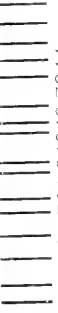
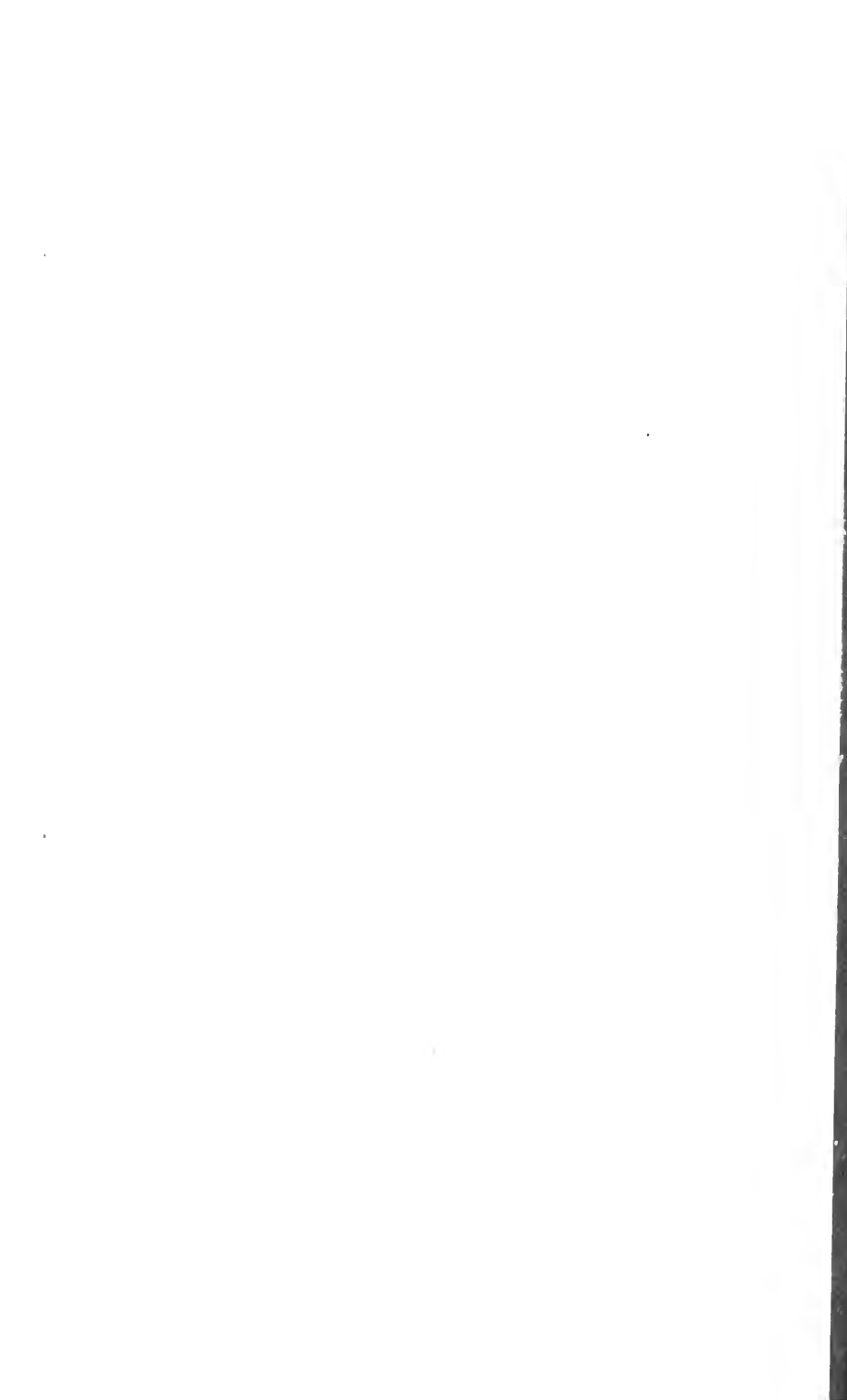


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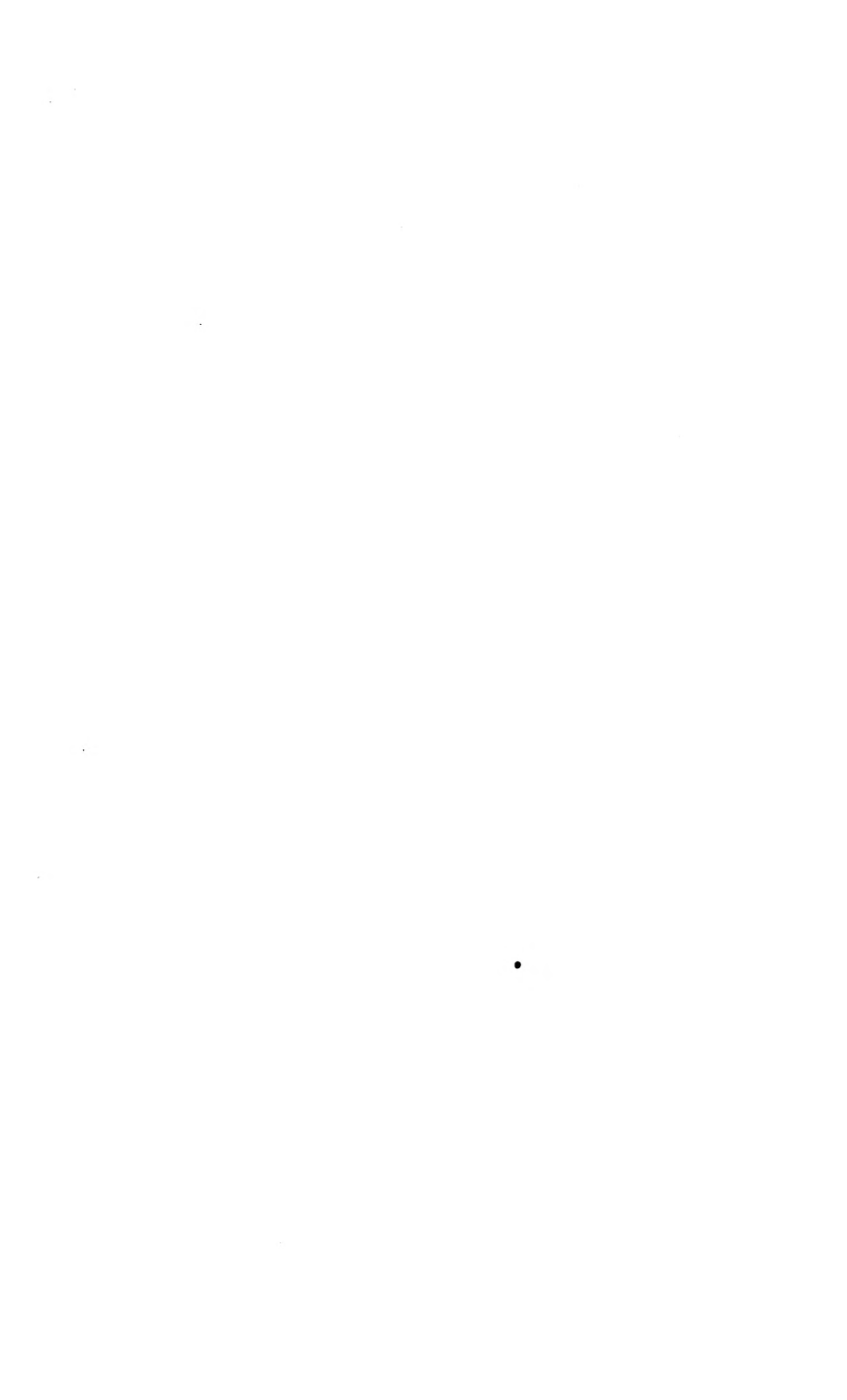
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INSTRUCTIO PIE VIVENDI

et

SUPERNA MEDITANDI.

VOL. II.



INSTRUCTIO
PIE VIVENDI

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SUPERNA MEDITANDI.

ENGLISH TRANSLATION

OF THE

IRISH VERSION

by REV. JOHN MacKECHNIE, M.A., B.D.

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The *Instructio* in Ireland

The second half of the fifteenth and the whole of the following century constitute an important period in the translation of devotional works into Irish. The manuscripts B.M. Additional 11809 (which contains the *Instructio*), 30512, Egerton 136, 137 and 1781 (which contains *De Contemptu*), cover the years between c. 1450 and the early seventeenth century and, with the great mass of translation which they include, would by themselves suffice to prove the vogue of such literature. The *Instructio* takes its place, as both style and language—also perhaps material—show, along with *De Contemptu*.

Pope Innocent¹ 3rd was born at Anagni about 1160, a member of the family of the Scotti, and thus opposed to the family of the Orsini. He was created cardinal-deacon of Santi Sergio d Baccho in 1191, but on the creation of Pope Celestine, Innocent had to retire. During his period of enforced leisure he employed himself in writing, among other works, the *De Contemptu Mundi sive de Miseria Humanae Conditionis*, a book which became very popular, being translated into many languages. The Irish version was made by a certain Uilliam Mag Duibne², when, as the colophon in Egerton 1781 says, he was ill through a sword-wound. Evidently Uilliam spent his enforced leisure translating the great Pope's text.

Of all the extant Irish texts this is the nearest in style and language to the *Instructio*, but whether the translation was made by the same man or not cannot now be said. Only it certainly does sound like it. Another very brief work,³ not unlike chapter I of the *De Contemptu Mundi*, appears in the manuscript where the *Instructio* is found.

How the Latin text came to be in Ireland or who made the translation, we are not told, but there are certain indications which may at least connect the Irish text with a House on the Continent where there was a Latin text of the work.

¹For Pope Innocent cf. *Ency. Brit.* sub nomine "Innocent" and also *Catholic Ency.* sub eodem nomine.

²The Irish texts are in Egerton 91, Egerton 1781, Rawl. B. 512, Paris Ms. Celt 1, and Rennes Ms. Celt. 1. The work has been published with a collection of texts, notes, etc., by Geary, Catholic University of America (Washington, 1931). The Irish version belongs to the second half of the fifteenth century.

³Flower, *Cat. p.* 55. The text is in B.M. Addit 11809.

The Latin text, Mazarin Library, 984, contains a colophon to the effect that this book, i.e., the Latin text, belongs to the House of St. Victor in Paris. This House, belonging to the Augustinian Canons of the Order of St. Victor, was closely connected with many great men, e.g., Hugh of St. Victor, Walter, Richard and Adam, all of the same house of St. Victor. There was a definite school of religious teaching at that house. In this there was a highly mystical tone, a mysticism wholly opposed to the scholastic philosophy.

The Augustinian Canons, also called Black Canons, grew out of the earlier form of canonical life after the Lateran Decree of 1059. Later, Benedict XII organised them on the general lines of the Benedictines, thirty congregations of them being recognised. Among those perhaps the best known were (1) the Lateran Canons, (2) the congregation at this House of St. Victor, (3) the Gilbertines, strong in England, and (4) the congregation at Windesheim dating from 1400. To this last house belonged the author of the *de Imitatione Christi*.

On the 28th August, 1171, Thomas a Becket came to the House of St. Victor in Paris, and there he preached from the text, "et factus est in pace locus eius" (Psalm, LXXV, 3). Soon thereafter he returned to England, where on the 29th of December of that very year he was slain. On the 21st of February, 1172, he was canonised, becoming the extremely popular Saint Thomas. At this time Henry 2nd was preparing for his Irish venture, and had to do penance for the slaughter of the saint. Henry's chief representative in Ireland was William Fitzaldeln, and among other works which this man performed in this capacity was the erection of a church in Dublin, called the Abbey Church of St. Thomas, after the murdered saint. This was in 1177, and the Abbey was placed under the charge of the Augustinian Canons of the Order of St. Victor, and under the immediate protection of the English Crown.

In Ireland this new Order became extremely popular, and it received much encouragement and many endowments, not only from Norman, Welsh and English settlers in Ireland, but also from the Irish themselves.

To show his zeal, William Fitzaldeln founded a priory at Athassel, in Tipperary, for the same Order of Augustinian Canons, and in the precincts of this priory he was himself buried. Geoffrey de Camvill at much the same time, i.e., the close of the twelfth century, erected

at Cahir, also in Tipperary, a priory in honour of the Blessed Virgin, for the use of the same Canons of the Order of St. Victor, and in the same county, at Carrick, another house, a priory, was erected for the same Canons by William de Cantell and his wife Dionisia. Many other houses were built in the same county, in particular one, the Hoar Abbey, called also Saint Mary's Abbey of the Rock of Cashel. There is a story about this last erection. It is said that the house was originally designed for the Benedictines, but the Archbishop, David M'Carvill, had a strange dream which was construed as being of evil omen, and as a result of it the Benedictines were cast out, the Cistercians being installed in their stead. These Cistercians were, it is said, brought from Mellifont in 1272, an abbey erected in 1142 by Donough M'Corvoill, and furnished with monks by St. Bernard himself, from his own House at Clairvaux. The continued Norman and French interest in this district is to be noted, as well as the connection with St. Bernard, who is so often quoted in the *Instructio*. Now, the manuscript which contains the Gaelic text of the *Instructio*, B.M. Additional 11809, has this note written in a nineteenth century hand, "This volume was found about forty years ago, in an inside wall about fourteen feet thick in the Hoar Abbey at Cashel." Flower points out that this statement about the finding of the manuscript may very well be true, and after examining the Hoar Abbey at Cashel, one would be inclined to say that it may be true only as regards the finding of the book there, for there is at present, no matter what was the position about one hundred years ago, no sign of a wall fourteen feet thick. True enough, the Abbey has been freely used as a quarry for stone by builders in the neighbouring town of Cashel, and it may be that the fourteen-foot thick wall now forms part of some dwelling house, but in any event, that the book was found there seems to go to show that it had been lying for many years in a district where presumably it belonged, a district richly endowed with religious houses for the use of the brethren of the Order of St. Victor of Paris, the house where a Latin text of the *Instructio* belonged in mediaeval times.

That the relationship between the Hoar Abbey and France did not die out early is proved by a statement by Archdall, (*Monasticon Hib.* 479-489), wherein *inter alia* it is said, "In the year 1351 Reginald continued as abbot, when King Edward III enjoined all ecclesiastics not to depart from the kingdom on any account whatever, nor to

raise nor transmit sums of money privately or openly from hence contrary to the form of the statute : for the due performance of this statute certain faithful persons were commanded to make scrupulous enquiry. In the course of these enquiries it was found that the abbot had . . . from Easter 1349 to the Feast of Pentecost last (1351) collected of his own money and from the abbots of Boyle, Knockmoy and Cashel the sum of 664 florins of which he had remitted 332 florins to the convent of Clairvaux in France, and that the remainder was then in the hands of the said Reginald."

It may be, then, that we are indebted to some one or more of those who travelled between Cashel and the Continent for the Latin text, which somebody unknown rendered into Gaelic thus producing our text of the *Instructio*.



Holy Life and Heavenly Thought

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¹ Cf. vol. p. 126, line 29 and footnote 5.

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¹ Cf. vol. 1, p. 108, line 5, and footnote 2, and vol. 1, p. 174, line 1.

² Cf. vol. 1, p. 206, line 9.

³ Cf. vol. 1, p. 108, 30 and footnote 5, also p. 220, 14, " of the virgins and the being of God."

Quoniam in felici captione Domini sum reclusus, i.e. since I am in my Lord's stern¹ bondage and that we cannot speak together, I have prepared for you a salvation full of solace, which is more profitable than that we should be together. As
5 any opportunity of our being together would be rare and shorter than we would wish, I have, therefore, written this brief, profitable Instruction for you, in order that you may live compassionately and meditate upon heavenly things. By means of this Instruction, I will speak briefly to you, whenever you please and desire it. If you examine this Instruction prudently you will find in it how to live peacefully, humbly, dutifully and discreetly, how to fashion your character beautifully, wisely guard your senses both extrinsic and intrinsic, keep the Catholic faith firmly, be prudent in every situation in which you shall
15 be placed, rightly invoke the saints and the heavenly spirits, meditate upon the divine substance and subsistence² with joy and constant thanksgiving for your gifts, and eagerly desire the heavenly bliss. Satisfied, then, by this spiritual colloquy, do not ask for my presence with you again, because I can speak
20 no better or more effectively than this in order to refresh you in the love and bondage of your own sweet beloved Spouse for ever ; and so I now steadfastly beseech you to answer me with deeds in these matters—you have often said that you desired to converse with me—since I am giving you what you
25 desire.

¹ Deleting *nemh* read *blissful* ; cf. vol. 1, p. 109, 2, footnote.

²Cf. Hooker, *Eccles. Pol.*, Bk. v. § li, Reid, *Handbook* pp 70

Holy Life and Heavenly Thought

DE EXTERIORE CONVERSIONE, i.e. OF THE STATE AND OUTWARD PATTERN OF THE BODY this chapter speaks.

“Audi, filia, et vide et inclina aurem tuam, et obliviscere
5 populum tuum et domum patris tui, et concupiscet rex decorem
tuum,” i.e. hearken, O daughter, behold and incline your ear ;
forget your people and your father’s house, and the king will
desire your beauty. Your answer is that you have fulfilled
these things. The daughter said, “ I have hearkened, by being
10 obedient to the teaching of salvation, and preparing myself to
do what is good. It seemed to me, too, that all earthly things
were fragile, empty and vain, so, abandoning these, I have
entered into an order and exchanged my clothing for the habit.
I have inclined my ear to obedience, subjecting myself to the
15 prelates. I have forgotten my people and my father’s house ;
I have forsaken my country, my parents and my relatives,
despising them for the sake of God. What have I now got for
it, but that I should be a daughter of God, and that the King
of Kings should desire my beauty ? ” “ I,” says Bernard,
20 “ am giving you an answer. Now, these are the signs and
evidences of the pattern of the religious life outwardly, but
they are small, or of no avail, unless you effect a spiritual renewal
of yourself within, both in act and character. Thus, then, the
King Who is more glorious in appearance than the children of
25 men, will truly desire this precious beauty, with the result that
you will be reckoned worthy to be among His children.”

DE QUADRUPlici PACE, i.e. OF THE FOURFOLD PEACE here.

Now, if you desire to be called a daughter of God, you must
have a fourfold peace, viz., the peace of God first, your prelates’
30 peace thereafter, your neighbour’s peace and your own. You
must obtain¹ peace with God in three ways, viz. by first abandon-
ing sins, courageously performing good works and vigilantly
persevering therein, as the Psalm says, “ Declina a malo et fac
bonum et inhabita in saeculum saeculi,” i.e. avoid evil and
35 do good, so that you may dwell for ever and ever in the land

¹ Reading d’fhaighbhail after Dia.

wherein a habitation is attained only as a reward for doing good and for perfection of virtue. Isaiah, for that reason, commands that evil cease and good be done, so that one may enjoy the bounty of the land at the rich table of eternal glory.

5 To renew the peace of God, then, it is necessary to blot out every fault, and to persevere till the final end of your life in perfect penance for your sins. God offers His own gracious peace to those who have this peace, when He says, "Pax vobis," i.e. peace be with you, O you men, who have abandoned the

10 sin by which you were hitherto cut off like men excommunicated. "Pacem meam do vobis," i.e. I bestow my own peace upon you men who have begun to do good, and who persevere therein, for it is by means of this peace that you will receive sweet assistance in doing better things with a tranquil mind. "Pacem

15 relinquo vobis," i.e. I leave my peace with those who are perfect in good works: by this they will obtain the everlasting peace through which they will inhabit the Kingdom of God. From these quotations it is evident how the peace of the heavenly soul is made with God: to such as he¹ mentions, this sign of

20 peace is offered: to those who begin doing good, this peace is given as an aid: to those who persevere in doing good, this peace is habitually given. On that account then, he¹ says that if you desire to be filled with peace, avoid all sin, and if you wish to do the will of your Creator, persevere till the final end

25 doing good: if you do this, you will be happy with God in blissful peace with mind serene. Be constantly at peace with your prelates: do not follow their deeds nor listen readily regarding their evil customs, nor search for wickedness in their ways, nor criticise their works. If their habits are good, submit obediently

30 to their sway; be diligent with regard to their commands and do not resist them, for fear of destroying the peace and of opposing God like a fool, since it is in Him that all powers are rooted. Although they should frequently go astray, yet it is right to acquit them, considering how much is under their care.

35 If you see them frequently impious, notice that Peter said that it is right to obey not only good and courteous men for the

¹i.e. the author of the L.T. regarded as commenting on the preceding quotations.

sake of God, but also dissolute men for they too are created by Him. Although they should not exalt you in office or in power, do not rebel against them, but increase their honour on that account, as they are the authors and guardians of your
 5 peace. Whosoever is under a prelate must not complain in any way against him, if he himself is left quietly in the cloister without office, and it is by being without office that the true religious attain peace and quietness of mind. The true religious does not care if he is cast out of office for being shy, ignorant
 10 or useless, because it is in this way that he¹ obtains the sweetness of peace and the calm of quietness more certainly and more easily. If you have any relish for these things, or if you partake of them, strive to make yourself resemble those people. Be at peace with your neighbours, and act thus:—if it is your aim
 15 to love and to be loved, or to be courteous and amiable towards all, bear your sister's infirmities patiently and willingly, and never condemn or scorn a woman whether she is dissolute or wrathful, kind or cruel, religious or irreligious, because you do not know how she stands in the sight of God. Be kindly-
 20 disposed to all, warmly inclined to no particular one; let there be but a few people familiar with you, and be just to all. Make yourself like the religious, and shun the irreligious, eschewing the works of other women while despising your own. Offer peace to all as the Psalm says, "Cum hiis qui oderunt pacem,
 25 eram pacifica²; cum loquebar illis, impugnabant me gratis," i.e. I was peaceable to those who hated peace, and when I would speak with them, they assailed me without cause. If it should happen that for some reasonable cause you would depart from the community of the women whom you loved, neither be
 30 wrathful towards them nor speak churlishly to them, lest passion or wrath should enter into them to destroy your peace. Let the matter pass unconcernedly, as if it did not cost you a thought, then withdraw yourself from them gently in order to preserve peace, for God cannot be found save in peace. Lavish not the
 35 desire of your heart in love for anyone, because your peace shall be lost on the failure of that vain transitory love. Offer love, then, to no one else but God Omnipotent, because if it

¹ The Irish uses "they obtain," the plural form here.

² The Vulgate reads *pacificus*, Ps. cxix, 7.

is your desire to feel this love, you shall not overtake God, for no one yet had sufficient of such love. If you think that you can love God as well as someone else, that is not how you have found Him.¹ Dutifully return, then, to Him Who is true

5 peace, and peacefully leave those who have no peace, for by so doing you will live peacefully with those who have. Be now at peace with yourself by acting thus: deny yourself and love poverty and contempt, for if you lack either of these, you shall not have perfect peace, while yet if you should have these without

10 love, it is of no avail, because it is neither poverty nor lowliness, but love of these that begets peace, fosters and guards it. When you become aware of the oppressiveness of poverty and of contempt for lowliness, do not let your body tremble or your countenance be confused or grief seize you, but welcome them

15 with gladness as the spouses of the Author of Peace, for if you murmur and mourn on account of poverty, if you grieve and behave unworthily on account of contempt, the peace and quietness of your heart shall depart from you. Be free from care, then, for you shall not obtain peace, however much you

20 toil for it, if you abandon poverty and contempt. Should your thought run thus:—if you endure poor food and clothing along with contempt and are not exalted in gifts, what profit is there in that “against your will” even although you endure these peacefully? I answer, “Be free from care and not ashamed,

25 because the reward you shall receive in return for that is glorious and lasting, for, without a doubt, you make a virtue of necessity, if you meet it with a peaceful mind.” Do not speak much in the presence of prelates or learned men, and do not mention deep difficult matters in their presence, for fear of coming upon

30 things that are thoroughly reprehensible, but remain civil and keep silent as peace commands. It is a common saying that he who is silent concerning what is to be kept silent, is at peace with all. If you wish your peace to be perfect, shun such things as are under suspicion, and do not put the worst construction

35 on things that are doubtful or even manifestly good, but acquit the evil and take the better view of it. Never have any desire

¹i.e. love for God has never been obtained by loving someone other than God. The translator seems not to have grasped fully the meaning of the L.T.

for the exaltation of your own name, but rather to be unknown and humble as if you did not exist. "This maxim," says Bernard, "is one that every religious ought to have in his heart frequently and gloriously, and in his mouth briefly and profitably." Know that he¹ did not tell you to be unknown to people, but to have the desire of being unknown, i.e. to prefer being concealed from them rather than that they should know you: in this love of concealment rests all peace, security and profit. If you desire to have this love of being humble, you will not complain of poverty or contempt, however great, but welcome them with relish and quietness, because in them there is the love of peace and the peace of love. If you do this, you shall be God's daughter, and it is fitting that you should be named after Him, as the Lord says, "Beati pacifici, quoniam filii Dei vocabuntur," i.e. blessed are the peaceful for they are the children of God.

DE DILECTIONE INIMICORUM, i.e. OF THE LOVE OF ENEMIES
 this chapter speaks.

If you wish to be worthily called God's daughter, you must love your enemies, for many reasons, and particularly for five. The first of these reasons: God will forgive you your sins, if you forgive others their sins. Prudently forgive others their few sins in view of God's forgiving you many, because the Lord has said, "Whosoever forgiveth one his sins, to him the heavenly Father will forgive his sins." Know too, that this is the short light penance which saves sinners: let whosoever cannot do penance, or labour, or correct another, offer this love, and he will live securely, but if, however, you do these things without loving your enemy, you have no advantage from them. The second reason: so that you can safely say, "Dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris," i.e. forgive us our debts as we forgive our enemies. If, then, you wish to pray effectively, harbour no anger whatever in your heart, in case the Sage should lay it to your charge that you are cherishing anger against another, while asking forgiveness from God for yourself. If you prudently consider how you have offended God, you will not remember another's offences against yourself. These commands seem to you to be hard,

¹ i.e. Saint Bernard.

still, they are light and easily borne by you when you consider their value and the reward they bring. The third reason : that you may urge on your enemy to do good, i.e. to love others, as the apostle says, “ Si esurierit inimicus tuus, ciba illum ;

5 si sitit, potum da illi : haec¹ enim faciens, carbones ignis congeres super caput eius,” i.e. should your enemy be hungry, give him food, and give him drink if he should be thirsty, for by so doing you will put burning coals of fire upon his head, i.e. you will fire his spirit to love your works. And the apostle says, “ Noli

10 vinci a malo, sed vince in bono malum,” i.e. be not overcome by evil, but overcome evil by good. Patience is, indeed, the most noble way of gaining a victory, for the one who endures gains the greatest victory, and so if you desire to gain a victory over anyone, first learn to endure. It is, then, unseemly for

15 you to give a deceitful, disagreeable answer to the unjust man, but do not offer to correct him, as a kind of discipline, with sharp words that would ruin the soul for which the Son of God went to the cross of agony. Permit no change or wrinkle on your face or countenance, on your nose, eye, mouth or tongue

20 against him, but destroy discord immediately it begins. The fourth reason why it is praiseworthy for you to love your enemies : they are making ready the way of life for you in God’s love and in His pleasure. Now friends, who for the sake of your love, do good to you, receive the reward thereof themselves, for if

25 one does what you wish, that bestows no merit on you, but the opposite is the case when you endure the injustice of enemies, and you obtain great gifts by doing so for the sake of God’s love. Enemies bestow the gift of everlasting life upon your soul when they cause you to show patience, as the Lord says,

30 “ In patientia vestra possidebitis animas vestras,” i.e. in patience you will obtain the proper inheritance of your souls, for as the file cleanses iron, and washing the cloth, and as the rod corrects the disciple, so patient endurance of his enemy’s injustice cleanses each person. As the disciple kisses the rod of his correction,

35 so you should love your enemy’s kiss of peace owing to the reward for suffering which your Master gives you in return for that. And so the Lord has said, “ Diligite inimicos vestros et² benefacite his qui oderunt vos,” i.e. love your enemies, and do

¹ The Vulgate reads Hoc. Rom. XII, 20.

² The Vulgate omits et, Matt. v, 44.

good in return for hatred, because if it is right for you to love your friends for the sake of food, clothing and bodily comforts, much more should you love your enemy for the sake of the solace and glory of your soul which comes from your patience and love of God. Know that you are blessed if you understand these matters, for you shall be free, unharmed by your enemies. The fifth reason why you should love your enemy: by this love you are made like God, as the Lord says " Si diligitis amicos vestros tantum, quid amplius facietis ?"¹ i.e. what profit is it for you to love your friend alone like the publican and the pagan, for that is nothing but the repayment of debts. On the other hand, he who loves friend and enemy for the love of God, is himself like God: for as God causes the sun to shine on the good and on the bad, so one ought to love friend and enemy in God, and as He gives them rain alike, so love your friends in yourselves and in God, and your enemies for the sake of God. It is no fit comparison for the Christian who would imitate Christ, to be like the pagan alone. Be not like the pagan, then, but double your love for friend and foe in order to resemble your Lord, and so that the name " Daughter of God " may be applied with propriety to you: as the Lord Himself says, " Love your enemy, if you desire to be a son of the Father Who is in heaven." The author² then says, " Although the bee stings one yet it is forgiven and no harm is done to it owing to love of its honey, and so also man ought to forgive his enemy for the sake of the glory which he shall obtain on account of his love." Therefore, if you are as you desire to be, hearken carefully as a beloved daughter, to your own Father Who speaks in various ways to His children on electing them from their evil ways.

30 DE QUADRIFARIA LOCUTIONE DEI, i.e. OF THE FOURFOLD VOICE OF GOD this chapter speaks.

Now, He speaks in four ways, viz. by affliction, by the prelates, by the preachers, i.e. through the Scriptures, and by the spirit of praise with which He inspires the mind. He speaks by

¹ The Vulgate reads, si enim diligitis eos, qui vos diligunt, quam mercedem habebitis? nonne et publicani hoc faciunt? et si salutaveritis fratres vestros tantum, quid amplius facietis? nonne et ethnici hoc faciunt? Matt. v, 46, 47.

² This sentence down to line 26 is not contained in either of the Latin Texts.

affliction first, i.e. by sickness, sorrow and trouble, which He sends to you as true messengers to reveal to you that one ought to despise this life in which we are, full, as it is, of poverty and of sorrow, and to love the eternal life which is full of riches and happiness. In this world then, bear sorrow patiently and with gratitude, and answer your Lord graciously as Job did when he said, "*Auditu auris audivi te,*" i.e. I have heard thee, O Lord, by the hearing of mine ear, and, as I am but vile dust under the shadow of trouble and disease, I continue to reprove myself by penance. Take this to heart : contempt really exalts and glorifies you in the love of God, for the Lord Himself says, "*Ego quos amo, arguo, et castigo,*" i.e. it is these I love that I chastise and discipline always. By the mouth of the Sage He says also, "O my son, do not neglect your Lord's discipline and correction, but conduct yourself humbly when He inflicts this correction upon you," for it is the one whom He loves that He corrects, and the one whom He accepts that He afflicts. For that reason it is understood that the deeper He afflicts you, the more He loves you. The second way He speaks is by the voice of the prelates : for the Lord speaks to you through both prelate and neighbour, instructing, beseeching, correcting you and by example, urging you on to do good. Serve humbly and with good will in these circumstances, seeing that the Lord says, "*Qui vos audit, me audit,*" i.e. he who hearkens to you, hearkens to me, and the Psalm says, "*Corripiet me iustus in misericordia, et increpabit me : oleum autem peccatoris non impinguet caput meum,*" i.e. the righteous will correct me in mercy and reprove me, but the oil of the sinner, i.e. the vain talk of flatterers which drives the foolish astray, will not anoint or adorn my head, for my spirit will not rejoice nor will I abandon my laudable works for the sake of the deceptive pleasure flatterers give. In the third way He speaks to you, i.e. through the preachers and the Holy Scriptures, He beseeches and instructs you, points out how evils are avoided and laudable works performed, how the virtues are sought and increased, and how to love and practise prayer and holy meditations. Carefully apply the ears of your heart to these instructions and mindfully retain them, because as the Lord says "*Qui ex Deo est, verba Dei audit,*" i.e. whosoever is a son of God hearkens well to His

words. This refers not merely to the outer, but also to the inner, hearing through which what one hears results in perfect works, just as the Lord says, "Beati¹ enim qui audiunt verbum Dei et custodiunt illud," i.e. blessed is he who hears and keeps
 5 the word of God. The fourth way in which He speaks to the saintly soul is by putting His own pleasing thoughts into the mind, pouring into it His own love as well as contempt for earthly things. God speaks Himself in this way:—He puts the savour of His own love into the man's heart and urges
 10 him on towards heavenly things, so that his mind may be fixed on the joy and vision of His Lord. This is what the Lord promised through Hosea, the prophet, when he said, "Lactabo eam et ducam² in solitudinem et loquar ad cor eius," i.e. I will give milk to my daughter, guide her in the wilderness and speak
 15 to her heart. If you, O gentle daughter, have ever been satisfied with the sweet milk of His consolation, and if you have ever heard His delightful voice, apply again to Him the ears of your heart so that you may hear Him; say along with the prophet, "Audiam quid loquatur in me Dominus Deus, quoniam loquetur
 20 pacem",³ i.e. I will hearken to the peace that my Lord speaks to me, for the signs of the coming of the Lord unto us are peace and serenity in the mind which hearkens to Him. In these ways, then, you must hearken to the Lord speaking to you, and it is not hearkening alone that He would have of you, but
 25 beholding and hearkening, O gentle daughter!

DE QUADRUPlici VISIONE, i.e. OF THE FOURFOLD VISION PROPER TO MAN.

Look eastwards first, then look westwards, look northwards and look southwards. Look eastwards, i.e. remember your
 30 birth into this world which is full of sorrow, disease, distress, violence, hardship or other vanities. Now, where is there anything in your body beautiful or lovely, for if the little bit of skin that covers it externally were taken off or altogether removed, it would then be detestable and disgusting? See

¹ The Vulgate reads, *Quin imo, beati qui audiunt verbum Dei et custodiunt illud.* Luke xi, 28.

² The Vulgate adds *eam* after *ducam*. Hosea ii, 14.

³ The Vulgate adds *in plebem suam* after *pacem*. Ps. LXXXIV 9.

again what comes out of your ears, eyes, mouth, nose, hair and, indeed, out of the whole of your body! Be assured that that will be nothing but filth, ugliness, worms, beasts, stench intolerable and lice and nits, a cause of humility and lowliness to anyone. Hence the prophet says, "Humiliatio tua in medio tui est, Israel," i.e. the reason why you should feel humble is within yourself, O man! O contemptible clay and jet-black ashes, what cause of pride have you then? If you will understand that your ugly clay is turning to ashes, and if you will not exceed the measure of your own frailty by lies, high-hopes and pride, but conceive¹ through the eyes of your mind how distressful your low condition is, and always persevere in being truly obedient, then you will make gleaming precious gold of the dung and foul dirt-heap that is within you. This gold, beautiful and most lovely, will be borne by angels' hands for preservation in the heavenly treasury. Having understood these matters, humble yourself under the powerful hand of God so that He may exalt you on the Day of Judgment, "Quia² omnis qui humiliatus fuerit, erit in gloria," i.e. every humble person will be in everlasting glory. Now look westwards, i.e. carefully consider your end and think how awful it is. You shall become pallid, black and blue and dun, your eyes will be closed,³ your ears deprived of hearing, your nose will be eaten away, your mouth, tongue and throat choked up and hideously wrinkled by death, the enemy. Your hands will become insensitive, your feet will lose the power of walking, and your whole body will be like a foul useless block, and smelling and rotting, abandoned by every friend and neighbour on account of its odiousness, it will be buried deep down in the earth lest the very air should be polluted by it. It will be cast out, a feast for the worms. If you are willing to meditate on these matters in your heart continually and attentively in your mind, it will be easy for you to despise sins and mundane temporal affairs. Now look northwards, i.e. think of the pain of Hell, the everlasting lamentation, the dense unending darkness, the

¹ On reading fheicsin, behold: cf. vol. 1, p. 120, 28, footnote 6.

² The Vulgate reads, quia omnis, qui se exaltat, humiliabitur: et qui se humiliat, exaltabitur. Luke xiv., 11.

³ Reading arna ndunadh after shula: cf. vol. 1, p. 121, 5 and footnote 2.

intolerable and unavoidable coldness, the fearful faces of the
 deadly demons, the beasts, the poisonous serpents ever-biting,
 ever-gnawing, the worms that die not, the fire unquenched and
 the other evils innumerable. In that place there is death
 5 undying, end unending and failure unailing, and no one who
 causes harm there becomes fatigued or weary, nor can the
 weary die for death itself flees from the damned. In that
 place also there is intolerable lamentation, trembling and con-
 tinual gnashing of teeth, satiety of gloom and quaking without
 10 end. Therefore infinitely dread these pains, and never let
 gladness or joy, however great, cause you to forget the living
 death. If you have obtained any grace, always fear making
 an unlawful use of it ; if your grace has been taken away from
 you, fear lest you fall soon, and if your grace has been restored
 15 to you anew, fear lest you should destroy it again and lest some-
 thing worse should come upon you. Know that you will be
 blessed if you are filled with this three-fold fear, because he
 who is ever fearful is blessed, while whosoever has a callous
 nature shall fall into the depths of Hell owing to his evil and
 20 pride. Now look southwards, i.e. think of the brightness of
 the Kingdom of God and its gladness, and always meditate
 upon the peace, the serenity, the bliss and the happiness that
 the elect of God enjoy. If you will view this carefully in the
 mystic secrecy of your heart, I think that, through your own
 25 loving nature, you will advance spiritually in accordance with
 these words, " *Quam dilecta tabernacula tua, Domine virtutum ;
 concupiscit et deficit anima mea in atria Domini,*" i.e. O God
 of virtues, greatly are Thy tabernacles to be desired, wherefore
 my soul hath desired to dwell with Thee ; (so too, you will say)
 30 as the Psalm says, " *Quam magna multitudo dulcedinis tue,
 Domine, quam abscondisti timentibus te,*" i.e. many are the
 various delights which Thou hast hidden, O Lord, for those
 who truly fear Thee alone, and as the prophet testifies when
 he says, " *Quando veniam et apparebo ante faciem Dei,*" i.e.
 35 this glory will be manifest to me when I go before the face of
 the Lord. Be assured that if you have diligently initiated
 your mind into these matters, you shall not reckon either
 burdensome or severe the measure of fasting, the oppressiveness
 of silence, the length of vigil, the pain, the contempt or the

rules however heavily laid upon you, because you will be certain that it is altogether as a gift that you have obtained the glory which you will then enjoy. One reads concerning Jacob, the son of Isaac, that he spent seven years in slavery in order to win Rachel from her parents, yet in view of such love the period seemed a very short time. If it seemed but a few brief days to him who for the sake of a corruptible woman experienced so much heat, cold and excessive toil, why should anyone take account of difficulty, however great, in the course of attaining to the glory tranquil and incorruptible? Let the sinners now lament the days and utterly vain seasons they spent in sin, for the longer their life, the deeper their damnation, but let the righteous rejoice and be glad on account of their humility and labour of love in doing penance, avoiding sin, and enduring every affliction, for the more numerous the days and years of such a sort given them, the more their gifts are increased and magnified. When they go to enjoy that glory, they will say with great joy, as David did, "Laetati sumus pro diebus, quibus nos humiliasti: annis, quibus vidimus mala," i.e. we now have joy in return for the days in which Thou didst humble us and for the years in which we saw evil, and the sorrow and mourning shall pass away from us and we shall enter into the Kingdom of God to obtain happiness and glory always. If you diligently consider this, your heart will not be saddened by your long-lasting affliction, your hard toil or lowly life, for the labour is not hard nor the time tedious nor the years excessive, however long or sad they may be, by which the bliss of heavenly glory is obtained. Be assured that you will have no lack of bliss, if you have set up your cross in these four foregoing things and remain bound fast to it by meditating vigilantly upon them with the watchful eyes of your heart, in order to keep yourself free from every fault. Put the eastward vision, i.e. your unclean polluted birth below you, by truly humbling yourself. Put the westward vision, i.e. contempt of all things, on your right, by thinking of your final end. Put the northward vision, i.e. constant fear of the pain of Hell, on your left. Put the southward vision, i.e. yearning with your whole heart for the heavenly glory, above you, and on this cross abide permanently and bind yourself firmly to it, for on whatever side you will then

gaze, you shall be dwelling in the Kingdom of God. You can then say with a fervent spirit as David says in the Psalm, "Confige timore tuo carnes meas, a iudicii enim tuis timui,"
 5 i.e. crucify my flesh with fear of Thyself, O God, and particularly with fear of Thy stern judgment. If, throughout your life, you open the eyes of your heart in this way, there shall be said to you not only "Behold" but also, "Turn your ear to the obediences."

DE TRIPLICI OBEDIENTIA, i.e. OF THE TRIPLE "OBEDIENCE."¹

10 It is towards these that you must incline your ear, viz. towards the true "obediences" which are not deceptive. And let it not be in order to be evident to the good pleasure of men that you perform any "obedience." Do not judge between the commands that are given you, and make no distinction between the things
 15 which are commanded, i.e. do not ask why you should do the thing commanded or what is to be done. Cast no contempt or disdain upon the one who commands, and do not act unwillingly or with reluctance, repugnance or disdain, because you will obtain nothing but eternal punishment in return for the
 20 "obedience" in which you do so, unless the help of "satisfaction" succour you. Be prepared, then, for every single thing commanded, and see to it that you are obedient to your prelates as to God for the sake of His love. (Let your "obedience" be performed) kindly, sweetly, thoughtfully,
 25 joyfully, willingly, fervently, mindfully, honourably and earnestly, for He, i.e. the Lord, says in the person of the prelates, "Whosoever hearkeneth to me, hearkeneth to you, whosoever despiseth me, despiseth you." He says also, "Et in auditu auris obedivit mihi," i.e. as soon as he heard, the humble
 30 performed his "obedience," for he was humble to me whenever his ear heard my command. The beloved disciple ought to avoid every method by which he may attain to an office wherein he might be exalted, or every method whereby he may attain the reputation of holiness by flattery, by seeking favour, by
 35 relying on or by giving gifts, by drawing away the hearts of the simple with false talk, by not punishing the guilty, by openly performing his "obedience" in order to increase his own honour,

¹An "obedience" is a task performed by a religious at the command of a superior.

or by falsely showing himself lovable while he is advancing to high rank through his own efforts or through someone else. Let him, then, be constrained (to accept office) by sincere submission and by the authority of the superior. If one attain to
5 dignity, let him not rule in a domineering way in accordance with his own pleasure. Let it not be with a view to his own gratification, or with a view to his own ease, that one attains to high rank, but in order to look after the advantage common to himself and others as well as the salvation of souls. If you
10 do not so act, you will lose the profit and benefit of the "obedience," for the "obedience" you do with a view to the pleasure derived from temporal things for your own profit, is not an "obedience." If you have been commanded to take your choice of two or more things, do not suppose that the
15 superior has told you to do whatever you prefer yourself, but rather do what he wills and chooses. It is not the reasonable men, who understand everything the prelate explains, that have the fruit of "obedience," but the blind, who do not understand their own profit and perfect advantage, and so the prelate asks of you, "What would you wish done, so that I may do it for you?" Say, then, thus, "*Domine, quid me vis facere?*" i.e. O Lord, what wouldst Thou have me do? Thus it is that the Psalm says, "*Paratum cor meum, paratum cor meum,*" i.e. my heart is ready to fulfil everything the prelate commands in
20 accordance with his will, however my own will may incline. Indeed, there is nothing more erroneous for the religious than to walk in accordance with their own will, because, as Bernard says, there is nothing to be burned in Hell but that self-will which one does not wish to abandon in this world. Bernard's words are, "*Nilil ardebit in Inferno nisi propria voluntas; tolle propriam voluntatem et Infernus non erit,*" i.e. self-will is the flame in Hell; take away that will and there will be no Hell. Self-will is that will which is not common to God and one's neighbour. Although your own will should be good, yet
30 it is better to bind it to the will of the superior as an "obedience." Under these circumstances then, see that you are more fervent and zealous in fulfilling the decree laid upon you, than you would be, if it were on your own responsibility that you were
35 doing the same work, because obedience is better than sacrifice,

as this proverb says, "Melior est obedientia quam victimae."¹ It is better for you, then, to incline the ear of your heart earnestly to what is commanded you, than to offer many works to God at the good pleasure of your own will, for it is better to fulfil
 5 two wills than one : this is understood of the perfection of the "obedience." Although obedience is due to the prelates, yet the profit that arises from offering it to inferiors is wonderful : the profit arising from obedience to the superior is great, greater when offered to equals, but exceedingly great when offered to
 10 inferiors. Christ practised this obedience to the full in order to give an example to men, for He was obedient to His Father to the death of the Cross, He served Mary and Joseph and went with them to Nazareth. He humbled Himself to John at His baptism, and He fulfilled all righteousness by obedience. Be
 15 obedient, then, to your superior, honour your equals, and be obedient to inferiors. If you have inclined your ear and your heart to these things perfectly, forget your father's house and your people, and this is the way in which you shall do so :—
 20 forget your ways, customs, senses and innate natural will completely, change them irrevocably, keep yourself from faults without, and perfectly renew your soul within. If you wish to guard your senses zealously, first of all thoroughly guard your heart. The Sage for that reason says, "Omni custodia
 25 custodi cor tuum, quia ex ipso vita procedit,"² i.e. guard first your heart with all care, since life and the complete guarding of all the senses come from it.

DE AUDITU, i.e. OF THE SENSE OF HEARING.³

Now it is right to guard the ears so that they may not readily, warmly, eagerly or greedily welcome every kind of conversation.
 30 Let not the ear hearken intently to fables or to other vain tidings, satirising, nonsense, murmuring, back-biting or foolish talk, because people who willingly listen to vanities provoke repetition and thus Jerome says, "Si non esset auditor, non esset detractor,"

¹ The Vulgate reads, melior est enim etc. 1 Kings xv, 22.

² The Vulgate reads, omni custodia serva cor tuum, quia ex ipso vita procedit. Prov. iv, 23.

³ The chapter De Visu given in the Latin Text is omitted by the Irish : cf. vol. I, p. 15, footnote 1 and p. 126, footnote 5. An English version of the Latin appears infra p. 132.

i.e. were there no hearkening, there would be no back-biter. Know, then, that if we were to leave off hearkening to back-biting, it would not exist, for back-biters would fear us and our displeasure as being opposed to revenge ; there is nothing worse
 5 in the cruel, frivolous and fickle mind than its ready belief of everything and its cleaving to the words of back-biters recklessly, and so Bernard says, " *Detrahere aut detractorem audire, quid horum dampnabilius sit non facile dixerim,*" i.e. it is not easy for me to judge which is more harmful,¹ to back-bite or to hearken
 10 to back-biting. O nun, spouse of Christ, since you are perfectly consecrated, let not your ear be defiled, polluted and in danger of turning away from God through desire of these vain, burdensome, sinful, thoroughly reprehensible things, but avoid them as deadly poison or as a two-edged sword. The Sage says
 15 therefore, " *Sepi aures tuas spinis ne audiant linguam nequam,*"² i.e. set a hedge of thorn about your ears between you and evil talk and make a circle of penance and of the fear of God about your heart between you and the triple-edged sword which deprives you of the eternal joy, and, " The heart, which knoweth
 20 the bitterness of its own soul, does not permit strange joy to enter," i.e. the back-biter, who is himself deprived of the heavenly bliss, does not permit the innocent heart of the upright to approach it. Do not be like a reed moved by every conversation, by every wind, and do not incline toward flattery ;
 25 do not return his deserts to anyone who may cast contempt or insult upon you, and do not let anger or any other vanity stir you up to the confusion of your peace. Do not let your ear be more soothed by the sweetness of the singing than by the theme without music, because, as Augustine says, " *Quotiens plus me delectat cantus quam id quod canitur, totiens me penaliter peccasse confiteor,*" i.e. every time I think that the singing is sweeter than the theme, I confess that I sin penally. If this is a fault, we reckon the hearing of harps, drums, organs,
 30 lutes, citherns, trumpets, horns, plays and vain foolish melodies in general a serious sin. If you, however, wish to proceed with a pure spirit to the praise of saints and angels, which is full of sweetness and glory, spurn every unseemly vanity.

¹ Or more of a sin ?

² The Vulgate reads, *Sepi aures tuas spinis, linguam nequam noli audire.* Eccclus. xxviii, 28.

DE OLFACU, i.e. OF THE SENSE OF SMELL.

Now, it is right to guard the nose in case you should be seduced to vanity by the smell of sweet perfumes, viz. highly-perfumed unguents of various kinds, such as musk, aromatic spices, herbs,
 5 flowers, trees, leaves, viands, highly-perfumed beverages and the like, and lest the heart should be deluded by these into receiving an eternity of everlasting stench and the natural penalties; for you will receive eternal stench in return for the perfume which you thought was sweet, as the prophet says. If
 10 your head or your heart should be sore, inhale the perfume of Christ's wounds, His blood, His crown and His heart, and then your illness will be cured more readily and more pleasantly. The person who is cured but once by that very sweet perfume, shall regard these other vanities as repulsive corruption.

15 DE LOQUACITATE, i.e. OF THE SENSE OF SPEECH.

It is right to guard the mouth and the tongue well against every evil conversation, viz. back-biting, murmuring, satirising, deceit, flattery, reviling, lying, perjury, insult against God or man, slander and the like. Know, O man, that since it is necessary
 20 to give a reason for the idle word in general on the Day of Judgment, it is very, very hard for those people (who fall into these faults) we have mentioned. If, then, you desire to gain the victory, do not sit in the presence of those people, for they have a sharp three-edged sword to smite you, a sword which
 25 slays three with each blow, i.e. first themselves, for they reveal that they are void of love, then their hearers, for it kills their love, and then those who are slandered, for it destroys their good reputation. There are others who conceal their back-biting and say, "We should say nothing to others concerning
 30 them, but the information which you have heard is true, and although we love them yet they are incorrigible." Others say, "Certainly these are good religious in many ways, but they are disobedient, careless and indocile in other ways." Others say that the amount of good works and excellent virtues which
 35 these people have is a great loss, because they are wasting it for a mere trifle. Diligently avoid, O beloved disciple, being found in these sins, "Quia"¹ as the sage says, "corrumpunt

¹ The Vulgate omits, Quia. 1, Cor. xv. 33.

mores bonos colloquia prava," i.e. evil conversations corrupt good manners. Do not discuss with another the faults or the negligence of anyone, but with the person himself while instructing him mercifully or disciplining him in the presence of many, or while urging upon the superior or upon anyone else, who has authority over him, that he be disciplined. Assist him for the sake of God's love, in a friendly manner, as a person in great danger, for if the matter be not so dealt with, it is a cause of murmuring and back-biting. Others while concealing their own faults, never cease to complain of their companions and disparage them, but never imitate these or let it be your desire to see yourself winning praise by reproaching another. Do not be immodest or lascivious. Do not be continually repeating the news and recounting vanities in smooth words. Be sparing of praise and more sparing of reproach, if indeed, you reproach anyone at all, because it is from the superfluity of the heart that the mouth speaks, and what sort of person one is within is revealed by his words outwardly. It is, therefore, understood that if one deliberately speaks about the quality of the food, he is gluttonous; if about the figure and reputation of women, he is lustful; if about his relations and wealth, he is proud; if about offices, dignity and prelacy, he is covetous; and if about the injurious treatment he has received, he is quarrelsome. If one speaks about the promotion of others and his own degradation, he is envious; if about the hatred and disunity of others, he is factious; if about the deeds of prelates or their reproach, he is a grumbler; if about the excess of discipline, he is sullen or else too hard or careless about himself. If one speaks about jesting and trifles, he is an empty, unstable person, while if one tells lies readily, he is worthy of sudden death. If there be one who readily or willingly takes an oath, or one who is a perjurer, let such a one not be believed. If one is impatient, he is also of no importance and hateful. If one desires earthly things, he is accursed. Whosoever is negligent or weary as regards good works, is suffering from melancholy,¹ while whosoever is ready for laudable works and rejoices in them is earnest and holy. When you hear that, shun the matter and save the soul. Lest you should be found blameworthy in those things

¹ i.e. accidie. cf. § xxvi of the L.T. i.e. Vol. I, page 34, line 28 ff.: infra p.

which he¹ mentions, guard your mouth and tongue against everything that is unrestrained and uncultured. It is also profitable for you to avoid these conversations. Have no friendship with reckless people, children or the ignorant, for they unwittingly say that they are but children. See to it that your conversation is quiet, mild, still, little, subdued, infrequent and in good taste, so that while working profitably everywhere it may be generally measured according to the amount of discretion it contains and not be reckless, idle, wrathful or abusive. Do not defend your own words but correct those of others, and do not disparage other people: for unless you act thus, not only have you wasted time, but you have also sinned grievously. Observe that death and life are in the power of the tongue: death when it utters the evil and denies the good, life when it utters the good and denies the evil. It is right to pray and to be vigilant in the way the prophet does, "Pone, Domine, custodiam ori meo et ostium circumstantiae labiis meis," i.e. put a guard on my mouth, O Lord, and close my door in order to prevent injustice and so that there may come to me knowledge of what, how and when I should speak, lest I should be taken in the snares of my own mouth. It happens also that many of the saints and religious are fired with zeal and love on beginning to speak, but that they either say or hear something by which they are made empty, dispirited and melancholy, whereas had devout and spiritual matters been put forward, these would have departed fired with love and joy. Think, then, carefully how much danger and fear there is in speech for everyone who would preserve his own well-being: and so I advise you to save your soul assuredly and to avoid those matters, which he¹ mentions, as much as you can, in order to guard your peace.

DE NON IUDICANDO, i.e. PASS JUDGMENT UPON NO ONE.

If you wish to guard your mouth and tongue properly, avoid back-biting your prelate and your companions, and if you should see something worthy of blame in them, do not forthwith blame them, but first ask yourself, "Who are you to pass

¹i.e. the author of the L.T.

judgment upon another, seeing that you are worse yourself? " There is a great danger that you are worse, more ignorant and less devout than those whom you judge. Thus the Gospel says, " *Quid autem vides festucam in oculo fratris tui, et trabem, quae in oculo tuo est, non consideras?*¹ *Ypocrita! Eiace primum trabem de oculo tuo, et tunc prospicies ut educas festucam de oculo fratris tui,*" i.e. O hypocrite, why dost thou see the little mote in thy brother's eye, but dost not see the great beam in thine own? Do thou, then, pluck the beam out of thine own eye first, and then pluck the mote out of thy brother's. I now ask you, "How do you come to be passing judgment, for no one asks this judgment from you, nor is it necessary for you to give a reason in this particular matter?" The apostle says, " *Unusquisque onus suum portabit,*" i.e. each one will carry his own burden. Be you well assured that those who do these things (and whom you judge) have information which you have not got as well as some reason you do not understand, and that it might be the case that you yourself would do these things even worse than they do them. Tell me, then, the object of your coming hither? Is it to pass judgment upon the faults of others, or is it not rather to seek the salvation of your own soul, and to do diligent penance for your sin and vanity? And who can be good to another and yet bad to himself? If you would diligently consider these three points, you would not readily judge another. When you are passing this vain judgment in the presence of your Stern Righteous Judge, Who is beholding you, consider that He says, " *Nolite iudicare et non iudicabimini: in quo enim iudicio iudicaveritis, iudicabimini,*" i.e. judge not and you shall not be judged, but if you should pass judgment in any matter, then you shall be judged in the same matter. The apostle says also, " *Si nosmet ipsos diiudicemus, non utique diiudicemur,*"² i.e. if we would judge ourselves no other judgment would be passed upon us, and further, we would not readily judge another. Whosoever desires to scrutinize his own life and to examine it diligently, will find that another person's

¹The Vulgate reads . . . fratris tui, trabem autem . . . perspicias ut educas. Luke vi, 41-42.

²The Vulgate reads iudicemur 1 Cor. xi, 31.

sin is not to be investigated by him, and with a humble and righteous mind, he will show from the foulness of his own life that other people are holy. One reads in the life of the holy father Arsenius that he was told that he was perfectly blessed, because they were his own sins that he lamented while he was
 5 in the world, and indeed, I think that whosoever mourned his own sins would not judge the sins of others, and therefore when such a one found a fault or reproach in another, he would forthwith acquit him wisely and with inward self-contempt and
 10 humility. Bernard says with regard to that, "Omnino cave alienae conversationis esse aut curiosus explorator aut temerarius iudex," i.e. avoid making ostentatious revelations of the lives of others, and do not judge them recklessly. Although you should see that your neighbour's actions are wrong, acquit
 15 him rather and, even if his deeds cannot be excused, excuse himself on the ground that his intention was not evil, but that he acted through ignorance, through being misled, or through some such other cause. If, however, you cannot acquit him in any other way, say that the temptation was too great for
 20 him. (Say to yourself), "What would that temptation have made of me, if it had had such great powers over me?" I am not forbidding you to reproach the faults of others when I say this to you, nor yet telling you to excuse one without
 25 correction, but I would not have you pass a sentence of condemnation upon, or make detailed disclosures about, each person. If you desire to sift your own faults thoroughly, seek no knowledge of the reason for the faults of others, i.e. carefully avoid perverse talk and roving glances of the eyes.

DE TACITURNITATE, i.e. OF SILENCE.

30 Love reading and prayer and also silence which is the nurse, the key and the guard of the whole faith and of the virtues in general. Augustine says that perfect silence is the foundation of all religion, and that he who makes a habit of silence, is free from grumbling and melancholy.¹ In keeping silent, have no
 35 fear regarding the debility of your body or head, because silence harms no one except the grumblers, the melancholy, those who

¹i.e. accidie.

are confused by vain imaginings, or those who are too talkative. Believe, then, that silence is a relief to those of good-will, that it strengthens the weak, gladdens the sad, comforts the outcasts, restores the infirm to health, raises up the falling, makes
 5 prayers fervent, loves meditations and exalts the contemplative. The prophet says, "In¹ silentio et spe erit fortitudo vestra," i.e. in silence and in hope you shall obtain strength. He did not say here, "Weakness" or "Infirmities." Jeremiah says, "Bonum est viro cum portaverit iugum Domini² ab adolescentia sua," i.e. it is good for the man who bears the Lord's
 10 yoke from his youth. The solitary will sit and keep silent; he will rise above himself and trample on earthly and material things by meditating upon sweet heavenly things in his own secret, fruitful silence. Notice, now, how much help gracious,
 15 merciful silence gives, and how much harm excessive talking causes, and be assured that whosoever meditates constantly and with a fervent mind on his own sins, the pain of Hell, his own final end and the glory of the Kingdom of God, will wisely covet in the desire of his heart sweet silence and secrecy of spirit.
 20 The truly silent would consider their being exposed to talk and earthly vicissitudes the same as being put to death or being sent to the gate of Hell everlasting, for the spirit that is blessed by God understands that it cannot choose, at the same time, the joys of Heaven and the things of the world. O Bride of
 25 Christ, remain solitary and love silence so that you may keep yourself for God alone, since you have chosen Him beyond all. Know, too, that you have a modest Spouse, Who does not desire to reveal Himself to you in the presence of others. O Bride of Christ, what have you to do with a crowd and with excess
 30 of speech? Converse and company with your own sweet Spouse by means of meditation and prayer, for as the one fountain cannot give forth many different streams, so the one mouth cannot utter sweet prayer and vain speech.

¹ The Vulgate reads . . . et in spe. Is. xxx, 15.

² The Vulgate omits Domini. Lam. iii, 27.

DE GULA, i.e. OF GLUTTONY AND OF THE COMPLETE
 GUARDING OF THE SENSE OF TASTE SO THAT IT MAY
 NOT CRAVE FOR FOOD AND DRINK ON ACCOUNT OF THE
 COLOUR OR FLAVOUR BUT ONLY THROUGH NECESSITY.

5 Seek no glory because you fast from food, however poor it may
 be, for Esau lost his right of seniority and his patrimony for the
 sake of a mouthful of pottage,¹ while Elijah, according to the will
 of God, ate flesh morning and evening without harm to his soul.
 Thus I say, then, that it is not the quality of the food or drink
 10 that is avenged upon one, but one's appetite and manner of eating.
 One sins by means of bread, beer, pease, beans, porridge, water
 and other poor foods of a like nature, if they are consumed
 intemperately, before the proper time, with fastidious taste,
 ravenously or greedily. Alas! Alas! Since many harmful
 15 sins are comitted in these unseemly repasts, what will be done
 in the case of cooking, drink, wine, beef, salt fish, sweet delicacies
 and the like? There are many for whom the food itself is not
 enough without adding seasoning and other allurements to it
 to make it acceptable and to increase their gluttony, who add
 20 flavouring and various other savours to the foods for the same
 purpose, and who eat herbs or spices to give keenness to their
 thirst, but they do not remember their true Spouse and the
 Husband of the soul, viz. Jesus Christ, Whose food was gall
 and Whose drink was vinegar owing to His love of you. If
 25 you do remember Him, you do not show that you are His wedded
 wives by having a severe rule concerning food and drink and
 thus following His example, but you have cookery and ostenta-
 tion and pleasure against the rule of your own salvation. Others
 through disdain of the foods, are always making adverse com-
 30 ments, viz. this is bad for my head, it confuses the brain, it is
 also bad for the eyes, it burdens the stomach, it is not at all
 suitable for one of my quality, the taste of it is dreadful, it
 makes me sick again and it is a deadly foe to all my members.
 O disdainful one, whosoever you are, look to your own conscience,
 35 and spare the one who serves you and also the one who is
 listening to your grumbling, because you are a subject of talk
 to him as well as to the one who, to his own loss, procured that

¹ Joyce, Social History, vol. II, p. 130, says that "brothchan" was a preparation of meat.

meal for you. Now, this disdain shows that you are not one of Benedict's disciples, for he said that two pots of pottage were sufficient for the brethren. You are, then, a disciple of the master of gluttony, i.e. Epicurus. Solomon says, "Fili,¹
 5 non te effundas super omnem escam," i.e. O my son, do not give yourself wholly over to food, for the health of the body and soul consists in temperance ; in regard to this the apostle says, "Esca ventri et venter escis, Deus autem et hunc et has destruet," i.e. God will destroy the belly-filling foods and the
 10 food-filled bellies. Specially consider this and satisfy your need rather than your appetite.

DE LUXURIA, i.e. OF LUST.

Lust arises from excessive revelling in food and drink,² and for many reasons it is right to avoid it. The first reason :
 15 because it defiles the body ; as the apostle says, every sin is outwith the body, but one sins within it by lust. The second reason : this sin is foul in the presence of God and of the angels, and so Genesis says that God inflicted punishment for this sin upon the lustful by means of an avenging stream of evil-smelling fire. The third reason : indulgence in it satisfies no
 20 one, while its commission tortures the mind. The fourth reason : when a man commits this sin he then hates the women whom he loved most in all the world, as is proved in the case of Tamar. The fifth reason : this sin makes a dwelling-place for the Devil
 25 of the well-beloved spouse of Christ. The sixth reason : the soul, which was at first satisfied by sweet steadfast thoughts of the heavenly joy, is grievously polluted in this sin by unclean thoughts and by the commission of the transgression. The seventh reason : no good thing done without chastity profits.
 30 The eighth reason : it despoils one of virgin modesty which can never be restored ; with regard to this Jerome says, "Cum omnia possit Deus, virginem non ptest suscitare post ruinam," i.e. although God is omnipotent yet He cannot restore to virginity the woman who has been once defiled ; He can, however,
 35 free her from punishment although He does not desire to give her the crown of virginity. The ninth reason for which it is

¹ The Vulgate omits *Fili*, *Ecclus.* xxxvii, 32.

² *E.E.T.S.* XLIX, p. 86.

right to cherish virginity is because it partakes of angelic qualities. Jerome says, "Profecto in carne praeter carnem vivere non terrena vita est sed celestis," i.e. to live in the flesh and yet be independent of the flesh is the same as to live in the heavenly
 5 life after spurning the earthly. I assert, then, that it is a greater merit to attain the angelic life by virtue of good morals than to have it naturally; it is bliss to be an angel, but to be a virgin is a virtue. Understand that it is on account of his virtues that a man obtains the bliss which the angel has naturally,
 10 and that both come by these through the gift of God. If you will carefully consider these matters, you will thereafter have no love for unchastity.

DE TACTU, i.e. OF THE SENSE OF TOUCH.

First of all keep your hands from every forbidden thing.
 15 Neither give nor take anything without your superior's permission—indeed, do nothing without his permission. Do not touch a woman whether she is a relative, aged, or a religious. Do not put your arm round her neck or waist, and do not clasp her hand or gaze into her face. Never do to another what
 20 you would not wish done to yourself. You say in answer to this, "I do not want that advice to be given to me, for my conscience is strong." My answer to you is that, although such conduct does not harm you, it may harm your companion or neighbour, and even although it should harm no one, yet it
 25 is unseemly. In this regard the apostle says, "Avoid every appearance of evil," i.e. avoid not only the act condemned, but also every¹ appearance of it. The reason for this is that every time you cause scandal to another, you condemn yourself in particular. I enjoin upon you, therefore, never to be alone
 30 with a man, whether he is a relative or a religious. Do not make many signs² for to do so reveals that women are inane. When making use of these signs, do not speak or utter cant sayings whence there might be discerned in you the boldness of inanity and impiety. While you are speaking, do not stretch
 35 forth your finger, and practise no tricks with your hands. Do

¹ Reading uile. Cf. vol. I, p. 138, line 11 footnote 5.

² i.e. the signs employed by the religious during the time when silence was enjoined; Cf. Historical Notes infra p.

not catch hold of a woman's thighs, indeed, do not catch hold of her anywhere, for these acts show that the religious woman is bold or shameless. Never stretch out your hand to anyone. Do not let your hand be seen uncovered, except through
 5 necessity, for the religious woman ought to be firm and modest both in body and mind.

DE HABITU CORPORIS, i.e. OF THE DEPARTMENT OF THE BODY.

It is right to watch the deportment of the body carefully,
 10 so that nothing might be apparent in it which would cause shame to another. I enjoin upon you, then, that your manner of walking should not be fatuous, self-complacent, futile or dissolute, but calm, grave, steadfast, slow, temperate and modest. Do not let your body be unsteady or unclean, but
 15 seemly, correct, well-ruled. Do not let your shoulders be erect or firm, but moderately low and bent, and do not let your neck be held up proudly, but keep it bent downwards. Do not let your head be ever turning, but steady, bent, submissive and modest. Do not let your countenance be restless, foolish and
 20 shameless, but resolute, sober, agreeable and harmless. Do not let your clothing be conspicuous or excessive, but sufficient and reasonable. Do not let the material of your clothing be expensive or mean, but ordinary and moderate. Do not let your clothing be soiled or too beautiful or conspicuous, for of such
 25 clothing, the one reveals want of taste or else too much vain glory, the other, meanness and baseness. Excessive cleanliness or ugly sordidness is unsuitable for a nun. Do not let your clothing be too long, for a train on the clothing of a nun is unseemly, but still, do not let it be too short, but moderately
 30 measured. Do not let your boots be too narrow or too ornamental, but broad and neatly arranged. Have no binding or variegated painting upon your girdle, stockings, or the borders of your sleeves, but make choice of what is ordinary among all these things and have no variety of a conspicuous nature.
 35 Make no excessive mirth with the mirthful, nor excessive mourning with the mournful. Do not be overcome by mischance, or exalt yourself on account of quietness if you should get it. I tell you, at every time and in every way be inwardly

instructed by the signs of virtue, ready for perfection. Cast no reproach or scandal upon the undisciplined, but guide them by your own example to better things. If you thus carefully guard the outward senses, the inner senses ought to be perfectly guarded, and through this watchfulness the heart is thoroughly guarded.

DE CUSTODIA CORDIS, i.e. OF THE GUARDING OF THE HEART.

From the heart comes every thought by which the soul is defiled, and that defilement and moral corruption separate it from God by perverse thoughts. This perversity of thought you must drive away by three methods, viz. work, confession and holy meditation. Never be idle, then, but work with your hands, read or pray so as to avoid all harmful meditations for the ideas and desires of the idle, lazy man are the constant dwelling-place of such. If you cannot expel perverse thoughts in this way, have recourse humbly and with self-contempt to confession, because the Devil hates him who reveals his (i.e. the Devil's) pleasure and advice, and avoids such as talkative and untrustworthy. By holy meditations the Devil is expelled and his works brought to nought. Meditate gladly upon that so as to destroy the Devil and his power. Of these two ways the prophet utters these words, "Quoniam cogitatio hominis confitebitur tibi et reliquiae cogitationis diem festum agent tibi," i.e. man's meditation shall make confession to Thee, O Lord, and the remnant of this meditation shall make holiday for Thee: when the evil meditations are expelled, the good meditations are the confession of this remnant whereby the righteous makes holiday by giving thanks to God, Who has uprooted all his¹ faults. Do not despise willing meditation upon heavenly things as a means for casting out your sin.

DE SUPERBIA, i.e. OF PRIDE.

If you become aware of pride at the doorway of your mind, do not open the door of your heart to it at all, for it is usually accompanied by an excess of bombast. Pride comes frequently from nobility of race, from strength, beauty, learning or from

¹ Lit. your

some other grace, and for many reasons it is right to resist it. The first reason : you have nothing on earth of your own, only a loan or grant, and even although you did obtain from your own resources what you have got, still you would have many
5 wants, but since you have obtained nothing thence, your indebtedness is very great both for what you lack and for what you have. If you wish to boast of your own resources, do not boast of the things that you have on loan. The second reason : meditate always upon the end of each of these things thus :—
10 if a man is noble or beautiful or learned, what shall his end be ? Take an example from the peacock which is proud of its tail, but humiliated by its feet ; by this it is proved that he who is not humiliated by his end, is more foolish than the peacock. The third reason : the more one receives, the more he has to
15 account for, which proves that he actually owns nothing, for there is no reckoning to be given for one's own possessions. Never exalt yourself, then, on account of your possessions, but be humble regarding the reckoning. The fourth reason : the higher the gifts, the more proper is a higher degree of love
20 towards Him Who bestows them on you, so be forward in gratitude and forget pride, since you have obtained nothing by it. The fifth reason : they who exalt themselves on account of their gifts, shall be humbled by the righteous judgment, for God will humble everyone who exalts himself, and such a
25 one shall be drowned in the depths of Hell along with the Devil who is full of pride. The sixth reason : whosoever adheres humbly to these principles will receive the heavenly joys from them, because the humble shall be exalted and shall receive true glory along with the saints. The seventh reason : if you
30 think that these frail transient things of this world are good, you ought to have a very high esteem for the things that are lasting and glorious. Understand, then, that since temporal transient things are obtained by means of toil and very much care, great, exceedingly great, is the labour that must be per-
35 formed in order to obtain the lasting and glorious things. The eighth reason : no one knows how long these things shall be left with you, and so we say that one shall be as much humbled by the loss of these things as he is now gladdened by their enjoyment ; the higher the dignity, the greater the fall. The

ninth reason : as God did not spare the angels in Heaven, still less will He spare you, who are but clay and ashes and on earth, for although pride is far more tolerable in the rich man than in the poor, yet it is not to be tolerated in either of them. If
 5 you willingly remember these things, all the power of sin shall depart from your heart like smoke.

DE VANA GLORIA, i.e. OF VAINGLORY.

This, if it should come to your heart, is bombastic and easily expelled. Trust it not. This fault frequently arises from good
 10 works, when they are done hypocritically in order to seek vainglory : for example, if you have begun a work with a good intention and finally wish to show it off, then your good work is in vain. Again, if you are being praised for your good works and accept that praise as glory it is but vainglory. If anyone
 15 should be praying or be full of zeal, and his thoughts suggested to him, "Were anyone to see your great lamentation¹ and secret zeal, he would make known your excellence and good works, and you would be praised by all," then, if the poor creature has treasured these thoughts with pleasure, vainglory
 20 is hidden in his heart, and unless he should find repentance, he will be banished from the everlasting glory. It is easy to fight against this disease in many ways, provided you thoughtfully consider what the essence or quality of vainglory is. The first way : willing intention to commit this sin makes any good
 25 vain, for the hypocrite fasts, prays, holds vigils and so on just as the righteous man does, yet these men differ in intention, because the righteous aims at true, but the hypocrite at vain, glory : and everyone is judged according to his intention. If you are a wise man, it is clear to you that it is great folly for
 30 anyone to let slip every good through the vanity of his intention. The second reason : it is exceedingly foolish to put your labour and all your goodness under the care of the tongue, seeking flattery if your deeds are good, and being back-bitten if they are bad ; for as the wind may be with or against you, or as you
 35 may have a blessing or a curse, or as the reed waves in the breeze or blast, so the tongue shall work vainly with or against

¹ The grace of tears is here referred to.

you. If, however, you accept my assurance, put your good deeds and thoughts together into the hands of your Spouse, Jesus Christ, Who restores them to you two hundred fold. The third reason : it may happen that you are a poor person, who cannot bestow much trouble on toil ; do not, then, spoil the little you have for the sake of something of no value, but securely guard it. A rich man, if he falls, has many to lift him up, but if a poor man falls, there is no one to lift him up. The fourth reason : although you should be stronger than Samson, yet without the grace of the Lord you would never be able to obliterate your transgressions, even although they should be small. Now, if you wisely consider this, you will never be vain regarding your own works. The fifth reason : the hypocrite is continually afraid and never has any peace, lest he should mar the glory he has gained at the cost of great toil, but you, if you truly make an effort, walk securely and fear neither praise nor blame. The sixth reason : if sickness or disgrace should come upon the hypocrite, his life thereafter becomes bitter and sad, and the vainglory which he had in his joy, shall then painfully leave him, but if such comes upon you when you are doing good works, nothing shall depart from you and, also, it is profitable for you if someone has taken an example from you. The seventh reason : the vain-glorious desire, as thieves or robbers, to obtain unimpaired that glory which God Himself has indivisibly, whence Job says, " *Quæ est¹ spes hypocritæ si avare rapiat,*" i.e. what do you expect, O hypocrite, who have committed the mean theft, except the pain of Hell which shall torment you forever ? Give you lasting glory to God by your works so that your good-will may preserve peace within you, as the Gospel says, " *Gloria in excelsis² Deo et in terra pax hominibus bonæ voluntatis,*" i.e. glory to God in the highest and peace to those of good will on earth. The eighth reason : it is a great evil and indeed a crime that so little labour and care are expended for the sake of lasting glory and so very much for the sake of vainglory. Truly, vainglory is of no value in comparison with eternal glory. If you fruitfully

¹ The Vulgate reads *quæ est enim . . .* Job xxvii, 8.

² The Vulgate reads *in altissimis*, Luke II, 14 (Correct this reference in vol. I, p. 29, footnote 2.)

consider this, you will blow the vainglory away from yourself like light unclean chaff.

DE INVIDIA, i.e. OF ENVY.

Fight strongly against envy lest the heart be seized by it.
 5 This fault comes from the fame, honour, tranquillity and prelacy of others, and it is right to fight against this fault in many ways. The first way: it is unseemly to envy the prosperity of others just because you cannot be as they are. The second way: by feeling envy you are fighting against God, from Whom comes
 10 every good thing and power, and hence the apostle says, "Qui potestati¹ resistit, Dei ordinationi resistit," i.e. whosoever fighteth against the power, fighteth against the decree, of God. The third way: if you have come into the order as a humble poor person, it is to do good that you have come, not to do evil
 15 or to envy the tranquillity or success of others. The fourth way: it is perversity and the height of folly that you alone should desire to discredit him who is honoured and well thought of by all. The fifth way: if you examine yourself well, you will not envy another, for you do not know how others stand
 20 in the sight of God, and your own knowledge, if that is all that you have, is foul, fearful and precarious. The sixth reason: if you should say, "Those whom I envy would not be praised if they were well-known; doubtless, they are good people and I know that they would not be really praised without being
 25 known," I beseech you, if you would be a religious, take a better view of every opinion, for it is right to choose the safer. The seventh way: it is iniquitous that you should unreasonably envy him who has done you no harm nor cursed you, merely because he is a prelate, a friend or a neighbour to you. The
 30 eighth way: to envy your neighbour's good is great iniquity and folly, since it is yours if you think it well that he should have it, as Augustine says, "Ama bonum proximi tui et tuum facis,"² i.e. love your neighbour's good and it will be your own. The ninth way: the envious makes himself resemble the Devil,
 35 who hates the piety and goodness of all while he is destroying it.

¹ The Vulgate reads qui resistit potestati.—Rom. XIII, 2.

² This quotation does not seem to be from the works of St. Augustine but Cf. Dion Halicarn., Rom. Ant. III, 9:—*ἐν γὰρ ἔσται, ὡ Φουφέτιε, λύπης ἀνθρωπίνης ἐπ' ἄλλοτρίοις ἀγαθοῖς γίνομένης, ἄκος, τοῦ μήκέτι τοὺς φθονοῦντας ἀλλότριά τὰ τῶν φθονομένων ἀγαθὰ ἡγεῖσθαι.*

Be fearful, then, and cast all envy out of your heart quickly. Bernard with regard to that says, "If you become aware of envy touching your heart, and taking that ill, do not surrender your battle-arms to it, viz. your eyes, ears and thoughts, you
5 have fought well and gained the victory.

DE AMBITIONE, i.e. OF THE DESIRE FOR DIGNITY.

Although that desire should smile upon you, trust it not, for the sins and burdens, which it involves, are bitter and numerous. This desire is always urging you on to sin, and for
10 many reasons it is right to oppose it. The first of these reasons : the prelates have many troubles and cares which lead them on to sin in giving and seeking things and in bestowing orders, as well as numerous tribulations in matters subject to them ; and it is because they do these things well that the people have
15 a laudable peace. The second reason : they have numerous causes of fickle hatred as well as speaking, laughing, eating, drinking and so on of which the humble are ignorant. The third reason : they must always be careful because they have to account to God for everything that they may do, and the
20 lowly ought to have no desire for that sin and burden. The fourth reason : all the prelates and those in office have exposed themselves to the eyes, ears and tongues of all as regards scandal and back-biting to and fro, while the lowly and steadfast do not undertake these wranglings as duties. The fifth reason :
25 those in subjection to them to whom they have done every kind of good deed, do not love them thereafter, but back-bite them as enemies. The sixth reason : those who arrive at this dignity, do so with toil, service and flattery, and these are the very tribulations which the religious despise. The seventh
30 reason : it is right to ponder carefully the end of these people on account of the greatness of their fall and their danger ; those who have least to do with this tribulation are most advanced on the path of joy. The eighth reason : it is difficult enough for you to account for yourself on the Day of Judgment without
35 having the care of all, who have gone astray, laid upon you. The ninth reason : it is better for you, if you eagerly desire to advance to dignity, to yearn for the greatest, most enduring, and royal dignity in which you may remain forever, rather

than for the trifling, foul and transient dignity which you will receive in return for sin. If you understand this well, you will not covet prelacy or worldly dignity.

DE AVARITIA, i.e. OF COVETOUSNESS.

5 If you become aware of covetousness about your heart, fervently reject it, for it is harmful and unnecessary. Covetousness arises frequently from prosperity as well as from calamities and it is right to fight against it in many ways. The first of these ways : material things fill the heart with care and presumption
 10 while one is obtaining them by toil and vigil on land and sea as well as by suffering many dangers, but the truly poor does not feel any love for these things because he despises them for the sake of God. The second reason : those who are endowed with wealth fear everybody, for they reckon the poor man a
 15 thief and the rich a plunderer, but the poor is different, for, having nothing to spoil, he is always care-free. The third reason : the covetous when his possessions leave him, is grieved to death, but the poor man has spiritual peace in return for worldly wants. The fourth point : he who loves the world
 20 serves it as a base slave and a foul servant for he humbles himself to it ; hence we say that such a man has no wealth, however greatly he may love it, because he is the slave of such wealth and not its lord, and owing to it, and along with it, God has departed from him, but on the other hand, he who is poor for
 25 the sake of God, is very wealthy. The fifth reason : he who gathers riches shall never be satisfied, for he will never think that anything is enough, but the poor man is the very opposite of this, because he treasures up nothing for himself and yet he brings out what he can. The sixth reason : the Devil sets
 30 riches as a trap and snare around the wealthy to prevent them turning to God, and hence as the apostle says, " Qui volunt divites fieri, incidunt in temptationem et in laqueum Dyaboli," i.e. they who desire to be wealthy fall into the net and trap of that Devil. The poor man who abandons everything resembles
 35 God, for he understands that he cannot follow Him while a great burden is lying upon himself. The seventh reason : in the rich man's opinion death is deplorable and bitter, but in the poor man's, joyful and pleasant. The eighth reason :

when the wealthy dies, his possessions must leave him despite himself, but the poor man, when he dies, receives the heavenly riches with great joy. Consider this intently and you will never love earthly things. Know also that there are four types
 5 of people, viz. :—the covetous, the liberal, the prodigal and the foolish. He who gives what should be given, and keeps what should be kept, is liberal. He who does not give what should be given, and keeps what should be kept, is covetous. He who gives what should be given, and does not keep what should
 10 be kept, is prodigal, while he who does not keep what should be kept, and does not give what should be given, is foolish and boorish.

DE IRA, i.e. OF WRATH.

If wrath should visit your heart, at that very moment destroy
 15 it, for it is furious. The cause of wrath is always something that is done or said or that happens contrary to one's wish. The wrathful are of four types, viz. :—those who become angry unwillingly and leave off quickly ; those who become angry willingly and leave off quickly ; those who become angry slowly and slowly leave off and finally, those who become angry quickly and leave off slowly. The first type is not good ; the second is worse ; the third is bad, while the fourth is very bad. For many reasons it is right to fight against wrath. The first reason then : every kind of anger arises from pride, and although it
 25 may be that righteous anger against sin is good sometimes, yet¹ at other times anger is altogether bad, for the stirring of wrath is a sign of pride. The second reason : your anger is unjustified when you are angry with one human like yourself, for no one has any right to be angry with another. The third
 30 reason : if, having assumed authority over one particular person, you are angry with him on account of his sins, do not be excessively angry ; and if owing to your anger, you outwardly smite him with the rod, yet inwardly love him heartily for the sake of God. The fourth reason : do not be angry with anyone
 35 even although he should be guilty, unless you are his superior, for you yourself would not like anyone to be angry with you

¹ Omitting *agur* : cf. vol. 1, p. 148 line 14.

if you should trespass. Never do to another what you would not like done to yourself. The fifth reason : you do more harm to yourself than to others by being angry, and what profit is it for you to exercise upon another a discipline which ruins
 5 yourself? The sixth reason : it is extraordinary ignorance or boorishness for one to be angry, for anger reveals the fault hidden within. The seventh reason : it is wiser for one to offer steadfast patience to anger, i.e. not to reveal outwardly how he feels within. The eighth reason : the society of the
 10 wrathful is most dangerous, so avoid it as peacefully as possible. The ninth reason : one ought not to reveal either counsel or secret to the wrathful, for in the recklessness of their fury, they reveal every secret. I urge you then, if you are a wise man, to avoid carefully the company of the wrathful.

15 DE ODIO, i.e. OF HATRED.

If hatred should get a beginning in your heart, fight against it in every way. This fault originates as a result of an evil¹ act or speech, and it is right to counter it in many ways. The first way : he who hates destroys his own soul, for the one who
 20 hates his brother, is, as John, the Bosom-disciple, says, a murderer. The second way : hatred blinds one, for he who hates is blind and ignorant of the way of life with the result that he does not judge justly, but is ever working on behalf of his foe. The third reason : he who hates, by taking vengeance,
 25 makes the Lord to Whom belongs all power of vengeance, of no effect. The fourth reason : such a man makes enmity between himself and God by hating His creature. The fifth reason : such a man cannot rightly repeat the Lord's prayer, and if he does repeat it, he does so against his own salvation, for since
 30 he is unwilling to forgive the sins committed against himself, he is praying against himself and asking that his own sins should not be forgiven him. The sixth reason : such a one destroys his own works completely, for they proceed not from love, but from hate. The seventh reason : such a one is worse than a
 35 beast, for the beast loves its fellow, while the man who hates detests his fellow, who has been created in the image of God.

¹ Reading dhroch-ghnimh. Cf. vol. 1, p. 149, 7 and footnote 2.

The eighth reason : whosoever hates is boorish, for he is unwilling to forgive a little so that God may forgive him much. The ninth reason : as he who loves becomes a son of God, so he who hates becomes a son of the Devil. Peacefully avoid this fault, then, if you desire to snatch a victory from your enemies.

DE TRISTITIA, i.e. OF GRIEF.

If your perceive grief near your heart, cast it out quickly for it is bitter and accursed. Grief is begotten by the loss of relations or earthly things, by trouble, by ill-health, by someone casting contempt upon you, or by someone being exalted over you. Fight speedily against this in many ways. The first way : since grief is worldly in origin the works of death are in it, but on the other hand, your grief for your sins against the love of God is good and, if it is not excessive, you will derive eternal life from it. The second reason : relatives, temporal possessions, indeed, all things in general are the gift of God, and He does no injustice to anyone if He takes back His own gifts. The third reason : it is in opposition to God that one is grieved, for such a one is fulfilling his own, and opposing God's will. The fourth reason : reproach is cast upon God's judgment by the grief of the man who is deprived of his possessions or who experiences adversity. The fifth reason : the soul that is grieved is generally full of melancholy and tardy with regard to all good things. The sixth reason : the soul that is grieved by the decay of earthly things ought to be the more grieved by fear of the eternal pains of Hell. The seventh reason : if you are pained because temporal and transient things have gone, it is fitting, indeed, more fitting, that you should be grieved because glorious things are going. Wipe out this grief, then, from your heart, if you wish to gain the victory over your enemies.

DE ACCIDIE, i.e. OF MELANCHOLY.

The seizure of the heart by melancholy is just like the death of the soul. Drive it quickly from your heart. Its cause is frequently carelessness regarding yourself, God and the pains of Hell. Counter it in many ways. The first way : it destroys not only the soul, but the body and soul together, with the result that one reckons life a burden but yet is unwilling to die.

The second point : the melancholy is unstable and ready for every evil just like a man who fears nothing, but yet cannot look after his own due and right. The third way : he is melancholy and sad as far as goodness is concerned, and disparages and disdains all back-biting and contempt of himself. The fourth way : like a madman he welcomes the evil, and does not grieve over, or weep for, the good he has let slip through carelessness. The fifth way : he is like nothing else but a picture on a wall which can do nothing with the organs of sense depicted in it, because he never sets his eyes to weep for his sins, nor his ears to hearken for his own advantage, nor his mouth or tongue to utter anything good, nor his hands and feet to perform his indispensable duty, nor his heart to worthy thoughts, nor does he prepare his body to serve. The sixth way : he is deaf and blind towards goodness of every kind, so that he has no pleasure in anything he may see or hear. The seventh way : he relishes neither earthly nor spiritual joy. The eighth way : he is a burden not only to himself, but also to his neighbours and acquaintances in general. The ninth reason : he is defenceless and thoroughly impoverished in this world, and deprived of glory. The tenth way : he has no regret for the heavenly life which he has let slip through carelessness, nor does he fear the pain of Hell which is being prepared for him. In every way, then, avoid the melancholy that would cause you to let slip, even in this present life, all your relish for the heavenly life.

DE DESPERATIONE, i.e. OF DESPAIR.

It is, indeed, very unfortunate if despair should come to your heart. Fight against it bravely and with all your attention in many ways. The first way : God Omnipotent is as able to condemn sinners as to save the repentant. The second way : He is so merciful that no one ought to despair, for His mercy is greater than our sins can be. The third way : He is true and He has promised that whenever the sinner shall sigh, He will forget his sin. He has said, "O sinful soul, although you often commit fornication with many lovers, yet turn to me and I will receive you." The fourth way : He is benignant and He came to call not only the righteous but also the sinners.

The fifth¹ way : He is gracious, and as the evil conduct of sinners increases, His grace increases beyond it ; this is proved in the case of Peter, Paul, David and many others. If you have sinned, see if your sin is greater than Paul's sin or David's
 5 for the one of these was an unbelieving blasphemer of God, the other a murderer and adulterer. Finally, however, this murderer was "after God's own heart," while the other was a teacher of the Gentiles. If you live under a rule, you have sinned no worse than Peter, who denied his Lord thrice, and
 10 the prelate under whom you have sinned, is no better than the prelate under whom Peter sinned, yet to this man who took refuge in flight and denial, the keys of the Kingdom of God were finally given. Do not, then, despair of your sin but let this example urge you on to repentance. The sixth way : the nobles of Heaven rejoice more over the conversion of one
 15 sinner than over ninety and nine righteous persons. The seventh way : so great was God's favour for the repentance of the sinner that the King of Angels made a man of Himself for love of it. The eighth way : since Christ died for the sake of sinners while they were still His foes, behold what He shall
 20 give them now that they are His friends through repentance. The ninth way : no one ought to despair owing to the length of time before he became converted ; this is proved by the brief penance of the thief on the cross. The tenth way : had
 25 not God loved the sinner's repentance, He would not have purchased it with His blood and precious flesh. If you truly believe this, you will not despair on account of your sins.

DE BLASPHEMIA ET DE PREFIGURANTIBUS CHRISTUM, i.e.
 30 OF BLASPHEMING THE LORD AND OF THE LORD'S PREFIGURATIONS.

Should blasphemy come into your heart, fight against it and expel it vigorously. This fault has its origin frequently with reference to the divinity and humanity of Christ, His substance or the great sacraments in general. Fight against it
 35 powerfully for many praiseworthy reasons. For many causes

¹ Cf. vol. 1, p. 35, line 34 and p. 152, footnote 2.

and on strong grounds it is right to believe in the divinity and humanity of Christ. The first of these: it is proved by the succour given to the saints, by the quickening of the dead in which people could not believe, as well as by the words and
5 deeds of the saints. That very proof is prefigured by the Law and the patriarchs, is pre-revealed by the prophets, revealed by the angel and evangelists and also preached by the apostles. What is understood by the bush which Moses saw burning without any damage to its foliage, but Mary's conception of
10 the Son of God without loss of virginity, and that He Himself was the beloved, enduring, ever-consuming flame which does no harm to the one upon whom it acts? What is understood by Gideon's woollen fleece over which the dew rained from Heaven without doing harm to the wool, but that Christ was
15 poured down by the Holy Ghost into Mary's womb, without loss of her virginity? What is understood by Adam's creation from the unpolluted earth and by Eve's creation from his rib, but that Mary conceived the Son of God without pollution or loss of virginity? What is understood by Aaron's rod,
20 which produced blossom and fruit spontaneously, but the birth of the Son of God from the pure scion, the Virgin Mary, without loss of her virginity? What is understood by the rod which the prophets foretold would come with pure blossom from the stock of Jesse, but Mary the Mother, who
25 was of the family of Jesse, and who gave birth to Christ, the pure blossom, for the salvation of all? What is understood by the forty days and the forty nights during which Moses and Elijah fasted, but Christ's fasting for a similar period to deliver mankind? What is understood by the sale of Joseph
30 by his brethren, but Christ's being sold by His own disciples¹ for thirty pieces of silver? What is understood by Jacob's fighting with the angel whom he would not let go till he obtained the everlasting blessing, but Christ's love for human-kind fighting with Him continually till it caused Him finally to sweat blood
35 in His effort to gain the lasting blessing for our salvation, as is evident by His opening His hands on the cross in bestowing the blessing upon us? What is understood by the innocent blood of Abel crying to God for protection after he was slain

¹ I.T. sic, but cf. L.T. vol. I, p. 37, line 20.

in the field by his brother, but the blood of Christ poured forth on behalf of the sinner and crying to God on his behalf? What is understood by the ark which delivered eight souls from the swelling waves of the sea, but the cross of Christ, by which
5 those whom He has redeemed are borne from the waves of their stormy sin to the haven, the gate of God's House? What is understood by Isaac's carrying the bundle of firewood in fulfilment of his father's wish, to burn himself as a sacrifice to God, but Christ's carrying the cross of His own burning
10 pain to redeem the sins of the nations? What is understood by the cross tau and by the paschal lamb which the Children of Israel sacrificed on their departure from Egypt, but the cross of Christ upon which was the Innocent Lamb Who, through the will of the Father, not only bore the sins of the world but
15 also gave Himself as a sacrifice to do away with that sin? What is understood by the poisonous serpent which Moses raised up for the Children of Israel to succour all who should gaze upon it from the sting of the other serpents, but Christ on the cross healing from their infinite wounds all who gaze upon Him?
20 What is understood by Samson who was shut behind bars by the rejoicing Gazites, and who, making light of them, broke their gates, left them after one night and went with his nobles unhurt to his own kingdom, but a figure of Christ Who was enclosed within the tomb to the joy of the Jews, and Who departed from it at midnight, burst the gates of Hell and took
25 His own nobles to Heaven? What is understood by the same Samson's taking a honey-comb from the lion's mouth, but a figure of Christ? As the honey is in the comb, so in Him are both God and man. What is understood by Jonah's being vomited forth on the third day by the great beast, but Christ
30 Who rose from the dead on the third day? What is understood by Enoch's being borne bodily to Paradise, and by Elijah's being borne away from the presence of his disciple into the air, but Christ Who was thus taken from the presence of His
35 disciples into Heaven to sit thereafter at the right hand of God, His Father. If you truly believe these things, the spirit of blasphemy and unbelief will depart from you. Since you have seen how He was prefigured by the Law and the patriarchs, see now how He has been pre-revealed by the prophets.

DE PROPHEtis DE CHRISTO, i.e. OF THE PROPHEtS WHO SPOKE OF CHRIST.

Now, Jacob, the prophet, said with regard to the birth of Christ, "Non auferetur sceptrum de Iuda, et dux de femore eius, donec veniat qui mittendus est, et ipse erit expectatio gentium," i.e. these tribes, and particularly the tribe of Judah, shall not lack lords and princes till Christ comes, and by Him the nations shall be saved. Moses therefore says, "prophetam¹ suscitabit vobis Deus de fratribus vestris tanquam me, ipsum etc.," i.e. "As God gave the Law to you by me," said Moses, "so He will give you grace and truth through the 'Great Prophet,' Who is frequently called Christ in the Gospel, and Lord and God by the prophets, and whosoever will not believe in Christ shall be condemned and cast out from the communion of the saints. So Habakkuk, the prophet, says, "Qui² venturus est veniet etc.," i.e. without doubt, the Lord Jesus Who is called the Saviour of His people will come to blot out their sins. Of the coming of Christ, Balaam says, "Orietur stella ex Iacob et consurget homo³ de Israel et percutiet duces Moab," i.e. the Virgin Mary shall be begotten, i.e. the Star of the family of Jacob, and of her shall come the Man Who is called Christ, the Son of the Living God, Who shall arise in thee, O Israel, according to the flesh of His mother, and He shall destroy the princes of Moab, viz. the Devil, who is lord of all upon whom the law of the Lord Jesus Christ has no effect. Isaiah says, "Ecce⁴ virgo concipiet filium, et vocabitur nomen eius Emmanuel," i.e. the Virgin shall conceive the Son and shall give Him birth, and He shall be called Immanuel, i.e. God with us. Observe that the prophet said that the Virgin would bear a son, and I understand thereby that, since she was a

¹ This seems to be a composite reference to the following:—prophetam de gente tua et de fratribus tuis sicut me, suscitabit Dominus Deus tuus: ipsum audies, Deut. xviii, 15; prophetam suscitabo eis de medio fratrum suorum similem tui, Deut. xviii, 19; quoniam prophetam suscitabit Dominus Deus vester de fratribus vestris tanquam me, ipsum audietis . . . , Acts. iii, 22.

² These words are from Hebrews x, 38 (correct this reference in vol. 1, p. 39, footnote 8) quoting Hab. ii, 3.

³ The Vulgate reads virga in place of homo, but the Sept. ἀνατελεῖ ἄστρον ἐξ Ἰακώβ, καὶ ἀναστήσεται ἄνθρωπος ἐξ Ἰσραήλ. Num. xxiv, 17.

⁴ The Vulgate adds et pariet after concipiet Is. vii, 14.

virgin at His birth, Mary was the Virgin from whom God and man has come without loss of virginity. So too, the prophet David says, "Dominus dabit benignitatem, et terra nostra dabit fructum suum," i.e. God will openly reveal to us His own tender love when our earth, i.e. the Virgin Mary, shall give the fruit of Her pure womb, viz., Jesus Christ. And the prophet Malachi says, "Vobis¹ timentibus nomen meum orietur sol iustitiae," i.e. Christ the Sun of Righteousness, will arise for those who fear my name, and there will be healing in His wings, i.e. in His words and eternal salvation will be found in His deeds as well as a lasting reward. David too says, "Dominus dixit ad me 'Filius meus es tu; ego hodie genui te,'" i.e. "Thou art my son whom I have this day begotten" said the Lord in the figure of Christ. Isaiah says, "Parvulus² natus est nobis, filius datus est nobis," i.e. a child has been born unto us and a son has been bestowed upon us. He says further, "Cujus principatus super humerum eius, et vocabitur nomen eius Admirabilis, Deus Fortis, Pater Futuri Saeculi, Princeps Pacis" de³ cuius pronuntiatione nativitatis nil apertius potest dici, i.e. His rule is upon His shoulders and His name shall be The Wonderful and Strong God and Father of The World to Come and The Prince of Peace: it is with regard to this revelation of that birth that nothing clearer can be said. De qua etiam dixit Ieremias, i.e. concerning which also Jeremiah says, "Deus⁴ in terris visus est et cum hominibus conversatus est," i.e. God was seen upon earth dwelling among men, and since no one could behold Him as He truly was, He assumed flesh in order that He might live with man in love and teach him by His own example. Should it chance that anyone would doubt, like the Jews, whether He was the One promised to us, the prophet Daniel has given definite proof that He was when

¹ The Vulgate reads et orietur vobis timentibus nomen meum Sol iustitiæ. Mal. iv, 2.

² The Vulgate reads Parvulus enim natus est nobis, et filius datus est nobis, et factus est principatus super humerum eius: et vocabitur nomen eius Admirabilis, Consiliarius, Deus, Fortis, Pater futuri sæculi, Princeps pacis.

³ Cf. vol. I, p. 156, 24 and footnote 8.

⁴ The Vulgate reads post hæc in terris visus est, et cum hominibus conversatus est. Bar. III, 38.

he said, "Cum venerit Sanctus sanctorum, cessabit unctio Iudeorum," i.e. when the Holy of Holies shall come, the Jewish custom of anointing shall cease. There is no doubt but that they knew that Christ had come, for on His coming the anointing of kings and bishops did cease. Habakkuk says, "Domine,¹ consideravi opera tua et expavi, quoniam in medio dirorum animalium innotesceris," i.e. O Lord, I have considered Thy works and fear has seized upon me, for Thou wert manifest among men. This was proved truly and particularly when the shepherds found Him between the two animals ; they worshipped Him and believed in Him on account of many signs, and it was also proved when He was sought eagerly and with honour by the kings. Isaiah says, "Super² te, Ierusalem, orietur Dominus, et gloria eius in te videbitur," i.e. upon thee, O Jerusalem, the Lord will arise, and His glory will be manifest in thee ; "et³ ambulantes gentes in lumine tuo, et reges in splendore ortus tui," i.e. the nations will walk in thy light, and the kings in the splendour of thy birth ; "omnes de Saba venient aurum et tus deferentes, et laudem Domino annuntiantes," i.e. the people will come from Saba bringing gold and incense and praising the Lord. This took place in Bethlehem, and they were praising the Lord in the neighbourhood of Jerusalem. It was in Bethlehem that Christ, the Mighty, i.e. the Glory of the Father, was begotten in the womb of the Virgin, and it was by those kings, whom he⁴ mentions, that He was prayed to as King, as God and as man, while they themselves were marching by the light of the new star towards Him bringing gold and incense and myrrh. So the prophet David says, "Adorate Dominum in aula sancta eius," i.e. make supplication to the Lord in His holy hall, and David further says, "Reges Tarsis et insulae munera offerent ; reges Arabum et Saba dona

¹ The Vulgate reads, Domini, audivi auditionem tuam et timui. Domine, opus tuum in medio annorum vivifica illud. In medio annorum notum facies. The Sept. reads Κύριε, εἰσακήκοα τὴν ἀκοήν σου, καὶ ἐφοβήθην· κατενόησα τὰ ἔργα σου καὶ ἐξέεστην. ἐν μεσφ δύο ζώων γνωσθήσῃ, ἐν τῷ ἐγγίξειν τὰ ἔργα ἐπιγνωσθήσῃ. Hab. III, 1.

² The Vulgate reads, Surge, illuminare, Ierusalem ; quia venit lumen tuum, et gloria Domini super te orta est, thus differing from both the L.T. and the I.T. Is. LX, 1.

³ The Vulgate reads, et ambulabunt gentes . . . Is. LX, 3.

⁴ i.e., the author of the L.T.

adducent et adorabunt eum omnes reges,¹ omnes gentes servient ei," i.e. the kings of the islands called Tarsis, Saba and Arbum will bring gifts to the Son of God, all kings will pray to Him and all nations will submit to Him. It is seen that these things were completely proved to the very letter in which they were uttered. The prophet said concerning the presentation of the Lord in the temple, "Suscepimus, Deus, misericordiam tuam in medio templi tui," i.e. Christ, who was often called in the Holy Scriptures "The Mercy of God" as is proved by these authoritative quotations: "Ostende nobis, Domine, misericordiam tuam et salutare tuum da nobis," i.e. O Lord, bestow upon us Thy mercy and grant us Thy help and joy, and "Misericordia² Domini ab æterno et usque in æternum" et "Deus meus,³ misericordia mea," i.e. that is the abiding mercy which never wasteth away, and, "Deus meus, misericordia mea," i.e. O God, Thou art my mercy. Malachi says regarding the same matter, "Ecce⁴ veniet ad templum suum Dominator Dominus," i.e. Jesus Christ, "et erunt," i.e. Joseph et Maria "offerentes eum Domino sacrificium in iustitia," i.e. it is evident that the Lord, Jesus Christ, will come to His own temple in the exercise of His rule, and Joseph and Mary will be offering to God a sacrifice in righteousness. Isaiah says in the person of the Lord, "Spiritus⁵ Domini super me, eo quod unxerit me; ad annuntiandum mansuetis misit me, ut mederer contritis corde, et prædicarem captivis indulgentiam et clausis apertionem et annum placabilem Domino," i.e. the spirit of the Lord will come upon me because He hath anointed me and hath sent me to show that He is very gentle, to comfort the sorrow of the soul, to promise forgiveness and release to those who are in captivity and light to those who are in darkness, and to reveal the chosen year of the Lord. It is proved, then, beyond doubt that Christ was anointed by the Father and by the Holy Ghost

¹ The Vulgate adds terræ after reges. The Sept. reads πάντες οἱ βασιλεῖς.

² The Vulgate reads Misericordia autem . . . in æternum super timentes eum Ps. CII, 17.

³ The Vulgate reads Benedictus Dominus Deus meus qui . . . misericordia mea Ps. CXLIII, 2.

⁴ The Vulgate reads Ecce ego mitto . . . et statim veniet . . . et erunt Domino offerentes sacrificia in iustitia. Mal. III, 1-3.

⁵ The Vulgate reads—unxerit Dominus me, but the Sept. οὐ εἵνεκεν ἔχρισέν με Is. LXI, 1.

particularly to proclaim this new and wonderful teaching by which mercy, humility, mildness and promises of an eternal joyous reward in return for soul-sorrow are revealed as well as succour for prisoners bound in the fetters of sin. Complete forgiveness of sin is promised them for true contrition of heart and oral confession. To those who are bound in the Devil's prison by harsh disbelief and despair He reveals release in return for their faith, hope and charity. There is mercifully given to each one who desires it a year of gratitude to the Lord and a chosen season and days of health with a view to repentance, and by such the will of God is perfectly fulfilled. The same prophet says of the Lord's miracles, "Ecce¹ Dominus noster veniet et salvabit nos," i.e. our Lord will come openly to save us, and then the eyes of the blind and the ears of the deaf will be opened; "tunc saliet sicut cervus claudus," i.e. the lame will run like a deer, and the tongues of the dumb will be freed. He wrought this and many other miracles when He came in the flesh; He revealed His power over the material and the spiritual by succouring bodies and souls, and hence one ought to believe that He is, without a doubt the Saviour of all. Concerning the Lord's rapid journey to Jerusalem Zechariah said, "Ecce² rex tuus venit tibi mansuetus, sedens super asinam et pullum filium subiugalis," i.e. thy gentle King and Lord comes openly to you, seated upon the back of an ass and the foal of an ass. Jesus, the Saviour, fulfilled these figures when He came to Jerusalem, as one reads in the Scriptures. De traditione autem eius dicit David, "Homo pacis meae in quo speravi, qui edebat panes meos, ampliavit³ adversum me supplantationem," i.e. one of my household and fellowship whom I trusted and who ate my bread with me, increased my foe's contention and hostility about me. Judas fulfilled these things against the gracious sweet Jesus. De venditione vero ipsius, i.e. concerning the selling of the Lord, Jeremiah, the prophet, says

¹The Vulgate reads, *Ecce Deus vester Deus ipse veniet et salvabit vos*: the Sept. reads *ισου ο θεος ημων . . . αυτος ηξει και σωσει ημας*. Is. xxxv. 4-6.

²Cf. vol. 1, p. 42, line 26 and footnotes 9 and 10: vol. 1, p. 159, line 25 and footnote 4. The Greek reads *εχι ουου και επι πωλου υιου υποζυγιου* Matt. xxi, 5.

³The Vulgate reads . . . magnificavit super me Ps. xl, 10.

in His person, "Appenderunt¹ mercedem meam et triginta argenteis quibus appretiatum sum ab eis," i.e. they increased my value to thirty talents and for this they purchased me. The agent for this was Judas, the false traitor. Dixit
 5 Zacharias, i.e. Zechariah said concerning the rapid scattering of the disciples, "Percutiam pastorem et dispergentur oves," i.e. the shepherd shall be smitten and the flock will scatter. The proof of this is that the disciples fled when the Lord was seized. De passione vero ipsius et morte, i.e. concerning the
 10 passion and death of the Lord, Isaiah speaking in His person says, "Corpus meum dedi percutientibus, et genas meas vellentibus; faciem meam non averti ab increpantibus et conspuentibus in me," i.e. I gave my body to the smiters and my cheeks to those who plucked my beard, and I did not turn
 15 my face away from those who insulted me and jeered at me, and He was wounded for our wickedness, He was beaten and bruised for our sin, and by the out-pouring of His sweat and blood we have been healed. He was sacrificed as He wished, yet He opened not His mouth, but was like a gentle sheep and
 20 dumb, like a lamb being shorn. He surrendered His soul to death and He was made like a criminal, although He bore the sins of all and prayed that His tormentors should not die the eternal death.² Truly it was not possible to give an adequate account of the passion of Christ whether from prophet, imagination or study however deep, or by tongue however keen. David
 25 says concerning the Lord's drink on the cross, "Dederunt in escam meam fel, et in siti mea potaverunt me aceto," i.e. they gave me the gall of the liver for food and vinegar for drink. The same prophet has said with regard to the division of His
 30 clothing, "Diviserunt sibi vestimenta mea et super vestem meam miserunt sortem," i.e. they divided my clothes and cast lots for them. Each one of these things is now fulfilled as it was declared. De resurrectione vero; David speaking in his own person concerning the resurrection of the Lord, has said,

¹The Vulgate reads, Et appenderunt mercedem meam, triginta argenteos. Et dixit Dominus ad me, Proiice illud ad statuarium, decorum pretium, quo appretiatum sum ab eis. Zach. xi, 12, 13.

²The Vulgate omits ut non perirent which the L.T. contains and which the original of the I.T. seems to have contained.

“ Exsurgam diluculo,¹ quoniam non derelinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem,” i.e. I will arise in the morning, for Thou wilt not leave my soul in Hell, nor wilt Thou leave Thine own holy one to see corruption.

5 Have no doubt as to whether this is to be understood of the prophet, for the prophet was polluted by the change of his body in the clay, but it is to be understood of Christ Himself and of the resurrection of His body unpolluted on the third day. And the Lord has said, “ Tu cognovisti sessionem meam,”

10 scilicet moriendo “ et resurrectionem meam ” scilicet resurgendo, i.e. Thou hast known my patience in dying and my resurrection when I arose again. De passione autem et resurrectione ipsius, i.e. with regard to the Lord’s passion and resurrection Hosea has said, “ Ipse² cepit et sanabit nos, percutiet et curabit nos ;

15 vivificabit nos post duos dies, in die tertia suscitabit nos post mortem et vivificati cum ipso resurgemus,” i.e. He Himself hath begun the passion and He will save us ; He will heal and quicken us : He will smite and save us after two days on the third day, and we will remain with Him and, on His rising again,

20 we will rise with Him, quickened by His death. De ascensione etiam eius dicit David, i.e. concerning the Lord’s ascension to the Father David says this, “ Ascendit Deus in iubilatione,³ et Dominus in voce tubae,” i.e. God hath ascended in the melody of the Kingdom of God, and the Lord hath ascended at the voice

25 of the trumpet. “ Qui ponit⁴ in nubem ascensum suum et ambulat super pennas ventorum,” i.e. it is this King that setteth His steps in the cloud and walketh upon the wings of the winds. “ Et ascendens in altum Dominus⁵ captivam duxit captivitatem ; dedit dona hominibus ” largiendo scilicet donum spiritus sancti

30 fidelibus suis, i.e. on ascending the Lord took captivity captive, and showing generosity to men He bestowed His gifts : these

¹ The Vulgate and the Sept. omit Exsurgam diluculo.

² The L.T. reads with the Vulgate, ipse cepit et sanabit nos : percutiet et curabit nos. Vivificabit nos post duos dies ; in die tertia suscitabit nos, et vivemus in conspectu eius. Hos. vi, 2-3. The words mortem resurgemus come from the gloss on the quotation given by the L.T. Cf. vol. I, p. 44., line I.

³ The Vulgate reads iubilo Ps. XLVI, 6.

⁴ The Vulgate reads, Qui ponis suum : qui ambulat Ps. ciii, 3.

⁵ The Vulgate omits Dominus, Eph. iv., 8.

are the gifts of the Holy Ghost to Christians. It is with regard to these gifts that Joel has said in the person of the Lord, "Effundam de spiritu meo super omnem carnem et prophetabunt filii vestri et filiae vestrae," i.e. I will pour forth from mine own spirit grace upon all flesh, and your sons and daughters will prophesy. All these words are completely revealed as proved on the Sabbath of Pentecost when the Holy Ghost was sent to the apostles, with regard to which the Psalm says, "Emitte¹ spiritum tuum et creabuntur, et renovabis faciem terrae," i.e. send forth Thy spirit and men shall be re-created and Thou shalt renew the face of the earth. Et Sapiens, "Spiritus Domini replevit orbem terrarum, et hoc, quod continet omnia, scientiam habet vocis": repletis enim apostolis sanctis scientiam novam et voces diversas loquendi magnalia Dei contulit eis, i.e. the spirit of God hath filled the whole world and He Who maintaineth all things hath understanding of this speech, and, on filling His apostles with wisdom, He gave them new wisdom and voices and various tongues to tell of His own great deeds. Whosoever in accordance with this prophecy he² mentions, believes wholly with all the powers of his body and soul in Christ, in the descent of the Holy Ghost, and in the perfect fulfilment of everything that we have said, shall not be overcome by the spirit of blasphemy. There is no doubt but that this holy prophecy ought to be sufficient for all, even although they should not be Christians, to prove and win credence for the incarnation of the Son of God and for the descent of the Holy Ghost, yet in order to repudiate every doubt, I now give more proof of these matters.

DE TESTIBUS CHRISTI, i.e. this chapter below speaks OF THE WITNESSES FOR CHRIST.

De incarnatione itaque et nativitate Christi, i.e. of the humanity and of the incarnation of Christ according to Luke:—"Missus³ est Gabriel a Deo ad Mariam virginem dicens, 'Ecce⁴ concipies

¹ The Vulgate reads, *Emittes*. Ps. ciii, 30.

² i.e. the author of the L.T.

³ The Vulgate reads . . . *missus est Angelus Gabriel a Deo in civitatem Galilææ, cui nomen Nazareth ad virginem desponsatam viro, cui nomen erat Ioseph, de domo David, et nomen virginis, Maria.* Luke i, 26.

⁴ The Vulgate reads, *Ecce concipies in utero et . . .* Luke i, 31.

et paries filium' ", i.e. Gabriel an angel, was sent from God to Mary, a virgin, and he said to her, " Ave gratia plena, Dominus tecum," i.e. Hail, O Virgin Mary, who art full of grace ! The Lord is with thee for thou shalt certainly conceive and bear

5 a son. When she heard these words she was troubled thereat, and said, " How may that be since I have no knowledge of a man ever ? " The angel said, " The Holy Ghost will come to dwell in thee, and the shadow of the Exalted Father shall be revealed to thee, and so that holy one, which shall be born

10 of thee, shall be called " The Son of God." Do you hear, now, how the angel was sent to the virgin in whom, even before the messenger came, the Lord was found, as is proved by the angel's saying that the Lord was with her ? Be assured that had she not been a virgin, she would not have been startled by the

15 unwonted salutation in which a son was promised to her. Owing to her virginity she doubted how a son could come of her, since she would never know a man and never previously had known one, for, certainly, had she any intention of knowing one, she would never have uttered the double denial, nor would

20 she have asked how this might be done. The angel therefore said, " The Holy Ghost shall come to be with thee, and it is the Son of God that shall be born of thee." To guard her virginity she replied innocently, " Here am I, the hand-maiden of the Lord ; let it be as thou hast promised." Know that she

25 was quite sure that nothing was impossible to God, but that everything was equally easy for Him. The same evangelist says that the angels revealed the joy of this birth to the shepherds so that His coming might be made known to them quickly. And again he said at the time of His baptism, " Et Iesus erat

30 incipiens quasi annorum triginta, ita¹ ut putabatur filius Ioseph " i.e. Jesus was nearly twenty-nine years of age, and it was thought that He was Joseph's son, but even although it was openly said that He was Joseph's son, yet in reality such was not the case—it was only thought that He was. This is the conversation

35 which has cast out of the heart of every Christian all stain of unbelief regarding the virginity of Mary. This is certainly

¹ The Vulgate omits ita. Luke III, 23 (Correct this reference in vol. 1, p. 45, footnote 4.)

what the Father proves when He says, "Hic¹ est filius meus dilectus in quo mihi complacui," i.e. this is my Son in Whom I have lovingly found my own pleasure and He is not the son of Joseph or of anyone else in the world. Luke says again
 5 that for forty days after the resurrection He was being revealed to His disciples; that He spoke of the Kingdom of God and that, in their presence, He was borne into the clouds out of their sight. De missione etiam spiritus sancti, i.e. of the descent of the Holy Ghost. Now when the disciples were
 10 gathered into one place, various tongues as if of fire were revealed to them, and the Holy Ghost settled over each of them and they began to speak in different languages as the Holy Ghost taught them. De nativitate Christi, i.e. Matthew tells the same story; that the angel of the Lord appeared to Joseph
 15 as he slept, and said to him, "Fear not to take thy wedded wife, for the one begotten in her hath come from the Holy Ghost and is the work of the Holy Ghost." Here he tells that three kings guided by a star came from the east to Bethlehem, and that with good will they gave three mingled² gifts to Christ.
 20 Mark says, "Initium Euangelii Iesu Christi, Filii Dei," i.e. this is the beginning of the Gospel of Jesus Christ, the Son of God, thereby proving that He was not the son of anyone else but the true Son of God. De cuius ascensione, i.e. Mark also says, "post quam locutus est discipulis³ suis assumptus est
 25 in celum, et sedet a dextris Dei," i.e. who is the one that, after speaking with His own disciples, was taken up to Heaven and sat at His Father's right hand, but the Son of God? John with regard to this says, "In principio erat Verbum, et Deus erat Verbum, et Verbum caro factum est et habitavit in nobis,"
 30 i.e. the Son existed in the beginning and the Son was God, and the Word, i.e. the Son of God, became incarnate and dwelt in us; John says clearly that the Word, which was in the presence of the Father, was God. Assuming human nature from the Virgin, He deemed it meet to be a man and to dwell
 35 with us, and thereby it is proved as a fact that must be believed,

¹ The L.T. quotation comes from Matt. xvii, 5, but unless cogradhach is intended to translate bene, the I.T. quotes Matt. iii, 17.

² L.T. *mistica*: the translator confused *mistica*, mystical with *mista* or *mixta*, the past part. pass. of *miscere*, to mix or mingle.

³ The Vulgate reads *eis* instead of *discipulis suis*. Mark xvi, 19.

that Jesus Christ was indubitably God and man. John likewise in his Gospel speaks fully and sincerely of the miracles, the passion, the resurrection of the Lord and of how He is proved by His suffering. Concerning Him also Simeon said on taking
5 Him up in his arms, "Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace," i.e. now, O Lord, Thou dost dismiss Thine own servant according to Thy Word, i.e. Thy Son, in the eternal peace of righteousness, for mine eyes have seen the salvation of Thy delight. John, the Baptist, likewise
10 said on seeing Him draw near, "Ecce¹ agnus Dei qui tollit peccata mundi," i.e. yonder is the Lamb of God Who blots out the sins of the world; from this it is evident that He is God and the Son of God, for no one but God can forgive sin. The same one said, "He Who sent me to baptize said to me, 'He
15 upon whom thou shalt see the Holy Ghost descending and abiding, is the one who will be baptized in the Holy Ghost.' I saw and testified that this was the Son of God." Paul likewise spoke of Him when he said, "Quod ante promiserat per
20 prophetas suos in Scripturis sanctis de Filio suo, qui factus est ei ex semine David secundum carnem," i.e. that which God promised through His prophets in the words of the Scriptures about His Son, Who as regards His humanity was begotten to Him of the seed of David, is now fulfilled. "Judge this then, within yourselves, O men, how you have been made in
25 Christ, Who considered it no offence that He should be equal to God and Who when He was in the form of God, humbled Himself, taking upon Himself the fashion of a servant, and was found in the habit of a man thereafter." "At first the
30 Lord uttered all His teaching through the prophets but now He speaks continually through His Servant, Whom He has Himself ordained Heir of all things, for it is through Him that He has made the worlds." Thus it is clear that the Son of God is God and man, and it is satisfactorily proved from this fact :—when the Lord Jesus asked His disciples who He Himself
35 was and what opinion they had of Him, Peter said, "Thou truly, O Lord, art Jesus Christ, Son of the Living God." It is

¹ The Vulgate reads, Ecce agnus Dei, ecce qui tollit peccatum mundi. John 1, 29.

further proved by a centurion who being himself hostile to God, tested His wonders and miracles and then, on hearing His great shout in despite of death, exclaimed, "Truly, this man was God's Son." The thief on the cross when he knew
5 that He was King and God, said to Him, "Remember me, O Lord when Thou shalt reach Thine own Kingdom." Thomas, the apostle, made a great outcry on seeing the Lord's wounds after he had doubted Him and said, "Thou art my God and mine own Lord." To him the Lord replied, "Thou hast
10 believed me after seeing me, but I bless those who believe me without seeing me." If you yourself desire to be blessed, do not be diffident in believing those faithful worthy witnesses who are thoroughly steadfast Christians; and if you act thus, the spirit of blasphemy, i.e. unbelief, will not be able to gain
15 power over you.

DE VERBIS CHRISTI, i.e. OF CHRIST'S WORDS.

His divinity must be believed in on account of His own true words, as is proved by the Father's praise of Him when He said, "This is my own Son in Whom everything is pleasing; hearken
20 to Him." He, then, to Whom the Father has commanded all to hearken, can be relied upon by all, and also it is right for Him to speak. Opening His mouth thereafter He said, "Blessed are the poor in spirit, but cursed are the rich people." This blessed teaching was novel and unheard of, and although at
25 first people used to be called blessed on account of their wealth, yet now the blessed are those who have their own God as Lord. They who were of the earth spoke of the earth, but He Who came from Heaven spoke of Heaven, i.e. of the spiritual things that He had seen and heard. He therefore revealed that He
30 Himself was God and that He had come down from Heaven to earth, and so He preached contempt of temporal things and love of poverty, virtue and other spiritual gifts, because God Himself according to His divinity exists spiritually. For that reason, then, God loves spiritual things and zealous spiritual
35 people who despise temporal things, and He reveals through His Son that this is what people ought to do. What man on earth would preach thus except the One Who, coming from Heaven, instructed all in this heavenly doctrine, which He

brought down with Him? It is also further proved that He was the Son of God when, at the end of His twelfth year, He sat among the doctors hearkening to them and enquiring of them; to Mary and Joseph who were meantime seeking for Him, He said, "Did you not know that I must be about my Father's business?" When crowds and multitudes were hearkening to His teaching, some of them in order to cast insult upon Him said, "How should this fellow understand letters since he has no learning?" He was instructing them as one who had authority and not in the manner of the Pharisees. Understand, then, that this person, a youth as regards his body, could not have known such spiritual doctrine had He not been God, Ancient from the days of eternity, for owing to his age He did not learn it. With regard to this He Himself said, "Ego principium qui et loquor vobis," i.e. I Who speak to you am the beginning without beginning; I am the life everlasting and known as the True God, and the Father holy and self-existing has sent me to you." The Lord further said, "Ego sum resurrectio et vita, qui credit in me non morietur in aeternum," i.e. I am the resurrection and the life; whosoever believeth in me shall not die the eternal death. He said further, "Pater enim non iudicat quemquam, sed iudicium omne dedit filio, ut omnes honorificent filium sicut honorificant patrem," i.e. the Father gave¹ . . . if you believe in God, since the Son hath come in His own person, believe in me, for the Father and I are one; whosoever seeth me, will see the Father, for I am in the Father and the Father is in me. Understand now how clearly He confessed that He was God and like the Father in every respect, and so he who does not believe in Christ shall die the eternal death. Should anyone ask what reason He had to fear death if He was God—for He said, "Pater, si possibile est, transeat calix iste," i.e. if it be possible, O Father, put this cup of death away from me—I answer briefly that He showed Himself as true God and as man by this expression, because when He said, "O Father" He appears as God and Son, and when He asked that death should be put away from Him, He appears as a man. He suffered along with His lower members while instructing them in His own perfect humanity, and He

¹Cf. vol. 1, p. 168, line 11 and footnote 3.

experienced fear in His royal members, lest it should be said to such as feared death that they were not a part of the Lord's members ; these He leaves to the will of God, as the Lord Jesus Himself said, " It is not my own will that I would do, but the
 5 will of the eternal divinity which exists between us." He showed how great His authority was when He said to His captors, " It is I ye seek " for they hearing that retreated and fell to the ground ; the greatness of His authority is evident therein, for they could not endure even one word uttered by Him. He is
 10 also revealed as God when He said, " Father, forgive them for they do not know what they are doing " ; Isaiah had admitted that He would pray for His foes, lest they should perish. He said to the thief who asked Him for mercy, " To-day thou shalt be with me in Paradise " ; by this expression He showed that
 15 He is the God of Paradise and the Bestower of the heavenly glory. It is understood that He is God's Son from His remark when He said, " In manus tuas, Domine," i.e. unto Thy hands I surrender my soul, for He would not have recognised God confidently and eagerly as His Father at the close of His life
 20 had He not been His Father in reality. This is proved again after His resurrection, when He said frequently to His apostles as He spoke to them of the Kingdom of God, " All authority in Heaven and earth has been given to me." To prove that He really rose from the dead He said, " Palpate et videte,
 25 quoniam¹ spiritus carnem et ossa non habet sicut me videtis habere," i.e. touch and examine me, for a spirit has no bones or flesh such as you see I have. To prove that He was omnipotent He breathed into them with His breath the Holy Ghost and uttered those words, " Accipite spiritum sanctum ;
 30 quorum remisistis peccata remittuntur² eis, et quorum retinueritis retenta sunt," i.e. receive ye the Holy Ghost ; to whomsoever ye shall forgive their sins, they shall be forgiven, and whomsoever ye shall bind in his sin, shall be bound. When He went to Heaven, He sent the same Holy Ghost to them as
 35 He had promised while He was Himself along with them on earth ; for He said to them, " When the Comfort, the Spirit

¹ The Vulgate reads quia, Luke xxiv, 39.

² The reading of the Mazarine MS. has been given in the Irish Text. The Cluny MS. reads with the Vulgate, remittuntur. Cf. vol. i, p. 49, line 29, and p. 169, line 26 and footnote 7.

of Truth, which I shall send to you shall come upon you, it will do good to you then. The same Holy Ghost sent to you in tongues of fire to inflame your love with the fire of love and the same¹ Thus, then, He made fishermen and
 5 simple people masters and doctors of the whole world; the Scribes, i.e. the sages, nor the Pharisees, nor any philosophers, whatever their wisdom, nor the learned men of the earth could gainsay them, and these are the same heavenly princes whom He sent throughout the world with the command contained
 10 in this text, " *Predicatum euangelium omni creaturae; qui crediderit et baptizatus fuerit, saluus erit; qui non crediderit, condemnabitur,*" i.e. preach ye the Gospel to every creature, and all who will believe and be baptized shall be saved, but he who will not shall be condemned. If, then, you desire to be saved,
 15 believe that He is God Omnipotent, and that He has authority and power over your body and soul, for he who will not so believe shall be doomed to the Devil's condemned host. Let whosoever is willing to take these matters carefully into his consideration briefly recollect these things which we have said,
 20 and diligently remember the rarity and peculiarity of the doctrine which He brought on His descent from Heaven, the freedom, the firmness and the insistency with which He taught everyone on earth, the mercy and the gentleness of His words from the cross, how He sent the Holy Ghost to the apostles in fulfilment
 25 of His promise, and how He gave the fishermen and the simple power and authority over the church, and let not the one who recollects these facts doubt that He was the Author of the works. The one who acts in that way can never be subdued by the spirit of blasphemy.

30 DE OPERIBUS CHRISTI, i.e. OF CHRIST'S WORKS.

It is right to believe in His divinity and humanity because of the holy works and miracles He performed on earth spiritually and bodily, since He Himself said to those who were going astray,
 " If you do not believe in my words, believe in my works." He
 35 is revealed as God and man by the fact that He fasted forty days and forty nights and was thereafter hungry. The Devil

¹ A portion of the I.T. is illegible here; cf. vol. 1, p. 170, line 2.

being unable to do Him any harm whatever, fled from Him, and the angels came to attend on Him ; thus His hunger makes it clear that He was a man, while the angels' attendance upon Him proves that He was God. It is also proved that He was
5 God when He turned water into wine ; that was the first of His signs in the presence of His disciples and, on account of it, they believed with fervent zeal and left all for love of Him. He gave sight to him who was born blind as well as to many others, at one time by touch and at another, by a word. He gave
10 the power of hearing to the deaf, of speaking to the dumb, of walking to the lame and health to the lepers and the paralysed. He expelled the demons from their bodies, succoured the dropsical, indeed, He left no disease uncured. He quickened the dead. He restored the soul of Lazarus although his body had been decaying
15 in the tomb for four days. On satisfying the hunger of five thousand with five loaves and two fishes, He commanded that twelve baskets should be filled with the remnants. Not only did He Himself do these and many other things, but also He bestowed upon His apostles and disciples a thousand thousand
20 times as much power as this, saying to them, " Succour the lepers, heal the diseased, quicken the dead, drive out the devils " and " Freely have you received this power yourselves, freely expend it. Do not rejoice because the evil spirits are subject to you, but be glad because your names are written in Heaven.
25 Be assured that whosoever will believe in me will do my works and greater works, so that all will deem them wonderful." God brought to Him by exhortation alone whomsoever He wished to put into His community, as is proved in the case of Peter, Andrew, James, John, Matthew who was gathering
30 taxes in his evil station, and in the case of many others whom He caused to abandon worldly things. Understand, then, that He who was able to perform these blessings through Himself and through others could have been wealthy, powerful and exalted in the world. He, however, had no desire for worldly
35 things, rather He preferred to be poor, humble and mild, for thus, by desiring spiritual and despising temporal things, He showed that He Himself was God. Had He been seeking earthly glory, He would have left the Jews who were always seeking to destroy Him, and would have gone to the Gentiles, for they not

only would have welcomed Him willingly and with gratitude and greatly revered Him for His mercy and His ineffable miracles, but also would have honourably and zealously looked to Him above their own Gods, who could not do such things.

5 He despised that honour, for He yearned to alleviate the effects of the Fall of man. He fled from the Jews when they wished to make Him king, yet He came to them willingly when they desired to kill Him. Do you think that the Jews could have had power over Him if He had not gone willingly to His passion,

10 for He was able to reveal the place, time and season of His passion and also His betrayer? He suffered not because the Jew was able to sacrifice Him, but because He Himself wished to be sacrificed; and with regard to that He said, "*Potestatem¹ habeo ponendi animam meam et iterum sumendi eam. Nemo tollit eam a me, sed ego pono eam et iterum sumo eam,*" i.e.

15 I have the power of taking and surrendering my soul; no other person takes my soul from me, but I myself surrender it and receive it back again. He went, therefore, at the time appointed in His precious mercy to sacrifice Himself gladly for us, and setting forth to the passion resolutely and steadfastly, firmly

20 and without deviation, He fulfilled the Law, the prefigurations of the prophets and the Psalms. When the bishops asked Him the reason for His teaching, when Pilate asked if He was a king, when the knights smote and wounded Him with whips,²

25 when He was clad in royal purple and a crown of thorns was put on His head, when they mocked Him as a so-called king, when Herod put white garments, the emblems of a fool, upon Him, when the Pharisees blasphemed Him on the cross by saying that they would believe Him if He would come down from it,

30 He made them little or no response. He remained on the cross for the salvation of all—the purpose for which He had come—and thereby He revealed that He was the Lamb of which Isaiah, the prophet, had spoken saying, "*Tanquam³ ovis ad occisionem*

¹ The Vulgate reads, *Quia ego pono animam meam, ut iterum sumam eam. Nemo tollit eam a me sed ego pono eam a meipso. et potestatem habeo ponendi eam: et potestatem habeo iterum sumendi eam.* John x, 17-18.

² The Irish knights always carried whips as a symbol of office, cf. Joyce, *Social Hist.* vol. 1, p. 65.

³ The Vulgate reads, *Oblatus est quia ipse voluit, et non aperuit os suum: sicut ovis ad occisionem ducetur, et quasi agnus coram tondente se obmutescet et non aperiet os suum.* Is. LIII, 7.

ducetur, et quasi agnus coram tondente se sine voce obmutescet ;
 oblatuſ est quia ipſe voluit et peccatum¹ multorum tulit," i.e.
 He will be taken as a ſheep to the ſlaughter and dumb without
 a ſound, like a lamb in the preſence of its ſhearer. He was
 5 ſacrificed as He Himſelf deſired, and He bore the ſins of many.
 If they would believe Him, as they themſelves ſaid, after His
 deſcent from the croſs, they ought the more to believe Him
 after He roſe from the dead or after He roſe alive from the cloſed
 tomb, ſince it requires more power for a dead man to riſe from
 10 the dead to life than for a living man to come down from his
 croſs. The Jews could not ſay that they did not know of
 Chriſt's reſurrection, for they themſelves ſet as many men as
 they pleaſed to guard the ſepulchre, and theſe men and all the
 care that they had taken themſelves proved the evidence for
 15 the reſurrection. He was Himſelf forty days among His diſciples,
 thus giving with many ſigns proof of His reſurrection. He ate
 and drank with them and, when He had thus inſtructed them
 perfectly, He aſcended in the preſence of them all into Heaven.
 At the end of ten days thereafter, when they were all gathered
 20 together in one place, He ſent the Holy Ghhoſt to them, by
 which they were ſtrongly confirmed and prepared even for
 death and every miſfortune for His ſake. Chriſt performed
 many other ſigns here in the preſence of His diſciples, but I
 think that what is written here is ſufficient for every Chriſtian
 25 who humbly and truly deſires to ſave his own ſoul. For the
 reaſons given, then, we enjoin paſſionate belief that Jeſus Chriſt
 is the true Son of God, and by that belief you will attain eternal
 life in due time. Therefore I urge upon you, if you wiſh to
 go to Heaven, to believe without any doubt whatever everything
 30 that is written here concerning the works of the Lord, and if
 you confidently do ſo, you will blow away from yourſelf the
 ſpirit of blaſphemy and deſpair.

DE ESSE DEI ET TRIBUS SECTIS, i.e. OF THE BEING OF GOD
 AND THE THREE ERRONEOUS "OPINIONS."

35 Now, there are many people who not only err regarding the
 divinity and humanity of God, but alſo, what is worſe, do not
 believe that He exiſts. One ought to aſk theſe, who created

¹ The Vulgate reads et ipſe peccata multorum tulit. Is. LIII, 12.

them if God, in Whose existence they are unwilling to believe, did not create them? You who are in this error must reply that it was yourself, or nature, or your parents that created you. If you created yourself, why did you not make yourself prettier, more learned, taller, more prosperous and of a longer life than you are? If you could not create yourself, one understands the impotence of nature and of your weak infirm parents with regard to the creation of these qualities, and so God must have created you and them. The one who is sunk in this error says, "If God is eternal and in need of nothing, why did He not make me the same?" Briefly, my answer to this is that no creature whatever, which derives its origin from the earth and from corruption, can be eternal. Another reason is this:—were one without want, one would have a cause of pride and could say that he derived his origin not from God, but from himself. You now ask, what is the reason for the lice, nits, mites, and fleas, since they make for loss rather than for profit? The answer to this question is that God's omnipotence and man's impotence is revealed by these, inasmuch as the man may not exalt his soul on account of his beauty or his strength, for these creatures can cause him harm. All creatures, indeed, fashioned by the Good Creator, are at first good after their kind till they are corrupted by themselves. You now say, "There are many ways in which God is worshipped, and I do not know which of them would be most reliable for me." The answer to this is, briefly, that every form of worship is collected and gathered up into the methods of the pagans, the Christians and the Jews. Understand, first, that one ought not to abide by the custom of the pagans, for in place of God they worship gods that are deaf, dumb, blind, without grace and impotent. And with regard to the Jewish custom the answer is that the Jews received the Law and the Responses from God, till Christ came in the flesh, and when He came, these ceased in accordance with the prophets. This is confirmed by the fact that when Jacob, the patriarch, blessed his family, he said to Judah, i.e. to his own son, "Non auferetur sceptrum de Iuda, et dux de femore eius, donec veniat qui mittendus est, et ipse erit expectatio gentium," i.e. the tribe of Judah shall not lack kings and chiefs until the One promised them comes, i.e. Christ in Whom the

whole prophecy is fulfilled, and for Him the Gentiles wait. On His coming the chiefs and princes of the tribe of Judah, who were previously in high esteem, died out. The bishops and the prophets, who were cherishing and guarding the sayings and sacraments of the Old Law, all came to nought on the appearance of the New Law, for although these were a figure and a shadow of the Lord, they were absorbed into Him on His revelation. It was rightly said that the Gentiles were waiting for Him, because He, known at first nowhere except in Judea, is now known and glorified throughout the world. Now ask why the Jews are permitted to live since they crucified Christ? There are many reasons for that, but there are three in particular. The first of these reasons is that we must have their books to prove and to teach our faith; and every time we see the Jews, we should remember the passion of Christ, our beloved, righteous, humble, patient, kindly-disposed, merciful, gracious Lord; thus every time we see the Jews we should remember the passion of Our Lord, i.e. sweet Jesus. The second reason is that they said in contriving Christ's death, "Let his blood be upon us and upon our children," and by that cry their children were not only condemned, but also scattered throughout the world to the shame of their guilty parents and to the glory of the Catholic faith. The third reason is that, according to the prophets, the Jews will finally embrace the Catholic faith, through the preaching of Elijah and Enoch, and although on their condemnation, they should be as numerous as the sands of the sea, yet the remnant will come to Christ. If you examine these reasons carefully there is no doubt but that you will be able to believe from your heart. With all the powers of your body and soul love and submit to your own beloved and loving Lord Whom the Catholic faith worships. Whosoever confidently and firmly believes these things has no fear of the spirit of blasphemy,¹ and afterwards when in Heaven, he will be exalted eternally in everlasting bliss, in salvation incorruptible, in youth unchanging, in increase of love, in true communion, in satisfaction of every want, in the melody of angels and in the eternal prospect of the saints forever. The poets and philosophers of the whole world are not able to tell the benefits and joys

¹ In the L.T. the chapter finishes at this point. cf. vol. I, p. 55, line 15.

which will be given in return for your true fervent belief, till you yourself shall prove them, and so I beseech you, for the love of Jesus, to blot out your vices and hopelessness and to strengthen your faith in all the mercy of God.

5 DE SEPTEM ECCLESIE SACRAMENTIS, i.e. OF THE SEVEN SACRAMENTS OF THE CHURCH.

Every Christian ought to believe in them diligently for they have been ordained by Christ and the Church. The first is Baptism; the second, Confirmation, i.e. ratification of faith and Baptism by the bishop's hand; the third, Penance; the fourth, Matrimony; the fifth, Holy Orders; the sixth, the Body of Christ; and the seventh, Extreme Unction. The first, i.e. Baptism, was ordained by Christ Himself, when He said, "Nisi quis renatus fuerit ex aqua et spiritu sancto, non potest intrare¹ regnum Dei" i.e. that no one can enter Heaven unless regenerated by water and in the Holy Ghost. Gregory commanded that baptism should be performed in the name of the Father, the Son and the Holy Ghost, and whosoever will so believe and be baptised shall be saved. God commanded this to be done not with a view to the washing with water, but so that the water might be consecrated by His Baptism. In Baptism the Holy Ghost is bestowed and faith confirmed—a fact which the Holy Ghost revealed when it descended in the form of a dove upon Christ. The second sacrament is Confirmation, and in this sacrament the grace of the Holy Ghost is increased in Christians. It was in this sacrament that Christ received and called the children, laying His hands upon them. One reads also that the apostles called Christians in the same way, for they were in the habit of laying their hands upon them so that they received the Holy Ghost in that manner. The bishops follow the same custom and thus confirm the faith and Christianity everywhere. To establish this rite Christ inclined His head, placing it in the hand of John the Baptist, and that head is to be adored by angels and feared by lords. The third sacrament is Penance, which Christ taught when He said, "Regnum caelorum vim patitur et violenti rapiunt illud," i.e. the Kingdom of God suffereth violence and the oppressors escape

¹ The Vulgate reads . . . introire in regnum . . . John III, 5.

by doing penance, for the angels rejoice more over one sinner when he performs penance than over ninety and nine who are in no danger. The apostles preached penance too, as one reads in the case of Peter, who spoke to the Jews about the passion of Christ saying, "I know, brethren, that you have sinned through ignorance, but do penance now, and your sins shall be wiped out." Christ certainly taught the true penance in His own person when He was forty days and forty nights fasting. In a similar figure Elijah willingly suffered such a fast also as well as discomfort and many difficulties. Know that true penance consists of three sections, i.e. Contrition of heart, Confession by the mouth and satisfaction; everyone who does true penance must fulfil these three things together if at all possible. Confession and Satisfaction without Contrition¹ are vain or they have no avail. Contrition and Confession are contrary to this, for they suffice, if Satisfaction is impossible. Contrition and Satisfaction, however, are good although Confession should be impeded, and likewise² Contrition without Satisfaction and Confession, if it is impossible, is sufficient. The fourth sacrament is Matrimony, which was ordained by God from the beginning of creation. With regard to this Christ said to those who raised a question about the dissolution of marriage, "Those whom God hath joined man cannot put asunder." Christ fulfilled this sacrament in Himself figuratively when, with His own precious blood, He bound the Church to Himself as wedded wife. Regarding this sacrament the apostle says, "Propter³ fornicationem⁴ autem unusquisque vir uxorem habeat" et e converso, i.e. let each man have a wedded wife and each woman a wedded husband in order to avoid vain fornication. The fifth sacrament, viz. Holy Orders, was ordained by Christ Himself when He said to Peter, "I give the keys of the Kingdom of Heaven to you, and everything that you bind on earth shall

¹ Ms. aithrighi, i.e. penance, in error for toirrsi. cf. vol. 1, p. 178, line 7.

² From this word to the end of the sentence is from the L.T., the I.T. being corrected to suit the L.T.: cf. vol. 1, p. 178, lines 10-12 and footnote 2.

³ The Vulgate reads, propter fornicationem autem unusquisque suam uxorem habeat, et unaquaeque suum virum habeat. 1 Cor. vii, 2.

⁴ Cf. vol. 1, p. 178, footnote 3. The I.T. is almost illegible from this point to the foot of the column, i.e. down to line 9 infra, and the text and translation depend upon the L.T.

be bound in the Kingdom of God." He said the same thing to all the apostles, and through them to the prelates. He said to them further, "Accipite spiritum sanctum" i.e. receive the Holy Ghost, and to whomsoever you shall forgive his sins, God shall forgive them, and the contrary is understood. He Himself did this when He forgave her sins to Mary Magdalene and to many others along with her. So, too, the apostle has said in the person of Christ, "Whomsoever you have forgiven I forgive." The sixth sacrament, i.e. the Body of Christ, was ordained by Himself on Maundy Thursday, when, giving thanks to the Father, He blessed and broke the bread and handed it to His disciples with the words, "All take and eat of this, for, truly, this is my body." And he lifted the cup thereafter and said on partaking of it, "Take and drink of this, for this is, indeed, the cup of the New Testament in which my blood is offered as a sacrament on your behalf." None of those present at that feast could give an adequate answer to the one who asked in doubt, "What dost Thou say, for I see nought here but bread and wine, and yet Thou sayest that Thine own body is here, both flesh and blood." The apostles truly believed that His body was there as He Himself said. Let unbelievers listen with shame to this conversation, for they cast doubt upon the sacrament of the altar because they see in it nothing but the form of the bread and wine; nevertheless God¹ knew our weakness, our abhorrence and the wandering of our minds and that we could not consume blood and raw flesh, hence He changed this precious sacrament into bread and wine for all, so that they could eat of it without compunction and horror. Be assured, now, that it must be believed without any question whatever, that the body of Christ, both flesh and blood, is in the hands of the priest just as it came from the womb of the Virgin, and just as it was on the cross of passion after the completion of all that was to be done, and as it was and is in the fulness of glory and power along with the Heavenly Father. He offered Himself as a sacrifice without spot or stain to the Father on the altar of the cross on Passion Friday, having made Himself a priest and bishop of the order of Melchizedek so as to save the

¹ Or reading as in footnote 4, vol. I, p. 179, nevertheless He knew our weakness, our abhorrence and the instability of our minds before God . . .

world. He bestowed this sacrament upon His disciples, and enjoined that it should be performed and habitually practised as a sign that His own pain and passion were being remembered ; and the disciples zealously and truly did this and commanded
 5 their heirs to do likewise in order to perfect the salvation of the living and of the dead. With regard to this the apostle says, " Ego a Domino accepi quod et tradidi vobis," i.e. it is from the Lord I have received what I have given unto you, for as often as you will drink this cup and eat the bread, you will
 10 show forth the passion of the Lord until He comes at the end of the world, because you are revealing and showing forth the passion of Christ every time you share in the communion of this consecrated sacrament, which was instituted for your sakes. In this communion one ought to mortify all the members of
 15 the body in order to free it of its faults, and to sympathise with Him, and to persevere in this faith till the end of one's life. With regard to that the Lord says, " Probet autem se ipsum homo," i.e. let the man examine himself acutely before going into communion, practising this penance humbly and confessing
 20 truly for that is the manner in which the consecrated sacrament through which the world was made, is safely and faithfully received. The Lord Himself says, " Qui enim manducat et bibit indigne," i.e. existens¹ in gravibus peccatis aut voluntate peccandi " iudicium sibi manducat et bibit," i.e. whosoever
 25 receives this sacrament while in a state of grievous sin or while desirous of such sin, receives and drinks judgment along with eternal death. Whosoever then, would obtain eternal life from this sacrament must prepare himself diligently and carefully for it. Regarding this the Lord says, " Qui manducat meam
 30 carnem et bibit meum sanguinem " scilicet² digne et fideliter " habet vitam eternam," i.e. I shall dwell everlastingly in him who receives my flesh and blood worthily, and he shall dwell in me and receive grace, happiness, good-will, love and life which shall strengthen him in good works and virtues. I will
 35 dwell in him preserving him from sin and faults, and keeping him steadfast in lasting good works. The seventh sacrament is Extreme Unction, by which the grace of the Holy Ghost is increased for every Christian. The reason why the grace of the Holy

¹ Cf. vol. 1, p. 180, footnote 4.

² Cf. vol. 1, p. 180, footnote 7.

Ghost is given to Christians at the end of their lives is to complete this sacrament so that God may receive them more quickly and more joyfully. Thus James says, "If disease seize upon any one of you, let him bring the priests of the church to him, and let them pray over him, anointing him with oil in the name of the Lord, and He shall forgive him his sins." Be assured that this sacrament brings back bodily health more quickly, nevertheless it is not to be performed for the sake of bodily health, but to strengthen the weakness¹ of the soul. Christ Himself completed this sacrament before His passion and in the tomb, to show us how to wipe out our sins in His way, so that He might give us unlimited grace when we had followed this example; hence John says, "*Gratiam² pro gratia et de plenitudine eius omnes accepimus,*" i.e. we all receive grace on account of the fulness of His grace. Understand, now, that Christ was Himself anointed thrice in order to signify similar anointings in the case of men. The first anointing was upon His feet when they were laved with tears, and this signifies the anointing in the first Baptism, the first sacrament whence the faith advances. The second anointing was upon His head, when the precious oil in the alabaster box was poured about His sacred head, and by this anointing is understood the sacrament of Confirmation, i.e. confirmation by the bishop's hand whereby the grace of the Holy Ghost is made perfect. The third anointing was upon His whole body when it was placed in the tomb, and by this is understood Extreme Unction which is performed upon the extrinsic senses of the body in order to obtain riches of grace from the Holy Ghost. If, then, you desire to gain the victory over your enemies, trust this sacrament undoubtingly, and the spirit of blasphemy shall not lord it over your mind.

DE PURGATORIO, i.e. OF PURGATORY.

Now, every Christian ought to believe truly in the existence of the fire of Purgatory, where the souls of the righteous which are not wholly cleansed in this world, are perfectly cleansed.

¹ But reading *do shlainti*, to strenghten the health of the soul: cf. vol. 1, p. 181, line 9 and footnote 1.

² The Vulgate reads, *Et de plenitudine eius nos omnes accepimus et gratiam pro gratia.* John 1, 16.

With regard to it the Saviour says, "Whosoever sins against the Holy Ghost shall not be forgiven his sin either in this world or in the next." Gregory says that there are slight sins which are cleansed in Purgatory before the season of judgment. There
5 are, then, sins which are forgiven in this world and others which are forgiven in the next ; now, what is refused in one is not permitted in other cases, and this applies particularly to venial sins such as the use of idle talk, immoderate laughter and erring through ignorance which, although not amounting to great sin,
10 yet weigh heavily upon one after death. Paul says that Christ is the foundation, and he adds that if anyone builds save on this foundation with gold, silver, precious stones, or (in other words,) builds with good works in general which would profit (in the next world) without the action of the purgatorial fire, that fire will thereafter burn out the stubble, hay and straw
15 (i.e. the venial sins,) from the eternal salvation, (because the stubble, i.e. the venial sins, differs) in quality from the pillar stones, (i.e. the mortal sins.) Although these cleansings by fire can be understood to refer to the fire of tribulation and misery in this world, yet it is more correct to understand them as referring to Purgatory. Take it into your serious consideration that they who built with iron, brass and lead, i.e.
20 with the great, cruel, insoluble sins, were not promised cleansing in this fire, but that the stubble, hay and straw, i.e. the light or venial sins, will be easily consumed by the fire. Understand also that one should not obtain cleansing of even venial sins beyond, unless one performed good works here by which to merit this cleansing fire there. We understand that frequently the fear of death, without the purgatorial fire, cleanses the
30 venial sins of the righteous. It is evident that the souls of perfect men, when they part from their bodies, are received into the angelic seats, and hence the Lord says, "Ubi cunq; fuerit corpus, illuc congregabuntur et aquilae," i.e. wheresoever the corpse be, there shall the eagles gather ; this refers to the body of our Saviour and the righteous souls about Him. Regarding that Paul says that he desires his body to dissolve, so that he may enter into the presence of his Lord, and thus, whosoever has no doubt but that the body of Christ is in Heaven, does not deny that Paul's soul is in Heaven too ; and Paul says
35

concerning the dissolution of his own body, "If the earthly house that is about us dissolve, we shall obtain a glorious lasting house not made with human hands." Augustine says with regard to this, "During the period between the death of man
 5 and the judgment the souls will abide in secret abodes, some in serenity, some in pain, according to their deeds." When the offering of the Body of Christ or any other alms is made for the dead, those who are very good are thankful and grateful those who are not excessively evil are helped by this offering,
 10 and while it does not succour the extremely wicked, yet it is a comfort to the living. Bernard says, "Upon such as neglected anything in this world there shall be imposed a penalty of two hundred times as much in Purgatory 'from the first farthing to the last' ; and I now understand that although the dissolute
 15 undisciplined man reckons it painful to be corrected, and the unstable to be constant, and the talkative to keep silent, still the pains and sorrows they have yet to suffer are very much more distressing." For that reason, then, blessed is everyone who is cleansed of his sins by penance during his life, so that
 20 he may mount up with wings to his own Lord without contact with, or discomfort from, punishment.

DE RESURRECTIONE CHRISTI, i.e. OF THE RESURRECTION OF CHRIST AND ALL PEOPLE.

Everyone ought to believe without any doubt in the resurrection.
 25 The Lord speaks of it when He says, "Ego sum resurrectio et vita ; qui credit in me, etiamsi mortuus fuerit, vivet, et ego resuscitabo eum in novissimo die," i.e. I am the resurrection and the life ; although he who believes in me should die, yet he shall live, and I will wake him on the last day. "Omnes
 30 qui in monumentis sunt, audient vocem filii Dei, et qui audierint vivent," i.e. all who are then in the tomb, shall hear the voice of the Son of God and live. The apostle says, "Si¹ enim credimus quod Iesus mortuus est, et resurrexit, ita et Dominus eos, qui dormierint per Iesum, adducet cum eo," i.e. as you believe that
 35 Christ died and rose again, believe that He will bring with Him

¹ The Vulgate reads, Si enim credimus quod Iesus mortuus est, et resurrexit, ita et Deus eos, qui dormierunt per Iesum, adducet cum eo. 1 Thess. iv, 13.

those who died in Him. If anyone asks how the resurrection will take place, the same apostle says, "Quoniam ipse Dominus in iussu,¹ et in voce archangeli, et in tuba Dei descendet de caelo, et mortui, qui in Christo sunt, resurgent primi, deinde
 5 nos, qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera, et sic semper cum Domino erimus," i.e. the Lord Himself will come in clear view at the voice of the angel and of the trumpet of God, then the dead who died in Christ will rise with Him first, and we, who are
 10 alive, shall be borne in clouds of air along with others, and we shall live along with Our Lord. We shall all arise in the twinkling of an eye² at the last moment, at the cry of the last trumpet. "Resurgent," Isaiah³ says, "mortui resurgent qui erant in sepulchris, et laetabuntur omnes qui sunt in terra; ros⁴ qui
 15 sanitas illis est terra vero ipsorum cadet," i.e. the dead, every one upon earth will rise out of the grave at that time, and the dew which drops from thee, brings health to them all, and it will fall upon the earth. That "dew" is a drop of the savour of eternal glory which remains as health for the elect, but the
 20 "earth of the sinners" consists of the bodies of the damned falling into the abyss of the pain of Hell. Daniel, the prophet, says, "qui⁵ dormiunt in terrae pulvere evigilabunt, alii in vitam eternam, alii in opprobrium sempiternum," i.e. they who are asleep in the dust of the earth shall then be watchful, and of
 25 them some shall enter into everlasting life, but others into everlasting punishment. Let no one think it marvellous that the dead should rise from the dust, for it is not more difficult to re-create that which exists than to create primarily all things from nothing. Regarding this point Augustine says, "God
 30 forbid that the omnipotence of the Creator could not renew the bodies of all, whatever kind of death it may be they died

¹ The L.T. before the translator read in visu, which he rendered a silleadh follas, i.e. in clear view: cf. vol. I, p. 184, line 3 and footnote 1.

² lit. of the eyes.

³ The reference of this quotation to Isaiah does not seem to be correct. The nearest to it in Isaiah is (Is. xxvi, 19) *Vivent mortui tui, interfecti mei resurgent: expurgiscimini et laudate qui habitatis in pulvere: quia ros lucis ros tuus et terram gigantum detrahes in ruinam.*

⁴ Cf. vol. I, p. 184, line 15, footnote 4.

⁵ The Vulgate reads, *Et multi de his qui dormiunt in terrae pulvere, evigilabunt: alii in vitam æternam et alii in opprobrium ut videant semper.* Dan. xii, 2.

by land or sea, by burning or by being eaten by beasts or birds or insects; they shall rise in the same bodies, clothed with incorruption and immortality, as Job says, "Scio quod redemptor meus vivit etc." i.e. I believe that the Saviour lives, that we shall rise with Him in the final resurrection, and that I shall see my Saviour while I am myself in my own body." Hence too, Gregory has said, "I believe and confess in accordance with Job, that our Saviour rose with a palpable body, and that we ourselves shall rise in the same bodies differing in form and¹ glory, similar in reality but dissimilar in power. The resurrection-body is smooth, soft, incorruptible and palpable, because it loses none of its true natural being. In it there is the sex of the first form that it had in accordance with its first real nature. The Lord says moreover, "There will be no marrying at the resurrection, but they shall be in Heaven like the angels of God." Augustine too says, "Do not doubt but that each sex shall be raised in the resurrection as it was at first. There shall then be no lust which is proved to be a cause of confusion, for every bodily fault that abides in people shall be taken away, and they shall be naked evident to all at that time with no control or authority over that, while their holiness shall be preserved for them." He Who created all their forms permits no defect in them as the Lord says, "Capillus de capite vestro non peribit," i.e. a single strand of your hair shall not be lost—not even as much as that. Do not, however, expect that maimed people, e.g. the blind, deaf, lame and the like, will arise in their misshapen forms for, as Augustine says, "Ibi quae prava sunt corrigentur," i.e. whatever was wrong at first, shall then be corrected, and every unsightly thing in each one that day shall then be put right, so that each person shall be glorious, beautiful and faultless in accord with heavenly perfection. Be assured that God will not resurrect members in a defective form, but in glorious renewed heavenly perfection: there shall be no dressing of nails or of hair or the like but the form of everyone shall be laudable and excellent on that day. Any smith or sculptor can re-fashion the statue he has made and so, likewise, the Smith and Sculptor of all creation can bestow the form and appearance He pleases upon His handiwork with-

¹ Omitting *firinne agus*: cf. vol. 1, p. 185, line 8 and footnote 2.

out damage to its substance. At the resurrection all shall be just after the thirtieth year of their age, according to Augustine, and all shall be equal to the angels as far as regards glory and felicity but not as regards body or age. Everyone ought to
 5 be fired with love for the Creator, Who gives this heavenly form, after all the distressful kinds of death that men may undergo.

DE DIE IUDICII, i.e. OF THE DAY OF JUDGMENT WHICH WILL COME AT THE END OF THE WORLD.

10 Everyone ought to fear the Day of Judgment, for the Lord has said that He would be more reconciled to Tyre and Sidon on that day, than to the cities which would not believe in His words and virtues. In these words He is very clearly teaching that the Day of Judgment will come. He says also, "Cum¹
 15 venerit filius hominis in maiestate sua, et omnes angeli eius² cum eo, etc.," i.e. when the Son of Man will come in His dignity with His angels, He shall take His seat according to His dignity, all the nations shall be gathered to Him, and they shall be separated from one another as the sheep are separated from the goats
 20 by the shepherd. He will put the sheep, i.e. the elect, on His right hand and the goats, i.e. the sinners, on His left. The Lord also says, "Amen³ dico vobis, quod vos, qui reliquistis omnia, in regeneratione cum sederit filius hominis, etc.," i.e. verily I say unto you that you, who have left your possessions for my sake,
 25 will be with me judging the twelve tribes of the Children of Israel. Jerome says with regard to this, "Hic discimus cum suis discipulis iudicaturum Iesum," i.e. we have learned of Christ's coming along with the disciples to that judgment, and not along with the disciples alone, but along with every saint who, forsaking everything in His honour, made himself resemble Him.
 30 And so the apostle says, "Nescitis⁴ quoniam angelos iudicabimus, quanto magis saecularia," i.e. know that we shall pass judgment on angels and much more on men. The apostle says also,

¹ The Vulgate adds *autem*.

² The Vulgate omits *eius*.

³ The Vulgate reads, *Amen dico vobis, quod vos, qui secuti estis me, in regeneratione cum sederit . . . Matt. XIX, 28.*

⁴ The Vulgate reads, *Nescitis quoniam angelos iudicabimus? Quanto magis saecularia? I Cor. VI, 2.*

5 “Omnes¹ nos oportet astare ante tribunal Christi ut recipiat unusquisque prout gessit in corpore suo, sive bonum sive malum,” i.e. we must come into judgment so that each of us may receive payment according to his works. The Psalm says, “Deus manifeste veniet; Deus noster² et non silebit. Ignis in conspectu³ exardescet et in circuitu eius tempestas valida,” i.e. Our Lord God will come openly and He will not be silent; the fire shall blaze in His presence and a mighty tempest shall be about Him. Augustine says with regard to that, “Hoc nos
 10 de Domino nostro Iesu Christo intelligimus, quem speramus de caelo esse venturum ad vivos et mortuos iudicandos,” i.e. thus we understand that Our Lord Jesus Christ will come quickly to judge the living and the dead; He will come openly to judge justly both the righteous and the unrighteous. He Who came
 15 at first secretly to suffer unjust judgment at the hands of the unrighteous, will come openly at the voice and cry of the Judge, but He will not be silent. He Who was silent in the presence of Pilate shall pass stern judgment upon the lawless, and that by no means silently. Daniel says, “Ecce⁴ videbam et filius
 20 hominis venit in nubibus caeli,” i.e. I saw the Son of Man in the clouds; the court was set and the books were opened. The Apocalypse says, “Vidi⁵ thronum magnum et sedentem super eum a cuius conspectu fugit caelum et terra,” i.e. I saw Heaven and earth fleeing before the One Who was sitting in the judgment seat. And further it says, “Vidi mortuos magnos et
 25 pusillos stantes in conspectu throni, et libri aperti sunt,” i.e. I saw the dead, small and great, standing at the judgment-seat when the books were opened, and the Book of Life was opened on the other side, and the dead were being judged out of these
 30 books according to their deeds, and everyone whose name was not found written in the Book of Life, was cast into a lake of fire. The meaning of this is that he saw Christ sit judging

¹ The Vulgate reads, omnes enim nos manifestari oportet ante tribunal Christi, ut referat unusquisque propria corporis, prout gessit, sive bonum, sive malum which agrees with the Greek text 2 Cor. v, 10.

² Cf. vol. I, p. 187, line 6 and footnote 2.

³ The Vulgate adds eius Ps. XLIX, 3.

⁴ The Vulgate reads, et ecce cum nubibus caeli quasi filius hominis veniebat. Dan. vii, 13.

⁵ The Vulgate reads, Et vidi thronum magnum candidum, et sedentem super eum, a cuius conspectu fugit terra et caelum etc. Rev. xx, 11.

the quick and the dead, and that Heaven and earth fled from His presence, for Heaven and earth will pass away on that day. "And the books were opened," i.e. the conscience of each one, in which the material for judgment is apparent. "The Book of Life was opened," i.e. Christ, and whosoever may have performed deeds that are not found in Him shall be cast into a lake of fire, i.e. into the everlasting pain of Hell. Zephaniah says, "That day is the day of wrath, the day of tribulation and of violence, the day of darkness, the day of foul clouds and of confusion, the day of archangel trumpets, the day of disease, the day of great heaviness, the day of trembling and of deep sighing and the day of plagues unending. That day the blood of sinners shall be poured out as intolerable filth, and their gold and silver cannot deliver them from the wrath of the Lord on that day." And so Gregory says, "It is right to reckon up completely how much distress and bitterness shall be in the hearts of the accursed on that day, for no tongue or tale or revelation can divulge the trembling and peril of the sinners on that day." Remember, then, that day clearly in the bitterness of your hearts. Whatsoever is burdensome or intolerable to-day will be light and easily borne when compared with that day. Be assured that the more fear of the Day of Judgment there is in this world, the more security there will be in the next world Happy, then, is everyone who forsakes all these things for the love of God, and who on the Day of Judgment will be judging himself along with those who are kept perfect from the fault of iniquity; he will be there along with the elect at the right hand of his own Lord.

DE PENIS INFERNI, i.e. OF THE TORMENT OF HELL.

One ought to feel great horror with regard to this, for it has been prepared for the Devil and the damned. The Lord says therefore, "Hence, ye damned, into the everlasting fire prepared for the Devil and his wicked angels!" He says also that the damned will be cast bound hand and foot into Hell, where there shall be weeping and gnashing of teeth, i.e. the tears from sorrow and the gnashing of teeth on account of the wind. The Lord says that He is to be feared Who has the power on slaying the man, to cast the body and soul into Hell. Augustine says

that there will be a material fire in Hell tormenting the bodies of the damned and of the devils together, in the abyss of eternal punishment. We say also, although it is wonderful, that the incorporeal spirits will be painfully tormented by material fire just as the incorporeal spirits shut up within the body of the man are pained of the good, it is clear that there is thus no end to the torment of wicked men, for God, in accordance with the righteousness of His royal judgment, is unwilling that he who never wished to be without sin, should ever be without the punishment of that sin. For that reason, then, they must endure failure unending, and endless and death undying, for there death itself is living. Although the fire of Hell is one fire, yet it does not torment in one manner only, but according to the sins, for as the sun neither acts universally the same nor affects men equally, but warms one more than another, so the heat of Hell-fire varies according to the sinners, just as the heat of the sun varies according to the bodies it acts upon, even although it is in reality one fire. It is called Hell¹ because it lies at the bottom; as the earth is below Heaven so Hell is below the earth, and hence the Psalm says, "Liberasti² animam meam ex inferno inferiori,"³ i.e. thou hast freed my soul from Hell; and since the earth is the upper, it must be believed that lowest Hell is below the earth. Job says "Ibunt ab aquis nivium⁴ etc," i.e. that they will go from the water of deadly snow to the unquenchable heat of fiery torments and icy water, which does not abate the indescribable heat of the torment. Isaiah says, "Vermis eorum non morietur et ignis⁵ non extinguetur," i.e. the worms of Hell are not slain, nor its fire quenched. Augustine says that the body will be in torment, for vengeance will be taken on the man because he lived carnally. Saint Bernard says, "I fear Hell and I fear the face of the Judge, for it is a cause of fear to potestates the wrath of the one and through mortal terror of the world and of the mingled destruction of the elements, the fierce

¹ i.e. Infernus.

² The Vulgate reads, et eruisti animam meam ex inferno inferiori.

³ Cf. vol. I, p. 189 line 27 and footnote 6.

⁴ The Vulgate reads, Ad nivium calorem transeat ab aquis nivium: Job. xxiv, 19.

⁵ The Vulgate adds eorum after ignis: Is. LXVI, 24.

tempest, the voice of the archangel, the austerity of the sentence and the teeth of the beasts of Hell, and the jaws of Hell ever open Alas! I fear the gnawing worm, the burning fire and the heat, and the spirit¹ and the storm. I fear also the man of eternal darkness. And O that my head were water and my eyes a well of tears² that I might out-weep weeping! I fear the gnashing of the teeth, the hard bonds on the hands and feet, and the weight of the chains crushing, burning, gashing and tormenting. Be assured that he who recapitulates these torments in careful and anxious meditation and constantly dreads them, willingly and hopefully endures with rejoicing every disease, confusion, tribulation, poverty and distress, and will not weary in straits difficulty or injustice, however bitter, in order that he may happily avoid the torments and intolerable hardships of Hell.

DE FELICITATE ETERNA, i.e. OF THE ETERNAL FELICITY.

Now, since the eternal felicity has been prepared for the righteous and for the elect, it is to be eagerly desired with a warm, ardent, affectionate spirit by each one who loves the Lord. The Lord says to these, "Come, ye blessed, and occupy my Father's Kingdom which has been prepared for you from the beginning of the world, and God will ordain it for you as my Father has ordained it for me, so that you may eat and drink at my table in my kingdom; for the righteous will shine as the sun in my Father's Kingdom." Believe, O man, that great will be the radiance in that place where each will shine as the sun. This is the radiance which Augustine says was in the body of Christ at the time of His resurrection, and although that radiance was hidden from the disciples, yet it was there, but the vision of weak men could not endure it; this is sufficient to reveal the eternal felicity of the disciples. Isaiah says with regard to the joyfulness of this glory, "Venient in Syon," i.e. the Christians will come rejoicing to the mirror of eternal radiance, and happiness shall be upon their heads; they shall

¹ Is spirad to be taken as a careless rendering of spiritum or of fumum et vaporem. (Cf. L.T. vol. 1, p. 68, line 15)? If, of the latter, translate "exhalation." Cf. Lucret., De Reb. Nat. III, 223.

² Literally: who would give water to my head and who would give a well of tears to my eyes . . .

receive joy and eternal gladness, and disease and sorrow, sobbing and sighing shall flee away. At that time, as Augustine says, they shall all have like joy and one indivisible desire, free from every fault and bound to every perfect good, of enjoying delight and eternal happiness without ceasing. They shall not remember sin or pain, neither shall they forget their salvation nor their delight in their eternal deliverance, hence as they are assured of eternal glory, their gratitude shall be devout. If they did not remember their poverty, discomfort and painful wretchedness on earth, how should they praise the mercy of God? There is no higher glory in Heaven than to be praising the flesh and the blood by which we have been delivered. Gregory says, "All the righteous will behold in their God the glorious joys they receive, while the torments of the damned generally will be visible to them, so that they, seeing the sinners suffering in the multitude of their vices, may the more recognise that they are themselves debtors to the divine grace. With regard to this the Psalm says, "Beati qui habitant in domo tua, Domine, in saecula saeculorum laudabunt te," i.e. blessed are they who dwell in Thy House, O Lord, for they will praise Thee forever and forever. Augustine says that the members and the inward parts of the incorruptible body will praise Thine everlasting glory, O God, for great indeed is the joy of the place wherein evil shall not be seen nor good concealed, and wherein all shall sing the praise of God forever. I do not know anything else that might be done in that place which would not cease owing to another desire or which would not be given up through necessity, except the constant praising of God. Of the peace and holiness the Psalm says, "Lauda, Ierusalem, Dominum, lauda¹ Deum tuum, Syon," i.e. O Jerusalem, praise the Lord and let Sion praise her God; it is He that hath set thy boundary in perfect peace and will fill thee with the finest wheat." Blessed truly is that joy, for the lowest will not envy the highest there, as is evident from the fact that the angels do not envy the arch-angels, and no one there would covet that which he did not receive, for the eye envies no other glory in Heaven, and although the glory of one person in Heaven should be less than the glory of another, yet he would not desire his own exaltation over

¹ Cf. vol. 1, p. 192, line 1 and footnote 1.

him. De abundantia, i.e. of the riches there the Psalm says, "Inebriabuntur ab ubertate domus tuæ, et torrente voluptatis tuæ¹ potabis eos," i.e. they shall be filled with the fruit of Thy house, and Thou shalt satisfy each one with the overflowing
 5 stream of Thy felicity, for Thou hast concealed many joys and delights for those who fear Thee. Now, the body will be, immediately, where the spirit desires, for He gives the most precious virtue. He promised Himself to the saints and no gift can excel that. The Lord says further, "By me and in
 10 me the righteous shall be satisfied, for I am every beautiful thing that men may desire," i.e. their life, salvation, satisfaction, power, peace, glory, honour and all their blessings. Certainly the apostle's words are thus correctly understood, viz. "ut sit Deus omnia in omnibus" Ipse finis erit desideriorum
 15 nostrorum,² i.e. God is all to all, He is the end of our desires, and He shall be seen continually, loved without diffidence and praised without weariness. This, without doubt, is the gift, the desire and the task for all, and it is exalted in order to provoke the eager longing of our thoughts for it. Him we shall behold,
 20 love and praise, and He shall be present at the end unending: for what other end should we have but to go to Heaven which is eternal? It is well for thee, O soul truly blessed, who desirest ardent and pleasant meditation on these things constantly, and rejoicest mightily, waiting for them with a sweet gentle spirit,
 25 so that thou mayest deserve that thy fate for all eternity should consist of these things without termination or end.

DE ASSERTIONIBUS FIDEI, i.e. OF³ THE STATEMENT OF THE FAITH.

The faith divine and human, viz. Christ, the sacraments he⁴
 30 mentions, the fire of Purgatory, along with the other appropriate subjects, must certainly be believed for many reasons which

¹The Mazarine L.T. reads voluptatum tuarum, but the Cluny text reads with the Vulgate, Ps. xxxv, 9, voluptatis tuæ: cf. vol. 1, p. 70. line 15.

²The words Ipse . . . nostrorum are not part of the quotation from the apostle (cf. 1 Cor. xv, 28) but come from Augustine, De Civitate Dei, xxii, 20: cf. vol. 1, p. 70, line 24 and footnotes 11 and 12.

³Or Fruit of the Faith: cf. vol. 1, p. 193, line 8 and footnote 5.

⁴i.e. the author of the L.T.

are found in abundance. The first of these reasons¹
 as is evident from the prefiguration by the patriarchs, from the
 pre-revelation by the prophets, from the revelation by the
 angels and evangelists, preached and confirmed by Christ Him-
 5 self. The second reason: the preaching of the apostles and
 disciples who saw, heard, proved, expounded and proclaimed
 faithfully the Word of Life, was clearly confirmed by signs and
 miracles, as one reads fully in their acts and passions; thus
 they endured tortures and various miseries devoutly, for they
 10 preferred to die rather than to deny their faith. Be assured
 that they would not have suffered these miseries except on
 account of the well-attested truth, in which they used to behold
 the secret mysteries of God, for if they had any doubt small
 or great, regarding the value of their labour, they would not
 15 have endured the misery. The third reason: the faith is proved
 by the diversity of the martyrs, their sex and age, virgins and
 aged folks, first by hearing and then by trial and seeing, as is
 confirmed in the case of Paul to whom God revealed that dear
 gracious faith, as well as in the case of many others, who were
 20 called to this righteous faith by a strong resolution and by a
 severe struggle. They revered the faith so ardently with their
 fervent willing spirit, that they endured exile, prison and various
 other penalties, and not only suffered death patiently but also
 cherished the desire to die more quickly; be assured that they
 25 would not have endured this had not Christ been with them,
 fighting on their behalf. The fourth reason: it is proved by the
 holy fathers and by the confessors of Christ, for such was their
 ardent faith in the love of God that they forsook all their earthly
 possessions and gave from all men, and very
 30 meanly under superiors . . . and another group in caves and
 . . . all hiding themselves in little huts as is proved
 in the case of saint Paul, Antonius, Arsenius, Macharius, Hylarion
 and innumerable others, as is . . . this high perfect
 35 which they initiated, in which they overcame by faith incor-
 ruptible their vices, the tumultuous desires of the body and the
 wealth and allurements of the world. Be assured that these
 could not have endured the continuance of this life had they

¹ The I.T. omits these words and some other words also before amhail,
 cf. vol. 1. p. 193, line 12 and footnote 9.

not been helped by counsel, revelation and divine visions. The fifth reason : it is proved by the sages and by the profound doctors such as saint Ambrose, Jerome, Gregory, Bernard and beyond all Augustine, as well as by many others, for they strictly
5 tested the truth, various " opinions " and many authorities in order to confirm the right faith and to wipe out the erroneous, while they used to condemn as heretics all who journeyed away from the faith. These men confirmed the faith of the church, and they always fought against such as were in error. They
10 enjoined by their customs and writings (The sixth reason¹) the erring counselled by the Devil, closely scrutinizing the faith, doubting it, and disbelieving the profoundly learned men whom God instructed and who restored the dead to life, for no one who clings to this good can ever be
15 seized by complaints about the faith. Know, then, that as the wolves kill the sheep which strays from the flock, so the devils in Hell kill and overwhelm whosoever goes astray from these. Believe me, then, if such erroneous thoughts come into your mind, the labour of the saints and of these mighty sages
20 will go from you like wind or smoke, and it is with difficulty that you shall be saved, if at all. The seventh reason : when the Devil cannot allure men to the commission of mortal sins, he stirs them up to every excess through love of the world, and permits them no relish in any task they may perform in the
25 order, according to the rule of the order, but puts a burden upon them against their will, and since to the world, the Devil instils the idea that he will attack them, with the result that he deprives them of the consolation of grace, and the brightness of the glory of God is concealed from anyone who is
30 overwhelmed by vain doubting thoughts of the faith. The eighth reason : as much as you are corrupted by these temporal thoughts, so much are you overwhelmed by the rapidity of the onslaught of evil. As soon, then, as you become sensible of these evil thoughts, flee as if a poisonous serpent or a furious
35 fire were assailing you, and, driving them out by a strong gracious spirit, hasten swiftly and faithfully to the teaching of the saints and to the passion of Christ. The ninth reason : let whosoever has any doubt regarding the faith choose the party that is safer,

¹ Cf. vol. I, p. 4 194, line 33, and footnote.

more catholic, more highly proved and affirmed, and let him avoid the scantier and less learned party. The tenth reason by which one is overcome : it is great folly for one born, educated and guided to years of discretion in the Christian

5 faith to turn his powers of reasoning and his spirit to the casting of doubt upon the faith of his ancestors. Understand, also, that he is condemning his ancestors by the same "opinion" when he has changed their God. The eleventh reason : the unrighteous do not wish the light to reveal them, and that is

10 in itself a token of evil and wickedness, since it is proved that evil-doers hate the light because they do not wish their deeds made manifest to their own reproach. The righteous, however, love the light and are not put to shame by it, yet they do not wish to be honoured by men for their good works, but to give

15 good examples to all and to glorify their Father Who is in Heaven. The twelfth reason : it is proved in the creatures, i.e. in the sun, moon, rocks, lofty trees, the earth, light, darkness, insects, fishes and in birds they say by their actions "Ipse fecit nos et non ipsi nos," i.e. He created us

20 and not we ourselves forever, yet they are not so always. The thirteenth reason : the most perfect in the faith deserved to be honoured by God with signs and miracles, as is proved in the case of Martin, Benedict, Bernard, Elisabeth and many others, according to the Old Law and the New. The

25 measure of their lives is the measure of the time that they were in the fortress of their holiness, waking the dead, cleansing lepers, casting out demons and performing innumerable other signs, and commending their faith by their deeds : inasmuch as a man's faith is known, his works are known. Since the

30 unrighteous cannot perform miracles and wonders, these could not have done so had they not been innocent and righteous. The fourteenth reason : as we see frequently, sinners and perverse people are turned from their iniquity, for grace abounds as iniquity abounds, yet know that this work is to be attributed

35 neither to the saints nor to anyone else but God, the Bestower of all good things. It is, indeed, more difficult to convert the wicked sinner and it is a greater miracle than to wake the dead, because the quickened dead shall die again but the righteous will live forever. As the dead cannot restore himself to life,

neither can the sinner make a righteous man of himself ; it is God that works in them both. The fifteenth reason : those who are of the true faith need not perceive the sacraments of the church either by reason or by their eyes, lest they should
 5 lose the reward of faith thereby, because faith is to believe without a doubt the reality of things not seen ; as Gregory says, “ Quia fides non habet meritum cui humana ratio prae-
 10 he¹ mentions, will easily cast off from himself the spirit of blasphemy. With a view to putting these spirits far from me, I believe in these great evident facts that he¹ mentions up to this point, viz. the pre-revelation by the patriarchs, the pre-
 15 figuration by the prophets, the true words of Christ and His holy works, the proof of the seven holy sacraments, the pain of Purgatory, as he¹ says, and the like. For a similar purpose, too, I have expounded the subject assiduously, in various ways, and with many reasons, in order to drive out the spirit of
 20 blasphemy, which is hostile to the human race and confounds the righteous, so that no doubt regarding the faith may abide in their hearts. If you keep inwardly and outwardly, carefully, diligently and without any doubt these things which he¹ mentions, God will increase your gifts in Heaven and on earth.

DE ORATORIO, i.e. OF THE ORATORY.

25 When you enter it do not be idle, but pray or meditate on good things or sing psalms there. Act there sincerely and energetically. Energetically, i.e. as if doing it honourably in the presence of God, do it wisely, not lazily or sleepily, and do not yawn. Spare not your voice, and do not utter broken
 30 words ; speak no word incompletely, and do not enunciate faultily, nasally, effeminately or weakly, but boldly, setting forth expressively and willingly the words of the Holy Ghost. Sincerely now, i.e. utter nothing but the meditation of your
 35 heart. Meditations alone are not sufficient, because vain purposeless meditations are, for the sake of the common profit and necessity, to be avoided, particularly in the church at the time of prayer. I command and advise you to fulfil perfectly everything that he¹ has said. Do not be meditating at the

¹ i.e. the author of the L.T.

time of prayer, but let your will guard and deliver you from extraneous matters, and be assured that the Holy Ghost accepts no other obligations from you at the time of prayer but prayer itself, good-will and sincere meditation. In praying, do not utter confused contrary remarks ; do not laugh and do not let your eyes rove, but repose perfectly in the presence of God and His angels, making yourself easily visible to God. Communicate customarily and willingly in the major festivals of the year, and particularly, if you can, each Lord's day, but if you cannot, receive this blessed holy communion without fail every month, for in these festivals and in the communion stand the welfare, the life and the resurrection of all souls. Whoever readily evades these commands which he¹ utters makes more evident the disgrace that he inflicts upon his own soul, viz. death. Be assured that the Adversary, when he sees the Christian's mouth reddened by the blood of Christ, is in terror and, understanding the decree of his own destruction at once, he flees away like a madman, for he cannot endure the instrument of the divine victory in which he was captured, bound and stifled in Hell. On the day on which you communicate peacefully and devoutly, do not speak even a little then, unless necessity compels you, and on the days of communion see to it that you love eagerly and secretly your own Spouse and Dear Friend. If you do not communicate weekly or monthly, strive faithfully and attentively to communicate with all care on the day you can, and on that day be attentive in the presence of your own faithful Lord and zealously observe the hour, place and season when you may communicate. When you pray, speak but few words that day, and utter them gently, sweetly, kindly, correctly, discreetly, so that God may hearken to you since you have hearkened for His sake, and try faithfully so that God may answer you in return for your willing silence. When in the course of your holy meditations you experience a hindrance in your prayers, do not try to rise violently to the heavenly things, but pray and open the way before yourself by means of a sweet, obedient, loving, peaceful and fearful heart

¹ i.e., the author of the L.T.

as well as by means of sympathy, gentleness and sighs, and then enter in with thankfulness and more graciousness. "I myself, now believe," says Bernard, "that when you enter into that inner glory, you shall be powerfully overwhelmed with the pleasure and glorious contentment of that house." I, therefore, beseech you to pray for me there, for I am a poor wretched sinner. When you approach the altar or any other place to pray, bow yourself virtuously, graciously, humbly, mercifully with an Ave Maria or any other prayer, and during every prayer let God be in your thoughts. When you are celebrating the hours or praying, have nothing in your hand or on your mind that might draw your attention away from your prayer.

DE CLAUSTRO, i.e. OF THE CLOISTER.

When you go there to read, do not let your mind be roaming about or vacillating, but set your mind on the consecrated lesson that lies before you, and read earnestly so that your reading may call you on to prayer, beseeching and earnestly comforting you; it is thus that prayer should be made, and not amid tales and playing. Take care to study eagerly the sweet holy lessons. Do not sit in a corner or in any place where you may be conspicuous to all, for fear of being troubled by them, but sit among your own companions in the cloister where you may avoid danger and relish your lesson. Do not sit among the idlers who are in the habit of making signs and acting foolishly, in case you should be disturbed when at your lesson. Keep among the instructed who fear God so that you may be edified in God, the Eternal Satisfaction, and do not go ranging about the cloister making your lesson of no avail for the sake of vain tales.

DE CAPITULO, i.e. OF THE CHAPTER.

Do not speak readily there, because it is a sign of an officious nun to be talkative in the chapter, and to be demanding authority and sway. When they speak of truth or falsehood, or of little or great faults, make no excuse for yourself, but offer amends generally for what others challenge. Should some great infamous transgression, which might cast scandal on yourself

or others, be alleged against you, remove the accusation by means of the truth; even although you should not remember the fault charged against you, offer no excuse in the matter whence this fault is alleged of which you are innocent. Do not complain quickly or readily of the one who has done you harm for fear of your fault being exposed and of your peace being disturbed. When you stand in the presence of the judgment, imitate Christ, for He stood in the presence of the judge with His head and His benign countenance turned towards the ground; His words were few and He was ready for insults or blows. If you accuse anyone, do not do it furiously or wantonly, uttering many words and repeating words already uttered, but say mildly, in a comely manner, decently, graciously and lovingly, all that is to be said, leaving every wrong done you to the care and discretion of the judge. If you are at the head of the chapter yourself, do not speak to the others in common, but correct them in accordance with their deeds separately, wisely and forcefully. Correct the undisciplined and rebellious with stern words and sharp strokes, fixing their penance according to their faults and deeds so that the proud may be humbled. Silence the back-biters; also, those who are unrestrained must stay within the cloisters. Let their offices be taken from the covetous, and let the gluttonous be subdued by fasting. Let the disobedient be flogged and punished, or else corrected with a light penance. If relatives, friends or courtiers¹ ask permission to leave the house or cloister or to speak to others, grant them no more than to the others in general. Keep guard over everyone according to his manners and customs. The prelate ought to be benign, never looking to his own profit but to the profit of the souls committed to him and to true love of the Lord. He ought to delight in goodness, in the guidance of all, in merciful, kindly, careful correction and in the instruction of his congregation lovingly, generously and virtuously. I do not know a more profitable rule for the prelate than to be virtuous, observant, fearful, honourable, constantly calling his congregation

¹The Irish translator misunderstood the force of "curiose" (fem. pl. cf. vol. 1, p. 78, line 8). "Curiosus" is defined by Migne thus: in quibusdam monasteriis curiosi dicebantur qui temporalium curam gerebant, et correctores spiritualium. Apud Ord. Vitalem, curiosi iidem videntur ac curiales. The translator has taken the word in this sense of curiales, i.e. courtiers.

to his counsel, keeping and guiding them—and himself too—in their proper offices and arranging them for the good of the whole monastery. It is profitable for him also to restrain within the silence of the cloister the foolish dissolute idlers who
 5 are under his care, particularly the back-biters, and if they take this correction impatiently and vexatiously, let not the prelate have any regard for the tonsure of fools or for whatever complaints they may make, but let him adhere to the rule that is best for them and in accordance with the will of God.
 10 Know particularly, that there is no method more effective for driving out and confounding the faith than to despise wise faithful people and to set bragging liars in their place. If, then, you wish to be wise, avoid carefully everything that is to be avoided by man, and correct others mercifully.

15 DE REFECTORIO, i.e. OF THE REFECTORY.

Do not go to the refectory either quickly or slowly, yet it is better for you to enter it before the prelate or whoever else is head over you. Take nothing at all with you to eat there, as a token of concord and of gratitude for what you eat in
 20 common. While you are eating your portion, do not gaze at another person eating his, and do not take careful note of your own portion as it is coming to you. Pay no attention to sign-making or to any other vanity as if¹ for it would be unsatisfactory, vain and unprofitable for the nun to
 25 be thus engaged with folly, vanity and conviviality. Let your ear be more diligent in hearkening to what is really profitable for you than your belly is in seeking to be filled. Make no signs or other signals there. Do not put your hands to the food before others, and do not be the last to part with it. Be
 30 neither too joyful nor too sad when eating, lest it should seem that you think the meal is too big or too little. When a pittance, i.e. a letter, is sent to you, if it is sent from a superior, do not give it the worldling's honour, but just a little for the sake of politeness, in case ill-breeding or disrespect should be
 35 attributed to you. If it should happen that you are serving a table for another, do not be frivolous or sullen, but obedient, blessed, gracious and respectful.

¹ Cf. vol. 1, p. 201, line 36 and footnote 7.

DE DORMITORIO, i.e. OF THE DORMITORY.

If¹ you enter the dormitory, do not stand long before your bed and do not stay long upon it. Take off your shoes and clothes modestly and in a becoming manner. Lie down timidly
 5 and humbly, and put the clothes over you, then if you cannot sleep, meditate upon, or utter, some good thing, and you will sleep more quickly and securely. Pay no attention to signs when you are in bed, but discipline your eyes so that you may have no knowledge of your companions' beds. Go to your bed
 10 quickly so that no one may see your face. When the hours are struck, do not be lazy or slothful in rising, but quick and hasty, and say all the hours of the Virgin standing on your feet, if you can. Do not go into others' beds, and let no one into yours.

15 DE LABORE, i.e. OF LABOUR.

At the time of labour or of rest, when the board or bell is struck, do not hearken to those who were previously talking to you and have no desire for anyone to call you to speak to you, but go into some retired place and say your prayer restfully.
 20 Let there be someone between you and the one who meets you, and if you are rising up from prayer, let there be a space between you and the one who has already risen and thus show your devotion to your own sweet Lord. When you are coming and going, carrying loads or burdens, do not join yourself
 25 readily to the undisciplined or to the children in the order. Do not stay beside the young folks or with those who separate themselves from the order, but stay with the aged, perfect people from whom you may obtain instruction or some good example. Always be anxiously watching for the love of God,
 30 and for the works by which you might obtain it, and walk gently like a peacock² stealing away for fear of losing the profit of your labour through the instability of your intention. Have no great familiarity with the nuns who are guests, for you have no idea what their pleasure or piety is. Do not speak
 35 with the custodian of the labour, but if owing to necessity you

¹ Or reading *mar*, when : cf. vol. 1, p. 202, line 18 and footnote 2.

² Cf. vol. 1, p. 203, line 12 and footnote 5.

should do so, do not cause trouble to yourself or to others, but utter a few mild words to him. If you cannot perform great labour, do what you can.

DE EUNDO IN VIA, i.e. OF TRAVELLING.

- 5 Go rarely, sadly and unwillingly out of your monastery, and if it is necessary for you to leave it for a time, return as soon as you can. You ought always to know that the time you have spent outside of your monastery has gone, and you should feel great sorrow for whatever time you have let slip past unprofitably. While you are outside do not spend much, and do not permit anyone to spend much on your behalf. Never be alone with any man at all; do not sit or speak with one so as not to give others an opportunity of doing harm to themselves, and never part with the companionship of another woman lest each of you should incur scandal. Give an example in words, manners and deeds to all. Make no alliance with worldly folks, and attach no importance to any particular person's advice in the matter of piety or impiety, for to do so is to subvert and to destroy your faith and rule. Do not ask for the interpretation of a dream or for a spell. Do not expose your affairs to fickleness and instability, but devote your life to good deeds and to many virtues and let it shine therein, for the pious marks all vain forbidden things as signs of irresolution and of heterodoxy, and, indeed, such are neither virtues nor truths of the faith. One is drawn away from asking the help of the pious when alone for fear of back-biting. By making sure of these things he¹ has mentioned, the sweet first-fruits of eternal glory are obtained. The pious ought not to read to, or to pray on behalf of, others, for fear of back-biting about the reward, or about neglect of the proper time, and for that very reason we counsel you to avoid carefully a peril that might result in danger to yourself or to others, and to be quiet, pious and retired in your own house.
- 10
15
20
25
30

¹i.e. the author of the L.T.

DE INFIRMITORIO, i.e. OF THE INFIRMARY.

Be obedient to and serve those who are ill, and when you are unwell yourself, do not speak of worldly affairs or reply to questions regarding them, for inasmuch as the body is debilitated, it ought to be strengthened in the love and perfection of its own sweet Lord. The nearer one is to death, the more one ought to be instructed in the eternal glory and in the heavenly life, so that one may give one's soul fervently as an offering for the love of God and for His eternal glory. Honour those who are serving you with the food that they can give you, and do not ask for what cannot be easily obtained. When, owing to the poverty of the house, what you need is lacking, do not be sad—no matter what is the cause of this want—but be glad and rejoice greatly in your own Lord, because you will receive eternal glory immeasurable in return for whatever want you suffer here willingly. Should one scorn you, despise that vain scorn, considering the great glory that you have in return for it, because inasmuch as you experience contempt submissively your own sweet Lord will exalt and counsel you. Know that whenever the fallible consolation of companions and of the world departs from you, God will give you in place of that mean trifle Himself, His glory and His consolation. It is to him who denies himself thus and joys in his poverty that the Psalm refers which says, "Ego sum pauper et dolens," i.e. be thou, O Lord, my helper, for I am burdened by poverty and disease, and He will carefully succour me lest I should go astray. If you wish to attain to these things, confess your sins truly and fully, and in the anguish of the disease, ask gently and mercifully for the last sacrament. Rest securely in the sacrament till you are called, in glory, in belief and in strong hope of the faithful mercy of God ; thus you will merit the eternal rewards and the glory everlasting without end. Amen. Carefully and deliberately, within and without, at every hour and season, prepare your will and affection to guard your heart, the tabernacle of truth, for your own blessed Spouse.

DE SANCTIS REQUIRENDIS, i.e. OF THE INVOCATION OF THE SAINTS.

You must cleanse yourself, and strive carefully so that Jesus Christ, your own sweet gracious Lord, may desire your beauty.

5 This is the way to do that :—you will confess your sins fully each day in your prayers, and let your repentance be genuine and accompanied by sincere contrition of heart and an abundant flow of tears from your eyes ; you will make yourself radiant with the bright precious garments of virtue and good deeds, glorified by gifts, and you will be quite convinced that you and many other poor people could not obtain the eternal rewards for yourselves. You must run, then, to the blessed spirits and all the saints who are your friends and relatives, and eagerly desire to increase your glory and honour. Entreat them

10 earnestly with your whole mind and heart, and that very entreaty will help you to the full in obtaining what you need and enjoying it securely. Do not trouble to pray these by traversing plains or sea or savage lands, but pray to them secretly within your own quiet chamber. This is the way to pray :—you will cast away from yourself all vain care and close the door of your heart well so that nothing at all can enter in but this eternal supplication.

DE BEATA VIRGINE ET CONFESSIONE, i.e. OF MARY,¹ THE BLESSED, AND OF CONFESSION.

25 First of all, this Blessed Virgin must be entreated before every one else, and she must be invoked as the Queen and Ruler of Heaven. She it is that you ever beseech, for She is a Beacon and a Star of the Sea, and She is before us as a light preceding, a radiant star. She will guide you, and on your behalf She will pray the Father of Mercy, the God of all Consolation, to have mercy upon you and to deign to grant you consolation, and you will be along with Her in the presence of Her own dear Son, our Lord Jesus Christ, Who of His own will was incarnate of Her so that He might call sinners and save

30 His own people. He considered His birth from Her fitting, and therefore He thinks it appropriate that you should be of

¹ In the Irish table of contents this heading is "Of the Blessed Virgin and Confession": cf. *supra* p. 2.

the number of His people, for He will save from their sins every-
 one who is in God and in the Holy Spirit most benign. The
 Holy Spirit enters into every place He desires and graciously
 makes the sinner righteous; you cannot make yourself
 5 righteous by merit or by your works. Continue, then, to
 entreat the blessed indivisible Trinity on your own behalf, so
 that it may renew your peace with itself. When you enter
 into the divine bliss, gather together all your stains and sins,
 and I think that bitterness, heavy sorrow, sighing and sobbing
 10 of heart will come upon you through contempt of these sins;
 there, while earnestly confessing so that you may make
 righteousness of your iniquity, say, "I am the poor unhappy
 woman, who sinned long ago in such a place and hour and with
 these confederates chiefly, and pursued an evil course of sin.
 15 I fought against my merciful Lord Who loved me; and I thus
 sinned in every member and faculty Thou didst give me, O
 Lord, warring against Thee by means of vain, lewd, foolish
 and deadly thoughts. I made a practice of gluttony, pride,
 wrath, covetousness and all other faults, breaking Thy Law,
 20 scattering about or heaping up every evil, and in these iniquities
 I have lingered longest and obtained most pleasure. With
 my eyes I observed occasion for sin and for every kind of back-
 biting, and thereby I was often hastening on the death of my
 soul. With my ears I often used to hearken to back-biting,
 25 insult, murmuring, jesting, folly and . . . and idle tales and
 fables, and I used to repeat them, thus sinning and acting vainly.
 In my heart there was the desire and yearning to smell pleasant
 perfumes, to taste and relish highly-flavoured foods and cooking,
 and I eagerly desired elegant dishes, cooking and various kinds of
 30 satisfaction of such a type, back-biting, pride, wrath and swearing,
 with the result that I have often exposed my own soul to death.
 I was also wont to eat and drink before the lawful time, and I
 used to be secretive, gluttonous and extravagant, and through
 these and the like of these I have often contrived disease and
 35 death for body and soul. With my hands also, I have wrought
 evil and wickedness, reprehensible signs and the like, in which
 I perceive that harm was done to my soul. With my feet also,
 I have sinned; I eagerly desired narrow shoes and finery, while
 I was myself hard, indocile, proud, stolid and attached to evil

companions and foolish ways. I have sinned, then, with my whole body through laziness, vanity, my own pleasure, sleep, other carnal things and the like, and now I have no doubt but that I have thereby wounded my own soul, with the result
5 that it is not easy to succour me in these and in all the other sins I have done both small and great. When the Devil binds me more surely to sin and Thou dost behold my guilt, I confess my transgression and, for the love of God, I seek signs of judgment and of grace, and I run to Thee, O Fountain of Mercy
10 and of Grace, so that I may be washed and cleansed, for I know that Thou hast said that at whatsoever time the sinner shall groan, Thou shalt not call to remembrance against him any of his iniquity. Thou hast also said, "O sinful soul, although thou hast often committed adultery in vain love, yet turn to
15 me and I will receive thee." These are Thine own words, O Eternal Truth Unchanging, and Thou deceivest no one, nor dost Thou make fair speeches to anyone, and on account of these words, I design to turn to Thee with confident hope. Do Thou, then, wash and cleanse me as Thou hast promised, for
20 Thou hast mercifully drawn me away from my sin. Thou hast also promised me remission paternally, sweetly, mercifully, and Thou hast counselled me faithfully to turn unto Thee; because Thou art righteous and powerful, deliver me from my sin and punishment. O Blessed Virgin, since Thou hast guided
25 me to the merciful Fountain to cleanse me benignantly, succour me and be a faithful advocate for me, as indeed Thou shouldst rightly be, for Thou wast made a mother solely for the salvation of sinners, and hence Thou dost merit to be called the "Queen of Heaven." When you think that God¹ and His Mother are
30 gathering your sins before themselves, bend your knee and incline your head and heart humbly and with self-contempt to the heavenly spirits, the bountiful ones, to ask grace and mercy from them confidently, hopefully and with devotion.

¹ The translator has misunderstood the force of the L.T., cf. vol. 1, p. 84, line 35.

DE SANCTIS ANGELIS ET PASSIONIBUS CHRISTI, i.e. OF THE HOLY ANGELS AND THE PASSION OF CHRIST.

Approach first the good angels who are called *Faithful Messengers*, and beseech them to reveal your goodness, viz. that you have abandoned your sin. Approach, then, the *arch-angels* who reveal things high-exalted, so that they may reveal your devotion and good-will among the nobles of Heaven. Approach the order of virtues, i.e. *virtutes*, by whom signs and miracles are performed, so that by them all things which have quickened your soul from death may be made perfect. Approach, then, the powers, i.e. *potestates*, who by their powers incline as they desire those strong aerial demons which harm nature alone, so that they may succour you from the injuries of these demons forever. Approach, then, the principalities, i.e. *principatus*, who rule over all the spirits, in order that they may guard you so that neither pride nor any other sin may ever rule over you. Approach, then, the dominions, i.e. *dominationes*, who rule over the spirits wonderfully, so that they may ever keep you serving your own Lord humbly. Approach now the thrones, i.e. *thronos*, by which God renders His judgments conspicuous, in order that they may teach you to judge your deeds discreetly so that you may never be condemned by them. Approach, then, the cherubim, who are called the *Perfect Wisdom*, so that they may instruct you in the true wisdom by which you can be saved. Approach now the seraphim, who are called the *Fire of Love*, so that they may obtain on your behalf the love of God, whence you may ever be fervent in His love. Thus beseech frequently the holy spirits humbly, approaching them in turn and gathering them together, in order that they may obtain for you by their intercessions before God, the completion of your penance to His praise and glory as well as to their joy at the conversion of a sinner by penance and so that you may never again be found slothful or careless, but watchful and discreet forever. Do not suppose that you have never committed great mortal sins, for God will judge the right and the wrong of each one finally. On this being proved to you, do not flee to any other place but to that, for He is your brother and your flesh and He loves everyone who is sad doing penance. If you are weak and know that you cannot do great penance, confidently approach the Lord

and entreat Him earnestly to answer on your behalf, for He deemed it fitting to be incarnated in the Virgin's womb for your sake. For you He endured poverty and various innumerable wants, cold and heat, hunger and thirst, false brethren and much
 5 treachery ; He endured weariness in travelling, contradiction in preaching, and insult while healing many diseases. He also wept over you and sweated blood. He also endured the un-
 drinkable gall while praying long on your behalf, and blows, spits, scourgings, a crown of thorns, defiance, provocation,
 10 taunting, affliction, insults, the nails of the cross, the sharp spear, bitter myrrh, nakedness, surliness and the straits of death. Since He has endured these lovingly, remember not how much sin or wrong you have done and do not despair, but offer all
 these sufferings as if they were your own, for He has borne
 15 these fully on your behalf both as penance and as satisfaction ; in these is your defence, bliss, hope, faith, all your protection, security and true confidence. Ever entreat Him, then, in these sufferings to keep watch over you to the final end, and, when
 your soul goes forth from this world, to cleanse you completely
 20 with His own precious blood which He poured forth in rich profusion on your behalf, and to anoint you as a strong resplendent warrior against your foes, so that the enemy of mankind shall not find a place in you wherein he may thrust his venomous
 tooth. Devoutly, lovingly pray that you may be like Him
 25 in affliction, tribulation, disease, grief and in the straits of the passion which your sweet Lord endured¹

(DE² PATRIARCHIS ET PROPHETIS ET ORNATU VIRTUTUM, i.e. OF THE PATRIARCHS AND PROPHETS AND THE ADORNMENT OF VIRTUES.)

30 devotion of heart you would say, " In æternum non obliviscar miserationes istas,³ quas in æternum cantabo, quia⁴ misericordia tua magna est super me et eruisti animam meam ex inferno inferiori," i.e. I will never forget thy goodness and with how much kindness Thou hast quickened me, and so

¹ Cf. vol. I, p. 210, line 30, footnote 6, and vol. II. infra p. 109, line 33.

² Cf. vol. I, p. 211, line 1, footnote 1, and vol. II. infra p. 110 line 3.

³ The Vulgate reads, in æternum non obliviscar iustificaciones tuas (Ps. cxviii, 93).

⁴ The connecting words quas in æternum cantabo seem to be a recollection of Ps. Lxviii, 2.

I will sing forever of Thy mercy because it is powerful in me, and Thou hast taken my soul from lowest Hell. If you understand these things with devotion and know how God dwells in you, the spirit is perfect which exalts you in the love of God with the result that you will not be able to part from Him.

DE APOSTOLIS ET CARITATE, i.e. OF THE APOSTLES AND LOVE.

Go, then, to the apostles who loved Christ passionately, and who leaving everything else, loved Him without limit, for so they merited to be exalted by the keen flame of the love of God to behold His glory and eternal felicity. Pray, then, to them so that you may obtain one spark of that exalted love through their intercessions, and owing to that spark you will take care to go through the fire, flaming abundantly for love of your Creator, and in that way you will be wholly dissolved and melted into Him; for from the little spark the great fire grows. If you consider yourself dead to the world with its possessions, you can embrace Jesus Christ, your own sweet Spouse, wholly in your heart, meditations, soul, desire, good-will, with all the powers of your body and soul and passionate resolution without ceasing. If you hold the Lord in your heart within together with eternal gracious imitation of Him, you will walk sweetly and willingly, and beseech your loving Spouse to pour the flaming love of which he¹ speaks upon your soul and upon all your faculties; however much you obtain of it, the more you will be fired with the desire to increase your store. The signs of your receiving the love of God are that you will not perceive affliction, disease, grief, misfortune or any earthly thing that may befall you without eagerly seeking God, till you deserve to find Him again, for by finding Him His gifts are known. If you have found Him, without a doubt you will know how much He has done and will do for you, how much He will love and loves you, for He prefers to be your faithful Lord because of your remembrance of Him. Continually remember these things, and kindle your love in Him richly, abundantly, fervently and keenly by a burning coal from His own heart. Say to your Faithful Friend that nothing can be compared with, nor can any weight

¹ i.e. the author of the L.T.

of silver or of gold be held to equal, the one who believes in God, because whosoever has found God has found the treasure wholly. Let him who has found Him hold Him closely and not put Him away for anything on earth, but say, "I have
 5 found Him whom my soul loved, I have held Him nor do I let Him go." It is good for you to be in this high rank now. Rejoice then, here, and joy in Him and pour your whole heart into Him, and let all the veins of your devotion and the desire of your mind run wholly hither. Unless you wish to part from
 10 Him, you must be found patient to do everything perfectly.

DE MARTIRIBUS ET PATIENTIA, i.e. OF THE MARTYRS AND PATIENCE.

Run quickly to the blessed martyrs, Stephen, Laurence, Vincent and every other one who loved Christ with passionate
 15 faith, for these feared not grief, disease, weariness, difficulty, surliness, cross or prison for the sake of God's love, but they suffered these all gladly for it. Constantly entreat them that it may be fitting that you should be kindly received into the love of God through their passionate faith. When they have
 20 obtained for you what you need, patiently, fervently and with great joy persevere in the love of every difficulty, danger, tribulation and contempt, for this is the royal, secure and true path by which one runs speedily to the life everlasting. Christ Himself set forth by example that this path was to be followed
 25 in word and deed, and He Himself continued in this path till His death. He did not make this path easy to endure or beautiful or of goodly odour, but He traced it out and painted it with His own blood, and the fruitful bloom of this path was the spear, the crown, the nails, the scourging, the bitterness
 30 of gall, the vinegar and the dishonour. Seated at the end of this path He displayed lovingly His hands, His feet and His side to everyone traversing it. He called people vehemently, making complaint and lamentation to them about the path, summoned them by His example into it and gave them a solemn
 35 invitation to behold Himself. If then, you desire that your feet should tread in that path, pray attentively for His help in this manner:—"O sweet Jesus, draw me after Thyself that I may yearn after the perfume of Thy holy blood when Thou hast helped me." "Believe now, O man," says Bernard, "that

if you ask for this with a passionate soul, you will perceive at that very hour the Lord Himself present in your heart saying to you, 'Fear not death, but be comforted and rejoice and act manfully, for I am with you in every tribulation and adversity.' "

5 Thus the righteous prays to God that tribulation, disease and affliction may never depart from him, since Thou, O Lord, O sweet Jesus, art ever to be found in them. Since then, Thou hast begun the work in me, O Lord, smite me unsparingly and that will be a joy to me; overcome me by disease and do not

10 spare me; do not spare me in this world,¹ O Lord, but spare me in the world everlasting. For that reason, O Lord, I urge that I may be punished, smitten and scourged again and again, for owing to the graciousness of the Father, Thy blows are not foes to him who hates them—such is the grace

15 of the Father—yet they are true friends to the one who loves, and so they do not hurt, harm or oppress, but are salvation, joy and restoration. Thou, O Lord, for that reason dost bruise and heal, Thou dost smite and Thy hands make whole, as David says in the Psalm, "Et² secundum multitudinem dolorum meorum in corde meo consolationes laetificant animam meam," i.e. the very greatness of the disease with which Thou dost afflict me gladdeneth my soul and heart, and so, O Lord, I entreat Thee to increase and ever to multiply

20 my disease and afflictions, for these give me felicity and joy; the apostle has said that as the passion of Christ is increased in us, so is our bliss increased and made joyful. If you note this and meditate upon it carefully in your heart, cast yourself wholly upon Him with good-will. Cry out and shout in the passionate longing of your spirit, saying, "Domine sicut scis et sicut vis miserere mei," i.e. O Lord as Thou dost understand and as Thou dost desire have mercy upon me, and deign to scourge and discipline me. If you persevere in those things, you will rejoice finally and gladly sing of your cleansing with fire and water, saying, "Thou hast guided me in temperate

25 coolness, graciously helping me, and Thou hast held my right hand and received me with glory." If you desire to come to that glory, although you are bodily on this earth, yet you ought by thought and desire to be dwelling in Heaven.

¹ Cf. vol. I, p. 214, line 1, footnote 1.

² The Vulgate reads *Secundum multitudinem dolorum meorum in corde meo, consolationes tuæ lætificaverunt animam meam. Ps. xciii, 19.*

DE CONFESSORIBUS ET HUMANITATE CHRISTI, i.e. OF THE CONFESSORS AND THE HUMANITY OF CHRIST.

Call upon the blessed confessors to help you, viz. Martin, Benedict, Nicolas, Bernard and every other confessor, for although
 5 they, as regards their bodies alone, are in affliction, hardship, straits and tribulation and in the conflict of this lowly pilgrimage, yet in thought, will and desire they are in Heaven. They are therefore to be devoutly entreated, for such was the glory that they loved with the deep burning fervency of their hearts and
 10 since they are now dwelling happily in it, they will help you before God, so that although your body is oppressed by difficulties, disease and sorrow, your mind and will may be raised up to the heavenly gifts, with the result that you may perfectly keep this imitable order and rule which you have chosen. Prostrate yourself first at the glorious feet of the humanity of Christ, i.e. mercy and judgment. Mollify and soothe these holy blessed
 15 ones along with Mary Magdalene and weeping, entreat them alternately. Lave His left foot with proper fear of His judgment. Lave, then, His right foot with devout tears and gratitude for your deliverance by His mercy and gracious hope. Lave and
 20 mollify these powerful saints he¹ mentions, not because they need this, but because you need to be cleansed thereby as Mary Magdalene did, and mercifully to be made righteous through that grace. Having incessantly laved them, carefully dry them with your hair. By this laving I understand that although you should be a profitable hand-maiden to God, yet you should think all that you may do for Him of no value. In humility and devotion of heart regard these things as if you had not
 25 done them for, truly, you should give them up with as little thought as if in reality they were not yours. Sweetly kiss these holy ones in order to receive the goodness of God through them, and offer your goodness and gracious works to God in return for His own goodness. Take care to anoint these holy ones frequently with precious oil; the meaning of this is, that if
 30 you will worship them with fervent devotion of heart and eternal yearning, unceasingly soothing them, you will be helped by these blessed supports; since you are sinning every day, you require this help to be increased by mercy each day. On leaving

¹i.e. the author of the L.T.

His foot, you must now go to His holy hands full of blood as they are, so that you may quickly rise, for thereby you are carefully cleansed from all foulness of sin, filled with abundance of all grace and beautiful habits together with the radiance of eternal glory. As the Lord cleansed you blissfully and sacramentally with His blood and by very sharp warnings, so make use of and praise His Tidings and His kindly Law, and as He did not spare His own blood in the richness and urge of the love which He bestowed upon us, we ought to give our soul and our secrets wholly to Him. Do not be ashamed or despair, for He has hands pierced and earthy and tears of blood and swellings and immovable, so that it is easy to draw everything from them, unless accursed fury and excessive carelessness lies in yourself. If you understand that you have obtained the Lord's gift, pray that His mercy may increase it in you and preserve it with you, for without that you can do nothing. And so, O Lord, Thou hast made the beginning, the middle and the end of our good works wholly. Ever strive, O men, to kiss these blessed hands, and let these kisses of yours be as pure and as glorious as possible when you are giving devout honour and vehement love to God and ascribe nothing at all to yourselves ; or as the author¹ says, " Non mihi, Domine, non mihi, sed nomini tuo da gloriam, quia gratia tua sum id quod sum," i.e. let it not be to me, O Lord, that Thou givest the glory, but to Thine own name, for I am Thy love and Thine ; I am Thine. If, then, you have received indulgence and grace from the feet and cleansing from the hands, go now to the wound in the side where you can rest securely, for indeed, it has been opened for five purposes, viz. flight, dwelling, contentment, meditation and succour. The first purpose : for your flight to the caverned rock, i.e. Christ, from every difficulty, danger and disease, for as the rock is the badgers' refuge, so Christ is the immovable refuge of those who are full of difficulties, thorns, gloom and sickness. Whosoever you may be, proceed to the rock to conceal yourself in the earthy trench in the side of Christ, which has been pierced solely on your behalf for fear of the fury of the Lord's countenance, and you will find ever-

¹ Evidently taken by the translator as the words of the author of the L.T. instead of a quotation from the Scriptures.

lasting safety there. The second purpose : so that you can abide eternally in Him, free from all labour and weariness, as the Psalm says, "Haec requies mea in saeculum saeculi ; hic habitabo quoniam elegi eam," i.e. this is my dwelling place
 5 forever, and here shall I dwell for I have chosen it. The third purpose : while so dwelling you will fear nothing, but you will be safely and peacefully satisfied in Him, for His place is peace. Say thus, "In His peace," i.e. in His pierced side "I have slept and rested." The fourth purpose : so that you may attentively
 10 and eagerly meditate upon the very great love that He has freely shown to you, and that you may clearly behold with the eyes of your heart the wounds in His body, because no one could lay down his life for the sake of his friend but the Son of God, Who loved with a greater love than that, i.e. He laid down
 15 His life for His foes. The fifth purpose : so that you may attentively behold what pleasure was given to satisfy you ; for that heart was given to you as food and His blood as drink. O sweet is that food and glorious that drink ! O friendly lady, eat and drink, then, but be not drunken, O beloved lady !
 20 Hungrily and eagerly set your mouth to suck these glorious wounds so that you may drink wholly this precious blood, for by it you will be filled abundantly and be sober, rich and blessed.

DE EBRIETATE SPIRITUALI, i.e. OF SPIRITUAL INTOXICATION.

This is the true felicity of the soul, and the blessed soul which
 25 possesses the spiritual felicity wholly is the one which has endeavoured to turn frequently the mouth of the heart to drink from the precious vessel, i.e. from the body of the Lord, which was pierced and often tormented so that the beloved disciple might drink all that he required from it and be filled with the
 30 temperate nourishment and spiritual intoxication which contains the bliss of the soul fully. By means of this holy wine mingled with the water of perfect righteousness the beloved blessed soul can now satisfy its desire for eternal salvation if, bending down humbly to these holy feet, it bows to them, praying
 35 eagerly and in spirit, and drinks from the wound in the left foot the fear of judgment, the dread of Hell and the pure wine of contrition and penance, and from the wound in the right foot, the wine of joy and eternal satisfaction wherein mercy

and the hope of goodness are assured. The blessed soul now rises peacefully, bowing honourably to these precious holy hands, and drinks from the cleansing wounds in the left hand and drives out sins by means of the wine of desire and joy.

- 5 Gather together and guard the grace from the wound in the right hand by drinking the wine of strength and salvation from the cup filled with the pure mixed wine, which has been bestowed upon you by the hands of the Lord. Thus the blessed soul can become intoxicated with bliss. Should the soul wholly
- 10 immerse itself by hastening fervently to the glorious wound in Christ's side and drinking from it security of heart and mildness of spirit, i.e. the wine of devotion and pure meditation, it can be thoroughly filled with this gracious intoxication by partaking of this precious claret and various chosen kinds of these ineffable
- 15 heavenly types divinely repeated and mingled with the blessed joy. Whoever you are, O honourable and blessed soul, which yearns for the materials for this spiritual intoxication, while constantly drinking from these precious wounds sweetly, abundantly and incessantly, you must imitate bodily intoxication in every way. As the drunkard weeps, be you afflicted by tears
- 20 of devotion, but as the drunkard rejoices, be you joyful through your gratitude to the Lord. As the drunkard sings, rejoice in the melody of your heart particularly. As the drunkard laughs, fill yourself with the heavenly joy. As the drunkard thinks that he is fortunate and elegant in his habits and is optimistic in his all-golden prosperity and as the drunkard frequently falls in the mud, mourn and sigh because your dwelling is in this mud as long as you dwell in a human body, and meditate upon the speed and difficulty involved in reaching heavenly
- 30 things. As the drunkard is held up in case he should fall, you to your joy, are being invited into the kingdom of God. The drunkard is guided in case he should go astray, cleave, then, to the Holy Ghost whom you know. As the drunkard keeps nothing for himself, cast yourself wholly upon God and spurn everything else. As the drunkard speaks extravagantly, be you
- 35 filled incessantly with the heavenly glory. As the drunkard is not quite at himself, let nothing be at your own disposal, but be you completely cast upon God. As the drunkard is quarrelsome or obstinate, be you obstinate and contentious in

gaining a battle-contest over yourself, and cast yourself wholly upon God in true glory. As the drunkard fears nothing, see that you have no fear of want or failure should such be your lot while you are travelling towards God. As the drunkard
 5 cannot speak a single word, be you unskilled in the tongues of the world, but filled abundantly with the heavenly language. As the drunkard thinks himself powerful, rejoice greatly at seeing the bliss and glory of your own Father, and because you are exalted high above all earthly things. As the drunkard
 10 thinks that he is noble, boast with regard to the queenship of Heaven. As the drunkard leaps and shouts, leap and advance from virtue to virtue, and sing and make melody in your mind while meditating upon the delightfulness of your own sweet harmonious Creator. As the drunkard willingly falls asleep,
 15 you will be comforted, when your bodily senses sleep, by the heavenly rest that arises between God's will and your own while you are embracing and touching your own blessed Spouse. You can be instructed more fully and more learnedly by this spiritual draught he¹ mentions, than by letter or by writing
 20 of earthly words.

DE VIRGINIBUS ET ESSENTIA DEI, i.e. OF THE VIRGINS AND OF THE BEING OF GOD.

Bind yourself inseparably to these virgins, i.e. glorious Mary, the Mother of God, Mary Magdalene, Agatha, Agnes, Katherine
 25 and every other virgin. These loved their sweet Husband and Spouse passionately, and were willing to be separated from Him not even by death, but to follow Him everywhere, always singing a new song to Him. Eagerly beseech these virgins then, so that in their honour and by their prayer you may
 30 advance in pleasant profitable meditation upon the humanity of God, that His mercy may enter into your heart, and that you may merit through the goodness of your spirits generally to ascend with them into the joy of the divinity and humanity of the Son of God. That divinity is the glorious divinity wherein
 35 the Son is co-eternal and consubstantial with the Father and the Holy Ghost, for God is unchangeable from eternity to eternity,

¹i.e. the author of the L.T.

and this is He, as He said, "Ego sum qui sum" i.e. I am that I am, for it is He Who exists that hath sent me to you saith the Son. Earnestly observe that He does not say, "He Who was," "He Who is," "He Who will be," or "He Who is about to be," but "He Who exists," and it is declared by these words which he¹ here mentions, that His being continues through each of these states, because it is no mere fallible person that exists in these states, but He Who was and is and will be. Let your mind progress in the study of this matter, and put forth the earnest desire of your spirit upon this subject, thinking of nothing in this case but being . . . indivisible, unchanging and everlasting. Your own devout eager mind and His blessed unction, which is master over everything, can instruct you better than my words what this is that is spoken of, or what it is that he means here. If you will apply your mind devoutly, secretly, mystically to the source of this belief, letting yourself melt into Him and Him into you, I beseech you to remember me, a sinner, poor and very wretched. I would rather that you along with those whom he¹ mentions, would pray Him Who gave you this faith and Who educated you in it, to keep you in it worthily till the final end, because then you will see God face to face in His own form visibly present, when every faith shall have passed away. This is the God Who seeth and searcheth everything, every secret and every mind, but is unseen by the mortal men of this world, and yet although He is not seen by such, everything in them is visible to Him. Carefully direct the desire of your mind to the comprehension of the Trinity indivisible and ineffable, and do not think of, or imagine, anything corporeal or material, but only of the spirit that transcends, i.e. that surpassed, every spirit, and which has no comparison in purity and glory. Think and believe staunchly that the Trinity is able to embrace all, that it is benignant and indivisible, that everything is fulfilled in it, that it is invisible, that it beholds all things, that it is incomprehensible yet comprehends all, that it is immovable while controlling mankind and all our enjoyment of life.

i.e. the author of the L.T.

DE BENEFICIIS DIVINIS, i.e. OF THE DIVINE GIFTS.

Observe, at the very outset, that these gifts come to you in many ways. First consider how great His goodness is, for while standing in need of nothing, He bestows everything and creates everything visible and invisible. It was not because He required something that He created anything, but in order to benefit reasonable creatures, and so it is understood that He wrought for our profit and advantage, and not His own ; hence He showed Himself very powerful and lacking in nothing. Be assured with regard to this matter, that He did not require man when He created him, for had He required him, then it would not be true to say that He was without need. Since, then, He created man for the sake of exalting him on earth and of giving him the kingdom of God, man ought to love Him more than his own soul, his reason and his memory, for by so doing he increases wonderfully the spiritual intoxication of which we spoke. From these facts it is evident that He looked to our welfare and not to His own. Understand, now, perfectly that such is the fulness of God's goodness that neither tongue nor tale can give an account of it among the creatures, and indeed it is a great iniquity for anyone to offer to deal with, or to understand, the goodness of God. Admit and understand, therefore, that you have been created among the creatures which are worthy to enjoy the eternal glory and the beatific vision forever, and never forget these great blessings which were prepared for you, but repeat and re-tell with new gratitude each day these obligations of love which have been laid upon you. The second way : if there is so much goodness in your first creation and the goodness in your re-creation is great and perfect, for, in the first creation, He spoke only and it was done, but in your re-creation, He performed various wonders while enduring unbecoming and unheard of treatment ; what gratitude, then, shall you render unto Him for every distress, grief and pain that He endured in saving you ? The third way : how can He attain to, or how can you understand, greater goodness than that He was willing to create you among His own worshippers ? Had you been born among the pagans or Jews in all probability you would have been like them in every respect. From this it can be understood that the goodness

which God has shown you is not to be despised, but loved with high honour. The fourth way : it was great goodness on His part that He suffered you, a sinner, patiently while waiting so long for you to repent. The fifth way : He delivered you
 5 from many sins into which you would have fallen, had He not guarded you against them. The sixth way : He caused you to hate sin, and in His goodness drew you away from it to love Himself. The seventh way : He led you to forsake every earthly
 10 thing for the sake of His own love, and guided you to this order in particular. The eighth way : through His goodness He desired that you should be in an order so that you should have no cause to be too greatly perturbed by temporal affairs. The ninth way : through His goodness He gave you sufficient
 15 grace to serve Him peacefully for ever. The tenth way : through His goodness He gave you sufficient disease and sickness so that you have no cause for pride. The eleventh way : if you are despised or reviled, rejoice, for it is through His great goodness that you receive this cause of humility from Him. I believe,
 20 indeed, that everyone who fears God judges that this is one of the great gifts, and through His ineffable goodness He granted unto me to be a partaker of this gift. I myself was once among the mighty and had a name upon the earth, but now by God's just judgment I am dead, having wholly laid aside all memory of temporal things, for I was brought to nought, stripped and
 25 deprived of all earthly and human consolation. My friends avoided me, my neighbours, acquaintances, servants and slaves abandoned me, and in their eyes I was unknown and forgotten, like a stranger. Of almost all my friends my prelate alone was left to me, and I am writing this to you, not in wrath or
 30 recrimination, but so that I may give praise and thanks to God each day solely for the sake of this gift as He Himself knows. For this, however, no one shall be forgiven ; man is, indeed, of weak flesh and clay, not like iron, copper or any other strong tough metal, yet God Who always gladdens the
 35 outcasts and the humble, despising them not, and ever mercifully welcomes the sad in spirit, does not disdain to comfort me so that I, through His goodness, may abundantly satisfy the wants of men—more abundantly, indeed, than anyone else can do. Nothing I write here is intended to cause you.

sorrow or to perturb you, but in order that if you should see yourself despised or reckoned to be of little or no use, you will be made rich by this poverty of mine. It is thus that this will take place :—if you are willingly moved to patience by
5 thinking of me, and if you turn to the goodness of God with all your devotion, seeing that He yearns for the salvation of your soul and like a lover draws you away from the love of other things to love Himself alone, then you will obtain fully those things which he¹ mentions. The spouse who loves his
10 own wife warmly cannot on any account bear that another should have a share in her by speech, signs, jesting or the like, and likewise God draws every strange thing away from your soul in order that it may love Him alone ; the owner's share is lessened by division among many. I tell you therefore, if
15 you are despised by all, to love sweetly your own Spouse Who desires to have you alone, free from all empty love. The twelfth way : through His goodness eternal life is prepared for you, if you abide in the rule. You ought, then, to meditate incessantly upon these and other similar blessings when you are thanking
20 God in your prayers, for, as you know best yourself, God has done, will do and is doing all these things on your behalf. If you desire it these blessings may be summed up under four heads, viz., creation, re-creation, continuance in sin, and heavenly glory. Set up for yourself in these a soft pleasant
25 lovely bed in which you may rest sweetly and happily. You will not complain or murmur about straits or want, however great, if you do the things we have said, and further, you shall not be grieved nor will you be proud or vain-glorious on account of the good works that you may afterwards perform. If, then,
30 those faults return to you as a result of good or evil deeds, you must dissipate them quickly like smoke by contemplating your feet, a figure of your creation, or your right hand, i.e. your re-creation, or your left hand, i.e. dwelling in sin, or your head, i.e. heavenly glory. Why now should you be sad on
35 account of bad, or boastful on account of good, fortune, for if you behold these glorious blessings truly, you will see that no one in this world, however much he may attain them, can ever be either sad or boastful on account of his riches in this earthly life.

¹ i.e. the author of the L.T.

DE GRATIARUM ACTIONE ET DESIDERIO CÆLESTIS GLORIÆ,
 i.e. OF GRATITUDE FOR THE HEAVENLY GRACE AND OF
 THE YEARNING AND DESIRE FOR IT.

You ought, therefore, to fire yourself with fervour by medita-
 5 ting carefully and devoutly upon these gifts, by profusely
 wondering at the very great benefits that God has conferred
 upon men, and by recounting them repeatedly and eagerly
 with gratitude for the heavenly grace. Then you ought to
 cry out longingly from the devout inmost heart of your heart,
 10 like a woman labouring to bring forth, "O God, most merciful,
 what shall be given Thee for all these gifts and for the innumerable
 other gifts which Thou hast bestowed abundantly, gloriously
 and mightily, and which Thou dost bestow upon me each day?
 O Lord, answer on my behalf, for I cannot utter one fitting
 15 word about these things, even although Thou shouldst accept
 that one word from me in place of a thousand answers. I,
 an unworthy sinner, am not equal to the task of answering
 suitably for these very great gifts which have been given to
 me, and indeed, what is impossible for me and for every other
 20 person is easy for Thee, because Thou hast all strength and
 power, and the good and bad alike serve Thee. O God, most
 merciful, I have only two very small trifles, viz., this poor body
 and the soul, and even these are both Thine, for they have
 both come from Thy Father. Deign, O God most sweet, to
 25 take to Thyself Thine own, i.e. my body and soul; delay not
 to take Thine own faithfully, for undoubtedly Thou didst merci-
 fully create them through Thine own ineffable goodness, as he¹
 says. Blessedly didst Thou re-create them; patiently didst
 Thou endure them in their sin, and again Thou didst mercifully
 30 draw them away from sin. Thou didst sweetly guide them to
 Thine own service, instructing them, kindly binding them to
 Thine own love and preparing for them so magnificently the
 heavenly glory. Succour me now, O Lord and my God, for
 without Thee I am as nothing. O mine own God, ever succour
 35 me lovingly and mercifully preserve in me Thine own will
 and all that Thou hast set within me. Mercifully withdraw
 from me everything that is displeasing to Thee and harmful
 to me, and do Thou finally make perfect with love these things

¹i.e. the author of the L.T.

that are yet imperfect in me. O Goodness most sweet, grant me through Thine own ineffable goodness to understand and know the innumerable blessings so richly given to me, in order that I may merit the constant use of them to Thy glory and
 5 praise, to the salvation of mine own soul, the forgiveness of sins, abundance of good works and virtues and increase of my devotion and faith. Sweetly and mercifully grant me conversation with, perception and conception of, Thyself, and true, perfect and complete belief in Thee so that from this
 10 mortal life and inescapable¹ death I can finally come to Thee and behold Thee, company with Thee, joy in Thee and be happy in Thy presence without end, for Thou alone, O God, dost live and reign in the Trinity Indivisible and in the Unity of the Divinity for ever and ever. Amen."

15 You must pour forth sweetly and with love all the desire of your spirit and your fervent devotion upon the Unity of the Ineffable Trinity and upon the Trinity of the Unity in order to see it and to meditate upon it. It is pleasant and glorious for you to turn all the keenness of your mind to the
 20 Glorious Virgin, and to the riches of the heavenly spirits and of all the saints; these riches they have in the beatific vision, in the eternal glorious fellowship and in the Unity of the Incomprehensible and Infinite Trinity and Trinity of the Unity. Say unto them while you pray and thank them, "Blissful and
 25 happy it is for you, O ye beloved saints, that you have merited a portion of the heavenly joy and enduring fellowship in the glory of the everlasting radiance, and so I entreat you that you would deign to pray on my behalf to the Lord Himself, Who has chosen you and exalted you in the riches, in the bliss,
 30 in the happiness, in the serenity, in the security, in the beauty and in the everlasting glory of the all-golden Kingdom. It is the same God Who has exalted and magnified you in the glorious ineffable² vision of Himself; deign to entreat Him with zeal that, at the end of this miserable transient period full of disease, difficulty and sorrow, He may consider it fitting to place me
 35 ever along with you in that blissful serenity and that I may be for ever along with you blessing and praising and glorifying my

¹ Reading do-sheachanta, cf. vol. 1, p. 227, line 1 and footnote 1.

² Cf. vol. 1, p. 227, line 26 and footnote 6.

own gracious sweet mild Lord." I believe, O Lord, that happy
 is the man who dwelleth near to Thee ; he shall praise Thee
 for ever and ever. That glory is sweet and greatly beloved,
 and there is nothing in this world thought of, desired, loved or
 5 rejoiced in, which resembles the heavenly world. Know that
 in your own goodness there is no method of purchase by virtue,
 gifts, labour or toil more proper for attaining the eternal glory
 than patient endurance of pains, disease, difficulty, tediousness,
 gloom, shame, captivity and oppression for the love of God.
 10 Since, then, that glory, praise and wealth are blissful even
 now before they are seen, remembering the tears, thinking of
 the desires, and in the devotion of the wishes what
 is the sight and the obtaining of them worth ? What tongue
 can attain to the revelation of this glory, what ear to the hearing
 15 of it, or what head to the thought of it ? O Holy Trinity, do
 Thou, then, grant unto me to understand and to discern this
 glory sweetly and with great joy, and although I am unworthy
 of it and have no claim to it, yet grant me this glory out of Thine
 ineffable goodness and out of Thy great incomprehensible love
 20 without reproach. O God most merciful, deign to do these things
 against the Day of Doom, so that I may love Thee sweetly
 here and being firmly bound to Thee, dwell with Thee in the
 heavenly glory and in the everlasting beatific vision, and be
 united in Thy fellowship more warmly and more wisely. O God,
 25 blessed above all for ever and ever, may my completed work
 be Thy will.

Understand and remember that he¹ said that devout medita-
 tion upon these things was the true wisdom, and also that wise
 studious meditation upon these things was perfect under-
 30 standing, and I believe that the life everlasting is to rejoice
 always in them. I wish that you would ever meditate upon
 these, that you would dwell in them forever and that your
 joy in them should be full of bliss, and hence I advise you to
 love them securely and perseveringly until the final end. We
 35 together pray God, the Bestower of all good things, that we
 may graciously obtain what we ask, and . . . that Saint
 Bernard said with regard to these, "Deus cuius misericordiae

¹i.e. the author of the L.T.

non est numerus, adesto nobis miseris misericordiam tuam pie
poscentibus ut sicut beatæ Mariæ Magdalene lacrimabiliter
pedes tuos osculanti universa delicta seu peccata remisisti,
itaque omnibus iniquitatibus nostris misericorditer dimissis,
5 in tua nos iugiter dilectione conservare digneris, qui vivis et
regnas cum Deo Patre in unitate spiritus sancti Deus per omnia
sæcula sæculorum. Amen.

PORTIONS CONTAINED IN THE LATIN TEXT ONLY.
 DE VISU, i.e. OF THE SENSE OF SIGHT. CHAPTER VII.

The eyes are also to be guarded so that they may not be haughty, proud and roving, prying, ever looking around, wrathful, winking, fickle, laughing, glancing in all directions, deceitful, cruel and inconstant. Such eyes very often ruin the soul, and through them the wretched heart is filled and polluted by various unending thoughts ; hence the words, " *Oculus meus depredatus est animam meam.*" And as the shameless eye is the messenger of a shameless heart, so the sign of a vacant heart is the roving, fickle, inconstant and proud eye. Let the eyes, then, be frank, humble, devout, austere, circumspect, grave, well disciplined and always fixed upon the ground. Look at no one straight in the face, or anywhere else ; look at nothing carnal whence the heart can be defiled, because one must not gaze at what may not be desired. And Job says, " *Pepigi foedus cum oculis meis ne cogitarem quidem de virgine,*" so do not think of a man for you ought to be the bride of Christ. And again, " *Si oculus tuus simplex fuerit, totum corpus tuum lucidum erit,*" i.e. it will be free from darkness, confusion of thoughts and numerous temptations. With laughing eyes or while winking speak to no one ; and never scowl at any one. Do not gaze with interested eyes upon pictures, different colours, flowers, plants and other such transient things by which you may sometimes be drawn away from the contemplation of eternal beauty ; indeed, there is no comparison between these in value or in seemliness. Likewise he who with the publican always regards himself as a sinner, will not dare to lift up his eyes to Heaven, but humbling himself will always keep them fixed upon the ground. The true sign of a humble heart is a frank eye constantly fixed upon the ground.

For the Latin Text cf. vol. I. p. 15. Cf. vol. I. p. 126 and vol. II, supra p. 15. footnote 3.

CONCLUSION OF THE CHAPTER DE SANCTIS ANGELIS. Vol. I. p. 86, line 24, and p. 210, line 29.¹

so that finally you can be freed from the sufferings, torments, flames and tortures of Hell, rejoice without end and be pleasantly

¹Cf. supra p. 92, line 26.

comforted by Christ, your Spouse, in that heavenly rest and eternal glory.

DE PATRIARCHIS ET PROPHETIS ET ORNATU VIRTUTUM,
i.e. OF THE PATRIARCHS AND PROPHETS AND THE ADORN-
MENT OF VIRTUES. Vol. I, p. 86, line 28, and p. 211 line 1.¹

5 In order that you may finally attain to these blissful joys, flee back anxiously to blessed John the Baptist, the holy patriarchs and the prophets who have bowels of mercy for the afflicted and poor, and humbly pray that they may make constant intercession on your behalf to God and beseech Him to
10 deign to keep you in His holy service and refresh you with His precious feasts, i.e. with His body, blood and holy will, and to adorn you with garments, i.e. virtues. The will of God is indeed the precious food of the faithful soul, whence He Himself
15 says, "My food is to do the will of my Father." Of His own body and blood He says, "My flesh truly is food and my blood is drink." So too virtues and good deeds are the precious ornaments of any faithful soul, and therefore one must seek sincere and pure chastity of will and body, true humility and
20 pleasant willing patience, joyful compassionate mercy, sweet fervent yearning love of God and one's neighbour, as well as such other virtues as appertain to the adornment of the soul which thirsts devoutly for God. If then, the patriarchs and prophets are willing to aid you in the acquisition of these things,
25 I believe that they will soon merit that their prayers should be heard and that they will hear the command given to themselves by the Bestower of all good things, "Bring out quickly the best garment," i.e. youthful innocence pure and unspotted, "and put it upon her and put a ring," i.e. enduring faith working
30 through love "upon her finger" and "put shoes upon her feet," i.e. the examples of my sufferings by which she is fortified to follow my steps securely, "and kill the fatted calf," i.e. completely mortify in her all wanton and lascivious thoughts and unclean desires of carnal pleasures, "and let us feast" and
35 be merry, "because this my daughter was dead and is alive, she was lost and is found," i.e. she has completely abandoned everything that could lead her to death eternal and seduce

¹ Cf. supra p. 92, line 27.

her from the path of truth, while she has tried unceasingly to embrace everything that could lead her to life eternal and establish her in the path of righteousness. O! If you would but consider carefully that God and His angels have so much joy and gladness in your conversion and adornment, I think that with exceeding great happiness and¹

[Continued supra p. 92. line 30].

If we yearn for the offices of prelates, let us consider their toils, for if we but knew these we would not seek after their offices. A certain monk of Clairvaux, having been elected to a bishopric, refused to accept the office, nor would he enter upon it at the
 5 command of his abbot or at the injunction of the Chief Pontiff. He died, however, not long afterwards. Appearing then to a certain friend of his own, he was asked regarding that disobedience, if it had done him any harm, and he replied, "No." Then he said, "If I had become a bishop, I should
 10 have been eternally damned," and he added a frightful remark, "The state of the Church has fallen to this, that it is not worthy to be ruled even by reprobate prelates."

Augustine says, "As I have found none better than monastic saints, so I have found none worse than monastic sinners."

15 Jerome says, "If you should see a monk or a priest disputing about a trifle, reckon him not a monk but a merchant."

Here the text ends. The text ends. Give thanks to God.

This book belongs to the House of Saint Victor of Paris, who-soever, etc.

PB 1347 .I7 v.29,pt.1 SMC

Instructio pie vivendi.

Irish & Latin

Instructio pie vivendi
et superna meditandi /

AWN-5941 (mcsk)

