

LETTER TO THE BROTHERS OR BOOK OF MONT-DIEU

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PREFACE

The dear Brothers and Lord, H. ..., Prior and other Religious W. ..., wants a blessed Sabbath.

1. It is almost reckless thing is something beyond all propriety that my mouth opens to talk to you, O my dear brethren in Christ, I cannot keep silence, God knows. Forgive me, for my heart is dilated. Similarly dilate you, you also saw in bowels, and enter us because I am to you in the heart of that which we love and want each other. Also, since I left you until this moment, I wanted to dedicate my work every day, some puny it is not you who have no need, but brother Stephen and his companions The brothers younger than him, as well as novices who come to you, that God alone is the Lord: they take this booklet and they read it, maybe they will find some consolation charm loneliness some reason which push out to be faithful to their holy resolution. I offer what I can, the good will of my hand, I ask of you with the fruit it produces. David dancing pleased the Lord, not because of her dancing, but because of his love. (II. Reg. VI, 24.) Similarly, the woman who anointed the feet of the Lord was praised by Jesus Christ, not for this anointing, but for the love that made her do, and because it accomplishes this that was in his power, it was justified. (Luke VII, 47).

2. I also thought you dedicate another booklet that I began to console the souls of some of our brethren, and to help their faith, though certainly there is more fear than danger in the state where they were needed. Their sadness is customary to cause me a lot of joy, but I do not see then delivered to its patients. Because the excess of their faith, and especially the ardor of their love, their hate is to such an extent everything that offends the truth, that if even slightly, the spirit of blasphemy or impressions of the flesh reach their soul or move him at first sound at the slightest approach, they believe that the purity of their soul is wounded and they cry themselves as outcasts. When they pass from the darkness of the century exercises a purer life, they have a shot similar to that experienced by people who drop suddenly, and leave long darkness a sudden light. Just as suddenly hitting the light to show them everything hurts their eyes too weak to even those souls novices at the first light of faith are blinded and cannot support unaccustomed rays of a new light, as love itself that clearly did not used to bear the brightness.

3. This booklet is divided into two books, I decided to give the first, because it is easy and convenient, as the "mirror of faith" for the other, because it seems to contain the reasons and formulas of faith in the words and sentiment of Catholic teachers, and is a bit more obscure, I have reserved the name "Enigma of faith": I am more attached, taking care of this work, to flee idleness, which is so enemy of the soul (because of old age and suffering are that I no longer take part in common, not as distinguished, but as lazy and useless) to educate other. The doctrine, indeed, is not beautiful in the mouth of a sinner, and it is only suitable one that confirms his life he has planted his words. The first disciple learns ignorant where to go, the second shows him how, he must walk carefully. Because it is the order indicated by the words of the Lord: "and you know where I'm going and you know the way." (John XIV, 4.) Hence the Prophet: c riches of salvation are wisdom and science. "And in

the first Psalm:" Day speaks to day, and then learns the science night to night. "(Ps. XVIII, 3.)

4. There are several other pamphlets me. These are two treaties, the first of the "Contemplation of God" the other "Nature and Dignity of love," a little book on "the sacrament of the altar" "meditations" which until to this day have not been without good result for the souls of the train novices to prayer and a commentary on the Song of Songs, to these words: "when I felt a little overwhelmed, I found him whom my soul loves. "For my book" against Peter Abelard "prevented me from completing it (I do not think, indeed, that I was free to indulge inside at leisure so sweet, when the outside, an unsheathed sword was havoc in parts of our faith) that I wrote against him, I tapped the sources of the holy Fathers, as I practiced also comments on the Romans and other books which I will discuss below, in which there is little or nothing to me, so it is better if the party did not displease, take out my name, and let one of the anonymous rather than to seem, as I have said, gather what I did not happen. Because I learned from the writings of St. Ambrose everything he has said on the Canticle of Canticles, book great and remarkable. I did the same to St Gregory, taking it more abundantly that Bede had done. For the same Bede as you know, said the loan at the end of his other works, awards tires on faith, "that I learned from the works of St. Augustine, are strong and solid, and if you want to transcribe they go better with the booklet already indicated, I gave the title "Enigma of Faith. "There is another booklet of" the nature of the soul, "writes under the name John Theophilus: wherein, to treat (as it seemed appropriate) of the whole man, I put d first reflections on the body, from books to those who treat diseases, likewise I shot what I teach on the souls of the writings of those who ensure their salvation. Read all these books, and if you do not like to read the first, at least look at, if you seem good, the last: and if they fall into the hands of those who do nothing and criticize everything others do, too, as Isaac was old and obsolete (Gen. XXVII, 1.), deciduous, not because of the weakness of my legs, but because of my lack of sense, I cannot avoid their strokes . I prefer, if found useless, as even after the judgment or the advice of my friends, thrown into the fire, to see them torn bites those who attack them. God has called us to peace, and we must seek what is right, not only to him but also to men (Rom. xii, 17), so that, if possible, at least on our side we have peace with everyone. Because that is mostly what the Apostle recommends, watch carefully, not to give scandal to our brothers. (Ibid. XIV, 13.) If someone plays them in order to build, it will find nothing that should offend and revolt against a presumptuous. And not to mention building, one that will support my friend's heart little wisdom, if he met in this, he will not interpret my simplicity in a bad sense, mainly because of the reason that I discussed above, because I do no know finding work outside, and already broken not only by age but also by infirmities, if I did not have recourse to the protection granted me this study, I could not avoid the tyranny of idleness, which, according to Scripture, "learns much trouble. "(Eccli. XXXIII, 29).

WARNING LETTER FOLLOWS.

1. "We have already started to question what was perpetrator of the letter that follows, but it is certain that it must be attributed to or Willelme William, abbot of St. Theodoric near Reims.
2. "This doubt is expressed in an old manuscript of a very learned man, and very literate, Leonor Foy, canon of Beauvais, he writes about four hundred years, including this letter bears this note: here begins the letter the Carthusian well it shows the name of Abbot William, many attribute it to St. Bernard. And, indeed, it was leased from ike this holy doctor, Jean Gerson, chancellor of the University of Paris, in his sermon on the Lord's Supper, at the same time, Jean Ragusa, in Henry Canisius , in Volume 3, Antiq. rdg. p. 240, and others after them many manuscripts support this sentiment. In Bernardin however, is to say the flowers delivered from St. Bernard, nothing was learned from this letter.

3. The origin of this is probably a fault of the copyists, who have shortened or even completely omitted the name of the real author writing at the top of this letter, and, what is even more significant, a large part of the preface in which gives the writer the catalog of his works which are undoubtedly of Abbot William. The first who published this preface, as a whole, according to the old copies, and was restored to its author, is Bertrand Tissier, godly and commendable, in Volume 4 Library of Cîteaux: For besides the manuscripts that it quoted as attributing this letter to William Seygnelay those of Charlieu Long-Pont and Fourcatmont, we found others who make the same testimony or that of Flo Flavy, which is now in the library royal than Thou, now in the library Colbert, and that of St. Emmérien Regensburg: in all, this letter carries the title: "Lords and his brothers H. ..., etc. prior., W. ..., wish Sabbath delicious. "Where we see the name of Willaume there is expressed only by initials, as well as that of Haimon, who was then prior of the monastery of MontDieu. This monastery is in the diocese of Reims dependent Molesmes house, and was founded in the year 1136, by Odo, abbot of Saint-Rémy under Geoffrey, who was the first prior. Haimon, the one in question here, replaced in 1144: after Haimon, came in third place Gervais speaks without designate, St. Bernard, in his letter 290. The fourth was Simon Prior, as we have previously learned the venerable father Francis Ganéton. Moreover, that this letter was written in the early days that followed the foundation of the monastery, it is concluded that it is at number 3, beginnings spoke recent first monks who lived there.

4. William he wrote this letter being abbot or. When, having been abbot, he was a monk of Seignelay? We have nothing positive in this regard. Which favors the latter feeling is that he was already advanced in age when he spoke to the Carthusians. Add that the same is written rented for nearly 400 years under the title of William Clairveaux the solitary life, by a canon regular of St. Sauveur near Bologna: the book i. sermons chap. 23 hermits. Discussed by this author in our trip to Italy, page 497.

5. Thus the conjecture is refuted, not unlikely, moreover, the learned translator of this letter, who believed that it could be attributed to Peter of Celle. For, besides the name being head of this writing, in addition to the list of books made of Guillaume years preface, and the difference of style, show the contrary, in the same preface, the author 's called "old," and ensures that it is "on the verge of ending his career. "This is indeed the fact of Abbot William, but such expressions are suitable way to Stone Those, who was to manhood and was only 30 years old, lived at the time the prior Haimon, to whom this letter was addressed, as it would be easy to prove, if it were necessary.

6. "There remains no doubt, return this letter to Abbot William, as its true author. And even quoted one finds the leading works of William in the catalog that is an old manuscript of St. Theodoric near Reims, in Marlot in Volume 2. of the Metropolis of Reims, page 287, as follows: "Reverend Father William, Abbot of St. Theodoric, composed several devotional booklets that addressed the fathers of Mont-de-Dieu, that is to say the solitary life, the mirror and the enigma of faith, the contemplation of God, the dignity of love, etc.. "

7. "Finally, a short abstract of his life, we have an old parchment Monastery Radonvilliers, the same letter assigned to other writings. We quote the words easily "gold, he left important monuments of his mind and his studies, I will mention only those I have read and relished reading them. He undertook to write the life of St. Bernard, without being able to complete: he finished a book, which is the first, and a considerable extent. Against Peter Abelard, who had slipped into his books feelings tend to agree with the tenets of the faith, he wrote a book whose style is polished, Catholic doctrine, reasoning nervous and tight. He also made two pamphlets, the one he gave the name Enigma of Faith, on the other, the mirror of faith: there is clear and in a few words what to believe. "He composed a moral explanation of the Canticle of Canticles: he speaks of this work in the life of St. Bernard. "It is another treatise on the nature and dignity of love, according to his subject,

we could call Antinason. He showed the true philosopher by what degrees and how it can and should grow in the love of God. "He also sent a book" Brothers in inhabiting the Mont-Dieu "although there specifically to address the religious, this book is nevertheless useful to those who wish to advance in Religion. He wrote a short summary of physics, that is to say on the nature of the soul and the body, because the result of the study is to know, according to this word from heaven : "Know thyself," He wants to give readers some knowledge uneducated and started to themselves. There is also a booklet "the contemplation of God" in which, for the edification of those who read it, it certainly speaks its own contemplation in these words: And sometimes, Lord, when I long for you, eyes closed, you put in the mouth of my heart goods which I am not allowed to know the nature. I feel if indeed softness fortifying that, if it were increased, I would not try anything else. He wrote a lot of work, whose title is meditative Prayers. There not address a single topic, but it runs various materials, and most of the time, addressing God, he looks at different views his own conscience. It is in this work is seen above all, not love, but the ardor with which this man was aflame for God. And certainly, I'm sure anyone who reads it with piety and sobriety, religious and educated about it already, it nevertheless still grow in the fear of the Lord, it considers know more and less. I have no doubt that this character have not done other pamphlets, but apart from those I have mentioned, I could not find any others.

8. "Thus speaks the old parchment in the beginning it is said that William was born in Liège, of an illustrious family, had the brother Simon went with him to Reims, he took the religious habit in the abbey of St. Nicaise, where reigned the good smell of edifying. Later time, Simon became abbot of St. Nicolas de Bosco. Having ruled long and holy brothers in the house, full of days, and a consummate virtue, he died a holy end. As the lord William, he was chosen to be abbot of St. Theodoric, a place that rises above the city of Reims, that is to say in 4420. After 16 years, he became a monk of Saignelay of the Cistercian order, as it says in big letter notes 85 °, St. Bernard.

9. "From all this it follows that not only the letter to the brothers of Mont-de-Dieu, but still treated" Contemplation of God, and the nature and dignity of love, "which were attributed to St. Bernard, Guillaume is the same: as we thought it good to restore it and put in this edition, as a result of the above-mentioned letter. Other pamphlets of Guillaume, set out above, are in Volume IV of the library of Citeaux.

"It now remains to give this letter to the brothers of Mont-de-Dieu: those who excel in the practice of, the monastic life look like a copy of this life, it has more perfect. Jean Gerson, however, in a sermon on the Lord's Supper, warns his readers to read carefully on this subject, that is to say, the perfect union of souls with God, "Bernard addressed to brothers Mont-de-Dieu, second book, here number 62. Where you see this letter was formerly divided into two books. '

CHAPTER I. Congratulations to renew what these religious fervor that existed in the old religious orders.

1. The brothers are the Mount of God in the darkness of the West and in the cold of our Gauls, the light of the East, and ancient Egypt was burning fervor for religious practices, I mean the first model solitary life, and the type of a heavenly life. My soul will meet them in the joy of the Holy Spirit, the heart laughing in the fervor and piety binds in the dedication of a generous desire. How could it be otherwise? We should rejoice, as a banquet, because the main portion of religion and Christian piety, which seemed to touch the sky closer, was dead, and behold, it comes to life, she had lost, and now it has been found. We have heard, we do not believe, we read in the books and we admired the glory that was brilliant life of ancient solitary, under the influence of the grace of God that profusely illustrated, when suddenly We have found in the fields of forest on Mount of God, mountain rich and happy: this is the desert shines the beauty of its wealth, and the hills are surrounded

by joy . This is where by you will watch, and that is you see this hidden life, to this day, and which appears in a few simple people: one who makes you shine, this is it same who, by the Ministry of coarse some apostles, subjugated the world, to the astonishment of the world itself. Yet the Lord has done great wonders and many divine one yet that shone above all others, and the illustrations, is that we have known to say, by the Ministry and some rude people Simply put, the Lord submitted to his yoke everyone, all the pride and wisdom of the century that nowadays also, he began to operate in you. This is so, Father, it is so because it seemed good to you. (Matthew and Luke XX1. XX.) All this you have hidden from the wise and prudent of this century, and you have revealed to little ones. Fear not, little flock, but be filled with confidence, because it has pleased the Father to give you the kingdom. (Luke XII, 32).

2. Consider, my brethren, consider your vocation. (I. Cor. I, 26.) Where is the wise man among you? Where is he who knows how to write? Where is he who seeks the century? Because, although there should be among you who are more educated, yet it is by means of simple has assembled sages, who formerly by fishermen, subdued kings and philosophers. So let, let the wise of this world, those who are filled with his spirit, who seek the higher things and lick the earth, let them descend into hell with their wisdom. For you, while you dig a pit for the sinner, go crazy for God as you have undertaken to be, by the foolishness of God is better than all the wisdom of men, after the Christ, and learn the way to ascend to heaven. For your ease already excited the zeal of many, your very great poverty and very confused enough already greed of many; your life, retired in silence, inspired some of the horror of all that is, or seems to make noise. If therefore any consolation in Christ, if any comfort of charity, a company in the same spirit, a sense of mercy, complete my joy not only, but also of all those who fear the name of the Lord and the variety of the garment shiny gold wisdom that seat, like a queen, to the right of the husband, by your zeal, by your fervor, these early saints become advisable in the eyes of all for the glory of God, for your great reward, and for the joy of good.

3. I speak of novelty, because language nastier villains. (God put you away with their in hiding in the secret of his face.) Perverse men, can not obscure the obvious truth shine, derive their quibbles of word of novelty, they are the ones which are old and aged in their minds, they know not how to meditate new things, old bottles, they can not receive the new wine that would burst. But your new vanity is not a new one. This kind of life is the ancient profession of religion, piety perfectly justified in Christ, inheritance. Church of God came from the old days, shown at the time of the Patriarchs, established in innate and Saint John the Baptist (Matt. III, 1.) very faithfully practiced by the Lord himself, desired his presence by his disciples themselves. When those who were with him on the holy mountain had seen the glory of his transfiguration, suddenly, Peter delighted in it and not knowing what he said, because that aspect of the majesty of God, he seemed to understand the common good of all in His very special, but very present itself perfectly informed on what he said in this other direction, having tasted the sweetness of the Lord, he thought it very good to savor forever, he wished to lead this life of God in the neighborhood and near the inhabitants of heaven with Jesus he will, and exclaimed: "It is good to be here. If you want, let us make here three tabernacles: one for You, one for Moses and one for Elijah." (Matt. XVII, 4.) If it had been granted, then he would have had to make three tents, one for him, one for Jacques, one for John.

4. After the Lord's passion, the memory of his recent blood freshly spilled, still warming the hearts of the faithful, the deserts were filled with souls who chose this lonely life, who practiced poverty of spirit and rich used their rest engaging with mutual zeal, spiritual exercises, and contemplation of the greatness of the Lord. Among them we find Paul, Macarius, the Anthony, and other characters Arsene consular republic in this holy life consecrated to God, less brilliant in the city of God, noble victors who had won the victory over the century

, the prince of this world, their bodies, and were illustrated in the care of their souls and in the service of their Divine Master. Therefore they are silent men who believe in the darkness of light, which in excess of their unwillingness, all accused of novelty: they deserve rather than the reproach of oldie and vanity. Following the example of the Lord, you always have men who praise you, and men who blame you. Turn away from those who send you compliments, they have them available which makes them well love you ': do not pay attention to those who blame you, and pray for them. And forgetting what is behind, leaving the scandals that are placed right and left along your route, you go forth what is ahead. If you want on each item, respond to those who praise you, argue with those who blame you, you will lose time and it is not a loss slim in a holy life. Who lingers from earth to heaven, yet retain that nothing, feels great harm.

CHAPTER II. How difficult is sublime and their way of life.

5. So do not overlook anything, do not delay, because you still have a long way to go. Your kind of life is indeed very high. It goes beyond the heavens, he equals the life of the angels which he imitates purity. You not only dedicated holiness, but the perfection of holiness, but the consumption of any purpose. It is not your business to languish around the precepts given to all the faithful, and observe only what God commands, he must realize what he wants, feeling "what is the good will of good pleasure and perfection . "(Rom. xii, 2.) In order to serve God, you hold fast to him. To others, believe in God, to know, to love, to worship, to you, to taste, to understand, to know and enjoy him. That's great, that's difficult. But the Lord is all-powerful and good, it makes you tender promises he faithfully fulfilled his word, and continues to lend its aid to those who, animated by his great love, profess great perfection to those confident to him, and rescued his grace, undertaking things that surpass the forces of nature, it gives a similar willingness and desire, he gives the grace to please, and help to further progress every day . When a man has done what has been in his power leaving slanderer, he will mercifully justice and defend his poor because he has acted according to his strength.

6. However, my brothers, that any idea of elevation lest away from the appreciation that you make yourself, your pettiness, your humility and your mouth have feelings like this, it is a death; dizziness can easily grab one that looks from above, and he runs the risk of life. Call your name another profession, designate your order by a particular qualification: Do you and call you instead of wild beasts, and vagabonds untamed (might have been reduced by the ordinary habits of men) admiring and looking as far above you, virtue and glory of these very powerful ambidextrous (similar to AHOD this very brave judge of Israel (Jud. III, 15.) who used each hand as right), who like to engage with transport inside the contemplation of truth, but to actually do any charity, when the necessity or duty calls, lend themselves readily to what is the inside are not given. Beware also the servant of God, beware of appearing to condemn those that you do not want to imitate. I want you in your weakness, that was in the fullness of health, who said: "Jesus Christ came to save sinners, of whom I am chief. "(I Tim. 15.) Saint Paul, uttered these words developed by precipitation misleading, they resulted from the appreciation that made him. Indeed that which thundered by examining perfectly, is not comparable to the sins he has committed, he does not encounter errors similar to hers. I do not want you to think, then, that the light does not shine common day in your cell, there is tranquility in you, that God's grace works only in your consciousness. The Lord is the God that he loners? He is the God of all. He has compassion for all and hates no creature he has produced. I prefer to think that the view is serene light everywhere except in you, and have very low feelings you rather than others.

CHAPTER III. Must practice virtue fervently, for example those who come after us.

7. So rather operate with fear and trembling your own salvation, which is also that of others. Consider not what they are, but it is in your power to make your influence; consider not only those that currently exist, but those who live after you, and you in your holy to followers career. Because of you, your example, your authority in this country all depends on the prosperity of your sacred order. Your successors, respecting you as they should and imitating you, you call their fathers and founders. All that you set all that way you will be prepared as usual, your successors will collect and maintain, it will be allowed to change anything. It will be these rules at home, at home immutable laws of the sovereign and eternal truth, it is expedient that all learn and scrutinize, nevertheless person has license to judge. Thank God, because it will not be unworthy of you, or your successors useless, practice your rules with strength and loyalty imitate what you practice yourself. And he must also be the part of other ideas wise, God will manifest. Because without hurting anything in the sanctity of the monastery, without prejudice to the full respect of esteem which is due in the cold and harsh continual Alps, many things are necessary for religious who practice voluntary poverty by merely that enough, which are not to the same degree in the regions in which we live.

8. You understand what I say: the Lord will give you understanding. I rejoice in you, though absent in body but present in spirit, and considering your order, the fervor of his spirit (abundance of peace prevails, through the simplicity, fidelity to rules, sweetness of the holy Spirit is felt in the love that binds the religious, the perfect model of piety which shines in the life you lead, remember that `Mont God, I leap for joy and love with love these premises of the Holy Spirit and the pledge of grace given to this religious order who grew up promising so happy fruit. because this name of Mont-Dieu is a good omen, he scores, as the Prophet said the mountain of the Lord, as its heights dwell the race of those who seek God, to those who seek the face of the God of Jacob, of those who have clean hands and a pure heart, and who have not received their soul in vain. (Ps. xxxiii, 4.) For this well your profession, seek the God of Jacob, not the usual way of other men, but seek God's face, the face that Jacob saw, when he said: "I saw the Lord face to face, and my soul has been saved. (Gen. XXXII, 30.) Find the face of God is to seek to know him openly, as Jacob saw and as also saith the Apostle then shall I know even as also I am known: now we see in a mirror and reflection, but then we shall see face to face, as it is: "(I Cor. XIII, 12 .) This is the vision by which we must run constantly to the earth by the hands of innocence and purity of heart, as taught by "piety," which, according to Job, is the worship of God . "(Job 28 in the LXX). Whoever does not have this piety," received his soul in vain, "that is to say, he lives unnecessarily, or he did not entirely, not living life to the point that his soul had been given.

CHAPTER IV. What is true piety, what is loneliness or fence to be religious.

9. This piety is the constant memory of God is always an act of renewed attention to his mind, a perpetual effort of the heart to His love so that no day, no hour is the same binding servant of God, or to accomplish its work rule, or drunk to care of his perfection, or taste the sweetness and delight of love. This piety to which the Apostle excites his beloved disciple, with these words: "Practise piety, because the exercise of the body, serves little. Godliness is profitable for all things, it has the promise of this life and those of the future life. (I. Tim. IV, 8.) In all and above all, your dress announcement not only the appearance, but the reality of piety, and your profession requires practice. Because, as the Apostle says: "He who is outside of piety, but who repudiate the truth and virtue" (II Tim. III. 5.) Anyone of you who do the not in his conscience, does not show it in life, does not practice in his cell: he is not alone, he is alone in his cell, he is not a cell, but a cell and prison. There is only the one with whom God is not, it is really captive who is not free in God. Solitude and seclusion are indeed words that indicate the misery but the cell must never be a prison of strength, but the home of peace, the door closed, not so dark, but retirement secret.

10. Whoever has God with him is never less alone than when he is with anyone. Then he tastes his joy in freedom, then it is good belongs to one and enjoy God in him and he in God. Then, in the light of truth, in the peace of a pure heart, blameless conscience opens by itself, and the memory of God penetrated spreads freely, intelligence is illuminated: and Love has its object, or human weakness weeps freely miseries. This is why, according to the shape of your rule, living in heaven rather than in cells having deprived you everyone, you are fully enclosed with God. The living cell and residence of the sky closer. As well as between cell and heaven there is a report about the name, there is also a relationship view of piety. Celer is the word that the cell and the sky are named: what is hidden in heaven is: also in the cell that is happening in the sky occurs in the cell. Who is it that is happening? Deal with God, enjoy God. Because what is done under the rule piously and faithfully in the cells, I dare say, the holy angels of God watch cells as the sky, and they have in both places equal enjoyment. Because when the cell constantly seen practicing heavenly things, the sky becomes similar to the cell and in close by the image of the same mystery, for the affection of piety and taste of such an occupation, to spirit prays, or the soul leaves his body, the way the cell in heaven is neither difficult nor long. Cell is often rises to the sky, almost no one ever gets out of the cell to hell, if it is to follow the advice of the Psalmist: "Let them go down alive into hell," never to the point dying fall. It is in this way that the inhabitants of these cells often drop in sad abyss. As assiduous in their contemplations they like to revisit the joys of Paradise, in order to always wanting more, so they feel the sufferings of damned; horror and have avoided. And this is what they want in their prayers to their enemies, "down alive into hell." (Ps. LIV, 16.) At death, no or almost no religious grave of his cell in the eternal abyss, because there is almost no endureth to the end, if it is predestined to heaven.

11. The son of grace, the fruit of her womb, the cell warms, nourishes, kisses leads to perfection and makes it worthy to enter into conversation with God and rejects it spreads on foreign and that he has been falsely given. How is it that the Lord said to Moses, "removes the shoes from thy feet: for the place thou standest is holy ground." (Ex. III, 5). A holy place, consecrated ground never suffered long the soul from sin, filled with dead affections of one whose heart is turned off. The cell is the sacred soil and place the venerable servant of God and the cause together as friends with his friend. The faithful soul is united to the Word of God often, the wife gives to the husband, things are closer to the heavenly land of divine and human. The cell is the servant of God as a holy temple in the Lord. Things happen divine indeed in the temple and in the cell, but more frequently in the cell. In the temple are clearly distributed and face, at times, the sacraments of Christian piety: the cell, as in heaven, the same truth, in the same order, although not yet in the majesty of same brightness, or in the same eternal security, the very thing which is the object of all the sacraments of our faith is constantly celebrated. Also, as we have said, the cell quickly rejects away from her breast, like a runt, a foreigner who is not his son, and she vomited as a useless and harmful food: pharmacy piety suffers no longer within her such an unhappy, the foot of pride come, the hand of the sinner undermines and overrides: removed, it can not remain quiet, he fled miserable, naked and trembling, like Cain, from the presence of God, it is exposed to vices and demons, the first who finds him will kill the soul: or, sometimes if he insists on staying in his cell, not by the constancy of virtue, but stubbornness deplorable, it is still the cell such as cancer or as a tomb in which he was buried alive. "The wise becomes wise, seeing the evil scourge." (Prov. xix, 25.)" And he shall wash his hands in the blood of the sinner." (Ps. LVII, 11.) So, as the Prophet said:" If you converted, Israel, converted yourself to me." (Jerem. IV, 1.) That is to say, comes at the height of a complete conversion. Because it is granted to anyone to stay long in the same state. The servant of God is always in the alternative, or he must always advance, or it backwards. or he is trying to go forward, or it is driven, rear. You are required to all

perfection, but we do not require all the same perfection. If you start, start well: if you have already achieved some degree you measure yourself, yourself, and say with the Apostle: "It is not that I have already entered the goal or I am perfect, I go to try to capture that in which I entered. There is one thing, forgetting what lies behind and rushing me about what is ahead, I press toward the reward for me is the vocation from above, through Jesus Christ our Lord. '(Phil. III, 12.) He then adds: "We, therefore, as we are to be perfect, have these feelings. "By then, the Apostle declares openly that you are perfect just the man in this life is to forget what is behind and jump all the way to what is ahead, and the term of this perfection will be at the place where we completely grasp the purpose shown by the divine vocation.

CHAPTER V. Triple state of religious life, animal, rational, spiritual, in other words, those who start condition, those who progress and perfect.

12. Of this kind, as well as the star differs from star in brightness, and the cell is different from the cell, as the lives of those who are beginning, those who progress and those who are perfect. The state of those who start can be called animal, than those who progress, reasonable that the perfect, spiritual. Must be indulgent sometimes at certain points, for those who are still in the state animal, even where it does not excuse those points as reasonable. Similarly, it shows some leniency towards those who are only reasonable in matters where there is none against spiritual, whose acts must be perfect, which may serve as a model and worthy of praise rather than blame. It is from these three kinds of men that includes all the religious state, they differ not only by specific designations, but talking character that specifies application. All God's children should, in the day that is given to them, carefully consider what they lack: the point where they went, that they arrived, and how much progress are found, each day or every hour, their own account. There are those who are animals, which of themselves are neither driven by the raira or driven by the affection, however, shaken by the authority or excited by the example they agree well where they found, and, like the blind, hand-drawn, they follow, that is to say, they walk more. It is reasonable, in the judgment of reason and discernment of natural science, they have the knowledge of good and have the desire, but they do not yet love. It is perfect as the Spirit leads, which are more fully illuminated by the light it sheds. And because they taste good affection which moves are called wise. And because the Holy Spirit, whose charity the leads, coats and surrounds, as formerly clothed Gideon, they are given the spiritual name. The first state is carried around the body that is, the second of which surrounds the core, and the third was resting in God. As each state contains a certain degree of perfection, and each in its kind, to a certain extent in the perfection of its own. In animal life, the beginning of the property is the perfect obedience progress is to tame the body and enslave; perfection is to change the custom enjoyment of doing good . In reasonable condition, it is the beginning of understanding what is proposed according to the Doctrine of the Faith, progress, practice these truths as they are proposed perfection is achieved when the judgment of reason becomes affection of the soul. The perfection of the reasonable man is the beginning of the spiritual man's progress is to openly contemplate the glory of God, perfection is being transformed into the same likeness, from brightness to brightness, as potash by the Spirit of the Lord.

13. So to start with the first point of the first subject, the state animal, the animal is a kind of life obedient to the senses of the body, what happens when the soul, as assigned, out of itself, by pleasures that make him feel the body she loves, nourishes and maintains its sensuality enjoying them. This life is still found when the soul returning to itself, and not being in the interior of its intangible nature wearing these body brings their picture. Able to these bodies, she thinks that nothing is comparable to the object it has left on the outside or that it has in its interior summary: hence as long as the time it is granted, it it's nice to live according to pleasures of the

flesh. When she turned away from these realities rude, she can only think with imagination assets. When it rises to the spiritual or divine things, it can not be other than it receives impressions bodies or corporeal things. Away from God, the madness seizes it, when it is too concentrated in itself and so besotted she does not want or can not be governed. When the pride brought out much out of it, it becomes prudence of the flesh, and it is believed wisdom mobster madness, say, the Apostle: "claiming to be wise, they became fools." (Rom. I, 22.) Now tour, to God, it becomes holy simplicity, that is to say, will always equal compared to the same object as we saw in job called and simple man, right and God-fearing. "(Job I, 1.) For simplicity, is perfectly proper desire led to the Lord, asking for one thing and getting it does Aspiring, to be multiplied several objects in the century. Or, simplicity is still true humility in conduct, that is to say that virtue which prefer to feel the awareness of the virtue of having the fame; sense in which man simply refuses not to appear foolish in the world to be wise before God. Or, simplicity is the only desire towards God, but not yet formed by the reason to become love, that is to say, the will formed, but not yet enlightened to be informed, to be charitable that is to say enjoyment of love.

14. So with simplicity in itself a beginning of God's creation, that is to say, a simple and good will, kind of raw and rough, which will be formed in the future a good man, present to the author, in the very beginning of the conversion, the same material for receiving form. For now, with goodwill, the creature with a beginning of wisdom is to fear the Lord say, concludes that by itself it can not give this form, and that for a fool there is nothing more useful than to obey wise. Therefore, submitting to the man because, God, she says its willingness to develop according to God in the sense and spirit of humility from this moment, the fear of the Lord it is to operate in the fullness of the virtues, when the justice she obeys bigger than him, by prudence, she does not trust itself, by temperance, she refuses to judge by the strength, she devotes herself entirely to obedience to do and not to criticize what is required of it. That's the wife that the Lord gave this order: "And you, you turn to your spouse." (Gen. III, 16.) This husband is or her own reason and your own mind, or the spirit and reason of another. It is precisely this husband obeys simple man and right itself more and more precisely rightly others in itself. So, according to the order of God, and after the instinct of nature, the wife must have a legitimate conversion, that is to say, a perfect obedience to her husband, meaning animal for spirit that animates or for any spiritual man who govern. Perfect obedience in the beginning is that which does not discuss what he prescribed, or never examines why he was commissioned, but only strives to fulfill with fidelity and humility that the higher demands of it. The tree of knowledge of good and evil in the Garden, it is the judgment of the mind that decides the religious life in the person of spiritual Father, and it is he who judges all and is judged by person. To pronounce him, others to obey. Adam tasted for his loss of the forbidden fruit, instructed by one who inspired him in these words a bad resolution, "Why the Lord he commanded not to eat of the fruit of this tree?" (Gen. III, 1.) That judgment, why is this precept. Infernal spirit and adds: "Indeed, he knew that the day you eat of it your eyes will be opened, and ye shall be as gods." Here, why this order was given, to prevent them becoming de also gods. The first man thought he ate, he became disobedient and was expelled from Paradise. Similarly, a man to the animal state judging everything a novice who wants to be careful who believes that starting to be wise, to remain long in a cell and persevere in a religious order, it is impossible. The monk becomes foolish to be wise: that all judgment is not to judge anything. That his wisdom is to focus on not having one at all in this matter.

CHAPTER VI. God gave man the intelligence capable of learning the art and science in wear each other well and badly.

15. In this creature that animality and reason are joint in the human soul, the Creator has left good intelligence

and mind, and spirit, art, by, God has established rights over all his works, and under his feet all earthly things: the beautiful animal, this gift is a testament to his natural dignity and a trace of the image of God he has lost, in the humble and simple, it is an appeal to regain his dignity and maintain its resemblance to the author of his being. (Rom. I, 19.) In this, the Creator is esteemed by his gifts that show in his creatures. In this manifests the righteousness of God: because those who work deserve to live well, and those who do evil are worthy of death. The creature that we use is subject to spontaneous nature and it is coordinated to comply with the need that comes from sin, desire and enjoyment of man. Also, everyone can easily see how good and bad shot and shoot all the days of this food source necessary for life, the means used to good and bad, all things very good in their kind. The same principle, in letters, in handicrafts, in buildings, men, by their inventions innumerable, both made out of modes of study, both species professions, subtleties, popular science, arts, eloquence, dignities, the variety of jobs, countless research that is practiced in the century, which likewise wear either their need or their usefulness, and the so-called wise men of this century, and those that are simple and children of God. But the first abuse them to satisfy their curiosity, their pleasure and their pride, others use them as a necessity, finding also the enjoyment they want. The first, servants and slaves of their senses legacy body, are islands surrounded fruits of the flesh who are "fornication, impurity, pride, lust, hatred, contentions, jealousies, outbursts of anger, the quarrels, dissensions, envy, meals, drunkenness and other excesses of this kind: in anyone, be guilty, will not receive the kingdom of God. "The others will reap the fruits of the Spirit are" love, joy, peace, patience, kindness, patience, goodness, gentleness, faith, modesty, continence, chastity and piety that has the promise of this life and the afterlife. (Gal. v. 19 et seq.)

16. These men act as we see on the outside such actions, but God discerns the wishes and intentions. But when we get inside it, everyone finds the consequences of what he wanted, that he has his own conscience as food. Yet each also does not return: no one likes to go home after work, when it is none left with good intentions. Who returns without having conquered his lust, he finds, from the same lust or pleasures pleasant or bitter remorse, and as it multiplies reflections. As for the one who has triumphed over his lust, without however a greater desire, or enjoyment of the strongest real well either seized his mind, he suffers, with unpleasant pleasure, imaginations resulting from that or he has heard, as his kidneys are filled with illusions of his pleasures, and when to contemplate the divine and spiritual light in his eyes no longer with him, who fight against the passions, suffers trouble, because he does not succeed in fully overcome the impressions he feels. One who aspires to freedom can away from him the imaginations of his impressions and thoughts harmful, painful or idle that rise everywhere. From there, at the time of chanting or prayer and other spiritual exercises in the heart of God's servant, despite his refusal and struggles, fantasies and phantoms of vain thoughts, which, like birds filthy posed or fluttering, just remove the sacrifice of devotion hands of one who holds, or defile often up to tears with the giver. In this unfortunate soul breaks a sad and unequal division, the spirit and purpose of one side claiming the will and intention of the heart with the prompt obedience of the body, the animal grossness seizing, another with violence, intelligence and will, and often then the mind is without producing fruit. Hence in the weak souls, and that the lusts of the flesh and of the century are not yet perfectly mortified, the vice of curiosity begins to make strong ravaged large. From this it follows that we seek those consolations and disordered enemy of a rule of silence and solitude, these diversions will stealth where is the difference in the royal way of living together, the disgust that we make every day, which makes sense seeing eye all good news. These kinds of remedies seem calm for a moment, by relieving it pruritus and boredom of the soul, but they heat up and ignite the increasing thereafter its sad and deplorable ardor itching. Hence the regrettable inconstancy in which every day we engaged in new occupations, new practices and new work,

bringing to various readings, not to edify the soul, but to deceive the heavy monotony a joy too slow to flow: so that the solitary, after condemning everything that is old, everything is done usually, no longer feels when the new one is exhausted, hatred his cell, and the need to get out quickly.

17. This is why the simple man and new religious life and lonely, which has no reason to drive, feeling for the cause and discernment to moderate, but who is to himself force the worker to be employed it develops, must be shaped by the hands of others in the law of commandments of God, in all patience and trained to the impeller and docile obedience, fire proof, subject to the orders and at the discretion of the person who leads. Whatever has genius, art and intelligence to a higher level, it does not matter, these gifts can be used both instruments to vice than to virtue. He does not refuse to learn to use for well, which can be devoted to evil, because this is the essence of virtue. The genius easing the body art form that nature, that intelligence does not make the soul beautiful, but docile. Because they received free engineering, art, intelligence and other gifts of this kind, it is not so virtue. Virtue will be taught with humility, with looking for work, possessed with love. Because, as she is worthy of all this wealth, it can not be learned, sought or possessed otherwise.

CHAPTER VII. Must learn that the religious hermit novice or coarser.

18. First, then, the desert dweller must learn more coarse, depending on the set drawn by the Apostle, to make "his body a living sacrifice, holy and pleasing to God and submitting to his reason." (Rom. xii, 4.) To tame looking rushed and felt by curious towards things spiritual and divine, in the fervor of its inception, the natural man does not understand yet that the things of God, the same Apostle adds: "I say then by God's grace that was given to me, to everyone who is among you, not to be wiser than necessary, but be soberly." (Ibid, 3.) Because the reform (man animal rolls in all, or at least in great part on its body and its layout outside, he must first learn to strengthen its quite quiet and reasonably members which are upon the earth to maintain a balance of reason and discernment between the flesh and spirit, without ever fighting tirelessly, without bias for one or the other. should teach him to treat his body like a patient that he recommended, which should be refused, despite its profound desires, useless things, and to take it by force-those are beneficial liaison. A use him, not as if it belonged to him, but as the one who bought us with a price, so we rejoice in our flesh. (I Cor. VI 20.) must still teach to avoid what the Lord complains by his prophet, sinful people: "You have rejected me behind your back." (III. Reg. XIV, 9.) Also, it takes a lot to take care to leave in view of needs or temporal advantages of the present life, his mind astray or fall in whatever dignity, and down to love or honor the body to which it is united. therefore this body must be treated harshly for that it revolts point and does not the insolent manner, however it is a ready for use, because it was given to man to be the servant of the soul. should not be the have as if we live for him, but as an instrument without which we could not live. because the covenant that we have with the body, we are not free to break it when we want: we must wait with patience legitimate end of this fight, and faithfully observe the clauses.

19. We must therefore live with him or keep us as if we did not stay long in his company, so that if it happens otherwise, we are not in a hurry to leave. On this point there would have to feel scruples, or dangers to run, but the rule of obedience, which also applies to the cell, giving the perfect shape once the common observance in looking to live, clothing, work and rest, silence and solitude, and everything that relates to the care outside of the man or his needs, makes the brother obedient, patient and calm, and for précautionné the rest, by keeping away. Everything is so clear, so wisely cut the superfluous, everything necessary so rightly confined within the bounds of a sufficient restraint universal, it is enough to let the strong desire, without remove the weak, the amount granted can not hurt the conscience of those who use it with thanksgiving, and the severed portion should not attempt the Servant of God well adjusted and well mannered. In these

regulations, as Solomon says: "Who walk just walk with confidence" (Prov. X, 9). "Which the mind fall into the wrong drive." (Ib. xxviii, 14.) For further four necessary order the house to be distributed so that there is no place for complaint, and any unnecessary or subtracted, if however, whether in public or in particular, there is something to add or remove, any judgment is given to the Prior, unscrupulous and safe for those who obey him.

20. Therefore the new hermit used to tame, following the common rule, the lusts of the flesh, making a continual penance for past sins, and to despise himself to despise the rest. We must also guard carefully against the temptations which usually more tired the novice lonely because they continue to seek God's servant who serves the Lord, and excite their feelings by offering vicious pleasures that satisfy the devil adding its suggestions, the flesh and the desires century, images that inflame lust. Thus we feel the Lord our God, whether we like it or not: not that he does not know, but the temptation to us an opportunity to better ourselves out in . The temptations are easily defeated, and walk to meet them successfully when they are suspicious, or if at first sight, they are recognized for evil. As to those introduced under the appearance of good, they are more difficult to discern, and introduced into the soul with greater danger. Because, as we keep very difficult to measure in what is believed good, and all desire of good is not always safe and secure.

CHAPTER VIII. Religious, especially the lonely, should avoid with the utmost care idleness, and what occupations suit him.

21. Idleness is the source of all temptation and all evil thoughts and useless. What causes the most harm to the soul, is inert idleness. The servant of God is never idle, even when taking a break from his religious exercises. Do not give a name so shady spot, so soft and so vain a thing so certain, so holy and august. Apply to God is not idleness, it is a matter of business. He who in his cell, there does not deliver with fervor and loyalty, whatever he does, if it is not the main business of serving God, it is idle in what he does. It is ridiculous to indulge in idleness, under the pretext of avoiding idleness. This one is idle which does not use any intent or utility. He must not act in this way, that the Sabbath runs with some charm for us, or at least without much trouble, but that still leaves the rest in our consciousness something that turns in favor of the soul , bridge every day, some well packed into the treasure of the heart. And good living cell must not believe he lived, the day when he has not practiced any of the things that we saw in the cell.

22. You ask what you have to do, and what you have to do? First, in addition to the daily sacrifice your prayers or study books, do not refuse a part of the day to the examination of conscience every day, correcting and improving your manners. Then you have to engage in manual labor, what is required, not so much mind relax for an hour, that to retain and increase his taste for spiritual pursuits, for the soul rests for a moment, and not for it dissipates so that, when he will be back to herself, she emerges unopposed will attached to his occupation, without influence of the pleasure she has tasted in s' delivering it, and without him the memory recall the image below. "For man is not for the woman, but woman for man." (I. Cor. XI, 9.) Spiritual exercises are not for physical exercises, but those of the body are those of the soul. This is why man, after its creation, was to draw relief, a being like him, formed his own substance as well as physical exercises are needed to help with spiritual exercises, all however, seem also be suitable for this purpose, but especially those who have more affinity with them and likeness: and there is much for the spiritual edification, ponder what is written, or write what is read. As for exercises and operations that are outdoors, even as they distract the senses, so they lose the spirit within, unless, in the rough work of the campaign, the breaking of the body n ' go to humiliate and break also the heart. By the magnitude of the fatigue they cause, they often express the feeling of a more ardent devotion. Effect that occurs many times and obviously in fasts, vigils, and all that ails the body.

23. However, the serious-minded and prudent prepares to any kind of work, he did it dissipates point, instead it takes way to collect more, always having before our eyes, not so much what he does, that the goal he proposes acting, the term which leads anything more he relies on this, his hands work with more zeal and fidelity, and submits his whole body in this great empire of persuasion. Because all the senses that relate to the manifestation of good will gather at this point, it is not permitted to them to escape the burden of work, and obeying the spirit humiliated and subjected too, they learn to become conformed to him sharing his labors, and hoping the consolations which will be given later. Because troubled by sin and output state of rectitude, nature, and if it converts back to God, covers promptly as measured by the fear and the love she feels for him, that she had lost by leaving, and when the mind begins to be reformed in the image of its creator, soon, under the influence of his desire, the flesh itself changes and becomes similar to the soul. For all that pleases the soul like him equally, even against his own feelings. Moreover, experiencing a thirst for God multiplied because of the many flaws that sin has left her for his punishment, sometimes she tries to walk in front of the spirit that guides. Because we do not lose the enjoyment, we change when we carry the body to the soul, senses consciousness. His bread, pure water, and vegetables very common thing are not very sweet, but it is very pleasant, for the love of Jesus Christ and the desire to taste the delights internal to a body just obedient and well adjusted. As thousands of poor people meet nature by not giving a portion of these foods! It would be very easy and very gentle to live according to nature, combining this scheme bit tedious, the condiment of the love of God, if we allow our madness: the madness cured, on the nature smiled at anything which is nature: It is the same work. The inhabitant of the country has strong nerves, strong arms: exercise is the cause. It remains in inaction, he softens. In any work will bring the act, the act, exercise, and exercise develops strength.

24. But back to our first thought. In all ways, and work and rest in harmony so that we do not idle, and our occupation is always to make us perfectly what the Apostle says, speaking to those who begin and are to the animal state: "I would like, because of the infirmity of your flesh, human language well. As you did serve the members of your body to uncleanness and to iniquity to commit sin, even now, do serve to justice for your own sanctification "(Rom. VI 49.) he heard these accents, the animal man, so far a slave to his body he began to submit to mind snaps firmly understand what belongs to God and to break through the power of faith, the yoke of bondage and domination habits of his flesh. That do need against need, against custom and habit affection against affection, until he deserves more experience pleasure against pleasure, that, according to the counsel of the Apostle, it is at least as much fun to forego the pleasures of the flesh and the world, he was previously the taste: it is also happy to serve the members of his body to the justice to be holy, he was serve them up to uncleanness and to iniquity to be defiled with sin. Here is the perfection of the novice begins, or the man who is in the state animal: having destroyed what is in it animal or human, is not looking back, s' he rushes to faithfully what lies before him, he was able to quickly divine realities and begin to grasp as it is entered, to be known as it is known. This work is not work the time of conversion, or that one day he takes a lot of time, a lot of pain, a lot of sweat, with the grace of God that sheweth mercy, and with the zeal of the man who comes and short.

CHAPTER IX. Stability in the cell is recommended, and indicates which are the guards.

25. The source of all good things, it is the cell constant and stay they are doing. Who among many with his poverty, rich, and anyone who has good intentions, carries with it all that is required to live well: although it is not always expedient to rely on goodwill, but rather must retain the govern, especially those who start. That the rule of 'holy obedience lead the good will that this, in turn, leads the body and teach him to be able to stay in the same place, to bear his cell and to stay with you. That is, for a novice progresses, beginning of good

education and provided an index of goodwill. For it is impossible for man to fix his mind on a true point, when first he did not make his body steady in one place. He who tries to escape the anxiety of his mind, going from place to place, is similar to leaving the shadow of his body. He flees and goes everywhere: it changes place, but it does not change soul. It is the same everywhere: only the mobility itself deteriorates as a patient injured when shaken during transportation. Novice knows that he is sick and he takes care of what causes the indisposition. If rest is not interrupted constantly seek remedies that will soon get their effect, and the soul, freed from its distractions, its drives and its temptations to belong entirely to God. Infected without being defiled nature needs care and great care. It focuses so without leaving his pharmacy, (for it is by this name that doctors are accustomed to call the place where the medicines to treat healths compromised) and it s 'to serve tirelessly tried to return to health.

26. Your healing, O languishing sick, this is your cell, and the remedy has begun to relieve you, it is obedience, obedience true. But know that the remedies interfere, if we change frequently, they disturb the nature and exhaust the patient. Whoever leads towards a goal, if it takes a single road and certain, will reach the end and find the end of his journey and fatigue. If it engages in several ways, he wanders, it is not the end of his fatigue, because the error does not run. Do not change so no remedy, do not take another one to replace, but until your healing is fully insured, always use wholesome medicine of obedience not reject the point, as ungrateful, when you will be cured, only thereafter, you will be allowed to use it in another manner. So if you wish to obtain health, do not do anything for something small as it is, without consulting the doctor if you expect him or her, you should never be ashamed of him discovering your injury. Blush, but reveal to him everything, hiding nothing. For it is by confessing that, tell, like a fable, the story of their sins, they list without any confusion, diseases of the soul, almost without expression of penitence and grief. It is tears and groans soon, whoever has the feeling of pain. If in poor health, plus a deplorable insensitivity, the sick, not moaning point is more distant health it seems closer. If the doctor wants too sweet cure all your ills by ointments and applications too benign, take your case in hand, eager for a remedy stronger and quicker, get the iron that will heal you, and ask the cautery you will serve. The doctor is always close to you, it is always ready.

27. For your loneliness do not cause horror, that you live your cell with greater security, we have placed three guards: God, your conscience and your spiritual Father. A God you have piety you spend entirely for him to your conscience, the respect that makes you blush of sin before it, the spiritual father, the obedience of charity, using it in all your needs. In addition, to please you, I'll find a fourth, and while you are child, until you learn to think better in the presence of God, I will give you an educator. Choose you a man according to my idea, whose life is a model if you alive, inspires you respect so profound, that his memory whenever he is present to your memory takes you to worship and you excites you set up and properly dispose all things in you that you look a man like this, who, by the mutual affection of charity that inspires you, correct your faults without your loneliness no harm in sulfur the secret that is. Character that you be present when you want and that sometimes it presents itself to you when you do not want. Thinking of you remember his holy severity reprimands her, the memory of his piety and goodness you will repeat his consolations; reflecting the holiness of his life, you will feel inclined to imitate. Thus, according to the precept of the Apostle, be sure to concern yourself with: (I Tim. V, 22.) Do you always look away from everything else. The eye of the body is a remarkable instrument, and it can contemplate other beings, so it can contemplate itself. This facility is also given to the inner eye, if, like the eye of the body, neglecting to see what he sees around him, even when he wants to, he can fall back on itself. Mind you, for you are a material sufficient attention. Keep your eyes outside that you have lost the habit of seeing,

love your eyes inside that you stopped loving: anything indeed comes back on as easily as love, especially in the young and tender souls .

CHAPTER X. Offices and religious exercises in his cell.

28. Dare also sometimes desire and taste best graces, and be sure to yourself building a pattern. Other is outside your cell, your cell inside another. The exterior is the house inhabits your soul with your body: interior, it is your consciousness that must live with your soul, God is within all that there are intimate you. The outer fence is the mark of the caution prevailing inside as well as outside fence prevents the body's senses to spread outside, and one that is within the soul still retains the inner senses. So like your cell exterior, love your interior cell and give it the care it requires each. Than the outside you home without hiding: no more secret for sin, but to live with more safety. Because you do not know, O inhabitant rude, you need not only to your cell, if you consider how, living there, you are cured of your vices, but more how you do not have to fight against those of others. You do not know the honor that you must make to your conscience, if you do not experience with the Holy Spirit and said the sweetness of sweetness that it pours. So go to this double cell homage which is his due, and demand for it for you the first place. Learn to govern according to the common laws of the institute, set your life, your habits have to judge you, you accuse them before you, condemn you often, and do not miss to punish you. That justice seat on the court, that consciousness appear as guilty and blaming herself. Nobody loves you more, nobody will judge you more faithfully.

29. In the morning, you realize that the night has passed, and take precautions to properly spend the day happens. In the evening, the day look over and take a look foresight on the night happens. Holding you tight and these exams, you can never do away annoying. Every hour, according to the rule of the community, put some exercise, which means the spiritual, the spiritual corporeal things, which means when the body: and so the spirit will give God all that he has the body and will do the same in relation to the spirit if there is any omission or imperfection, always find means to punish or compensate its way in its place or time. Had this outside of those hours which the Prophet said: "Seven times a day I sang your praises" (Psalm CXVIII, 164.) Must apply especially to the sacrifice of the morning and evening, and the the middle of the night. It is not in vain that the Prophet exclaims: "The morning I appear before you and I see" (Ps. V, 6), because then we as fasting worries outside, and again "Let my prayer be directed as incense in your presence elevation of my hands, the evening sacrifice" (Psalm CXL, 2), because then we are saved, by a kind of spiritual digestion of all the impediments they cause.

Pursuing the following order which regulates the praise in our vigils at night (when we get up in the middle of the night to celebrate the Lord's name), the same prophet exclaims: "the day of my tribulation, j ' I sought the Lord, holding out my hands to him, and I have not been disappointed in my expectations. "(Psalm LXXVI, 3.) This is especially at these times that we must stand before God as face to face, examine everything in the light that flows from his face, find a story of pain and sorrow , invoke the Lord's name in purifying our mind until it ignites: designing holy desires to remember the abundance of his sweetness, until we do feel himself in our heart. This is especially so to do what the Apostle says: "I prefer utter a word that only in the sense that I said, than ten thousand without understanding. "(I. Cor. XIV, 19.) And again: " I will sing of mind, I will sing of heart. (XIV Ib, Ib) This is when we need to pick the mind and the heart, they have produced fruit, then order or we entered the rest of the night repairs in the abundance of God's blessing, or, what we get up to sing the praises of the Lord, all the movement of our activity is formed in principle and vivified in its development by the

fervor of the saints praise. Therefore, to prevent the guards of the night, it is not expedient to crush the intelligence of the weight of a large number of Psalms, and exhaust or extinguish the spirit. But when the soul is calm, he must do experience feelings of piety towards God and by its natural course, until his love expands, it starts to run through the work of the Lord, having and the mode that adjusts its fervor and who persevere result, unless gross negligence does not come into stop motion, or that misery voluntarily committed not entirely stifled.

30. Anyone who has a sense of Christ also knows how important it is expedient to Christian piety, and how should it be useful to a servant of God, a servant of the redemption of Jesus Christ, at least at any hour of the day, d honor more carefully the benefits of passion and redemption of the Lord, to enjoy sweetly in his conscience faithfully and burn in his memory that is spiritually eat Christ's body and drink his blood in memory of him what he ordered these words to all those who believe in him: "Do this in remembrance of me. "(Luke XXII, 19.) If you are not obeying this requirement, it is clear for all to see, how it is impious man to forget a love so excessive God: it is a crime, in fact, lose the memory of an absent friend, recalled a pledge that was left. It is permissible to few men who have been entrusted with this sacred mystery, to celebrate sacramentally holy and venerable memory, in places, at different times and in ways set: the thing about the sacrament, and to mind the mystery at any time, in any place of the empire of the Lord, all can easily achieve, touch and feed on, as it was explained, that is to say with feeling of piety necessary for their own salvation, it is the faithful it was said, "You are a chosen race, a royal priesthood, a holy nation, a people of acquisition to announce the wonders worked by who called you out of darkness into the marvelous light of his knowledge. "(I Pet. II, 9). Regarding the sacrament, as well as the right to receive life, even the sinner eats his condemnation: about the matter of the sacrament, nobody involved that is worthy and prepared. The sacrament without the thing of the sacrament is the death of the one who takes: the thing of the sacrament, even outside of the sacrament is eternal life for those who receive it. So if you want, if you really want to, at all hours of the day and night, you have this great gift of God to you in your cell. All times reminding you that, who has suffered so much for you, you will experience memories that feelings of tender piety, you eat his body and drink his blood you. As the charity you abide in him, and that he is in you through the operation of the justice and holiness, you are counted among its members.

31. Must also attend to the reading at certain times marked. For a variety of reading, and as done randomly met by accident in a place and then another, not edify but makes the mind fickle, and made quickly and without application, it escapes quickly from the memory. Attention should be paid to certain spirits and accustom his soul to their gender. The Scriptures want to be read in the spirit which dictated them. You will never enter into the meaning of St. Paul, if by good intention that you will read, and by the application of a meditation-diligent, you will not enter his mind point. David you understand, if the experience itself does not make you feel the impressions that retell the Psalms? This is the other sacred books. And all Scripture, between the study and reading, there is the same difference between the friendship of hospitality, a condition of knowledge of salvation exchanged by chance. In addition, it should be entrusted to the memory from the book we read every day, so it digests more easily and more often ruminates: a passage suitable resolutions that will be taken, which serve for directing and freezes the mind and prevents it from engaging in foreign thoughts. In the course of reading, it is necessary to draw pious affections, and to form ejaculations that interrupt the occupation, which interrupt and suspend without that thing better, make the mind pure and thus put in a state to understand more. The reading is easy and intent. If reading, the soul seeks truly God, everything she reads it turns out, the sense of one who travels the book is captured and submits all there is and has to obedience Jesus Christ. If those who undertake this reading experience a different feeling, this feeling leads him after all: there is nothing so holy and pious in the Scriptures by vainglory, or by false glosses diverted intelligence, it only used to malice or vanity. The first provision to read the Scriptures must be the fear of the Lord is on it that must rely for who takes in hand, it is she who must lead, it also will give the direction and understanding of this sacred book.

CHAPTER XI. The author gives the rule of physical exercises, the food and sleep.

32. Should never get away or wholly or many spiritual exercises to engage with those of the body: the soul must become accustomed to being able to easily resume, and it is necessary that lend themselves to the latter, it is still attached to the bottom first. Because, as was said above, this is not the man who has been created for woman, but the woman was made for man. (I. Cor. XI, 9.) Spiritual things are not for the body, but what is the body refers to what is in the mind. We call here the physical exercises work being done by hand. Because there are other body exercises that require the help of his action, as are vigils, fasts and other works of this genre: carried out with discretion, these works do not prevent the spiritual exercises, they come to their help. If it indulges without restraint to the extent that the failure of the mind or the languor of the body, the spiritual works are prevented, who has done so, deprived his body of practical a good deed, his mind, the affection of good, his neighbor, a good example, God, honor him would be income: it is sacrilegious and guilty before God all these points of view. No, according to the sentiment of the Apostle, that sort of thing does not look too human, and it is not appropriate and be not just the head does not suffer in the service of God, she felt so much pain when she was delivered to the vanity of the century, the stomach does not suffer hunger to grow roars, who is sated until vomiting, but in all this, keep a measure. It is sometimes afflict the body, do not destroy it. "For bodily exercise is only useful little thing, and godliness is profitable for all. "(I Tim. IV, 8.) Therefore, a limited degree, that is to say without wanting to satisfy his lusts, we must have some provision for the flesh. Must be treated with restraint, making him feel a spiritual discipline, so that neither the mode nor in quality, nothing seems suitable that point to a servant of God. Members who are less honest in us, we must surround them with more honor. Those who are honest do not need anything. Not only so, but we need to make all our lives, though hidden from the eyes of men, holy and proper to God and to our way of life, although confined within the walls of our house, a show worthy of the attention of angels, and pleasant in their eyes. "Let everything that concerns you," says the apostle, "is fairly settled among you.

33. Whether therefore ye eat, whatever you drink, or you do, that any other action, doing everything in the Lord devoutly, piously and religiously. If you take your meals, your sobriety decorates your table itself already quite sober. When you eat, do not indulge in this entire action, but your soul does not neglect his food while your body takes its food, and meditating, or recalling something of the sweetness of the Lord, or the doctrine Scripture, it nourishes and penetrates the nutritive juices. The body's natural need to be satisfied, not the manner of secular and according to the appetites of the flesh, but as befits a monk and a servant of God, because even for physical health, it takes more with his rule and convenience foods, digestion is more easy and beneficial. Care should be taken and the mode and time on the quantity and quality of food. You must escape seasonings foreign and unnecessary. It must, I said, pay attention to the "how" and not spread across her soul food, "time", not to anticipate the hour to "quality," not to use, unless a clear need, as dishes that are prepared for the whole community. As for the primer, our food, and I beg to look after this point, our food is edible and non affriandissants or delicate: the concupiscence enough malice, as it does get little or fails with difficulty to meet the needs of nature, if not just the delectation get involved and take him there, and if it begins to be excited in receiving sweets from those who have undertaken to make war on his training, we be two against one, and continence in danger manifest.

34. Then what was said about the food, I must say sleep. Sure as long as it is in your power, O servant of God, not to sleep the whole, that is not your rest burial of a body muffled, but the relaxation of your tired limbs, repair and not the extinction of your soul. Sleep is something suspicious, and the like, in large part, to drunkenness. Except for defects which do not find any contradiction in man asleep, because sleeping with the body. Regarding our progress towards perfection to which we are obliged to tender, there is not in our life time so completely lost that which is given to sleep. So before entering his numbness, always carry in your mind or

in your mind some holy thought in which you fall asleep peacefully, it is nice to see you in my dreams, you endorsing Wake up in the restore state where you were yesterday. So, for you, the night is lit up like day, and the darkness will shine with a burst, which will inform you taste delicious. (Ps. CXXXVIII. 12) You will sleep peacefully, will rest in peace, you will wake up without difficulty, and when you get up, you will be agile and alert, ready to resume the occupations that you had abandoned that part . Food and feel settled call a sleep set. Sleep carnal and gross Lethe's sleep as they say, must be abominable to God's servant. That you do not have to hate, if you take the time and to the extent necessary, this is that you can rest easy after proper relaxation, remove the sense of your body and your soul, and calling sending them as a family practice with regard to his servants, the work required for the mind and the religious conservative and devoted to God should behave in his cell and his conscience, as a wise father family includes his house. It has not, to use the words of Solomon, that he did not in his home "a nagging wife" (Prov. XXI. 9.), His flesh, but by the rule sobriety, he easing obedience, that he has to support the work, ready to be in need and satiety, abundance and deprivation. Its external senses are not its drivers, but his servants that those inside are simple, and it produces good fruit, and that his whole house, the whole family of his thoughts so well adjusted, so disciplined that it says to the other: go, and she goes, and to another, Come, and it comes, and the body is his servant, Do this, and do so without kicking. The religious who arranges and sets and so in his consciousness, may well be placed in a cell, without vanity and told her happy solitude. But this is the state of perfect or those who are beginning to reach the perfection we proposed novices and those just starting, so they can learn what they need, and they are up they must have the zeal for their advancement.

CHAPTER XII. What are those specific to living cells, we blame the sumptuous buildings.

35. However, you should know that when we speak of the carnal mind and animal science or rational or spiritual wisdom, we describe a single man, that all these elements can be found at different times, depending different progress he has made, and the results they bring, and three species of men, each fighter in religious profession, according to the specific properties of these states. Although the dignity of the cell and the secret of the holy solitude and distinction of solitary life, do not seem suitable only perfect for those, as the Apostle speaks, "which is intended to solid food, custom served sense for them to discern good and evil. "(Heb. v. 14.) What it is reasonable and which approximates the wise can be tolerated in any way, but that is the state animal, which does not receive the things of God seem duty be entirely excluded. But the apostle Peter is presented to us, uttering these words: "If they received the Holy Spirit as you received it: who was I, me, prevent God? "(Acts XI, 17.) For the Holy Spirit is goodwill. Do not remove a large scruple in any profession so high we suppose, the man who by his good will, announces the presence of the Holy Spirit who dwells in him and makes him walk. Because living cells must be open to two kinds of people: that is to say, or show that the simple and humble greatly anxious to learn from their experience and their willingness, caution religious or very prudent, certainly known that they wish to acquire the holy and religious simplicity. As for the arrogant folly or foolish pride, for they are never far from fair pavilions. Because pride is all madness, although all madness is not proud. Indeed, without pride is madness sometimes be simple: if she knows nothing, it can sometimes be taught, and if it is no possible to receive lessons, perhaps it is handy. Own city of refuge for simplicity, it is the religious profession: unless it is so beautiful, she does not want to humiliate or coarse, it can not be regulated or handled. However, even if considerably coarser, goodwill is not to reject or abandon by wise counsel must apply to active and laborious life. As the proud, some believe it prudent, we must exclude and expel. If one admits, on the first day of his arrival, he began to make laws. Because it is incapable of learning those he found existing. It is necessary to examine with care and caution that we accept to live with you. Because, who lives with you, has in his company that is like him. The villain is never safe with himself, because he lives with a villain, and no one is more dangerous than him. Fools, those who have lost their reason, and for any reason, are not in full possession of their minds, have guards, we do not let them alone in the fear that they misusing loneliness. So you admit to living cells, animal men, poor in spirit, but to become reasonable and spiritual, and not for those who have already reached this advanced stage turn back and

become animals. We welcome them with all the kindness that can inspire charity they are suffering with all the patience that may suggest goodness. But those who support them do imitated point: they do not seek to make progress, so as to be entra1nés their side fall from the fervor of their religious profession.

36. From there came the construction made with foreign money, these cells lavish and pretentious to a degree of modesty that barely tolerates, rejecting the simplicity and the life of the campaign created by the Most High, as well as Solomon speaks (Eccl. VII, 10.), we create records as types religious houses. Compassion and thus we had for those animals, we made this point almost rude like them. Away from us and our cells, this poverty outside our fathers had bequeathed a legacy, the appearance of holy simplicity that is the true beauty of the house of God, by the hand of skilled artists, we are building cells but not aromatic hermit, the price of one hundred gold pieces each, satisfying the lust of our eyes work paid by the alms of the poor. Take, Lord, our poor cells, the shame of a hundred pieces of gold. Why the price of these cells is not he a hundred denarii? Why do not they cost even one? Why the son of grace are built they not themselves free their homes? That was answered to Moses, when he had finished the tabernacle? "Look," says the Lord, 'and do everything according to the pattern which was shown you on the mountain. "(Exod. xxv, 40). It is not that men of the century build up the tabernacle of God is with humans. Those that are built retreats for themselves, who have seen the higher regions of the soul, the type of the true beauty of the Lord's house. Those to whom the care of the inside to despise and ignore everything outside, stand for their use of buildings in the form of poverty, according to the model of the holy simplicity and lines drawn by retention of their fathers. No art ever industrious workers not embellish these houses as negligence with which they were built.

37. I beseech you therefore, in the pilgrimage of this century, in this fight we deliver every day 1a land, build us, not to stay home, but tents to abandon very quickly, in a few moments we call us here, we émigrerons to our country, to our city and to the house of our eternity. We are in a camp, where we fight is a foreign land, the field in which we work is not up to us: everything that is natural is easy. Is it not easy to solo, he does not nature, it is not useful to consciousness, to build a cell branches, coat of mud, cover on all sides and find a home very decent? What does it want? Believe it, my brothers, and the sky will spare you the experience: these beautiful houses orneraient public squares of cities, soon weakened the good resolutions and enervate the mind more manly. Because, although their use removes, by habit, a large part of their charm, although many use it as not abusing it, however, these kinds of affection destroy and conquer more by contempt by the practice. Our inner feelings are a great help in external objects, when they are placed and arranged according to the thoughts of our minds, and when they respond the way they are, the kind of life we have embraced. A poor house holds in each of lust, love inspires others to poverty. For a soul attentive to its inside, outside is Better neglected and without care: one sees that the soul lives more often elsewhere, we see that the holy intentions attract more powerfully elsewhere, and thus good conscience attaches to what is useful from within, when she learns to have no regard for all the objects outside. I beseech you therefore, that these cells remain too delicate as they are, but their number does not increase point: they are as places for health weak brethren, who still live in the animal, until that they strengthen themselves: I mean until they begin to desire, not the hospital patients, but the tents of those who fight in the camps of the Lord. They are showing to those who come after you, that you have owned and despised.

CHAPTER XIII. The author urges the example of the first monks, hermits, much to the example of Jesus Christ, the Apostles and the first Christians, modesty, flight of idleness and the love of poverty.

38. You who are spiritual as the Hebrews, that is to say, as travelers passing by, did not here a lasting dwelling, but seek one which you will be given one day build you, as you 'have started huts to fix your stay. It is in huts which our fathers lived, living in the promised land like a foreign country, waiting for their heirs the city, solid with the author of the promise and maker is God himself, not enjoying the point promises, but watching and waving away, and recognizing them as strangers and pilgrims in this world, admitting these expressions, they walked in search of a better country, that is to say that which is in heaven. That is why our fathers out of Egypt and the Thebaid, so ardently zealous in the practice of the holy life, living in deserts, in need, in affliction, divine men whose world was not worthy, were built themselves cells that put only sheltered from the wind, that's when enjoying the delights of monastic poverty, they enriched many of their brethren, being themselves

in the need. I do not know what name to give them more just, heavenly men or angels of the earth, residing here, but have their conversation in heaven. They worked with their hands and fed the poor of their work being themselves in need within the vastness of the desert, they fed the prisoners and the urban poor, providing their food is the fruit of work their hands, which was the main occupation of their lives, they claimed their brethren they need some were to be found.

39. What shall we say to these examples, we who do not have the animal spirit, but are terrestrial animals, attached to the land and the feelings of our flesh, walking his instinct and living at the expense of foreign hands? Whatever we have this to console us somewhat, who is rich, went poor for us (II Cor. VIII, 9.) And giving us the precept of voluntary poverty, deigned we show the model in his own person. To teach the poor the Gospel is what we do for them, he wanted the faithful give him his food. Sometimes he received infidels food necessary to sustain his life, but he accepted in order to convert them and make them faithful. We find in the Acts of the Apostles and the Epistles of St. Paul, the clear proof of the care with which the Apostles in the early Church, were the faithful to help feed the poor saints which had endured for Christ loss their property, or on the advice of perfection (Luke XVIII, 22) were abandoned and sold their possessions and were pooled to serve all their brothers. Although granted, according to the prescription and regulations of the Lord, that they which preach the gospel should live of the Gospel on the authority of the Apostles, it is not forbidden to those who have settled in the spirit of the Gospel, as did those who were needy saints in Jerusalem these days: they gave this fine title because they were committed to practice holiness and to live common, and were therefore stripped of everything. (Acts II, 44 - Ib IV, 32, - I. Cor. VI - II. Cor. Wines.) When the Apostle declares with authority and severity as those who will not work should not eat (II. Thessal. III, 3.) adds on to indicate which ones he wants to talk: "We learned that among you there are those who live without resting, doing nothing but indulging in curiosity. For those who have the misfortune of being in this state, we declare them and we beseech the Lord Jesus, to eat their bread by working in silence, "that is to say, the winner in their work. And yet, in the fear of being rejected and need to be exposed to these unfortunate than worried well, idle, or curious, which bore the name of the Lord that had relied on their head, he hastened to add "For you, brothers, never stop doing good in our Lord Jesus Christ. "As if to say, although they persist in their malice or negligence, for you, do not stop in your charity do them good.

40. When therefore the Apostle stated above with rigor so great that those who do not work should not eat And when he was more indulgent towards those who want to work, but despite this provision do anything, we could say, in the direction of his words (which does not deviate much from the true interpretation), its severity is for those who do not want to work when they could, and his indulgence those who want to look, but they can point. But because even the latter, the Apostle announces conjuring them in the Lord Jesus, they must eat their bread in silence, they seem to eat bread that is not for them, unless they should do their own work well, alitant that they can, according to the testimony of God and their conscience. Forgive, O Lord, forgive, apologize, we procrastinate, but no one can escape the radiance of your truth: it illuminates those who have turned to it, and it also affects those who turn their backs. Our mouth is not hidden from you, see what you have done in the inner man. It is we who are doing what we are thus hidden in us, because he is just someone who, in terms of your service, wants to feel what he is capable of and it is able to accomplish with a very easy, when the fear grows, or when greed leads him to live according to the flesh, or according to the century. But if we mistake the men who do not take care, do not let us point. deceived ourselves, as if we wanted to fool you. We only work point, or because we can not, or because it seems that we can not: it is the habit of resting and delicacy which makes us unable to give us this kind of work.

41. That we will always adore, that we threw at your feet, we mourn in front of you, we have trained and who, as punishment for our sins public, we have formed a secret judgment, perhaps we can not do when we want, because we do not want much, or because we did not want when we could. Eat our bread, at least according to Adam's punishment, unless we can eat by the sweat of our face, the pain of our heart in tears of pain, except in the sweat of fatigue. The piety and devotion of a humble awareness that compensates for this deficiency arises in our profession. Our tears are our food and the day and night, as we say in our soul, where is your God? That is to say, as we travel from the Lord our God, far from the light of his countenance. One thing

was necessary, but that we set ourselves this single point occupation, and that we deliver not more work, what place we will there be? Heaven forbid that it be that which the Apostle speaks: "He who does not work but believes in Him who justifies the ungodly, his faith is counted for righteousness according to the good pleasure of God's grace." (Rom. IV. 4.) To God that either side of this sinful that he was forgiven much because she loved much. (Luke vii. 47) before God our happy soul deserves to be justified judgment to be made of those who cherish God's name and the title of his forgiveness is not the righteousness of works completed and the confidence acquired merits, but only the abundance of his love. Because when you love, God, for the heart that loves you, your love is already a great reward, and then come eternal life. So I beseech you, brethren, do not apologize, we acknowledge and confess our sins. And we, who have borne before men a glorious title and a kind of brand of personal perfection, acknowledging before the Lord our poverty consciousness, without return move away from the truth, and the truth will deliver us.

CHAPTER XIV. How human animal that begins, or religious novice must learn to approach God through love and prayer.

42. Then you have to learn human animal that starts and apprentice of Jesus Christ, to come closer to God, that God draws near to him. This is the advice given by the Apostle: "Draw near to God and He will draw near to you." (James IV, 8.) Must not only make the man and the train, but it takes more to give life. Because God formed Adam first, then he led on his face the breath of life and man became a living creature. The formation of man, it is his moral education, his life is the love of God. Faith conceives, gives birth to hope, charity and vivifies the form. For the love of God or love God Holy Spirit penetrating love of man, assimilates. And man, God loving himself, binds together his spirit and love, and in fact one thing that unites them. For just as the body has no source of life in his soul, and the feeling of the man who is called love, lives, that is to say, God does not love by the Holy Spirit. So this love of God that grace produces in man reading breastfeeding, meditation nourishes, strengthens and prayer enlightens. A human animal, to that new creature in Christ, to exercise internal issues, it is better, it is safer to read and meditate on the mysteries of life outside of our Redeemer: there is a model of humility, a hotbed of charity, food for piety: it is also necessary to propose, in the Holy Scriptures and the writings of the Fathers, and moral issues easier. Similarly, he will introduce the acts and sufferings of the saints, for he does not get tired easily through the pages of history, and there is always some feature that excites the love of God and self-contempt. The other stories are a pleasure when read, but they do not edify, rather they spoil the spirit, and at the time of prayer and spiritual meditation, they are out of memory memories useless or harmful. Reading calls and attracts ordinary thoughts which are similar. Reading books difficult to understand fatigue as it does not duplicate a spirit too soft: it breaks the attention and dulls the senses or the mind.

43. He must also learn the novice to raise his heart up in his prayer, to pray in a spiritual manner, and thinking about God, to avert the possible bodies or coarse images. Must warn to apply with a purity of heart as big as possible, to be attached to this sovereign to whom he offers the sacrifice of his wishes: to examine well itself that it offers, understand that it has, for all that he sees and understands who he is offering this, as he feels in him intelligence and love, and it feels much love, as he takes a liking to her prayer if it is worthy of God, and he indulged. For prayer and meditation of a man of this kind, the subject safest and the best, as we have already said, it is the representation of the Nativity, Passion, and Resurrection the Lord, so the weak soul who does not know what to think about the body and sensible things, something that will attach to which it will set his mind according to the measure of his piety. The Lord in the form of mediator in him, as we read the Book of Job, "the man contemplating his own appearance, does not sin" (Job V, 24): this means that its leader intent on Savior, by considering God in human form, man is not out of the truth, and not separating God from man, he learned to take one day the Lord in man. The poor in spirit, the children of God simplest are usually first even more sweetness to the meditations of this kind, they are more accessible to human nature. Then, turning faith in love, kissing in the middle of their heart, a tender kiss Jesus Christ, all mankind taken for the sake of man, while God because of God who took they begin to do most know according to the flesh, though they can not meditate as fully God. And honoring holy in their hearts, they love to offer their best wishes lips products, supplications, prayers, requests, thanksgiving according to time and, reasons.

44. There are other prayers short and simple formula in an accidental case will, or that dictates a need arose. There are other longer and more thoughtful, like men, pursuing the truth, ask, seek and knock until they receive until they are and that they appears: he is finally happy and fruitful that spring from the soul enjoys the thrills and transportation of grace that illuminates. These are the same prayers that the Apostle enumerates in a different order, obsécration, prayers, requests, thanksgiving. Because the one we put in the first place as the request is to obtain temporal goods and other necessities of this life, how God, while approving the good will of him who seeks, it is nevertheless it deems advisable, and he willingly gives it application as appropriate. These are the wishes which the Psalmist speaks: "Because my prayer is still what they like. "(Ps. CXI. 5.) This is also the prayer of the wicked, for all men, and especially the children of this world, want the tranquility of peace, health, body, clean the air and everything concerning the use of this life and its needs and pleasures of abusers. He who asks faithfully these goods, while the application as necessary, always submits his will to God. The obsécration is in spiritual exercises, a body pressing to the Lord: before the help of grace, the soul brings science, adds pain. Prayer is the affection of the man clinging to God is pious and familiar conversation with him, it is finally the repose of the soul illuminated from above, to enjoy as long as it is permitted. Thanksgiving is in the intellect and in the knowledge of God's grace, it is the movement that bears tirelessly for the soul of good will to the Lord: though sometimes act outside or even inner feeling faint or seems numb. This is it that the Apostle says: "Wanting is in me, but I do not find what complete the well. "(Rom. VII, 18.) As if to say: will is still there, but sometimes it will be lying on the ground, that is to say inefficient because I want to complete the good work, and I can not find the way. This is the charity that never break. This is the prayer or formula recognition, which the Apostle says: "Praying constantly, always giving thanks. "(I Thess. V, 17 and 18.) Because it is like a perpetual goodness of soul and spirit well organized, it is in the children of God, a certain image of the tenderness of God the father praying for all, giving thanks in all things, constantly retreating to the Lord all the ways in prayer or thanksgiving, she found various materials to religious needs or conditions in its consolations as in the joys and sorrows of his neighbor, that also makes it feel sympathy as hers. It always perseveres to produce thanksgiving, because it feels that always remains in the joy of the Holy Spirit.

45. Therefore pray in "postulations" with piety and fidelity, without attaching stubbornly, because we do not know, but our Heavenly Father knows what is necessary for us in real time. We must insist on "obsécration", but in all patience and humility, because they produce their fruit in patience. Grace sometimes can not quickly and, in some cases, the sky becomes brazen bronze and earth, for one who prays. And as with the hardness of the human heart that remains, the man does not deserve to be answered according to his wishes, the impatience of its desires makes it look like that refused only deferred. And when, like the Canaanite woman (Matt. XV, 22), he groaned in the past and seeing himself despised, he believes that his past sins are charged or accused as defiling his flesh. At other times, he gets tired without the object of his requests, he soon finds he seeks, he just hit that opens up, and the instance of the merit of finding obsécration times the consolation and sweetness of prayer.

46. Sometimes even the taste of pure prayer and delicious sweetness not found through investigation, but the grace prevents novice who demand point, which neither seeks nor striking, and as she caught unwittingly: it is as a son of a slave that is received at the children's table, when a soul still coarse beginner, is allowed to enjoy this feeling of prayer, which custom is given to the saints as a reward of merit. When something goes well, this favor is granted, or it is not permissible for one who is careless about what he neglects his conviction, or the provocation of love, that 's offers itself, excites to love. What, 8 pain! several are wrong, because they are given the children's bread, they already believe the number of son and failed to place itself was to be their point of departure, reason for the visit of grace, they vanish and lose sight of their conscience believing something when they are nothing, they do not improve while receiving the gifts of God, they harden and become like in those referred to by the Prophet: "The enemies of Lord have lied, and their time will be in centuries. And he fed the fat of wheat, and he filled the honey out of the rock. "(Ps. LXXX. 16 and 17.) For many times the servants are fed by God the father, the most precious substance of grace, for they want to be among the children and abusing this sacred gift, they become the enemies of the Lord. Returning to their lusts, by the prayers themselves to abuse of Scripture in favor of their sins and their evil desires, they repeat the words of

the wife of Manoaah, "If the Lord had wanted us to perish, it would not have accepted the sacrifice of our hands." (Jud. XIII, 23.)

47. "They are loved your tabernacles, ô Lord of virtues, the sparrow finds a home, and the turtle a nest for her little house." (Psalm LXXXIII, 1.) The sparrow, I say, is a vicious animal, inconstant, light, importunate, chatty and brought to lustful passions: the dove is the friend of sadness, she made her thick solitudes favorite residence, it is the image of simplicity, it is a model of charity. The sparrow finds a retreat full of rest and safety: the turtle a nest for her little place. What do these animals, if the blood of young people naturally hot, hot spirit, age slippery, the restless curiosity, the maturity of manhood, serious thought, the soul chaste, sober, bored of things out, and hiding itself as much as he can, inside of itself. One of them, in the tabernacles of the God of virtues in life set of cells, the rest is far from all vices, the strengthening of stability and a holiday full of peace: the other, in the secret of his cell, found hidden in retirement in his mind, where it feeds on fruit removal and its holy affections and impressions of his spiritual contemplations. The sparrow, lonely in his house, that is to say, high on the peaks of contemplation, likes to trample the house where lives a carnal. The turtle finds its lowered fertility in the regions and enjoys the fruits that gives humility. The perfect and all those who are spiritual, designated as the doves when they arrive by the virtue of obedience and submission to the fullness and the development of their virtue, lower and engage in what makes subject to the application of beginners: and descendant of the lowest sort them, they rise above them: and humbling, they make considerable progress more, not believing, that 'because of the fruits of solitude, which are frequent and sublime delights of contemplation, he should neglect the practice of conscientious subjection voluntary exercises of common life, and the sweetness of fraternal relationships.

48. This is why the man who is spiritual, and that is spiritually his body, his flesh deserves to see him as naturally and of itself the submission that the natural man snatched by force, and reasonable man by the power of habit. Where one obtains obedience necessary, the spiritual obedience is also charity. Where there are other virtues to full fatigues, he turned them all into habits. This is the Lord's sparrows take flight towards what is perfect, not by a rise proud, but for the sake of piety, and trained in the heights in the poverty of their mind, they are not deterred from heaven like great, but sometimes devotees welcomed as they deserve to enjoy what makes the spiritual delights, and they always want to imitate the life of those they want to share the contemplation full of delights. Also, walking in the same spirit, although not at the same pace, progress also in the spiritual life a kind of humble, and novices in a kind of living. And there are cells in well-ordered saints shops, venerable relationships, occupations idle, the rest working, love set, the silence in which we speak to each other, the distance in which one has better other and where there is a pattern in its Gères most powerful advance in piety and, without seeing each other, we see in others what to imitate, and as such, is that it captures only it must cry. For me, as expressed Jeremiah, "man seeing my poverty" (Thren. III, 1.) When I look at the wealth of others, I blush to myself and I sigh, because I'd rather see in me what I see in others. Because of two evils, the more endurable not see what you like, what to see and do get the point, although he is not so when it comes to the property of the Lord. Because seeing these riches, is to love, and love is to possess. Also, let us, as far as we can, to see, to understand by seeing, loving them striking and possess in the magnet. Lord about it, all my desire is before you, and my groaning is not hid from your eyes.

CHAPTER XV. The second state of religious life, which is reasonable.

49. From the animal state to state due to come into our state essay due to the spiritual state, and heaven forbid that this increase is achieved in this way us real progress, we must Before all that wisdom, as we see in the book with that title, "is presented to those who desire, door to meet them and present them in paths with a happy face," (Wis. VI, 17.) as if it followed a line of progress, so in the meditations and considerations it inspires, "it reaches everywhere because of its purity. "For God's face with one who contemplates, it moves, it excites, and the appearance of the supreme good heart that draws the beholder. And when the mind in its march, rises up to the regions of love, feelings and desires are flooded as rain charity. These two things, which form two states, reason and love, are often not even a reality, as both goods they produce, science and wisdom. Combined in forming the object of the same transaction and the same virtue, intelligence does may bring the joy of the heart can not taste the one, without the other. Although there may be need to distinguish

one from the other, however, as the opportunity presents itself, one is offered to our thoughts and our words in each other's company, or even in the else who finds penetrated. Therefore, as was said above (No. 14 and 19), note that, in the movement of religious progress, the state animal is exerted on the body and on the composition of the exterior that he wants to bend the rules of virtue, similarly, the state must act reasonably in mind, create if it does not exist, grow and adjust if it exists: we must first consider what this spirit that reason makes intelligent what that reason, making the reasonable mortal animal, perfects and a man. But first, we must take care of the soul.

50. The soul is an incorporeal substance, capable of reason and arranged to give life to the body. This is what makes men animals, men who taste what is of the flesh, and are subject to the senses of the body. When she starts to enjoy the right and especially her order, she immediately rejects the name feminine soul, is called the "spirit" that has the use of reason, which is able to regulate the body or the spirit which has itself. As it is soul, this substance is quickly effeminate and indulges in what is carnal mind meditates but what is manly and spiritual. Because men placed in subtly to discover good and poor, gifted and active nature, created by the wisdom mother of all well above the body, brighter and more noble as any body lumen, it was nevertheless contaminated by the defect in its origin mixed with the flesh, she became a slave to sin and subject to the law of the iniquity that is in the limbs. She has not lost it completely for free will, that is to say, the judgment of reason when it comes to recognize and discern, although it has lost its freedom when it comes to wanting and act (1). As a punishment for his sin and witness the natural dignity she lost, she was given free miter, the house gave him captive. Even before the conversion and delivery of its control, it can not be lost entirely the result of any aversion of his heart. Even when he abuses his will to choose evil instead of good, man is better, it is more worthy than any corporeal creature, as has already been said, and considered himself as an work of creative truth. Will be issued when it becomes charity, "when love is poured into our hearts through the Holy Spirit who is given to us." (Rom. v. 5.) And then she really the reason, that is to say, this habit of mind that agrees in all respects with the truth. Will be freed by the grace which delivers the mind begins to be driven by the free reason, then it is his, he has him as he hears, he becomes spirit and good spirit. Spirit, I say, as he runs well and perfects nature animal to which it is united, giving a reason this extra free. Well, as he already loves his property by which it is good, and without which it can not be good, or even be mind. It is good and reasonable loving the Lord God with all his heart, all his soul, all his strength, loving only himself in itself, and cherishing his neighbor as he loves himself. It becomes good God fearing and observing his commandments, for this is the whole man. (Eccle. XII, 13.) For the "right," it is thus defined by those who define, and thus described by those who describe: it is the eye with which the mind grasps the truth-itself, and not by the body or is the contemplation itself of truth, or the truth, which is contemplated, or reasonable life, or obedience intelligence, which conforms to the truth which considered. The "reasoning" is the search for truth, that is to say, the movement of the same look through the things that are seen. The reasoning seeks the reason is. Glance at the thing, when you see, is the science, when you can not see is called ignorance. And this reason is the instrument by which it operates, and the thing that we operate. She likes to always be exercised with regard to what is useful and honest occupation it is an opportunity to progress, laziness makes wither itself.

(1) This manuscript bears the Mont-Dieu, in the other it says: "when choosing and acting." By saying that man has lost the freedom of intelligence, talking, not the freedom of nature, but of grace, as we say below that will operate with freedom from charity.

51. For the man who has the right, there is no exercise more dignified and useful, that which takes place in what is best in him, and that rises above the all other animals, and other parts that constitute its being, that is to say in his soul or spirit, and the spirit or soul, which is responsible for driving all the rest in the man can have nothing more to look noble, nothing more pleasant encounter, nothing more useful to have, what dominates the soul itself, that is to say God alone. The Lord is not far from each one of us, for it is from him that we live, we move and we are. (Acts xxvii, 27.) We are not in God as the air we breathe, but in him we live by faith, we move and we are excited by the hope and attached by love. Him and he was struck by the rational mind, so that the movement of his return occurs to him and he is himself well. This man right and good that comes from him, was made in his image and likeness, as he lives on earth must, wherever possible, endeavor to approach

its resemblance to that which nothing can remove if it is deformity, he must be holy as God is holy, to be blessed later as great being happy is himself. There only great and good, is that the great and good mind receives, admires and loves what is above him, and devoted an image, it focuses on that which he bears the likeness as it is a copy of God. And because it is a copy of God, he understands that it is possible and it is a duty to focus on that which it bears the stamp in it. That is why, although government on earth, the body entrusted to him, however, for the best part of himself, that is to say, by memory, intelligence and love he likes to retreat to the source from which he knows he has received what he is, and all that he has, to the place where it is hoped he will live forever and get through the vision of God, the full likeness of God, he does not neglect to conform his life expectancy so holy. He looks so the place where he gets everything he is, and it is with men, more for them to live the life of God, and bring them to search and seize: divine things, for the conduct of this mortal life and human, and as the body, which gives it existence by its natural position, rises to the sky, its nature, its place and dignity of rising above all places and all the body, even its spiritual substance, he likes to fly to the realities that prevail in spiritual solve them, that is to say, to God and divine things, not a sense of pride, but with loving piety, simplicity and justice, and living with holiness above is the point at which the soul is the longer it takes him to undergo considerable exercise, which penetrate without crushing and affect the while perfecting it.

52. Although this application is a relief in letters and use, it is nevertheless not a literary study, an effort quibbles and disputes, verbiage, but something spiritual, peaceful, humble and agreeing perfectly with all that is humble. Yet it occurs outside, she realizes, however, rather in the interior of the mind, in this place where man is renewed day by day donning the new Adam who was created by God, in holiness and righteousness of truth. That the spirit is there, where is the good intelligence for all those who are. in practice, when according to the rule given by the Apostle (II Cor. IV, 11.) "in all things, we show as the ministers of God, in much patience, in afflictions, in necessities, in anxieties in the work, in watchings, in the prison cell, in fastings, in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Spirit, in a free charity feint, in the word of truth and power of God, by the armor of righteousness on the right and left, by glory and dishonor, by infamy and good reputation, as seducers and men are true, as unknown and known, as dying, and behold we live; mortified as chastened, and not as sad and not pleasing, as always in need and many rich, as having nothing and possessing all things in labor and sorrow, in hunger and thirst, in cold and nakedness. "(II Cor. XI. 27) It is in these actions and other similar efforts that involve the holy, apostolic exercises, examines the soul, is there, there corrects and purifies all filthiness of the flesh and spirit, perfecting the work of his holiness in the fear of God. These efforts require silence, they want to work the rest of the body from the heart, poverty and peace in mind dice penalties external and good conscience thought perfect heart and body. This is what forms the mind, because he finds what the form, but vanities, entertainment, gossip, discussions, curiosities, ambitious desires, dissipate and corrupt mind that is already holy or perfect. This application scans, not the flowers, but the root of the virtues she does not try to make them shine, she wants them to be, his ambition is not that men know, but that the soul possesses.

53. This zeal appetite fears that the defects are felt within, more than the attacks coming from the outside, their contact dangerous than malicious efforts. As sometimes, considerable work and sustained application, the virtues are brought to form thoughts and feelings pious of even lighter faults, taking advantage of the ease that leaves them weak too large slip in we like leaven in the dough, and become as natural principle. But no defect is natural, and all virtue is natural to man. The custom, however, from a corrupt will, or resulting from negligence inveterate usually makes more natural defects as a consciousness which we did not care. Because, as the philosophers say, habit is a second nature. All evil spirit can still before harden, soften feel his malice: and even when it has hardened, do not despair yet. This is the curse launched against Adam, in the land of our work, and the scope of our body or our heart, or useless weeds grow everywhere, and those that are useful or necessary or beneficial, do not come with hard work and effort. Virtue of the nature of real thing, coming in mind, do not come without fatigue, but she gets to his place, sits down with confidence and blends perfectly with nature, and no reward is it is nice to have in God consciousness itself. For vice, as it believes that it is a deprivation of virtue, its enormity, however, and it causes rayages are sometimes so feel that crashed and

overturned, its ugliness is so excessive that it contaminates and corrupts the force of habit that causes contraction is so great that the nature can be overcome with great difficulty. It is in vain that we made the dry bed flowing with vice, if the source from which it exits is not closed. Will released, for example, produces the lightness of spirit, there are instability of the mind, the fickleness of conduct, vain joy pushed to excess flesh, sometimes vain sorrow from to make the body sick, and many other miseries from this lack of lightness, and slipping in negligence or transgression of, the religious resolutions were taken. Similarly, made proud by habit, will swell the soul of complacency, when the heart comes to poverty. It is this source that spreads vainglory, confidence in its own strength, negligence in the service of God, boastfulness, disobedience, contempt, presumption and other ailments of the soul arising from ordinary the wound and the practice of pride, and in this manner, all kinds of vices derive their origin from each some bad affection of the will or any vicious habit, and this habit is ingrained long in soul, the more it clings tenaciously, and it requires more violent remedies and loving care. The contagion of these services continues to intimate solitary retirement. And even under the well-formed and accurately established in the soul, not giving any tumult in him who possesses treasure as a happy, well, bad habit leaves free in the no loneliness she held in slavery. If we do not fight the point with a stubborn zeal and well-directed efforts, you can soften it, there can hardly be overcome, and in any way to arrange the soul, and in some it is fixed retirement This allows tyrant ever to find the secret or silence. One that has been delivered to more violence and used his own will, is more and more wicked rebel in him, not only the spiritual malice, but the force of necessity can be called multiple and powerful like a strong body need energy hunt by the wrist,

54. But back to the praise of virtue. What is virtue? The daughter of reason, and even the daughter of grace because it alone is a force that comes from nature, but by grace it is under. She is forced by the judgment of reason approves, it is under the desire of the will of heaven illuminated. For virtue is the consent given voluntarily well. It is a certain equality of life conforming to any reason. It is the use of free will in the judgment of reason. Humility is a virtue. Patience is a virtue. Temperance, strength, justice and other such qualities are virtues in each, as we have said, virtue is not something that will freely obedient judgment of reason, because Goodwill is the soul, the origin of all goods and the mother of all virtues. Thus, unlike the ill will is the principle of all evil and all evil, so he that keepeth his soul must be very careful of his will, wisely understand and discern carefully what she wants or what she must want, just as the love of God and what it must mean, because of this love, as love of neighbor. And to be safe when it does not use judgment must always keep in him, according to the rules of obedience, a predilection cautious and reserved. Because the love of God, there is no other reason, no other distinction than this, as we cherish the Lord has loved us to the end, even if possible, love it so much, as a happy man, who in his commandments, always wants more. (Ps. CXI. 1.)

55. But the dedication of the heart that loves not must have no end or term, nonetheless it operates the action must have its limits, its rules and its own way. Fear that will not make too ardent differences, must always speak the truth is to moderate his side through obedience. For the man indeed progressing towards God, nothing is more appropriate than the will and truth. It is these two elements, which, as the Lord said, if they meet one (Matt. XVIII. 19.), Everything we asked, we obtain from God the Father. If these two principles are in perfect accord unit, they contain a whole all the fullness of virtue, vice, without any intervening, they can do everything, even the man who is languishing, and they have while one who has nothing, they give, they take, they give, they are in him who rests in its interior. Glory and riches are in the consciousness of this holy man, the fruit of his good will. For the outside, it is not on one side only, as the shield used in the world, but everywhere, that surrounds the truth of the Lord. Goodwill makes always happy and cheerful air inside, outside, the truth makes serious and grave, quiet and reassured. Also, rising above human infirmities, that man is in a perpetual rest, as this ensures that air is above the globe of the moon.

56. Will is a natural appetite, another is when it tends towards God and towards its interior, when another is toward the body, to external things and material, when it rises to the regions higher, like fire to his sphere, that is to say, when it combines truth and climbs ever higher, it is "love." When she is excited and as breastfed by grace, it is "fondness," If it takes, if it is, if it has, it is "love," the unit is mind, it is God. For God is love. (John IV, 16.) In these matters, when the man finishes, then he begins; (Eccl. XVIII. 6.) Because they never found on

earth their full perfection. But declining to what is of the flesh, lust is the desire of the flesh is straining toward what is curiosity century, it is the lust of the eyes towards the ambition of glory or honor, it is pride life. As it serves the needs or creature in its utility, it is nature or the nature of appetite. In extending that is unnecessary or harmful, it is a defect of nature or his own fault. In this respect, the tendency of every feeling or object towards which it moves, you can get yourself this reasoning. When looked at in the body, necessary things, will stop at the first desire is a natural appetite of the soul when, in his aspiration, it always extends forward, then turns urn that is not available as a vice will the desire, greed, greed or anything like that. In such matters, will soon be satisfied, but his vices are never happy.

57. This determination must be the rent when in spiritual things which belong to God's service, she wants what she can, if she wants more than it can, it must govern, and if she does not want it it can, it should stimulate and excite. Often, indeed, if it is chosen, it rushes impetuously and rolls with precipitation. Many times, if it is not turned on, she sleeps, she lingers, she forgets the purpose to which it is directed, and deflects easily meeting next delectation and that this wish. That is why, as we see in the body (because the body is more easily seen by others he sees himself), in these matters, the eye sees us dens better than ours and a brother, who did not have the same fervor of will often judge with more rectitude our actions, because many times, or neglect, or self-esteem we are what we wander so closely. The guardian of good will, it is obedience, whether precept, counseling hardship is one of charity. According to the Apostle Peter, the son of obedience and more sweetly purify their hearts through obedience and charity they perform in relation to their peers or even towards their lower than those they make their superiors by the need to position dependent. (1st Petr. II, 22.) In one, it is the only charity who commands, advises and obeys the other is that the authority of the threat of punishment, or subjection fearful who dreads. In the first, the one who obeys often deserves greater glory in the other, a larger correction is always reserved for that disobey. So the man who has the heart above, it is clear to everyone how much will need to govern his custody, and to have moderate its exterior, and even more for its interior. Often, when the soul thinks of God, or to itself, the will is sovereign mistress and all reflections, and in principle, it causes the rest of the considerations that the mind produces.

58. For three things combine to form the thought, will, memory and intelligence. Will force the memory to bring the matter or subject, as it forces the mind to form the material that is worn, applying intelligence to the memory, she gets her way, intelligence, it provides the penetration of mind that thinks, that thinking is the result of this application. Because the will gather at one point all these elements together and easily as any sign, the word for thought (cogitation) seems to originate from the verb force (co-managed). It is here that all the thoughts out, some good, holy and worthy of God, the other evil, perverse separating God other idle and vain, which the Lord pulls and escapes. Hence it is said that "perverse thoughts separate from God and that the Holy Spirit is hidden, thoughts that are without understanding. (Wis. I, 3 and 5.) What it should be noted that we can not possibly think without the assistance of any intelligence, and that thought is completely void without the use of any intellect. But another is the intelligence that produces natural force of reason, and another who has the virtue of the rational mind. Intelligence is the force applied does matter what, either good or evil, has its natural place, but there is one that is left to its own forces, one of which is illuminated by grace. One can not refuse to things of the century, serious or kidding: the other does not lend itself to subjects worthy of it, and like him. One often operates as abandoned to itself, and weakened by the vice of reason, and the vice of corruption will, ourdissant guilty thoughts, by which the mind conceives that separates full will of the Lord: the other, as always illuminated and still attached to virtue, piety operates, unites with God, the soul, which forms thoughts.

59. As for thoughts that are put in the second place, without understanding thoughts, thoughts that are idle and vain, that the intention of the person who has not applied to any kind of intelligence, thoughts that are not on death but corrupt slowly and gradually occupying the time to attend to prevent things necessary and defile the mind: it is not so much the thoughts mock thoughts engendered by memories imaginary or accurate, or by memories springing spontaneously and in great number from memory. By experiencing the desire seems to be more passive and active, because it is there any intention of the person who feels in himself: when such a memory of his own fate, as broths, memory, it offered to the mind, which does not take care to receive it in

the form, and everything happens then seems to unfold in a sleeping soul rather than in a mind to think that applies. And then, that he who experiences these thoughts do not wish to push the Holy Spirit, it happens, however, by the lack of negligence, that the spirit of discipline is subtracted from itself to the thoughts that do not know the rule. Although these ideas are produced by a hidden force of reason, they are nevertheless not of reason, intellect they are not applied in a thoughtful way, as one who gives them a spot approval. But when you think about it seriously and serious thoughts, by his free will, the will of the memory evokes all the memories it needs, it applies to those memories intelligence that gives them shape, and well made, intelligence submits activity penetrating one who thinks, and this is accomplished so the phenomenon of thought.

CHAPTER XVI. Explains the third state of religious life, that is to say, the spiritual state.

60. But when the mind deals with things that are of God, or that lead to him, and when the will, growing, love manages to be, at once, by way of charity, the Holy Spirit, the Spirit of life, spreads and vivifies all, either in prayer or in meditation, or in the extended considerations which reflects on his disability. And on the memory becomes "wisdom" when he tasted the sweetness with the Lord's goods, and when he submits his intellect he has examined this subject for footprint gives his love to these considerations. This act of intelligence of the soul who meditates becomes as "contemplation" of the heart that loves, and giving, as it were, to the object of his thought and love that leaves the shape of the felt experience spiritual and divine sweetness, it affects these impressions the mind of one who meditates, and then produces the "joy" of the soul that relishes. It is at this time that the human way, we think well of God, yet if he thought to call the act in which nothing is, nothing is produced, but in which only the memory of the abundance of the sweetness of God starts, overjoyed and have feelings worthy of the goodness of God, the soul of those who sought the Lord in simplicity of heart. But this way of thinking about God, does not depend on the will of the one who thinks, she is the one who is willing to give, that is to say the Holy Spirit who blows where he wants, when he wants, as he wants and who he wants, but it is the power of man to prepare his heart continually, releasing his desire disorders foreign intelligence or reason his pleadings, his memory and idle thoughts concerned and sometimes legitimate occupations and necessary in order that the desired day of the Lord, at his pleasure, when he hears the sound of his breath, all the elements that combine to form the thought together freely in an instant, and cooperate well, and make a sort of symbol or summary to the great joy of one who considers: the will, giving attachment to the pure joy of the Lord; memory, a retentive memory, the sweetness of intelligence experience.

61. Thus, the product will neglected useless and unworthy thoughts of God will corrupt, perverse separate from the Lord that which is right, thought necessary to use dice life, one that is godly, effective ideas to collect Fruits of the Holy Spirit, and to enjoy, God. However, the fruits of the Holy Spirit are, as the Apostle teaches, "charity, peace, joy, patience, long-suffering, kindness, goodness, gentleness, faith, modesty, there continence, chastity." (Gal. V, 22.) And any kind of thought, all that is offered to the one who thinks, is consistent with the intent of the will, acting as God in his justice and mercy, so that he that is righteous or even justified, and that is the corruption stains even more. That is why the man who wants to love God, or who already love must always examine his mind, probing his conscience, to know fully what he wants, and motives that are wanting, and whatever the mind desires or hates the one hand, and on the other all that the flesh lusteth in opposite directions. Because the thoughts that come from outside, and then fall, and wishes that flutter above in mind, doing that sometimes he wants, that sometimes he does not, he should not be counted among the wills, but well put them among the idle thoughts. Because, although they are sometimes feels up to feel the delight in the soul, the spirit still master of himself rejects and expels them. As for what he wants fully, it must examine what the object towards which tends to in this way, then to what extent and how he wants. If what he wants is fully God, he must search up how he longs to be this wonderful and holy, so that is to soft to. himself, despising himself to despise everything that is, or what can be, and not only from the judgment of reason, but from the feeling experienced by the soul so his will be more than desire, whether love, fondness, love, and unity of spirit. Because this is the way to love God. Indeed, the great desire for God is love: membership or union with him, it is love, it is enjoyment. For the man who has the heart above, imitated spirit with God is the perfection of the will progress toward the Lord, when he not only wants what God wants, not only when he is

assigned to this sense, but it is so perfect in love he felt 'experiences, it can not want what God wants. Or, want what God wants is already being like God can not want what God wants is already being what God, who is the same thing, to try and be. Also, it is rightly said, then we will see fully what it is when we shall be like him, (1 Joan. III, 2) that is to say, that is what we will. Who was given the power to become children of God has been given power not to be God, but to be what God is, however, to be holy, to be an entirely happy gold God is this. They borrow their holiness here below, they will derive their happiness up there to come from God, who is' their holiness and happiness.

62. The perfection of man is like God. Not wanting to be perfect, it is sin. Therefore, for this perfection, always feed will prepare and love for it will retain the does not dissipate on foreign objects, carefully keeping the love that nothing defiles. That is why we have only been created and that we live in order to become like God, because we have been trained in its image. There is a certain likeness to God that no living human being deposited with life that the creator of all humans has imprinted in every man, in testimony to a better and more dignified compliance that has been lost, that every resemblance capable of thinking has, like it or not, and that is even the one who is stupid to the point of not being able to think: that is to say, as in all places the Lord present in the meeting creature of the same kind living soul is in the body to which it is united. And just as God always similar to itself, operates similarly in its dissimilar creature effects, so the soul of man, while giving the body a life like always, produced by a similar action in the senses of the body and the thoughts of the mind, dissimilar results. This likeness to God, who exists in man, is of no value before God from the standpoint of merit, it is produced by nature and not by will, or work in the which it shines. But there is another similarity that is closer to God, resemblance, as a volunteer, is in the virtues of the soul it tries to imitate so to speak, across the sovereign good by the extent of virtue, and the immutability of eternity by his constant perseverance in holiness. Above this similarity, it is yet another. It is that which has been already said something, if only resemblance own that gives him more this name, but they call unity of spirit, for man with God to form a single mind not only the identity that want the same thing, but with a stronger unit that prevents power want something else, as we have discussed already. It is called unity of the Spirit, not only because the Holy Spirit produces or affects the mind of man, but because it is itself the Holy Spirit God charity because, by who is the love of the Father and of the Son, and the unity and smoothness, and good, and the kiss and the hug and all that may be common to both, in this unit of truth and truth of the unit while it is in man according to his way towards God, as in the unity of substance to the Son is the Father, and the Father for the Son, where the blissful consciousness is in some way in the middle of hugs and kisses in the Father and the son, when by means ineffable and beyond our thoughts, the man of God deserves to be, not God, but by man who grace what God is by nature.

63. Hence by exposing a result of spiritual exercises, the Apostle wisely said the Holy Spirit in these words: "In chastity, in knowledge, in longsuffering, in sweetness, in the Holy Spirit, in charity unfeigned, in the word of truth, in the power of God. "(1. Cor. VI. 8.) Notice how in the midst of these great virtues, it has, like the heart in the center of the body, the Holy Spirit forming the ordering and invigorating all. For it is he who is all-powerful artist, creating goodwill, relating man to God, who produces the mercy of God for man, which forms the affection gives virtue helps efforts, grows vigorously and has everything with sweetness. It enlivens the spirit of man and holds in unity as the soul animates and holds in the unit, the body to which it is united. That teach men to seek God, the angels to worship: he learns, alone, to find, to possess and enjoy it. It is he who is the readiness of the soul who seeks it right, piety, he who worships in spirit and in truth, wisdom in him who is the one who has love, and joy in which he enjoyed. However, all that is granted to the faithful on earth, in fact vision and knowledge of God, is a reflection and an enigma, as far from the vision and future knowledge that faith is far from the truth or time of eternity, but at times, what makes bed the Book of Job: "It hides the light in his hands and told him to get up again, and he announced it to his beloved that it is his possession and it can happen to enjoy it. "(Job xxxvi, 32.)

64. At the chosen and beloved of God, sometimes shows itself by reciprocating some light that springs from the face of the Lord (it looks like a torch, which contained the hands, sometimes shining, sometimes hidden at the discretion of the that is to qu'enflammée by the glow she sees through and at one point, the soul longs to

achieve full possession of eternal light and the legacy of the perfect vision of God: for show him somehow that still lacks, at times, passing through one seizes the man who loves him away from himself and carries delighted to date is far from the tumult of things century, the joys of silence and according to his ability, for a moment, just one point she shows the real, as it truly exists, and during that time, it operates exactly the same effect on him, and she makes its way, according to the object that appears in her eyes. Having learned the difference between the pure and the impure, the man returns to him to clean his heart according to the vision he had and to have his soul and make it like: so that, if he is re-admitted to the same happiness he found more pure to behold and to enjoy constant. Nowhere character of 'human imperfection does best captures that in the light of God's face in the mirror of the divine vision. Here, in this day lasts-without ever seeing better and better what it lacks the soul corrects increasingly, copying his model, all that she sins away by en: it thus approaches the likeness of that which she had removed her ceasing to be consistent, and hence a similarity accompanies a more expansive vision clearer. because it is impossible that the supreme good is insight without being loved, is not impossible that he loved as he was seen: until the love of man grow and reach some resemblance to the love that God has made similar to the man, the humiliation he suffered in taking the human condition, thinking to make man like God, glorification following its participation the divine nature. And then it is sweet to a man to humble himself with sovereign majesty, to be poor with the Son of God, to be like divine wisdom itself experiencing feelings that animated N. S. Jesus Christ.

65. For it is wisdom united to piety, love it joined the concern is with the thrill of astonishment, that consider and understand in a God humiliated unto death, until 'the death of the cross, in order to exalt man to honor resemble the deity. This is where the spring river whose waters make glad the city of God and the memory of the abundance of the sweetness of the Savior, when contemplating his tenderness towards us. The man is so easily led to love God, thinking or contemplating his pleasantries which shine by their own light, and ignite the heart with awnings he considers his power, his virtues, his glory, his majesty, goodness, his beatitude which leads similarly: the loving soul to an object so worthy of love is that it is mostly itself all that is lovable in him, he is everything, however if everything is where there is no party. Heart piously affected attaches to the property by the love he feels, to the point that it withdraws only when it became with him the same thing or the same property. When this happy outcome was completed in this wealthy man, only the veil of mortal separates the Holy of Holies and the supreme bliss that is above the heavens, and delayed his entrance into glory: but, as its faith and hope in her that he loves, he enjoys happiness in the depths of his conscience, he bears with resignation, the few days that remain to pass through this life.

66. And this is the end of the battle alone, as the end reward, the rest that completes its work, and comfort that soothes his pain. This is the perfection of man and true wisdom: it embraces and contains all the virtues, not as having collected elsewhere, but as having produced naturally in it, according to the likeness of God, that this resemblance Supreme Being is what, for, as the Lord is what is the same, with regard to the good of virtue, the habit of the goodwill is so allocated and strengthened vis-à-vis holy thoughts, that under the burning adhesion that binds the unchangeable good, it seems no longer able to be changed in any way the state where it is located. And as our Lord and the Holy One of Israel is our king, seized the man of God, the wise and pious soul, under the help and grace illumines, also contemplates the rules of immutable truth, as it deserves to be up to them by the intelligence that gives love, and he forms a heavenly way of life and a copy of holiness as he contemplates the truth and sovereign all that is true, that arises by virtue of it, the supreme and all that is due to its influence; absolute eternity and everything that depends on it. Complying with this truth, this charity, this eternity and after setting them free to rise above them by his own judgment, but she looks up with his desires, s attaching it to them in love, she considers it adapts and conforms to them, not act without discernment, not without looking through reasoning, not without judgment through reason. By then, the holy virtues are designed and rise in the soul, the image of God in the soul reform, and divine life begins to be ordered, this life that few people live remote and the Apostle complains (Eph. IV, 13.), the strength of virtue increases and collects, and the two elements which constitute the perfection of the contemplative and active life, which it is said in the book Job, according to the ancient interpreters: "Behold, piety is wisdom to abstain from evil, it is science. "For wisdom is piety, that is to say, the worship of God, the love that makes us want to

see, and which, by the light reflection and mystery, we believe and hope in him, and progress in this way until we contemplate in its clearest manifestation. Abstain from evil, it is the science of temporal things, among which we live as we abstain from evil, as we apply the well.

67. This science and this abstinence appear to relate first exercise of all the virtues, and then the knowledge of all the arts of life we have now. One of these two things, that is to say the application of virtues seems to tend more towards the upper regions, because they have the power and felt the sweetness of superior wisdom. The other that runs on the physical exercises, if it is not accepted by religion, flows and loses himself in the vanity of earthly things. In this, as science is an object grasped by reason or sense of the body, and committed to memory, if we seriously consider what is, what we understand by properly *las sense*, must be entirely attributed to the science. But, in such materials include the reason itself, this is the point where science and wisdom confined. For all that is learned elsewhere, that is to say the senses of the body, the mind enters as foreign element and adventitia. As for what goes spontaneously in the same spirit, by force own reason, or by understanding and unalterable truth immutable laws, whereby sometimes, even the most impious men are judged with many rectitude, so this is the reason itself, that this is precisely what is: it is not by reason of any occurrence doctrine that happens to him be the glory of science, but rather because of the warning of another, or from his own memories, she understands that this is properly what it is naturally. What we find especially that which is known of God, God himself naturally by knowing manifests itself to man, even impious. Then the natural affection for virtue, one pagan poet once said: "love of the beauty of virtue brought them to hate evil;" Finally, discernment of all things reasonable, operated by the investigative reasoning. It is a tiny bottom and science, it is the experience of the animal is sensible and runs down, it is realized through the five senses of the body, the lust and the experience of the flesh, eyes and pride of life.

68. When, therefore, reason to comply with wisdom, conscience rule and ordered life in the lower regions, it has to use his servitude and the resources available to him the nature, in the reasoning and the things that hold to reason, she runs after line, and outside the virtues, it gives consciousness its form. And thus driven by the inner realities, helped by higher walking towards what is right, she hurries to get the right sense of judgment, by consent of the will, the intelligence and affection by the effectiveness of work, freedom and unity of spirit, so that, as we have frequently said, the faithful man with God become one and the same spirit. And this is the life of God (which we just discussed) is not so much a progress of reason that desire for perfection already experienced in wisdom. For the man who enjoys these feelings is wise because it has become one spirit with God, it is spiritual. And it is in this life, God's perfection.

69. Because, therefore, that until that moment was alone or lonely, becomes united with God, and the solitude of the body turns to him in unity of soul. In him was fulfilled what the Lord summarizing all perfection, asked for his disciples, saying: "Father, I want the same as you and I are one, and they are in a we." (John XVII, 14.) This is the unity of man with God, or is his resemblance to the Lord as he got closer to him as he makes like to itself, it are inferior and insignificant in him that the spirit, soul and body, arranged in the manner that suits them, put in their place and estimated from their merits, are also appreciated after properties which are, so that man begins to know himself perfectly, and that progressing through this knowledge, it starts to rise to God. When the condition of being novice walk begins to tend and aspire to the knowledge, care must be taken to the error resulting from the dissimilarity, that is to say, sure, comparing spiritual things to spiritual things, the divine the divine, not to have ideas other than those involved in such an object. So the mind, considering the similarity between him and God, and has shaped his thinking absolutely die to avoid thinking about it by the body, and to God, not only according to the body, as if was local, or even the spirit, as if it were mutable. As spiritual beings are also far removed from the quality and nature of the body, in any riding position or place. As for divine things, they dominate all other bodily and spiritual realities, as much *qu'immuable*s their invariability and perpetual in their eternity, they are unrelated to any law of place and time, or freed from any suspicion of change . In this, as well as the mind discerns what is body by organs of the body, so it is reasonable or spiritual, he can not discern by itself. What is of God, he does not seek or expect to understand that by the help of God. In truth, some of the things that pertain to God, it is permissible and possible to the man who has the use of reason, to think and do research, as for example when is his gentleness, his goodness, the power of his virtue,

one other such subjects. But to know what it is in itself, no one can imagine, but by the feeling of love illuminated the sky for this purpose.

70. We must believe, however, and as the Holy Spirit will help us, we need to represent the living God of eternal life, while invigorating, immutable, steadfast and producing all things mobile, intelligent and creating all understanding, and every creature that includes anyone making wisdom wise truth is fixed, remaining immutable, which carry all the truths, which are, for all eternity, the reasons for all the events that are taking place in time. Be sovereign, who lives for gasoline and nature: he is himself living his life, that is to say, his divinity, his eternity, his greatness, his goodness, under existing and subsisting in it himself, than by its nature unlimited, all space and place, by his eternity, any time that can assign reason or thought much more real, much more excellent, it will never be possible to understand . The meaning of love and humble illuminated, reaches with more certainty than any consideration of intelligence is always better than you think, and yet it is considered better than one expressed by words. That is the supreme essence from which everything derives its being the starting point, the substance that is sovereign over all expression, but is still the causality principle of all things, the principle that our being dies, our intellect wanders point, and love is never wounded which is always looking for more sweetly found found with extremely soft look to be more careful.

71. Who wants to contemplate this ineffable (we only see one way inexpressible) must purify his heart, since no resemblance body can not see or enter the sleeping man, no coarse appearance to that that day, no search of reason, but only the purity of the heart, shows one who loves humility. This is the face of the Lord that nobody can look in this world without dying: that is, after the contemplation of beauty which longs who wants to love the Lord his God with all his heart, all his soul , with all your mind and with all his strength. He loves his neighbor as he loves himself, it also ceases to excite wanting to enjoy this delight. When he was admitted to sometimes see in this light of truth that is revealed to him, he sees without hesitation pure kindness of grace when it is private, it includes, in the blindness that plunges into the darkness, that her impurity is not suitable for this mystery of holiness. And if he likes, tears are sweet and he was forced to return to his conscience, not without many groans grow. We are all to meditate is insufficient to be this big, but we are forgiven that we love and we recognize that we can not think or speak as he should, and yet his love or desire for her love We excites and provokes us to think of him and talk to him. The conduct of the man who thinks he is to humble in all things to glorify himself in the Lord his God, to become vile in his own eyes, contemplating the infinite perfection: for the love the creator, to be subject to every human creature (1 S. Pet. II, 13.) to offer his body a living sacrifice, holy, acceptable unto God, and to his right, a tribute to the Lord . (Rom. xii, 1.) Above all, he strives not to be wiser than necessary, but with sobriety, and according to the measure of faith he received from heaven, do not place well in the mouths of men, but to hide it in his cell and his conscience, always the inscription above the one and the other: "My secret is mine! My secret is mine! "(Is. XXIV, 16).