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1 ITINERARIUM MENTIS IN DEUM

**2 THE JOURNEY OF THE MIND INTO
GOD**

Textus transcriptus ex editione Quarrachi
Opera Omnia S. Bonaventurae
Vol. V., 1891, pp. 295-316
cum notatis et Scholio.

Translated from the Quarrachi Edition
of the **Opera Omnia S. Bonaventurae**
Vol. V., 1891, pp. 295-316
with original notes and Scholium.

**3 INCIPIT PROLOGUS
IN
ITINERARIUM MENTIS IN DEUM**

**4 HERE BEGINS THE PROLOGUE
TO
THE JOURNEY OF THE MIND INTO GOD**

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1. In principio primum principium, a quo cunctae illuminationes descendunt tanquam a *Patre luminum*, a quo *est omne datum optimum et omne donum perfectum*,¹ Patrem scilicet aeternum, invoco per Filium eius, Dominum nostrum Iesum Christum, ut intercessione sanctissimae Virginis Mariae, genitricis eiusdem Dei et domini nostri Iesu Christi, et beati Francisci, ducis et patris nostri, *det illuminatos oculos*² mentis nostrae *ad dirigendos pedes nostros in viam pacis* illius, *quae exuperat omnem sensum*; quam pacem evangelizavit et dedit dominus noster Iesus Christus; cuius praedicationis repetitor fuit pater noster Franciscus, in omni sua praedicatione pacem in principio et in fine annuntians, in omni salutatione pacem optans,³ in omni contemplatione ad exstaticam pacem suspirans, tanquam civis illius Ierusalem, de qua dicit vir ille pacis, qui *cum his qui oderunt pacem, erat pacificus: Rogate quae ad pacem sunt Ierusalem*.⁴ Sciebat enim, quod thronus Salomonis non erat nisi in pace, cum scriptum sit: *In pace factus est locus eius, et habitatio eius in Sion*.

1. In the beginning the First Principle, from whom all other [cunctae] illuminations descend as *from the Father of lights*, by whom *is every best gift and every perfect gift*,¹ that is the Eternal Father, I do invoke through His Son, Our Lord Jesus Christ, with the intercession of the Most Holy Virgin Mary, the Mother [genitricis] of Our same God and Lord Jesus Christ, and (the intercession) of blessed Francis, our leader and father, *to grant that the eyes*² of our mind (be) *illumined to direct our feet in the way of His peace, which exceeds [exuperat] every sense*; which peace Our Lord Jesus Christ has proclaimed [evangelizavit] and has given; the repeater [repetitor] of whose preaching was our Father Francis, announcing at the beginning and end of all his preaching peace, in every salutation choosing peace,³ in every contemplation longing towards ecstatic peace, as a citizen of that Jerusalem, concerning which that man of peace speaks, who *with those who hate peace, was peaceable: Ask for those things which are for the peace of Jerusalem*.⁴ For he knew, that the throne of Solomon was not but in peace, since it was written: *In peace is made His place, and His dwelling in Sion*.

2. Cum igitur exemplo beatissimi patris Francisci hanc pacem anhelio spiritu quaererem, ego peccator, qui loco ipsius patris beatissimi post eius transitum septimus in generali fratrum ministerio per omnia indignus succedo; contigit ut nutu divino circa Beati ipsius transitum, anno trigesimo tertio⁵ ad montem Alvernae tanquam ad locum quietum amore quaerendi pacem spiritus declinarem, ibique existens, dum mente tractarem aliquas mentales ascensiones in Deum, inter alia occurrit illud miraculum, quod in praedicto loco contigit ipso beato Francisco, de visione scilicet Seraph alati ad instar Crucifixi.⁶ In cuius consideratione statim visum est mihi, quod visio illa

2. When therefore by the example of most blessed Father Francis I sought with a panting spirit this peace — I a sinner, who, unworthy in all things [per omnia] ascend to the place of the most blessed father himself as seventh in the Minister generalship after his transitus; it happened that with the divine permission [nutu] about the (time of) the Transitus of the Blessed himself, in the thirty-third year⁵ (of its celebration), I turned aside with the love [amore] of seeking peace of spirit towards mount Alverna as towards a quiet place, and staying [existens] there, while I considered in mind some mental ascensions into God, among others there occurred (to me) that miracle, which in the

praetenderet ipsius patris suspensionem in contemplando et viam, per quam pervenitur ad eam.

3. Nam per senas alas illas recte intelligi possunt sex illuminationum suspensiones, quibus anima quasi quibusdam gradibus vel itineribus disponitur, ut transeat ad pacem per exstáticos excessus sapientiae christianae. Via autem non est nisi per ardentissimum amorem Crucifixi, qui adeo Paulum ad *tertium caelum raptum*⁷ transformavit in Christum, ut diceret: *Christo confixus sum cruci, iam non ego; vivit vero in me Christus*; qui etiam adeo mentem Francisci absorbit, quod mens in carne patuit, dum sacratissima passionis stigmata in corpore suo ante mortem per biennium deportavit. Effigies igitur sex alarum seraphicarum insinuat sex illuminationes scalares, quae a creaturis incipiunt et perducunt usque ad Deum, ad quem nemo intrat recte nisi per Crucifixum. Nam *qui non intrat per ostium, sed ascendit aliunde, ille fur est et latro*.⁸ *Si quis vero per ostium introierit, ingredietur et egredietur et pascua inveniet*. Propter quod dicit Ioannes in Apocalypsi: *Beati qui lavant vestimenta . . .*

aforesaid place happened to blessed Francis himself, that is, of the vision of the Seraph winged after the likeness [ad instar] of the Crucified.⁶ In the consideration of which it suddenly seemed to me, that that vision showed the suspension of our father himself in contemplating Him and the way, through which one arrives at that (suspension).

3. For through those six wings there can be rightly understood six suspensions of illumination, by which the soul as if to certain steps or journeys is disposed, to pass over to [ad] peace through ecstatic excesses of Christian wisdom. The way is, however, naught but through the most ardent love [amore] of the Crucified, who to this extent [adeo] transformed Paul *rapt*⁷ to the third heaven into Christ, that he said: *to Christ I have been crucified, now not I; but Christ lives in me*; who also to this extent absorbed the mind of Francis, since (his) mind lay in the flesh, while he bore about the most sacred stigmata of the Passion in his own flesh for two years before his death. The likenesses [effigies] of the six seraphic wings intimates [insinuat] six stair-like [scalares] illuminations, which begin from creatures and lead through even unto God, to Whom no one rightly enters except through the Crucified. For *he who does not enter through the gate, but ascends by another way, that one is a thief and mercenary* [latro].⁸ *If anyone indeed goes inside through the gate, he will step in and out and find pasture*. On which account John says in the Apocalypse: *Blessed are they who wash their vestments . . .*

¹ Iac. 4, 17. — Superius pro *illuminationes* C D E F *illustrationes*.

² Eph. 1, 17. seq. — Seq. locus est Luc. 1, 79; tertius Phil. 4, 7. — Subinde respicitur Ioan. 14, 27: *Pacem relinquo vobis, pacem meam do vobis* etc.

³ Cfr. Vitae primae S. Franc. pars 1, a Thoma de Celano, c. 19; Legenda trium sociorum, c. 8 et Legenda S. Francisci a Bonav. Scripta, c. 3.

⁴ Psalm. 119, 7. et Ps. 121, 6. — Seq. locus est Ps. 75, 3.

⁵ Scilicet 1259. — Ed. 1 anno 32. Edd. *Post Beati ipsius transitum*, codd. refragantibus (verba: *circa . . . transitum*, qui fuit 4. Octob. 1226, determinat tempus autumn). Inferius pro *locum quietum* [D G K L *quietis*] A substituit *montem quietum*.

⁶ Cfr. Vitae primae S. Francisc., pars II. c. 3; Legenda trium sociorum, c. 17. et Legenda S. Francisci a Bonav. Scripta, c. 13, ubi etiam insinuat, quod visio haec et stigmatizatio Francisci fuerit biennio ante ipsius mortem, scil. anno 1224. — De Seraph alato cfr. Isai. 6, 2. — Mox post *In cuius* A C addunt *rei*, qui etiam inferium cum 1, 2 *venitur* pro *pervenitur*.

⁷ Epist. II. Cor. 12, 2. (A B D E F M omittunt *tertium*). — Seq. locus est Gal. 2, 19. seq. — Superius post *ut transeat* D F H K L M N addunt *ex hoc mundo* (Ioan.

¹ James 4:17. — Above this in place of *illuminationes* [illuminationes] C D E F have *brightenings* [illustrationes].

² Eph. 1:17 ff. — The next citation is Lk. 1:19; the third is Phil. 4:7. — Then there is reference to Jn 14:27: *Peace I leave you, My peace I give you* etc..

³ Cf. The First Life of St. Francis, part 1, by (Bl.) Thomas of Celano, ch. 19; The Legend of the Three companions, ch. 8, and The Life of St. Francis, written by St. Bonaventure, ch. 3.

⁴ Psalm 119:7 and Ps. 121:6. — The following citation is Ps. 75:3.

⁵ That is, A. D. 1259. — Edition 1 has *in the 32nd year* [anno 32]. The editions read *After the transit of the Blessed himself* [Post Beati ipsius transitum], the codices disagree (the words: *about (the time of) . . . the Blessed himself* [circa . . . transitum], which was Oct. 4, 1226, determine that the season was autumn). Below this in place of *a quiet place* [locum quietum] - D G K L have *a place of quiet* [quietis] - A substituted *quiet mountain* [montem quietum].

⁶ Cf. The First life of St. Francis, part II, ch. 3; The Legend of the Three Companions, ch. 17, and The Life of St. Francis, written by St. Bonaventure, ch. 13, where there is also hinted at, that this vision and

13, 1.).

⁸ Ioan. 10, 1. Edd. post *ostium* addunt *in ovile*, cui Vulgata subnecit *ovium*. — Seq. locus est ibid. v. 9; tertius est Apoc. 22, 14. Pro *ingredantur civitatem* Vulgata *intrent in civitatem*.

stigmatization of (St.) Francis took place two years before his death, namely, in the year 1224. — Concerning the winged Seraph, cf. Isaiah 6:2. — Then after *In the consideration of which* [In cuius] A and C add *matter* [rei], which manuscripts also below this together with 1 and 2 read *one comes* [venitur] in place of *one arrives* [pervenitur].

⁷ 2 Cor. 12:2. (A B D E F M omit *the third* [tertium]).

⁸ Jn. 10:1. The editions after *gate* add *in the sheep pen* [in ovile], to which the Vulgate subjoins *of the sheep* [ovium]. — The citation following is from the same chapter, v. 9; the third is Apoc. 22:14. In place of *step into the city* [ingredantur civitatem] the Vulgate has *enters into the city* [intrent in civitatem].

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*in sanguine Agni, ut sit potestas eorum in ligno vitae, et per portas ingrediantur civitatem; quasi dicat, quod per contemplationem ingredi non potest Ierusalem supernam, nisi per sanguinem Agni intret tanquam per portam. Non enim dispositus est aliquo modo ad contemplationes divinas, quae ad mentales ducunt excessus, nisi cum Daniele sit vir desideriorum.*¹ Desideria autem in nobis inflammantur dupliciter, scilicet per clamorem orationis, quae rugire facit *a gemitu cordis*, et per fulgorem speculationis, qua mens ad radios lucis directissime et intensissime se convertit.

4. Igitur ad gemitum orationis per Christum crucifixum, per cuius sanguinem purgamur a sordibus vitiorum,² primum quidem lectorem invito, ne forte credat quod sibi sufficiat lectio sine unctione, speculatio sine devotione, investigatio sine admiratione, circumscriptio sine exultatione, industria sine pietate, scientia sine caritate, intelligentia sine humilitate, studium absque divina gratia, speculum absque sapientia divinitus inspirata. — Praeventus igitur divina gratia, humilibus et piis, compunctis et devotis, unctis *oleo laetitiae*³ et amatoribus divinae sapientiae et eius desiderio inflammatis, vacare volentibus ad Deum magnificandum, admirandum et etiam degustandum, speculationes subiectas propono, insinuans, quod parum aut nihil est speculum exterius propositum, nisi speculum mentis nostrae tersum fuerit et politum. Exerce igitur te, homo Dei, prius ad stimulum conscientiae remordentem, antequam oculos elevas ad radios sapientiae in eius speculis relucentes, ne forte ex ipsa radiorum speculatione in graviorem incidas foveam tenebrarum.

*in the Blood of the Lamb, to have power in the Tree of life, and to step into the city through the gates; as if he said, that through contemplation one cannot step into the supernal Jerusalem, unless he enter through the Blood of the Lamb as through a gate. For one has not been disposed in any manner [modo] to divine contemplations, which lead towards mental excesses [excessus], except with Daniel one be a man of desires.*¹ Moreover desires are inflamed in us in a two-fold manner, that is through the clamor of praying, which makes one roar *from a groan of the heart*, and though the lightning of speculation, by which the mind thoroughly turns itself [se convertit] most directly and most intensely towards the rays of light.

4. Therefore to the groan of praying through Christ crucified, through whose Blood we are purged from the filth of vices,² I indeed first invite the reader, lest perhaps he believes that reading without unction, speculation without devotion, investigation without admiration, circumscriptio without exultation, industry without piety, knowledge [scientia] without charity, understanding without humility, study apart from divine grace, gaze [speculum] apart from divinely inspired wisdom is sufficient for him. — Anticipated, therefore, by divine grace, for the humble and pious, the compunct and devout, for those anointed *with the oil of gladness*³ both for the lovers of divine wisdom and for those inflamed with desire for it, I propose the following speculations to be free for those willing to magnify, admire and even take a taste of God, intimating, that too little or nothing is the proposed, exterior gaze [speculum], unless the mirror [speculum] of our mind has been wiped and polished. Exert yourself, therefore, man of God, before [prius ad] the sting of conscience bites again, and before you raise your eyes towards the rays of wisdom glittering in His reflections [speculis], lest by chance from the

5. Placuit autem distinguere tractatum⁴ in septem capitula, praemittendo titulos ad faciliorem intelligentiam dicendorum. Rogo igitur, quod magis pensetur intentio scribentis, quam opus, magis dictorum sensus quam sermo incultus, magis veritas quam venustas, magis exercitatio affectus quam eruditio intellectus. Quod ut fiat, non est harum speculationum progressus perfunctorie transcurrendus, sed morosissime ruminandus.

EXPLICIT PROLOGUS

INCIPIUNT CAPITULA.

Primum capitulum, de gradibus ascensionis in Deum et de speculatione ipsius per vestigia eius in universo.

Secundum capitulum, de speculatione Dei in vestigiis suis in hoc sensibili mundo.

Tertium capitulum, de speculatione Dei per suam imaginem naturalibus potentiis insignitam.

Quartum capitulum, de speculatione Dei in sua imagine donis gratuiti reformata.

Quintum capitulum, de speculatione divinae unitatis per eius nomen primarium, quod est *esse*.

Sextum capitulum, de speculatione beatissimae Trinitatis in eius nomine, quod est *bonum*.

Septimum capitulum, de excessu mentali et mystico, in quo requies datur intellectui, affectu in Deum per excessum totaliter transeunte.

EXPLICIUNT CAPITULA.⁵

INCIPIIT SPECULATIO PAUPERIS IN DESERTO

CAP. I

DE GRADIBUS ASCENSIONIS IN DEUM ET DE

sight [speculatione] itself of His rays you fall into the graver pit of shadows.

5. Moreover it is pleasing to divide [distinguendum] the tract⁴ into seven chapters, by previewing [praemittendo] their titles for [ad] an easier understanding of the things to be said. I ask therefore, that the intention of the one writing be thought of more, than the work, more the sense of the things said than the uncultured speech, more its truth than its charm, more the exercise of affection than the erudition of the intellect. Because as it is, one must not run perfunctorily through the course of these speculations, but ruminates (on them) with the greatest of lingering [morosissime].

HERE ENDS THE PROLOGUE

HERE BEGIN THE CHAPTER TITLES

The First Chapter, on the steps of the ascension into God and on the sight of Him through His vestiges in the universe.

The Second Chapter, on the sight of God in His vestiges in this sensible world.

The Third Chapter, on the sight of God through His image marked [insignitam] upon the natural powers.

The Fourth Chapter, on the sight of God in His image reformed by gratuitous gifts.

The Fifth Chapter, on the sight of the Divine Unity through Its primary name, which is *'Being'*.

The Sixth Chapter, on the sight of the Most Blessed Trinity in Its Name, which is *'the Good'*.

The Seventh Chapter, on the mental and mystical excess, in which rest is given to the intellect, by an affection passing-over into God totally through excess.

HERE ENDS THE CHAPTER TITLES.⁵

HERE BEGINS THE SIGHT OF THE POOR MAN IN THE DESERT

CHAPTER I

ON THE STEPS OF ASCENSION INTO GOD AND

1. *Beatus vir, cuius est auxilium abs te, ascensiones in corde suo disposuit in valle lacrymarum, in loco, quem posuit.*⁶ Cum beatitudo nihil aliud sit, quam summi boni fruitio; et summum bonum sit supra nos: nullus potest effici beatus, nisi supra semetipsum ascendat, non ascensu corporali, sed cordiali. Sed supra nos levare non possumus nisi per virtutem superiorem nos elevantem. Quantumcumque enim gradus interiores disponantur, nihil fit, nisi . . .

1. *Blessed the man, whose assistance is from Thee, he has arranged ascensions in his own heart in the vale of tears, in the place, which he put (them).*⁶ Since beatitudo is nothing other, than the enjoyment of the Most High Good; and the Most High Good is above us: no one can become [effici] blessed, unless he ascends above his very self, not by an ascent with the body [corporali], but with the heart [cordiali]. But we are not able to be raised above ourselves unless by means of a superior virtue raising us. For however much as interior steps are arranged, nothing is done, unless . . .

¹ Dan 9, 23. — Inferius respicitur Ps. 37, 9:

Rugiebam a gemitu cordis mei. — Superius pro *Non enim dispositus est* [K L N *disponitur*] H *Nullus enim potest disponi*.

² Hebr. 4, 3, dicitur « purgationem peccatorum faciens ». I. Ioan. 2, 20. et 27, ubi insinuatur, quod unctio divina docet de omnibus.

³ Psalm. 44, 8. — Edd. *divinae laetitiae*, quae etiam post pauca pro *admirandum* substituunt *amandum*.

Inferius pro *nihil est* 1 *nihil prodest*, et pro *remordentem* G K L M N *remordentis*.

⁴ E P *tractatulum*. Inferius voci *venustas* edd. praefigunt *sermonum*.

⁵ Haec capitula cum quibusdam nullius momenti variantibus lectionibus hic ponuntur in codd. et 1, 2, 3, 4; B alique codd. non hic, sed in ipso textu ad cc. 3. 4. 5 post vocem *capitulum* adiiciunt *et tertius (quartus . . . quintus) gradus*; Verba *Incipit speculatio pauperis in deserto* habentur in B E F K P Q et 1, 2, 3, 4.

⁶ Psalm. 83, 6. seq.

¹ Dan. 9:23. — Below this is a reference to Ps. 37:9 :

I roared from the groaning my heart. — Above this in place of *For one has not been disposed* [Non enim dispositus est] - K L N have *is not disposed* [disponitur] - H has *For no one can be disposed* [Nullus enim potest disponi].

² In Heb. 4:3 there is said, « working a purgation of sins » [purgationem peccatorum faciens]. Cf. 1 Jn. 2:20, 27, where there is insinuated, that the divine unctio teaches concerning all (things).

³ Psalm 44:8. — The editions read *of divine gladness* [divinae laetitiae], which also after a few words in place of *admire* [admirandum] substitute *love* [amandum]. Below this in place of *nothing is* [nihil est] 1 has *nothing profits*, and in place of *of conscience bites again* [conscientiae remordentem] G K L M N have *of the conscience biting again* [conscientiae remordentis].

⁴ E and P read *the little tract* [tractatulum]. Below this in stead of *its charm* [venustas] the editions have *the charm of sermons* [sermonum venustas].

⁵ These chapter titles with certain variant readings of no moment are placed in this position by the codices and editions 1, 2, 3, and 4; manuscript B and the other codices place them not here, but in the text itself before chapters 3, 4 and 5, after the word *Chapter* [capitulum] they add *and the third (fourth . . . fifth) step* [et tertius (quartus . . . quintus) gradus]; The words *Here begins the sight of the poor man in the desert* [Incipit speculatio pauperis in deserto] are had in manuscripts B E F K P Q and editions 1, 2, 3, 4.

⁶ Psalm 83:6 ff.

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divinum auxilium comitetur. Divinum autem auxilium comitatur eos qui petunt ex corde humiliter et devote; et hoc est ad ipsum suspirare in hac *lacrymarum valle*, quod fit per ferventem orationem. Oratio igitur est mater et origo sursum-actionis. Ideo Dionysius in libro

the Divine Assistance accompanies. However the Divine Assistance accompanies those who seek it from their heart humbly and devoutly; and this is to long for it in this *vale of tears*, which is done through fervent praying. Therefore prayer is the mother and origin of

de Mystica Theologia,¹ volens nos instruere ad excessus mentales, primo praemittit orationem. Oremus igitur et dicamus ad Dominum Deum nostrum: *Deduc me, Domine, in via tua, et ingrediar in veritate tua; laetetur cor meum, ut timeat nomen tuum.*

2. In hac oratione orando illuminatur ad cognoscendum divinae ascensionis gradus. Cum enim secundum statum conditionis nostrae ipsa rerum universitas sit scala ad ascendendum in Deum; et in rebus quaedam sint *vestigium*, quaedam *imago*,² quaedam *corporalia*, quaedam *spiritualia*, quaedam *temporalia*, quaedam *aeviterna*, ac per hoc quaedam *extra nos*, quaedam *intra nos*: ad hoc, quod perveniamus ad primum principium considerandum, quod est *spiritualissimum* et *aeternum* et *supra nos*, oportet, nos *transire* per *vestigium*, quod est *corporale* et *temporale* et *extra nos*, et hoc est *deduci in via Dei*; oportet, nos *intrare* ad mentem nostram, quae est *imago Dei aeviterna*, *spiritualis* et *intra nos*, et hoc est *ingredi in veritate*³ *Dei*; oportet, nos *transcendere* ad *aeternum*, *spiritualissimum*, et *supra nos* aspiciendo ad primum principium, et hoc est *laetari in Dei notitia* et *reverentia maiestatis*.

3. Haec est igitur via trium dierum in solitudine;⁴ haec est triplex illuminatio unius diei, et prima est sicut vespera, secunda sicut mane, tertia sicut merities; haec respicit triplicem rerum existentiam, scilicet in materia, in intelligentia et in arte aeterna, secundum quam dictum est; *fiat, fecit, et factum est*;⁵ haec etiam respicit triplicem substantiam in Christo, qui est scala nostra, scilicet corporalem, spiritualem et divinam.

4. Secundum hunc triplicem progressum mens nostra tres habet aspectus principales. Unus est ad corporalia exteriora, secundum quem vocatur *animalitas* seu sensualitas: alius intra se et in se, secundum quem dicitur *spiritus*; tertius supra se, secundum quem dicitur *mens*. — Ex quibus omnibus disponere se debet ad conscendendum in Deum, ut ipsum diligat *ex tota mente, ex toto corde et ex tota anima*,⁶ in quo consistit perfecta Legis observatio et simul cum hoc sapientia christiana.

5. Quoniam autem quilibet praedictorum modorum

upwards-action. For that reason (St.) Dionysius (the Areopagite) in his book *On Mystical Theology*¹ wanting to instruct us regarding mental excesses, first prefaces a prayer. Let us pray therefore and say to the Lord Our God: *Lead me forth, Lord, in Thy way, and let me step in Thy truth; let my heart be glad, that it fears Thy Name.*

2. In praying this prayer one is illumined so as to become acquainted with [ad cognoscendum] the steps of the divine ascension. For since according to the state of our condition that university of things is the stairway to ascend into God; and among things there are a certain *vestige*, a certain *image* [imago],² certain *corporal* things, certain *spiritual* things, certain *temporal* things, certain *aeviternal* things, and for this reason [per hoc] certain ones *outside of us*, certain ones *inside us*: for this purpose [ad hoc], that we arrive at considering the First Principle, which is *most spiritual* and *eternal* and *above us*, it is opportune, that *we pass-over* through the *vestige*, which is *corporal*, *temporal* and *outside of us*, and this is *to be lead in the way of God*; it is opportune, that *we enter into* our mind, which is an *aeviternal image* [imago] of God, *spiritual* and *within us*, and this is *to step in the truth*³ *of God*; it is opportune, that *we transcend* to the *eternal*, *most spiritual*, and *above us* by looking towards the First Principle, and this is *to be glad in the knowledge* [notitia] *of God and the reverence of His Majesty*.

3. This is therefore the way of three days in the solitude;⁴ this is the threefold illumination of one day, and the first is as Vespers, the second as morning, the third as midday; this looks back to [respicit] the threefold existence [existentiam] of things, that is in matter, in understanding and in the Eternal Art, according to what is said: *Let it be, He has made and it has been made*;⁵ this also looks back to the threefold substance in Christ, who is our Stairway, that is the corporal, the spiritual, and the Divine.

4. According to this threefold progress our mind has three principle powers of sight [aspectus]. One is towards exterior corporals, according to that which is named the *animal* [animalitas] or the sensory [sensualitas]: the other within the self and in the self, according to that which is called *the spirit*; the third above the self, according to that which is called *the mind*. — From all of which it ought to arrange [disponere] itself to climb thoroughly [conscendendum] into God, to love [diligat] Him *with a whole mind, and with a whole heart, and with a whole soul*,⁶ in which consists the perfect observance of the Law and, at the same time with this, Christian wisdom.

5. Moreover since whatever of the aforesaid manners

geminatur, secundum quod contingit considerare Deum ut *alpha et omega*,⁷ seu in quantum contingit videre Deum in unoquoque praedictorum modorum ut *per speculum* et ut *in speculo*, seu quia una istarum considerationum habet commisceri alteri sibi coniunctae et habet considerari in sua puritate; hinc est, quod necesse est, hos tres gradus principales ascendere ad senarium, ut, sicut Deus sex diebus perfecit *universum mundum* et in septimo requievit; sic *minor mundus* sex gradibus illuminationum sibi succedentium ad quietem contemplationis ordinatissime perducatur. — In cuius rei figura sex gradibus ascendebatur ad thronum Salomonis;⁸ Seraphim, quae vidit Isaias, senas alas habebat; post sex dies *vocavit Dominus Moysen de medio caliginis*, et Christus *post sex dies*, ut dicitur Matthaeo, *duxit discipulos in montem et transfiguratus est ante eos*.

is joined together, according to which one happens [contingit] to consider God as *the Alpha and the Omega*,⁷ or inasmuch as one happens to see God in any one of the aforesaid manners [modorum] as *through a mirror* [per speculum] and as *in a mirror* [in speculo], or because one of these considerations has to be mixed up [habet commisceri] with the other conjoined with itself, and has to be considered [habet considerari] in its purity; hence it is, that it is necessary, that these three principle steps ascend towards a group of six, so that, as God in six days perfected *the entire world* [universum mundum] and on the seventh rested; so the *microcosm* [minor mundum] is itself lead forth in six steps of illumination proceeding upwards [succedentium] in a most ordered manner [ordinatissime] towards the quiet of contemplation. — In the figure of which one ascended in six steps towards the throne of Solomon;⁸ the Seraphim, which Isaiah saw, had six wings; after six days the Lord *called Moses from the midst of gloom* [caliginis], and Christ *after six days*, as is said in Matthew, *led the disciples unto the mountain and was transfigured before them*.

6. Iuxta igitur sex gradus *ascensionis* in Deum, sex sunt gradus *potentiarum* animae per quos ascendimus ab imis ad summa, ab exterioribus ad intima, a temporalibus ascendimus ad aeterna, scilicet *sensus, imaginatio, ratio, intellectus, intelligentia* et *apex mentis* seu *synderesis scintilla*.⁹ Hos gradus in nobis habemus plantatos per naturam, deformatos per culpam, reformatos per gratiam; purgandos per iustitiam, exercendos per scientiam, perficiendos per sapientiam.

6. Therefore alongside [iuxta] the six steps of *ascension* into God, there are six steps of the soul's *powers* [potentiarum] through which we climb thoroughly from the depths towards the heights, from exterior things towards things most interior, from temporal things we ascend together towards eternal, that is *the sense, the imagination, the reason, the intellect, the intelligence*, and the *apex of the mind* or the spark of *synderesis*.⁹ These steps we have planted [habemus plantatos] in us by nature, deformed by fault, reformed by grace; are to be purged by justice, exercised by knowledge [scientia], perfected by wisdom.

7. Secundum enim primam naturae institutionem creatus fuit homo habilis ad contemplationis quietem, et ideo *posuit eum Deus in paradiso deliciarum*.¹⁰ Sed avertens se a vero lumine ad . . .

7. For according to the first institution of nature there was created a man fit [homo habilis] for the quiet of contemplation, and for that reason *God placed him in the paradise of delights*.¹⁰ But turning himself away from the true Light towards . . .

¹ Cap. 1. §. 1. Vide infra c. 7. n. 5. — Seq. locus est Ps. 85, 11. Cfr. Breviloq. p. V. c. 1. et 10. — Superius pro *sursum-actionis* A D G M *sursum-ascensionis*; edd. *sursum-actionis in Deum*, H K L *sursum tendentis actionis in Deum*. Nostra lectio est ex B C I K L N P. Inferius A D G M et 1, 2 omittunt *orando*.

² Cfr. supra Breviloq. p. II. c. 12. — Inferius (bis occurrit) pro *aeviterna* non pauci codd. *perperam aeterna* (praeter subnexa, cfr. etiam II. Sent. d. 2. p. I. a. 1. q. 1.), et pro *perveniamus* plures codd. *perveniatur*.

³ Ita A C G L M N; quae lectio respondet verbis Psalmi superius allegati; edd. *veritatem*; paulo

¹ Chapter 1, § 1. See below ch. 7, n. 5. — The following citation is Ps. 85:11. Cf. Breviloquium, p. V, chs. 1 and 10. — Above this in place of *upward-action* [sursum-actionis] A D G M have *upward-ascension* [sursum-ascensionis]; the editions read *upward-action into God* [sursum-actionis in Deum]; H K L have *of action tending upward into God* [sursum tendentis actionis]. Our reading is from B C I K L N P. Below A D G M and 1, 2 omit *praying* [orando].

² Cf. above Breviloquium, p. II, ch. 12. — Below this (twice occurring) in place of *aeviternal* [aeviterna] not a few codices faultily read *eternal* [aeterna] (in addition to the Scholium, cf. also Sent., Bk. II, d. 2, p. I, a. 1, q. 1), and in place of *we arrive* [perveniamus]

superius et inferius post *oportet* fide plurimorum et meliorum codd. bis omisimus *etiam*.

⁴ Exod. 3, 18: Ibimus viam trium dierum in solitudinem [ita etiam K L], ut immolemus Domino Deo nostro. — Plures codd. omittunt *igitur*.

⁵ Gen. 1, 3. seqq. Cfr. supra pag. 230, nota 5.

⁶ Marc. 12, 30. Cfr. Matth. 22, 37; Luc. 10, 27. — Superius post *alius* A addit *ad spiritualia*, et post *tertius* cum 1 et 2 *ad aeterna*. Pro *conscendendum* plures codd. *ascendendum*.

⁷ Apoc. 1, 8. — De differentia, quae est inter cognitionem Dei *per* speculum creaturarum et *in* speculo, cfr. I. Sent. d. 3. p. I. q. 3. — De senario creationis vide supra Breviloq. Prolog. §. 2. et p. II. c. 2. — Inferius pro *una* edd. *unaquaque*, et pro *ascendere* plures codd. non bene *conscendere*.

⁸ Libr. III. Reg. 10, 19. — Subinde respicitur Isai. 6, 2; Exod. 24, 16. et Matth. 17, 1. seq. Post *in montem* Vulgata addit *excelsum seorsum*.

⁹ Cfr. de Spiritu et anima (inter opera August.), c. 10-14. et 38. — Inferius pro *exercendos* L *illuminandos*.

¹⁰ Gen. 2, 15. Secundum septuaginta interpretes, Vulgata *voluptatis* pro *deliciarum*. — De originali peccato cfr. Breviloq. p. III. c. 5. seq. Subinde respicitur Tob. 5, 12: Et ait Tobias: Quale gaudium mihi erit, qui in tenebris sedeo et lumen caeli non video? — Superius pro *enim* Vat. *etiam*. Mox post *Sed avertens se* K L addunt *a summo bono*.

very many codices have *one arrives* [perveniat].

³ Thus A C G L M N; which reading corresponds to the words of the Psalm alluded to above; the editions have *into the truth* [in veritatem]; a little above and below this after *it is opportune* [oportet] trusting the very many and better codices we have twice omitted *also* [etiam].

⁴ Ex. 3:18 : We shall go three days into the solitude [thus do K L even have it], to immolate (a sacrifice) for the Lord Our God. — Very many codices omit *therefore* [igitur].

⁵ Gen. 1:3 ff. Cf. above p. 230, footnote 5.

⁶ Mk. 12:30. Cf. Mt. 22:37; Lk. 10:27. — Above this after *the other* [alius] A adds *according to spiritual (things)* [ad spiritualia], and after *the third* [tertius] together with 1 and 2 it has *according to eternal (things)* [ad aeterna]. In place of *climb thoroughly* [conscendendum] very many codices have *ascend* [ascendendum].

⁷ Apoc. 1:8. — On the difference, which there is between the cognition of God *through* the mirror of creatures and *in the mirror*, cf. Sent., Bk. I, d. 3, p. I, q. 3. — On the six days of creation see above Breviloquium, Prologue § 2, and part II, ch. 2. — Below this in place of *one* [una] the editions have *anyone . . . whatsoever* [unaquaque], and in place of *ascend* [ascendere] very many codices read poorly *climb thoroughly* [conscendere].

⁸ 3 Kings 10:19. — The next refers to Isaiah 6:2; Ex. 26:16, and Mt. 17:1 ff. After *upon the mountain* [in montem] the Vulgate adds *high above*.

⁹ Cf. De Spiritu et anima (among the works of St. Augustine), ch. 10-14 and 38. — Below this in place of *exercised* [exercendos] L has *illuminated* [illuminandos].

¹⁰ Gen. 2:15 according to the Septuagint; the Vulgate has *of pleasure* [voluptatis] in place of *of delights* [deliciarum]. — Concerning Original Sin, cf. Breviloquium, p. III, ch. 5 ff. The next refers to Tob. 5:12 : And Tobias said: What kind of joy shall be mine, who sit in shadows and see not the light of heaven? — Above this in place of *for* [enim] the Vatican text has *also* [etiam]. Next after *but turning itself away* [Sed avertens se] K L add *from the most high Good* [a summo bono].

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commutabile bonum, incurvatus est ipse per culpam propriam, et totum genus suum per originale peccatum, quod dupliciter infecit humanam naturam, scilicet *ignorantia* mentem et *concupiscentia* carnem; ita quod *excaecatus* homo et *incurvatus* in tenebris sedet et caeli lumen non videt nisi succurrat gratia cum iustitia contra *concupiscentiam*, et scientia cum sapientia contra *ignorantiam*. Quod totum fit per Iesum Christum, *qui factus est nobis a Deo sapientia*

the completely changeable good [commutabile bonum], he was himself stooped down through his own fault, and his whole race by Original Sin, which infects human nature in a twofold manner, that is the mind *by ignorance*, the flesh *by concupiscentia*; so that man *thoroughly blinded* and *stooped down* sits in the shadows and does not see the light of Heaven unless grace succors him with justice against his *concupiscentia*, and knowledge with wisdom against

*et iustitia et sanctificatio et redemptio.*¹ Qui cum sit Dei *virtus* et Dei *sapientia*, sit Verbum incarnatum *plenum gratiae et veritatis*, *gratiam* et *veritatem* fecit, *gratiam* scilicet *caritatis* infudit, quae, cum sit *de corde puro et conscientia bona et fide non ficta*, totam animam rectificat secundum triplicem ipsius aspectum supradictum; *scientiam veritatis* edocuit secundum triplicem modum theologiae, scilicet *symbolicae*, *propriae* et *mysticae*, ut per *symbolicam* recte utamur sensibilibus, per *propriam* recte utamur intelligibilibus, per *mysticam* rapiamur ad supermentales excessus.

8. Qui igitur vult in Deum ascendere necesse est, ut vitata culpa deformante naturam, naturales potentias supradictas exerceat ad *gratiam reformantem*, et hoc per orationem; ad *iustitiam purificantem* et hoc in conversatione; ad *scientiam illuminantem* et hoc in meditatione; ad *sapientiam perficientem* et hoc in contemplatione. Sicut igitur ad *sapientiam* nemo venit nisi per *gratiam*, *iustitiam* et *scientiam*; sic ad *contemplationem* non venit² nisi per meditationem perspicuam, conversationem sanctam et orationem devotam. Sicut igitur *gratia* fundamentum est rectitudinis voluntatis et illustrationis perspicuae rationis; sic primum orandum est nobis, deinde sancte vivendum, tertio veritatis spectaculis intendendum et intendendo gradatim ascendendum, quousque veniatur ad *montem excelsum*, ubi *videatur Deus deorum in Sion*.³

9. Quoniam igitur prius est ascendere quam descendere in scala Iacob,⁴ *primum* gradum ascensionis collocemus in imo, ponendo totum istum mundum sensibilem nobis tanquam speculum, per quod transeamus ad Deum, opificem summum, ut simus veri Hebraei transeuntes de Aegypto ad terram Patribus repromissam, simus etiam Christiani cum Christo transeuntes *ex hoc mundo ad Patrem*,⁵ simus et sapientiae amatores, quae vocat et dicit: *Transite ad me omnes, qui concupiscitis me, et a generationibus meis adimplemini. A magnitudine namque speciei et creaturae cognoscibiliter poterit Creator horum videri.*

10. Relucet autem Creatoris summa potentia et sapientia et benevolentia in rebus creatis secundum quod hoc tripliciter nuntiat sensus carnis sensui interiori. Sensus enim carnis aut deservit intellectui

his *ignorance*. Which is entirely [totum] done through Jesus Christ, *who has been made for us by God our wisdom and justice and sanctification and redemption*.¹ Who though He be the *Virtue* of God and the *Wisdom* of God, (and though) He be the Incarnate Word *full of grace and truth*, has wrought *grace* and *truth*, that is has infused *the grace of charity*, which, since it is *from a pure heart and a good conscience and an unfeigned faith*, rectifies the whole soul according to its own threefold, above-said power of sight [aspectum]; He has thoroughly taught *the knowledge of the truth* according to the threefold manner of theology, that is, the *symbolic*, the *proper*, and the *mystical*, so that through the *symbolic* we rightly use the sensible, through the *proper* we rightly use the intelligible, through the *mystical* we be rapt to super-mental excesses.

8. Therefore it is necessary that he who will to ascend into God, as a nature having avoided the deforming fault, exercise his above-said, natural powers in accord with [ad] *reforming grace*, and this by praying; in accord with *justifying purification* and this in comportment [conversatione]; in accord with *illuminating knowledge* and this in meditation; in accord with *perfecting wisdom* and this in contemplation. Therefore as no one comes to *wisdom* except through *grace*, *justice*, and *knowledge*; so one does not come² to *contemplation* except through perspicacious mediation, holy comportment and devout prayer. Therefore as *grace* is the foundation of the rectitude of the will and of the perspicacious brightening of the reason; so at first we must pray, then live holily, third understand by the spectacles of truth and by understanding ascend step-by-step, and come at last to the *exalted mountain*, where *there is seen the God of Gods in Sion*.³

9. Since therefore first one is to ascend rather than descend upon Jacob's stair,⁴ let us situate the *first* step of ascension at the bottom, by considering [ponendo] this whole world sensible to us as a mirror, through which we pass-over to God, the Most High Artisan, so that we may be true Hebrews passing-over from Egypt to the land promised again-and-again to our Fathers, that we may be also Christians passing-over with Christ *from this world to the Father*,⁵ that we may be also lovers [amatores] of wisdom, who calls and says: *Pass-over to me all you, who desire [concupiscitis] me, and be filled full by my generations. For from the magnitude of beauty [speciei] and creature the Creator of these things could be familiarly [cognoscibiliter] seen.*

10. Moreover the highest power and wisdom and benevolence of the Creator glitters in created things according to that which the sense of the flesh announces in this threefold manner to the interior

rationabiliter investiganti, aut fideliter credenti, aut intellectualiter contemplanti. Contemplans considerat rerum existentiam actualem, *credens* rerum decursum habitualement, ⁶ *ratiocinans* rerum praecellentiam potentialem.

11. Primo modo aspectus *contemplantis*, res in se ipsis considerans, videt in eis *pondus, numerum* et *mensuram*.⁷ *pondus* quoad situm, ubi inclinantur, *numerum*, quo distinguuntur, et *mensuram*, qua limitantur. Ac per hoc videt in eis *modum, speciem* et *ordinem*, nec non *substantiam, virtutem* et *operationem*. Ex quibus consurgere potest sicut ex *vestigio* ad intelligendum potentiam, sapientiam et bonitatem Creatoris immensam.

12. Secundo modo aspectus *fidelis*, considerans hunc mundum attendit *originem, decursum* et *terminum*. Nam *fide* credimus, *aptata esse saecula Verbo vitae*;⁸ *fide* credimus, trium legum tempora, scilicet naturae, Scripturae et gratiae sibi succedere et ordinatissime decurrere; *fide* credimus, mundum per finale iudicium terminandum esse; in primo potentiam, in secundo providentiam, in tertio iustitiam summi principii advertentes.

13. Tertio modo aspectus *ratiocinabiliter investigantis*⁹ videt, quaedam tantum *esse*, quaedam autem *esse* et *vivere*, quaedam vero *esse, vivere* et *discernere*; et prima quidem *esse* minora, secunda media, tertia meliora. — Videt iterum, quaedam *esse* tantum *corporalia*, quaedam *partim corporalia, partim spiritualia*; ex quo advertit, aliqua *esse mere spiritualia* tanquam utriusque meliora et digniora. — Videt nihilominus, quaedam *esse mutabilia et corruptibilia*, ut *terrestria, quaedam mutabilia et . . .*

sense. For the sense of the flesh either devoutly serves [deservit] the intellect *rationally investigating*, or *faithfully believing*, or *intellectually contemplating*. *Contemplating* (the intellect) considers the actual existence of things, *believing* the habitual descent [decursus] of things,⁶ *reasoning* [ratiocinans] the potential excellence [praecellentiam] of things.

11. In the first manner the power of sight [aspectus] of the *one contemplating*, considering the things in themselves [res in se ipsis], sees in them (their) *weight, number* and *measure* [mensuram]:⁷ the *weight* in regard to the position [quoad situm], where they are inclining, the *number*, by which they are distinguished, and the *measure*, by which they are limited. And for this reason it sees in them *a standard of measure* [modum], *a beauty* [species], and *an order*, and also (their) *substance, virtue, and activity* [operationem]. From which it can rise together, as from a *vestige*, to understand the power, wisdom and immense goodness of the Creator.

12. In the second manner the power of sight of the *believer* [fidelis], considering this world tends toward (its) *origin, descent* and *end*. For by *faith* we believe, *that the ages have been made ready for the Word of life*;⁸ by *faith* we believe, that the seasons of the three laws, that is of nature, of Scripture and of grace succeed one another [sibi] and have descended [decurrisse] in a most orderly manner; by *faith* we believe, that the world must be terminated by a final judgment; adverting in the first to power, in the second to providence, in the third to justice of the Most High Principle.

13. In the third manner the power of sight of the *one investigating by reasoning* [ratiocinabiliter]⁹ sees, that certain things only *are*, moreover that certain things *are* and *live*, but that certain things *are, live, and discern*; and indeed that the first things are the lesser, the second ones the middle, the third the best. — Again it sees, that certain things are only *corporal*, certain things *partly corporal, partly spiritual*; from which it adverts, that some are *merely spiritual* as the better and more worthy of both. Nevertheless it sees, that certain things are *mutable and corruptible*, as (are) *terrestrial things, certain things are mutable and . . .*

¹ Epist. I. Cor. 1, 30. Ibid. v. 24. Apostolus vocat « Christum Dei virtutem et Dei sapientiam ». — Subinde allegatur Ioan. 1, 14. Ibid. v. 17: Gratia et veritas per Iesum Christum facta est. Tertius locus est I. Tim. 1, 15.

² Edd. cum aliquot codd. *nemo venit*.

³ Psalm. 83, 8: Ibunt de virtute in virtutem, videbitur Deus etc. — Cfr. supra pag. 297, nota 1. — Pro *spectaculis* 1, 2 *speculo*.

¹ 1 Cor. 1:30. *Ibid.*, v. 24. The Apostle calls « Christ the Virtue of God and the Wisdom of God ». — Then there is a reference to Jn 1:14. *Ibid.*, v. 17: Grace and truth has been wrought through Jesus Christ. The third citation is 1 Tim. 1:15.

² The editions with some of the codices have *no one comes* [nemo venit].

³ Psalm 83:8 : They shall come from virtue unto virtue, God shall be seen etc.. — Cf. above p. 297,

⁴ Gen. 28, 12. Cfr. supra pag. 205, nota 2. — De Hebraeis exeuntibus de Aegypto cf. Exod. 13, 3. seq.

⁵ Ioan. 13, 1. — Seq. locus est Eccli. 24, 26; Vulgata *implemini*. Tertius est Sap. 13, 5; Vulgata habet *enim* pro *namque*.

⁶ Cfr. supra Breviloq. Prolog. § 2.

⁷ Respicitur Sap. 11, 21; cfr. supra pag. 54, nota 7. — De seqq., quae I. Sent. d. 3. p. I. dub. 3. explicantur, cfr. supra pag. 82, nota 5; pag. 219, nota 1. et pag. 242, nota 5. — Inferius post *potest* G H K L M N addunt *spiritus*.

⁸ Hebr. 11, 3: fide intelligimus aptata . . . Verbo Dei (E etiam exhibet *Dei*, C *Dei vitae*). Cfr. Breviloq. Prolog. § 2. — Superius pro *fidelis*, *considerans*, H *fideliter considerantis*, L *fideliter credentis*, *considerantis*. Mox pro *trium legum* D G M *trinae legis*, et pro *succedere* D G K M N *successisse*, econtra H P *decurrere* pro *decurrisse*.

⁹ Edd. *ratiocinantis investigans*: fere omnes codd. *viri investigantis*, K *rationabiliter viri investigantis*; quo confirmatur nostra lectio sumta ex H L. Infra pro *media* D G M *mediocria*; denique Q *colligit, quaedam pro advertit, aliqua*.

footnote 1. — In place of *by the spectacles* [spectaculis] 1, 2 have *by the mirror* [speculo].

⁴ Gen. 28:12. Cf. above p. 205, footnote 2. — Concerning the Hebrews departing Egypt, cf. Exod. 13:3 ff..

⁵ Jn. 13:1. — The following citation is Eccli. 24:26; the Vulgate reads *be filled* [implemini]. The third citation is Wis. 13:5; the Vulgate has *for* [enim] in place of *for* [namque].

⁶ Cf. above, Breviloquium, Prologue. § 2.

⁷ A reference to Wis. 11:21; cf. above p. 54, footnote 7. — On the following, which are explained in Sent., Bk. I, d. 3, p. I, dubium 3, cf. above p. 82, footnote 5; p. 219, footnote 1 and p. 242, footnote 5. — Below this, at *can rise together* [consurgere potest], G H K L M N preface *the spirit* [spirit].

⁸ Heb. 11:3: by faith we understand that the ages . . . for the Word of God (E also has *of God*, C *of the God of life*). Cf. Breviloquium, Prologue 2. — Above this, in place of *of the believer, considering* [fidelis, considerans], H has *of the one considering faithfully* [fideliter considerantis], L has *of the believer faithfully, considering* [fideliter credentis, considerantis]. Then in place of *of the three laws* [trium legum] D G M have *of the three laws together* [trinae legis], and in place of *succeed* D G K M N have *have succeeded*, and contrariwise HP have *do descend* [decurrere] in place of *have descended* [decurrisse].

⁹ The editions read *investigating of the one reasoning* [ratiocinantis investigans]; nearly all the codices have *of the man investigating* [viri investigantis], K reads *of the man reasonably investigating* [rationabiliter viri investigantis]; which confirms our reading taken from H L. Below this in place of *the middle* [media], D G M have *mediocre* [mediocria]; then Q has *it gathers, that certain ones* [colligit, quaedam] in place of *it adverts, that some* [advertit, aliqua].

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incorruptibilia, ut caelestia; ex quo advertit, quaedam esse *immutabilia* et *incorruptibilia*, ut supercaelestia.

Ex his ergo visibilibus consurgit ad considerandum Dei potentiam, sapientiam, et bonitatem ut entem, viventem et intelligentem, mere spiritualem et incorruptibilem et intransmutabilem.¹

14. Haec autem consideratio dilatatur secundum septiformem conditionem creaturarum, quae est divinae potentiae et bonitatis testimonium septiforme, si consideretur cunctarum rerum *origo*, *magnitudo*, *multitudo*, *pluricritudo*, *plenitudo*, *operatio* et *ordo*. —

incorruptible, as (are) celestial things; from which it adverts, that certain things are *immutable* and *incorruptible*, as (are) super-celestial things.

From these visible things, therefore, it rises up together to consider the power, wisdom, and goodness of God, as the being [entem], living, understanding, merely spiritual and incorruptible and intransmutable One.¹

14. Moreover this consideration broadens according to the septiform condition of creatures, which is the septiform testimony of the divine power and goodness, if the *origin*, the *magnitudo*, the *multitudo*, the *beauty* [pulchritudo], the *plenitudo*, the *operation* and the

Origo namque rerum secundum creationem, distinctionem et ornatum quantum ad opera sex dierum divinam praedicat potentiam cuncta de nihilo producentem, sapientiam cuncta lucide distinguentem et bonitatem cuncta largiter adornantem.² — *Magnitudo* autem rerum secundum molem longitudinis, latitudinis et profunditatis; secundum excellentiam virtutis longe, late et profunde se extendentis, sicut patet in diffusione lucis; secundum efficaciam operationis intimae, continuae et diffusae, sicut patet in operatione ignis, manifeste indicat immensitatem potentiae, sapientiae et bonitatis trini Dei qui in cunctis rebus per *potentiam*, *praesentiam* et *essentiam*³ incircumscriptus existit. — *Multitudo* vero rerum secundum diversitatem generalem, specialem et individuaalem in substantia, in forma seu figura et efficacia ultra omnem humanam aestimationem, manifeste trium praedictarum conditionum in Deo immensitatem insinuat et ostendit. — *Pulcritudo*⁴ autem rerum secundum varietatem luminum, figurarum et colorum in corporibus simplicibus, mixtis et etiam complexionatis, sicut in corporibus caelestibus et mineralibus, sicut lapidibus et metallis, plantis et animalibus, tria praedicta evidenter proclamat. — *Plenitudo* autem rerum, secundum quod materia est plena formis secundum rationes seminales;⁵ *forma* est plena virtute secundum activam potentiam; *virtus* est plena effectibus secundum efficientiam, id ipsum manifeste declarat. — *Operatio* multiplex, secundum quod est *naturalis*, secundum quod est *artificialis*, secundum quod est *moralis*, sua multiplicissima varietate ostendit immensitatem illius *virtutis*, *artis* et *bonitatis*, quae quidem est omnibus « causa essendi, ratio intelligendi et ordo vivendi ».⁶ — *Ordo* autem secundum rationem *durationis*, *situationis* et *influendae*, scilicet per prius et posterius, superius et inferius,⁷ nobilior et ignobilior, in libro creaturae insinuat manifeste primi principii *primitatem*, *sublimitatem* et *dignitatem* quantum ad infinitatem *potentiae*; ordo vero divinarum *legum*, *praeceptorum* et *iudiciorum* in libro Scripturae immensitatem *sapientiae*; ordo autem divinarum *Sacramentorum*, *beneficiorum* et *retributionum* in corpore Ecclesiae immensitatem *bonitatis*, ita quod ipse ordo nos in primum et summum, potentissimum, sapientissimum et optimum evidentissime manuducit.

order of all other things would be considered. — For *the origin* of things according to their creation, distinction and embellishment [ornatum], as much as it regards [quantum ad] the works of the six days, foretells the Divine Power, producing all other things from nothing, (the Divine) Wisdom distinguishing all other things lucidly and (the Divine) Goodness adorning all other things with largess.² — Moreover *the magnitude* of things according to the quantity [molem] of their length, breadth and depth; according to the excellence of their virtue extending far, wide, and deeply, as is clear in the diffusion of light; according to the efficacy of their most interior, continual and diffuse activity, as is clear in the activity of fire, manifestly indicates the immensity of the power, wisdom and goodness of the Triune God who in all other things by *power*, *presence* [praesentiam] and *essence*³ exists as One uncircumscribed. — Indeed the *multitude* of things according to their general, special and individual diversity in substance, in form or figure and efficacious beyond every human estimation, manifestly intimates and shows the immensity of the aforesaid three conditions in God. — Moreover *the exterior beauty*⁴ [pulcritudo] of things according to the variety of their lights, figures and colors in bodies simple, mixed and even connected [complexionatis], as in celestial and mineral bodies, as stones and metals, plants and animals, proclaims in an evident manner the aforesaid three things. — Moreover *the fullness* of things, according to which [secundum quod] matter is full of forms according to seminal reasons;⁵ *form* is full of virtue according to active power; *virtue* is full of effects according to efficiency, manifestly declares the very thing. — The manifold [multiplex] *activity* (of things), according to that which is *natural*, according to that which is *artificial*, according to that which is *moral*, by its most manifold variety shows the immensity of His virtue, art, and goodness, which is for all things « the cause of existing [causa essendi], the reason for understanding and the order of living ».⁶ — Moreover their *order* according to the reckoning [rationem] of *duration*, *situation* and *influence*, that is by prior and posterior, superior and inferior,⁷ more noble and more ignoble, manifestly intimates in the Book of Creatures the *primacy*, *sublimity* and *dignity* of the First Principle, as much as it regards the infinity of His *power*; indeed the order of divine *laws*, *precepts*, and *judgments* in the Book of Scripture (intimates) the immensity of His *Wisdom*; moreover the order of divine *Sacraments*, *benefactions* and *retributions* in the Body of the Church (intimates) the immensity of His *Goodness*, so that the order itself most evidently leads us by hand [manuducit] to the First and Most High, the Most Powerful, the Most Wise and the Best.

15. Qui igitur tantis rerum creaturarum splendoribus non illustratur caecus est; qui tantis clamoribus non

15. Therefore he who is not brightened [illustratur] by such splendors of created things is blind; he who does

evigilat surdus est; qui ex omnibus his effectibus Deum non laudat mutus est; qui ex tantis indiciiis primum principium non advertit stultus est. — Aperi igitur oculos, aures spirituales admove, labia tua solve et cor tuum appone,⁸ ut in omnibus creaturis Deum tuum videas, audias, laudes, diligas et colas, magnifices et honores, ne forte totus contra te orbis terrarum consurgat. Nam ob hoc *pugnabit orbis terrarum contra insensatos*,⁹ et contra sensatis erit materia gloriae, qui secundum Prophetam possunt dicere: *Delectasti me, Domine, in factura tua, et in operibus manuum tuarum exsultabo. Quam magnificata sunt opera tua, Domine! omnia in sapientia fecisti, impleta est terra possessione tua.*

CAPUT II

DE SPECULATIONE DEI IN VESTIGIIS SUIS IN HOC SENSIBILI MUNDO

1. Sed quoniam circa speculum sensibillum non solum contingit contemplari Deum *per ipsa* tanquam per vestigia, verum etiam *in ipsis*, in quantum est in eis per *essentiam, potentiam et praesentiam*; et hoc considerare est altius¹⁰ quam praecedens: ideo huiusmodi consideratio secundum tenet locum tanquam secundus contemplationis gradus, quo debemus . . .

not awake at such clamors is deaf; he who does not praise God on account of [ex] all these effects is mute; he who does not turn towards [advertit] the First Principle on account of such indications [indiciis] is stupid. — Open therefore your eyes, employ your spiritual ears, loose your lips and rouse [appone] your heart,⁸ to see, hear, praise, love [diligas] and worship [colas], magnify and honor your God in all creatures, lest perhaps the whole circle of the earth rise together against you. For on this account *the circle of the earth will fight against the insensate*,⁹ and against the sensate there will be the matter of glory, who according to the Prophet can say: *Thou has loved [delectasti] me, Lord, in what you are to do [factura] and in the works of Thy hands shall I exult. How magnified are Thy works, Lord! you have made all things in wisdom, the earth is filled with Thy possession.*

CHAPTER II

ON THE SIGHT OF GOD IN HIS VESTIGES IN THIS SENSIBLE WORLD

1. But since concerning the mirror of sensibles not only does it happen that God is contemplated *through these* as through vestiges, but also *in these*, inasmuch as He is in them through His *Essence, Power, and Presence*; and this is to consider Him higher¹⁰ than before [praecedens]; for that reason a consideration of this kind holds second place as the second step of contemplation, by which we ought . . .

¹ Cfr. I. Sent. lit. Magistri, d. III. c. 1, et Comment. p. I. dub. 1. — Pro *entem A existentem*.

² Vide Breviloq. p. II. c. 1. et 2.

³ Cfr. supra pag. 214, nota 3. — Pro *rebus* edd. *creaturis*.

⁴ Definitio plucritudinis datur in cap. seq. n. 5.

⁵ Vide II. Sent. d. 7. p. II. a. 2. q. 1. et d. 18. a. 1. q. 2. seq. Simili modo dicitur in Lib. de Causis, propos.

10: *Omnis intelligentia plena est formis.* — Pro *secundum quod D F G M secundum quam*, et inferius pro *efficientiam A C D E I K L M N efficaciam*.

⁶ Secundum August., VIII. de Civ. Dei, c. 4, superius pag. 19, nota 7. allegatum. Cfr. etiam supra pag. 12, nota 7.

⁷ Vide supra pag. 179, nota 9. definitionem ordinis ex August. allatam. Cfr. etiam Aristot., de Praedicam. c. de Priori. — *De libro creaturae* vide Breviloq. p. II. c. 3. seq. et c. 11; de aliis libris vide ibid. Prolog. 1. seq. et p. VI. c. 1. — Verba *scilicet per prius* . . . *ignobilis* omittuntur (et hoc satis probabiliter) a plerisque codd., inter quos B P, non vero ab A. Inferius Vat. omittit *sublimitatem et dignitatem*; vocibus *immensitatem sapientiae* G K L M N interserunt *ostendit*.

⁸ Prov. 22, 17: *Inclina aurem tuam et audi verba*

¹ Cf. *Sent.*, Bk. I, the text of Master (Peter), d. 3, ch. 1, and (St. Bonaventure's) Commentary, p. I, dubium 1. — In place of *being* [entem] A has *existing* [existentem].

² See *Breviloquium*, p. II, chs. 1 and 2.

³ Cf. above p. 214, footnote 3. — In place of *things* [rebus] the editions have *creatures* [creatures].

⁴ The definition of *pulchritudo* is given in the following chapter, n. 5.

⁵ See *Sent.*, Bk. II, d. 7, p. II, a. 2, q. 1, and d. 18, a. 1, q. 2 ff. In a similar manner there is said in the *Liber de Causis*, proposition 10: Every intelligence is full of forms. — In place of *according to which* [secundum quod] D F G M have *according to which* [secundum quam], and below this in place of *efficiency* [efficientiam] A C D E I K L M N have *efficacy* [efficaciam].

⁶ According to (St.) Augustine, *De civ. Dei*, Bk. VIII, ch. 4, alluded to above on p. 19, footnote 7. Cf. also above p. 12, footnote 7.

⁷ See above p. 179, footnote 9, for the definition of order taken from (St.) Augustine. Cf. also Aristotle, *On the Predicaments*, ch. *On the first*. — *Concerning the Book of Creatures* see *Breviloquium*, p. II, ch. 3 ff. and ch. 11; concerning the other books see *ibid.*,

sapientium; appone autem cor ad doctrinam meam. — Inferius pro *totus* edd. et plures codd. *universus*, et pro *consurgat* C et 1, 2 *insurgat*.

⁹ Sap. 5, 21. — Seq. locus est Ps. 91, 5; tertius est Ps. 103, 24.

¹⁰ H O et haec *consideratio est altior*.

Prologue 1 ff. and p. VI, ch. 1. — The words *that is by prior . . . and more ignoble* are omitted (and this is sufficiently probable) by most of the codices, among which are B P, but not A. Below this the Vatican edition omits *sublimity and dignity* [sublimitatem et dignitatem]; at the words *the immensity of His wisdom* [immensitatem sapientiae] G K L M N insert *show* [ostendit].

⁸ Prov. 22:17: Incline Thy ear and hear the words of the wise; rouse (your) heart to My doctrine. — Below this in place of *the whole* [totus] the editions and very many codices have *the universal* [universus], and in place of *rise together* [consurgat] C and editions 1, 2, have *rise up* [insurgat].

⁹ Wis. 5:21. — The following citation is Ps. 91:5, the third is Ps. 103:24.

¹⁰ H O have *and this consideration is higher* [et haec consideration est altior].

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manuduci ad contemplandum Deum in cunctis creaturis, quae ad mentem nostram intrant per corporales sensus.

2. Notandum igitur, quod iste mundus, qui dicitur *macrocosmus*, intrat ad animam nostram, quae dicitur *minor mundus*,¹ per portas quinque sensuum, secundum ipsorum sensibilibus *apprehensionem*, *oblectationem* et *diiudicationem*. — Quod patet sic: quia in eo quaedam sunt *generantia*, quaedam *generata*, quaedam *gubernantia* haec et illa. *Generantia* sunt corpora simplicia, scilicet corpora caelestia et quatuor elementa. Nam ex elementis per virtutem lucis conciliantis contrarietatem elementorum in mixtis habent generari et produci, quaecumque generantur et producuntur per operationem virtutis naturalis. — *Generata* vero sunt corpora ex elementis composita, sicut mineralia, vegetabilia, sensibilia et corpora humana.² — *Regentia* haec et illa sunt substantiae spirituales sive *omnino coniunctae*, ut sunt animae brutales, sive *coniunctae separabiliter*, ut sunt spiritus rationales, sive *coniunctae inseparabiliter*, ut sunt spiritus caelestes, quos philosophi *Intelligentias*, nos *Angelos* appellamus. Quibus secundum philosophos competit movere corpora caelestia, ac per hoc eis attribuitur *administratio universi*, suscipiendo a prima causa, scilicet Deo, virtutis influentiam, quam refundunt secundum opus gubernationis, quod respicit rerum consistentiam naturalem. Secundum autem theologos attribuitur eisdem regimen universi secundum imperium summi Dei quantum ad *opera reparationis*, secundum, quae dicuntur *administratorii spiritus*, *missi propter eos qui hereditatem capiunt salutis*.³

to be lead by hand to contemplate God in all other creatures, which enter our minds through bodily senses.

2. Therefore it must be noted, that this world of ours, which is called a *macrocosm*, enters our soul, which is called a *microcosm* [minor mundus],¹ through the gates of the five senses, according to their *apprehension*, *enjoyment* [oblectationem] and *dijudication* of these sensible (images). — Which is thus clear: because in it certain things are *generating*, certain things *generated*, certain thing *governing* the former and the latter [haec et illa]. — The things *generating* are the simple bodies, that is, the celestial bodies and the four elements. For from the elements by virtue of a light unifying [conciliantis] the contrariety of elements in mixtures there have been generated and produced, whatever are generated and produced by the activity of natural virtue. — But the things *generated* are the bodies composed from the elements, as minerals, vegetables, sensibles and human bodies.² — The things *ruling* the former and the latter are the spiritual substances whether *entirely conjoined*, as are the brute animals, or *conjoined in a separable manner* [separabiliter], as are the rational spirits, or *conjoined in an inseparable manner* [inseparabiliter], as are the celestial spirits, whom the philosophers name *Intelligences*, we the *Angels*. To whom according to philosophers it pertains [competit] to move the celestial bodies, and for this reason to them there is attributed the *administration of the universe*, taking up [suscipiendo] from the First Cause, that is from God, the influence of virtue, which they pour back according to the work of governing, which respects [respicit] the natural consistency of things.

Moreover according to theologians there is attributed to these same the control [regimen] of the universe according to the Empire of the Most High God as much as regards the *works of reparation*, according to what is called *the spirits of administration, sent on account of those who are seizing the inheritance of salvation*.³

3. Homo igitur, qui dicitur *minor mundus*, habet quinque sensus quasi quinque portas, per quas intrat cognitio omnium, quae sunt in mundo sensibili, in animam ipius. Nam per *visum* intrant corpora sublimia et luminosa et cetera colorata, per *tactum* vero corpora solida et terrestria, per tres vero *sensus intermedios* intrant intermedia, ut per *gustum* aquea, per *auditum* aërea, per *odoratum* vaporabilia, quae aliquid habent de natura humida, aliquid de aërea, aliquid de ignea seu calida, sicut patet in fumo ex aromatibus resolutio.⁴

3. Man therefore, who is called the *microcosm*, has five senses like five gates, through which acquaintance with [cognitio] all things, which are in the sensible world, enters into his soul. For through *vision* there enters bodies sublime and luminous and all the other colored things, but through *touch* bodies solid and terrestrial, indeed through *the three intermediary senses* there enters intermediary things, as through *taste* liquids [aquea], through *hearing* gases [aërea], through *smell* vapors [vaporabilia], which have something of the humid nature, something of the gaseous [aërea], something of the fiery [ignea] or hot (nature), as is clear in the smoke released from aromatics [aromatibus].⁴

Intrant igitur per has portas tam corpora simplicia quam etiam composita, ex his mixta. Quia vero sensu percipimus non solum haec *sensibilia particularia*, quae sunt lux, sonus, odor, sapor et quatuor *primariae qualitates*, quas apprehendit tactus; verum etiam *sensibilia communia*, quae sunt numerus, magnitudo, figura, quies et motus; et « omne, quod movetur ab alio movetur »,⁵ et quaedam a se ipsis moventur et quiescunt, ut sunt animalia: dum per hos quinque sensus *motus* corporum apprehendimus, manuducimur ad cognitionem motorum spiritualium tanquam per effectum cognitionem causarum.

Therefore there enters through these gates both simple bodies and also composite ones, from these (which are) mixed. But because in sensing [sensu] we perceive not only these *particular sensibles*, which are light, sound, odor, taste and the four *primary qualities*, which apprehend (our) touch; but also the *common sensibles*, which are number, magnitude, figure, rest and movement [motus]; both « all, which is moved is moved by another »,⁵ and certain things are moved by themselves and rest, as are the animals: while through those five senses we apprehend the *movements* of bodies, we are lead by hand towards acquaintance with spiritual movers as through an effect towards acquaintance with its causes.

4. Intrat igitur quantum ad tria rerum genera in animam humanam per *apprehensionem* totus iste sensibilis mundus. Haec autem sensibilia exteriora sunt quae primo ingrediuntur in animam per portas quinque sensuum; intrant, inquam, non per substantias, sed per similitudines suas primo generatas in medio et de medio in organo et de organo exteriori in interiori et de hoc in potentiam apprehensivam;⁶ et sic generatio speciei in medio et de medio in organo et conversio potentiae apprehensivae super illam facit *apprehensionem* omnium eorum quae exterius anima apprehendit.

4. Therefore there enters, as much as regards three genera of things, into the human soul through *apprehension*, that whole sensible world. Moreover these exterior sensibles are those which at first step into the soul through the gates of the five senses; they enter, I say, not through substances, but through their similitudes at first generated in the midst and from the midst, in the organ and from the exterior organ, in the interior, and from this into the apprehensive power;⁶ and thus the generation of the species in the midst and from the midst in the organ and the conversion of the apprehensive power over it causes [facit] the *apprehension* of all these which the soul apprehends exteriorly.

5. Ad hanc apprehensionem, si sit rei convenientis, sequitur *oblectatio*.⁷ Delectatur autem sensus in obiecto per similitudinem abstractam percepto vel ratione *speciositatis*, sicut in visu, vel ratione *suavitatis*, sicut in odoratu et auditu, vel ratione *salubritatis*, sicut in gustu et tactu, appropriate

5. To this apprehension, if it belongs to something agreeable [rei convenientis], there follows *enjoyment* [oblectatio].⁷ Moreover the sense takes delight [delectatur] in the object perceived through the abstract similitude and/or [vel] by reason of its *beauty* [speciositatis], as in sight, and/or by reason of its

loquendo. Omnis autem delectatio est ratione proportionalitatis. Sed quoniam species tenet rationem *formae, virtutis et operationis*, secundum quod habet respectum ad principium, a quo manat, ad medium, per quod transit, et ad terminum, in quem agit: ideo proportionalitas aut attenditur in similitudine, secundum quod tenet rationem *speciei seu formae*, et sic dicitur *speciositas*, quia « pulchritudo nihil aliud est quam aequalitas numerosa », seu « quidam par- . . .

savor, as in smell and hearing, and/or by reason of its *wholesomeness* [salubritatis], as in taste and touch, respectively [appropriate loquendo]. Moreover, every delectation is by reason of its proportionality. But since the species holds the reason for the *form, virtue and activity*, according to which it has a looking-back [respectum] to the beginning, from which it flows [manat], to the middle, through which it passes-over, and to the end, in which it acts; for that reason proportionality either is tended towards in similitude, according to which it accounts [habet rationem] for the *species or form*, and so is called *beauty* [speciositas], because « beauty [pulchritudo] is nothing other than numeric [numerosa] equality », or « a certain placement [situs] of parts . . .

¹ In hac propositione post *iste mundus* edd. addunt *sensibilis*, et post *macrocosmus* Vat. cum edd. recentioribus *id est longus mundus*, et ante *minor mundus* iterum edd. *microcosmos, id est*. Inferius pro *gubernantia* edd. *regentia*.

² Cfr. supra *Breviloq.* p. II. c. 3. et 4. — Immediate post pro *Regentia A gubernantia*, et pro *spiritus rationales* edd. *animae rationales*.

³ Hebr. 1, 14. Vulgata post *spiritus* addit *in ministerium* et substituit *capient* pro *capiunt*. Cfr. II. Sent. d. 10. et 11. Ibid. d. 14. p. I. a. 3. agitur de *Intelligentiis*.

⁴ Vide supra pag. 227, nota 5. — De sensibilibus *propriis* seu particularibus et *communibus* (scil. pluribus sensibus) agit Aristot., II. de Anima, text. 63. seqq. (c. 6.). De quatuor primariis qualitatibus (scil. calido, frigido, humido et sicco) cf. supra pag. 221, nota 1. — Superius pro *cetera colorata P corpora colorata*.

⁵ Secundum Aristot., VII. Phys. text. 1. seqq. Ibid. VIII. text. 27. seqq. (c. 4.) agitur de motu animalium. — Mox pro *a se ipsis* edd. et plures codd. *se ipsis*; sed apud Aristot. legitur: Eorum autem, quae *per se* [moventur], alia quidem *a se ipsis* [□□□□□□], alia vero ab alio.

⁶ Potentia sensibilis apprehensiva enim dividitur in *exteriolem* et *interiolem*; prior comprehendit quinque sensus exteriores, posterior vero sensum communem, imaginationem (phantasiam), aestimativam et memoriam. — Vat. perperam in *potentia apprehensiva*. Cfr. August., XI. de Trin. c. 9. n. 16, et Aristot., II. de Anima, text. 121. seq. et 136. seqq. (c. 7. seqq.) et de Sensu et sens. c. 7. (c. 6). — Superius post *in organo* edd. addunt *exteriori*.

⁷ Delectatio siquidem definitur: coniunctio convenientis cum convenienti. Cfr. tom. I. pa. 38, nota 4. et tom. IV. pag. 391, nota 3, ubi docetur, delectationem proprie consistere in actione consequente hanc coniunctionem.

¹ In this proposition to *this world of ours* [iste mundus] the editions add *sensible* [sensibilis], and after *macrocosm* the Vatican edition together with the more recent editions has *that is the wide world* [id est longus mundus], and before *microcosm* [minor mundus] again the editions have *microcosm, that is* [microcosmos, id est]. Below this in place of *governing* [gubernantia] the editions have *ruling* [regentia].

² Cf. *Breviloquium*, p. II, chs. 3 and 4. — Immediately after this in place of *the things ruling* [Regentia] A has *the things governing* [gubernantia], and in place of *rational spirits* [spiritus rationales] the editions read *rational souls* [animae rationales].

³ Heb. 1:14. The Vulgate after *spirits* [spiritus] adds *to minister* [in ministerium] and substitutes *will seize* [capient] for *are seizing* [capiunt]. Cf. *Sent.*, Bk. II, d. 10 and 11. *Ibid.*, d. 14, p. I, a. 3. deals with the *Intelligences*.

⁴ See above p. 227, footnote 5. — Of sensibles, proper or particular, and those common (that is, to more than one sense) Aristotle deals in *De anima*, Bk. II, text 63 ff. (ch. 6). Concerning the four primary qualities (that is, hot, cold, wet, dry) cf. above p. 221, footnote 1. — Above this in place of *all the other colored things* [cetera colorata] P has *colored bodies* [corpora colorata].

⁵ According to Aristotle, *Physics*, Bk. VII, text 1 ff. *Ibid.*, Bk. VIII, text 27 ff. (ch. 4) deals with the movement of living things. — Then in place of *by themselves* [a se ipsis] the editions and very many codices have *according to themselves* [se ipsis]; but in Aristotle there is read: Moreover of those, which *through themselves* (are moved), some indeed by themselves [□□□□□□], but others by another.

⁶ For, the sensible apprehensive power is divided into the *exterior* and *the interior*; the former comprehends the five exterior senses, but the latter the common sense, imagination (fantasy), the estimative and the memory. — The Vatican edition faultily reads *in the apprehensive power* [in potential apprehensiva]. Cf. (St.) Augustine, *De Trinitate*, Bk. XI, ch. 9, n. 16, and Aristotle, *De anima*, Bk. II, text 121 ff. and 136 ff. (ch.

7 ff.) and *De sensu et sens.*, ch. 7 (ch. 6). — Above this to *in the organ* [in organo] the editions add *exterior* [exeriori]

⁷ For indeed delectation is defined as: the conjunction of the convenient with the convenient. Cf. tome I, p. 38, footnote 4, and tome IV, p. 391, footnote 3, where there will be taught, that delectation properly consists in the action consequent to this conjunction.

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-tium situs cum coloris suavitate ». ¹ Aut attenditur proportionalitas, in quantum tenet rationem *potentiae seu virtutis*, et sic dicitur *suavitas*, cum virtus agens non impropotionaliter excedit recipientem; quia sensus tristatur in extremis et in mediis delectatur. ² Aut attenditur, in quantum tenet rationem *efficaciae et impressionis*, quae tunc est proportionalis, quando agens imprimendo replet indigentiam patientis, et hoc est *salvare et nutrire ipsum*, quod maxime apparet in gustu et tactu, Et sic per *oblectationem* delectabilia exteriora secundum triplicem rationem delectandi per similitudinem intrat in animam.

6. Post hanc apprehensionem et oblectationem fit *diiudicatio*, qua non solum diiudicatur, utrum hoc sit album, vel nigrum, quia hoc pertinet ad sensum *particularem*; ³ non solum, utrum sit salubre, vel nocivum, quia hoc pertinet ad sensum interiorem; verum etiam, quia diiudicatur et ratio redditur, *quare* hoc delectat; et in hoc actu inquiritur de *ratione* delectationis, quae in sensu percipitur ab objecto. Hoc est autem, cum quaeritur *ratio* pulcri, suavis et salubris: et invenitur quod haec est *proportio aequalitatis*. Ratio autem aequalitatis est eadem in magnis et parvis nec extenditur dimensionibus nec succedit seu transit cum transeuntibus nec motibus alteratur. Abstrahit igitur a loco, tempore et motu, ac per hoc est incommutabilis, incircumscribibilis et omnino spiritualis. ⁴ *Diiudicatio* igitur est actio, quae speciem sensibilem, sensibiliter per sensus acceptam, introire facit depurando et abstrahendo in potentiam intellectivam. Et sic totus iste mundus introire habet in animam humanam per portas sensuum secundum tres operationes praedictas.

together with the savor of color ». ¹ Or proportionality is tended towards, inasmuch as it accounts [habet rationem] for *power or virtue*, and so is called *savor*, when the acting virtue does not disproportionately exceed the recipient; because sense is saddened in extremes and takes delight in means. ² Or it is tended towards, inasmuch as it accounts for *efficacy and impression*, which is then proportional, when the agent in impressing fills full the indigence of the one being impressed [patientis], and this is to *save and feed itself*, which most appears in taste and touch. And in this manner, through *enjoyment*, exterior delectables, according to the threefold reason for taking delight, enter into the soul through similitude.

6. After this apprehension and enjoyment there is caused [fit] *dijudication*, by which not only is it distinguished [diiudicatur], whether this be white, and/or black, because this pertains [pertinet] to the *particular* ³ sense; not only, whether it be wholesome, and or noxious [nocivum], because this pertains to interior sense; but also, because there is distinguished and an account [rationem] is rendered, *why* it takes delight in this; and in this act one inquires for [inquiritur de] a *reason* for the delectation, which in the sense is perceived from the object. This is moreover, when the *reason* for the beautiful [pulcri], savory and wholesome is sought: and one finds [invenitur] that this is the *proportion of equality*. Moreover, the reason for equality is the same in great things and in small, and it neither is extended in dimensions nor succeeds or passes-over with those things passing-over nor is it altered by movements. Therefore it abstracts [abstrahit] from place, time and movement, and for this reason it is thoroughly unchangeable [incommutabilis], uncircumscribable and entirely spiritual. ⁴ *Dijudication*, therefore, is an action, which causes [facit] the sensible species, accepted sensibly through sense, to go into the intellectual power by purifying [depurando] and abstracting (it). And in this manner this whole world of ours has to go into [introire habet] the human soul through the gates of the senses according to the three aforesaid activities.

7. Haec autem omnia sunt vestigia, in quibus speculari possumus Deum nostrum. — Nam cum species *apprehensa* sit similitudo in medio genita et deinde ipsi organo impressa et per illam impressionem in suum principium, scilicet in obiectum cognoscendum, ducat; manifeste insinuat, quod ille qui est *imago invisibilis Dei et splendor gloriae et figura substantiae eius*,⁶ qui ubique est per primam sui generationem, sicut obiectum in toto medio suam generat similitudinem, per gratiam unionis unitur, sicut species corporali organo, individuo rationalis naturae, ut per illam unionem nos reduceret ad Patrem sicut ad fontale principium et obiectum. Sic ergo omnia cognoscibilia habent sui speciem generare, manifeste proclamant, quod in illis tanquam in speculis videri potest aeterna generatio Verbi, Imaginis et Filii a Deo Patre aeternaliter emanantis.

8. Secundum hunc modum species *delectans* ut *speciosa, suavis et salubris* insinuat, quod in illa prima specie est prima *speciositas, suavitas et salubritas*, in qua est summa *proportionalitas* et aequitas ad generantem; in qua est *virtus*, non per phantasma, sed per veritatem apprehensionis illabens: in qua est *impressio* salvans et sufficientes et omnem apprehendentis indigentiam expellens. Si ergo « delectatio est coniunctio convenientis cum convenienti »;⁷ et solius Dei similitudo tenet rationem summe speciosi, suavis et salubris; et unitur secundum *veritatem* et secundum *intimitatem* et secundum *plenitudinem* replentem omnem capacitatem: manifeste videri potest, quod in solo Deo est fontalis et vera *delectatio*, et quod ad ipsam ex omnibus delectationibus manuducimur requirendam.

9. Excellentiori autem modo et immediatori *diiudicatio* ducit nos in aeternam veritatem certius specularandam. Si enim *diiudicatio* habet fieri per rationem *abstrahentem* a loco, tempore et mutabilitate ac per hoc a dimensione, successione et transmutatione, per rationem *immutabilem* et *incircumscribibilem* et *interminabilem*;⁸ nihil autem est omnino *immutabile, incircumscribibile et interminabile*, nisi quod est aeternum; omne autem quod est aeter- . . .

7. Moreover all these are vestiges, in which we gaze upon [speculari] Our God. — For since the species apprehended be a similitude born in the midst and then impressed upon the organ itself and through that impression leads into its beginning, that is into the object with which one is to become acquainted; it manifestly intimates, that that One who is *the invisible image of God and the splendor of His glory and the figure of His substance*,⁶ who is everywhere by His first generation, as an object in the center [toto medio] generates its own similitude, is united by the grace of union, as a species to the bodily organ, to an individual of rational nature, to lead us back through that union to the Father as to the fontal Beginning and Object. Therefore as all things with which one can become acquainted have to generate [habet generare] their own species, they manifestly proclaim, that in them as in mirrors can be seen the eternal generation of the Word, the Image and Son eternally emanating from God the Father.

8. According to this manner (of speaking) the species *giving delight* [delectans] as one *beautiful* [speciosa], *savory* and *wholesome*, intimates, that in that first Species there is prime *Beauty* [speciositas], *Savor* and *Wholesomeness*, in which there is most high *proportionality* and equality to the One generating; in which there is unstaining [illabens] *Virtue*, not through phantasm, but through the truth of apprehension: in which there is saving *impression*, both expelling substitutes [sufficientes] and every indigence of apprehension. If therefore « delectation is a conjunction of agreeable [convenientis] to agreeable »;⁷ and solely the similitude of God accounts most highly for the beautiful [speciosi], savory and the wholesome; and it is united according to *truth* and *interiority* [intimitatem] and a *fullness* filling full every capacity: it can manifestly be seen, that in God alone there is fontal and true *Delectation*, and that we are lead by hand to require that from [ex] all delectations.

9. Moreover, by a more excellent and immediate manner *dijudication* leads us to gaze upon [in specularandam] Eternal Truth with more certainty [certius]. For if *dijudication* has occurred [fieri] through reason *abstracting* from place, time and mutability and for this reason from dimension, succession and transmutation, through *immutable* and *uncircumscribable* and *interminable* reason;⁸ nothing however is entirely *immutable, uncircumscribable and interminable*, except what is eternal; everything however which is eternal, . . .

¹ Duplex haec definitio pulchritudinis est secundum August., VI. de Musica, c. 13. n. 38. (cfr. tom. I. pag. 544, nota 8.) et XXII. de Civ. Dei, c. 19. n. 2, ubi pro *quidam partium situs* substituitur *partium congruentia*

¹ This twofold definition of beauty is taken from (St.) Augustine, *De musica*, Bk. VI, ch. 13, n. 38 (cf. tome I, p. 544, footnote 8), and *De civ. Dei*, Bk. XXII, ch. 19, n. 2, where in place of *a certain placement of*

(cfr. tom. IV. pag. 1025, nota 3.).

² Vide Aristot., II. de Anima, text. 123. 143. et III. text. 7. (II. c. 12. et III. c. 2. et 4.). — Mox post *attenditur* edd. repetunt *proportionalitas*, et inferius post *Et sic addunt apparet, quomodo*.

³ Edd., excepta 1, *exteriorem*. Secundum modum loquendi Scholasticorum duplex haec lectio approbatur; cfr. Ioan. de Rupella, Sum. de Anima, p. II. c. 18. et 23, Centiloq. (inter opera Bonav.) p. III. sect. 21: Apprehensiva [vis sensibilis] dividitur in sensum particularem et sensum communem, sive in sensum exteriorem et interiorem.

⁴ O P *et ideo spiritualis*. — Hoc exponit August., de Vera Relig. c. 30. n. 56. seqq., ex quo quaedam supra pag. 17, nota 3. allata sunt. — Inferius Vat. et recentiores edd. perperam *deputando* pro *depurando*; ante *sensuum* edd. addunt *quinque*.

⁵ Edd. *deducat*.

⁶ Col. 1, 15. et Hebr. 1, 3. Cum Vulgata et melioribus codd. omisimus *et similitudo* post *imago*. — Dictio inferius posita *unitur individuo rationalis naturae* explicatur III. Sent. d. 10. a. 1. q. 3. — Pro *species corporali organo* A *species corporis* [H K L M P *corporalis*] *organo*. Cfr. I. Sent. d. 27. p. II. q. 4.

⁷ Cfr. supra pag. 300, nota 7. — August., de Vera Relig. c. 18. n. 35. seq. et c. 43. n. 81, 83 Qq. q. 23, de similitudine Patris i. e. de Filio Dei, loquens ait: Ipsa est enim species prima, qua sunt, ut ita dicam, speciata, et forma, qua formata sunt omnia. Vide etiam supra pag. 12, nota 7. et pag. 33, nota 5. — Inferius post *vera delectatio C* quaedam addit, quorum summa est: si tanta est dulcedo in creatura, quanta erit in ipso Creatore, ad quam, cum ipsam nondum videamus, ex omnibus delectationibus manuducimur requirendam.

⁸ Codd. communissime substituunt *et incorruptibilem*, et mox maior pars eorum omittit *incircumscribibile et interminabile*, et aliquanto inferius *indiudicabiliter, incommutabiliter, incoarctabiliter, interminabiliter*.

parts [quidam partium situs] there is substituted a *congruence of parts* [partium congruentia] (cf. tome IV, p. 1025, footnote 3).

² See Aristotle, *De anima*, Bk. II, texts 123 and 143, and Bk. III, text 7 (Bk. II, ch. 12, and Bk. III, chs. 2 and 4). — Then at *is attended to* [attenditur] the editions repeat *proportionality* as the subject, and below this after *And in this manner* [Et sic] they add *it appears, how* [apparet, quomodo].

³ The editions, excepting 1, have *exterior* [exteriorem]. According to the manner of speaking of the Scholastics this twofold reading is acceptable; cf. John of Rupella, *Summa de Anima*, p. II, ch. 18 and 23; *Centiloquium* (among the works of St. Bonaventure), p. III, section 21: The apprehensive [sensible power] is divided into the particular sense and the common sense, or into the exterior and interior sense.

⁴ O P read *and for that reason spiritual* [et ideo spiritualis]. — (St.) Augustine explains this in *De Vera Religione*, ch. 30, n. 56 ff., from which certain passages have been taken above on p. 17, footnote 3. — Below this the Vatican edition and the more recent editions faultily have *by pruning* [deputando] in place of *by purifying* [depurando]; before *senses* [sensus] the editions add *five* [quinque].

⁵ The editions have *leads forth* [deducat].

⁶ Col. 1:15 and Heb. 1:3. With the Vulgate and the better codices we have omitted *and the similitudo* [et similitudo] after *the image* [imago]. — The phrase cited below *is united to an individual of rational nature* [unitur individuo rationalis naturae] is explained in *Sent.*, Bk. III, d. 10, a. 1, q. 3. — In place of *a species upon a corporal organ* [species corporali organo] A has *as a species of a body* [species corporis], H K L M P *as a corporal species* [species corporalis], *upon an organ*. Cf. *Sent.*, Bk. I, d. 27, p. II, q. 4.

⁷ Cf. above p. 300, footnote 7. — (St.) Augustine, *De Vera Religione*, ch. 18, n. 35 ff. and ch. 43, n. 81, and *83 Questions*, q. 23, speaking of the Similitude of the Father, i.e. of the Son of God, says: For It is the first Species, according to which they have been, as I will thus explain, speciata, and the Form, according to which all things have been formed. See also above p. 12, footnote 7, and p. 33, footnote 5. — Below this after *true Delectation C* adds certain things, a summary of which is as follows: if the sweetness in a creature is so great, how great shall it be in the Creator Himself, which, since we do not yet see it, we are lead by hand to require from all delectations.

⁸ The codices almost as one substitute this with *and incorruptible* [et incorruptibilem], and then the majority of them omit *uncircumscribable and interminable* [incircumscribibile et interminabile], and a little further [below on p. 302] *indistinguishably* [indiudicabiliter], *incommutably, unconfinably* [incoarctabiliter], *interminably*.

-num, est Deus, vel in Deo: si ergo omnia, quaecumque certius diiudicamus, per huiusmodi rationem diiudicamus; patet, quod ipse est *ratio omnium rerum* et *regula infallibilis* et *lux veritatis*, in qua cuncta relucent infallibiliter, indelebiter, indubitanter, irrefragabiliter, indiiudicabiliter, incommutabiliter, incoarctabiliter, interminabiliter, indivisibiliter et intellectualiter. Et ideo leges illae, per quas iudicamus certitudinaliter de omnibus sensibilibus, in nostram considerationem venientibus; cum sint infallibiles et indubitabiles *intellectui apprehendentis*, sint indelebiles *a memoria recolentis* tanquam semper praesentes, sint irrefragabiles et indiiudicabiles *intellectui iudicantis*, quia, ut dicit Augustinus,¹ « nullus de eis iudicat, sed per illas »: necesse est, eas esse incommutabiles et incorruptibiles tanquam necessarias, incoarctabiles tanquam incircumsriptas, interminabiles tanquam aeternas, ac per hoc indivisibiles tanquam intellectuales et incorporeas, non factas, sed increatas, aeternaliter existentes in arte aeterna, a qua, per quam et secundum quam formantur formosa omnia; et ideo nec certitudinaliter iudicari possunt nisi per illam quae non tantum fuit forma cuncta *producens*, verum etiam cuncta *conservans* et *distinguens*, tanquam ens in omnibus formam tenens et regula dirigens, et per quam diiudicat mens nostra cuncta, quae per sensus intrant in ipsam.²

10. Haec autem speculatio *dilatatur* secundum considerationem septem differentiarum *numerorum*, quibus quasi septem gradibus conscenditur in Deum, secundum quod ostendit Augustinus in libro *De Vera Religione* et in sexto *Musicae*,³ ubi assignat differentias numerorum gradatim conscendentium ab his sensibilibus usque ad Opficem omnium, ut in omnibus videatur Deus.

Dicit enim, numeros esse in corporibus et maxime in sonis et vocibus, et hos vocat sonantes; numeros ab his abstractos et in sensibus nostris receptos, et hos vocat *occursores*; numeros ab anima procedentes in corpus, sicut patet in gesticulationibus et saltationibus, et hos vocat *progressores*; numeros in delectationibus sensuum ex conversione intentionis super speciem receptam, et hos vocat *sensuales*; numeros in memoriam retentos, et hos vocat *memoriales*; numeros etiam, per quos de his omnibus iudicamus, et hos vocat *iudiciales*, qui ut dictum est necessario sunt supra mentem tanquam infallibiles et indiiudicabiles.

is God, and/or in God: if therefore all things, however more certainly we distinguish [diiudicamus] them, we distinguish through reason of this kind; it is clear, that He Himself is the *Reason for all things* and the *infallible Rule* and the *Light of truth*, in which all other things glitter infallibly, indelibly, undoubtedly, unbreakably, indistinguishably [indiiudicabiliter], thoroughly unchangeably, unconfinedly, interminably, indivisibly, and intellectually. And for that reason those laws, through which we judge with certainty [certitudinaliter] concerning all sensibles, coming into our consideration; although they are infallible and indubitable *by the intellect of the one apprehending* (them), indelible *from the memory of the one recalling* (them) as things always present, unbreakable and indistinguishable *by the intellect of the one judging* (them), because, as (St.) Augustine says « no one judges from them, but through them »: it is necessary, that they be thoroughly unchangeable and incorruptible as necessities, unconfined as uncircumscribed, interminable as eternal, and for this reason indivisible as intellectual and incorporeal (beings), not made, but uncreated, eternally existing in the Eternal Art, from which, through which and according to which all shapely [formosa] things are formed; and for that reason they cannot be with certainty judged except through That which was not only *producing* all other forms, but also *conserving* and *distinguishing* [distinguens] all others, as the Being [ens] holding the form in all things and the Rule directing (them), and That through which our mind distinguishes [diiudicat] all others, which enter into itself through the senses.²

10. Moreover this speculation *broadens* according to the consideration of seven differences of *numbers*, by which as by seven steps one climbs thoroughly into God, according to that which (St.) Augustine (says) in his book *De Vera Religione* and in its sixth (chapter) *Musicae*,³ where he assigns differences of numbers climbing step-by-step [gradatim] thoroughly from these sensibles unto the Artisan of all, so that God is seen in all (of them).

For he says, that numbers are in bodies and most in sounds and voices, and these he names *notes* [sonantes]; that numbers (have been) abstracted from these and received in our senses, and these he names *messages* [occursores]; numbers (are) proceeding from the soul into the body, as is clear in gesticulations and gestured-movements [saltationibus], and these he names *instructions* [progressors]; that (there are) numbers in the delectations of the sense from the conversion of intention over the species received, and these he names *sensations* [sensuales]; that numbers (have been) retained in the memory, and these he calls

Ab his autem imprimuntur mentibus nostris numeri *artificiales*, quos tamen inter illos gradus non enumerat Augustinus, quia connexi sunt *iudicialibus*; et ab his manant numeri *progressores*, ex quibus creantur numerosae formae *artificiatorum*, ut a summis per media ordinatus fiat descensus ad infima. Ad hos etiam gradatim ascendimus a numeris *sonantibus*, mediantibus *occursoribus*, *sensualibus* et *memorialibus*.

memories [memoriales]; that (there are) even numbers, through which we judge concerning all these things, and these he names *judgments* [iudiciales], which as has been said are necessarily above the mind as infallibles and indistinguishables. By these, moreover, there are impressed upon our minds *artificial* numbers, which nevertheless (St.) Augustine does not enumerate among those steps, because they have been connected with *judgments*; and from these flow the number-*instructions*, from which are created numerous forms of *crafts* [artificiatorum], so that from most high things through middle things towards the lowest things an ordered descent comes into being [fiat]. Towards these we also ascend step-by-step by numbers (that are) *notes*, intervening [mediantibus] *messages*, *sensations*, and *memories*.

Cum igitur omnia sint *pulcra* et quodam modo *delectabilia*; et *pulcritudo* et *delectatio* non sint absque *proportione*; et *proportio* primo sit in numeris: necesse est, omnia esse numerosa; ac per hoc « numerus est praecipuum in animo Conditoris exemplar »⁵ et in rebus praecipuum vestigium ducens in Sapientiam. Quod cum sit omnibus evidentissimum et Deo propinquissimum, propinquisime quasi per septem differentias ducit in Deum et facit, eum cognosci in cunctis corporalibus et sensibilibus, dum numerosa *apprehendimus*, in numerosis proportionibus *delectamur* et per numerosarum proportionum leges irrefragabiliter *iudicamus*.

Therefore since all things are *beautiful* [pulcra] and in a certain manner *delectable*; and *beauty* and *delectation* are not apart from *proportion*; and *proportion* is first in numbers: it is necessary, that all things be numerous; and for this reason « number is the foremost [praecipuum] exemplar in the mind [animo] of the Founder »⁵ and in things the foremost vestige leading to Wisdom. Because when (this vestige) is most evident to all and closest to God, it most closely as through seven differences leads into God and causes [facit] Him to be cognized in all other corporal and sensible things, while *we apprehend* (things) numerous, *we take delight* in numerous proportions and *judge* most securely [irrefragabiliter] by means of [per] laws of numerous proportions.

11. Ex his duobus gradibus primis, quibus manuducimur ad speculandum Deum in vestigiis quasi ad modum duarum alarum descendentium circa pedes,⁶ colligere possumus, quod omnes creaturae istius sensibilis mundi animum contemplantis et sapientis ducunt in Deum aeternum, pro eo quod illius primi principii potentissimi, sapientissimi et optimi, illius aeternae originis, lucis et plenitudinis, illius, inquam, artis efficientis, exemplantis et ordinantis sunt *umbrae*, *resonantiae* et *picturae*, sunt *vestigia*, *simulacra* et *spectacula* nobis ad contuendum⁷ Deum proposita et *signa* divinitus data; quae, inquam, sunt *exemplaria* vel potius *exemplata*, proposita mentibus adhuc rudibus et sensibilibus, ut per sensibilia, quae vident, transferantur ad intelligibilia, quae non vident, tanquam per signa ad signata.

11. From these two first steps, by which we are lead by hand to gaze upon God in (His) vestiges as after the manner of the two wings descending about the feet (of the Seraphim),⁶ we can gather, that all creatures of this sensible world lead the spirit [animum] of the one contemplating and tasting [sapientis] (them) into the eternal God, for the reason [pro eo] that of that First Principle most powerful, most wise and best, of that eternal Origin, Light, and Fullness, of that, I say, Art efficient, exemplary [exemplantis] and ordering [ordinantis] there are *shadows*, *resonances* [resonantiae] and *pictures*, there are *vestiges*, *likenesses* [simulacra] and *spectacles* divinely given to us as first premises of a syllogism [proposita] and *signs* to survey God [ad contuendum Deum]⁷; which, I say, are *exemplary* and/or rather *exemplified* [exemplata], proposed to minds still rough and sensible, to be transferred through the sensibles, which they see, to the intelligibles, which they do not see, as through signs to things signified [signata].

12. Significant autem huiusmodi creaturae huius mundi sensibilis *invisibilia Dei*,⁸ partim quia Deus . . .

12. Moreover, these manner of creatures of this sensible world signify *the invisible things of God*,⁸ partly because God . . .

¹ Libr. II. de Lib. Arb. c. 14. n. 38. (cfr. supra pag. 17, nota 4.) et de Vera Relig. c. 31. n. 58. (cfr. tom. I. pag. 69, nota 12.). — Inferius plures codd. omittunt verba *aeternaliter existentes* usque ad *et ideo*. Vat. cum 3, 4 pro *formosa omnia* substituit *speciosa omnia vel formosa*.

² Fusius haec ostenduntur supra Quaest. de scientia Christi, q. 4. — Post *regula dirigens* non pauci codd. omittunt *et*.

³ Per totum. De Vera Relig. tangitur res c. 40-44. n. 74-82. Cfr. II. de Lib. de Arb. c. 8. n. 20-25. et c. 16. n. 41. seqq. — Superius post *Haec autem* plures codd. prosequuntur *consideratio dilatatur secundum septem differentias spiritualium numerorum, quibus per gradus conscenditur in Deum*.

⁴ E I Q I *causantur*, A *procreantur vel causantur*. Inferius pro *ascendimus* Vat., 3 et 4 *ascendamus*, et voci *sensualibus* [multi. codd. *sensibilibus*] Q praemittit *progressoribus*.

⁵ Ut dicit Boeth. supra pag. 41, nota 6. allegatus. Cfr. etiam pag. 221, nota 3. — Inferius maior pars codd. omittit *propinquissime*, et substituit *agnosci* pro *cognosci*. Voci *numerosis* praemissimus in cum B D I P, alii plures *et in*; utrumque deest in edd.

⁶ Respicitur Isai. 6, 2, ubi de Seraphim dicitur, quod alis « duabus velabant pedes eius ». Post *alarum* I addit *Cherubim*.

⁷ D F K L M *contemplandum*. Subinde pro *exempla* ex C substituimus *exemplata*, pro *transferantur* A *transeant* (plures codd. male *transformentur*).

⁸ Respicitur Rom. 1, 20. Vide paulo inferius n. 13. — De seqq. cfr. Breviloq. p. I. c. 5; p. II. c. 1. et p. VI. c. 1. seq. De ministerio Angelorum in apparitione vide I. Sent. d. 16. q. 1. in corp. et II. Sent. d. 10. a. 3. q. 2. ad 6.

¹ De Libero Arbitrio, Bk. II, ch. 14, n. 38 (cf. above p. 17, footnote 4.) and De Vera Religione, ch. 31, n. 58 (cf. tome I, p. 69, note 12). — Below this very many codices omit the words *eternally existing* [aeternaliter existens] . . . and for that reason [et ideo] inclusive. The Vatican edition together with edition 3 and 4 in place of *all shapely things* [formosa omnia] substitutes *all beautiful and/or shapely things* [speciosa omnia vel formosa]

² These are shown at greater length above in the Questions concerning the Knowledge of Christ, q. 4. — After *the Rule directing* [regula dirigens] not a few codices omit *and* [et].

³ Throughout. In De Vera Religione this is touched upon in chs. 40-44, nn. 74-82. Cf. De Libero Arbitrio, Bk. II, ch. 8, nn. 20-25 and ch. 16, n. 41 ff. — Above this after *Moreover this* [Haec autem] very many codices proceed as follows: *consideration broadens according to the seven differences of spiritual numbers, by which (as) through steps one ascends completely into God* [consideratio dilatatur secundum septem differentias spiritualium numerorum, quibus per gradus conscenditur in Deum].

⁴ E I Q I read *they are caused* [causantur], A has *procreated and/or caused* [procreantur vel causantur]. Below this in place of *we ascend* [ascendimus] the Vatican edition, and 3 and 4, have *let us ascend* [ascendamus], and before the word *sensations* [sensuales] put *instructions* [progressores].

⁵ As Boethius says, cited above on p. 41, footnote 6. Cf. also p. 221, footnote 3. — Below this a majority of the codices omit *most closely* [propinquissime], and then substitute *to be acknowledged* [agnosci] in place of *to be cognized* [cognosci]. Before the word *numerous* [numerosis] we have placed *in* [in] following B D I P, the other more numerous codices have *and . . . in* [et in]; both are lacking in the editions.

⁶ A reference to Isaiah 6:2, where of the Seraphim it is said, that by « with two » wings « they veiled his feet ». After *of the two wings* [duarum alarum] I adds *of the Cherubim* [Cherubim].

⁷ D F K L M have *to contemplate God* [ad contemplandum Deum]. Then in place of *examples* [exempla] we have from C substituted *exemplified* [exemplata], and in place of *be transferred* [transferantur] A has *pass-over* [transeant] (very many codices badly have instead *be transformed* [transformetur]).

⁸ A reference to Rom. 1:20. See a little further below n. 13. — On the following matters cf. Breviloquium, p. I, ch. 5 ; p. II., ch. 1, and p. VI, ch. 1 ff. On the ministry of the Angels in the apparition see Sent., Bk. I, d. 16, q. 1 in corp., and Sent. Bk. II, d. 10, a. 3, q. 2 ad 6.

est omnis creaturae *origo, exemplar et finis*, et omnis effectus est signum causae, et exemplatum exemplaris, et via finis, ad quem ducit: partim ex *propria repraesentatione*; partim ex *prophetica praefiguratione*; partim ex *angelica operatione*; partim ex superaddita *institutione*. Omnis enim creatura ex *natura* est illius aeternae sapientiae quaedam effigies et similitudo, sed *specialiter* illa quae in libro Scripturae per *spiritum prophetiae* assumpta est ad spiritualium praefigurationem; *specialius* autem illae creaturae, in quarum effigie Deus *angelico ministerio* voluit apparere; *specialissime* vero ea quam¹ voluit ad significandum *instituere*, quae tenet non solum rationem signi secundum nomen commune, verum etiam *Sacramenti*.

is the *Origin, Exemplar and End*, of every creature, and (because) every effect is a sign of a cause, and an example [exemplatum] of an exemplar, and a way for the end, towards which it leads: partly from its *own representation*; partly from a *prophetic prefiguration*; partly from *angelic activity*; partly from a superadded *institution*. For every creature by *its nature* [ex natura] is a certain likeness and similitude of that eternal Wisdom, but *especially* that which has been employed [assumpta est] in the book of Scripture through *the spirit of prophecy* for the prefiguration of spiritual things; moreover, *more especially* those creatures, in the likeness of which God has willed to appear by *angelic ministry*; but *most especially* that which¹ He willed to *institute* for signification [ad significandum], which not only has a reckoning of ‘sign’ in the common sense of the word [secundum nomen commune], but also that of ‘*Sacrament*’.

13. Ex quibus omnibus colligitur, quod *invisibilia Dei a creatura mundi, per ea quae facta sunt, intellecta concipiuntur; ita ut* qui nolunt ista advertere et Deum in his omnibus cognoscere, benedicere et amare *inexcusabiles* sint,² dum nolunt transferri *de tenebris in admirabile lumen Dei. Deo autem gratias per Iesum Christum, Dominum nostrum, qui nos de tenebris transtulit in admirabile lumen suum, dum per haec lumina exterius data ad speculum mentis nostrae in quo relucent divina, disponimus ad reintrandum.*

13. From all of which is gathered, that *the invisible things of God from the creatures of the world, through those which have been made, are perceived as things understood* [intellecta]; *so that* those who do not want to advert to these and to acquaint themselves with, bless and love God in all these *are inexcusable*,² so long as [dum] they do not want to be transferred *from darkness into the admirable light of God. But thanks to God through Jesus Christ, Our Lord, who has transferred us from darkness into His own admirable light, while through these lights given exteriorly to the mirror [speculum] of our mind in which divine things glitter, we dispose (ourselves) to reenter (it).*

CAPUT III

DE SPECULATIONE DEI PER SUAM IMAGINEM NATURALIBUS POTENTIIS INSIGNITAM

1. Quoniam autem duo gradus praedicti, ducendo nos in Deum per *vestigia* sua, per quae in cunctis creaturis relucet, manuduxerunt nos usque ad hoc, ut ad nos reintrarem, in mentem scilicet nostram, in qua divina relucet *imago*; hinc est quod iam in tertio loco, ad nosmetipsos intrantes et quasi atrium forinsecus relinquentes, in *sanctis*,³ scilicet *anteriori* parte tabernaculi, conari debemus per speculum videre Deum; ubi ad modum candelabri relucet lux veritatis in facie nostrae mentis, in qua scilicet resplendet imago beatissimae Trinitatis.

Intra igitur ad te et vide, quoniam mens tua amat ferventissime semetipsam; nec se posset amare, nisi nosset; nec se *nosset*, nisi sui *meminisset*, quia nihil capimus per intelligentiam, quod non sit praesens apud nostram memoriam; et ex hoc advertis, animam tuam triplicem habere potentiam, non oculo carnis, sed

CHAPTER III

ON THE SIGHT OF GOD THROUGH HIS IMAGE MARKED UPON NATURAL POWERS

1. Moreover, since the two aforesaid steps, by leading us into God through His *vestiges*, though which He glitters in all other creatures, has lead us by hand even unto this, to reenter ourselves, that is our mind, in which the Divine *Image* glitters; hence it is that already in the third place, entering our very selves and as if relinquishing the outer entrance hall [atrium forinsecus], in the *Holies*,³ that is in the *anterior* part of the Tabernacle, we ought to begin to see God as through a mirror [per speculum]; where after the manner of a candlestick the Light of Truth glitters upon the face of our mind, in which, that is, the Image of the Most Blessed Trinity is reflected [resplendet].

Enter therefore into yourself and see, that your mind most fervently loves [amat] itself; nor would it be able to love itself, unless it knew itself [nosset]; nor would it know itself, unless it remembered itself, because we seize nothing through our understanding [intelligentiam], that is not present among [apud] our

oculo rationis.⁴ Considera igitur harum trium potentiarum *operationes* et *habitudines*, et videre poteris Deum per te tanquam per imaginem, quod est videre *per speculum in aenigmate*.

2. *Operatio* autem *memoriae* est retentio et repraesentatio non solum *praesentium*, *corporalium* et *temporalium*, verum etiam *succedentium*, *simplicium* et *sempiternalium*. — Retinet namque memoria *praeterita* per recordationem, *praesentia* per susceptionem, *futura* per praevisionem. — Retinet etiam *simplicia*, sicut principia quantitatum continuarum et discretarum,⁵ ut punctum, instans et unitatem, sine quibus impossibile est meminisse aut cogitare ea quae principiantur per haec. — Retinet nihilominus *scientiarum principia et dignitates* ut sempiternalia et sempiternaliter, quia nunquam potest sic oblivisci eorum, dum ratione utatur, quin ea audita approbet et eis assentiat, non tanquam de novo percipiat, sed tanquam sibi innata et familiaria recognoscat; sicut patet, si proponatur alicui: « De quolibet affirmatio, vel negatio »; vel: « Omne totum est maius sua parte », vel quaecumque alia dignitas, cui non est contradicere « ad interius rationem ».⁶

Ex *prima* igitur retentione actuali omnium temporalium, praeteritorum scilicet, praesentium et futurorum, habet effigiem *aeternitatis*, cuius praesens indivisibile ad omnia tempora se extendit. Ex *secunda* apparet, quod ipsa non solum habet *ab exteriori* formari per phantasmata, verum etiam *a superiori* suscipiendo simplices formas, quae non possunt introire per portas sensuum et sensibilibus phantasias.⁷ Ex *tertia* habetur, . . .

memory; and from this you advert, that your soul has a threefold power, not in the eye of the flesh, but in the eye of the reason.⁴ Consider, therefore, the *activities* and *characteristics* [habitudines] of these three powers, and you will already be able [poteris] to see God through yourself as through an image, which is to see (Him) *through a mirror in mystery* [per speculum in aenigmate].

2. Moreover *the activity of the memory* is the retention and representation not only of things *present*, *corporal* and *temporal*, but also of things *successive* [succedentium], *simple* and *sempiternal*. For the memory retains things *past* [praeterita] through remembrance, things *present* through capture [susceptionem], things *future* through foresight [praevisionem]. It also retains *simple things*, like the principles of continuous and discrete quantities,⁵ such as [ut] point, presence [instans] and unity, without which it is impossible to remember or think of those things which are derived [principiantur] by means of them. Nevertheless it retains *the principles and axioms* [dignitates] of the sciences, as sempiternal things and in a sempiternal manner, because it can never so forget them, while it uses reason, it on the contrary [quin] approves those things heard and assents to them, perceives (them) not as from something new, but recognizes [recognoscat] them as things innate and familiar to itself; as is clear, if one propose to anyone (a statement of this kind): « The affirmation and/or negation of anything »; and/or « Every whole is greater than its part », and/or whatever other axiom, of which there is no contradiction [contradicere] « according to its internal reckoning ».⁶

Therefore from the *first*, actual retention of all temporal things, that is of all things past, present, and future, it has a likeness to *eternity*, whose indivisible presence extends itself to all times. From the *second* it appears, that it not only has to be itself formed *from the exterior* through phantasms, but also *from the superior* by taking up simple forms, which cannot not enter through the gates of the senses and the fantasies of sensibles.⁷ From the *third* is had, . . .

¹ Codd. A B H L M N *quae*.

² Rom. 1, 29. — Seq. textus est I. Cor. 15, 57; tertius I. Petr. 2, 9, ubi pro *transtulit* Vulgata *vocavit*. — Pro *cognoscere* plures codd. *agnoscere*.

³ Cfr. Exod. 26, ubi describitur tabernaculum Moysaicum, v. 34. et 35. mentio fit sancti sanctorum et candelabri. — Ps. 4, 7: Signatum est super nos lumen vultus tui, Domine. Gregor., X. Moral. c. 15. n. 27: Interna quippe facies hominis mens est, in qua nimirum recognoscimur, ut ab auctore nostro diligamur.

⁴ Cfr. August., IX. et X. de Trin. (vide I. Sent. d. 3. p. II.). — De oculo carnis et rationis cfr. supra Breviloq.

¹ Codices A B H L M N have the plural *which* [quae].

² Rom. 1:29. — The following text is 1 Cor. 15:57; the third is 1 Pt. 2:9, where in place of *He has transferred* [transtulit] the Vulgate has *He has called* [vocavit]. — In place of *to acquaint themselves with* [cognoscere] very many codices have *acknowledge* [agnoscere].

³ Cf. Ex. ch. 26, where the Tabernacle Moses constructed is described; in vv. 34 and 35 mention is made of the Holy of Holies and of the candlesticks. — Ps. 4:7: Signed upon us is the Light of Thy Face, O Lord. (Pope St.) Gregory (the Great), *Moralia*, Bk. X, ch. 15, n. 27: Indeed, the internal face of a man is his

p. II. c. 12. in fine. — Inferius allegatur I. Cor. 13, 12. — Superius pro *ad te* plures codd. *in te*, 1 et 2 *ad te et in te*. Subinde pro *quoniam* A *quantum*, D G *quo modo*, et pro *intelligentiam* G M *intellectum*.

⁵ Vide Aristot., de Praedicam. c. *de Quanto*, ubi quantitati *continuae* annumeratur linea, superficies, corpus, locus et tempus; *discretae* number et oratio. — Quomodo memoriae sit praevisio futurorum, exponit August., XV. de Trin. c. 7. n. 13: Nec ex futuris praeterita, sed futura ex praeteritis, non tamen firma cognitione coniciimus . . . Ut praevideamus, non providentia nos instruit, sed memoria etc. — Inferius pro *dum ratione* edd. et aliquod codd. *dummodo ratione*.

⁶ Ut ait Aristot., I. Poster. c. 8. (c. 10.), huius dictioni opponendo alteram, scil. « ad exterius orationem □□□□ □□□ □□□ □□□□□ », contra quam licet semper instantiam ferre (cfr. tom. I. pag. 155, nota 10.). Vat., 3, 4 cum pluribus codd. *admittitur ratione*. — Prima dignitas: de quolibet affirmatio etc., exhibetur ab Aristot., IV. Metaph. text. 15. (III. c. 4.); secunda colligitur ex V. Metaph. text. 30. seq. (IV. c. 25. seq.). — Per verba superius posita: « quin ea audita approbet » etc., respicitur a Boethio data et supra pag. 79, nota 6. allata definitio *communis animi conceptionis*, qualis secundum Euclid., I. Geomet., est: Omne totum est maius sua parte (n. 9.).

⁷ Cfr. II. Sent. d. 39. a. 1. q. 2. in fine et IV. d. 49. p. I. q. 2. ad 1-3. — De seq. propositione vide supra Quaest. de scientia Christi, q. 4.

mind, in which undoubtedly we recognize, that we are loved by our Author.

⁴ Cf. (St.) Augustine, *De Trinitate*, Bks. IX and X (see *Sent.*, Bk. I, d. 3, p. II). — On the eye of the flesh and that of the reason, cf. above *Breviloquium*, p. II, ch. 12 at the end. — Below there is quote from 1 Cor. 13:12. — Above in place of *into yourself* [ad te] very many codices have *into yourself* [in te], 1 and 2 have *toward yourself and into yourself* [ad te et in te]. Then in place of *that* [quoniam] A has *how much* [quantum], D G *in what manner* [quo modo], and in place of *understanding* [intelligentiam] G M have *intellect* [intellectum].

⁵ See Aristotle, *De Praedicamenta*, ch. *On Quantity*, where under *continuous* quantity there is enumerated line, surface, body, place and time; under *discrete* number and discourse [oratio]. — In what manner the memory is a foreseeing of future things, (St.) Augustine expounds in *De Trinitate*, Bk. XV, ch. 7, n. 13: And we do not conjecture past things from future ones, but future ones from ones past, not however by a firm cognition . . . That we may foresee, it is not foresight [providentia] that instructs us, but memory etc.. — Below this in place of *while we use reason* [dum ratione utamur] the editions and some of the codices read *so long as we use reason* [dummodo ratione utamur].

⁶ As Aristotle says in *Posterior Analytics*, Bk. I, ch. 8 (ch. 10), opposing another term to this saying, scil. « according to its exterior discourse □□□□ □□□ □□□ □□□□□ », against which it is always licit to bring another instance (cf. tome I, p. 155, footnote 10). The Vatican edition, 3 and 4, together with very many codices add *is admitted by reason* [admittitur ratione]. — The first proposition: the affirmation and/ or negation etc., is cited by Aristotle, *Metaphysics*, Bk. IV, text. 15, (Bk. III, ch. 4); the second is gathered from *Metaphysics*, Bk. V, text 30 ff. (Bk. IV, ch. 25 ff.). — For the words placed before this: « on the contrary it approves those things », etc. refer to the definition cited from Boethius and cited above on p. 79, in footnote 6, *of a concept common to the mind*, of which according to Euclid, *Geometry*, Bk. I, (one such) is: Every whole is greater than its part (n. 9).

⁷ Cf. *Sent.*, Bk. II, d. 39, a. 1, q. 2 at the end, and Bk. IV, d. 49, p. I, q. 2, ad 1-3. — Concerning the following proposition see above *Questions regarding the Knowledge of Christ*, q. 4.

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quod ipsa habet lucem incommutabilem sibi praesentem, in qua meminit invariabilium veritatum. — Et sic per *operationes* memoriae apparet, quod ipsa anima est imago Dei et similitudo adeo sibi

that it has itself a thoroughly unchangeable light present to itself, in which it remembers the truth of invariables. And thus through the activities of memory it appears, that the soul itself is an image and

praesens et eum habens praesentem, quod eum actu capit et per potentiam « capax eius est et particeps esse potest ».¹

3. *Operatio* autem virtutis *intellectivae* est in perceptione intellectus *terminorum, propositionum et illationum*. — Capit autem intellectus *terminorum significata*, cum comprehendit, quid est unumquodque per definitionem. Sed definitio habet fieri per superiora, et illa per superiora definiri habent, usquequo veniatur ad suprema et generalissima, quibus ignoratis, non possunt intelligi *definitive* inferiora.² Nisi igitur cognoscatur quid est *ens per se*, non potest *plene* sciri definitio alicuius specialis substantiae. Nec *ens per se* cognosci potest, nisi cognoscatur cum suis conditionibus, quae sunt; *unum, verum, bonum*. Ens autem, cum possit cogitari ut *diminutum* et *completum*, ut *imperfectum* et ut *perfectum*, ut *ens in potentia* et ut *ens in actu*, ut *ens secundum quid* et ut *ens simpliciter*, ut *ens in parte* et ut *ens totaliter*, ut *ens transiens* et ut *ens manens*, ut *ens per aliud* et ut *ens per se*, ut *ens permixtum non-enti* et ut *ens purum*, ut *ens dependens* et ut *ens absolutum*, ut *ens posterius* et ut *ens prius*, ut *ens mutabile* et ut *ens immutabile*, ut *ens simplex* et ut *ens compositum*: cum « privationes et defectus nullatenus possint cognosci nisi per positiones », ³ non venit intellectus noster ut *plene resolvens* intellectum alicuius entium creatorum, nisi *iuvetur* ab intellectu entis purissimi, actualissimi, completissimi et absoluti; quod est *ens simpliciter* et *aeternum*, in quo sunt rationes omnium in sua puritate. Quomodo autem sciret intellectus, hoc esse ens defectivum et incompletum, si nullam haberet cognitionem entis absque omni defectu? Et sic de aliis conditionibus praelibatis.

Intellectum autem *propositionum* tunc intellectus dicitur veraciter comprehendere, cum certitudinaliter scit, illas veras esse; et hoc scire est scire, quoniam non potest falli in illa comprehensione. Scit enim, quod veritas illa non potest aliter se habere; scit igitur, illam veritatem esse incommutabilem. Sed cum ipsa mens nostra sit commutabilis, illam sic incommutabiliter relucens non potest videre nisi per aliquam lucem omnino incommutabiliter radiantem, quam impossibile est esse creaturam mutabilem. Scit igitur in illa luce, *quae illuminat omnem hominem venientem in hunc mundum*, quae est *lux vera et Verbum in principio apud Deum*.⁴

similitude of God, to this extent, that present to itself and having Him present, it seizes Him by act and through power « it is capable of Him and can be a participant » (in Him).¹

3. Moreover *the activity of intellectual* virtue belongs to the intellect in the perception of *terms, propositions, and illations*. Moreover the intellect seizes *the things signified by terms*, when it comprehends, what each thing [unumquodque] is by definition. But definition has to occur through things superior, and these latter have to be defined by things superior, until one comes to things supreme and most general, which when ignored [ignoratis], inferiors cannot be *definitively* understood.² Therefore unless one become acquainted with what *being* [ens] is *per se*, there cannot be *fully* a definition of anything of a special substance. Nor can one become acquainted with *being per se*, unless one become acquainted with it together with [cum] its conditions, which are: the *one*, the *true*, the *good*. Moreover being, when it can be thought of [cogitari] as *diminished* and *complete*, as *imperfect* and as *perfect*, as being *in potency* and as being *in act*, as being *secundum quid* and as being *simply-speaking*, as *partly* being [ens in parte] and *wholly* being [ens totaliter], as *transient* being and as *stable* being [ens manens], as being *through another* and as being *through itself* [per se], as being *commingled* with a non-being [permixtum non-enti] and as *pure* being, as *dependent* being and as *absolute* being, as *posterior* being and as *prior* being, as *mutable* being and as *immutable* being, as *simple* being and as *composite* being: since « its privations and defects can be in nowise be cognized except through its positions », ³ our intellect does not come *to resolve* [venit ut resolvens] *fully* the understanding of any of the created beings, unless *it be aided* by the understanding of the most pure, most actual, most complete and absolute Being; which is *Being simply* and *eternal*, in which there are reasons for all things in its purity. Moreover, in what manner does the intellect know [sciret], that this being is defective and incomplete, if it has no acquaintance with the Being apart from any fault? And thus concerning the other things already touched upon [praelibatis].

Moreover the intellect is said next to truly comprehend the understanding of propositions, when it knows [scit] with certitude, that they are true; and to know this is to know, since it cannot fail in its comprehension. For it knows, that that truth cannot otherwise be regarded [se habere]; therefore it knows, that that truth is not thoroughly changeable. But since our mind itself is thoroughly changeable, it cannot see that (truth) glittering in so thoroughly an unchangeable manner unless through another light radiating entirely in a thoroughly unchangeable manner, which cannot possibly be [impossible est esse] a mutable creature. Therefore it knows it in that Light, *which illumines*

every man coming into this world, which is the True Light and the Word in the beginning with God.⁴

Intellectum vero *illationis* tunc veraciter percipit noster intellectus, quando videt, quod conclusio *necessario* sequitur ex praemissis; quod non solum videt in terminis necessariis, verum etiam in contingentibus, ut: si homo currit, homo movetur. Hanc autem necessariam habitudinem percipit non solum in rebus entibus, verum etiam in non entibus. Sicut enim, homine existente, sequitur: si homo currit, homo movetur; sic etiam, non existente. Huiusmodi igitur *illationis necessitas* non venit ab existentia rei in *materia*, quia est contingens, nec ab existentia rei in *anima*, quia tunc esset fictio, si non esset in re: venit igitur ab exemplaritate in arte aeterna, secundum quam res habent aptitudinem et habitudinem ad invicem secundum illius aeternae artis *repraesentationem*. Omnis igitur, ut dicit Augustinus *De Vera Religione*,⁵ *vere ratiocinantis* lumen accenditur ab illa veritate et ad ipsam nititur pervenire. — Ex quo manifeste apparet, quod coniunctus sit intellectus noster ipsi aeternae veritati, dum non nisi per illam docentem nihil verum potest certitudinaliter capere. Videre igitur per te potes veritatem, quae te docet, si te concupiscentiae et phantasmata non impediunt et se tanquam nubes inter te et veritatis radium non interponant.

But our intellect next truly perceives the understanding of an *illation*, when it sees, that the conclusion follows *necessarily* from the premises; because not only does it see in necessary terms, but also in contingents, as, if a man run, a man is moved. Moreover it perceives this necessary characteristic not only in things existing [rebus entibus], but also in non-existing ones. For as, with man existing, it follows: if man runs, man is moved; so also, (when) non-existing. Therefore the *necessity of an illation* of this manner does not come from the existence of a thing *in matter*, because this is contingent, nor from existence of a thing *in the soul*, because this then would be a fiction, if did not exist [esset] in the thing: therefore it comes from the exemplarity in the Eternal Art, according to which the thing has an aptitude and characteristic alternatively [ad invicem] according to the Eternal Art's *representation* of it. Therefore, as (St.) Augustine says in *De Vera Religione*,⁵ the light of everyone *who reasons truly* is enkindled by that Truth and exerts itself [nititur] to arrive at It. — From which it manifestly appears, that our intellect has been conjoined to Eternal Truth itself, while it cannot with certitude seize a truth except by means of that One teaching it. Therefore you can see through yourself the Truth, which teaches you, if concupiscenties and fantasies do not impede you and do not interpose themselves as clouds between you and the ray of Truth.

4. *Operatio* autem virtutis *electivae* attenditur in consilio, iudicio et desiderio. — Consilium autem est in inquirendo, quid sit melius hoc an illud. Sed melius non dicitur nisi per accessum ad optimum; accessus autem est secundum maiorem assimilationem:⁶ nullus ergo scit utrum hoc sit illo melius, nisi sciat, illud optimo magis assimilari. Nullus autem, . . .

4. Moreover *the activity of elective* virtue is tended towards in counsel, judgment and desire. — Moreover counsel is in inquiring, what be better, this or that. But it is not called better unless through access to the best; however access is according to the greater assimilation:⁶ therefore no one knows whether this be better than that, unless he knows, that it is more assimilated to the best. However, no one . . .

¹ August., XIV. de Trin.c. 8. n. 11.

² Secundum Aristot., VI Topic. c. 3. (c. 4.). Cfr. etiam Porphy., de Praedicab. c. *de Specie*, ex quo supra pag. 71, nota 3. quaedam allata sunt. — De conditionibus entis vide supra pag. 215, nota 1.

³ Averroes, in III. de Anima, text. 25: Et universaliter omnes privationes non cognoscuntur nisi per contraria, scilicet per cognitionem habitus et per cognitionem defectus habitus. Cfr. tom. III. pag. 802, nota 8. et supra pag. 19, nota 8. — De *rationibus* rerum in Deo agitur supra Quaest. de scientia Christi, q. 2. seq. — Multi codd., 1 et 2, *positionem*.

⁴ Ioan. 1, 1. et 9. Vide supra Quaest. de scientia Christi, q. 4. — Pro *in illa luce* D G H K L M N *illam lucem*. Vocibus *aliquam lucem* edd. interserunt *aliam*.

¹ (St.) Augustine, *De Trinitate*, Bk. XIV, ch. 8, n. 11.

² According to Aristotle, *Topics*, Bk. VI, ch. 3 (ch. 4). Cf. also Porphyry's, *De Praedicabilibus*, ch. *de Specie*, from which above on p. 71, in footnote 3, certain things have been cited. — On the conditions of being see above p. 215, footnote 1.

³ Averroes, in *De Anima*, Bk. III, text 25, says: And universally all privations are not cognized except through their contraries, scil. through the cognition of the habit and through the cognition of the defect of the habit. Cf. tome III, p. 802, footnote 8, and above p. 19, footnote 8. — The *reckonings* of things in God are dealt with above in the *Questions concerning the Knowledge of Christ*, q. 2 ff.. — Many codices, and editions 1 and 2, have *position* [positionem].

⁴ Jn 1:1,9. See above *Questions concerning the*

⁵ Cap. 39. n. 72: Noli foras ire, in te ipsum redi, in interiore homine habitat veritas; et si tuam naturam mutabilem inveneris, transcede et te ipsum. Sed memento, cum te transcendis, ratiocinantem animam te transcendere. Illuc ergo tende, unde ipsum lumen rationis accenditur. Quo enim pervenit omnis bonus ratiocinator nisi ad veritatem? cum ad se ipsam veritas non utique ratiocinando perveniat, sed quo ratiocinantes appetunt ipsa sit. Pro *omnis* D F G H K L M *omne*, et pro *vere ratiocinantis* D F G M *verae rationis*. — Haec de triplici operatione virtutis intellectivae doctrina refertur quasi ad verbum a Fr. Matthaeo ab Aquasparta, Quest. prima disputata in corp. a nobis edita in opusculo: de Humanae cognitiois ratione (pag. 98 seq.); ubi notanda sunt quae ibid. praemittuntur contra ontologismum. — Superius pro *quia est et quia tunc* non pauci codd. *quae est et quae tunc*.

⁶ Aristot., IV. Metaph. text. 18. (III.c. 4.): Ipsum *magis* et *minus* inest entium naturae . . . Si igitur quod magis est propinquius est, profecto erit aliquid verum, cui propinquius est quod magis verum est.

Knowledge of Christ, q. 4. — In place of *in that Light* [in illa luce] D G H K L M N have *that Light* [illam lucem].

⁵ Chapter 39, n 72: Don't go outside, return into yourself, in the interior man does truth dwell; and if you find that your nature is mutable, transcend even your very self. But remember, when you transcend yourself, to transcend your reasoning soul. Therefore tend there, where the light of reason itself is kindled. For where does every good reasoner arrive except at the truth? since to reason itself truth does not indeed arrive by reasoning, but where those reasoning hunger for it, it is there. In place of *Every* [omnis] D F G H K L M have the neuter form *every* [omne: which would render the passage, *every light of one reasoning truly*], and in place of *reasoning truly* [verae ratiocinantis] D F G M *true reason* [verae rationis].

— This doctrine concerning to the threefold activity of intellectual virtue is quoted nearly word for word by Fr. Matthew of Aquasparta, Disputed Questions, q. 1, in corp., edited by us in the short work: de Humanae cognitiois ratione (p. 98 ff.); where it must be noted that in the same work there is a preface against Ontologism. — Above this in place of *because this is* [quia est] and *because this then* [quia tunc] not a few codices have *which is* [quae est] and *which then* [quae tunc].

⁶ Aristotle, Metaphysics, Bk. IV, text 18 (Bk. III, ch. 4): The (notion of) *more* and *less* itself is in the nature of beings . . . If therefore what is more is closer (to perfection), indeed there will be some truth, for which 'what is closer is that which is more true'.

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scit, aliquid alii magis assimilari, nisi illud cognoscat; non enim scio, hunc esse similem Petro, nisi sciam vel cognoscam Petrum: omni igitur *consilianti* necessario est impressa notio summi boni.¹

Iudicium autem certum de consiliabilibus est per aliquam legem. Nullus autem certitudinaliter iudicat per legem, nisi certus sit quod illa lex recta est, et quod ipsam iudicare non debet; sed mens nostra iudicat de se ipsa: cum igitur non possit iudicare de lege, per quam iudicat; lex illa superior est mente nostra, et per hanc iudicat, secundum quod sibi impressa est. Nihil autem est superior mente humana, nisi solus ille qui fecit eam:² igitur in iudicando *deliberativa* nostra pertingit ad divinas leges, si plena resolutione dissolvat.

knows, that anything is assimilated more to another, unless he becomes acquainted with it; for not I do not know [scio], that this is like Peter, unless I know [sciam] or become acquainted with Peter; therefore upon everyone giving (true) *counsel* there is necessarily impressed the notion of the Most High Good.¹

Moreover certain *judgment* [iudicium certum] concerning those things able to be counseled [de consiliabilibus] is through some law. However no one judges with certainty through law, unless he be certain that that law is upright [recta], and that one ought not judge it; but our mind judges about [de] its very self: therefore since it cannot judge about the law, through which it judges; that law is superior to our mind, and it judges through this, according to that which is impressed upon itself. However nothing is superior to the human mind, except the One alone who made it:² therefore in judging our *deliberative* (power) extends itself to divine laws, if it would give a full explanation

Desiderium autem principaliter est illius quod maxime ipsum movet. Maxime autem movet quod maxime amatur; maxime autem amatur esse beatum; beatum autem esse non habetur nisi per optimum et finem ultimum: nihil igitur appetit humanum *desiderium* nisi quia summum bonum, vel quia est ad illud, vel quia habet aliquam effigiem illius. Tanta est vis summi boni, ut nihil nisi per illius *desiderium* a creatura possit amari, quae tunc fallitur et errat, cum effigiem et simulacrum pro veritate acceptat.³

Vide igitur, quomodo anima Deo est propinqua, et quomodo memoria in aeternitatem, intelligentia in veritatem, electiva potentia ducit in bonitatem summam secundum operationes suas.

5. Secundum autem harum potentiarum *ordinem* et *originem* et *habitudinem* ducit in ipsam beatissimam Trinitatem. — Nam ex memoria *oritur* intelligentia ut ipsius proles, quia tunc intelligimus, cum similitudo, quae est in memoria, resultat in acie intellectus, quae nihil aliud est quam verbum; ex memoria et intelligentia spiratur amor tanquam nexus amborum. Haec tria scilicet *mens generans*, *verbum* et *amor*, sunt in anima quoad memoriam, intelligentiam et voluntatem, quae sunt consubstantiales, coaequales et coevae, se invicem circumincedentes.⁴ Si igitur Deus perfectus est spiritus, habet *memoriam*, *intelligentiam* et *voluntatem*, habet et *Verbum* genitum et *Amorem* spiratum, qui necessario distinguuntur, cum unus ab altero producat, non *essentialiter*, non *accidentaliter*, ergo *personaliter*.

Dum igitur mens se ipsam considerat, per se tanquam per speculum consurgit ad speculandam Trinitatem beatam Patris, Verbi et Amoris, trium personarum coaeternarum, coequalium et consubstantialium, ita quod quilibet in quolibet est aliorum, unus tamen non est alius, sed ipsi tres sunt unus Deus.

6. Ad hanc speculationem quam habet anima de suo principio trino et uno per trinitatem suarum potentiarum, per quas est imago Dei, *iuvatur* per lumina scientiarum, quae ipsam perficiunt et informant et Trinitatem beatissimam tripliciter repraesentant. — Nam omnis philosophia aut est *naturalis*, aut *rationalis*, aut *moralis*. Prima agit de causa essendi, et ideo ducit in *potentiam Patris*; secunda de ratione intelligendi, et ideo ducit in *sapientiam Verbi*; tertia de ordine vivendi, et ideo ducit in *bonitatem Spiritus Sancti*.⁵

[plena resolutione dissolvat].

Moreover *desire* is principally for that which most moves it. However that moves most which loves most; however to be blessed is loved most; however to be blessed is not had except through the best and last end: therefore human *desire* seeks after [appetit] nothing except because (it is) the Most High Good, and/or because it is for That, and/or because it has come likeness to It. So great is the force of the Most High Good, that nothing can be loved by a creature except through a desire for It, which (creature) thereby [tunc] fails and errs, since it accepts a likeness and imitation [simulacrum] in place of the Truth [pro veritate].³

Therefore see, in what manner the soul is nigh to God, and in what manner the memory leads into eternity, the intelligence into Truth, the elective power into the Most High Goodness according to their activities.

5. Moreover according to the *order* and *origin* and *characteristic* of these powers (the soul) leads into the Most Blessed Trinity Itself. For from memory *there arises* intelligence as its offspring [proles], because we next understand, when the similitude, which is in the memory, resounds in the keenness [resultat in acies] of the intellect, which (similitude) is nothing other than a word; from memory and intelligence is spirated love [amor] as the connection [nexus] of both. These three, that is *the generating mind*, *the word*, and *love*, are in the soul in regard to the memory, intelligence and the will, which are consubstantial, coeternal and coeval, marching round-about [circumcedentes] one another.⁴ Therefore if the perfect God is a spirit, he has *memory*, *intelligence* and *will*, he has also a begotten *word* and a spirated *love*, which are necessarily distinguished, since one is produced from the other, not *essentially*, not *accidentally*, therefore *personally*.

Therefore while the mind considers its very self, through itself as through a mirror it rises together to gaze upon the Blessed Trinity of the Father, the Word and the Love, of the three coeternal, coequal and consubstantial Persons, so that Whoever in Whomever belongs to the Others, One is nevertheless not the Other, but the Three are Themselves the One God.

6. Towards this speculation which the soul has concerning its own beginning, triune and one through the trinity of its powers, through which it is an image of God, *one is assisted* through the lights of the sciences [scientiarum], which perfect it and inform it and represent the Most Blessed Trinity in a threefold manner. For every philosophy either is *natural*, or *rational*, or *moral*. The first deals with [agit de] the cause of existing, and for that reason leads unto *the power of the Father*; the second with the reason for understanding, and for that reason leads unto *the*

wisdom of the Word; the third with the order of living, and for that reason leads unto *the goodness of the Holy Spirit*.⁵

Rursus, prima dividitur in metaphysicam, mathematicam et physicam. Et prima est de rerum essentiis, secunda de numeris et figuris, tertia de naturis, virtutibus et operationibus diffusivis. Et ideo prima in *primum principium, Patrem*, secunda in eius *imaginem, Filium*, tertia ducit in *Spiritus sancti donum*.

Secunda dividitur in grammaticam, quae facit potentes ad exprimendum; in logicam, quae facit perspicaces ad arguendum; in rhetoricam, quae facit habiles ad persuadendum sive movendum. Et hoc similiter insinuat mysterium ipsius beatissimae Trinitatis.

Tertia dividitur in monasticam, oeconomicam et politicam. Et ideo prima insinuat *primi principii innascibilitatem*, secunda *Filii familiaritatem*, tertia *Spiritus sancti liberalitatem*.

7. Omnes autem hae scientiae habent regulas certas et infallibiles tanquam lumina et radios descendentes a lege aeterna in mentem nostram. Et ideo mens nostra tantis splendoribus irradiata et superfusa, nisi sit caeca, manuduci potest per semetipsam ad contemplandam illam lucem aeternam. Huius autem lucis irradiatio et consideratio sapientes suspendit in admirationem et econtra insipientes, qui non . . .

Again, the first is divided into metaphysics, mathematics and physics. And the first concerns the essences of things, the second numbers and figures, the third natures, virtues and diffuse activities. And for that reason the first leads unto *the First Principle, the Father*, the second unto *His Image, the Son*, the third unto *the gift of the Holy Spirit*.

The *second* is divided into grammar, which makes us able [potentes] to express; into logic, which makes us perspicacious to argue; into rhetoric, which makes us skillful [habiles] to persuade or move. And this similarly intimates the Mystery [mysterium] of the Most Blessed Trinity Itself.

The *third* is divided into the monastic, the domestic [oeconomicam] and the political. And for that reason the first intimates *the unbegottenness of the First Principle*, the second *the Son's being-in-a-family* [familiaritas], the third *the liberality of the Holy Spirit*.

7. Moreover all these sciences have certain and infallible rules as lights and rays descending from the eternal law in our mind. And for that reason our mind irradiated and super-fused by so great splendors, unless it be blind, can be lead by hand through its very self to contemplate that Eternal Light. Moreover the irradiation and consideration of this Light suspends wise men into admiration and conversely it leads the foolish, who do not . . .

¹ August., VIII. de Trin. c. 3. n. 4: Bonum hoc et bonum illud, tolle *hoc* et *illud* et vide ipsum bonum, si potes; ita Deum videbis, non alio bono bonum, sed bonum omnibus boni. Neque enim in his omnibus bonis . . . diceremus aliud alio melius, cum vere iudicamus, nisi esset *nobis impressa notio ipsius boni*, secundum quod et probaremus aliquid et aliud illi praeponeremus. — Pro *notio* Vat., 3 et 4 *notitia*.

² Secundum August., locc. superius pag. 302, nota 1. allegatis. — Mox pro *deliberativa* H K L *deliberate mens*.

³ Haec ratio exponitur a Boeth., III. de Consol. per totum. Cfr. August., II. de Lib. Arb. c. 9. n. 26, et Aristot., I. Ethic. c. 1. seqq. — Superius pro *igitur*, quod D G M omittunt, A *enim*, edd. *autem*; deinde post *nisi* supplevimus ex A B C E P *quia*, pro quo B F G H L M N *propter*.

⁴ Vide I. Sent. lit. Magistri, d. III. c. 2. seq., ubi loci ex Augustino allati sunt; cfr. ibid. Comment. p. II. et supra Breviloq. p. II. c. 12. — D F G L M N *se invicem non excedentes* (de *circumcessionem* cfr. I. Sent. d. 19. p. I. q. 4.). Mox post *spiritus* D H N addunt *qui*, L *quia*.

¹ (St.) Augustine, *De Trinitate*, Bk. VIII, ch. 3, n. 4: This good and that good: take away *this* and *that* and see the good itself, if you can; thus you shall see that God is good, not by another good, but as the Good of every good. For neither among all these goods . . . would we say that one is better than the other, when we judge truly, unless there had been *impressed upon us the notion of the Good itself*, according to which we would even prove something and prefer another to it. — In place of *notion* [notio] the Vatican edition, and editions 3 and 4, have *knowledge* [notitia]

² According to Augustine, locc. cit. above on p. 302, footnote 1. — In place of *deliberative (power)* [deliberativa] H K L have *mind in a deliberate manner* [deliberate mens].

³ This reckoning is explained by Boethius, *On the Consolation of Philosophy*, Bk. III throughout. Cf. (St.) Augustine, *Ethics*, Bk. I, ch. 1 ff. — Above this in place of *therefore* [igitur], which D G M omit, A has *for* [enim], the editions *moreover* [autem]; then after *unless* [nisi] we have supplied from A B C E P *because (it is)* [quia], in place of which B F G H L M N have *for the sake of* [propter].

⁵ Vide supra pag. 19, nota 7. verba Augustini. — De divisione *philosophiae* cfr. infra opusculum de Reductione artium ad theologiam. — Superius pro *per quas est imago Dei* F G H K L M N *per quas imago Dei exprimitur*; subinde plures codd., inter quos B P, omittunt *ducit* secunda et tertia vice.

⁴ See *Sent.*, Bk. I, text of Master (Peter), d. III, ch. 2, where the passages taken from (St.) Augustine have been cited; cf. *ibid.*, in the *Commentaria*, p. II, and above in the *Breviloquium*, p. II, ch. 12. — D F G L M N have *not exceeding one another* [se invicem non excedentes]; concerning *circumincersion* cf. *Sent.*, Bk. I, d. 19, p. I, q. 4). Then in place of *spirit*, *he* [spiritus] D H N have *spirit, who* [spiritus qui], L *spirit, because* [quia].

⁵ See the words of (St.) Augustine above on p. 19, footnote 7. — On the division of *philosophy* cf. below the little work *De Reductione artium ad theologiam*. — Above this in place of *through which it is an image of God* [per quas est imago Dei] F G H K L M N have *through which the Image of God is expressed* [per quas imago Dei exprimitur], then very many codices, among which are B P, omit *leads* [ducit] the second and third occurrences.

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credunt, ut intelligant, ducit in perturbationem, ut impleatur illud propheticum:¹ *Illuminans tu mirabiliter a montibus aeternis, turbati sunt omnes insipientes corde.*

believe, so as to understand, into confusion [perturbationem], to fulfill that prophetic (word):¹ *Thou illuminating from eternal mountains, have unsettled [turbati sunt] all the foolish of heart.*

CAPUT IV

DE SPECULATIONE DEI IN SUA IMAGINE DONIS GRATUITIS REFORMATATA

1. Sed quoniam non solum *per nos* transeundo, verum etiam *in nobis* contingit contemplari primum principium; et hoc maius est quam praecedens: ideo hic modus considerandi quartum obtinet contemplationis gradum. Mirum autem videtur, cum ostensum sit,² quod Deus sit ita propinquus mentibus nostris, quod tam paucorum est in se ipsis primum principium speculari. Sed ratio est in promptu, quia mens humana, sollicitudinibus distracta, non intrat ad se *per memoriam*; phantasmatis obnubilata, non redit ad se *per intelligentiam*; concupiscentiis illecta, ad se ipsam nequaquam revertitur *per desiderium* suavitatis internae et laetitiae spiritualis. Ideo totaliter in his sensibilibus iacens, non potest ad se tanquam ad Dei imaginem reintrare.

2. Et quoniam, ubi quis ceciderit, necesse habet ibidem recumbere, nisi apponat quis *et adiiciat, ut resurgat*;³ non potuit anima nostra perfecte ab his sensibilibus relevari ad contuitum sui et aeternae Veritatis in se ipsa, nisi Veritas, assumpta forma humana in Christo, fieret sibi scala reparans priorem scalam, quae fracta

CHAPTER IV

ON THE SIGHT OF GOD IN HIS IMAGE REFORMED BY GRATUITOUS GIFTS

1. But since not only when passing-over *through ourselves*, but also *in ourselves*, does it happen that the First Principle is contemplated; and this is greater than the preceding: for that reason this fourth manner of considering reaches [obtainet] the step of contemplation. Moreover it is wonderful to see, when it is shown,² that God is so close to our minds, because to so few does it belong to gaze upon [speculari] the First Principle in their very selves. But the reason (for this) is easy [in promptu], because the human mind, distracted by cares [sollicitudinibus], does not enter into itself through *memory*; beclouded [obnubilata] by phantasms, it does not go back towards itself through *intelligence*; enticed by concupiscenties, it turns back not at all towards itself through a *desire* for internal savor and spiritual gladness. For that reason lying down [iacet] totally in these senses, it cannot reenter into itself as into an image of God.

2. And since, where one has fallen, there he will inevitably fall down again, unless someone places himself nearby *and lies by his side, to raise him*;³ our soul could not be perfectly revealed by these senses to survey itself and the eternal Truth in its very self, unless the Truth, having assumed a human form in

fuerat in Adam.

Ideo, quantumcumque sit illuminatus quis lumine naturae et scientiae acquisitae, non potest intrare in se, ut in se ipso *delectetur in Domino*, nisi mediante Christo, qui dicit:⁴ *Ego sum ostium. Per me si quis introierit, salvabitur et ingredietur et egredietur et pascua inveniet.* Ad hoc autem *ostium* non appropinquamus, nisi ipsum *credamus, speremus et amemus.* Necesse est igitur, si reintrare volumus ad fruitionem Veritatis tanquam ad paradisum, quod ingrediamur per *fidem, spem et caritatem* mediatoris Dei et hominum Iesu Christi, qui est tanquam *lignum vitae in medio paradisi.*

3. Supervestienda est igitur imago mentis nostrae tribus virtutibus theologis, quibus anima *purificatur, illuminatur, et perficitur*, et sic imago reformatur et conformis supernae Ierusalem efficitur et pars Ecclesiae militantis, quae est proles, secundum Apostolum, Ierusalem caelestis. Ait enim:⁵ *Illa quae sursum est Ierusalem libera est, quae est mater nostra.* — Anima igitur credens, sperans et amans Iesum Christum, qui est Verbum *incarnatum, increatum et inspiratum*, scilicet *via, veritas et vita*; dum per *fidem* credit in Christum tanquam in Verbum *increatum*, quod est Verbum et splendor Patris,⁶ recuperat spiritualem *audium et visum, auditum* ad suscipiendum Christi sermones, *visum* ad considerandum illius lucis splendores. Dum autem *spe* suspirat ad suscipiendum Verbum *inspiratum*, per desiderium et affectum recuperat spiritualem *olfactum*. Dum *caritate* complectitur Verbum *incarnatum*, ut suscipiens ab ipso delectationem et ut transiens in illud per exstaticum amorem, recuperat *gustum et tactum*. Quibus sensibus recuperatis, dum sponsum suum videt et audit, odoratur, gustat et amplexatur, decantare potest tanquam sponsa Canticum canticorum, quod factum fuit ad exercitium contemplationis secundum hunc quartum gradum, quem *nemo capit, nisi qui accipit*,⁷ quia magis est in experientia affectuali quam in consideratione rationali. In hoc namque gradu, reparatis⁸ sensibus interioribus ad sentiendum summe pulchrum, audiendum summe harmonicum, odorandum summe odoriferum, degustandum summe suave, apprehendendum summe delectabile, disponitur anima ad mentales excessus, scilicet per *devotionem, admirationem et exultationem*, secundum illas tres exclamationes, quae fiunt in Canticis canticorum. Quarum prima fit per abundantiam *devotionis*, per quam fit anima *sicut virgula fumi ex aromatis, myrrhae et thuris*:⁹ secunda per excellentiam *admirationis*, per . . .

Christ, became by Its own power [fieret sibi] the stairway repairing the prior stairway, which had been broken in Adam.

For that reason, however so much one be illuminated by the light of nature and acquired knowledge, one cannot enter into himself, to *delight in the Lord* in his very self, unless by means [mediante] of Christ, who says:⁴ *I am the door. He who goes within through Me, shall be saved and he will step in and out and find pasture.* Moreover we do not approach towards this door, unless we *believe, hope and love.* It is therefore necessary, if we want to reenter to the enjoyment [fruitionem] of Truth as to Paradise, that we step in through *faith, hope and love* of the Mediator of God and men, Jesus Christ, who is as *the Tree of life in the midst of Paradise.*

3. Therefore the image of our mind must be clothed-over [supervestienda] by the three theological virtues, by which the soul *is purified, illumined, and perfected*, and thus the image is reformed and is made conform to the supernal Jerusalem and (made) a part of the Church militant, which is, according to the Apostle, the offspring of the heavenly Jerusalem. For he said:⁵ *That one which is on high is that free Jerusalem which is our mother.* — Therefore the soul, believing, hoping and loving Jesus Christ, who is the *incarnate, uncreated and inspired* Word, that is *the Way, the Truth and the Life*: while through *faith* it believes in Christ as in the *uncreated* Word, which is the Word and splendor of the Father,⁶ it recovers [recuperat] its spiritual *hearing and sight, hearing* to perceive [ad suscipiendum] the sermons of Christ, *sight* to consider the splendors of His Light. While, moreover, by *hope* it longs to undertake the *inspired* Word, through desire and affection [affection] it recovers its spiritual *smell* [olfactum]. While by *charity* it holds fast [complectitur] the *incarnate* Word, as one taking [suscipiens] delight from Him and as one passing-over into Him though ecstatic love [amorem], it recovers *taste and touch*. With which senses having been recovered, while it sees and listens to its Spouse, it smells, tastes and embraces [amplexatur] Him, as a bride can sing repeatedly [decantare] the Canticle of Canticles, which had been written for the exercise of contemplation according to this fourth step, which *no one* lays hold of, *except he who accepts it*,⁷ because there is more in affective experience than in rational consideration. For on this step, with its interior senses repaired⁸ to sense the Most High Beauty [pulchrum], to hear the Most High Harmony, to smell the Most High Fragrance [odoriferum], to take a taste of the Most High Savor, to apprehend the Most High Delectable, the soul is disposed towards mental excesses, that is through *devotion, admiration and exultation*, accord to those three exclamations, which are made in the Canticle of Canticles. Of which the first occurs through an abundance of *devotion*, through which the

soul becomes *as a stream of smoke* [virgula fumi] (rising) from aromatics of myrrh and incense:⁹ the second through excellence of admiration, through . . .

¹ Psalm. 75, 5. seq. — Superius pro *ut intelligant A vel non intelligunt*; cfr. August., in Ioan. Evang. tr. 36. n. 7, ubi ostenditur, credendum esse, ut intelligatur, quia credendo homo fit *idoneus* ad intelligendum (Isai. 7, 9. secundum septuaginta interpretes: Nisi credideritis, non intelligetis).

² Cap. praeced. — De fundamentis huius cap. cfr. Breviloq. p. II. c. 10. et 12, ubi de anima, in quantum est Dei imago; p. V. c. 4, ubi de tribus virtutibus theologicis; ibid. c. 6. de sensibus spiritualibus; p. II. c. 8, ubi de triplici actu hierarchico et novem ordinibus Angelorum; Prolog. § 4, ubi de triplici intelligentia Scripturae. — Mox pro *quod tam paucorum est non pauci recentiores codd. tam paucos*.

³ Isai. 24, 20: Et corruet et non adiiciet etc. Maior et melior pars codd. *ibidem incumbere, ut resurgat* non tam apte licet haec verba habeat August., de Vera Relig. c. 42. n. 79.

⁴ Ioan. 10, 9. — Ps. 36, 4: Deletare in Domino etc. — Inferius respicitur I. Tim. 2, 5: Unus et mediator Dei et hominum homo Christus Iesus. Gen. 2, 9, quod exponens August., VIII. de Gen. ad lit. c. 5. n. 9, ait: Sic et Sapientia [Prov. 3, 18], idem ipse Christ, lignum vitae est in paradiso spirituali etc. Cfr. XIII. de Civ. Dei, c. 20. et XX. c. 26. n. 2. — Infra post *appropinquamus* plures codd. prosequuntur: *nisi in Christum credamus, in ipso speremus et eum amemus*.

⁵ Gal. 4, 26: Illa autem, quae etc. — Mox allegatur Ioan. 14, 6. — De triplici statu Verbi vide Breviloq. p. IV. c. 1. in fine. — Superius pro *purificatur A purgatur* (cfr. supra pag. 226, nota 6.), et post *reformatur* Vat. cum nonnullis edd. addit *reficitur*.

⁶ Cfr. Ioan. 1, 1. et Hebr. 1, 3. — Inferius pro *auditum ad suscipiendum* maior pars codd. *auditum suscipiendi*.

⁷ Apoc. 2, 17: Nemo scit, nisi etc.

⁸ Ita A B C D I P, edd. *recuperatis*; mox pro *videndum* ex multis codd. substituimus *sentiendum*, A *sentiendum vel videndum*, C *contuendum*.

⁹ Cap. 3, 6. — Secundus loc. est ibid. 6, 9: Quae est ista, quae progreditur quasi aurora consurgens, pulcra ut luna, electa ut sol. Tertius ibid. 8, 5. — Inferius pro *admirandum* plures codd., inter quos etiam B, *inrandum*. — Subinde pro *consideratum* B *desideratum*.

¹ Psalm 75:5 ff.. — Above this in place of *so as to understand* [ut intellegant] A has *and/or do not understand* [vel non intelligent]; cf. (St.) Augustine, *In Ioannis Evangelium*, tr. 36, n. 7, where it is show, that it must be believed, to be understood, because by believing man is made *fit* [idoneus] for understanding (Isaiah 7:9 according to the Septuagint text: Unless you believe, you shall not understand.).

² In the preceding chapter. — On the fundamental concepts of this chapter cf. *Breviloquium*, p. II, chs. 10 and 12, where it concerns the soul, inasmuch as it is the image of God; p. V, ch. 4, where it concerns the three theological virtues; *ibid.*, ch. 6, where it concerns the spiritual senses; p. II, ch. 8, where it concerns the threefold, hierarchical act and the nine orders of Angels; the Prologue, § 4, where it concerns the threefold understanding of Scripture. — Then in place of *because to so few does it belong to* [quod tam paucorum est] not a few of the more recent codices have *that so few* [tam paucos].

³ Isaiah 24:20 : And falls to the ground and will not rise etc.. The majority and better part of the codices have *to lie down in the same place, so as to raise him* [ibidem incumbere, ut resurgat] not so aptly, though (St.) Augustine uses these words in *De Vera Religione*, ch. 42, n. 79.

⁴ Jn 10:9. — Ps. 36:4 : To delight in the Lord etc.. — Below this there is a reference to 1 Tim. 2:5 : The Number One Mediator of God and Men, Christ Jesus. Gen. 2:9, which (St.) Augustine explains in *De Gen. ad lit.*, Bk. VIII, ch. 5, n. 9, where he says: In the same manner even as Wisdom (Prov. 3:18), likewise Christ Himself, is the Tree of Life in the spiritual Paradise etc.. Cf. *De civ. Dei*, Bk. XIII, ch. 20, and Bk. XX, ch. 26, n. 2. — Below after *we do not approach* [non appropinquamus] very many codices proceed thus: *unless we believe in Christ, hope in Him and love Him* [nisi in Christum credamus, in ipso speremus et eum amemus].

⁵ Gal. 4:26 : But that one, which etc.. — Then there is a reference to Jn 14:6. — On the threefold state of the Word, see *Breviloquium*, p. IV, ch. 1 at the end. — Above this in place of *is purified* [purificatur] A has *is purged* [purgatur] (cf. above p. 226, footnote 6), and after *reformed* [reformatur] the Vatican edition with not a few of the editions adds *remade* [reficitur].

⁶ Cf. Jn. 1:1 and Heb. 1:3. — Below this in place of *hearing to perceive* [auditum ad suscipiendum] a majority of the codices have *hearing for perceiving* [auditum suscipiendi].

⁷ Apoc. 2:7 : No know knows, except etc..

⁸ Thus A B C D I P, the editions have *recovered* [recuperatis]; then in place of *see* [videndum] we have substituted from many codices *sense* [sentiendum], A has *sense and/or see* [sentiendum vel videndum], C

survey [contuendum].

⁹ Chapter 3:6. — The second quote is *ibid.*, 6:9 : Who is this, who steps forth like the rising dawn, beautiful as the moon, brilliant as the sun. The third *ibid.*, 8:5. — Below this [on p. 307] in place of *admire* [admirandum] very many codices, among which is even B, have *enter* [intrandum]. — Then in place of *considered* [consideratum] B has *desired* [desideratum].

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quam fit anima sicut *aurora, luna et sol*, secundum processum illuminationum suspendentium animam ad admirandum sponsum consideratum; tertia per superabundantiam *exultationis*, per quam fit anima suavissimis delectationis *deliciis affluens, innixa* totaliter *super dilectum suum*.

4. Quibus adeptis, efficitur spiritus noster *hierarchicus* ad conscendendum sursum secundum conformitatem ad illam Ierusalem supernam, in qua nemo intrat, nisi prius per gratiam ipsa in cor descendat, sicut vidit Ioannes in *Apocalypsi* sua.¹ Tunc autem in cor descendit, quando per reformationem imaginis, per virtutes theologicas et per oblectationes spiritualium sensuum et suspensiones excessuum efficitur spiritus noster *hierarchicus*, scilicet purgatus, illuminatus et perfectus. — Sic etiam gradibus novem ordinum insignitur, dum ordinate in eo interius disponitur *nuntiatio, dictatio, ductio, ordinatio, roboratio, imperatio, susceptio, revelatio, unctio*,² quae gradatim correspondent novem ordinibus Angelorum, ita quod primi trium praedictorum gradus respiciunt in mente humana *naturam*, tres sequentes *industriam*, et tres postremi *gratiam*. Quibus habitis, anima intrando in se ipsam, intrat in supremam Ierusalem, ubi ordines Angelorum considerans, videt in eis Deum, qui habitans in eis omnes eorum operatur operationes. Unde dicit Bernardus *ad Eugenium*,³ quod « Deum in Seraphim amat ut caritas, in Cherubim novit ut veritas, in Thronis sedet ut aequitas, in Dominationibus dominatur ut maiestas, in Principatibus regit ut principium, in Potestatibus tuetur ut salus, in Virtutibus operatur ut virtus, in Archangelis revelat ut lux, in Angelis assitit ut pietas ». Ex quibus omnibus videtur *Deus omnia in omnibus*⁴ per contemplationem ipsius in mentibus, in quibus habitat per dona affluentissimae caritatis.

5. Ad autem speculationes gradum specialiter et praecipue adminiculatur consideratio sacrae

which the soul becomes as *dawn, moon* and *sun*, according to the process of illuminations suspending the soul to admire the Spouse (thus) considered; the third through a superabundance of *exultation*, through which the soul becomes *affluent* [affluens] with the most savory *delights* of delectation, *leaning* totally upon *its Beloved* [delectum].

4. Which when attained [adeptis], our spirit is made a *hierarch* [hierarchicus] to climb thoroughly on high according to its conformity to that supernal Jerusalem, in which no one enters, unless it descends first into the heart by grace, as (St.) John saw in his *Apocalypse*.¹ Moreover it descends next into the heart, when through reformation of the image, through the theological virtues and through the enjoyments of the spiritual senses and the suspensions of excesses our spirit is made a *hierarch*, that is purged, illuminated and perfected. — So also by nine steps of orders is (the soul) marked, while in it, in an orderly manner, there is arranged *announcing, dictation, leadership, ordering, strengthening* [roboratio], *commanding* [imperatio], *undertaking, revealing* [revelatio], *anointing* [unction],² which step-by-step corresponds to the nine orders of Angels, so that the first three of the aforesaid steps look back in the human mind to *nature*, the three following to *skill* [industriam], and the last three to *grace*. Which when had, the soul by entering into its very self, enters into the supernal Jerusalem, where considering the orders of the Angels, it sees in them the God, who dwelling in them works [operatur] all their activities. Whence says (St.) Bernard *ad Eugenium*,³ that « God in the Seraphim loves as Charity, in the Cherubim knows [novit] as Truth, in the Thrones sits as Equity, in the Dominations dominates as Majesty, in the Principalities rules as Principle, in the Powers guards as Salvation, in the Virtues works as Virtue, in the Archangels reveals as Light, in the Angels assists as Piety ». From all of which it is seen that *God is all in all*⁴ through contemplation of Him in minds, in which He dwells by the gifts of the most affluent charity.

5. Moreover upon the speculations of (these) steps the consideration of Sacred *Scripture*, divinely sent forth

Scripturae divinitus immissae, sicut philosophia ad praecedentem. Sacra enim Scriptura principaliter est de operibus reparationis. Unde et ipsa praecipue agit de fide, spe et caritate, per quas virtutes habet anima reformari, et specialissime de caritate. De qua dicit Apostolus,⁵ quod est *finis praecepti*, secundum quod est *de corde puro et conscientia bona et fide non ficta*. Ipsa est *plenitudo Legis*, ut dicit idem. Et Salvator noster asserit, totam Legem Prophetasque pendere in duobus praeceptis eiusdem, scilicet dilectione Dei et proximi; quae duo innuuntur in uno sponso Ecclesiae Iesu Christo, qui simul est proximus et Deus, simul frater et dominus, simul etiam rex et amicus, simul Verbum increatum et incarnatum, formator noster et reformator, ut *alpha et omega*,⁶ qui etiam summus hierarcha est, purgans et illuminans et perficiens sponsam, scilicet totam Ecclesiam et quamlibet animam sanctam.

6. De hoc igitur hierarcha et ecclesiastica hierarchia est tota sacra Scriptura, per quam docemur purgari, illuminari et perfici, et hoc secundum triplicem *legem* in ea traditam, scilicet naturae, Scripturae et gratiae; vel potius secundum triplicem *partem eius principalem*, legem scilicet Moysaicam purgantem, revelationem prophetica illustrantem et eruditionem evangelicam perficientem;⁷ vel potissimum secundum triplicem eius *intelligentiam spiritualem: tropologicam* quae purgat ad honestatem vitae; *allegoricam*, quae illuminat ad claritatem intelligentiae; *anagogicam*, quae perficit per excessus mentales et sapientiae perceptiones suavissimas, secundum *virtutes praedictas tres theologicas et sensus spirituales reformatos et excessus tres supradictos et actus mentis hierarchicos*, quibus ad interiora regreditur mens nostra, ut ibidem speculetur Deum *in splendoribus Sanctorum*⁸ et in eisdem tanquam in cubilibus *dormiat in pace et requiescat*, sponso adiurante, quod non excitetur, donec de eius voluntate procedat.

7. Ex his autem duobus gradibus mediis, per quos ingredimur ad contemplandum Deum *intra nos* tanquam in speculis imaginum creaturarum, et hoc quasi ad modum alarum expansarum ad volandum, quae tenebant medium locum,⁹ intelligere possumus, quod in divina manuducimur per ipsius animae rationalis potentias *naturaliter insitas* quantum ad earum *operationes, habitudines et habitus scientiales*; secundum quod apparet ex tertio gradu. — Manuducimur etiam per ipsius animae potentias *reformatas*, et hoc gratuitis *virtutibus, sensibus spiritualibus et mentalibus excessibus*; sicut patet ex . .

[immissae], is especially and chiefly supported [adminiculatur], just as philosophy was on the preceding. For Sacred Scripture principally concerns the works of reparation. Whence it also chiefly deals with faith, hope and charity, though which virtues the soul has to be reformed, and most especially with charity. Of which the Apostle says,⁵ that it is *the end of the precept*, according to that which is *from a pure heart and a good conscience and in an unfeigned faith*. It is *the fullness* [plenitudo] *of the Law*, as says the same (author). And Our Savior asserts that the whole Law and the Prophets hang upon these two precepts, that is upon the love [dilectione] of God and of neighbor; which two bow their heads [innuuntur] to the one Spouse of the Church, Jesus Christ, who is at the same time neighbor and God, at the same time brother and Lord, at the same time also King and friend, at the same time uncreated and incarnate Word, our Former and Reformer, as *the Alpha and the Omega*,⁶ who is also the Most High Hierarch, purging and illuminating and perfecting the Bride, that is the whole Church and every [quamlibet] holy soul.

6. Therefore the hierarch of this and the hierarch of the Church is the whole Sacred Scripture, through which we are taught how to be purged, illuminated and perfected, and this according to the threefold *law* handed down [traditam] in it, that is of nature, of Scripture and of grace; and/or rather according to *its* threefold *principle part*, that is the Mosaic law purging, the prophetic revelation brightening and the evangelic teaching [eruditionem] perfecting;⁷ or more rather according to its threefold *spiritual intelligence*: the *tropological* which purges for honesty of life; the *allegorical*, which illumines for clarity of intelligence; the *anagogical*, which perfects through mental excesses and the most savory perceptions of wisdom, according to the aforesaid three theological *virtues* and reformed spiritual *senses* and the three above-said *excesses* and the *hierarchic acts of the mind*, by which our mind steps back to interior things, to gaze upon God there *in the splendors of the Saints*⁸ and in them as in beds [cubilibus] *to sleep in peace and rest*, with the Spouse having promised on oath [adiurante], that she (i.e. *the mind*) will not be roused [excitetur], until she comes forth by His will.

7. Moreover from these two middle steps, through which we step in to contemplate God *within us* as in the reflections [speculis] of the images [imagine] of creatures, and this as if according to the manner of wings outstretched [expansarum] to fly, which hold a middle place,⁹ we can understand, that we are lead by hand unto divine things through the powers of the rational soul itself, *naturally engrafted* [insitas] as much as regards their *activities, characteristics and habits of knowledge* [habitus scientiales]; according to what appears from the third step. We are also lead by hand through the *reformed* powers of the soul itself,

and this by gratuitous *virtues*, by the spiritual senses and mental *excesses*; as is clear from . . .

¹ Cap. 21, 2: Et ego Ioannes vidi sanctam civitatem Ierusalem novam, descendentem de caelo a Deo etc.

² Vat., 3 et 4 cum aliquot codd. *unitio*, M *unio*; sed cfr. Dionys., de Eccles. Hierarch. c. 4. § 10. et coll. 22 in Hexaëm.

³ Sive V. de Considerat., c. 5. n. 12. [Superius *habitans in eis* probilioriter respicit verba S. Francisci *Expositio in Pater Noster*, ubi de Deo in Angelis et Sanctis ait: *inhabitans in eis*; quod esset convenientissimum, quoniam totum tractatum istum est *de speculatione pauperis in deserto*].

⁴ Epist. I. Cor. 15, 28.

⁵ Epist. I. Tim. 1, 5. — Seq. locus est Rom. 13, 10. Subinde respicitur Matth. 22, 40: In his duobus mandatis universa Lex pendet et Prophetæ.

⁶ Apoc. 1, 8; 21, 6. et 22, 13. — Cum plurimis et melioribus codd. ante *alpha* posuimus *ut*.

⁷ Cfr. Breviloq. Prolog. § 1. seq. — Pro *illustrantem* plures codd. *illuminantem*.

⁸ Psalm. 109, 3. — Subinde respicitur Ps. 4, 9: In pace in idipsum dormiam et requiescam: et Cant. 2, 7: Adiura vos, filiae Ierusalem . . . ne susciatis neque evigilare faciatis dilectam, quoadusque ipsa velit.

⁹ Isai. 6, 2: Duabus [alis] velabant facies eius et duabus velabant pedes eius et duabus volabant. — Mox pro *in divina* maior pars codd., 1 et 2 *in divinis*, B M N *divinis*, H K L *ad divina*.

¹ Apoc. 21:2 : And I, John, saw the holy city, the New Jerusalem, descending down from Heaven, from God, etc..

² The Vatican text, and editions 3 and 4, with a few codices has *uniting* [unitio], M *union* [unio]; but cf. (St.) Dionysius, *De Eccles. Hierarch.*, ch. 4, § 10 and Collation 22 in the *Hexaëmeron*.

³ Or *De Considerat.*, Bk. V., ch. 5, n. 12 [Just above this the words *dwelling in them* [habitans in eis] more probably are a reference to the words of St. Francis in his *Expositio in Pater Noster*, where of God in respect to the Angels and Saints, he says, *indwelling in them* [inhabitans in eis], which would be most fitting, since this whole tract *concerns the sight of the Poor Man in the desert*].

⁴ 1 Cor. 15 :28.

⁵ 1 Tim. 1 :5. — The following citation is Rom. 13:10. Then there is a reference to Mt. 22:40 : In these two commandments the whole Law and Prophets depend.

⁶ Apoc. 1:8, 21:6, and 22:13. — With very many and the better codices before *alpha* [alpha] we have placed *as* [ut].

⁷ Cf. *Breviloquium*, Prologue, § 1 ff. — In place of *brightening* [illustrantem] very many codices have *illuminating* [illuminantem].

⁸ Psalm 109:3. — Then there is a reference to Ps. 4:9 : In peace unto its very self, I shall sleep and rest: and Cant. 2:7 : I swear to you, daughters of Jerusalem, do not rouse nor cause to awake the beloved, until she wants to.

⁹ Isaiah 6:2 : With two (wings) they veiled his face and with two they veiled his feet and with two they flew. — Then in place of *unto divine things* [in divina] a majority of the codices, editions 1 and 2, have *in divine things* [in divinis], B M N have *according to divine things* [divinis], H K L *to divine things* [ad divina].

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ex quarto. Manuducimur nihilominus per *hierarchicas operationes*, scilicet purgationis, illuminationis et perfectionis mentium humanarum, per hierarchicas revelationes sacrarum Scripturarum nobis per Angelos datarum, secundum illud Apostoli, quod Lex data est *per Angelos in manu Mediatoris*.¹ Et tandem manuducimur per *hierarchias et hierarchicos ordines*, qui in mente nostra disponi habent ad instar supernae Ierusalem.

the fourth (step). Nevertheless we are lead by hand through hierarchical activities, that is of the purgation, illumination and perfection of human minds, through the hierarchical revelations of the Sacred Scriptures given to us through the Angels, according to that (saying) of the Apostle, that the Law has been given *through the Angels into the hand of the Mediator*.¹ And last in order [tandem] we are lead by hand through *hierarchies and hierarchical orders*, which have to be arranged in our mind after the likeness of the supernal Jerusalem.

8. Quibus omnibus luminibus intellectualibus mens nostra repleta, a divina Sapientia tanquam domus Dei inhabitatur, effecta Dei filia, sponsa et amica; effecta Christi capitis membrum, soror et coheres; effecta nihilominus Spiritus sancti templum, fundatum per fidem, elevatum per spem et Deo dedicatum per mentis et corporis sanctitatem. Quod totum facit sincerissima caritas Christi, quae *diffunditur in cordibus nostris per Spiritum sanctum, qui datus est nobis*,² sine quo Spiritu non possumus scire secreta Dei. Sicut enim *quae sunt hominis nemo potest scire nisi spiritus hominis, qui est in illo; ita et quae sunt Dei nemo scit nisi spiritus Dei*. — In caritate igitur radicemur et fundemur, *ut possimus comprehendere cum omnibus Sanctis, quae sit longitudo aeternitatis, quae latitudo liberalitatis, quae sublimitas maiestatis et quod profundum sapientiae iudicantis*.

CAPUT V

DE SPECULATIONE DIVINAE UNITATIS PER EIUS NOMEN PRIMARIUM, QUOD EST ESSE

1. Quoniam autem contingit contemplari Deum non solum *extra nos* et *intra nos*, verum etiam *supra nos*: *extra* per vestigium, *intra* per imaginem et *supra* per lumen, quod est signatum supra mentem nostram,³ quod est lumen Veritatis aeternae, cum « ipsa mens nostra immediate ab ipsa Veritate formetur »; qui exercitati sunt in primo modo intraverunt iam in *atrium* ante tabernaculum; qui vero in secundo, intraverunt in *sancta*; qui autem in tertio, intrat cum summo Pontifice in *sancta sanctorum*; ubi supra arcam sunt Cherubim gloriae obumbrantia propitiatorium; per quae intelligimus duos modos seu gradus contemplandi Dei invisibilia et aeterna, quorum unus versatur circa essentialia Dei, alius vero circa propria personarum.

2. Primus modus primo et principaliter defigit aspectum in ipsum esse, dicens, quod *qui est*⁴ primum nomen Dei. Secundus modus defigit aspectum in ipsum *bonum*, dicens, hoc esse primum nomen Dei. Primum spectat potissime ad *vetus* testamentum, quod maxime praedicat divinae essentiae unitatem; unde dictum est Moysi:⁵ *Ego sum qui sum*; secundum ad *novum*, quod determinat personarum pluralitatem, baptizando in nomine *Patris et Filii et Spiritus sancti*. Ideo magister noster Christus, volens adolescentem, qui servaverat Legem, ad evangelicam levare perfectionem, nomen *bonitatis* Deo principaliter et praecise attribuit. *Nemo*, inquit, *bonus nisi solus Deus*.

8. Having been filled full by all these intellectual lights, our mind is inhabited by Divine Wisdom as a house of God, made a daughter, bride and friend of God; made a member, sister and coheir with Christ the Head; made nevertheless the temple of the Holy Spirit, founded through faith, elevated through hope and dedicated to God through holiness of mind and body. Which together [totum] causes the most sincere charity for Christ, which is *diffused in our hearts through the Holy Spirit, who has been given to us*,² without which Spirit we cannot know the secrets of God. For as *what are of a man* no one can know *except the spirit of the man, which is in him*; so also *what are of God* no one can know *except the Spirit of God*. — In charity therefore we are rooted and founded, *to be able to comprehend with all the Saints, what is the length of the eternity, what is breadth of the liberality, what is the sublimity of the majesty and what is the depth of the wisdom of the Judge [iudicantis]*.

CHAPTER V

ON THE SIGHT OF THE DIVINE UNITY THROUGH ITS PRIMARY NAME, WHICH IS 'BEING'

1. Moreover since it happens that God is contemplated not only *outside of us* and *within us*, but also *above us*: *outside* through vestige, *within* through image [imaginem] and *above* through the light, which has been marked upon our mind,³ which is the light of Eternal Truth, since « our very mind is formed immediately by Truth Itself »; those who have been exercised in the first manner, have entered already into *the entrance-hall* before the Tabernacle; but they who in the second, have entered into *the Holies*; moreover they who in the third, enter with the supreme Pontiff into *the Holy of Holies*; where above the Ark are the Cherubim of glory overshadowing the Propitiatory; through which we understand two manners or steps of contemplating the invisible and eternal things of God, of which one hovers around the things essential to God, but the other around the things proper to the persons.

2. The first manner at first and principally fixes [defigit] its power of sight upon 'being' itself [ipsum esse], saying, that *He who is*⁴ is the first Name of God. The second manner fixes its gaze upon the *good* itself, saying, that this is the first Name of God. First it looks [spectat] most powerfully towards the *Old* Testament, which preaches most the unity of the Divine Essence; whence it is said by Moses:⁵ *I am who am*; according to the *New*, which determines the plurality of persons, by baptizing in the *Name of the Father and of the Son and of the Holy Spirit*. For that reason Christ Our Teacher, wanting to raise the youth, who observed the Law, towards evangelical

Damascenus⁶ igitur sequens Moysen dicit, quod *qui est primum nomen Dei*; Dionysius sequens Christum dicit, quod *bonum est primum nomen Dei*.

3. Volens igitur contemplari Dei invisibilia quoad *essentiae unitatem* primo defigat aspectum in ipsum *esse*⁷ et videat, ipsum esse adeo in se *certissimum*, quod non potest cogitari non esse, quia ipsum *esse purissimum* non occurrit nisi in plena fuga *non-esse*, sicut et *nihil* in plena fuga *esse*. Sicut igitur omnino *nihil* habet de *esse* nec de eius conditionibus; sic econtra ipsum *esse* nihil habet de *non-esse*, nec actu nec potentia, nec secundum veritatem rei nec secundum aestimationem nostram. Cum autem *non-esse* privatio sit essendi, non cadit in intellectum nisi per *esse*;⁸ *esse* autem non cadit per aliud, quia omne, quod intelligitur, aut intelligitur ut *non ens*, aut ut *ens in potentia*, aut ut *ens in actu*. Si igitur *non-ens* non potest intelligi nisi per *ens*, et *ens in potentia* non nisi per *ens in actu*; et *esse* nominat ipsum purum actum entis: *esse* igitur est quod primo cadit in intellectu, et illud *esse* est quod est actus purus.⁹ Sed hoc non est *esse* particulare, quod . . .

perfection, attributed the name of *goodness* to God principally and precisely. *No one* he said, *is good except God alone*. Therefore (St. John) Damascene⁶ following Moses says, that *He who is* is the first Name of God; (St.) Dionysius (the Areopagite) following Christ says, that '*the Good*' is the first Name of God.

3. Wanting therefore to contemplate the invisible things of God in regard to His *unity of essence*, let (the mind) first fix its power of sight upon 'being' itself [ipsum esse]⁷ and see, that 'being' itself to this extent is in itself *most certain*, because it cannot be thought not to be, because *most pure 'being'* itself does not occur [occurrit] except in full flight from '*non-being*' [non-esse], just as *nothing* is also in full flight from '*being*'. Therefore as it has entirely *nothing* from '*being*' or from its conditions; so conversely '*being*' itself has nothing from '*non-being*', neither in act nor in power, nor according to the truth of a thing nor according to our estimation. Moreover since '*non-being*' is a privation of the act of being [privatio essendi], it does not fall in the intellect except through '*being*';⁸ moreover '*being*' does not fall through another, because everything, which is understood, either is understood as a *non-being* [non ens], or as a *being in potency* [ens in potentia], or as a *being in act*. If therefore '*non-being*' cannot be understood except through a *being*, and a *being in potency* not except through a *being in act*; and '*being*' names the pure act itself of a being: therefore '*being*' is what first falls in the intellect, and '*being*' is that which is a pure act.⁹ But this is not particular '*being*', which . . .

¹ Gal. 3, 19. — Inferius pro *mens* [A, 1 et 2 *anima*] *nostra repleta* maior pars codd. *spiritus noster repletus*, quae etiam subinde post *inhabitatur* addit *sicque anima nostra*, sed parum congrue.

² Rom. 5, 5. (Post *nostris* plures codd. addunt *et corporibus*). — Seq. locus est I. Cor. 2, 11; tertius Eph. 3, 17. seq.

³ Psalm. 4, 7: Signatum est super nos lumen vultus tui, Domine. — Seq. sententia est Augustini; cfr. supra pag. 180, nota 10. — Subinde respicitur Exod. 25-28, ubi describitur tabernaculum.

⁴ Exod. 3, 14.

⁵ Exod. 3, 14. — Seq. locus est Matth. 28, 19; tertius Luc. 18, 19.

⁶ Libr. I. de Fide orthod. c. 9. — Dionys., de Div. Nom. c. 3. § 1. et c. 4. § 1. Cfr. I. Sent. d. 22. q. 3. in corp.

⁷ Non in *quodlibet esse*, scil. non in *esse creatum* sive arctatum, neque in illud *esse*, quod communissimo conceptu entis repraesentatur, sive in *esse* analogum, sed in illud quod exprimitur verbis: *Ego sum qui sum*, et quod, ut ait Damasc. loc. cit., est « totum *esse* in se comprehendens velut quoddam pelagus substantiae infinitum et interminatum ». Solum tale *esse* ex adverso opponitur *nihilo*. Cfr. I. Sent. d. 8. p. I. a. 1.

¹ Gal. 3:19. — Below this in place of *having been filled full . . .*, *our mind* [mens nostra repleta], A, 1 and 2, have *our soul* [anima], a majority of the codices have *having been filled full . . .*, *our spirit* [spiritus noster repletus], which also adds after *is inhabited as a house of God by Divine Wisdom* [a divina Sapiencia tanquam domus Dei inhabitatur] *and thus our soul* [sicque anima nostra], but scarcely congruously.

² Rom. 5:5. (After *our hearts* [cordibus nostris] very many codices add *and bodies* [et corporibus]). — The following citation is 1 Cor. 2:11; the third is Eph. 3:17 ff.

³ Psalm 4:7: Marked upon us is the light of Thy Face, O Lord. — The following sentence is (St.) Augustine's; cf. above p. 180, footnote 10. — Then there is a reference to Exod. chs. 25-28, where the tabernacle is described.

⁴ Exod. 3:14.

⁵ Exod. 3:14. — The following passage is Mt. 28:19; the third is Lk. 18:19.

⁶ In *De Fide orthod.*, Bk. I, ch. 9. — (St.) Dionysius (the Areopagite), *De Divinis Nominibus*, ch. 3, § 1, and ch. 4, § 1. Cf. *Sent.*, Bk. I, d. 22, q. 3, in corp.

⁷ Not in any '*being*', scil. not in *created* or constrained '*being*', nor in that '*being*', which is

q. 2.

⁸ Cfr. supra pag. 304, nota 3. — Avicenna, *Metaph.* tr. 1. c. 6: Dicemus igitur, quod *ens* et *res* et *necessetalia* sunt, quod statim imprimuntur in anima *prima impressione*, quae non acquiritur ex aliis notioribus se etc. (Notandum, quod Avicenna dicit *ens*, non *esse*, de quo hic agitur).

⁹ Bene observari debet differentia inter intellectum apprehendentem et resolventem, inter intellectum simpliciter reflectentem et quintum gradum contemplationis (de quibus vide infra scholion). Cum creatura sit *ens*, per ipsam quidem cognosci potest *non ens*; cum quaedam creatura in aliquo genere sit *ens in actu*, per ipsam cognosci potest *ens in potentia*; sed tunc non agitur de *perfecta* cognitione *creaturae in se*, de qua est sermo in hoc capitulo. Nam creatura, in quantum est *non ens* et *ens in potentia*, non cognoscitur *plene* nisi per *esse*, quod est actus purus. Haec perfecta cognitio competit animae solum in hoc *quinto* gradu; in quo Deus est etiam *primum* cognitum, a quo omnia alia cognita illustrantur, ita ut in ordine *executionis* sit *primum*, dum respectu praecedentium graduum ipse est *primum* cognitum in ordine tantum *intentionis*, in quantum cognitio imperfecta tendit naturaliter ad perfectam. — Inferius vocibus *cum potentia* plures codd. praefigunt *esse*.

represented by the most common concept of a being, or in analogous '*being*', but in that which is expressed by the words: *I am who am*, and which, as (St. John) Damascene says in the work cited, is « '*being*' entire in itself, as if comprehending a certain infinite and unending, open sea of substance ». Only such '*being*' opposes *nothing* as an adversary. Cf. *Sent.*, Bk. I, d. 8, p. I, a. 1. q. 2.

⁸ Cf. above p. 304, footnote 3. — Avicenna, in his *Metaphysics*, tr. 1, ch. 6, says: We will, therefore, say, that *being* [ens] and *thing* and *the necessary* are such, that immediately they are impressed in the soul *by a first impression*, which is not acquired from others more known than itself etc.. (It must be noted, that Avicenna says *being* [ens], not '*being*' [esse], which is what is being discussed here).

⁹ One ought to observe well that there is a difference between the intellect apprehending and resolving, between the intellect simply reflecting and the fifth step of contemplation (concerning which matters, v. infra Scholium). Since a creature is *a being*, through it there can indeed be cognized *a non being*; since a certain creature in some genus is *a being in act*, through it there can be cognized *a being in potency*; but then one does not deal with the *perfect* cognition of *a creature in itself*, of which the discussion in this chapter deals. For a creature, inasmuch as it is *a non being* and *a being in potency*, is not cognized *fully* except through '*being*', which is the pure act. The soul is capable of this perfect cognition only on this *fifth* step; in which God is also the *first* cognized, by Whom all other cognized things are illustrated, so that in the order of *execution* He is first, while in respect to the preceding steps He is the *first* cognized in the order only of *intention*, inasmuch as imperfect cognition tends naturally to the perfect. — Below this [at the very top of p. 309] to the words *commingled with potency* [permixtum est cum potentia] very many codices prefix '*being*' [esse].

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est *esse* arctatum, quia permixtum est cum potentia, nec *esse* analogum, quia minime habet de actu, eo quod minime est. Restat igitur, quod illud *esse* est *esse* divinum.

4. Mira igitur est caecitas intellectus, qui non considerat illud quod prius videt et sine quo nihil potest cognoscere. Sed sicut oculus intentus in varias¹ colorum differentias lucem, per quam videt cetera, non videt, et si videt, non advertit; sic oculus mentes nostrae, intentus in entia *particularia* et *universalia*, ipsum *esse extra omne genus*, licet primo occurrat

is constrained '*being*' [esse arctatum], because it is commingled with potency, nor « analogous '*being*', because it has the least actuality [minime de actu], for the reason that it scarcely is [minime est]. It follows [restat] therefore, that that '*being*' is the Divine '*Being*'.

4. Wonderful therefore is the blindness of the intellect, which does not consider that which it sees first and without which it can become acquainted with nothing. But as the eye intent upon various¹ differences of colors does not see the light, through which it sees other things, and if it sees it, it does not advert to it; so the eye of our mind, intent upon *particular* and

menti, et per ipsum alia, tamen non advertit. Unde verissime apparet, quod « sicut oculus vesperilionis se habet ad lucem, ita se habet oculus mentis nostrae ad manifestissima naturae »;² quia assuefactus ad tenebras entium et phantasmata sensibilibum, cum ipsam lucem summi esse intuetur, videtur sibi nihil videre; non intelligens, quod ipsa caligo summa est mentis nostrae illuminatio,³ sicut, quando videt oculus puram lucem, videtur sibi nihil videre.

5. Vide igitur ipsum purissimum *esse*, si potes, et occurrit tibi, quod ipsum non potest cogitari ut *ab alio acceptum*; ac per hoc necessario cogitatur ut omnimode *primum*, quod nec de nihilo nec de aliquo⁴ potest esse. Quid enim est per se, si ipsum *esse* non est per se nec a se? — Occurrit etiam tibi ut *carens omnino non-esse* ac per hoc ut nunquam incipiens, nunquam desinens, sed *aeternum* — Occurrit etiam tibi ut *nullo modo in se habens*, nisi quod est ipsum *esse*, ac per hoc ut cum nullo compositum, sed *simplicissimum*. — Occurrit tibi ut *nihil habens possibilitatis*, quia omne possibile aliquo modo habet aliquid de *non-esse*, ac per hoc ut summe actualissimum. Occurrit ut *nihil habens defectibilitatis*, ac per hoc ut *perfectissimum*. Occurrit postremo ut *nihil habens diversificationis*, ac per hoc ut summe *unum*.

Esse igitur, quod est *esse* purum et *esse* simpliciter et *esse* absolutum, est *esse* *primarium*, *aeternum*, *simplicissimum*, *actualissimum*, *perfectissimum* et *summe unum*.

6. Et sunt haec ita certa, quod non potest ab intelligente ipsum *esse* cogitari horum oppositum, et⁵ unum necessario infert aliud. Nam quia simpliciter est *esse*, ideo simpliciter *primum*; quia simpliciter *primum*, ideo non est ab alio factum, nec a se ipso potuit, ergo *aeternum*. Idem, quia *primum* et *aeternum*; ideo non ex aliis, ergo *simplicissimum*. Item, quia *primum*, *aeternum* et *simplicissimum*; ideo nihil est in eo possibilitatis cum actu permixtum, et ideo *actualissimum*. Item, quia *primum*, *aeternum*, *simplicissimum*, *actualissimum*; ideo *perfectissimum*; tali omnino nihil *deficit*, neque aliqua potest *feri additio*. Quia *primum*, *aeternum*, *simplicissimum*, *actualissimum*, *perfectissimum*; ideo *summe unum*. Quod enim per omnimodam superabundantiam dicitur respectu omnium. « Quod etiam simpliciter per superabundantiam, dicitur, impossibile est, ut conveniat nisi uni soli ».⁶ Unde si Deus nominat *esse* *primarium*, *aeternum*, *simplicissimum*, *actualissimum*, *perfectissimum*; impossibile est, ipsum cogitari non

universal beings [entia], though ‘being’ itself *outside of every genus* first occurs [occurrat] to the mind and through it other (beings), it does not however advert to it. Whence it most truly appears, that « as the eye of the evening holds itself towards the light, so the eye of our mind holds itself towards the most manifest things of nature »;² because accustomed [assuefactus] to the shadows of beings and to the phantasms of sensibles, when it looks upon [intuetur] the light itself of Most High ‘Being’, it seems to it that it sees nothing; not understanding, that that darkness is the Most High Illumination of our mind,³ just as, when the eye sees pure light, it seems to it that it sees nothing.

5. Therefore see that most pure ‘Being’, if you can, and it occurs to you, that It cannot be thought of *as accepted from an other*; and through this [per hoc] It is necessarily thought of as *first* in every manner [omnimode], because It can be neither from nothing nor from something.⁴ For what is It *per se*, if ‘Being’ itself is not through itself nor from itself [per se nec a se]? — It occurs also to you as *lacking entirely in ‘non-being’* and through this as never beginning, never stopping, but *eternal*. — It occurs to you also as *having in no manner* (anything) *in itself*, except that which is ‘being’ itself, and through this as composed with nothing, but *most simple*. — It occurs to you as *having nothing of possibility*, because every possible has in some manner something from ‘non-being’, and through this as *most actual*. — It occurs as *having nothing of defectibility*, and through this as most perfect. It occurs lastly as *having nothing of diversification*, and through this as most highly *one*.

‘Being’ therefore, which is pure ‘being’ and simply ‘being’ and absolute ‘being’, is *the primary, the eternal, the most simple, the most actual, the most perfect and the most highly one ‘being’*.

6. And these are so certain, that the opposite of these cannot be thought by one understanding ‘being’ itself, and⁵ one necessarily infers the other. For because It is simply ‘being’, for that reason It is simply *first*; because It is simply first, for that reason It has not been made from another, nor by itself could It, therefore It is *eternal*. Likewise, because it is first and eternal; for that reason it is not from others, therefore it is *most simple*. Likewise, because It is first, eternal, most simple; for that reason there is nothing in It of possibility mixed with act, for that reason it is *most actual*. Likewise, because It is first, eternal, most simple, most actual; therefore It is *most perfect*; to such nothing is lacking [deficit], nor *can there be any addition* to it. Because It is first, eternal, most simple, most actual, most perfect; for that reason *most highly one*. For what is through an omnimodal [omnimodam] superabundance is said in respect to all things. « It is impossible that what is said (to be) simply through superabundance, convene except with one alone ».⁶

esse, nec esse nisi *unum solum*. Audi, igitur, *Israel, Deus tuus Deus unus est*.⁷ — Si hoc vides in pura mentis simplicitate, aliquid perfunderis aeternae lucis illustratione.

7. Sed habes unde subleveris in admirationem. Nam ipsum *esse* est primum et *novissimum*, est aeternum et *praesentissimum*, est simplicissimum et *maximum*, est actualissimum et *immutabilissimum*, est perfectissimum et *immensum*, est summe unum et tamen *omnimodum*. — Si haec pura mente miraris, maiore luce perfunderis, dum ulterius vides, quia *ideo* est *novissimum*, quia primum. Quia enim est primum, omnia operatur propter se ipsum; et ideo necesse est, quod sit finis ultimus, initium et consummatio, *alpha et omega*.⁸ — Ideo est *praesentissimum*, quia aeternum. Quia enim aeternum, non fluit ab alio nec deficit a se ipso nec decurrit ab . . .

Whence if 'God' names the primary, eternal, most simple, most actual, most perfect 'being'; it is impossible that It is thought to not to be, nor to be but *the Only One*. Listen therefore, *O Israel, God thy God is one*.⁷ — If you see this in the pure simplicity of (your) mind, you will in some wise [aliquid] be filled with the brightening of eternal light.

7. But you have that from which you will be lifted into admiration. For 'Being' itself is first and *last* [novissimum], is eternal and *most present*, is most simple and *greatest*, is most actual and *most immutable*, is most perfect and *immense*, is most highly one and nevertheless *omnimodal* [omnimodum]. — If you wonder at these things with a pure mind, you shall be filled with a greater light, while you see further, that It is *for that reason last*, because it is first. For because It is first, It works all things on account of Its very self; and for that reason it is necessary, that It be the last end, the start [initium] and the consummation, *the Alpha and Omega*.⁸ — For that reason It is *the most present*, because It is eternal. For because It is eternal, It does not flow from an other nor fails by itself nor runs down [decurrit] from . . .

¹ K L *distentus per varias* (etiam B H M N *per varias*).

² Aristot., II. *Metaph.* text. 1. (I. brevior, c. 1.). Textus originalis post *lucem* addit *diei* (A Q, *solis*), et pro *oculus mentis nostrae* substituit *intellectus animae nostrae* (A *intellectus noster*, B H K L M N P *oculus noster*, qui etiam cum textu originali post *ita* omittunt *se habet*; cfr. supra pag. 109, nota 5.).

³ Psalm. 138, 11: Et nox illuminatio mea in deliciis meis. Cfr. c. 7. et *Breviloq.* p. V. c. 6. in fine. — Quodsi quis praedicta intelligi velit de *esse* analogo sive de *esse*, quod repraesentatur communissimo conceptu entis; tunc contextus et constantissima et indubitata doctrina s. Doctoris eo tantum sensu hoc accipi permittunt, quod *esse communissimum* sub aliquo respectu considerari potest tanquam *umbra* divini *esse*, qua *implicite* et non proprie cognoscitur *primum esse* (vide infra scholion). — Pro *intuetur* plures codd. *contuetur*. Inferius pro *nihil* [H K L M N *non*] *videre* B *nihil valere videre*.

⁴ Vat., 3 et 4 *ab alio* (perperam, quia hoc iam dictum fuit), 1 et 2 *de alio*. Superius post *quod ipsum* D H K L M N addunt *esse*. Codd., quos sequimur, communissime et constanter substituunt *occurrit* pro *occurret*, quod habet edd.

⁵ Pro et H K L *quia*. Infra ante *potuit* supple: fieri.

⁶ Aristot., V. *Topic.* c. 3. (c. 5). Cfr. ibid. VII. c. 1. — Mox pro *nominat* D H K L M N *nominatur*.

⁷ Deut. 6, 4: Audi Israel, Dominus Deus noster Dominus unus est.

⁸ Vide supra pag. 307, nota 6. — Prov. 16, 4: Universa propter semetipsum operatus est Dominus.

¹ K L have *distended through various* [distentus per varias]; B H M N also have *through various* [per varias].

² Aristotle, *Metaphysics*, Bk. II, text 1 (shorter version, Bk. I, ch. 1). The original text after *the light* [lucem] adds *of day* [diei], and in place of *the eye of our mind* [oculus mentis nostrae] it substitutes *the intellect of our soul* [intellectus animae nostrae] (A has *our intellect* [intellectus noster], B H K L M N P *our eye* [oculus noster], and also with the original text after *so* [ita] omit *holds itself* [se habet]; cf. above p. 109, footnote 5).

³ Psalm 138:11 : And the night (is) my illumination among my delights. Cf. ch. 7 and *Breviloquium*, p. V, ch. 6 at the end. — Which if anyone wanted that the aforesaid be understood of analogous 'being' [esse analogo] or of the 'being' [esse], which is represented by the most common concept of being [entis]; then the context and most constant and indubitable doctrine of the Seraphic Doctor permit it to be accepted only in this sense, that *most common 'being'* [esse communissimum] can be considered under any respect as a *shadow* of the Divine 'Being', by which *implicitly* and not properly there is cognized *the first 'Being'* [primum esse] (see the Scholium below). — In place of *looks upon* [intuetur] very many codices have *surveys* [contuetur]. Below this in place of *that it sees nothing* [nihil videre], or in H K L M N *that it does not see* [non videre], B has *that it prevails to see nothing* [nihil valet videre].

⁴ The Vatican text, editions 3 and 4, have *from an other* [ab alio], faultily, because this has already be

— Post pauca pro *fluit*, quod exhibent B F I O, 1 et 2, plures alii codd. *fuit*. Vat., 3 et 4, *finitur* (cf. Boeth., V. de consolat. prosa 6.).

said; 1 and 2 have *from an other* [de alio]. Above this after *that It* [quod ipsum] D H K L M N add ‘*being*’ [esse]. The codices, which we follow, most commonly and constantly substitute *it occurs* [occurrit] in place of *it will occur* [occurret], which the editions have.

⁵ In place of *and* [et] H K L have *because* [quia]. Below after *could It* [potuit] supply *be made* [fieri].

⁶ Aristotle, *Topics*, Bk. V, ch. 3 (ch. 5). Cf. *ibid.*, Bk. VII, ch. 1. — Then in place of *names* [nominat] D H K L M N have *is named* [nominatur].

⁷ Deut. 6:4 : Hear O Israel, the Lord, our God, the Lord is One.

⁸ See above p. 307, footnote 6. — Prov. 16:4 : The universe for Thine own sake has been wrought, O Lord. — After a few words in place of *does not flow* [non fluit], which B F I O, editions 1 and 2, exhibit, very many of the other codices have *was not* [non fuit], the Vatican text, editions 3 and 4, have *is not finished* [non finitur]: cf. Boethius *De Consolatione Philosophiae*, Bk. V, prose 6).

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uno in aliud: ergo nec habet praeteritum nec futurum, sed *esse* praesens tantum. — Ideo *maximum*, quia simplicissimum. Quia enim simplicissimum in essentia, ideo maximum in virtute, quia virtus, quanto plus est unita, tanto plus est infinita.¹ — Ideo *immutabilissimum*, quia actualissimum. Quia enim actualissimum est, ideo est actus purus; et quod tale est nihil novi acquirit, nihil habitum perdit, ac per hoc non potest mutari. — Ideo *immensum*, quia perfectissimum. Quia enim perfectissimum, nihil potest cogitari ultra ipsum melius, nobiliter nec dignius, ac per hoc nihil maius; et omne tale est immensum. — Ideo *omnimodum*, quia summe unum. Quod enim summe unum est est omnis multitudinis universale principium; ac per hoc ipsum est universalis omnium causa efficiens, exemplans et terminans, sicut « causa essendi, ratio intelligendi et ordo vivendi ».² Est igitur *omnimodum* non sicut omnium essentia, sed sicut cunctarum essentiarum superexcellentissima et universalissima et sufficientissima causa; cuius virtus, quia summe unita in essentia, ideo summe infinitissima et multiplicissima in efficacia.

one into another: therefore it has neither a past nor a future, but only a present ‘being’. For that reason (It is) the greatest, because (It is) the most simple. For because (It is) the most simple in essence, for that reason (It is) the greatest in virtue, because virtue, as much as it is more united, so much is it more infinite.¹ — For that reason (It is) *the most immutable*, because (It is) the most actual. For because It is the most actual, for that reason it is the Pure Act; and because It is such it acquires nothing new, loses nothing had, and through this cannot be changed. For that reason (It is) immense, because (It is) most perfect. For because (It is) most perfect, one can think of nothing beyond it better, more noble, or more worthy, and through this nothing greater; and everything that is such is immense. — For that reason (It is) *omnimodal*, because (It is) most highly one. For what is most highly one, is the universal principle of every multitude; and through this It is the universal efficient, exemplary [exemplans] and final [terminans] cause of all things, as « the cause of existing, the reason of understanding and the order of living ». Therefore It is *omnimodal* not as the Essence of all things, but as the most superexcellent and most universal and most sufficient Cause of all other essences; whose virtue, because (it is) most highly united in an Essence, (is) for that reason most-highly most infinite and most manifold [multiplicissima] in efficacy.

8. Rursus reverentes dicamus: quia igitur *esse* purissimum et absolutum, quod est simpliciter *esse* est *primarium* et *novissimum*, ideo est omnium *origo* et

8. Returning again (to this) let us say: that therefore the most pure and absolute ‘being’, which is simply ‘being’, is *primary* and *last*, is for that reason *the*

finis consummans. — Quia *aeternum* et *praesentissimum*, ideo omnes durationes ambit et intrat, quasi simul existens earum centrum et circumferentia. — Quia *simplicissimum* et *maximum*, ideo totum intra omnes et totum extra, ac per hoc « est sphaera intelligibilis, cuius centrum est ubique et circumferentia nusquam ».³ — Quia *actualissimum* et *immutabilissimum*, ideo « stabile manens moveri dat universa ». — Quia *perfectissimum* et *immensum*, ideo est intra omnia, non inclusum, extra omnia, non exclusum, supra omnia, non elatum, infra omnia, non prostratum. — Quia vero est *summe unum* et *omnimodum*, ideo est *omnia in omnibus*,⁴ quamvis omnia sint multa et ipsum non sit nisi unum; et hoc, quia per simplicissimam *unitatem*, serenissimam *veritatem*, sincerissimam *bonitatem* est in eo omnis *virtuositas*, omnis *exemplaritas* et omnis *communicabilitas*; ac per hoc, *ex ipso et per ipsum et in ipso sunt omnia*,⁵ et hoc, quia *omnipotens*, *omnisciens* et *omnimode bonum*, quod perfecte videre est esse beatum, sicut dictum est Moysi: *Ego ostendam tibi omne bonum*.

Origin and consummating End of all things. — Because It is *eternal* and *most present*, It for that reason comprises [ambit] and enters all durations, as if existing at the same time as their center and circumference. — Because It is *most simple* and *the greatest*, for that reason wholly within all and wholly outside, and through this « it is an intelligible sphere, whose center is everywhere and circumference nowhere ».³ — Because It is *most actual* and *most immutable*, for that reason « remaining stable It grants that all [universa] be moved ». — Because it is *most perfect* and *immense*, for that reason it is within all things, not as included, outside of all things, not as excluded, above all things, not as lifted up, below all things, not as prostrated. — On the other hand, because It is *most highly one* and *in every measure*, for that reason It is *all in all* [omnia in omnibus],⁴ although all things be many and It itself is not but one; and this, because through the most simple *unity*, the most serene *truth*, (and) the most sincere *goodness* there is in Him every *virtuosity*, every *exemplarity* and every *communicability*; and through this, *from Him and through Him and in Him all things are*,⁵ and this, because (He is) *the omnipotent, omniscient* and *in every measure Good*, which to see perfectly is to be blessed, as is said by Moses: *I shall show thee every good*.

CAPUT VI

DE SPECULATIONE BEATISSIMAE TRINITATIS IN EIUS NOMINE, QUOD EST BONUM

1. Post considerationem essentialium elevandus est oculus intelligentiae ad contuitionem beatissimae Trinitatis, ut alter Cherub iuxta alterum statuatur.⁶ Sicut autem visionis essentialium ipsum *esse* est principium radicale et nomen, per quod cetera innotescunt; sic contemplationis emanationum ipsum *bonum* est principalissimum fundamentum.

2. Vide igitur et attende quoniam optimum quod simpliciter est quo nihil melius cogitari potest; et hoc tale sic est, quod non potest recte cogitari non esse, quia omnino melius est esse quam non esse;⁷ sic est, quod non potest recte cogitari, quin cogitetur trinum et unum. Nam « bonum dicitur diffusivum sui »; summum igitur bonum summe diffusivum est sui. Summa autem diffusio non potest esse, nisi sit *actualis* et *intrinsic*, *substantialis* et *hypostatica*, *naturalis* et *voluntaria*, *liberalis* et *necessaria*, *indeficiens* et *perfecta*. Nisi igitur in summo bono aeternaliter esset productio *actualis* et *consubstantialis*, et *hypostais*⁸ aequae nobilis, sicut est producens per modum generationis et spirationis — ita quod sit aeternalis principii aeternaliter comprincipiantis — ita quod esset dilectus et condilectus, genitus et spiratus, hoc

CHAPTER VI

ON THE SIGHT OF THE MOST BLESSED TRINITY IN ITS NAME, WHICH IS 'THE GOOD'

1. After the consideration of the essential (conditions of God), the eye of the intelligence must be lifted up to survey the Most Blessed Trinity, so as to set up the one Cherub alongside the other.⁶ Moreover just as '*being*' itself is the radical principle and name of the vision of essential (conditions), through which all others become known [innotescunt]; so the *Good* itself is the most principle foundation of the contemplation of emanations.

2. Therefore see and attend (to this), that 'the best' (is) what is simply (speaking) 'that than which nothing better can be thought'; and so is this of which we speak [hoc tale], because It cannot be rightly thought not to be, because 'to be' is entirely better than 'not to be';⁷ thus it is, that It cannot rightly be thought, if It is not thought of as Triune and One. For « the good is said to be diffusive of itself »; therefore the Most High Good is most highly diffusive of Itself. However a most high diffusion cannot be, unless it be *actual* and *intrinsic*, *substantial* and *hypostatic*, *natural* and *voluntary*, *liberal* and *necessary*, *unfailing* and *perfect*. Therefore unless there be eternally in the Most High Good an *actual* and *consubstantial* production, and a *hypostasis* equally noble,⁸ as is one producing through the manner [per modum] of generation and spiration

est Pater et Filius et Spiritus sanctus; nequaquam esset summum bonum, quia non *summe* se diffunderet. Nam diffusio ex tempore *in creatura* non est nisi centralis vel punctualis respectu immensitatis bonitatis aeternae;⁹ unde et potest aliqua diffusio cogitari maior illa, ea videlicet, in qua diffundens communicat alteri totam substan-

— so that there be an eternal (production) of an eternally co-beginning principle — so that there would be a beloved [dilectus], a co-beloved [condilectus], a begotten and a spirated, that is, the Father and the Son and the Holy Spirit; it would never be the Most High Good, because it would not diffuse itself *most highly*. For diffusion in time [ex tempore] *into creatures* is not but as a center and/or point in respect to the immensity of the eternal Goodness;⁹ whence any diffusion can also be thought greater than that, namely that, in which diffusing itself it communicates to the other its whole substance . . .

¹ Libr. de Causis, propos. 17: Omnis virtus unita plus est infinita quam virtus multiplicata.

² Ut notat August. supra pag. 19, nota 7. allegatus. Cfr. Dionys., de Div. Nom. c. 13. § 3, ubi ostendit, unitate sublata, omnia interire et, ex uno Deo omnia existere. — Superius contra fere omnes codd. pro *Quod enim summe unum est est* edd. *Quia enim summe unum, ideo*.

³ Alan. ab Insulis, Theolog. regul. regul. 7. Cfr. I. Sent. d. 37. p. I. a. 1. q. 1. ad 3. Vide etiam supra pag. 81, nota 3. verba Gregorii. — Seq. sententia est Boeth., III. de Consolat. metr. 9: *Stabilisque manens das cuncta moveri*. Etiam codd. plures et 1, 2 habet *stabilis pro stabile*.

⁴ Epist. I. Cor. 15, 28.

⁵ Rom. 11, 36. — Seq. locus est Exod. 33, 19.

⁶ Exod. 25, 19: *Cherub unus sit in latere uno, et alter in altero*. — Per verba inferius posita *principium radicale* etc. insinuat quod nunc communiter dicitur *essentia metaphysica*.

⁷ Secundum Anselm.; cfr. supra pag. 47, nota 7. — De seqq. vide supra Quaest. de mysterio Trin. per totum et Breviloq. p. I. c. 2. seqq. — Sententia illa: « Bonum diffusivum sui », est secundum Dionys. supra pag. 60, nota 7. allegatum. — Supra post *optimum* supple: est.

⁸ Cum A C E I P et 1, 2 substituimus *hypostasis* pro *hypostaticalis*, B *hypostalis* (!). De parenthesi cfr. I. Sent. d. 29. a. 2. et dubia; scil. *principium* « stat pro paternitate simul et spiratione » (ibid., dub. 1.).

⁹ Alan. ab Insulis, Theolog. regul. regul. 7, explicans verba circa finem praeced. cap. posita *Deus est sphaera intellegibilis* etc. ait: *Centrum dicitur creatura; quia, sicut tempus collatum aeternitati reputatur momentum, sic creatura, immensitati comparata, punctum vel centrum*. — Pro *centralis vel punctualis* [BIP omittunt *vel punctualis*, D *centralis vel*] H K L M N perperam *essentialis*; F G legunt *non est essentialis*. Mox pro *unde et potest*, quod exhibent A BP, alii codd. et edd. perperam *unde* [edd. addunt *et non potest*].

¹ Libr. de Causis, proposition 17: Every virtue united is more infinite than virtue multiplied.

² As (St.) Augustine notes above on p. 19, footnote 7. Cf. (St.) Dionysius (the Areopagite), De Divinis Nominibus, ch. 13, § 3, where he shows, that with their unity removed, all things perish and, that all things exist from the one God. — Above this against nearly all the codices, in place of *For what is most highly one is* [Quod enim summe unum est est] the editions have *For because (It is) most highly one, for that reason* [Quia enim summe unum, ideo].

³ Alan de L'Isle, Rules of Theology, rule 7. Cf. Sent., Bk. I, d. 37, p. I, a. 1, q. 1, ad 3. See also the words of (Pope St.) Gregory (the Great) above on p. 81, footnote 3. — the following sentence is from Boethius, De Consolatione Philosophiae, poem 9: *And remaining stable Thou dost grant that all others be moved*. Even very many codices and editions 1 and 2 have *stable* [stabilis] in place of *stable* [stabile].

⁴ 1 Cor. 15:28.

⁵ Rom. 11:36. — The following passage is Exod. 33:19.

⁶ Exod. 25:19 : *Let one Cherub be on one side, and the other on the other*. — Through the words placed below *radical principle* [principium radicale] etc. there is hinted at that which now is commonly called *the metaphysical essence* [essentia metaphysica].

⁷ According to (St.) Anselm (of Canterbury); cf. above p. 47, footnote 7. — On the following items see above Quaestiones de mysterio Trinitatis, throughout, and Breviloquium, p. I, ch. 2 ff. — That sentence: « the good is diffusive of itself », is taken from (St.) Dionysius (the Areopagite), cited above on p. 60, in footnote 7. — Above after '*the best*' [optimum] supply: is.

⁸ With A C E I P and editions 1 and 2, we have substituted *hypostasis* in place of *hypostatical*, B *hypostalis* (!). Concerning the parenthetical statement, cf. Sent., Bk. I, d. 29, a. 2 and its dubia; scil. *principle* « stands here for the paternity and spiration together » (ibid, dubium 1).

⁹ Alan de L'Isle, Rules of Theology, rule 7, explaining the words near the end of the preceding chapter, *God is an intelligible sphere* etc., says: A creature is called His center, because, just as time considered from eternity is reputed a moment, so the

creature, compared to His immensity, a point and/or center. — In place of *as a center and/or point* [centralis vel punctalis] — B I P omit *and/or point* [vel punctalis] — H K L M faultily have *essential* [essentialis]; F G read *is not essential* [non est essentialis]. Then in place of *whence . . . can also* [unde et potest], which A B P exhibit, the other codices and editions faultily have *whence* [unde] — the editions adding *also* [et] — . . . *cannot* [non potest].

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tiam et naturam. Non igitur summum bonum esset, si re, vel intellectu illa carere posset.

Si igitur potes mentis oculo contueri puritatem bonitatis, quae est actus purus principii caritative diligentis amore *gratuito* et *debito* et *ex utroque permixto*,¹ quae est diffusio plenissima per modum *naturae* et *voluntatis*, quae est diffusio per modum *Verbi*, in quo omnia dicuntur, et per modum *Doni*, in quo cetera dona donantur; potes videre, per summam boni communicabilitatem necesse esse Trinitatem Patris et Filii et Spiritus sancti. In quibus necesse est propter summam bonitatem esse summam *communicabilitatem*, et ex summa communicabilitate summam *consubstantialitatem*, et ex summa consubstantialitate summam *configurabilitatem*, et ex his summam *coaequalitatem*, ac per hoc summam *coaeternitatem*, atque ex omnibus praedictis summam *cointimitatem*, qua unus est in altero necessario per summam circumincessionem et unus operatur cum alio per omnimodam² indivisionem *substantiae* et *virtutis* et *operationis* ipius beatissimae Trinitatis.

3. Sed cum haec contemplaris, vide, ne te existimes comprehendere incomprehensibilem. Habes enim adhuc in his sex conditionibus considerare quod vehementer in stuporem admirationis inducit oculum mentis nostrae.³ Nam ibi est summa *communicabilitas* cum personarum proprietate, summa *consubstantialitas* cum hypostasum pluralitate, summa *configurabilitas* cum discreta personalitate, summa *coaequalitas* cum ordine, summa *coaeternitas* cum emanatione, summa *cointimitas* cum emissione. Quis ad tantorum mirabilium aspectum non consurgat in admirationem? — Sed haec omnia certissime intelligimus esse in beatissima Trinitate, si levamus oculos ad superexcellentissimam *bonitatem*. Si enim ibi est

and nature. Therefore it would not be the Most High Good, if it were able in reality [in re], and/or in understanding [intellectu] to be lacking.

Therefore, if you can, with the eye of your mind survey the purity of goodness, which is the pure act of the Principle loving [diligentis] in a charitable manner [caritative] with a love [amore], *free* and *due* and *commingled from both*,¹ which is the fullest diffusion by means [per modum] of a *nature* and *will*, which is a diffusion by means of *the Word*, in which all things are said, and by means of *the Gift*, in whom all other gifts are given; (then) you can see, through the most high communicability of the Good, that the Trinity, of the Father and of the Son and of the Holy Spirit, is necessary. Among Whom it is necessary on account of Most High Goodness that there be a most high *communicability*, and from the most high communicability a most high *consubstantiality*, and from the most high consubstantiality a most high *configurability*, and from these a most high *coequality*, and through this [per hoc] a most high *coeternity*, and from all the aforesaid a most high *cointimacy*, by which One is in the Other necessarily through a most high circumincession and One works [operatur] with an Other through the omnimodal² indivision of the Substance and Virtue and Activity [operationem] of the Most Blessed Trinity Itself.

3. But when you contemplate these, see, that you do not consider yourself able [te existimes] to comprehend the incomprehensible. For in these six conditions you still have to consider what leads the eye of our³ mind vehemently into the stupor of admiration. For there is a most high *communicability* with the property of the Persons, a most high *consubstantiality* with the plurality of the hypostases, a most high *configurability* with discrete personality, a most high *coequality* with order, a most high *coeternity* with emanation, a most high *cointimacy* with a sending-forth [emissione]. Who at the sight [ad aspectum] of so great wonders does not rise up together (with them) in admiration? — But all these

summa *communicatio* et vera diffusio, vera est ibi origo et vera distinctio; et quia totum communicatur, non pars; ideo⁴ ipsum datur, quod habetur, et totum: igitur emanans et producens et distinguuntur proprietatibus, et sunt essentialiter unum. Quia igitur *distinguuntur* proprietatibus, ideo habent personales proprietates et hypostasum pluralitatem et originis emanationem et ordinem non posterioritatis, sed originis, et emmissionem non localis mutationis, sed gratuitate inspirationis, per rationem auctoritatis producentis, quam habet mittens respectu missi. — Quia vero sunt *unum* substantialiter, ideo oportet, quod sit unitas in essentia et forma et dignitate et aeternitate et existentia et incircumscribilitate. — Dum ergo haec per se *singillatim consideras*, habes unde veritatem contempleris; dum haec *ad invicem confers*, habes unde in *admirationem* altissimam suspendaris: et ideo, ut mens tua per admirationem in admirabilem ascendat contemplationem, haec simul sunt consideranda.

4. Nam et Cherubim hoc designant, quae se mutuo aspiciabant. Nec hoc vacat a mysterio, quod respiciebant *se versus vultibus in propitiatorium*⁵ ut verificetur illud quod dicit Dominus in Ioanne: *Haec est vita aeterna, ut cognoscant te solum verum Deum, et quem misisti Iesum Christum*. Nam admirari debemus non solum conditiones Dei essentialia et personales *in se*, verum etiam *per comparisonem* ad supermirabilem unionem Dei et hominis in unitate personae Christi.

5. Si enim Cherub es *essentialia* Dei contemplando, et miraris, quia simul est divinum *esse primum* et novissimum, *aeternum* et praesentissimum, *simplicissimum* et maximum seu incircumscriptum, *totum ubique* et nunquam comprehensum, *actualissimum* et nunquam motum, *perfectissimum* et nihil habens superfluum nec diminutum, et tamen immensum et sine termino infinitum, *summe unum*, et tamen omnimodum, ut omnia in se habens, ut omnis virtus, omnis veritas, omne bonum; respice ad *propitiatorium* et mirare, quod in ipso principium primum iunctum est cum postremo, *Deus* cum homine sexto die formato,⁶ *aeternum* iunctum est cum homine temporali, in plenitudine temporum de Virgine nato, *simplicissimum* cum summe composito, *actualissimum*

we most certainly understand to be [esse] in the Most Blessed Trinity, if we raise our eyes to (Its) most superexcellent *Goodness*. For if there is a most high *communication* and true diffusion, there is a true origin and a true distinction; and because the Whole is communicated, not the part; for that reason⁴ That which is given, is What is had, and It is the Whole; therefore the One emanating and the One producing, both are distinguished in properties, and are essentially One. Therefore because *They are distinguished* in properties, for that reason They have personal properties and a plurality of Hypostases and an emanation of origin and an order not of posteriority, but of origin, and an sending-forth not of a change of place [localis mutationis], but by the gratuity of inspiration, on account of [per rationem] of the authority of the One producing, which the One sending has in respect to the One being sent. — On the other hand, because They are substantially *One*, for that reason it is proper, that there be a Unity in essence and form and dignity and eternity and existence and incircumscribilitate. — Therefore while *you consider* these (conditions) *singly* through themselves, you have that from which to [unde] contemplate *the Truth*; while *comparing* [confers] *these one to another*, you have that from which to be suspended unto the highest *admiration*; and for that reason, as your mind ascends through admiration into admirable contemplation, these (conditions) must be considered together [haec simul sunt consideranda].

4. For the Cherubim, who used to look at one another [se mutuo aspiciabant], also designate this. Nor was this free from mystery, because they looked backwards [respiciebant] *at each other in the face upon the propitiatory*⁵ to verify that which the Lord says in (the Gospel of) John: *This is eternal life, to know [cognoscant] Thee the only True God, and Him whom Thou has sent, Jesus Christ*. For we ought to admire not only the essential and personal conditions of God, *in themselves*, but also *through a comparison* to the super-wonderful union of God and man in the unity of the Person of Christ.

5. For if you are a Cherub in contemplating the *essential (conditions)* of God, and you wonder, because at the same time the Divine 'Being' is *First* and Last, *Eternal* and Most Present, *Most Simple* and Greatest or Uncircumscribed, *wholly everywhere* and never comprehended, *Most Actual* and never moved, *Most Perfect* and having nothing superfluous nor diminished, and nevertheless Immense and Infinite without terminus, *Most Highly One*, and nevertheless Omnimodal, as having all things in Himself, as All Virtue, All Truth, All Good; look back [respice] towards *the Propitiatory* and wonder, that in Himself the First Principle has been joined with the last [postremo], *God* with the man formed on the sixth day,⁶ *the Eternal One* has been joined with temporal

cum summe passo et mortuo, *perfectissimum* et immensum cum modico, *summe unum* et *omnimodum* cum individuo composito et a ceteris distincto, homine scilicet Iesu Christo.

6. Si autem alter Cherub es *personarum propria* contemplando, et miraris, *communicabilitatem* esse cum proprietate, *consubstantialitatem* cum pluralitate, *configurabilitatem* cum personalitate, *coaequalitatem* cum ordine, *coaeternitatem* cum productione, *cointimitatem* cum emissione, quia Filius missus est a Patre, et Spiritus sanctus ab utroque, qui tamen semper est cum eis et nunquam recedit ab eis; respice in propitiatorium et mirare, quia in Christo stat personalis unio cum trinitate substantiarum⁷ et naturarum dualitate; stat omnimoda consensio cum pluralitate voluntatum, stat Dei et hominis compraedicatio cum pluralitate proprietatum, . . .

man, in the fullness of times born from the Virgin, *the Most Simple* with the most highly composite, *the Most Actual* with one who has most highly suffered [passo] and died, *the Most Perfect* and Immense with the little measure [modico], *the Most Highly One* and *Omnimodal* with the composite individual and distinct from all others, that is with the Man Christ Jesus.

6. Moreover if you are the other Cherub by contemplating *the things proper* [propria] to the *Persons*, and you wonder, that *communicability* is (joined) with property, consubstantiality with plurality, configurability with personality, co-equality with order, co-eternality with production, co-intimacy with sending-forth, because the Son has been sent from the Father, and the Holy Spirit from Them both, who nevertheless is with Them and never recedes from Them; look back upon the propitiatory and wonder, because in Christ a personal union stands with a trinity of substances⁷ and a duality of natures; an omnimodal consensus [consensio] stands with a plurality of wills, a co-predication of God and man stands with a plurality of properties, . . .

¹ Hanc divisione amoris proponit Richard. a S. Vict., V. de Trin. c. 16. seqq. Cfr. tom. I. pag. 57, nota 7. et pag. 199, nota 4. — De seq. propos. cfr. supra pag. 87, nota 1; pag. 211, nota 2. et I. Sent. lit. Magistri, d. XVIII. c. 1.

² B D H K M N *summam*.

³ A *tuae*.

⁴ Ita D F H K L N; alii codd. et edd. *idem*.

⁵ Exod. 25, 20: Respiciantque se mutuo versis etc. (Non pauci codd. *in propitiatorio*). — Seq. locus est Ioan. 17,3 : Haec est autem etc.

⁶ Gen. 1, 26. — Expositio haec est secundum Irenaeum; cfr. supra pag. 241, nota 6. — De incarnatione vide Breviloq. p. IV. c. 1. seqq. — Pro *postremo* M *extremo*.

⁷ Cfr. supra c. 1. n. 3. et pag. 64, nota 10. — Maior pars codd. omittit *respice in propitiatorium et*.

¹ Richard of St. Victor proposes this division of ‘love’ [amoris], *De Trinitate*, Bk. V, ch. 16 ff.. Cf. tome I, p. 57, footnote 7, and p. 199, footnote 4. — Concerning the following proposition, cf. above p. 87, footnote 1; p. 211, footnote 2, and *Sent.*, Bk. I, text of Master (Peter), d. XVIII, ch. 1.

² B D H K M N have *the most high* [summam].

³ A has *your* [tuae].

⁴ Thus D F H K L N; the other codices and the editions have *the same* [idem].

⁵ Exod. 25:20 : And they looked backwards at each other in the etc.. (Not a few codices have *in the propitiatory* [in propitiatorio]). — The following citation is Jn 17:3 : But this is eternal life etc..

⁶ Gen. 1:26. — This exposition is taken from (St.) Irenaeus; cf. above p. 241, footnote 6. — On the Incarnation see *Breviloquium*, p. IV, ch. 1 ff. — In place of *the last* [postremo] M has *the extreme* [extremo].

⁷ Cf. above ch. 1, n. 3, and p. 64, footnote 10. — A major part of the codices omit *look back upon the propitiatory and* [respice in propitiarium et].

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stat *coadoratio* cum pluralitate nobilitatum, stat *coexaltatio* super omnia cum pluralitate dignitatum, stat *condominatio* cum pluralitate potestatum.

7. In hac autem consideratione est perfectio illuminationis mentis, dum quasi in sexta die videt

a *co-adoration* stands with a plurality of nobilities, a *co-exaltation* above all (things) stands with a plurality of dignities, a *co-domination* stands a plurality of powers.

7. Moreover in this consideration there is a perfection of the illumination of the mind, while as on the sixth

hominem factum ad imaginem Dei.¹ Si enim *imago* est similitudo expressiva, dum mens nostra contemplatur in Christo Filio Dei, qui est imago Dei invisibilis per naturam, humanitatem nostram tam mirabiliter exaltatam, tam ineffabiliter unitam, videndo simul in unum primum et ultimum, summum et imum, circumferentiam et centrum, *alpha et omega*, causatum et causam, Creatorum et creaturam, *librum* scilicet *scriptum intus et extra*; iam pervenit ad quandam rem perfectam, ut cum Deo ad perfectionem suarum illuminationum in sexto gradu quasi in sexta die perveniat, nec aliquid iam amplius restet nisi dies requiei, in qua per mentis excessum requiescat humanae mentis perspicacitas *ab omni opere, quod patraret.*²

day one sees that man has been made to the image of God.¹ For if the *image* is an expressive similitude, while our mind contemplates in Christ the Son of God, who is the invisible Image of God by nature, our humanity so wonderfully exalted, so ineffably united, by seeing together [simul] in one thing [in unum] the First and last, the Most High and most deep [imus], the Circumference and center, *the Alpha and the Omega*, the caused and the Cause, the Creator and the creature, that is *the book written inside and out*; it has already arrived at a certain perfect reality [rem], so that it may with God arrive at the perfection of His illuminations on the sixth step as if on the sixth day, and so that nothing more ample may now remain except the Day of rest, in which through an excess of the mind the perspicacity of the human mind rests *from every work, which it would accomplish* [patraret].²

CAPUT VII

DE EXCESSU MENTALI ET MYSTICO, IN QUO REQUIES DATUR INTELLECTUI, AFFECTU TOTALITER IN DEUM PER EXCESSUM TRANSEUNTE

1. His igitur sex considerationibus excursis tanquam *sex gradibus throni veri* Salomonis, quibus pervenitur ad pacem, ubi verus pacificus in mente pacifica tanquam in interiori Hierosolyma requiescit; tanquam etiam *sex alis Cherub*, quibus mens veri contemplativi plena illustratione supernae sapientiae valeat sursum agi; tanquam etiam *sex diebus primis*, in quibus mens exercitari habet, ut tandem perveniat ad sabbatum quietis;³ postquam mens nostra contuita est Deum *extra se* per vestigia et in vestigiis, *intra se* per imaginem et in imagine, *supra se* per divinae lucis similitudinem super nos relucentem et in ipsa luce, secundum quod possibile est secundum statum viae et exercitium mentis nostrae; cum tantum in *sexto* gradu ad hoc pervenerit, ut speculetur in principio primo et summo et mediatore *Dei et hominum*, Iesu Christo,⁴ ea quorum similia in creaturis nullatenus reperiri possunt, et quae omnem perspicacitatem humani intellectus excedunt: restat, ut haec speculando transcendat et transeat non solum mundum istum sensibilem, verum etiam semetipsam; in quo transitu Christus est *via et ostium*,⁵ Christus est *scala et vehiculum* tanquam *propitiatorium super arcam Dei collocatum et sacramentum a saeculis absconditum*.

2. Ad quod propitiatorium qui aspicit plena conversione vultus, aspiciendo eum in cruce suspensum per fidem, spem et caritatem, devotionem,

CHAPTER VII

ON THE MENTAL AND MYSTICAL EXCESS, IN WHICH, REST IS GIVEN TO THE INTELLECT, BY AN AFFECTION PASSING-OVER WHOLLY INTO GOD THROUGH EXCESS

1. Therefore having run the course of these six considerations [sex considerationibus excursis], as if *of the six steps of the throne of the true Solomon*, by which one arrives at peace, where the true Pacifier rests in a pacifying mind as if in the interior of Jerusalem; as if also *of the six wings of the Cherub*, by which the mind of the true contemplative is able [valeat] to be driven above by a full brightening of supernal wisdom; as if also *of the first six days*, in which the mind has to be exercised, to arrive at last to the Sabbath of quiet;³ after which our mind has surveyed God *outside of itself* through vestiges and in vestiges, *within itself* through image and in image, *above itself* through a similitude of the divine light glittering above us and in that Light itself, according to what is possible according to the state of the way and the exercise of our mind; when one arrives on the *sixth* step as far as this [tantum ad hoc], that in the First and Most High Principle and the Mediator *of God and men*, Jesus Christ,⁴ one gazes upon those things the like of which can in nowise be discovered [reperiri] among creatures, and which exceed every perspicacity of the human intellect: it follows, that this (mind) by gazing transcends and passes-over not only this sensible world, but also its very self; in which transitu Christ is *the Way and the Gate*,⁵ Christ is *the Stair and the Vehicle as the propitiatory located above the ark of God and the Sacrament hidden from the ages*.

2. Towards which propitiatory he who looks at it with a full conversion of face, by looking at him suspended upon the Cross through faith, hope and charity,

admirationem, exultationem, appretiationem, laudem et iubilationem; *pascha*, hoc est transitum,⁶ cum eo facit, ut per virgam crucis transeat mare rubrum, ab Aegypto intrans desertum, ubi gustet *manna absconditum*, et cum Christo requiescat in tumulo quasi exterius mortuus, sentiens, tamen, quantum possibile est secundum statum viae, quod in cruce dictum est latroni cohaerenti Christo: *Hodie mecum eris in paradiso*.

3. Quod etiam ostensum est beato Francisco, cum in excessu contemplationis in monte excelso — ubi haec, quae scripta sunt, mente tractavi — apparuit Seraph sex alarum in cruce confixus, ut ibidem a socio eius, qui tunc cum eo fuit, ego et plures alii audivimus; ubi in Deum transiit per contemplationis excessum; et positus est in exemplum perfectae *contemplationis*; sicut prius fuerat actionis, tanquam alter *Jacob* et *Israel*,⁷ ut omnes viros vere spirituales Deus per eum invitaret ad huiusmodi transitum et mentis excessum magis exemplo quam verbo.

4. In hoc autem transitu, si sit perfectus, oportet quod relinquantur omnes intellectuales operationes, et apex affectus totus transferatur et transformetur in Deum. Hoc autem est mysticum et secretissimum, quod *nemo novit, nisi qui accipit*,⁸ nec accipit nisi qui desiderat, nec desiderat nisi quem ignis Spiritus sancti medullitus inflamat, quem Christus misit in terram. Et ideo dicit Apostolus,⁹ hanc mysticam sapientiam esse per Spiritum sanctum revelatam.

5. Quoniam igitur ad hoc nihil potest natura, modicum potest industria, parum est dandum inquisitioni, et multum unctioni; parum dandum est linguae, et plurimum internae laetitiae; parum dandum . . .

devotion, admiration, exultation, appreciation [appretiationem], praise and jubilation; makes *the Passover*, that is the transitus,⁶ together with Him, to pass over the Red Sea through the rod of the Cross, from Egypt entering the desert, where he tastes *the hidden manna*, and rests together with Christ upon the funeral mound [in tumulo] as if exteriorly dead, sensing [sentiens], nevertheless, as much as is possible according to the state of the way, that there is said to the thief handing on a cross with Christ: *Today thou shalt be with Me in Paradise*.

3. Which also has been shown to blessed Francis, when in an excess of contemplation on the exalted mountain — where these things, which have been written, he treated with his mind — there appeared the Seraph of six wings fastened [confixus] upon a cross, as I and many others have heard about in the same place from his companion, who was with him at that time; where he passed-over into God through an excess of contemplation; and has been placed as an example [in exemplum] of perfect *contemplation*; as first he had been of action, as if another *Jacob* and *Israel*,⁷ so that God may invite all truly spiritual men through him to a transitus of this kind and an excess of the mind more by example than by word.

4. Moreover in this transitus, if one be perfect, it is opportune that all intellectual activities be left behind [relinquantur], and the whole apex of affection be transferred and transformed into God. However this is mystical and most secret, because *no one knows it, except him who accepts it*,⁸ nor does he accept it unless he be one who desires it, nor does he desire it unless he be one whom the fire of the Holy Spirit, which Christ sent upon earth, inflames to the marrow of his bones [medullitus]. And for that reason the Apostle says,⁹ that this mystical wisdom has been revealed through the Holy Spirit.

5. Therefore since for this reason there can be nothing by nature, a limited amount by industry, a little by inquiring, and much by unction; little must be given to the tongue, and most to internal gladness; little must be given . . .

¹ Gen. 1, 26. — Inferius respicitur Apoc. 1, 8: Ego sum alpha et omega, principium et finis etc. (Post *primum* plures codd. addunt *principium*); Apoc. 5, 1. et Ezech. 2, 9: Qui [liber] erat scriptus inus et foris (cfr. Breviloq. p. II. c. 11.).

² Gen. 2, 2: Et requievit die septimo ab univesro opere etc. Cfr. Breviloq. p. II. c. 2. — Pro *restet* A G K L M N *restat*. [Tran. nota: textus criticalis perperam *patrarat* pro *patraret*].

³ Vide supra c. 1. n. 5, ubi haec consideratio tanquam principium contemplationis constituitur. — Superius pro *supernae* B D H K N *aeternae*.

¹ Gen 1:26. — Below this there is a reference to Apoc. 1:8 : I am the Alpha and the Omega, the Beginning and the End etc.. (After *the First* [primum] very many codices add *Principle* [principium]); Apoc. 5:1 and Ezech 2:9 : Which (book) was written on inside and out (cf. Breviloquium, p. II, ch. 11).

² Gen. 2:2 : And He rested on the seventh day from all His work etc.. Cf. Breviloquium, p. II, ch. 2. — In place of *remain* [restet] A G K L M N have *remain* [restat]. [Trans. Note: the critical text has the faulty *patrarat* for *it would accomplish* [patraret].

³ See above ch. 1, n. 5, where this consideration is

⁴ Epist. I. Tim. 2, 5. Verba vide supra pag. 306, nota 4.

⁵ Ioan. 14, 6. et 10, 7. — Subinde respicitur Exod. 25, 20. et Eph. 3, 9: Dispensatio sacramenti absconditi a saeculis in Deo.

⁶ Exod. 12, 11: Et comedetis [agnum paschalem] festinanter; est enim *phase*, id est transitus, Domini. — Subinde respicitur Exod. 14, 16 seqq. (de virga etc.) et 16, 15. (de manna), pro quo allegatur Apoc. 2, 17: Vincenti dabo manna absconditum. Seq. textus est Luc. 23, 43.

⁷ Gen. 35, 10: Non vocaberis ultra *Jacob*, sed *Israel* erit nomen tuum. Cfr. supra Proloq. — Vat., 3 et 4 *Jacob mutatus in Israel*. Superius vocibus *excessu contemplationis* non pauci codd. inteserunt *mentis seu*.

⁸ Apoc. 2, 17: Nemo scit, nisi etc. — Subinde respicitur Luc. 12, 49: Ignem veni mittere in terram. — Superius post *oportet* C allegat quaedam verba Dionys., de *Mystica Theolog.* c. 3. circa finem et de *Div. Nom.* c. 7 § 3.

⁹ Epist. I. Cor. 2, 10. seqq. — Subinde respicitur I. Ioan. 2, 20. et 27. (de unctione).

constituted as the principle of contemplation. — Above this in place of *supernal* [supernae] B D H K N have *eternal* [aeternae].

⁴ 1 Tim. 2:5. See the what is said above on p. 306, footnote 4.

⁵ Jn 14:6 and 10:7. — Next is a reference to Exod. 25:20 and Eph. 3:9 : The dispensation of the sacrament hidden from the ages in God.

⁶ Exod. 12:11 : And you shall eat (the paschal lamb) hastily; for it is the *phase*, that is the transitus, of the Lord. — Next there is a reference to Exod. 14:16 ff. (concerning the rod) and 16:15 (concerning the manna), on behalf of which there is quoted Apoc. 2:17 : To the one conquering I shall give the hidden manna. The following text is Lk. 23:43.

⁷ Gen. 35:10 : You shall no longer be called *Jacob*, but *Israel* shall be your name. Cf. the Prologue above. — The Vatican text, editions 3 and 4, have *Jacob changed into Israel* [*Jacob mutatus in Israel*]. Above this among the words *by an excess of contemplation* [*excessu contemplationis*] not a few codices insert *of the mind or* [*mentis seu*]. [Trans. note: if this last observation is taken according to the syntax of the Latin strictly, then it refers to the words *and has been placed as an example of perfect* [et positus est in exemplum perfectae].

⁸ Apoc. 2:17 : No one knows, except etc.. — Then there is a reference to Lk. 12:49 : I have come to send fire upon the earth. — Above this after *it is opportune* [*oportet*] C quotes certain words of (St.) Dionysius (the Areopagite), *De Mystica Theologia*, ch. 3 near the end, and *De Divinis Nominibus*, ch. 7, § 3.

⁹ 1 Cor. 2 :10 ff. — Then there is a reference to 1 Jn. 2:20, 27 (concerning unction).

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est verbo et scripto, et totum Dei dono, scilicet Spiritui sancto; parum aut nihil dandum est creaturae, et totum creatrici essentiae, Patri et Filio et Spiritui sancto, dicendo cum Dionysio ad Deum Trinitatem: « Trinitas superessentialis et superdeus et superoptime Christianorum inspector theosophiae, dirige nos in mysticorum eloquiorum superincognitum et superlucentem et sublimissimum verticem; ubi nova et absoluta et inconversibilia theologiae mysteria secundum superlucentem absconduntur occulte docentis silentii caliginem in obscurissimo, quod est supermanifestissimum, supersplendentem, et in qua omne relucet, et invisibilium superbonorum splendoribus superimplentem invisibiles intellectus ». Hoc ad Deum. Ad amicum autem cui haec scribuntur, dicatur cum eodem: « Tu autem, o amice, circa mysticas visiones, corroborato itinere, et sensus desere et intellectuales operationes et sensibilia et invisibilia et omne non ens et ens, et ad unitatem, ut possibile est,

to word and to writing, and the whole to the Gift of God, that is to the Holy Spirit; little or nothing must be given to the creature, and the whole to the creative Essence, to the Father and to the Son, and to the Holy Spirit, by saying with (St.) Dionysius (the Areopagite) to God the Trinity: « O Trinity super-essential and super-God and super-best of the Christians, inspector of godly-wisdom [theosophiae], direct us into the super-unknown and super-shining [superlucentem] and most sublime vertex of mystical speech [mysticorum eloquiorum]; where the new and absolute and unspeakable [inconversibilia] mysteries of the theology are, according to the super-shining [superlucentem] darkness of an instructing silence, secretly hidden in the One most obscure [in obscurissimo], because He is the Most Manifest, Super-splendent, and That in which everything glitters, and Super-fulfilling invisible intellects with the splendors of invisible super-goods ». This (he

in scius restituere ipsius, qui est super omnem essentiam et scientiam. Etenim te ipso et omnibus immensurabili et absoluto purae mentis excessu,² ad superessentialem divinarum tenebrarum radium, omnia deserens et ab omnibus absolutus, ascendes ».³

6. Si autem quaeras, quomodo haec fiant, interroga gratiam, non doctrinam; desiderium, non intellectum; gemitum orationis, non studium lectionis; sponsum, non magistrum; Deum, non hominem, caliginem, non claritatem; non lucem, sed ignem totaliter inflammantem et in Deum excessivis unctionibus et ardentissimis affectionibus transferentem. Qui quidem *ignis* Deus est, et huius *caminus est in Ierusalem*,⁴ et Christus hunc accendit in fervore, suae ardentissimae passionis, quam solus ille vere percipit, qui dicit: *Suspensum elegit anima mea, et mortem ossa mea*. Quam mortem qui diligit videre potest Deum, quia indubitanter verum est: *Non videbit me homo et vivet*. — Moriamur igitur et ingrediamur in caliginem, imponamus silentium sollicitudinibus, concupiscentiis et phantasmatis; transeamus cum Christo crucifixo *ex hoc mundo ad Patrem*,⁵ ut, ostendo nobis Patre, dicamus cum Philippo: *Sufficit nobis*; audiamus cum Paulo: *Sufficit tibi gratia mea*; Exultemus cum David⁶ dicentes: *Defecit caro mea et cor meum, Deus cordis mei et pars mea Deus in aeternum. Benedictus Dominus in aeternum, et dicet omnis populus: Fiat, fiat. Amen*.

EXPLICIT ITINERARIUM MENTIS IN DEUM

SCHOLION

Aurei huius opusculi doctrina a viris etiam doctis non raro vel imperfecte, vel omnino perperam intellecta est. Nonnulli enim aliquas eiusdem propositiones non in rigore verborum intelligendas, sed benigna quadam interpretatione exponendas sive excusandas esse censuerunt, utpote dictas in libro *mystico*, non scientifice theologico. Alii non pauci quibusdam loquendi modis ibi occurrentibus abusi sunt ad confirmandas proprias suas opiniones falsas. —

says) to God. However to the friend to whom these things are written, there is said (along) with the same: « Moreover you, O friend, concerning [circa] mystical visions, having been strengthened on the journey, desert both the senses and the intellectual activities, both sensibles and invisibles and every non-being and being, [non ens et ens] and unknowingly re-establish yourself [in scius restituere], as is possible, according to the Unity of Him, who is above every essence and knowledge. For indeed deserting all things and absolved from all, you shall ascend by yourself and by the Unboundable [immensurabili] by all and by an absolute excess of pure mind,² to the super-essential Ray of divine shadows ».³

6. Moreover if you seek, in what manner these things occur [fiant], interrogate grace, not doctrine, desire, not understanding [intellectum]; the groan of praying, not the study of reading; the spouse, not the teacher; God, not man, darkness, not brightness [claritatem]; not light, but the Fire totally inflaming, transferring one into God both by its excessive unctions and by its most ardent affections. Which *Fire* indeed is God, and His *forge is in Jerusalem*,⁴ and Christ ignites [accendit] this in the fervor, of His most ardent Passion, which He alone truly perceived, who said: *My soul has chosen suspense, and my bones death*. He who loves [diligit] this death can see God, because it is indubitably true: *No man will see Me and live*. — Therefore let us die and step into the darkness, let us impose silence upon our cares [sollicitudinibus], and concupiscenties and phantasms; let us pass-over together with Christ Crucified *from this world to the Father*,⁵ that, by showing us the Father, we may say with Phillip: *It suffices for us*; let us hear with Paul: *My grace is sufficient for you*; let us exult with David⁶ saying: *My flesh and my heart failed, God of my heart and my portion: God forever. Blessed be the Lord forever, and every people shall say: Fiat, fiat. Amen*.

HERE ENDS THE JOURNEY OF THE MIND
INTO GOD

SCHOLIUM

The doctrine of this little, golden work not rarely is understood imperfectly and/or entirely faultily by even learned men. For not a few judge that some of its propositions are to be understood not according to its rigorous terminology, but to be expounded or excused according to a certain benign interpretation, as sayings for a book of mysticism, and not scientifically theological. Not a few others have abused certain manners of speaking occurring in it to

166-172; de *oratione in caligine* Philipp. a Ss. Trin. loc. cit. a. 3; Scaramelli ch. 8. n. 80-85.

⁴ Isai. 31, 9: Caminus eius in Ierusalem. — Seq. locus est Iob. 7, 15; tertius Exod. 33, 20.

⁵ Ioan. 13, 1. — Seq. locus est *ibid.* 14, 8; tertius II. Cor. 12, 9.

⁶ Psalm. 72, 26. et 105, 48: Benedictus Dominus Deus Israel a saeculo et usque in saeculum, et dicit etc.

this grade of contemplation pertains that *prayer in darkness*, of which our authors here speaks.

Concerning these matters cf. (Bl.) Dionysius the Carthusian, in his *Commentaria ad Dionysii Areopagitis*. Among more recent authors, however, *pure contemplation* is spoken of by Phillip of the Most Holy Trinity, *Summa theologiae mysticae*, p. II, tr. 3, discursus 2, a. 2, where he determines better what he had taught to the contrary in his *Summa philosophiae*, II, II, q. 14, a. 6; and also Scaramelli, *Direttorio mystico*, tr. 2, ch. 15, nn. 166-172; on *prayer in darkness* cf. Phillip of the Most Holy Trinity, *loc. cit.*, a. 3; Scaramelli, *loc. cit.*, ch. 8, nn. 80-85.

⁴ Isaiah 31: 9 : His forge (is) in Ierusalem. — The following citation is Job 7:15 ; the third is Exod. 33:20.

⁵ Jn. 13:1. — The following citation is *ibid.* 14:8; the third is 2 Cor. 12:9.

⁶ Psalm 72:26 et 105:48: Blessed (be) the Lord God of Israel, from generation and unto generation, and every etc.

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1. Quoad indolem opusculi peculiarem notamus, quod recte recensetur inter opera *mystica*, quin tamen suo loco inter opera ad scientiam *theologiam* et etiam *philosophicam* spectantia privandum sit. Est opus *mysticum*, spectatis tum *fine* ab auctore intento tum animi *dispositionibus*, quas idem in legentibus requirit; quod manifeste constat ex Prologo et initio 1. capituli. Non enim auctor eo consilio scripsit, ut more scholarum doceat scientiam pure theoreticam, vel confutet errore, sed ut directe promoveat devotionem et divinorum contemplationem. Dicit enim: « Vacare volentibus ad Deum magnificandum, admirandum et etiam degustandum speculationes subiectas propono » (Prolog. n. 4.). Pro *dispositione* autem lectoris non sufficere dicitur intellectus humanus, quantumvis acutus et excultus, ne adiunctis quidem principiis, quae fides omnibus Christianis proponit; sed ipse sit « *vir desideriorum* », sit praeventus gratis, humilis, pius, compunctus, devotus et contemplationi addictus; quia, ut observatur, « parum aut nihilum est speculum exterioris propositu, nisi speculum mentis nostrae tersum fuerit et politum ». Immo, quasi eventus futuros praesagens, auctor praemonet, deficiente illa ad contemplationem dispositione, et mentis oculo male disposito, cavendum esse, « ne forte ex ipsa radorum speculatione in graviorem incidas foveam tenebrarum » (*ibid.* n. 4.). Requiritur igitur ad bene hoc libello fruendum ille *oculus contemplationis*, de quo, agens de triplici oculo, Sanctus loquitur supra Breviloq. p. II. c. 12. (cf. de dono contemplationis II. Sent. d. 23. a. 2. q. 3. in corp. et ad 6.).

1. In regard to the peculiar characteristic of this work we note, that rightly it is judged to be among *mystical works*, without, however, depriving it of its rightly place among works pertaining to *theology* and even to *philosophy*. It is a *mystical* work, considered both *from the end* intended by its author and *from the dispositions*, which the same requires from those reading it; which is manifestly established from its Prologue and the beginning of Chapter I. For its author did not write according to that counsel, to teach in the customary manner of scholars a purely theoretical science, and/or to refute error, but to directly promote devotion and the contemplation of divine things. For he says: « I propose the following speculations to be free for those willing to magnify, admire and even take a taste of God » (Prologue, n. 4.). On the other hand, for *the disposition* of the reader it is not said that the human understanding suffices, however acute and cultivated it may be, indeed even supported by those principles, which faith proposes to all Christians; but that he be « *a man of desires* », prepared by grace, humble, pious, compunct, devout and dedicated to contemplation; because, as is observed, « that too little or nothing is the proposed, exterior gaze, unless the mirror of our mind has been wiped and polished ». Nay, as one prescient of future events, the author warns beforehand, that one must beware of this deficient disposition for contemplation, and of this badly disposed eye of the mind, « lest by chance from the sight itself of His rays you fall into the graver pit of shadows » (*ibid.*, n. 4.).

Therefore to truly enjoy this work that *eye of contemplation* is required, of which, when dealing with the threefold eye, the Saint speaks above in his Breviloquium, p. II, ch. 12 (cf. on the gift of contemplation, Sent., Bk. II, d. 23, a. 2. q. 3. in corp. and ad 6).

Nihilominus pars, ut ita dicam, *materialis* huius opusculi, quae proponit ipsa *obiecta* consideranda, sumta est ex disciplinis theologicis et philosophicis; et haec docte ac profunde exhibet recondita quaedam philosophiae christianae documenta de *multiplici relatione* tum naturalis tum supernaturalis ordinis, quam res creatae habent ad primam causam efficientem, exemplarem et finalem. Omnia enim a Deo in ordine naturali et supernaturali, reali et ideali causata quasi specula quaedam oculo menti purato et illuminato proponuntur ad contemplanda divina attributa et Trinitatis et incarnationis mysteria. Dum igitur vulgares libri meditationum ipsa fidei mysteria plurima meditanda utiliter exhibent; hic proponit arcanum illum *nexum*, quo ordo creaturarum naturalis et supernaturalis coniungitur cum primo principio, quod, teste Augustino, est omnino « causa essendi, ratio intelligendi et ordo vivendi ». Ita fieri potest, ut « secundum statum conditionis nostrae ipsa rerum universitas sit scala ad ascendendum in Deum » (c. 1. n. 2.).

Nevertheless part, as I will thus say, *of the material* of this work, which proposes these *objects* to be considered, has been taken from the disciplines of theology and philosophy; and it contains in a learned and profound manner certain recondite quotes of Christian philosophy concerning *the multiple relation* both of the natural and supernatural order, which created things have to the first efficient, exemplary and final Cause. For all things are proposed by God in the natural and supernatural order as certain mirrors for the eye of the mind purified and illumined to contemplate both the divine attributes of the Trinity and the mysteries of the Incarnation. Therefore while the common books of meditation include very many considerations to meditate these mysteries of the Faith; this work proposes that arcane *nexus*, in which the order of creatures, natural and supernatural, are conjoined with the First Principle, which, as (St.) Augustine testifies, is entirely « the Cause of being [essendi], the Reason of understanding and the Order of living ». Thus it can come about, that « according to the state of our condition this university of things be the stairway to ascend into God » (ch. 1, n. 2).

2. Notandae sunt tres *distinctiones*. — a. Triplex est creaturarum *comparatio et dependentia ad Deum*: « aut sicut ad *principium creativum*, aut sicut ad *obiectum motivum*, aut sicut ad *donum inhabitativum*. Primo modo comparatur ad ipsum omnis eius *effectus*, secundum modo omnis *intellectus*, tertio modo omnis *spiritus iustus et Deo acceptus*. Omnis enim *effectus*, quantumcumque parum habens de *esse*, habet Deum sicut principium. Omnis *intellectus*, quantumcumque parum habens de lumine, natus est per cognitionem et amorem capere Deum. Omnis autem *spiritus iustus et sanctus* habet donum Spiritus S. sibi infusum » (Breviloq. p. II. c. 12). — Cum hac distinctione cohaeret alia de quatuor gradibus eius cognitionis Dei, quae haberi potest *in via*. « Cognoscitur enim Deus in *vestigio*, cognoscitur in *image*, cognoscitur et in *effectu gratiae*, cognoscitur etiam per intimam *unionem Dei et animae*; iuxta quod dicit Apostolus [I. Cor. 6, 17.]: *qui adhaeret Deo unus spiritus est*. Et haec est cognitio excellentissima, quam docet Dionysius, quae quidem est in estatico amore et elevat supra cognitionem fidei secundum statum communem » (III. Sent. d. 24. dub. 4.).

2. Three distinctions must be noted first of all. — a. There is a threefold *comparison and dependence* of creatures to God: « either as regards *the creative Principle*, or as regards *the motive object*, or as regards *the inhabitative gift*. In the first manner every *effect* of His is compared to Him, in the second manner every *intellect*, in the third ever *spirit, just and accepted by God*. For every *effect* however so much it has of 'being' [esse], has God as its principle. Every *intellect*, however so much it has of the light, is bound through cognition and love to seize God. Moreover every *spirit, just and holy*, has the gift of the Holy Spirit infused into it » (Breviloquium, p. II, ch. 12). — With this distinction is joined another from the four steps of that cognition of God, which can be had *by the wayfarer*. « For God is cognized in *the vestige*, is cognized in *the image*, is cognized also in *the effect of grace*, is cognized even through that intimate *union of God and soul*; according to what the Apostle says (I Cor. 6:17): *he who cleaves to God is one spirit*. And this is that most excellent cognition, of which (St.) Dionysius (the Areopagite) teaches, which is in ecstatic love and which elevates above the cognition of the faith according to the common state (of believers) » (Sent., Bk. III, d. 24, dubium 4).

b. Triplex est *modus existentiae rerum*. « Res

b. There is a threefold *mode of the existence of things*.

tripliciter habent *esse*, scilicet in *materia* vel natura propria, in *intelligentia creata* et in *arte aeterna*; secundum quae tria dicit Scriptura: *Dixit Deus: fiat; fecit, et factum est* » (Breviloq. p. II. c. 12; cfr. ibi Prolog. § 3; I. Sent. d. 36. a. 2. q. 2. in corp. et II. Sent. d. 3. p. II. a. 2. q. 1. fundam. 6; Quaest. disp. de scientia Christi, q. 4. in corp.).

c. Triplici modo *intellectus se vertere potest* ad considerandum creaturarum speculum tum exterius tum interius; quia « *sensus carnis [et idem valet de sensu interiore] aut deservit intellectui rationabiliter investiganti, aut fideliter credenti, aut intellectualiter contemplanti* » (hic c. 1. n. 10.). Unde triplici modo *intellectus transire potest* ab effectibus ad causas, a creatura ad Deum, scilicet vel sola vi luminis naturalis et modo philosophico, vel adiunctis fidei principiis, vel etiam donis Spiritus S. illuminantibus.

3. Circa modum, quo *intellectus rationabiliter investigans* transit, praesertim ab imagine interiore ad Deum, notanda est alia distinctio inter *intellectum apprehendentem* et *resolventem*, et *resolventem* vel *semiplene*, vel *plene*; qua distinctione etiam intelligitur ratio cognitionis *explicitae* et *implicitae*, et quo sensu verum sit, quod *ens creatum non possit cognosci* ab intellectu *plene resolvente*, nisi iuvetur ab intellectu primi entis (c. 3. n. 3. et c. 5. n. 3. cum notis.). — Dicit igitur de hoc S. Doctor (I. Sent. d. 28. dub. 1.): « quantum ad *intellectum apprehendentem* non potest intelligi aliquid sine aliquo, quod est ei *ratio intelligendi*, sicut *Deus* praeter deitatem et *homo* praeter humanitatem; potest tamen intelligi *effectus*, non *intellecta causa*, et *inferius*, non *intellecto superiori*, quia potest quis apprehendere *hominem*, non *intellecto aliquo superiorum*. Et sic dicit Philosophus, quod qui *unum* dicit quodammodo *multa* dicit, non *simpliciter*, sed *quodam modo*, quia *implicitae*. — Alio modo contingit aliquid intelligere praeter alterum intellectu *resolvente*; et iste *intellectus* considerat ea quae sunt rei essentialia, sicut potest intelligi subiectum sine propria passione. Et hoc potest esse dupliciter: aut intellectu *resolvente plene* et perfecte, aut intellectu *deficiente et resolvente semiplene*. Intellectu *resolvente semiplene* potest intelligi, aliquid esse, non intellectu primo ente. Intellectu autem *resolvente perfecte* non potest intelligi aliquid, primo ente non intellectu ». Cfr. II. Sent. d. 1. p. II. dub. 2, ubi docetur, quod *esse*, abstracta *bonitate*, « potest intelligi intellectu *apprehendente* et intellectu *semiplene resolvente*; sed intellectu *plene ad causas comparante* non potest intelligi, non intellectu illo ».

« Things have a threefold 'being' [esse], namely in *matter* and/or their proper nature, in the *created intelligence* and in the *Eternal Art*; according to which three Scripture says: *God said: let it be, He has made, and it has been made* » (Breviloquium, p. II, ch. 12; cf. above in the Prologue, § 3; Sent., Bk. I, d. 36, a. 2, q. 2. in corp., and Sent., Bk. II, d. 3, p. II, a. 2, q. 1, fundam. 6; Quaest. disp. de scientia Christi, q. 4, in corp.).

c. In a threefold manner *the intellect can turn toward itself* to consider the mirror of creatures, both interiorly and exteriorly; because « the senses of the flesh (and this is valid also for the interior sense) either devoutly serves the intellect *rationally investigating*, or *faithfully believing*, or *intellectually contemplating* » (here ch. 1, n. 10). Whence by a threefold manner the intellect can *pass-over* from effects to causes, from the creature to God, that is by the force alone of its natural light and in a philosophical manner, and/or supported by the principles of the faith, and/or even with the illuminating gifts of the Holy Spirit.

3. About the manner, in which the *intellect rationally investigating* passes-over, especially from the interior image to God, another distinction must be noted between the *intellect apprehending* and *resolving*, and resolving either *semi-fully* or *fully*; by which distinction there is also understood the reason for the *explicit* and *implicit* cognition, and in which sense it be true, that a created being cannot be cognized by an *intellect fully resolving*, unless it be helped by the *intellect of the First Being* (ch. 3, n. 3, and ch. 5, n. 3, with footnotes). — Therefore the Seraphic Doctor says of this (Sent., Bk. I, d. 28, dubium 1): « as much as regards the *intellect apprehending* something cannot be understood without something else, which is the *reason for understanding* [ratio intelligendi] it, just as 'God' (cannot be understood) except (according to His) deity, and *man* except (according to his) humanity; however *the effect* can be understood, with *the cause* not understood, and *the inferior*, with *the superior* non understood, because anyone can apprehend (what is meant by) 'man', having not understood anything superior to him. And thus the Philosopher says, that he who says *one thing* in a certain manner says *many*, not *simply speaking*, but in a *certain manner*, because (he does so) *implicitly*. — In another manner it happens that one understands something besides the other by the *intellect resolving*; and this intellect considers those things which are the essential (conditions) of a thing, just as a subject can be understood without its proper passion. And this can be in a twofold manner: either by an *intellect resolving fully* and perfectly, or by an *intellect deficient and resolving semi-fully*. By an *intellect resolving semi-fully* there can be understood any 'being', not understood by the First Being [primo

4. Licet « omnis creatura magis ducat in Deum quam in alioquod aliud » (I. Sent. d. 3. p. I. q. 2.), tamen, cum cognitio actualis incipiat a sensu et ab exteriori ad interius, ab imperfecto ad perfectius progrediatur; intellectui adhuc rudiori vix alia via *rationabiliter investigandi* Deum aperta est, nisi ascendendo a mundo sensibili sive a *vestigio* Dei. Hinc dicitur: « Primum gradum ascensionis collocemus in imo, ponendo totum istum mundum *sensibilem* nobis tanquam speculum, per quod transeamus ad Deum, opificem summum » (c. 1. n. 9.). Porro umbrae creaturarum et vestigia sunt « proposita mentibus adhuc rudibus et sensibilibus, ut per sensibili, quae vident, transferantur ad intelligibilia, quae non vident, tanquamper signa ad signata » (c. 2. n. 11.). — Tamen auctor parum moratur in describendis rebus particularibus mundi sensibilis (c. 1.), sed continuo transit (c. 2.) a mundo *materiali* (reali) ad mundum *idealem* sive ad illud *esse* non physicum, sed metaphysicum, quod mundus habet in mente humana. Ipse enim intellectus *apprehendens* naturaliter et necessario supergreditur ordinem existendi concretum rerum particularium et contingentium, quarum species abstrahendo et depurando in se concipit, et ita res super ordinem materiale quasi elevat et induit quodam spiritualis ordinis vestimento, id est quibusdam proprietatibus idealibus, scilicet universalitatis, immutabilitatis, aeternitatis et necessitatis, quae ipsi ordini reali rerum materialium minime conveniunt. Porro, ordo ille idealis supremam *radicem* et *ultimum fundamentum* habet in Deo et ducit in ipsum. « Veritates intellectae *fundantur in alio aeterno*. Fundantur autem in ipsa prima Veritate sicut in causa universali, contentiva omnis veritatis » (S. Thom., S. c. Gent. II. c. 84.). « Regulae (intellectus) incommutabiles radicanur in luce aeterna et ducunt in eam » (S. Bonav. Hexaë. collatio 2.). « Hinc ipse intellectus, considerans conditiones entis secundum relationem causae ad causatum, *transfert se ab effectu ad causas et transsit ad rationes aeternas* » (ibid. coll. 5.). Hic transitus . . .

ente]. But by an intellect *resolving perfectly* something cannot be understood, with the First Being not understood ». Cf. *Sent.*, Bk. II, d. 1, p. II, dubium 2, where there will be taught, that '*being*', abstracted from goodness, « can be understood by an intellect *apprehending* and an intellect *resolving semi-fully*; but by an intellect *comparing fully according to causes* it cannot be understood, when (goodness) is not understood ».

4. Though « every creature leads more into God than into anything else » (*Sent.*, Bk. I, d. 3, p. I, q. 2), nevertheless, since actual cognition begins from sensation and progresses from the exterior toward the interior, from the imperfect towards the more perfect; for intellects rougher still, there is scarcely any other way for *rationally investigating* God, except by ascending from the sensible world or from the *vestige* of God. Hence it is said: « let us situate the *first* step of ascension at the bottom, by considering this whole world sensible to us as a mirror, through which we pass-over to God, the Most High Artisan » (ch. 1, n. 9). Furthermore the shadows of the creatures and the vestiges are « proposed to minds still rough and sensible, to be transferred through the sensibles, which they see, to the intelligibles, which they do not see, as through signs to things signified » (ch. 2, n. 11). — However, the author carries but a little in describing the particular things of the sensible world (ch. 1, but immediately passes-over (ch. 2) from the *material* word (the real one) to world of *ideas* or to that non-physical, but rather metaphysical, '*being*', which the world has in the human mind. For the intellect itself *apprehending* naturally and necessarily steps above the concrete order of the existence of particular and contingent things, by abstracting their species and by purifying it conceives them in itself, and thus quasi elevates those things above the material order and puts on a certain vestment of the supernatural order, that is certain ideal properties, namely of universality, of immutability, of eternity and of necessity, which convene least of all with the real order of material things. Furthermore, that ideal order has its supreme *root* and *ultimate foundation* in God and leads unto Him. « Intellected truths *are founded in the other Eternal (Intellect)*. Moreover they are founded in that prime Truth as in a universal cause, contentative of every truth » (St. Thomas Aquinas, *Summa contra Gentiles*, Bk. II, ch. 84). « The incommutable rules (of the intellect) are rooted in the Eternal Light and lead unto It » (St. Bonaventure, *Hexaëmeron*, collation 2). « Hence the intellect itself, considering the conditions of being according to the relation of cause to caused, *transfers itself from the effect to its causes and passes-over to eternal reasons* » (ibid., collation 5). This passing-over . . .

fieri potest arguendo et resolvendo ab intellectu *rationabiliter investigante*; perfectius autem fit ab eodem illuminato et *intellectualiter* contemplante. — Ordo hic *idealis*, vulgari intellectui obscurus et fere ignotus, a S. Bonaventura, duce S. Augustino, praecipuo studio in capp. 2. 3. 5. 6. propositur, ut oculus contemplativus *transeat* ad divina contemplanda. Supposito triplici illo *esse* eiusdem rei, talis transitus non difficulter intelligitur; attamen bene attendendum est, quod alia est ratio et via, qua intellectus transit ab ordine *reali* ad *idealem*, et alia, qua ab hoc ascendit ad ordinem *divinum* (cfr. de hoc Dissertatio cit. pag. 22-25).

5. Communiter antiqui Scholastici cum S. Thoma (de Verit. q. 22. a. 2. ad 1.) docuerunt, « quod omnia cognoscencia *cognoscunt implicite Deum in quolibet cognito* » (cfr. cit. dissert. pag. 17. 18); et secundum hanc *implicitam* et *confusam* qualemcumque cognitionem dici posse asserunt, naturaliter notam esse existentiam Dei (S. Thom., S. I. q. 2. a. 1, ad 1.). « Motus ergo nostri intellectus, dum intelligit, dum ratiocinatur, a cognitione *implicita* Dei incipit et in cognitionem *explicitam* Dei terminatur »; ita cl. P. Lepidi O. Praed. (Perod. *Divus Thomas* 1881, n. 11. seqq.).

6. Inter mentem humanam et Deum, quatenus est suprema « causa essendi, ratio intelligendi et ordo vivendi », nulla creatura est intermedia; hoc tamen non impedit, quominus creaturae sint medium *disponens* et quasi manuducens ad cognitionem Dei, ut bene explicat S. Bonav. I. Sent. d. 3. p. I. q. 3. ad 1. et II. Sent. d. 3. p. II. a. 2. q. 2. ad 6. — Licet igitur intellectus humanus in statu viae minime Deum cognoscat *immediate*, sed tantum in speculo creaturarum; recte tamen dicitur in se ipso *coniunctus Deo, Deo proximus, vel pertingens ad Deum*, ut passim occurrit hic c. 2. et 3. et apud Augustinum docentem, naturam intelligibilem *connecti* non solum intelligibilibus, verum etiam immutabilibus rebus (I. Retract. c. 8. n. 2.). Monet tamen Seraphicus (Quaest. disp. de scientia Christi, q. 4. ad 19.): « Pauci sunt, qui isto modo illas rationes sciant se attingere; immo, quod plus est, pauci sunt, qui velint hoc credere, quia difficile videtur intellectui ad aeterna contemplanda nondum elevato, quod ita habeat Deum praesentem et propinquum, cum tamen dicat Paulus (Act. 17, 27), quod *non longe est ab unoque nostrum* ».

can be accomplished in arguing and resolving by an intellect *rationally investigating*; but more perfectly it is accomplished by the same illuminated and *intellectually contemplating*. — This *ideal* order, obscure and nearly unknown to the common intellect, is proposed by St. Bonaventure, following the lead of St. Augustine, chiefly for study in chapters 2, 3, 5 and 6, so that the contemplative eye *may pass-over* to contemplate divine things. Having considered the threefold '*being*' of real things, it is not difficult to understand such a passing-over; and yet it must be attended to well, that one is the reason and way, by which the intellect passes-over from the *real* to the *ideal* order, and another is that, by which it ascends to the *divine* order (cf. the Dissertation cited above on this matter, pp. 22-25).

5. Commonly the ancient Scholastics together with St. Thomas (*De Veritate*, q. 22, a. 2, ad 1) taught, « that all cognizers *cognize God implicitly in every cognized* » (cf. the cited Dissertation, p. 17 & 18); and according to this *implicit* and *confused*, any kind of cognition they assert that it can be said, that naturally the existence of God has been known (St. Thomas, *Summa*, I, q. 2, a.1, ad 1). « Therefore the movement of our intellect, while it understands, while it reasons, begins from the *implicit* cognition of God and is terminated in the explicit cognition of God »; thus cl. P. Lepidi, O. P., (Periodical *Divus Thomas*, 1881, n. 11 ff.).

6. Between the human mind and God, insofar as He is the supreme « Cause of being, Reason of understanding, and Order of living », no creature is an intermediary; this, however, does not impede, that creatures be a means *disposing* and quasi leading-by-the-hand to the cognition of God, as St. Bonaventure better explains in *Sent*, Bk. I, d. 3, p. I, q. 3, ad 1, and Bk. II, d. 3, p. II, a. 2, q. 2, ad 6. — Therefore, though the human intellect in the state of the way least of all cognizes God *immediately*, but only in the mirror of creatures; nevertheless rightly is it said to in itself *conjoined to God, near to God*, and/or *stretching out to God*, as occurs here in passing in chs. 2 and 3, and in (St.) Augustine, teaching that *we have been connected* to intelligible nature not only by intelligibles, but also by immutable things. (Retract., Bk. I, ch. 8, n. 2). However the Seraphic Doctor warns (*Quaest. disp. de scientia Christi*, q. 4, ad 19.): « There are few, who know how to attain by themselves those reasons in this manner; nay, what is more, there are few, who want to believe this, because it seems difficult for an intellect not yet elevated to contemplate eternal things, that it has a God so present and near, though even (St.) Paul says (Acts 17:27), that *He is not far from each one of us* ».

7. Communis item sententia ut certum docet *concursum Dei generalem*, activum et immediatum ad quaslibet actiones creaturarum; unde « lumen creatum non potest perficere operationem suam *absque aliqua cooperatione luminis increati*, per quod illuminatur omnis homo, qui venit in hunc mundum ». (S. Bonav., II.Sent. d. 28. a. 2. q. 3. in corp.). Nam « in hoc continuo Deus operatur in mente, quod in ipsa lumen naturale causat *et ipsum dirigit ad videndum*; et sic mens non sine operatione causae primae in suam operationem procedit » (S. Thom., Opusc. 63, sive in librum Boethii de Trin. q. 1. a. 1. ad 6.). Haec immediata cooperatio primae lucis vocatur ab Augustino et Scholasticis quaedam mentium *irradiatio* sive *illuminatio*, quae praeter intellectum creatum suo modo est quoddam supremum *principium*, quo cognoscitur; sive, ut S. Bonav. dicit, ipsa est ratio *motiva*, in *aliud ductiva*, sive *regulans*; et hoc sensu « ad modum candelabri relucet lux veritatis in facie nostrae mentis » (c. 3. n. 1.); tamen prima lux non est *principium*, quod (directe) cognoscitur, sive obiectum *terminans*, *quietans* et *in se* ducens. De hoc agit tota q. 4 inter Qq. disput. de scientia Christi, quae magis explicatur a Matth. ab Aquasparta (de Hum. Cognitionis ratione, pag. 87-108; cfr. *ibid.* Dissert. cit. pag. 26-44). Summi momenti est tum haec *distinctio* inter cognitionis *principium quo* et *principium* quod, sive inter *medium* (ratio) et *obiectum* cognoscendi, tum *doctrina* omnium Scholasticorum, quod aliquid potest esse *medium quo* sive *ratio cognoscendi*, quin ipsum sit *obiectum* cognitionis, ita ut « *lateat* ut obiectum cognitionis, set *pateat* ut ratio cognoscendi » (sic Matth. ab Aquasparta, q. disp. 3. ad 4.; cfr. *ibid.* ad 5. et S. Thom., I. Sent., d. 3, q. 4. ad 5.). Praecipue propter neglectam hanc distinctionem et doctrinam exortae sunt falsae Itinerarii interpretationes, de quibus continuo agimus.

8. His suppositis, genuinus sensus aliorum loquendi modorum, qui ex Augustino sumti sunt, patere potest, simulque falsitas quarundam interpretationum, quae duplicem errorem seraphico Doctori imposuerunt.

Primo enim dictum est, eum consentire ontologismo Malebranchii, quasi docuerit, veritates intellectuales cognosci *formaliter* in rationibus aeternis. Attamen eiusdem testimoniis irrefragabilibus iam toties demonstratum est, ab ipso admitti pro hac vita ne « *exilem* » quidem gradum *immediatae* Dei cognitionis, nec in *alutissima contemplatione* (saltem ordinarie), nec ullum transitum ad rationes aeternas, nisi eum quo intellectus « transfert se ab *effectu* ad causas ». « Unde si quae auctoritates id dicere inveniantur, quod

7. Likewise the sentence commonly held to be certain teaches that there is a *general concourse of God*, both active and immediate, to every action posited by creatures; whence « their created light cannot perfect their activity *without some cooperation from the increated Light*, through which every man, who comes into this world, is illuminated ». (St. Bonaventure, *Sent.*, Bk. II, d. 28, a. 2, q. 3 in corp.). For « in this God continuously acts in the mind, because He causes in it a natural light *and He directs it to see*; and *in this manner* the mind proceeds not without the activity of the First Cause in its activity » (St. Thomas Aquinas, Opusculum 63, or *In librum Boethii de Trin.*, q. 1, a. 1, ad 6). This immediate cooperation of the First Light is called by (St.) Augustine and the Scholastics a certain *irradiation* or *illumination* of minds, which is, besides the created intellect in its own manner, a certain supreme *principle by which* one knows; or, as St. Bonaventure says, it is a *motive* reason, *ductive* or *regulating* unto *the other*; and in this sense « after the manner of a candlestick the Light of Truth glitters upon the face of our mind » (ch. 3, n. 1); however the First Light is not a *principle which* is (directly) known, nor a *terminating* object, *quieting* and leading into Itself. He deals with this throughout q. 4 in *Qq. disput. de scientia Christi*, which is explained at greater length by Matthew of Aquasparta (*de Humanae Cognitionis ratione*, pp. 87-108; cf. *ibid.* Dissert. cit. pp. 26-44). Of the greatest importance is both this *distinction* between cognition's *principle by which* and *principle which*, or between *the means* (reason) and *the object* of cognizing, and the doctrine of all Scholastics, that something can be the *medium by which* or *the reason for cognizing*, and not be *the object* itself of cognition, so that « It *lies hidden* as an object of cognition, but *lies out in the open* as the reason of cognizing » (thus Matthew of Aquasparta, q. disp. 3, ad 4.; cf. *ibid.* ad 5, and St. Thomas Aquinas, *Sent.*, Bk. I, d. 3, q. 4, ad 5). Chiefly on account of this distinction and doctrine there have arisen the false interpretations of the *Itinerarium*, of which we will now treat.

8. With this supposed, the genuine sense of the other manners of speaking, which have been taken from (St.) Augustine, can be laid out, and at the same time the falsehood of certain interpretations, which have imposed upon the Seraphic Doctor a twofold error.

For first it has been said, that he consented to the Ontologism of Malebranche, as if he had taught, that intellectual truths are cognized *formally* in eternal reasons. And yet how often has it already been demonstrated by irrefragable testimonies of the same, that in this life he admits indeed neither a « thin » step of the *immediate* cognition of God, nor in the *highest contemplation* (at least ordinarily), nor any passing-over to eternal reasons, except that by which the intellect « transfers itself from *effect* to causes ». «

Deus in praesenti ab homine videtur et cernitur, non sunt intelligendae, quod videtur *in sua essentia, sed quod in aliquo effectu inferiori cognoscitur* » (II. Sent. d. 23. a. 2. q. 3. in corp.). Ipsi Angeli *naturali* cognitione non poterant Deum cognoscere nisi « per *effectus*. Cognoscitur autem Deus per *effectus visibiles* et per *substantias spirituales* et per *influentiam luminis connaturalis potentiae cognoscenti*, quod est similitudo quaedam Dei, non abstracta, sed infusa, inferior Deo, quia in inferiori natura, sicut dicit Augustinus » (IX. de Trin. c. 11. n. 16). Ita II. Sent. d. 3. p. II. a. 2. q. 2. ad 4. Plura vide I. Sent. d. 3. p. I. q. 1, scholion et cit. Disert. pag. 7-12. — Mirum videtur, quod de genuina doctrina S. Bonaventurae propter quasdam male intellectas formulas huius Itinerarii potuerit dubitari, cum in eodem clarissime (c. 1. 2. 3.) non nisi ascensionem *a creaturis* ad Deum doceat; et quando adhibet verba *videre Deum*, se explicet additis aliis verbis, ut: « conari debemus *per speculum* videre Deum » (c. 3. n. 1.) et « videre poteris Deum *per te* tanquam per imaginem; quod est videre *per speculum in aenigmate* » (ibid.).

9. Alius error impositus est auctori nostro per falsam capituli 5. interpretationem, quasi docuerit, tum quod primum cognitum *intellectus apprehendens* sit *esse divinum*, tum quod *esse commune* confuderit cum *esse divino*. Perversa haec interpretatio prorsus aliena est a mente S. Doctoris et manifeste excluditur irrefragabilibus doctrinae capitibus, quae constanter et passim asserit. Nam docet verbis peremptoris, quod divinum *esse* in se nec ante nec post primum peccatum *immediate* cognosci possit; quod non percipiatur nisi in speculo creaturarum et per ordine, quem *effectus* habent ad causam (I. Sent. d. 3. p. I. q. 1. 2; II. Sent. d. 23. a. 2. q. 3. et passim); item, quod *actualis intellectio* incipiat a sensu, ita ut ab intellectione imperfecta et confusa progrediatur ad perfectiorem et explicitam (cfr. II. Sent. d. 39. a. 1. q. 2. et scholion, n. II, d. 25. p. II. q. 6; I. Sent. d. 8. p. II. dub. 1.). Denique toties affirmat, *esse divinum* non esse *in genere*, sed *supra omne genus*, nec *univocum*, sed tantum *analogum* cum omnibus mentis conceptibus, etiam transcendentalibus.

Insuper ex hoc Itinerario et ex ipso cap. 5. genuinus sensus auctoris satis apparet. — Nam *primo* clarissime docet ordinem et gradus cognitionis et contemplationis, per quos a creaturis ascendimus ad

Whence if the things which the authorities on that account say be found, that God in the present (life) is seen and discerned by man, they are not to be understood, (as saying) that He is seen *in His Essence*, but that He is cognized *in some inferior effect* » (Sent., Bk. II, d. 23, a. 2, q. 3, in corp.). The Angels themselves *by a natural* cognition could not cognize God except « through His effects. But God is cognized through *visible effects* and through *spiritual substances* and through *an influence of a light connatural to the cognizing power*, which is a certain similitude of God, not abstracted, but infused, inferior to God, because it is in an inferior nature, just as (St.) Augustine says » in *De Trinitate*, Bk. IX, ch. 11, n. 16 (thus Sent., Bk. II, d. 3, p. II, a. 2, q. 2, ad 4). See further Sent., Bk. I, d. 3, p. I, q. 1, Scholium, and the Dissertation cited above, pp. 7-12. — It seems a wonder, that on account of certain badly understood formulae in his *Itinerarium*, one could have any doubts concerning the genuine doctrine of St. Bonaventure, when in the same work he teaches in the clearest manner (in chs. 1, 2, and 3) that there is not but an ascension *from creatures* to God; and when he employs the words *to see God*, he will explain himself with other additional words, that : « we ought to strive to see God *through the mirror* » (ch. 3, n. 1) and « you will already be able to see God through yourself as through an image, which is to see Him *through a mirror in mystery* » (ibid.).

9. Another error has been imposed upon our author through a false interpretation of Chapter 5, as if he taught, both that the first thing cognized *of the intellect apprehending* is the *divine 'Being'* [esse divinum], and that he confounded *common 'being'* with the *divine 'Being'*. This perverse interpretation is in a word foreign to the mind of the Seraphic Doctor and manifestly is excluded by the irrefutable chapters of the doctrine, which he constantly and in passing asserts. For he teaches with peremptory words, that the *divine 'Being'* in itself could not be cognized *immediately*, neither before nor after the first sin; that It is perceived not but in the mirror of creatures and through the order, which *effects* have to their Cause (Sent., Bk. I, d. 3, p. I, q. 1, 2; Sent., Bk. II, d. 23, a. 2, q. 3, and passim); likewise, that *actual intellection* begins from a sense, thus that it progresses from an imperfect and confused intellection to a more perfect and explicit one (cf. Sent., Bk. II, d. 39, a. 1, q. 2, and the Scholium, n. II, d. 25, p. II, q. 6; Sent., Bk. I, d. 8, p. II, dubium 1). Then how often does he affirm, that the *divine 'being'* is not in a *genus*, but is *above every genus*, nor is it *univocal*, but only *analogous* with all mental concepts, even those transcendental.

Moreover, from this Itinerarium and from chapter 5 itself the genuine sense of the author is sufficiently apparent. — For *first* he most clearly teaches that there is an order and steps of cognition and of

perfectam, quantum fas est, Dei cognitionem (c. 1. n. 2.). Primum enim gradum ponit in *imo* incipiendo a mundo *sensibili*, ut supra (n. 1.) notavimus; scilicet « ut perveniamus ad Deum, *oportet nos transire per vestigium* » (c. 1. n. 2. et 5.). — Superiores autem gradus ab ipso deinde explicati supponunt praecedentes.

Secundo, de *conceptu* □□□ *esse* iam in tertio gradu (c. 3. n. 3.) auctor locutus est secundum intellectum *apprehendentem* et *resloventem* (vide supra n. 3.); ubi dicitur, quod « non venit intellectus noster *ut plene resolvens* intellectum alicuius entium creatorum, nisi iuvetur ab intellectu entis purissimi » etc. Non igitur nisi ascendendo a causatis rebus et *resolvendo*, immo resolvendo non *semiplene*, sed *plene*, intellectus concipit ens purissimum et absolutissimum.

Hoc supposito, etiam in c. 5. n. 3. triplex distinguit *esse*, scil. in rebus (extra nos) « *esse particulare*, quod est *esse* arctatum, quia permixtum est cum potentia »; in intellectu (intra nos) « *esse analogum*, quod minime habet de actu, eo quod minime . . .

contemplation, through which we ascend from creatures to a perfect, as much as this can be said, cognition of God (ch. 1, n. 2). For he puts the first stem at *the bottom* by beginning from the *sensible* world, as we have noted above (Scholium, n. 1); that is « so that we arrive at God, *it is opportune that we pass-over through the vestige* » (ch. 1, nn. 2 and 5). — But the superior steps explained afterwards from that suppose those preceding.

Second, concerning the *concept of 'being' itself* [□□□ *esse*], already on the third step (ch. 3, n. 3) the author spoke according to intellect *apprehending* and *resolving* (see above n. 3); where there is said, that « our intellect does not come *to resolve fully* the understanding of any of the created beings [entium], unless *it be aided* by the understanding of the most pure Being [entis] » etc.. Therefore not but by ascending from things caused and *by resolving*, nay by resolving not *semi-fully*, but *fully*, does the intellect conceive the most pure and absolute Being [ens].

With this supposed, even in ch. 5, n. 3, he distinguishes the threefold *'being'* (of things), namely in things (outside of us) « *particular 'being'*, which is constrained *'being'*, because it is commingled with potency »; in the intellect (within us) « *analogous 'being'*, because it has the least actuality [minime de actu], for the reason that exists in the least manner [minime est] »; . . .

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est »; denique *esse supra nos*. Sed breviter commemoratis duobus prioribus, totus versatur in contemplatione illius *esse*, quod est « *supra nos* » nec attingitur nisi ab oculo contemplativo. Ne igitur lector a genuino huius capituli sensu aberret, ea quae in cap. 3. dicta sunt et nexus gradus quinti cum tertio mente retinenda sunt.

Tertio, contemplatio huius 5. gradus fundatur in axiome Avicennae communiter a Scholasticis recepto, quod « *ens* (esse) est quod primo cadit in intellectu ». Haec sententia intelligitur proprie de illo *ente communi*, primo actu intellectus concepto, quod nullo modo manifestari nobis potest per aliquid notius illo. Hoc tamen ens, quatenus concipitur ab intellectu *apprehendente*, « non est aliquid determinatum, nec actu nec potentia, nec praesens nec futurum, nec homo vel equus et huiusmodi, sed ens, quod est superius ad omnia ista, et ego dico, quod quidditas illa est ens in intellectu . . . licet non sit ens *in actu*, quia nec hoc est

finally *the 'being' above us*. But having briefly recalled those two prior ones, he turns entirely to the contemplation of that *'being'*, which is « *above us* » and is not attained except by the contemplative eye. Therefore lest the reader wander away from the genuine sense of this chapter, those things which are said in Chapter 3 and the connexion of the fifth step with the third must be kept in mind.

Third, the contemplation of this 5th step is founded on the axiom of Avicenna commonly received by Scholastics, that « being [ens]* is what first falls in the intellect ». This sentence is understood properly of that *common being*, conceived by the first act of the intellect, which in no manner can be made manifest to us through something more known than it. However this being, insofar as it is conceived by the intellect *apprehending*, « is not something determinate, neither according to act nor potency, neither present nor future, neither man nor horse and things of this kind, but being, which is superior to all these, and I say, that

de intellectu suo » (Matth. ab Aquasparta, in cit. Opusc. de Hum. Cognitionis ratione, pag. 120; sive in quaest. disp.: Utrum ad cognitionem rei requiratur ipsius rei existentia etc., ad 4; cfr. ad 5.6. 7. et corp., ubi etiam alia sunt ad rem spectantia). S. Thom. (S. I. II. q. 94. a. 2. corp.) dicit: « Illud quod primo cadit in *apprehensione*, est *ens*, cuius intellectus includitur in omnibus, quaecumque quis apprehendit; et ideo primum principium indemonstrabile est, quod *non est simul affirmare et negare*, quod fundatur super rationem entis et non entis, et super hoc principio omnia alia fundatur » (cfr. idem de Potentia q. 9. a. 7. ad 15. et in fine; S. I. q. 11. a. 2. ad 4.).

Hoc *esse* analogum, ab intellectu apprehendente primo cognitum, non est nisi tenuissima umbra *divini esse*, a quo ratione *realitatis* toto caelo distat eique quasi est oppositum; nihilominus ratione suae *maximae universalitatis, primitatis et simplicitatis* aptum est *contemplativo oculo* fieri speculum ad divina contemplanda. Observat etiam Richardus a Med. (I. Sent., d. III. p. I. a. 3. q. 3.): « cum intelligimus *ens in communi*, non descendendo ad *ens creatum vel increatum*, intelligimus Deum intellectione *generalissima*, in quantum intelligimus aliquid commune sibi et cuilibet creaturae, non communitate *univoca*, sed *analogica*. Et haec *naturalis* cognitio de Deo prior est quam Dei cognitio [propria] per *vestigium*; quia ista praesupponit in intellectu alicuius alterius cognitionem, sed illa non. Unde secundum Avicennam . . . *ens commune omnibus rebus nullo modo potest manifestari nobis per aliquid notius illo*. Alio modo cognoscitur Deus a nobis *in generali*, in quantum cognoscimus, esse aliquod *ens increatum*, cuiuslibet entis creati causam efficientem et finalem; et hanc cognitionem habemus de Deo per naturam *primo* per *vestigium* ». — Omnia haec confirmari possunt testimoniis nostri auctoris, quorum unum insigne iuvat transcribere, in quo loquitur de genere *generalissimo* et specie *specialissima* et sic concludit: « Et hinc est, quod *genus* in aliquo assimilatur Deo magis quam *species*, in aliquo e converso. Deus enim, quia nobilissimus est in fine totius nobilitatis, simul habet in se omnem perfectionem, ita quod ipse est *simplicissimus* et omnino *incorruptibilis*, est etiam *perfectus* et in omnimoda *actualitate constitutus*. Creatura vero, secundum quod potest, semiplene assimilatur Deo; et quantum ad rationem *simplicitatis* et *incorruptibilitatis* magis assimilatur magis universale, quantum ad rationem *actualitatis* magis assimilatur minus universale » (II. Sent. d. 18. a. 1. q. 3. in corp. circa finem). Eo fortius hoc valet de universalibus *transcendentalibus*, quorum primum et

this quiddity is being in the *intellect* . . . though it be not being *in act*, because neither does this concern its own understanding » (Matthew of Aquasparta, in the cited *Opusculum de Humanae Cognitionis ratione*, p. 120; or in the disputed question: “Whether for cognition of a thing there is required the existence of the thing itself” etc., ad 4; cf. ad 5, 6, and 7, and in the body of the question, where there are also some other things regarding the matter at hand). St. Thomas (*Summa*, I, II, q. 94, a. 2 in the body) says: « That which first falls upon the *apprehension*, is a *being*, the understanding of which is included in all things, whatsoever anyone apprehends; and for that reason the first principle is indemonstrable, because *there is no simultaneous affirmation and negation*, which is founded upon the reckoning of being and non-being, and upon this principle all other things are founded » (cf. the same author’s *De Potentia*, q. 9, a. 7, ad 15 and at the end; *Summa*, I, q. 11, a. 2, ad 4).

This analogous ‘*being*’, first cognized by the apprehending intellect, is not but the most tenuous shadow of *the divine ‘being’*, from which it is by a reckoning of *reality* an entire heaven in distance and quasi Its opposite; nevertheless by reason of its *greatest universality, primacy and simplicity* it is apt to be become *for the contemplative eye* a mirror for contemplating divine things. Richard of Milan also observes (*Sent.*, Bk. I, d. III, p. I, a. 3, q. 3): « when we understand *being in common* (terms), not by descending to being created and/or uncreated, we understand God *by the most general* intellection, inasmuch as we understand something common to Him and to any creature, not *by a univocal* commonness, but *by an analogical one*. And this *natural* cognition of God is more first than the (proper) cognition of God through *the vestige*; because that presupposes the cognition of something other in the intellect, but this one does not. Whence according to Avicenna . . . the being common to all things can in no manner be made manifest to us through something more known than it. In another manner God is cognized by us *in general* (terms), inasmuch as we cognize, that some uncreated being is, the efficient and final cause of any created being; and this cognition we have of God through nature *first* through the vestige ». — All this can be confirmed by the testimonies of our author, one of which it markedly helps to quote here, in which he speaks of a most general genus and a most special species and concludes in this manner: « And hence it is, that *genus* in something is assimilated to God more than *species*, in something and vice-versa. For God, because He is most noble is at the end of all nobility, has together in Himself every perfection, thus that He Himself is *most simple* and entirely *incorruptible*, is also *perfect* and constituted in an omnimodal *actuality*. A creature, on the other hand, according to which it is able, is assimilated to God semi-fully; and as much as regards its reckoning

generalissimum est esse.

Quarto, ipsa verba auctoris in cap. 5. satis manifestant, quod bene distinguat ab *esse divino*, quod est actus purus, illa duo alia. Dicit enim: « Sed hoc non est *esse particulare* [extra nos realiter existens], quod est *esse arctatum*, quia permixtum est cum potentia; nec *esse analogum* [in intellectu intra nos], quia minime habet de actu, eo quod minime est ». De *esse analogo* sive communissimo, quod est quasi infimum inter omnia, quibus competit *esse*, auctor hic non loquitur, nisi quatenus occasionem dat contemplandi *ipsum esse* (supra nos). Unde monet: « Volens contemplari Dei invisibilia quoad essentiae unitatem defigat aspectum in ipsum esse et videat » etc. (n. 3). Item: « Vide igitur ipsum purissimum esse, si potes, et occurrit tibi » etc. (n. 5). Haec verba de « ipso esse » manifeste non intelliguntur de primo illo actu intellectus apprehendentis, qui naturaliter et necessario exercetur, et cuius obiectum est tenuissimum illud esse, quod non est *primum et purum esse*, sed potius eiusdem longinqua *umbra*. Intellectus autem reflectens et resolvens, et praecipue oculus contemplativus facile advertere potest, ipsum esse per se, quod est primum a parte rei essendi et cognoscendi principium, esse aliquid supra nos et ante nos, in quod omne esse creatum et etiam illud communissimum primi universalis esse radicitur, et in quod omnia ducunt intellectum solventem. Hoc sensu etiam S. Thomas (S. I. q. 3. a. 5, sed contra) proclamat: « Nihil prius est Deo, nec secundum rem nec secundum intellectum ». Quod manifeste dictum est non ex parte intellectus humani, qui in caecitate sua prius *umbram* veritatis quam ipsam *veritatem in se* apprehendit, sed ex parte rei vel intellectus superioris, qui bene videt, ipsum esse praecedere *umbram* ipsius. — Hoc sensu accipienda sunt illa verba, quae multis fuerunt lapis offensionis: « *Esse* igitur est, quod primo cadit in intellectu; et illud *esse* est, quod est purus actus » (n. 3.). Sensus igitur genuinus hic est: ipsum esse non est in rebus particularibus nisi per participationem et modo arctato et imperfecto, nec ab intellectu humano primo suo actu apprehenditur in sua puritate et distinctione, sed tantum imperfectissime in illa communissimi esse umbra; idem tamen ab oculo contemplativo cognoscitur distincte ut illud esse, quo revera « nihil prius est, nec secundum rem nec secundum intellectum ». Quia autem intellectus apprehendens propter suam caecitatem illud esse purissimum « non videt », « nec advertit », immo « videtur sibi nihil videre » (ut inculcatur, ibid. n. 4.); S. Doctor miro acumine secundum intellectum reflectentem et solventem ex ipso conceptu □□□

of simplicity and of incorruptibility the more it is assimilated the more it is universal, as much as regards its reckoning of actuality the more it is assimilated the less universal » (*Sent.*, Bk. II, d. 18, a. 1, q. 3, in corp. near the end). For this reason this is all the more valid concerning *transcendental* universals, of which the first and most general is 'being'.

Fourth, the very works of our author in Chapter 5 sufficiently manifest, that he distinguished well these two others from the *divine 'being'*, which is a pure act. For he says: « But this is not *particular 'being'* (really existing *outside of us*), which is constrained 'being', because it is commingled with potency; nor is it *analogous 'being'*, because it has the least actuality, for the reason that it scarcely is ». Of *analogous* or most common 'being', which is quasi lowest among all beings, to which (the term) 'being' pertains, our author does not speak here, except insofar as it gives him occasion to contemplate 'being' itself (above us). Whence he warns: « Wanting therefore to contemplate the invisible things of God in regard to His unity of essence, let (the mind) first fix its power of sight upon 'being' itself and see » etc. (n. 3). Likewise: « See, therefore, that most pure 'being', if you can, and it occurs to you » etc. (n. 5). These words concerning « 'being' itself » [ipso esse] manifestly are not understood of that first act of the intellect apprehending, which naturally and necessarily is exercised, and whose object is that most tenuous 'being', which is not the first and pure 'being', but rather a distant shadow of it. On the other hand, the intellect reflecting and resolving, and chiefly the contemplative eye can easily advert, that 'being' itself per se, which is first in respect to the existing thing [a parte rei essendi] and the principle of cognizing, is something above us and before us, in which every created 'being' and even that most common 'being' of the prime universal is rooted, and into which all things lead the resolving intellect. In this sense St. Thomas (*Summa.*, I, q. 3, a. 5, sed contra) also proclaims: « Nothing is prior to God, neither according to thing [rem] nor according to understanding [intellectum] ». Which is manifestly said not on the part of the human intellect, which in its blindness first apprehends a shadow of the truth than the very truth in itself, but on the part of the thing and/or superior intellect, which sees well, that 'being' itself precedes its shadow. — In this sense are to be accepted those words, which have become a stumbling block to many: «Therefore 'being' is what first falls in the intellect, and 'being' is that which is a pure act » (n. 3). Therefore the genuine sense is this: 'being' itself is not in particular things except through (their) participation (in it) and (this) in a constrained and imperfect manner, nor by the human intellect in its own first act, is it apprehended in its purity and distinction, but only most imperfectly in that shadow of most common 'being'; nevertheless the same is cognized distinctly by the contemplative eye

esse per se evolvit praecipua attributa divina.

In toto autem Itinerario suo Seraphicus innititur doctrinae S. Augustini; ad cuius profunditatem intelligendam simul optimam quasi clavem praebet. Qui igitur sublime hoc opusculum bene vult intelligere legat vel potius meditetur S. Augustini libros de Vera Religione, VI. de Musica et II. et III. de Libero Arbitrio, vel saltem confera locos a nobis in notis allegatos.

as that 'being', to which in truth « nothing is prior, neither according to thing nor according to understanding ». Moreover because the intellect *apprehending* on account of its own blindness « *does not see* », « *nor advert* » to that *most pure 'being'*, nay rather « it seems to it that it sees nothing » (as is taught, *ibid.*, n. 4); the Seraphic Doctor with wonderful acumen expounds the chief attributes of God according to the intellect *reflecting* and *resolving*, from the concept itself of *per se 'being' itself* [□□□ *esse per se*].

Moreover, in his entire Itinerarium the Seraphic Doctor leans upon the doctrine of St. Augustine and at the same time offers in a sense the best key for understanding his profundity. Therefore who would understand this sublime work well, let him read and/or rather meditate on the books of St. Augustine, De Vera Religione, De Musica, Bk. VI, and De Libero Arbitrio, Bks. II and III, and/or at least refer himself to those passages cited by us in the notes here above.

* [Translator's Note: Here the critical text juxtaposes the term *esse* to term *ens*. Scholasticism for all its erudition and exactitude has no consensus for the proper term for being. With the Greek, following such authors in Latin translations, as Avicenna, St. Thomas and others (for example Richard of Milan, here in the Scholium, n. 9, p. 313, and Bl. John Duns Scotus, cited here below) employ *ens*, while St. Bonaventure, whenever he writes on his own, apart from quoting others, employs *esse*. Each in its own manner has its advantages and draw backs. Properly, since every being is constituted by an act of being, it does not seem fitting that the present active participle, used as a substantive, in the form of *ens* or *being* should be employed for the most common and general ontological characteristic of all things, especially when the use of a gerund of the verb 'to be' would capture more closely this fundamental truth of metaphysics. On the other hand to employ the gerund in Latin, when this is identical to the infinitive of the verb 'to be', confounds the distinction between essence and existence, between being in its most general sense and the act of existing. St. Bonaventure for his part appears to follow the linguistic custom of the Latin and Italic tongues, which employ the infinitive of the verb for the gerund; while St. Thomas appears to have accepted the linguistic custom of the Greek, and of French, (which is also that of modern English) which even today uses the present active participle as the gerund of the verb. For a modern English translation, I have always followed the principle here at The Franciscan Archive that a translation should be as transparent as possible, allowing the English reader to understand the Latin author, as it seems best that that author would

have so expressed himself in modern English, had he had the talent and opportunity. For this reason, in the translation above, and throughout the translations at the Franciscan Archive, whenever *esse* is employed in its metaphysical and proper sense, the translation ‘being’ is employed and when *ens* is similarly employed, not for the individual being, but for the general reality, *being* without quotes or necessarily italics, is employed. I leave it to scholars to sort out why apparently such erudite men as St. Thomas and St. Bonaventure, who quoted differing uses of the term for being, continued to use ambiguous terminology, sometimes even in the same tract, as is done here.

Contemporary scholastics also follow this same ambiguous terminology. For example, here in the Itinerarium, p. 308, in footnote 8, the Quaracchi editors seemingly contradict the usage of identifying *ens* and *esse* which they employ here in the Scholium; saying on p. 308 in the said footnote, « It must be noted, that Avicenna says *being* [ens], not ‘*being*’ [esse], which is what is being discussed here. » Which comment would be superfluous if the editors had in mind the identity of *ens* and *esse* in all usages regarding being. — Similarly Bl. John Duns Scotus, Sent., Prolog., p. I. q. unic. n. 1, p. 2 in the critical edition, quotes the same passage of Avicenna referred to above thus: Avicenna in his First Book on the Metaphysics, chapter 5 [chapter 6 (72rb)] (says): « Being [ens] and thing by a first impression are impressed upon the soul, nor can they be made manifest from others »; if, however, anything other than these would be the first object, those could be manifested through a reckoning of it; but this is impossible. — And yet the critical edition of Scotus’ works in the footnote to the passage just prior has this citation: Avicenna, Metaphysics, I c. 6 (73ra): « ‘being’ [esse] on the other hand is more known than ‘non-being’ »; even though Scotus has just written: « But the first natural object of our intellect is being inasmuch as it is being [ens in quantum ens]; therefore our intellect can naturally have an act about whatever being, and thus about whatever intelligible non-being, because negation is cognized through affirmation ». What Scotus says here is certainly true, however, the cognition of the reader is rather negated by a twofold usage and affirmation.]

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