracle tell or feign prepared were for each-other
mori. Nonne, secundum Tullianam diffinitionem, veræ amicitiæ
to-die surely according-to the-Tullian definition of-true friendship
virtute pollebant, de quibus scriptum est. Multitudinis
in-the-virtue they-were-strong about whom written it-is of-the-multitude
credentium erat cor unum et anima una: nec quisquam
of-believers was the-heart one and the-soul one nor anyone
aliquid suum esse dicebat, sed erant illi omnia communia?
anything his-own to-be said but were to-them all-things common
Quomodo non inter eos rerum divinarum et humanarum,
how not among them of-things divine and human
cum charitate et benevolentia fuit summa consensio, quibus
with charity and goodwill was the-highest agreement to-whom
cor erat unum et anima una? Quot martyres pro
the-heart was one and the-soul one how-many martyrs for
fratribus animas posuerunt! quot non pepercerunt expensis,
the-brothers souls laid-down how-many not spared expenses
non laboribus, non ipsius corporis cruciatibus! Credo te
not labors not of-the-very body tortures I-believe you
multoties, non sine lacrymis, legisse puellam illam
many-times not without tears to-have-read-of girl that

Antiochenam, pulcherrima cujusdam militis fraude ereptam
of-Antioch by-the-most-beautiful of-a-certain soldier fraud snatched
lupanaribus, ipsum postmodum socium habuisse martyrii,
from-the-brothels him afterward as-companion to-have-had of-martyrdom
quem custodem pudicitiæ invenerat in lupanari. Multa tibi
whom as-guardian of-chastity she-had-found in the-brothel many to-you
hujus rei proferrem exempla, nisi et prolixitas prohiberet,
of-this thing I-would-bring-forth examples unless both the-length forbade
et silentium nobis ipsa copia indixisset. Annuntiavit enim
and silence on-us the-very abundance had-imposed he-announced for
Christus Jesus, et locutus est, et multiplicati sunt super
Christ Jesus and spoken he-has and multiplied they-were beyond
numerum. Majorem, inquit, hac dilectionem nemo habet,
number greater he-says than-this love no-one has
quam ut animam suam ponat quis pro amicis suis.
than that soul his may-lay-down anyone for friends his

IVO Ergone inter amicitiam et charitatem nihil distare
then between friendship and charity nothing to-differ
arbitrabimur?
shall-we-think

AEL. Imo plurimum; multo enim plures gremio charitatis,
nay very-much far for more into-the-lap of-charity
quam amicitiæ amplexibus recipiendos, divina sanxit
than of-friendship into-the-embraces to-be-received divine has-sanctioned
auctoritas. Non enim amicos solum, sed et inimicos
authority not for friends only but also enemies
sinu dilectionis excipere, charitatis lege compellimur.
into-the-bosom of-love to-receive of-charity by-the-law we-are-compelled
Amicos autem illos solos dicimus, quibus cor nostrum,
friends moreover those only we-call to-whom heart our

et quidquid in illo est, committere non formidamus; illis
and whatever in it is to-entrust not we-fear those
vicissim nobis, eadem fidei lege et securitate constrictis.
in-turn to-us by-the-same of-faith law and security bound

IVO Quam multi sæculariter viventes, et sibi in
how many worldly living and with-themselves in
quibuslibet vitiis consentientes simili sibi fœdere
any-whatever vices consenting by-a-like among-themselves bond
copulantur, et præ cunctis mundi deliciis gratum, et
are-coupled and beyond all of-the-world delights pleasing and
dulce etiam talis amicitiæ vinculum experiuntur! Non sit
sweet even of-such friendship the-bond experience not let-it-be
tibi molestum inter tot amicitias, illam quam spiritualem
to-you troublesome among so-many friendships that which spiritual
ad differentiam aliarum credimus nominandam, quæ illis
for distinction from-the-others we-believe must-be-named which by-them
quodammodo involvitur et obscuratur, et illam quærentibus
in-a-way is-wrapped and is-obscured and that seeking
et desiderantibus occurrunt et obstrepunt, ab earum, ut ita
and desiring meet and clamor-against from their as so
dixerim, communione secernere; ut illarum comparatione
I-might-say communion to-separate so-that of-them by-comparison
clariorem eam nobis, ac proinde optabiliorem faciens, ad
clearer it for-us and therefore more-desirable making to
ejus nos acquisitionem vehementius excites et accendas.
its us acquisition more-vehemently you-may-rouse and may-kindle

AEL. Falso sibi præclarum amicitiæ nomen assumunt,
falsely to-themselves the-glorious of-friendship name assume
inter quos est convenientia vitiorum; quoniam qui non
among whom is an-agreement of-vices since who not
amat, amicus non est, non amat autem hominem, qui amat
loves a-friend not is not loves moreover a-man who loves

iniquitatem. Qui enim diligit iniquitatem non amat, sed odit
iniquity who for loves iniquity not loves but hates
animam suam; qui vero suam non diligit animam, utique
soul his who but his-own not loves soul surely
alterius amare non poterit. Unde colligitur eos amicitiæ
of-another to-love not shall-be-able whence it-is-gathered them of-friendship
falso nomine gloriari, fallique ejus similitudine, non
in-the-false name to-glory and-to-be-deceived its by-likeness not
veritate fulciri. Verumtamen cum in hac tali amicitia,
by-truth to-be-propped nevertheless since in this such friendship
quam vel libido commaculat, vel avaritia fœdat, vel incestat
which either lust stains or avarice befouls or defiles
luxuria, tanta ac talis experiatur dulcedo: libet conjicere,
luxury so-great and such is-experienced sweetness it-pleases to-conjecture
quantum habeat suavitatis illa, quæ quanto honestior est,
how-much has of-delight that which by-how-much more-honorable it-is
tanto est securior; quanto castior, tanto jucundior;
by-so-much is more-secure by-how-much more-chaste by-so-much more-pleasant
quanto liberior, tanto felicior. Patiamur tamen ut,
by-how-much freer by-so-much happier let-us-allow yet that
propter quamdam, quæ in affectibus sentitur, similitudinem,
on-account-of a-certain which in the-affections is-felt likeness
etiam illæ amicitiæ quæ veræ non sint, amicitiæ nuncupentur,
even those friendships which true not are friendships may-be-called
dum tamen ab illa quæ spiritualis est, et ideo vera,
provided yet from that which spiritual is and therefore true
certis judiciis distinguantur. Dicatur itaque amicitia alia
by-sure judgments they-be-distinguished let-there-be-called and-so friendship one
carnalis, alia mundialis, alia spiritualis. Et carnalem quidem
carnal another worldly another spiritual and the-carnal indeed
creat vitiorum consensus; mundialem spes quæstus accendit;
creates of-vices the-consent the-worldly the-hope of-gain kindles

spiritalem inter bonos vitæ, morum studiorumque similitudo
the-spiritual among the-good of-life of-morals and-of-studies the-likeness
conglutinat. Verum amicitiæ carnalis exordium ab affectione
glues-together but of-friendship carnal the-beginning from affection
procedit, quæ instar meretricis divaricat pedes suos omni
proceeds which like a-harlot spreads feet her to-every
transeunti, sequens aures et oculos suos per varia
passer-by following ears and eyes her through various-things
fornicantes; per quorum aditus usque ad ipsam mentem
fornicating through whose entrances even to the-very mind
pulchrorum corporum, vel rerum voluptuosarum inferuntur
of-beautiful bodies or of-things voluptuous are-brought-in
imagines: quibus ad libitum frui, putat esse beatum; sed
images which at pleasure to-enjoy it-thinks to-be blessed but
sine socio frui, minus æstimat esse jucundum. Tunc
without a-companion to-enjoy less it-reckons to-be pleasant then
motu, nutu, verbis, obsequiis, animus ab animo captivatur,
by-motion by-nod by-words by-services mind by mind is-captivated
et accenditur unus ab altero, et conflantur in unum: ut
and is-kindled one by the-other and they-are-fused into one so-that
inito fœdere miserabili, quidquid sceleris, quidquid sacrilegii
entered the-bond wretched whatever of-crime whatever of-sacrilege
est, alter agat et patiatur pro altero; nihilque hac
is the-one may-do and may-suffer for the-other and-nothing than-this
amicitia dulcius arbitrantur, nihil judicant justius: idem
friendship sweeter they-think nothing they-judge more-just the-same
velle, et idem nolle, sibi existimantes amicitiæ legibus
to-will and the-same to-refuse to-themselves reckoning of-friendship by-the-laws
imperari. Hæc itaque amicitia nec deliberatione suscipitur,
to-be-commanded this and-so friendship neither by-deliberation is-undertaken
nec judicio probatur, nec regitur ratione; sed secundum
nor by-judgment is-approved nor is-ruled by-reason but according-to

impetum affectionis per diversa raptatur; non modum
the-impulse of-affection through diverse-things is-swept-along not measure
servans, non honesta procurans, non commoda incommodave
keeping not honorable-things providing not advantages or-disadvantages
prospiciens; sed ad omnia inconsiderate, indiscrete, leviter,
foreseeing but to all-things inconsiderately indiscreetly lightly
immoderateque progrediens. Idcirco vel quasi quibusdam
and-immoderately advancing therefore either as-if by-certain
furiis agitata, a semetipsa consumitur, vel eadem levitate
furies driven by itself it-is-consumed or by-the-same lightness
resolvitur, qua contrahitur. At amicitia mundialis, quæ
is-dissolved by-which it-is-contracted but friendship worldly which
rerum vel bonorum temporalium cupidine parturitur, semper
of-things or goods temporal by-the-desire is-brought-forth always
est plena fraudis atque fallaciæ; nihil in ea certum, nihil
is full of-fraud and deceit nothing in it sure nothing
constans, nihil securum; quippe quæ semper cum fortuna
constant nothing secure indeed which always with fortune
mutatur, et sequitur marsupium. Unde scriptum est: Est
is-changed and follows the-purse whence written it-is there-is
amicus secundum tempus, et non permanebit in die
a-friend according-to the-time and not he-shall-remain in the-day
tribulationis. Tolle spem quæstus, et statim desinet esse
of-tribulation take-away the-hope of-gain and at-once he-shall-cease to-be
amicus. Quam amicitiam quidam versus ita eleganter derisit:
a-friend which friendship a-certain verse so elegantly derided

Non est personæ sed prosperitatis amicus,
not he-is of-the-person but of-prosperity the-friend
Quem fortuna tenet dulcis, acerba fugat.
whom fortune holds sweet bitter puts-to-flight

Attamen hujus amicitiæ vitiosæ principium quosdam plerumque
yet of-this friendship faulty the-beginning certain-men often
ad quamdam veræ amicitiæ provehit portionem: eos scilicet,
to a-certain of-true friendship carries-forward portion those namely
qui primum spe lucri communis fœdus ineuntes, dum
who first in-hope of-gain common the-bond entering while
sibi in iniquo mammona fidem servant, in rebus
to-one-another in unjust mammon faith they-keep in things
duntaxat humanis, ad maximum perveniunt gratumque
only human to the-greatest arrive and-pleasing
consensum. Attamen vera amicitia nullo modo dicenda est,
agreement yet true friendship in-no way to-be-called is
quæ commodi temporalis causa suscipitur et servatur.
that-which of-advantage temporal for-the-sake is-undertaken and is-kept
Amicitia enim spiritalis, quam veram dicimus, non utilitatis
friendship for spiritual which true we-call not of-usefulness
cujusque mundialis intuitu, non qualibet extra nascente causa,
of-any worldly in-view-of not by-any outside arising cause
sed ex propriæ naturæ dignitate, et humani pectoris sensu
but from of-its-own nature the-dignity and of-the-human breast the-sense
desideratur, ita ut fructus ejus præmiumque, non sit aliud
is-desired so that the-fruit its and-reward not is other
quam ipsa. Unde Dominus in Evangelio: Posui vos, inquit,
than itself whence the-Lord in the-Gospel I-have-set you he-says
ut eatis, et fructum afferatis, id est ut invicem diligatis.
that you-may-go and fruit may-bear that is that each-other you-may-love
In ipsa namque vera amicitia itur proficiendo, et fructus
in the-very for true friendship one-goes by-progressing and the-fruit
capitur perfectionis illius dulcedinem sentiendo. Amicitia itaque
is-taken of-perfection its the-sweetness by-feeling friendship and-so
spiritalis, inter bonos, vitæ, morum, studiorumque similitudine
spiritual among the-good of-life of-morals and-of-studies by-likeness

parturitur, quæ est in rebus humanis atque divinis, cum
is-brought-forth which is in things human and divine with
benevolentia et charitate consensio. Quæ quidem diffinitio, ad
goodwill and charity agreement which indeed definition for
amicitiam exprimendam, satis mihi videtur esse sufficiens; si
friendship expressing enough to-me seems to-be sufficient if
tamen more nostro charitas nuncupetur, ut amicitia omne
yet in-manner our charity be-named so-that from-friendship every
vitium excludatur, benevolentia autem ipse sensus amandi,
vice be-excluded goodwill moreover the-very sense of-loving
qui cum quadam dulcedine movetur interius, exprimatur. Ubi
which with a-certain sweetness is-moved inwardly be-expressed where
talis est amicitia, ibi profecto est idem velle et idem nolle,
such is friendship there surely is the-same to-will and the-same to-refuse
tanto utique dulcius, quanto sincerius; tanto suavius,
by-so-much surely more-sweetly by-how-much more-sincerely by-so-much more-pleasantly
quanto sacratius; ubi sic amantes nihil possunt velle quod
by-how-much more-sacredly where so loving nothing they-can to-will which
dedeceat, nihil quod expediat, nolle. Hanc nempe
may-be-unbecoming nothing which may-be-expedient to-refuse this surely
amicitiam prudentia dirigit, justitia regit, fortitudo custodit,
friendship prudence directs justice rules fortitude guards
temperantia moderatur; de quibus suo loco disputabimus.
temperance moderates about which in-its-own place we-shall-dispute
Nunc autem si de eo, quod primum quærendum putasti,
now moreover if about that which first to-be-sought you-thought
videlicet quid sit amicitia satis dictum existimas, edicito.
namely what is friendship enough said you-reckon declare

IVO Sufficiunt plane ea, quæ dicta sunt, nec aliquid
suffice plainly those-things which said were nor anything
mihi suggeritur, quod ultra quæram. Sed antequam ad
to-me is-suggested which further I-may-seek but before to

alia transeamus, scire desidero, unde primum amicitia
other-things we-pass to-know I-desire whence first friendship
inter mortales orta est, natura an casu, an necessitate
among mortals arisen has by-nature or by-chance or by-necessity
aliqua, vel certe præcepto, aut lege humano generi imposita
some or surely by-precept or by-law on-the-human race imposed
in usum venerit, usus vero eam commendabilem fecerit.
into use came use but it commendable made

AEL. Amicitiæ, ut mihi videtur, primum ipsa natura humanis
of-friendship as to-me it-seems first itself nature on-human
mentibus impressit affectum, deinde experientia auxit,
minds impressed the-affection then experience increased
postremo legis auctoritas ordinavit. Deus enim summe potens
lastly of-law the-authority ordered God for supremely powerful
et summe bonus, sibi ipsi sufficiens bonum est; quoniam
and supremely good to-him himself sufficient good is since
bonum suum, gaudium suum, gloria sua, beatitudo sua ipse
good his joy his glory his beatitude his himself
est; nec est aliquid extra ipsum quo egeat, non homo,
is nor is anything outside him which he-may-need not man
non angelus, non cœlum, non terra, nec aliquid, quod in
not angel not heaven not earth nor anything which in
ipsis est. Cui omnis creatura proclamat: Deus meus es,
them is to-whom every creature cries-out God my you-are
quoniam bonorum meorum non eges. Nec tantum sibi
since of-goods my not you-need nor only to-himself
sufficit ipse, sed et omnium rerum sufficientia ipse est,
suffices he but also of-all things the-sufficiency he is
dans aliis esse, aliis et sentire, aliis insuper et sapere,
giving to-some to-be to-others also to-feel to-others moreover also to-be-wise
ipse omnium existentium causa, omnium sentientium vita,
himself of-all existing-things the-cause of-all feeling-things the-life

omnium intelligentium sapientia. Ipse itaque summa natura
of-all understanding-things the-wisdom he and-so the-highest nature
omnes naturas instituit, omnia suis locis ordinavit, omnia
all natures established all-things in-their places ordered all-things
suis temporibus discrete distribuit. Voluit autem, nam et
in-their times discreetly distributed he-willed moreover for also
ita ratio ejus æterna præscripsit, ut omnes creaturas suas
so the-reason his eternal prescribed that all creatures his
pax componeret, et uniret societas; et ita omnia ab ipso,
peace might-compose and might-unite society and so all-things from him
qui summe et pure unus est, quoddam unitatis vestigium
who supremely and purely one is a-certain of-unity trace
sortirentur. Hinc est, quod nullum genus rerum solitarium
might-obtain hence it-is that no kind of-things solitary
reliquit, sed ex multis quadam societate connexuit. Nam
he-left but out-of many by-a-certain society he-bound-together for
ut ab insensibilibus ordiamur, quæ humus, vel quod flumen
that from insensible-things we-may-begin what soil or what river
unum unius generis gignit lapidem: aut quæ silva unam unius
one of-one kind produces stone or what forest one of-one
generis arborem profert? Ita inter ipsa insensibilia quasi
kind tree brings-forth so among the-very insensible-things as-it-were
amor quidam societatis elucet, cum nihil eorum solum sit, sed
a-love a-certain of-society shines-out since nothing of-them alone is but
cum quadam sui generis societate et creetur, et persistat.
with a-certain of-its-own kind society both is-created and persists
Verum inter ipsa sensibilia quanta amicitiæ species et
but among the-very sensible-things how-great of-friendship the-semblance and
societatis amorisque fulgeat imago, quis facile dixerit? Certe
of-society and-of-love may-gleam the-image who easily could-say certainly
cum in cæteris omnibus irrationabilia deprehendantur, in hac
while in other all-things irrational they-be-detected in this

tamen parte ita humanum animum imitantur, ut pene ratione
yet part so the-human mind they-imitate that almost by-reason
agi æstimentur. Ita se sequuntur, ita colludunt
to-be-moved they-be-reckoned so one-another they-follow so they-play
sibi, ita motibus simul et vocibus suum exprimunt
with-one-another so by-motions together and by-voices their-own they-express
et produnt affectum, tam avide et jucunde mutua societate
and betray affection so eagerly and pleasantly mutual society
fruuntur, ut nihil magis quam ea, quæ amicitiæ sunt,
they-enjoy that nothing more than those-things which of-friendship are
curare videantur. Sic etiam in angelis divina sapientia
to-care-for they-seem so also in angels divine wisdom
providit, ut non unus videlicet crearetur; sed plures; inter
provided that not one namely should-be-created but many among
quos grata societas, et amor suavissimus eamdem voluntatem,
whom pleasing society and love most-sweet the-same will
eumdem crearet affectum; ne cum alter superior, inferior
the-same might-create affection lest when one higher lower
alter videretur, locus pateret invidiæ, si non obstitisset
the-other might-seem room might-lie-open to-envy if not had-stood-against
charitas amicitiæ, et ita solitudinem excluderet multitudo,
the-charity of-friendship and so solitude might-exclude the-multitude
jucunditatem augeret in pluribus charitatis communio.
pleasantness might-increase in many of-charity the-communion
Postremo cum hominem condidisset, ut bonum societatis
lastly when man he-had-created that the-good of-society
altius commendaret: Non est bonum, inquit, homini esse
more-highly he-might-commend not it-is good he-says for-man to-be
solum, faciamus ei adjutorium simile sibi. Nec certe
alone let-us-make for-him a-helper like to-himself nor certainly
de simili, vel saltem de eadem materia, hoc adjutorium
from like or at-least from the-same matter this helper

divina virtus formavit, sed ad expressius charitatis et amicitiæ
divine power formed but for a-more-express of-charity and of-friendship
incentivum, de ipsius substantia masculi feminam procreavit.
incentive from of-the-very substance of-the-male the-female it-brought-forth
Pulchre autem de latere primi hominis secundus assumitur,
beautifully moreover from the-side of-the-first man the-second is-taken
ut natura doceret omnes æquales, quasi collaterales, nec
that nature might-teach all equal as-if side-by-side nor
esset in rebus humanis superior vel inferior, quod est
there-might-be in things human higher or lower which is
amicitiæ proprium. Ita natura mentibus humanis, ab ipso
of-friendship proper so nature on-minds human from the-very
exordio amicitiæ et charitatis impressit affectum, quem
beginning of-friendship and charity impressed the-affection which
interior mox sensus amandi, quodam gustu suavitatis adauxit.
inner soon the-sense of-loving by-a-certain taste of-sweetness increased
At post lapsum primi hominis, cum refrigescente charitate
but after the-fall of-the-first man when growing-cold charity
cupiditas subintrasset, fecissetque bono communi privata
greed had-crept-in and-had-made to-the-good common private-things
præponi, amicitiæ charitatisque splendorem avaritia invidiaque
to-be-preferred of-friendship and-of-charity the-splendor avarice and-envy
corrupit; contentiones, æmulationes, odia, suspiciones corruptis
corrupted contentions rivalries hatreds suspicions corrupted
hominum moribus invehens. Tunc boni quique inter
of-men the-morals bringing-in then good all between
charitatem et amicitiam distinxerunt; animadvertentes quod
charity and friendship distinguished noticing that
etiam inimicis atque perversis sit impendenda dilectio;
even to-enemies and perverse-men may-be to-be-spent love
cum in bonos et pessimos esse non possit voluntatum
while among the-good and the-worst to-be not can of-wills

vel consiliorum ulla communio. Amicitia itaque, quæ sicut
or of-counsels any communion friendship and-so which as
charitas inter omnes primum et ab omnibus servabatur,
charity among all at-first and by all was-kept
inter paucos bonos naturali lege resedit, qui videntes a
among few good-men by-natural law settled who seeing by
multis sacra fidei et societatis jura violari, arctiori
many the-sacred of-faith and of-society rights to-be-violated by-a-tighter
se dilectionis et amicitiæ fœdere constrinxerunt; inter
themselves of-love and of-friendship bond bound among
mala, quæ videbant et sentiebant, in mutuæ charitatis gratia
the-evils which they-saw and felt in of-mutual charity the-grace
quiescentes. Verum his, in quibus omnem virtutis sensum
resting but to-those in whom every of-virtue sense
oblitteravit impietas, ratio, quæ in eis exstingui non
had-blotted-out impiety reason which in them to-be-extinguished not
potuit, ipsum amicitiæ et societatis affectum reliquit; adeo
could the-very of-friendship and of-society affection left so-much
ut sine sociis nec avaro divitiæ, nec ambitioso
that without companions neither to-the-greedy riches nor to-the-ambitious
gloria, nec voluptas placere posset luxurioso. Compacta
glory nor pleasure to-please could to-the-luxurious compacted
sunt itaque etiam inter pessimos quædam societatis fœdera
were and-so even among the-worst certain of-society bonds
detestanda; quæ amicitiæ pulcherrimo nomine palliata, lege
detestable which of-friendship by-the-most-beautiful name cloaked by-law
et præceptis a vera amicitia fuerant distinguenda; ne cum
and precepts from true friendship had to-be-distinguished lest while
ista appeteretur, in illa propter quamdam ejus similitudinem
this was-sought into that on-account-of a-certain its likeness
incaute incideretur. Sic amicitiam, quam natura instituit,
incautiously one-might-fall thus friendship which nature established

quam roboravit usus, legis auctoritas ordinavit. Manifestum
which strengthened use of-law the-authority ordered manifest
proinde est amicitiam naturalem esse, sicut virtutem, sicut
therefore it-is friendship natural to-be as virtue as
sapientiam, et cætera, quæ propter se, quasi bona
wisdom and the-other-things which on-account-of themselves as-if goods
naturalia, et appetenda sunt et servanda: quibus omnis,
natural and to-be-sought are and to-be-kept which every-man
qui ea habet, bene utitur, quibus nullus prorsus abutitur.
who them has well uses which no-one at-all abuses

IVO Nonne, quæso te, sapientia multi abutuntur; qui ex ea
surely I-ask you wisdom many abuse who from it
hominibus placere cupiunt, vel in seipsis pro collata
to-men to-please desire or in themselves on-account-of the-conferred
sibi sapientia superbiunt; vel certe hi, qui eam venalem
on-them wisdom are-proud or certainly those who it for-sale
habent, et quæstum existimant pietatem?
have and gain reckon piety

AEL. Hinc tibi satisfaciet noster Augustinus, cujus verba sunt
hence to-you shall-satisfy our Augustine whose words are
hæc: «Qui sibi placet, stulto homini placet, quia profecto
these who himself pleases a-foolish man pleases because surely
stultus est, qui sibi placet.» Qui vero stultus est, sapiens non
foolish is who himself pleases who but foolish is wise not
est. Et qui sapiens non est, non habendo utique sapientiam,
is and who wise not is not by-having surely wisdom
sapiens non est. Quomodo igitur sapientia male utitur, qui
wise not is how therefore wisdom badly uses who
sapientiam non habet? Sic et superba castitas virtus non est;
wisdom not has so also proud chastity a-virtue not is

quia superbia ipsa, quæ vitium est, eam quæ virtus putabatur,
because pride itself which a-vice is that which a-virtue was-thought
sibi conformem facit; ideo jam non virtus, sed vitium est.
to-itself conformed makes therefore now not a-virtue but a-vice it-is

IVO Sed pace tua dico, non congruum mihi videtur, quod
but by-peace your I-say not fitting to-me it-seems that
amicitiæ sapientiam adjunxisti, cum inter illas nulla sit
to-friendship wisdom you-have-joined since between them no may-be
comparatio.
comparison

AEL. Sæpe minora majoribus, bona melioribus, inferiora
often lesser-things to-greater good-things to-better inferior-things
fortioribus, etsi non coæquantur, conjunguntur tamen,
to-stronger even-if not they-are-equaled they-are-joined yet
maxime in virtutibus; quæ licet a se graduum
especially in virtues which although from one-another of-degrees
diversitate discrepent, quadam sibi tamen similitudine
by-the-diversity they-differ by-a-certain to-one-another yet likeness
vicinantur. Vicina enim est virginitati viduitas, viduitati
are-neighbors neighbor for is to-virginity widowhood to-widowhood
conjugalis castitas; quamvis inter has virtutes magna sit
conjugal chastity although between these virtues great may-be
differentia, in eo tamen, quod virtutes sunt, nonnulla est
the-difference in this yet that virtues they-are some is
convenientia. Neque enim ideo pudicitia conjugalis virtus non
agreement nor for therefore modesty conjugal a-virtue not
est, quia præcellit continentia vidualis; quibus licet sancta
is because excels continence of-widows to-which although holy
præferatur virginitas, earum tamen gratiam non obliterat.
be-preferred virginity their yet grace not it-blots-out
Quamvis si ea, quæ de amicitia dicta sunt, diligenter
although if those-things which about friendship said were carefully

advertas, invenies eam sapientiæ sic vicinam vel infertam, ut
you-notice you-shall-find it to-wisdom so neighboring or inserted that
pene dixerim, amicitiam nihil aliud esse, quam sapientiam.
almost I-might-say friendship nothing other to-be than wisdom

IVO Obstupesco, fateor, nec facile id mihi persuaderi posse,
I-am-astounded I-confess nor easily it on-me to-be-persuaded to-be-able
existimo.
I-reckon

AEL. Exciditne tibi dixisse Scripturam: Omni tempore
has-it-fallen-from you to-have-said the-Scripture at-every time
diligit, qui amicus est? Ait etiam, sicut meministi, noster
loves who a-friend is says also as you-remember our
Hieronymus: «Amicitia quæ desinere potest, nunquam vera
Jerome friendship which to-cease can never true
fuit.» Amicitiam etiam nec subsistere quidem sine charitate,
was friendship also not to-subsist indeed without charity
satis superque monstratum est. Cum igitur in amicitia et
enough and-more shown it-has-been since therefore in friendship both
æternitas vigeat, et veritas luceat, et charitas dulcescat, utrum
eternity flourishes and truth shines and charity grows-sweet whether
nomen sapientiæ tribus his debeas abrogare, tu videris.
the-name of-wisdom to-three these you-ought to-deny you shall-have-seen

IVO O quid est hoc? dicamne de amicitia quod amicus
O what is this shall-I-say about friendship what the-friend
Jesu Joannes de charitate commemorat: Deus amicitia est?
of-Jesus John about charity records God friendship is

AEL. Inusitatum quidem hoc, nec ex Scripturis habet
unusual indeed this nor from the-Scriptures it-has
auctoritatem: quod tamen sequitur de charitate, amicitiæ
authority what yet follows about charity to-friendship
profecto dare non dubito, quoniam: Qui manet in amicitia,
surely to-give not I-hesitate since who remains in friendship

in Deo manet, et Deus in eo. Quod, cum de ipsius fructu
in God remains and God in him which when about its fruit
vel utilitate cœperimus disputare, manifestius pervidebimus.
or usefulness we-shall-have-begun to-dispute more-plainly we-shall-see-through
Nunc, si quid sit amicitia, pro simplicitate ingenioli
now if what is friendship according-to the-simplicity of-little-wit
nostri satis diximus, cætera, quæ enucleanda proposuisti,
our enough we-have-said the-other-things which to-be-unfolded you-proposed
alio tempori reservemus.
for-another time let-us-reserve

IVO Licet aviditati meæ nimis ista sit molesta dilatio,
although to-eagerness my too this may-be troublesome delay
ad hoc tamen non solum tempus cœnæ, cui deesse
to this yet not only the-time of-supper from-which to-be-absent
non permittitur; sed etiam multorum, quibus debitor tu
not is-permitted but also of-many to-whom debtor you
es, exspectatio satis onerosa compellit.
are the-expectation enough burdensome compels

De fructu amicitiæ et excellentia ejus

BOOK TWO · THE FRUIT AND EXCELLENCE OF FRIENDSHIP

Ivo now dead, Walter asks Aelred for the record of his dialogue with Ivo, lost for years and found three days before. Friendship, Aelred says, is the medicine of life and a step toward the love and knowledge of God. Gratian joins them, and Aelred traces it from the bodily kiss through the spiritual kiss of friends to the intellectual kiss of Christ. He rejects the limits others set to friendship and fixes Christ's, to lay down one's life for one's friends; friendship exists only among the good, and he refutes those who would shun it for its cares. Childish friendship and friendship sought for profit are to be avoided, since usefulness follows friendship, and a friend is denied only what brings death to the soul.

AEL. Jam nunc, frater, accede: quidnam causæ fuerit, quod
now now O-brother come-near what of-cause there-was that
paulo ante, cum carnalibus illis carnalia compararem, solus
a-little before when with-carnal those carnal-things I-was-comparing alone
sedebas, modicum semotus a nobis; et nunc oculos
you-were-sitting somewhat removed from us and now the-eyes
huc illucque vertebas, nunc frontem confricabas manu,
hither and-thither you-were-turning now the-forehead you-were-rubbing with-the-hand
nunc capillos digitis contrectabas, nunc iram ipsa
now the-hair with-the-fingers you-were-handling now anger on-the-very
facie præferens, aliquid tibi præter votum accessisse, crebra
face showing something to-you beyond the-wish to-have-come by-frequent
vultus mutatione querebaris, edicito.
of-countenance change you-were-complaining declare

GAL. Profecto ita est. Quis enim patienter sustineat tota
truly so it-is who for patiently can-bear all
die, nescio quos exsecutores Pharaonis tui habere copiam;
day I-know-not what agents of-Pharaoh your to-have access

nos autem, quibus specialiter debitor es, nec rarum
we moreover to-whom specially debtor you-are not-even a-rare
tecum habere posse colloquium?
with-you to-have to-be-able conversation

AEL. Et illis quoque gerendus est mos, quorum vel
and to-those also to-be-borne is the-humor whose either
optamus beneficia, vel maleficia formidamus. Quibus vel
we-desire the-benefits or the-injuries we-dread whom even
nunc tandem exclusis, tanto mihi gratior est solitudo,
now at-last shut-out by-so-much to-me more-pleasing is the-solitude
quanto molestior inquietudo præcessit. Nam optimum
by-how-much more-troublesome the-disquiet went-before for the-best
cibi condimentum fames est; nec mel aliave species vinum
of-food seasoning hunger is nor honey or-other spices wine
sic sapidum reddit ut sitis vehemens aquam. Quocirca erit
so savory makes as thirst vehement water wherefore shall-be
tibi forte hæc nostra collatio quasi cibus vel potus quidam
to-you perhaps this our conference as-if food or drink a-certain
spiritualis, eo jucundior, quo æstus præcessit ardentior.
spiritual by-this more-pleasant by-how-much the-heat went-before more-burning
Age jam, et quod anxio pectore paulo ante parabas
come now and what with-anxious breast a-little before you-were-preparing
evolvere, in medium proferre non differas.
to-unroll into the-midst to-bring-forth not delay

GAL. Faciam quidem, nam si velim de hora causari,
I-shall-do-it indeed for if I-should-wish about the-hour to-complain
quam isti nobis reliquere brevissimam, videbor mihi eam
which these-men to-us have-left most-brief I-shall-seem to-myself it
facere breviorem. Dic nunc, rogo te, utrum elapsum animo
to-make briefer tell now I-ask you whether slipped from-mind
sit, an adhuc memoria teneas; quid inter te quondam, et
it-has or still in-memory you-hold what between you once and

tuum Ivonem de amicitia spirituali convenerit; quas tibi
your Ivo about friendship spiritual was-agreed what to-you
ipse proposuerit quæstiones: quantum in earum enucleatione
he proposed questions how-far in their unfolding
processeris, quid de his quoque stylo tradideris.
you-advanced what about these also with-the-pen you-handed-down

AEL. Equidem charissimi mei recordatio, imo continuus
indeed of-dearest my the-remembrance nay the-continual
amplexus et affectus, ita mihi semper recens est, ut, licet
embrace and affection so to-me always fresh is that although
humanis exemptus conditioni satis dederit, in meo
from-human-things taken to-the-condition enough he-has-given in my
tamen animo nunquam videatur obiisse. Ibi enim semper
yet mind never he-may-seem to-have-died there for always
mecum est, ibi mihi religiosus ejus vultus elucet, ibi mihi
with-me he-is there to-me religious his face shines there to-me
dulces ejus arrident oculi, ibi ejus jucunda mihi verba sic
sweet his smile eyes there his pleasant to-me words so
sapiunt, ut vel ego videar cum eo ad meliora transisse;
taste that either I may-seem with him to better-things to-have-passed
vel ipse mecum adhuc in inferioribus conversari. Scis
or he with-me still among lower-things to-dwell you-know
autem, quia plures præterierunt anni, ex quo schedula ipsa,
moreover that many have-passed years from which the-little-sheet itself
cui de spirituali amicitia ejus interrogationes, measque
on-which about spiritual friendship his questions and-my
responsiones impresseram, nobis elapsa est.
answers I-had-impressed from-us slipped-away has

GAL. Non me latent ista; sed, ut verum fatear, hinc
not me escape these-things but that the-truth I-may-confess hence
tota aviditas et impatientia tota descendit; quod schedulam
all eagerness and impatience all descends that the-little-sheet

ipsam ante hoc triduum repertam, et tibi traditam, a
itself before these three-days found and to-you handed from
quibusdam accepi. Ostende eam, quæso, puero tuo: non
certain-men I-received show it I-ask to-boy your not
enim requiescit spiritus meus, donec conspectis omnibus,
for rests spirit my until looked-over all-things
et quid illi disputationi desit, advertens; ea quæ
and what to-that disputation may-be-lacking noticing those-things which
mihi vel mens propria, vel inspiratio occulta suggesserit
to-me either mind own or inspiration hidden shall-have-suggested
esse quærenda, ad tuæ paternitatis examen proferam,
to-be to-be-sought to of-your paternity the-examination I-may-bring-forth
aut reprobanda, aut admittenda, aut exponenda.
either to-be-rejected or to-be-admitted or to-be-expounded

AEL. Geram tibi morem; sed solus volo legas quod
I-shall-bear for-you the-humor but alone I-wish you-may-read what
scriptum est, nec efferatur in publicum: ne forte
written is nor may-it-be-carried into public lest perhaps
aliqua resecanda, addenda nonnulla, plurima vero corrigenda
some-things to-be-cut-out to-be-added some very-many but to-be-corrected
æstimaverim.
I-may-have-reckoned

GAL. Ecce adsum, habens aures ad tua verba suspensas;
behold I-am-here having ears on your words hanging
tanto certe avidius, quanto id quod de amicitia
by-so-much surely more-eagerly by-how-much that which about friendship
legi, dulcius sapuit. Quoniam igitur, quid sit amicitia,
I-read more-sweetly tasted since therefore what is friendship
legi magnifice disputatum; quid cultoribus suis pariat
I-read magnificently discussed what to-cultivators its it-may-bring-forth
utilitatis, velim mihi insinues. Cum enim res tanta sit,
of-usefulness I-would-wish to-me you-may-instill since for the-thing so-great is

ut certis rationibus visus es comprobasse; tunc primum
as by-sure reasons seemed you-have to-have-proved then first
vehementius appetitur, cum finis ejus fructusque cognoscitur.
more-vehemently it-is-sought when the-end its and-fruit is-known

AEL. Non id pro tantæ rei dignitate a me explicari
not that according-to of-so-great thing the-dignity by me to-be-explained
posse præsumo; cum in rebus humanis nihil sanctius
to-be-able I-presume since in things human nothing holier
appetatur, nihil quæratur utilius, nihil difficilius inveniatur,
may-be-sought nothing may-be-pursued more-useful nothing more-difficult may-be-found
nihil experiatur dulcius, nihil fructuosius teneatur. Habet
nothing may-be-experienced more-sweet nothing more-fruitful may-be-held it-has
enim fructum vitæ præsentis et futuræ; ipsa enim omnes
for the-fruit of-life present and future itself for all
virtutes sua ostendit suavitate, vitia sua virtute confodit:
virtues by-its displays sweetness vices by-its virtue pierces
adversa temperat, componit prospera: ita ut sine amico
adversities tempers composes prosperities so that without a-friend
inter mortales nihil fere possit esse jucundum: et homo
among mortals nothing almost can to-be pleasant and man
bestiæ comparetur, non habens qui secum collætetur in
to-a-beast is-compared not having who with-him may-rejoice in
rebus secundis, in tristibus contristetur; cui evaporet,
things favorable in sad-things may-be-saddened to-whom it-may-breathe-out
si quid molestum mens conceperit; cui communicet,
if anything troublesome the-mind shall-have-conceived with-whom it-may-share
si quid præter solitum sublime vel luminosum accesserit.
if anything beyond the-usual sublime or luminous shall-have-come
Væ soli, quia, cum ceciderit, non habet sublevantem
woe to-him-alone because when he-shall-have-fallen not he-has one-lifting
se! Solus omnino est, qui sine amico est. At quæ felicitas,
him alone altogether is who without a-friend is but what happiness

quæ securitas, quæ jucunditas est, habere cum quo æque
what security what pleasantness it-is to-have with whom equally
audeas loqui, ut tibi; cui confiteri non timeas,
you-may-dare to-speak as to-yourself to-whom to-confess not you-may-fear
si quid deliqueris; cui non erubescas revelare, in
if anything you-shall-have-offended to-whom not you-may-blush to-reveal in
spiritualibus si quid profeceris; cui cordis tui
spiritual-things if anything you-shall-have-progressed to-whom of-heart your
omnia secreta committas, et commendes consilia? Quid igitur
all the-secrets you-may-entrust and may-commend the-counsels what therefore
jucundius, quam ita unire animum alterius, et unum efficere
more-pleasant than so to-unite the-mind of-another and one to-make
de duobus, ut nulla jactantia timeatur, nulla formidetur
out-of two that no boasting be-feared no be-dreaded
suspicio, nec correptus alter ab altero doleat, nec laudantem
suspicion nor reproved the-one by the-other may-grieve nor the-praising
alter alterum adulationis notet vel arguat? Amicus, ait
one the-other of-flattery may-brand or accuse a-friend says
Sapiens, medicamentum est vitæ. Præclare quidem id. Non
the-Wise-one the-medicine is of-life splendidly indeed that not
enim validior vel efficacior est vulneribus nostris in omnibus
for stronger or more-effective is for-wounds our in all
temporalibus medicina, quam habere qui omni incommodo
temporal-things the-medicine than to-have one-who every misfortune
occurrat compatiens, omni commodo occurrat congratulans;
may-meet compassionate every advantage may-meet rejoicing-with
ut, junctis suis humeris, onera sua invicem tolerent, nisi
so-that joined their shoulders burdens their mutually they-may-bear except
quod unusquisque propriam levius quam amici portet
that each-one his-own more-lightly than of-his-friend may-carry
injuriam. Amicitia ergo secundas res facit splendidiores,
injury friendship therefore favorable things makes more-splendid

adversas partiens communicansque reddit leviores. Optimum
adverse-things sharing and-communicating makes lighter best
ergo vitæ medicamentum amicus. Nam et philosophis etiam
therefore of-life medicine a-friend for also to-philosophers even
placuit. Non aqua, non sole, non igne pluribus locis utimur,
it-pleased not water not sun not fire in-more places we-use
quam amico. In omni actu, in omni studio, in certis, in
than a-friend in every act in every pursuit in sure-things in
dubiis, in quolibet eventu, in fortuna qualibet, in secreto,
doubtful-things in any-whatever event in fortune any-whatever in private
in publico, in omni consultatione, domi forisque ubique
in public in every consultation at-home and-abroad everywhere
amicitia grata, amicus necessarius, utilis gratia reperitur.
friendship pleasing a-friend necessary useful a-grace is-found
Quocirca amici, ait Tullius, et absentes adsunt sibi, et
wherefore friends says Tully both absent are-present to-one-another and
egentes abundant, et imbecilles valent: et quod difficilius est
needy abound and weak are-strong and what more-difficult is
dictu, mortui vivunt. Igitur amicitia est divitibus pro gloria,
to-say dead live therefore friendship is to-the-rich for glory
exsulibus pro patria, pauperibus pro censu, ægrotis pro
to-exiles for fatherland to-the-poor for wealth to-the-sick for
medicina, mortuis pro vita, sanis pro gratia, imbecillibus
medicine to-the-dead for life to-the-healthy for grace to-the-weak
pro virtute, robustis pro præmio. Tantus enim amicos honor,
for strength to-the-robust for reward so-great for friends honor
memoria, laus, desideriumque prosequitur, ut et eorum vita
memory praise and-longing follows that both their life
laudabilis, et mors pretiosa judicetur: et quod his omnibus
praiseworthy and death precious be-judged and what than-these all
excelsius, quidam gradus est amicitia vicinus perfectioni, quæ
loftier a-certain step is friendship neighboring to-perfection which

in Dei dilectione et cognitione consistit; ut homo ex
in of-God the-love and knowledge consists so-that man from
amico hominis Dei efficiatur amicus, secundum illud Salvatoris
a-friend of-man of-God is-made a-friend according-to that of-the-Savior
in Evangelio: Jam non dicam vos servos, sed amicos meos.
in the-Gospel now not I-shall-call you servants but friends my

GAL. Ita, fateor, tua me movit oratio, ita in amicitiæ
so I-confess your me moved speech so into of-friendship
desiderium totum animi mei succendit appetitum, ut nec
desire the-whole of-mind my kindled appetite that not
vivere me crediderim, quandiu hujus tanti boni, tam
to-live me I-would-believe as-long-as of-this so-great good so
multiplici fructu caruero. Sed hoc quod ultimum posuisti,
manifold fruit I-shall-have-lacked but this which last you-placed
quod me totum rapuit, et pene abripuit a terrenis, plenius
which me wholly snatched and almost tore-away from earthly-things more-fully
mihi enodari desidero; quod scilicet amicitia optimus ad
to-me to-be-unraveled I-desire that namely friendship the-best to
perfectionem gradus existit. Et opportune satis hic nunc
perfection step stands and opportunely enough here now
noster Gratianus intravit, quem ipsius amicitiæ alumnum jure
our Gratian has-come-in whom of-the-very of-friendship a-nursling rightly
dixerim: cujus totum studium est amari et amare; ne forte
I-might-call whose whole study is to-be-loved and to-love lest perhaps
amicitiæ nimium avidus, ejusque similitudine deceptus, falsam
for-friendship too eager and-its by-the-likeness deceived the-false
pro vera, fictam pro solida, pro spiritali carnalem recipiat.
for the-true the-feigned for the-solid for the-spiritual the-carnal he-may-receive

GRAT. Ago gratias humanitati tuæ, frater, quod non vocato,
I-give thanks to-kindness your O-brother that not called
sed se impudentius ingerenti, nunc tandem ad spiritale
but himself too-impudently thrusting-in now at-last to the-spiritual

convivium concedis accessum. Nam si me serio, non ludo
banquet you-grant access for if me seriously not in-jest
alumnum amicitiæ appellandum putasti, debueram in sermonis
a-nursling of-friendship to-be-called you-thought I-ought in of-the-talk
principio accersiri, nec aviditatem meam posita verecundia
the-beginning to-be-summoned nor eagerness my laid-aside shame
prodidissem. At tu, Pater, perge quo cœperas, et causa
I-would-have-betrayed but you O-Father go-on where you-had-begun and for-the-sake
mei aliquid mensis appone; ut, si non satiari ut iste (qui
of-me something to-the-tables set that if not to-be-sated as this-one who
nescio quot ferculis devoratis, nunc me quasi ad reliquias
I-know-not how-many dishes devoured now me as-if to leftovers
suas fastidiosus ascivit), saltem modicum valeam refocillari.
his fastidious has-taken-on at-least a-little I-may-be-able to-be-refreshed

AEL. Non verearis, fili, quoniam tanta restant
not you-should-fear O-son since so-many-things remain
adhuc de amicitiæ bono dicenda, quæ si quilibet
still about of-friendship the-good to-be-said which if any-whatever
sapiens prosequeretur, nos nihil dixisse putares. Verum
wise-man should-pursue us nothing to-have-said you-would-think but
quomodo ad Dei dilectionem et cognitionem, gradus
how to of-God the-love and knowledge a-step
quidam sit amicitia, paucis adverte. In amicitia quippe
a-certain is friendship in-few-words notice in friendship indeed
nihil inhonestum est, nihil fictum, nihil simulatum, et
nothing dishonorable is nothing feigned nothing pretended and
quidquid est, id sanctum et voluntarium, et verum est.
whatever is that holy and voluntary and true is
Et hoc ipsum quoque charitatis proprium est. In hoc vero
and this itself also of-charity proper is in this but
amicitia speciali prærogativa prælucet, quod inter eos, qui
friendship by-a-special prerogative shines-before that among those who

sibi amicitiæ glutino copulantur, omnia jucunda, omnia
to-one-another of-friendship by-the-glue are-coupled all-things pleasant all-things
secura, omnia dulcia, omnia suavia sequuntur. Ex charitatis
secure all-things sweet all-things delightful follow from of-charity
igitur perfectione plerosque diligimus, qui nobis oneri
therefore the-perfection very-many we-love who to-us for-a-burden
sunt et dolori; quibus licet honeste, non ficte, non
are and for-grief for-whom although honorably not feignedly not
simulate, sed vere voluntarieque consulimus, ad secreta tamen
pretendedly but truly and-voluntarily we-take-thought to the-secrets yet
eos amicitiæ nostræ non admittimus. Quocirca in amicitia
them of-friendship our not we-admit wherefore in friendship
conjunguntur honestas et suavitas, veritas et jucunditas,
are-joined honor and delight truth and pleasantness
dulcedo et voluntas, affectus et actus. Quæ omnia a
sweetness and will affection and act which all-things from
Christo inchoantur, per Christum promoventur, in Christo
Christ are-begun through Christ are-advanced in Christ
perficiuntur. Non igitur videtur nimium gravis vel innaturalis
are-perfected not therefore seems too steep or unnatural
ascensus, de Christo amorem inspirante, quo amicum
the-ascent from Christ love inspiring by-which a-friend
diligimus, ad Christum, semetipsum amicum nobis præbentem,
we-love to Christ himself a-friend to-us offering
quem diligamus; ut suavitas suavitati, dulcedo dulcedini,
whom we-may-love so-that delight to-delight sweetness to-sweetness
affectus succedat affectui. Itaque amicus, in spiritu Christi
affection may-succeed to-affection and-so the-friend in the-spirit of-Christ
adhærens amico, efficitur cum eo cor unum et anima
cleaving to-a-friend is-made with him heart one and soul
una, et sic per amoris gradus ad Christi conscendens
one and thus through of-love the-steps to of-Christ climbing

amicitiam, unus cum eo spiritus efficitur in osculo uno. Ad
the-friendship one with him spirit is-made in kiss one to
quod osculum anima quædam sancta suspirans, Osculetur me,
which kiss soul a-certain holy sighing let-him-kiss me
inquit, osculo oris sui. Consideremus istius osculi carnalis
she-says with-the-kiss of-mouth his let-us-consider of-this kiss carnal
proprietatem, ut de carnalibus ad spiritalia, de humanis
the-property that from carnal-things to spiritual-things from human-things
ad divina transeamus. Duobus alimentis vita hominis
to divine-things we-may-pass by-two nourishments the-life of-man
sustentatur, cibo et aere. Et sine cibo quidem aliquandiu
is-sustained by-food and by-air and without food indeed for-some-time
potest subsistere, at sine aere ne una quidem hora. Itaque
it-can to-subsist but without air not one even hour and-so
ut vivamus, ore haurimus aerem, et remittimus. Et
that we-may-live by-the-mouth we-draw-in air and we-send-back and
ipsum quidem quod emittitur vel recipitur, spiritus nomen
itself indeed which is-sent-out or is-received of-spirit the-name
obtinuit. Quocirca in osculo duo sibi spiritus obviant,
has-obtained wherefore in a-kiss two to-one-another spirits meet
et miscentur sibi, et uniuntur: ex quibus quædam
and are-mingled with-one-another and are-united from which a-certain
mentis suavitas nascens, osculantium monet et perstringit
of-mind sweetness arising of-those-kissing moves and binds
affectum. Est igitur osculum corporale, osculum spiritale,
the-affection there-is therefore a-kiss bodily a-kiss spiritual
osculum intellectuale. Osculum corporale impressione fit
a-kiss intellectual the-kiss bodily by-the-impression is-made
labiorum; osculum spiritale conjunctione animorum; osculum
of-the-lips the-kiss spiritual by-the-joining of-souls the-kiss
intellectuale per Dei spiritum, infusione gratiarum.
intellectual through of-God the-spirit by-the-infusion of-graces

Osculum proinde corporale non nisi certis et honestis
the-kiss therefore bodily not except for-sure and honorable
causis aut offerendum est, aut recipiendum: verbi gratia in
causes either to-be-offered is or to-be-received of-word for-the-sake as
signum reconciliationis, quando fiunt amici, qui prius fuerant
a-sign of-reconciliation when become friends who before had-been
inimici adinvicem. In signum pacis, sicut communicaturi in
enemies to-one-another as a-sign of-peace as those-about-to-commune in
Ecclesia, interiorem pacem exteriori osculo demonstrant. In
the-Church inner peace by-an-outer kiss show as
signum dilectionis, sicut inter sponsum et sponsam fieri
a-sign of-love as between bridegroom and bride to-be-done
permittitur; vel sicut ab amicis, post diuturnam absentiam,
it-is-permitted or as by friends after long absence
et porrigitur et suscipitur. In signum catholicæ unitatis,
both it-is-offered and it-is-received as a-sign of-catholic unity
sicut fit cum hospes suscipitur. Sed sicut plerique aqua,
as it-is-done when a-guest is-received but as very-many water
igni, ferro, cibo et aere, quæ naturaliter bona sunt, in suæ
fire iron food and air which naturally good are into of-their
crudelitatis vel voluptatis satellitium abutuntur; ita perversi
cruelty or pleasure the-service abuse so the-perverse
et turpes, etiam hoc bono, quod ad ea significanda
and base even this good which for those-things to-be-signified
quæ diximus, lex naturalis instituit, sua quodammodo
which we-have-said the-law natural established their in-a-way
flagitia condire nituntur: ipsum osculum turpitudine tanta
crimes to-season strive the-very kiss with-baseness so-great
fœdantes, ut sic osculari nil sit aliud quam adulterari.
befouling that thus to-kiss nothing is other than to-commit-adultery
Quod quam sit detestandum, quam abominandum, quam
which how it-is to-be-detested how to-be-abominated how

fugiendum, quam aversandum, quilibet honestus intelligit.
to-be-fled how to-be-shunned any honorable-man understands
Porro osculum spiritale proprie amicorum est, qui sub
moreover the-kiss spiritual properly of-friends is who under
una amicitiæ lege tenentur: non enim fit oris
one of-friendship law are-held not for it-is-made of-the-mouth
attactu, sed mentis affectu: non conjunctione labiorum,
by-touch but of-the-mind by-the-affection not by-the-joining of-lips
sed commistione spirituum, castificante omnia Dei spiritu,
but by-the-mingling of-spirits chastening all-things of-God the-spirit
et ex sui participatione cœlestem immittente saporem.
and from of-himself the-participation a-heavenly sending-in savor
Hoc osculum dixerim Christi, quod ipse tamen porrigit non
this kiss I-might-call of-Christ which he yet offers not
ore proprio sed alieno; illum sacratissimum amantibus
with-mouth own but another's that most-sacred to-the-lovers
inspirans affectum, ut illis videatur quasi unam animam
inspiring affection that to-them it-may-seem as-if one soul
in diversis esse corporibus; dicantque cum Propheta:
in different to-be bodies and-they-may-say with the-Prophet
Ecce quam bonum et quam jucundum, habitare fratres
behold how good and how pleasant to-dwell brothers
in unum. Huic ergo osculo assuefacta mens, et a
in one to-this therefore kiss accustomed the-mind and from
Christo totam hanc dulcedinem adesse non ambigens,
Christ all this sweetness to-be-present not doubting
quasi secum reputans et dicens: O si ipsemet accessisset;
as-if with-itself reckoning and saying O if he-himself had-come
ad illud intellectuale suspirat, et cum maximo desiderio
to that intellectual-one sighs and with the-greatest desire
clamans: Osculetur me, dicit, osculo oris sui; ut jam
crying-out let-him-kiss me it-says with-the-kiss of-mouth his that now

terrenis affectibus mitigatis, et omnibus, quæ de mundo
earthly affections softened and all which of the-world
sunt, cogitationibus desideriisque sopitis, in solius Christi
are thoughts and-desires lulled in of-only Christ
delectetur osculo, et quiescat amplexu, exsultans et dicens:
it-may-delight the-kiss and may-rest in-the-embrace exulting and saying
Læva ejus sub capite meo, et dextera illius amplexabitur me.
the-left his under head my and the-right his shall-embrace me

GRAT. Amicitia hæc, ut video, non est popularis, nec
friendship this as I-see not is popular nor
qualem eam somniare consuevimus. Nescio quid hic
such-as it to-dream we-have-been-accustomed I-know-not what here
Galterus hactenus senserit; ego aliud nihil amicitiam esse
Walter until-now has-felt I other nothing friendship to-be
credidi, quam inter duos tantam voluntatum identitatem,
believed than between two so-great of-wills an-identity
ut nihil velit unus, quod alter nolit; sed tanta sit
that nothing may-will one which the-other may-refuse but so-great may-be
inter utrosque in bonis malisque consensio, ut non spiritus,
between both in goods and-evils agreement that not spirit
non census, non honor, nec quidquam, quod alterius sit,
not wealth not honor nor anything which of-the-other may-be
alteri denegetur, ad fruendum pro voto, et abutendum.
to-the-other be-denied for enjoying according-to wish and abusing

GAL. Longe aliud in priori dialogo memini me didicisse,
far other-thing in the-former dialogue I-remember me to-have-learned
ubi ipsa diffinitio amicitiæ posita et exposita, merito ad ejus
where the-very definition of-friendship laid-down and expounded deservedly to its
fructum altius inspiciendum me vehementius animavit. De
fruit more-deeply to-be-looked-into me more-vehemently animated about
qua sufficienter instructi, certam nobis metam, quatenus debeat
which sufficiently instructed a-sure for-us goal how-far ought

amicitia progredi, cum diversorum diversa sententia sit, petimus
friendship to-advance since of-different-men different the-opinion is we-ask
præfigi. Sunt namque quidam, qui contra fidem, contra
to-be-fixed-beforehand there-are for certain-men who against faith against
honestatem, contra commune bonum vel privatum, favendum
honor against the-common good or private to-be-favored
putant amico. Quidam solam fidem detrahendam judicant,
think for-a-friend certain-men only faith to-be-withdrawn judge
cætera non cavenda. Alii pro amico contemnendam
the-other-things not to-be-guarded-against others for a-friend to-be-despised
pecuniam, expuendos honores, majorum inimicitias subeundas,
money to-be-spat-out honors of-the-greater enmities to-be-undergone
exsilium etiam censent non fugiendum; se ipsum, in quibus
exile even they-hold not to-be-fled him himself in which-things
non obsit patriæ, nec contra fas alium lædat, etiam
not it-may-harm the-fatherland nor against right another may-wound even
in inhonestis et turpibus exponendum. Sunt et qui hanc
in dishonorable-things and base to-be-exposed there-are also who this
metam in amicitia constituunt, ut unusquisque, sicut erga
goal in friendship set that each-one as toward
seipsum, sic et efficiatur erga amicum. Quidam amico in
himself so also be-made toward his-friend certain-men to-a-friend in
omni beneficio vel obsequio vicem rependere, satis dare
every benefit or service the-return to-repay enough to-give
amicitiæ credunt. Mihi sane nulli horum esse credendum,
to-friendship believe to-me surely to-none of-these to-be to-be-believed
hac nostra collatione satis persuasum est; unde aliquam
by-this our conference enough persuaded it-is whence some
certam mihi in amicitia metam a te opto constitui, maxime
sure for-me in friendship goal from you I-desire to-be-set especially

propter hunc Gratianum, ne forte secundum nomen suum,
on-account-of this Gratian lest perhaps according-to name his
ita velit esse gratiosus, ut incaute fiat vitiosus.
so he-may-wish to-be gracious that incautiously he-may-become vicious

GRAT. Haud ingrate hanc tuam pro me accipio sollicitudinem:
not ungratefully this your for me I-accept solicitude
nisi tamen sitis audiendi præpediret, forte jam nunc tibi
unless yet the-thirst of-hearing hindered perhaps now now to-you
redderem talionem. Sed quid potius ad tuas inquisitiones
I-would-render retaliation but what rather to your inquiries
respondere velit, pariter audiamus.
to-reply he-may-wish equally let-us-hear

AEL. Certam in amicitia metam Christus ipse præfixit:
a-sure in friendship goal Christ himself fixed
Majorem, inquiens, hac dilectionem nemo habet, quam
greater saying than-this love no-one has than
ut animam suam ponat quis pro amicis suis. Ecce
that soul his may-lay-down anyone for friends his behold
quousque tendi debet amor inter amicos, ut scilicet
how-far to-be-stretched ought love among friends that namely
velint pro invicem mori. Satisne vobis istud?
they-may-wish for each-other to-die is-enough to-you this

GRAT. Cum major esse non possit amicitia, cur non satis
since greater to-be not can friendship why not enough
sit?
may-it-be

GAL. Quid si pessimi quique vel ethnici, in consensu facinorum
what if the-worst all or heathens in agreement of-crimes
et flagitiorum sic se diligant, ut velint pro invicem
and outrages so one-another love that they-may-wish for each-other
mori, eosne ad summam amicitiæ conscendisse fatebimur?
to-die them to the-summit of-friendship to-have-climbed shall-we-confess

AEL. Absit, cum inter pessimos amicitia esse non possit!
far-be-it since among the-worst friendship to-be not can
GRAT. Describe nobis, quæso, inter quos vel oriri potest,
describe to-us I-ask among whom either to-arise it-can
vel servari.
or to-be-kept
AEL. Breviter dico: inter bonos oriri potest, inter meliores
briefly I-say among the-good to-arise it-can among the-better
proficere, consummari autem inter perfectos. Quandiu
to-advance to-be-consummated moreover among the-perfect as-long-as
enim quemquam ex studio malum delectat, quandiu ei
for anyone from zeal evil delights as-long-as to-him
voluptas gratior est puritate, temeritas moderatione, adulatio
pleasure more-pleasing is than-purity rashness than-moderation flattery
correptione, quomodo ad amicitiam vel aspirare eum fas
than-correction how to friendship even to-aspire for-him right
est, cum ortus ejus ex virtutis opinione procedit? Difficile
is since the-origin its from of-virtue the-opinion proceeds difficult
igitur, imo impossibile tibi est, vel initia ejus degustare,
therefore nay impossible for-you it-is even the-beginnings its to-taste
si fontem, de quo oriri potest, nescieris. Fœdus
if the-fount from which to-arise it-can you-shall-not-have-known foul
est enim amor, nec amicitiæ nomine dignus, quo turpe
is for love nor of-friendship of-the-name worthy by-which base
aliquid exigitur ab amico; quod necesse est eum facere,
something is-demanded from a-friend which necessary it-is him to-do
qui necdum vitiis aut sopitis aut depressis, ad quælibet
who not-yet vices either lulled or pressed-down to any-whatever
illicita vel illicitur, vel impellitur. Unde illorum detestanda
unlawful-things either is-enticed or is-driven whence of-those to-be-detested
sententia est, qui, contra fidem et honestatem, pro amico
the-opinion is who against faith and honor for a-friend

æstimant faciendum. Nulla enim excusatio peccati est, si
reckon to-be-done no for excuse of-sin it-is if
amici causa peccaveris. Protoplastus Adam salubrius
of-a-friend for-the-sake you-shall-have-sinned the-first-formed Adam more-wholesomely
præsumptionis arguisset uxorem, quam, gerendo ei
of-presumption would-have-accused his-wife than by-bearing to-her
morem, vetitum usurpasset. Multo etiam melius
the-humor the-forbidden-thing he-would-have-usurped much also better
servi regis Saul fidem domino servaverunt, contra
the-servants of-king Saul faith to-their-master kept against
ejus imperium manum sanguini subtrahentes, quam Doeg
his command the-hand from-the-blood withdrawing than Doeg
Idumæus, qui regiæ crudelitatis minister, Domini sacerdotes
the-Edomite who of-the-royal cruelty the-minister of-the-Lord the-priests
sacrilegis manibus interfecit. Jonadab quoque amicus Ammon
with-sacrilegious hands slew Jonadab also friend of-Amnon
laudabilius amici prohibuisset incestum, quam quo
more-laudably of-his-friend would-have-prevented the-incest than by-which
potiretur optato, consilium præbuisset. Sed nec amicos
he-might-gain the-wish counsel he-would-have-offered but not-even the-friends
Absalon amicitiæ virtus excusat, qui perduellioni præbentes
of-Absalom of-friendship the-virtue excuses who to-treason offering
assensum, contra patriam arma tulerunt. Et ut ad hæc
assent against the-fatherland arms bore and that to these
nostra tempora veniamus, multo certe felicius Otto Romanæ
our times we-may-come much surely more-happily Otto of-the-Roman
cardinalis Ecclesiæ, ab amicissimo suo recessit Guidone,
cardinal of-the-Church from most-friendly his withdrew Guido
quam Joannes suo adhæsit in tali schismate Octaviano.
than John to-his clung in such schism Octavian
Cernitis igitur, nisi inter bonos amicitiam stare non posse.
you-see therefore except among the-good friendship to-stand not to-be-able

GRAT. Quid igitur nobis cum amicitia, qui boni non sumus?
what therefore to-us with friendship who good not are
AEL. Ego bonum non ita ad vivum reseco, ut quidam,
I good not so to the-quick cut as some
qui neminem volunt esse bonum, nisi eum cui ad
who no-one wish to-be good except him to-whom for
perfectionem nihil desit. Nos hominem bonum dicimus,
perfection nothing may-be-lacking we a-man good call
qui secundum modum nostræ mortalitatis, sobrie, et juste,
who according-to the-measure of-our mortality soberly and justly
et pie vivens in hoc sæculo, nihil a quolibet inhonestum
and piously living in this world nothing from anyone dishonorable
petere, nec rogatus velit præstare. Inter tales profecto
to-ask nor asked would-wish to-furnish among such-men surely
amicitiam oriri, a talibus perfici posse, non ambigimus.
friendship to-arise by such-men to-be-perfected to-be-able not we-doubt
Nam qui vel fidem, vel patriæ periculum, vel alterius
for who either faith or of-the-fatherland the-danger or of-another
contra jus et fas læsionem excipientes, semetipsos amicorum
against law and right the-injury incurring themselves of-friends
exponunt libidini, eos non tam stultos dixerim, quam insanos:
expose to-the-lust them not so foolish I-would-call as insane
qui parcentes aliis, sibimet non æstimant esse parcendum;
who sparing others themselves not reckon to-be to-be-spared
et aliorum providentes honestati, suam infeliciter produnt.
and of-others providing for-honor their-own unhappily betray
GAL. Fere in illorum cado sententiam, qui amicitiam
almost into of-those I-fall the-opinion who friendship
dicunt esse cavendam, rem videlicet plenam sollicitudinis,
say to-be to-be-shunned a-thing namely full of-anxiety
atque curarum, nec timoris vacuam, multis etiam obnoxiam
and of-cares nor of-fear empty to-many also liable

doloribus. Nam cum unicuique satis superque sit, sui
griefs for since for-each-one enough and-more it-may-be of-himself
curam gerere, incautum dicunt, se sic aliis obligare, ut
care to-bear incautious they-say oneself so to-others to-bind that
necesse sit cum multis implicari curis, et affligi
necessary it-may-be with many to-be-entangled cares and to-be-afflicted
molestiis. Nihil præterea difficilius æstimant, quam amicitiam
with-troubles nothing besides more-difficult they-reckon than friendship
usque ad diem vitæ extremum permanere, turpeque nimis
all-the-way to the-day of-life last to-remain and-base too-much
sit, post initam amicitiam, rem in contrarium verti.
it-may-be after entered friendship the-thing into the-contrary to-be-turned
Unde tutius judicant, sic quemquam amare, ut possit
whence more-safe they-judge so anyone to-love that one-may-be-able
odire cum velit, sic amicitiæ laxandas habenas, quas
to-hate when one-may-wish so of-friendship to-be-slackened the-reins which
vel astringat, cum velit, vel remittat.
either one-may-tighten when one-may-wish or may-loosen

GRAT. Frustra igitur tu in loquendo, nos in audiendo
in-vain therefore you in speaking we in hearing
laboravimus, si tam facile ab amicitiæ tenuerimus appetitu;
have-toiled if so easily from of-friendship we-shall-have-held-back the-appetite
cujus nobis fructum tam sanctum, tam utilem, tam acceptum
whose to-us fruit so holy so useful so acceptable
Deo, perfectioni tam vicinum, tam multipliciter commendasti.
to-God to-perfection so neighboring so manifoldly you-have-commended
Sit illi ista sententia, cui placet sic amare hodie, ut cras
let-it-be his this opinion whom it-pleases so to-love today that tomorrow
oderit; sic amicus omnibus esse, ut nulli sit fidus; hodie
he-may-hate so a-friend to-all to-be that to-none he-may-be faithful today
laudans, cras vituperans; hodie blandiens, cras mordens;
praising tomorrow reviling today flattering tomorrow biting

hodie paratus ad oscula, cras ad opprobria promptus; cujus
today ready for kisses tomorrow for reproaches prompt whose
amor vili pretio comparatur, levissima recedit offensa.
love at-a-cheap price is-bought at-the-slightest withdraws offense

GAL. Felle putabam carere columbos; verumtamen hæc
gall I-used-to-think to-lack doves nevertheless this
istorum sententia, quæ sic displicet Gratiano, qualiter
of-those-men opinion which so displeases Gratian how
refelli possit, edicito.
to-be-refuted it-can declare

AEL. Pulchre de his Tullius: Solem, inquit, e mundo
beautifully about these-things Tully the-sun he-says from the-world
tollere videntur, qui amicitiam e vita tollunt, qua
to-take-away they-seem who friendship from life take-away than-which
nihil a Deo melius habemus, nil jucundius. Qualis
nothing from God better we-have nothing more-pleasant what-sort-of
sapientia amicitiam detestari, ut sollicitudinem caveas,
wisdom friendship to-detest that anxiety you-may-shun
curis careas, exuaris timore! quasi virtus ulla sine
cares you-may-lack may-be-stripped of-fear as-if virtue any without
sollicitudine vel acquiri possit, vel servari. Itane in te,
anxiety either to-be-acquired could or to-be-kept is-it-so in you
sine tua magna sollicitudine, aut prudentia contra errores,
without your great anxiety either prudence against errors
aut temperantia contra libidines, aut justitia contra malitiam,
or temperance against lusts or justice against malice
aut fortitudo contra ignaviam pugnat? Quis, rogo, hominum,
or fortitude against cowardice fights who I-ask of-men
maxime adolescentium sine dolore maximo vel timore, tueri
especially of-the-young without grief very-great or fear to-guard
pudicitiam, vel lascivientem valet refrenare affectum? Stultus
chastity or wanton is-able to-rein-in affection foolish

Paulus, qui noluit sine aliorum cura et sollicitudine vivere;
Paul who did-not-wish without of-others care and anxiety to-live
sed intuitu charitatis, quam virtutem maximam credidit,
but in-view of-charity which virtue the-greatest he-believed
infirmabatur cum infirmis, urebatur cum scandalizatis. Sed
he-was-weak with the-weak he-burned with the-scandalized but
et tristitia illi magna erat, et continuus dolor cordi ejus,
also sadness to-him great was and continual grief to-heart his
pro fratribus suis secundum carnem. Deserenda igitur illi
for brothers his according-to the-flesh to-be-deserted therefore by-him
charitas erat, ne sub tot timoribus ac doloribus, nunc
charity was lest under so-many fears and griefs now
quos genuerat, iterum parturiens; nunc fovens ut nutrix,
those-whom he-had-begotten again bringing-forth now cherishing as a-nurse
nunc ut magister corripiens; nunc timens, ne sensus illorum
now as a-master correcting now fearing lest the-senses of-them
a fide corrumperentur; nunc cum multo dolore multisque
from the-faith be-corrupted now with much grief and-many
lacrymis ad pœnitentiam provocans; nunc eos, qui non egerunt
tears to repentance calling now those who not have-done
pœnitentiam, lugens. Videtis quomodo virtutes nituntur
repentance lamenting you-see how virtues they-strive
auferre e mundo, qui comitem illarum sollicitudinem
to-take-away from the-world who the-companion of-them anxiety
e medio tollere non formidant. Stulte Chusai Arachites
from the-midst to-take-away not fear foolishly Husbai the-Archite
amicitiam, quæ erat ei cum David, tanta fide servavit, ut
friendship which was to-him with David with-so-great faith kept that
sollicitudinem securitati præferret; malletque amici participare
anxiety to-security he-preferred and-preferred of-his-friend to-share
doloribus, quam parricidæ gaudiis honoribusque dissolvi?
the-griefs than of-the-parricide by-the-joys and-honors to-be-dissolved

Ego eos non tam homines, quam bestias dixerim, qui sic
I them not so-much men as beasts would-call who so
dicunt esse vivendum, ut nulli consolationi sint, nulli
say to-be to-be-lived that to-none for-consolation they-may-be to-none
etiam oneri vel dolori, qui nihil delectationis ex alterius
also for-a-burden or grief who nothing of-delight from of-another
bono concipiant, nihil amaritudinis sua aliis perversitate
the-good may-conceive nothing of-bitterness by-their on-others perversity
inferant, amare nullum, amari a nullo curantes. Absit
may-bring to-love none to-be-loved by none caring far-be-it
enim, ut eorum quemquam amare concesserim, qui amicitiam
for that of-them anyone to-love I-should-grant who friendship
quæstum putant! tunc se solis labiis profitentes amicos,
gain think then themselves with-only lips professing friends
cum spes alicujus commodi temporalis arriserit, vel cum
when the-hope of-some advantage temporal shall-have-smiled or when
amicum cujuslibet turpitudinis ministrum facere tentaverint.
a-friend of-any-whatever baseness the-minister to-make they-shall-have-tried

GAL. Cum igitur certum sit multos amicitiæ similitudine
since therefore sure it-may-be many of-friendship by-the-likeness
falli, expone, quæso, cujusmodi amicitias cavere, quas
to-be-deceived expound I-ask of-what-kind friendships to-shun which
appetere, colere et servare debeamus.
to-seek to-cultivate and to-keep we-ought

AEL. Cum dictum sit eam nisi inter bonos non posse
since said it-has-been it except among the-good not to-be-able
subsistere, facile tibi est percipere nullam amicitiam quæ
to-subsist easy for-you it-is to-perceive no friendship which
bonos dedeceat recipiendam.
the-good may-be-unbecoming to-be-received

GRAT. Sed nos fortasse in hac discretione quid deceat, vel
but we perhaps in this discernment what may-become or
non deceat, caligamus.
not may-become are-dim-sighted

AEL. Geram vobis morem, et quæ nobis occurrerint
I-shall-bear for-you the-humor and which to-us shall-have-occurred
fugiendæ, breviter adnotabo. Est amicitia puerilis, quam
to-be-fled briefly I-shall-note there-is a-friendship childish which
vagus et lasciviens creat affectus, divaricans pedes suos
wandering and wanton creates affection spreading feet its
omni transeunti: sine ratione, sine pondere, sine mensura,
to-every passer-by without reason without weight without measure
sine alicujus commodi vel incommodi consideratione. Hæc
without of-any advantage or disadvantage consideration this
ad tempus vehementer afficit, et stringit, blandius allicit.
for a-time vehemently affects and binds more-alluringly entices
Sed affectus sine ratione motus bestialis est, ad quæque
but affection without reason a-motion bestial is to whatever
illicita pronus, imo inter licita et illicita
unlawful-things prone nay between lawful-things and unlawful-things
discernere non valens. Licet autem amicitiam plerumque
to-discern not able although moreover friendship mostly
affectus præveniat, nunquam tamen sequendus, nisi eum
affection may-precede never yet to-be-followed unless it
et ratio ducat, et honestas temperet, et regat justitia.
both reason may-lead and honor may-temper and may-rule justice
Igitur hæc amicitia, quam diximus puerilem, eo quod
therefore this friendship which we-have-called childish for-this that
in pueris magis regnet affectus, ut infida, et instabilis,
in children more may-reign affection as faithless and unstable
et impuris mista semper amoribus, ab his quos spiritualis
and with-impure mixed always loves by those whom of-spiritual

amicitiæ dulcedo delectat, omnimodis caveatur; quam non
friendship the-sweetness delights in-every-way let-it-be-shunned which not
tam amicitiam, quam amicitiæ dicimus esse venenum, cum
so-much friendship as of-friendship we-say to-be the-poison since
in ea amoris nunquam modus possit servari legitimus, qui
in it of-love never the-measure can to-be-kept lawful which
est ab animo ad animum; sed honestam ejus venam, ex
is from mind to mind but honorable its vein from
carnis concupiscentia fumus quidam emergens, obnubilet et
of-the-flesh the-concupiscence smoke a-certain emerging may-cloud and
corrumpat; et neglecto spiritu, ad carnis desideria trahat.
may-corrupt and neglected the-spirit to of-the-flesh the-desires may-drag
Eapropter primordia amicitiæ spiritualis, primum intentionis
on-that-account the-beginnings of-friendship spiritual first of-intention
habeant puritatem, rationis magisterium, temperantiæ frenum;
let-them-have purity of-reason the-mastery of-temperance the-rein
et sic suavissimus accedens affectus ita profecto sentietur
and so most-sweet coming-in affection so surely shall-be-felt
dulcis, ut esse nunquam desinat ordinatus. Est et amicitia,
sweet that to-be never it-may-cease ordered there-is also a-friendship
quam pessimorum similitudo morum conciliat; de qua dicere
which of-the-worst the-likeness of-morals wins about which to-speak
supersedeo, cum nec amicitiæ nomine digna, ut superius
I-forbear since not-even of-friendship by-the-name worthy as above
diximus, habeatur. Est præterea amicitia, quam consideratio
we-said it-may-be-held there-is besides a-friendship which the-consideration
alicujus utilitatis accendit, quam multi ob hanc causam
of-some usefulness kindles which many for this cause
et appetendam, et colendam, et conservandam existimant.
both to-be-sought and to-be-cultivated and to-be-kept reckon
Quod si admittimus, quam multos omni amore dignissimos
but if we-admit-it how many of-every love most-worthy

excludemus: qui cum nihil habeant, nihil possideant, profecto
we-shall-exclude who since nothing they-have nothing they-possess surely
nihil commodi temporalis ab eis vel adipisci poterit
nothing of-advantage temporal from them either to-obtain shall-be-able
quis, vel sperare. Si vero inter commoda duxeris
anyone or to-hope if but among advantages you-shall-have-reckoned
consilium in dubiis, consolationem in adversis, et cætera
counsel in doubts consolation in adversities and the-other-things
hujusmodi: hæc utique ab amico exspectanda sunt, sed sequi
of-this-kind these surely from a-friend to-be-expected are but to-follow
debent ista amicitiam, non præcedere. Necdum enim
ought these-things friendship not to-precede not-yet for
quid sit amicitia didicit, qui aliam ejus vult esse mercedem,
what is friendship has-learned who another its wishes to-be reward
quam ipsam; quæ tunc plane merces erit colentibus
than itself which then plainly a-reward shall-be to-those-cultivating
eam, cum tota translata in Deum, in ejus contemplatione
it when wholly transferred into God in his contemplation
sepelit quos univit. Nam cum multas et magnas utilitates
it-buries those-whom it-united for though many and great usefulnesses
pariat amicitia fida bonorum, non illam tamen ab istis,
may-bring-forth friendship faithful of-the-good not it yet from these
sed ab illa istas procedere non ambigimus. Neque enim a
but from it these to-proceed not we-doubt nor for from
beneficiis, quibus Berzellai Galaadites David parricidam filium
the-benefits by-which Barzillai the-Gileadite David the-parricide son
fugientem et suscepit, et fovit, et muneravit amicum, inter
fleeing both received and cherished and rewarded as-a-friend between
tantos viros partam credimus amicitiam, sed ab ipsa potius
so-great men brought-forth do-we-believe the-friendship but from itself rather
tantam gratiam processisse non dubitamus. Nam quod rex
so-great favor to-have-proceeded not we-doubt for that the-king

viri illius prius eguerit, nemo qui cogitet. Verum quod ipse
of-man that first had-need no-one who might-think but that he
viri magnarum opum, nihil pro his mercedis a rege
of-a-man of-great wealth nothing for these-things of-reward from the-king
speraverit, hinc advertere perspicuum est, quod omnes delicias
hoped hence to-notice clear it-is that all the-delights
divitiasque civitatis pronius offerenti, nihil suscipere acquievit,
and-riches of-the-city more-readily to-the-offerer nothing to-accept he-consented
suis volens esse contentus. Sic et fœdus illud venerabile,
his-own wishing to-be content so also bond that venerable
quod inter David et Jonathan non spes futuræ utilitatis, sed
which between David and Jonathan not the-hope of-future usefulness but
virtutis contemplatio consecravit, multum utrisque novimus
of-virtue the-contemplation consecrated much to-both we-know
contulisse; cum istius industria vita sit alterius conservata;
to-have-conferred since of-this-one by-the-industry the-life was of-the-other preserved
illius beneficio, hujus non sit posteritas deleta. Cum igitur
of-that-one by-the-benefit of-this-one not was the-posterity destroyed since therefore
in bonis semper præcedat amicitia, sequatur utilitas; profecto
in the-good always may-precede friendship may-follow usefulness surely
non tam utilitas parta per amicum, quam amici
not so-much the-usefulness brought-forth through a-friend as of-the-friend
amor ipse delectat. Utrum igitur de fructu amicitiæ satis
the-love itself delights whether therefore about the-fruit of-friendship enough
dixerimus, utrum etiam certas personas, inter quas oriri et
we-have-said whether also certain persons among whom to-arise and
servari possit, et perfici, lucide dixerimus; utrum præterea
to-be-kept it-can and to-be-perfected clearly we-have-said whether besides
assentationes, quæ falso amicitiæ nomine palliantur,
the-flatteries which by-the-false of-friendship name are-cloaked

manifeste prodiderimus; utrum quoque certas metas, quousque
plainly we-have-exposed whether also sure goals how-far
tendi debeat amor inter amicos, ostenderimus; vos judicate.
to-be-stretched ought love among friends we-have-shown you judge

GRAT. Hoc ultimum non satis recordor enodatum.
this last not enough I-remember unraveled

AEL. Recolitis, ut credo, eorum me refellisse sententiam,
you-recall as I-believe of-those me to-have-refuted the-opinion
qui metas amicitiæ in flagitiorum et facinorum consensu
who the-goals of-friendship in of-outrages and crimes the-agreement
constituunt; illorum quoque, qui usque ad exsilium
set of-those also who all-the-way to exile
progrediendum putant, et sine alterius læsione, quamlibet
to-be-advanced think and without of-another injury any-whatever
turpitudinem. Nihilominus et illorum, qui secundum speratæ
baseness nonetheless also of-those who according-to of-hoped-for
utilitatis modum, quantitatem amicitiæ metiuntur. Nam duas
usefulness the-measure the-quantity of-friendship measure for two
earum, quas proposuit Galterus, nec mentione dignas
of-them which proposed Walter not-even of-mention worthy
existimavi. Quid enim ineptius esse potest, quam amicitiam
I-reckoned what for more-foolish to-be can than friendship
hactenus extendi, ut in officiis vel obsequiis vicem rependat
so-far to-be-extended that in duties or services the-return it-may-repay
amico: cum omnia illis debeant esse communia, quibus
to-a-friend since all-things to-them ought to-be common to-whom
nimirum esse debet et cor unum, et anima una? Quam turpe
surely ought to-be both heart one and soul one how base
et illud, ut non aliter afficiatur quis erga amicum, quam
also that that not otherwise be-affected anyone toward a-friend than
erga se ipsum! cum unusquisque de se humilia, sublimia
toward him himself since each-one about himself lowly-things lofty-things

sentire debeat de amico. His igitur falsis amicitiæ finibus
to-feel ought about a-friend these therefore false of-friendship bounds
explosis, finem amicitiæ ex verbis Domini proferendum
hissed-off the-end of-friendship from the-words of-the-Lord to-be-brought-forth
putavimus; qui mortem ipsam pro amicis sanxit non esse
we-thought who death itself for friends ordained not to-be
fugiendam. Verum ne forte, si quilibet turpes sic affecti
to-be-fled but lest perhaps if any-whatever base-men so affected
vellent pro invicem mori, ad amicitiæ summam crederentur
should-wish for each-other to-die to of-friendship the-summit they-should-be-believed
evecti, diximus inter quas personas oriri possit, et perfici
raised we-said among what persons to-arise can and to-be-perfected
amicitia; deinde illos, qui ob multas sollicitudines et curas,
friendship then those who for many anxieties and cares
quas generat, cavendam eam existimant, ineptiæ credidimus
which it-begets to-be-shunned it reckon of-folly we-believed
arguendos. Postremo, quæ amicitiæ bonis omnibus sunt
to-be-accused lastly which friendships by-good all are
cavendæ, quam breviter potuimus enodavimus. Patet proinde
to-be-shunned as briefly as-we-could we-unraveled is-plain therefore
ex his omnibus certa, et vera spiritualis amicitiæ meta; nihil
from these all the-sure and true of-spiritual friendship goal nothing
scilicet negandum amico, nihil pro amico non sustinendum,
namely to-be-denied to-a-friend nothing for a-friend not to-be-borne
quod minus sit quam ipsa pretiosa corporis vita, quam
which less may-be than the-very precious of-the-body life which
ponendam pro amico divina sanxit auctoritas. Quocirca cum
to-be-laid-down for a-friend divine has-sanctioned authority wherefore since
vita animæ corporis sit multo præstantior, hoc omnino
the-life of-the-soul than-of-the-body is much more-excellent this altogether
negandum censemus amico, quod mortem inferat animæ,
to-be-denied we-judge to-a-friend which death may-bring to-the-soul

quod nihil aliud est quam peccatum, quod Deum separat ab
which nothing other is than sin which God separates from
anima, animam a vita. Verum in his, quæ vel exhibenda
the-soul the-soul from life but in these-things which either to-be-shown
sunt amico, vel pro amico toleranda, quis servandus sit
are to-a-friend or for a-friend to-be-borne what to-be-kept may-be
modus, quæ cautio adhibenda, non est temporis hujus evolvere.
the-measure what caution to-be-applied not it-is of-time this to-unroll

GRAT. Non parum mihi Galterum nostrum fateor contulisse,
not little to-me Walter our I-confess to-have-contributed
cujus interrogatione provocatus, summam omnium, quæ
whose by-the-questioning provoked the-sum of-all-things which
disputata sunt, brevi comprehendens epilogo, quasi præ
discussed were in-a-brief gathering epilogue as-if before
oculis in ipsa memoria depinxisti. Age jam precor, et
the-eyes in the-very memory you-have-painted come now I-pray and
in ipsis officiis amicorum quis servandus sit modus, vel
in the-very duties of-friends what to-be-kept may-be the-measure or
quæ cautio adhibenda, nobis expone.
what caution to-be-applied to-us expound

AEL. Et hæc, et alia quædam de amicitia restant dicenda;
both these-things and others certain about friendship remain to-be-said
sed hora jam præteriit, et ad aliud negotium isti, qui
but the-hour now has-passed and to other business these-men who
modo venerunt, sua, ut cernitis, importunitate compellunt.
just-now have-come by-their as you-see importunity compel

GAL. Invitus certe recedo, cras profecto cum se tempus
unwilling certainly I-withdraw tomorrow surely when itself the-time
obtulerit, rediturus. Videat autem Gratianus, ut præsto sit
shall-have-offered about-to-return let-see moreover Gratian that at-hand he-be
mane, ne ipse nos incuriæ, aut nos eum tarditatis arguamus.
in-the-morning lest he us of-negligence or we him of-slowness may-accuse

Quomodo et inter quos possit amicitia indirupta servari

BOOK THREE · HOW AND AMONG WHOM FRIENDSHIP IS KEPT

Friendship springs from love, from reason and affection together, and rests on the love of God. A friend is chosen, tested, admitted, and then shares everything. Aelred warns against the irascible, the unstable, the suspicious, and the talkative, and names five vices that dissolve friendship: reviling, reproach, pride, betraying secrets, and secret detraction. Even then it is unstitched gradually, and love is never withdrawn. A friend is tested in faith, intention, discretion, and patience. Jonathan prefers friendship to the kingdom; correction allows dissimulation but never pretense. Office goes by reason, not affection, as Christ gave Peter the keys and John the secrets of his breast. Aelred closes with two friends now dead and with friendship poured into God, who will be all in all.

AEL. Unde, et quo?

whence and whither

GRAT. Non te latet adventus mei causa.

not you escapes of-the-coming my the-cause

AEL. Num adest Galterus?

surely-not is-here Walter

GRAT. Videat ipse, certe tarditatis non potest arguere nos hodie.

let-him-see himself surely of-slowness not he-can to-accuse us today

AEL. Vis, ea quæ proposita sunt prosequamur?

do-you-wish those-things which proposed were we-should-pursue

GRAT. Habeo ei fidem: nam et præsentiam ejus mihi reor necessariam, cui et sensus est acutior ad

I-have in-him faith for both presence his to-me I-think necessary to-whom both the-sense is sharper for

intelligendum, et lingua eruditior ad interrogandum, et
understanding and the-tongue more-learned for questioning and
memoria tenacior ad retinendum.
the-memory more-tenacious for retaining

AEL. Audisti, Galtere? Amicitior tibi est Gratianus, quam
you-have-heard O-Walter more-friendly to-you is Gratian than
putabas.
you-thought

GAL. Quomodo mihi amicus non esset, qui nullius non
how to-me a-friend not would-be-be who of-no-one not
est? Sed quia utrique adsumus, promissi tui non immemores,
is but because both we-are-here of-promise your not unmindful
otio huic non simus ingrati.
to-leisure this not let-us-be ungrateful

AEL. Fons et origo amicitiæ amor est: nam amor sine
the-fount and origin of-friendship love is for love without
amicitia esse potest, amicitia sine amore nunquam. Amor vero
friendship to-be can friendship without love never love but
ex natura, aut ex officio, vel ratione sola, vel ex solo affectu,
from nature or from duty or reason alone or from alone affection
nonnunquam ex utroque simul procedit. Ex natura, sicut
sometimes from both together proceeds from nature as
mater diligit filium. Ex officio, quando ex ratione dati
a-mother loves her-son from duty when from the-reckoning of-given
et accepti, quidam speciali affectu conjunguntur; ex sola
and received certain-men by-special affection are-joined from alone
ratione, sicut inimicos, non ex spontanea mentis inclinatione,
reason as enemies not from spontaneous of-mind inclination
sed ex præcepti necessitate diligimus. Ex solo affectu, quando
but from of-precept the-necessity we-love from alone affection when
aliquis ob ea sola, quæ corporis sunt, verbi gratia,
someone for those-things alone which of-the-body are of-word for-the-sake

pulchritudinem, fortitudinem, facundiam, sibi quorumdam
beauty strength eloquence to-himself of-certain-men
inclinat affectum. Ex ratione simul et affectu, quando is, quem
inclines the-affection from reason together and affection when he whom
ob virtutis meritum ratio suadet amandum, morum suavitate,
for of-virtue the-merit reason persuades to-be-loved of-manners by-the-sweetness
et vitæ laudandæ dulcedine in alterius influit animum: et sic
and of-life praiseworthy by-the-sweetness into of-another flows the-mind and so
ratio jungitur affectui, ut amor ex ratione castus sit, dulcis
reason is-joined to-affection that love from reason chaste may-be sweet
ex affectu. Quis horum vobis amicitiæ videtur commodatior?
from affection which of-these to-you for-friendship seems more-suited

GAL. Hic ultimus sane, quem et virtutis contemplatio format,
this last truly which both of-virtue the-contemplation forms
et morum suavitas ornat. Sed utrum omnes, quos sic diligimus,
and of-manners the-sweetness adorns but whether all whom so we-love
ad illud amicitiæ admittendi sint dulce secretum, scire desidero.
to that of-friendship to-be-admitted are sweet secret to-know I-desire

AEL. Primo ponendum est solidum quoddam ipsius spiritalis
first to-be-laid is solid a-certain of-the-very spiritual
amoris fundamentum, in quo ejus sunt collocanda principia;
love foundation on which its are to-be-placed the-beginnings
ut sic recta quis linea ad ejus altiora conscendens,
that thus by-a-straight anyone line to its higher-things climbing
ne fundamentum negligat vel excedat, maximam cautelam
lest the-foundation he-may-neglect or may-exceed the-greatest caution
adhibeat. Fundamentum illud Dei amor est, ad quem
may-apply foundation that of-God the-love is to which
omnia, quæ vel amor suggerit vel affectus; omnia, quæ vel
all-things which either love suggests or affection all-things which either
occulte aliquis spiritus, vel palam quilibet suadet amicus,
secretly some spirit or openly any-whatever persuades friend

referenda sunt: diligenterque inspiciendum, ut quidquid
to-be-referred are and-carefully to-be-looked-into that whatever
astruitur, fundamento conveniat, et quidquid illud excedere
is-built-on to-the-foundation may-fit and whatever that to-exceed
deprehenditur, ad ejus formam revocandum, et secundum
is-detected to its form to-be-recalled and according-to
ejus qualitatem omnimodis corrigendum, non dubites. Nec
its quality in-every-way to-be-corrected not you-should-doubt nor
omnes tamen, quos diligimus, in amicitiam sunt recipiendi,
all yet whom we-love into friendship are to-be-received
quia nec omnes ad hoc reperiuntur idonei. Nam cum amicus
because not-even all for this are-found fit for since the-friend
tui consors sit animi, cujus spiritui tuum conjungas
of-you the-partner may-be of-mind whose to-the-spirit yours you-may-join
et applices, et ita misceas, ut unum fieri velis e
and may-apply and so may-mingle that one to-become you-may-wish from
duobus, cui te tanquam tibi alteri committas, cui
two to-whom yourself as-if to-yourself another you-may-entrust from-whom
nihil occultes, a quo nihil timeas: primum certe eligendus
nothing you-may-hide from whom nothing you-may-fear first surely to-be-chosen
est, qui ad hæc aptus putetur; deinde probandus, et
is who for these-things fit may-be-thought then to-be-tested and
sic demum admittendus. Stabilis enim debet esse amicitia, et
thus at-last to-be-admitted stable for ought to-be friendship and
quamdam æternitatis speciem præferre, semper perseverans in
a-certain of-eternity semblance to-show always persevering in
affectu. Et ideo non puerili modo, amicos mutare vaga
affection and therefore not in-childish manner friends to-change by-wandering
quadam debemus sententia. Quoniam enim nemo detestabilior,
a-certain we-ought opinion since for no-one more-detestable
quam qui amicitiam læserit, nihilque magis animum torqueat
than who friendship has-wounded and-nothing more the-mind may-torment

quam vel deseri ab amico vel impugnari; cum summo
than either to-be-deserted by a-friend or to-be-attacked with the-highest
studio eligendus est, et cum maxima cautela probandus:
zeal to-be-chosen he-is and with the-greatest caution to-be-tested
admissus autem sic tolerandus, sic tractandus, sic sequendus,
admitted moreover so to-be-borne so to-be-treated so to-be-followed
ut quandiu a præmisso fundamento irrevocabiliter non
that as-long-as from the-aforesaid foundation irrevocably not
recesserit, ille ita tuus, et tu illius sis, tam in
he-shall-have-withdrawn he so yours and you his may-be as-much in
corporalibus quam in spiritualibus; ut nulla sit animorum,
bodily-things as in spiritual-things that no may-be of-minds
affectionum, voluntatum, sententiarumve divisio. Cernitis
of-affections of-wills or-of-opinions division you-see
ergo quatuor gradus, quibus ad amicitiæ perfectionem
therefore four steps by-which to of-friendship the-perfection
conscenditur: quorum primus est electio, secundus probatio,
one-climbs of-which the-first is choice the-second testing
tertius admissio, quartus rerum divinarum et humanarum
the-third admission the-fourth of-things divine and human
cum quadam charitate et benevolentia summa consensio.
with a-certain charity and goodwill the-highest agreement

GAL. Recordor te in prima illa tua disputatione, quam
I-remember you in first that your disputation which
cum tuo habuisti Ivone, diffinitionem hanc satis probasse;
with your you-had Ivo definition this enough to-have-approved
sed quia de multis amicitiarum generibus disputasti, utrum
but because about many of-friendships kinds you-disputed whether
omnes comprehendat, scire desidero.
all it-may-embrace to-know I-desire

AEL. Cum vera amicitia nisi inter bonos esse non possit,
since true friendship except among the-good to-be not can
qui nihil contra fidem vel bonos mores, velle possint, aut
who nothing against faith or good morals to-will can or
facere: profecto non quamlibet, sed ipsam quæ vera est,
to-do surely not any-whatever but that-very which true is
amicitiam diffinitio ista complectitur.
friendship definition this embraces

GRAT. Quare non et illa, quæ ante hesternam collationem
why not also that which before yesterday's conference
me plurimum delectabat, æque probanda est idem scilicet
me very-much delighted equally to-be-approved is the-same namely
velle, et idem nolle.
to-will and the-same to-refuse

AEL. Certe inter eos, quorum fuerint emendati mores,
certainly among those whose shall-have-been amended the-morals
vita composita, ordinati affectus; nec istam arbitror
the-life composed ordered the-affections nor this I-think
repudiandam.
to-be-rejected

GAL. Videat Gratianus, ut tam in se ipso quam in
let-see Gratian that as-much in him himself as in
eo, quem diligit, ista præcedant; et sic idem velit
him whom he-loves these-things may-precede and so the-same he-may-will
et nolit cum ipso; nihil sibi volens concedit nihil
and refuse with him nothing to-himself willing he-grants nothing
ipse præstare rogatus, quod injustum vel inhonestum, vel
he to-furnish asked which unjust or dishonorable or
indecens sit. Sed de quatuor his quæ præmisisti, quid
unbecoming may-be but about four these which you-set-forth what
sentiendum sit, a te exspectamus doceri.
to-be-thought may-be by you we-expect to-be-taught

AEL. Primum igitur de ipsa electione tractemus. Sunt
first therefore about the-very choice let-us-treat there-are
vitia quædam, quibus si quis fuerit involutus, non diu
vices certain in-which if anyone shall-have-been wrapped not long
amicitiæ leges vel jura servabit. Hujusmodi ad amicitiam
of-friendship the-laws or rights he-shall-keep of-this-kind for friendship
non facile eligendi sunt; sed si alias eorum vita moresque
not easily to-be-chosen are but if otherwise their life and-morals
placuerint, agendum cum eis summopere est, ut sanati
shall-have-pleased to-be-dealt with them most-earnestly is that healed
ad amicitiam habeantur idonei: videlicet iracundi, instabiles,
for friendship they-may-be-held fit namely the-irascible the-unstable
suspiciosi, verbosi. Difficile quippe est, eum, quem sæpe
the-suspicious the-talkative difficult indeed it-is him whom often
iracundiæ furor exagitat, non aliquando insurgere in
of-anger the-fury drives not sometimes to-rise-up against
amicum; sicut in Ecclesiastico scribitur. Est amicus, qui
a-friend as in Ecclesiasticus is-written there-is a-friend who
odium, et rixam, et convicia denudabit. Unde ait Scriptura:
hatred and strife and insults shall-lay-bare whence says the-Scripture
Noli esse amicus homini iracundo, neque ambules cum
do-not be a-friend to-a-man irascible nor walk with
viro furioso; ne sumas scandalum animæ tuæ. Et Salomon:
a-man furious lest you-take a-scandal for-soul your and Solomon
Ira inquit, in sinu stulti requiescit. At cum stulto diu
anger he-says in the-bosom of-the-fool rests but with a-fool long
servare amicitiam, quis non credit impossibile?
to-keep friendship who not believes impossible

GAL. At nos te vidimus, si non fallimur, cum
but we you have-seen if not we-are-deceived with
iracundissimo homine summa religione colere amicitiam:
a-most-irascible man with-the-highest scrupulousness to-cultivate friendship

quem usque ad vitæ ejus finem nunquam a te læsum,
whom all-the-way to of-life his the-end never by you wounded
quanquam ipse te sæpe læsisset, audivimus.
although he you often had-wounded we-have-heard

AEL. Sunt quidam ex naturali conspersione iracundi,
there-are some from natural temperament irascible
qui tamen hanc ita comprimere et temperare solliciti
who yet this so to-repress and to-temper anxious
sunt passionem, ut in quinque quibus, teste Scriptura,
are passion that into the-five by-which as-witness the-Scripture
amicitia dissolvitur atque corrumpitur, nunquam prosiliant;
friendship is-dissolved and is-corrupted never they-leap-out
quamvis nonnunquam amicum inconsiderato sermone vel
although sometimes a-friend by-inconsiderate word or
actu, vel zelo minus discreto offendant. Tales si forte in
act or by-zeal less discreet they-offend such-men if perhaps into
amicitiam receperimus, patienter tolerandi sunt, et cum
friendship we-shall-have-received patiently to-be-borne are and since
nobis constet de affectu certitudo, si quis fuerit vel
to-us is-established about affection certainty if any shall-have-been either
sermonis vel actionis excessus, amico id indulgendum
of-word or of-action excess to-the-friend that to-be-indulged
est; vel certe sine aliquo dolore jucunde insuper, in quo
is or certainly without any grief pleasantly moreover about what
excesserit, commonendum.
he-shall-have-exceeded to-be-admonished

GRAT. Ille tuus, quem præ omnibus nobis, ut multis videtur,
that your whom before all us as to-many it-seems
tibi probas amicum, aliquid, quod tibi displicere nullatenus
to-you you-approve as-a-friend something which to-you to-displease in-no-way
potuit ignorare, ante paucos dies, ut nos putabamus, ira
could to-be-ignorant-of before a-few days as we were-thinking by-anger

præventus et dixit et fecit; cui tamen nihil prioris
overtaken both said and did to-whom yet nothing of-the-former
gratiæ imminutum nec credimus, nec videmus. Unde non
favor diminished neither we-believe nor we-see whence not
parum obstupuimus, quod cum tu, ubi nos mutuo loquimur,
little we-were-astounded that while you where we mutually speak
nihil velis vel modicum præterire, quod velit ipse;
nothing you-may-wish even a-little to-pass-over which may-wish he
ipse modicum quid, tui causa, non potuerit sustinere.
he little anything of-you for-the-sake not could to-bear

GAL. Audacior me multo est iste. Nam et ego ista
bolder than-me much is this-one for also I these-things
novi, sed tuum erga eum animum non ignorans, nihil tibi
knew but your toward him mind not not-knowing nothing to-you
de his loqui præsumpsi.
about these-things to-speak I-presumed

AEL. Homo certe ille mihi charissimus est, semel a me receptus
man surely that to-me most-dear is once by me received
in amicitiam, a me nunquam poterit non amari. Unde si
into friendship by me never shall-be-able not to-be-loved whence if
forte in hac parte fortior illo fui, et ubi utriusque voluntas
perhaps in this respect stronger than-him I-was and where of-each the-will
non concurrebat in unum, meam mihi facilius fuit, quam illi
not was-concurring into one my for-me easier it-was than for-him
suam frangere voluntatem; ubi nulla interveniebat inhonestas,
his to-break will where no was-intervening dishonor
nec fides lædebatur, nec minuebatur virtus, cedendum amico
nor faith was-wounded nor was-diminished virtue to-be-yielded to-the-friend
fuit, ut et tolerarem in quo videbatur excessisse, et ubi
it-was so-that both I-might-bear in what he-seemed to-have-exceeded and where
pax ejus periclitabatur, voluntatem ejus meæ præferrem.
the-peace his was-endangered the-will his to-mine I-might-prefer

GAL. Sed cum prior ille jam in fata concesserit,
but since the-former that-one now to fate has-yielded
alter tibi, licet nos non viderimus satisfecerit: illa nobis
the-other to-you although we not may-have-seen has-satisfied those to-us
quinque, quibus amicitia sic lædítur ut dissolvatur, velim
five by-which friendship so is-wounded that it-is-dissolved I-would-wish
nobis enuclees, ut eos, qui nullo modo eligendi sunt
to-us you-may-unravel that those who in-no way to-be-chosen are
in amicos, cavere possimus.
as friends to-shun we-may-be-able

AEL. Audite, non me, sed Scripturam loquentem: Qui
hear not me but the-Scripture speaking who
conviciatur amico dissolvit amicitiam. Ad amicum; etiamsi
reviles a-friend dissolves friendship to a-friend even-if
produxerit gladium, non desperes: est enim regressus ad
he-shall-have-drawn a-sword not despair there-is for a-return to
amicum. Si aperuerit os triste, non timeas. Vide quid
a-friend if he-shall-have-opened a-mouth sad not fear see what
dicat. Si forte ira præventus amicus eduxerit gladium
it-says if perhaps by-anger overtaken a-friend shall-have-drawn a-sword
vel si verbum protulerit triste; si quasi non amans ad
or if a-word he-shall-have-uttered sad if as-if not loving for
tempus tibi sese subtraxerit, si tuo suum aliquando
a-time from-you himself he-shall-have-withdrawn if to-your his-own sometimes
prætulerit consilium, si a te in aliqua sententia vel
he-shall-have-preferred counsel if from you in some opinion or
disputatione dissenserit, non his amicitiam æstimes
disputation he-shall-have-dissented not for-these friendship reckon
dissolvendam. Est enim, ait, concordia ad amicum,
to-be-dissolved there-is for it-says agreement toward a-friend
excepto convicio, et improperio, et superbia, et mysterii
excepting reviling and reproach and pride and of-the-mystery

revelatione, et plaga dolosa. In his omnibus effugiet amicus.
revelation and a-blow treacherous in these all shall-flee the-friend
Diligentius proinde hæc quinque consideremus, ne nos eis
more-carefully therefore these five let-us-consider lest ourselves to-those
amicitiæ vinculis constringamus, quos ad hæc vitia vel
of-friendship with-the-bonds we-may-bind whom to these vices either
iracundiæ furor, vel alia quælibet passio compellere consuevit.
of-anger the-fury or other any-whatever passion to-compel is-wont
Convicium quippe lædit famam, charitatem exstinguit. Tanta
reviling indeed wounds reputation charity extinguishes so-great
est enim hominum malitia, ut quidquid ira instigante ab
is for of-men the-malice that whatever anger instigating by
amico jaculatum fuerit in amicum, quasi secretorum
a-friend thrown shall-have-been at a-friend as-if of-secrets
suorum prolatum conscio, si non credatur, verum esse
his uttered by-one-privy if not it-be-believed true to-be
clametur. multi enim sicut propriis laudibus, ita in aliorum
it-is-cried-out many for as in-their-own praises so in of-others
vituperationibus delectantur. Quid scelestius improperio, quod
vituperations delight what more-wicked than-reproach which
etiam falsa objectione innocentis faciem miserando rubore
even by-false charge of-the-innocent the-face with-pitiable blush
perfundit? At superbia quid minus ferendum? quæ solum id
floods but pride what less to-be-borne which alone that
quo fractæ amicitiæ subveniendum fuerat, humilitatis et
by-which broken friendship to-be-helped had of-humility and
confessionis excludit remedium, reddens hominem audacem ad
confession excludes the-remedy rendering man bold for
injuriam, tumidum ad correptionem? Secretorum revelatio,
injury swollen against correction of-secrets the-revelation
qua nihil est turpius, nihil exsecrabilius, nihil amoris,
than-which nothing is baser nothing more-execrable nothing of-love

nihil suavitatis relinquens inter amicos, sed omnia replens
nothing of-sweetness leaving among friends but all-things filling
amaritudine indignationis, et odii atque doloris felle
with-bitterness of-indignation and of-hatred and of-grief with-the-gall
cuncta conspergens. Hinc scriptum est. Qui denudat arcana
all-things sprinkling hence written it-is who lays-bare the-secrets
amici perdit fidem. Et paulo post. Denudare amici
of-a-friend loses faith and a-little after to-lay-bare of-a-friend
mysteria, desperatio est animæ infelicis. Quid enim infelicius
the-mysteries the-despair is of-a-soul unhappy what for more-unhappy
illo, qui perdit fidem, et desperatione languescit? Ultimum
than-him who loses faith and with-despair languishes last
illud, quo dissolvitur amicitia, plaga dolosa est, quæ
that by-which is-dissolved friendship a-blow treacherous is which
non est aliud quam occulta detractio. Plaga certe dolosa;
not is other than hidden detraction a-blow surely treacherous
plaga serpentis est et aspidis mortifera: Si mordeat serpens
the-blow of-a-serpent is and of-an-asp deadly if bites a-serpent
in silentio, ait Salomon, nihil eo minus habet, qui
in silence says Solomon nothing than-it less has who
occulte detrahit. Quemcunque igitur in his vitiis assiduum
secretly detracts whomever therefore in these vices assiduous
inveneris, cavendus tibi est ille; nec, donec sanetur, ad
you-shall-have-found to-be-shunned by-you is he nor until he-be-healed for
amicitiam eligendus. Abjuremus convicia, quorum ultor est
friendship to-be-chosen let-us-abjure revilings of-which the-avenger is
Deus. Semei, fugientem a facie Absalon sanctum David
God Shimei fleeing from the-face of-Absalom holy David
conviciis impetens, inter hæreditaria verba, quæ pater filio
with-revilings assailing among the-hereditary words which the-father to-his-son
moriens delegavit, auctoritate Spiritus sancti decernitur
dying delegated by-the-authority of-the-Spirit Holy is-decreed

occidendus. Improperium nihilominus caveamus. Infelix Nabal
to-be-slain reproach nonetheless let-us-shun unhappy Nabal
Carmelus, David servitutem et fugam improperans, a Domino
of-Carmel to-David servitude and flight reproaching by the-Lord
percuti meruit, et occidi. Quod si forte contigerit, in
to-be-struck deserved and to-be-slain but if perhaps it-shall-have-happened in
aliquo nos legem amicitiæ præterire, vitemus superbiam et
anything us the-law of-friendship to-pass-over let-us-avoid pride and
amici gratiam humilitatis beneficio repetamus. Rex David
of-the-friend the-favor of-humility by-the-benefit let-us-seek-again king David
amicitiam, quam Naas regi filiorum Ammon exhibuerat,
the-friendship which to-Nahash the-king of-the-sons of-Ammon had-shown
cum filio ejus Hanon misericorditer obtulisset, ille superbus
when to-the-son his Hanun mercifully he-had-offered he proud
et ingratus amico, contumeliam adjecit contemptui; ob quam
and ungrateful to-his-friend insult added to-contempt for which
causam tam ipsum, quam populum ejus et urbes, gladius
cause as-much him-himself as people his and cities the-sword
simul et ignis absumpsit. Super omnia autem; amicorum
together and fire consumed above all-things moreover of-friends
revelare secreta sacrilegium arbitremur, quo, fides amittitur,
to-reveal the-secrets sacrilege let-us-reckon by-which faith is-lost
et animæ captivatæ desperatio importatur. Hinc est quod
and of-the-soul captivated despair is-brought-in hence it-is that
impiissimus Achitophel, parricidæ consentiens, cum ei
most-impious Ahithophel with-the-parricide consenting when to-him
patris consilium prodidisset, cernens suum, quod contra
of-the-father the-counsel he-had-betrayed seeing his which against
illud dederat non mancipatum effectui, dignum proditore
it he-had-given not delivered to-effect a-worthy for-a-traitor
finem, laqueo suspensus promeruit. Postremo detrahere
end by-a-noose hanged earned lastly to-detract

amico venenum amicitiæ reputemus, quod Mariæ frontem
from-a-friend the-poison of-friendship let-us-reckon which of-Miriam the-forehead
lepra perfudit, et ejectam extra castra sex diebus,
with-leprosy flooded and cast-out outside the-camp for-six days
populi communione privavit. Nec solum nimium iracundi,
of-the-people from-the-communion deprived not only the-too irascible
sed etiam instabiles, et suspiciosi in hac electione cavendi
but also the-unstable and suspicious in this choice to-be-shunned
sunt. Cum enim amicitiæ magnus fructus sit securitas, qua
are since for of-friendship great the-fruit is security by-which
te credis et committis amico: quomodo in ejus amore
yourself you-believe and entrust to-a-friend how in his love
aliqua potest esse securitas, qui omni circumfertur vento,
any can to-be security who by-every is-carried-about wind
omni acquiescit consilio? Cujus affectus molli luto comparatus,
to-every acquiesces counsel whose affection to-soft clay compared
diversas et contrarias tota die, pro arbitrio imprimentis,
diverse and contrary all day according-to the-will of-the-one-impressing
suscipit et format imagines. Quid præterea magis competit
receives and forms images what besides more befits
amicitiæ, quam pax quædam ad invicem et tranquillitas
friendship than peace a-certain toward each-other and tranquility
cordis, cujus semper expers est suspiciosus? Nunquam enim
of-heart of-which always devoid is the-suspicious-man never for
requiescit. Suspiciosum quippe semper curiositas comitatur,
he-rests the-suspicious indeed always curiosity accompanies
quæ continuos ei stimulos acuens, inquietudinis et
which continual for-him goads sharpening of-disquiet and
perturbationis ei materias subministrat. Si enim viderit
disturbance to-him the-materials supplies if for he-shall-have-seen
amicum secretius loquentem cum aliquo proditionem putabit.
a-friend more-secretly speaking with someone betrayal he-shall-think

Si se benevolum alteri præbuerit, vel jucundum, ille
if himself kindly to-another he-shall-have-shown or pleasant he
se minus diligi proclamabit. Si eum corripuerit,
himself less to-be-loved shall-proclaim if him he-shall-have-corrected
odium interpretabitur. Si laudandum crediderit, irrisum
hatred he-shall-interpret if to-be-praised he-shall-have-believed mocked
se calumniabitur. Sed nec verbosum arbitror eligendum,
himself he-shall-falsely-complain but nor the-talkative I-think to-be-chosen
quia vir linguosus non justificabitur. Vides, inquit sapiens,
because a-man tonguey not shall-be-justified you-see says the-wise-man
hominem promptulum ad loquendum, magis illo spem
a-man quick for speaking more than-him hope
habet stultus. Is igitur tibi eligendus est in amicum, quem
has the-fool he therefore by-you to-be-chosen is as a-friend whom
non iracundiæ furor inquietet, non instabilitas dividat, non
not of-anger the-fury may-disquiet not instability may-divide not
conterat suspicio, non verbositas a debita gravitate dissolvat.
may-crush suspicion not talkativeness from due gravity may-dissolve
Præcipue utile est, ut eum eligas, qui tuis conveniat
especially useful it-is that him you-choose who with-your may-agree
moribus, tuæ consonet qualitati. Inter dispares quippe
manners with-your may-harmonize quality among unequal indeed
mores, ut beatus ait Ambrosius, amicitia esse non potest:
manners as blessed says Ambrose friendship to-be not can
et ideo convenire debet sibi utriusque gratia.
and therefore to-agree ought with-one-another of-each the-grace

GAL. Ubi ergo talis invenietur, qui nec iracundus sit,
where therefore such shall-be-found who neither irascible may-be
nec instabilis, nec suspiciosus? Nam verbosus quisquis est,
nor unstable nor suspicious for the-talkative whoever is
latere non potest.
to-be-hidden not can

AEL. Licet non facile queat reperiri, qui non his
although not easily may-be-able to-be-found who not by-these
passionibus moveatur; multi certe sunt, qui his omnibus
passions may-be-moved many surely are who than-these all
superiores inveniuntur: qui iracundiam patientia comprimant,
superior are-found who irascibility with-patience may-repress
levitatem servata gravitate cohibeant, suspiciones dilectionis
levity kept gravity may-restrain suspicions of-love
contemplatione propellant. Quos maxime in amicitiam quasi
by-the-contemplation may-drive-off whom especially into friendship as-if
exercitatiores assumendos dixerim, qui vitia virtute vincentes,
more-exercised to-be-taken-up I-would-say who vices by-virtue conquering
tanto securius possidentur, quanto fortius, etiam
by-so-much more-securely are-possessed by-how-much more-strongly even
tentantibus vitiis resistere consuerunt.
tempting vices to-resist they-have-been-wont

GRAT. Ne quæso, irascaris, si loquar. Ille tuus, de quo paulo
do-not I-ask be-angry if I-speak that your about whom a-little
ante fecimus mentionem, quem a te receptum in amicitiam
before we-made mention whom by you received into friendship
non dubitamus: utrum tibi iracundus videatur, scire desidero.
not we-doubt whether to-you irascible he-may-seem to-know I-desire

AEL. Est quidem; at in amicitia minime.
he-is indeed but in friendship not-at-all

GRAT. Quid est, rogo te, in amicitia non esse iracundum.
what is-it I-ask you in friendship not to-be irascible

AEL. Inter nos contractam amicitiam non dubitatis.
between us contracted friendship not you-doubt

GRAT. Prorsus.
wholly

AEL. Quando inter nos, iras, rixas, dissensiones, æmulationes
when between us angers quarrels dissensions rivalries
vel contentiones ortas audistis?
or contentions arisen have-you-heard
GRAT. Nunquam; sed hoc non illius, sed tuæ patientiæ
never but this not to-his but to-your patience
imputamus.
we-impute
AEL. Fallimini. Nullo modo enim iram, quam non refrenat
you-are-deceived in-no way for anger which not reins
affectus, cujusquam patientia refrenabit, cum patientia magis
affection of-anyone patience shall-rein since patience more
iracundum excitet in furorem, in hoc aliquid sibi vel
the-irascible may-rouse into fury in this something to-himself even
modicum solatium præstari cupiens, si in jurgiis se
a-little solace to-be-furnished desiring if in quarrels himself
illi aliquis parem exhibeat. Ille sane de quo nunc nobis
to-him anyone equal show he truly about whom now to-us
sermo est, ita mihi amicitiæ jura conservat, ut commotum
the-talk is so for-me of-friendship the-rights keeps that stirred
aliquando, etiam jam prorumpentem in verba solo nutu
sometimes even now bursting into words alone by-a-nod
cohibeam, et ea quæ displicent nunquam producat
I-restrain-him and those-things which displease never he-brings-forth
in publicum; sed ad evaporandum suæ mentis conceptum,
into public but for breathing-out of-his mind the-conception
semper exspectet secretum. Quod si non ei amicitia, sed
always awaits privacy but if not him friendship but
natura præscriberet, nec ita virtuosum, nec ita laude dignum
nature prescribed neither so virtuous nor so of-praise worthy
judicarem. Si vero, ut assolet, ab ejus aliquando meus sensus
would-I-judge if but as is-usual from his sometimes my sense

dissentiat; ita alterutro nobis deferimus, ut aliquando ille
dissents so mutually to-ourselves we-defer that sometimes he
meam suæ, plerumque ego suam meæ præferam voluntatem.
my to-his mostly I his to-mine may-prefer will

GAL. Satis datum est Gratiano. Sed mihi velim
enough given has-been to-Gratian but to-me I-would-wish
enuclees, si forte quis incautius in eorum inciderit
you-may-unravel if perhaps anyone more-incautiously into of-those shall-have-fallen
amicitias, quos cavendos paulo ante dixisti, vel si qui
the-friendships whom to-be-shunned a-little before you-said or if any
eorum quos eligendos dixisti, aut in ea ipsa vitia, aut
of-those whom to-be-chosen you-said either into those very vices or
in alia forte deteriora corruerint, qualis eis servanda
into others perhaps worse shall-have-collapsed what to-them to-be-kept
sit fides, qualis exhibenda gratia.
may-be faith what to-be-shown favor

AEL. Hæc, si fieri potest, in ipsa electione, vel
these-things if to-be-done it-can in the-very choice or
etiam probatione cavenda sunt; ne videlicet nimis cito
also testing to-be-guarded-against are lest namely too quickly
diligamus, maxime indignos. Digni autem sunt amicitia,
we-may-love especially the-unworthy worthy moreover are of-friendship
quibus in ipsis causa est, cur diligantur. Attamen in his,
to-whom in themselves the-cause is why they-should-be-loved yet in those
qui probati dignique putantur, erumpunt sæpe vitia, tum in
who tested and-worthy are-thought burst-out often vices both against
ipsos amicos, tum in alienos, quorum tamen ad amicos
the-very friends and against strangers whose yet upon the-friends
redundat infamia. Talibus amicis omnis diligentia adhibenda
redounds the-infamy to-such friends all diligence to-be-applied
est, ut sanentur. Quod si impossibile fuerit, non
is that they-may-be-healed but if impossible it-shall-have-been not

amicitiam rumpendam, vel dissolvendam arbitror, sed ut
friendship to-be-broken or to-be-dissolved I-think but as
quidam eleganter ait, potius paulatim dissuendam; nisi forte
someone elegantly says rather little-by-little to-be-unstitched unless perhaps
quædam intolerabilis injuria exarserit, ut neque rectum,
some intolerable injury shall-have-flared-up so-that neither right
neque honestum sit, ut non statim alienatio vel disjunctio
nor honorable it-may-be that not at-once estrangement or separation
fiat. Si enim aliquid molitur amicus, aut in patrem, aut
be-made if for something plots the-friend either against father or
in patriam, quod subita et festinata egeat correctione;
against fatherland which sudden and hasty may-need correction
non amicitia lædetur, si perduellis et inimicus prodatur.
not friendship shall-be-wounded if the-traitor and enemy be-betrayed
Sunt alia vitia, pro quibus amicitiam non rumpendam, ut
there-are other vices for which friendship not to-be-broken as
diximus, sed paulatim dissolvendam judicamus; ita tamen
we-said but little-by-little to-be-dissolved we-judge so yet
ut non usque ad inimicitias, ex quibus jurgia, maledicta,
that not all-the-way to enmities from which quarrels curses
contumeliæque gignuntur, erumpant. Turpe enim nimis
and-insults are-begotten they-may-burst-out base for too-much
est, cum eo hujusmodi gerere bellum, cum quo familiariter
it-is with him of-this-kind to-wage war with whom familiarly
vixeris. Nam etsi his omnibus ab eo, quem in amicitiam
you-have-lived for even-if with-these all by him whom into friendship
receperas, impetaris, quibusdam quippe moris est, ut cum
you-had-received you-be-assailed to-some indeed of-custom it-is that when
ipsi sic vixerint, ut jam non mereantur amari, si forte
they-themselves so have-lived that now not they-deserve to-be-loved if perhaps
eis aliquid evenerit adversi, culpam retorqueant in
to-them anything shall-have-happened adverse the-blame they-may-turn-back upon

amicum; læsam dicant amicitiam, et omne consilium, quod
the-friend wounded they-may-say friendship and every counsel which
amicus dederit, suspectum habeant: et proditi, cum eorum
the-friend has-given suspect may-hold and betrayed when their
in palam culpa processerit, non habentes ultra quid faciant,
into open the-fault has-come-forth not having further what they-may-do
in amicum odia et maledicta congeminent, detrahentes in
against the-friend hatreds and curses they-redouble detracting in
angulis, in tenebris susurrantes, se mendaciter exaltantes,
corners in darkness whispering themselves lyingly exalting
et alios similiter accusantes. Si igitur his omnibus, post
and others likewise accusing if therefore with-these all after
dimissam amicitiam, impetaris, quandiu tolerabilia fuerint,
dismissed friendship you-be-assailed as-long-as bearable they-shall-have-been
ferenda sunt: et hic honos veteri amicitiæ tribuendus,
to-be-borne they-are and this honor to-the-old friendship to-be-given
ut in culpa sit, qui faciat, non is qui patiatur injuriam.
that in the-fault may-be who does not he who suffers injury
Amicitia quippe æterna est, unde: Omni tempore diligit qui
friendship indeed eternal is whence at-every time loves who
amicus est. Si te læserit ille, quem diligis, tu tamen
a-friend is if you shall-have-wounded he whom you-love you yet
dilige. Si talis fuerit, ut illi amicitia subtrahatur,
love if such he-shall-have-been that from-him friendship be-withdrawn
nunquam tamen subtrahatur dilectio. Consule quantum potes
never yet let-be-withdrawn love take-thought as-much-as you-can
saluti ejus, prospice famæ, nec unquam amicitiæ
for-the-salvation his look-out for-the-reputation nor ever of-friendship
ejus prodas secreta, quamvis tua ipse prodiderit.
his may-you-betray the-secrets although yours he has-betrayed

GAL. Quæ sunt, rogo, illa vitia, pro quibus amicitiam
what are I-ask those vices for which friendship
paulatim dicis esse solvendam?
little-by-little you-say to-be to-be-loosed

AEL. Quinque illa, quæ paulo ante descripsimus; maxime
five those which a-little before we-described especially
autem revelatio secretorum, et occulti morsus detractionum.
moreover the-revelation of-secrets and the-hidden bites of-detractions
His sextum addimus. Si eos, qui tibi æque diligendi
to-these a-sixth we-add if those who by-you equally to-be-loved
sunt, læserit, eisque, quorum tua interest providere
are he-shall-have-wounded and-to-those whose your it-concerns to-provide-for
saluti, ruinæ et scandali materiam, etiam correptus præbere
the-salvation of-ruin and of-scandal the-material even corrected to-furnish
non desierit, maxime ubi vitiorum te tangit infamia.
not he-shall-have-ceased especially where of-vices you touches the-infamy
Non enim amor præponderare debet religioni, non fidei,
not for love to-outweigh ought religion not faith
non charitati civium, non plebis saluti. Rex Assuerus
not the-charity of-citizens not of-the-people the-salvation king Ahasuerus
superbissimum Aman, quem præ cæteris amicum habuerat,
most-proud Haman whom before the-others as-a-friend he-had-had
suspendit in cruce, amicitiæ, quam ille fraudulentis consiliis
hanged on a-cross to-the-friendship which he by-fraudulent counsels
læserat, salutem multitudinis et charitatem præponens
had-wounded the-salvation of-the-multitude and the-charity preferring
uxoris. Jahel uxor Aber Cinei, licet pax fuerit inter Sisaram
of-his-wife Jael wife of-Heber the-Kenite although peace there-was between Sisera
et domum Aber, plebis tamen salutem huic amicitiæ
and the-house of-Heber of-the-people yet the-salvation to-this friendship
præferens, ipsum Sisaram clavo sopivit et malleo. Sanctus
preferring himself Sisera with-a-nail put-to-sleep and a-hammer holy

propheta David, cum de jure amicitiæ cognationi Jonathæ
prophet David when by the-right of-friendship to-the-kindred of-Jonathan
debuerat pepercisse, audiens tamen a Domino, propter
he-had-owed to-have-spared hearing yet from the-Lord on-account-of
Saul et domum ejus sanguinum, quia occiderat Gabaonitas,
Saul and the-house his of-bloods because he-had-slain the-Gibeonites
populum fame tribus annis jugiter laborasse, septem viros
the-people by-famine for-three years continually to-have-labored seven men
de cognatione ejus, Gabaonitis dedit puniendos. Hoc autem
from the-kindred his to-the-Gibeonites gave to-be-punished this moreover
nolo vos ignorare, inter perfectos, quos sapienter electos
I-do-not-wish you to-be-ignorant-of among the-perfect whom wisely chosen
et caute probatos, vera et spiritualis amicitia copulavit, non
and cautiously tested true and spiritual friendship has-coupled not
posse intervenire dissidium. Cum enim amicitia de duobus
to-be-able to-intervene discord since for friendship out-of two
unum fecerit, sicut id quod unum est, non potest dividi, sic
one has-made as that which one is not can to-be-divided so
et amicitia a se non poterit separari. Patet igitur, hanc
also friendship from itself not shall-be-able to-be-separated it-is-plain therefore this
amicitiam, quæ patitur sectionem, ex ea parte qua læditur,
friendship which suffers cutting on that side on-which it-is-wounded
nunquam fuisse veram. In hoc tamen amicitia probabilior, et
never to-have-been true in this yet friendship more-proven and
magis virtus probatur, quod nec in eo qui læditur, desinit
more virtue is-proved that not-even in him who is-wounded it-ceases
esse quod fuit; diligens eum, a quo non diligitur; honorans
to-be what it-was loving him by whom not it-is-loved honoring
eum, a quo spernitur, benedicens eum, a quo maledicitur;
him by whom it-is-spurned blessing him by whom it-is-cursed
benefaciens ei, qui sibi quod perniciosum est, machinatur.
doing-good to-him who for-it what pernicious is plots

GAL. Quomodo ergo amicitia solvitur, si excluso talia
how therefore friendship is-loosed if to-the-excluded such-things
sunt exhibenda ab eo, a quo solvitur?
are to-be-shown by him by whom it-is-loosed

AEL. Ad amicitiam quatuor pertinere specialiter videntur:
to friendship four-things to-pertain specially seem
scilicet dilectio et affectio, securitas et jucunditas. Ad
namely love and affection security and pleasantness to
dilectionem spectat, cum benevolentia beneficiorum exhibitio.
love belongs with goodwill of-benefits the-showing
Ad affectionem, interior quædam procedens delectatio. Ad
to affection inner a-certain proceeding delight to
securitatem, sine timore et suspicione omnium consiliorum
security without fear and suspicion of-all counsels
et secretorum revelatio. Ad jucunditatem, de omnibus quæ
and secrets the-revelation to pleasantness about all-things which
contingunt, sive læta sint, sive tristia; de omnibus quæ
happen whether glad they-be or sad about all-things which
cogitantur, sive nociva sint, sive utilia; de omnibus quæ
are-thought whether harmful they-be or useful about all-things which
docentur vel discuntur, quædam dulcis et amica collatio.
are-taught or are-learned a-certain sweet and friendly conference
Videsne, in quibus ab his qui merentur, solvenda est
do-you-see in what-things from those who deserve to-be-loosed is
amicitia? Subtrahitur certe illa interior delectatio, quam
friendship is-withdrawn surely that inner delight which
ex amici pectore jugiter hauriebat; perit securitas,
from of-the-friend the-breast continually he-was-drawing perishes security
qua sua illi arcana revelabat; seponitur jucunditas,
by-which his-own to-him secrets he-was-revealing is-set-aside pleasantness
quam amica confabulatio pariebat. Familiaritas proinde
which friendly conversation was-bringing-forth familiarity therefore

illa, in qua talia continentur, ei neganda est, non
that in which such-things are-contained from-him to-be-denied is not
subtrahenda dilectio: et hoc cum quadam moderatione et
to-be-withdrawn love and this with a-certain moderation and
reverentia, ut si non nimius fuerit horror, semper
reverence that if not too-great shall-have-been the-horror always
antiquæ amicitiæ quædam videantur remansisse vestigia.
of-the-old friendship certain may-seem to-have-remained traces

GRAT. Mihi certe placent ista, quæ dicis.
to-me surely please these-things which you-say

AEL. Jam, de electione si sufficiunt ista quæ
now about choice whether suffice these-things which
diximus, insinuate.
we-have-said intimate

GAL. Vellem, ut eorum, quæ dicta sunt, summa sub
I-would-wish that of-those-things which said were the-sum under
brevi nobis epilogo traderetur.
a-brief to-us epilogue be-handed

AEL. Geram vobis morem. Amorem amicitiæ diximus esse
I-shall-bear for-you the-humor love of-friendship we-said to-be
principium, nec qualemcunque, sed qui de ratione simul
the-beginning nor any-whatever but which from reason together
et affectu procedit. Qui quidem et castus est ex ratione,
and affection proceeds which indeed both chaste is from reason
et ex affectu dulcis. Deinde amicitiæ ponendum diximus
and from affection sweet then of-friendship to-be-laid we-said
fundamentum, Dei scilicet dilectionem, ad quam omnia,
the-foundation of-God namely the-love to which all-things
quæ suggeruntur, referenda sunt, et utrum ei conveniant,
which are-suggested to-be-referred are and whether to-it they-fit
vel ab ea dissideant, explorandum. Quatuor subinde gradus
or from it they-dissent to-be-explored four thereupon steps

in amicitia, quibus ad ejus summam pervenitur, custodiendos
in friendship by-which to its summit one-arrives to-be-guarded
putavimus, cum amicus primum sit eligendus, deinde
we-thought since a-friend first is to-be-chosen then
probandus, tunc demum admittendus, et sic postea ut decet,
to-be-tested then at-last to-be-admitted and so afterward as is-fitting
tractandus. Et de electione tractantes, iracundos, instabiles,
to-be-treated and about choice treating the-irascible the-unstable
suspiciosos atque verbosos exclusimus: non omnes tamen, sed
the-suspicious and talkative we-excluded not all yet but
eos duntaxat, qui has passiones nec ordinare, nec moderari
those only who these passions neither to-order nor to-moderate
possunt aut nolunt. Nam multi his perturbationibus sic
can or are-unwilling for many by-these disturbances so
tanguntur, ut non solum eorum in nullo lædatur perfectio,
are-touched that not only their in nothing is-wounded perfection
sed etiam virtus eorum moderatione laudabilius augeatur. Nam
but even virtue their by-moderation more-laudably is-increased for
qui velut infrenes, his passionibus acti semper feruntur in
who as-if unbridled by-these passions driven always are-borne into
præceps, in ea vitia inevitabiliter dilabuntur et corruunt,
the-precipice into those vices inevitably slide and collapse
quibus amicitia, teste Scriptura, et læditur et dissolvitur;
by-which friendship as-witness the-Scripture both is-wounded and is-dissolved
convicia scilicet, et improperium, et secretorum revelatio,
revilings namely and reproach and of-secrets the-revelation
superbia, et plaga dolosa. Si tamen hæc omnia patiaris
pride and the-blow treacherous if yet these-things all you-suffer
ab illo, quem semel in amicitiam suscepisti, non statim
from him whom once into friendship you-took-up not at-once
eam rumpendam dicimus, sed paulatim solvendam, talisque
it to-be-broken we-say but little-by-little to-be-loosed and-such

servetur antiquæ amicitiæ reverentia, ut licet ipsum a
be-kept of-the-old friendship reverence that although him from
secretis tuis amoveas, nunquam tamen ei dilectionem
secrets your you-may-remove never yet from-him love
subtrahas, auxilium tollas, neges consilium. Quod
you-may-withdraw help may-take-away may-deny counsel but
si etiam ad blasphemias et maledicta ejus prorumpat
if even into blasphemies and curses his may-burst-forth
insania, tu tamen defer fœderi, defer charitati, ut in culpa
madness you yet defer to-the-bond defer to-charity that in the-fault
sit qui intulit, non ille qui pertulit injuriam. Porro si
may-be who inflicted not he who bore the-injury moreover if
patri, si patriæ, si civibus, si subditis, si amicis inventus
to-father if to-fatherland if to-citizens if to-subjects if to-friends found
fuerit perniciosus, statim familiaritatis rumpendum est
he-shall-have-been pernicious at-once of-familiarity to-be-broken is
vinculum, nec unius amor perditioni multitudinis præferatur.
the-bond nor of-one the-love to-the-perdition of-the-multitude be-preferred
Hæc ne proveniant, in ipsa electione cavendum, ut
these-things lest they-come-about in the-very choice it-must-be-guarded that
videlicet is eligatur, quem non ad ista furor impellat,
namely he be-chosen whom not to these-things fury may-drive
aut levitas trahat, aut verbositas præcipitet, aut abducat
or levity may-drag or talkativeness may-hurl or may-lead-away
suspicio: maxime, qui non nimium a tuis dissentiat
suspicion especially who not too-much from your may-dissent
moribus, nec a qualitate discordet. Quia vero de vera
manners nor from quality may-disagree because but about true
amicitia loquimur, quæ non potest esse nisi inter bonos,
friendship we-speak which not can to-be except among the-good
de illis, de quibus, quod non sint eligendi, nulla potest
about those about whom that not they-are to-be-chosen no can

esse cunctatio, ut turpes, avari, ambitiosi, criminosi,
to-be hesitation as the-base the-avaricious the-ambitious the-criminal
nullam faciamus mentionem. Si vobis de electione satis
no let-us-make mention if to-you about choice enough
datum est, ad probationem deinceps transeamus.
given has-been to testing next let-us-pass

GAL. Opportunum hoc; nam mihi semper ad ostium oculus est,
opportune this for to-me always at the-door the-eye is
ne forte quis irrumpat, qui vel nostris deliciis finem ponat,
lest perhaps anyone may-burst-in who either to-our delights an-end may-put
vel quid amaritudinis misceat, vel aliquid superducat inane.
or something of-bitterness may-mix or something may-bring-over empty

GRAT. Cellerarius adest, cui si concedatur ingressus, non
the-cellarer is-here to-whom if be-granted entry not
erit tibi facultas ulterius procedendi. Sed ecce ego
there-shall-be for-you the-means further of-proceeding but behold I
observo januam, tu Pater, perge quo cœperas.
watch the-door you O-Father go-on where you-had-begun

AEL. Quatuor probanda sunt in amico: fides, intentio,
four-things to-be-tested are in a-friend faith intention
discretio, patientia. Fides, ut ei te secure committas.
discretion patience faith that to-him yourself securely you-may-entrust
Intentio, ut nihil ex amicitia, nisi Deum et naturale ejus
intention that nothing from friendship except God and the-natural its
bonum exspectes. Discretio, ut quid præstandum amico,
good you-may-expect discretion that what to-be-furnished to-the-friend
quid ab eo petendum, in quibus contristandum pro eo,
what from him to-be-asked in what-things to-be-saddened for him
in quibus amico congratulandum, pro quibus eum
in what-things with-the-friend to-be-rejoiced for what-things him
corripiendum, modum, tempus et locum non ignores.
to-be-corrected the-measure the-time and the-place not you-may-be-ignorant-of

Patientia vero, ne correptus doleat, ne corripientem
patience but lest corrected he-may-grieve lest the-corrector
contemnat vel odiat, ut eum pro amico quælibet adversa
he-may-despise or may-hate that him for the-friend any-whatever adversities
sustinere non pigeat. Nihil in amicitia fide præstantius,
to-sustain not it-may-irk nothing in friendship than-faith more-excellent
quæ ipsius nutrix videtur et custos. Ipsa se in omnibus
which of-it the-nurse seems and guardian it itself in all
adversis et prosperis, lætis et tristibus, jucundis et
adversities and prosperities glad-things and sad-things pleasant-things and
amaris, præbet æqualem: eodem intuens oculo humilem
bitter-things shows equal with-the-same looking eye on-the-lowly
et sublimem, pauperem et divitem, fortem et debilem,
and the-lofty the-poor and the-rich the-strong and the-weak
sanum et ægrotum. Fidelis proprie amicus nihil in amico,
the-healthy and the-sick faithful properly a-friend nothing in the-friend
quod extra ejus animum, intuetur: virtutem in propria sede
which outside his mind looks-on virtue in its-own seat
complectens, cætera omnia quasi extra eum posita, nihil
embracing the-other-things all as-if outside him placed nothing
multum probat si adsint, nec cum absint requirens.
much approving if they-be-present nor when they-be-absent missing
Ipsa tamen fides in prosperis latet, sed eminet in adversis.
itself yet faith in prosperities lies-hidden but stands-out in adversities
In necessitate probatur amicus. Amici divitis multi; sed
in need is-proved a-friend friends of-the-rich many but
utrum veri amici sint, interveniens adversitas probat. Salomon:
whether true friends they-be intervening adversity proves Solomon
Omni tempore diligit qui amicus est, et frater in angustiis
at-every time loves who a-friend is and a-brother in straits

comprobatur. Et arguens infidelem dicit: Dens putridus, et
is-proved and reproving the-unfaithful he-says a-tooth rotten and
pes lassus, qui sperat super infideli in die angustiæ.
a-foot weary who hopes upon the-unfaithful in the-day of-straits

GRAT. Si prospera nostra nulla unquam adversitas interpolet,
if prosperities our no ever adversity interrupt
quomodo amici probabitur fides?
how of-a-friend shall-be-proved the-faith

AEL. Multa sunt alia, quibus fides probatur amici,
many are other-things by-which faith is-proved of-a-friend
quamvis in sinistris maxime. Nam, ut superius diximus,
although in adversities most for as above we-said
nihil est quod amicitiam magis lædit, quam consiliorum
nothing is which friendship more wounds than of-counsels
proditio. Evangelica vero sententia est: Qui in modico fidelis
betrayal evangelical but the-sentence is who in a-little faithful
est, et in multo fidelis erit. Amicis itaque, quibus adhuc
is also in much faithful shall-be to-friends and-so for-whom still
probationem credimus necessariam, non omnia, nec profunda
testing we-believe necessary not all nor deep
nostra sunt committenda secreta, sed primo exteriora vel
our are to-be-entrusted secrets but first outer or
modica, de quibus non magnopere curandum est, an
small about which not greatly to-be-cared is whether
celentur an nudentur; cum tanta tamen cautione, ac
they-be-concealed or be-laid-bare with so-great yet caution as
si plurimum obessent prodita, prodessent autem celata.
if very-much they-would-harm betrayed would-profit moreover concealed
In quibus si fidelis fuerit inventus, in majoribus
in which if faithful he-shall-have-been found in greater-things
experiendum non dubites. Quod si forte sinistrum aliquid
to-be-tried-out not you-should-doubt but if perhaps sinister something

de te fama vulgaverit, si quisquam malitia famam tuam
about you rumor shall-have-spread if anyone by-malice reputation your
fuerit persecutus, et ille nullius ad credendum adducatur
shall-have persecuted and he of-no-one to believing be-brought
suggestione, nulla moveatur suspicione, nulla dubitatione
by-suggestion by-no be-moved suspicion by-no doubt
turbetur; de ejus fide ulterius nulla tibi debet esse
be-troubled about his faith further no for-you ought to-be
cunctatio, sed quasi de certa et stabili, non parva exsultatio.
hesitation but as-if about a-sure and stable not small exultation

GRAT. Recordor nunc tui illius amici transmarini, de quo
I-remember now of-your that friend overseas about whom
nobis fecisti sæpe mentionem, quem ob hoc verissimum
to-us you-made often mention whom for this most-true
tibi ac fidelissimum probasti amicum, quod falsa de te
to-you and most-faithful you-proved a-friend that false-things about you
referentibus, non solum non adhibuerit fidem, sed nec ulla
to-those-reporting not only not he-applied faith but not-even by-any
sit hæsitatione pulsatus: quod nec de tuo amicissimo,
was hesitation struck which not-even about your dearest-friend
antiquo scilicet Claræ-Vallis sacrista, præsumendum putasti.
the-old namely of-Clairvaux the-sacristan to-be-presumed you-thought
Sed quoniam de probatione fidei satis actum est, ad
but since about the-testing of-faith enough done has-been to
cætera enucleanda procede.
the-other-things to-be-unraveled proceed

AEL. Diximus etiam intentionem esse probandam.
we-said also intention to-be to-be-tested
Pernecessarium hoc: sunt enim plerique, qui in rebus
very-necessary this there-are for very-many who in things
humanis nihil norunt bonum, nisi quod temporaliter
human nothing know good except what temporally

fructuosum sit. Hi amicos sicut boves suos diligunt,
fruitful may-be these friends as oxen their love
ex quibus aliquid boni sperant capturos: qui profecto
from which something of-good they-hope to-be-about-to-take who surely
germana et spiritali carent amicitia, propter Deum et se
genuine and spiritual lack friendship for-the-sake-of God and itself
expetenda, nec in se ipsis naturale contuentur exemplar:
to-be-sought nor in them themselves the-natural behold exemplar
ubi facile deprehenditur vis ejus qualis sit, et quanta
where easily is-detected the-force its of-what-sort it-is and how-great
sit. Ipse Dominus ac Salvator noster veræ nobis amicitiæ
it-is himself the-Lord and Savior our of-true for-us friendship
formam præscripsit: Diliges, inquiens, proximum tuum sicut
the-form prescribed you-shall-love saying neighbor your as
te ipsum. En speculum. Diligis te ipsum. Ita plane, si
you yourself behold the-mirror you-love you yourself so plainly if
Deum diligis; si nempe talis es, qualem in amicitiam
God you-love if surely such you-are as-one-whom into friendship
eligendum descripsimus. Aliquam, rogo, a te ipso, hujus
to-be-chosen we-described some I-ask from you yourself of-this
tuæ dilectionis mercedem judicas exigendam? Minime
your love reward do-you-judge to-be-demanded not-at-all
profecto, sed quod per se sibi quisque charus est. Nisi
surely but because through himself to-himself each-one dear is unless
igitur et tu hunc ipsum in alium transferas affectum, charus
therefore also you this very to another you-transfer affection dear
ille tibi, æque ut tu, esse non poterit. Tunc, enim erit
he to-you equally as you to-be not shall-be-able then for shall-be
ipse, quem diligis, alter tu, si tuam in ipsum transfuderis
he whom you-love another you if your into him you-shall-have-poured
charitatem. Non enim, ut ait sanctus Ambrosius, vectigalis
charity not for as says holy Ambrose tributary

est amicitia, sed plena decoris, plena gratiæ. Virtus est, non
is friendship but full of-comeliness full of-grace a-virtue it-is not
quæstus, quia pecunia non potitur, sed gratia; nec licitatione
a-gain because by-money not it-is-gained but by-grace nor by-the-bidding
pretiorum, sed concertatione benevolentiæ. Ejus igitur, quem
of-prices but by-the-rivalry of-goodwill his therefore whom
elegisti, subtiliter est probanda intentio, ne secundum
you-have-chosen subtly is to-be-tested the-intention lest according-to
spem commodi cujuslibet tibi velit in amicitia copulari,
the-hope of-advantage of-any-whatever to-you he-may-wish in friendship to-be-coupled
mercenariam eam æstimans non gratuitam. Certiores autem
mercenary it reckoning not free surer moreover
plerumque sunt amicitiæ inopum quam divitum, cum spem
mostly are the-friendships of-the-needy than of-the-rich since the-hope
lucri sic tollat paupertas, ut amicitiæ non minuat,
of-gain so takes-away poverty that of-friendship not it-may-diminish
sed potius augeat charitatem. Divitibus itaque assentatorie
but rather may-increase the-charity to-the-rich and-so flatteringly
gratificatur; erga pauperem nemo simulator est. Verum est
one-gratifies toward the-poor-man no-one a-pretender is true is
quidquid defertur pauperi, cujus amicitia invidia vacat.
whatever is-offered to-the-poor-man whose friendship of-envy is-empty
Hæc diximus, ut in amicis mores probemus, non
these-things we-have-said that in friends the-manners we-may-test not
æstimemus censum. Sic ergo probatur intentio. Si eum
may-reckon the-wealth thus therefore is-tested the-intention if him
videris tuorum magis cupidum, quam tui; aucupari
you-shall-have-seen of-your-things more desirous than of-you to-hunt
semper aliquid, quod tua sibi conferri possit industria,
always something which by-your to-him to-be-conferred can industry
honorem, gloriam, divitias, libertatem; in quibus omnibus si
honor glory riches freedom in which all if

dignior illo præferatur, vel certe in tua non sit potestate
a-worthier than-him be-preferred or surely in your not may-be power
quod appetitur, qua tibi intentione adhæserit, facile
that-which is-sought with-what to-you intention be-has-clung easily
pervidebis. Jam nunc de discretione videamus. Quidam
you-shall-see-through already now about discretion let-us-see certain-men
perverse satis, ne dicam impudenter, talem amicum habere
perversely enough not-to say impudently such a-friend to-have
volunt, quales ipsi esse non possunt. Hi sunt, qui
wish as they-themselves to-be not can these are who
leves quoque amicorum transgressiones impatienter ferunt,
light also of-friends transgressions impatiently bear
austere corripiunt, et carentes discretione magna negligunt,
severely correct and lacking discretion great-things neglect
contra minima quæque se erigunt, confundunt omnia,
against the-least all themselves raise-up confound all-things
non locum servantes, ubi; non tempus, quando; non personas,
not place keeping where not time when not persons
quibus quælibet vel publicare conveniat, vel celare.
to-whom any-whatever-things either to-publish it-may-be-fitting or to-conceal
Quocirca illius, quem eligis, est probanda discretio; ne si
wherefore of-him whom you-choose is to-be-tested the-discretion lest if
improvidum quemquam vel imprudentem tibi in amicitia
improvident anyone or imprudent to-yourself in friendship
sociaveris, lites quotidianas et jurgia tibi ipse
you-shall-have-allied quarrels daily and disputes for-yourself you-yourself
perquiras. Sane hanc in amicitia necessariam esse virtutem
may-search-out truly this in friendship necessary to-be virtue
satis facile est pervidere, qua si quis caruerit, instar navis
enough easy it-is to-see-through which if anyone shall-have-lacked like a-ship
absque gubernaculo, pro impetu spiritus, instabili et
without rudder according-to the-impulse of-the-spirit with-unstable and

irrationabili semper motu feretur. Sic et multæ causæ
irrational always motion he-shall-be-borne thus also many causes
deesse non poterunt, quibus illius, quem cupis esse
to-be-lacking not shall-be-able by-which of-him whom you-desire to-be
amicum, probetur patientia: cum necesse sit arguere eum
a-friend may-be-tested the-patience since necessary it-be to-rebuke him
quem diligis: quod aliquando quasi ex industria durius
whom you-love which sometimes as-if on purpose more-harshly
fieri oportet, ut sic ejus vel probetur, vel exerceatur
to-be-done it-behooves that so his either may-be-tested or may-be-exercised
tolerantia. Id sane attendendum est, ut licet talia
the-tolerance that truly to-be-attended-to is that although such-things
reperiantur in eo quem probas, quæ offendant animum, vel
be-found in him whom you-test which may-offend the-mind either
alicujus secreti incauta revelatione, vel alicujus temporalis
of-some secret by-incautious revelation or of-some temporal
commodi cupiditate, vel minus discreta correptione, vel aliqua
advantage by-desire or by-less discreet correction or by-some
debitæ lenitatis transgressione, non statim a proposita
of-due gentleness transgression not at-once from the-proposed
dilectione vel electione resilias, quandiu correctionis ejus
love or choice you-should-recoil as-long-as of-correction his
spes ulla relucet. Nec quemquam in amicis eligendis, vel
hope any shines-back nor anyone in friends being-chosen or
probandis tædeat esse sollicitum; cum hujus laboris fructus
being-tested let-it-weary to-be solicitous since of-this labor the-fruit
vitæ sit medicamentum, et immortalitatis solidissimum
of-life is the-medicine and of-immortality the-most-solid
fundamentum. Cum enim plurimi in thesauris multiplicandis,
foundation since for very-many in treasures being-multiplied
in bobus et asinis, in ovibus et capris nutriendis, eligendis,
in oxen and asses in sheep and goats being-nourished being-chosen

comparandis, satis periti sint, indiciaque certa in his omnibus
being-acquired enough skilled are and-indications sure in these all
cognoscendis non desint, dementiæ res est, eamdem
to-be-known not are-lacking of-madness the-thing it-is the-same
in amicis acquirendis, vel probandis non dare operam, et
in friends being-acquired or being-tested not to-give effort and
quasdam addiscere notas, quibus hi, quos eligimus in amicos,
certain to-learn marks by-which those whom we-choose as friends
ad amicitiam probentur idonei. Cavendus sane est quidam
for friendship may-be-proved fit to-be-guarded-against truly is a-certain
impetus amoris, qui præcurrit judicium, et probandi adimit
impulse of-love which runs-ahead-of judgment and of-testing takes-away
potestatem. Est proinde viri prudentis sustinere, hunc
the-power it-is therefore of-a-man prudent to-hold-back this
refrenare impetum, ponere modum benevolentiæ, paulatim
to-rein-in impulse to-set a-measure to-goodwill little-by-little
procedere in affectum, donec jam probato se totum
to-proceed into affection until now to-the-tested himself wholly
dedat, et committat amico.
he-may-give and may-entrust to-the-friend

GAL. Fateor, adhuc me movet illorum sententia, qui sine
I-confess still me moves of-those the-opinion who without
hujusmodi amicis vivere tutius arbitrantur.
of-this-kind friends to-live more-safely judge

AEL. Mirum hoc, cum sine amicis nulla prorsus vita
wonderful this since without friends no at-all life
jucunda sit.
pleasant is

GAL. Cur rogo te?
why I-ask you

AEL. Ponamus totum genus humanum exemptum mundo,
let-us-suppose the-whole race human taken-from the-world
te solum superstitem reliquisse. Et ecce coram te omnes
you alone surviving to-have-left and behold before you all
mundi deliciæ et divitiæ, aurum, argentum, lapides pretiosi,
of-the-world the-delights and riches gold silver stones precious
urbes muratæ, castra turrita, ampla ædificia, sculpturæ,
cities walled camps towered spacious buildings sculptures
picturæ. Sed et reformatum te in antiquum cogita statum,
paintings but also restored you to the-ancient think state
omnia habere subjecta, oves et boves universas, insuper
all-things to-have subjected sheep and oxen all moreover
et pecora campi, volucres cœli et pisces maris, qui
and the-beasts of-the-field the-birds of-heaven and the-fishes of-the-sea which
perambulant semitas maris. Dic rogo nunc, utrum sine
walk-through the-paths of-the-sea say I-ask now whether without
socio omnia tibi hæc possent esse jucunda?
a-companion all-things for-you these could to-be pleasant

GAL. Minime.
not-at-all

AEL. Quod si unum haberes cujus nescires linguam,
but if one you-had whose you-did-not-know the-tongue
ignorares mores, cujus te lateret et amor et
were-ignorant-of the-manners whose from-you was-hidden both the-love and
animus?
the-mind

GAL. Si non aliquibus signis efficere possem, ut esset
if not by-some signs to-bring-about I-could that he-might-be
amicus, mallem nullum, quam talem habere.
a-friend I-would-prefer none than such to-have

AEL. Si autem unus adesset, quem æque ut te ipsum
if moreover one were-present whom equally as you yourself
diligeres, a quo te similiter diligi non dubitares,
you-would-love by whom yourself likewise to-be-loved not you-would-doubt
nonne omnia, quæ prius videbantur amara, dulcia redderentur
surely all-things which before seemed bitter sweet would-be-rendered
et sapida?
and savory

GAL. Prorsus ita est.
wholly so it-is

AEL. Nonne quanto plures haberes de talibus, tanto
surely by-how-much more you-had of such-men by-so-much
feliciorem te judicares?
happier yourself you-would-judge

GAL. Verissime.
most-truly

AEL. Hæc est illa mira et magna felicitas, quam
this is that wondrous and great happiness which
exspectamus, Deo ipso operante et diffundente inter se
we-await God himself working and pouring-out between himself
et creaturam suam, quam sustulerit, inter ipsos gradus et
and creature his which he-shall-have-raised among the-very steps and
ordines, quos distinxerit, inter singulos quosque, quos
orders which he-shall-have-distinguished among each and-every whom
elegerit, tantam amicitiam et charitatem, ut sic quisque
he-shall-have-chosen so-great friendship and charity that so each-one
diligat alium sicut se ipsum; ac per hoc sicut unusquisque
may-love another as him himself and through this as each-one
de propria, sic et de alterius felicitate lætetur: et ita
about his-own so also about of-another the-happiness may-rejoice and so
singulorum beatitudo omnium sit, et omnium beatitudinum
of-each the-beatitude of-all may-be and of-all beatitudes

universitas singulorum. Ibi nulla cogitationum occultatio, nulla
the-totality of-each there no of-thoughts concealment no
affectionum dissimulatio, Hæc est vera et æterna amicitia, quæ
of-affections dissimulation this is true and eternal friendship which
hic inchoatur, ibi perficitur; quæ hic paucorum est, ubi pauci
here is-begun there is-perfected which here of-few is where few
boni; ibi omnium, ubi omnes boni. Hic necessaria probatio,
good there of-all where all good here necessary testing
ubi est sapientium et stultorum permistio; ibi probatione
where is of-the-wise and of-the-foolish the-mixture there of-testing
non egent, quos beatificat angelica illa et quodammodo
not they-need whom beatifies angelic that and in-a-way
divina perfectio. Ad hanc proinde similitudinem comparemus
divine perfection to this therefore likeness let-us-acquire
amicos, quos non secus ac nos ipsos diligamus; quorum
friends whom not otherwise than we ourselves we-may-love whose
nobis nuda sint omnia, quibus omnia nostra pandamus
to-us bare may-be all-things to-whom all our we-may-open
secreta; qui firmi sint, et stabiles, et constantes in omnibus.
secrets who firm may-be and stable and constant in all-things
Putasne quemquam mortalium esse, qui non velit amari?
do-you-think anyone of-mortals to-be who not may-wish to-be-loved

GAL. Non æstimo.
not I-reckon

AEL. Si quem videres inter multos vivere, et omnes
if someone you-should-see among many to-live and all
habere suspectos, quasi insidiatores capitis sui timere
to-hold suspect as-if plotters against-head his to-fear
omnes, nullum diligere, nec se diligi a quoquam putare,
all none to-love nor himself to-be-loved by anyone to-think
non eum miserrimum judicares?
not him most-wretched would-you-judge

GAL. Miserrimum plane.
most-wretched plainly

AEL. Ergo ipsum felicissimum non negabis, qui in eorum,
therefore him most-happy not you-shall-deny who in of-those
inter quos vivit, visceribus requiescit, amans omnes et
among whom he-lives the-hearts rests loving all and
amatus ab omnibus, quem ab hac suavissima tranquillitate
loved by all whom from this most-sweet tranquility
nec suspicio dividat nec timor excutiat.
neither suspicion may-divide nor fear may-shake-out

GAL. Optime ac verissime.
best and most-truly

AEL. Quid si forte de omnibus difficile inventu sit in
what if perhaps about all difficult to-find it-be in
præsenti, cum id nobis in futurum servetur, quanto
the-present since that for-us into the-future is-kept by-how-much
plures nobis abundant hujusmodi, tanto nobis feliciores
more to-us abound of-this-kind by-so-much ourselves happier
æstimabimus? Nudiustertius cum claustra monasterii
we-shall-reckon the-day-before-yesterday when the-cloisters of-the-monastery
circuirem, consedente fratrum amantissima corona, et
I-was-going-around sitting-together of-the-brothers most-loving the-crown and
quasi inter paradisiacas amœnitates singularum arborum
as-if among paradisal delights of-the-single trees
folia, flores fructusque mirarer; nullum inveniens in illa
the-leaves flowers and-fruits I-was-admiring none finding in that
multitudine, quem non diligerem et a quo me diligi non
multitude whom not I-loved and by whom me to-be-loved not
confiderem, tanto gaudio perfusus sum, ut omnes mundi
I-trusted with-so-great joy flooded I-was that all of-world
hujus delicias superaret. Sentiebam quippe meum spiritum
this the-delights it-surpassed I-felt indeed my spirit

transfusum in omnibus, et in me omnium transmigrasse
poured-over into all and into me of-all to-have-migrated
affectum, ut dicerem cum Propheta: Ecce quam bonum
the-affection so-that I-might-say with the-Prophet behold how good
et quam jucundum, habitare fratres in unum!
and how pleasant to-dwell brothers in one

GRAT. Non omnes illos, quos sic diligis et a quibus se
not all those whom so you-love and by whom yourself
diligeris, te in amicitiam assumpsisse putabimus?
you-are-loved you into friendship to-have-taken-up shall-we-think

AEL. Plerosque omni affectu complectimur, quos tamen ad
very-many with-every affection we-embrace whom yet to
amicitiæ secreta non admittimus; quæ maxime in omnium
of-friendship the-secrets not we-admit which most in of-all
secretorum, et consiliorum nostrorum revelatione consistit:
secrets and counsels our the-revelation consists
unde Dominus in Evangelio: Jam non dicam vos servos, sed
whence the-Lord in the-Gospel now not I-shall-call you servants but
amicos meos; causamque subjungens, qua amici nomine
friends my and-the-cause adding by-which of-friend of-the-name
digni haberentur: Quia omnia, inquit, quæ audivi a Patre
worthy they-might-be-held because all-things he-says which I-have-heard from Father
meo, nota feci vobis. Et alias: Vos amici mei estis, si
my known I-have-made to-you and elsewhere you friends my are if
feceritis quæ præcipio vobis. De «his verbis, ut sanctus
you-shall-have-done what I-command you about these words as holy
ait Ambrosius, dedit formam amicitiæ quam sequamur, ut
says Ambrose he-gave the-form of-friendship which we-may-follow that
faciamus amici voluntatem, ut aperiamus secreta nostra
we-may-do of-the-friend the-will that we-may-open secrets our
amico, quæcunque in pectore habemus, et illius arcana
to-the-friend whatever in the-breast we-have and his secrets

non ignoremus. Ostendamus illi nos pectus nostrum,
not we-may-be-ignorant-of let-us-show to-him we breast our
et ille nobis aperiat suum. Nihil enim occultat amicus. Si
and he to-us may-open his nothing for hides a-friend if
verus est, effundit animum suum, sicut effundebat mysteria
true he-is he-pours-out mind his as poured-out the-mysteries
Patris Dominus Jesus.» Hæc Ambrosius. Quam multos
of-the-Father the-Lord Jesus thus Ambrose how many
ergo diligimus, quibus minus cautum est, sic nostrum
therefore we-love for-whom less safe it-is so our
propalare animum, et effundere viscera! quorum vel ætas,
to-make-public mind and to-pour-out the-heart whose either age
vel sensus, sive discretio, ad talia sustinenda non sufficit.
or sense or discretion to such-things to-be-borne not suffices

GAL. Hæc amicitia sublimis et perfecta est, ut ad eam
this friendship lofty and perfect is so-that to it
aspirare non audeam. Mihi et huic Gratiano illa sufficit, quam
to-aspire not I-may-dare to-me and to-this Gratian that suffices which
tuus Augustinus describit, colloqui scilicet et corridere, et
your Augustine describes to-converse namely and to-laugh-together and
vicissim benevole obsequi, simul legere, simul conferre, simul
in-turn kindly to-oblige together to-read together to-confer together
nugari et simul honestari: dissentire interdum sine odio,
to-trifle and together to-be-serious to-dissent sometimes without hatred
tanquam homo sibi, atque ipsa rarissima dissensione
as a-man with-himself and by-the-very most-rare dissension
condire consensiones plurimas: docere aliquid invicem, aut
to-season agreements very-many to-teach something to-each-other or
discere ab invicem, desiderare absentes cum molestia, suscipere
to-learn from each-other to-long-for the-absent with distress to-receive
advenientes cum lætitia. His atque hujusmodi, a corde
the-arriving with gladness by-these and of-this-kind from the-heart

amantium et redamantium procedentibus signis per os,
of-those-loving and loving-back proceeding signs through the-mouth
per linguam, per oculos, et mille motus gratissimos,
through the-tongue through the-eyes and a-thousand motions most-pleasing
quasi fomitibus conflare animos, et ex pluribus unum
as-if with-kindlings to-fuse minds and out-of many one
facere. Hoc est quod nos diligendum credimus in amicis; ita
to-make this is what we to-be-loved believe in friends so
ut rea sibi nostra videatur conscientia, si non amaverimus
that guilty to-itself our may-seem conscience if not we-shall-have-loved
redamantem, aut si amantem non redamaverimus.
one-loving-back or if one-loving not we-shall-have-loved-back

AEL. Amicitia hæc carnalium est, et maxime adolescentium,
friendship this of-carnal-men is and especially of-the-young
quales aliquando fuerant ipse et suus, de quo tunc
such-as once had-been he and his about whom then
loquebatur, amicus: quæ tamen, exceptis nugis et mendaciis,
he-was-speaking friend which yet excepting trifles and lies
si nulla intercesserit inhonestas, spe uberioris gratiæ
if no shall-have-intervened dishonor in-hope of-richer grace
toleranda est, quasi quædam amicitiæ sanctioris principia;
to-be-tolerated is as-if certain of-friendship holier beginnings
quibus, crescente religione et spiritualium studiorum parilitate,
by-which growing religion and of-spiritual studies equality
accedente etiam maturioris ætatis gravitate et spiritualium
coming-to also of-maturer age the-gravity and of-spiritual
sensuum illuminatione, purgatiori affectu ad altiora, quasi
senses the-illumination with-purer affection to higher-things as-if
e vicino conscendant: sicut hesterna die ab hominis ad
from near-by they-may-climb as yesterday's day from of-man to
Dei ipsius amicitiam, ob quamdam similitudinem diximus
of-God himself the-friendship for a-certain likeness we-said

facilius transeundum. Sed jam tempus est, ut, quemadmodum
more-easily to-be-passed but now time it-is that how
amicitia sit colenda, deinceps videamus. Firmamentum igitur
friendship is to-be-cultivated next we-may-see the-foundation therefore
stabilitatis et constantiæ in amicitia fides est; nihil est enim
of-stability and constancy in friendship faith is nothing is for
stabile quod infidum est. Simplices quippe, et communes, et
stable which faithless is simple indeed and sociable and
consentientes, et qui iisdem rebus moveantur, esse debent
agreeing and who by-the-same things may-be-moved to-be ought
amici ad invicem: quæ omnia pertinent ad fidelitatem. Non
friends toward each-other which all-things pertain to fidelity not
enim fidum potest esse multiplex ingenium et tortuosum;
for faithful can to-be a-manifold wit and tortuous
neque qui non eisdem rebus moventur, nec eisdem
nor who not by-the-same things are-moved nor to-the-same-things
consentiunt, nec stabilis esse possunt amicitiæ aut fidei.
agree neither stable to-be can of-friendship or of-faith
Præ omnibus autem cavenda est suspicio, quæ est amicitiæ
before all-things moreover to-be-shunned is suspicion which is of-friendship
venenum. Non unquam de amico mala sentiamus, nec
the-poison not ever about a-friend evil-things let-us-think nor
mala dicenti credamus vel consentiamus. Accedat hinc
evil-things to-one-saying let-us-believe or agree let-there-be-added hence
in sermone jucunditas, hilaritas in vultu, suavitas in moribus,
in speech pleasantness cheerfulness in the-face sweetness in manners
in oculorum etiam nutu serenitas, in quibus haudquaquam
in of-the-eyes also the-nod serenity in which by-no-means
mediocre in amicitia condimentum. Tristitia namque et
a-moderate in friendship seasoning sadness for and
severior facies habet quamdam honestam gravitatem, sed
a-more-severe face has a-certain honorable gravity but

amicitia quasi remissior aliquando debet esse, et liberior
friendship as-if more-relaxed sometimes ought to-be and freer
et dulcior, ad comitatem facilitatemque sine levitate et
and sweeter to affability and-ease without levity and
dissolutione proclivior. Est præterea illius amicitiæ, parem esse
dissoluteness more-inclined it-is besides of-that friendship equal to-be
inferiori superiorem. Sæpe enim quidem inferioris gradus
to-the-inferior the-superior often for certain of-inferior rank
vel ordinis, vel dignitatis, vel scientiæ, ab excellentioribus
or order or dignity or knowledge by the-more-excellent
assumuntur in amicitiam: quos oportet omnia, quæ extra
are-taken-up into friendship whom it-behooves all-things which outside
naturam sunt, contemnere et æstimare quasi nihilum et
nature are to-despise and to-reckon as-if nothing and
inane; et in pulchritudinem amicitiæ, quæ non sericis vel
empty and on the-beauty of-friendship which not with-silks or
gemmis ornatur, non possessionibus dilatatur, non pinguescit
gems is-adorned not with-possessions is-enlarged not grows-fat
deliciis, nec abundat divitiis, non honoribus extollitur, non
on-delights nor abounds in-riches not by-honors is-raised not
dignitatibus inflatur, semper attendere; et sic ad originis
by-dignities is-puffed-up always to-attend and so to of-origin
recurrentes principium, æqualitatem, quam natura dedit, non
running-back the-beginning the-equality which nature gave not
autem circumpendentia, quæ mortalibus cupiditas præstitit,
moreover the-trappings which to-mortals greed furnished
subtili examinatione considerare. Itaque in amicitia, quæ
by-subtle examination to-consider and-so in friendship which
naturæ simul et gratiæ optimum donum est, sublimis
of-nature together and of-grace the-best gift is the-lofty
descendat, humilis ascendat; dives egeat, pauper ditescat:
may-descend the-lowly may-ascend the-rich may-be-in-need the-poor may-grow-rich

et ita unusquisque alteri suam conditionem communicet,
and so each-one to-the-other his condition may-impart
ut fiat æqualitas. Unde scriptum est. Qui multum
that there-may-be equality whence written it-is who much
habuit, non abundavit: et qui modicum, non minoravit.
had not abounded and who little not was-diminished
Nunquam ergo tuo te præferas amico, sed si forte
never therefore to-your yourself may-you-prefer friend but if perhaps
in iis quæ diximus superior inveniris, tunc te magis
in those-things which we-have-said superior you-are-found then yourself more
amico submittere non cuncteris, præstare confidentiam,
to-the-friend to-submit not you-should-hesitate to-furnish confidence
extollere verecundum, et tanto plus ei conferre honoris,
to-raise-up the-bashful and by-so-much more to-him to-confer of-honor
quanto minus conferendum conditio vel paupertas præscribit.
by-how-much less to-be-conferred condition or poverty prescribes
Præstantissimus juvenum Jonathas, non regium stemma, nec
most-excellent of-young-men Jonathan not the-royal lineage nor
regni exspectationem attendens, fœdus iniit cum David,
of-the-kingdom the-expectation regarding a-bond entered with David
et servum in amicitiam adæquans Domino, sic fugatum
and the-servant in friendship equaling to-the-master so put-to-flight
a patre, sic latitantem in eremo, sic adjudicatum morti,
by his-father so lurking in the-desert so adjudged to-death
neci destinatum, sibi prætulit; se humilians, et illum
to-slaughter destined to-himself preferred himself humbling and him
exaltans. Tu, inquit, eris rex, et ego ero secundus post te.
exalting you he-says shall-be king and I shall-be second after you
O præclarissimum veræ amicitiæ speculum! Mira res! Rex
O most-splendid of-true friendship mirror wondrous thing the-king
furebat in servum, et quasi in æmulum regni
was-raging against the-servant and as-if against a-rival of-the-kingdom

totam patriam excitabat, sacerdotes arguens proditionis, pro
the-whole fatherland was-rousing the-priests accusing of-betrayal for
sola suspicione trucidat; lustrat nemora, valles exquirit,
mere suspicion he-slaughters he-scours the-groves the-valleys he-searches-out
montes et rupes armata obsidet manu, omnes se
mountains and rocks with-armed besieges hand all themselves
regiæ indignationis spondent ultores: solus Jonathas,
of-the-royal indignation pledge avengers alone Jonathan
qui solus justius poterat invidere, patri resistendum
who alone more-justly could to-envy his-father to-be-resisted
putavit, deferendum amico, præbendum in tanta adversitate
thought to-be-deferred to-the-friend to-be-furnished in so-great adversity
consilium, et amicitiam regno præferens: Tu eris, ait,
counsel and friendship to-the-kingdom preferring you shall-be he-says
rex, et ego ero secundus post te. Et vide, quomodo pater
king and I shall-be second after you and see how the-father
adolescentis contra amicum excitabat invidiam, conviciis urgens,
of-the-young-man against the-friend was-rousing envy with-insults pressing
terrens minis, spoliandum regno, honore privandum
terrifying with-threats to-be-despoiled of-the-kingdom of-honor to-be-deprived
commemorans. Cum enim in David mortis sententiam
recalling when for against David of-death the-sentence
protulisset, Jonathas amico non defuit. Quare morietur
he-had-pronounced Jonathan to-the-friend not was-lacking why shall-die
David? Quid peccavit? Quid fecit? Ipse posuit animam
David what has-he-sinned what has-he-done he put soul
suam in manu sua, et percussit Philistæum, lætatus es.
his in hand his and struck the-Philistine rejoiced you-have
Quare ergo morietur? Ad hanc vocem versus in insaniam
why therefore shall-he-die at this voice turned into madness
rex, lancea nisus est confodere Jonatham cum pariete,
the-king with-a-lance striven has to-pierce Jonathan with the-wall

addensque convicia minis: Fili, inquit, mulieris ultro
and-adding insults to-threats O-son he-says of-a-woman of-her-own-accord
virum rapientis, scio quia diligis eum in confusionem tuam,
a-man seizing I-know that you-love him to the-confusion your
et in confusionem ignominiosæ matris tuæ. Deinde totum
and to the-confusion of-shameful mother your then all
virus, quo pectus juvenis aspergeretur, evomuit, adjiciens
the-venom with-which the-breast of-the-youth might-be-sprinkled he-vomited adding
verbum ambitionis incitamentum, fomentum invidiæ, zeli
a-word of-ambition an-incitement a-kindling of-envy of-jealousy
et amaritudinis incentivum. Quandiu vixerit filius Isai,
and of-bitterness an-incentive as-long-as shall-have-lived the-son of-Jesse
non stabilietur regnum tuum. Quis non moveretur his
not shall-be-established kingdom your who not would-be-moved by-these
verbis, non invideret? Cujus amorem, cujus gratiam, cujus
words not would-envy whose love whose favor whose
amicitiam non corrumperent, non minuerent, non obliterarent?
friendship not would-corrupt not would-diminish not would-blot-out
Ille amantissimus adolescens amicitiæ jura conservans,
that most-loving young-man of-friendship the-rights keeping
fortis ad minas, patiens ad convicia, propter amicitiam
strong against threats patient against insults for-the-sake-of friendship
regni contemptor, immemor gloriæ, sed memor gratiæ.
of-the-kingdom a-despiser unmindful of-glory but mindful of-favor
Tu eris, inquit, rex, et ego ero secundus post te. Repertos
you shall-be he-says king and I shall-be second after you found
quosdam dicit Tullius, qui pecuniam præferre amicitiæ
certain-men says Tully who money to-prefer to-friendship
sordidum æstimarent; illos autem impossibile reperiri, qui
base reckoned those moreover impossible to-be-found who
honores, magistratus, imperia, potestates, opes non amicitiæ
honors magistracies commands powers wealth not to-friendship

anteponant; ut cum ex altera parte proposita hæc sint,
set-before so-that when on the-one side proposed these-things may-be
ex altera jus amicitiæ, non multa illa malint.
on the-other the-right of-friendship not much those-things they-may-prefer
Imbecillis est enim natura ad contemnendam potentiam.
weak is for nature for despising power
«Ubi enim, ait, invenies, qui honorem amici anteponat
where for he-says shall-you-find who the-honor of-a-friend may-set-before
suo?» Ecce inventus est Jonathas victor naturæ, gloriæ ac
his-own behold found is Jonathan conqueror of-nature of-glory and
potestatis contemptor, qui honorem amici suo præferret.
power a-despiser who the-honor of-his-friend to-his-own should-prefer
Tu eris, inquiens, rex, et ego ero secundus post te.
you shall-be saying king and I shall-be second after you
Hæc est vera, perfecta, stabilis et æterna amicitia: quam
this is true perfect stable and eternal friendship which
invidia non corrumpit, non suspicio minuit, non dissolvit
envy not corrupts not suspicion diminishes not dissolves
ambitio; quæ sic tentata non cessit, sic arietata non corruit;
ambition which so tried not yielded so battered not collapsed
quæ tot conviciis pulsata cernitur inflexibilis, tot
which by-so-many insults struck is-seen inflexible by-so-many
lacessita injuriis permansit immobilis. Vade ergo, et tu fac
provoked injuries remained immovable go therefore and you do
similiter. Verum, si tibi præferre quem diligis, durum
likewise but if to-yourself to-prefer him-whom you-love hard
vel etiam impossibile judicas; vel parem eum tibi facere,
or even impossible you-judge at-least equal him to-yourself to-make
si vis esse amicus, non negligas. Non enim amicitia recte
if you-wish to-be a-friend not neglect not for friendship rightly
colitur, a quibus æqualitas non servatur. Defer amico
is-cultivated by those-whom equality not is-kept defer to-a-friend

ut æquali, ait Ambrosius, ne te pudeat ut prævenias
as to-an-equal says Ambrose lest you be-ashamed that you-may-anticipate
amicum officio. Amicitia enim nescit superbiam. Fidelis
a-friend in-duty friendship for knows-not pride faithful
quippe amicus medicamentum est vitæ, immortalitatis gratia.
indeed friend the-medicine is of-life of-immortality the-grace
Jam in beneficiis, quomodo colenda sit, attendamus, et
now in benefits how to-be-cultivated it-is let-us-attend and
hinc aliquid de alienis manibus extorqueamus. Hæc lex,
hence something from others' hands let-us-wrest this law
ait quidam, in amicitia sanciatur, ut ab amicis honesta
says someone in friendship be-ordained that from friends honorable-things
petamus, et pro amicis honesta faciamus, nec exspectemus
we-may-ask and for friends honorable-things may-do nor may-wait
ut rogemur; cunctatio semper absit! Si perdenda est pecunia
that we-be-asked hesitation always be-absent if to-be-lost is money
propter amicum, multo magis amici utilitatibus vel
for-the-sake-of a-friend much more of-the-friend to-the-usefulnesses or
necessitatibus conferenda. Sed non omnes omnia possunt.
necessities to-be-contributed but not all all-things can
Abundat iste pecunia, ille agris et possessionibus; alter
abounds this-one in-money that-one in-fields and possessions another
in consiliis plus potest, alter magis excellit in honoribus. In
in counsels more can another more excels in honors in
his qualem te debeas exhibere amico, prudenter adverte.
these what-sort yourself you-ought to-show to-a-friend prudently notice
Et de pecunia satis dedit Scriptura: Perde, inquit, pecuniam
and about money enough gave the-Scripture lose it-says money
propter amicum. Sed quia oculi sapientis in capite
for-the-sake-of a-friend but because the-eyes of-the-wise-man (are)-in head
ejus, si nos simus membra et Christus caput, faciamus quod
his if we be members and Christ the-head let-us-do what

ait Propheta: Oculi mei semper ad Dominum, ut ab eo
says the-Prophet the-eyes my always toward the-Lord that from him
accipiamus vivendi formam, de quo scriptum est: Si quis
we-may-receive of-living the-form about whom written it-is if anyone
indiget sapientia, postulet a Domino, qui dat omnibus
needs wisdom let-him-ask from the-Lord who gives to-all
affluenter, et non improperat. Sic igitur des amico,
abundantly and not reproaches so therefore you-should-give to-a-friend
ut non improperes, non mercedem exspectes, non frontem
that not you-reproach not reward you-expect not the-brow
obducas, non vultum avertas, non deponas oculos: sed
you-cloud not the-face you-turn-away not you-lower the-eyes but
serena facie, hilari vultu, sermone jucundo intercide
with-serene face with-cheerful countenance with-speech pleasant cut-short
verba petentis: occurre benevolentia, ut non rogatus
the-words of-the-one-asking meet with-goodwill that not asked
videaris præstare quod petitur. Ingenuus animus nihil
you-may-seem to-furnish what is-asked a-noble mind nothing
magis erubescendum æstimat, quam rogare. Cum igitur tibi
more to-be-blushed-at reckons than to-ask since therefore for-you
cum amico tuo esse debeat cor unum et anima una,
with friend your to-be ought heart one and soul one
injuriosum est, si non sit et pecunia una. Hæc igitur lex
injurious it-is if not there-be also purse one this therefore law
in hac parte inter amicos teneatur; ut sic se sibi
in this respect among friends be-held that so themselves to-one-another
suaque impendant, ut qui dat, servet hilaritatem; qui
and-their-things they-may-spend that who gives may-keep cheerfulness who
accipit, non perdat securitatem. Booz cum Ruth Moabitidis
receives not may-lose security Boaz when of-Ruth the-Moabitess
advertisset inopiam, post messores suos legentem spicas
he-had-noticed the-need after reapers his gleaning ears

alloquitur, consolatur, invitat ad convivium puerorum, et
addresses consoles invites to the-meal of-the-boys and
verecundiæ ejus ingenue parcens, jubet messoribus etiam de
bashfulness her nobly sparing orders the-reapers even on
industria spicas relinquere, quas illa colligeret absque pudore.
purpose ears to-leave which she might-gather without shame
Sic et nos debemus amicorum necessitates subtilius explorare,
so also we ought of-friends the-necessities more-subtly to-explore
petiturum beneficiis prævenire, talem in dando modum
the-one-about-to-ask with-benefits to-anticipate such in giving a-measure
servare, ut ille gratiam videatur præstare, qui accepit, magis
to-keep that he favor may-seem to-furnish who received more
quam ille, qui dedit.
than he who gave

GAL. Nobis igitur, quibus nihil accipere, nihil dare
to-us therefore to-whom nothing to-receive nothing to-give
permittitur, qualis erit in hac parte spiritalis amicitiæ
is-permitted what-sort shall-be in this respect of-spiritual friendship
gratia?
the-grace

AEL. Felicissimam vitam, ait sapiens, ducerent homines,
a-most-happy life says a-wise-man would-lead men
si duo hæc verba de medio tollerentur, Meum et Tuum.
if two these words from the-midst were-taken-away Mine and Yours
Magnam certe præstat spiritali amicitiæ firmitatem sancta
great surely furnishes to-spiritual friendship firmness holy
paupertas, quæ ideo sancta est, quia voluntaria. Cum enim
poverty which therefore holy is because voluntary since for
peremptorium sit amicitiæ cupiditas, tanto facilius amicitia
deadly is to-friendship greed by-so-much more-easily friendship
parta servatur, quanto animus ab illa peste purgatior
brought-forth is-kept by-how-much the-mind from that plague purer

invenitur. Sunt tamen alia in spiritali amore beneficia, quibus
is-found there-are yet other in spiritual love benefits by-which
et adesse sibi, et prodesse possunt amici. Primum ut
both to-be-present to-one-another and to-profit can friends first that
solliciti sint pro invicem, erubescant alter pro altero, alter
solicitous they-be for each-other may-blush the-one for the-other the-one
gaudeat pro altero, alterius lapsum ut suum lugeat, alterius
may-rejoice for the-other of-the-other the-fall as his-own may-lament of-the-other
profectum suum existimet. Quibus modis potest erigat
the-progress his-own may-reckon by-what ways he-can may-raise-up
pusillanimem, suscipiat infirmum, consoletur tristem, iratum
the-faint-hearted may-support the-weak may-console the-sad the-angry
sustineat. Sic præterea oculos revereatur amici, ut nihil
may-bear thus besides the-eyes may-revere of-the-friend that nothing
quod inhonestum sit agere, nihil quod dedeceat, loqui
which dishonorable may-be to-do nothing which may-be-unbecoming to-speak
præsumat. Cum enim quidquid ipse deliquerit, ita redundet
he-may-presume since for whatever he has-offended so redounds
in amicum, ut non solum intra se erubescat et doleat;
upon the-friend that not only within himself he-may-blush and grieve
sed etiam is qui videt vel audit, sibi, ac si ipse peccasset,
but also he who sees or hears to-himself as if he had-sinned
improperet; profecto licet non sibi, amico tamen credit
may-reproach surely although not to-himself to-the-friend yet he-believes
esse parcendum. Optimus itaque comes amicitiæ verecundia
to-be to-be-spared best and-so companion of-friendship modesty
est, et ideo maximum ornamentum tollit amicitiæ, qui
is and therefore the-greatest ornament takes-away from-friendship who
ab ea tollit verecundiam. Quam sæpe conceptam ab intus
from it takes-away modesty how often conceived from within
iracundiæ flammam, et jam in publicum erumpentem, amici
of-anger the-flame and now into public bursting-out of-friend

mei nutus compescuit vel exstinxit! quoties verbum indecens
my the-nod has-checked or extinguished how-often a-word unbecoming
usque ad fauces progressum, austerior illius aspectus
all-the-way to the-jaws advanced the-sterner his look
repressit! Quam sepe incautius resolutus in risum, vel in
repressed how often too-incautiously loosened into laughter or into
otiosa lapsus, in ejus adventu debitam gravitatem recepi!
idle-things slipped at his coming due gravity I-recovered
Præterea quidquid suadendum est, ab amico facilius recipitur,
besides whatever to-be-urged is by a-friend more-easily is-received
et securius retinetur, cujus magna in suadendo debet esse
and more-securely is-retained whose great in urging ought to-be
auctoritas, cum nec fides ejus dubia, nec adulatio sit
the-authority since neither faith his doubtful nor flattery may-be
suspecta. Amicus igitur amico, quod honestum est, suadeat
suspect a-friend therefore to-a-friend what honorable is may-urge
secure, manifeste, libere. Nec solum monendi sunt amici, sed
securely openly freely nor only to-be-warned are friends but
si opus fuerit, objurgandi. Nam cum quibusdam molesta
if need shall-have-been to-be-rebuked for since to-some troublesome
sit veritas, siquidem ex ea nascitur odium, secundum
may-be truth since from it is-born hatred according-to
illud: Obsequium amicos, veritas odium parit; obsequium
that compliance friends truth hatred begets compliance
tamen illud multo molestius est, quod peccatis indulgens,
yet that much more-troublesome is which to-sins indulgent
præcipitem amicum fieri sinit. Maxime autem culpandus
headlong a-friend to-become allows most moreover to-be-blamed
est amicus, et hinc præcipue objurgandus, si veritatem
is a-friend and hence especially to-be-rebuked if truth
aspernatur, et obsequiis atque blanditiis in crimen impellitur.
he-spurns and by-compliances and flatteries into crime is-driven

Non quod debeamus amicis dulciter obsequi et plerumque
not that we-ought to-friends sweetly to-comply and often
blandiri; sed in omnibus servanda moderatio est, ut monitio
to-flatter but in all-things to-be-kept moderation is that admonition
acerbitate, et objurgatio contumelia careat. In obsequiis vero
of-bitterness and rebuke of-insult may-be-free in compliances but
vel blanditiis, suavis quædam et honesta affabilitas adsit;
or flatteries a-sweet certain and honorable affability may-be-present
assentatio vero vitiorum adjutrix procul amoveatur; quæ non
assent but of-vices the-helper far be-removed which not
solum amico, sed nec libero quidem digna est. Cujus
only of-a-friend but not-even of-a-free-man indeed worthy is whose
autem aures veritati clausæ sunt, ut ab amico verum
moreover ears to-truth closed are so-that from a-friend the-truth
audire non possit, hujus salus desperanda est. Quocirca,
to-hear not he-can of-him the-salvation to-be-despaired is wherefore
sicut ait Ambrosius, si quid vitii in amico deprehenderis,
as says Ambrose if any vice in a-friend you-shall-have-detected
corripe occulte; si te non audierit, corripe palam.
correct secretly if you not he-shall-have-heard correct openly
Sunt enim bonæ correctiones, et plerumque meliores, quam
there-are for good corrections and often better than
tacita amicitia. Etsi lædi se putet amicus, tu
silent friendship even-if to-be-wounded himself may-think the-friend you
tamen corripe. Etsi amaritudo correptionis animum ejus
yet correct even-if the-bitterness of-correction the-mind his
vulneret, tu tamen corripe. Tolerabiliora enim sunt amici
may-wound you yet correct more-bearable for are of-a-friend
vulnera, quam adulantium oscula. Errantem igitur amicum
the-wounds than of-flatterers the-kisses the-erring therefore friend
corripe. Super omnia tamen cavenda est in correptione
correct above all-things yet to-be-shunned is in correction

ira et amaritudo mentis: ne non tam videatur amicum
anger and bitterness of-mind lest not so-much he-may-seem the-friend
velle corrigere, quam suo stomacho satisfacere. Vidi
to-wish to-correct as his-own stomach to-satisfy I-have-seen
enim aliquos in amicis corrigendis, conceptam amaritudinem,
for some in friends being-corrected conceived bitterness
ebullientemque furorem, nunc zeli, nunc libertatis nomine
and-boiling-up fury now of-zeal now of-freedom by-the-name
palliare: et secutos impetum, non rationem, sua tali
to-cloak and having-followed impulse not reason by-their such
correptione nunquam prodesse, imo et obesse plurimum.
correction never to-profit nay even to-harm very-much
At inter amicos nulla vitii hujus excusatio est. Debet enim
but among friends no of-vice this excuse is ought for
amicus amico compati, condescendere, vitium ejus suum
a-friend with-the-friend to-suffer to-condescend vice his his-own
putare, corripere humiliter, compatienter. Corripiat eum vultus
to-think to-correct humbly compassionately let-correct him a-face
tristior, sermo dejectior, intercipiant verba lacrymæ; ut non
sadder speech more-downcast let-interrupt the-words tears that not
solum videat, sed etiam sentiat correptionem ex amore, et
only he-may-see but also may-feel correction from love and
non ex rancore procedere. Si forte primam correptionem
not from rancor to-proceed if perhaps the-first correction
respuerit, recipiet vel secundam. Tu interim ora,
he-shall-have-spurned he-shall-receive at-least the-second you meanwhile pray
tu plora; tristem præferens vultum, pium servans affectum.
you weep a-sad showing face a-loving keeping affection
Exploranda est etiam animi illius qualitas. Nam sunt,
to-be-explored is also of-mind his the-quality for there-are
quibus blanditiæ prosunt, et his libentius acquiescunt.
those-whom flatteries profit and to-these more-willingly they-acquiesce

Sunt, qui pro nihilo eas ducunt, et facilius verbo vel
there-are who for nothing them reckon and more-easily by-word or
verbere corriguntur. Amicus proinde ita se conformet et
by-blow are-corrected a-friend therefore so himself may-conform and
aptet amico, ut ejus congruit qualitati: et cui in exteriori
may-fit to-the-friend as his befits quality and whom in outer
adversitate debet adesse, his quæ sunt adversa
adversity he-ought to-be-at-hand-for to-those-things which are adverse
spiritui, multo magis festinet occurrere. Igitur sicut monere
to-the-spirit much more let-him-hasten to-meet therefore as to-warn
et moneri proprie amicitiæ est; et alterum libere facere,
and to-be-warned properly of-friendship is and the-one freely to-do
non aspere; alterum patienter accipere, non repugnanter: sic
not harshly the-other patiently to-receive not resistingly so
habendum est, in amicitiis nullam pestem esse majorem,
to-be-held is in friendships no plague to-be greater
quam adulationem et assentationem: quæ sunt levium
than flattery and assent which are of-light
hominum, atque fallacium, ad voluntatem loquentium
men and of-deceitful according-to will speaking
omnia, nihil ad veritatem. Nulla proinde sit inter
all-things nothing according-to truth no therefore let-there-be among
amicos cunctatio, simulatio nulla, quæ maxime repugnat
friends hesitation pretense none which most is-repugnant
amicitiæ. Debet quippe amico veritatem; sine qua nomen
to-friendship one-owes indeed to-a-friend truth without which the-name
amicitiæ valere non potest. Corripiet me, ait sanctus David,
of-friendship to-avail not can shall-correct me says holy David
justus in misericordia, et increpabit me: oleum autem
the-just-man in mercy and shall-rebuke me the-oil moreover
peccatoris non impinguet caput meum. Simulator et callidus
of-the-sinner not let-it-fatten head my the-pretender and crafty

provocat iram Dei. Inde Dominus per prophetam: Populе
provokes the-anger of-God thence the-Lord through the-prophet O-people
meus, qui beatum te dicunt, ipsi te decipiunt, et viam
my who blessed you call they you deceive and the-way
gressuum tuorum dissipant. Simulator enim ore, ut
of-steps your scatter the-pretender for with-the-mouth as
Salomon ait, decipit amicum suum. Quocirca sic colenda
Solomon says deceives friend his wherefore so to-be-cultivated
est amicitia, ut si forte certis ex causis admittenda videatur
is friendship that if perhaps certain from causes to-be-admitted may-seem
dissimulatio, sed simulatio nunquam.
dissimulation but pretense never

GAL. Quomodo, quæso, dissimulatio necessaria est, quæ ut
how I-ask dissimulation necessary is which as
mihi videtur, semper vitium est?
to-me it-seems always a-vice is

AEL. Falleris, fili, nam et Deus dissimulare dicitur
you-are-mistaken O-son for even God to-dissemble is-said
peccata delinquentium, nolens mortem peccatoris, sed ut
the-sins of-offenders not-willing the-death of-the-sinner but that
convertatur, et vivat.
he-may-be-converted and may-live

GAL. Distingue, rogo, inter simulationem et dissimulationem.
distinguish I-ask between pretense and dissimulation

AEL. Simulatio, ut mihi videtur, deceptorius quidam consensus
pretense as to-me it-seems deceptive a-certain consent
est, contra judicium rationis, quam Terentius in persona
is against the-judgment of-reason which Terence in the-person
Gnatonis satis eleganter expressit. «Negat quis? Nego. Ait?
of-Gnatho enough elegantly expressed denies anyone I-deny says-he
Aio. Postremo imperavi egomet omnia mihi assentari.»
I-say-yes lastly I-have-commanded I-myself all-things to-me to-assent

Et forte hæc ethnicus ille de nostris mutuavit thesauris,
and perhaps these-things heathen that from our borrowed treasures
sensum prophetæ nostri suis exprimens verbis. Nam et
the-sense of-prophet our in-his-own expressing words for also
hoc ipsum ex persona plebis perversæ dixisse prophetam,
this itself from the-person of-a-people perverse to-have-said the-prophet
manifestum est: Videte nobis vana, loquimini nobis placentia.
manifest it-is see for-us vain-things speak to-us pleasing-things
Et alias: Prophetæ prophetabant mendacium, et sacerdotes
and elsewhere the-prophets prophesied a-lie and the-priests
applaudebant manu, et populus meus dilexit talia. Hoc
applauded with-the-hand and people my loved such-things this
vitium ubique detestandum est, semper et ubique cavendum.
vice everywhere to-be-detested is always and everywhere to-be-shunned
Porro dissimulatio dispensatoria quædam est, vel pœnæ
moreover dissimulation dispensing a-certain is either of-punishment
vel correptionis dilatio, sine consensu interiori, pro loco,
or of-correction delay without consent inner according-to place
pro tempore, pro persona. Neque enim si quis amicus
according-to time according-to person nor for if any friend
constitutus in plebe deliquerit, subito et palam objurgandus
placed in the-people shall-have-offended suddenly and openly to-be-rebuked
est; sed dissimulandum pro loco, imo et quantum salva
is but it-must-be-dissembled according-to place nay and as-far-as safe
veritate fieri potest, excusandum quod fecit, et ad debitam
the-truth to-be-done can to-be-excused what he-did and for due
correptionem exspectandum familiare secretum. Sic eo
correction to-be-awaited familiar privacy thus at-that
tempore, quo animus intentus pluribus, minus est ad
time at-which the-mind intent on-many-things less is for
ea quæ dicenda sunt idoneus, vel, aliis supervenientibus
those-things which to-be-said are fit or by-other supervening

causis, paululum commotior sensus ei fuerit aliquantulum
causes a-little more-stirred the-sense to-him shall-have-been somewhat
perturbatus, dissimulatione opus est, donec interiori tumultu
disturbed of-dissimulation need is until the-inner tumult
sedato, corripientem aure pacatiore sustineat. David rex,
calmed the-corrector with-ear more-peaceful he-may-bear David the-king
cum præventus concupiscentia homicidium adulterio copulasset,
when overtaken by-lust murder with-adultery had-coupled
correpturus eum propheta Nathan, regiæ deferens majestati,
about-to-correct him the-prophet Nathan to-the-royal deferring majesty
non subito, nec mente turbata tantæ personæ crimen
not suddenly nor with-mind troubled of-so-great person the-crime
impegit, sed congrua dissimulatione præmissa, prudenter
thrust-on but fitting dissimulation sent-ahead prudently
ipsius regis, contra se ipsum, sententiam extorsit.
of-the-very king against him himself the-sentence extorted

GAL. Mihi perplacet ista distinctio. Sed scire velim, si
to-me greatly-pleases this distinction but to-know I-would-wish if
amicus potentior fuerit, possitque ad honores vel quaslibet
a-friend more-powerful shall-have-been and-be-able to honors or any-whatever
dignitates, quos voluerit promovere; utrum debeat eos
dignities whom he-shall-have-wished to-promote whether he-ought those
quos diligit, et a quibus diligitur, cæteris in tali promotione
whom he-loves and by whom he-is-loved to-the-others in such promotion
præferre, et inter ipsos, quos amplius diligit anteferre?
to-prefer and among those-very whom more he-loves to-place-before

AEL. Et in hac parte quomodo colenda sit amicitia,
and in this respect how to-be-cultivated is friendship
operæ pretium est indagare. Sunt enim nonnulli, qui se
of-effort the-price it-is to-investigate there-are for some who themselves
putent non amari, quia non possunt promoveri; seque
may-think not to-be-loved because not they-can to-be-promoted and-themselves

contemni causentur, si non curis et officiis implicentur.
to-be-despised may-allege if not in-cares and duties they-be-entangled
Unde non parvas discordias inter eos, qui putantur amici,
whence not small discords among those who are-thought friends
ortas novimus, ita ut indignationem divortium sequeretur,
arisen we-know so that indignation separation followed
divortium maledicta. Itaque in dignitatibus vel officiis, maxime
separation curses and-so in dignities or offices especially
ecclesiasticis, magna cautio adhibenda est: nec attendendum
ecclesiastical great caution to-be-applied is nor to-be-attended-to
quid possis præstare, sed quid ille, cui præstas, poterit
what you-can to-furnish but what he to-whom you-furnish shall-be-able
sustinere. Plures quippe sunt diligendi, qui tamen non sunt
to-sustain many indeed are to-be-loved who yet not are
promovendi; et multos laudabiliter et dulciter amplectimur,
to-be-promoted and many laudably and sweetly we-embrace
quos non sine gravi nostro peccato, et illorum summo
whom not without grave our sin and their the-highest
periculo, curis et negotiis implicaremus. Quocirca semper
peril in-cares and business we-would-entangle wherefore always
in his ratio sequenda est, non affectus; nec his
in these-things reason to-be-followed is not affection nor on-these
imponendus est honos vel onus istud, quos habemus
to-be-imposed is honor or burden that whom we-hold
amicitiores, sed quos ad ea sustinenda credimus aptiores.
as-more-friendly but whom for those-things to-be-sustained we-believe more-apt
Ubi tamen virtutis invenitur æqualitas, non multum improbo,
where yet of-virtue is-found equality not much I-disapprove
si aliquantisper affectus suas inserit partes. Nec quisquam
if for-a-while affection its-own inserts parts nor anyone
se idcirco dicat contemptum, quia non promotum; cum
himself therefore may-call despised because not promoted since

Dominus Jesus Petrum Joanni in hac parte prætulerit, nec
the-Lord Jesus Peter to-John in this respect preferred nor
ideo subtraxerit Joanni affectum, quia Petro dederat
therefore withdrew from-John affection because to-Peter he-had-given
principatum. Petro commendavit Ecclesiam suam, Joanni
the-primacy to-Peter he-commended Church his to-John
dulcissimam matrem suam. Petro dedit claves regni sui,
most-sweet mother his to-Peter he-gave the-keys of-kingdom his
Joanni reseravit arcana pectoris sui. Petrus ergo sublimior,
to-John he-unlocked the-secrets of-breast his Peter therefore loftier
Joannes securior. Petrus licet in potestate constitutus,
John more-secure Peter although in power placed
dicente Jesu: Unus ex vobis tradet me, cum cæteris timet
saying Jesus one of you shall-betray me with the-others fears
et trepidat; Joannes ex sinus sui participatione factus
and trembles John from of-bosom his the-sharing made
audacior, innuente Petro, quisnam ille esset, interrogat.
bolder nodding Peter who that might-be asks
Petrus ergo exponitur actioni, Joannes reservatur affectui;
Peter therefore is-exposed to-action John is-reserved for-affection
quia Sic, inquit, eum volo manere, donec veniam. Exemplum
because so he-says him I-wish to-remain until I-come an-example
enim dedit nobis, ut et nos ita faciamus. Præstemus amico
for he-gave us that also we so may-do let-us-furnish to-a-friend
quidquid amoris est, quidquid gratiæ, quidquid dulcedinis,
whatever of-love is whatever of-favor whatever of-sweetness
quidquid charitatis: futiles honores et onera illis, quos
whatever of-charity the-futile honors and burdens on-those whom
præscripserit ratio, imponamus, scientes quia nunquam vere
shall-have-prescribed reason let-us-impose knowing that never truly
diligit amicum, cui amicus ipse non sufficit, nisi
loves a-friend he-to-whom the-friend himself not suffices unless

hæc vilia et contemptibilia adjecerit. Cavendum
these cheap and contemptible-things he-shall-have-added to-be-guarded-against
autem magnopere est, ne tenerior affectus majores utilitates
moreover greatly it-is lest a-tenderer affection greater usefulnesses
impediat: dum eos, quos ampliori charitate complectimur,
may-hinder while those whom with-ampler charity we-embrace
ubi magna spes fructus uberioris elucet, nec absentare
where great hope of-fruit richer shines-out neither to-send-away
volumus, nec onerare. Hæc est enim amicitia ordinata,
we-wish nor to-burden this is for friendship ordered
ut ratio regat affectum, nec tam quid illorum suavitas,
that reason may-rule affection nor so-much what their sweetness
quam quid multorum petat utilitas, attendamus. Recordor
as what of-many seeks the-usefulness we-may-attend-to I-remember
nunc duorum amicorum, qui licet exempti præsentibus,
now two friends who although taken-from present-things
mihi tamen vivunt, semperque vivent; quorum primum
to-me yet live and-always shall-live of-whom the-first
in initiis meæ conversionis, quadam mihi morum
in the-beginnings of-my conversion by-a-certain to-me of-manners
similitudine, et studiorum parilitate comparaveram, cum
likeness and of-studies equality I-had-acquired when
adhuc essem adolescens; alterum ab ipso fere pueritiæ
still I-was a-young-man the-other from the-very almost of-boyhood
suæ tempore a me electum, et multifarie multisque modis
his time by me chosen and in-manifold-ways and-in-many ways
probatum, cum jam ætas mihi variaret capillos, in summam
tested when now age for-me was-varying the-hair into the-highest
amicitiam assumpsi. Et illum quidem nullo adhuc curæ
friendship I-took-up and him indeed by-no yet of-care
pastoralis onere pressus, nulla rerum temporalium sollicitudine
pastoral burden pressed by-no of-things temporal anxiety

distentus, claustralium deliciarum, et spiritualium dulcedinum,
distracted of-cloistral delights and spiritual sweetnesses
quibus tunc initiabar, socium consortemque delegeram:
into-which then I-was-being-initiated as-companion and-partner I-had-chosen
nihil exigens, nihil præstans, præter affectum, et ipsius
nothing demanding nothing furnishing except affection and of-the-very
affectus suave quoddam, prout charitas dictabat, judicium.
affection a-sweet certain as charity dictated judgment
Istum jam juvenem in meæ sollicitudinis partem ascitum,
this-one now a-young-man into of-my charge a-share taken-on
in his sudoribus meis habui coadjutorem. Inter utramque
in these sweats my I-had as-coadjutor between both
hanc amicitiam, memoria præeunte discernens, video priorem
this friendship with-memory going-before discerning I-see the-former
inniti magis affectui, alteram rationi; quamvis nec illi
to-rest more on-affection the-other on-reason although neither to-that
affectus defuerit, nec illam ratio deseruerit. Denique prior
affection was-lacking nor that reason deserted finally the-former
in ipsis amicitiæ nostræ principiis ereptus mihi, eligi
in the-very of-friendship our beginnings snatched from-me to-be-chosen
potuit, sicut præscripsimus, non probari: alter a puero
could as we-prescribed not to-be-tested the-other from a-boy
usque ad mediam ætatem dimissus mihi, et a me
all-the-way to middle age left to-me and by me
dilectus, per omnes amicitiæ gradus, quousque talium
loved through all of-friendship the-steps as-far-as of-such-things
potuit imperfectio, mecum ascendit. Et primum quidem
could the-imperfection with-me ascended and first indeed
virtutum ejus contemplatio illi meum inclinavit affectum;
of-virtues his the-contemplation to-him my inclined affection
quem ego olim ab Australibus partibus in Aquilonarem
whom I once from the-Southern parts into Northern

hanc solitudinem duxi, ego regularibus disciplinis primus
this solitude led I to-regular disciplines first
institui. Extunc ipse victor corporis, laboris etiam et inediæ
instructed from-then he conqueror of-the-body of-labor also and of-fasting
patiens, plurimis exemplo fuit, admirationi multis, mihi
patient to-very-many for-an-example was for-admiration to-many to-me
gloriæ et delectationi. Ex jam tunc eum in amicitiæ
for-glory and delight and already then him in of-friendship
principiis nutriendum putavi: utpote quem onerosum nulli,
the-beginnings to-be-nourished I-thought inasmuch-as whom burdensome to-none
sed omnibus gratum intuebar. Ingrediebatur et egrediebatur
but to-all pleasing I-beheld he-went-in and went-out
pergens ad imperium seniorum, humilis, mansuetus, gravis
proceeding at the-command of-the-elders humble meek grave
moribus, sermone rarus, indignationis nescius, murmuris,
in-manners in-speech sparing of-indignation ignorant of-murmuring
et rancoris, et detractionis ignarus: incedebat quasi surdus
and of-rancor and of-detraction unaware he-walked as-if deaf
non audiens, et sicut mutus non aperiens os suum. Ut
not hearing and as dumb not opening mouth his as
jumentum factus est, sequens obedientiæ frenum, et
a-beast-of-burden made he-has-been following of-obedience the-rein and
jugum disciplinæ regularis mente et corpore infatigabiliter
the-yoke of-discipline regular in-mind and body tirelessly
portans. Ingressus aliquando adhuc puer cellam infirmorum,
carrying having-entered once still a-boy the-cell of-the-sick
correptus est a sancto Patre et prædecessore meo, quod
rebuked he-was by the-holy Father and predecessor my because
tam cito puer se quieti inertiæque dedisset; sic erubuit,
so quickly a-boy himself to-rest and-idleness he-had-given so he-blushed
ut mox egressus tam ferventer corporalibus se subderet
that soon having-gone-out so fervently to-bodily himself he-submitted

exercitiis, ut multis annis, nec cum gravi ægritudine
exercises that for-many years not-even when by-grave sickness
urgeretur, aliquid sibi de consueto rigore laxaverit.
he-was-pressed anything for-himself from the-accustomed rigor he-relaxed
Hæc eum mihi invisceraverant miris modis, et ita
these-things him to-me had-ingrafted in-wondrous ways and so
in animum induxerant meum, ut mihi eum de inferiori
into mind had-brought my that for-me him from inferior
socium, de socio amicum, de amico amicissimum
a-companion from companion a-friend from friend a-dearest-friend
facerem. Videns enim eum in quosdam canos virtutis
I-made seeing for him into certain gray-hairs of-virtue
et gratiæ profecisse, fratrum usus consilio, onus
and of-grace to-have-advanced of-the-brothers having-used the-counsel the-burden
ei subprioratus imposui. Quod quidem invitus, sed
on-him of-the-subpriorate I-imposed which indeed unwilling but
quia obedientiæ se devoverat, modeste suscepit. Egit
because to-obedience himself he-had-vowed modestly he-took-up he-dealt
tamen mecum secreto, ut dimitteretur, prætendens ætatem,
yet with-me secretly that he-might-be-released alleging age
prætendens inscitiam, prætendens amicitiam, qua jam
alleging ignorance alleging the-friendship into-which now
initiabamur: ne forte hac occasione vel minus diligeret,
we-were-being-initiated lest perhaps by-this occasion either less he-might-love
vel diligeretur minus. Sed his nihil proficiens, cœpit
or be-loved less but in-these-things nothing gaining he-began
libera voce quidquid timebat utrisque, quidquid sibi in
with-free voice whatever he-feared for-both whatever to-him in
me minus placebat, humiliter et modeste proferre in
me less pleased humbly and modestly to-bring-forth into
medium: sperans, ut postea confessus est, hac me quasi
the-midst hoping as afterward confessed he-has by-this me as-if

præsumptione offensum, ad id posse, quod petebat, facilius
presumption offended to that to-be-able which he-sought more-easily
inclinari. Sed hæc ejus mentis vocisque libertas, amicitiæ
to-be-inclined but this his of-mind and-of-voice freedom to-friendship
nostræ cumulum addidit; quia volebam eum amicum habere
our a-heap added because I-wished him a-friend to-have
non minimum. Cernens tunc ille me gratum habere, quod
not the-least seeing then he me as-pleasing to-hold what
dixerat, respondisse humiliter ad singula, satis dedisse
he-had-said to-have-answered humbly to each-thing enough to-have-given
de omnibus, se non modo nihil offensionis, sed insuper
about all-things himself not only nothing of-offense but moreover
copiosiorem fructum percepisse; cœpit me et ipse arctius
more-copious fruit to-have-perceived began me and he more-closely
solito diligere, habenas laxare affectui, et meo se
than-usual to-love the-reins to-slacken to-affection and into-my himself
pectori totum infundere. Ita et mihi ejus libertas, et mea
breast wholly to-pour so both to-me his freedom and my
sibi probata patientia est. Ego quoque vicem rependens
to-him proved patience was I also the-return repaying
amico, accepta occasione durius objurgandum putavi, nec
to-my-friend the-taken occasion more-harshly (him)-to-be-rebuked I-thought nor
quibusdam quasi conviciis parcens, eum libertati meæ nec
certain as-if insults sparing him to-freedom my neither
impatientem reperi, nec ingratum. Cœpi deinde consiliorum
impatient I-found nor ungrateful I-began then of-counsels
meorum ei revelare secreta, et fidelis inventus est. Ita
my to-him to-reveal the-secrets and faithful found he-was so
inter nos amor crevit, concaluit affectus, charitas roborabatur,
between us love grew grew-warm affection charity was-strengthened
donec ad id ventum est, ut esset nobis cor unum
until to this come it-was that there-was for-us heart one

et anima una, idem velle et idem nolle, essetque hic
and soul one the-same to-will and the-same to-refuse and-was this
amor timoris vacuus, offensionis nescius, suspicione carens,
love of-fear empty of-offense ignorant of-suspicion lacking
adulationem exhorrens. Nihil inter nos simulatum, fucatum
flattery abhorring nothing between us pretended dyed
nihil, nihil inhoneste blandum, nihil indecenter durum,
nothing nothing dishonorably flattering nothing unbecomingly harsh
circuitus nullus, nullus angulus, sed omnia nuda et aperta;
roundabout none none corner but all-things bare and open
qui meum pectus quodammodo suum putarem, et ejus meum,
who my breast in-a-way his-own I-might-think and his mine
ipseque similiter. Ita in amicitia recta linea gradientibus,
and-he likewise so in friendship by-a-straight line walking
nullius correptio indignationem, nullius consensio culpam
of-neither the-correction indignation of-neither the-consent blame
pariebat. Unde se amicum in omnibus probans, meæ paci,
bore whence himself a-friend in all-things proving to-my peace
meæ quantum poterat prospiciebat quieti. Ipse se periculis
to-my as-far-as he-could he-looked-out quiet he himself to-perils
objiciebat, scandalis emergentibus obviabat. Volebam ei
exposed to-scandals emerging he-went-to-meet I-wished to-him
aliquando aliquid de his temporalibus, quia jam infirmabatur,
sometimes something of these temporal-things because now he-was-weak
præbere solatium; sed ille prohibebat, cavendum dicens ne
to-furnish solace but he forbade to-be-guarded-against saying lest
amor noster secundum hanc carnis consolationem metiretur;
love our according-to this of-the-flesh consolation be-measured
ne id magis carnali affectui meo, quam ejus necessitati
lest it more to-carnal affection my than his need
ascriberetur, et sic mea auctoritas minueretur. Erat igitur
be-ascribed and so my authority be-diminished he-was therefore

quasi manus mea, quasi oculus meus, baculus senectutis
as-if hand my as-if eye my the-staff of-old-age
meæ. Ipse spiritus mei reclinatorium, dolorum meorum dulce
my he of-spirit my the-resting-place of-griefs my the-sweet
solatium; cujus amoris sinus excipiebat laboribus fatigatum,
solace whose of-love the-bosom received(-me) by-labors wearied
cujus consilium recreabat tristitia vel mœrore demersum.
whose counsel refreshed(-me) by-sadness or grief sunk
Ipse commotum pacificabat, ipse leniebat iratum. Quidquid
he (me)-stirred pacified he soothed (me)-angry whatever
minus lætum emergebat, referebam ad eum; ut, quod solus
less glad emerged I-referred to him that what alone
non poteram, junctis humeris facilius sustinerem. Quid
not I-could with-joined shoulders more-easily I-might-bear what
ergo? Nonne quædam beatitudinis portio fuit sic amare, et
then surely a-certain of-beatitude portion it-was so to-love and
sic amari; sic juvare et sic juvari; et sic ex fraternæ
so to-be-loved so to-help and so to-be-helped and so from of-brotherly
charitatis dulcedine in illum sublimiorem dilectionis divinæ
charity the-sweetness into that loftier of-love divine
splendorem altius evolare, et in scala charitatis nunc
splendor more-highly to-fly-up and on the-ladder of-charity now
ad Christi ipsius complexum conscendere; nunc ad amorem
to of-Christ himself the-embrace to-climb now to the-love
proximi ibi suaviter repausandum descendere? In hac igitur
of-neighbor there sweetly to-rest-again to-descend in this therefore
amicitia nostra, quam exempli gratia inseruimus, si quid
friendship our which of-example for-the-sake we-have-inserted if anything
cernitis imitandum, ad vestrum id retorquete profectum.
you-see to-be-imitated to your that turn progress
Sed ut tandem collationem hanc nostram vel sole ruente
but that at-last conference this our even the-sun setting

claudamus, ab amore profectam amicitiam non dubitatis.
we-may-close from love proceeded friendship not you-doubt
Qui vero semetipsum non amat, alium amare qui potest?
who but himself not loves another to-love how can-he
Et cum ex similitudine amoris, quo ipse sibi charus
and since from the-likeness of-the-love by-which he-himself to-himself dear
est, amorem proximi debeat ordinare; se autem non diligit,
is the-love of-neighbor he-ought to-order himself moreover not loves
qui turpe aliquid vel inhonestum, vel a se exigit, vel
who base something or dishonorable either from himself demands or
sibi imperat. Primum igitur est, ut semetipsum quisque
on-himself commands first therefore it-is that himself each-one
castificet, nihil sibimet indulgens, quod indecens sit; nihil
may-chasten nothing to-himself indulging which unbecoming may-be nothing
sibi subtrahens, quod utile sit. Sic vero se ipsum
from-himself withdrawing which useful may-be so but him himself
diligens, diligat et proximum, eamdem regulam sequens.
loving let-him-love also his-neighbor the-same rule following
Sed quia hic amor multos colligit, ex ipsis eligat, quem
but because this love many gathers out-of them let-him-choose whom
ad amicitiæ secreta lege familiari admittat, in quem suum
to of-friendship the-secrets by-law familiar he-may-admit into whom his
copiose infundat affectum: denudans pectus suum usque
copiously he-may-pour affection laying-bare breast his all-the-way
ad inspectionem viscerum et medullarum, cogitationum
to the-inspection of-the-heart and marrows of-the-thoughts
et intentionum cordis. Eligatur autem non secundum
and intentions of-the-heart let-him-be-chosen moreover not according-to
affectionis lasciviam, sed secundum rationis perspicaciam;
of-affection the-wantonness but according-to of-reason the-perspicacity
similitudine morum, et contemplatione virtutum. Deinde
by-the-likeness of-manners and the-contemplation of-virtues then

sic se impendat amico, ut levitas omnis absit,
so himself let-him-spend on-the-friend that levity all may-be-absent
jucunditas adsit; nec ordinata desint benevolentiæ
pleasantness may-be-present nor ordered may-be-lacking of-goodwill
et charitatis officia, vel obsequia. Jam exinde probetur fides
and of-charity the-duties or services now thereafter let-be-tested faith
ejus, probetur honestas, probetur patientia. Accedat paulatim
his let-be-tested honor let-be-tested patience let-there-come little-by-little
consiliorum communio, assiduitas parilium studiorum, et
of-counsels the-communion the-assiduity of-equal studies and
quædam conformatio vultuum. Sic enim conformari sibi
a-certain conforming of-faces so for to-be-conformed to-one-another
debent amici, ut statim cum alter alterum viderit, etiam
ought friends that at-once when the-one the-other has-seen even
similitudo vultus unius in alterum transfundatur; sive
the-likeness of-the-face of-one into the-other be-poured-over whether
fuerit dejectus tristitia, sive jucunditate serenus. Ita
he-has-been downcast with-sadness or with-pleasantness serene so
electus atque probatus, cum certum tibi fuerit, nihil
chosen and tested when sure to-you it-shall-have-been nothing
eum velle, quod dedeceat vel petere ab amico, vel
him to-wish which may-be-unbecoming either to-ask from a-friend or
præstare rogatum: constiteritque tibi amicitiam eum
to-furnish asked and-it-shall-have-been-clear to-you friendship him
putare virtutem, non quæstum; adulationem fugere, detestari
to-think a-virtue not a-gain flattery to-flee to-detest
assentationem: inventusque fuerit liber cum discretione,
assent and-found shall-have-been free with discretion
patiens in correptione, firmus et stabilis in dilectione: tunc
patient in correction firm and stable in love then
illa spiritalis sentitur dulcedo; quam bonum scilicet, et quam
that spiritual is-felt sweetness how good namely and how

jucundum, habitare fratres in unum. Quam utile tunc dolere
pleasant to-dwell brothers in one how useful then to-grieve
pro invicem, laborare pro invicem, cum unusquisque pro
for each-other to-labor for each-other when each-one for
altero semetipsum negligere dulce habet, alterius voluntatem
the-other himself to-neglect sweet holds of-the-other the-will
suæ præferre, illius necessitati magis quam sui ipsius
to-his-own to-prefer his to-the-need more than of-his-own self
occurrere, adversis semet opponere et exponere. Interea
to-meet to-adversities oneself to-oppose and to-expose meanwhile
quam dulce habent conferre invicem, sua studia mutuo
how sweet they-hold to-confer with-each-other their studies mutually
patefacere, simul examinare omnia, et de omnibus in
to-lay-open together to-examine all-things and about all-things into
unam convenire sententiam! Accedit et pro invicem oratio,
one to-agree opinion there-is-added also for each-other prayer
quæ in amici memoria tanto efficacius, quanto
which in of-the-friend memory by-so-much more-efficaciously by-how-much
affectuosius ad Deum emittitur, profluentibus lacrymis, quas
more-affectionately to God is-sent-forth with-flowing tears which
vel timor excutit, vel affectus elicit, vel dolor educit. Ita
either fear shakes-out or affection draws-out or grief leads-out so
pro amico orans Christum, et pro amico volens exaudiri a
for a-friend praying to-Christ and for a-friend wishing to-be-heard by
Christo, ipsum diligenter et desideranter intendit: cum subito
Christ him carefully and longingly he-intends when suddenly
et insensibiliter aliquando affectus transiens in affectum,
and imperceptibly sometimes affection passing into affection
et quasi e vicino ipsius Christi tangens dulcedinem,
and as-if from near-by of-the-very Christ touching the-sweetness
incipit gustare quam dulcis est, et sentire quam suavis est.
begins to-taste how sweet he-is and to-feel how delightful he-is

Ita a sancto illo amore, quo amplectitur amicum, ad
so from holy that love with-which he-embraces his-friend to
illum conscendens, quo amplectitur Christum, spiritualem
that climbing with-which he-embraces Christ the-spiritual
amicitiæ fructum pleno lætus ore carpet, plenitudinem
of-friendship fruit with-full glad mouth shall-pluck the-fullness
omnium exspectans in futurum: quando timore sublato
of-all-things awaiting in the-future when fear taken-away
quo nunc pro invicem metuimus et solliciti sumus,
with-which now for each-other we-fear and solicitous we-are
omni adversitate depulsa, quam oportet nunc ut pro invicem
every adversity driven-off which it-behooves now that for each-other
sustineamus, mortis insuper aculeo cum ipsa morte destructo,
we-may-sustain of-death moreover the-sting with itself death destroyed
cujus nos punctionibus plerumque fatigati, necesse est, ut
whose us by-the-prickings mostly wearied necessary it-is that
pro invicem doleamus, securitate concepta in summi illius
for each-other we-may-grieve security conceived in of-the-highest that
boni æternitate gaudebimus; cum hæc amicitia, ad quam his
good the-eternity we-shall-rejoice when this friendship to which here
paucos admittimus, transfundetur in omnes, et ab omnibus
few we-admit shall-be-poured-over into all and from all
refundetur in Deum, cum Deus fuerit omnia in
shall-be-poured-back into God when God shall-have-been all in
omnibus.
all

WILLIAM OF SAINT-THIERRY

Epistola ad Fratres de Monte Dei

The Golden Letter

The letter greets Prior Haimo and the brothers, in Migne under the name of Guigo. Its author confesses he has opened his mouth to them almost impudently, and dedicates to the young brothers and novices the daily labor of his writing, offering a good will as David danced and the woman anointed the Lord's feet. He also dedicates a work written for certain brothers whose fear for their faith he finds needless: like men coming out of long darkness, they are dazzled by the first light of faith until they grow used to it.

Charissimis fratribus et dominis, Haimoni, Priori et cæteris,
to-the-dearest brothers and lords to-Haimo the-Prior and the-others
Guigo, sabbatum delicatum.
Guigo a-sabbath delightful

Pene impudenter, et plus quam decebat, os meum patet
almost impudently and more than was-fitting mouth my lies-open
ad vos, charissimi fratres in Christo: non possum tacere,
to you O-dearest brothers in Christ not I-can to-be-silent
Deus scit. Ignoscite; quia cor meum dilatatum est. Dilatamini
God knows forgive because heart my enlarged is be-enlarged
et vos, obsecro, in visceribus vestris, et capite nos; quia totus
also you I-beseech in the-heart your and receive us because wholly
vester sum in eo, in cujus visceribus invicem cupimus nos.
yours I-am in him in whose heart each-other we-desire ourselves
Ideo ex quo recessi a vobis usque nunc, qualemcunque
therefore since which I-withdrew from you until now whatever
laborem meum quotidianum statui dedicare, non vobis, qui
labor my daily I-decided to-dedicate not to-you who
non indigetis, sed fratri Stephano et sociis ejus
not need(-it) but to-brother Stephen and to-the-companions his
fratribus junioribus, et novitiis venientibus ad vos, quorum
the-brothers younger and the-novices coming to you whose

doctor Deus solus est: ut habeant et legant, si forte ibi
teacher God alone is that they-may-have and may-read if perhaps there
aliquid invenerint utile sibi ad solatium solitudinis
anything they-shall-have-found useful to-themselves for the-solace of-solitude
suæ, et sancti propositi incitamentum. Offero quod possum,
their and of-holy purpose an-incitement I-offer what I-can
bonam voluntatem; ipsamque a vobis repeto cum fructibus
a-good will and-it from you I-seek-back with fruits
suis. David saltando placuit Deo, non propter saltum, sed
its David by-dancing pleased God not on-account-of the-leap but
propter affectum. Similiter et mulier quæ unxit pedes
on-account-of the-affection likewise also the-woman who anointed the-feet
Domini, laudata est a Christo, non quia unxit, sed quia
of-the-Lord praised was by Christ not because she-anointed but because
amavit: et quia quod habuit hoc fecit, in eo justificata est.
she-loved and because what she-had this she-did in it justified she-was

Deinde vobis etiam arbitratus sum dedicandum quod
then to-you also thought I-have to-be-dedicated what
in consolationem suam, et in adjutorium fidei facere me
for consolation their and for the-help of-faith to-make me
compulit fratrum quorumdam plus anxia quam periculosa
compelled of-brothers certain more anxious than perilous
necessitas; quorum tristitia plurimum mihi solet facere
a-need whose sadness very-much to-me is-wont to-make
gaudium, nisi quod eos contristatos videre non possum. Præ
joy except that them saddened to-see not I-can for
magnitudine quippe non solum fidei, sed etiam amoris, exosum
the-greatness indeed not only of-faith but also of-love hateful
adeo habent quidquid videtur esse contra fidem, ut si vel ad
so they-hold whatever seems to-be against faith that if even to
modicum, seu ex spiritu blasphemiæ, seu ex ipso sensu
a-little either from the-spirit of-blasphemy or from the-very sense

carnis, fuerint super hoc attentati vel pulsati, quasi ex
of-the-flesh they-shall-have-been about this tried or struck as-if from
solo auditu, vel attactu læsam omnino, in semetipsis æstiment
mere hearing or touch wounded altogether in themselves they-reckon
conscientiæ puritatem, et miserabiliter defleant semetipsos,
of-conscience the-purity and wretchedly bewail themselves
quasi reprobos circa fidem. Quibus et contingit a sæculi
as-if reprobates concerning faith to-whom also it-happens from of-the-world
tenebris ad purioris vitæ exercitia venientibus, quod contingere
the-darkness to of-a-purer life exercises coming what to-happen
solet repente prodeuntibus ad lucem a diutinis tenebris;
is-wont suddenly to-those-coming-out into light from long darkness
ut sicut in illis lux ipsa, qua cætera videnda sunt, primo
that as in them light itself by-which other-things to-be-seen are first
irruens, infirmis oculis fit molesta: sic et isti ad primum
rushing-in to-weak eyes becomes troublesome so also these at the-first
fidei lumen cæcutiant, nec insolitos novæ lucis radios
of-faith light are-dazzled nor unaccustomed of-new light rays
possint sustinere, donec ipso lucis amore assuescant.
can to-bear until by-the-very of-light love they-grow-accustomed

Congratulatio de innovatione fervoris antiquæ religionis

BOOK ONE · I · REJOICING AT THE RENEWAL OF THE OLD FERVOR

William rejoices that the brothers of Mont-Dieu have brought the eastern light and the fervor of Egypt into the darkness and cold of Gaul. The solitary life, once read of in books and hardly believed, has been found again, as Christ subdued the world through a few simple men. The brothers are to let the wise of this world go their way; their newness is the ancient inheritance of the Church, which Peter desired on the mount of the Transfiguration and which the desert fathers made a commonwealth. They are to answer neither praise nor detraction, since time spent on either is lost.

Fratribus de Monte-Dei, orientale lumen, et antiquum illum in
to-the-brothers of Mont-Dieu the-eastern light and ancient that in
religione Ægyptium fervorem tenebris occiduis et Gallicanis
religion Egyptian fervor to-the-darkness western and Gallic
frigoribus inferentibus, vitæ scilicet solitariæ exemplar, et
to-the-cold bringing-in of-life namely solitary the-exemplar and
cœlestis formam conversationis, occurrere et concurrere anima
of-heavenly the-form conversation to-meet and to-run-together soul
mea exsultat in gaudio sancti Spiritus, et risu cordis
my exults in the-joy of-the-Holy Spirit and in-the-laughter of-the-heart
in fervore pietatis, et in omni obsequio devotæ voluntatis.
in the-fervor of-piety and in every service of-devoted will
Quidni? etenim epulari in Domino et gaudere oportet,
why-not indeed to-feast in the-Lord and to-rejoice it-behooves
quia Christianæ devotionis ac religionis speciosissima portio,
because of-Christian devotion and religion the-most-beautiful portion
quæ cœlos propinquius tangere videbatur, mortua erat, et
which the-heavens more-nearly to-touch seemed dead was and
revixit, perierat de mundo, et inventa est. Auditu auris
lived-again had-perished from the-world and found is by-the-hearing of-the-ear
audieramus, nec credebamus: legebamus in libris, et mirabamur
we-had-heard nor did-we-believe we-read in books and wondered

de antiqua vitæ solitariæ gloria, et magna in ea gratia Dei;
at the-ancient of-life solitary glory and the-great in it grace of-God
cum subito invenimus eam in campis silvæ, in monte Dei,
when suddenly we-found it in the-fields of-the-forest on the-mount of-God
in monte pingui: ubi jam de ea pinguescunt speciosa
on the-mount fat where now from it grow-fat the-beautiful-places
deserti, et exsultatione colles accinguntur. Ibi enim etiam
of-the-desert and with-exultation the-hills are-girded there for also
per vos offert se omnibus, et in vobis se demonstrat,
through you it-offers itself to-all and in you itself shows
et ignota hactenus innotescit in paucis simplicibus, ipso
and unknown until-now becomes-known in a-few simple-men he-himself
eam vobis ingerente, qui in paucis simplicibus totum
it on-you pressing who through a-few simple-men the-whole
olim sibi mundum subjecit, ipso mundo mirante. Licet
once to-himself world subjected the-very world wondering although
enim magna et divina plane fuerint miracula, quæ Dominus
for great and divine plainly were the-miracles which the-Lord
gessit in terris, hoc tamen unum super omnia alia enituit,
performed on earth this yet one above all others shone-forth
et cætera cuncta illustravit, quod, sicut dictum est, in
and the-rest all illumined that as said it-has-been through
paucis simplicibus totum mundum et omnem sapientiæ
a-few simple-men the-whole world and all of-wisdom
ejus altitudinem sibi subjugavit: quod etiam nunc cœpit
its the-height to-himself he-subjugated which even now has-begun
operari in vobis. Ita Pater, ita; quoniam sic beneplacitum
to-work in you so O-Father so since thus well-pleasing
est ante te. Abscondisti enim hæc a sapientibus et
it-is before you you-have-hidden for these-things from the-wise and
prudentibus hujus mundi, et revelasti ea parvulis. Nolite
prudent of-this world and have-revealed them to-little-ones do-not

ergo timere, pusillus grex, ait Dominus, sed omnino
therefore fear little flock says the-Lord but altogether
confidite, quia complacuit Deo Patri dare vobis regnum.
trust because it-has-pleased God the-Father to-give you the-kingdom
Videte, fratres mei, videte vocationem vestram. Ubi
see O-brothers my see calling your where
sapiens inter vos? ubi scriba? ubi conquisitor hujus
the-wise-man among you where the-scribe where the-disputer of-this
sæculi? Nam etsi sunt aliqui sapientes inter vos, per
age for even-if there-are some wise among you through
simplices tamen sapientes aggregavit, qui reges olim et
simple-men yet the-wise he-gathered who kings once and
philosophos mundi hujus per piscatores sibi subjecit.
philosophers of-world this through fishermen to-himself subjected
Sinite ergo, sinite sapientes hujus sæculi, de spiritu hujus
let therefore let the-wise of-this age with the-spirit of-this
mundi tumentes, alta sapientes, et terram lingentes,
world swelling lofty-things being-wise and the-earth licking
sapienter descendere in infernum. Vos autem, dum foditur
wisely to-descend into hell you moreover while is-dug
peccatori fovea, sicut cœpistis, stulti facti propter Deum,
for-the-sinner the-pit as you-have-begun fools made for-the-sake-of God
per stultum Dei, quod sapientius est omnibus hominibus,
through the-foolishness of-God which wiser is than-all men
Christo duce humilem apprehendite disciplinam ascendendo
Christ being-leader humble lay-bold-of discipline by-ascending
in cœlum. Vestra namque simplicitas jam multos provocat
into heaven your for simplicity already many provokes
ad æmulationem: vestra sufficientissima et altissima paupertas
to emulation your most-sufficient and loftiest poverty
jam multorum confundit cupiditatem: vestrum secretum
already of-many confounds the-greed your seclusion

jam earum rerum quæ tumultum faciunt, vel facere videntur,
already of-those things which tumult make or to-make seem
pluribus incutit horrorem. Si qua ergo consolatio in Christo,
in-many strikes horror if any therefore consolation in Christ
si quod solatium charitatis, si qua societas spiritus, si qua
if any solace of-charity if any fellowship of-the-spirit if any
viscera misericordiæ, implete gaudium non meum tantummodo,
bowels of-mercy fill-up the-joy not mine only
sed omnium diligentium nomen Domini: ut in varietate
but of-all loving the-name of-the-Lord that in the-variety
vestitus deaurati de auro sapientiæ Dei reginæ assistentis
of-the-clothing gilded with the-gold of-the-wisdom of-God of-the-queen standing
a dextris sponsi, vestro studio, vestra instantia, ad Dei
at the-right of-the-bridegroom by-your zeal by-your earnestness to of-God
gloriam, et magnam coronam vestram, et gaudium omnium
the-glory and great crown your and the-joy of-all
bonorum, hoc sanctæ novitatis instauretur ornamentum.
good-men this of-holy newness may-be-restored ornament

Novitatem vero dico propter linguas nequam (a quarum
newness but I-say on-account-of the-tongues wicked from whose
contradictione abscondat vos Deus in abscondito faciei suæ)
contradiction may-hide you God in the-hiding-place of-face his
hominum impiorum; qui cum manifestum lumen veritatis
of-men impious who when the-manifest light of-truth
obnubilare non queunt, de solo novitatis nomine cavillantur,
to-cloud not they-can at the-mere of-newness name cavil
veteres ipsi, et in veteri mente nescientes nova meditari;
old themselves and in old mind not-knowing new-things to-meditate
utres veteres non capientes vinum novum, quod si eis
wineskins old not holding wine new which if into-them
infunderetur, rumperentur. Sed hæc novitas non est novella
it-were-poured they-would-burst but this newness not is a-novel

vanitas. Res enim est antiquæ religionis, perfecte fundatæ in
vanity a-thing for it-is of-the-ancient religion perfectly founded in
Christo pietatis, antiqua hæreditas Ecclesiæ Dei, a tempore
Christ of-piety the-ancient inheritance of-the-Church of-God from the-time
Prophetarum præmonstrata, jamque novæ gratiæ sole exorto,
of-the-Prophets foreshown and-now of-new grace the-sun having-risen
in Joanne Baptista instaurata et innata; ab ipso Domino
in John the-Baptist restored and inborn by the-very Lord
familiarissime celebrata, ab ejus discipulis ipso præsente
most-familiarly celebrated by his disciples he-himself being-present
concupita: cujus transfigurationis gloriam cum vidissent qui
desired whose of-transfiguration the-glory when had-seen they-who
cum eo in monte sancto erant, continuo Petrus, in eo
with him on the-mount holy were at-once Peter in this
quidem abreptus sibi, et nesciens quid diceret, quia
indeed snatched-away from-himself and not-knowing what he-said because
visa Dei majestate, commune bonum intra privatum suum
seen of-God the-majesty the-common good within private his
visus est conclusisse; in eo autem præsentissimus sibi,
seemed he-has to-have-shut-up in this moreover most-present to-himself
et scientissimus quid diceret, quia suavitate ejus gustata,
and most-knowing what he-said because the-sweetness its tasted
optimum sibi judicavit in hoc semper esse, vitam hanc
best for-himself he-judged in this always to-be life this
in contubernio Dei et civium supernorum, quos cum
in the-company of-God and of-the-citizens heavenly whom with
eo viderat, concupivit dicens: Domine, bonum est nos hic
him he-had-seen he-desired saying O-Lord good it-is for-us here
esse. Si vis, faciamus hic tria tabernacula, tibi unum,
to-be if you-will let-us-make here three tabernacles for-you one
Moysi unum, et Eliæ unum. In quo si auditus fuisset,
for-Moses one and for-Elijah one in which if heard he-had-been

facturus procul dubio erat postmodum alia tria, sibi
about-to-make far-from doubt he-was afterward other three for-himself
unum, Jacobo unum, et Joanni unum.
one for-James one and for-John one

Post passionem vero Domini, calente adhuc in cordibus
after the-passion but of-the-Lord being-warm still in the-hearts
fidelium effusi ejus sanguinis recenti memoria, solitariam
of-the-faithful of-shed his blood the-fresh memory solitary
hanc vitam eligentibus, paupertatem spiritus sectantibus, et
this life choosing the-poverty of-the-spirit pursuing and
in spiritualibus exercitiis et in contemplatione Dei pingue
in spiritual exercises and in the-contemplation of-God the-fat
otium altero in alterum zelantibus, deserta repleta sunt.
leisure one against another being-zealous the-deserts filled were
Ex quibus legimus Paulos, Macarios, Antonios, Arsenios, et
of whom we-read Pauls Macariuses Anthonys Arseniuses and
alios quamplures in sanctæ hujus conversationis republica
others very-many in of-holy this conversation the-commonwealth
consulares viros, egregia nomina in civitate Dei, nobiles
consular men illustrious names in the-city of-God noble
et triumphales titulos habentes de victoria hujus sæculi, et
and triumphal titles having of the-victory of-this world and
principis hujus mundi, et corporis sui, de cultu animi,
of-the-prince of-this world and of-body their of the-cultivation of-the-mind
et Domini Dei sui. Sileant ergo qui in tenebris de
and of-the-Lord God their let-be-silent therefore who in darkness about
luce judicantes, vos arguunt novitatis ex abundantia malæ
light judging you accuse of-newness from the-abundance of-ill
voluntatis: ipsi potius arguendi vetustatis et vanitatis.
will they-themselves rather to-be-accused of-oldness and of-vanity
Sed et laudatores et detractores semper estis habituri,
but both praisers and detractors always you-are about-to-have

sicut et Dominus. Laudatores præterite; et bonum quod in
as also the-Lord the-praisers pass-by and the-good which in
vobis amant, hoc in eis amate: detractores dissimulate, et
you they-love this in them love the-detractors ignore and
pro eis orate. Et obliti quæ retro sunt, prætermissis
for them pray and forgetting the-things-which behind are passed-over
scandalis, quæ juxta iter vobis a dextris et a sinistris
the-stumbling-blocks which beside the-road for-you on the-right and on the-left
posita sunt, in anteriora vestra vos extendite. Si enim ad
placed are to the-things-before your yourselves stretch-out if for to
singula volueritis, vel laudatoribus respondere, vel cum
each-one you-shall-have-wished either to-the-praisers to-reply or with
detractoribus litigare, tempus perditis, cujus in proposito sancto
the-detractors to-dispute time you-lose of-which in the-purpose holy
non levis est jactura. A terris enim ad cœlos festinantem
not light is the-loss from earth for to heaven one-hastening
qui moratur, etsi non detinet, plurimum tamen nocet.
he-who delays even-if not he-detains much yet harms

Quam ardua et sublimis sit eorum professio

II · HOW HIGH AND LOFTY THEIR PROFESSION IS

Their profession passes the heavens and is equal to the angels': not the common precepts but the perfection of all holiness, to cleave to God, to taste and enjoy him. Yet God helps those who undertake great things in faith. They must keep loftiness out of their own reckoning: let them call themselves untamed beasts in cages and admire the ambidextrous, who like Ehud use both hands, loving contemplation within and lending themselves outward when need calls. A solitary must never condemn others, nor think the sun shines only in his cell, but think the sky fair everywhere save over himself.

Nolite ergo negligere, nolite tradere: grandis enim vobis restat
do-not therefore neglect do-not hand-over a-great for for-you remains
via. Altissima enim est professio vestra. Cœlos transit, par
road loftiest for is profession your the-heavens it-passes equal
angelis est, angelicæ similis puritati. Non enim solum vovistis
to-angels it-is to-angelic like purity not for only you-have-vowed
omnem sanctitatem, sed omnis sanctitatis perfectionem, et
all holiness but of-all holiness the-perfection and
omnis consummationis finem. Non est vestrum circa communia
of-all consummation the-end not it-is yours about the-common
præcepta languere, neque hoc solum attendere quid præcipiat
precepts to-languish nor this only to-attend-to what commands
Deus; sed quid velit, probantes quæ sit voluntas Dei bona, et
God but what he-wills proving what is the-will of-God good and
beneplacens, et perfecta. Aliorum est enim Deo servire, vestrum
well-pleasing and perfect of-others it-is for God to-serve yours
adhærere. Aliorum est Deum credere, scire, amare, revereri:
to-cleave of-others it-is God to-believe to-know to-love to-revere
vestrum est sapere, intelligere, cognoscere, frui. Magnum est
yours it-is to-savor to-understand to-know to-enjoy great is

hoc, arduum est hoc. Sed omnipotens et bonus est Deus, qui
this arduous is this but almighty and good is God who
in vobis est pius promissor, fidelis redditor, et indefessus
in you is a-loving promiser a-faithful repayer and tireless
adjutor; qui magno ejus amore magna profitentibus, et in
helper who by-great his love great-things to-those-professing and in
fide et spe gratiæ ejus majora viribus suis aggredientibus,
faith and hope of-grace his greater-things than-strengths their attempting
et voluntatem et desiderium suggerit in id ipsum; et qui
both the-will and the-desire suggests unto that very-thing and who
voluntatis gratiam prærogavit, subrogavit etiam virtutem ad
of-will the-grace gave-beforehand has-supplied also strength for
proventum. Cui cum fideliter fecerit homo quod potuerit,
the-outcome to-whom when faithfully shall-have-done a-man what he-could
calumniante calumniatore, ipse misericorditer pauperi suo
the-slanderer slandering he mercifully for-poor-man his
judicium faciet et causam, quia quod habuit hoc fecit.
judgment shall-make and the-cause because what he-had this he-did

Absit tamen, fratres, a conscientiæ vestræ æstimatione,
far-be-it yet O-brothers from of-conscience your the-estimation
a parvitate et humilitate vestra, et ab ore vestro omnis
from littleness and humility your and from mouth your all
altitudo: quia altum sapere mors est; et facile est in
loftiness because lofty-things to-savor death is and easy it-is on
alto se contuentem obstupescere, et de vita periclitari.
high oneself beholding to-be-stupefied and about life to-be-endangered
Nomen aliud vestræ professioni imponite, alium titulum
a-name another on-your profession impose another title
ordini vestro inscribite. Feras vos potius indomitas,
on-order your inscribe wild-beasts yourselves rather untamed
et incaveatas bestias (quæ aliter communi hominum
and caged beasts which otherwise in-the-common of-men

more domari non poterant) existimate et appellate; longe
manner to-be-tamed not could reckon and call far
supra vos virtutem eorum suspicientes, et admirantes
above yourselves the-virtue of-those looking-up-to and admiring
gloriam, qui ambidextri fortissimi (sicut Ahod ille judex
the-glory who ambidextrous most-strong as Ehud that judge
fortissimus Israel, qui utraque manu utebatur pro dextera), et
most-strong of-Israel who both hand used as right-hand and
quamdiu licet, devotissime intus vacare amant charitati
as-long-as it-is-permitted most-devotedly within to-be-free love to-the-charity
contemplandæ veritatis: et cum necessitas vocat, vel officium
of-to-be-contemplated truth and when necessity calls or duty
trahit, promptissime se foras mutuant, non dant, pro
draws most-promptly themselves abroad they-lend not they-give for
veritate adimplendæ charitatis. Cave etiam, serve Dei, cave
the-truth of-to-be-fulfilled charity beware also O-servant of-God beware
ne quoscunque imitari non vis, damnare videaris. Volo
lest whomever to-imitate not you-wish to-condemn you-may-seem I-wish
hoc facias in ægritudine tua, quod, cum sanissimus esset,
this you-may-do in sickness your what when most-healthy he-was
faciebat qui dicebat: Venit Jesus Christus peccatores salvos
he-did who said came Jesus Christ sinners saved
facere, quorum primus ego sum. Neque enim hoc dicebat
to-make of-whom the-first I am nor for this said
Paulus mentiendi præcipitatione, sed æstimandi affectione.
Paul of-lying by-the-rashness but of-estimating by-the-affection
Qui enim perfecte examinando semetipsum intelligit, suo
who for perfectly by-examining himself understands to-his-own
peccato nullius peccatum par esse existimat, quod non sicut
sin of-no-one the-sin equal to-be reckons which not as
suum intelligit. Nolo ergo ut nusquam arbitreris
his-own he-understands I-do-not-wish therefore that nowhere you-may-think

lucere solem communem diei nisi in cella tua, nusquam
to-shine the-sun common of-the-day except in cell your nowhere
esse serenum nisi penes te, nusquam operari gratiam Dei
to-be fair-weather except with you nowhere to-work the-grace of-God
nisi in conscientia tua. An solitariorum Deus tantum? Imo
except in conscience your or of-solitaries God only nay
et omnium. Miseretur enim omnium Deus, et nihil odit
also of-all has-mercy for on-all God and nothing hates
eorum quæ fecit. Malo te cogitare ubique esse serenum
of-those-things which he-made I-prefer you to-think everywhere to-be fair-weather
nisi penes te, et pejus de te, quam de aliquo existimare.
except with you and worse about yourself than about anyone to-reckon

Virtus ferventer colenda in posterorum exemplum

III · FERVENT VIRTUE AS AN EXAMPLE TO THOSE TO COME

The brothers are the fathers and founders of their order in this region, and whatever they establish their successors will keep as law; let them therefore establish it piously and bravely. The Chartreuse's customs suit the cold Alps; frugal sufficiency and voluntary poverty ask less here. William rejoices in their order, fervor, and peace. Mont-Dieu's very name is an omen: the generation of those who seek the face of the God of Jacob, which is their profession, as Job calls piety the worship of God.

Cum timore potius et tremore vestram ipsorum salutem
with fear rather and trembling your own salvation
operamini. Nec quales sint alii, sed quales ex vobis
work-out nor of-what-sort may-be others but of-what-sort from you
fiant, quantum in vobis est, cogitate, non solummodo
they-may-become as-far-as in you it-is think not only
qui modo sunt, sed et qui post futuri sunt, quos in
who now are but also who after to-be are whom in

proposito sancto estis habituri imitatores. Ex vobis enim,
the-purpose holy you-are about-to-have as-imitators from you for
ex vestro exemplo, et vestra auctoritate in regione hac
from your example and your authority in region this
pendere habet tota posteritas hujus vestri Ordinis sancti.
to-hang-on has the-whole posterity of-this your Order holy
Vos in eo patres, vos in eo institutores cum debita imitationis
you in it fathers you in it founders with due of-imitation
reverentia appellabimini a successoribus vestris. Quidquid a
reverence shall-be-called by successors your whatever by
vobis statutum, quidquid vobis tenentibus et servantibus in
you established whatever by-you holding and keeping into
consuetudinem fuerit admissum, absque omni retractatione
custom shall-have-been admitted without any retraction
a posteris vestris tenendum erit et servandum, nec fas
by posterity your to-be-held shall-be and to-be-kept nor right
erit aliquid immutari. Sic enim de vobis erit apud
shall-it-be anything to-be-changed so for about you it-shall-be among
eos, sicut de incommutabilibus legibus summæ et æternæ
them as about the-unchangeable laws of-the-highest and eternal
veritatis est apud nos, quas scrutari omnibus expedit
truth it-is among us which to-scrutinize for-all it-is-expedient
et scire, non autem licet alicui dijudicare. Deo
and to-know not moreover it-is-permitted to-anyone to-judge(-them) to-God
autem gratias, quia nec indignum vobis erit, nec inutile
moreover thanks because neither unworthy for-you shall-it-be nor useless
posteris, si pie, si fortiter et vos tenueritis, et ipsi in vobis
for-posterity if piously if strongly both you shall-have-held and they in you
fideliter imitentur quod interim tenetis. Et si quid adhuc
faithfully may-imitate what meanwhile you-hold and if anything still
aliter sapere oportuerit, et hoc Deus vobis revelabit.
otherwise to-savor it-shall-have-behooved also this God to-you shall-reveal

Salva enim per omnia Cartusiæ debita sanctitate, et cum
saved for in all-things of-the-Chartreuse the-due holiness and with
omni laude prædicanda reverentia, multa in Alpinis illis
all praise to-be-preached reverence many-things in Alpine those
horridis et continuis frigoribus necessaria sunt, quæ frugalem
dreadful and continual colds necessary are which frugal
sufficientiam, et voluntariam paupertatem sectantibus, in his
sufficiency and voluntary poverty to-those-following in these
duntaxat regionibus non adeo necessaria videntur.
only regions not so necessary seem

Intelligitis quæ dico: dabit enim vobis Dominus intellectum.
you-understand what I-say shall-give for to-you the-Lord understanding
Gaudeo enim in vobis, et licet absens corpore, sed præsens
I-rejoice for in you and although absent in-body but present
spiritu, et videns ordinem vestrum, sed fervorem spiritus,
in-spirit and seeing order your but the-fervor of-spirit
sed abundantiam pacis, sed gratiam simplicitatis, in proposito
but the-abundance of-peace but the-grace of-simplicity in purpose
rigorem, in dilectione mutua ipsam sancti Spiritus suavitatem,
rigor in love mutual the-very of-the-Holy Spirit sweetness
et plenam omnino in conversatione vestra formam pietatis, in
and full altogether in conversation your the-form of-piety in
recordatione Montis-Dei totus exsulto, et primitias sancti
the-remembrance of-Mont-Dieu wholly I-exult and the-first-fruits of-the-Holy
Spiritus, et pignus gratiæ in spe crescentis in eo religionis
Spirit and the-pledge of-grace in hope of-growing in it religion
devotus adoro. Nam et ipsum Montis-Dei nomen bonæ spei
devoutly I-adore for also the-very of-Mont-Dieu name of-good hope
præfert omen; scilicet, quod sicut Psalmista dicit de monte
bears an-omen namely that as the-Psalmist says about the-mount
Dei, habitatura sit in eo generatio quærentium Dominum,
of-God about-to-dwell may-be in it the-generation of-those-seeking the-Lord

quærentium faciem Dei Jacob; innocens manibus, et
seeking the-face of-the-God of-Jacob innocent in-hands and
mundo corde; qui non accepit in vano animam suam. Ipsa
clean in-heart who not has-received in vain soul his this-very
est enim professio vestra, quærere Deum Jacob, non communi
is for profession your to-seek the-God of-Jacob not in-the-common
hominum more, sed quærere faciem Dei, quam vidit Jacob
of-men manner but to-seek the-face of-God which saw Jacob
qui dixit: Vidi Dominum facie ad faciem, et salva facta est
who said I-saw the-Lord face to face and saved made is
anima mea. Faciem enim Dei, hoc est cognitionem ejus,
soul my the-face for of-God that is the-knowledge his
quærere, facie ad faciem, quam vidit Jacob, de qua etiam
to-seek face to face which saw Jacob about which also
dixit Apostolus: Tunc cognoscam sicut et cognitus sum: et
said the-Apostle then I-shall-know as also known I-am and
nunc videmus per speculum in ænigmate; tunc autem facie
now we-see through a-mirror in an-enigma then moreover face
ad faciem; videbimus eum sicuti est: hanc in hac vita semper
to face we-shall-see him as he-is this in this life always
quærere per innocentiam manuum et munditiam cordis ipsa
to-seek through innocence of-hands and cleanness of-heart itself
docet pietas; quæ, sicut dicit Job, cultus Dei est. Quam
teaches piety which as says Job the-worship of-God is which
qui non habet, in vano accepit animam suam; hoc est,
who not has in vain has-received soul his that is
frustra vivit, vel omnino non vivit, dum non vivit ea vita,
in-vain lives or altogether not lives while not he-lives that life
propter quam, ut in ea viveret, accepit animam suam.
for-the-sake-of which that in it he-might-live he-received soul his

Quæ sit vera pietas, quæ solitudo, quæve reclusio cellæ Religiosis competens

IV · WHAT TRUE PIETY, SOLITUDE, AND ENCLOSURE IN THE CELL ARE

Piety is the continual memory of God, the intent to understand him, and the tireless love of him. A monk without it is not solitary but alone, and his cell is a prison. Cell and heaven are kin in name and in work: in the cell the soul enjoys God, the angels hold cells as heavens, and the way from cell to heaven is short. The cell nourishes the son of grace and casts out the stranger, who flees like Cain. No one stands still in one state; everyone must begin perfectly, progress perfectly, and forget what lies behind.

Pietas enim hæc est jugis Dei memoria, continua
piety for this is the-perpetual of-God memory the-continuous
intentionis actio ad intelligentiam ejus, indefessa affectio
of-intention action toward understanding his the-tireless affection
in amorem ejus: ut nulla unquam inveniat servum Dei,
into love his so-that no ever may-find the-servant of-God
non dicam dies, sed hora, nisi vel in exercitii labore et
not I-shall-say day but hour except either in of-exercise the-labor and
proficiendi studio, vel in experientiæ dulcedine et fruendi
of-progressing the-zeal or in of-experience the-sweetness and of-enjoying
gaudio. Hæc est pietas, de qua Apostolus dilectum sibi
the-joy this is piety about which the-Apostle beloved to-him
discipulum admonet dicens: Exerce temetipsum ad pietatem.
disciple admonishes saying exercise yourself toward piety
Nam corporalis exercitatio ad modicum utilis est. Pietas vero
for bodily exercise for a-little useful is piety but
ad omne opus bonum est utilis, habens promissionem vitæ quæ
for every work good is useful having the-promise of-life which
nunc est et futuræ. Pietatis enim non solummodo formam,
now is and of-the-future of-piety for not only the-form

sed et veritatem in omnibus et præ omnibus habitus vester
but also the-truth in all-things and before all-things habit your
repromittit, propositum vestrum requirit. Nam, sicut idem
promises purpose your requires for as the-same
apostolus dicit, Sunt aliqui formam quidem pietatis habentes,
apostle says there-are some the-form indeed of-piety having
virtutem autem ejus abnegantes. Hanc quicunque vestrum non
the-power moreover its denying this whoever of-you not
habet in conscientia, non exhibet in vita, non exercet in cella,
has in conscience not shows in life not exercises in the-cell
non solitarius, sed solus dicendus est: nec cella ei cella,
not a-solitary but alone to-be-called is nor the-cell for-him a-cell
sed reclusio et carcer est. Vere enim solus est, cum quo
but confinement and prison is truly for alone is he-with whom
Deus non est: vere reclusus est, qui in Deo liber non est.
God not is truly confined is who in God free not is
Solitudo enim, et reclusio sunt nomina miseriæ: cella autem
solitude for and confinement are names of-misery the-cell moreover
nequaquam debet esse reclusio necessitatis, sed domicilium
by-no-means ought to-be a-confinement of-necessity but a-dwelling
pacis, ostium clausum: non latebræ, sed secretum.
of-peace a-door closed not a-hiding-place but a-retreat

Cum quo enim Deus est, nunquam minus solus est, quam
he-with whom for God is never less alone is than
cum solus est. Tunc enim libere fruitur gaudio suo, tunc ipse
when alone he-is then for freely he-enjoys joy his then he
suus est sibi, ad fruendum Deo in se, et se in Deo.
his-own is for-himself for enjoying God in himself and himself in God
Tunc in luce veritatis, in sereno mundi cordis ultro
then in the-light of-truth in the-serenity of-a-pure heart of-its-own-accord
patet sibi pura conscientia, et libere se in se fundit
lies-open to-itself the-pure conscience and freely itself into itself pours

affecta de Deo memoria: et vel illuminatur intellectus, et
affected by God memory and either is-illumined the-understanding and
bono suo fruitur affectus; vel libere seipsum deflet humanæ
good its-own enjoys affection or freely itself bewails of-human
fragilitatis defectus. Propter hoc secundum formam propositi
frailty the-defect for this according-to the-form of-purpose
vestri habitantes in cœlis potius quam in cellis, excluso a
your dwelling in the-heavens rather than in cells shut-out from
vobis toto sæculo, totos vos inclusistis cum Deo. Cellæ
you the-whole world wholly yourselves you-have-shut-in with God cells
siquidem et cœli habitatio cognatæ sunt; quia sicut cœlum
indeed and of-heaven the-dwelling kindred are because as heaven
et cella ad invicem videntur aliquam habere cognationem
and cell to each-other seem some to-have kinship
nominis, sic et pietatis. A celando enim cœlum, et cella
of-name so also of-piety from concealing for heaven and cell
nomen habere videntur: et quod celatur in cœlis, hoc et
(their)-name to-have seem and what is-concealed in the-heavens this also
in cellis: quod geritur in cœlis, hoc et in cellis. Quidnam est
in cells what is-done in the-heavens this also in cells what is
hoc? Vacare Deo, frui Deo. Quod cum secundum ordinem
this to-be-free for-God to-enjoy God which when according-to order
pie et fideliter celebratur in cellis, audeo dicere, sancti angeli
piously and faithfully is-celebrated in cells I-dare to-say the-holy angels
Dei cellas habent pro cœlis, et æque delectantur in cellis
of-God cells hold for heavens and equally delight in cells
ac in cœlis. Nam cum in cella jugiter cœlestia actitantur,
as in heavens for when in the-cell continually heavenly-things are-done
cœlum cellæ et sacramenti similitudine, et pietatis
heaven to-the-cell both of-the-sacrament by-the-likeness and of-piety
affectu, et similis operis affectu proximum efficitur: nec
by-the-affection and of-like work by-the-affection nearest is-made nor

jam spiritui oranti, vel etiam a corpore exeunti, a cella
now for-the-spirit praying or even from the-body departing from the-cell
in cœlum longa vel difficilis via invenitur. A cella enim
into heaven a-long or difficult road is-found from the-cell for
in cœlum sæpe ascenditur; vix autem unquam a cella in
into heaven often one-ascends scarcely moreover ever from the-cell into
infernum descenditur, nisi sicut dicit Psalmista: Descendant
hell one-descends unless as says the-Psalmist let-them-descend
in infernum viventes; videlicet, ne descendant morientes.
into hell living namely lest they-descend dying
Hoc enim modo sæpe cellarum incolæ in infernum
in-this for way often of-cells the-inhabitants into hell
descendunt. Sicut enim assidue contemplando revisere amant
descend as for assiduously by-contemplating to-revisit they-love
gaudia cœlestia, ut ardentius ea appetant: sic et dolores
the-joys heavenly so-that more-ardently them they-may-seek so also the-pains
inferni, ut horreant et refugiant. Et hoc est quod
of-hell that they-may-shudder and may-flee-from and this is what
imprecantur inimicis suis orantes, scilicet ut descendant in
they-imprecate on-enemies their praying namely that they-may-descend into
infernum viventes. Moriens autem vix aut nunquam aliquis
hell living dying moreover scarcely or never anyone
a cella in infernum descendit; quia vix unquam aliquis,
from the-cell into hell descends because scarcely ever anyone
nisi cœlo prædestinatus, in ea usque ad mortem persistit.
unless for-heaven predestined in it all-the-way to death persists

Filium enim gratiæ, fructum ventris sui cella fovet, nutrit,
the-son for of-grace the-fruit of-womb its the-cell cherishes nourishes
amplectitur, et ad plenitudinem perfectionis perducit, et
embraces and to the-fullness of-perfection leads and
colloquio Dei dignum efficit: alienum vero vel suppositum
of-the-converse of-God worthy makes the-stranger but or the-substituted

abdicat a se citius et projicit. Unde ait Dominus ad
disowns from itself more-quickly and casts-out whence says the-Lord to
Moysen: Solve calceamenta pedum tuorum: locus enim in
Moses loose the-shoes of-feet your the-place for on
quo stas, terra sancta est. Morticinium enim mortuarum
which you-stand ground holy is carrion for of-dead
affectionum, vel hominem mortuum a corde, locus sanctus
affections or a-man dead from the-heart a-place holy
vel terra sancta nequaquam diu patitur. Cella terra sancta,
or ground holy by-no-means long suffers the-cell ground holy
et locus sanctus est, in qua Dominus et servus ejus sæpe
and a-place holy is in which the-Lord and servant his often
colloquuntur, sicut vir ad amicum suum. In qua crebro
converse as a-man with friend his in which frequently
fidelis anima Verbo Dei conjungitur, sponsa sponso
the-faithful soul to-the-Word of-God is-joined the-bride to-the-bridegroom
sociatur, terrenis cœlestia, humanis divina uniuntur:
is-allied to-earthly-things heavenly-things to-human-things divine-things are-united
siquidem sicut templum sanctum Dei, sic cella est servi
indeed as the-temple holy of-God so the-cell is of-the-servant
Dei. Et in templo enim, et in cella divina tractantur:
of-God both in the-temple for and in the-cell divine-things are-handled
sed crebrius in cella. In templo visibiliter et figurative
but more-frequently in the-cell in the-temple visibly and figuratively
aliquando christianæ pietatis sacramenta dispensantur: in cellis
sometimes of-Christian piety the-sacraments are-dispensed in cells
vero, sicut in cœlis, ipsa veritate, ipso ordine, etsi
but as in the-heavens by-the-very truth by-the-very order although
nondum ipsa puritatis majestate, vel æternitatis securitate,
not-yet by-the-very of-purity majesty or of-eternity security
res ipsa omnium sacramentorum fidei nostræ assidue
the-thing itself of-all the-sacraments of-faith our assiduously

celebratur. Ideo, sicut dictum est, alienum, qui non est
is-celebrated therefore as said it-has-been the-stranger who not is
filius, citius a se projicit quasi abortivum, evomit
a-son more-quickly from itself it-casts-out as-if an-abortion it-vomits
tanquam inutilem ac noxium cibum; nec diu talem pati
as useless and harmful food nor long such to-suffer
potest in visceribus suis officina pietatis, venitque pes
can in bowels its the-workshop of-piety and-comes the-foot
superbiæ, et asportat eum manus peccatoris, et movet eum:
of-pride and carries-off him the-hand of-the-sinner and moves him
et expulsus non potest stare, sed fugit miser, nudus et
and expelled not he-can to-stand but flees wretched naked and
tremebundus, sicut Cain a facie Domini: expositus vitiis et
trembling as Cain from the-face of-the-Lord exposed to-vices and
dæmonibus, ut qui prior invenerit eum, morte animæ
demons so-that whoever first shall-have-found him by-the-death of-the-soul
eum occidat. Vel si aliquandiu duraverit in ea, non virtutis
him may-kill or if for-some-time he-shall-have-lasted in it not of-virtue
constantia, sed pertinaci miseria, sic ei cella est quasi
by-constancy but by-stubborn misery so to-him the-cell is as-if
carcer, aut sicut viventi sepultura. Pestilente vero flagellato
a-prison or as for-one-living a-burial the-pestilent-man but scourged
sapiens sapientior erit, et lavabit justus manus suas in
the-wise wiser shall-be and shall-wash the-just-man hands his in
sanguine peccatoris. Sicut ergo dicit propheta, Si converteris,
the-blood of-the-sinner as therefore says the-prophet if you-shall-return
Israel, ad me convertere: hoc est, perfectæ conversionis culmen
O-Israel to me return that is of-perfect conversion the-summit
apprehende. Nulli enim in eodem statu diu esse conceditur.
lay-hold-of to-none for in the-same state long to-be is-granted
Servo Dei aut semper proficiendum, aut deficiendum
for-the-servant of-God either always to-be-progressed or to-be-fallen-back

est: aut sursum nititur, aut in inferiora urgetur. Ab omnibus
is either upward he-strives or into lower-things is-pushed from all
autem vobis perfectio exigitur, licet non uniformis. Sed si
moreover of-you perfection is-demanded although not uniform but if
incipis, incipe perfecte: si jam in profectu es, et hoc ipsum
you-begin begin perfectly if now in progress you-are also this itself
jam perfecte age: si autem perfectionis aliquid attigisti,
now perfectly do if moreover of-perfection something you-have-attained
te ipsum in temetipso metire, et dic cum Apostolo: Non
you yourself in yourself measure and say with the-Apostle not
quod jam apprehenderim, aut perfectus sim: sequor autem,
that now I-have-apprehended or perfect I-am I-follow moreover
si forte comprehendam, in quo et comprehensus sum.
if perhaps I-may-comprehend in which also comprehended I-am
Unum autem, quæ quidem retro sunt obliviscens,
one-thing moreover the-things-which indeed behind are forgetting
et ad ea quæ sunt priora extendens meipsum, ad
and to those-things which are before stretching-out myself toward
destinatum persequor, ad bravium supernæ vocationis in
the-destined-goal I-pursue toward the-prize of-the-heavenly calling in
Christo Jesu. Deinde addit: Quotquot ergo perfecti sumus,
Christ Jesus then he-adds as-many-as therefore perfect we-are
hoc sapiamus. In quo manifeste Apostolo docente declaratur,
this let-us-savor in which manifestly the-Apostle teaching it-is-declared
quia perfecta eorum quæ retro sunt oblivio, et perfecta
that the-perfect of-those-things which behind are forgetting and the-perfect
in anteriora extensio, ipsa est hominis justi in hac
toward the-things-before stretching-out itself is of-man just in this
vita perfectio: et perfectio hujus perfectionis ibi erit, ubi
life the-perfection and the-perfection of-this perfection there shall-be where
erit bravii supernæ vocationis perfecta apprehensio.
shall-be of-the-prize of-the-heavenly calling the-perfect apprehension

Triplex status vitæ religiosæ, animalis, rationalis, spiritualis; alias incipientium, proficientium, et perfectorum

V · THE THREEFOLD STATE OF THE RELIGIOUS LIFE

Religious life has three states, of beginners, the progressing, and the perfect: animal, rational, and spiritual. The animal follow authority, teaching, or example; the rational have knowledge and desire of the good but not yet affection; the spiritual are moved by the Spirit and are called wise. Animality turned to God becomes holy simplicity, a will not yet formed by reason. Such a will should commit itself to an elder to be formed, and the novice's perfect obedience is undiscerning: Adam discerned, ate, and was cast out.

Hoc autem modo sicut stella a stella distat in claritate,
in-this moreover way as star from star differs in brightness
sic cella a cella in conversatione, scilicet incipientium,
so cell from cell in conversation namely of-beginners
proficientium, et perfectorum. Incipientium status potest
of-the-progressing and of-the-perfect of-beginners the-state can
dici animalis; proficientium, rationalis; perfectorum,
to-be-called animal of-the-progressing rational of-the-perfect
spiritualis. Ignoscendum est in aliquibus aliquando eis qui
spiritual to-be-pardoned it-is in some-things sometimes to-those who
adhuc sunt animales, in quibus ignosci non debet eis
still are animal in which to-be-pardoned not ought to-those
qui jam habentur quasi rationales. Rursumque rationalibus in
who now are-held as-if rational and-again to-the-rational in
quibusdam ignoscitur, in quibus non ignoscitur spiritualibus,
certain-things it-is-pardoned in which not it-is-pardoned to-the-spiritual
quorum perfecta omnia esse debent, et imitatione et laude
whose perfect all-things to-be ought and of-imitation and of-praise
potius, quam reprehensione digna. Et cum ex his tribus
rather than of-reproof worthy and since from these three

hominum generibus constet omnis status religionis, quæ sicut
of-men kinds consists every state of-religion which as
propriis nominibus distinguuntur, sic etiam dignoscuntur
by-proper names they-are-distinguished so also are-discerned
ex suorum proprietate studiorum: debent omnes filii Dei
from of-their the-property studies ought all sons of-God
inde qui est, semper diligenter prospicere quid desit
thence who is always carefully to-look-out what may-be-lacking
sibi; unde venerint, quousque pervenerint et in quo
to-themselves whence they-have-come how-far they-have-arrived and in what
proficiendi statu singulis diebus, vel horis sua se æstimatio
of-progressing state on-each days or hours his himself estimation
deprehendat. Sunt etenim animales, qui per se nec
may-detect there-are indeed animal-men who through themselves neither
ratione aguntur, nec trahuntur affectu: et tamen vel
by-reason are-driven nor are-drawn by-affection and yet either
auctoritate permoti, vel doctrina commoniti, vel exemplo
by-authority moved or by-teaching admonished or by-example
provocati, approbant bonum ubi inveniunt, et quasi cæci,
provoked approve the-good where they-find-it and as-if blind
sed ad manum tracti sequuntur, hoc est imitantur. Sunt
but by the-hand drawn follow that is imitate there-are
rationales, qui per rationis judicium et naturalis scientiæ
rational-men who through of-reason the-judgment and of-natural knowledge
discretionem, habent et cognitionem boni, et appetitum:
the-discernment have both knowledge of-the-good and appetite
sed nondum habent affectum. Sunt perfecti, qui spiritu
but not-yet they-have affection there-are the-perfect who by-the-spirit
aguntur, qui a sancto Spiritu plenius illuminantur. Et
are-driven who by the-Holy Spirit more-fully are-illumined and
quoniam sapit eis bonum cujus trahuntur affectu,
since savors to-them the-good whose they-are-drawn by-the-affection

sapientes vocantur. Quia vero induit eos Spiritus sanctus,
wise they-are-called because but clothed them the-Spirit Holy
cujus affectu trahuntur, sicut inquit olim Gedeonem:
whose by-the-affection they-are-drawn as clothed once Gideon
Spiritus sancti indumento, spirituales appellantur. Primus
of-the-Spirit Holy by-the-garment spiritual they-are-called the-first
status circa corpus se habet: secundus circa animam se
state about the-body itself has the-second about the-soul itself
exercet: tertius nonnisi in Deo requiem habet. Quorum
exercises the-third only in God rest has of-which
singuli sicut habent certam proficiendi rationem, sic in genere
each as they-have a-sure of-progressing plan so in kind
suo certam habent perfectionis suæ mensuram. Initium boni
its a-sure they-have of-perfection its measure the-beginning of-good
in conversatione animali, perfecta obedientia est: profectus,
in conversation animal perfect obedience is the-progress
subjicere corpus suum, et in servitutem redigere: perfectio,
to-subject body his and into servitude to-bring the-perfection
usu boni consuetudinem vertisse in delectationem.
by-the-use of-good custom to-have-turned into delight
Initium vero rationalis est intelligere quæ in doctrina
the-beginning but of-the-rational is to-understand what in the-teaching
fidei apponuntur ei: profectus, talia præparare, qualia
of-faith are-set-before him the-progress such-things to-prepare as
apponuntur: perfectio, cum in affectum mentis transit
are-set-before the-perfection when into the-affection of-the-mind passes
judicium rationis. Perfectio vero hominis rationalis, initium
the-judgment of-reason the-perfection but of-man rational the-beginning
est hominis spiritualis: profectus ejus, revelata facie speculari
is of-man spiritual the-progress his with-unveiled face to-behold

gloriam Dei: perfectio vero, transformari in eamdem
the-glory of-God the-perfection but to-be-transformed into the-same
imaginem a claritate in claritatem, sicut a Domini Spiritu.
image from brightness to brightness as by of-the-Lord the-Spirit
Ut ergo primum prosequamur de primo, scilicet de
that therefore first we-may-pursue about the-first namely about
animali, animalitas est vitæ modus sensibus corporis serviens:
the-animal animality is of-life a-mode to-the-senses of-the-body serving
scilicet cum anima, quasi extra se per sensus corporis circa
namely when the-soul as-if outside itself through the-senses of-the-body about
dilectorum delectationes corporum affecta, eorum fruitione
of-loved the-delights bodies affected their by-the-enjoyment
pascit, vel nutrit sensualitatem suam: seu cum intra se
feeds or nourishes sensuality its or when within itself
regrediens, et corpora quibus forti glutino amoris et
going-back and the-bodies to-which by-strong glue of-love and
consuetudinis adhæsit, in locum incorporeæ naturæ secum
custom it-has-clung into the-place of-incorporeal nature with-itself
ferre non prævalens, eorum illuc secum trahit imagines, et
to-bear not prevailing their thither with-itself drags the-images and
amicabiliter ibi cum eis conversatur: quibus assuefacta cum
in-friendly-fashion there with them converses to-which accustomed since
nil putat esse, nisi vel quale foris reliquit, vel quale intus
nothing it-thinks to-be except either such-as outside it-left or such-as within
contraxit, inde, quandiu licet, jucundum habet secundum
it-contracted thence as-long-as it-is-permitted pleasant it-holds according-to
delectationes corporis vivere. Cum autem ab eis evertitur,
the-delights of-the-body to-live when moreover from them it-is-turned-away
nescit nisi corporea imaginando cogitare. Cum vero ad
it-knows-not except bodily-things by-imagining to-think when but to
cogitanda spiritualia vel divina se erigit, non aliud de eis
thinking spiritual-things or divine-things itself it-raises not other about them

quam de corporibus, vel de corporalibus potest æstimare.
than about bodies or about bodily-things it-can to-reckon
Hæc aversa a Deo, fit stultitia, cum nimium intra
this turned-away from God becomes foolishness when too-much within
semetipsam fuerit remissa, et tam bruta, ut regi
itself it-shall-have-been relaxed and so brutish that to-be-ruled
vel nolit, vel non possit. Cum vero ipsa sibi per
either it-will-not or not can when but it from-itself through
superbiam extra se nimium fuerit abrepta, fit
pride outside itself too-much it-shall-have-been snatched-away it-becomes
prudentia carnis, et ipsa sibi sapientia esse videtur, cum
the-prudence of-the-flesh and itself to-itself wisdom to-be seems while
stultitia sit, dicente Apostolo: Dicentes se esse sapientes;
foolishness it-be saying the-Apostle saying themselves to-be wise
stulti facti sunt. Porro ad Deum conversa, fit sancta
fools made they-have-been moreover to God turned it-becomes holy
simplicitas, hoc est eadem semper circa idem voluntas:
simplicity that is the-same always about the-same-thing will
sicut fuit in Job; qui dictus est vir simplex et rectus, ac
as it-was in Job who called was a-man simple and upright and
timens Deum. Proprie enim simplicitas est perfecte ad Deum
fearing God properly for simplicity is perfectly to God
conversa voluntas, unam petens a Domino, hanc requirens,
turned will one-thing asking from the-Lord this seeking-again
non ambiens multiplicari in sæculo. Vel est simplicitas, in
not striving to-be-multiplied in the-world or is simplicity in
conversatione vera humilitas, scilicet virtutis magis conscientiam
conversation true humility namely of-virtue more the-consciousness
amplectens quam famam, cum non refugit vir simplex videri
embracing than the-fame since not shrinks the-man simple to-seem
stultus in sæculo, ut sit sapiens in Deo. Vel simplicitas
foolish in the-world that he-may-be wise in God or simplicity

est sola ad Deum conversa voluntas, sed nondum ratione
is alone to God turned will but not-yet by-reason
formata ut amor sit, id est formata voluntas, nondum
formed that love it-may-be that is formed will not-yet
illuminata ut sit charitas, hoc est amoris jucunditas.
illumined that it-may-be charity that is of-love the-pleasantness
Simplicitas ergo initium aliquod in seipsa habens creaturæ
simplicity therefore a-beginning some in itself having of-the-creature
Dei, hoc est, voluntatem simplicem et bonam, quasi futuri
of-God that is a-will simple and good as-if of-the-future
boni hominis informem materiam, in primordio conversionis
good man the-formless matter in the-beginning of-conversion
suæ auctori suo eam offert formandam. Jam enim cum bona
its to-author its it offers to-be-formed now for with good
voluntate habens initium sapientiæ, id est timorem Domini,
will having the-beginning of-wisdom that is the-fear of-the-Lord
ex ipso colligit, nec per se eam formari posse, nec
from it it-gathers neither through itself it to-be-formed to-be-able nor
quidquam tam expedire stulto, quam servire sapienti. Itaque
anything so to-be-expedient for-a-fool as to-serve the-wise and-so
homini se propter Deum subjiciens, ipsam ei bonam
to-a-man itself for-the-sake-of God subjecting the-very to-him good
voluntatem committit in Deo formandam in sensu et spiritu
will it-entrusts in God to-be-formed in sense and spirit
humili; jam timore Dei incipiente operari in eo omnem
humble now the-fear of-God beginning to-work in it all
virtutum plenitudinem, dum per justitiam defert majori,
of-virtues the-fullness while through justice it-defers to-the-elder
per prudentiam non credit se sibi, per temperantiam
through prudence not it-trusts itself to-itself through temperance
refugit discernere, per fortitudinem totum se obedientiæ
it-shrinks to-discern through fortitude wholly itself to-obedience

subjicit, non discernendæ, sed adimplendæ. Hæc enim uxor
subjects not to-be-discerned but to-be-fulfilled this for the-wife
est, cui a Domino præcipitur: Et ad virum tuum erit
is to-whom by the-Lord it-is-commanded and to husband your shall-be
conversio tua. Vir ejus, ratio vel spiritus est suus, vel
turning your the-husband her reason or spirit is her-own or
alterius. Huic enim viro recte obedit vir simplex et rectus
of-another to-this for husband rightly obeys the-man simple and upright
in semetipso: rectius autem sæpe ac tutius in altero, quam
in himself more-rightly moreover often and more-safely in another than
in semetipso. Ex præcepto ergo Dei, et ipso ordine
in himself from the-precept therefore of-God and by-the-very order
naturæ habere debet uxor ad virum, animalitas ad
of-nature to-have ought the-wife toward the-husband animality toward
spiritum suum, vel spiritualem aliquem virum, conversionem
spirit its or spiritual some man turning
legitimam, hoc est obedientiam perfectam. Perfecta vero
lawful that is obedience perfect perfect but
obedientia est maxime in incipiente indiscreta, hoc est, non
obedience is especially in a-beginner undiscerning that is not
discernere quid vel quare præcipiatur; sed ad hoc tantum niti,
to-discern what or why be-commanded but at this only to-strive
ut fideliter et humiliter fiat, quod a majore præcipitur.
that faithfully and humbly be-done what by the-elder is-commanded
Lignum enim scientiæ boni et mali in paradiso, censura
the-tree for of-the-knowledge of-good and evil in paradise the-censure
discretionis est in conversatione religionis penes patrem
of-discernment is in the-conversation of-religion with the-father
spiritualem, qui dijudicat omnia, ipse vero a nemine judicatur.
spiritual who judges all-things he but by no-one is-judged
Ipsius est discernere, aliorum est obedire. Adam gustavit in
his it-is to-discern of-others it-is to-obey Adam tasted to

malum suum de ligno vetito, edoctus ab eo qui suggerendo
evil his of the-tree forbidden taught by him who by-suggesting
ait: Quare præcepit vobis Deus ut de ligno non comederetis?
said why commanded you God that of the-tree not you-should-eat
Ecce discretio, cur præceptum sit. Et addit: Sciebat enim
behold discernment why commanded it-may-be and he-adds he-knew for
quia qua die comederitis, aperientur oculi vestri, et eritis
that on-what day you-shall-have-eaten shall-be-opened eyes your and you-shall-be
sicut dii. Ecce utquid præceptum sit, scilicet quod
as gods behold to-what-end commanded it-may-be namely that
deos fieri non sinat. Discrevit, comedit, et inobediens
gods to-become not it-may-allow he-discerned he-ate and disobedient
factus est, et de paradiso ejectus est. Sic et animalem
made he-was and from paradise cast-out he-was so also an-animal-man
discretum, novitium prudentem, incipientem sapientem in cella
discerning a-novice prudent a-beginner wise in the-cell
diu posse consistere, in congregatione durare, impossibile
long to-be-able to-stand-firm in the-congregation to-last impossible
est. Stultus fiat, ut sit sapiens: et hæc omnis
it-is fool let-him-become that he-may-be wise and this all
sit ejus discretio, ut in hoc nulla sit ei discretio. Hæc
be his discernment that in this none may-be for-him discernment this
omnis sapientia ejus sit. ut in hac parte nulla ei sit.
all wisdom his be that in this respect none for-him may-be

Deus homini intellectum variarum artium et scientiarum capacem dedit, quo tamen alii male, alii bene utuntur

VI · MAN'S UNDERSTANDING FOR THE ARTS, USED ILL AND WELL

Between animality and reason the Creator left understanding, wit, and art, by which man rules creation. From them come the arts, sciences, and offices of the world, which the wise of this world abuse for curiosity and pride and the sons of God use for need. Within, even a monk who has conquered his concupiscence suffers images that rob his prayer, and in weaker souls they breed curiosity, a search for novelties, and at last hatred of the cell and flight. The new monk must therefore be formed like clay by obedience, and learn to use for good his wit, art, and understanding, which are instruments of vices as much as of virtues.

In eo vero in quo se sibi animalitas ratioque
in that but in which themselves to-one-another animality and-reason
conterminant, in natura animæ humanæ relictus est a
border in the-nature of-soul human left is by
creatore bono intellectus et ingenium, et in ingenio ars;
the-creator good the-understanding and the-wit and in the-wit art
in quo constituit Deus hominem super opera manuum
in which established God man over the-works of-hands
suarum, et omnia sæcularia ista subjecit sub pedibus
his and all worldly these-things subjected under feet
ejus; animali superbo, in testimonium naturalis dignitatis,
his to-the-animal proud as a-testimony of-natural dignity
et similitudinis Dei amissæ; simplici vero et humili, in
and of-the-likeness of-God lost to-the-simple but and humble as
auxilium recuperandæ dignitatis, et conservandæ similitudinis.
a-help of-to-be-recovered dignity and of-to-be-kept likeness
In hoc quod notum est Dei, manifestum est in illis. In hoc
in this what known is of-God manifest is in them in this

æstimatur de creatura Creator. In hoc cognoscitur justitia
is-reckoned from the-creature the-Creator in this is-known the-justice
Dei: et quia qui bene agunt, digni sunt vita; qui vero aliter,
of-God and that who well act worthy are of-life who but otherwise
digni sunt morte. In hoc creatura quæ sponte homini servit,
worthy are of-death in this the-creature which willingly to-man serves
ad naturam subjicitur et aptatur, ut serviat ad eam quæ
for nature is-subjected and is-fitted that it-may-serve for that which
ex peccato est necessitatem, et ad voluntatem et voluptatem.
from sin is necessity and for will and pleasure
Hinc etiam quot et quanta vitæ huic necessaria, et bonis
hence also how-many and how-great for-life this necessary and to-the-good
et malis utilia, et in genere suo pulcherrima, et a
and to-the-wicked useful and in kind its most-beautiful and by
bonis et a malis hominibus facta sunt et fiant, omnibus
good and by wicked men made have-been and are-made to-all
manifestum est. Hinc enim in litteris, vel opificiis, vel ædificiis,
manifest it-is hence for in letters or crafts or buildings
per innumerabiliter multiplices hominum adinventiones, tot
through innumerably manifold of-men inventions so-many
processerunt modi studiorum, tot genera professionum,
have-proceeded modes of-studies so-many kinds of-professions
subtilitates, exquisitæ scientiæ, artes, eloquentiæ, dignitatum
subtleties exquisite sciences arts eloquences of-dignities
officiorumque varietates, et innumerabiles conquisitiones hujus
and-of-offices varieties and innumerable acquisitions of-this
sæculi, quibus homines illi, etiam qui dicuntur sapientes
world which men those even who are-called wise
hujus mundi, cum eis qui sunt simplices et filii Dei, pariter
of-this world with those who are simple and sons of-God equally
utuntur ad necessitatem et utilitatem. Sed illi abutuntur
use for necessity and usefulness but those abuse

eis ad curiositatem et voluptatem, et superbiam: hi autem
them for curiosity and pleasure and pride these moreover
utuntur eis propter necessitatem, alibi habentes suam
use them for-the-sake-of necessity elsewhere having their
suavitatem. Ideo illos servos sensuum suorum et corporum
sweetness therefore those servants of-senses their and of-bodies
suorum sequuntur fructus carnis suæ, qui sunt fornicatio,
their follow the-fruits of-flesh their which are fornication
immunditia, superbia. luxuria, inimicitiæ, contentiones,
uncleanness pride luxury enmities contentions
æmulationes, iræ, rixæ, dissensiones, invidiæ, comessationes,
rivalries angers quarrels dissensions envies revelings
ebrietates, et his similia: quæ quicunque agunt, regnum
drunkennesses and to-these like-things which whoever do the-kingdom
Dei non consequentur. Hos autem fructus Spiritus, qui sunt
of-God not shall-attain these moreover the-fruits of-the-Spirit which are
charitas, gaudium, pax, patientia, benignitas, longanimitas,
charity joy peace patience kindness long-suffering
bonitas, mansuetudo, fides, modestia, continentia, castitas, et
goodness meekness faith modesty continence chastity and
pietas, promissionem habens vitæ quæ nunc est, et futuræ.
piety the-promise having of-life which now is and of-the-future

Hi utrique quamdiu simul sunt in actu, homines vident
these both as-long-as together they-are in action men see
similes actiones, Deus autem voluntates discernit et intentiones.
like actions God moreover the-wills discerns and the-intentions
Cum vero unusquisque redit in sua, unumquemque ex
when but each-one returns to his-own each-one from
fructibus intentionis suæ pascit conscientia sua. Nec tamen ab
the-fruits of-intention his feeds conscience his nor yet by
utroque æque ad conscientiam reditur: quia nemo ad eam
both equally to conscience is-it-returned because no-one to it

redire amat post actionem, qui recta intentione ad agendum
to-return loves after action who with-right intention for acting
ab ea non proficiscitur. Qui tamen redit ad conscientiam,
from it not sets-out who yet returns to conscience
si nondum vicit concupiscentiam suam, invenit ibi
if not-yet he-has-conquered concupiscence his finds there
de ipsa concupiscentia sua vel suaves delectationes, vel
from the-very concupiscence his either sweet delights or
graves corrosiones; et inde multiplicat cogitationes. Qui vero
grave gnawings and thence multiplies thoughts who but
jam concupiscentiam vicit, quandiu tamen veri boni
now concupiscence has-conquered as-long-as yet of-the-true good
major concupiscentia, vel major delectatio mentem ejus non
the-greater concupiscence or greater delight mind his not
obtinuerit, cum exosa quadam voluptate, gestorum,
shall-have-taken-hold while with-a-hateful certain pleasure of-things-done
visorum vel auditorum patitur imaginationes: unde in utroque
seen or heard he-suffers imaginations whence in both
lumbi implentur illusionibus delectationum, et ad cogitanda
the-loins are-filled with-illusions of-delights and for thinking
divina vel spiritualia lumen suorum oculorum, et ipsum
divine-things or spiritual-things the-light of-his eyes and it
non est secum: qui cum pugnat contra concupiscentias,
not is with-himself who while he-fights against concupiscences
patitur molestias; quia vincere adhuc non prævalet ad
suffers troubles because to-conquer still not he-prevails to
perfectum affectiones. Qui vero jam ad libertatem aspirat,
the-perfect the-affections who but now to freedom aspires
excutere a se non potest affectionum imaginationes,
to-shake-out from himself not can of-affections the-imaginations
et noxias vel occupatorias vel otiosas, quæ exinde passim
and harmful or occupying or idle which thence everywhere

oriuntur, cogitationes. Hinc in tempore psalmodiæ vel
arise thoughts hence in the-time of-psalmody or
orationis, cæterorumque exercitiorum spiritualium, in corde
of-prayer and-of-the-other exercises spiritual in the-heart
servi Dei, etiam nolentis et reluctantis, imaginationes
of-the-servant of-God even unwilling and struggling imaginations
volvuntur, et phantasmata cogitationum versantur: a quibus,
roll and phantasms of-thoughts turn by which
velut ab avibus immundis insidentibus vel circumvolantibus,
as-if by birds unclean sitting-on or flying-around
sacrificium devotionis vel omnino rapitur de manu tenentis,
the-sacrifice of-devotion either altogether is-snatched from the-hand of-the-holder
vel sæpe polluitur usque ad lacrymas offerentis. Fitque
or often is-polluted even to the-tears of-the-offerer and-there-becomes
miserabilis et iniqua miseræ animæ divisio; spiritu et
a-wretched and unjust of-the-wretched soul division the-spirit and
ratione voluntatem cordis et intentionem, et corporis sibi
reason the-will of-the-heart and the-intention and of-the-body for-itself
promptum obsequium defendente: animali vero improbitate
the-prompt service defending animal but wickedness
sibi affectum præripiente et intellectum, mente sæpius
for-itself the-affection snatching-first and the-understanding the-mind more-often
sine fructu remanente. Hinc in animis infirmioribus, et
without fruit remaining hence in souls weaker and
in quibus concupiscentiæ carnis et sæculi necdum
in which the-concupiscences of-the-flesh and of-the-world not-yet
perfecte mortificatæ sunt, vitia passim curiositatis ebulliunt.
perfectly mortified are vices everywhere of-curiosity boil-up
Hinc solitudinis et silentii quæruntur inordinatæ, et
hence of-solitude and of-silence are-sought disordered and
proposito inimicæ consolationes, in via regia communium
to-purpose hostile consolations in the-road royal of-common

institutionum furtiva propriæ voluntatis diverticula, solitorum
institutions stealthy of-own will by-paths of-the-usual
fastidium, præsumptio novitatum: quæ quidem ægri animi
disgust presumption of-novelties which indeed of-a-sick mind
pruritum et tædium, quasi confricando, videntur ad horam
the-itch and weariness as-if by-rubbing seem for an-hour
lenire; sed calefaciunt et accendunt, et ut postea nequius
to-soothe but warm and kindle and that afterward more-wickedly
ferveat, et amplius pruriat, efficiunt. Hinc quotidie fiunt
it-may-seethe and more may-itch they-bring-about hence daily are-made
novæ occupationes, novæ actionum et laborum adinventiones,
new occupations new of-actions and of-labors inventions
lectiones diversæ, non ad ædificandum animum, sed ad
readings diverse not for edifying the-mind but for
fallendum tardantis diei tædium: ut cum damnaverit
beguiling of-the-lingering day the-weariness so-that when shall-have-condemned
solitarius omnia vetera, omnia solita, et defecerint nova,
the-solitary all old-things all usual-things and shall-have-failed the-new
non restet nisi odium cellæ, et fuga matura.
not may-remain except hatred of-the-cell and flight ripe

Propter quod pia simplicitas, et in professione religionis et
for which pious simplicity and in the-profession of-religion and
solitudinis novus homo, qui non habet vel rationem ducentem,
of-solitude the-new man who not has either reason leading
vel affectum trahentem, vel discretionem moderantem, sed vi
or affection drawing or discernment moderating but force
quadam utitur in semetipsum tanquam a figulo figmentum;
a-certain uses on himself as by the-potter the-figure
lege quadam mandatorum Dei, quasi manibus alienis
by-a-law certain of-the-commandments of-God as-if by-hands of-another
faciendus est, et formandus in omni patientia, et in rota
to-be-made is and to-be-formed in all patience and on the-wheel

volubilis obedientiæ, et in igne probationis suæ, plasmatoris
of-turning obedience and in the-fire of-testing his of-shaper
et formatoris sui voluntati et arbitrio subdendus. Nam etsi
and of-former his to-the-will and judgment to-be-subjected for even-if
callet ingenio, si viget arte, si præeminet intellectu,
he-is-skilled in-wit if he-thrives in-art if he-excels in-understanding
instrumenta sunt hæc tam vitiorum quam virtutum. Non
instruments are these as-much of-vices as of-virtues not
ergo refugiat doceri, uti eo in bono, quo et in malo
therefore let-him-shrink to-be-taught to-use that for good which also for evil
uti potest, quod proprium virtutis opus est. Ingenium
to-use he-can which proper of-virtue the-work is wit
corpus adaptet, ars naturam informet, et intellectus non
the-body let-it-adapt art nature let-it-inform and understanding not
elatum faciat animum, sed docibilem. Ingenium quippe, ars,
lifted-up let-it-make the-mind but teachable wit indeed art
intellectus, et alia hujusmodi gratuito habentur; aliter
understanding and other-things of-this-kind gratuitously are-had otherwise
virtus. Virtus enim vult doceri cum humilitate, quæri
virtue virtue for wishes to-be-taught with humility to-be-sought
cum labore, haberi cum amore. Nam cum omnibus his digna
with labor to-be-had with love for since of-all these worthy
sit; nec aliter, vel doceri, vel quæri, vel haberi potest.
it-is nor otherwise either to-be-taught or to-be-sought or to-be-had can

Religiosus novitius, seu rudis eremita quæ primum docendus

VII · WHAT THE NOVICE OR UNTAUGHT HERMIT IS TO BE TAUGHT FIRST

The new hermit is first taught to offer his body as a living sacrifice and not to seek more than he ought. He must treat his body as a sick man entrusted to him, denying it the useless and pressing on it the useful, harder rather than softer, since it is given to serve the spirit. The law of obedience and of the cell has fixed his food, clothing, labor, and silence; the Prior alone may add or take away. He is forewarned against temptations, the most dangerous of which come under the appearance of good.

Primum itaque docendus et rudis incola eremi, secundum
first and-so to-be-taught also the-raw inhabitant of-the-desert according-to
apostolicam Pauli institutionem, ut exhibeat corpus suum
the-apostolic of-Paul institution that he-may-show body his
hostiam viventem, sanctam, Deo placentem, rationabile
a-victim living holy to-God pleasing the-reasonable
obsequium suum. Qui etiam compescens in novitio fervore
service his who also checking in the-novice fervor
animalis hominis, qui nondum percipit ea quæ Dei
of-the-animal man who not-yet perceives those-things which of-God
sunt, circa spiritualia ac divina præproperam et curiosam
are about spiritual-things and divine-things the-over-hasty and curious
inquisitionem, subjunxit dicens: Dico enim per gratiam Dei
inquiry added saying I-say for through the-grace of-God
quæ data est mihi, omnibus qui sunt inter vos, non plus
which given was to-me to-all who are among you not more
sapere quam oportet sapere, sed sapere ad sobrietatem. Quia
to-savor than it-behooves to-savor but to-savor unto sobriety since
enim omnis vel præcipue animalis hominis institutio circa
for every or especially of-the-animal man the-institution about
corpus est et exterioris hominis compositionem, docendus
the-body is and of-the-outer man the-composing to-be-taught

est rationabiliter mortificare corpus suum, et membra sua,
he-is reasonably to-mortify body his and members his
quæ sunt super terram, et inter carnem ac spiritum,
which are upon the-earth and between the-flesh and the-spirit
quæ invicem jugiter adversum se concupiscunt, justum
which mutually continually against each-other lust a-just
rationis ac discretionis habere judicium, nec alicujus eorum
of-reason and discernment to-have judgment nor of-either of-them
in judicio accipere personam. Docendus est sic habere corpus
in judgment to-accept the-person to-be-taught he-is so to-hold body
suum, sicut ægrotum commendatum, cui etiam multum
his as a-sick-man entrusted to-whom even much
volenti inutilia sunt neganda, utilia vero etiam nolenti
wishing useless-things are to-be-denied useful-things but even unwilling
ingerenda. Sic de eo agere, sicut de non suo, sed
to-be-pressed-on so about it to-deal as about not his-own but
ejus a quo pretio magno empti sumus, ut glorificemus
of-him by whom at-a-price great bought we-have-been that we-may-glorify
eum in corpore nostro. Rursumque docendus est cavere,
him in body our and-again to-be-taught he-is to-beware
quod peccatori populo Dominus per prophetam improperat:
what to-a-sinful people the-Lord through the-prophet reproaches
Projecistis me, inquiens, post tergum vestrum. Multumque esse
you-have-cast me saying behind back your and-much to-be
cavendum, ne pro necessariis hujus vitæ vel commodis,
to-be-guarded-against lest for the-necessities of-this life or advantages
a propositi rectitudine, vel dignitate naturæ, in amorem
from of-purpose the-rectitude or the-dignity of-nature into love
vel honorem corporis sui sinat in aliquo degenerare
or honor of-body his he-may-allow in anything to-degenerate
spiritum suum. Ideoque durius tractandum est corpus, ne
spirit his and-therefore more-harshly to-be-treated is the-body lest

rebellet, ne insolescat: sic tamen, ut servire sufficiat; quia
it-rebel lest it-grow-insolent so yet that to-serve it-may-suffice because
ad serviendum spiritui datum est. Nec sic habendum
for serving the-spirit given it-has-been nor so to-be-held
est tanquam propter illud vivamus; sed tanquam sine
is as-though for-the-sake-of it we-may-live but as-though without
quo vivere non possumus. Fœdus enim quod habemus cum
which to-live not we-can the-bond for which we-have with
corpore, non quandocunque volumus, possumus abrumpere;
the-body not whenever we-wish we-can to-break-off
sed legitimam ejus resolutionem patienter nos exspectare
but lawful its dissolution patiently us to-await
oportet, et interim quæ legitimi fœderis sunt observare.
it-behooves and meanwhile what of-the-lawful bond are to-observe

Sic ergo nobis est cum eo convivendum, vel conveniendum,
so therefore for-us it-is with it to-be-lived-together or to-be-agreed
quasi non diu nobis sit cum eo commorandum: sicque ut
as-if not long for-us it-may-be with it to-be-sojourned and-so that
si aliter evenerit, non urgeamur ad exeundum. In
if otherwise it-shall-have-happened not we-may-be-pressed to departing in
quo multum et scrupulose laborandum, et periculose sæpe
which much and scrupulously to-be-labored and perilously often
fuerat errandum, nisi lex obedientiæ et cellæ plenam
it-had-been to-be-erred unless the-law of-obedience and of-the-cell the-full
communis institutionis formam semel tradens, ingredienti
of-common institution form once handing-down to-one-entering
de victu et vestitu, de labore et quiete, de silentio et
about food and clothing about labor and rest about silence and
solitudine, et omnibus quæ ad exterioris hominis cultum,
solitude and all-things which to of-the-outer man the-cultivation
vel necessitatem spectant, fratrem obedientem, et patientem,
or necessity look the-brother obedient and patient

et quietum, in reliquum cautum redderet et securum.
and quiet for the-rest cautious should-render and secure
In quibus sic semel circumcisa sunt omnia, et præcisa
in which so once circumcised are all-things and cut-away
superflua, sic intra congruæ sufficientiæ terminos et generalis
the-superfluous so within of-fitting sufficiency the-terms and of-general
continentiæ limites circumscripta sunt omnia necessaria, ut
continence the-limits circumscribed are all necessary-things that
sit quod fortes cupiant, et infirmi non refugiant:
there-may-be what the-strong may-desire and the-weak not may-shrink-from
nec ulterius quantitas concessorum lædere possit in aliquo
nor further the-quantity of-the-things-granted to-wound may-be-able in anything
utentium cum gratiarum actione conscientiam; nec quæ
of-those-using with of-thanks giving the-conscience nor what
sunt amputata, tentare debeant aliquatenus in servo Dei
are cut-off to-tempt ought to-any-extent in the-servant of-God
corporis bene morigerati, et recte educati sufficientiam. In
of-the-body well mannered and rightly brought-up the-sufficiency in
quibus, sicut Salomon dicit: Qui ambulat simpliciter, ambulat
which as Solomon says who walks simply walks
confidenter; qui vero mentis est duræ, corruet in malum.
confidently who but of-mind is hard shall-fall into evil
Licet enim necessitas sic sit ordinata, ut nec querelæ
although for necessity so may-be ordered that nor of-complaint
ulterius sit locus ullus, et omnis sit superfluitas
further may-be place any and all may-be superfluity
amputata, si quid tamen vel publice, vel privatim addendum
cut-off if anything yet either publicly or privately to-be-added
est, vel minuendum, hoc in Prioris est arbitrio, absque
is or to-be-diminished this in of-the-Prior is the-judgment without
omni scrupulo obedientium subditorum, vel periculo.
any scruple of-the-obeying subjects or peril

Instituendus est ergo novus eremita ad communis
to-be-instructed is therefore the-new hermit to of-common
institutionis normam concupiscentias carnis suæ præteritorum
institution the-norm the-concupiscences of-flesh his of-past
peccatorum pœnitentia continua domare, et ad contemnenda
sins by-penance continual to-tame and to despising
cætera, ad sui ipsius contemptum venire. Præmuniendus est
the-rest to of-him himself the-contempt to-come to-be-forearmed he-is
assidue contra tentationes, acrius in solitarium novitium
assiduously against temptations more-fiercely against a-solitary novice
desævientes; cum servum Dei gratis Deo servientem non
raging since the-servant of-God freely God serving not
cessent sollicitare vitia mercede oblatæ delectationis, diabolo
they-cease to-solicit vices with-the-reward of-offered delight the-devil
suggerente, carne concupiscente, sæculo concupiscenda
suggesting the-flesh lusting the-world things-to-be-lusted-after
ingerente. Tentat enim nos Dominus Deus noster, utrum
pressing-on tempts for us the-Lord God our whether
diligamus eum an non: non ut ipse quasi nesciens agnoscat,
we-love him or not not that he as-if not-knowing may-recognize
sed ut plenius hoc in ipsa nobis tentatione innotescat.
but that more-fully this in the-very to-us temptation may-become-known
Sed illæ tentationes facile vincuntur, et facile a ratione eis
but those temptations easily are-conquered and easily by reason them
occurritur, quæ vel suspectæ sunt, vel prima facie malæ esse
it-is-met which either suspect are or at-first sight evil to-be
innotescunt: quæ vero sub specie boni se ingerunt,
become-known which but under the-appearance of-good themselves press-on
et difficilius discernuntur, et periculosius admittuntur. Sicut
both more-difficultly are-discerned and more-perilously are-admitted as

enim difficillime tenetur modus in eo quod bonum esse
for most-difficultly is-held measure in that which good to-be
creditur, ita non semper tutus est omnis boni appetitus.
is-believed so not always safe is every of-good appetite

Otium quantopere omni religioso præsertim solitario fugiendum, et quæ illi occupationes conveniant

VIII · IDLENESS TO BE FLED; THE OCCUPATIONS THAT BEFIT A SOLITARY

Idleness is the bilge of all evil thoughts; to be free for God is the business of all businesses. Beyond prayer and reading, part of each day goes to examining the conscience and to work with the hands, chosen to sustain the spirit, such as writing. Hard labor and fasting can crush the heart into devotion. Delights are not lost but changed, and plain bread and water please the belly trained in Christ's love. So the animal man, as the Apostle says, should yield his members to justice as gladly as once to iniquity; the work is long.

Omnium autem tentationum et cogitationum malarum et
of-all moreover temptations and thoughts evil and
inutilium sentina otium est. Summa etenim mentis malitia
useless the-bilge idleness is the-height for of-the-mind malice
est otium iners. Nunquam otiosus sit servus Dei, quamvis
is idleness sluggish never idle let-be the-servant of-God although
a Deo feriatus sit. Nomen quippe tam suspectum et
from God on-holiday be-may-be the-name indeed so suspect and
vanum et molle, rei tam certæ, tam sanctæ, tam severæ
vain and soft on-a-thing so certain so holy so severe
imponendum non est. Otiosum non est vacare Deo, imo
to-be-imposed not is idle not is to-be-free for-God nay
negotium negotiorum omnium hoc est. Quod quicunque in
the-business of-businesses all this is which whoever in

cella non agit fideliter et ferventer, quodcunque agit, quod
the-cell not does faithfully and fervently whatever he-does which
propter hoc non agit, scilicet ut Deo serviatur, in eo quod
for this not he-does namely that God may-be-served in that which
agit, otiatur. Ubi pro vitando otio otiosa sectari ridiculum
he-does he-idles where for avoiding idleness idle-things to-pursue ridiculous
est. Otiosum autem est, quod nullam habet utilitatem, vel
it-is idle moreover is what no has usefulness or
utilitatis intentionem. Non autem hoc tantummodo agendum
of-usefulness intention not moreover this only to-be-done
est, ut cum aliqua delectatione, vel sine grandi nausea
is that with some delight or without great nausea
otii dies transigatur: sed, ut etiam de peracta dieta
of-idleness the-day be-passed but that also from the-completed day-task
ad profectum mentis semper aliquid in conscientia resideat,
for the-progress of-the-mind always something in conscience may-remain
aliquid quotidie in thesaurum cordis congeratur. Nec ea die
something daily into the-treasure of-the-heart be-heaped nor on-that day
bonus cellita se vixisse debet existimare, in qua nil
good the-cell-dweller himself to-have-lived ought to-reckon on which nothing
eorum se egisse recolit, propter quæ in cella vivitur.
of-those-things himself to-have-done he-recalls for-the-sake-of which in the-cell one-lives

Quæris quid agas, vel in quo te occupes? Primum
you-ask what you-may-do or in what yourself you-may-occupy first
extra quotidianum orationum sacrificium, vel lectionis studium,
beyond the-daily of-prayers sacrifice or of-reading study
quotidianæ conscientiæ discussioni, emendationi, morum
to-daily of-conscience examination to-amendment of-manners
compositioni pars sua diei neganda non est. Deinde
to-composing part its-own of-the-day to-be-denied not is then
operandum est aliquid manibus quod injungitur, non tam
to-be-worked is something with-the-hands which is-enjoined not so-much

quod animum delectando ad horam detineat, quam quod
what the-mind by-delighting for an-hour may-detain as what
spiritualibus studiis delectationem conservet et nutriat; in quo
for-spiritual studies the-delight may-preserve and nourish in which
remittatur ad horam animus, non resolvatur: unde se facile
may-be-relaxed for an-hour the-mind not may-be-dissolved whence itself easily
mox, ut sibi ad seipsum redeundum esse visum fuerit,
soon as to-itself to itself to-be-returned to-be seen it-shall-have-been
expediat, sine controversia inhibentis voluntatis, absque
it-may-extricate without controversy of-a-hindering will without
contagio contractæ delectationis, vel memoriæ imaginantis.
contagion of-contracted delight or of-memory imagining
Non enim vir propter mulierem, sed mulier propter
not for man for-the-sake-of woman but woman for-the-sake-of
virum. Non spiritualia exercitia sunt propter corporalia,
man not spiritual exercises are for-the-sake-of bodily-ones
sed corporalia propter spiritualia. Propterea sicut viro
but bodily-ones for-the-sake-of spiritual-ones therefore as to-man
creato collatum est, vel comparatum ei adjutorium simile
created given was or provided for-him a-helper like
sibi ex ipsa hominis substantia: sic cum in adjutorium
to-himself from the-very of-man substance so although for the-help
spiritualis studii necessaria sint, non tamen in hoc semper
of-spiritual study necessary they-be not yet for this always
æque convenire videntur omnia corporalia exercitia, sed quæ
equally to-befit seem all bodily exercises but those-which
cum spiritualibus propiorem videntur habere similitudinem
with spiritual-ones a-nearer seem to-have likeness
et affinitatem; sicut ad ædificationem spiritualem meditari
and affinity as for edification spiritual to-meditate
quod scribatur, vel scribere quod legatur. Subdivalia
what may-be-written or to-write what may-be-read open-air

enim exercitia et opera, sicut sensus distrahunt, si sæpe
for exercises and works as the-senses distract so often
etiam spiritum exhauriunt, nisi cum graviore ruralium
also the-spirit drain unless with the-heavier of-rural
labore operum sit major contritio corporis usque ad
labor of-works there-may-be a-greater crushing of-the-body even to
contritionem et humiliationem cordis. Fatigationis enim suæ
the-contrition and humiliation of-the-heart of-fatigue for their
pressura exprimunt sæpe vehementioris affectum devotionis.
by-the-pressure they-express often of-more-vehement the-affection of-devotion
Quod etiam in labore jejuniorum, vigiliarum, et omnium in
which also in the-labor of-fasts of-vigils and of-all in
quibus afflictio corporis est, crebro fieri manifestum est.
which affliction of-the-body is frequently to-happen manifest it-is

Serius tamen animus et prudens ad omnem se comparat
serious yet mind and prudent for every itself prepares
laborem, nec in eo dissolvitur, sed per eum magis in
labor nor in it is-dissolved but through it more into
seipsum colligitur: qui semper præ oculis habens, non tam
itself is-gathered who always before eyes having not so-much
quod agit, quam quo agendo intendit, omnis consummationis
what he-does as what by-doing he-intends of-all consummation
attendit finem; quo in quantum verius innititur, in
attends-to the-end on-which in proportion-as more-truly he-leans in
tantum etiam ferventius et fidelibus manibus operatur,
so-much also more-fervently and with-faithful hands he-works
totius sibi corporis sui subjiciens servitutem. Coguntur
of-the-whole to-himself body his subjecting the-servitude are-forced
enim in unum sensus ad disciplinam bonæ voluntatis, nec
for into one the-senses to the-discipline of-good will nor
lascivire eis vacat a pondere laboris, et subacti et
to-wanton for-them there-is-leisure from the-weight of-labor and subdued and

humiliati in obsequium spiritus docentur conformari ei,
humbled into the-service of-the-spirit they-are-taught to-be-conformed to-it
et in laboris participatione, et in consolationis exspectatione.
both in of-labor participation and in of-consolation expectation
Exordinata enim natura per peccatum, et a conditionis
disordered for nature through sin and from of-condition
suæ rectitudine exorbitans, si ad Deum fuerit conversa,
its the-rectitude deviating if to God it-shall-have-been turned
recuperat cito pro modo timoris et amoris quem
recovers quickly according-to the-measure of-fear and of-love which
habet ad Deum, quæcunque perdidit aversa: et ubi
it-has toward God whatever-things it-lost turned-away and where
cœperit spiritus reformari ad imaginem conditoris sui, mox
shall-have-begun the-spirit to-be-reformed to the-image of-the-maker its soon
etiam reflorescens caro ex voluntate sua incipit conformari
also re-flowering the-flesh of will its-own begins to-be-conformed
reformato spiritui. Nam et contra sensum suum incipit eam
to-the-reformed spirit for also against sense its begins it
delectare quidquid delectat spiritum suum. Insuper et pro
to-delight whatever delights the-spirit its moreover also for
multiplici defectu suo ex pœna peccati multipliciter sitiens
manifold defect its from the-penalty of-sin manifoldly thirsting
ad Deum, nonnunquam etiam contendit præcedere rectorem
for God sometimes even strives to-go-before ruler
suum. Delectationes enim non perdimus, sed mutamus a
its delights for not we-lose but we-change from
corpore ad animum, a sensibus ad conscientiam. Panis
the-body to the-mind from the-senses to the-conscience bread
furfureus, et simplex aqua, et olera, et legumina simplicia,
of-bran and plain water and greens and pulses simple
nequaquam res delectabiles sunt: sed in amore Christi,
by-no-means things delightful are but in the-love of-Christ

et desiderio internæ delectationis, ventri bene morigerato
and the-desire of-inner delight for-a-belly well mannered
gratanter ex his satisfacere posse, valde delectabile est. Quot
gratefully from these to-satisfy to-be-able very delightful it-is how-many
millia pauperum ex his, vel ex aliquo horum delectabiliter
thousands of-poor-men from these or from some of-these delightfully
satisfaciunt naturæ? Facillimum quippe et delectabile esset
satisfy nature most-easy indeed and delightful it-would-be
adjuncto amoris Dei condimento secundum naturam vivere,
added of-the-love of-God the-seasoning according-to nature to-live
si insania nostra nos permitteret: qua sanata, statim
if madness our us would-allow which healed at-once
naturalibus natura arridet. Eodem modo et de labore.
with-natural-things nature smiles in-the-same way also about labor
Rusticus duros habet nervos, fortes lacertos: exercitatio hoc
the-countryman hard has sinews strong arms exercise this
facit. Sine eum torpere; mollescit. Voluntas facit usum,
does allow him to-grow-torpid he-grows-soft will makes use
usus exercitium, exercitium vires in omni labore subministrat.
use exercise exercise strength in every labor supplies

Sed redeamus ad propositum. Hoc omnibus modis agat, et
but let-us-return to the-purpose this in-all ways let-do both
labor, et otium nostrum, ut nunquam simus otiosi: et hoc
labor and leisure our that never we-may-be idle and this
semper sit negotium nostrum, ut perfecte consummetur
always may-be business our that perfectly may-be-consummated
in nobis, quod dicit Apostolus animalibus et incipientibus:
in us what says the-Apostle to-the-animal and beginners
Humanum, inquit, dico propter infirmitatem carnis vestræ.
the-human-thing he-says I-say on-account-of the-infirmity of-flesh your
Sicut enim exhibuistis membra vestra servire immunditiæ, et
as for you-have-shown members your to-serve uncleanness and

iniquitati ad iniquitatem: ita nunc exhibete membra vestra
iniquity unto iniquity so now show members your
servire justitiæ in sanctificationem. Audiat hoc hactenus
to-serve justice unto sanctification let-hear this thus-far
amicum corporis sui mancipium animalis homo, qui jam
a-friend of-body his the-slave the-animal man who now
incipit corpus suum subdere spiritui, et adaptare semetipsum
begins body his to-subject to-the-spirit and to-adapt himself
ad ea quæ Dei sunt percipienda, et ad exuendam
to those-things which of-God are to-be-perceived and to casting-off
fide servitutis necessitatem, et carnis suæ dominantem
by-faith of-servitude the-necessity and of-flesh his the-dominating
consuetudinem se accingat. Necessitatem sibi faciat
custom himself may-gird necessity for-himself let-him-make
contra necessitatem, et consuetudinem contra consuetudinem,
against necessity and custom against custom
et affectum sibi formet contra affectum; donec plenius
and affection for-himself let-him-form against affection until more-fully
mereatur accipere delectationem contra delectationem: ut
he-may-deserve to-receive delight against delight so-that
delectationibus carnis ac sæculi secundum consilium
from-the-delights of-the-flesh and of-the-world according-to the-counsel
Apostoli saltem tantum eum delectet carere, quantum eum
of-the-Apostle at-least as-much him may-delight to-lack as-much-as him
delectabat primum eas habere; tantum delectet eum de
delighted at-first them to-have as-much may-delight him with
membris sui corporis servire justitiæ in sanctificationem,
the-members of-his body to-serve justice unto sanctification
quantum prius delectabat eum servire immunditiæ et iniquitati
as-much-as before delighted him to-serve uncleanness and iniquity
ad iniquitatem. Hæc est perfectio animalis hominis in suo
unto iniquity this is the-perfection of-the-animal man in his

statu, vel novitii incipientis: qui cum consummaverit hoc
state or of-the-novice beginning who when he-shall-have-consummated this
animale vel humanum, si non respexerit retro, sed fideliter
animal or human-thing if not he-shall-have-looked back but faithfully
in anteriora se extenderit, cito perveniet ad illud
toward the-things-before himself shall-have-stretched quickly shall-arrive at that
divinum, ut incipiat apprehendere sicut apprehensus est, et
divine that he-may-begin to-apprehend as apprehended he-is and
cognoscere sicut cognitus est. Hoc autem opus non in uno
to-know as known he-is this moreover work not in one
fit momento conversionis, non est unius diei, sed multi
is-done moment of-conversion not it-is of-one day but of-much
temporis, multi laboris, multi sudoris, secundum gratiam
time of-much labor of-much sweat according-to the-grace
Dei miserentis et studium hominis volentis et currentis.
of-God having-mercy and the-zeal of-man willing and running

Stabilitas in cella commendatur, et custodes proponuntur

IX · STABILITY IN THE CELL, AND THE GUARDIANS SET OVER IT

The cell and perseverance in it are the workshop of all good. He who flees his sickness from place to place carries himself along; the cell is the infirmary and obedience the remedy, and remedies changed too often harm. The sick man must hide nothing from his physician and ask for the knife. Three guardians are given: God, conscience, and the spiritual father, and a fourth, a man of holy life kept in mind as present, whose imagined gaze will correct every thought. The monk must turn his eyes inward and keep out of them what he has learned not to love.

Omnium vero bonorum horum officina est cella, et stabilis
of-all but goods these the-workshop is the-cell and stable
perseverantia in ea. In qua quicunque cum sua paupertate bene
perseverance in it in which whoever with his poverty well
convenit, dives est: et quicunque bonam voluntatem habuerit,
agrees rich is and whoever a-good will shall-have-had
secum habet quidquid ad bene vivendum ei opus est:
with-himself has whatever for well living to-him need is
quamvis bonæ voluntati non semper credi expedit, sed
although to-good will not always to-be-trusted it-is-expedient but
frenanda est, sed regenda est, et maxime in incipiente. Regat
to-be-reined it-is but to-be-ruled it-is and especially in a-beginner let-rule
sanctæ obedientiæ regula bonam voluntatem; illa vero corpus,
of-holy obedience the-rule the-good will it but the-body
et doceat illud posse consistere in loco, cellam pati,
and let-it-teach it to-be-able to-stand-still in a-place the-cell to-endure
secumque morari: quod in proficiente bonæ compositionis
and-with-itself to-stay which in one-progressing of-good composition
initium est, et certum bonæ spei argumentum. Impossibile
the-beginning is and a-sure of-good hope proof impossible
enim est hominem fideliter figere in uno animum suum, qui
for it-is for-a-man faithfully to-fix on one mind his who

non prius alicui loco perseveranter affixerit corpus suum.
not first to-some place perseveringly shall-have-fixed body his
Nam qui ægritudinem animi migrando de loco ad locum
for who the-sickness of-the-mind by-migrating from place to place
effugere nititur, sic est sicut qui fugit umbram corporis
to-escape strives so is as who flees the-shadow of-body
sui: seipsum fugit, seipsum circumfert: locum mutat, non
his himself he-flees himself he-carries-around place he-changes not
animum. Eumdem ubique se invenit: nisi quod deteriorem
mind the-same everywhere himself he-finds except that worse
facit ipsa mobilitas; sicut lædere solet ægrum, qui
makes-him the-very mobility as to-hurt is-wont a-sick-man who
circumferendo concutit eum. Ægrum enim se sciat,
by-carrying-around shakes him sick for himself let-him-know
et vacet circa causarias partes ægritudinis suæ. Si
and let-him-attend about the-causal parts of-sickness his if
non interrumpitur quies, remedia continuata cito proficient,
not is-interrupted rest remedies continued quickly shall-profit
et sanatus animus ab alienationibus, vel captivitatibus et
and healed the-mind from estrangements or captivities and
tentationibus suis, totus in Deo suus efficietur. Cura eget,
temptations its wholly in God its-own shall-be-made care it-needs
et non modica, non inquinata, sed infecta natura. Incumbat
and not small not defiled but infected nature let-him-lie
ergo immobiliter valetudinario suo (sic enim solent appellare
therefore immovably in-infirmary his so for are-wont to-call
medici valetudinum curandarum officinam), et remedii
doctors of-illnesses to-be-cured the-workshop and of-the-remedy
suscepti prosequatur usum usque ad sanitatis experimentum.
taken let-him-pursue the-use until to of-health the-proof

Valetudinarium tuum, o ægrote, o languide, cella tua est:
infirmary your O sick-one O languishing-one cell your is
remedium in quo curari cœpisti, obedientia est, obedientia
the-remedy in which to-be-cured you-began obedience is obedience
vera. Sed scito quod remedia crebro mutata nocent, naturam
true but know that remedies frequently changed harm nature
disturbant, et ægrum disterminant. Nam et qui aliquo
disturb and the-sick-man unsettle for also who somewhere
pergit, si unam certam tenuerit viam, cito perveniet quo
proceeds if one sure he-shall-have-held road quickly shall-arrive where
tendit, et itineris, et laboris faciet finem. Si vero multas
he-tends and of-the-journey and of-labor shall-make an-end if but many
aggreditur vias, errat, nec laboris aliquando finem facit; quia
he-attempts roads he-strays nor of-labor ever an-end makes because
error finem non habet. Non ergo remedium mutes, nec
error an-end not has not therefore the-remedy you-should-change nor
aliud pro alio accipias, sed usque ad terminum perfectæ
another for another you-should-take but until to the-term of-perfect
sanitatis, medicinalis obedientiæ remedio utere: nec abjicias
health of-medicinal obedience the-remedy use nor cast-away
eam, ut ingratus, cum factus fueris sanus; sed tamen
it as ungrateful when made you-shall-have-been healthy but yet
in reliquum alio modo ea uti permitteris. Si ergo ad
for the-rest in-another way it to-use you-shall-be-permitted if therefore to
sanitatem festinas, vide ut nil, vel modicum de temetipso
health you-hasten see that nothing or little of yourself
agere præsumas medico inconsulto; a quo si operam
to-do you-presume the-doctor unconsulted from whom if the-effort
medicantis exspectas, necesse est ut vulnus tuum semper ei
of-one-healing you-expect necessary it-is that wound your always to-him
detegere non erubescas. Erubesce, sed tamen revela totum,
to-uncover not you-blush blush but yet reveal all

nec abscondas. Sunt enim qui confitendo quasi fabulam
nor hide there-are for those-who by-confessing as-if a-tale
enarrant suorum historiam peccatorum, ægritudines animæ suæ
narrate of-their the-history of-sins the-sicknesses of-soul their
sine confusione dinumerant, et pene sine pœnitentia, et
without confusion count-over and almost without penitence and
sine affectu doloris. Cito enim lacrymas invenit, et resolvitur
without affection of-grief quickly for tears finds and is-dissolved
in gemitum, qui habet sensum doloris. Si vero malæ
into groaning he-who has the-sense of-grief if but to-an-evil
ægritudini desperabilior stupor accesserit, hic in eo quod
sickness a-more-desperate stupor shall-have-been-added this-one in that which
non dolet, quanto sanitati videtur esse propinquior, tanto
not he-grieves by-how-much to-health he-seems to-be nearer by-so-much
ab ea fit remotior. Quod si medicus quasi clementior
from it he-becomes more-remote but if the-doctor as-if more-lenient
fuerit, ut quasi unguentis et emplastris lenioribus
shall-have-been so-that as-if with-ointments and plasters gentler
omnia voluerit curare, tu age pro temetipso, et remedii
all-things he-shall-have-wished to-cure you act for yourself and of-a-remedy
fortioris et celerioris avidus, sanitatis ferrum require, cauterium
stronger and of-swifter eager of-health the-knife require the-cautery
exposce. Medicus tibi semper præsto est, paratus est.
demand the-doctor for-you always at-hand is ready he-is

Ne enim horrori sit tibi tua solitudo, et ut tutius in
lest for for-a-horror may-be to-you your solitude and that more-safely in
cella habites, tres tibi deputati sunt custodes; scilicet, Deus,
the-cell you-may-dwell three to-you assigned are guardians namely God
conscientia, et spiritualis pater. Deo debes pietatem, cui
conscience and the-spiritual father to-God you-owe piety to-whom
te totum impendas: conscientiæ tuæ, honorem, coram qua
yourself wholly you-may-spend to-conscience your honor before which

peccare erubescas: patri spirituali, obedientiam charitatis,
to-sin you-may-blush to-the-father spiritual the-obedience of-charity
ad quem de omnibus recurras. Insuper ut gratum me
to whom about all-things you-may-run-back moreover that pleasing me
habeas, addam tibi et quartum: et quandiu parvulus
you-may-hold I-shall-add for-you also a-fourth and as-long-as little
es, et donec plenius addiscas divinam cogitare præsentiam,
you-are and until more-fully you-learn the-divine to-think presence
pædagogum tibi procurabo. Elige tibi tu ipse consilio
a-tutor for-you I-shall-procure choose for-yourself you yourself by-counsel
meo hominem, cujus vitæ exemplar sic cordi tuo insederit,
my a-man of-whose life the-exemplar so in-heart your shall-have-settled
reverentia inhæserit, ut quoties ejus recordatus fueris, ad
reverence shall-have-clung that as-often-as him remembered you-shall-have to
reverentiam cogitati assurgas, et temetipsum ordines et
the-reverence of-the-one-thought-of you-may-rise and yourself may-order and
componas: qui cogitatus ac si præsens sit, in affectum mutuæ
compose who thought-of as if present he-were in the-affection of-mutual
charitatis emendet in te omnia emendanda, et tamen nullum
charity may-amend in you all-things to-be-amended and yet no
patiatur damnum secreti sui solitudo tua. Hic præsens tibi
may-suffer loss of-secret its solitude your this-one present to-you
adsit quandocunque volueris: occurrat sæpe et
may-be-near whenever you-shall-have-wished may-be-meet(-you) often even
cum nolueris. Increpationes ejus describet tibi cogitata
when you-shall-have-refused the-rebukes his shall-describe to-you thought-of
sancta ejus severitas; consolationes, pietas et benignitas;
holy his severity the-consolations the-piety and kindness
exemplum, sanctæ vitæ sinceritas. Nam omnes cogitationes
the-example of-holy life the-sincerity for all thoughts
tuas cum ab eo videri cogitabis: ac si videat, ac si arguat,
your when by him to-be-seen you-shall-think as if he-sees as if he-reproves

emendare cogeris. Sic, secundum præceptum Apostoli,
to-amend you-shall-be-compelled so according-to the-precept of-the-Apostle
sollicite semetipsum custodi: et ut temetipsum semper
anxiously yourself guard and that yourself always
inspicias, semper ab omnibus oculos averte. Egregium
you-may-look-into always from all-things the-eyes turn-away an-excellent
instrumentum corporis est oculus: si sicut cætera, sic etiam
instrument of-the-body is the-eye if as other-things so also
videre posset semetipsum. Quod cum interiori oculo concessum
to-see could itself which since to-the-inner eye granted
sit, si ad exterioris exemplum seipsum negligens, vacat circa
it-be if after of-the-outer the-example itself neglecting it-is-free about
aliena; etiam cum vult, non sufficit redire ad seipsum.
others'-things even when it-wishes not it-suffices to-return to itself
Tibi vaca: multa tu ipse tibi sollicitudinis materia es.
to-yourself attend much you yourself to-yourself of-anxiety the-matter are
Exclude etiam ab oculis exterioribus quod desuevisti videre;
shut-out also from eyes outer what you-have-unlearned to-see
ab interioribus, quod amare: quia nil tam facile recrudescit
from inner what to-love because nothing so easily breaks-out-afresh
quam amor, et maxime in tenerioribus et recentioribus animis.
as love and especially in tenderer and fresher minds

Officia et exercitia cellitæ

X · THE DUTIES AND EXERCISES OF THE CELL-DWELLER

The cell is outer and inner, the house and the conscience, and each is to be honored. Morning and evening the monk examines himself, and gives each hour its exercise. The morning, evening, and midnight prayers matter most: at the night office one should not exhaust the mind with many psalms but pray with the spirit and the mind. At least one hour a day should recall the Passion, which is to eat Christ's body spiritually, at any hour, in the cell. Reading should be fixed, not random, read in the spirit in which Scripture was written, and should turn into prayer, beginning in the fear of the Lord.

Aude etiam nonnunquam sapere, et æmulari charismata
dare also sometimes to-savor and to-emulate gifts
meliora, et tu ipse tibi esto parabola ædificationis. Alia
better and you yourself to-yourself be a-parable of-edification one
cella tua exterior, alia interior. Exterior est domus, in qua
cell your outer another inner the-outer is the-house in which
habitat anima tua, cum corpore tuo: interior est conscientia
dwells soul your with body your the-inner is conscience
tua, quam inhabitare debet omnium interiorum tuorum
your which to-inhabit ought of-all inner-parts your
interior Deus, cum spiritu tuo. Ostium clausuræ exterioris,
the-innermost God with spirit your the-door of-the-enclosure outer
signum est ostii circumspectionis interioris: ut sicut
a-sign is of-the-door of-circumspection inner that as
sensus corporis per exteriorem clausuram foris vagari non
the-senses of-the-body through the-outer enclosure abroad to-wander not
permittuntur, sic interiores sensus ad suum semper interius
are-permitted so the-inner senses to their-own always inner-part
cohibeantur. Dilige ergo interiorem cellam tuam, dilige
may-be-restrained love therefore inner cell your love

exteriorem; et unicuique suum impende cultum. Tegat te
the-outer and to-each its-own spend cultivation let-it-cover you
exterior, non abscondat: non ut pecces occultius, sed ut
the-outer not let-it-hide not that you-may-sin more-secretly but that
tutius vivas. Non enim scis, o rudis incola, quid
more-safely you-may-live not for you-know O raw inhabitant what
cellæ debeas, si non cogitas quomodo in ea, non solummodo
to-the-cell you-owe if not you-think how in it not only
a vitiis tuis curaris, sed etiam non habeas rixari
from vices your you-are-cured but also not you-may-have to-quarrel
cum alienis. Nescis enim quem conscientiæ tuæ debeas
with strangers you-know-not for what to-conscience your you-owe
honorem, quicunque in ea non experiris gratiam sancti
honor whoever in it not you-experience the-grace of-the-Holy
Spiritus, et internæ suavitatis dulcedinem. Da ergo utrique
Spirit and of-inner delight the-sweetness give therefore to-each
cellæ honorem suum, et tu tibi in ea vindica primatum
cell honor its and you for-yourself in it claim primacy
tuum. Disce in ea secundum communis instituti leges tu
your learn in it according-to of-the-common institute the-laws you
tibi præesse, et vitam ordinare, et mores componere,
over-yourself to-preside and life to-order and manners to-compose
et temetipsum judicare, teipsum apud teipsum accusare,
and yourself to-judge yourself before yourself to-accuse
sæpe etiam condemnare, nec impunitum dimittere. Sedeat
often even to-condemn nor unpunished to-dismiss let-sit
judicans justitia: stet rea et seipsam accusans conscientia.
judging justice let-stand accused and itself accusing conscience
Nemo te plus diligit, nemo te fidelius judicabit.
no-one you more loves no-one you more-faithfully shall-judge

Mane, præteritæ noctis fac a temetipso exactionem,
in-the-morning of-the-past night make from yourself an-exaction
et venturæ diei tu tibi indicito cautionem. Vespere,
and of-the-coming day you on-yourself enjoin caution in-the-evening
diei præteritæ rationem exige, et supervenientis noctis fac
of-the-day past an-account exact and of-the-coming night make
indictionem. Sic districto nequaquam tibi aliquando lascivire
an-injunction so constrained by-no-means for-you ever to-wanton
vacabit. Singulis horis secundum communis instituti
shall-there-be-leisure to-the-single hours according-to of-the-common institute
canonem sua distribue exercitia: cui spiritualia, spiritualia;
the-canon their distribute exercises to-which spiritual-ones spiritual-ones
cui corporalia, corporalia: in quibus sic exsolvat omne
to-which bodily-ones bodily-ones in which so may-pay every
debitum spiritus Deo, corpus spiritui, ut si quid fuerit
debt the-spirit to-God the-body to-the-spirit that if anything shall-have-been
intermissum, si quid imperfectum, suo modo, suo loco, suo
omitted if anything imperfect in-its way in-its place in-its
tempore non abeat impunitum, vel irrecompensatum. In
time not it-may-go unpunished or uncompensated in
quibus, extra illas horas, de quibus dicit Propheta, Septies
which beyond those hours about which says the-Prophet seven-times
in die laudem dixi tibi, matutinum, ac vespertinum
in the-day praise I-have-said to-you the-morning and evening
sacrificium, ac mediæ noctis est maxime observandum.
sacrifice and of-the-middle of-the-night is especially to-be-observed
Non enim frustra ait Propheta, Mane astabo tibi,
not for in-vain says the-Prophet in-the-morning I-shall-stand-by you
et videbo; sed quia tunc a curis exterioribus adhuc sumus
and I-shall-see but because then from cares outer still we-are
jejuni: et, Dirigatur oratio mea, sicut incensum in conspectu
fasting and let-be-directed prayer my as incense in sight

tuo: elevatio manuum mearum sacrificium vespertinum; quia
your the-lifting of-hands my sacrifice evening because
tunc ab hujusmodi impedimentis jam quodammodo invenimur
then from of-this-kind hindrances now in-a-way we-are-found
digesti. Qui et in nocturnis vigiliis nostris (in quibus media
digested who also in nocturnal vigils our in which in-the-middle
nocte surgimus ad confitendum nomini Domini) confessionis
of-the-night we-rise to confessing the-name of-the-Lord of-confession
ejusdem ordinem contexens: In die, inquit, tribulationis meæ
the-same the-order weaving in the-day he-says of-tribulation my
Deum exquisivi, manibus meis nocte contra eum, et non
God I-sought-out with-hands my by-night before him and not
sum deceptus. Istis enim horis potissimum coram Deo
I-have-been deceived at-these for hours chiefly before God
debemus nosmetipsos constituere quasi facie ad faciem, et
we-ought ourselves to-set as-if face to face and
in lumine vultus ejus perspicere, tribulationem et dolorem
in the-light of-face his to-see-through the-tribulation and grief
nobis de nobis ipsis invenire, et nomen Dei invocare,
for-us about us ourselves to-find and the-name of-God to-invoke
scopando spiritum nostrum, donec incalescat; abeundo ad
sweeping spirit our until it-grow-warm going-off to
memoriam abundantiæ suavitatis suæ, donec ipse in cordibus
the-memory of-the-abundance of-sweetness his until he in hearts
nostris dulcescat. Sed tunc maxime nobis agendum est, quod
our grow-sweet but then most by-us to-be-done is what
dixit Apostolus, Malo in ecclesia quinque loqui verba sensu
said the-Apostle I-prefer in the-church five to-speak words with-sense
meo, quam decem millia verborum sine intellectu: et illud:
my than ten thousands of-words without understanding and that
Psallam spiritu, psallam et mente: orabo spiritu,
I-shall-sing with-the-spirit I-shall-sing also with-the-mind I-shall-pray with-the-spirit

orabo et mente. Tunc enim menti et spiritui
I-shall-pray also with-the-mind then for to-the-mind and to-the-spirit
aggregandi sunt fructus sui, ut exinde vel in abundantia
to-be-gathered are fruits its so-that thence either in the-abundance
benedictionis Dei in quietem noctis relaxemur: vel
of-the-blessing of-God into rest of-the-night we-may-be-relaxed or
surgentibus nobis ad laudes Dei, omnis exinde tenor operis
rising we to the-praises of-God all thence the-tenor of-work
nostri in ipsius laudibus formetur ac vivificetur. Idcirco
our in his praises may-be-formed and quickened therefore
in præveniendis nocturnis vigiliis non expedit multitudine
in forestalling the-nocturnal vigils not it-is-expedient with-a-multitude
psalmorum obruere intellectum, et exhaurire spiritum, vel
of-psalms to-overwhelm the-understanding and to-drain the-spirit or
exstinguere. Sed quandiu sobrius invenitur, pietati afficiendus
to-extinguish but as-long-as sober it-is-found to-piety to-be-moved
est, et suo itinere dirigendus ad Deum: donec dilatato
it-is and by-its-own road to-be-directed to God until with-enlarged
corde currere incipiat usque ad finem operis Dei,
heart to-run it-may-begin all-the-way to the-end of-the-work of-God
postmodum fervoris sui modum, sive tenorem habiturus, nisi
afterward of-fervor its the-measure or tenor about-to-have unless
magna intercidatur negligentia, vel omittatur voluntaria miseria.
by-great be-cut-off negligence or be-omitted by-voluntary misery

Scit etiam quicunque sensum Christi habet, quantum
knows also whoever the-mind of-Christ has how-much
pietati christianæ expediat, quantum Dei servum, et servum
for-piety Christian it-is-expedient how-much of-God the-servant and the-servant
redemptionis Christi deceat et utile ei sit, una saltem
of-the-redemption of-Christ it-befits and useful for-him it-is one at-least
aliqua diei hora, passionis et redemptionis ipsius attentius
some of-the-day hour of-the-passion and redemption his more-attentively

recolere beneficia, ad fruendum suaviter in conscientia, et
to-recall the-benefits for enjoying sweetly in conscience and
recondendum fideliter in memoria: quod est spiritualiter
storing-up faithfully in memory which is spiritually
manducare corpus Christi, et bibere ejus sanguinem in
to-eat the-body of-Christ and to-drink his blood in
memoriam ejus, qui omnibus in se credentibus præcepit
memory of-him who to-all in him believing commanded
dicens, Hoc facite in meam commemorationem. In quo etiam
saying this do in my commemoration in which also
propter peccatum inobedientiæ, quam impium sit hominem
on-account-of the-sin of-disobedience how impious it-is for-a-man
tantæ Dei pietatis immemorem esse, palam omnibus
of-so-great of-God piety unmindful to-be plain to-all
est: cum amici hominis abeuntis sub quolibet signo
it-is since of-a-friendly man departing under any-whatever sign
commendatam memoriam nefas sit oblivisci. Siquidem sanctæ
the-entrusted memory wrong it-be to-forget indeed of-holy
hujus ac reverendæ commemorationis mysterium, suo modo,
this and reverend commemoration the-mystery in-its way
suo tempore, suo loco celebrare licet paucis hominibus,
in-its time in-its place to-celebrate is-permitted to-few men
quibus hoc creditum est mysterium: rem vero sacramenti
to-whom this entrusted is mystery the-thing but of-the-sacrament
vel mysterii in omni tempore, et omni loco dominationis
or of-the-mystery in every time and every place of-the-dominion
Dei, modo quo traditum est, hoc est debitæ pietatis
of-God in-the-manner in-which handed-down it-is that is of-due piety
affectu, agere, et tractare, et sumere sibi in salutem
with-the-affection to-do and to-handle and to-take for-oneself unto salvation
omnibus in promptu est, quibus dicitur: Vos autem genus
to-all in readiness it-is to-whom it-is-said you moreover a-race

electum, regale sacerdotium, gens sancta, populus acquisitionis:
chosen a-royal priesthood a-nation holy a-people of-acquisition
ut virtutes annuntietis ejus, qui de tenebris vos vocavit in
that the-powers you-may-announce of-him who from darkness you called into
admirabile lumen suum. Nam et Sacramentum sicut accipit
wonderful light his for also the-Sacrament as receives
ad vitam dignus; sic ad mortem suam et judicium, indignus:
unto life the-worthy so unto death his-own and judgment the-unworthy
rem vero Sacramenti nemo percipit nisi dignus et idoneus.
the-thing but of-the-Sacrament no-one perceives except the-worthy and fit
Sacramentum enim sine re Sacramenti sumenti mors est:
the-Sacrament for without the-thing of-the-Sacrament for-one-taking death is
res vero Sacramenti, etiam, præter Sacramentum, sumenti
the-thing but of-the-Sacrament even apart-from the-Sacrament for-one-taking
vita æterna est. Si autem vis, et vere vis, omnibus horis,
life eternal is if moreover you-wish and truly you-wish at-all hours
tam diei quam noctis, hoc tibi in cella tua præsto est.
as-much of-the-day as of-the-night this for-you in cell your at-hand is
Quoties in commemorationem ejus qui pro te passus est,
as-often-as in commemoration of-him who for you suffered has
hoc facto ejus pie ac fideliter fueris affectus, corpus
by-this deed of-his piously and faithfully you-shall-have-been affected body
ejus manducas, et sanguinem bibis. Quandiu in eo manes
his you-eat and blood you-drink as-long-as in him you-remain
per amorem, et ipse in te per sanctitatis et justitiæ
through love and he in you through of-holiness and justice
operationem, in ejus corpore et membris ejus computaris.
the-working in his body and members his you-are-counted

Deinde etiam certis horis, certæ lectioni vacandum est.
then also at-fixed hours to-fixed reading to-be-free-for is
Fortuita enim et varia lectio, et quasi casu reperta, non
chance for and various reading and as-if by-chance found not

ædificat, sed reddit animum instabilem; et leviter admissa
edifies but renders the-mind unstable and lightly admitted
levius recedit a memoria. Sed certis ingeniis immorandum
more-lightly withdraws from memory but on-fixed minds to-be-dwelt-on
est, et assuefaciendus est animus. Quo enim spiritu
is and to-be-accustomed is the-mind with-what for spirit
Scripturæ factæ sunt, eo spiritu legi desiderant: ipso
the-Scriptures made were in-that spirit to-be-read they-desire by-it
etiam intelligendæ sunt. Nunquam ingredieris in sensum
also to-be-understood they-are never shall-you-enter into the-sense
Pauli donec usu bonæ intentionis in lectione ejus, et studio
of-Paul until by-use of-good intention in reading his and by-the-zeal
assiduæ meditationis, spiritum ejus imbiberis. Nunquam
of-assiduous meditation spirit his you-shall-have-imbibed never
intelliges David, donec ipsa experientia ipsos
shall-you-understand David until by-the-very experience the-very
Psalmorum affectus indueris. Sicque de reliquis. Et in
of-the-Psalms affections you-shall-have-put-on and-so of the-rest and in
omni scriptura tantum distat studium a lectione, quantum
all scripture so-much differs study from reading as
amicitia ab hospitio, socialis affectio a fortuita salutatione.
friendship from hospitality social affection from chance greeting
Sed et de quotidiana lectione aliquid quotidie in ventrem
but also from the-daily reading something daily into the-belly
memoriæ demittendum est, quod fidelius digeratur, et
of-memory to-be-sent-down is which more-faithfully may-be-digested and
sursum revocatum crebrius ruminetur; quod proposito
upward called-back more-often may-be-ruminated which to-purpose
conveniat, quod intentioni proficiat, quod detineat animum,
may-fit which to-intention may-profit which may-hold the-mind
ut aliena cogitare non libeat. Hauriendus est sæpe de
so-that others'-things to-think not it-may-please to-be-drawn is often from

lectionis serie affectus, et formanda oratio, quæ lectionem
of-reading the-sequence affection and to-be-formed prayer which reading
interrumpat, et non tam impediat interrumpendo, quam
may-interrupt and not so-much may-hinder by-interrupting as
puriorem continuo animum ad intelligentiam lectionis restituat.
a-purer continually mind to the-understanding of-reading may-restore
Intentioni servit lectio. Si vere in lectione Deum quærit qui
to-intention serves reading if truly in reading God seeks he-who
legit, omnia quæ legit cooperantur ei in bonum, et captivat
reads all-things which he-reads work-together for-him for good and captivates
sensus legentis, et in servitutem redigit omnem lectionis
the-sense of-the-reader and into servitude brings every of-reading
intellectum in obsequium Christi. Si in aliud declinat
understanding into the-service of-Christ if to another-thing declines
sensus legentis, omnia trahit post semetipsum, nihilque tam
the-sense of-the-reader all-things it-drags after itself and-nothing so
sanctum, tam pium invenit in Scripturis, quod seu per
holy so pious it-finds in the-Scriptures which either through
vanam gloriam, seu per distortum sensum, seu per pravum
vain glory or through distorted sense or through depraved
intellectum non applicet, vel malitiæ, vel vanitati. In omnibus
understanding not it-may-apply either to-malice or to-vanity in all
enim Scripturis legendis initium debet esse timor Domini, ut
for Scriptures being-read the-beginning ought to-be the-fear of-the-Lord that
in eo primo solidetur intentio legentis, et ex eo exsurgat
in it first may-be-made-solid the-intention of-the-reader and from it may-rise
et ordinetur totius lectionis intellectus et sensus.
and may-be-ordered of-the-whole reading the-understanding and sense

Corporalium exercitiorum, item cibi somnique modum tradit

XI · THE MEASURE OF BODILY EXERCISE, FOOD, AND SLEEP

The mind should never go far from spiritual exercises into bodily ones. Vigils and fasts help if done with discretion; the body may be afflicted but not crushed, and even unseen life should be seemly, since the angels keep company in the cells. At table the mind should feed on the memory of the Lord; food is to be taken in measure, at its time, and seasoned so as to be edible, not desirable. Sleep is suspect, like drunkenness: carry a thought to bed, so that the night may be bright as the day. The prudent soul rules its senses and thoughts like a householder.

A spiritualibus vero exercitiis in corporalia nunquam longe,
from spiritual but exercises into bodily-ones never far
vel in totum recedatur: sed facile ad ea posse redire
or in whole let-one-withdraw but easily to them to-be-able to-return
animus assuescat, et cum illis se mutuat, istis semper
the-mind may-grow-accustomed and while to-those itself it-lends to-these always
inhæreat. Sicut enim supra dictum est, non vir propter
may-cling as for above said it-has-been not man for-the-sake-of
mulierem, sed mulier propter virum: nec spiritualia propter
woman but woman for-the-sake-of man nor spiritual-things for-the-sake-of
carnalia, sed carnalia propter spiritualia. Corporalia vero
carnal-things but carnal-things for-the-sake-of spiritual-things bodily but
exercitia nunc dicimus, quæ manuali opere corporaliter
exercises now we-call those-which by-manual work bodily
exercentur. Nam sunt et alia corporis exercitia, in quibus
are-exercised for there-are also other of-the-body exercises in which
necesse est corpus laborare, sicut sunt vigiliæ, jejunia, et alia
necessary it-is the-body to-labor as are vigils fasts and others
hujusmodi: quæ spiritualia non impediunt, sed juvant, si cum
of-this-kind which spiritual-things not hinder but help if with
ratione discretionis fiant. Quæ si ex indiscretionis vitio
the-reason of-discretion they-be-done which if from of-indiscretion the-vice

sic agantur, ut vel deficiente spiritu, vel languente corpore
so they-be-done that either failing the-spirit or languishing the-body
spiritualia impediantur: qui sic est, corpori suo tulit boni
spiritual-things be-hindered he-who so is from-body his has-taken of-good
operis effectum, spiritui affectum, proximo exemplum,
work the-effect from-the-spirit the-affection from-neighbor the-example
Deo honorem, sacrilegus est, et horum omnium in
from-God the-honor sacrilegious is and of-these all against
Deum reus. Non quod secundum Apostoli sensum non
God guilty not that according-to of-the-Apostle the-sense not
videatur humanum etiam hoc, et non deceat, et non debeat,
it-may-seem human even this and not it-may-befit and not it-ought
et justum non sit caput aliquando dolere in servitio
and just not it-may-be the-head sometimes to-ache in the-service
Dei, quod olim sæpe usque ad dolorem laboravit in vanitate
of-God which once often even to aching labored in the-vanity
sæculi; esurire ventrem usque ad rugitum, qui sæpe repletus
of-the-world to-hunger the-belly even to rumbling which often filled
est usque ad vomitum: sed modus in omnibus habendus est.
was even to vomiting but measure in all-things to-be-had is
Affligendum est corpus aliquando, sed non conterendum. Nam
to-be-afflicted is the-body sometimes but not to-be-crushed for
corporalis exercitatio ad modicum quidem valet, et pietas ad
bodily exercise for a-little indeed avails and piety for
omnia utilis est. Propter quod et ad modicum, hoc est non
all-things useful is for which also for a-little this is not
in concupiscentiis, sed tamen cura carnis agenda est. Agenda
in concupiscences but yet care of-the-flesh to-be-done is to-be-done
vero est sobrie, cum spirituali quadam disciplina, ut neque in
but is soberly with spiritual a-certain discipline that neither in
modo ejus, neque in qualitate, neque in quantitate appareat
manner its nor in quality nor in quantity may-appear

aliquid, quod non deceat servum Dei. Eis enim quæ
anything which not may-befit the-servant of-God on-those for which
inhonesta sunt nostra, abundantiorem honorem circumdare
dishonorable are our more-abundant honor to-place-around
debemus. Honesta vero nostra nullius egent. Non solum
we-ought honorable but our-parts of-nothing need not only
autem hoc, sed et omnem vitam nostram, quamvis hominibus
moreover this but also all life our although from-men
occultam, exhibere debemus Deo sanctam et honestam. et
hidden to-show we-ought to-God holy and honorable and
omnem conversationem nostram sanctis Angelis conspicabilem
all conversation our to-the-holy Angels visible
agere et delectabilem, quamvis inter domesticos parietes
to-conduct and delightful although within domestic walls
inclusam. Omnia vestra, inquit Apostolus, honeste fiant in
shut-in all-things your says the-Apostle honorably let-be-done in
vobis. Grata Deo res est honestas, et sanctorum Angelorum
you pleasing to-God a-thing is honor and of-the-holy Angels
amica. Propter quod etiam jubet Apostolus velari mulieres
a-friend for which also commands the-Apostle to-be-veiled women
propter Angelos: qui cum procul dubio tam die quam
on-account-of the-Angels who since far-from doubt as-much by-day as
nocte vobiscum sint in cellis vestris, vos custodientes, et
by-night with-you they-be in cells your you guarding and
vestris studiis congaudentes, et cooperantes; placet eis, ut
in-your studies rejoicing-with and working-with it-pleases them that
etiam nullo homine videnté, omnia vestra honeste fiant.
even no man seeing all-things your honorably be-done

Sive ergo manducetis, sive bibatis, sive aliquid aliud faciatis,
whether therefore you-eat or drink or anything else you-do
omnia in Domino agite, pie, sancte, et religiose. Si manducas,
all-things in the-Lord do piously holily and religiously if you-eat

mensam tuam, per se satis sobriam, sobrietas tua perornet.
table your through itself enough sober sobriety your may-adorn
Et cum manducas, nequaquam totus manduces, sed corpore
and when you-eat by-no-means wholly may-you-eat but body
tuo suam refectionem procurante, mens suam non negligat:
your its refreshment procuring the-mind its-own not may-neglect
sed de memoria suavitatis Domini, vel Scripturarum aliquid,
but from the-memory of-the-sweetness of-the-Lord or of-the-Scriptures something
quod eam pascat, meditando, vel saltem memorando secum
which it may-feed by-meditating or at-least by-recalling with-itself
ruminet et digerat. Sed et ipsa necessitas, non sæculariter,
may-ruminate and digest but also the-very necessity not in-worldly-fashion
non carnaliter expleatur: sed sicut decet monachum, sicut
not carnally be-fulfilled but as befits a-monk as
convenit servo Dei. Nam etiam quoad sanitatem corporis,
suits the-servant of-God for even as-to the-health of-the-body
cibus quanto honestius et ordinatius sumitur et ingeritur,
food by-how-much more-honorably and more-orderly it-is-taken and is-put-in
tanto facilius et salubrius digeritur. Observandus est
by-so-much more-easily and more-healthfully it-is-digested to-be-observed is
ergo sumendi modus et tempus, cibi quantitas et qualitas:
therefore of-taking the-manner and the-time of-food the-quantity and quality
fugienda superflua et adulterina condimenta. Observandus
to-be-fled the-superfluous and adulterated seasonings to-be-observed
est, inquam, sumendi modus, ut non effundat qui comedit
is I-say of-taking the-manner that not may-pour-out who eats
super omnem cibum animam suam: tempus, ne ante horam:
over every food soul his the-time lest before the-hour
qualitas, uti quibus utitur communitas fraternitatis, excepta
the-quality to-use those-which uses the-community of-the-brotherhood excepted
causa manifestæ necessitatis. De condimentis vero sufficiat,
the-cause of-manifest necessity about seasonings but let-it-suffice

obsecro, ut comestibiles fiant cibi nostri, non etiam
I-beseech that edible may-become foods our not also
concupiscibiles, vel delectabiles. Sufficit enim concupiscentiæ
desirable or delightful suffices for to-concupiscence
malitia sua: quæ cum vix aut nullo modo pertransire possit
malice its which since scarcely or in-no way to-pass-through it-can
ad finem explendæ necessitatis, nisi per viam quantæcumque
to the-end of-to-be-fulfilled necessity except by the-road of-how-much-soever
delectationis, si cœperit accipere irritamenta ab eis qui
delight if it-shall-have-begun to-receive incitements from those who
perpetuum suscepere bellum adversus ejus oblectamenta,
perpetual have-undertaken war against its allurements
fiunt duo contra unum; et sic periclitatur continentia.
there-become two against one and so is-endangered continence

Deinde sicut de cibo dictum est, sic et de somno.
then as about food said it-has-been so also about sleep
Cave in quantum potes, serve Dei, ne totus aliquando
beware in as-much-as you-can O-servant of-God lest wholly ever
dormias, ne sit somnus tuus non requies lassi, sed
you-sleep lest be sleep your not the-rest of-the-weary but
sepultura corporis suffocati: non reparatio, sed exstinctio
the-burial of-the-body suffocated not the-restoring but the-extinction
spiritus tui. Suspecta res est somnus, et ex magna parte
of-spirit your a-suspect thing is sleep and in great part
ebrietati similis. Exceptis enim vitiis, quibus in dormiente,
to-drunkenness like excepting for the-vices by-which in the-sleeper
cum corpore dormitante ratione non est qui contradicat,
with the-body slumbering reason not there-is who may-contradict
quantum ad debitum continui profectus, nihil temporis tam
as-far as to-the-due of-continual progress nothing of-time so
deperit de vita nostra, quam quod somno deputatur. Iturus
perishes from life our as what to-sleep is-assigned about-to-go

ergo ad somnum semper aliquid defer tecum in memoria vel
therefore to sleep always something carry with-you in memory or
cogitatione, in quo placide obdormias, quod nonnunquam
thought in which peacefully you-may-fall-asleep which sometimes
etiam somniare juvet: quod etiam evigilantem te excipiens,
even to-dream may-help which also waking you receiving
in statum hesternæ intentionis restituat. Sic tibi nox
into the-state of-yesterday's intention may-restore so for-you the-night
sicut dies illuminabitur, et nox illuminatio tua erit in
as the-day shall-be-illumined and the-night illumination your shall-be in
deliciis tuis. Placide obdormies, in pace quiesces, facile
delights your peacefully you-shall-fall-asleep in peace you-shall-rest easily
evigilabis; et surgens facilis et agilis eris ad redeundum
you-shall-wake and rising easy and agile you-shall-be for returning
in id, unde non totus discessisti. Sobrium enim cibum,
into that whence not wholly you-departed sober for food
sobriumque sensum, sequitur sobrius somnus. Carnalis vero
and-sober sense follows sober sleep carnal but
somnus, et brutus, et, sicut dicitur, lethæus, abominandus
sleep and brutish and as it-is-called lethean to-be-abominated
est servo Dei. De quo vero post congruam quietem
is for-the-servant of-God from which but after fitting rest
facile est sensus corporis et mentis evocare, et quasi servos
easy it-is the-senses of-the-body and of-the-mind to-call-forth and as-if servants
domus patrisfamilias ad opera necessaria spiritui suscitare
of-the-house of-the-householder to works necessary for-the-spirit to-rouse
et emittere: hujusmodi somnus tempore suo, modo suo
and to-send-out of-this-kind sleep in-time its in-manner its
aspernandus non est. Sic prudens et Deo deditus animus
to-be-spurned not is so the-prudent and to-God given mind
habere se debet in cella sua et in conscientia sua, sicut
to-hold itself ought in cell its and in conscience its as

prudens paterfamilias in domo sua. Non habeat, sicut Salomon
the-prudent householder in house his not let-it-have as Solomon
dicit, in domo sua mulierem litigiosam carnem suam, sed ad
says in house its a-woman quarrelsome flesh its but to
sobrietatem morigeratam et assuefactam ad obedientiam, et
sobriety well-mannered and accustomed to obedience and
ad laborem paratam, ubique institutam et esurire, et saturari,
for labor ready everywhere instructed both to-hunger and to-be-filled
et abundare, et penuriam pati. Habeat sensus exteriores non
and to-abound and want to-suffer let-it-have the-senses outer not
duces, sed servientes: interiores, sobrios, et efficaces. Habeat
as-leaders but serving the-inner sober and effective let-it-have
omnem omnino domum, vel familiam cogitationum suarum,
every altogether house or household of-thoughts its
sic ordinatam et disciplinatam, ut dicat huic, Vade, et
so ordered and disciplined that it-may-say to-this-one go and
vadat: et alii, Veni, et veniat; et servo suo corpori,
he-may-go and to-another come and he-may-come and to-servant its the-body
Fac hoc, et absque contradictione faciat. Qui sic semetipsum
do this and without contradiction it-may-do who so himself
ordinat, et regit in conscientia sua, optime sibi credendus
orders and rules in conscience his best to-himself to-be-trusted
et committendus est in cella sua. Sed hoc est perfectorum,
and to-be-entrusted is in cell his but this is of-the-perfect
vel perfici jam incipientium: quod ideo proposuimus
or to-be-perfected now of-those-beginning which therefore we-have-set-forth
incipientibus et novitiis, ut sciant quid desit
to-beginners and novices that they-may-know what may-be-lacking
sibi, et quo extendere habeant intentionem studii sui.
to-themselves and whither to-stretch they-have the-intention of-study their

Quinam idonei habitatores cellæ: sumptuosa ædificia improbantur

XII · WHO ARE FIT TO LIVE IN CELLS; COSTLY BUILDINGS CONDEMNED

Cells properly suit the perfect, but the animal man with a good will is not to be kept out: the cells are filled from the simple who are fervent and humble, and from the prudent who love simplicity. Proud folly must be kept away, and a man who cannot rule himself is not to be left alone. The animal must be received to become spiritual, not to make the spiritual animal. William condemns the costly cells now built from debt and alms at a hundred shillings apiece: the monks should build their own huts, tents to be left, since they campaign in a foreign land, and the fine cells already built should serve as infirmaries.

Sciendum vero est, quia cum de carnali, vel de animali
to-be-known but it-is that when about carnal or about animal
sensu, vel de rationali scientia, vel de spirituali sapientia
sense or about rational knowledge or about spiritual wisdom
disserimus, unum hominem describimus in quo secundum
we-discourse one man we-describe in whom according-to
diversos profectus et profectuum proventus, et intentionis
diverse progresses and of-progresses the-outcomes and of-intention
affectus, hæc omnia diversis temporibus possibile est inveniri;
the-affections these all at-diverse times possible it-is to-be-found
et tria hominum genera, singula secundum statuum horum
and three of-men kinds each according-to of-the-states of-these
proprietates in professione religionis in cellis militantia:
the-properties in the-profession of-religion in cells campaigning
quamvis cellæ dignitas, et sanctæ solitudinis secretum, et
although of-the-cell the-dignity and of-holy solitude the-seclusion and
solitariæ professionis titulus, non nisi perfectis convenire
of-the-solitary profession the-title not except to-the-perfect to-befit
videtur; quorum, sicut Apostolus dicit, est solidus cibus: et
seems of-whom as the-Apostle says is the-solid food and

qui pro consuetudine exercitatos habent sensus ad discretionem
who by custom exercised have the-senses for the-discernment
boni et mali: in quo etsi rationalis, qui proximus
of-good and evil in which even-if the-rational-man who nearest
est sapienti, utcunque videretur esse tolerandus; sed certe
is to-the-wise somehow might-seem to-be to-be-tolerated but surely
animalis qui non percipit ea quæ Dei sunt, penitus
the-animal-man who not perceives those-things which of-God are wholly
putaretur arcendus. Sed occurrit Petrus apostolus, dicens de
would-be-thought to-be-kept-off but meets-us Peter the-apostle saying about
quibusdam: Si Spiritum sanctum ipsi acceperunt, sicut et nos,
some if the-Spirit Holy they received as also we
ego quis eram qui prohiberem Deum? Spiritus enim sanctus
I who was that I-should-forbid God the-Spirit for Holy
bona voluntas est. Nec enim sine grandi scrupulo mentis
good will is nor for without great scruple of-mind
a quacumque professionis altitudine arcendus est, cui
from any-whatever of-profession height to-be-kept-off is he-for-whom
testis inhabitantis et trahentis Spiritus sancti bona voluntas
the-witness of-the-indwelling and drawing Spirit Holy good will
est. Siquidem ex duobus hominum generibus cellarum
is indeed from two of-men kinds of-the-cells
habitatio supplenda est: scilicet vel de simplicibus, qui et
the-habitation to-be-supplied is namely either from the-simple who both
sensu et voluntate ad assequendam religiosam prudentiam
in-sense and will for attaining religious prudence
ferventes apparuerint et humiles: vel de prudentibus,
fervent shall-have-appeared and humble or from the-prudent
quos religiosæ et sanctæ simplicitatis constiterit esse
whom of-religious and holy simplicity it-shall-have-been-clear to-be
æmulatores. Stulta vero superbia, vel superba stultitia, a
emulators foolish but pride or proud foolishness from

tabernaculo justorum semper procul sit. Est autem
the-tabernacle of-the-just always far may-it-be is moreover
omnis superbia stulta: quamvis non omnis stultitia sit
all pride foolish although not all foolishness may-be
superba. Stultitia enim sine superbia, nonnunquam simplicitas
proud foolishness for without pride sometimes simplicity
invenitur: quæ si ignorat, forsan est docibilis; et si nequit
is-found which if it-is-ignorant perhaps is teachable and if it-cannot
doceri, forsan est tractabilis. Et est propria civitas refugii
to-be-taught perhaps is manageable and is the-proper city of-refuge
simplicitati, cohabitatio religionis: nisi sit talis quæ nolit
for-simplicity the-cohabitation of-religion unless it-be such as may-refuse
humiliari, vel tam bruta, ut non possit regi vel tractari.
to-be-humbled or so brutish that not it-can to-be-ruled or to-be-managed
Bona tamen voluntas, etsi multum sit bruta, non tamen est
good yet will even-if much it-be brutish not yet is
deserenda, sed salutari consilio ad laboriosam et actuosam
to-be-deserted but by-salutary counsel to a-laborious and active
vitam transmittenda. Superba autem, quantumvis prudens
life to-be-sent-over proud moreover however-much prudent
sibi videatur, dimittenda sibi est, et abigenda. Si enim
to-itself it-may-seem to-be-dismissed to-itself is and to-be-driven-off if for
admittitur superbus, prima die qua ingreditur habitare,
is-admitted a-proud-man on-the-first day on-which he-enters to-dwell
incipit leges dare: nimium vero stultus discere non potest,
he-begins laws to-give too-much but foolish to-learn not he-can
quas invenit. Sollicite ergo et prudenter perpendendum
those-which he-finds anxiously therefore and prudently to-be-weighed
est, quis admittatur ad habitandum secum. Qui enim
is who may-be-admitted to dwelling with-himself who for
habitat secum, nonnisi se ipsum, qualis ipse est, habet
dwells with-himself only him himself such-as he is has

secum. Malus autem homo nunquam tuto secum habitat,
with-himself an-evil moreover man never safely with-himself dwells
quia cum malo homine habitat: et nemo molestior ei
because with an-evil man he-dwells and no-one more-troublesome to-him
est, quam ipse sibi. Nam insani et nimium dementes, et
is than he to-himself for the-insane and too-much demented and
qui non satis quacumque de causa mentis suæ bene compotes
who not enough whatever for cause of-mind their well in-control
sunt, custodiri solent, nec sibi relinqui vel committi,
are to-be-guarded are-wont nor to-themselves to-be-left or to-be-entrusted
ne solitudine sua male utantur. Admittantur ergo animales
lest solitude their badly they-may-use let-be-admitted therefore animal
homines, pauperes spiritu ad cohabitationem cellarum: sed
men poor in-spirit to the-cohabitation of-the-cells but
ut fiant ipsi rationales ac spirituales, non ut propter
that may-become they rational and spiritual not that on-account-of
eos ipsi qui jam hoc esse meruerunt, convertantur retro,
them those who now this to-be have-merited be-turned back
et efficiantur animales. Suscipiantur in omni benevolentia
and be-made animal let-them-be-received in all goodwill
charitatis: portentur in omni patientia benignitatis. Sed
of-charity let-them-be-borne in all patience of-kindness but
qui eis compatiuntur, non eis conformentur: nec sic
who with-them suffer not to-them be-conformed nor so
quærant eorum profectum, ut propter eos cogantur
seek their progress that on-account-of them they-be-compelled
incurrere propositi in religione rigoris defectum.
to-incur of-purpose in religion of-rigor the-defect

Inde enim jam subintravit de ære alieno sumptuosa, et,
thence for already has-crept-in from money another's the-sumptuous and
quantum pudor vix sinit, ambitiosa cellarum ædificatio: et
as-far-as shame scarcely allows ambitious of-cells building and

abjecta sancta simplicitate et rusticitate, sicut Salomon dicit,
cast-away holy simplicity and rusticity as Solomon says
ab Altissimo creata, quasi religiosas quasdam nobis creamus
by the-Most-High created as-if religious certain for-us we-create
habitationum honestates. In quibus tantum compassum est
of-dwellings proprieties in which so-much allowance-made has-been
animalibus, ut pene omnes in hoc effecti simus animales.
to-the-animal that almost all in this made we-are animal
Dimissam enim nobis a patribus nostris jure hæreditario
left for to-us by fathers our by-right hereditary
formam paupertatis, et sanctæ simplicitatis speciem, verum
the-form of-poverty and of-holy simplicity the-appearance the-true
decorem domus Dei, alienantes a nobis et a cellis
comeliness of-the-house of-God alienating from us and from cells
nostris, per manus artificum exquisitorum cellas, non tam
our through the-hands of-craftsmen exquisite cells not so-much
eremiticas, quam aromaticas ædificamus nobis, singulas in
eremitic as aromatic we-build for-ourselves each at
titulo centum solidorum, concupiscentias oculorum nostrorum
the-price of-a-hundred shillings the-concupiscences of-eyes our
de eleemosynis pauperum. Amputa, Domine, opprobrium
from the-alms of-the-poor cut-off O-Lord the-reproach
centum solidorum a cellis pauperum tuorum. Cur non
of-a-hundred shillings from the-cells of-poor-men your why not
potius centum denariorum? cur non potius nullorum? cur
rather of-a-hundred pence why not rather of-none why
non potius gratis filii gratiæ ipsi sibi ædificant?
not rather freely the-sons of-grace themselves for-themselves build
Quid responsum est Moysi, cum consummaret tabernaculum?
what answered was to-Moses when he-was-completing the-tabernacle
Vide, inquit, omnia facito secundum exemplar quod ostensum

est tibi in monte. Non a sæculi hominibus decet fieri
was to-you on the-mount not by of-the-world men befits to-be-made
tabernaculum Dei cum hominibus. Ipsi quibus in altitudine
the-tabernacle of-God with men they to-whom in the-height
mentis ostenditur exemplar veri decoris domus Dei, ipsi
of-the-mind is-shown the-exemplar of-the-true comeliness of-the-house of-God they
ædificent sibi. Ipsi quibus sollicitudo interiorum suorum
let-them-build for-themselves they to-whom anxiety of-inner-things their
contemptum et negligentiam indicit omnium exteriorum, ipsi
the-contempt and neglect enjoins of-all outer-things they
ædificent sibi formam paupertatis et sanctæ simplicitatis
let-them-build for-themselves the-form of-poverty and of-holy simplicity
speciem, et paternæ frugalitatis lineamenta. Nulla enim sic
the-appearance and of-paternal frugality the-lineaments no for so
aptabit artificum industria, sicut eorum negligentia.
shall-fit of-craftsmen the-industry as their neglect

Ergo, obsecro, in peregrinatione hujus sæculi, in militia hac
therefore I-beseech in the-pilgrimage of-this world in campaign this
super terram, ædificemus nobis, non domos ad habitandum,
upon earth let-us-build for-ourselves not houses for dwelling
sed tabernacula ad deserendum: utpote cito inde vocandi, et
but tents for deserting inasmuch-as soon thence to-be-called and
emigraturi in patriam et civitatem nostram, et in domum
about-to-migrate into fatherland and city our and into the-house
æternitatis nostræ. In castris quippe sumus, in alieno
of-eternity our in camp indeed we-are in another's-land
militamus, in alieno laboramus: facile est quidquid naturale
we-campaign in another's-land we-labor easy is whatever natural
est. Numquid non facile est solitario, et sufficiens naturæ, et
is is-it-that not easy is for-a-solitary and sufficient for-nature and
utile conscientiæ, ipsi sibi cellam de virgis contexere, de
useful to-conscience himself for-himself a-cell from rods to-weave from

luto plasmare, undecunque operire, et decentissime inhabitare?
mud to-mold from-anywhere to-cover and most-becomingly to-inhabit
Et quid amplius est requirendum? Credite, fratres, et utinam
and what more is to-be-sought believe O-brothers and would-that
experiri vobis non contingat: quia pulchritudines istæ et
to-experience to-you not it-may-happen that beauties these and
forenses honestates cito virile propositum enervant, et
forensic proprieties quickly manly purpose enervate and
masculinum animum effeminant. Nam etsi ipso sæpe usu
masculine mind effeminate for even-if by-the-very often use
sopiuntur earum delectationes, etsi sint aliqui qui utantur
are-lulled their delights even-if there-be some who use
hujusmodi quasi non utentes, tamen contemptu melius,
of-this-kind-things as-if not using yet by-contempt better
quam usu exstirpantur et vincuntur hujusmodi affectiones.
than by-use are-rooted-out and are-conquered of-this-kind affections
Conferunt etiam non modicum interioribus nostris exteriora
confer also not little to-inner-things our outer-things
nostra, ad similitudinem mentis aptata et composita, et
our to the-likeness of-the-mind fitted and composed and
bono proposito suo modo respondentia. Pauperior enim
to-good purpose in-its manner answering a-poorer for
cultus in aliis frenat concupiscentiam: in aliis circa amorem
style in some reins concupiscence in others about the-love
paupertatis afficit conscientiam. Sed et intentum interioribus
of-poverty affects conscience but also intent on-inner-things
suis animum magis decent inculta omnia et neglecta
its the-mind more befit uncultivated all and neglected
exteriora: quibus animus ipse sæpius alibi conversari
outer-things by-which the-mind itself more-often elsewhere to-dwell
dignoscitur; seque alibi magis occupatam intentio sancta
is-discerned and-itself elsewhere more occupied the-intention holy

denuntiat; et efficaciter bonæ conscientiæ conciliat interiora,
announces and effectively to-good conscience wins-over the-inner-things
cui omnia exteriora viluisse renuntiat. Obsecro ergo,
to-which all outer-things to-have-grown-cheap it-announces I-beseech therefore
ut maneant cellæ illæ delicatiores sicut factæ sunt, sed
that may-remain cells those more-delicate as made they-are but
non crescat numerus earum: sintque in valetudinaria
not may-grow the-number of-them and-let-them-be as infirmaries
fratribus animalibus et infirmioribus, donec convalescant;
for-brothers animal and weaker until they-grow-strong
hoc est, incipiant desiderare, non valetudinaria infirmorum,
that is they-begin to-desire not infirmaries of-the-sick
sed tabernacula militantium in castris Dei. Maneant in
but tents of-those-campaigning in the-camp of-God let-them-remain as
exemplum posteris vestris, quia tales habuistis, et sprevistis.
an-example to-posterity your that such you-had and you-spurned

Exemplo priscorum monachorum, eremitarum, imo Christi Apostolorum et primorum fidelium, hortatur ad modestiam, otii fugam, et paupertatis amorem

XIII · THE OLD MONKS: MODESTY, WORK, AND POVERTY

As the fathers lived in huts, pilgrims seeking a better country, so the hermits of Egypt built their own cells and fed the poor from their labor. William's generation, living on others' hands, takes some comfort from Christ, who chose to be fed by others, and from the Apostles' care for the poor of Jerusalem. Yet Paul says that whoever will not work should not eat; those who cannot work, or have made themselves unable by idleness, must repent and weep, eating their bread in sorrow of heart, and confess the poverty of their consciences before God.

Vos autem qui spirituales estis, sicut Hebræi, id est transeuntes,
you moreover who spiritual are as Hebrews that is passers-over
non habentes hic civitatem manentem, sed futuram inquirentes,
not having here a-city lasting but the-future seeking
ædificate vobis, sicut cœpistis, casulas in quibus habitetis.
build for-yourselves as you-have-begun huts in which you-may-dwell
In casulis enim habitaverunt patres nostri, habitantes in terra
in huts for dwelt fathers our dwelling in the-land
repromissionis quasi in aliena; cum cohæredibus repromissionis
of-promise as-if in another's with the-co-heirs of-the-promise
exspectantes fundamenta habentem civitatem, cujus artifex
awaiting the-foundations having city whose maker
et conditor est Deus: non acceptis repromissionibus, sed
and founder is God not received the-promises but
a longe eas aspicientes et salutantes, et confitentes, quia
from afar them beholding and greeting and confessing that
hospites sunt et peregrini super terram. Qui enim hæc
guests they-are and pilgrims upon earth who for these-things
dicunt, significant se patriam inquirere meliorem, hoc est
say signify themselves a-fatherland to-seek better that is

cœlestem. Idcirco patres nostri in Ægypto et Thebaida, sanctæ
heavenly therefore fathers our in Egypt and the-Thebaid of-holy
hujus vitæ ardentissimi æmulatores, in solitudinibus degentes,
this life most-ardent emulators in solitudes living
angustiati, afflicti, quibus dignus non erat mundus. ipsi
straitened afflicted of-whom worthy not was the-world they
sibi cellas ædificabant, in quibus tecti tantummodo et
for-themselves cells built in which covered only and
circumsepti a turbine et a pluvia tutabantur, in quibus
fenced-around from the-whirlwind and from the-rain they-were-protected in which
eremiticæ frugalitatis deliciis affluentes, locupletabant multos
of-eremitic frugality with-delights abounding they-enriched many
ipsi egentes. Quos quo nomine dignius appellem nescio,
they needy whom by-what name more-worthily may-I-call I-know-not
homines cœlestes, an angelos terrestres, degentes in terris,
men heavenly or angels earthly living on earth
sed conversationem habentes in cœlis. Laborabant manibus
but conversation having in the-heavens they-labored with-hands
suis, et de labore suo pauperes pascebant; esurientes ipsi,
their and from labor their the-poor they-fed hungry they
de vastitate eremi urbium carceres alebant et infirmos,
from the-waste of-the-desert of-cities the-prisons they-nourished and the-sick
et in quibuslibet necessitatibus positos sustentabant, viventes
and in any-whatever necessities placed they-sustained living
de labore suo, et habitantes in labore manuum suarum.
from labor their and dwelling in the-labor of-hands their

Quid ad hæc dicemus nos, non animales, sed animalia
what to these-things shall-we-say we not animal-men but animals
terrena, adhærentes terræ, et sensibus carnis nostræ, in sensu
earthly clinging to-the-earth and to-the-senses of-flesh our in the-sense
carnis nostræ ambulantes, et ex alienis manibus pendentes?
of-flesh our walking and on others' hands hanging

Quamvis consoletur nos in hoc ipsum aliquatenus ille, qui
although may-console us for this itself to-some-extent he who
cum dives esset, pauper pro nobis factus est; et qui voluntariæ
when rich he-was poor for us made was and who of-voluntary
paupertatis dedit præceptum, ipse ejusdem paupertatis in
poverty gave the-precept he of-the-same poverty in
semetipso nobis formam dignatus est demonstrare. Ut enim
himself to-us the-form deigned has to-show that for
sciant evangelici pauperes quid eis faciendum sit, ipse
may-know the-evangelical poor what by-them to-be-done may-be he
etiam a fidelibus pasci voluit, nonnunquam et ab infidelibus,
also by the-faithful to-be-fed wished sometimes and by unbelievers
sed ut fideles faceret, vitæ necessaria accipere non
but that faithful he-might-make-them of-life the-necessities to-accept not
recusavit. Sed etiam in primitiva Ecclesia pauperes illos
he-refused but also in the-primitive Church the-poor those
sanctos, qui pro Christo rapinam bonorum suorum perpessi
holy who for Christ the-plunder of-goods their suffered
fuerant, vel secundum perfectionis consilium omnia reliquerant
had or according-to of-perfection the-counsel all-things had-left
et vendiderant, ac fratribus fidelibus communia effecerant,
and had-sold and for-the-brothers faithful common had-made
sollicitudine quanta, quanta pietate sancti Apostoli alendos
with-anxiety how-great how-great with-piety the-holy Apostles to-be-fed
a fidelibus procurabant, et liber Actuum Apostolorum,
by the-faithful procured both the-book of-the-Acts of-the-Apostles
et Paulus in Epistolis suis manifeste demonstrat. Quod
and Paul in Epistles his plainly shows which
etsi conceditur liberius, hoc ipsum Domino præcipiente et
even-if is-granted more-freely this itself the-Lord commanding and
ordinante, Evangelium annuntiantibus de Evangelio vivere, ex
ordaining the-Gospel to-those-announcing from the-Gospel to-live from

Apostolorum tamen auctoritate non negatur, etiam evangelice
of-the-Apostles yet the-authority not it-is-denied even evangelically
viventibus, sicut sanctis illis pauperibus qui tunc erant in
to-those-living as to-holy those poor who then were in
Jerusalem: qui etiam sancti pauperes ob hoc vocantur, quia
Jerusalem who also holy poor for this are-called because
in professione sanctitatis et communis vitæ nomen dederant,
in the-profession of-holiness and of-common life name had-given
et semetipsos in hoc ipsum sponte pauperes effecerant.
and themselves for this itself willingly poor had-made
Quod enim Apostolus severissima auctoritate quibusdam
what for the-Apostle with-most-severe authority to-some
denuntiat, ut qui non vult operari, non manducet; continuo
announces that who not wishes to-work not may-eat at-once
ostendens de quibus diceret, subjunxit dicens: Audivimus
showing about whom he-spoke he-added saying we-have-heard
enim quosdam ambulantes inter vos inquiete, nihil operantes,
for some walking among you disorderly nothing working
sed curiose agentes. His autem qui hujusmodi sunt,
but curiously acting to-those moreover who of-this-kind are
denuntiamus et obsecramus in Domino Jesu Christo, ut
we-announce and beseech in the-Lord Jesus Christ that
cum silentio operantes panem suum manducent. Suum, hoc
with silence working bread their they-may-eat their that
est, suo labore partum et acquisitum. Et tamen ne
is by-their labor brought-forth and acquired and yet lest
illos, quamvis inquietos, nihil operantes, et curiose agentes,
those although disorderly nothing working and curiously acting
nomen tamen Domini invocatum super se habentes,
the-name yet of-the-Lord invoked over themselves having
quasi exposuisse videretur et abjecisse, statim intulit
as-if to-have-exposed he-might-seem and to-have-cast-off at-once he-added

dicens: Vos autem, fratres, nolite deficere benefacientes in
saying you moreover O-brothers do-not fail doing-good in
Christo Jesu Domino nostro. Ac si diceret: Et si illi
Christ Jesus Lord our as if he-said and if those
perseverant in malitia, sive negligentia sua, vos tamen in
persevere in malice or negligence their you yet in
sustentandis eis nolite deficere a beneficentia vestra.
sustaining them do-not fail from beneficence your

Cum ergo severissime superius denuntiaverit, non
since therefore most-severely above he-had-announced not
manducandum nolentibus operari, postmodum vero volentibus
to-be-eaten by-those-unwilling to-work afterward but to-those-willing
operari, sed nihil operantibus, aliquanto se exhibuerit
to-work but nothing working somewhat himself he-showed
clementiorem, possemus dicere, secundum textum verborum
more-lenient we-could to-say according-to the-text of-words
ejus (nec omnino aberraret a vero), non volentibus quamvis
his nor altogether would-it-stray from the-truth not to-those-willing although
valentibus, intentatam esse illam severitatem; volentibus
able threatened to-be that severity to-those-willing
autem, sed non valentibus indulgentiam istam. Sed etiam
moreover but not able indulgence this but even
cum istis denuntiet, et obsecret in Domino Jesu Christo,
while to-these he-announces and beseeches in the-Lord Jesus Christ
ut cum silentio panem suum manducent, videntur panem
that with silence bread their they-may-eat they-seem bread
non suum manducare, nisi eum suum efficiant operando,
not their-own to-eat unless it their-own they-make by-working
quantum operari possunt testimonio Dei et conscientiæ
as-much-as to-work they-can by-the-witness of-God and of-conscience
suæ. Ignosce, Domine, ignosce: excusamus, tergiversamur,
their pardon O-Lord pardon we-excuse we-shuffle

sed non est qui se abscondat a lumine veritatis tuæ;
but not there-is who himself may-hide from the-light of-truth your
quod sicut illuminat conversos, sic etiam ferit aversos. Non
which as it-illumines the-converted so also strikes the-averted not
est enim occultatum os nostrum a te, quod fecisti in
is for hidden bone our from you which you-made in
occulto hominum. Nos autem nobismetipsis facimus id
the-hidden-part of-men we moreover for-ourselves make that
occultum, quia vix est aliquis, in eis quæ ad te
hidden because scarcely is anyone in those-things which toward you
sunt, qui experiri velit quid possit, et quod promptissime
are who to-try may-wish what he-can and what most-promptly
potest quandoque secundum carnem vel sæculum, sive timor
he-can sometimes according-to the-flesh or the-world whether fear
impulerit, sive cupiditas traxerit. Sed et si fallimus
shall-have-driven or greed shall-have-drawn but even if we-deceive
homines inscios, non nos permittas, ut quasi volentes fallere
men unknowing not us allow that as-if wishing to-deceive
te, fallamus nosmetipsos. Nos non laboramus, quia vel non
you we-deceive ourselves we not labor because either not
possumus, vel non posse nobis videmur, vel consuetudine
we-can or not to-be-able to-us we-seem or by-the-custom
otii et deliciarum nostrarum nos non posse efficimus.
of-idleness and delights our ourselves not to-be-able we-make
Adoremus ergo semper, et procidamus, et ploremus
let-us-adore therefore always and fall-down and weep
coram te, qui fecisti nos, et qui in hoc ipsum peccato
before you who made us and who for this itself by-sin
nostro manifesto, judicio tuo occulto formasti nos, ut
our manifest by-judgment your hidden formed us that
forsitan quia non multum hoc volumus, non possimus:
perhaps because not much this we-will not we-may-be-able

vel quia non voluimus cum potuimus, cum volumus non
or because not we-willed when we-could when we-will not
possumus. Vescamur saltem secundum pœnam Adæ pane
we-can let-us-eat at-least according-to the-penalty of-Adam bread
nostro, si non possumus in sudore vultus nostri, in dolore
our if not we-can in the-sweat of-face our in the-grief
cordis nostri; in lacrymis doloris, si non possumus in sudore
of-heart our in tears of-grief if not we-can in the-sweat
laboris. Magnam hanc jacturam professionis nostræ suppleat
of-labor great this loss of-profession our may-supply
pietas, ac devotio conscientiæ humilis. Sint nobis lacrymæ
the-piety and devotion of-a-conscience humble let-be to-us tears
nostræ panes die ac nocte, quamdiu dicitur animæ nostræ,
our bread by-day and by-night as-long-as it-is-said to-soul our
Ubi est Deus tuus? hoc est, quamdiu peregrinatur a
where is God your that is as-long-as it-is-a-pilgrim from
Domino Deo nostro, et a lumine vultus sui. Unum quidem
the-Lord God our and from the-light of-face his one-thing indeed
erat necessarium: sed qui nec in uno figimur, nec in
was necessary but we-who neither on one-thing are-fixed nor in
multis exercemur, in quo ordine computabimur? Utinam
many-things are-exercised in what order shall-we-be-counted would-that
cum illo de quo Apostolus dicit: Ei qui non operatur,
with him about whom the-Apostle says to-him who not works
credenti autem in eum qui justificat impium, reputatur
believing moreover in him who justifies the-impious is-reckoned
fides ejus ad justitiam secundum propositum gratiæ Dei.
faith his for justice according-to the-purpose of-the-grace of-God
Utinam cum peccatrice, cui multum dimissum est, quia
would-that with the-sinful-woman to-whom much forgiven was because
multum dilexit, et beata anima hoc judicio apud Deum
much she-loved and blessed soul by-this judgment with God

meruerit justificari, judicio diligentium nomen Domini,
has-merited to-be-justified by-the-judgment of-those-loving the-name of-the-Lord
ut omissa omni justitia operum, et fiducia meritorum,
that omitted all justice of-works and confidence of-merits
in hoc solo justificetur, quoniam dilexit multum. Nam in
in this alone it-may-be-justified that it-loved much for in
diligendo te, Deus, retributio magna est diligenti conscientiæ
loving you O-God the-repayment great is to-the-loving conscience
ipsa dilectio tua, deinde vero vita æterna. Sic, fratres,
the-very love your then but life eternal so O-brothers
obsecro vos, non excusemus nos, sed accusemus nos, et
I-beseech you not let-us-excuse ourselves but let-us-accuse ourselves and
confiteamur. Et qui magni nominis umbram, et personale
let-us-confess and we-who of-great name the-shadow and personal
quoddam figmentum perfectionis apud homines induimus;
a-certain figment of-perfection before men have-put-on
apud Deum conscientiæ nostræ cognoscentes paupertatem, non
before God of-conscience our recognizing the-poverty not
usquequaque recedamus a veritate, et veritas liberabit nos.
altogether let-us-withdraw from the-truth and the-truth shall-free us

Quomodo animalis incipiens, seu tiro religiosus docendus sit appropinquare Deo per amorem et orationem

XIV · HOW THE BEGINNER DRAWS NEAR TO GOD BY LOVE AND PRAYER

The beginner must draw near to God, who forms him and gives him life through love; reading nurses that love, meditation feeds it, and prayer strengthens it. He should read the lives and passions of the saints, not difficult Scripture. In prayer he should lift his heart, and may picture the Lord's humanity, his nativity, passion, and resurrection, until faith passes into affection. Paul names four kinds of prayer, supplications, prayers, petitions, and thanksgivings: petitions for temporal goods are made submissively, supplications with patience, and thanksgiving is the unceasing good will of charity. Grace sometimes gives a beginner the sweetness owed the perfect, and many, fed with the sons' bread, wrongly think themselves sons.

Deinde docendus est animalis incipiens, et Christi tirunculus
then to-be-taught is the-animal beginner and of-Christ the-little-recruit
Deo appropinquare, ut et Deus appropinquet ei. Sic enim
to-God to-draw-near that also God may-draw-near to-him so for
admonet propheta: Appropinquate Deo, et ipse appropinquabit
admonishes the-prophet draw-near to-God and he shall-draw-near
vobis. Non solum enim faciendus est homo et formandus, sed
to-you not only for to-be-made is man and to-be-formed but
et vivificandus. Primo enim formavit Deus hominem: deinde
also to-be-quickened first for formed God man then
inspiravit in faciem ejus spiraculum vitæ, et factus est homo
he-breathed into face his the-breath of-life and made was man
in animam viventem. Formatio hominis, institutio est moralis:
into a-soul living the-forming of-man the-instruction is moral
vita ejus, amor Dei. Hunc fides concipit, spes parturit, ipse
the-life his the-love of-God this faith conceives hope brings-forth it
se format et vivificat. Amor enim Dei, vel amor Deus
itself forms and quickens love for of-God or love God

Spiritus sanctus, amori hominis se infundens, afficit eum
the-Spirit Holy into-the-love of-man itself pouring affects him
sibi. Et amans semetipsum de homine Deus, secum unum
to-himself and loving himself from man God with-himself one
efficit, et spiritum ejus, et amorem ejus. Sicut enim non
makes both spirit his and love his as for not
habet corpus unde vivat, nisi de spiritu suo: sic affectus
has the-body whence it-may-live except from spirit its so the-affection
hominis, qui amor dicitur, non vivit, hoc est non amat Deum,
of-man which love is-called not lives that is not loves God
nisi de Spiritu sancto. Amorem ergo Dei, in homine ex
except from the-Spirit Holy the-love therefore of-God in man from
gratia genitum, lactat lectio, meditatio pascit, oratio confortat
grace begotten suckles reading meditation feeds prayer strengthens
et illuminat. Animali vero et novo in Christo homini
and illumines to-the-animal but and new in Christ man
ad exercitanda ejus interiora melius et tutius proponuntur
for exercising his inner-parts better and more-safely are-set-forth
legenda et meditanda Redemptoris nostri exteriora; et
to-be-read and to-be-meditated of-Redeemer our the-outward-things and
ostenditur in eis exemplum humilitatis, provocatio charitatis,
is-shown in them an-example of-humility a-provocation of-charity
et affectus pietatis: et de Scripturis sanctis et sanctorum
and an-affection of-piety and from the-Scriptures holy and of-the-holy
tractatibus Patrum moralia quæque et planiora. Proponenda
the-treatises of-the-Fathers the-moral all and plainer-things to-be-set-forth
sunt ei gesta et passiones sanctorum: ubi nec laborandum
are to-him the-deeds and passions of-the-saints where neither to-be-labored
ei sit in planitie historiali, et semper aliquid
by-him may-it-be in the-plainness historical and always something
occurrat quod novitii animum excitet ad amorem Dei et
may-meet which of-the-novice the-mind may-rouse to the-love of-God and

contemptum sui. Porro aliæ historiæ delectant quidem cum
contempt of-himself moreover other histories delight indeed when
leguntur, sed non ædificant, quin potius mentem inficiunt:
they-are-read but not they-edify nay rather the-mind they-infect
et in tempore orationis vel spiritualis meditationis, inutilia
and in the-time of-prayer or spiritual meditation useless
quæque vel noxia faciunt scaturire de memoria. Lectionis
all or harmful-things they-make to-gush from memory of-reading
quippe modum similis meditatio sequi solet. Difficilium
indeed the-manner like meditation to-follow is-wont of-difficult
etiam lectio scripturarum fatigat, non reficit teneriorem
also the-reading of-scriptures wearies not refreshes a-tenderer
animum: frangit intentionem, hebetat sensum vel ingenium.
mind it-breaks intention it-blunts sense or wit

Docendus est etiam in oratione sua sursum cor levare,
to-be-taught he-is also in prayer his upward the-heart to-lift
spiritualiter orare, a corporibus vel corporum imaginibus,
spiritually to-pray from bodies or of-bodies images
cum Deum cogitat, quantum potest recedere. Admonendus est
when God he-thinks as-much-as he-can to-withdraw to-be-admonished he-is
quanta potest puritate cordis intendere in eum, cui
with-as-much he-can purity of-heart to-intend toward him to-whom
sacrificium orationis suæ offert; se ipsum attendere qui offert,
the-sacrifice of-prayer his he-offers him himself to-attend-to who offers
intelligere quod offert: quantum enim videt, vel intelligit eum
to-understand what he-offers as-much for he-sees or understands him
cui offert, tantum ei in affectu est, et ei amor ipse
to-whom he-offers so-much to-him in affection he-is and for-him love itself
est intellectus; quantumque ipse ei in affectu est, tantum
is understanding and-as-much-as he to-him in affection is so-much
sapit ei hoc ipsum si dignum Deo est quod offert: et in
savors to-him this itself if worthy of-God it-is what he-offers and in

eo sibi bene est. Hujusmodi homini oranti vel meditanti,
it to-himself well it-is of-this-kind to-a-man praying or meditating
melius ac tutius, sicut jam dictum est, proponitur
better and more-safely as already said it-has-been is-set-forth
imago Dominicæ Humanitatis, Nativitatis ejus, Passionis et
the-image of-the-Lord's Humanity of-the-Nativity his of-the-Passion and
Resurrectionis: ut infirmus animus, qui non novit cogitare
of-the-Resurrection that the-weak mind which not knows to-think
nisi corpora et corporalia, habeat aliquid cui se afficiat,
except bodies and bodily-things may-have something to-which itself it-may-attach
cui juxta modum suum pietatis intuitu inhæreat. Est
to-which according-to measure its-own of-piety by-the-gaze it-may-cling there-is
quippe in forma Mediatoris, in quo, sicut legitur in Job,
indeed in the-form of-the-Mediator in whom as is-read in Job
visitans homo speciem suam, non peccet: hoc est, cum
visiting man form his not may-sin that is when
intentionis suæ intuitum in eum dirigit, humanam in Deo
of-intention his the-gaze on him he-directs the-human in God
speciem cogitando, a vero non usquequaque recedat,
form by-thinking from the-true not altogether he-may-withdraw
et dum per fidem ab homine Deum non dividit, Deum
and while through faith from man God not he-divides God
aliquando in homine apprehendere addiscat. In quo pauperibus
sometimes in man to-apprehend he-may-learn in which for-the-poor
spiritu, et simplicioribus filiis Dei, tanto primum solet
in-spirit and simpler sons of-God so-much at-first is-wont
esse affectus dulcior, quanto humanæ naturæ propinquior.
to-be the-affection sweeter as-much-as to-human nature nearer
Postmodum vero fide migrante in affectum, amplexantes
afterward but faith migrating into affection embracing
in medio cordis sui dulci amoris amplexu Christum
in the-midst of-heart their with-the-sweet of-love embrace Christ

Jesum, totum hominem propter hominem assumptum,
Jesus whole man for-the-sake-of man assumed
totum Deum propter assumentem Deum, incipiunt eum
whole God for-the-sake-of the-assuming God they-begin him
non jam secundum carnem cognoscere, quamvis eum necdum
not now according-to the-flesh to-know although him not-yet
secundum Deum plene possint cogitare. Et sanctificando eum
according-to God fully they-can to-think and by-sanctifying him
in cordibus suis offerre ei amant vota sua quæ distinxerunt
in hearts their to-offer to-him they-love vows their which uttered
labia sua; obsecrationes, orationes, postulationes, gratiarum
lips their supplications prayers petitions of-thanks
actiones, pro tempore, pro causa congruentes.
givings according-to the-time according-to the-cause fitting

Sunt enim orationes aliæ breves ac simplices, sicut eas
there-are for prayers some brief and simple as them
format voluntas, seu necessitas orantis pro causa incidenti:
forms the-will or necessity of-the-one-praying for a-cause befalling
aliæ prolixiores et rationabiles, sicut in inquisitione veritatis
others longer and reasoned as in the-search of-truth
petentes, quærentes, pulsantes, donec accipiant, inveniant,
asking seeking knocking until they-receive find
et aperiatur eis: aliæ alacres, spirituales et fecundæ, in
and it-be-opened to-them others eager spiritual and fruitful in
affectu fruentis, et gaudio gratiæ illuminantis. Et ipsæ
the-affection of-one-enjoying and the-joy of-grace illumining and these
sunt quas Apostolus alio ordine dinumerat, obsecrationes,
are which the-Apostle in-another order enumerates supplications
orationes, postulationes, gratiarum actiones. Nam postulatio,
prayers petitions of-thanks givings for petition
quam primam posuimus, est circa obtinenda temporalia, et
which first we-placed is about the-obtaining temporal-things and

necessaria aliqua vitæ hujus, in qua Deus postulantis
necessary some of-life this in which God of-the-one-petitioning
quidem approbans bonam voluntatem, facit tamen ipse quod
indeed approving the-good will does yet himself what
melius judicat, et dat libenter ei, quod bene postulat. Ipsa
better he-judges and gives willingly to-him what well he-asks it
est de qua Psalmista ait: Quoniam adhuc et oratio mea in
is about which the-Psalmist says since still also prayer my in
beneplacitis eorum. Hæc est etiam hominum impiorum, quia
the-good-pleasures of-them this is also of-men impious because
omnium communiter est, sed maxime filiorum sæculi hujus,
of-all commonly it-is but especially of-the-sons of-world this
desiderare tranquillitatem pacis, sanitatem corporis, temperiem
to-desire tranquility of-peace health of-body the-temperance
aeris, et alia quæ ad vitæ hujus usum spectant,
of-the-air and other-things which to of-life this the-use look
et necessitatem, et abutentium voluptatem. Pro quibus
and the-necessity and of-the-abusers the-pleasure for which
qui fideliter postulant, quamvis non ea postulant nisi ad
who faithfully ask although not them they-ask except for
necessitatem, tamen in hoc ipso voluntati Dei suam semper
necessity yet in this itself to-the-will of-God their-own always
subjiciunt. Obsecratio vero est in exercitiis spiritualibus anxia
they-subject supplication but is in exercises spiritual an-anxious
ad Deum instantia: in quibus ante gratiam succurrentem,
toward God insistence in which before grace succoring
qui apponit scientiam, apponit et dolorem. Oratio vero est
he-who adds knowledge adds also grief prayer but is
hominis Deo adhærentis affectio, et familiaris quædam et
of-man to-God clinging the-affection and familiar a-certain and
pia allocutio, et statio illuminatæ mentis ad fruendum,
pious address and the-standing of-an-illumined mind for enjoying

quamdiu licet. Porro gratiarum actio est in intellectu,
as-long-as it-is-permitted moreover of-thanks the-giving is in the-understanding
et cognitione gratiæ Dei bonæ voluntatis indeficiens ad
and knowledge of-the-grace of-God of-good will the-unfailing toward
Deum et indefessa intentio: etiamsi aliquando, vel non
God and tireless intention even-if sometimes either not
sit, vel torpeat, sive actio exterior, sive interior affectio.
there-be or be-torpid either the-action outer or the-inner affection
Hæc enim est de qua dicit Apostolus: Velle adjacet mihi,
this for is about which says the-Apostle to-will lies-near to-me
perficere autem bonum non invenio. Ac si dicat: Semper
to-accomplish moreover the-good not I-find as if he-should-say always
quidem velle adest, sed aliquando jacet, hoc est inefficax
indeed to-will is-present but sometimes it-lies that is ineffective
est; quia perficere opus bonum quæro, sed non invenio.
it-is because to-accomplish work good I-seek but not I-find
Hæc est charitas quæ nunquam deficit. Ipsa est enim sine
this is charity which never fails it is for without
intermissione oratio, seu gratiarum actio, de qua Apostolus
intermission prayer or of-thanks giving about which the-Apostle
ait: Sine intermissione orantes, semper gratias agentes. Est
says without intermission praying always thanks giving it-is
enim jugis quædam bonitas mentis et bene compositi animi,
for perpetual a-certain goodness of-mind and well composed of-spirit
et ad Patrem Deum in filiis Dei bonitatis ejus quædam
and toward the-Father God in the-sons of-God of-goodness his a-certain
similitudo, orans pro omnibus semper, et gratias agens in
likeness praying for all always and thanks giving in
omnibus; tot modis in oratione, vel gratiarum actione
all-things in-as-many ways in prayer or of-thanks giving
in Deum se jugiter refundens, quot in suis necessitatibus
into God itself continually pouring-back as in its-own necessities

vel consolationibus, in proximi etiam vel compassionibus,
or consolations in of-neighbor also either compassions
vel congratulationibus causales in hoc materias invenit pius
or rejoicings-with causal in this materials finds the-pious
affectus. Hæc autem jugiter in gratiarum actionibus est;
affection this moreover continually in of-thanks givings is
quia qui sic est, semper in gaudio sancti Spiritus est.
because who so is always in the-joy of-the-Holy Spirit is
In postulationibus ergo pie ac fideliter orandum est,
in petitions therefore piously and faithfully to-be-prayed is
sed non est in illis pertinaciter inhærendum, quia nos
but not is in them stubbornly to-be-clung because we
nescimus, sed Pater cœlestis scit quid in temporalibus
know-not but the-Father heavenly knows what in temporal
istis necesse nobis sit. Obsecrationibus vero insistendum
these-things necessary for-us may-be on-supplications but to-be-insisted
est, sed in omni humilitate et patientia, quia non afferunt
it-is but in all humility and patience because not they-bring
fructum, nisi in patientia. Nonnunquam enim cum celerius
fruit except in patience sometimes for when more-quickly
gratia non subvenit, fit obsecranti cœlum æneum,
grace not succors there-becomes for-the-supplicant the-heaven bronze
et terra sua ferrea. Et cum relicta sibi cordis humani
and earth his iron and when left to-itself of-the-heart human
duritia, ad votum exaudiri non meretur, anxietas
the-hardness according-to wish to-be-heard not it-deserves the-anxiety
desiderantis negari sibi æstimat, quidquid differtur.
of-the-one-desiring to-be-denied to-itself reckons whatever is-deferred
Cumque sicut Chananæa illa præteriri se ac despici
and-when as the-Canaanite-woman that to-be-passed-by itself and to-be-despised
ingemiscit, quasi immunditiam carnis, præterita sibi peccata
it-groans as-if the-uncleanness of-the-flesh past to-itself sins

sua imputari, vel improperari imaginatur. Nonnunquam
its to-be-imputed or to-be-reproached it-imagines sometimes
vero non sine labore petens accipit, quærens invenit, et
but not without labor asking it-receives seeking finds and
pulsanti aperitur: et consolationes ac suavitates orationis
to-the-knocker it-is-opened and the-consolations and sweetnesses of-prayer
invenire tandem aliquando meretur labor obsecrationis.
to-find at-last sometime deserves the-labor of-supplication

Nonnunquam etiam puræ orationis affectus, et bona illa
sometimes also of-pure prayer the-affection and good that
orationis suavitas non invenitur, sed quasi invenit; cum
of-prayer sweetness not is-found but as-if finds when
non petentem, non quærentem, non pulsantem, et quasi
not asking not seeking not knocking and as-if
nescientem gratia prævenit: et tanquam genus servorum
not-knowing grace forestalls and as the-race of-servants
recipitur in mensa filiorum, cum rudis adhuc et incipiens
is-received at the-table of-the-sons when raw still and beginning
animus in eum orandi assumitur affectum, qui pro præmio
the-mind into that of-praying is-taken-up affection which as a-reward
sanctitatis reddi solet meritis perfectorum. Quod cum
of-holiness to-be-rendered is-wont to-the-merits of-the-perfect which when
fit, agitur ut vel in judicium suum non liceat scire
it-happens it-is-done that either into judgment its-own not it-be-permitted to-know
negligenti quid negligat, vel ut provocatio charitatis amorem
for-the-negligent what he-neglects or that the-provocation of-charity the-love
in eo ultro se offerentis accendat. In quo, proh dolor!
in him of-his-own-accord himself of-one-offering may-kindle in which alas grief
plurimi falluntur, quia cum pascuntur pane filiorum, jam
very-many are-deceived because when they-are-fed with-the-bread of-the-sons now
se esse filios arbitrantur: et deficientes unde proficere
themselves to-be sons they-think and failing whence to-progress

debebant, ex visitante gratia evanescunt a conscientia sua,
they-ought from visiting grace they-vanish from conscience their
arbitrantes se aliquid esse, cum nihil sint, et de bonis
thinking themselves something to-be when nothing they-are and from the-goods
Dei non emendantur, sed indurantur, et fiunt de quibus
of-God not they-are-amended but are-hardened and become those-about whom
Psalmista dicit, Inimici Domini mentiti sunt ei, et erit
the-Psalmist says the-enemies of-the-Lord lied have to-him and shall-be
tempus eorum in sæcula. Et cibavit illos ex adipe frumenti,
the-time of-them for ages and he-fed them from the-fat of-wheat
et de petra melle saturavit eos. Pascuntur enim a Patre
and from the-rock with-honey filled them are-fed for by the-Father
Deo, aliquando de pretiosiore gratiæ substantia servi, ut
God sometimes from the-more-precious of-grace substance servants that
affectent esse filii: ipsi vero gratia Dei abutentes efficiuntur
they-may-aspire to-be sons they but the-grace of-God abusing are-made
inimici. Ut enim abutantur etiam Scripturis sanctis in peccatis,
enemies that for they-may-abuse even the-Scriptures holy in sins
vel in concupiscentiis suis, redeuntes ad eas per orationes,
or in concupiscences their returning to them through prayers
dicunt sibi illud uxoris Manuæ: Si Dominus voluisset nos
they-say to-themselves that of-the-wife of-Manoah if the-Lord had-wished us
occidere, non suscepisset sacrificium de manibus nostris.
to-kill not he-would-have-received the-sacrifice from hands our

Cellæ secretum tironibus et perfectis quam utile

BOOK TWO · I · THE CELL, FOR BEGINNERS AND THE PERFECT

The sparrow and the turtledove find a house in the Lord's tabernacles: the restless young find quiet from their vices, and the mature find a more secret retreat of conscience for the fruits of contemplation. The perfect humble themselves among beginners, and beginners rise toward the perfect, so that both progress in one spirit: the holy commerce of well-ordered cells, conversing in silence and enjoying one another in absence. William confesses his own poverty beside their riches and desires to see God, to love him, and so to have him.

Quam dilecta tabernacula tua, Domine virtutum, in quibus
how beloved tabernacles your O-Lord of-hosts in which
passer invenit sibi domum, et turtur nidum ubi reponat
the-sparrow has-found for-itself a-house and the-turtle-dove a-nest where she-may-lay
pullos suos! Passer, inquam, naturaliter animal vitiosum,
young her the-sparrow I-say by-nature an-animal vicious
mobile, leve, importunum, garrulum, ac pronum in libidinem.
mobile light importunate chattering and prone to lust
Et turtur luctus amica, opacæ solitudinis familiaris incola,
and the-turtle-dove of-mourning a-friend of-shady solitude a-familiar inhabitant
forma simplicitatis, exemplum castitatis. Ille sibi invenit
the-form of-simplicity the-example of-chastity he for-himself finds
in eis domum quietis et securitatis: illa nidum sibi, ubi
in them a-house of-quiet and security she a-nest for-herself where
reponat pullos suos. Quæ sunt hæc, nisi juvenum naturaliter
she-may-lay young her what are these unless of-the-young by-nature
calidus sanguis, et fervidus animus, ætas labilis, curiositas
warm blood and fervid mind age slippery curiosity
inquieta; et virilis maturitas, serius animus, castus, sobrius,
restless and manly maturity a-serious mind chaste sober
pertæsus exteriorum quantum potest, et intra semetipsum
weary of-outer-things as-much-as it-can and within itself

recondens semetipsum? Quorum alterum in tabernaculis Domini
hiding itself of-which the-one in the-tabernacles of-the-Lord
virtutum, in disciplina cellarum invenit sibi ab omnibus vitiis
of-hosts in the-discipline of-cells finds for-itself from all vices
quietem, firmamentum stabilitatis, et mansionem securitatis:
quiet a-foundation of-stability and a-dwelling of-security
alterum vero, in secreto cellæ secretiorem recessum
the-other but in the-seclusion of-the-cell the-more-secret recess
conscientiæ, ubi reponat et nutriat sanctarum affectionum
of-conscience where it-may-lay and nourish of-holy affections
suarum fructus, et spiritualis sensus contemplationis. Passer
its the-fruits and of-spiritual sense of-contemplation the-sparrow
solitarius in tecto, hoc est in altitudine contemplationis,
solitary on the-roof that is in the-height of-contemplation
calcare amat habitationem carnalis conversationis. Turtur
to-trample loves the-dwelling of-carnal conversation the-turtle-dove
in inferioribus fecundatur, et gaudet in fructibus humilitatis.
in lower-places is-made-fruitful and rejoices in the-fruits of-humility
Perfecti enim quique et spirituales, qui turturis nomine
the-perfect for each and spiritual who of-the-turtle-dove by-the-name
designantur, cum ad firmamentum et robur virtutis suæ per
are-designated when to the-foundation and strength of-virtue their through
virtutem obedientiæ et subjectionis perveniunt, premunt se
the-virtue of-obedience and subjection they-arrive they-press themselves
semper ac dejiciunt in id quod incipientium est: et unde infra
always and cast-down into that which of-beginners is and whence below
se descendunt, inde ascendunt supra se: et humiliando
themselves they-descend thence they-ascend above themselves and by-humbling
se magis proficiunt, propter fructus solitudinis, qui sunt
themselves more they-progress for-the-sake-of the-fruits of-solitude which are
frequentes et sublimes excessus contemplationis, non arbitrantes
frequent and sublime excesses of-contemplation not thinking

esse negligendam conscientiam voluntariæ subjectionis, usum
to-be to-be-neglected the-conscience of-voluntary subjection the-use
socialis vitæ, et dulcedinem fraternæ charitatis.
of-social life and the-sweetness of-brotherly charity

Ideo vir spiritualis et corpore suo spiritualiter utens,
therefore the-man spiritual also body his spiritually using
servitutem ejus, quam habet animalis homo per vim
the-servitude its which has the-animal man through force
coactam, rationalis per consuetudinem subactam, accipere
compelled the-rational through custom subdued to-receive
meretur quasi naturaliter affectam. Ubi illi est obedientia
deserves as-if naturally disposed where to-that-one is the-obedience
necessitatis, iste eam habet charitatis. Ubi ille virtutes
of-necessity this-one it has of-charity where that-one virtues
laboris plenas, iste habet eas versas in mores. Illi
of-labor full this-one has them turned into manners those
vero passeres Dei sursum nitentes ad ea quæ sunt
but sparrows of-God upward striving to those-things which are
perfectorum, non elationis præsumptione, sed pietatis amore,
of-the-perfect not of-pride by-the-presumption but of-piety by-the-love
in paupertate spiritus sui sublimati, non repelluntur ut
in the-poverty of-spirit their raised-up not are-repelled as
elati, sed suscipiuntur ut devoti: et aliquando hoc merentur
proud but are-received as devout and sometimes this deserve
experiri, quo spirituales frui; et semper affectant imitari
to-experience what the-spiritual to-enjoy and always they-aspire to-imitate
eorum vitam activam, ad quorum ambiunt consolationem
their life active to whose they-court consolation
contemplativam. Sicque uno spiritu, licet non uno gressu
contemplative and-so by-one spirit although not by-one step
gradientes, æque proficiunt et spirituales in humili, et
walking equally they-progress both the-spiritual in the-lowly and

incipientes in sublimi. Et hæc sunt cellarum bene ordinatarum
the-beginners in the-sublime and these are of-cells well ordered
sancta commercia, studia veneranda, otia negotiosa, quies
the-holy commerce studies venerable leisures busy quiet
operosa, charitas ordinata, mutuo in silentio sibi
laborious charity ordered mutually in silence with-one-another
colloqui, et in absentia ab invicem se ad invicem
to-converse and in absence from each-other themselves toward each-other
magis frui, proficere de invicem: et cum se non
more to-enjoy to-profit from each-other and when themselves not
vident ad invicem, in alio videre quod imitandum est, in
they-see toward each-other in the-other to-see what to-be-imitated is in
se ipsis nonnisi quod flendum est. Ego vero, sicut dicit
them themselves only what to-be-wept is I but as says
Jeremias, vir videns paupertatem meam, cum alienas divitias
Jeremiah the-man seeing poverty my when others' riches
computo, in memetipso erubesco, et suspiro, quia quod
I-reckon in myself I-blush and sigh because what
tracto in alieno, mallem experiri in proprio. De duobus
I-handle in another's I-would-prefer to-experience in my-own of two
quippe malis tolerabilius est quod amas non videre, quam
indeed evils more-bearable it-is what you-love not to-see than
videre, et non habere; quamvis non sic de bonis Domini.
to-see and not to-have although not so about the-goods of-the-Lord
Bona enim Domini videre, amare est: amare vero, habere
the-goods for of-the-Lord to-see to-love is to-love but to-have
est. Ideo nitamur, in quantum possumus ut videamus,
is therefore let-us-strive in as-far-as we-can that we-may-see
videndo intelligamus, et intelligendo amemus, ut amando
by-seeing may-understand and by-understanding may-love that by-loving

habeamus. Domine, super hoc ante te omne desiderium
we-may-have O-Lord over this before you all desire
meum, et gemitus meus a te non est absconditus.
my and groaning my from you not is hidden

De secundo statu vitæ religiosæ, id est rationali

II · THE SECOND STATE, THE RATIONAL

Wisdom meets those who seek her, and reason and love, knowledge and wisdom, often become one. The soul becomes mind when it rules by reason; created in God's image, it was enslaved by sin but kept choice, and is freed when the will becomes charity. Reason is the mind's gaze, reasoning its search. The mind's worthiest exercise is to seek God, in whom we live, so as to become like him. Its studies are spiritual and humble, in labors, vigils, and fasts, and they root out vices that custom makes almost natural. Virtue is the use of free will as reason judges; good will is the root of all virtue, and obedience its guardian. William ends with thought, made of will, memory, and understanding.

De animali vero statu transeuntes ad rationalem, ut de
from the-animal but state passing to the-rational that from
rationali transeamus ad spiritualem tractando, et utinam
the-rational we-may-pass to the-spiritual by-treating and would-that
proficiendo, primo scire debemus quia Sapientia, sicut in libro
by-progressing first to-know we-ought that Wisdom as in the-book
nominis ejus legitur, præoccupat eos qui se concupiscunt,
of-name her is-read anticipates those who her desire
et occurrit eis, et ostendit se in viis suis hilariter, sicut
and meets them and shows herself in ways her cheerfully as
in proficiendo, sic et in meditando et tractando; attingens
in progressing so also in meditating and treating reaching
ubique propter sui munditiam. Adjuvat enim Deus vultu
everywhere on-account-of her cleanness helps for God with-face

suo se intuentem, movet ac promovet, et attrahit species
his him the-one-beholding moves and promotes and draws the-beauty
summi boni se contemplantem. Cumque ratio proficiendo
of-the-highest good him the-one-contemplating and-when reason by-progressing
in amorem sursum ascendit, amanti et desideranti gratia
into love upward ascends to-the-loving and desiring grace
condescendit. Unum sæpe fiunt, quæ illos duos status
condescends one often become those-things-which those two states
efficiunt quæ sunt ratio et amor, et quæ ex eis efficiuntur,
make which are reason and love and which from them are-made
scilicet scientia et sapientia. Nec jam possunt altrinsecus
namely knowledge and wisdom nor now can on-either-side
tractari vel cogitari quæ jam unum et unius operationis
to-be-treated or to-be-thought what now one and of-one operation
ac virtutis sunt, et in sensu intelligentis, et in gaudio
and virtue are both in the-sense of-the-one-understanding and in the-joy
fruentis. Quamvis ergo distinguendus sit alter ab
of-the-one-enjoying although therefore to-be-distinguished may-be the-one from
altero, tamen cum sic se res obtulerit, et cogitandus
the-other yet when so itself the-matter shall-have-presented both to-be-thought
et tractandus erit alter cum altero, et in altero. Quia ergo,
and to-be-treated shall-be the-one with the-other and in the-other because therefore
sicut jam supra dictum est, quemadmodum in profectu
as already above said it-has-been as in the-progress
religionis, status animalis vigilat circa corpus et hominem
of-religion the-state animal watches about the-body and the-man
exteriorem componendum, et aptandum studio virtutis; sic
outer to-be-composed and to-be-fitted by-the-zeal of-virtue so
rationalis circa animum agere debet, vel faciendum si non
the-rational about the-mind to-act ought either to-be-made if not
est, vel excolendum et ordinandum si est: primo videndum
it-is or to-be-cultivated and to-be-ordered if it-is first to-be-seen

est quis vel quid sit animus ipse, quem ratio rationalem
is who or what may-be the-mind itself which reason rational
facit; quid ipsa ratio, quæ animal mortale faciendo rationale,
makes what reason itself which the-animal mortal by-making rational
hominem perficit. Sed primo dicendum est de anima.
man perfects but first to-be-spoken is about the-soul

Anima est res incorporea, rationis capax, vivificando
the-soul is a-thing incorporeal of-reason capable for-quickening
corpori accommodata. Hæc animales constituit homines,
the-body fitted this animal makes men
quæ carnis sunt sapientes, sensibus corporis inhærentes.
the-things-which of-the-flesh are savoring to-the-senses of-the-body clinging
Quæ ubi perfectæ rationis incipit esse, non tantum capax,
which when of-perfect reason begins to-be not only capable
sed et princeps, continuo abdicat a se nomen generis
but also prince at-once renounces from itself the-name of-the-gender
feminini, et efficitur animus particeps rationis, regendo
feminine and becomes mind a-sharer of-reason for-ruling
corpori accommodatus, vel se ipsum habens spiritus. Quamdiu
the-body fitted or it itself having spirit as-long-as
enim anima est, cito in id quod carnale est, effeminatur:
for soul it-is quickly into that which carnal is it-is-made-womanish
animus vero vel spiritus, nonnisi quod virile est et spirituale
mind but or spirit only what manly is and spiritual
meditatur. Spiritus enim hominibus in appetitu boni subtilis
meditates the-spirit for in-men in the-appetite of-good of-subtle
et efficacis naturæ conditus, et in arte creatricis sapientiæ
and effective nature founded and in the-art of-creating wisdom
omni corpore melior, omni etiam luce corporea lucidior
than-every body better than-every even light bodily more-lucid
ac dignior ob imaginem conditoris, et capacitatem
and worthier on-account-of the-image of-the-founder and the-capacity

rationis; vitio tamen carnalis originis implicitus, peccati
of-reason by-the-vice yet of-carnal origin entangled of-sin
servus effectus est, et captivus in lege peccati, quæ est
a-servant made it-was and captive in the-law of-sin which is
in membris. Nec tamen omnino amisit arbitrium, id est
in the-members nor yet altogether has-it-lost choice that is
judicium rationis in judicando et discernendo, quanquam
the-judgment of-reason in judging and discerning although
libertatem suam amiserit in volendo et agendo. Nam in
freedom its it-has-lost in willing and acting for as
pœnam peccati, et testimonium amissæ dignitatis naturalis,
the-penalty of-sin and testimony of-lost dignity natural
positum est in signum ei arbitrium, sed captivum. Quod
placed is as a-sign for-it choice but captive which
etiam ante conversionem et liberationem voluntatis, nunquam
even before conversion and liberation of-the-will never
perdere potest ex toto ulla aversione ipsius voluntatis.
to-lose it-can from the-whole by-any aversion of-itself of-the-will
In quo etiam cum eo abutitur in eligendo malum pro
in which also when it abuses in choosing evil for
bono, sicut dictum est, melior est et dignior omni
good as said it-has-been better it-is and worthier than-every
corporea creatura, et in se, et in arte creatricis veritatis.
bodily creature both in itself and in the-art of-creating truth
Liberatur vero voluntas, quando efficitur charitas: cum
is-freed but the-will when it-is-made charity when
charitas Dei diffunditur in cordibus nostris per Spiritum
the-charity of-God is-poured-out in hearts our through the-Spirit
sanctum, qui datur nobis. Et nunc vere est ratio, hoc est
Holy who is-given to-us and now truly it-is reason that is
habitus mentis per omnia conveniens veritati. Cum enim
a-habit of-the-mind through all-things agreeing with-truth when for

liberata voluntate per liberantem gratiam, spiritus agi
freed the-will through freeing grace the-spirit to-be-driven
incipit libera ratione, tunc suus est, hoc est se ipso libere
begins by-free reason then its-own it-is that is it itself freely
utens efficitur, et fit animus, et bonus animus. Animus,
using it-is-made and becomes mind and a-good mind mind
inquam, in quantum bene animans, et perficiens animal
I-say in as-much-as well animating and perfecting animal
suum supplemento liberæ rationis. Bonus autem, in quantum
its by-the-supplement of-free reason good moreover in as-much-as
jam amans bonum suum, quo bonus fit, et sine
now loving good its by-which good it-becomes and without
quo nec bonus, nec animus esse potuit. Fit autem bonus
which neither good nor mind to-be could becomes moreover a-good
animus et rationalis, diligens Dominum Deum suum in toto
mind and rational loving the-Lord God its in whole
corde suo, et in tota anima sua, et in tota mente sua, et
heart its and in whole soul its and in whole mind its and
in omnibus viribus suis, et nonnisi in ipso se ipsum, et
in all strengths its and only in him it itself and
proximum suum sicut se ipsum. Fit autem bonus animus
neighbor its as it itself becomes moreover a-good mind
Deum timens, et mandata ejus observans: hoc est enim
God fearing and the-commandments his keeping this is for
omnis homo. Ratio vero sic definitur a definientibus, vel
every man reason but thus is-defined by those-defining or
describitur a describentibus: Aspectus animi est, quo
is-described by those-describing the-gaze of-the-mind it-is by-which
per se ipsum, non per corpus, verum intuetur: aut ipsa
through it itself not through the-body the-true it-beholds or the-very
veri contemplatio, aut ipsum verum quod contemplatur, aut
of-the-true contemplation or the-very true which it-contemplates or

vita rationalis, vel rationale obsequium, in quo conformatur
the-life rational or the-rational service in which it-is-conformed
veritati contemplatæ. Ratiocinatio vero est rationis inquisitio,
to-the-truth contemplated reasoning but is of-reason the-inquiry
hoc est aspectus ejus motio per ea quæ aspicienda
that is the-gaze its the-motion through those-things which to-be-looked-at
sunt. Ratiocinatio quærit, ratio invenit. Aspectus hic in rem
are reasoning seeks reason finds the-gaze this upon thing
aliquam conjectus cum eam videt, scientia est; cum non valet,
some cast when it it-sees knowledge is when not it-is-able
ignorantia est hominis. Hæc ergo ratio est, et instrumentum
ignorance is of-man this therefore reason is both the-instrument
per quod operatur, et opus quod operatur. Hæc semper
through which it-works and the-work which it-works this always
exerceri amat in eo quod utile est et honestum, exercitio
to-be-exercised loves in that which useful is and honorable by-exercise
proficiens, desidia vero in semetipsa marcescens.
progressing by-sloth but in itself withering

Nullum vero dignius et utilius exercitium est homini
no but worthier and more-useful exercise is for-man
eam habenti, quam in eo quod melius habet, et in
it having than in that which better he-has and in
quo cæteris animalibus, et cæteris partibus suis præeminet,
which other animals and other parts his it-excels
quæ est ipsa mens vel animus. Menti vero vel animo,
which is the-very mind or spirit for-the-mind but or spirit
cui cætera pars hominis regenda subdita est, nec dignius
to-which the-other part of-man to-be-ruled subject is nor worthier
est aliquid ad quærendum, nec dulcius ad inveniendum,
is anything for seeking nor sweeter for finding
nec utilius ad habendum, quam quod solum ipsam
nor more-useful for having than that-which alone the-very

mentem supereminet, qui est solus Deus. Nec longe est
mind surpasses which is alone God nor far is-he
ab unoquoque nostrum, quia in ipso vivimus, movemur,
from each-one of-us because in him we-live we-move
et sumus. Et non sicut in aere isto, sic in Domino
and we-are and not as in air this so in the-Lord
Deo nostro; sed in ipso vivimus per fidem, movemur
God our but in him we-live through faith we-are-moved
et promovemur per spem, figimur per amorem. Ab
and we-are-promoted through hope we-are-fixed through love by
ipso enim et ad ipsum conditus est rationalis animus,
him for and for him founded is the-rational mind
ut ad ipsum sit conversio ejus, ut sit ipse bonum
that to him may-be the-turning its that he may-be good
ejus. Hic autem ex illo bono bonus, ad imaginem et
its this moreover from that good good to the-image and
similitudinem ejus conditus est: ut quamdiu hic vivitur,
likeness his founded is that as-long-as here one-lives
quam propius potest, accedat ad eum similitudine, a
as nearly-as it-can it-may-approach to him by-likeness from
quo sola receditur dissimilitudine; ut sit is sanctus,
whom alone one-withdraws by-unlikeness that be-may-be he holy
sicut ille sanctus est; in futuro futurus beatus, sicut ille
as he holy is in the-future about-to-be blessed as he
beatus est. Denique hoc solum magnum et bonum est, cum
blessed is finally this alone great and good is when
magnus et bonus animus suspicit, miratur et affectat quod
the-great and good mind looks-up-to admires and aspires-to what
supra eum est, et adhærere festinat similitudini suæ devota
above it is and to-cling hastens to-likeness its the-devoted
imago. Ipse enim imago Dei est. Et per hoc quod imago
image it for the-image of-God is and through this that the-image

Dei est, intelligibile ei fit, et se posse et debere
of-God it-is intelligible to-it it-becomes both itself to-be-able and to-be-bound
inhærere ei cujus imago est. Ideo etsi in terris regit
to-cling to-him whose image it-is therefore although on earth it-rules
corpus sibi commissum, meliore tamen parte sui scilicet
the-body to-itself entrusted with-the-better yet part of-itself namely
memoria, intelligentia, et amore ibi semper conversari amat,
memory understanding and love there always to-dwell it-loves
unde quidquid est, quidquid habet, se novit accepisse,
whence whatever it-is whatever it-has itself it-knows to-have-received
et ubi in perpetuum se mansurum, et cum plena Dei
and where in perpetuity itself about-to-remain and with full of-God
visione plenam Dei similitudinem adepturum, quantum in
vision full of-God likeness about-to-obtain as-far-as in
hoc homini sperandum est, sperare ei licet, si bonæ
this by-man to-be-hoped is to-hope for-it it-is-permitted if of-good
spei vitam suam non negligat conformare. Illuc ergo spectat,
hope life its not it-neglects to-conform thither therefore it-looks
inde pendet, plus cum hominibus commorans, ut vivificet
thence it-hangs more with men sojourning that it-may-quicken
eos vita Dei ad quærenda et capienda divina, quam
them with-the-life of-God for seeking and grasping divine-things than
ut animet vita ista mortali et humana. Sicut enim
that it-may-animate with-life this mortal and human as for
corpus quod animat, naturali statu suo erigitur in cœlum,
the-body which it-animates in-natural state its is-raised toward heaven
quod natura et loco, et dignitate, et loca omnia et corpora
which by-nature and place and dignity both places all and bodies
supereminet: sic spiritualis ipse natura, ad ea quæ in
surpasses so spiritual itself by-nature toward those-things which in
spiritualibus præeminent, hoc est ad Deum, et divina
spiritual-things excel that is toward God and divine-things

erigere semper amat semetipsum, non superbe sapiendo,
to-raise always loves itself not proudly by-savoring
sed pie amando, sobrie, et juste, et pie vivendo: qui
but piously by-loving soberly and justly and piously by-living which
quanto altius est quo nititur, tanto fortioribus
by-how-much higher is that-toward-which it-strives by-so-much with-stronger
exercitiorum studiis exercendus est, et quæ eum non
of-exercises studies to-be-exercised it-is and those-which it not
perfundant, sed intingant, sicque afficiant ut perficiant.
may-soak but may-dip and-so may-affect that they-may-perfect

Studia vero hæc etsi litteris aliquando adjuventur et
studies but these although by-letters sometimes they-be-helped and
utantur, non tamen litteratoria sunt, non cavillantia, non
use-them not yet literary are not caviling not
disputantia, non garrula; sed spiritualia, pacifica, et humilia,
disputing not garrulous but spiritual peaceful and humble
humilibus consentientia. Quæ etsi foris exercentur, intus
with-the-humble agreeing which even-if outside they-are-exercised within
potius aguntur in spiritu mentis, ubi renovatur homo de
rather are-done in the-spirit of-the-mind where is-renewed man from
die in diem, induens novum hominem qui secundum Deum
day to day putting-on the-new man who according-to God
creatus est in sanctitate et justitia veritatis. Ibi enim fit
created is in holiness and justice of-truth there for becomes
animus, ibi fit intellectus bonus omnibus facientibus eum,
mind there becomes understanding good to-all doing it
cum secundum regulam ab Apostolo datam, in omnibus
when according-to the-rule by the-Apostle given in all-things
exhibemus nos sicut Dei ministros in multa patientia, in
we-show ourselves as of-God ministers in much patience in
tribulationibus, in necessitatibus, in angustiis, in laboribus, in
tribulations in necessities in straits in labors in

vigiliis, in carcere cellæ, in jejuniis, in castitate, in scientia, in
vigils in the-prison of-the-cell in fasts in chastity in knowledge in
longanimitate, in suavitate, in Spiritu sancto, in charitate non
long-suffering in sweetness in the-Spirit Holy in charity not
ficta, in verbo veritatis, et virtute Dei; per arma justitiæ
feigned in the-word of-truth and the-power of-God through the-arms of-justice
a dextris et a sinistris; per gloriam et ignobilitatem,
on the-right and on the-left through glory and ignominy
per infamiam et bonam famam; ut seductores et veraces;
through infamy and good fame as deceivers and truthful
sicut qui ignoti et cogniti; quasi morientes, et ecce vivimus;
as who unknown and known as dying and behold we-live
ut castigati et non mortificati; quasi tristes, semper autem
as chastised and not killed as sorrowful always moreover
gaudentes; sicut egentes, multos autem locupletantes; tanquam
rejoicing as needy many moreover enriching as-though
nihil habentes, et omnia possidentes: in labore et ærumna,
nothing having and all-things possessing in labor and hardship
in fame et siti, in frigore et nuditate. Hæc et hujusmodi
in hunger and thirst in cold and nakedness these and of-this-kind
sunt studia sancta, exercitia apostolica, in quibus discutit
are the-studies holy the-exercises apostolic in which examines
se animus, et invenit, et emendat, mundans se ab omni
itself the-mind and finds and amends cleansing itself from every
inquinamento carnis ac spiritus, perficiens sanctificationem in
defilement of-flesh and spirit perfecting sanctification in
timore Dei. Studia hæc silentium amant, quietem desiderant
the-fear of-God studies these silence love quiet they-desire
cordis in labore corporis, paupertatem spiritus, et pacem
of-heart in the-labor of-the-body poverty of-spirit and peace
in exterioribus pressuris, et bonam conscientiam in omni
in outer pressures and good conscience in all

puritate cordis et corporis. Hæc faciunt animum, quia
purity of-heart and body these make mind because
unde faciant, habent. Vana vero illa, nugigerula, verbosa,
whence they-may-make-it they-have vain but those trifle-bearing wordy
contentiosa. curiosa, ambitiosa, etiam sanctum animum vel jam
contentious curious ambitious even a-holy mind or now
perfectum dissipant et corrumpunt. Hæc studia scrutantur
perfect dissipate and corrupt these studies search-out
virtutum, non tam flores quam radices, non ut luceant,
of-virtues not so-much the-flowers as the-roots not that they-may-shine
sed ut sint: non ut sciantur, sed ut habeantur.
but that they-may-be not that they-may-be-known but that they-may-be-had

Vitiorum vero plus in semetipsis metuunt appetitum, quam
of-vices but more in themselves they-fear the-appetite than
ab aliis impetum; plus contagium, quam malitiam. Sicut
from others the-onset more the-contagion than the-malice as
enim aliquando magno labore, et studio perseverante, virtutes
for sometimes with-great labor and zeal persevering virtues
trahuntur in affectum et mentem bonam, sic vitia levissima
are-drawn into affection and mind good so vices the-slightest
remissioris licentiæ opportunitate transeunt in conspersionem,
of-more-relaxed license by-the-opportunity pass into temperament
et quasi naturalia efficiuntur. Sed nullum vitium naturale est;
and as-if natural are-made but no vice natural is
virtus vero omnis homini naturalis est. Consuetudo tamen
virtue but every for-man natural is custom yet
vel voluntatis corruptæ, vel inolitæ negligentiæ, plurima
either of-will corrupted or of-ingrown negligence very-many
sæpe vitia quasi naturalia in neglecta conscientia efficere solet.
often vices as-if natural in neglected conscience to-make is-wont
Consuetudo quippe, sicut philosophi dicere solent, est secunda
custom indeed as philosophers to-say are-wont is a-second

natura. Omnis tamen malus animus priusquam indurescat,
nature every yet evil mind before it-hardens
molliri potest malitia ejus: sed nec postquam induruerit,
to-be-softened can malice its but not-even after it-has-hardened
desperandus est. Hæc enim maledictio est Adæ, ut in terra
to-be-despaired-of is this for curse is of-Adam that in the-earth
laboris nostri, et in agro cordis vel corporis nostri, noxia
of-labor our and in the-field of-heart or of-body our harmful
vel inutilia gratuito passim ubique proveniant: utilia
or useless-things freely here-and-there everywhere may-come-forth useful-things
vero vel necessaria, et salubria, cum labore. Virtus tamen
but or necessary and healthful with labor virtue yet
quoniam naturæ res est, cum venit in animum aliquando,
since of-nature a-thing it-is when it-comes into the-mind sometimes
non venit sine labore, sed venit in locum suum, et sedet
not it-comes without labor but it-comes into place its and sits
fideliter, et bene cum ea naturæ convenit, cum nullum
faithfully and well with it nature agrees since no
præmium potius sit ei, quam in Deo conscientia sui.
reward rather be to-it than in God the-conscience of-itself
Vitium vero cum nihil aliud esse credatur, quam privatio
vice but although nothing other to-be it-be-believed than the-privation
virtutis, tamen vastitas ejus et enormitas tanta nonnunquam
of-virtue yet the-vastness its and enormity so-great sometimes
quasi sentitur, ut obruat et opprimat: fœditas tanta, ut
as-if is-felt that it-overwhelms and oppresses the-foulness so-great that
inquinet et inficiat; adhæsio tam pertinax consuetudinis, ut
it-defiles and infects the-adhesion so stubborn of-custom that
vix a se eam natura excutiat. Omnis enim vitii frustra
scarcely from itself it nature may-shake-off every for of-vice in-vain
siccatur rivus, si fons non fuerit obturatus. Verbi
is-dried the-stream if the-fount not shall-have-been stopped of-word

gratia, remissa voluntas facit mentis levitatem, ex qua
for-the-sake slackened will makes of-mind levity from which
prodeunt instabilitas mentis, inconstantia morum, vana lætitia
come-forth instability of-mind inconstancy of-manners vain gladness
sæpe usque ad lasciviam carnis, vana tristitia nonnunquam
often even to wantonness of-the-flesh vain sadness sometimes
usque ad ægritudinem corporis, et multa alia in
even to sickness of-the-body and many other-things in
negligentia vel transgressione propositi ex levitatis vitio
negligence or transgression of-purpose from of-levity the-vice
venientia. Sic etiam superba ex usu voluntas in magna sæpe
coming so also proud from use the-will in great often
cordis inopia tumentem efficit animum. Unde procedunt vana
of-heart want swollen makes the-mind whence proceed vain
gloria, fiducia sui, negligentia Dei, jactantia, inobedientia,
glory confidence of-self neglect of-God boasting disobedience
contemptus, præsumptio, et cæteræ animi pestes, quæ
contempt presumption and the-other of-the-mind plagues which
profluere solent ex tumore et usu superbiæ. Et in hunc
to-flow are-wont from the-swelling and use of-pride and in this
modum omnia genera vitiorum ex aliquo malæ voluntatis
way all kinds of-vices from some of-evil will
affectu, vel malæ consuetudinis usu, suam singula ducunt
affection or of-evil custom use their each draw
matricem originem: quæ quanto diutius menti inolita
mother origin which by-how-much longer in-the-mind ingrown
est, tanto fortius hæret, et fortioribus remediis eget, et
it-is by-so-much more-strongly clings and stronger remedies needs and
curam requirit diligentiorem. Hujusmodi enim pestes vitiorum
care requires more-diligent of-this-kind for plagues of-vices
usque in ultimam solitudinem solitarium persequuntur. Et
even into the-uttermost solitude the-solitary pursue and

sicut bene concreta virtus, et fideliter animo insidens,
as well compacted virtue and faithfully in-the-mind sitting
possessorem suum in nulla deserit multitudine, sic vitium
possessor its in no deserts multitude so the-vice
consuetudinis possessum suum liberum esse non patitur
of-custom possessed its free to-be not allows
in qualibet solitudine. Nam nisi pertinaci studio, et
in any-whatever solitude for unless by-stubborn zeal and
prudenti opera expugnata fuerit consuetudo, leniri
prudent effort conquered shall-have-been custom to-be-softened
potest, vinci vix potest: et quomodocumque se
can to-be-conquered scarcely can and however itself
componat animus, et in quavis solitudine habitet, secretum
may-compose the-mind and in whatever solitude may-dwell seclusion
vel silentium cordis esse non patitur. Cui quo majorem
or silence of-heart to-be not it-allows to-which by-what greater
contigerit inesse usum consuetudinis et voluntatis, eo
it-shall-have-happened to-be-in the-use of-custom and will by-that
nequior et rebellior in eo invenitur, non tam malitia
more-wicked and more-rebellious in it is-found not so-much a-malice
spiritualis, quam quasi manibus expellenda multiplex quædam
spiritual as as-if by-hands to-be-expelled a-manifold certain
collectio et dura corpulentia necessitatis.
collection and hard bulk of-necessity

Sed redeamus ad laudem virtutis. Quid est virtus? Filia
but let-us-return to the-praise of-virtue what is virtue the-daughter
rationis, sed magis gratiæ. Vis enim quædam est ex natura.
of-reason but more of-grace force for a-certain is from nature
Ut autem virtus sit, habet ex gratia. Vis est ex judicio
that moreover virtue it-may-be it-has from grace force is from the-judgment
approbantis rationis: virtus autem ex appetitu illuminatæ
of-approving reason virtue moreover from the-appetite of-illumined

voluntatis. Virtus enim est voluntarius in bonum assensus.
will virtue for is a-voluntary to good assent
Virtus est æqualitas quædam vitæ, per omnia congruens
virtue is an-evenness certain of-life through all-things agreeing
rationi. Virtus est ad judicium rationis usus liberæ
with-reason virtue is according-to the-judgment of-reason the-use of-free
voluntatis. Virtus quædam est humilitas. Virtus quædam
will virtue a-certain is humility virtue a-certain
est patientia. Virtus quædam est obedientia. Virtutes, sunt
is patience virtue a-certain is obedience virtues are
prudentia, temperantia, fortitudo, justitia, et aliæ quamplures:
prudence temperance fortitude justice and others very-many
in quibus singulis non est aliud virtus, quam, sicut dictum
in which each not is other virtue than as said
est, ad judicium rationis usus liberæ voluntatis.
it-has-been according-to the-judgment of-reason the-use of-free will
Bona enim voluntas in animo est origo omnium bonorum,
good for will in the-mind is the-origin of-all goods
et omnium mater virtutum. Sic e converso mala voluntas
and of-all the-mother virtues so from the-converse evil will
est origo omnium malorum et vitiorum. Ideo custos
is the-origin of-all evils and vices therefore the-guardian
animæ suæ, valde sollicitus esse debet circa custodiam
of-soul his very anxious to-be ought about the-guarding
voluntatis suæ, ut prudenter intelligat, et discernat quid
of-will his that prudently he-may-understand and discern what
in totum velit, vel volendum sibi sit, sicut est amor
in whole he-may-will or to-be-willed for-him may-be as is the-love
Dei: quid propter illud, sicut est amor proximi. Ut enim
of-God what for-the-sake-of that as is the-love of-neighbor that for
in illo tuta sit omnis indiscretio, in hoc semper secundum
in that safe may-be all indiscretion in this always according-to

obedientiæ regulas cauta et prudens debet esse dilectio. In
of-obedience the-rules cautious and prudent ought to-be love in
dilectione quippe Dei non alia ratio, non alia discretio est,
the-love indeed of-God not other reason not other discretion is
nisi ut sicut ille cum dilexisset nos, in finem dilexit nos:
except that as he when he-had-loved us to the-end loved us
sic, si fieri potest, in infinitum diligamus eum nos,
so if to-be-done it-can unto infinity we-may-love him we
sicut beatus vir qui in mandatis ejus cupit nimis.
as the-blessed man who in the-commandments his desires exceedingly

Sed cum nullum finem, vel terminum habere debeat devotio
but since no end or limit to-have ought the-devotion
amantis, tamen terminos suos, fines et regulas habere debet
of-the-lover yet limits its ends and rules to-have ought
actio operantis. Ubi ne aliquando oberret nimia voluntas,
the-action of-the-worker where lest sometime it-wander the-excessive will
necesse est quod semper adsit mediante obedientia
necessary it-is that always may-be-present mediating obedience
custodiens veritas. Nihil enim in bonum hominis in Deum
guarding truth nothing for into the-good of-man into God
proficientis, tam sibi convenit, quam voluntas et veritas.
progressing so to-itself agrees as will and truth
Hæc duo sunt, quæ, sicut dicit Dominus, si consenserint
these two are which as says the-Lord if they-shall-have-agreed
in unum, quodcunque petierint, fiet eis a
in one whatever they-shall-have-asked shall-be-done for-them by
Deo Patre. Si duo hæc in unum perfecte consenserint,
God the-Father if two these in one perfectly shall-have-agreed
omnem in se continent virtutum plenitudinem sine vitio
all in themselves they-contain of-virtues the-fullness without vice
intercurrente; omnia possunt in homine etiam languente,
intervening all-things they-can in a-man even languishing

omnia habent et possident in homine nihil habente: dant,
all-things they-have and possess in a-man nothing having they-give
mutuant, conferunt, prosunt in homine secum quiescente.
lend confer profit in a-man with-them resting
Gloria et divitiæ in conscientia sancti viri illius, ex
glory and riches in the-conscience of-the-holy man that from
fructibus bonæ voluntatis ejus. Foris vero non ex uno latere,
the-fruits of-good will his outside but not on one side
sicut scutum hujus mundi, sed undique eum circumdat
as the-shield of-this world but on-every-side him surrounds
scutum veritatis Dei. Hilarem enim eum et jucundum intus
the-shield of-the-truth of-God cheerful for him and pleasant within
semper efficit bona voluntas: in exteriori vero actione serium
always makes good will in outer but action serious
et gravem, tutum ac securum reddit veritas. Ideoque
and grave safe and secure renders truth and-therefore
supergressus humana homo ille, semper in sereno est: sicut
having-surmounted human-things man that always in fair-weather is as
de aere illo homines ferunt, qui super globum lunæ est.
about air that men report which above the-globe of-the-moon is

Voluntas, naturalis quidam animi appetitus est, alius in
will natural a-certain of-the-mind appetite is one into
Deum, et circa interiora sua: alius circa corpus, et circa
God and about inner-things its another about the-body and about
exteriora et corporalia. Hæc cum sursum tendit, sicut ignis
outer and bodily-things this when upward it-tends as fire
ad locum suum, hoc est, cum sociatur veritati, et movetur
to place its that is when it-is-allied to-truth and is-moved
ad altiora, amor est. Cum vero promovetur, et lactatur a
to higher-things love it-is when but it-is-promoted and is-suckled by
gratia, dilectio est. Cum apprehendit, cum tenet, cum fruitur,
grace dilection it-is when it-apprehends when it-holds when it-enjoys

charitas est, unitas spiritus est, Deus est: Deus enim charitas
charity it-is unity of-spirit it-is God it-is God for charity
est. In his autem cum consummaverit homo, tunc incipit;
is in these moreover when he-shall-have-consummated man then he-begins
quia nulla horum in hac vita plena perfectio est. Cum vero
because no of-these in this life full perfection is when but
declinat in ea quæ carnis sunt, concupiscentia carnis
it-declines into those-things which of-the-flesh are the-concupiscence of-the-flesh
est. Cum in curiositatem sæculi, concupiscentia oculorum
it-is when into the-curiosity of-the-world the-concupiscence of-the-eyes
est. Cum vero in ambitionem gloriæ vel honoris, superbia vitæ
it-is when but into the-ambition of-glory or honor the-pride of-life
est. Quandiu tamen in hujusmodi utilitati seu necessitati
it-is as-long-as yet in of-this-kind-things to-the-usefulness or necessity
naturæ servit, natura est, vel appetitus ejus. Cum vero in
of-nature it-serves nature it-is or the-appetite its when but into
superflua se exponit vel noxia, vitium naturæ est, vel
superfluous-things itself it-exposes or harmful-things a-vice of-nature it-is or
sui ipsius. Quorum primo appetitu vel accessu, de temetipso
of-it itself of-which by-the-first appetite or approach from yourself
tibi hoc capere licet argumentum. Cum in eis
for-yourself this to-take it-is-permitted the-proof when in those-things
quæ ad corpus spectant, in rebus necessariis voluntas primo
which to the-body look in things necessary the-will to-the-first
appetitui finem facit, naturalis animi appetitus est. Cum vero
appetite an-end makes natural of-the-mind appetite it-is when but
in appetendo semper ad ulteriora progreditur, ipsum se prodit,
in desiring always to further-things it-advances it itself betrays
quia jam non tam voluntas quam vitium voluntatis est,
because now not so-much will as a-vice of-will it-is

avaritia, vel cupiditas, vel aliquid hujusmodi. Voluntati enim in
avarice or greed or something of-this-kind to-will for in
hujusmodi cito satis est, vitiis vero ejus nunquam satis est.
of-this-kind-things quickly enough it-is to-vices but its never enough it-is
Hæc in spiritualibus, et in eis, quæ ad Deum sunt,
this in spiritual-things and in those-things which to God are
cum vult quod potest, laudanda est: cum vult quod non
when it-wills what it-can to-be-praised is when it-wills what not
potest, et plus quam potest, regenda est: cum non vult
it-can and more than it-can to-be-ruled is when not it-wills
quod potest, excitanda est et provocanda. Sæpe enim si non
what it-can to-be-roused it-is and to-be-provoked often for if not
frenatur, impetum facit, et agitur in præceps. Sæpe si non
it-is-reined an-onset it-makes and is-driven into the-headlong often if not
excitatur, dormit, et tardat, et obliviscitur quo tendebat,
it-is-roused it-sleeps and delays and forgets whither it-was-tending
et facile declinat quasi a latere in obligationes oblatæ
and easily turns-aside as-if from the-side into the-bonds of-offered
delectationis. Ideoque sicut in corpore etiam solet fieri
delight and-therefore as in the-body also is-wont to-happen
(melius enim corpus hominis ab alio videtur, quam se ipsum
better for the-body of-man by another is-seen than it itself
videat), in hujusmodi nos sæpe melius videt alienus oculus,
may-see in of-this-kind-things us often better sees another's eye
quam noster; et alius qui non est pariter in fervore ejusdem
than ours and another who not is equally in the-fervor of-the-same
voluntatis, rectior sæpe judex est actionis: quia sæpe vel
will a-more-upright often judge is of-the-action because often either
negligentia, vel privato amore nostri erramus in nobis. Bona
by-negligence or by-private love of-ourselves we-err in ourselves a-good
ergo custos voluntatis est obedientia, sive imperii illa sit,
therefore guardian of-the-will is obedience whether of-command it be

sive consilii; sive subjectionis, sive solius charitatis. Purius
or of-counsel or of-subjection or of-sole charity more-purely
enim ac dulcius sæpe, secundum apostolum Petrum, ad
for and more-sweetly often according-to the-apostle Peter toward
pares, seu etiam ad minores suos, filii obedientiæ
equals or even toward lesser their the-sons of-obedience
castificant corda sua in obedientia charitatis, quam ad
chasten hearts their in the-obedience of-charity than toward
majores subigant per obedientiam necessitatis. In illa enim
the-greater they-subdue-them through the-obedience of-necessity in that for
sola vel præcipit, vel consulit, et obedit charitas: hic autem
alone either commands or counsels and obeys charity here moreover
pœnam timet, vel minatur imperiosa auctoritas et meticulosa
punishment fears or threatens imperious authority and fearful
necessitas. Et in illa obedienti sæpe debetur major gloria: in
necessity and in that to-the-obedient often is-owed greater glory in
ista vero inobedienti major semper intentatur pœna. Ergo in
this but to-the-disobedient greater always is-threatened punishment therefore in
homine sursum cor habente propter exteriora sua regenda,
a-man upward heart having for-the-sake-of outer-things his to-be-ruled
moderanda, componenda, palam omnibus est quam necessaria
to-be-moderated to-be-composed plain to-all it-is how necessary
sit voluntati custodia sua, amplius autem propter interiora
may-be to-the-will guarding its more moreover for-the-sake-of inner-things
sua. Animo enim sæpe se ipsum vel Deum cogitanti, ipsa
its to-the-mind for often it itself or God thinking itself
voluntas in omni cogitatione princeps est; et necessario
will in every thought the-prince is and necessarily
principium voluntatis sequitur omnis tenor cogitationis.
the-beginning of-the-will follows every tenor of-thought

Tria enim sunt quæ cogitationem faciunt; voluntas,
three for are which thought make will
memoria, et intellectus. Voluntas cogit memoriam ut
memory and understanding the-will compels the-memory that
proferat materiam, cogit etiam intellectum ad
it-may-bring-forth matter it-compels also the-understanding to
formandum quod profertur, adhibens intellectum memoriæ
forming what is-brought-forth applying the-understanding to-the-memory
ut inde formetur; intellectui vero, aciem cogitantis,
that thence it-may-be-formed to-the-understanding but the-edge of-the-one-thinking
ut inde cogitetur. Quæ quia in unum cogit voluntas, et
that thence it-may-be-thought which because into one compels the-will and
facili quodam nutu copulat, a cogendo cogitatio nomen
by-an-easy certain nod couples from compelling thought the-name
accepisse videtur. Hinc fiunt cogitationes omnes, aliæ
to-have-received seems hence are-made thoughts all some
bonæ et sanctæ, et dignæ Deo: aliæ malæ et perversæ, quæ
good and holy and worthy of-God others evil and perverse which
separant a Deo: aliæ otiosæ et vanæ, a quibus aufert
separate from God others idle and vain from which takes-away
se Deus. Hinc enim dicitur quod perversæ cogitationes
himself God hence for it-is-said that perverse thoughts
separant a Deo, et quia Spiritus sanctus aufert se
separate from God and that the-Spirit Holy takes-away himself
a cogitationibus quæ sunt sine intellectu. In quibus
from thoughts which are without understanding in which
verbis advertendum est, quia sine omni intellectu nullatenus
words to-be-noticed it-is that without all understanding in-no-way
cogitari potest, et nulla omnino cogitatio sine omni
to-be-thought can and no at-all thought without all
intellectu est. Sed alius est intellectus ex vi naturalis
understanding is but one is understanding from the-force of-natural

rationis, alius ex virtute mentis rationalis. Intellectus quidem
reason another from the-virtue of-the-mind rational understanding indeed
idem ipse est, qui quocunque seu in bonum, seu in malum
the-same itself is which wherever either to good or to evil
applicitus fuerit, naturaliter viget: sed alius invenitur
applied it-shall-have-been naturally thrives but one is-found
sibi relictus, alius a gratia illuminatus. Ille sæculi rebus
to-itself left another by grace illumined that-one of-the-world to-things
et seriis et nugatoriis se non negat: hic autem nonnisi
both serious and trifling itself not denies this-one moreover only
dignis se rebus, et similibus sibi se ipsum accommodat.
to-worthy itself things and like to-itself it itself fits
Ille sæpe operatur sicut sibi relictus, et vitio infectus ex
that-one often works as to-itself left and by-vice infected from
vitio rationis, et vitio corruptæ voluntatis, texens perversas
the-vice of-reason and the-vice of-corrupted will weaving perverse
cogitationes, quibus semetipsum qui cogitat, sponte separat
thoughts by-which himself who thinks willingly separates
a Deo: hic autem semper sicut illuminatus, et virtuti
from God this-one moreover always as illumined and to-virtue
affectus, operatur pietatem, quæ cogitantem conjungit Deo.
affected works piety which the-thinker joins to-God

Quæ vero secundo loco ponuntur cogitationes sine
which but in-the-second place are-placed thoughts without
intellectu, ipsæ sunt vanæ illæ et otiosæ, neutro intellectui
understanding they are vain those and idle to-neither understanding
per cogitantis intentionem se applicantes, non repente
through of-the-thinker the-intention themselves applying not suddenly
perimentes, sed sensim et paulatim corrumpentes, occupantes
destroying but gradually and little-by-little corrupting occupying
tempus, necessaria impedientes, et animum inficientes:
time necessary-things hindering and the-mind infecting

non tam cogitationes, quam ex veris vel imaginariis
not so-much thoughts as from true or imaginary
recordationibus simulacra quædam cogitationum, seu ipsæ
recollections images certain of-thoughts or themselves
recordationes ultro et multipliciter de memoria
recollections of-their-own-accord and manifoldly from memory
scaturientes. In quibus passio quædam voluntatis potius
gushing in which a-passion certain of-the-will rather
videtur esse quam actio, cum nulla sit in eis cogitantis
seems to-be than an-action since no may-be in them of-the-thinker
intentio: cum quod sponte ebullit de memoria, formandum
intention since what willingly boils-up from memory to-be-formed
se offert intellectui non curanti, et quidquid agitur,
itself offers to-the-understanding not caring and whatever is-done
videtur potius agi in somnio dormientis, quam in acie
seems rather to-be-done in the-dream of-a-sleeper than in the-edge
cogitantis. Ubi tametsi a se repellere Spiritum sanctum non
of-a-thinker where although from itself to-repel the-Spirit Holy not
est in voto cogitantis, fit tamen ex culpa negligentis,
it-is in the-wish of-the-thinker it-happens yet from the-fault of-the-negligent
ut spiritus disciplinæ merito auferat se a cogitationibus
that the-spirit of-discipline deservedly takes-away itself from thoughts
indisciplinatis. Quæ quamvis fiant per vim quamdam
undisciplined which although they-be-made through force a-certain
occultam rationis, non tamen fiunt ex ratione, ut
hidden of-reason not yet they-are-made from reason that
attrahatur in eas intellectus, cum nullus sit in eis
may-be-drawn into them the-understanding since no may-be in them
intelligentis assensus. Ubi vero serio de rebus seriis
of-the-one-understanding assent where but seriously about things serious
bene cogitatur, voluntas libero arbitrio de memoria evocat
well it-is-thought the-will by-free choice from memory calls-forth

quodcunque opus habet, et intellectum formantem memoriæ
whatever need it-has and the-understanding forming to-the-memory
adhibet, formatumque quidquid illud est intellectus adhibet
applies and-formed whatever that is the-understanding applies
aciei cogitantis, et sic peragitur negotium cogitationis.
to-the-edge of-the-thinker and so is-carried-through the-business of-thought

Tertium statum vitæ religiosæ, id est spiritualem, explicat

III · THE THIRD STATE, THE SPIRITUAL

When thought turns to God, the Holy Spirit pours himself in: memory becomes wisdom, understanding contemplation, and will joy. Love of God is perfected in unity of spirit, when a man can will only what God wills and becomes by grace what God is by nature. The Holy Spirit is the craftsman of the good will; God sometimes shows his elect a glimpse of his face's light, so that they burn for it and grow like him. This is the solitary's perfection: contemplation and action joined, piety as wisdom and abstaining from evil as knowledge. The mind must think of God neither as a body nor as changeable; he is better than he is thought, and the solitary hides his goods in his cell: "My secret is mine."

Cum vero de his quæ de Deo vel ad Deum
when but about those-things which about God or toward God
sunt cogitatur, et voluntas eo proficit ut amor fiat,
are it-is-thought and the-will to-that progresses that love it-may-become
continuo per viam amoris infundit se Spiritus sanctus,
at-once through the-way of-love pours himself the-Spirit Holy
spiritus vitæ; et omnia vivificat, adjuvans seu in oratione,
the-spirit of-life and all-things quickens helping whether in prayer
seu in meditatione, seu in tractatu infirmitatem cogitantis. Et
or in meditation or in study the-weakness of-the-thinker and
continuo memoria efficitur sapientia, cum suaviter ei sapiunt
at-once memory is-made wisdom when sweetly to-it savor

bona Dei, et quod ex eis cogitatum est formandum
the-goods of-God and what from them thought has-been to-be-formed
in affectu, adhibet intellectui. Intellectus vero cogitantis,
in affection it-applies to-the-understanding the-understanding but of-the-thinker
efficitur contemplatio amantis, et formans illud in quasdam
is-made the-contemplation of-the-lover and forming that into certain
spiritualis, vel divinæ suavitatis experientias afficit ex eis
of-spiritual or divine sweetness experiences affects from them
aciem cogitantis; illa vero efficitur gaudium fruentis. Et
the-edge of-the-thinker that but is-made the-joy of-the-enjoyer and
tunc de Deo bene cogitatur secundum humanum modum;
then about God well it-is-thought according-to the-human manner
si tamen cogitatio dicenda est, ubi nil cogit nec cogitur,
if yet thought to-be-called it-is where nothing compels nor is-compelled
sed tantummodo in memoriam abundantiæ suavitatis Dei
but only in the-memory of-the-abundance of-the-sweetness of-God
exsultatur, jubilatur, et vere sentitur de eo in bonitate, ab
one-exults one-rejoices and truly is-felt about him in goodness by
eo, qui in simplicitate cordis quæsivit illum. Sed modus hic
him who in simplicity of-heart sought him but the-manner this
cogitandi de Deo non est in arbitrio cogitantis, sed in gratia
of-thinking about God not is in the-choice of-the-thinker but in the-grace
donantis: scilicet cum Spiritus sanctus, qui ubi vult spirat,
of-the-giver namely when the-Spirit Holy who where he-wills breathes
quando vult, et quomodo vult, et quibus vult, in hoc
when he-wills and how he-wills and on-whom he-wills in this
aspirat. Sed hominis est jugiter præparare cor, voluntatem
breathes but of-man it-is continually to-prepare the-heart the-will
expediendo ab affectionibus alienis, rationem vel intellectum
by-freeing from affections alien reason or understanding
a sollicitudinibus, memoriam ab otiosis et negotiosis,
from cares memory from idle and busy

nonnumquam et a necessariis occupationibus; ut in die
sometimes and from necessary occupations that in the-day
bona Domini, et in hora beneplaciti ejus, cum audierit
good of-the-Lord and in the-hour of-good-pleasure his when it-shall-have-heard
vocem spiritus spirantis, ea quæ cogitationem faciunt,
the-voice of-the-spirit breathing those-things which thought make
continuo libere concurrant sibi, et cooperentur in
at-once freely may-run-together with-one-another and may-work-together for
bonum, et quasi symbolum faciant in gaudium cogitantis:
good and as-if a-contribution may-make for the-joy of-the-thinker
voluntas exhibendo in gaudium Domini puram affectionem;
the-will by-showing for the-joy of-the-Lord pure affection
memoria, materiam fidelem; intellectus, experientiæ suavitatem.
memory matter faithful the-understanding of-experience the-sweetness

Sic ergo voluntas neglecta facit cogitationes otiosas, et
so therefore the-will neglected makes thoughts idle and
indignas Deo: corrupta, perversas, quæ separant a Deo:
unworthy of-God corrupted perverse which separate from God
recta, necessarias ad usum vitæ hujus: pia, efficaces ad fructum
right necessary for the-use of-life this pious effective for the-fruit
Spiritus, et ad fruendum Deo. Fructus autem Spiritus
of-the-Spirit and for enjoying God the-fruits moreover of-the-Spirit
sunt, sicut Apostolus dicit, charitas, pax, gaudium, patientia,
are as the-Apostle says charity peace joy patience
longanimitas, bonitas, benignitas, mansuetudo, fides, modestia,
long-suffering goodness kindness meekness faith modesty
continentia, castitas. Et in omni genere cogitationis, omnia
continence chastity and in every kind of-thought all-things
quæcumque cogitanti occurrunt, conformantur intentioni
whatever to-the-thinker meet are-conformed to-the-intention
voluntatis, agente in eis misericordia et judicio Dei, ut
of-the-will acting in them the-mercy and judgment of-God that

justus justificetur adhuc, et qui in sordibus est sordescat
the-just may-be-justified still and who in filth is may-grow-filthy
adhuc. Ideo homini Deum amare volenti, vel jam amanti,
still therefore for-a-man God to-love wishing or already loving
suus semper consulendus est animus, examinanda conscientia,
his-own always to-be-consulted is mind to-be-examined conscience
quid sit quod in totum vult, et propter quod
what may-be that-which in whole he-wills and for-the-sake-of which
vult: quidquid aliud vult spiritus vel odit, quidquid contra
he-wills whatever other he-wills the-spirit or hates whatever against
illud caro concupiscit. Incidentes enim quasi extrinsecus et
that the-flesh lusts falling-in for as-if from-outside and
decedentes cogitationes, et prætervolitantes voluntates, quibus
departing thoughts and flying-past wills by-which
modo vult, modo non vult, nequaquam inter voluntates, sed
now he-wills now not he-wills by-no-means among wills but
pene inter otiosas deputandæ sunt cogitationes. Nam etsi
almost among idle to-be-counted are thoughts for even-if
aliquando fiunt usque ad delectationem animi, cito
sometimes they-are-made even to the-delight of-the-mind quickly
tamen inde se excutit animus compos sui. Quod autem
yet thence itself shakes-off the-mind master of-itself what moreover
in totum vult, primo considerandum est ei quid illud sit
in whole it-wills first to-be-considered is by-it what that may-be
quod sic velit; deinde, quantum velit, et quomodo velit. Si
which so it-wills then how-much it-wills and how it-wills if
quod in totum vult, Deus est, discutiendum est ei Deum
what in whole it-wills God is to-be-examined is by-it God
quantum et quomodo velit, et utrum usque in contemptum
how-much and how it-wills and whether even to the-contempt
sui ipsius, omniumque quæ sunt vel esse possunt; et hoc non
of-it itself and-of-all-things which are or to-be can and this not

tantum ex judicio rationis, sed etiam ex affectu mentis:
only from the-judgment of-reason but also from the-affection of-the-mind
ut jam voluntas plus quam voluntas sit, ut amor sit, ut
that now the-will more than will may-be that love it-may-be that
dilectio sit, ut sit charitas, sit unitas spiritus. Sic
dilection it-may-be that it-may-be charity may-be unity of-spirit so
enim diligendus est Deus. Magna enim voluntas ad Deum,
for to-be-loved is God great for will toward God
amor est; dilectio, adhæsio sive conjunctio; charitas, fruitio.
love is dilection adhesion or conjunction charity enjoyment
Unitas vero spiritus cum Deo homini sursum cor habenti,
unity but of-spirit with God for-a-man upward heart having
proficientis in Deum voluntatis est perfectio, cum jam non
of-the-progressing into God of-the-will is the-perfection when now not
solummodo vult quod Deus vult, sed sic est non tantum
only it-wills what God wills but so is not only
affectus, sed in affectu perfectus, ut non possit velle nisi
affected but in affection perfect that not it-can to-will except
quod Deus vult. Velle autem quod Deus vult, hoc est jam
what God wills to-will moreover what God wills this is now
similem Deo esse: non posse velle nisi quod Deus vult, hoc
like to-God to-be not to-be-able to-will except what God wills this
est jam esse quod Deus est, cui velle et esse, id ipsum
is now to-be what God is for-whom to-will and to-be that same
est. Unde bene dicitur, quod tunc plene videbimus eum sicuti
is whence well it-is-said that then fully we-shall-see him as
est, cum similes ei erimus; hoc est, erimus quod ipse
he-is when like to-him we-shall-be that is we-shall-be what he
est. Quibus enim potestas data est filios Dei fieri, data
is to-whom for power given has-been sons of-God to-become given
est potestas, non quidem ut sint Deus, sed sint
has-been the-power not indeed that they-may-be God but they-may-be

tamen quod Deus est, sint sancti, futuri plene beati, quod
yet what God is may-be holy about-to-be fully blessed what
Deus est. Nec aliunde hic sancti, nec ibi futuri beati,
God is nor from-elsewhere here holy nor there about-to-be blessed
quam ex Deo, qui eorum et sanctitas et beatitudo est.
than from God who their both holiness and beatitude is
Et hæc hominis est perfectio, similitudo Dei. Perfectum
and this of-man is the-perfection the-likeness of-God perfect
autem nolle esse, delinquere est. Et ideo huic
moreover to-be-unwilling to-be to-offend is and therefore for-this
perfectioni nutrienda est semper voluntas, amor præparandus,
perfection to-be-nourished is always the-will love to-be-prepared
voluntas cohibenda, ne in aliena dissipetur; amor servandus,
the-will to-be-restrained lest into alien-things it-be-dissipated love to-be-kept
ne inquinetur. Propter hoc enim solum creati sumus et
lest it-be-defiled for this for alone created we-are and
vivimus, ut Deo similes simus, cum ad Dei imaginem
we-live that to-God like we-may-be since to of-God the-image
creati simus. Est autem Dei similitudo quædam quam
created we-are there-is moreover of-God a-likeness certain which
nemo vivens nisi cum vita exuit, quam omni homini
no-one living except with life puts-off which to-every man
in testimonium amissæ melioris et dignioris similitudinis
as a-testimony of-the-lost better and worthier likeness
creator omnium hominum reliquit; quam habet et volens
the-creator of-all men left which he-has both willing
et nolens et qui eam cogitare potest, et qui tam hebes est
and unwilling and who it to-think can and who so dull is
ut eam cogitare non possit: scilicet quod sicut ubique Deus
that it to-think not can namely that as everywhere God
est, et ubique totus est in creatura sua, sic et in corpore
is and everywhere whole is in creature his so also in body

suo omnis vivens anima. Et sicut semper sibi indissimilis
its every living soul and as always to-himself unvarying
Deus indissimiliter dissimilia in creatura operatur; sic anima
God unvaryingly unlike-things in creature works so the-soul
hominis quamvis totum corpus vivificans indissimili vita,
of-man although the-whole body quickening by-an-unvarying life
in sensibus tamen corporis et in cogitationibus cordis
in the-senses yet of-the-body and in the-thoughts of-the-heart
indissimiliter operatur assidue dissimilia. Hæc similitudo Dei
unvaryingly works assiduously unlike-things this likeness of-God
in homine, quantum ad meritum ejus, nullius apud Deum
in man as-far-as to the-merit his of-no with God
est momenti, cum naturæ, non voluntatis ejus sit vel laboris.
is moment since of-nature not of-will his it-be or of-labor
Sed est alia magis Deo propinqua similitudo, in quantum
but there-is another more to-God near likeness in as-much-as
voluntaria, quæ in virtutibus consistit: in qua animus virtutis
voluntary which in virtues consists in which the-mind of-virtue
magnitudine summi boni quasi imitari gestit magnitudinem;
by-the-greatness of-the-highest good as-if to-imitate longs the-greatness
et perseverantiæ in bono constantia, æternitatis ejus
and of-perseverance in good by-the-constancy of-eternity his
incommutabilitatem. Super hanc autem alia est adhuc
the-unchangeableness above this moreover another is still
similitudo Dei. Hæc est de qua jam aliquanta dicta sunt,
likeness of-God this is about which already some-things said have-been
in tantum proprie propria, ut non jam similitudo, sed unitas
in so-much properly proper that not now likeness but unity
spiritus nominetur; cum fit homo unum cum Deo, unus
of-spirit it-is-named when becomes man one with God one
spiritus, non tantum unitate volendi idem, sed expressiore
spirit not only by-the-unity of-willing the-same but by-a-more-express

quadam unitate virtutis (sicut jam dictum est) aliud
certain unity of-power as already said it-has-been another-thing
velle non valendi. Dicitur autem hæc unitas spiritus, non
to-will not of-being-able is-called moreover this unity of-spirit not
tantum quia efficit eam, vel afficit ei spiritum hominis
only because makes it or affects to-it the-spirit of-man
Spiritus sanctus, sed quia ipsa ipse est Spiritus sanctus Deus
the-Spirit Holy but because it itself is the-Spirit Holy God
charitas: cum per eum qui est amor Patris et Filii,
charity when through him who is the-love of-the-Father and of-the-Son
et unitas, et suavitas, et bonum, et osculum, et amplexus,
and unity and sweetness and good and kiss and embrace
et quidquid commune potest esse amborum in summa illa
and whatever common can be of-both in highest that
unitate veritatis, et veritate unitatis; hoc idem homini
unity of-truth and truth of-unity this same-thing for-man
suo modo fit ad Deum, quod cum substantiali
in-his-own manner becomes toward God which with substantial
unitate Filio est ad Patrem, vel Patri ad Filium;
unity to-the-Son is toward the-Father or to-the-Father toward the-Son
cum in amplexu et osculo Patris et Filii mediam
when in the-embrace and kiss of-the-Father and of-the-Son in-the-midst
quodammodo se invenit beata conscientia; cum modo
in-a-way itself finds the-blessed conscience when in-a-manner
ineffabili inexcogitabilique fieri meretur homo Dei non
ineffable and-unthinkable to-become deserves man of-God not
Deus, sed tamen quod Deus est ex natura, homo ex gratia.
God but yet what God is from nature man from grace

Unde in catalogo spiritualium exercitiorum Apostolus
whence in the-catalog of-spiritual exercises the-Apostle
prudenter interseruit Spiritum sanctum, dicens: In castitate,
prudently inserted the-Spirit Holy saying in chastity

in scientia, in longanimitate, in suavitate, in Spiritu sancto,
in knowledge in long-suffering in sweetness in the-Spirit Holy
in charitate non ficta, in verbo veritatis, In virtute Dei.
in charity not feigned in the-word of-truth in the-power of-God
Vide enim quomodo tanquam omnia facientem, ordinantem,
see for how as-if all-things making ordering
et vivificantem, in medio bonarum virtutum, sicut cor
and quickening in the-midst of-good virtues as the-heart
in medio corporis, constituit Spiritum sanctum. Ipse est
in the-midst of-the-body he-has-set the-Spirit Holy he is
enim omnipotens artifex creans hominis ad Deum bonam
for the-almighty craftsman creating of-man toward God good
voluntatem, Dei ad hominem faciens propitiationem,
will of-God toward man making propitiation
formans affectionem, dans virtutem, juvans operationem,
forming affection giving strength helping operation
agens omnia fortiter, et disponens omnia suaviter. Ipse
doing all-things strongly and disposing all-things sweetly he
vivificat spiritum hominis, et continet in unum: sicut et
quickens the-spirit of-man and holds-together in one as also
ille vivificat, et in unum continet corpus suum. Homines
that quickens and in one holds-together body its men
doceant Deum quærere; Angeli adorare: solus ipse est qui
let-teach God to-seek the-Angels to-adore alone he is who
docet invenire, habere, et frui. Ipse enim est et sollicitudo
teaches to-find to-have and to-enjoy he for is both the-anxiety
bene quærentis, et pietas in spiritu et veritate adorantis, et
well of-one-seeking and the-piety in spirit and truth of-one-adoring and
sapientia invenientis, et amor habentis, et gaudium fruentis.
the-wisdom of-one-finding and the-love of-one-having and the-joy of-one-enjoying
Quidquid tamen de visione et cognitione Dei hic fidelibus
whatever yet about the-vision and knowledge of-God here to-the-faithful

impertitur, speculum est et ænigma; tantum distans a futura
is-imparted a-mirror is and an-enigma as-far distant from the-future
visione et cognitione, quantum a veritate distat fides, vel
vision and knowledge as from truth is-distant faith or
tempus ab æternitate, nisi cum aliquando fit quod de
time from eternity except when sometimes there-happens what about
eo in libro Job legitur: Qui abscondit lucem in manibus, et
him in the-book of-Job is-read who hides the-light in hands and
præcipit ei ut rursum oriatur, et annuntiat de ea dilecto
commands it that again it-rise and announces about it to-beloved
suo quod possessio ejus sit, et ad eam possit pervenire.
his that the-possession his it-may-be and to it he-can to-arrive

Electo enim et dilecto Dei, aliquando vicissim lumen
to-the-chosen for and beloved of-God sometimes in-turn a-light
quoddam vultus Dei ostenditur (sicut lumen clausum in
certain of-the-face of-God is-shown as light closed in
manibus patet et latet ad arbitrium tenentis), ut per
the-hands lies-open and lies-hidden at the-will of-the-holder that through
hoc quod quasi in transcursu, vel in puncto permittitur
this which as-if in passing or in an-instant is-permitted
videre, inardescat animus ad plenam possessionem luminis
to-see may-be-inflamed the-mind to the-full possession of-the-light
æterni, et hæreditatem plenæ visionis Dei: cui ut
eternal and the-inheritance of-the-full vision of-God to-whom that
innotescat aliquatenus id quod ei deest, nonnunquam
may-become-known to-some-extent that which to-him is-lacking sometimes
quasi pertransiens gratia perstringit sensum amantis, et eripit
as-if passing-through grace grazes the-sense of-the-lover and snatches
ipsum sibi, et rapit in diem qui est a tumultu rerum
him from-himself and carries-off into the-day which is from the-tumult of-things
ad gaudia silentii, et pro modulo suo ad momentum,
to the-joys of-silence and according-to measure its for a-moment

ad punctum id ipsum ostendens ei videndum sicuti est;
for an-instant that very-thing showing to-him to-be-seen as it-is
interim etiam et ipsum efficit in id ipsum, ut sit
meanwhile also and him makes into that very-thing that he-may-be
suo modo sicut illud est. Ubi cum didicerit quid
in-his-own manner as that is where when he-shall-have-learned what
intersit inter mundum et immundum, redditur sibi, et
may-differ between the-clean and the-unclean he-is-returned to-himself and
remittitur ad mundandum cor ad visionem, ad aptandum
is-sent-back to cleansing the-heart for vision to fitting
animum ad similitudinem: ut, si aliquando rursum admittatur,
the-mind for likeness that if sometime again he-be-admitted
sit purior adhuc ad videndum, et stabilior ad fruendum.
he-may-be purer still for seeing and more-stable for enjoying
Nusquam enim se melius deprehendit modus humanæ
nowhere for itself better detects the-measure of-human
imperfectionis, quam in lumine vultus Dei, in speculo divinæ
imperfection than in the-light of-the-face of-God in the-mirror of-divine
visionis. Ubi in die qui est, plus et plus videns quid
vision where in the-day which is more and more seeing what
sibi deest, emendat in dies similitudine, quidquid deliquit
to-him is-lacking he-amends into days by-likeness whatever he-offended
dissimilitudine: similitudine ei appropinquans, a quo
by-unlikeness by-likeness to-him approaching from whom
longe factus est per dissimilitudinem; et sic expressiorem
far made he-was through unlikeness and so a-more-express
visionem expressior semper similitudo comitatur. Impossibile
vision a-more-express always likeness accompanies impossible
quippe est videri summum bonum, et non amari; nec
indeed it-is to-be-seen the-highest good and not to-be-loved nor
non tantum amari, quantum datum fuerit videri;
not as-much to-be-loved as given shall-have-been to-be-seen

quousque amor proficiat in aliquam similitudinem amoris
until love may-progress into some likeness of-the-love
illius, qui Deum similem fecit homini per humiliationem
that which God like made to-man through the-humiliation
humanæ conditionis, ut hominem similem Deo constituat
of-human condition that man like to-God he-might-make
per glorificationem divinæ participationis. Et tunc dulce
through the-glorification of-divine participation and then sweet
est homini cohumiliari summæ majestati, compauperari
it-is for-man to-be-humbled-with the-highest majesty to-be-made-poor-with
Filio Dei, divinæ sapientiæ conformari, hoc sentienti in se
the-Son of-God to-divine wisdom to-be-conformed this feeling in him
ipso, quod et in Christo Jesu Domino nostro.
himself which also in Christ Jesus Lord our

Hæc enim est sapientia cum pietate, amor cum timore,
this for is wisdom with piety love with fear
exsultatio cum tremore, cum cogitatur et intelligitur Deus
exultation with trembling when is-thought and is-understood God
humiliatus usque ad mortem, mortem autem crucis, ut
humbled even to death death moreover of-the-cross that
hominem exaltet usque ad similitudinem divinitatis. Hinc
man he-may-exalt even to the-likeness of-divinity hence
emanat fluminis impetus lætificans civitatem Dei, memoria
flows of-the-river the-impetus gladdening the-city of-God the-memory
abundantiæ suavitatis ejus in intelligendis et cogitandis
of-the-abundance of-sweetness his in being-understood and being-thought
circa nos bonis ejus. In quo cum ad Deum amandum
about us goods his in which although to God loving
facile hominem adducant pensata, vel etiam contemplata
easily man may-lead weighed or even contemplated
ejus amabilia, per se ipsa in affectu contemplantis
his lovable-things through them themselves in the-affection of-the-contemplator

elucentia, potentia ejus, virtutes ejus, gloria, majestas, bonitas,
shining power his virtues his glory majesty goodness
beatitudo: hoc potissimum amantem rapit in amabilem,
beatitude this most the-lover snatches into the-lovable
quod ipse in semetipso est quidquid in eo amabile est, qui
that he in himself is whatever in him lovable is who
est totum quod est, si tamen totum est ubi pars non est.
is the-whole which is if yet whole it-is where part not is
Cui bono, amore ipsius boni sic se intendit pius
to-which good with-the-love of-the-very good so itself bends the-pious
affectus, ut non se inde revocet, donec unum vel unus
affection that not itself thence it-may-recall until one or one
cum eo spiritus fuerit effectus. Quod cum in eo
with him spirit it-shall-have-been made which when in him
fuerit perfectum, jam solo mortalitatis hujus velo
it-shall-have-been perfected now by-the-sole of-mortality this veil
dividitur ac differtur a sanctis sanctorum, et summa
it-is-divided and is-kept-apart from the-holy of-holies and highest
illa beatitudine supercœlesti: qua tamen cum jam in fide
that beatitude supercelestial which yet since now in faith
et spe ejus quem amat fruitur in conscientia, jam quod
and hope of-him whom it-loves it-enjoys in conscience now what
superest vitæ hujus, tolerabiliori præstolatur patientia.
remains of-life this with-more-bearable it-awaits patience

Et hæc est destinatio solitarii certaminis, hic finis,
and this is the-destination of-the-solitary contest this the-end
hoc præmium, hæc requies laborum, consolatio dolorum. Et
this the-reward this the-rest of-labors the-consolation of-griefs and
ipsa est perfectio et vera hominis sapientia; omnes in se
it is the-perfection and true of-man wisdom all in itself
amplectens et continens virtutes, non aliunde collectas, sed
embracing and containing the-virtues not from-elsewhere collected but

velut naturaliter insitas sibi, ad similitudinem illam Dei,
as-if naturally implanted in-itself after the-likeness that of-God
qua est ipse quidquid est: cum sicut Deus est id quod est,
by-which he is whatever he-is since as God is that which he-is
sic circa bonum virtutis, habitus bonæ voluntatis in bonam
so about the-good of-virtue the-habit of-good will into a-good
mentem sic consolidatus et affectus est, ut ex ardentissima
mind so consolidated and affected it-is that from the-most-ardent
boni incommutabilis adhæsione, nullatenus videatur jam
of-the-good unchangeable adhesion in-no-way it-may-seem now
posse mutari ab eo quod est. Cum enim fit circa
to-be-able to-be-changed from that which it-is when for there-happens about
hominem Dei assumptio illa Domini et Sancti Israel
man of-God assumption that of-the-Lord and of-the-Holy-One of-Israel
regis nostri, sapiens et pius animus per illuminantem
of-king our the-wise and pious mind through illuminating
et adjuvantem gratiam in contemplatione summi boni,
and helping grace in the-contemplation of-the-highest good
speculatur etiam regulas incommutabilis veritatis, in quantum
beholds also the-rules of-unchangeable truth in as-far-as
ad eas pertingere meretur intellectu amoris: et exinde
to them to-reach it-deserves by-the-understanding of-love and thence
format sibi modum conversationis cujusdam cœlestis, et
forms for-itself the-manner of-conversation of-a-certain heavenly and
formam sanctitatis. Speculatur enim summam veritatem, et
the-form of-holiness it-beholds for the-highest truth and
quæ ex ea vera sunt; summum bonum, et quæ ex eo
what from it true are the-highest good and what from it
bona sunt; summam æternitatem, et quæ ex ea sunt. Illi
good are the-highest eternity and what from it are to-that
veritati, illi charitati, illi æternitati se conformans, in
truth to-that charity to-that eternity itself conforming in

istis se ordinans, illis non supervolitans judicando, sed
these itself ordering over-those not flying-over by-judging but
suspiciens desiderando, vel inhærens amando; ista suspiciens,
looking-up by-desiring or clinging by-loving these looking-up-at
et eis se coaptans et conformans, non sine discretionis
and to-them itself adapting and conforming not without of-discretion
judicio, non sine examine ratiocinationis, et judicio
the-judgment not without the-examination of-reasoning and the-judgment
rationis. Ex quo concipiuntur et oriuntur virtutes sanctæ,
of-reason from which are-conceived and arise virtues holy
et imago Dei reformatur in homine, et vita illa Dei
and the-image of-God is-reformed in man and the-life that of-God
ordinatur, a qua homines quosdam alienatos conqueritur
is-ordered from which men certain estranged complains
Apostolus, et colligitur robur virtutis, et duo illa in
the-Apostle and is-gathered the-strength of-virtue and the-two those in
quibus contemplativæ vitæ perfectio constat, et activæ:
which of-the-contemplative life the-perfection consists and of-the-active
de quibus juxta antiquos illos Interpretes legitur in Job,
about which according-to the-ancient those Interpreters is-read in Job
Ecce pietas est sapientia: abstinere vero a malo, scientia
behold piety is wisdom to-abstain but from evil knowledge
est. Sapientia enim pietas est, hoc est cultus Dei, amor
is wisdom for piety is that is the-worship of-God the-love
quo eum videre desideramus, et videntes in speculo et in
by-which him to-see we-desire and seeing in a-mirror and in
ænigmate credimus et speramus: et in hoc proficimus ut
an-enigma we-believe and hope and in this we-progress that
eum videamus in manifestatione. Abstinere vero a malis,
him we-may-see in manifestation to-abstain but from evils

scientia temporalium est, in quibus nos sumus: in quibus in
the-knowledge of-temporal-things is in which we are in which in
tantum abstinemus a malis, in quantum ad bona studemus.
so-much we-abstain from evils in as-much-as for goods we-strive
Ad hanc scientiam et ad hanc abstinentiam spectare
to this knowledge and to this abstinence to-look
inveniuntur primo omnium virtutum exercitia; deinde, omnium
are-found first of-all virtues the-exercises then of-all
artium vitæ hujus in qua versamur, disciplina. Quorum
arts of-life this in which we-are-engaged the-discipline of-which
alterum, id est studium virtutum, respicere potius videtur
the-one that is the-study of-virtues to-look rather seems
ad superiora, quasi superioris sapientiæ præferentia virtutem,
to higher-things as-if of-higher wisdom bearing-before the-virtue
et redolentia suavitatem. Alterum quod circa corporalia fit
and smelling-of the-sweetness the-other which about bodily-things is-done
exercitia, nisi fidei religione religetur, defluit in inferiorum
exercises unless of-faith by-the-religion it-be-bound flows-down into of-lower-things
vanitatem. In quibus, cum scientia sit res, sive ratione,
the-vanity in which since knowledge may-be a-thing whether by-reason
sive sensibus corporis comprehensa, et memoriæ commendata;
or by-the-senses of-the-body grasped and to-memory entrusted
si bene res perpenditur, id proprie quod apprehendimus
if well the-thing is-weighed that properly which we-apprehend
sensibus, omnino scientiæ deputandum est. Quod vero per
by-the-senses altogether to-knowledge to-be-assigned is what but through
semetipsam ratio in hujusmodi apprehendit, hoc jam est in
itself reason in of-this-kind-things apprehends this now is in
quo se sibi scientia atque sapientia conterminant.
which themselves to-one-another knowledge and wisdom border
Quidquid enim aliunde discitur, scilicet per sensus corporis,
whatever for from-elsewhere is-learned namely through the-senses of-the-body

quasi alienum et adventitium menti ingeritur. Quod vero
as-if alien and adventitious to-the-mind is-thrust what but
sponte venit in mentem, sive ex ipsa vi rationis, sive
of-its-own-accord comes into the-mind whether from the-very force of-reason or
ex incommutabilium legum incommutabilis veritatis naturali
from of-unchangeable laws of-unchangeable truth natural
intelligentia, ex qua etiam impiissimi homines nonnunquam
understanding from which even the-most-impious men sometimes
rectissime judicare inveniuntur; hoc sic ipsi inest rationi,
most-rightly to-judge are-found this so the-very is-present-in reason
ut hoc ipsum ipsa ratio sit: nec tam commendatur ei
that this itself itself reason may-be nor so-much it-is-entrusted to-it
per doctrinam aliquam ut scientia sit, quam vel alio
through teaching some that knowledge it-may-be as either another
commonente, vel ipsa commemorante hoc ipsum sibi inesse
reminding or itself recalling this itself in-itself to-be-present
naturaliter intelligit. In quo hoc potissimum est, cum quod
naturally it-understands in which this chiefly is when what
notum est Dei, Deo naturaliter revelante, manifestum fit
known is of-God God naturally revealing manifest becomes
homini, etiam impio. Deinde affectus virtutum naturalis,
to-man even impious then the-affection of-virtues natural
de quo licuit dicere ethnicum poetam,
about which it-was-permitted to-say the-heathen poet

> Oderunt peccare boni virtutis amore.
> *they-hate to-sin the-good of-virtue from-the-love*

Deinde per inquisitionem ratiocinationum quælibet discretio
then through the-inquiry of-reasonings any-whatever discernment
rationabilium. Infima vero pars est scientiæ et deorsum
of-reasonable-things the-lowest but part is of-knowledge and downward

vergens sensibilium animalis experientia, quæ fit per
verging of-sensible-things animal experience which is-made through
quinque sensus corporis, et concupiscentiam, et experientiam
the-five senses of-the-body and the-concupiscence and experience
carnis, sive oculorum, sive superbiæ hujus vitæ.
of-the-flesh whether of-the-eyes or of-the-pride of-this life

Cum ergo ratio sapientiæ conformata, format sibi
when therefore reason to-wisdom conformed forms for-itself
conscientiam, et ordinat vitam, in inferioribus scientiæ aptat
conscience and orders life in the-lower-things of-knowledge it-fits
sibi servitutem, et sufficientiam naturæ, in ratiocinationibus
to-itself servitude and the-sufficiency of-nature in reasonings
et rationabilibus ordinem vitæ, in obtentu virtutum formam
and reasonable-things the-order of-life in the-obtaining of-virtues the-form
conscientiæ. Sicque ab inferioribus promota, a superioribus
of-conscience and-so by the-lower-things promoted by the-higher
adjuta, pergens in id quod rectum est, et judicio rationis,
helped proceeding into that which right is both by-the-judgment of-reason
et assensu voluntatis, et mentis affectu, et operis
and by-the-assent of-the-will and of-the-mind by-the-affection and of-work
effectu erumpere festinat in libertatem spiritus et unitatem:
by-the-effect to-burst-forth it-hastens into the-freedom of-the-spirit and unity
ut, sicut jam sæpe dictum est, fidelis homo unus spiritus
that as now often said it-has-been the-faithful man one spirit
efficiatur cum Deo. Et ipsa est, de qua paulo ante diximus,
may-be-made with God and it is about which a-little before we-spoke
vita Dei, quæ non tam rationis est profectus, quam jam in
the-life of-God which not so-much of-reason is a-progress as now in
sapientia perfectionis affectus. Hæc enim quia jam sapiunt
wisdom of-perfection an-affection these-things for because now savor

sapienti, sapiens est: quia factus est unus spiritus cum Deo,
to-the-wise wise he-is because made he-is one spirit with God
spiritualis est. Et hæc in hac vita hominis perfectio est.
spiritual he-is and this in this life of-man the-perfection is
Jam enim qui hactenus fuit solitarius vel solus, efficitur
now for he-who until-now was solitary or alone is-made
unus, et solitudo ei corporis vertitur in unitatem mentis.
one and the-solitude for-him of-the-body is-turned into unity of-mind
Et impletur in eo, quod Dominus pro discipulis in clausula
and is-fulfilled in him what the-Lord for the-disciples in the-close
omnis perfectionis oravit dicens: Pater, volo ut sicut ego
of-all perfection prayed saying O-Father I-will that as I
et tu unum sumus, ita et ipsi in nobis unum sint. Hæc
and you one are so also they in us one may-be this
enim unitas hominis cum Deo, vel similitudo ad Deum, in
for unity of-man with God or likeness to God in
quantum propinquat Deo, in tantum inferius suum conformat
as-much-as it-nears God in so-much lower its conforms
sibi, infimum illi: ut spiritus et anima et corpus suo
to-itself the-lowest to-that that spirit and soul and body in-their-own
modo ordinata, suis locis disposita, suis meritis
manner ordered in-their-own places disposed by-their-own merits
æstimata, suis etiam proprietatibus cogitentur: ut incipiat
valued by-their-own also properties may-be-thought that may-begin
homo perfecte nosse se ipsum, et per cognitionem sui
man perfectly to-know him himself and through the-knowledge of-himself
proficiendo, ascendere ad cognoscendum Deum. Quo cum
by-progressing to-ascend to knowing God to-which when
primum exsurgere et aspirare incipit proficientis affectus,
first to-rise and to-aspire begins of-the-progressing-one the-affection
in cogitatione hujus similitudinis plurimum cavendus
in the-thought of-this likeness most to-be-guarded-against

est error dissimilitudinis: scilicet ut spiritualibus spiritualia,
is the-error of-unlikeness namely that to-spiritual-things spiritual-things
et divinis divina comparando, non aliter de eis
and to-divine-things divine-things by-comparing not otherwise about them
cogitetur, quam quod res habet. Cogitans ergo animus
it-may-be-thought than as the-thing holds thinking therefore the-mind
similitudinem Dei et sui, primo in hoc formet et aptet
the-likeness of-God and of-itself first in this let-it-form and fit
cogitationem suam, ut omnino fugiat secundum corpus
thought its that altogether it-may-flee according-to the-body
cogitare se ipsum: Deum vero non solum non secundum corpus,
to-think it itself God but not only not according-to the-body
sicut locale, sed neque secundum spiritum, sicut mutabile.
as local but not-even according-to spirit as changeable
Quæ enim spiritualia sunt, tantum diversa sunt a corporum
which for spiritual are so-far different are from of-bodies
qualitate et natura, quantum ab omni locali circumscriptione
the-quality and nature as-far-as from every local circumscription
remota. Quæ vero divina sunt, tantum supereminent omnia
removed which but divine are so-far surpass all-things
et corporalia et spiritualia, quantum ab omni loci vel
both bodily and spiritual as-far-as from every of-place or
temporis lege, vel mutabilitatis suspicione aliena, in suæ
of-time law or of-changeability suspicion foreign in of-their
incommutabilitatis et æternitatis beatitudine incommutabilia
unchangeableness and of-eternity the-beatitude unchangeable
manent et æterna. In quibus sicut quæ corporalia sunt
they-remain and eternal in which as those-which bodily are
discernit animus per corporis sensus, sic quæ sunt
discerns the-mind through of-the-body the-senses so those-which are
rationabilia vel spiritualia discernere non potest nisi per
reasonable or spiritual to-discern not it-can except through

semetipsum. Quæ vero sunt Dei, nonnisi a Deo quærat
itself those-which but are of-God only from God may-seek
vel exspectet intellectus. Et quidem de nonnullis quæ ad
or expect the-understanding and indeed about some-things which to
Deum spectant, fas est et possibile homini rationem habenti
God look right it-is and possible for-a-man reason having
aliquando cogitare et disquirere, sicut de dulcedine bonitatis
sometimes to-think and to-inquire as about the-sweetness of-goodness
ejus, de potentia virtutis, et aliis hujusmodi. Ipsum vero
his about the-power of-virtue and other-things of-this-kind the-very but
quod est id ipsum, id quod est cogitari omnino non potest,
which is that very-thing that which is to-be-thought altogether not can
nisi quantum ad hoc sensu illuminati amoris attingi potest.
except as-far-as to this by-the-sense of-illumined love to-be-reached it-can

Credendus est tamen Deus, et in quantum Spiritus sanctus
to-be-believed is yet God and in as-far-as the-Spirit Holy
adjuverit cogitandus quædam vita æterna, vivens et vivificans,
shall-have-helped to-be-thought a-certain life eternal living and quickening
immutabilis, mutabilia omnia immutabiliter faciens, intelligens,
unchangeable changeable all-things unchangeably making understanding
et creans omnem intellectum et intelligentem, sapientia
and creating every intellect and understanding wisdom
faciens omnem sapientem; veritas fixa, stans indeclinabilis, ex
making every wise-one truth fixed standing undeviating from
qua vera sunt omnia quæ vera sunt, in qua sunt æternaliter
which true are all-things which true are in which are eternally
rationes rerum omnium evenientium temporaliter. Cuique
the-reasons of-things all happening temporally and-to-whom
vita ipsa essentia est, ipsa natura: et vita vivens ipse sibi
life itself essence is itself nature and life living he to-himself
est, quæ est ipsa divinitas, æternitas, magnitudo, bonitas,
is who is the-very divinity eternity greatness goodness

et virtus in se ipsa existens et subsistens, excedens omnem
and power in it itself existing and subsisting exceeding every
locum virtute naturæ illocalis, æternitate vero omne tempus
place by-the-power of-nature placeless by-eternity but every time
quod vel ratione, vel opinione comprehendi potest: quæ longe
which either by-reason or by-opinion to-be-grasped can which far
verius est et excellentius, quam quolibet sentiendi genere
more-truly is and more-excellently than by-any of-feeling kind
sentiatur. Certius tamen sensu humilis et illuminati amoris,
it-may-be-felt more-surely yet by-the-sense of-humble and illumined love
quam quolibet cogitatu rationis attingitur, et semper melius
than by-any thought of-reason it-is-reached and always better
est quam cogitatur; melius tamen cogitatur quam dicitur. Ipsa
it-is than it-is-thought better yet it-is-thought than it-is-said it
est enim summa essentia, ex qua omne esse proficiscitur:
is for the-highest essence from which all being proceeds
ipsa est summa substantia non subjecta prædicamentis vocum,
it is the-highest substance not subject to-the-predicaments of-words
sed rerum omnium subsistens causale principium, in quo
but of-things all subsisting causal principle in which
esse nostrum non moritur, intellectus noster non errat, amor
being our not dies understanding our not errs love
non offenditur: qui semper quæritur, ut dulcius inveniatur;
not is-offended which always is-sought that more-sweetly it-may-be-found
dulcissime invenitur, ut diligentius quæratur.
most-sweetly is-found that more-diligently it-may-be-sought

Hoc ergo ineffabile (cum nonnisi ineffabiliter videatur) qui
this therefore ineffable since only ineffably it-may-be-seen who
vult videre, cor mundet, quia nulla corporis similitudine
wishes to-see the-heart let-him-cleanse because by-no of-the-body likeness
dormienti, nulla corporea specie vigilanti, nulla rationis
to-one-sleeping by-no bodily appearance to-one-waking by-no of-reason

indagine, nisi mundo corde humiliter amanti, videri potest,
searching except with-a-clean heart humbly to-one-loving to-be-seen it-can
vel apprehendi. Hæc est enim facies Domini, quam nemo potest
or to-be-apprehended this is for the-face of-the-Lord which no-one can
videre, et vivere mundo: hæc est species, cui contemplandæ
to-see and to-live to-the-world this is the-beauty for-which to-be-contemplated
suspirat omnis qui affectat diligere Dominum Deum suum in
sighs everyone who aspires to-love the-Lord God his in
toto corde suo, in tota anima sua, in omni mente sua, et
whole heart his in whole soul his in all mind his and
in omnibus viribus suis. Ad quod etiam non desinit excitare
in all strengths his to which also not he-ceases to-rouse
proximum suum, si diligit eum sicut se ipsum. Ad quod cum
neighbor his if he-loves him as him himself to which when
aliquando admittitur, in ipso lumine veritatis indubitanter videt
sometimes he-is-admitted in the-very light of-truth undoubtingly he-sees
prævenientem gratiam: cum inde repellitur, in ipsa sui
the-forestalling grace when thence he-is-repelled in the-very of-himself
cæcitate intelligit puritati ejus non convenire immunditiam
blindness he-understands to-the-purity its not to-fit uncleanness
suam. Et si amat, flere dulce habet, et non sine multo
his and if he-loves to-weep sweet he-holds-it and not without much
gemitu cogitur redire in conscientiam suam. Ad quod
groaning he-is-compelled to-return into conscience his to which
cogitandum omnino impares sumus: sed ignoscit quem amamus,
to-be-thought altogether unequal we-are but he-pardons whom we-love
et de quo digne nos non posse, vel dicere, vel cogitare
and about whom worthily we not to-be-able either to-speak or to-think
confitemur: et tamen ut dicamus et cogitemus, amore ejus
we-confess and yet that we-may-speak and think by-love his
vel amore amoris ejus provocamur et trahimur. Cogitantis
or by-love of-love his we-are-provoked and we-are-drawn of-the-thinker

ergo est, in omnibus humiliare semetipsum, glorificare in
therefore it-is in all-things to-humble himself to-glorify in
semetipso Dominum Deum suum: in contemplatione Dei
himself the-Lord God his in the-contemplation of-God
vilescere sibi: in amore Creatoris subjectum esse omni
to-grow-cheap to-himself in the-love of-the-Creator subject to-be to-every
humanæ creaturæ: exhibere corpus suum hostiam viventem,
human creature to-show body his a-victim living
sanctam, Deo placentem, rationabile obsequium suum. Præ
holy to-God pleasing the-reasonable service his before
omnibus autem non plus sapere quam oportet sapere, sed
all-things moreover not more to-savor than it-behooves to-savor but
sapere ad sobrietatem: et secundum datam a Deo mensuram
to-savor unto sobriety and according-to the-given by God measure
fidei, bona sua non ponere in ore hominum, sed celare
of-faith goods his not to-put in the-mouth of-men but to-hide
in cella sua, et recondere in conscientia, ut hunc quasi
in cell his and to-store-up in conscience that this as-if
titulum, et in fronte conscientiæ, et in fronte cellæ
a-title both on the-forehead of-conscience and on the-forehead of-the-cell
semper habeat: Secretum meum mihi, secretum meum mihi.
always he-may-have secret my for-me secret my for-me

WILLIAM OF SAINT-THIERRY

De Contemplando Deo

On Contemplating God

Sunk in the pit and the mire, William cries to God, finding no ground to stand on but God himself. He searches the city of the world for the one his soul loves, and his memory answers that God is within, in his love: he would not seek God if he did not love him. His memory begs him not to scatter her among alien things but to gather her wholly to God, and he answers that memory and all his affections should enter together into the Lord's embrace and kiss, the left hand of temporal comfort beneath, the right hand of eternal comfort enfolding.

In lacu miseriæ, et in luto fæcis jam pene putrefactus, et
in the-pit of-misery and in the-mire of-dregs already almost rotted and
in limo profundi infixus, in quo non est substantia, de
in the-slime of-the-deep fixed in which not there-is substance from
profundis dolorum meorum ad te clamo, Domine; Domine,
the-depths of-griefs my to you I-cry O-Lord O-Lord
exaudi vocem meam. Siquidem in ultionem formæ tuæ (qua
hear voice my since in vengeance of-form your by-which
me tibi conformaveras, Creator bone, creans me ad imaginem
me to-you you-had-conformed O-Creator good creating me to the-image
et similitudinem tuam) quam neglexi et perdidi, in hujus
and likeness your which I-neglected and lost into of-this
miseriæ formam qua miser sum, deformasti me, et cum
misery the-form by-which wretched I-am you-have-deformed me and with
iniquitate deprimente in limo peccati infixus sum inferius.
iniquity pressing-down in the-slime of-sin fixed I-am lower
Posuisti super me manum justi et occulti judicii tui,
you-have-placed upon me the-hand of-just and hidden judgment your
prementem super me, ne resurgam. Nec in lacu, nec in luto,
pressing upon me lest I-rise-again nor in the-pit nor in the-mire
nec in limo substantiam, Domine, invenio, cui innitar
nor in the-slime substance O-Lord do-I-find on-which I-may-lean

ut exeam, quam apprehendam ut extrahar. Lacus
that I-may-go-out which I-may-grasp that I-may-be-drawn-out the-pit
inferni non habet fundum, nisi desperationis profundum.
of-hell not has bottom except of-despair the-depth
Lutum fæcis, corruptio naturæ quo semper mergar, habet;
the-mire of-dregs the-corruption of-nature in-which always I-may-be-sunk has
per quod resurgam, non habet; imo impedit et obligat.
through which I-may-rise-again not it-has nay it-binders and binds
Limus profundi, amor carnis, ima semper petens, et
the-slime of-the-deep the-love of-the-flesh the-lowest always seeking and
insatiabilitatis profundum, justo judicio tuo tenet me infixum.
of-insatiability the-depth by-just judgment your holds me fixed
Sed, o Domine, abyssus abyssum invocat: abyssus
but O Lord deep deep calls the-deep
profundissimæ miseriæ meæ abyssum altissimæ misericordiæ
of-the-deepest misery my the-deep of-the-highest mercy
tuæ. Quærens substantiam cui innitar, quam apprehendam,
your seeking substance on-which I-may-lean which I-may-grasp
nullam usquam invenio nisi te, qui vere certa et solida es
none anywhere I-find except you who truly sure and solid are
substantia, nonnisi ex te ipso subsistens, a quo etiam
substance only from you yourself subsisting from whom even
quæ sunt, omnia habent esse. Sed quid dico, Invenio?
the-things-which are all have being but what do-I-say I-find
Jam si te invenissem, solide subsisterem. Quæro ubi inveniam
now if you I-had-found solidly I-would-subsist I-seek where I-may-find
quem dilexit anima mea. Circumeo civitatis hujus magnæ,
him-whom loved soul my I-go-around of-the-city this great
sæculi hujus vicos. Vivunt sibi qui, sicut dicit
of-the-world this the-streets they-live for-themselves who as says
Apostolus, alienati sunt a vita Dei. Circumeo plateas, latas
the-Apostle estranged are from the-life of-God I-go-around the-squares broad

sæculi vias; et omnia quæ intra me sunt, vel extra me,
of-the-world the-ways and all-things which within me are or outside me
magnis clamoribus, certis scilicet rationibus ad interiora mea
with-great cries with-sure namely reasons to inner-parts my
me revocant, testificantia ex te, regnum Dei intra me esse,
me call-back testifying from you the-kingdom of-God within me to-be
ut intus in cubili cordis te quæram, quem exiens extra
that within in the-chamber of-the-heart you I-may-seek whom going-out outside
non invenio. Ecce intus sum. Annuntiate mihi, omnia interiora
not I-find behold within I-am announce to-me all inner-parts
mea, num quem diligit anima mea vidistis? Respondetque
my surely-not him-whom loves soul my you-have-seen and-answers
mihi memoria mea: Penes me est. Ubi, inquam? Tu enim
me memory my with me he-is where I-say you for
mare magnum, in te reptilia quorum non est numerus,
a-sea great in you creeping-things of-which not there-is number
animalia pusilla cum magnis. Non inquit, cum reptilibus, vel
animals small with great not it-says among creeping-things or
in homine eum quæras. Ubi ergo? In amore. Ibi est sedes
in man him you-may-seek where therefore in love there is seat
ejus, ibi cubiculum ejus. Amoris affectus in te naturaliter
his there chamber his of-love the-affection in you naturally
est. Quem quæris, si in amore tuo est, in te est: si ibi
is him-whom you-seek if in love your he-is in you he-is if there
non est, in te non est. Sed quem quæris, non quæreres,
not he-is in you not he-is but him-whom you-seek not you-would-seek
si non amares. Habes ergo quem quæris, et penes te
if not you-loved you-have therefore him-whom you-seek and with you
est. Sed non eo frueris, nisi ego tecum tota adsim.
he-is but not him you-enjoy unless I with-you wholly I-may-be-present

Noli ergo me in aliena dividere et dissipare, totam me
do-not therefore me into alien-things divide and scatter whole me
ad te in eum collige: et habebis fruendi copiam, memoriam
to you into him gather and you-shall-have of-enjoying abundance the-memory
abundantiæ suavitatis ejus eructabis, et in justitia ejus
of-the-abundance of-sweetness his you-shall-belch-forth and in justice his
exsultabis. Imo totæ ingrediamur, o memoria mea, et omnes
you-shall-exult nay whole let-us-enter O memory my and all
affectiones meæ, ingrediamur: et memorando, intelligendo,
affections my let-us-enter and by-remembering by-understanding
et videndo fruamur summo bono, et omnibus bonis ejus.
and by-seeing let-us-enjoy the-highest good and all goods his
Prorsus penes me est, in amore meo eum invenio; quia certa
wholly with me he-is in love my him I-find because by-sure
conscientia amo eum, et amplius et perfectius amare amo
conscience I-love him and more and more-perfectly to-love I-love
et desidero. Totis ergo in eum feramur amplexibus,
and desire with-whole therefore into him let-us-be-borne embraces
et osculis incumbamus. Amande, tremende, colende, suavis
and on-kisses let-us-lie O-to-be-loved to-be-feared to-be-worshiped sweet
et mitis, et multæ misericordiæ, dignare amplexum meum,
and mild and of-much mercy deign the-embrace my
qui dignatus es naturam meam; dignare me osculo
who deigned you-have nature my deign me with-the-kiss
charitatis tuæ, qui naturæ meæ dignatus es unire naturam
of-charity your who to-nature my deigned you-have to-unite nature
tuam. Amplexus noster est ad te, affectuum et operum
your the-embrace our is toward you of-affections and of-works
conatus et extensio ad fruendum te. Osculum nostrum, cum
the-effort and stretching for enjoying you the-kiss our when
puræ mentis purum tibi porrigimus affectum: amplexus tuus
of-pure mind pure to-you we-offer affection the-embrace your

ad nos, dignatio visitationis et consolationis tuæ. Osculum
toward us the-deigning of-visitation and of-consolation your the-kiss
tuum, revelatio et infusio gratiæ tuæ. Læva etiam temporalis
your the-revelation and infusion of-grace your the-left also of-temporal
consolationis tuæ, Domine, non desit, sed sit sub capite
consolation your O-Lord not may-be-lacking but may-be under head
meo ad utendum. Dextera vero tua spiritualis, de spiritualibus
my for using the-right but your the-spiritual of spiritual
et æternis consolatio tua, totum me amplectatur ad
and eternal-things consolation your whole me may-embrace for
fruendum. Et in amplexu charitatis tuæ. in osculis dulcedinis
enjoying and in the-embrace of-charity your in the-kisses of-sweetness
tuæ, in pace in id ipsum dormiat et requiescat anima mea;
your in peace in that very-thing may-sleep and rest soul my
quoniam tu, Domine, singulariter in spe constituisti me.
since you O-Lord singularly in hope have-established me

Anima Deum amans se a terrenis et vitiis purgatam sursum elevari rogat

I · THE SOUL, LOVING GOD, ASKS TO BE CLEANSED AND RAISED

William bids his thoughts and affections climb the mountain of the Lord, leaving his cares behind with the ass, though charity will bring him back to the brothers. It is presumptuous to wish to see God with an unclean heart, yet he asks, by God's goodness, to see his face, and begs God to turn to him. God answers that no man shall see him and live; standing on the rock of faith, William longs, like the woman with the issue and like Thomas, to enter Christ's wounded side, and is driven back to wait for the hand that covers him to be taken away. Creatures speak to him of God's loveliness, but only God satisfies.

Venite, ascendamus ad montem Domini, et ad domum
come let-us-ascend to the-mount of-the-Lord and to the-house
Dei Jacob, et docebit nos vias suas. Intentiones,
of-the-God of-Jacob and he-shall-teach us ways his intentions
cogitationes, voluntates, affectiones, et omnia interiora mea,
thoughts wills affections and all inner-parts my
venite, ascendamus in montem, vel locum, ubi Dominus
come let-us-ascend into the-mount or the-place where the-Lord
videt, vel videtur. Curæ, sollicitudines, anxietates, labores,
sees or is-seen cares worries anxieties labors
pœnæ, servitutes, exspectate me hic, cum asino, corpore isto;
pains servitudes wait-for me here with the-ass body this
donec ego cum puero, ratio scilicet cum intelligentia, usque
until I with the-boy reason namely with understanding as-far-as
illuc properantes, postquam adoraverimus revertamur ad vos.
thither hastening after we-shall-have-adored we-may-return to you
Revertemur enim, et heu! revertemur quam citissime:
we-shall-return for and alas we-shall-return as quickly-as-possible
abducit enim nos a vobis charitas veritatis, sed propter
draws-away for us from you the-charity of-truth but for-the-sake-of

fratres abdicare et abjurare vos non patitur veritas charitatis.
the-brothers to-renounce and to-abjure you not allows the-truth of-charity
Sed licet retrahat vestra necessitas, non propter vos
but although may-draw-back your need not for-the-sake-of you
omnino omittenda est illa suavitas. Domine Deus virtutum,
altogether to-be-omitted is that sweetness O-Lord God of-hosts
converte nos, et ostende faciem tuam et salvi erimus.
convert us and show face your and saved we-shall-be
Sed heu! heu! Domine Deus, quam præproperum est,
but alas alas O-Lord God how over-hasty it-is
quam temerarium, quam inordinatum, quam præsumptuosum,
how rash how disordered how presumptuous
quam alienum a regula verbi veritatis, et sapientiæ tuæ,
how foreign to the-rule of-the-word of-truth and wisdom your
corde immundo velle videre Deum! Sed, o summa bonitas,
with-heart unclean to-wish to-see God but O highest goodness
summum bonum, vita cordium, lux oculorum interiorum,
highest good life of-hearts light of-eyes inner
propter bonitatem tuam, Domine, miserere: hæc est enim
for-the-sake-of goodness your O-Lord have-mercy this is for
mundatio mea, hæc fiducia mea, hæc justitia, contemplatio
cleansing my this confidence my this justice the-contemplation
bonitatis tuæ, bone Domine. Ergo, o Domine Deus meus,
of-goodness your O-good Lord therefore O Lord God my
qui dicis animæ meæ, modo quo tu scis, Salus tua ego
who say to-soul my in-the-manner which you know salvation your I
sum: rabboni, summe magister, unice doctor videndi quæ
am rabboni highest master only teacher of-seeing what
videre desidero, dic cæco, mendico tuo, Quid vis
to-see I-desire say to-the-blind beggar your what do-you-wish
faciam tibi? Et tu scis, qui jam hoc ipsum das, quam
I-should-do for-you and you know who already this itself give how

ex omnibus suis recessibus, abjectis procul omnibus sæculi
from all its recesses cast-away far all of-the-world
hujus altitudinibus, pulchritudinibus, dulcedinibus, et quidquid
this heights beauties sweetnesses and whatever
concupiscentiam carnis, vel oculorum, vel ambitionem spiritus
the-concupiscence of-the-flesh or of-the-eyes or the-ambition of-the-spirit
attentare potest, vel solet, tibi dicat cor meum; Exquisivit
to-attempt can or is-wont to-you may-say heart my has-sought
te facies mea; faciem tuam, Domine, requiram. Ne avertas
you face my face your O-Lord I-shall-seek do-not turn-away
faciem tuam a me; ne declines in ira tua a servo tuo.
face your from me do-not turn-aside in anger your from servant your
Impudens quippe et improbus sum, o adjutor meus antique
shameless indeed and wicked I-am O helper my ancient
et susceptor indefesse. Sed vide quia amore amoris tui hoc
and upholder tireless but see that by-the-love of-love your this
facio. [Cum enim ex munere gratiæ tuæ, Domine, ad
I-do since for from the-gift of-grace your O-Lord toward
ea quæ carnis sunt, faciem cordis non habeam, sed
those-things which of-the-flesh are the-face of-the-heart not I-may-have but
posueris ea mihi deorsum; et mundum, et quæcumque
you-have-placed them for-me below and the-world and whatever
ejus sunt, posueris mihi deorsum: quid est, obsecro, quod in
its are you-have-placed for-me below what is-it I-beseech that in
toto corde meo exquirens te, cum faciem tuam apprehendisse
whole heart my seeking you when the-face your to-have-grasped
me gratulor, quam solam facies mea desiderat, repente me
myself I-congratulate which alone face my desires suddenly myself
invenio seorsum? cur eam abscondis? Numquid arbitraris
I-find apart why it do-you-hide surely-not do-you-think
me inimicum tuum? num consumere tu me vis peccatis
me enemy your surely-not to-consume you me wish by-the-sins

adolescentiæ meæ? numquid ego non sum ad te conversus,
of-youth my surely-not I not am to you converted
vel tu adhuc es a me aversus? Si non sum conversus,
or you still are from me averted if not I-am converted
Deus virtutum, converte me: si tu es aversus, Deus virtutum,
O-God of-hosts convert me if you are averted O-God of-hosts
convertere. Tu dixisti, Si converteris, Israel, convertere; et
be-converted you have-said if you-shall-be-converted O-Israel be-converted and
iterum, Convertimini ad me, et ego convertar ad vos. Tu
again be-converted to me and I shall-be-converted to you you
scis domum gratiæ tuæ in corde pauperis tui: paratum cor
know the-house of-grace your in the-heart of-poor-man your ready heart
meum, Deus, paratum cor meum. Præcipe quod vis, fac
my O-God ready heart my command what you-will make
me intelligere quod præcipis; da posse, qui dedisti velle, et
me to-understand what you-command give to-be-able who have-given to-will and
fiet in me vel de me quidquid vis. Deus virtutum,
it-shall-be-done in me or about me whatever you-will O-God of-hosts
converte nos, et ostende faciem tuam, et salvi erimus.]
convert us and show face your and saved we-shall-be

Respondet quippe mihi intus in anima mea et mente mea,
answers indeed to-me within in soul my and mind my
tumultuans in me, et concutiens omnia interiora mea vox
tumultuous in me and shaking all inner-parts my the-voice
testificationis tuæ: et caligant oculi mei interiores a fulgore
of-testimony your and are-dim the-eyes my inner from the-brightness
veritatis tuæ, ingerentis mihi quia non videbit te homo et
of-truth your pressing on-me that not shall-see you man and
vivere poterit. Ego enim vere in peccatis totus usque adhuc
to-live shall-be-able I for truly in sins wholly until now
necdum potui mori mihi, ut vivam tibi: sed tamen ex
not-yet have-been-able to-die to-myself that I-may-live to-you but yet from

præcepto tuo, et dono tuo sto in petra fidei meæ, fidei
command your and gift your I-stand on the-rock of-faith my of-faith
Christianæ, in loco qui vere est penes te, in quo, ut possum,
Christian in the-place which truly is with you in which as I-can
interim fero patienter, et amplector, et deosculor tegentem
meanwhile I-bear patiently and embrace and kiss covering
et protegentem me dexteram tuam; et aliquoties contemplans,
and protecting me right-hand your and sometimes contemplating
et videre gestiens posteriora videntis me, et percurrens
and to-see longing the-back-parts of-the-one-seeing me and running-through
semitam dispensationis humanæ Christi Filii tui suspicio.
the-path of-the-dispensation human of-Christ Son your I-look-up
Sed cum accedere gestio ad eum, vel sicut hæmorroissa
but when to-approach I-long to him or as the-woman-with-an-issue
illa infirmæ et miseræ animæ meæ a salutifero tactu vel
that for-weak and wretched soul my from the-saving touch even
fimbriæ ejus quasi furari gestio sanitatem: vel sicut Thomas
of-the-fringe his as-if to-steal I-long health or as Thomas
ille vir desideriorum, totum eum desidero videre et tangere;
that the-man of-desires wholly him I-desire to-see and to-touch
et non solum, sed accedere ad sacrosanctum lateris ejus
and not only but to-approach to the-most-holy of-side his
vulnus, ostium arcæ quod factum est in latere, ut non
wound the-door of-the-ark which made has-been in the-side that not
tantum mittam digitum vel totam manum, sed totus intrem
only I-may-put a-finger or the-whole hand but wholly I-may-enter
usque ad ipsum cor Jesu, in Sanctum sanctorum, in arcam
even to the-very heart of-Jesus into the-Holy of-holies into the-ark
testamenti; ad urnam auream, animam nostræ humanitatis
of-the-covenant to the-urn golden the-soul of-our humanity
continentem intra se manna divinitatis: heu! dicitur mihi,
containing within itself the-manna of-divinity alas it-is-said to-me

Noli me tangere; et illud de Apocalypsi, Foris canes: sicque
do-not me touch and that from the-Apocalypse outside the-dogs and-so
cum dignis conscientiæ meæ verberibus expulsus et propulsus,
with worthy of-conscience my blows expelled and driven-off
improbitatis et præsumptionis meæ pœnas cogor luere;
of-wickedness and presumption my the-penalties I-am-compelled to-pay
rursumque in petram meam me recipiens, quæ refugium
and-again into rock my myself receiving which a-refuge
est herinaciis, spinis peccatorum plenis, reamplector et
is for-hedgehogs with-thorns of-sins full I-re-embrace and
reosculor tegentem et protegentem me dexteram tuam: et,
re-kiss covering and protecting me right-hand your and
ex eo quod vel leviter sensi vel vidi, magis accenso
from that which even lightly I-felt or saw with-more kindled
desiderio vix patienter exspecto ut a me auferas
desire scarcely patiently I-await that from me you-may-take-away
manum tegentem, et infundas gratiam illuminantem; ut
the-hand covering and you-may-pour-in grace illumining that
tandem aliquando secundum responsum veritatis tuæ mortuus
at-last sometime according-to the-response of-truth your dead
mihi et vivens tibi, revelata facie ipsam tuam faciem
to-myself and living to-you with-unveiled face very your face
incipiam videre, et affici tibi a visione faciei tuæ.
I-may-begin to-see and to-be-affected toward-you by the-vision of-face your

Et, o facies, facies, quam beata facies, quæ affici tibi
and O face face how blessed the-face which to-be-affected toward-you
meretur videndo te; ædificans in corde suo tabernaculum
deserves by-seeing you building in heart its a-tabernacle
Deo Jacob, et omnia faciens secundum exemplar quod
for-the-God of-Jacob and all-things making according-to the-exemplar which
ei ostenditur in monte, hic vero et competenter cantatur:
to-it is-shown on the-mount here but also fittingly is-sung

Tibi dixit cor meum: Exquisivit te facies mea, faciem tuam,
to-you said heart my has-sought you face my face your
Domine, requiram! Itaque, ut dixi, ex dono gratiæ tuæ
O-Lord I-shall-seek and-so as I-said from the-gift of-grace your
contemplans omnes angulos conscientiæ meæ vel terminos,
contemplating all the-corners of-conscience my or bounds
unice et singulariter desidero videre te, ut omnes fines
only and singularly I-desire to-see you that all the-ends
terræ meæ videant salutare Domini Dei sui, ut amem,
of-land my may-see the-salvation of-the-Lord God their that I-may-love
cum videro, quem amare hoc est vere vivere. Dico enim
when I-shall-have-seen whom to-love this is truly to-live I-say for
mihi in languore desiderii mei: Quis amat quod non videt?
to-myself in the-languor of-desire my who loves what not he-sees
quomodo potest esse amabile quod non est aliquatenus
how can to-be lovable what not is to-some-extent
visibile? Sed te desideranti amabilia quidem tua occurrunt,
visible but you to-(me)-desiring lovable-things indeed your meet-me
et a cœlo et a terra, et ab omni creatura tua se
and from heaven and from earth and from every creature your themselves
mihi ultro offerunt, et ingerunt, o in omnibus
to-me of-their-own-accord offer and press O in all-things
adorande et amabilis Domine. Quæ quanto te manifestius
to-be-adored and lovable Lord which by-how-much you more-manifestly
et verius prædicant et approbant amabilem, tanto
and more-truly they-proclaim and approve lovable by-so-much
ardentius te mihi faciunt desiderabilem: sed heu! non ad
more-ardently you for-me they-make desirable but alas not for
fruendi perfectam suavitatem et gaudium, sed ad intentionis
of-enjoying perfect sweetness and joy but for of-intention
et defectus (non tamen sine aliqua suavitate) tormentum.
and defect not yet without some sweetness a-torment

Sicut enim mea non tibi perfecte placent oblata, nisi
as for my not to-you perfectly please the-things-offered unless
mecum: sic bonorum tuorum contemplatio reficit nos quidem
with-me so of-goods your the-contemplation refreshes us indeed
dulciter, sed non satiat perfecte nisi tecum.
sweetly but not satisfies perfectly unless with-you

Anima Deum desiderans mole corporis se gravari queritur

II · THE SOUL, LONGING FOR GOD, COMPLAINS OF THE BODY'S WEIGHT

However hard he strives toward God, William is thrust back into himself. He knows he loves to love God and desires to desire him, yet cannot say what he loves. He prays that his inner eyes be opened to see God's glory, since grace has its own short ways to the torrent of God's pleasure. When for a moment he finds himself there and cries, "It is good for us to be here," he falls back at once into grief and his long exile, until truth comforts him within.

Hæc est animæ meæ assidua exercitatio, hinc assidue scopo
this is of-soul my the-assiduous exercise hence assiduously I-sweep
spiritum meum; et cum bonis et amabilibus tuis, quasi
spirit my and with good and lovable-things your as-if
pedibus et manibus, et totis innitens viribus sursum
with-feet and hands and with-whole leaning strengths upward
tendo ad te; in te, summe amor, summum bonum: sed
I-tend to you in you O-highest love highest good but
quanto tendo fortius, tanto retrudor durius in
by-how-much I-tend more-strongly by-so-much I-am-thrust-back more-harshly into
terram, in memetipsum, sub memetipso. Sic ergo respiciens
the-earth into myself under myself so therefore looking-back
et discernens et dijudicans me ipsum, factus sum mihi ipsi
and discerning and judging me myself made I-am to-me myself

de me ipso laboriosa et tædiosa quæstio: tamen, Domine,
about me myself a-laborious and wearisome question yet O-Lord
certus sum per gratiam tuam, desiderium desiderii tui, et
sure I-am through grace your the-desire of-desire your and
amorem amoris tui habere me in toto corde et in tota
the-love of-love your to-have me in whole heart and in whole
anima mea. Huc usque te faciente profeci, ut desiderem
soul my thus far you making(-it) I-have-progressed that I-may-desire
desiderare te, et amem amare te: sed hoc amans quid amem
to-desire you and may-love to-love you but this loving what I-love
nescio. Quid est enim amare amorem, desiderare desiderium?
I-know-not what is-it for to-love love to-desire desire
Amore amamus si quid amamus, desiderio desideramus
by-love we-love if anything we-love by-desire we-desire
quidquid desideramus. Sed forsitan cum amo amorem, non
whatever we-desire but perhaps when I-love love not
amo amorem quo amo quod amare volo, et amo quidquid
I-love the-love by-which I-love what to-love I-wish and I-love whatever
amo, sed me amantem, cum in Domino laudatur et amatur
I-love but me loving when in the-Lord is-praised and is-loved
a me anima mea, quam procul dubio detestarer, et odio
by me soul my which beyond doubt I-would-detest and in-hatred
haberem, si eam alibi quam in Domino et in ejus amore
I-would-hold if it elsewhere than in the-Lord and in his love
invenirem. Sed et de desiderio quid dicemus? Si dicam,
I-found but also about desire what shall-we-say if I-shall-say
Desidero esse desiderans, jam me invenio desiderantem: sed
I-desire to-be desiring now myself I-find desiring but
numquid desiderium tui desiderantem, quasi non habeam,
surely-not the-desire of-you desiring as-if not I-may-have
aut desiderium majus quam habeam?
or desire greater than I-may-have

Cum igitur hoc modo deficiant et caligent et cæcutiant
since therefore in-this way fail and grow-dim and are-blinded
interiores oculi mei, oro ut citius a te aperiantur,
the-inner eyes my I-pray that more-quickly by you they-be-opened
non sicut aperti sunt Adæ carnales oculi, ut videret
not as opened were of-Adam the-carnal eyes that he-might-see
confusionem suam; sed ut videam, Domine, gloriam tuam:
confusion his but that I-may-see O-Lord glory your
ut oblitus parvitatis et paupertatis meæ, totus erigar,
that forgetful of-littleness and poverty my wholly I-may-be-raised
et ruam in amplexus tui amoris, videns quem amavero,
and rush into the-embraces of-your love seeing whom I-shall-have-loved
et amans quem videro; et moriens in me, vivere
and loving whom I-shall-have-seen and dying in myself to-live
incipiam in te; et bene mihi sit in te, cui pessime
I-may-begin in you and well for-me it-may-be in you to-whom worst
est in se. Sed festina, Domine, ne tardaveris. Habet
it-is in itself but hasten O-Lord do-not delay has
enim sapientiæ tuæ gratia, Domine, vel gratiæ tuæ sapientia,
for of-wisdom your the-grace O-Lord or of-grace your the-wisdom
sua compendia: et quo rationis vel ratiocinationis nullis
its-own short-cuts and whither of-reason or of-reasoning by-no
argumentis, nullis discussionibus, quasi quibusdam scalis
arguments by-no discussions as-if by-certain ladders
conscenditur, ad torrentem scilicet voluptatis tuæ, ad plenum
one-climbs to the-torrent namely of-pleasure your to the-full
amoris tui gaudium: cui hoc datum est, fideliter
of-love your joy he-to-whom this given is faithfully
quærens, fideliter pulsans, sæpe repente ibi se invenit. Sed,
seeking faithfully knocking often suddenly there himself finds but
o Domine, si quando, quod quam rarum est, me in aliqua
O Lord if ever which how rare it-is myself in some

hujus gaudii parte invenio; clamo, vociferor: Domine, bonum
of-this joy part I-find I-cry I-shout O-Lord good
est nos hic esse, faciamus hic tria tabernacula: fidei unum,
it-is for-us here to-be let-us-make here three tabernacles for-faith one
spei unum, amori unum. Numquid nescio quid dicam, cum
for-hope one for-love one surely-not I-know-not what I-say when
dico, Bonum est nos hic esse? Sed repente cado in terram,
I-say good it-is for-us here to-be but suddenly I-fall to the-ground
quasi mortuus, et respiciens nihil video, et me ubi prius
as-if dead and looking-back nothing I-see and myself where before
eram invenio, in dolore scilicet cordis et afflictione spiritus.
I-was I-find in grief namely of-heart and affliction of-spirit
Usquequo, Domine? usquequo? Quamdiu ponam consilia in
how-long O-Lord how-long how-long shall-I-set counsels in
anima mea, dolorem in corde meo per diem? Quamdiu non
soul my grief in heart my by day how-long not
permanebit spiritus in hominibus, quia caro sunt: sed venit,
shall-remain the-spirit in men because flesh they-are but it-comes
et vadit, et spirat ubi vult. Sed in convertendo Dominus
and goes and breathes where it-wills but in turning the-Lord
captivitatem Sion, facti erimus sicut consolati. Tunc
the-captivity of-Zion made we-shall-have-been as consoled then
replebitur gaudio os nostrum, et lingua nostra exsultatione.
shall-be-filled with-joy mouth our and tongue our with-exultation
Interim heu mihi! quia incolatus meus prolongatus est:
meanwhile alas for-me that sojourning my prolonged is
habitavi cum habitantibus Cedar, multum incola fuit
I-have-dwelt with the-dwellers of-Kedar long a-sojourner has-been
anima mea. Sed respondet mihi intus in corde meo veritas
soul my but answers me within in heart my the-truth
consolationis tuæ, et consolatio veritatis tuæ.
of-consolation your and the-consolation of-truth your

An et quomodo detur inæqualitas amoris in beatis

III · WHETHER AND HOW LOVE IS UNEQUAL AMONG THE BLESSED

There is a love of desire and a love of enjoyment, and desire may earn vision, vision enjoyment, and enjoyment perfect love. William asks how any can be content in heaven if the lesser love less than the Seraphim. He answers that the unity of love admits no envy: each loves in another the good he desires, and love itself, filling all with unequal measure, makes them more capable of it, removing both the anxiety of desire and the disgust of satiety. He asks whether this is the eternal life the Psalm sings of, and says that this is perfection: always to go is to arrive.

Est amor desiderii, et est amor fruitionis. Amor desiderii
there-is a-love of-desire and there-is a-love of-enjoyment the-love of-desire
meretur aliquando visionem, visio fruitionem, fruitio amoris
deserves sometimes vision vision enjoyment enjoyment of-love
perfectionem. Gratias ago gratiæ tuæ, qui loqui dignaris ad
the-perfection thanks I-give to-grace your who to-speak deign to
cor servi tui, et anxiis ejus quæstionibus aliquatenus
the-heart of-servant your and to-anxious his questions to-some-extent
respondes. Suscipio, et amplector hanc Spiritus tui arrham, et
answer I-take-up and embrace this of-Spirit your pledge and
lætus exspecto in arrha promissionem tuam. Desidero itaque
glad I-await in the-pledge promise your I-desire and-so
amare te, et amo desiderare te, et hoc modo curro, ut
to-love you and I-love to-desire you and in-this way I-run that
apprehendam in quo apprehensus sum; scilicet ut amem te
I-may-apprehend in which apprehended I-am namely that I-may-love you
perfecte aliquando, quia prior nos amasti, amande et amabilis
perfectly sometime because first us you-loved O-to-be-loved and lovable
Domine. Sed estne aliquando aut alicubi, Domine, hæc amoris
Lord but is-there ever or anywhere O-Lord this of-love
tui perfectio, hæc in amore tuo beatitudinis consummatio,
your perfection this in love your of-beatitude the-consummation

ut sitiens anima ad Deum fontem vivum, sic satietur, sic
that the-thirsting soul for God the-fount living so may-be-sated so
impleatur, ut dicat, Sufficit? Miror quicunque, ubicumque ille
may-be-filled that it-may-say it-suffices I-wonder whoever wherever he
sit, si non deficit; si dicit, Sufficit. Sed ubi istius sufficientiæ
may-be if not he-fails if he-says it-suffices but where of-this sufficiency
est defectio, quæ potest esse perfectio? Nusquam igitur, et
is failing what can to-be perfection nowhere therefore and
nunquam perfectio. Sed et injusti, Domine, numquid regnum
never perfection but also the-unjust O-Lord surely-not kingdom
tuum possidebunt? Injustus autem est qui non tantum
your shall-possess unjust moreover is he-who not so-much
desiderat, et debitorem se sentit et intelligit te amare,
desires and debtor himself feels and understands you to-love
quantum ab aliqua creatura rationali possibile est amari te.
as-much-as by any creature rational possible it-is to-be-loved you
Constat etiam beata illa Seraphim, quæ a vicinitate præsentiæ
it-is-agreed also blessed those Seraphim who from the-nearness of-presence
tuæ, a claritate visionis tuæ Ardentes et interpretantur et
your from the-brightness of-vision your burning both are-interpreted and
sunt, plus amare te, quam aliquem qui minor est in regno
are more to-love you than anyone who lesser is in the-kingdom
cœlorum. Qui si in regno cœlorum non dicam minimus,
of-heaven who if in the-kingdom of-heaven not I-shall-say least
sed nonnullus est utique, tantum desiderat amare te quantum
but someone is surely so-much desires to-love you as-much-as
ab aliquo vel potes amari vel debes, et hoc forsitan est,
by anyone either you-can to-be-loved or you-ought and this perhaps is
in quem desiderant angeli prospicere. Desiderat ergo beatus
into which desire angels to-look desires therefore the-blessed
ille minor, quicumque ille est, tantum te amare quantum
that lesser whoever he is so-much you to-love as-much-as

amat quicumque plus eo amat, non æmula insectatione,
loves whoever more than-him loves not by-envious pursuit
sed pia et devota imitatione. Si vero et in amore proficit,
but by-pious and devoted imitation if but also in love he-progresses
quanto dulcius illuminantis oculus in interiora procedit,
by-how-much more-sweetly of-the-one-illumining the-eye into inner-things proceeds
tanto dulcius sentit et intelligit, si ingratus non est et
by-so-much more-sweetly he-feels and understands if ungrateful not he-is and
injustus, et te plus posse amari, et se debitorem plus
unjust both you more to-be-able to-be-loved and himself a-debtor more
amare, vel quantum te amant Cherubim et Seraphim. Sed
to-love or as-much-as you love the-Cherubim and Seraphim but
qui desiderat quod assequi non potest, miser est. Miseria
who desires what to-attain not he-can wretched is misery
vero a regno beatitudinis prorsus aliena est. Assequitur
but from the-kingdom of-beatitude wholly foreign is attains
ergo quod desiderat quisquis ibi aliquid desideret.
therefore what he-desires whoever there anything may-desire

Quid dicemus ad hæc? quid inquam dicemus? Loquere,
what shall-we-say to these-things what I-say shall-we-say speak
obsecro, Domine, quia audit servus tuus. Numquid et magni
I-beseech O-Lord because hears servant your surely-not both great
et parvi omnes qui sunt in regno Dei, unusquisque in
and small all who are in the-kingdom of-God each-one in
suo ordine amat et amare desiderat, et amoris unitas non
his order loves and to-love desires and of-love the-unity not
sinit ut sit diversitas; dum amat, cui datum est
allows that there-be diversity while loves he-to-whom given is
hoc, ardentius: minor autem in amore sine invidia bonum
this more-ardently the-lesser moreover in love without envy the-good
ubicumque videt, amat quod ipse sibi desiderat; et habet
wherever he-sees loves which he for-himself desires and he-has

utique amorem, quantuscumque est, quem in amante habet et
surely the-love however-great it-is which in the-lover he-has and
amat? Nimirum amor est qui amatur, qui ex magna bonitatis
loves doubtless love is which is-loved which from great of-goodness
suæ affluentia et natura amantes et coamantes, gaudentes et
its affluence and nature the-loving and co-loving rejoicing and
congaudentes, pari implet gratia, licet dispari mensura;
co-rejoicing with-equal fills grace although with-unequal measure
et quanto se amantium sensibus largius infundit,
and by-how-much itself of-the-lovers into-the-senses more-largely it-pours
tanto eos sui capaciores efficit, satietatem faciens, sed
by-so-much them of-itself more-capacious it-makes satiety making but
sine fastidio; de ipsa satietate non minuens desiderium,
without disgust from the-very satiety not diminishing desire
sed augens, remota omni anxietudinis miseria. Amor enim est,
but increasing removed all of-anxiety misery love for is
ut dictum est, qui amatur, qui a voluptatis suæ torrente
as said it-has-been which is-loved which by of-pleasure its the-torrent
omnem ab amatore suo repellit vel in satietate fastidii, vel
every from lover its drives-off either in satiety of-disgust or
in desiderio anxietudinis, vel in zelando invidiæ miseriam:
in desire of-anxiety or in jealousy of-envy misery
illuminans eos, ut dicit Apostolus, a claritate in claritatem,
illumining them as says the-Apostle from brightness into brightness
ut in lumine videant lumen, et in amore concipiant
that in light they-may-see light and in love may-conceive
amorem. Hic est enim fons vitæ qui semper fluit, et
love this is for the-fount of-life which always flows and
nunquam pereffluit. Hæc est gloria, hæ sunt divitiæ in domo
never flows-away this is the-glory these are the-riches in the-house
beati amatoris tui, quia præsto est desideranti et amanti
of-blessed lover your because at-hand it-is to-the-desiring and loving

quod desiderat et quod amat. Ideoque et qui desiderat,
what he-desires and what he-loves and-therefore both who desires
semper amat desiderare; et qui amat, semper desiderat
always loves to-desire and who loves always desires
amare et desideranti et amanti quod desiderat et amat sic
to-love and to-the-desiring and loving what he-desires and loves so
facis abundare, o Domine, ut nec anxietas desiderantem,
you-make to-abound O Lord that neither anxiety the-desiring
nec fastidium affligat abundantem. Et numquid, obsecro,
nor disgust may-afflict the-abounding and surely-not I-beseech
Domine, hæc est vita æterna, de qua cantat Psalmus: Et
O-Lord this is the-life eternal about which sings the-Psalm and
vide si via iniquitatis in me est, et deduc me in via
see if a-way of-iniquity in me there-is and lead me in the-way
æterna? Hæc est affectio, hæc est perfectio: sic semper ire,
eternal this is affection this is perfection so always to-go
hoc est pervenire. Unde Apostolus tuus, qui paulo ante
this is to-arrive whence the-Apostle your who a-little before
dixerat, Non quod acceperim aut perfectus sim, sequor autem
had-said not that I-have-received or perfect I-am I-follow moreover
si comprehendam a quo comprehensus sum in Christo Jesu:
if I-may-comprehend by whom comprehended I-am in Christ Jesus
unum autem quæ retro sunt obliviscens, ad ea vero
one-thing moreover the-things-which behind are forgetting to those but
quæ sunt priora extendens me ad destinatum persequor
which are before stretching myself toward the-goal I-pursue
ad bravium supernæ vocationis Dei in Christo Jesu:
toward the-prize of-the-heavenly calling of-God in Christ Jesus
Quicumque ergo, inquit, perfecti sumus, hæc sentiamus.
whoever therefore he-says perfect we-are these-things let-us-think

Deum propter se, cætera omnia nonnisi propter Deum diligi debere

IV · GOD TO BE LOVED FOR HIMSELF, ALL ELSE ONLY FOR HIS SAKE

God's loving is his inspiring us to love him; he is not affected by us, but we are affected by him. He loves us only for his own sake, and we may love nothing outside him; by grace a man may come to love neither God nor himself for his own sake, but both God and himself for God's sake alone, and so be reformed to God's image. The soul that loves God in God, and itself only in God, is united to him by the unity of the Spirit, the peace and silence in heaven that is tasted here for half an hour and enjoyed perfectly in eternal life.

Et hoc est amare tuum, quo amas te amantes, a dulcedine
and this is loving your by-which you-love you those-loving from the-sweetness
bonitatis tuæ quam habes ad creaturam tuam, Creator bone,
of-goodness your which you-have toward creature your O-Creator good
inspirare eis hoc desiderium amandi te, et amorem quo
to-inspire in-them this desire of-loving you and the-love by-which
amant, et desiderare et amare te. Non enim afficeris ad
they-love and to-desire and to-love you not for you-are-affected toward
nos, vel a nobis, cum nos amas: sed es, qui semper id
us or by us when us you-love but you-are who always that
ipsum es; cui hoc est esse quod esse bonum: bonum autem
same are for-whom this is to-be which to-be good good moreover
tibi in te, et omni tuæ in te creaturæ. Nos autem a te,
for-you in you and for-every your in you creature we moreover from you
ad te, et in te afficimur, cum te amamus, qui possumus
toward you and in you are-affected when you we-love who can
misero aliquo modo esse, et non amare te; id est, esse,
in-a-wretched some way to-be and not to-love you that is to-be
et male esse. Tibi autem qui semper idem es, nihil accedit,
and badly to-be to-you moreover who always the-same are nothing accrues

si amando proficimus ad te: nihil decedit, si deficimus a
if by-loving we-progress toward you nothing departs if we-fall-away from
te. Cum autem nos amas, nonnisi propter te nos amas;
you when moreover us you-love only for-the-sake-of yourself us you-love
cum verissima summæ justitiæ regula etiam nos nil amare
since the-truest of-highest justice rule even us nothing to-love
permittat extra te. Et certe possibile est amori Deum
may-allow outside you and certainly possible it-is for-the-love God
amantis, ubi magna occurrit gratia, eo proficere, ut nec
of-one-loving where great meets(-it) grace to-that to-progress that neither
te nec se amans propter se, et te et se propter
you nor himself loving for-the-sake-of himself and you and himself for-the-sake-of
te solum amet: et per hoc reformatur ad imaginem tuam
you alone he-may-love and through this he-is-reformed to image your
ad quam creasti eum, qui ex veritate præstantissimæ naturæ
to which you-created him who from the-truth of-most-excellent nature
tuæ, et natura veritatis tuæ, nec te nisi propter te,
your and the-nature of-truth your neither yourself except for-the-sake-of yourself
nec angelum, nec hominem amare potes nisi propter te.
nor angel nor man to-love can except for-the-sake-of yourself

Et, o felicem et felicissimam animam quæ Deo sic a
and O happy and most-happy soul which toward-God so by
Deo meretur affici, ut per unitatem Spiritus in Deo
God deserves to-be-affected that through the-unity of-the-Spirit in God
solum amet Deum, non suum aliquid privatum, nec nisi
alone it-loves God not its-own something private nor except
in Deo amet se ipsum: et Deus in ipso amet vel approbet
in God it-loves it itself and God in it loves or approves
quod amare vel approbare debet Deus, id est, se ipsum; imo
what to-love or to-approve ought God that is him himself nay
quod solum debet amari, et a creatore Deo, et a creatura
what alone ought to-be-loved both by the-creator God and by the-creature

Dei. Amoris enim vel nomen, vel affectus, nulli competit
of-God of-love for either the-name or the-affection to-none befits
vel debetur, nisi tibi soli, o vere amor et amande Domine.
or is-owed except to-you alone O truly love and to-be-loved Lord
Et hæc est in nobis voluntas Filii tui, hæc pro nobis
and this is in us the-will of-the-Son your this for us
oratio ejus ad te Deum Patrem suum: Volo ut, sicut ego
the-prayer his to you God the-Father his I-will that as I
et tu unum sumus, ita et in nobis ipsi unum sint. Hic
and you one are so also in us they one may-be this
est finis, hæc est consummatio, hæc est perfectio; hæc est
is the-end this is the-consummation this is the-perfection this is
pax, hoc est gaudium Domini, hoc est gaudium in Spiritu
the-peace this is the-joy of-the-Lord this is the-joy in the-Spirit
sancto, hoc est silentium in cœlo. Quamdiu quippe in hac
Holy this is the-silence in heaven as-long-as indeed in this
sumus vita, hoc felicissimæ pacis silentio in cœlo, id est in
we-are life this of-most-happy peace silence in heaven that is in
anima justi quæ sedes est sapientiæ, aliquando fruitur
the-soul of-the-just-one which the-seat is of-wisdom sometimes enjoys
affectus: sed hora est dimidia vel quasi dimidia, intentio
affection but an-hour it-is half or as-if half intention
vero de reliquiis cogitationis diem festum perpetuum agit
but from the-remnants of-thought a-day festal perpetual keeps
tibi. In illa vero beata et æterna vita de qua dicitur,
for-you in that but blessed and eternal life about which it-is-said
intra in gaudium Domini tui, sola erit perfecta et æterna
enter into the-joy of-the-Lord your alone shall-be perfect and eternal
fruitio, et tanto felicior, quanto jam remotis omnibus quæ
enjoyment and so-much happier as now removed all-things which

hoc tardare vel impedire videntur, amoris ejus indissolubilis
this to-delay or to-hinder seem of-love his indissoluble
æternitas, irrefragabilis perfectio, incorruptibilis erit beatitudo.
eternity unbreakable perfection incorruptible shall-be beatitude

Supra Deum nihil amandum, ultra quem nihil appeti potest

V · NOTHING TO BE LOVED ABOVE GOD

William calls on love to possess him and drive out the foul names that spring up on affection from the lusts of the flesh, so that affection, made for God alone, is forced to be called gluttony, luxury, and avarice. Love is the soul's motion toward an end beyond which it seeks nothing; whoever seeks something better than God finds nothing and fornicates with alien affections. Love belongs to God alone, in whom is quiet and secure standing, and to fear God and keep his commandments is the whole man.

O amor, veni in nos; posside nos. Dispereant a facie tua in
O love come into us possess us let-perish from the-face your in
nobis omnia fœditatis nomina, quæ a concupiscentia carnis
us all of-foulness the-names which from the-concupiscence of-the-flesh
et oculorum et superbia vitæ huic innascuntur affectui, quasi
and of-the-eyes and the-pride of-life to-this are-inborn affection as-if
spuria quædam vitulamina: affectui, inquam, qui amor in
spurious certain suckers to-the-affection I-say which love in
nobis dicitur, et corrumpitur sæpius morbis animæ a te
us is-called and is-corrupted more-often by-diseases of-the-soul by you
et ad te creatæ; ad te solum concreatus, et concretus, et
and for you created for you alone co-created and grown-together and
reluctans noster affectus legi naturali et reclamans,
struggling our affection against-the-law natural and protesting
cogitur vocari gula, luxuria, avaritia, et his similia, qui
is-compelled to-be-called gluttony luxury avarice and to-these like-things which

incorruptus et in sua permanens natura ad te solum est,
uncorrupted and in its-own remaining nature for you alone is
Domine, cui soli amor debetur. Est enim animæ rationalis
O-Lord to-whom alone love is-owed is for of-the-soul rational
amor, sicut dixit quidam servus tuus, motus vel quieta statio,
love as said a-certain servant your a-motion or quiet standing
vel finis, ultra quem nihil appetat, vel appetendum judicet
or end beyond which nothing it-may-seek or to-be-sought may-judge
voluntatis appetitus. Ultra te vero, vel supra te qui quærit
of-the-will the-appetite beyond you but or above you who seeks
aliquid tanquam melius te, nihil est quod quærit, quia
something as-though better than-you nothing is which he-seeks because
nihil est melius vel dulcius te: ideoque nihil efficitur
nothing is better or sweeter than-you and-therefore nothing he-is-made
recedendo a te, qui solus amandus es vere, et fornicatur et
by-withdrawing from you who alone to-be-loved are truly and he-fornicates and
luxuriat in alienis affectibus, aliena, ut dixi, nomina habentibus.
wantons in alien affections alien as I-said names having
Amor enim, ut dictum est, et sæpe dicendum est, ad te
love for as said it-has-been and often to-be-said is for you
solum est, Domine, in quo solo est quidquid vere est, ubi
alone is O-Lord in whom alone is whatever truly is where
quieta et secura statio; quia Deum timere timore amoris
quiet and secure standing because God to-fear with-the-fear of-love
casto, et mandata ejus observare, hoc est omnis homo.
chaste and the-commandments his to-keep this is the-whole man

Deum priorem dilexisse nos, et ad amandum nos provocasse per Filium

VI · GOD FIRST LOVED US, AND CALLED US TO LOVE THROUGH HIS SON

William prays that all injustice and jealousy leave him, so that he loves nothing with God that he does not love for God. God's salvation is that we love him or are loved by him; therefore he called his Son Jesus, the Savior, who loved us first, even to the cross, and so roused us to love him. Love could not be compelled, since where there is compulsion there is no freedom and so no justice; God willed to save us justly, and we could not love him unless love came from him first.

Recedat itaque ab anima mea omnis injustitia; ut te
let-withdraw and-so from soul my all injustice that you
diligam Dominum Deum meum ex toto corde meo, et
I-may-love the-Lord God my from whole heart my and
ex tota anima mea, et ex omnibus viribus meis: recedat
from whole soul my and from all strengths my let-withdraw
omnis zelotypia, ne tecum aliquid amem quod propter te
all jealousy lest with-you anything I-may-love which for-the-sake-of you
non amem, o vere unice amor, et vere Domine. Cum vero
not I-may-love O truly only love and truly Lord when but
propter te aliquid amo, non illud amo, sed te, propter
for-the-sake-of you something I-love not it I-love but you for-the-sake-of
quem amo quod amo. Tu enim vere solus es Dominus,
whom I-love what I-love you for truly alone are Lord
cujus dominari super nos, hoc est salvare nos: nostrum
whose to-rule over us that is to-save us ours
vero servire tibi, nihil est aliud quam a te salvari. Quæ
but to-serve you nothing is other than by you to-be-saved what
enim salus tua, o Domine, cujus est salus, et super
for salvation your O Lord whose is salvation and over
populum tuum benedictio tua, nisi quod a te accepimus,
people your blessing your except that from you we-have-received

ut amemus te, vel amemur a te? Idcirco, Domine, filium
that we-may-love you or be-loved by you therefore O-Lord the-son
dexteræ tuæ, hominem quem confirmasti tibi, Jesum, id
of-right-hand your the-man whom you-confirmed for-yourself Jesus that
est Salvatorem, appellari voluisti: Ipse enim salvum faciet
is Savior to-be-called you-willed he for saved shall-make
populum suum a peccatis eorum, et non est alius in quo
people his from sins their and not is another in whom
sit salus, qui docuit nos amare se, cum usque ad mortem
may-be salvation who taught us to-love him when even to the-death
crucis prior ipse dilexit nos, et lavit nos amando et
of-the-cross first he loved us and washed us by-loving and
diligendo, suscitans nos, ut amemus eum qui prior usque in
by-cherishing rousing us that we-may-love him who first even to
finem dilexit nos. Hæc est justitia filiorum hominum: Ama
the-end loved us this is the-justice of-the-sons of-men love
me, quia amo te. Rarus autem est qui dicere possit: Amo
me because I-love you rare moreover is he-who to-say can I-love
te, ut ames me. Hoc tu fecisti, quia, sicut clamat et
you that you-may-love me this you did because as cries and
prædicat servus amoris tui, prior dilexisti nos. Et sic plane,
proclaims the-servant of-love your first you-loved us and so plainly
sic est. Amasti nos prior, ut amaremus te: non quod egeres
so it-is you-loved us first that we-might-love you not that you-needed
amari a nobis sed quia id ad quod nos fecisti, esse non
to-be-loved by us but because that for which us you-made to-be not
poteramus nisi amando te. Ideoque multifariam multisque
we-could except by-loving you and-therefore in-many-portions and-in-many
modis olim Deus locutus patribus in Prophetis, novissime
ways once God having-spoken to-the-fathers in the-Prophets last
diebus istis locutus est nobis in Filio, in Verbo tuo quo
in-days these spoken has to-us in the-Son in the-Word your by-whom

cœli firmati sunt, et spiritu oris ejus omnis virtus
the-heavens made-firm were and by-the-spirit of-mouth his all strength
eorum. Loqui tuum in Filio tuo non aliud fuit, quam
their speaking your in the-Son your not other-thing was than
in sole, id est in manifesto, ponere tabernaculum tuum.
in the-sun that is in the-open to-set tabernacle your

Quantum et quomodo nos amasti, qui proprio Filio non
how-much and how us you-loved who own Son not
pepercisti, sed pro nobis omnibus eum tradidisti, qui etiam
spared but for us all him handed-over who also
dilexit nos et tradidit semetipsum pro nobis! Hoc est
loved us and handed-over himself for us this is
Verbum tuum ad nos, Domine, hic omnipotens Sermo, qui,
the-Word your to us O-Lord this almighty Speech which
dum medium silentium tenerent omnia, profundum scilicet
while the-middle silence held all-things the-deep namely
erroris, a regalibus sedibus venit, durus errorum debellator,
of-error from the-royal thrones came the-harsh of-errors vanquisher
et dulcis amoris commendator. Et quidquid fecit, quidquid
and sweet of-love commender and whatever he-did whatever
dixit in terra, usque ad opprobria, usque ad sputa et
he-said on earth even to reproaches even to spittings and
alapas, usque ad crucem et sepulcrum, non fuit nisi loqui
blows even to the-cross and the-tomb not was except speaking
tuum nobis in Filio, amore tuo provocans et suscitans ad
your to-us in the-Son by-love your provoking and rousing toward
te amorem nostrum. Sciebas enim, Creator animarum Deus,
you love our you-knew for O-Creator of-souls God
in animabus filiorum hominum cogi non posse, sed
in the-souls of-the-sons of-men to-be-compelled not to-be-able but
provocari oportere affectum istum: simul etiam quia
to-be-provoked to-behoove affection that at-the-same-time also because

ubi coactio, jam nec libertas; ubi nec libertas, nec justitia.
where compulsion now not freedom where not freedom not justice
Tu autem, Domine juste, salvare nos volebas, qui nullum
you moreover O-Lord just to-save us willed who none
salvas nec damnas nisi juste, ipse nobis formans judicium
save nor damn except justly yourself for-us forming judgment
et causam, sedens super thronum, et judicans justitiam,
and cause sitting upon the-throne and judging justice
sed quam tu fecisti; ut omne os obstruatur, et subditus
but which you made that every mouth be-stopped and subject
fiat omnis mundus Deo: cum misereris cujus misereris;
become all the-world to-God when you-have-mercy on-whom you-have-mercy
et misericordiam præstas cujus misertus eris. Voluisti
and mercy you-show to-whom pitied you-shall-have you-willed
ergo ut amaremus te: qui nec juste poteramus salvari nisi
therefore that we-might-love you who not justly could to-be-saved unless
amaremus te; nec amare te poteramus nisi procederet a te.
we-loved you nor to-love you could unless it-proceeded from you
Ergo, Domine, sicut apostolus amator tui dicit, et nos jam
therefore O-Lord as the-apostle lover of-you says and we already
diximus, prior dilexisti nos, prius diligis omnes dilectores tuos.
have-said first you-loved us first you-love all lovers your

Quali amore Deus nos diligat

VII · WITH WHAT LOVE GOD LOVES US

God does not love us with a passing affection; his love is his goodness, the Holy Spirit, who proceeds from Father and Son and unites us to God by inspiring a vehement good will, which is love. God loves himself in us when he sends the Spirit of his Son into our hearts, crying "Abba, Father." We are God's race, made one with the Son by adoption, and we dare to say "Our Father"; the unity Christ prayed for, that we be one in them, is joy, glory, and the proud riches of wisdom.

Sed nos, Domine, te diligimus affectu amoris a te
but we O-Lord you love with-the-affection of-love by you
nobis indito: tu vero, conditor omnium et affectuum
in-us implanted you but founder of-all both of-affections
bonorum, et animarum afficiendarum, numquid accidenti
good and of-souls to-be-affected surely-not by-an-accidental
vel incidenti amoris affectu amas quos amas: et aliquo
or incidental of-love affection do-you-love those-whom you-love and in-some
modo in aliquo afficeris, qui et omnes facis, et omnia?
way in something are-you-affected who both all-men make and all-things
Absit! Absurdum est, procul est a fide, alienum ab
far-be-it absurd it-is far it-is from the-faith foreign from
omnium Creatore. Quomodo ergo nos amas, si nos amore
of-all the-Creator how therefore us do-you-love if us with-love
non amas? Sed amor tuus bonitas tua est, o summe bone,
not you-love but love your goodness your is O highest good
et summum bonum, Spiritus sanctus procedens a Patre
and highest good the-Spirit Holy proceeding from the-Father
et Filio, qui ab initio creaturæ fertur super aquas,
and the-Son who from the-beginning of-creation is-borne over the-waters
id est super mentes filiorum hominum fluctuantes, omnibus
that is over the-minds of-the-sons of-men tossing to-all

se offerens, omnia ad se trahens inspirando, aspirando,
himself offering all-things to himself drawing by-inspiring by-breathing-on
noxia arcendo, providendo utilia, Deum nobis, et nos
harmful-things by-warding-off by-providing useful-things God to-us and us
uniens Deo. Sic enim Spiritus sanctus tuus, qui amor dicitur
uniting to-God so for the-Spirit Holy your who the-love is-called
Patris et Filii, et unitas, et voluntas, per gratiam
of-the-Father and of-the-Son and the-unity and will through grace
suam in nobis inhabitans, et Dei in nobis charitatem
his in us dwelling and of-God in us charity
commendans, et per ipsam ipsum nobis concilians, Deo
commending and through it him to-us reconciling to-God
nos unit per inspiratam nobis bonam voluntatem: cujus
us unites through inspired in-us good will of-which
bonæ voluntatis vehementia amor in nobis dicitur, quo
good will the-vehemence love in us is-called by-which
amamus quod amare debemus, te scilicet. Nihil enim aliud
we-love what to-love we-ought you namely nothing for other
est amor, quam vehemens et bene ordinata voluntas. Amas
is love than a-vehement and well ordered will you-love
ergo te, o amabilis Domine, in te ipso cum a Patre
therefore yourself O lovable Lord in you yourself when from the-Father
et Filio procedit Spiritus sanctus, amor Patris ad
and the-Son proceeds the-Spirit Holy the-love of-the-Father toward
Filium, et Filii ad Patrem: et tantus est amor, ut
the-Son and of-the-Son toward the-Father and so-great is the-love that
sit unitas; tanta est unitas, ut sit homousion, id
it-may-be unity so-great is the-unity that it-may-be homoousion that
est eadem Patris et Filii substantia. Amas et te ipsum
is the-same of-the-Father and of-the-Son substance you-love also you yourself
in nobis, mittendo Spiritum Filii tui in corda nostra,
in us by-sending the-Spirit of-the-Son your into hearts our

a dulcedine amoris et vehementia inspiratæ a te nobis
from the-sweetness of-love and the-vehemence of-inspired by you in-us
bonæ voluntatis clamantem, Abba, Pater: sic nos efficiens
good will crying Abba Father so us making
tui amatores, imo sic te ipsum in nobis amans, ut qui
your lovers nay so you yourself in us loving that we-who
primum sperabamus, quia noveramus nomen tuum, Domine,
first hoped because we-had-known the-name your O-Lord
et gloriabamur in te, qui diligebamus nomen Domini
and gloried in you who loved the-name of-the-Lord
in te, o Domine; jam per inspirantem nobis gratiam,
in you O Lord now through inspiring to-us grace
per Spiritum adoptionis tuæ, omnia quæ Patris sunt,
through the-Spirit of-adoption your all-things which of-the-Father are
nostra esse confidentes, ipso te nomine invocemus per
ours to-be trusting by-the-very you name we-may-invoke through
adoptionis gratiam, quo Filius tuus unicus per naturam.
of-adoption the-grace by-which the-Son your only-begotten through nature
Sed quia hoc abs te totum est, cujus amare hoc est
but since this from you wholly is whose to-love this is
benefacere; a quo omne datum optimum, et omne donum
to-do-good from whom every given-thing best and every gift
perfectum, summe Pater luminum: tu te ipsum amas in
perfect O-highest Father of-lights you you yourself love in
nobis, et nos in te, cum te per te amamus, et in tantum
us and us in you when you through you we-love and in so-much
tibi unimur, in quantum te amare meremur: et participes
to-you we-are-united in as-much-as you to-love we-deserve and partakers
efficimur, ut dictum est, orationis illius Christi Filii tui:
we-are-made as said it-has-been of-the-prayer that of-Christ the-Son your
Volo ut, sicut ego et tu unum sumus, ita et ipsi unum in
I-will that as I and you one are so also they one in

nobis sint. Genus enim tuum sumus, Domine: genus Dei,
us may-be the-race for your we-are O-Lord the-race of-God
sicut dicit Apostolus tuus, transferens ethnici sententiam
as says the-Apostle your transferring of-a-heathen the-saying
de malo vase in vas bonum, ut non nisi ipsam et
from an-evil vessel into a-vessel good that not except it and
vas bonum sapiat. Genus, inquam, sumus Dei et
the-vessel good it-may-savor-of the-race I-say we-are of-God and
dii, filii Excelsi omnes, cognatione quadam spirituali
gods sons of-the-Most-High all by-kinship a-certain spiritual
magnam apud te vindicantes affinitatem, cum per Spiritum
great with you claiming affinity when through the-Spirit
adoptionis Filius tuus unum nobiscum nomen sortiri non
of-adoption the-Son your one with-us name to-share not
dedignatur, et cum ipso et per ipsum præceptis salutaribus
disdains and with him and through him by-precepts salutary
moniti et divina institutione formati audemus dicere: Pater
admonished and by-divine instruction formed we-dare to-say Father
noster qui es in cœlis. Amas itaque nos, in quantum nos
our who are in the-heavens you-love and-so us in as-much-as us
efficis tui amatores; et nos, amamus te, in quantum a te
you-make your lovers and we love you in as-much-as from you
Spiritum tuum accipimus, qui est amor tuus, obtinentem et
Spirit your we-receive who is love your gaining and
possidentem omnes affectionum nostrarum recessus, et perfecte
possessing all of-affections our the-recesses and perfectly
eos convertentem in puritatem veritatis tuæ, et veritatem
them converting into the-purity of-truth your and the-truth
puritatis tuæ, in plenum amoris tui consensum: tantaque fit
of-purity your into the-full of-love your consent and-so-great becomes
conjunctio, tanta adhæsio, tanta dulcedinis tuæ fruitio, ut
the-conjunction so-great the-adhesion so-great of-sweetness your the-enjoyment that

unitas ab ipso Domino nostro Filio tuo vocetur, dicente,
unity by the-very Lord our Son your it-may-be-called saying
Ut sint ipsi unum in nobis; tantæ dignitatis, tantæ
that may-be they one in us of-so-great dignity of-so-great
gloriæ, ut subsequatur et dicat, Sicut ego et tu unum
glory that he-follows-on and says as I and you one
sumus. O gaudium, o gloriam, o divitias, o superbiam! Habet
are O joy O glory O riches O pride has
enim sapientia etiam sui generis superbiam, quæ dicit:
for wisdom also of-its-own kind a-pride which says
Mecum enim sunt divitiæ et gloria, opes superbæ et justitia.
with-me for are riches and glory wealth proud and justice

Per amorem nos fieri unum cum Deo

VIII · BY LOVE WE BECOME ONE WITH GOD

To be united to God by love is to be blessed: to will only good and to have whatever one wills, having God. All this comes through Christ and the Spirit dwelling in us; God, incomprehensible, is comprehended by the lover's love. As the Father and Son know each other by being what they are, so for us to love God and keep his commandments is to be one spirit with him. William prays for the Spirit to end the deluge of confused affections, and warns that many love justice in affection but not in deed, and that even the philosophers, who cultivated it in affection and in works, did not love justice, since they did not love God, its source, and so ran the harder outside the way.

Quid autem est absurdius uniri Deo amore, et non
what moreover is more-absurd to-be-united to-God by-love and not
beatitudine? Beati enim vere et unice, et singulariter et
by-beatitude blessed for truly and uniquely and singularly and
perfecte beati, qui vere et perfecte amant te. Beatum enim
perfectly blessed who truly and perfectly love you blessed for
dixerunt populum cui hæc sunt: sed mentiuntur,
they-have-called the-people to-whom these-things are but they-lie
quia solus beatus cujus est Dominus Deus ejus. Quid enim
because alone blessed whose is the-Lord God his what for
est beatum esse, nisi non velle nisi bonum, et omnia habere
is blessed to-be except not to-will except good and all-things to-have
quæcumque vult? Te igitur velle, et vehementer velle, quod
whatever he-wills you therefore to-will and vehemently to-will which
est amare, et singulariter amare, qui amari non dignaris
is to-love and singularly to-love who to-be-loved not deign
cum aliqua omnino re sive carnali sive spirituali, sive
with any at-all thing whether carnal or spiritual or
terrestri, sive cœlesti, quæ non ametur pro te; hoc demum
earthly or heavenly which not may-be-loved for you this finally

est non velle nisi bonum, hoc est habere quæcumque vult
is not to-will except good this is to-have whatever he-wills
omnia: quia habet te quis, in quantum amat te. Ergo,
all-things because he-has you whoever in as-much-as he-loves you therefore
et amore et beatitudine uniti Deo, intelligimus quod vere
both by-love and by-beatitude united to-God we-understand that truly
Domini est salus, et super populum tuum benedictio tua.
of-the-Lord is salvation and over people your blessing your
Ideoque orationes nostras, vota, et sacrificia, et omnia
and-therefore prayers our vows and sacrifices and all
nostra offerimus tibi, Pater, assidue per Dominum nostrum
our-things we-offer to-you O-Father assiduously through Lord our
Jesum Christum Filium tuum; credentes et intelligentes ex
Jesus Christ the-Son your believing and understanding from
te, a te, et ad te, per ipsum nobis esse, quidquid
you by you and toward you through him for-us to-be whatever
nobis bene est, a quo ipsum esse habemus.
for-us well is from whom very being we-have

Quæ omnia per subministrationem Spiritus sancti tui
which all-things through the-ministration of-the-Spirit Holy your
habitantis in nobis credimus et intelligimus, quantum
dwelling in us we-believe and understand as-far-as
intelligere fas est; qui, ut dictum est, confirmans sibi
to-understand right is who as said it-has-been confirming to-himself
et uniens spiritum nostrum, spirat in nobis, quando vult,
and uniting spirit our breathes in us when he-wills
quomodo vult, quantum vult: cujus sumus factura, creati
how he-wills as-much-as he-wills whose we-are the-workmanship created
in operibus bonis, existens sanctificatio nostra, justificatio
in works good existing sanctification our justification
nostra, amor noster. Ipse enim est amor noster, quo
our love our he for is love our by-which

ad te pertingimus, quo te amplectimur. Alioquin, o
to you we-reach by-which you we-embrace otherwise O
incomprehensibilis majestas, comprehensibilis esse videris
incomprehensible majesty comprehensible to-be you-seem
animæ te amanti. Licet enim nullus sensus cujuslibet
to-the-soul you loving although for no sense of-any-whatever
animæ vel spiritus te comprehendat, tamen totum te, quantus
soul or spirit you may-comprehend yet whole you as-great-as
es, comprehendit amor amantis, qui totum te amat quantus
you-are comprehends the-love of-the-lover who whole you loves as-great-as
es, si tamen est totitas ubi non est particularitas; si,
you-are if yet there-is wholeness where not there-is particularity if
quantitas ubi non est tantitas; si est comprehensibilitas
quantity where not there-is so-greatness if there-is comprehensibility
ubi hæc omnia non sunt. Sed cum te amamus, afficitur
where these all not are but when you we-love is-affected
spiritus noster Spiritui tuo sancto, per quem habitantem in
spirit our to-the-Spirit your Holy through whom dwelling in
nobis charitatem Dei diffusam habemus in cordibus nostris.
us the-charity of-God poured-out we-have in hearts our
Cumque amor tuus, amor Patris ad Filium, amor
and-when love your the-love of-the-Father toward the-Son the-love
Filii ad Patrem, Spiritus sanctus habitans in nobis ad
of-the-Son toward the-Father the-Spirit Holy dwelling in us toward
te est quod est, id est amor, omnem captivitatem Sion,
you is what it-is that is love all the-captivity of-Zion
id est animæ nostræ omnes affectiones in se convertens
that is of-soul our all affections into itself converting
et sanctificans; amamus te, vel tu amas te in nobis; nos
and sanctifying we-love you or you love you in us we
affectu, tu effectu: unum nos in te efficiens per unitatem
by-affection you by-effect one us in you making through unity

tuam, id est ipsum Spiritum sanctum tuum, quem dedisti
your that is the-very Spirit Holy your whom you-gave
nobis, ut, sicut non est aliud Patri nosse Filium,
to-us that as not is other-thing for-the-Father to-know the-Son
nisi hoc esse quod est Filius, nihil aliud Filio nosse
except this to-be which is the-Son nothing other for-the-Son to-know
Patrem, nisi hoc esse quod est Pater; unde in Evangelio,
the-Father except this to-be which is the-Father whence in the-Gospel
Nemo novit Patrem, nisi Filius; et nemo novit Filium, nisi
no-one knows the-Father except the-Son and no-one knows the-Son except
Pater; et sicut Spiritui sancto nihil est aliud nosse vel
the-Father and as for-the-Spirit Holy nothing is other to-know or
comprehendere Patrem et Filium, quam hoc esse quod est
to-comprehend the-Father and the-Son than this to-be which is
Pater et Filius; ita nobis (qui ad imaginem tuam conditi
the-Father and the-Son so for-us who to the-image your created
sumus, et ab illa per Adam inveterati, per Christum
are and from it through Adam grown-old through Christ
ad illam renovamur de die in diem) amantibus Deum nihil
to it are-renewed from day to day loving God nothing
sit aliud amare et timere Deum, et mandata ejus
may-be other to-love and to-fear God and the-commandments his
observare, quam esse, et unum spiritum cum Deo esse.
to-keep than to-be and one spirit with God to-be
Deum enim timere, et mandata ejus observare, hoc
God for to-fear and the-commandments his to-keep this
est omnis homo. Adorande, tremende, benedicende, da eum
is the-whole man O-to-be-adored to-be-feared to-be-blessed give him
nobis. Emitte spiritum tuum, et creabuntur, et renovabis
to-us send-forth spirit your and they-shall-be-created and you-shall-renew
faciem terræ. Non enim in diluvio aquarum multarum,
the-face of-the-earth not for in the-flood of-waters many

id est in perturbatione et confusione affectionum tam
that is in the-disturbance and confusion of-affections so
multarum, tam diversarum, ad Deum approximabunt. Jam
many so diverse to God they-shall-approach now
satis, Domine, duravit cataclysmus iste, pœna filiorum Adæ.
enough O-Lord has-lasted deluge this the-penalty of-the-sons of-Adam
Adduc spiritum super terram: recedat mare, recedat antiquæ
lead spirit over the-earth let-recede the-sea let-recede of-the-ancient
damnationis salsugo, et appareat arida, fontem vitæ sitiens.
damnation the-brine and let-appear the-dry-land the-fount of-life thirsting
Veniat columba Spiritus sanctus, expulso teterrimo alite,
let-come the-dove the-Spirit Holy expelled the-foulest bird
et cadaveribus suis incumbente: veniat, inquam, columba,
and on-corpses its brooding let-come I-say the-dove
ramo olivæ, id est ramo refectionis et luminis,
with-the-branch of-olive that is with-the-branch of-refreshment and of-light
pacem annuntians. Sanctificet nos sanctitas et sanctificatio
peace announcing let-sanctify us holiness and sanctification
tua, uniat nos unitas tua; ut Deo qui est charitas, velut
your let-unite us unity your that to-God who is charity as-if
cognata quadam affinitate per charitatis nomen sociemur,
by-kindred a-certain affinity through of-charity the-name we-may-be-allied
et per virtutem nominis uniamur.
and through the-power of-the-name we-may-be-united

Sed interest, Domine, quomodo quis te amet. Multi
but it-matters O-Lord how anyone you may-love many
enim, sicut ait quidam a te illuminatus, amant veritatem
for as says someone by you illumined love the-truth
lucentem, et non amant redarguentem; justitiamque multi
shining and not love (it-)reproving and-justice many
colunt affectu, a qua procul sunt effectu, approbantes
cultivate in-affection from which far they-are in-effect approving

eam, et amantes eam in se ipsa, non autem exercentes
it and loving it in it itself not moreover exercising
in se ipsis. Numquid isti vere te amant, o vera justitia
in them themselves surely-not these truly you love O true justice
Deus? numquid isti vere te amant? Philosophi mundi hujus
God surely-not these truly you love the-philosophers of-world this
olim eam coluerunt et affectu amoris, et effectu
once it cultivated both by-the-affection of-love and by-the-effect
operis, in tantum ut diceretur de eis ab eis:
of-work in so-much that it-was-said about them by them

> Oderunt peccare boni virtutis amore.
> *they-hate to-sin the-good of-virtue from-the-love*

Sed convincuntur justitiam non amasse qui non amaverunt
but they-are-convicted justice not to-have-loved who not loved
te, a quo fons et origo, et in quem finis et recursus
you from whom the-fount and origin and into whom the-end and return
veræ justitiæ, et sine quo omnes justitiæ hominum, sicut
of-true justice and without whom all the-justices of-men as
pannus menstruatæ. Non enim habebant fidem quæ per
the-cloth of-a-menstruous-woman not for they-had faith which through
dilectionem operatur, licet affectatum quemdam amorem
love works although an-affected certain love
et opera quædam haberent honestatis: quæ quia ex fonte
and works certain they-had of-honor which since from the-fount
veræ justitiæ non prodibant, nec in veræ justitiæ finem
of-true justice not they-came-forth nor toward of-true justice the-end
ibant, tanto desperatius errabant, quanto fortius extra
went by-so-much more-desperately they-strayed by-how-much more-strongly outside

viam currebant. Via enim, Pater, Christus tuus qui dixit:
the-way they-ran the-way for O-Father Christ your who said
Ego sum via, veritas et vita.
I am the-way the-truth and the-life

Amorem constare observantia præceptorum

IX · LOVE CONSISTS IN KEEPING THE COMMANDMENTS

Christ teaches the form of true philosophy: remain in my love by keeping my commandments, as I kept my Father's. Virtue is the good use of free will, and we must love our neighbor in God as we love ourselves. William, naked and cold, gathers these scraps to cover himself, and gathers not two sticks like the widow of Zarephath but little twigs from the waste of his heart. Sometimes God puts into the mouth of his heart a sweetness he cannot hold, and when he tries to fix it in memory or writing it is gone, for the Spirit breathes where he will. He begs to be hidden in God's face, but the ass calls him back and the boys clamor.

Veritas ergo tua, vel vita ad quam itur, via per quam
truth therefore your or the-life to which one-goes the-way through which
itur veram et simplicem nobis describit formam divinæ
one-goes the-true and simple to-us describes form of-divine
et veræ philosophiæ, dicens ad discipulos suos: Sicut dilexit
and true philosophy saying to disciples his as loved
me Pater, et ego dilexi vos. Manete in dilectione mea.
me the-Father also I have-loved you remain in love my
Si præcepta mea servaveritis, manebitis in dilectione mea,
if precepts my you-shall-have-kept you-shall-remain in love my
sicut et ego præcepta Patris mei servavi, et maneo in ejus
as also I the-precepts of-the-Father my have-kept and remain in his
dilectione. Ecce dilectus dilecti, sicut in Psalmo legitur, cum
love behold the-beloved of-the-beloved as in the-Psalm is-read when

Patre diligit Filium, et Filius manet in dilectione Patris
the-Father loves the-Son and the-Son remains in the-love of-the-Father
usque ad plenam mandatorum ejus observationem: rursumque
even to the-full of-commandments his observance and-again
dilectus dilecti, cum dilectus discipulus diligit magistrum
the-beloved of-the-beloved when the-beloved disciple loves the-master
Christum usque ad observationem omnium ejus mandatorum;
Christ even to the-observance of-all his commandments
et usque ad mortis necessitatem non perdit hanc voluntatem, in
and even to of-death the-necessity not loses this will in
illuminatione veritatis et amoris ejus, rebus omnibus et idoneis
the-illumination of-truth and of-love his things all both apt
ad bonum, et pronis in malum, et inter utrumque mediis
for good and prone to evil and between both middle
bene utens in bono, quod proprium est christianæ virtutis. Est
well using for good which proper is of-Christian virtue is
enim virtus, sicut jam ante nos dictum est, bonus usus
for virtue as already before us said it-has-been the-good use
liberæ voluntatis: opus vero virtutis, bonus illarum rerum usus,
of-free will the-work but of-virtue the-good of-those things use
quibus etiam male uti possumus. Exinde, ne manca sit charitas,
which even badly to-use we-can thence lest maimed be charity
docemur amare proximum secundum legem charitatis puram:
we-are-taught to-love the-neighbor according-to the-law of-charity pure
ut, sicut Deus nonnisi se ipsum amat in nobis, et nos solum
that as God only him himself loves in us and we only
Deum dicimus amare, ita et proximum sicut nos incipiamus
God say to-love so also the-neighbor as ourselves we-may-begin
amare, in quo solum Deum amamus sicut in nobis ipsis.
to-love in whom only God we-love as in us ourselves

Sed utquid, Domine, tot verba? Sed nuda est, Domine,
but to-what-end O-Lord so-many words but naked is O-Lord
et gelida et algens misera anima mea, et desiderans
and frozen and chilled wretched soul my and desiring
calefieri calore amoris tui. Ideo, vestem non habens,
to-be-warmed by-the-heat of-love your therefore a-garment not having
panniculos hos undecumque collectos contraho et consuo
rags these from-anywhere collected I-draw-together and sew
ad tegendam nuditatem meam; et non ut sapiens illa
for covering nakedness my and not as the-wise that
Sareptana duo ligna, sed surculos istos minutos, de
woman-of-Zarephath two sticks but twigs these small from
deserti mei vastitate, de cordis mei spatiosa colligo vanitate,
of-desert my the-waste from of-heart my spacious I-gather vanity
ut aliquando ingrediar in tabernaculum domus meæ, et
that sometime I-may-enter into the-tabernacle of-house my and
faciam mihi de pugillo farinæ, et de hydria olei, et
make for-myself from a-handful of-flour and from the-jar of-oil and
comedam et moriar, vel non tam cito moriar: imo,
eat and die or not so quickly die nay
Domine, non moriar, sed vivam et narrem opera Domini.
O-Lord not I-shall-die but I-shall-live and tell the-works of-the-Lord
Stans igitur in domo solitudinis quasi onager solitarius, et
standing therefore in the-house of-solitude as-if a-wild-ass solitary and
habitaculum habens in terra salsuginis, et attrahens ventum
a-dwelling having in the-land of-saltness and drawing-in the-wind
amoris mei, os meum aperio ad te, Domine, et attraho
of-love my mouth my I-open to you O-Lord and draw-in
spiritum. Et nonnunquam, Domine, quasi clausis oculis ad te
the-spirit and sometimes O-Lord as-if closed eyes to you
inhianti mittis mihi in os cordis, quod non licet
gaping you-put to-me into the-mouth of-the-heart what not it-is-permitted

mihi scire quid sit. Saporem quidem sentio, dulcem
to-me to-know what it-may-be a-savor indeed I-feel sweet
adeo, suavem adeo et confortantem, ut, si perficeretur in me,
so delightful so and strengthening that if it-were-perfected in me
nihil ultra quærerem: sed eum accipiens, nullo corporis visu,
nothing further I-would-seek but it receiving by-no of-the-body sight
nullo animæ sensu, nullo spiritus intellectu advertere me
by-no of-the-soul sense by-no of-the-spirit understanding to-notice me
permittis quid sit. Cum accepero, tenere et ruminare
you-allow what it-may-be when I-shall-have-received to-hold and to-ruminate
volo, et dijudicare ejus saporem: sed statim transit. Deglutio
I-wish and to-judge its savor but at-once it-passes I-swallow
quidem illud, quidquid illud est, in spem vitæ æternæ: sed
indeed that whatever that is into the-hope of-life eternal but
operationis ejus virtutem diu ruminando, omnibus animæ meæ
of-operation its the-power long by-ruminating into-all of-soul my
venis et medullis quasi vitalem quemdam succum optabam
the-veins and marrows as-if a-vital certain juice I-was-wishing
transfundere, ut ab omnibus aliis affectionibus desiperet,
to-pour-over that from all other affections it-might-lose-savor
et illud solum et semper saperet: sed festinat transire.
and that alone and always might-savor but it-hastens to-pass

Et cum de inquisitione ejus, vel acceptione, vel usu,
and when from the-searching its or receiving or use
formata quædam lineamenta memoriæ gestio arctius impressa
formed certain lineaments to-memory I-long more-closely impressed
committere, vel etiam memoriam labilem scripto juvare,
to-entrust or even memory slippery by-writing to-help
re et experimento cogor discere quid illud sit
by-the-thing and by-experience I-am-compelled to-learn what that may-be
quod in Evangelio dicis de Spiritu: Et nescis unde
which in the-Gospel you-say about the-Spirit and you-know-not whence

veniat, aut quo vadat. Quæcumque enim quasi quibusdam
it-may-come or whither it-may-go whatever-things for as-if by-certain
lineamentorum figuris commendare curavi memoriæ,
of-lineaments figures to-commend I-have-taken-care to-memory
quorum quasi quodam reductu, cum voluero, illuc me
whose as-if by-a-certain leading-back when I-shall-have-wished thither myself
recolligam, ac per hoc subesse mihi velim posse
I-might-recollect and through this to-be-under me I-would-wish to-be-able
quotiescumque voluero; audiens a Domino, Spiritus ubi
whenever I-shall-have-wished hearing from the-Lord the-Spirit where
vult spirat, et sentiens etiam in me quia non quando ego volo,
he-wills breathes and feeling also in me that not when I wish
sed quando ipse vult spirat: omnia illa mortua invenio,
but when he wills he-breathes all those-things dead I-find
et insipida, et ad te solum levandos esse oculos, fons vitæ,
and insipid and to you alone to-be-raised are the-eyes O-fount of-life
ut in tuo solo lumine videam lumen. Ad te igitur, Domine,
that in your alone light I-may-see light to you therefore O-Lord
ad te sunt, et sint oculi mei ad te; in te, de te proficiant
to you are and may-be eyes my to you in you from you may-progress
omnes animæ meæ profectus: et cum defecerit virtus mea,
all of-soul my progresses and when shall-have-failed strength my
quæ nulla est, post te anhelent omnes ejus defectus. Sed
which none is after you may-pant all its failings but
interim quamdiu me differs, quamdiu miseram, et anxiam, et
meanwhile as-long-as me you-delay as-long-as wretched and anxious and
anhelantem post te animam meam protrahis? Absconde me,
panting after you soul my you-prolong hide me
obsecro, in abscondito faciei tuæ a conturbatione hominum,
I-beseech in the-hiding-place of-face your from the-disturbance of-men

et protege me in tabernaculo tuo a contradictione
and protect me in tabernacle your from the-contradiction
linguarum. Sed jam asinus revocat, et pueri perstrepunt.
of-tongues but now the-ass calls-back and the-boys clamor

Professio cultus et amoris erga Deum

X · A PROFESSION OF WORSHIP AND LOVE OF GOD

William professes his faith in the one God, the beginning of all things, the wisdom of the wise and the good of the blessed, whom he worships, adores, and blesses, and whom with all his heart he loves or desires to love. Every good angel or spirit that loves God loves him too and hears his prayers in God; only the apostate spirit makes our misery its joy. He adores the Trinity, from whom, through whom, and in whom we are, the beginning to which we return, the form we follow, and the grace that reconciles us.

Nunc ergo, Domine, plena fide te Deum colo, unum
now therefore O-Lord with-full faith you as-God I-worship one
te omnium principium et sapientiam, qua sapiens est
you of-all-things the-beginning and the-wisdom by-which wise is
quæcumque anima sapiens est; et ipsum bonum, quo
whatever soul wise is and the-very good by-which
beata sunt quæcumque beata sunt. Te unum Deum colo,
blessed are whatever-things blessed are you one God I-worship
adoro, benedico: te ex toto corde meo, ex tota mente
adore bless you from whole heart my from whole mind
mea, et ex omnibus viribus meis, vel amo vel amare
my and from all strengths my either I-love or to-love
desidero. Quisquis angelorum vel bonorum spirituum te
I-desire whoever of-angels or good spirits you
diligit, scio quia et me diligit, diligentem etiam se
loves I-know that also me he-loves loving also him

in te. Quisquis in te manet, et potest sentire preces
in you whoever in you remains and can to-feel prayers
vel affectiones humanas, scio quod in te me exaudit,
or affections human I-know that in you me he-hears
in quo et ego eorum gloriæ congratulor. Quisquis te
in whom also I their in-the-glory rejoice-with whoever you
habet bonum suum, in te me adjuvat, nec mihi tui
has as-good his-own in you me helps nor to-me of-you
participationem potest invidere. Solius enim apostatæ spiritus
the-participation can to-begrudge of-alone for the-apostate spirit
est, nostram miseriam suam facere lætitiam, nostrum
it-is our misery his-own to-make gladness our
bonum suum damnum: nimirum quia a communi
good his-own loss doubtless because from the-common
omnium bono et vera beatitudine lapsus, non est subditus
of-all good and true beatitude fallen not he-is subject
veritati, privato suo gaudens, et commune omnium
to-truth in-the-private his-own rejoicing and the-common of-all
odiens bonum. Te igitur Deum Patrem, quo creatore
hating good you therefore God the-Father by-whom as-creator
vivimus; te Sapientiam Patris, per quam reformati
we-live you the-Wisdom of-the-Father through whom reformed
sapienter vivimus; te sanctum Spiritum, quem et in
wisely we-live you the-Holy Spirit whom and in
quo diligentes beate vivimus et beatissime vivemus; unius
whom loving blessedly we-live and most-blessedly we-shall-live of-one
substantiæ Trinitatem, unum Deum, a quo sumus,
substance the-Trinity one God from whom we-are
per quem sumus, in quo sumus; a quo peccando
through whom we-are in whom we-are from whom by-sinning
discedimus; cui dissimiles facti sumus; a quo perire
we-depart to-whom unlike made we-have-been by whom to-perish

non permissi sumus; principium ad quod recurrimus,
not permitted we-have-been the-beginning to which we-run-back
formam quam sequimur; gratiam qua reconciliamur;
the-form which we-follow the-grace by-which we-are-reconciled
adoramus et benedicimus: tibi gloria in sæcula sæculorum.
we-adore and bless to-you glory unto ages of-ages
Amen.
amen

WILLIAM OF SAINT-THIERRY

De Natura et Dignitate Amoris

On the Nature and Dignity of Love

Amorem homini naturaliter inditum, carnis vitio corruptum degenerasse

I · Love, implanted by nature, corrupted by the flesh

The art of arts is the art of love, which nature and God keep the teaching of. Love is the soul's natural weight, bearing it to its place, as fire rises and water falls; at death the body returns to its elements and the spirit to God who made it. Only the soul, corrupted by sin, hardly learns to return to its beginning, seeking beatitude in the wrong region. So love must be taught by men. Carnal love once had its masters, so that the teacher of the art of love was made to recant and write its remedy; in such men the heart melted into the belly and became a seat of uncleanness.

Ars est artium ars amoris, cujus magisterium ipsa sibi
the-art is of-arts the-art of-love whose mastery itself for-itself
retinuit natura, et Deus auctor naturæ. Ipse enim amor
has-retained nature and God the-author of-nature itself for love
a Creatore inditus, nisi naturalis ejus ingenuitas adulterinis
by the-Creator implanted unless natural its nobility by-adulterous
aliquibus affectibus præpedita fuerit; ipse, inquam, se
certain affections hindered shall-have-been itself I-say itself
docet, sed docibiles sui, docibiles Dei. Est quippe amor
teaches but the-teachable of-itself the-teachable of-God is indeed love
vis animæ naturali quodam pondere ferens eam in locum
a-force of-the-soul by-a-natural certain weight bearing it into place
vel finem suum. Omnis enim creatura sive spiritualis, sive
or end its every for creature whether spiritual or
corporea, et certum habet locum quo naturaliter fertur, et
bodily both a-sure has place whither naturally it-is-borne and
naturale quoddam pondus quo fertur. Pondus enim, ut ait
natural a-certain weight by-which it-is-borne the-weight for as says
quidam vere philosophus, non semper fert ad ima: ignem
a-certain truly philosopher not always bears to the-lowest fire

sursum, aquam deorsum, sic et de cæteris. Nam et hominem
upward water downward so also about the-rest for also man
agit pondus suum, naturaliter spiritum ferens sursum, corpus
drives weight his naturally the-spirit bearing upward the-body
deorsum, unumquodque in locum vel finem suum. Quis
downward each-one into place or end its what
enim corporis locus? Terra, inquit, es, in terram ibis.
for of-the-body the-place earth he-says you-are into earth you-shall-go
De spiritu vero in libro Sapientiæ: Et revertetur, inquit,
about the-spirit but in the-book of-Wisdom and shall-return he-says
spiritus ad eum qui creavit eum. Vide hominem dissolutum,
the-spirit to him who created it see man dissolved
quomodo totus pondere suo fertur in locum suum: cum
how wholly by-weight his is-borne into place his when
res bene et ordine suo procedit, spiritus redit ad Deum,
the-thing well and in-order its proceeds the-spirit returns to God
qui creavit eum; corpus ad terram, nec in terram solum,
who created it the-body to the-earth nor into the-earth only
sed in elementa, ex quibus compactum et formatum
but into the-elements from which compacted and formed
erat. Cum enim quiddam in eo terra, quiddam aqua,
it-had-been since for something in it earth something water
et quiddam aer sibi vindicet; cum naturalis compactionis
and something air for-itself claims since of-natural compaction
naturalis sit dissolutio, pondere suo unumquodque recurrit
natural be the-dissolution by-weight its each-one runs-back
ad suum elementum: et tunc plena facta est dissolutio, cum
to its element and then full made is the-dissolution when
horum omnium in locum suum facta fuerit restitutio.
of-these all into place its made shall-have-been restitution
Quæ utrum corruptio, vel putredo, et non potius, ut dictum
which whether corruption or rotting and not rather as said

est, resolutio melius vocanda sit, judicet qui vult.
it-has-been resolution better to-be-called may-be let-him-judge who wishes
Et cum horum nihil a naturæ suæ tramite aberret; sola
and while of-these nothing from of-nature its the-path strays alone
misera anima et degener spiritus, cum per se naturaliter
wretched the-soul and degenerate spirit although through itself naturally
eo tendat, peccati vitio corrupta nescit, vel difficile
thither it-tends of-sin by-the-vice corrupted knows-not or with-difficulty
discit ad suum redire principium. Naturali quidem pondere
learns to its to-return beginning by-natural indeed weight
suo semper eo impellitur: cum beatitudinem desiderat,
its always thither it-is-impelled when beatitude it-desires
beatitudinem somniat, nonnisi beatus esse quærit. Beatus
beatitude it-dreams only blessed to-be it-seeks blessed
autem ille, et non alius, cujus est Dominus Deus ejus. Sed
moreover he and not another whose is the-Lord God his but
beatitudinem quærens non in regione sua, nec in via sua,
beatitude seeking not in region its nor in way its
longe aberrat a naturali intentione sua. Ideoque amissa
far it-strays from natural intention its and-therefore lost
doctrina sua naturali, opus iam habet doctore homine, qui
teaching its natural need now it-has of-a-teacher man who
de beatitudine, quæ naturaliter quæritur amando, doceat;
about beatitude which naturally is-sought by-loving may-teach
admonendo ubi, et quo, in qua regione, qua via quæratur.
by-admonishing where and whither in what region by-what way it-may-be-sought
Amor ergo, ut dictum est, ab auctore naturæ
love therefore as said it-has-been by the-author of-nature
naturaliter est animæ humanæ inditus: sed postquam legem
naturally is in-the-soul human implanted but after the-law
Dei amisit, ab homine est docendus. Non est autem
of-God it-lost by man it-is to-be-taught not it-is moreover

docendus, ut sit tanquam qui non sit; sed ut
to-be-taught that it-may-be as-though one-who not may-be but that
purgetur, et quomodo purgetur; et ut proficiat,
it-may-be-purged and how it-may-be-purged and that it-may-progress
et quomodo proficiat; ut solidetur, et quomodo
and how it-may-progress that it-may-be-made-solid and how
solidetur, docendus est. Nam et fœdus amor carnalis
it-may-be-made-solid to-be-taught it-is for also foul love carnal
fœditatis suæ olim habuit magistros, in eo quo corrupti
of-foulness its once had masters in that in-which corrupted
erant et corrumpebant tam perspicaces, tam efficaces,
they-had-been and they-corrupted so perspicacious so effective
ut ab ipsius fœditatis amatoribus et sociis, doctor artis
that by of-the-very foulness the-lovers and allies the-teacher of-the-art
amatoriæ recantare cogeretur, quod intemperantius cantaverat;
amatory to-recant was-compelled what too-intemperately he-had-sung
et de amoris scribere remedio, qui de amoris carnalis
and about of-love to-write the-remedy who about of-love carnal
scripserat incendio: qui in amoris incentiva vel vetera quasi
had-written the-kindling who into of-love incitements either old as-if
per quemdam pruritum exsecranda, vel in nova invenienda
through a-certain itch to-be-execrated or into new to-be-found
toto se effuderat ingenio. Non utique amoris carnalis
with-all himself had-poured wit not surely of-love carnal
fervorem videbatur ille docere, qui tam in docendis,
the-fervor seemed he to-teach who as-much in those-to-be-taught
quam in eo qui docebat, sine quovis rationis temperamento
as in him who taught without any of-reason tempering
naturali quodam igne æstuabat: sed naturalem ejus vim
with-a-natural certain fire burned but natural its force
indisciplinatis quibusdam disciplinis in quamdam erudiebat
by-undisciplined certain disciplines into a-certain he-trained

lasciviam, et supervacuis quibusdam fomentis luxuriæ in
wantonness and by-superfluous certain kindlings of-luxury into
quamdam perurgebat insaniam. In illis enim pravis et
a-certain he-urged madness in those for depraved and
nequam hominibus ex superfluenti carnalis concupiscentiæ
wicked men from the-overflowing of-carnal concupiscence
vitio, totus deperierat ordo naturæ. Quippe cum debito
vice the-whole had-perished the-order of-nature indeed since by-due
naturæ ordine, spiritus eorum naturali pondere suo, amore
of-nature order the-spirit their by-natural weight its by-love
suo sursum ferri deberet ad Deum qui creavit eum;
its upward to-be-borne ought to God who created it
carnis humiliatus illecebris, non intellexit, et comparatus
of-the-flesh humbled by-the-enticements not it-understood and compared
jumentis insipientibus similis factus est illis, factique sunt
to-beasts senseless like made it-was to-them and-made they-were
de quibus diceretur, Non permanebit spiritus meus in
about whom it-might-be-said not shall-remain spirit my in
hominibus istis, quia caro sunt: in quorum persona, Factum
men these because flesh they-are in whose person made
est, inquit, cor meum tanquam cera liquescens in medio
has-been he-says heart my as wax melting in the-midst
ventris mei. In angusta quippe corporis parte cor locatum
of-belly my in a-narrow indeed of-the-body part the-heart placed
(ubi quasi medium, superiorum sensuum arcem, et corporis
where as-if the-middle of-the-higher senses citadel and of-the-body
inferioris, sicut populi humilioris quasi quamdam regeret et
lower as of-a-people humbler as-if a-certain might-rule and
dispensaret rempublicam, totamque circumquaque cogitatuum
dispense commonwealth and-the-whole round-about of-thoughts
et actionum regionem) ad concupiscentiæ carnalis ignem
and of-actions region to of-concupiscence carnal the-fire

degenere quadam mollitie liquescens, totum defluxit in
with-degenerate a-certain softness melting wholly flowed-down into
ventrem, et in medium ventris; videlicet non sapiens nisi
the-belly and into the-midst of-the-belly namely not savoring except
ea quæ ventris sunt, et de ventre in ventris inferiora,
those-things which of-the-belly are and from the-belly into of-the-belly the-lower-parts
omnia confundens, omnia degenerans, omnia adulterans,
all-things confounding all-things degrading all-things adulterating
amoris naturalem affectum pervertens in brutum quemdam
of-love the-natural affection perverting into a-brutish certain
carnis appetitum: non solum quæ non licet appetentem
of-the-flesh appetite not only what not is-lawful desiring
cum contumeliis corporis in passionibus ignominiæ, sed adeo
with insults of-the-body in passions of-ignominy but so
oblitum suæ antiquæ generositatis, ut, qui creatus erat
forgetful of-its ancient nobility that (it)-which created had-been
Deo soli, a corruptis et corruptoribus suis æstimetur esse
for-God alone by the-corrupted and corrupters its may-be-reckoned to-be
potius luxuriæ naturale domicilium et vitiorum omnium
rather of-luxury the-natural dwelling and of-vices all
prostibulum. Infelices, qui in tantum natura reclamante
the-brothel unhappy-ones who in so-much nature protesting
sibi viluerunt, ut animæ suæ locum, qui proprius Dei
to-themselves have-grown-cheap that of-soul their the-place which proper of-God
creatoris erat, et nulli creaturæ communicabilis, sedem satanæ,
the-creator was and to-no creature communicable the-seat of-Satan
sedem spurcitiarum, et omnis immunditiæ constituerint.
the-seat of-filths and of-all uncleanness they-have-made

De ortu et progressu amoris

II · THE ORIGIN AND GROWTH OF LOVE

William will follow love through its ages: will grows into love, love into charity, charity into wisdom. Love's birthplace is God. In creating man the Trinity left its likeness: memory begets reason, and will proceeds from both, as the Son from the Father and the Spirit from both. Will, helped by grace and assenting to the Holy Spirit, becomes love, a vehement will in the good; left to itself it takes the names of its vices. At the fork of Pythagoras' letter the will either rises through love and charity to wisdom or falls into the hell of vices; the young man's love, grown from fear into piety, has its own holy fervor.

Acturi igitur de amore, prout dederit ipse cujus
about-to-treat therefore about love as shall-have-granted he whose
amori operis ipsius sudat intentio, primum quasi a
for-love of-work this sweats the-intention first as-if from
primordiis ipsius narrationis seriem inchoantes, quasi
the-beginnings of-the-very narration the-series beginning as-if
per succedentes sibi ætates profectuum ejus processum
through succeeding each-other ages of-progresses its the-process
ordiamur, usque ad senectam uberem, quæ non est plena
let-us-begin all-the-way to the-old-age rich which not is full
senilis doloris, sed plena misericordiæ uberis. Sicut enim
senile of-grief but full of-mercy rich as for
secundum ætatum incrementum vel decrementum puer
according-to of-ages the-increase or decrease the-boy
mutatur in juvenem, juvenis in virum, vir in senem;
is-changed into a-youth the-youth into a-man the-man into an-old-man
secundum qualitatum mutationes, etiam ætatum nomina
according-to of-qualities the-changes also of-ages the-names
mutantes: sic secundum virtutum profectum voluntas crescit
changing so according-to of-virtues the-progress will grows

in amorem, amor in charitatem, charitas in sapientiam. Nec
into love love into charity charity into wisdom nor
debet latere de amore, de quo agimus, quibus ortus
ought it-to-be-hidden about love about which we-treat from-what born
sit natalibus, qua nobilitatis linea insignis habeatur;
it-was parentage by-what of-nobility line distinguished it-may-be-held
vel quo oriundus loco. Primum igitur ejus nativitatis
or from-what born place first therefore of-its birth
locus Deus est. Ibi natus, ibi alitus, ibi provectus; ibi
the-place God is there born there nourished there advanced there
civis est, non advena, sed indigena. A Deo enim solo
a-citizen it-is not a-stranger but a-native by God for alone
amor datur, et in ipso permanet, quia nulli nisi ipsi et
love is-given and in him remains because to-none except him and
propter ipsum debetur. Porro si de natalibus ejus agitur;
for-the-sake-of him it-is-owed moreover if about parentage its it-is-treated
cum Trinitas Deus hominem crearet ad imaginem suam,
when the-Trinity God man created to image its
quamdam in eo formavit Trinitatis similitudinem, in qua et
a-certain in him it-formed of-the-Trinity likeness in which both
imago Trinitatis creatricis reluceret; et per quam novus
the-image of-the-Trinity creating might-shine-back and through which new
ille mundi incola, simili naturaliter ad simile recurrente,
that of-the-world inhabitant like naturally to like running-back
principio suo, creatori suo indissolubiliter inhæreret, si vellet;
to-beginning its to-creator its indissolubly might-cling if he-wished
ne multiplici creaturarum varietate illecta, abstracta, distracta,
lest by-manifold of-creatures variety enticed drawn-off distracted
creata illa trinitas inferior a summa et creatricis Trinitatis
created that trinity lower from the-highest and of-the-creating Trinity
unitate recederet. Etenim cum in faciem novi hominis
the-unity might-withdraw for when into the-face of-the-new man

spiraculum vitæ, spiritualem vim, id est intellectualem, quod
the-breath of-life spiritual force that is intellectual which
sonat spiratio et spiraculum; et vitalem, id est animalem
sounds breathing and breath and vital that is animal
quod sonat nomen vitæ, infudit, et infundendo creavit;
which sounds the-name of-life he-poured and by-pouring created
in ejus quasi quadam arce vim memorialem collocavit,
in its as-if a-certain citadel the-force memorial he-placed
ut Creatoris semper potentiam et bonitatem memoraret:
that of-the-Creator always the-power and goodness it-might-remember
statimque et sine aliquo moræ interstitio, memoria de
and-at-once and without any of-delay interval memory from
se genuit rationem: et memoria et ratio de se
itself begot reason and memory and reason from themselves
protulerunt voluntatem. Memoria quippe habet et continet
brought-forth will memory indeed has and holds
quo tendendum sit; ratio, quod tendendum sit: voluntas
whither to-be-tended may-be reason what to-be-tended may-be will
tendit: et hæc tria unum quiddam sunt, sed tres efficaciæ;
tends and these three one something are but three efficacies
sicut in illa summa Trinitate una est substantia, tres personæ:
as in that highest Trinity one is substance three persons
in qua Trinitate sicut Pater est genitor, Filius genitus, et
in which Trinity as the-Father is begetter the-Son begotten and
ab utroque Spiritus sanctus; sic ex memoria ratio gignitur,
from both the-Spirit Holy so from memory reason is-begotten
ex memoria et ratione voluntas procedit. Ut ergo Deo
from memory and reason will proceeds that therefore to-God
inhæreret creata in homine rationalis anima, memoriam sibi
it-might-cling created in man the-rational soul memory for-itself

vindicat Pater; rationem Filius; voluntatem ab utraque
claims the-Father reason the-Son will from both
procedentem ab utroque procedens Spiritus sanctus.
proceeding from both proceeding the-Spirit Holy

Ecce quibus orta natalibus voluntas, cujus nativitatis,
behold from-what born parentage the-will of-what birth
cujus adoptionis, cujus dignitatis, cujus nobilitatis. Quæ cum,
of-what adoption of-what dignity of-what nobility which when
præveniente et cooperante gratia, Spiritui ipsi sancto, qui
forestalling and co-operating grace to-the-Spirit himself Holy who
Patris et Filii amor est et voluntas, bono sui assensu
of-the-Father and of-the-Son the-love is and will by-good of-its assent
incipit inhærere; et vehementer incipit velle quod Deus vult,
begins to-cling and vehemently begins to-will what God wills
et quod volendum memoria suggerit et ratio: et vehementer
and what to-be-willed memory suggests and reason and vehemently
volendo amor efficitur. Nihil enim aliud est amor quam
by-willing love is-made nothing for other is love than
vehemens in bono voluntas. Per se enim voluntas simplex
vehement in good will through itself for will simple
est affectus, sic animæ rationali inditus, ut sit capax
is an-affection so in-the-soul rational implanted that it-may-be capable
tam boni quam mali: bono replendus, cum adjuvatur
as-much of-good as of-evil with-good to-be-filled when it-is-helped
a gratia; malo, cum sibi dimissus deficit in semetipso. Ne
by grace with-evil when to-itself left it-fails in itself lest
enim a Creatore aliquid animæ deesset humanæ, libera in
for by the-Creator anything to-the-soul be-lacking human free to
utramvis partem data est ei voluntas: quæ, cum adjuvanti
either side given is to-it will which when with-helping
concordat gratiæ, virtutis accipit profectum et nomen, et
it-agrees grace of-virtue it-receives progress and name and

amor efficitur: cum sibi dimissa se ipsa secundum se ipsam
love is-made when to-itself left it itself according-to it itself
frui vult, sui in se ipsa patitur defectum; et quot
to-enjoy wills of-itself in it itself suffers failing and as-many-as
habet vitia, tot vitiorum sortitur nomina, cupiditatis,
it-has vices so-many of-vices it-obtains names of-greed
avaritiæ, luxuriæ et alia hujusmodi.
of-avarice of-luxury and others of-this-kind

Primo itaque profectu suo voluntas, quasi in Pythagoricæ
in-the-first and-so progress its the-will as-if in of-the-Pythagorean
litteræ bivio, libera constituta, si secundum dignitatem
letter the-fork free placed if according-to the-dignity
naturalium suorum erigitur in amorem, secundum naturalem
of-natural its-things it-is-raised into love according-to the-natural
virtutum suarum ordinem de amore, ut dictum est, in
of-virtues its order from love as said it-has-been into
charitatem, de charitate proficit in sapientiam. Sin autem,
charity from charity it-progresses into wisdom but-if moreover
nullo ordine sui, justa tamen ordinatione Dei, præcipiti
by-no order of-its-own by-just yet ordinance of-God by-headlong
acta ruina, tenebris confusionis obruta sepelitur in inferno
driven ruin by-the-darkness of-confusion overwhelmed it-is-buried in the-hell
vitiorum, nisi a gratia citius ei fuerit subventum.
of-vices unless by grace more-quickly to-it it-shall-have-been succored
Si vero via inferni relicta, sursum cœperit gressum
if but the-way of-hell left upward it-shall-have-begun the-step
attollere, et gratiam sequens deducentem et enutrientem,
to-raise and grace following leading and nourishing
adulta fuerit in amorem; jam in juventutis constituta
grown it-shall-have into love now in of-youth established
fortitudine, a spiritu timoris, quo hactenus ut puer
strength from the-spirit of-fear by-which until-now as a-boy

timebat pœnam, in spiritum pietatis incipit proficere, in
it-feared punishment into the-spirit of-piety it-begins to-progress into
eum a quo incipit jam novam gustare gratiam, pie jam
that from which it-begins now new to-taste grace piously now
incipiens amare Deum et colere, de quo scriptum est:
beginning to-love God and to-worship about whom written it-is
Pietas est cultus ejus. Hic ergo juvenis non ætatis, sed
piety is worship his this therefore the-youth not of-age but
virtutis naturalem fortitudinem exserat et virtutem; nec
of-virtue natural strength let-him-put-forth and virtue nor
juventutis (licet a ratione ea vetetur corrumpere) naturalia
of-youth although by reason it be-forbidden to-corrupt the-natural
perdat incentiva. Quibus si insaniunt qui corrumpunt, qui in
let-him-lose incentives on-which if they-rave who corrupt who in
imagine pertranseunt, quorum spiritus ut spiritus bestiarum
an-image pass-through whose spirit as the-spirit of-beasts
vel pecorum, quorum carnes, juxta prophetam, ut carnes
or cattle whose flesh according-to the-prophet as the-flesh
sunt asinorum: multo magis eos qui in veritate sunt amoris,
is of-asses much more those who in truth are of-love
et spiritualibus ejus aguntur incentivis, in spiritualis juventutis
and by-spiritual its are-driven incentives in of-spiritual youth
fervore suo licet modo insanire. Gravis enim opprobrii
fervor its it-is-permitted only to-rave grave for of-reproach
res est in naturam, si plus in deterius proficere
a-thing it-is against nature if more toward the-worse to-progress
possunt ejus corruptores, quam in bonum veri amatores.
can its corrupters than toward the-good the-true lovers

De sancta quadam amoris insania, in homine vere religioso requisita

III · A HOLY MADNESS OF LOVE

Paul's going out of his mind for God, the prayer to be blotted out of God's book, and Paul's wish to be accursed for his brothers are a holy madness, the drunkenness of the Spirit; so are a man who leaves the world to cling to Christ and returns to it in obedience, and the martyrs laughing amid torments. Yet this youthful fervor must bear the bridle of reason: the novice is to be strict with himself and obedient to his elder, making himself a fool for Christ. He must pray with faith and devotion, and keep purity, silence, sober habits, and courtesy toward all, cutting away the false wills that are only appetites.

Audi sanctam insaniam: Sive mente, inquit Apostolus,
hear a-holy madness whether in-mind says the-Apostle
excedimus, Deo; sive sobrii sumus, vobis. Vis adhuc
we-go-out for-God or sober we-are for-you do-you-wish still
audire insaniam? Si dimittis, inquit, eis peccatum, dimitte:
to-hear madness if you-forgive he-says them the-sin forgive
sin autem, dele me de libro quem scripsisti. Vis
but-if-not moreover blot me from the-book which you-have-written do-you-wish
aliam? Ipsum audi Apostolum: Optabam, inquit, anathema
another the-very hear Apostle I-was-wishing he-says accursed
esse a Christo pro fratribus meis. Nonne quædam mentis
to-be from Christ for brothers my surely a-certain of-mind
bene affectæ sana quædam videtur insania, quod impossibile
well disposed sane a-certain seems madness that-which impossible
sit effectu, habere fixum in affectu; pro Christo anathema
may-be in-effect to-have fixed in affection for Christ accursed
velle esse a Christo? Hæc ad sancti Spiritus adventum
to-wish to-be from Christ this at of-the-Holy Spirit the-coming
apostolorum fuit ebrietas: hæc Pauli insania, cum diceret
of-the-apostles was the-drunkenness this of-Paul the-madness when he-said

ad eum Festus, Insanis, Paule. Mirumne erat si insanire
to him Festus you-are-mad O-Paul wonderful was-it if to-be-mad
pronuntiabatur, qui in ipso mortis periculo ipsos judices
he-was-pronounced who in the-very of-death peril the-very judges
suos, a quibus pro Christo judicabatur, ad Christum convertere
his by whom for Christ he-was-judged to Christ to-convert
nitebatur? Non hanc insaniam multæ litteræ in eo faciebant,
strove not this madness much learning in him made
sicut dicebat rex veritatem intelligens sed dissimulans, sed,
as said the-king the-truth understanding but dissembling but
ut dictum est, sancti Spiritus ebrietas, in qua et
as said it-has-been of-the-Holy Spirit the-drunkenness in which both
in parvo et in magno similes eos sibi facere gestiebat
in little and in great like them to-himself to-make he-longed
qui eum judicabant. Et ut cætera omittam, quæ major,
who him judged and that the-rest I-may-omit what greater
quæ magis inopinata insania, quam hominem relicto sæculo
what more unexpected madness than a-man left the-world
desiderantem et ardentem inhærere Christo, pro Christo
desiring and burning to-cling to-Christ for Christ
rursum necessitate obedientiæ et charitatis fraternæ inhærere
again by-the-necessity of-obedience and of-charity brotherly to-cling
sæculo; tendentem in cœlum semetipsum mergere in
to-the-world tending into heaven himself to-plunge into
cœnum? Hic est Benjamin adolescentulus, qui in mentis suæ
the-mire this is Benjamin the-youth who in of-mind his
excessu nec se, nec suum aliquid sentit, sed eum solum
the-going-out neither himself nor his-own anything feels but him alone
in quem totus excessit. Hac insania insani erant martyres
into whom wholly he-went-out by-this madness mad were the-martyrs

inter tormenta ridentes. Cur hic non dicam quod in fervore
amid torments laughing why here not shall-I-say what in the-fervor
lasciviæ suæ lascivus poeta dicebat, «Insanire libet?»
of-wantonness his the-wanton poet said to-be-mad it-pleases
Hic ergo licet emineat fervor juvenilis, et fervens
here therefore although may-stand-out the-fervor youthful and fervent
religionis cursus; qui quamvis adhuc in hoc statu nec habeat
of-religion the-course which although still in this state neither may-have
nec habere debeat, frenum tamen patitur rationis. Fervorem
nor to-have ought the-rein yet it-suffers of-reason the-fervor
enim novitiorum non docent illæ misericordes in se
for of-novices not teach those merciful toward him
ipsum discretiones, et discretionum dispensationes, facilesque
himself discretions and of-discretions dispensations and-easy
indulgentiæ suo judicio: non tamen recusandæ sunt
indulgences by-his-own judgment not yet to-be-refused are
alieno. A se ipso in se ipsum rigida debet esse censura,
by-another's from him himself toward him himself rigid ought to-be the-censure
et districta severitas: ad regentem autem vel consulentem
and strict severity toward the-ruler moreover or counselor
paternam vel fraternam charitatem et pietatem, lenis et
paternal or fraternal charity and piety gentle and
obediens in omnibus humilitas. Si alterum desit: vel in
obedient in all-things humility if one-or-the-other be-lacking either in
deside et tepido non spero cursus perseverantiam, vel in
the-slothful and lukewarm not I-hope-for of-the-course perseverance or in
præcipiti timeo ruinam. Propter quod tota debet esse discretio
the-headlong I-fear ruin for which whole ought to-be the-discretion
novitii, stultum se in omnibus pro Christo facere, et
of-the-novice a-fool himself in all-things for Christ to-make and
ex alieno pendere arbitrio; maxime si seniorem talem habet
on another's to-hang judgment especially if an-elder such he-has

de quo certum est quod a Deo discit quod hominem
about whom sure it-is that from God he-learns what man
doceat. Ubi tamen proficienti et obedienti non facile
he-may-teach where yet for-one-progressing and obeying not easily
præsumenda est judicandi licentia, quandiu manifeste nil
to-be-presumed is of-judging license as-long-as manifestly nothing
contra Deum præcipitur, donec longa et patiens experientia
against God is-commanded until long and patient experience
intellectum super his dabit auditui. Ad eam vero
understanding about these-things shall-give to-the-hearing to it but
maxime se semper obedientiam studeat exercere, de qua
most himself always obedience let-him-strive to-exercise about which
scriptum est, Castificantes corda vestra in obedientia charitatis:
written it-is chastening hearts your in the-obedience of-charity
hæc est enim Dei voluntas et beneplacens, et perfecta.
this is for of-God the-will both well-pleasing and perfect
Ad hæc autem obtinenda et conservanda, continua
for these-things moreover to-be-obtained and to-be-kept continual
appetenda sunt præsidia sedulæ et longanimis orationis: in qua
to-be-sought are the-supports of-diligent and long-suffering prayer in which
tanta sit fides, ut speret omnia; tanta devotio, ut Deum
so-great may-be faith that it-may-hope all-things so-great devotion that God
videatur cogere; tantus amor, ut omnia quæ petit, in ipsa
it-may-seem to-compel so-great love that all-things which it-asks in the-very
oratione se sentiat obtinere; tam benigna humilitas, ut in
prayer itself it-may-feel to-obtain so kindly humility that in
omnibus non suam, sed Dei voluntatem in se fieri præoptet.
all-things not its-own but of-God the-will in itself to-be-done it-may-prefer
Studeat etiam habere hic talis et amplectatur cordis
let-him-strive also to-have here such-a-one and let-him-embrace of-heart
puritatem, corporis munditiam, silentium, vel verbum ordinatum;
purity of-body cleanness silence or speech ordered

oculos stabiles, et non sublimes; aures non prurientes;
eyes steady and not lofty ears not itching
victum et somnum sobrium, et qui faciat, non impediat
food and sleep sober and which may-make not may-hinder
boni operis diætam; manus continentes, gressum mitem:
of-good work the-day's-task hands restrained a-step mild
non ridendo cordis prodere lasciviam; sed leniter subridendo,
not by-laughing of-heart to-betray wantonness but gently by-smiling
gratiam: meditationes spirituales et assiduas, opportunas
grace meditations spiritual and assiduous timely
lectiones, et non curiosas: ad majores subjectionem,
readings and not curious toward the-greater subjection
ad seniores reverentiam, ad juniores dilectionem: non
toward the-elders reverence toward the-younger love not
desiderare præesse, amare subesse, omnibus cum quibus
to-desire to-preside to-love to-be-subject to-all with whom
est, velle prodesse: non severitate obrui, non lenitate
he-is to-wish to-profit not by-severity to-be-overwhelmed not by-gentleness
exinaniri: in vultu serenitatem, in corde ad omnes habere
to-be-emptied in the-face serenity in the-heart toward all to-have
dulcedinem, in opere gratiam. Hic etiam locus et tempus
sweetness in work grace here also the-place and time
est voluptates amputandi, vitia omnia exstirpandi, voluntates
is pleasures of-cutting-off vices all of-uprooting wills
frangendi; ut cæteris non voluntatibus, sed voluntatum
of-breaking that the-rest not wills but of-wills
simulacris præcisis et amputatis, sicut adulterinis quibusdam
the-images cut-away and amputated as adulterous certain
et sponte nascentibus ramusculis, spes proficiendi
and of-their-own-accord springing twigs the-hope of-progressing
augeatur naturali et veræ voluntati. Illæ enim non tam
may-be-increased for-the-natural and true will those for not so-much

sunt voluntates, quam appetitus animæ: concupiscentia scilicet
are wills as appetites of-the-soul the-concupiscence namely
carnalis, concupiscentia oculorum, et ambitio sæculi.
carnal the-concupiscence of-the-eyes and the-ambition of-the-world

De studio et conatu ad profectum seu perfectionem amoris

IV · THE EFFORT TOWARD THE PERFECTION OF LOVE

Love at this stage works blindly, like a blind man guided by another, formed outwardly by discipline until the inner man is softened enough to take its shape. The Apostle's human counsel holds meanwhile: yield the members to justice as once to iniquity. Then the soul's face is renewed, glimpses of God refresh it, and like a country girl tasting the king's hall it returns importunately to the door until it sits at Wisdom's table. From this comes love of holy poverty, of hiddenness, and of prayer.

Hic qui plus amat, plus currat: hic labor, hic opus est;
here who more loves more let-him-run here the-labor here the-work is
labor multorum sudorum, opus multorum laborum: maxime
the-labor of-many sweats the-work of-many labors especially
cum cæcus adhuc amor quod facit faciat, sed nesciat
since blind still love what it-does may-do but may-not-know
adhuc unde veniat, aut quo vadat: et sic hujusmodi
still whence it-may-come or whither it-may-go and so of-this-kind
operetur affectibus, sicut cæcus manibus, qui manibus
may-work with-affections as a-blind-man with-hands who with-hands
quidem operatur, sed nec manus videt quibus operatur,
indeed works but neither the-hands sees with-which he-works
nec opus quod operatur. Sicut enim si videns quis in
nor the-work which he-works as for if one-seeing someone in
aliquod opus erudiat non videntem, trahit docendum,
some work may-train not seeing he-draws the-one-to-be-taught

curvat, erigit et disponit, in usum quemdam potius quam
bends raises and disposes to use a-certain rather than
in artem eum agens suscepti operis: sic per omnia
to art him driving of-the-undertaken work so through all-things
quæ supra dicta sunt, cæcus amor extrinsecus in quamdam
which above said have-been blind love outwardly into a-certain
vitæ et morum formatur honestatem. Cum vero interioris
of-life and of-manners is-formed honor when but of-the-inner
hominis substantia longo disciplinæ usu emollita plene
man the-substance by-long of-discipline use softened fully
poterit imprimi et informari in eorum formam, tunc
shall-be-able to-be-impressed and to-be-informed into their form then
fructum pacatissimum operabitur salutis; tunc in re, non
fruit most-peaceful it-shall-work of-salvation then in the-thing not
specie horum omnium et similium percipiet utilitatem.
appearance of-these all and of-like-things it-shall-perceive the-usefulness
Quæcumque enim observanda texuimus, nondum sunt in
whatever for to-be-observed we-have-woven not-yet are in
affectu, sed in desiderio et rationis magisterio: et de
affection but in desire and of-reason the-mastery and about
his omnibus humiliter adhuc cantat ad Deum, Concupivi
these all humbly still it-sings to God I-have-longed
desiderare justificationes tuas. Sicut tamen dixi de cæco,
to-desire justifications your as yet I-said about the-blind-man
quamvis adhuc non videat oculus, non cesset operari manus:
although still not may-see the-eye not may-cease to-work the-hand
ut qui proficere vult in magno, fidelis sit in minimo;
that he-who to-progress wishes in great faithful may-be in least
et in eo in quo ex conditoris largitate jam prærogatum
and in that in which from of-the-founder the-bounty now granted-beforehand
habet jus potestatis, officium exhibeat bonæ voluntatis,
he-has the-right of-power the-duty let-him-show of-good will

in corpore scilicet proprio; faciatque quod dicit Apostolus:
in the-body namely own and-let-him-do what says the-Apostle
Humanum dico propter infirmitatem carnis vestræ. Sicut
the-human-thing I-say on-account-of the-infirmity of-flesh your as
enim exhibuistis membra vestra servire immunditiæ et
for you-showed members your to-serve uncleanness and
iniquitati ad iniquitatem, ita nunc exhibete membra vestra
iniquity unto iniquity so now show members your
servire justitiæ in sanctificationem: ac si dicat, Cum amor
to-serve justice unto sanctification as if he-should-say when love
in charitatem transierit, cum anima perfectam suam adepta
into charity shall-have-passed when the-soul perfect its obtained
fuerit puritatem; tunc vobis dicam vel indicam longe aliud
shall-have purity then to-you I-shall-say or I-shall-point-out far another
quid et divinum. Nunc interim accipite istud humanum: ut,
something and divine now meanwhile receive this human-thing that
sicut in tempore veteris negligentiæ et peccati, liberi fuistis
as in the-time of-old negligence and sin free you-were
justitiæ; justitiæ in nullo, in omnibus autem peccato exhibentes
of-justice to-justice in nothing in all-things moreover to-sin showing
membrorum officium, et hoc ad iniquitatem: sic amodo
of-the-members the-duty and this unto iniquity so henceforth
exhibeatis membra vestra servire justitiæ in sanctificationem.
you-may-show members your to-serve justice unto sanctification
In quo si fidelis, ut dictum est, apparuerit, incipiet
in which if faithful as said it-has-been he-shall-have-appeared he-shall-begin
in se ipso experiri quod David dixit: In nomine tuo
in him himself to-experience what David said in name your
levabo manus meas. Sicut adipe et pinguedine repleatur
I-shall-lift hands my as with-fat and fatness may-be-filled
anima mea. Si enim spiritu facta carnis mortificaverit,
soul my if for by-the-spirit the-deeds of-the-flesh he-shall-have-mortified

si Deum in opere suo glorificaverit; ex hoc anima adipe
if God in work his he-shall-have-glorified from this the-soul with-the-fat
gratiæ et pinguedine sancti Spiritus repleta, renovari
of-grace and the-fatness of-the-Holy Spirit filled to-be-renewed
incipit spiritu mentis suæ, et induere novum hominem, qui
begins in-the-spirit of-mind its and to-put-on the-new man who
secundum Deum creatus est in justitia et sanctitate veritatis.
according-to God created is in justice and holiness of-truth

Ex hoc enim jam rerum facies nova ei incipit apparere;
from this for now of-things a-face new to-him begins to-appear
charismata meliora, in quorum æmulatione hactenus laboraverat,
gifts better in whose emulation until-now he-had-labored
familiarius se ei aperire; corpus sanctis humiliatum
more-familiarly themselves to-him to-open the-body by-holy humbled
disciplinis, ex consuetudine jam bona in spontaneum
disciplines from custom now good into the-spontaneous
spiritus servitium transire; novi hominis interior facies
of-the-spirit service to-pass of-the-new man the-inner face
de die in diem renovari, et usque ad speculanda Dei
from day to day to-be-renewed and even to the-beholding of-God
bona revelari: jam frequentes et improvisæ theophaniæ, et
goods to-be-revealed now frequent and unforeseen theophanies and
sanctorum splendores animam continuo laborantem desiderio
of-the-saints splendors the-soul continually laboring with-desire
incipiunt refocillare et illustrare; quia sapientia occurrens
begin to-refresh and to-illumine because wisdom meeting-him
in viis hilariter, sicut dicit Job, Abscondit lumen in
in the-ways cheerfully as says Job he-hides the-light in
manibus, et præcipit ei ut rursus adveniat, et annuntiat
hands and commands it that again it-may-come and announces
de ea amico suo, quod possessio ejus sit, et ad eam
about it to-friend his that the-possession his it-may-be and to it

possit ascendere. Ex quo jam diu laborans anima, insolitas
he-can to-ascend from which now long laboring the-soul unaccustomed
quasdam et dulces affectiunculas incipit colligere, in quibus
certain and sweet little-affections begins to-gather in which
tenere requiescit cum adsunt; cruciatur, cum auferuntur,
tenderly it-rests when they-are-present it-is-tormented when they-are-taken-away
et non redeunt ad votum. Sicut enim ruri enutrita
and not they-return at wish as for in-the-country brought-up
et ruralibus assueta cibariis, cum affectiones has, quas
and to-rustic accustomed foods when affections these which
diximus, quasi in primo ingressu aulæ regiæ cœperit
we-have-said as-if in the-first entrance of-the-royal hall it-shall-have-begun
degustare, nonnunquam ignominiose depulsa, violenter expulsa,
to-taste sometimes shamefully driven-off violently expelled
in domum paupertatis suæ, vix ultra redire acquiescet:
into the-house of-poverty its scarcely further to-return it-shall-consent
et frequenter ad januam recurrens, importuna, improba, et
and frequently to the-door running-back importunate shameless and
anxia, sicut inops, sicut mendica, sperans, suspirans inspicit,
anxious as needy as a-beggar hoping sighing it-looks-in
suspicit si quid sibi porrigatur, si quando aperiatur; et
looks-up if anything to-it be-held-out if ever it-be-opened and
aliquando improbitate et importunitate sua sic evincit omnia
sometimes by-shamelessness and importunity its so it-overcomes all
obstacula et transgreditur, ut usque ad interiorem sapientiæ
obstacles and passes-over that even to the-inner of-wisdom
mensam præcipiti transiliens desiderio, impudens, et illico
table with-headlong leaping desire impudent and immediately
reexpellenda assideat conviva, et audiat, Comedite, amici;
to-be-expelled-again it-may-sit a-guest and may-hear eat O-friends
et inebriamini, charissimi. Ex hoc jam innascitur sanctæ
and be-drunk O-dearest from this now is-born of-holy

paupertatis amor, latendi studium, odium sæcularium
poverty the-love of-lying-hidden the-zeal hatred of-worldly
distractionum, orationis usus, psalmodia frequens.
distractions of-prayer the-use psalmody frequent

De periculis et damnis neglectæ gratiæ, et laudibus veræ charitatis

V · NEGLECTED GRACE, AND THE PRAISE OF TRUE CHARITY

Many stop here, treating the comfort received on the way as sufficiency, presuming on grace and so crucifying the Son of God again; they are like earth that bears thorns. The young man of good hope grows into charity, which is love illumined, and charity is God. William quotes Paul's praise of charity in full. Charity is the Lord's light yoke: grace makes the Gospel's precepts light, as a beast that shied from a heavy load draws it doubled once a chariot is brought, or as wings let a bird fly. Charity's hand works lightly because the eye is illumined, and charity never falls away, though its acts may falter.

Sed grave, nisi impediatur, occurrit tentationis impedimentum,
but a-grave unless it-be-hindered meets of-temptation hindrance
quod multorum cursum usque huc prosperum et felicissimum
which of-many the-course thus far prosperous and most-happy
vel graviter retardet, vel retro nonnunquam in quamdam
either gravely may-delay or back sometimes into a-certain
teporis ignaviam reflectat. Quod enim a Patre pio
of-lukewarmness sloth may-turn what for from the-Father loving
in via accipit ne deficiat, sic incipit habere quasi sufficiat:
on the-way it-receives lest it-fail so it-begins to-hold as-if it-sufficed
et hic proficiendi metam constituens, ubi desinit proficere,
and here of-progressing the-goal setting where it-ceases to-progress
ibi incipit deficere. Quin etiam conculcans gratiam Dei, et
there it-begins to-fail nay even trampling the-grace of-God and

vanam de ipsa contra ipsam sibi fabricans fiduciam, vel
vain from it against it for-itself fabricating confidence either
in ore, vel in corde jactat se non usquequaque a Deo
in mouth or in heart it-boasts itself not altogether by God
derelictum, toties sibi judicium manducans et bibens, quoties
forsaken as-often for-itself judgment eating and drinking as-often-as
visitationis et consolationis a Deo accipit gratiam, et inde
of-visitation and consolation from God it-receives grace and thence
non in Domini, sed in voluntatum suarum exsecutionem
not in of-the-Lord but in of-wills its the-execution
præsumit fiduciam. Inimici Domini, ait Psalmista, mentiti
presumes confidence the-enemies of-the-Lord says the-Psalmist lied
sunt ei, et erit tempus eorum in sæcula. Et cibavit
have to-him and shall-be the-time of-them for ages and he-fed
illos ex adipe frumenti, et de petra, melle saturavit
them from the-fat of-wheat and from the-rock with-honey filled
eos. Audi cibatos, et audi inimicos: audi saturatos, et audi
them hear the-fed and hear the-enemies hear the-filled and hear
mentitos: audi non solum frumentum, sed adipem frumenti:
the-liars hear not only wheat but the-fat of-wheat
non petram, sed mel de petra, occultam scilicet et divinam
not the-rock but honey from the-rock the-hidden namely and divine
sacramentorum gratiam, de qua saturati perhibentur qui
of-the-sacraments grace with which filled they-are-said who
inimici convincuntur; quod si non fuissent inimici non tam
enemies are-convicted but if not they-had-been enemies not so
cito potuissent saturari. Qui enim saturatus est, non
quickly they-would-have-been-able to-be-filled who for filled is not
plus petit quam accipit, quia plenus est: et quod habet,
more asks than he-receives because full he-is and what he-has
ei satis est. Hoc est, post primam illuminationem, ut ait
to-him enough is this is after the-first illumination as says

Apostolus, post gustum doni cœlestis, post participationem
the-Apostle after the-taste of-the-gift heavenly after the-participation
Spiritus sancti, post gustum nihilominus boni verbi
of-the-Spirit Holy after the-taste nonetheless of-the-good word
Dei, virtutumque futuri sæculi, voluntarie peccando post
of-God and-of-the-powers of-the-future age willingly by-sinning after
acceptam notitiam veritatis, rursum sibimetipsis Filium
received knowledge of-truth again for-themselves the-Son
Dei crucifigere et conculcare, et sanguinem testamenti
of-God to-crucify and to-trample and the-blood of-the-covenant
pollutum ducere, in quo sanctificati sunt, et spiritui gratiæ
polluted to-reckon in which sanctified they-were and to-the-spirit of-grace
contumeliam facere. Quid enim aliud est Filium Dei sibi
insult to-do what for other is the-Son of-God for-oneself
crucifigere, quam facere mala, ut veniant bona, confidenter
to-crucify than to-do evil-things that may-come good-things confidently
peccare, et cruci Christi quidquid peccant imponere? O
to-sin and on-the-cross of-Christ whatever they-sin to-impose O
si audiant quod sequitur: Terra sæpe supervenientem
if they-would-hear what follows the-earth often the-coming
imbrem bibens; et generans herbam opportunam his a
rain drinking and producing herb fitting for-those by
quibus colitur, accipit benedictionem a domino: proferens
whom it-is-tilled receives blessing from the-lord bringing-forth
autem spinas et tribulos, reproba est, et maledictioni
moreover thorns and thistles reprobate is and to-cursing
proxima; cujus finis est in combustionem. Sed redeamus
nearest whose end is unto burning but let-us-return
ad meliora, ut ait ipse Apostolus, et viciniora saluti.
to better-things as says himself the-Apostle and nearer to-salvation

Jam ergo bonæ spei juvenis, cujus Deus juventutem
now therefore of-good hope the-youth whose God youth
incipit lætificare, crescere incipit in virum perfectum, in
begins to-gladden to-grow begins into the-man perfect into
mensuram ætatis plenitudinis Christi. Jam enim amor
the-measure of-the-age of-the-fullness of-Christ now for love
incipit confortari et illuminari, et transire in affectum
begins to-be-strengthened and to-be-illumined and to-pass into affection
et nomen majoris virtutis, et amplioris dignitatis. Amor
and the-name of-greater virtue and ampler dignity love
quippe illuminatus charitas est; amor a Deo, in Deo,
indeed illumined charity is love from God in God
ad Deum charitas est. Charitas autem Deus est: Deus,
toward God charity is charity moreover God is God
inquit, charitas. Brevis est laus, sed concludens omnia.
he-says charity brief is the-praise but enclosing all-things
Quidquid de Deo potest dici, potest dici et de
whatever about God can to-be-said can to-be-said also about
charitate; sic tamen ut, considerata secundum naturas
charity so yet that considered according-to the-natures
doni et dantis, in dante nomen sit substantiæ, in
of-the-gift and of-the-giver in the-giver the-name may-be of-substance in
dato qualitatis; sed per emphasim donum etiam charitatis
the-given of-quality but by emphasis the-gift also of-charity
Deus dicatur, in eo quod super omnes virtutes virtus
God may-be-called in that that above all virtues the-virtue
charitatis Deo cohæreat et assimiletur. De charitate quid
of-charity to-God coheres and is-likened about charity what
dicemus? audivimus famam ejus, non novimus eam, non
shall-we-say we-have-heard the-fame its not we-have-known it not
vidimus eam. Apostolus eam novit, qui, excellentiorem
we-have-seen it the-Apostle it knew who the-more-excellent

viam eam appellans, in laudem ejus totum se effudit,
way it calling into the-praise its wholly himself poured
dicens: Et adhuc excellentiorem viam vobis demonstro. Si
saying and still a-more-excellent way to-you I-show if
linguis hominum loquar et angelorum, charitatem autem
in-the-tongues of-men I-speak and of-angels charity moreover
non habeam, factus sum velut æs sonans, aut cymbalum
not I-have made I-am as brass sounding or a-cymbal
tinniens. Et si habuero prophetiam, et noverim mysteria
tinkling and if I-shall-have-had prophecy and know mysteries
omnia et omnem scientiam, et si habuero omnem fidem,
all and all knowledge and if I-shall-have-had all faith
ita ut montes transferam, charitatem autem non habeam,
so that mountains I-may-move charity moreover not I-have
nihil sum. Et si distribuero in cibos pauperum omnes
nothing I-am and if I-shall-have-distributed for food of-the-poor all
facultates meas, et tradidero corpus meum ita ut
goods my and shall-have-handed-over body my so that
ardeam, charitatem autem non habeam, nihil mihi prodest.
I-may-burn charity moreover not I-have nothing to-me it-profits
Charitas patiens est, benigna est: charitas non æmulatur,
charity patient is kind is charity not envies
non agit perperam, non est ambitiosa, non quærit quæ
not acts wrongly not is ambitious not seeks what
sua sunt, non inflatur, non irritatur, non cogitat malum,
its-own are not is-puffed-up not is-provoked not thinks evil
non gaudet super iniquitate, congaudet autem veritati; omnia
not rejoices over iniquity rejoices-with moreover the-truth all-things
suffert, omnia credit, omnia sperat, omnia sustinet. Charitas
bears all-things believes all-things hopes all-things endures charity
nunquam excidit, sive prophetiæ evacuabuntur, sive linguæ
never falls-away whether prophecies shall-be-voided or tongues

cessabunt, sive scientia destruetur. Nunc autem manent fides,
shall-cease or knowledge shall-be-destroyed now moreover remain faith
spes, charitas, tria hæc: major autem his est charitas.
hope charity three these greater moreover than-these is charity
Hoc est jugum Domini suave, et onus leve: onus quod
this is the-yoke of-the-Lord sweet and the-burden light a-burden which
portantem portat, et levigat; onus leve Evangelii, suave
the-one-carrying carries and lightens the-burden light of-the-Gospel sweet
eis, quibus dicit ipse Dominus, Jam non dicam vos
to-those to-whom says he-himself the-Lord now not I-shall-call you
servos, sed amicos meos. Qui enim prius portare non
servants but friends my he-who for before to-carry not
poterat præcepta Legis, postea illi levia sunt præcepta
could the-precepts of-the-Law afterward to-him light are the-precepts
Evangelii per cooperantem gratiam. Qui primum non
of-the-Gospel through co-operating grace he-who at-first not
poterat implere, Non occides, postea leve habet pro fratribus
could to-fulfill not you-shall-kill afterward light holds for brothers
animam ponere; et sic de reliquis: sicut cum jumento
the-soul to-lay-down and so about the-rest as when on-a-beast-of-burden
imponitur onus grave, et refugit quasi importabile, adducitur
is-put a-burden heavy and it-flees as-if unbearable is-brought-up
quadriga volubilis, id est Evangelium, discurrens per
a-four-horse-chariot rolling that is the-Gospel running-through through
totum mundum, et onus quod quasi grave refugiebat
the-whole world and the-burden which as-if heavy it-was-fleeing
primum, postea sine labore trahit duplicatum. Sic avicula
at-first afterward without labor it-draws doubled so a-little-bird
quæ implumis est et sine alis, se ipsam non potest
which unfledged is and without wings it itself not can
portare; pondere plumarum et alarum addito, advolat sine
to-carry by-the-weight of-feathers and wings added it-flies-up without

labore: sic et panis durus qui per se transire non potest,
labor so also bread hard which through itself to-pass not can
adjectione lactis vel alterius liquoris colabilis fit in gutture.
by-the-addition of-milk or other liquid strainable becomes in the-throat
Amor ergo prius habuit conatum, et aliquem affectum;
love therefore before had effort and some affection
charitas effectum. Jam enim tanto levius operatur charitatis
charity effect now for so-much more-lightly works of-charity
manus, quanto eam adjuvat illuminatus oculus. Primum quidem
the-hand as-much-as it helps the-illumined eye first indeed
operamur per manum, deinde manu tergimus oculum:
we-work through the-hand then with-the-hand we-wipe the-eye
unde dicit, A mandatis tuis intellexi. Jam enim incipit
whence he-says from commandments your I-have-understood now for it-begins
opera sua intelligere, et affectiones discernere: jam sic afficitur
works its to-understand and affections to-discern now so it-is-affected
virtutibus, ut, sicut Deo hoc est esse quod bonum esse, sic jam
by-virtues that as for-God this is to-be which good to-be so now
justæ et sanctæ animæ non aliter sit esse quam sancte,
for-the-just and holy soul not otherwise may-be to-be than holily
et juste, et pie esse: sancte in semetipsa, juste ad omnes,
and justly and piously to-be holily in itself justly toward all
pie ad Deum. Ex augmento enim gratiæ Dei sic afficit
piously toward God from the-increase for of-the-grace of-God so affects
justam animam justus affectus, ut jam in nulla sui parte, vel
the-just soul the-just affection that now in no of-itself part either
cogitatuum vel affectuum, vel actuum sciat vel possit esse
of-thoughts or of-affections or of-acts it-may-know or be-able to-be
nisi justa, in toto suo, in omni eo quod est justitiæ, plene et
except just in whole its in all that which is of-justice fully and
indissolubiliter affecta. Unde dicit Apostolus: Charitas nunquam
indissolubly affected whence says the-Apostle charity never

excidit. Aliquando quidem titubat, vel deviat affectionis vel
falls-away sometimes indeed totters or deviates of-affection or
operis effectus, quamdiu, in hac vita non potest videre charitas
of-work the-effect as-long-as in this life not can to-see charity
nisi ex parte et per speculum in ænigmate: sed integer
except in part and through a-mirror in an-enigma but entire
tamen semper et solidus in sua virtute suus permanet affectus.
yet always and solid in its virtue its remains affection

Amorem conservari, etiam dum homo, quasi invitus, legi carnis et peccati servit

VI · LOVE KEPT EVEN WHEN THE WILL SERVES THE LAW OF SIN

Affection is lasting, affections pass. Weakness of the flesh often makes the mind suffer what it does not do, and such a man, as John says, does not sin, since the seed of God remains in him; his charity is wounded but its root holds. Peter sinned against truth, not against charity, and washed his denial with tears; in David charity slept and woke at the reproving prophet's voice. Faith believes and hope promises, but charity already sees: the soul has five spiritual senses, carnal love of parents, social love, natural love, spiritual love, and the love of God.

Aliud quippe est affectus, aliud affectio. Affectus
other indeed is steadfast-affection other passing-affection the-steadfast-affection
est qui generali quadam potentia et perpetua quadam
is that-which with-general a-certain power and perpetual a-certain
virtute firma et stabili mentem possidet, quam per gratiam
virtue firm and stable the-mind possesses which through grace
obtinuit. Affectiones vero sunt quas varias varius rerum
it-obtained affections but are those-which various the-various of-things
et temporum affert eventus. Infirmitas enim carnis ex vitio
and of-times brings event the-infirmity for of-the-flesh from the-vice

primæ originis sæpe offendit, sæpe cadit, sæpe lædit graviter,
of-the-first origin often offends often falls often wounds gravely
et læditur mente interius dolente, et patiente potius quam
and is-wounded the-mind inwardly grieving and suffering rather than
agente quod perperam foris geritur; nec tamen charitatem
acting what wrongly outside is-done nor yet charity
perdente, sed ex charitate gemente et clamante ad Deum:
losing but from charity groaning and crying to God
Infelix ego homo; quis me liberabit de corpore mortis
unhappy I man who me shall-free from the-body of-death
hujus? Unde dicit Apostolus: Ego, inquit, mente servio
this whence says the-Apostle I he-says with-the-mind serve
legi Dei, carne autem legi peccati: Et rursum: Non
the-law of-God with-the-flesh moreover the-law of-sin and again not
ego operor illud, sed quod habitat in me peccatum. Itaque
I work that but which dwells in me sin and-so
quisquis ille est, sicut dicit beatus Joannes, secundum hoc
whoever he is as says blessed John according-to this
quod natus est ex Deo, id est secundum interioris hominis
that born he-is of God that is according-to of-the-inner man
rationem, in tantum non peccat, in quantum peccatum quod
the-reckoning in so-much not he-sins in as-much-as the-sin which
corpus mortis foris operatur, odit potius quam approbat,
the-body of-death outside works he-hates rather than approves
semine spiritualis nativitatis, quo ex Deo natus est, eum
the-seed of-spiritual birth by-which of God born he-is him
interius conservante. Quod etsi interim aliquando incursu
inwardly preserving which even-if meanwhile sometimes by-the-onset
peccati læditur et atteritur, radice tamen charitatis in
of-sin it-is-wounded and is-worn-down the-root yet of-charity into
altum defixa non perit: imo statim fecundius et vivacius
the-deep fixed not it-perishes nay at-once more-fruitfully and more-vigorously

convalescit in spem boni fructus, et surgit. Sic enim
it-recovers into the-hope of-good fruit and rises so for
dicit beatus Joannes: Omnis enim qui natus est ex Deo,
says blessed John every for who born is of God
peccatum non facit; quoniam semen ipsius in eo manet:
sin not does since seed his in him remains
et non potest peccare, quia ex Deo natus est. Notanda
and not can to-sin because of God born he-is to-be-noted
vis verborum. Non, inquit, peccatum facit, quod patitur
the-force of-the-words not he-says sin does what he-suffers
potius quam facit qui natus est ex Deo: et non potest
rather than does who born is of God and not can
peccare, perseverando scilicet in peccato, dum legi Dei,
to-sin by-persevering namely in sin while to-the-law of-God
cui mente servit, etiam carnem festinat subigere, quæ
which with-the-mind he-serves also the-flesh he-hastens to-subdue which
tentatione et peccato incurrente, legi peccati videbatur
temptation and sin rushing-in to-the-law of-sin seemed
servire. Petrus cum peccavit, charitatem non amisit: quia
to-serve Peter when he-sinned charity not lost because
peccavit potius in veritatem, quam in charitatem, cum
he-sinned rather against truth than against charity when
ejus se non esse mentitus est in ore, cujus totus erat
his himself not to-be lied he-has in mouth whose wholly he-was
in corde. Ideoque negationem falsitatis continuo lacrymis
in heart and-therefore the-denial of-falsehood at-once with-tears
lavit veritas charitatis. Sic et David cum peccavit, charitatem
washed the-truth of-charity so also David when he-sinned charity
non perdidit, sed obstupuit quodammodo in eo charitas ad
not lost but was-stunned in-a-way in him charity at
vehementem tentationis ictum: et charitatis in eo nequaquam
the-vehement of-temptation blow and of-charity in him by-no-means

facta est abolitio, sed quasi quædam soporatio; quæ mox
made was an-abolition but as-if a-certain lulling which soon
ut ad vocem arguentis prophetæ evigilavit, continuo in
as at the-voice of-the-reproving prophet it-awoke at-once into
illam ardentissimæ charitatis confessionem erupit, Peccavi
that of-most-ardent charity confession burst-out I-have-sinned
Domino: et continuo audire meruit, Dominus transtulit
against-the-Lord and at-once to-hear deserved the-Lord has-transferred
a te peccatum tuum; non morieris.
from you sin your not you-shall-die

Adhuc in laude charitatis, amor in fide est et spe;
still in the-praise of-charity love in faith is and hope
charitas in se ipsa est, et per se ipsam. Potest etiam esse
charity in it itself is and through it itself it-can also to-be
ut fides et spes sint sine charitate: ut autem charitas fidem
that faith and hope be without charity that moreover charity faith
et spem in se non contineat, non potest esse. Fides enim
and hope in itself not contain not can to-be faith for
quod amatur esse asserit, spes promittit. Amat igitur qui in
what is-loved to-be asserts hope promises loves therefore he-who in
fide et spe amat, sicut amari potest quod creditur tantum
faith and hope loves as to-be-loved can what is-believed only
et speratur: charitas creditum et speratum jam habet, jam
and is-hoped charity the-believed and hoped-for already has already
tenet, jam complectitur. Amor igitur fidei et spei Deum
holds already embraces the-love therefore of-faith and hope God
videre desiderat, quia amat: charitas quia videt, amat. Ipsa
to-see desires because it-loves charity because it-sees loves it
enim est oculus, quo videtur Deus. Habet enim anima etiam
for is the-eye by-which is-seen God has for the-soul also
sensus suos, habet visum suum vel oculum, qui videt Deum.
senses its it-has sight its or eye which sees God

Sicut enim corpus habet suos quinque sensus, quibus animæ
as for the-body has its five senses by-which to-the-soul
conjungitur, vita mediante: sic et anima suos quinque sensus
it-is-joined life mediating so also the-soul its five senses
habet, quibus Deo conjungitur, mediante charitate. Unde dicit
has by-which to-God it-is-joined mediating charity whence says
Apostolus: Nolite conformari huic sæculo, sed renovamini
the-Apostle do-not be-conformed to-this world but be-renewed
novitate sensus vestri, ut probetis quæ sit voluntas Dei
by-the-newness of-sense your that you-may-prove what may-be the-will of-God
bona, et beneplacens, et perfecta. Hic ostenditur quia per
good and well-pleasing and perfect here it-is-shown that through
sensus corporis veterascimus, et huic sæculo conformamur:
the-senses of-the-body we-grow-old and to-this world are-conformed
per sensum vero mentis renovamur in agnitionem Dei, in
through the-sense but of-the-mind we-are-renewed into the-knowledge of-God into
novitatem vitæ, secundum voluntatem et beneplacitum Dei.
newness of-life according-to the-will and good-pleasure of-God
Quinque enim sunt corporis sensus animales vel corporales,
five for are of-the-body senses animal or bodily
quibus anima corpus suum sensificat (ut ab inferiori incipiam):
by-which the-soul body its makes-sentient that from the-lower I-may-begin
tactus, gustus, odoratus, auditus, visus. Similiter quinque
touch taste smell hearing sight likewise five
sunt sensus spirituales, quibus charitas vivificat animam: id
are senses spiritual by-which charity quickens the-soul that
est, amor carnalis parentum, amor socialis, amor naturalis,
is love carnal of-parents love social love natural
amor spiritualis, amor Dei. Per quinque sensus corporis,
love spiritual love of-God through the-five senses of-the-body

mediante vita, corpus animæ conjungitur: per quinque
mediating life the-body to-the-soul is-joined through the-five
sensus spirituales, mediante charitate, anima Deo consociatur.
senses spiritual mediating charity the-soul to-God is-allied

Supradicti amores quinque sensibus comparantur

VII · THESE LOVES COMPARED TO THE FIVE SENSES

Love of parents is touch, gross and inescapable and so little commended. Social love of the brothers is taste, bodily but felt within. Natural love of all men is smell: as smell is more animal than bodily, this love is more spiritual than animal. Love of enemies is hearing, which works only through obedience and makes us sons of the Father. The love of God is sight, the chief sense, by which all else is rightly loved; set in the mind as sight in the head, it rules the other loves and, flying like sight across the world, makes all creation seem small beside God and all things the Christian's.

Tactui comparatur amor parentum: quia affectus iste
to-touch is-compared the-love of-parents because affection that
promptus omnibus, et quodammodo grossus et palpabilis,
ready to-all and in-a-way gross and palpable
sic se omnibus naturali quodam occursu præbet et ingerit,
so itself to-all by-a-natural certain encounter offers and presses
ut effugere eum non possis, etiam si velis. Tactus enim
that to-escape it not you-can even if you-wish touch for
sensus est totus corporalis, qui ex quorumlibet corporum
a-sense is wholly bodily which from of-any-whatever bodies
conjunctione conficitur; si tamen unum eorum, aut utrumque
the-conjunction is-made if yet one of-them or both
vivat, ut tactus esse possit. Sicut enim quoquo te
live that touch to-be can as for wherever yourself
verteris, corpus tuum non potest esse sine tactu:
you-shall-have-turned body your not can to-be without touch

sic nec anima tua sine hoc affectu. Propter quod in
so not-even soul your without this affection for which in
Scripturis amor iste non multum commendatur; imo ne sit
the-Scriptures love this not much is-commended nay lest it-be
nimius coercetur, dicente Domino: Si quis non odit patrem
excessive it-is-restrained saying the-Lord if anyone not hates father
suum aut matrem suam, non potest meus esse discipulus.
his or mother his not can my to-be disciple

Secundo, gustui comparatur amor socialis, amor fraternus,
in-the-second-place to-taste is-compared the-love social the-love brotherly
amor sanctæ et catholicæ Ecclesiæ, de quo scriptum est:
the-love of-the-holy and catholic Church about which written it-is
Ecce quam bonum et quam jucundum habitare fratres in
behold how good and how pleasant to-dwell brothers in
unum! Quia sicut per gustum vita administratur corporis;
one because as through taste the-life is-administered of-the-body
sic illi mandavit Dominus benedictionem et vitam. Gustus
so there commanded the-Lord blessing and life taste
etiam licet corporaliter exerceatur, saporem tamen introrsus
also although bodily it-be-exercised savor yet inwardly
generat, quo anima afficitur: propter quod corporalis quidem
begets by-which the-soul is-affected for which bodily indeed
maxime hic sensus, sed tamen ex parte aliqua etiam animalis
most this sense but yet in part some also animal
esse comprobatur. Sic et amor socialis, quia ex corporali
to-be is-proved so also the-love social because from bodily
cohabitatione in unum, ex similitudine professionum, ex
cohabitation in one from the-likeness of-professions from
parilitate studiorum, aliisque hujusmodi causis, confœderatur,
the-equality of-studies and-other of-this-kind causes is-allied
mutuisque officiis enutritur, maxime animalis esse videtur. Sed
and-by-mutual services is-nourished most animal to-be seems but

tamen ex magna parte et spiritualis est, quia sicut sapor est
yet in great part also spiritual it-is because as savor is
in gustu, sic affectus fraternæ charitatis flagrat in affectu, de
in taste so the-affection of-brotherly charity burns in affection about
quo scriptum est: Sicut unguentum in capite, quod descendit
which written it-is as ointment on the-head which descends
in barbam, barbam Aaron; quod descendit in oram vestimenti
onto the-beard the-beard of-Aaron which descends onto the-hem of-garment
ejus, sicut ros Hermon qui descendit in montem Sion.
his as the-dew of-Hermon which descends onto the-mount of-Zion

Tertio, odori comparatur amor naturalis, qui naturaliter
in-the-third-place to-smell is-compared the-love natural which naturally
ex ipsius naturæ similitudine et consortio absque omni
from of-the-very nature the-likeness and fellowship without any
spe recompensationis omnem hominem diligit: qui ex
hope of-recompense every man loves which from
occultis naturæ recessibus veniens, et animæ se ingerens
the-hidden of-nature recesses coming and to-the-soul itself pressing
nihil humanum ab eo patitur esse alienum. Sensus autem
nothing human by it allows to-be foreign sense moreover
iste magis animalis esse videtur quam corporalis, id est
this more animal to-be seems than bodily that is
odoratus, quia ad creandum eum interius corpus nihil agit
smell because for creating it inwardly the-body nothing does
præter levem instrumenti sui, id est narium attractum;
except the-light of-instrument its that is of-the-nostrils drawing-in
et licet haustus per corpus, animam tamen afficit, non
and although drawn through the-body the-soul yet it-affects not
corpus. Sic et amor naturalis magis spiritualis esse videtur
the-body so also the-love natural more spiritual to-be seems
quam animalis; quia, præter solum connaturalis humanitatis
than animal because except alone of-connatural humanity

respectum, non consanguinitas, non societas, nec aliqua
the-regard not kinship not fellowship nor any
omnino in eo necessitudo hujusmodi consideratur.
at-all in it bond of-this-kind is-considered

Quarto auditui comparatur amor spiritualis, amor
in-the-fourth-place to-hearing is-compared the-love spiritual the-love
inimicorum. Auditus enim nihil interius, id est intra
of-enemies hearing for nothing inwardly that is within
corpus, operatur, sed exterius quodammodo, id est ad
the-body works but outwardly in-a-way that is at
aures pulsans, animam evocat ut exeat et audiat. Sic
the-ears knocking the-soul calls-forth that it-may-go-out and hear so
et amorem inimicorum in corde nulla vis naturæ, nullus
also the-love of-enemies in the-heart no force of-nature no
alicujus necessitudinis suscitat affectus, sed sola obedientia,
of-any bond rouses affection but alone obedience
quæ per auditum significatur. Ideoque amor iste spiritualis
which through hearing is-signified and-therefore love this spiritual
dicitur. Ideo etiam quia ad Filii Dei similitudinem,
is-called therefore also because toward of-the-Son of-God the-likeness
et filiorum Dei proficit dignitatem, dicente Domino:
and of-the-sons of-God it-advances the-dignity saying the-Lord
Benefacite his qui oderunt vos, ut sitis filii Patris
do-good to-those who hate you that you-may-be sons of-the-Father
vestri qui in cœlis est, et reliqua.
your who in the-heavens is and the-rest

Quinto, visui comparatur amor divinus. Visus enim
in-the-fifth-place to-sight is-compared the-love divine sight for
principalis est sensus: sicut inter omnes affectiones principatum
the-principal is sense as among all affections the-primacy
obtinet amor divinus. A visu oculorum cæteri sensus videre
holds the-love divine from the-sight of-the-eyes the-other senses to-see

dicuntur, cum solus videat oculus. Dicimus enim, Tange et
are-said though alone sees the-eye we-say for touch and
vide, gusta et vide, sicque de reliquis: sicque ab amore divino
see taste and see and-so of the-rest and-so from love divine
cætera dicuntur amari, quæ bene amantur; cum luce
the-other-things are-said to-be-loved which well are-loved since than-light
clarius constet nil debere amari, nisi propter Deum;
more-clearly it-be-agreed nothing to-be-bound to-be-loved except for-the-sake-of God
nec amari rem quæ propter aliud quid amatur, sed
nor to-be-loved the-thing which for-the-sake-of another something is-loved but
id potius propter quod amatur. Unde est: A quo omnis
that rather for-the-sake-of which it-is-loved whence it-is from whom every
paternitas in cœlis et in terra nominatur. Visus vis quædam
fatherhood in heaven and on earth is-named sight a-force certain
est animæ mera, et potens, et pura: sic et amor divinus
is of-the-soul pure and powerful and clean so also the-love divine
potens est, quia magna operatur; sed est purus, quia, sicut
powerful is because great-things it-works but it-is pure because as
ille ait, nihil inquinatum in eum incurrit. Non enim dignatur
he says nothing defiled into him runs not for deigns
Deus amari cum aliqua alia re, quæ propter ipsum non
God to-be-loved with any other thing which for-the-sake-of him not
amatur. Visus item in eminenti corporis arce et insigni
is-loved sight likewise on the-eminent of-the-body citadel and the-distinguished
capitis loco positus, et secundum ipsius corporis formam
of-the-head place placed and according-to of-the-very body the-form
infra habet, et ordine, et dignitate, et virtutis potentia
below it-has both in-order and in-dignity and of-virtue in-power
omnia cæterorum sensuum instrumenta, ipsosque sensus,
all of-the-other senses the-instruments and-the-very senses
quos, ut ita dicam, animaliores, propinquiores; quos vero
those-which as so I-may-say more-animal nearer those but

corporaliores, remotiores. Infimus enim omnium et cæteris
more-bodily more-remote the-lowest for of-all and than-the-others
ignobilior tactus, licet communis esse videatur totius
more-ignoble touch although common to-be it-may-seem of-the-whole
corporis, tamen proprie manuum est. Sic mens quæ caput
body yet properly of-the-hands it-is so the-mind which the-head
est animæ, et principale ipsius mentis, sedes esse debet
is of-the-soul and the-principal of-the-very mind the-seat to-be ought
amoris Dei, ut sub se habeat et regat et illustret
of-the-love of-God that under itself it-may-have and rule and illumine
cæteros amores; nec sit in eis quod se abscondat
the-other loves nor may-there-be in them what itself may-hide
a calore ejus, et lumine ejus: quos quidem spiritaliores,
from heat its and light its those indeed more-spiritual
habens propinquiores; quos vero animaliores vel carnaliores,
having nearer those but more-animal or more-carnal
remotiores; cum dilexerimus Dominum nostrum ex toto
more-remote when we-shall-have-loved Lord our from whole
corde nostro, et ex tota anima nostra, et ex omnibus
heart our and from whole soul our and from all
viribus nostris, et proximum nostrum sicut nos ipsos. Visus,
strengths our and neighbor our as we ourselves sight
ut diximus, in digniori corporis loco sedem habens, etiam
as we-have-said in the-worthier of-the-body place seat having even
super ipsam animalitatis virtutem aliquid moliri videtur:
above the-very of-animality power something to-strive seems
et mentis vel memoriæ, quantum fas est, gestit imitari
and of-mind or of-memory as-far-as right it-is longs to-imitate
virtutem, uno horæ momento medium cœli pervolans,
the-power in-one of-an-hour moment the-middle of-heaven flying-through
in uno momenti puncto plurima terrarum stadia transvolans,
in one of-a-moment instant very-many of-lands stadia flying-across

sic et illuminatus amor Dei, suam in anima christiana
so also illumined the-love of-God its in the-soul Christian
sedem obtinens, ad quamdam divinæ potentiæ similitudinem
seat obtaining to a-certain of-divine power likeness
eam provehit, dum omnem creaturam angustam et brevem,
it carries-forward while every creature narrow and brief
imo nullam videri facit ad comparationem Dei, dum
nay none to-seem it-makes in comparison of-God while
confidit sua esse omnia quæ Patris sunt, dum omnia
it-trusts its-own to-be all-things which of-the-Father are while all-things
ei cooperantur in bonum, dum sive Paulus, sive Cephas,
for-it work-together for good while whether Paul or Cephas
sive mors sive vita, sive omnia quæ sunt, ejus sunt; et
or death or life or all-things which are his are and
fidelis viri totus mundus divitiarum est.
of-the-faithful man the-whole world of-riches is

Ratione et amore fieri hominem ad omnia indifferentem et ad quævis ardua fortem ac intrepidum

VIII · REASON AND LOVE MAKE A MAN INDIFFERENT AND FEARLESS

Charity is the soul's sight, with two eyes, reason and love: reason knows God by what he is not, love rests in what he is, and together they can do much that only experience teaches. Love, strong as death, kills the soul to the world, as Paul was crucified to it, yet charity toward neighbor held him in the flesh. The soul clinging to God reads in his face the laws of its life and, returning to men, is obeyed and revered; such men obey or rule, as fathers or sons, seeking what belongs to all.

Visus ergo ad videndum Deum naturale lumen animæ, ab
sight therefore for seeing God the-natural light of-the-soul by
auctore naturæ creatus, charitas est. Sunt autem duo oculi
the-author of-nature created charity is there-are moreover two eyes
in hoc visu, ad lumen quod Deus est videndum naturali
in this sight toward the-light which God is to-be-seen with-natural
quadam intentione semper palpitantes, amor et ratio. Cum
a-certain intention always quivering love and reason when
alter conatur sine altero, non tantum proficit; cum invicem
the-one strives without the-other not so-much it-progresses when mutually
se adjuvant, multum possunt, scilicet cum unus oculus
each-other they-help much they-can namely when one eye
efficiuntur, de quo dicit sponsus in Canticis: Vulnerasti
they-are-made about which says the-bridegroom in the-Canticles you-have-wounded
cor meum, o amica mea, in uno oculorum tuorum. In hoc
heart my O friend my with one of-eyes your in this
autem plurimum laborant suo unusquisque modo, quod
moreover very-much they-labor in-his-own each-one manner that
alter eorum, id est ratio, Deum videre non potest nisi in
the-one of-them that is reason God to-see not can except in
eo quod non est, amor autem non acquiescit requiescere nisi
that which not he-is love moreover not consents to-rest except

in eo quod est. Quid est enim quod ratio omni conatu suo
in that which he-is what is-there for which reason with-all effort its
possit apprehendere vel invenire, de quo dicere audeat: Hoc
can to-apprehend or to-find about which to-say it-may-dare this
est Deus meus? In tantum enim solummodo potest invenire
is God my in so-much for only it-can to-find
quid est, in quantum invenit quid non est. Habet etiam ratio
what he-is in as-much-as it-finds what not he-is has also reason
suos quosdam tramites certos, et directas semitas quibus
its certain paths sure and direct tracks by-which
incedit: amor autem suo defectu plus proficit, sui ignorantia
it-walks love moreover by-its failing more progresses by-its ignorance
plus apprehendit. Ratio ergo per id quod non est, in id
more apprehends reason therefore through that which not he-is into that
quod est videtur proficere: amor postponens quod non est,
which he-is seems to-progress love setting-aside what not he-is
in eo quod est gaudet deficere. Inde quippe processit; et
in that which he-is rejoices to-fail thence indeed it-proceeded and
naturaliter in suum spirat principium. Ratio majorem habet
naturally into its breathes beginning reason greater has
sobrietatem, amor beatitudinem. Cum tamen, ut dixi, invicem
sobriety love beatitude when yet as I-said mutually
se adjuvant, et ratio docet amorem, et amor illuminat
each-other they-help and reason teaches love and love illumines
rationem; et ratio cedit in affectum amoris, et amor acquiescit
reason and reason yields into the-affection of-love and love consents
cohiberi terminis rationis; magnum quid possunt. Sed
to-be-restrained by-the-bounds of-reason great something they-can but
quid est quod possunt? Sicut proficere proficiens in
what is that-which they-can as to-progress the-one-progressing in
hoc, et hoc discere non potest, nisi experiendo, sic nec
this and this to-learn not can except by-experiencing so not

communicare potuit inexperto; quia sicut dicitur in
to-share it-could with-the-inexperienced because as is-said in
Sapientia, In gaudio ejus non miscebitur extraneus.
Wisdom in the-joy his not shall-be-mingled a-stranger

Ex hoc jam animam suavitate hactenus et deliciis amoris
from this now the-soul by-sweetness until-now and delights of-love
tenere enutritam, sed et nonnunquam paternæ pietatis
tenderly nourished but also sometimes of-paternal piety
disciplinis attritam: ex hoc jam, inquam, fortis ut mors
by-disciplines worn from this now I-say strong as death
dilectio pervadit dulci amoris gladio ab amore et affectu
love pervades with-the-sweet of-love sword from the-love and affection
sæculi, sic occidens eam funditus et interimens, sicut mors
of-the-world so killing it utterly and destroying as death
interimit corpus: in tantum ut dici de ea possit, quod de
destroys the-body in so-much that to-be-said about it it-can what about
Enoch, scilicet quod non invenitur in sæculi actibus, quia
Enoch namely that not he-is-found in of-the-world the-acts because
transtulit eum Deus. Sed corpus morte sua mortificatur ab
translated him God but the-body by-death its is-mortified from
omnibus sensibus suis: anima autem morte sua proficit magis,
all senses its the-soul moreover by-death its progresses more
et vivificatur, et roboratur in suis; fortiter, et constanter et
and is-quickened and is-strengthened in its strongly and constantly and
prudenter incedens jam in semitis suis, et omnibus gressibus;
prudently walking now in paths its and all steps
et quocunque hactenus ignorando, dubitando, et palpando
and wherever until-now by-not-knowing by-doubting and by-groping
vix audebat tendere pedem boni assensus. Fortitudo enim
scarcely it-dared to-stretch the-foot of-good assent strength for
simplicis, via Domini. A sæculi ergo actibus, et
of-the-simple the-way of-the-Lord from of-the-world therefore the-acts and

affectibus se mortificat, sicut Paulus apostolus: Mihi, inquit,
affections itself it-mortifies as Paul the-apostle to-me he-says
mundus crucifixus est, et ego mundo. Cum enim alter non
the-world crucified is and I to-the-world when for the-one not
curaret de altero, cum suis ligati affectibus, ad se invicem
cared about the-other when by-their bound affections to themselves mutually
non poterant vel curabant accedere; sibi invicem crucifixi
not they-could or cared to-approach to-themselves mutually crucified
erant Paulus et mundus. Sed tamen, cum Pauli conversatio
were Paul and the-world but yet while of-Paul the-conversation
tota esset in cœlis, non recusabat, quandocunque necessaria
wholly was in heaven not he-refused whenever necessary
erat hominibus in terris: propter quod cum gemitu dicebat,
it-was to-men on earth for which with groaning he-said
Cupio dissolvi et esse cum Christo: multo enim melius. Et
I-desire to-be-dissolved and to-be with Christ much for better and
o quam melius est esse cum Christo! Esse enim Christum
O how better it-is to-be with Christ to-be for Christ
cum Paulo, sicut et ipse dixit, Ecce ego vobiscum sum usque
with Paul as also he said behold I with-you am even
ad consummationem sæculi; sic, inquam, esse Christum cum
to the-consummation of-the-age so I-say to-be Christ with
Paulo, magna Pauli securitas: esse vero Paulum cum Christo,
Paul the-great of-Paul security to-be but Paul with Christ
vel hic per contemplationem, vel ibi per beatitudinis
either here through contemplation or there through of-beatitude
præsentiam, beata et gloriosa Pauli felicitas. Charitas ergo
the-presence the-blessed and glorious of-Paul happiness charity therefore
Dei sursum eum attollebat: charitas vero proximi infra eum
of-God upward him raised charity but of-neighbor below him

premebat, quasi a collo dependens. Unde sequitur et
pressed as-if from the-neck hanging whence he-follows-on and
dicit: Permanere autem in carne necessarium propter vos.
says to-remain moreover in the-flesh necessary for-the-sake-of you
Affectus ergo charitatis Deo indissolubiliter inhærens, et
the-affection therefore of-charity to-God indissolubly clinging and
de vultu ejus omnia judicia sua colligens, ut agat vel
from face his all judgments its gathering that it-may-act or
disponat exterius, sicut voluntas Dei bona, et beneplacens,
dispose outwardly as the-will of-God good and well-pleasing
et perfecta, dictat ei interius; dulce habet in vultum illum
and perfect dictates to-it inwardly sweet it-holds on face that
semper intendere; et sicut in libro vitæ, leges in eo sibi
always to-gaze and as in the-book of-life the-laws in it for-itself
legere vivendi, et intelligere, illuminare fidem, roborare spem,
to-read of-living and to-understand to-illumine faith to-strengthen hope
suscitare charitatem. Jam enim et Spiritus scientiæ evidenter
to-rouse charity now for both the-Spirit of-knowledge evidently
sanctam docet animam, quid, quomodo sit faciendum: et
the-holy teaches soul what how may-be to-be-done and
Spiritus fortitudinis vires, vel virtutes subministrat faciendi;
the-Spirit of-fortitude strengths or virtues supplies of-doing
Spiritus consilii disponit. Et cum animæ illi vacat Deo
the-Spirit of-counsel disposes and when for-soul that there-is-leisure to-God
inhærere, Deo efficitur similis per devotionis pietatem, et
to-cling to-God it-is-made like through of-devotion the-piety and
voluntatis unitatem. Cum vero ad homines et humana redire
of-will the-unity when but to men and human-things to-return
compellitur, a lege vultus Dei, et exhilaratam faciem
it-is-compelled from the-law of-the-face of-God also a-gladdened face
in oleo charitatis Dei, tam factis quam dictis, et etiam
with the-oil of-the-charity of-God as-much by-deeds as by-words and also

glorificatione quadam et gratia exterioris hominis refert
by-a-glorification certain and grace of-the-outer man it-brings-back
ad homines: ipso suo bonitatis quodam habitu, et gratia
to men by-its-very own of-goodness a-certain habit and by-grace
eam sibi exigit, vel efficit apud eos reverentiam, ut etiam
that for-itself demands or effects among them reverence that also
in promptu habeat, in quo voluerit, eorum obedientiam.
in readiness it-may-have in what it-shall-have-wished their obedience
Nam etsi ex occulto illo ad vitia delinquentium, et
for even-if from hidden that to the-vices of-offenders and
corruptos mores errantium, aliquando exiens ex veritate et
the-corrupted manners of-the-erring sometimes going-out from the-truth and
severitate judiciorum vultus Dei, quasi facies cornuta apparet
severity of-the-judgments of-the-face of-God as-if a-face horned it-appears
et terribilis, ubi visa fuerit a corrigendis secundum
and terrible where seen it-shall-have-been by those-to-be-corrected according-to
insolubilem veritatis legem omnia agi et disponi in
the-indissoluble of-truth law all-things to-be-done and disposed in
pondere, et mensura: ceditur charitati; et ira illa charitatis
weight and measure it-is-yielded to-charity and anger that of-charity
intelligitur disciplina. Ideo rotæ in quibus est spiritus
is-understood as-discipline therefore the-wheels in which is the-spirit
vitæ, semper eunt in voluntatem Domini perficiendam:
of-life always go into the-will of-the-Lord to-be-accomplished
nec revertuntur ad faciendam suam. Si jubentur
nor return to doing their-own if they-are-commanded
præesse, præsunt in sollicitudine: si jubentur subesse,
to-preside they-preside in solicitude if they-are-commanded to-be-subject
in humilitate: si aliquibus coesse, in charitate. Si prælati
in humility if with-some to-be-together in charity if prelates
sunt, sunt sicut patres ad filios: si subjecti, ut filii ad
they-are they-are as fathers toward sons if subjects as sons toward

patres suos: si conviventes, omnium servos se faciunt.
fathers their if living-together of-all servants themselves they-make
Pius ad omnes affectus, dulcis in bono consensus: occursus
loving toward all affection sweet in good agreement meeting
in hilaritate, cohabitatio in gratia, discessus in ostensione
in cheerfulness cohabitation in grace departure in the-showing
charitatis. Ad minores, quovis modo, mitis affectio cum
of-charity toward the-lesser in-any way mild affection with
opere: ad patres amor usque ad subjectionem: ad majores
work toward the-fathers love even to subjection toward the-greater
reverentia usque ad servitutem. Non quæ sua sunt quærunt,
reverence even to servitude not what their-own are they-seek
sed quæ sunt omnium. Si fieri potest in eis quæ sunt
but what are of-all if to-be-done it-can in those-things which are
adversa, sua sæpe faciunt, quæ sunt omnium. Et ad hæc
adverse their-own often they-make what are of-all and for these
omnia, quodcunque lex illa summa ordinaverit, facile habent
all whatever law that highest shall-have-ordained easily they-have
et membra corporis, et bonam voluntatem commodare, cum
both the-members of-the-body and good will to-lend since
Spiritus sancti arrham et pignus acceperint, servitutem
of-the-Spirit Holy the-earnest and pledge they-have-received servitude
istam creaturæ et membrorum suorum brevi transituram
this of-the-creature and of-members their in-brief about-to-pass
in adoptionem et revelationem filiorum Dei.
into the-adoption and revelation of-the-sons of-God

Cohabitationem hominum religiosorum, veluti scholam quamdam amoris depingit

IX · THE LIFE OF RELIGIOUS TOGETHER, A SCHOOL OF LOVE

The common life began with the Apostles, of one heart and soul, and is followed by those who own nothing, live under one rule, and obey superiors who answer for them and free them from care. It is a paradise in which only prelates may eat of the tree of knowledge of good and evil. The brothers keep silence, outdo one another in honor, let no one be solitary, and sing psalms in charity's harmony. This is the special school of charity, where the one who rests by the baggage is not far from the one who goes on; then wisdom, weary of the baggage, prepares to enter the Lord's joy.

Sed veniamus ad eam quam dicit Apostolus societatem
but let-us-come to that which calls the-Apostle the-fellowship
spiritus, et laudem disciplinæ; ad bonum illud et jucundum
of-the-spirit and the-praise of-discipline to good that and pleasant
cohabitationis fraternæ in unum; ubi mandat Dominus
of-cohabitation brotherly in one where commands the-Lord
benedictionem et vitam, de quo dicit Dominus: Nolite
blessing and life about which says the-Lord do-not
timere, pusillus grex; quoniam placuit Patri vestro dare
fear little flock since it-has-pleased Father your to-give
vobis regnum. Laus ergo hujus disciplinæ ab Apostolis
you the-kingdom the-praise therefore of-this discipline from the-Apostles
sumpsit exordium, qui sicut a Domino didicerant, vel
took beginning who as from the-Lord they-had-learned or
a Spiritu sancto, cujus virtute nuper ex alto fuerant
from the-Spirit Holy whose by-the-power lately from on-high they-had-been
induti, modum convivendi sic sibi instituerunt, ut
clothed the-manner of-living-together so for-themselves they-established that
esset multitudinis cor unum, anima una, et omnia
there-might-be of-the-multitude heart one soul one and all-things

communia, et essent unanimiter semper in templo. Hanc
common and they-might-be unanimously always in the-temple this
apostolicæ institutionis formam quidam æmulantes, non
of-apostolic institution form certain-men emulating not
habent domos, vel diverticula, nisi domum Dei, domum
have houses or by-ways except the-house of-God the-house
orationis. Omnia quæcunque faciunt, in nomine Domini
of-prayer all-things whatever they-do in the-name of-the-Lord
faciunt; simul habitantes uno ordine, una lege viventes, nihil
they-do together dwelling by-one order by-one law living nothing
habentes proprium, nec ipsa corpora sua, nec voluntates in
having their-own not-even the-very bodies their nor wills in
potestate sua habentes. Simul dormiunt, simul surgunt; simul
power their having together they-sleep together they-rise together
orant, simul psallunt, simul et legunt. Fixum et immobile
they-pray together they-sing-psalms together also they-read fixed and immovable
propositum eorum obedire præpositis suis, et subjacere eis.
purpose their to-obey superiors their and to-be-subject to-them
Ipsi vero pervigilantes pro eis quasi rationem reddituri pro
they but keeping-watch for them as-if account about-to-render for
animabus eorum, re ipsa ipsis prædicant, quod in Jeremia
souls their by-the-deed itself to-them proclaim what in Jeremiah
populo Israel Godolias legitur prædicasse: Ego pro vobis
to-the-people of-Israel Gedaliah is-read to-have-proclaimed I for you
respondebo Chaldæis qui veniunt ad vos. Vos autem colligite
shall-answer the-Chaldeans who come to you you moreover gather
frumentum, vinum et oleum in vasis vestris, et habitate in
wheat wine and oil in vessels your and dwell in
urbibus vestris securi. Risumque cordis sui, et gaudium Isaac
cities your secure and-the-laughter of-heart their and the-joy of-Isaac
quotidie Deo pro eis immolantes, filium liberæ, filium
daily to-God for them sacrificing the-son of-the-free-woman the-son

repromissionis; reservant et conservant Ismael filium servitutis,
of-promise they-reserve and preserve Ishmael the-son of-servitude
cum propter eos fructum negligunt spiritus, et serviendo
when for-the-sake-of them the-fruit they-neglect of-the-spirit and by-serving
ipsorum saluti, actibus servitutis eorum omnes postponunt
their salvation by-the-acts of-servitude their all they-set-aside
affectus profectuum suorum: ipsis vero perpetuum prædicantes
affections of-progresses their to-them but perpetual proclaiming
sabbatum, a curis sæculi, a necessitatum anxietatibus
sabbath from the-cares of-the-world from of-necessities the-anxieties
reddunt alienos. Coactis enim in brevi necessitatibus ipsis,
they-render estranged forced for into brief necessities themselves
parvo vivitur. Vilitas in vestibus, sobrietas in victu, et cæteris
on-little one-lives cheapness in clothing sobriety in food and in-the-rest
omnia præfixæ legis terminata limitibus, ut nec plus
all-things of-the-prefixed law bounded by-the-limits that neither more
habeat quis quam licet habere, et sufficiat omnibus;
may-have anyone than it-is-permitted to-have and it-may-suffice for-all
nec plus habere libeat, si habent quod liceat habere.
nor more to-have it-may-please if they-have what may-be-permitted to-have

Nunquid non ista est non terrestris, sed cœlestis paradisus?
surely-not not this is not an-earthly but heavenly paradise
Sed in ista paradiso solis prælatis permittitur manducare assidue
but in this paradise to-only prelates is-permitted to-eat assiduously
de ligno scientiæ boni et mali; id est, dispensationes
of the-tree of-the-knowledge of-good and evil that is dispensations
administrare discretionis; subditis vero, quorum est obedire,
to-administer of-discretion to-the-subjects but whose it-is to-obey
non discernere, si quis illud tetigerit, morte morietur.
not to-discern if any it shall-have-touched by-death he-shall-die
Omnes omni tempore student oris silentio, invicem
all at-all time strive of-the-mouth to-silence mutually

cordis loquuntur affectu. Crebris eorum qui præsunt
of-the-heart they-speak by-the-affection by-frequent of-those who preside
exhortationibus oleum additur camino, licet plus ipsi mutuo
exhortations oil is-added to-the-furnace although more they mutually
se excitent exemplo. Honore et obsequio invicem certatim
themselves may-rouse by-example in-honor and service mutually emulously
se præveniunt, secundum Apostolum, in provocatione
themselves they-forestall according-to the-Apostle in provocation
se charitatis invicem provocantes, invicem suscipientes.
themselves of-charity mutually provoking mutually receiving
Nullum inter se patiuntur esse solitarium, ne dicat
none among themselves they-allow to-be solitary lest may-say
ei Salomon: Væ soli! Solitarium eum deputant, qui in
to-him Solomon woe to-him-alone solitary him they-reckon who in
conscientia sua per confessionem non vult habere socium, vel
conscience his through confession not wishes to-have a-companion or
qui novis et solitariis adinventionibus suis conturbat societatem
who with-new and solitary inventions his disturbs the-fellowship
fratrum. Si quando res exigit, permittitur de rebus
of-the-brothers if ever the-matter demands is-permitted about things
animæ vel corpori necessariis mite colloquium: sin autem,
for-the-soul or for-the-body necessary gentle conversation but-if moreover
mitius ubique silentium. Ad studium orationis tanta et tam
more-gently everywhere silence for the-zeal of-prayer so-great and so
continua ubique devotio, ut locus orationis omnis, sicut locus
continual everywhere devotion that the-place of-prayer every as the-place
divinæ dominationis: psalmorum tam pia, tam consona, tam
of-divine dominion of-the-psalms so pious so harmonious so
fervens melodia; ut vitæ, et morum, et bonorum affectuum,
fervent the-melody that of-life and of-manners and of-good affections
non musicæ, sed charitatis regulis melos compositum
not of-music but of-charity by-the-rules the-melody composed

quadam similitudine consonantiæ Deo repræsentare et
by-a-certain likeness of-consonance to-God to-represent and
sacrificare videantur. In communibus pietatis studiis, in
to-sacrifice they-may-seem in common of-piety studies in
quadam etiam vultuum, et corporum, et habituum gratia
a-certain also of-faces and of-bodies and of-habits grace
invicem, in se ipsis bonitatis divinæ videntes præsentiam
mutually in them themselves of-goodness divine seeing the-presence
tanto se affectu complectuntur, ut, sicut seraphim,
with-so-great each-other affection they-embrace that as seraphim
in amorem Dei alter ardeat ex altero, nec ullo modo
into the-love of-God the-one may-burn from the-other nor in-any way
satis esse possit deferenti quodcunque alter defert alteri.
enough to-be can to-the-deferrer whatever the-one defers to-the-other

Hæc est specialis charitatis schola, hic ejus studia excoluntur,
this is the-special of-charity school here its studies are-cultivated
disputationes agitantur, solutiones non ratiocinationibus tantum,
disputations are-pursued solutions not by-reasonings so-much
quantum ratione et ipsa rerum veritate et experientia
as by-reason and by-the-very of-things truth and by-experience
terminantur. Hic qui in proficiendo lassus est, si residet ad
are-concluded here who in progressing weary is if he-sits-down by
sarcinas, quas adhuc de suis et cohabitantium sarcinis et
the-baggage which still of his-own and of-those-cohabiting baggage and
necessitatibus secum trahit, nec morietur, nec retro regredi,
necessities with-himself he-drags neither to-tarry nor back to-go
nec ultra procedere lege compellitur: et si fideliter residens
nor further to-proceed by-law is-he-compelled and if faithfully sitting
hic sarcinas custodierit; in triumpho victoriæ parum ei
here the-baggage he-shall-have-guarded in the-triumph of-victory little to-him
erit dissimilis, qui ulterius processerit. Nonne locus
he-shall-be unlike who further shall-have-proceeded surely the-place

est sarcinarum, ubi patimur eos qui per potentiam nos
it-is of-the-baggage where we-suffer those who through power us
opprimunt, quasi caput nostrum conculcantes, inimicos supra
oppress as-if head our trampling enemies upon
dorsum fabricantes; filios quasi in medio cordis amplexibus
the-back building sons as-if in the-midst of-the-heart in-embraces
inhærentes? foris pugnæ, intus timores; quotidiana, imo continua
clinging outside fights within fears the-daily nay continual
omnium sollicitudo. Sed adhuc habet Idithum, quo transiliat;
of-all anxiety but still has Jeduthun whither he-may-leap
adhuc grandis restat via ascendenti in montem Domini,
still great remains the-road for-one-ascending into the-mount of-the-Lord
et ad domum Dei Jacob. Ulterius tamen procedere fas non
and to the-house of-the-God of-Jacob further yet to-proceed right not
est cum sarcinis, sed et senectuti sua debetur reverentia. Ex
it-is with the-baggage but also to-old-age its is-owed reverence from
hoc enim jam senectus incipit, sed venerabilis, non annorum,
this for now old-age begins but venerable not of-years
sed virtutum numero computata; spirans sapientiæ maturitatem
but of-virtues by-number reckoned breathing of-wisdom maturity
et requiem laborum, quasi emeritæ militiæ præmium.
and rest of-labors as-if of-completed service the-reward

Suscipiens enim sapientia proficiendi iter perficiendum,
taking-up for wisdom of-progressing the-road to-be-perfected
charitatem quidem non abjicit, non deserit, sed provehit:
charity indeed not it-casts-off not deserts but advances
sed tantum pertæsum habet, ut dictum est, sarcinas ejus
but so-much weary has as said it-has-been the-baggage its
portare, quæ aliis jam intendens rebus parare se, et aptare
to-carry which to-other now attending things to-prepare itself and to-fit
conatur ad intrandum in gaudium Domini sui. Odit ergo
strives for entering into the-joy of-Lord its it-hates therefore

curas quascunque, etsi quando aliquos suscipit labores, sed
cares whatever even-if ever some it-takes-up labors but
laborum non amat sollicitudines. Vires quidem non deficiunt ad
of-labors not it-loves the-anxieties strength indeed not fails for
portandum, sed refugit impedimentum. Excitans ergo in
carrying but it-shrinks-from hindrance rousing therefore in
hoc proficiendi gradu Dominus, et provocans sanctam animam
this of-progressing step the-Lord and provoking the-holy soul
ad intrandum, ut dictum est, in gaudium suum: Diliges,
to entering as said it-has-been into joy his you-shall-love
inquit, Dominum Deum tuum ex toto corde tuo, et ex tota
he-says the-Lord God your from whole heart your and from whole
anima tua, et ex omnibus viribus tuis, et ex tota mente tua.
soul your and from all strengths your and from whole mind your

Gustum et saporem rerum divinarum nobis infundi per Christum

X · THE TASTE OF DIVINE THINGS GIVEN US THROUGH CHRIST

Four affections are asked of us: will, love, charity, and wisdom, the last a savor, from which wisdom is named. In the head of Christ's body, the primitive Church, were sight, hearing, smell, and touch, angels, patriarchs, and prophets, but the body languished without taste, which is Christ, set like the throat between head and body. He tasted the law and the prophets and gave them savor to us. This taste is the Spirit's understanding of Scripture and sacraments, by which wisdom teaches those it anoints, as Paul prays that we may grasp its breadth, length, height, and depth.

Quatuor in Deum a nobis et toti exiguntur affectus.
four toward God from us and whole are-demanded affections
In eo quod dicit, Ex toto corde tuo, totam sibi vindicat
in that which he-says from whole heart your whole for-himself he-claims
voluntatem: in tota anima, totum amorem: in omnibus
the-will in whole soul whole love in all
viribus, virtutem designat charitatis: in tota mente, fruitionem
strengths the-virtue he-designates of-charity in whole mind the-enjoyment
sapientiæ. Primum enim ad Deum voluntas animam movet,
of-wisdom first for toward God will the-soul moves
amor promovet, charitas contemplatur, sapientia fruitur.
love promotes charity contemplates wisdom enjoys
Sapientia vero digne in mente constituitur. Quæ cum ideo
wisdom but worthily in the-mind is-placed which since therefore
mens dicatur, quod meminit, vel eminet in anima, bene illi
mind it-is-called that it-remembers or stands-out in the-soul well to-that
adscribitur virtuti, quæ super omnes eminent virtutes animæ.
is-ascribed virtue which above all stand-out the-virtues of-the-soul
Est enim mens vis quædam animæ, qua inhæremus
it-is for the-mind a-force a-certain of-the-soul by-which we-cling

Deo et fruimur: fruitio autem hæc in sapore quodam
to-God and we-enjoy(-him) enjoyment moreover this in a-savor certain
divino est, unde et a sapore sapientia. Sapor autem iste in
divine is whence also from savor wisdom savor moreover that in
gustu quodam est. Gustum autem istum digne nemo potest
a-taste certain is taste moreover that worthily no-one can
exprimere, nisi qui meretur gustare: Gustate, et videte,
to-express except who deserves to-taste taste and see
quoniam suavis est Dominus. Hoc gustu secundum Apostolum
that sweet is the-Lord by-this taste according-to the-Apostle
gustatur Dei verbum, gustantur etiam divitiæ sæculi venturi.
is-tasted of-God the-word are-tasted also the-riches of-the-world to-come
Jam ergo de gustu isto, qui saporem habet illum, in quo
now therefore about taste this which savor has that in which
sapientia sapit, subtilius inquirendum est. Primum dicendum
wisdom savors more-subtly to-be-inquired it-is first to-be-said
quia licet per gradus ad arcem sapientiæ venerit
that although through steps to the-citadel of-wisdom may-have-come
qui ascendit, tamen nisi ubique in omni gradu usque ad
he-who ascends yet unless everywhere in every step even to
ultimum, sapientia (sicut ipsa dicit in libro sui nominis)
the-last wisdom as she says in the-book of-her name
quærentes se quæsisset. et occurrisset in viis, ostendens se
those-seeking her had-sought and had-met in the-ways showing herself
hilariter; nec voluntas movisset, nec amor promovisset;
cheerfully neither will would-have-moved nor love would-have-promoted
nec charitati contemplatio, nec sapientiæ provenisset fruitio.
nor to-charity contemplation nor to-wisdom would-have-come enjoyment
Itaque sicut cœperamus, prosequamur de gustu.
and-so as we-had-begun let-us-pursue about taste

Corpus Christi universa est Ecclesia, tam veteris quam
the-body of-Christ the-whole is Church as-much of-the-old as
novi Testamenti. In hujus corporis capite, id est prima
of-the-new Testament in of-this body the-head that is the-first
et antiquiori et superiori parte, quæ est primitiva Ecclesia,
and more-ancient and higher part which is the-primitive Church
quatuor sunt sensus: visus, auditus, odoratus, et tactus. Oculi
four are senses sight hearing smell and touch the-eyes
sunt Angeli propter contemplationis subtilitatem: aures,
are the-Angels on-account-of of-contemplation the-subtlety the-ears
Patriarchæ propter obedientiæ virtutem: nares vel odoratus,
the-Patriarchs on-account-of of-obedience the-virtue the-nostrils or smell
Prophetæ, propter absentium notitiam: tactus vero communis
the-Prophets on-account-of of-absent-things the-knowledge touch but common
est sensus. Omnes hi sensus ante Mediatoris adventum
is sense all these senses before of-the-Mediator the-coming
in capite erant, sed languebant inferiori corpore emortuo
in the-head were but they-languished the-lower body being-dead
propter unius sensus absentiam, id est gustus, sine cujus
on-account-of of-one sense the-absence that is of-taste without whose
adminiculo nec vivere corpus poterat, nec sensus vim
support neither to-live the-body could nor the-sense the-force
suæ vivacitatis obtinere. Quidquid enim ad totius corporis
of-its vigor obtain whatever for to of-the-whole body
spectat alimentum, cunctis sensibus, universo corpori appone,
looks nourishment to-all senses to-the-whole body set-on
suppone, circumpone; si solus gustus deerit, quid proderit?
set-under set-around if alone taste shall-be-lacking what shall-it-profit
Infunde auribus, intrude naribus, vel per quamvis aliam
pour into-the-ears thrust into-the-nostrils or through whatever other
partem; obesse poterit, prodesse non poterit. Gustum
part to-harm it-shall-be-able to-profit not it-shall-be-able taste

autem quædam sequitur saporis dulcedo, quam in interiori
moreover a-certain follows of-savor sweetness which in inner
suo sentiens anima, modo quodam singulari et cæteris
its feeling the-soul in-a-manner certain singular and to-the-other
sensibus incommunicabili, quæ suscipit, cuncta discernit, et
senses incommunicable which it-receives all-things discerns and
dijudicat: seque omnesque sensus vegetat, et confirmat.
judges and-itself and-all senses quickens and strengthens
Gustus ergo in capitis et corporis confinio, id est in
taste therefore in of-the-head and of-the-body the-border that is in
gutture positus, velut utrumque connectens, eum designat
the-throat placed as-if both connecting him designates
qui per conditionem carnis paulo minus est minoratus
who through the-condition of-flesh a-little less was made-lower
ab Angelis, et Moyse, et Elia cæterisque Patriarchis,
than the-Angels and Moses and Elijah and-the-other Patriarchs
et Prophetis. Per exhibitionem patientiæ et humilitatis
and Prophets through the-showing of-patience and of-humility
minorem se quodammodo fecit, et humiliorem: cum
lesser himself in-a-way he-made and humbler while
illi potenti virtute, Dei et suos prosternerent inimicos;
they by-the-powerful power of-God and their prostrated enemies
ipse vero suos doceret discipulos: Si quis percusserit te
he but his taught disciples if anyone shall-have-struck you
in dexteram maxillam, præbe ei et alteram.
on the-right cheek offer to-him also the-other

Hic enim post Prophetas veniens et Patriarchas, limes
he for after the-Prophets coming and the-Patriarchs the-boundary
quidam Legis et Gratiæ, capitis et corporis, per mysteria
a-certain of-the-Law and of-Grace of-the-head and of-the-body through the-mysteries
humanitatis suæ, et passionis, et resurrectionis, quæcunque
of-humanity his and of-passion and of-resurrection whatever

in lege, et Prophetis, et Psalmis, et hymnis salubria,
in the-law and the-Prophets and Psalms and hymns healthful
quæcunque corpori vitalia vel utilia, quasi quoddam ipsius
whatever for-the-body vital or useful as-if a-certain of-it
os degustans, id est intelligens, et per se intelligenda
mouth tasting that is understanding and through himself to-be-understood
corpori trajiciens, homo Christus, interiori quodam divinitatis
to-the-body passing-across the-man Christ by-an-inner certain of-divinity
suæ sapore [quo sapientia nobis factus est sapientia Dei
his savor by-which wisdom to-us made be-has-been the-wisdom of-God
Christus] sapida ea habet; nobisque facit sapida vel utilia.
Christ savory them has and-to-us makes savory or useful
In se enim vivens, et per se totum corpus vegetans
in himself for living and through himself the-whole body quickening
et conformans, gaudium sibi, gaudium angelis facit de
and conforming joy to-himself joy to-the-angels makes about
consummatione corporis; gaudium Patriarchis et Prophetis
the-consummation of-the-body joy to-the-Patriarchs and Prophets
de visione diei suæ, sicut ipse dicit, Abraham pater
about the-vision of-day his as he says Abraham father
vester exsultavit, ut videret diem meum; vidit, et gavisus
your exulted that he-might-see day my he-saw and rejoiced
est: gaudium universo corpori et vitam; ita ut quodam
he-has joy to-the-whole body and life so that by-a-certain
mentis tripudio universali illo tactu spirituali vivificati et
of-the-mind dance by-the-universal that touch spiritual quickened and
confirmati clamemus, Quod vidimus et audivimus, et manus
strengthened we-may-cry what we-have-seen and heard and hands
nostræ contrectaverunt de Verbo vitæ. Ideoque in omnibus
our have-handled about the-Word of-life and-therefore in all
orationibus nostris subjicimus, «Per Christum Dominum
prayers our we-subjoin through Christ Lord

nostrum;» vel quia omnes orationes nostras et sacrificia ad
our either because all prayers our and sacrifices to
Deum Patrem dirigimus per eum, sicut per mediatorem
God the-Father we-direct through him as through mediator
nostrum; vel quia quidquid speramus a Patre luminum,
our or because whatever we-hope from the-Father of-lights
omne datum optimum, et omne donum perfectum, non
every given-thing best and every gift perfect not
per aurem, non per nares, sed per ipsum petimus
through the-ear not through the-nostrils but through him we-ask
infundi os nostrum, et gustum nostrum, et
to-be-poured-into the-mouth our and taste our and
sapientiam nostram, ut sumenti possit esse proficuum.
wisdom our that to-the-taker it-may-be-able to-be profitable

Hic est gustus, quem in Christo facit nobis spiritus
this is the-taste which in Christ makes for-us the-spirit
intellectus, intellectus scilicet Scripturarum et sacramentorum
of-understanding the-understanding namely of-the-Scriptures and of-the-sacraments
Dei. Unde cum post resurrectionem suam Dominus discipulis
of-God whence when after resurrection his the-Lord to-the-disciples
apparuit: Tunc, inquit evangelista, aperuit illis sensum ut
appeared then says the-evangelist he-opened to-them the-sense that
intelligerent Scripturas. Cum enim Scripturarum interiorem
they-might-understand the-Scriptures when for of-the-Scriptures the-inner
sensum, et virtutem mysteriorum et sacramentorum Dei
sense and the-power of-the-mysteries and sacraments of-God
cœperimus non solum intelligere, sed etiam quadam, ut
we-shall-have-begun not only to-understand but also by-a-certain as
ita dicam, experientiæ manu palpare et tractare (quod
so I-may-say of-experience by-the-hand to-touch and to-handle which
non fit nisi quodam conscientiæ sensu, et experientiæ
not is-done except by-a-certain of-conscience sense and of-experience

disciplina intelligentis, imo, ut plus dicam, intus in
by-the-discipline of-one-understanding nay as more I-may-say within in
semetipsa legentis, et sentientis bonitatem Dei, et virtutem
itself reading and feeling the-goodness of-God and the-power
quam potenti bonitate cum efficaci virtute in filiis gratiæ,
which with-powerful goodness with effective power in the-sons of-grace
opus ipsius gratiæ operatur); tunc demum sapientia quod
the-work of-that grace works then at-last wisdom what
suum est exsequitur; tunc quos dignos judicat, unctione
its-own is carries-out then those-whom worthy it-judges by-anointing
sua, docet de omnibus; tunc apposito bonitatis Dei
its it-teaches about all-things then applied of-the-goodness of-God
sigillo, omnia nostra pacata unctione illa et emollita imprimit
the-seal all our-things calmed by-anointing that and softened it-impresses
et conformat; et si qua pura, si qua rigida invenerit,
and conforms and if any hard if any rigid it-shall-have-found
inculcat et infringit; donec lætitia salutaris Dei recepta,
it-tramples and breaks until the-gladness of-the-salvation of-God received
et sapientiæ spiritu principali confirmata sancta anima, læta
and of-wisdom by-the-spirit principal strengthened the-holy soul glad
ad Deum decantet, Signatum est super nos lumen vultus tui,
to God may-sing sealed is upon us the-light of-face your
Domine; dedisti lætitiam in corde meo. Unde et Dominus:
O-Lord you-have-given gladness in heart my whence also the-Lord
Hæc est, inquit, vita æterna, ut cognoscant te solum verum
this is he-says life eternal that they-may-know you alone true
Deum, et quem misisti Jesum Christum. Beata scientia,
God and whom you-sent Jesus Christ blessed knowledge
in qua continetur vita æterna. Vita ista ex illo gustu est,
in which is-contained life eternal life this from that taste is
quia gustare, hoc est intelligere. Ex hoc gustu per hunc
because to-taste this is to-understand from this taste through this

saporem in hac sapientia minimus ille Apostolorum satiatus,
savor in this wisdom the-least that of-the-Apostles sated
exhilaratus, confirmatus, Mihi, inquit, minimo omnium
gladdened strengthened to-me he-says the-least of-all
sanctorum data est hæc gratia, in gentibus evangelizare
saints given has-been this grace among the-gentiles to-preach
investigabiles divitias Christi, et illuminare omnes, quæ sit
the-unsearchable riches of-Christ and to-illumine all what may-be
dispensatio sacramenti absconditi a sæculis in Deo, qui
the-dispensation of-the-sacrament hidden from ages in God who
omnia creavit: ut innotescat principibus et potestatibus
all-things created that may-become-known to-principalities and powers
in cœlestibus per Ecclesiam multiformis sapientiæ Dei,
in heavenly-places through the-Church of-the-manifold of-wisdom of-God
secundum præfinitionem sæculorum in Christo Jesu Domino
according-to the-predetermination of-ages in Christ Jesus Lord
nostro, in quo habemus fiduciam et accessum in confidentia
our in whom we-have confidence and access in confidence
per fidem ejus: et post pauca, Hujus, inquit, rei gratia
through faith his and after a-few-things of-this he-says thing for-the-sake
flecto genua ad Patrem Domini nostri Jesu Christi, ex quo
I-bend knees to the-Father of-Lord our Jesus Christ from whom
omnis paternitas in cœlo et in terra nominatur, ut det
every fatherhood in heaven and on earth is-named that he-may-give
nobis secundum divitias gloriæ suæ virtutem corroborari, per
to-us according-to the-riches of-glory his power to-be-strengthened through
Spiritum ejus in interiori homine habitare Christum per
Spirit his in the-inner man to-dwell Christ through
fidem in cordibus vestris, in charitate radicati et fundati,
faith in hearts your in charity rooted and founded
ut possitis comprehendere quæ sit latitudo, longitudo,
that you-may-be-able to-comprehend what may-be the-breadth length

sublimitas, et profundum. Libet hic advertere, si forte in
height and depth it-pleases here to-notice if perhaps into
sensu apostolicæ sapientiæ aliquatenus penetrare possimus.
the-sense of-apostolic wisdom to-some-extent to-penetrate we-may-be-able

Quid Deo debeamus; et de necessitate mediatoris

XI · WHAT WE OWE GOD, AND THE NEED OF A MEDIATOR

To God's power and wisdom we owe true fear, to his charity and truth true love; the breadth, length, height, and depth are charity, eternity, power, and wisdom, and this is the cross of Christ. When the spirit of wisdom is given, we taste God and his goods, all through Christ the mediator. For God's goodness was offered but no one could receive it, and both angel and man, grasping at God's likeness, had been cast down. The Son, resolving to succor the one justice allowed, showed himself the humblest of men, so that man might imitate his humility and reach the glory he had grasped at too soon.

Contra quatuor Dei debemus duo. Quatuor sunt in Deo,
against four of-God we-owe two four are in God
potentia, sapientia, charitas, et veritas vel æternitas, quod
power wisdom charity and truth or eternity which
unum est. Nihil enim vere est, nisi quod incommutabile est.
one is nothing for truly is except what unchangeable is
Ad quæ duobus modis respondere nos convenit. Potentiæ
to which-things in-two ways to-answer us befits to-power
quæ potest nos punire, et sapientiæ, quam nil potest
which can us to-punish and to-wisdom which nothing can
latere, debemus timorem verum; id est, quem non impedit
to-escape we-owe fear true that is which not hinders
torpor securitatis, vel refugium simulationis. Simulatio est
the-torpor of-security or the-refuge of-pretense pretense is

vel quando fingimus laborem in præcepto, vel quando
either when we-feign labor in the-precept or when
irrationabilem misericordiam simulamus in Deo. Charitati et
unreasonable mercy we-pretend in God to-charity and
veritati debemus amorem verum; id est, quem non impedit
truth we-owe love true that is which not hinders
tepor affectionis, vel scrupulus suspicionis. Charitati
the-lukewarmness of-affection or the-scruple of-suspicion to-charity
enim quid debetur nisi charitas? Veritas vero charitatis,
for what is-owed except charity the-truth but of-charity
et charitas veritatis omnem removet scrupulum suspicionis.
and the-charity of-truth every removes scruple of-suspicion
Suspicionem autem dico, ne non amet charitas, ne decipiat
suspicion moreover I-say lest not may-love charity lest may-deceive
veritas, ne defluat æternitas. Unde Paulus: Ut possitis
truth lest may-flow-away eternity whence Paul that you-may-be-able
comprehendere cum omnibus sanctis quæ sit longitudo,
to-comprehend with all saints what may-be the-length
latitudo, sublimitas, et profunditas. In sublimitate nota
breadth height and depth in the-height note
potentiam; in profundo, sapientiam; in latitudine, charitatem;
power in the-depth wisdom in the-breadth charity
in longitudine, æternitatem, sive veritatem. Et hæc est crux
in the-length eternity or truth and this is the-cross
Christi. Et alibi idem apostolus exprimens evidentius
of-Christ and elsewhere the-same apostle expressing more-evidently
summæ in nobis sapientiæ virtutem, Propterea, inquit, et ego
of-the-highest in us wisdom the-power therefore he-says also I
audiens fidem vestram quæ est in Deum, et dilectionem in
hearing faith your which is in God and love toward
omnes sanctos, non cesso gratias agens pro vobis, memoriam
all saints not I-cease thanks giving for you memory

vestri faciens in orationibus meis; ut Deus, Domini nostri
of-you making in prayers my that the-God of-Lord our
Jesu Christi Pater gloriæ, det vobis spiritum sapientiæ
Jesus Christ the-Father of-glory may-give to-you the-spirit of-wisdom
et revelationis in agnitione ejus, illuminans oculos cordis
and revelation in the-knowledge of-him illumining the-eyes of-heart
vestri, ut sciatis quæ sit spes vocationis ejus in
your that you-may-know what may-be the-hope of-calling his toward
sanctos, quæ divitiæ gloriæ hæreditatis ejus in sanctis, et
the-saints what the-riches of-the-glory of-inheritance his in the-saints and
quæ supereminens magnitudo virtutis ejus in nos, qui
what the-surpassing greatness of-power his toward us who
credimus secundum operationem potentiæ virtutis ejus, quam
believe according-to the-working of-the-might of-power his which
operatus est in Christo, suscitans illum a mortuis.
worked he-has in Christ raising him from the-dead

Cum ergo orante Apostolo, et exaudiente Deo, datur nobis
when therefore praying the-Apostle and hearing God is-given to-us
spiritus sapientiæ, et revelationis in agnitionem ejus, id est
the-spirit of-wisdom and revelation into the-knowledge of-him that is
ut agnoscamus eum et sapiamus eum, vel sapiat ipse in
that we-may-know him and may-savor him or may-savor he in
nobis; cum illuminantur oculi nostri, ut videamus bonum, et
us when are-illumined the-eyes our that we-may-see the-good and
bona boni intelligamus, ad quæ nos trahit spes vocationis
the-goods of-the-good may-understand to which us draws the-hope of-calling
ejus, scilicet divitias gloriæ æternitatis ejus in sanctis; in his
his namely the-riches of-the-glory of-eternity his in the-saints in these
omnibus nobis bonitas, vel benignitas apparet illuminantis
all to-us the-goodness or kindness appears of-the-one-illumining
et vocantis: cum vero ut sequamur vocantem, etiam virtus
and calling when but that we-may-follow the-caller also power

additur, per ipsam experientiam spiritus sapientiæ revelatur
is-added through the-very experience the-spirit of-wisdom is-revealed
nobis, quæ, vel quam sit supereminens magnitudo veritatis
to-us what or how may-be the-surpassing greatness of-truth
ejus in nos. Ex hoc igitur, qui sic est, ex gustu divinæ
his toward us from this therefore he-who so is from the-taste of-divine
contemplationis palato cordis sanato, omnia discernit, omnia
contemplation the-palate of-the-heart healed all-things discerns all-things
dijudicat. In auctore omnium bonorum Christo, primum ei
judges in the-author of-all goods Christ first to-him
sapit sua ad Deum conversio, deinde peccatorum remissio;
savors his toward God conversion then of-sins the-remission
postmodum pro ira, cujus filii eramus, gratiarum multiplex
afterward for anger whose sons we-were of-graces manifold
augmentatio: et hæc omnia nonnisi per Dominum nostrum
increase and these all only through Lord our
Jesum Christum. Ipse enim est mediator noster, et sapientia
Jesus Christ he for is the-mediator our and wisdom
nostra, cujus quod stultum est, sapientius est hominibus.
our whose what foolish is wiser is than-men

Nam cum talibus bonitas Dei abundaret et offerretur
for since with-such-things the-goodness of-God abounded and was-offered
omnibus, nec esset qui reciperet vel sciret recipere, vel
to-all nor was-there who might-receive or knew to-receive or
recipere doceret, nec qui illuc posset ascendere, ubi bona
to-receive might-teach nor who thither could to-ascend where goods
hæc distribuuntur, vel quod huc posset deferre: opus
these are-distributed or what hither could bring need
erat mediatore nos inter et Deum, per quem nostra
was of-a-mediator us between and God through whom our-things
appropinquarent Deo, et bona Dei nobis. Iniit ergo
might-draw-near to-God and the-goods of-God to-us entered therefore

consilium tota Trinitas, consilium illud, de quo Propheta
into-counsel the-whole Trinity counsel that about which the-Prophet
dicit: Consilium tuum antiquum verum fiat. Videbat
says counsel your ancient true may-it-be-made saw
quippe Dominus quantum ad hominem omnia confusa, omnia
indeed the-Lord as-far-as to man all-things confused all-things
turbata; nihil stare in loco suo, nihil procedere ordine suo.
troubled nothing to-stand in place its nothing to-proceed in-order its
Videbat hominem abiisse in regionem dissimilitudinis tam
he-saw man to-have-gone into the-region of-unlikeness so
longe, ut per se nec sciret, nec posset redire. Angelus
far that through himself neither he-knew nor could to-return the-angel
enim præsumpserat similitudinem Dei, dicens: Ponam sedem
for had-presumed the-likeness of-God saying I-shall-set seat
meam ad aquilonem, et ero similis Altissimo. Homo
my toward the-north and I-shall-be like to-the-Most-High man
similiter Deus esse voluit, cui persuasum erat esse sicut
likewise God to-be wished to-whom persuaded it-had-been to-be as
dii. Ergone, inquit, Deus Pater, Filius meus, splendor gloriæ
gods then he-says God the-Father Son my the-splendor of-glory
meæ, et figura substantiæ meæ, in ipsa mei similitudine
my and the-figure of-substance my in the-very of-me likeness
tot æmulos habebit, et pares, et socios? Præcipitatus
so-many rivals shall-have and equals and allies thrown-headlong
est uterque. Videns imago Dei Deus Filius angelum et
was each seeing the-image of-God God the-Son the-angel and
hominem, qui facti erant ad ipsam, id est imaginem
man who made had-been to it that is the-image
Dei, per inordinatum imaginis et similitudinis ejus
of-God through disordered of-image and likeness his
appetitum perisse: Heu! inquit, sola miseria caret invidia;
appetite to-have-perished alas he-says alone misery lacks envy

sed subveniendum est ei, cui subvenire non prohibet
but to-be-succored is to-him to-whom to-succor not forbids
justitia. Exhibeo me igitur bonum hominem despectum et
justice I-show myself therefore a-good man despised and
novissimum virorum, virum dolorum et scientem infirmitatem,
the-last of-men a-man of-sorrows and knowing infirmity
ut zelet et imitetur in me humilitatem, per quam
that he-may-emulate and imitate in me humility through which
perveniat ad gloriam, ad quam præpropere festinat, ut
he-may-arrive at glory to which over-hastily he-hastens that
possit audire a me: Discite a me quia mitis sum
he-may-be-able to-hear from me learn from me because meek I-am
et humilis corde, et invenietis requiem animabus vestris.
and humble in-heart and you-shall-find rest for-souls your

Consilium et progressus humanæ redemptionis exponitur

XII · THE PLAN AND COURSE OF MAN'S REDEMPTION

The Son of God girded himself as mediator, the Spirit's sevenfold gifts resting on him. Toward the Father he had filial fear, toward man piety, toward both knowledge; he required faith from man, and gave hope and fear with it. He prayed to be glorified, and resolved to die innocent for the guilty. By the spirit of counsel he hid his divinity; the devil, deceived, inflicted death on one who owed it nothing, and the just one, unjustly slain, won a new right over the enemy. Christ gave his body and blood to the sinner and presented his blood to the Father as the price, that man might justly be saved.

Accingit ergo se quodam modo Dei Filius, et aggressus
girds therefore himself in-a-certain way of-God the-Son and undertaken
est per humilitatem recuperare eum, qui recuperari
he-has through humility to-recover him who to-be-recovered
poterat, qui per superbiam perierat. Itaque inter Deum
could who through pride had-perished and-so between God
et hominem medium se faciens, qui recedens, a Deo
and man in-the-middle himself making who withdrawing from God
captus et ligatus a diabolo erat, hoc modo boni mediatoris
captured and bound by the-devil was in-this manner of-a-good mediator
et personam induit et actum. Factus est homo: Egressa
both the-person he-put-on and the-act made he-was man gone-forth
est virga de radice Jesse, et flos de radice ejus ascendit:
has a-rod from the-root of-Jesse and a-flower from root his has-ascended
et requievit super eum Spiritus Domini, spiritus sapientiæ
and rested upon him the-Spirit of-the-Lord the-spirit of-wisdom
et intellectus, spiritus consilii et fortitudinis, spiritus
and of-understanding the-spirit of-counsel and of-fortitude the-spirit
scientiæ et pietatis, et replevit eum spiritus timoris Domini.
of-knowledge and of-piety and filled him the-spirit of-the-fear of-the-Lord

Intelligite hic fortissimum scilicet agonothetam nostrum, quasi
understand here the-strongest namely champion our as-if
campum mundi ingressum inungi ad palæstram oleo
the-field of-the-world having-entered to-be-anointed for the-wrestling-ring with-the-oil
Spiritus sancti: et exsultantem gigantem ad currendam viam
of-the-Spirit Holy and exulting a-giant for running the-way
dispensationis humanæ. Nota vero prophetam a superiori
of-the-dispensation human note but the-prophet from the-higher
cœpisse, et descendisse ad inferiora, quia mediatoris
to-have-begun and to-have-descended to lower-things because of-the-mediator
annuntiabat descensum. Nos vero per easdem Spiritus sancti
he-announced the-descent we but through the-same of-the-Spirit Holy
gratias, ejusdem mediatoris Dei et processum operis, et ad
graces of-the-same mediator of-God and the-progress of-the-work and toward
superiora investigantes regressum, ab inferioribus, id est a
higher-things investigating the-return from the-lower that is from
timore, incipimus. Christus ergo ad Patrem timorem habuit,
fear we-begin Christ therefore toward the-Father fear had
sed justum, sed filialem, per quem in omnibus honori ejus
but just but filial through which in all-things to-the-honor his
detulit, dicens, Meus cibus est, ut faciam voluntatem Patris
he-deferred saying my food is that I-may-do the-will of-Father
mei qui in cœlis est: et in Psalmo, Lætetur cor meum, ut
my who in heaven is and in the-Psalm let-rejoice heart my that
timeat nomen tuum, et cætera multa in hunc modum.
it-may-fear name your and other many-things in this way
Per quem etiam et seipsum videbatur abjicere, humiliare,
through which also even himself he-seemed to-cast-away to-humble
negligere, ut opus quod per eum fecerat Pater, sed perierat,
to-neglect that the-work which through him had-made the-Father but had-perished
reparatum et renovatum ei posset reconsignare.
repaired and renewed to-him he-might-be-able to-reconsign

Hoc igitur modo ad Patrem mediator noster habuit
in-this therefore way toward the-Father the-mediator our had
timorem quasi sursum; ad miserum vero reconciliandum
fear as-if upward toward the-wretched but to-be-reconciled
pietatem, quasi deorsum; ad utrumque vero scientiam,
piety as-if downward toward both but knowledge
sciens quid cuique esset exhibendum. Sed ad implendum
knowing what to-each was to-be-shown but for fulfilling
ministerium mediationis suæ cum Patris bonam haberet
the-ministry of-mediation his when of-the-Father the-good he-had
voluntatem desursum, a misero autem inferius jacente
will from-above from the-wretched moreover lower lying
haberet nihil; et habere aliquid ratio et ordo mediationis
he-had nothing and to-have something the-reason and order of-mediation
requireret, exegit ab eo fidem. Exegit autem fidem,
required he-demanded from him faith he-demanded moreover faith
prærogando pietatem. Qua exactione nulla poterat esse
by-bestowing-first piety than-which exaction none could to-be
validior; quia non fuerat difficile homini misero ei
stronger because not it-had-been difficult for-man wretched to-him
se credere, a quo se præventum videbat pietate. Sed
himself to-entrust by whom himself forestalled he-saw by-piety but
et cum se ei credere non posset, in quo spem non
also since himself to-him to-entrust not he-could in whom hope not
haberet, (quis enim se ei crederet, in quo spem
he-might-have who for himself to-him would-entrust in whom hope
non haberet?) cum fide etiam spem obtulit, cum spe etiam
not he-might-have with faith also hope he-offered with hope also
addens timorem, sine quo spes esse non poterat; ne scilicet
adding fear without which hope to-be not could lest namely
desereretur a tam pio mediatore. Accepto itaque mediator
he-be-deserted by so loving a-mediator received and-so the-mediator

a reo suo tanto salutis pignore, ad Patrem regreditur,
from defendant his so-great of-salvation pledge to the-Father returns
scilicet cum in montem solus ascendit orare, vel cum factus
namely when into the-mount alone he-ascends to-pray or when made
in agonia prolixius orabat cum sanguineo sudore: Pater,
in agony more-lengthily he-prayed with bloody sweat Father
inquit, clarifica Filium tuum, ut Filius tuus clarificet te. En
he-says glorify Son your that Son your may-glorify you behold
quid tibi, en quid exhibeam illi. En quid a te habeo,
what to-you behold what I-may-show to-him behold what from you I-have
en quid ab illo. Mediator quippe sum, et in salutem ejus
behold what from him mediator indeed I-am and into salvation his
jam videntur concurrere mediationis meæ rationes. Sed captus
now seem to-run-together of-mediation my the-reasons but captured
est et ligatus. Alligavit eum fortis: et nisi fortior
he-has-been and bound has-bound him the-strong-man and unless one-stronger
eo supervenerit, non diripiet vasa ejus. Sed mitte
than-him shall-have-come not he-shall-plunder vessels his but send
manum tuam de alto, et eripiam eum de inimicis ejus
hand your from on-high and I-shall-snatch him from enemies his
fortissimis, in spiritu fortitudinis, fortitudo tua, et virtus tua.
most-strong in the-spirit of-fortitude the-strength your and power your
Scio enim quid faciam. Moriar innocens pro nocente, et plus
I-know for what I-shall-do I-shall-die innocent for the-guilty and more
poterit incomparabiliter bonitas mea, quam hostilis malitia;
shall-be-able incomparably goodness my than hostile malice
pœna innocentiæ meæ, quam pœna inobedientiæ humanæ.
the-penalty of-innocence my than the-penalty of-disobedience human
Et clarificavi, inquit Pater, et clarificabo. Jam fortissimo
and I-have-glorified he-says the-Father and I-shall-glorify now for-the-strongest
mediatore opus est spiritus consilii; quia si princeps mundi
mediator need is of-the-spirit of-counsel because if the-prince of-the-world

intelligeret, nunquam Dominum gloriæ crucifigeret. Per
had-understood never the-Lord of-glory would-be-have-crucified through
omnia ergo virtutem ei divinitatis occultans, et solam
all-things therefore the-power from-him of-divinity hiding and alone
ei carnis infirmitatem præferens, per justitiam vitæ suæ
to-him of-the-flesh the-infirmity showing through the-justice of-life his
invidiam suscitavit hostilis nequitiæ: per infirmitatem suæ
the-envy he-roused of-hostile wickedness through the-infirmity of-his
carnis spem illi contulit victoriæ, ad faciendam invidiam
flesh hope to-him he-gave of-victory for making envy
accedentibus miraculis, quibus reconciliandi sui fidem in
being-added miracles by-which of-the-to-be-reconciled his-own the-faith in
se roborabat. Deceptus antiquus deceptor, pœnam peccati,
himself he-strengthened deceived the-ancient deceiver the-penalty of-sin
mortem scilicet atrocissimam, ei inflixit, qui nulli peccato
death namely most-cruel on-him inflicted who to-no sin
erat obnoxius. Occisus justus injuste pro justitia novam de
was liable slain the-just-one unjustly for justice a-new over
inimico obtinuit justitiam, mortis scilicet injuste sibi illatæ.
the-enemy obtained justice of-death namely unjustly on-himself brought
Quam quasi sibi non necessariam, quia absque peccato
which as-if to-himself not necessary because without sin
erat, ipse homini peccatori communicans, reum absolvit
he-was he to-man sinful sharing the-guilty absolved
per pœnam innocentiæ suæ: positoque corpore suo et
through the-penalty of-innocence his and-placed body his and
sanguine in manu ejus, Hoc, inquit, manduca, et bibe, hinc
blood in hand his this he-says eat and drink hence
vive. Patrique eum repræsentans: En, inquit, Pater, mei
live and-to-the-Father him presenting behold he-says O-Father of-my
sanguinis pretium. Si de peccato hujus requiris, en pro
blood the-price if about the-sin of-this-man you-inquire behold for

eo meus sanguis. Domine Pater, dedisti benignitatem, et
him my blood O-Lord Father you-have-given kindness and
terra corporis mei dedit fructum suum: Jam justitia ante te
the-earth of-body my has-given fruit its now justice before you
ambulabit, et tu pones in via salvationis humanæ pedes tuos.
shall-walk and you shall-set in the-way of-salvation human feet your
Et ut juste jam salvetur qui juste perierat, tu, Domine,
and that justly now may-be-saved he-who justly had-perished you O-Lord
fecisti directiones, judicium et justitiam in Jacob tu fecisti.
have-made equities judgment and justice in Jacob you have-made

De vera sapientia amatorum seu filiorum Dei

XIII · THE TRUE WISDOM OF THE SONS OF GOD

Fed on Christ's body, man becomes what he eats, a temple of the Spirit that admits no other dweller; he uses earthly things but does not enjoy them, and nothing outward reaches him within, as Paul wrote from prison of the things that were about him. This is the wisdom spoken among the perfect. Against it stands the wisdom of the princes of this world, which savors evil. Between them lies the wisdom of this world, busy with the useful and honorable, which can rise only as far as reason can without love.

De fructu ergo hujus operis satiatus homo, mediante
from the-fruit therefore of-this work sated man mediating
sapientia Dei, non solum reconciliatur, sed etiam sapiens
the-wisdom of-God not only is-reconciled but also wise
efficitur. Sapit enim ei quod manducat. Manducat et bibit
is-made savors for to-him what he-eats he-eats and drinks
corpus et sanguinem Redemptoris sui, manna cœleste, panem
the-body and blood of-Redeemer his the-manna heavenly the-bread
Angelorum, panem sapientiæ: et manducans transformatur
of-Angels the-bread of-wisdom and eating he-is-transformed

in naturam cibi quem manducat. Corpus enim Christi
into the-nature of-the-food which he-eats the-body for of-Christ
manducare, nihil est aliud quam corpus Christi effici, et
to-eat nothing is other than the-body of-Christ to-be-made and
templum Spiritus sancti? Templum autem hoc cum ornatum
the-temple of-the-Spirit Holy temple moreover this when adorned
fuerit præscriptarum positione virtutum, et supradicto
it-shall-have-been of-the-prescribed by-the-placing virtues and by-the-aforesaid
dedicandi ordine dedicatum, nullos ulterius alienos titulos
of-dedicating order dedicated no further alien titles
potest suscipere, nullum habitatorem, nisi Deum qui condidit
can to-receive no inhabitant except God who founded
illum et creavit. Nihil ergo ultra terrenum sancta illa
it and created nothing therefore further earthly holy that
anima, nihil materiale, nihil corruptibile diligit aut curat, ex
soul nothing material nothing corruptible loves or cares-for from
quo regressa est a loco sarcinarum, etsi aliquo horum
which returned it-has from the-place of-the-baggage even-if any of-these
aliquando quasi in transitu utitur, sed frui dedignatur. Si
sometimes as-if in passing it-uses but to-enjoy it-disdains if
quid in hujusmodi prosperum evenerit, pertransit:
anything in of-this-kind-things prosperous shall-have-happened it-passes-through
non conturbatur, si quid adversi contigerit. Totum sapit
not it-is-troubled if anything adverse shall-have-befallen wholly it-savors
quidquid capit; nec potest amanti nisi sapere, quidquid sicut
whatever it-takes nor can to-the-lover except to-savor whatever as
salivam contigerit de Christi capite descendere. Quidquid ad
spittle shall-have-happened from of-Christ the-head to-descend whatever to
corpus spectat, sive bonum, sive malum, foris est; nec potest
the-body looks whether good or evil outside is nor can
pertingere ad eum qui intus est. Unde Apostolus in squalore
to-reach to him who within is whence the-Apostle in the-squalor

corporis jacens et vinculis, et quantum ad corpus tribulatione
of-the-body lying and in-chains and as-far-as to the-body with-tribulation
coronatus et miseria, scribens discipulis: Mittam, inquit, ad
crowned and misery writing to-the-disciples I-shall-send he-says to
vos Timotheum, ut sciatis quæ circa me sunt. Quæ circa
you Timothy that you-may-know what about me are what about
me sunt, inquit; id est, in exteriori homine, in exteriori
me are he-says that is in the-outer man in the-outer
tunica carnis, quæ ad me, qui intus sum, non pertingunt.
tunic of-the-flesh which to me who within am not reach

Hæc est sapientia de qua dicit Apostolus, Sapientiam
this is the-wisdom about which says the-Apostle wisdom
loquimur inter perfectos: de qua sic nos loquimur, sicut
we-speak among the-perfect about which so we speak as
qui audivimus et non vidimus: sicut loqueremur de aliqua
who have-heard and not have-seen as we-would-speak about some
civitate, quam non vidimus, sed plurima de ea audivimus;
city which not we-have-seen but very-many-things about it have-heard
de qua qui vidisset longe aliter loqueretur, et expressius.
about which he-who had-seen far otherwise would-speak and more-expressly
Hæc autem sapientia oppositam sibi ex adverso aliam
this moreover wisdom opposed to-itself from the-opposite another
habet infausti nominis sapientiam (quam dicit Apostolus
has of-ill-omened name wisdom which calls the-Apostle
principum hujus mundi), sicut nigrum albo, sicut luci
of-the-princes of-this world as black to-white as to-light
tenebras, de qua dicitur, Sapientia vincit malitiam. Malitia
darkness about which it-is-said wisdom conquers malice malice
siquidem sapor est mali, unde et a sapore sapientia. Cum
indeed the-savor is of-evil whence also from savor wisdom when
igitur sapit malum, et non deest astutia, vel voluntas ad
therefore savors evil and not is-lacking cunning or will for

exsequendum; sapientia principum hujus mundi per omnia
carrying-out the-wisdom of-the-princes of-this world through all-things
supernæ sapientiæ est contraria. Hæc est enim malitia, quam
to-heavenly wisdom is contrary this is for the-malice which
odit sapientia. Siquidem ibi sapor boni est in seipso, hic
hates wisdom indeed there the-savor of-good is in itself here
sapor mali est in seipso: ibi ad exsequendum præsto est
the-savor of-evil is in itself there for carrying-out at-hand is
prudentia; hic, ut dictum est, non deest astutia.
prudence here as said it-has-been not is-lacking cunning

Sed inter has duas quædam media est sapientia, quasi
but between these two a-certain middle is wisdom as-if
inter nigrum et album medio colore coloratum, quæ sive
between black and white with-a-middle color colored which whether
inferius, sive superius, sic se habet ad utramque partem, ut
lower or higher so itself has toward each side that
proveniat ei finis secundum intentionem et studium utentis.
may-come to-it the-end according-to the-intention and zeal of-the-user
Sapientia ista est, quam dicit Apostolus hujus mundi, et quam
wisdom this is which calls the-Apostle of-this world and which
mediam locavit inter sapientiam Dei, et sapientiam principum
in-the-middle he-placed between the-wisdom of-God and the-wisdom of-the-princes
hujus mundi. Hæc circa utile et honestum tota versatur,
of-this world this about the-useful and the-honorable wholly is-occupied
et affectata quadam prudentia dispensatur. Hæc pene tota
and by-an-affected certain prudence is-dispensed this almost wholly
est in scientia, videlicet ut sciat discernere prudenter, et
is in knowledge namely that it-may-know to-discern prudently and
dijudicare inter utile et inutile, inter honestum et inhonestum,
to-judge between useful and useless between honorable and dishonorable
etiamsi non sit vitæ et moribus accommodatum. Scientia enim
even-if not it-be to-life and manners fitted knowledge for

inflat, charitas ædificat. Aut vero in hujusmodi exquirendis
puffs-up charity builds either but in of-this-kind-things being-searched-out
elaborant, ut tantum sciant; quod tantummodo servit
they-labor that only they-may-know what only serves
curiositati: aut, ut videantur, sive sciantur scire; quod
curiosity or that they-may-be-seen or they-may-be-known to-know what
servit vanitati. Et hoc eorum studium tantum potest proficere,
serves vanity and this their zeal so-much can to-progress
et in altum se extollere, quantum potest ratio sine amore.
and on high itself to-raise as-much-as can reason without love

Antithesis veræ et falsæ sapientiæ: ubi de virtute et excellentia veræ sapientiæ

XIV · TRUE AND FALSE WISDOM CONTRASTED

Philosophy divides into knowledge of human and divine things; rising to the divine, it falls, since the philosophers knew God from his works but did not glorify him, and so were handed over to uncleanness. Wisdom, living with God, conquers malice and disposes all things sweetly. The wise soul, cleansed of other affections, regards creatures as God does and pours out the brightness it bears within; the world would be happy if the wise ruled. Such souls share an angelic language among themselves, foretaste glory, and feel their very bodies, with their senses, made instruments of good.

Siquidem hæc philosophia in scientiam rerum humanarum
indeed this philosophy into the-knowledge of-things human
et divinarum dividitur. Quandiu est in humanis, sic interim
and divine is-divided as-long-as it-is in human-things so meanwhile
sibi est. Quando vero ad divina se exaltat, quanto
to-itself it-is when but to divine-things itself it-exalts by-how-much
altius ascendit, tanto inferius cadit et impletur in eo, Quia
higher it-ascends by-so-much lower it-falls and is-fulfilled in it because
elevans allisisti me. Eo siquidem aliquando conatu
lifting-up you-have-dashed me to-that indeed sometimes by-the-effort
naturalis ingenii provehitur, ut, sicut dicit Apostolus, quod
of-natural wit it-is-carried that as says the-Apostle what
notum est Dei, id est quantum de Deo, ratio potest
known is of-God that is as-much-as about God reason can
comprehendere, notum sit illis, ita ut in illis, id est
to-comprehend known may-be to-them so that in them that is
intra semetipsos. Deus enim illis revelavit; quia sic eos
within themselves God for to-them revealed because so them
creavit, ut in seipsis habeant, unde Deum cognoscant.
he-created that in themselves they-may-have whence God they-may-know

Surgunt enim de ethica sua in quamdam physicam, et
they-rise for from ethics their into a-certain physics and
invisibilia Dei, per ea quæ facta sunt, intellecta
the-invisible-things of-God through those-things which made are understood
conspiciunt, sempiternam quoque ejus virtutem et divinitatem;
behold eternal also his power and divinity
ita ut sint inexcusabiles: quia videlicet nolunt ulterius
so that they-may-be inexcusable because namely they-will-not further
procedere vel proficere cum possint, in veram scilicet
to-proceed or to-progress when they-can into true namely
theologiam: quia cum cognoverint Deum, non sicut Deum
theology because when they-have-known God not as God
glorificant, aut gratias agunt; sed evanescunt in cogitationibus
they-glorify(-him) or thanks give but vanish in thoughts
suis, et obscuratur insipiens cor eorum: dicentes enim se
their and is-darkened the-senseless heart their saying for themselves
esse sapientes, stulti facti sunt. Et qui theologiam
to-be wise fools made they-have-been and who theology
insipienter perdiderunt, etiam de physica miserabiliter cadunt,
senselessly lost even from physics wretchedly fall
cum gloriam mutant incorruptibilis Dei in similitudinem
when the-glory they-change of-the-incorruptible God into the-likeness
imaginis corruptibilis hominis, et volucrum, et quadrupedum,
of-the-image of-corruptible man and of-birds and of-quadrupeds
et serpentum. Propter quod nec in nostra ethica permanere
and of-serpents for which not-even in our ethics to-remain
permittuntur, sed tradit illos Deus in desideria cordis ipsorum,
they-are-permitted but hands them God into the-desires of-heart their
in immunditiam, ut contumeliis afficiant corpora sua in
into uncleanness that with-insults they-may-affect bodies their in
semetipsis: tradit illos in reprobum sensum, ut faciant
themselves he-hands them into a-reprobate sense that they-may-do

quæ non conveniunt. Sed sapientia semper vincit malitiam:
what not are-fitting but wisdom always conquers malice
quæ contubernium habens Dei, novit semper proficere, et
which the-company having of-God knows always to-progress and
nunquam deficere, et attingit a fine usque ad finem
never to-fail and reaches from end all-the-way to end
fortiter, et disponit omnia suaviter; sapienter se agens
strongly and disposes all-things sweetly wisely itself conducting
in divinis, caute in physicis, prudenter in moralibus.
in divine-things cautiously in physical-things prudently in moral-things
Igitur sapiens anima, sicut supra scriptum est, ab omnibus
therefore the-wise soul as above written it-is from all
alienis affectibus defæcata, Deum tantummodo sapiens,
alien affections cleansed God only savoring
hominem in homine exuit: Deoque plene et in omnibus
man in man it-puts-off and-to-God fully and in all-things
affecta, omnem infra Deum creaturam non aliter quam Deus
affected every below God creature not otherwise than God
attendit, in luce et virtute sapientiæ omnia disponens, et
attends-to in the-light and power of-wisdom all-things disposing and
ordinans; sic agens, sic de eis judicans, sicut est, sicut vivit,
ordering so acting so about them judging as it-is as it-lives
faciens judicium et justitiam de eo unde est, et unde vivit.
making judgment and justice about that whence it-is and whence it-lives
Est enim sapientia Dei, sicut ipsa dicit, Candor lucis æternæ,
it-is for the-wisdom of-God as she says the-brightness of-light eternal
et speculum sine macula Dei majestatis, et emanatio
and the-mirror without spot of-God of-majesty and the-emanation
claritatis omnipotentis Dei sincera, et vapor virtutis ejus.
of-the-brightness of-almighty God pure and the-vapor of-power his
Ideo sapiens anima sicut candorem lucis æternæ intra se
therefore the-wise soul as the-brightness of-light eternal within itself

gerit, et speculum Dei majestatis; sic cum in creaturam se
bears and the-mirror of-God of-majesty so when to the-creature itself
exponit, exprimit et exhibet imaginem bonitatis et justitiæ
it-exposes it-expresses and shows the-image of-the-goodness and justice
Dei: et sicut virtute Dei vaporatur interius, sic claritatis
of-God and as by-the-power of-God it-is-vaporized inwardly so of-brightness
et charitatis Dei emanationem effundit exterius, unde et
and of-charity of-God the-emanation it-pours outwardly whence also
alibi dicit Salomon, Sapientia hominis lucet in vultu ejus;
elsewhere says Solomon the-wisdom of-man shines in face his
et alibi, Oculi, inquit, sapientis in capite ejus; quia
and elsewhere the-eyes he-says of-the-wise-man (are)-in head his because
non aliunde quam de naturali et interna virtute cerebri
not from-elsewhere than from the-natural and inner power of-brain
sui, id est sapientiæ, exterius se effundunt, et a capite
his that is of-wisdom outwardly themselves they-pour and from the-head
non recedunt. Dicit Salomon: Multitudo sapientium sanitas
not they-withdraw says Solomon the-multitude of-the-wise the-health
est orbis terrarum. O felices res humanas, si ubique
is of-the-circle of-lands O happy things human if everywhere
sapientibus servirent insipientes! Sed et felices res humanas,
to-the-wise served the-unwise but also happy things human
dicit quidam philosophus, si aut soli sapientes regnarent, aut
says a-certain philosopher if either alone the-wise reigned or
philosopharentur omnes qui regnant! Sed cum sapienter fugiunt
philosophized all who reign but when wisely flee
sapientes super insipientes regnare, etiam insipienter fugiunt
the-wise over the-unwise to-reign also unwisely flee
insipientes sub sapientibus esse: omnia desipiunt, omnia
the-unwise under the-wise to-be all-things are-foolish all-things
confunduntur, et turbantur. Sapientes latent et delitescunt,
are-confounded and are-troubled the-wise lie-hidden and lurk

pueri regnant et principantur: et fiunt principes qui mane
boys reign and rule and become princes who in-the-morning
comedunt, et væ terræ illi! Sed ad propositum redeamus.
eat and woe to-land that but to the-purpose let-us-return
Anima igitur spiritu sapientiæ illustrata, quia diligit
the-soul therefore by-the-spirit of-wisdom illumined because it-loves
justitiam et odit iniquitatem, et propterea unxit eam Deus
justice and hates iniquity and therefore has-anointed it God
oleo lætitiæ, quo unctus est Christus præ participibus
with-the-oil of-gladness with-which anointed was Christ beyond partakers
suis, et quam perfudit gratia; omnibus placet, et ab omnibus
his and which has-flooded grace to-all it-pleases and by all
amatur. Ipsi etiam qui ex adverso sunt, videntes hujusmodi,
is-loved those also who on the-opposite are seeing of-this-kind
timent et reverentur. Etsi bonum in bono non vult imitari
fear and revere even-if the-good in the-good not wishes to-imitate
indurata nequitia, dissimulare tamen non potest natura.
hardened wickedness to-dissemble yet not can nature
Inter se autem habent sapientes quamdam privatam
among themselves moreover have the-wise a-certain private
gratiam, et quamdam linguam angelicam, qua inter se
grace and a-certain tongue angelic by-which among themselves
loquuntur mutuis affectionibus, spirituali quadam gratia,
they-speak with-mutual affections by-spiritual a-certain grace
communicantibus in hoc ipsum exterioribus aspectibus: quam
communicating in this itself outer looks which
linguam nullus novit, nisi Rex Angelorum, et Angeli
tongue no-one knows except the-King of-the-Angels and the-Angels
ejus, et qui sunt in genere Israel, et cives Jerusalem.
his and who are in the-race of-Israel and citizens of-Jerusalem
Nullus eam novit Ægyptius, nullus Chananæus. Sicut enim
no-one it knows Egyptian no-one Canaanite as for

in sanctitate vitæ et hominis interioris glorificatione, et
in the-holiness of-life and of-the-man inner the-glorification and
contemplatione, et fruitione divinitatis jam futuræ vitæ
contemplation and enjoyment of-divinity already of-the-future life
beatitudinem prælibare in hac vita videntur, et initiari; sic
the-beatitude to-foretaste in this life they-seem and to-be-initiated so
etiam de corporum suorum glorificatione, quam plene ibi
also about of-bodies their the-glorification which fully there
percepturi sunt, in hac vita nonnihil percipiunt. Excepta
about-to-receive they-are in this life something they-receive excepted
etiam illa gratia de qua diximus, qua habitantes in
also that grace about which we-have-spoken by-which dwelling in
unum seipsis in Deo, et Deo in seipsis fruuntur, ipsius
one in-themselves in God and God in themselves they-enjoy of-the-very
carnis sic sentiunt evanuisse omnes contradictiones, ut
flesh so they-feel to-have-vanished all contradictions that
universa substantia carnis non sit eis nisi instrumentum
the-whole substance of-the-flesh not may-be to-them except the-instrument
boni operis. Nam etsi ipsius miseriis et infirmitatibus
of-good work for even-if by-its miseries and infirmities
contabescunt, sed ex hoc ipso interiori homine fortius
they-waste-away but from this very the-inner man more-strongly
convalescunt: Quando enim infirmor, tunc fortior sum, et
they-grow-strong when for I-am-weak then stronger I-am and
potens, dicit Apostolus. Sensus ipsi novam quamdam
powerful says the-Apostle the-senses themselves a-new certain
percipiunt, et prope spiritualem gratiam: oculi simplices, et
receive and almost spiritual grace the-eyes simple and
aures temperantes. Aliquando in fervore orationis, tanta odoris
the-ears temperate sometimes in the-fervor of-prayer so-great of-a-scent
ignoti cujusdam spirat fragrantia; tanta gustus etiam non
unknown certain breathes fragrance so-great of-taste also not

gustando suavitas; tantum per mutuum tactum spiritualis
by-tasting sweetness so-great through mutual touch of-spiritual
charitatis incentivum, ut videantur sibi intra seipsos
charity the-incentive that they-seem to-themselves within themselves
spiritualis cujusdam voluptatis gerere paradisum. Vultus
of-spiritual certain pleasure to-bear a-paradise of-the-face
etiam et totius corporis compositione, vitæ et morum
also and of-the-whole body by-the-composition of-life and manners
et actuum decore, mutuæ etiam servitutis vel devotis
and of-acts by-the-comeliness of-mutual also service or by-devoted
exhibitionibus, vel piis susceptionibus, sic cujusdam gratiæ
showings or by-pious receptions so of-a-certain grace
beneplacito sibi invicem conveniunt, et couniuntur, ut
by-the-good-pleasure to-themselves mutually they-agree and are-united that
vere sint cor unum, et anima una. Nimirum futuram
truly they-may-be heart one and soul one doubtless the-future
corporum suorum gloriam jam hic initiant, ex puritate
of-bodies their glory already here they-begin from purity
conscientiæ, et mutuæ conversationis gratia, perfecte eam
of-conscience and of-mutual conversation the-grace perfectly it
habituri in futura et perenni vita.
about-to-have in the-future and perennial life

De felici consummatione sapientiæ usque ad assecutionem beati finis, et summi boni

XV · THE HAPPY CONSUMMATION OF WISDOM IN THE HIGHEST GOOD

As the sun floods all living things, so in the next life God will be seen by each in all and by all in each; meanwhile bodily sacraments bind us to him. When the soul no longer needs them and leaves its baggage, it forgets all but God and can say, "My beloved is mine." Death, the faithful's Passover, carries each thing to its place, the body to the earth to rise again, the spirit to God. Then the soul is united to God, one of those called gods and sons of the Most High, ascending from virtue to virtue; and the steps of this ascent are not like a ladder's, since all affections work together, and the first are often last.

Sicut enim nunc viventia omnia solis claritate
as for now living all-things of-the-sun by-the-brightness
perfunduntur, et ab invicem perfundi videntur, et sicut nos
are-flooded and by each-other to-be-flooded seem and as we
invicem hic vivere videmus, nec tamen vitam qua vivimus,
each-other here to-live see nor yet the-life by-which we-live
videmus: sic in illa vita videbitur Deus a singulis in
we-see so in that life shall-be-seen God by each in
omnibus, et ab omnibus in singulis: non quod corporalibus
all and by all in each not that by-bodily
oculis videatur divinitas, sed præsentiam divinitatis glorificatio
eyes may-be-seen divinity but the-presence of-divinity the-glorification
corporum demonstrabit manifesta quadam sui gratia. Ad
of-bodies shall-show by-manifest a-certain of-itself grace to
hoc etiam in hac vita corporalium sacramentorum valet
this also in this life of-bodily sacraments avails
religio; quia cum vix aliquid nisi corpora et corporalia
the-religion because since scarcely anything except bodies and bodily-things
intelligamus, quandiu in imagine pertransimus, corporalibus
we-may-understand as-long-as in an-image we-pass-through to-bodily

religamur sacramentis, ne a Deo recedamus: unde etiam
we-are-bound sacraments lest from God we-may-withdraw whence also
a religando religio dicitur. Cum vero fidelis anima
from binding religion is-called when but the-faithful soul
talibus erudita, talibus incipiet non indigere, et a
by-such-things instructed such-things shall-begin not to-need and from
corporalibus transire ad spiritualia, a spiritualibus ad
bodily-things to-pass to spiritual-things from spiritual-things to
spiritualium et corporalium conditorem, hoc vere erit exire
of-spiritual and bodily-things the-founder this truly shall-be to-go-out
a sarcinis. Relicto ergo corpore et corporeis omnibus curis
from the-baggage left therefore the-body and bodily all cares
et impedimentis, omnium quæ sunt præter Deum obliviscitur,
and hindrances of-all-things which are beside God it-forgets
nihilque præter Deum attendens, quasi se solam solumque
and-nothing beside God attending as-if itself alone and-alone
Deum existimans: Dilectus, inquit, meus mihi, et ego illi.
God reckoning beloved it-says my to-me and I to-him
Quid enim mihi est in cœlo, et a te quid volui super
what for to-me is in heaven and from you what have-I-wished upon
terram? Defecit caro mea, et cor meum: Deus cordis mei,
earth has-failed flesh my and heart my the-God of-heart my
et pars mea Deus in æternum. Deinde venitur ad mortem.
and portion my God for ever then one-comes to death
Hunc enim transitum ad vitam miseri infideles mortem
this for passage to life the-wretched unbelievers death
appellant; fideles autem quid, nisi pascha? In morte igitur
call the-faithful moreover what except passover in death therefore
corporali perfecte moritur mundo, ut perfecte vivat Deo:
bodily perfectly it-dies to-the-world that perfectly it-may-live to-God
ingreditur locum tabernaculi admirabilis, ingreditur usque
it-enters the-place of-the-tabernacle wonderful it-enters even

ad domum Dei: et omnibus bene et secundum ordinem
to the-house of-God and all-things well and according-to order
præcedentibus, sicut in principio diximus, pondus suum
preceding as in the-beginning we-said the-weight its
unumquodque defert in locum suum; corpus in terram,
each-one bears into place its the-body into the-earth
de qua assumptum est, tempore suo resuscitandum et
from which taken it-was in-time its to-be-raised-again and
glorificandum: spiritum ad Deum qui creavit eum.
to-be-glorified the-spirit to God who created it

Sed quando fit iste transitus ad Deum disruptis
but when there-happens that passage to God broken
omnibus obligamentis, superatisque omnibus impedimentis,
all bonds and-overcome all bindrances
perfecta beatitudine, perenni dilectione; ex hoc jam
in-a-perfect beatitude in-a-perennial love from this now
perfecte Deo inhæret, vel potius unitur vere sancta anima
perfectly to-God clings or rather is-united the-truly holy soul
in terra, ut efficiatur una ex illis, quibus dixit: Ego dixi,
on earth that it-may-be-made one of those to-whom he-said I said
dii estis, et filii Excelsi omnes. Hic est finis eorum qui
gods you-are and sons of-the-Most-High all this is the-end of-those who
proponunt Jerusalem in principio lætitiæ suæ; quos unctio
set Jerusalem at the-beginning of-gladness their whom the-anointing
sancti Spiritus docet de omnibus; qui ascensiones in
of-the-Holy Spirit teaches about all-things who ascents in
corde suo sapienter disponunt de virtute in virtutem, donec
heart their wisely dispose from virtue to virtue until
videatur Deus deorum in Sion: Deus deorum, beatitudo
may-be-seen the-God of-gods in Zion the-God of-gods the-beatitude
beatorum, gaudium bene gaudentium; unum denique bonum,
of-the-blessed the-joy well of-those-rejoicing one finally good

summum omnium bonorum. A fine boni propositi, in
the-highest of-all goods from the-end of-good purpose at
principio ascensionis, usque ad finem omnis consummationis,
the-beginning of-the-ascent even to the-end of-all consummation
sapientia attingit fortiter, fortitudinem ascendentis ad se
wisdom reaches strongly the-strength of-the-one-ascending to itself
custodiens, ne in ascensu deficiat: suaviter disponens omnia,
guarding lest in the-ascent it-fail sweetly disposing all-things
et adversa, et prospera, omnia ei in bonum modificans et
both adverse and prosperous all-things to-it unto good modifying and
componens; donec animam ad principium suum reducat,
composing until the-soul to beginning its it-may-lead-back
et abscondat in abscondito faciei Dei. Scire autem debet
and hide in the-hiding-place of-the-face of-God to-know moreover ought
omnis sapiens ascensor, non sic esse gradus hujus ascensionis,
every wise climber not so to-be the-steps of-this ascent
quomodo gradus scalæ, ut singuli affectus isti suis
as the-steps of-a-ladder that each affections these in-their
tantum temporibus, et non alio tempore sint necessarii.
only times and not in-other time may-be necessary
Habet quippe unusquisque affectus in ascensus ordine tempus
has indeed each affection in of-the-ascent order time
et locum suum, quo cooperantibus aliis affectibus
and place its in-which co-operating the-other affections
suas valeat partes sollicitius exsequi; sed omnes tamen
its it-may-avail parts more-carefully to-carry-out but all yet
sibi concurrunt et cooperantur, et præveniunt, et
to-one-another run-together and co-operate and go-before and
sequuntur; et sæpe fiunt primi novissimi, et novissimi primi.
follow and often become the-first last and the-last first
