Jean Gerson

COLLECTORIUM ON THE MAGNIFICAT

Collectorium super Magnificat), Treatises I–IV

From the Latin of Dupin's edition of his works (Antwerp, 1706)

English translation

Contributed to Mind of the Church by a friend of the library who wishes to remain anonymous

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About this translation

Translated from the Latin of Louis Ellies Dupin, *Joannis Gersonii Opera omnia*, tome IV (Antwerp, 1706); in Glorieux's *Œuvres complètes*, VIII, it is no. 418. This is a working translation, not a critical edition, and gives no page or column references to Dupin.

Given here are the prefatory notice, which describes all twelve treatises, the Prooemium, and Treatises I–IV. Treatises V–XII will follow when their translation has been completed. In Treatise III one reply of the Master is not given; the translator's note in brackets marks the place.

Prefatory notice

Prefatory notice

The *Collectorium* on the Magnificat sets out the parts of the canticle, not always in the same order as they stand in the Song, nor in one single style of writing, but in varied modes, according as the placing of the fragments offered itself through twelve "baskets" (*sportae*): for there are that many principal treatises. You will also find many things among the fragments which, though stored in different baskets, show one and the same savor of meaning. Whoever grasps it, let him take it according to whatever will he has, while God blesses, multiplies, distributes, and satisfies.

First treatise, after the Prooemium — dramatic, that is by dialogue — has fifty *notulae*, according to which the matter is clear.

Second treatise — dramatic, on Mary's canticle, *On the exultation of the spirit* — contains seventy-three *notulae*.

Third treatise — dramatic, in Mary's canticle, *On the regard paid to her humility* — through one hundred twenty *notulae*. (Related opuscula on the threefold eye, the precious pearl, the spiritual eye, the threefold vision of God, and twelve considerations on the concord of mystical with scholastic theology are placed elsewhere, in the *Collectorium* of seven baskets.)

Fourth treatise — by drama/dialogue, *On Mary's beatification*, on the words "For behold, from henceforth all generations shall call me blessed" (Luke 1:48) — eighty-two *notulae*.

Fifth treatise — by drama/dialogue, *How He who is mighty has done great things for Mary*. First partition: whether Mary was moved passionately — sixty *notulae*. Another partition without dialogue: *On the holy Name of God*, with the threefold knowledge of God — sixty-two *notulae*.

Sixth treatise — dramatic, on the fifth verse, "And his mercy…," *On Mary's lament*, *On the fear of God*, and a final prayer upon his mercy — one hundred *notulae*. Joined to it is a beginning that touches the moral/tropological exposition of the Lamentations of Jeremiah.

Seventh treatise — chiefly prose, *On the mind of the heart and the knowledge of God*, on the sixth verse, "He has shown strength…" — one hundred fifty *notulae*.

Eighth treatise — by drama/dialogue, in four petitions: deposition of the mighty by demonic impulse (44); angelic custody amid demonic deceits (150); seven general modes of angelic custody (83); soliloquy on angelic custody (50).

Ninth treatise — on "He has filled the hungry…," chiefly *On the Sacrament of the Eucharist*, in five partitions (dialogue; soliloquy of praise and worthy reception; soliloquy addressed to Mary; quasi-narrative on Mary's contemplations of the Sacrament and twelve goods that fill the hungry; hortatory soliloquy).

Tenth treatise — on "He has helped his servant Israel…," in two partitions (dialogue, 70 *notulae*; quasi-soliloquy and meditations, 30).

Eleventh treatise — on "As he spoke to our fathers…," in two partitions (Mary's contemplations of God's speech through the prophets and through herself, following the *Unum ex quatuor*; and John's solitary life).

Twelfth treatise — in the person of Mary, by soliloquy, gathering in summary the sense of this Song of Songs of Mary — one hundred *notulae*, as it were a psaltery ten times ten-stringed, with the doxology verses added.

Prooemium

Prooemium

About to treat Mary’s canticle for the comfort of my pilgrimage as it declines toward its setting (would that a blessed morning without evening may follow), I have resolved to proceed by dialogue in the didactic manner which Socrates held, and which Plato held when introducing Socrates. This way of proceeding of ours may also be called *dramatic*, of the kind ascribed to the Song of Songs, and which is moreover suited to canticles or loving eulogies. Ecclesiastical exhortation itself bears witness to this when it sings of virgins: “Before the bridal bed of this Virgin, frequent for us the sweet songs of the drama.”

Therefore, with your favor, most blessed Virgin — loving, lovable, and beloved above all — let this beginning be marked off by dramas and *notulae*: *My soul magnifies the Lord* (Luke 1:46).

Two brothers converse: the younger, like a Disciple, asking questions; the elder holds the place and name of Master. Both are lovers of solitude, though not of a solitary life alone.

Verses of the Chancellor of Paris

(fittingly prefixed to his work on the Magnificat after the Prooemium)

From your Lyons, brother, the brothers are comforted in the city,

while frequent talk of this and that is mine.

Junior and Senior — this one a Celestine, that one

a Theologian; Junior, applauding, speaks thus.

Junior.

Behold how good and pleasant it is, brothers, to be together —

whom one womb and an equal day brought forth.

Senior.

May brotherly love bind our heart into one;

and may your grace, O Christ, confirm this oneness.

Junior.

In the flesh indeed a Brother; by merits a Father and Master —

you see what welcome leisure has been given us.

Senior.

Leisure after harsh conflicts and storms

God gives, and sets us on a peaceful shore.

Junior.

See, it is right that we give and return living voices together;

my mind is moved to ask many things of your studies.

Senior.

Therefore I will take my turn; speech softens weariness;

the garrulous voice has its consolation for the old.

Junior.

Let me then be called your Disciple, and you by right the Master;

such names are apt for the benefits of teaching.

Senior.

Be rather the Disciple of Him who forbids anyone else to be Master;

He alone can teach hearts.

Junior.

Under that Teacher, see, you can be my Master;

planting and watering, You, O Christ, will give the growth.

Senior.

May He grant it, I pray: ask of anything you will, as was once

the custom of theologians — to seek this, then presently another.

Junior.

I rejoice; this manner is pleasant to me, and apt.

Let the talk be such, and among pilgrims let Jesus be in the midst.

Senior.

He has promised; He will make it such now as He gave Himself

in the Temple — and may I be a follower in teaching.

Tractatus I — Dramatic dialogue on the Magnificat

Tractatus I — Dramatic dialogue on the Magnificat

Title

Jean Gerson, Doctor and Chancellor of Paris

TRACTATUS PRIMUS — DRAMATIC — ON THE MAGNIFICAT

Having fifty *notulae*.

My soul magnifies the Lord. (Luke 1:46)

Opening dialogue

Disciple. Master, tell me, I pray: by what means did the blessed and most beautiful of women, after Elizabeth's greeting, after John's exultation in the womb, after the praise that she had believed, break forth into jubilee and begin her canticle from the magnification of God, saying: *My soul magnifies the Lord* (Luke 1:46)? You will do me a kindness both for the love of knowing and for the desire of consolation, while a raging storm has cast us alone here as upon a rock. Blessed be God, who has set us in the peaceful court of solitude.

Master. That too will be welcome to me: for *the Lord has commanded his song in the night of adversity* (Ps. 41:9 [42:8]). And the highest medicine of inevitable miseries is oblivion. Deign therefore to praise us, O sacred Virgin, who, not ungrateful for God's benefits, after the manner of the ancients soon uttered a canticle consonant with them in its opening, saying: *My soul magnifies the Lord* (Luke 1:46). So once Miriam, sister of Moses, *in the midst of the young women playing on timbrels* (Ps. 67:26 [68:25]). So the renowned King David, from whose royal line Mary sprang and shone. So many others burst forth into the magnification of God; as that: *Let us sing to the Lord, for he is gloriously magnified* (Exod. 15:1); and that: *Great is the Lord, and greatly to be praised* (Ps. 47:1 [48:1]), with the rest deeply stored in the secret of Mary's heart. Likewise she had lately received the angelic promise concerning the Son to be born: *He shall be great*, the angel said (Luke 1:32). And finally she knew that *he who is mighty has done great things for her*.

Great is the Lord, and great is his power (Ps. 146:5 [147:5]) — *the power of the Most High* (Luke 1:35) which overshadowed her — *and his wisdom is without number* (Ps. 146:5 [147:5]), for that Truth is great and prevails, by the testimony of all set forth through Ezra.

Disciple. A question comes at once to hand: on what ground is God said to be magnified, when he can neither be increased nor diminished at all?

Master. You hesitate, not understanding the Scriptures: how the Lord is magnified by the creature — not by any increase of himself in himself, but because he is proclaimed, sung, and praised as great; or indeed because he makes magnificent the soul for whom *he who is mighty does great things*. For *those whom he justified, he also magnified* (cf. Rom. 8:30). Does it seem to you a small magnificence of the Virgin Mary's soul, that she gave consent to an operation magnificent beyond measure? *Be it done to me according to your word* (Luke 1:38) — that is, let me become Mother of the Son whose Father is God. What more excellent, what more sublime and magnificent can be thought? She also saw it when she added prophetically: *Behold, from henceforth all generations shall call me blessed* (Luke 1:48).

Disciple. How do so great a humility and so great a magnificence stand together and agree — so great a casting-down with so great a glory? But let this question keep its place until we speak of the Virgin's beatitude. I should like you here to gather some magnifications of the Lord which Mary's mind contemplated — not all (for I do not doubt that is impossible), but a few, according to our capacity.

Master. What more fitting, or more divine, can we take than Mary's own Psaltery itself — a ten-stringed instrument having ten verses as so many most sonorous little strings — conformed to that universal ten-stringed instrument of the whole rational creation, which is joined from the nine Orders of Angels as from nine clear-sounding strings, with humankind as the tenth, which our supreme harpist repaired when it had been broken in the first parents by sin, that *the joyful psaltery might agree with the harp* (Ps. 80:3 [81:2]).

There is, then, the first little string of this our Mary's Psaltery, sounding of God's magnificence, because he is the Lord, *whose magnificence is exalted above the heavens* (Ps. 8:2). *My soul magnifies the Lord*, she says — she does not say "that one" or "this one," but simply and antonomastically *the Lord*.

Second: he is magnified in salvation; therefore she calls him *salvation*, because *salvation is of the Lord* (Ps. 3:9 [3:8]).

Third: he is magnificent in regarding the humble and in beatifying them: *For the Lord is high, and he regards the lowly* (Ps. 137:6 [138:6]).

Fourth: he is magnificent in the working of great things and in the holiness of his Name, because, she says, *he who is mighty has done great things for me, and holy is his name* (Luke 1:49). The Psalmist agrees: *You have magnified your holy name above all* (Ps. 137:2 [138:2]).

Fifth: he is magnificent in mercy and compassion *to those who fear him* (Luke 1:50).

Sixth: he is magnificent in casting down the proud in the imagination of their heart.

Seventh: he is magnificent in the exaltation of the humble, when the mighty are put down from their seat.

Eighth: he is magnificent in filling the hungry, when he has sent the rich away empty.

Ninth: he is magnificent in the deliverance of the lost, because *he has helped Israel his servant*.

Tenth: he is magnificent in the fulfillment of his promises: *As he spoke to our fathers, to Abraham and to his seed forever* (Luke 1:55).

Notula XV

Disciple. The brief adaptation and lucid order please me.

Master. What would you think if we were to make the varied measures of all the organs of Sacred Scripture — indeed the voices of every kind of musician — agree with this ten-stringed Psaltery of Mary?

Disciple. There would result, I know, a harmony beyond admiration.

Master. Know likewise that in her own hearing our Psalmist made the voices of all musicians resound most abundantly and most distinctly, while she poured out the gaze of the mind together with the plectrum of meditation in freest course and wondrous speed everywhere; while she poured herself out, as it were at once, into all and each of the affections which the human mind is accustomed to vary one by one in singing.

Subdistinct notulae — the mystical song of the heart

Master. This has already been done elsewhere; nor will it be irksome to insert it here, since you so wish.

NOTULA XV — Per proprias subdivisae notulas

The noble Apostle, an evangelical child — a child not in the senses but in malice — having five loaves of doctrinal refreshment for five thousand men, said to the Corinthians: *I would rather speak five words with my understanding, that I may instruct others, than ten thousand words in a tongue* (1 Cor. 14:19). Yet he had prefaced this by the example of the pipe and the harp: *if they give no distinction of sounds, how shall it be*

known what is piped or what is harped? For if the trumpet give an uncertain sound, who shall prepare himself for battle? (1 Cor. 14:7–8). And he concludes that sense is needed — both of knowledge and of affection — when one who prays speaks or sings, so that according to the tropological sense the spiritual person may prepare himself for battle and, with five smoothest stones from the torrent of the Scriptures, may cast down Goliath, that is Satan — another David become a boy. This is the parable of the mystical *canticordium*, or Song of the Heart, which the same Apostle exhorts us to sing with the spirit and to sing with the mind. In this song of the heart three things are found, as in the song of the mouth:

Matter of the song, which is called the *letter*.

Voice of the song, which is called *resonance*.

Figuration of the song, which is named a *note* or *notula*.

We call the matter of the heart-song the devout and honest knowledge of all things divine and human. We call the resonance every moderated and ordered affection of heart and spirit. We figure the note or *notula* for the awareness of the two preceding, so that it may appear to which resonance of affection the letter of the meditations is to be fitted. On this matter a few verses will be given, whose sense will make it clearer.

Disciple. It is marvelous, indeed, by what power this can be done, when the voices of the affections are innumerable; and besides, they are contrary or adverse to one another. Does not the voice of love stand against the sound of hate? So desire, or pursuit, tends opposite to flight. Joy also conflicts with sadness; hope with fear; compassion with severity — and so of many others.

Master. You rightly marvel at marvels; and therefore Mary sang to the Lord *a new song*, because he has done marvelous things. Marvels of mercy altogether, which charity has made greater than were (if one may so speak) the marvels of power. He had done among the ancients marvels that showed power, wisdom, justice, dominion, and strength. But then *the Lord made a new thing upon the earth, when a woman encompassed a man* (Jer. 31:22) — that is, when God took flesh and *remembered*: remembered what? He did not say power, nor wisdom, nor justice, but *his mercy*. Then *he made a memorial of his wonderful works* — namely of mercies — *the merciful and compassionate Lord* (Ps. 110:4 [111:4]). For among things that arise in time nothing is more marvelous, as Augustine witnesses, than that God should become man and man should be God. Do you wish to receive the unfolding of these things?

Disciple. Not for the present; for a fuller declaration will perhaps have place later on that verse: *For he who is mighty has done great things for me* (Luke 1:49). But I return to the inquiry: on what ground will you show that the blessed Mary was able to comprehend all the affections together in this new Canticle, when with rejoicing gladness she says to God: *O God, I will sing a new song to you; on a ten-stringed psaltery I will sing to you* (Ps. 143:9 [144:9])? For that this Canticle of Mary is a ten-stringed psaltery has been shown above.

Master. You call me to a matter long and much sought; on which our opuscula on the Canticles will teach you, especially that whose title is *Canticordium*, that is, the Song of the Heart. In its last part there is handed down, for the practice of spiritual songs, a new and mystical *gamma*, after the proportion or analogy of the hand-*gamma*, under five voices, according to the four principal passions or rather affections, with a fifth joined which arises from the concurrence of several and is called *compassion*, as if "suffering with others." The first is love or joy; the second hope or desire; the third fear or flight; the fourth sorrow or hatred.

Disciple. Ah, now I remember what you treated there. But because that useful work has perhaps come to the notice of few by reason of its size, you would do a service to studious desire if you handed down this practice of the mystical song in brief.

Master. It will be given, and this through a threefold fivefold set.

Five words for the letter:

Magnificent, generous, loving, just, compassionate are you.

Five affections for the harmony:

joys, hope, pity; hence fear, and sorrow.

Adaptation of the five vowels to the voices of the five affections:

*A rejoicing loves; E hopes; but I has compassion;

O fears; U, grieving, hates — and these are the Notes.*

Conformity to the five *notulae*: Sol, fa, mi, re, ut. Whoever will carefully attend will find that every wholesome meditation of both divine and human sciences can be reduced to five words, of which the first four regard God — namely magnificence, munificence, mercy, justice. The fifth is special to humankind, namely misery. For every song of spirit and heart has its form according to one of the five words, or two, or three, or all together of those aforesaid. Likewise all the affections of heart and spirit can be brought to the number five: joy, hope, compassion, fear, sorrow — applying each word of the letter of meditation in the order here set to the voice of the sounding affection. Finally the five vowels placed in natural order are *notulae* indicating to which voice the letter is suited, even by depression and elevation, after the likeness of the hand-*gamma*: Sol, fa, mi, re, ut. Or let the natural order of the vowels be set, consonants removed, as appears in the following figure.

| | A | E | I | O | U | |---|---|---|---|---|---|---| | Affection | Joy | Hope | Compassion | Fear | Sorrow | | Letter | Magnificence of God | Munificence | Mercy | Justice | Our misery |

We do not wish anyone to suppose that the present *gamma* of mystical songs is of itself at once effective enough for heart and spirit to sing by affection and effect together, unless there be added to this art — in itself most easy to know — a vehement and continual use. For so we see in other arts, especially in sensual music — so on the psaltery and harp, so in a vocal choir, so on strings and organ.

My soul has longed to desire your justifications at all times (Ps. 118:20 [119:20]). You will hear A: turn your meditation upon God's liberality or munificence, and thence hope, or desire to hope. Likewise at I: meditate God's mercy with human misery, and thence have compassion, or long to have compassion both for your own soul and for others. At O: you will think of the severity of God's justice, and thence fear, or desire to fear. So at U: you will grieve human misery, or take care to grieve, that you may no longer magnify yourself upon the earth. And who, I ask, is so dull that he cannot under a brief space of time learn these things, meditate them, and carry out what he has meditated, or desire to carry it out — if not by the flight of contemplation, at least sometimes by a slow leap of the heart, after the manner of locusts? A more fervent hour will come when one who so strives will be able to say to the Lord from the heart: *I have run the way of your commandments, when you enlarged my heart* (Ps. 118:32 [119:32]).

Finally, if this art seems to some more curious than fruitful, it holds the whole harmony of spiritual or heart-music under two voices, which are hope of salvation and fear of damnation, under a double letter or two words which the Prophet heard after God had spoken once (Ps. 61:12 [62:11]): and these are the power or severity of God's judgments, and mercy in respect of our rewards and miseries; according to which two the Prophet formed his song, saying: *Mercy and judgment I will sing to you, O Lord* (Ps. 100:1 [101:1]), *whose name is holy and terrible* (Ps. 110:9 [111:9]). Nor will you find anything in the Scriptures and in creatures that cannot be reduced to one or other of these.

But this present art is not to be judged useless or superfluous or merely phantasmatic, because *that which is animal is first* (1 Cor. 15:46), according to the Apostle; and all our intellective knowledge takes its beginning from the sensitive, which is helped when ordered phantasms are presented to it in brief. This one thing we

confidently promise: that the present art, as formed in the womb of nature — to which no tongue is barbarian or unknown — will be practicable for all, through all and without distinction of languages, who are willing to turn to the heart, where as in a book there is written, impressed, sealed, and notated (though overshadowed in many) the aforesaid threefold scheme. For who will deny that God is most magnificent, and therefore that one should rejoice in so great a Lord, King, Father, God? Who further does not know his munificence or generosity, and so hope is to be set in him? Further, because he is most mild and just, while we are miserable, there arise in wondrous ways the other three affections: fear of justice, sorrow of misery, and compassion for another's calamity as for one's own, for the imploring of divine mercy. The natural order of the vowels is then set as if beginning from the psaltery of the deep heart: A, then E a little sharper, then I, afterward O, finally U expressed with the uppermost lips. For the practice is that whenever and wherever a syllable of the literal song has placed A, meditation on the magnificence of God is to be made with the resonance of joy. If E is set, hope concerning God's generosity. If I, let compassion sound to God's mercy and human misery. If O, fear of justice. If U, let the sorrow of our misery be lamented. From this again one may find sweet combinations and proportions, as diatessaron, diapente, diapason; also *neumata* with tones, song with descant, tenor with triplum and contratenor — as is drawn out at greater length in the opusculum *Canticordium*, and figured under the examples of a two-stringed and a ten-stringed instrument. So in every sounding canticle of whatever language the verses of the Psalm can be notated. Whether, however, it is enough in ecclesiastical psalmody that the intention of singer or hearer be referred to the foregoing, can be gathered from the opusculum *On the Solicitude of Ecclesiastics*.

This one thing we say here: that we neither wish nor ought to narrow the inspirations of the Holy Spirit, nor to take away the meditations of the learned about the sense of the Psalms by these means. But there are those who do not understand the sense of the letter in any way, nor find how to gather themselves in meditating. This art will profit such especially, with gradual exercise, however lay they may be. For example: you will hear the vowel A in one part of a Psalm; direct your meditation to the magnificence of God, and accordingly let your heart form the voice of joy, or desire to be formed — because *the Lord has heard the desire of the poor* (Ps. Heb. 10:17) — if it can do no more, saying within itself what little it can.

Nor is it fitting or expedient to linger longer in the figurative phantasy of present things alone than until they are led to the purity of understanding, phantasms being transcended or meanwhile left behind as far as is lawful.

Why Mary's mind could manage all these modes so easily

Disciple. I am grateful, for I feel that you have come down to my wish. Nevertheless there still remains the first scruple of the inquiry: on what ground Mary's mind was able with such ease to fit the most sweet throat of the mind to all the measures of those affections, when scarcely with great leisure and careful study can this practice just handed down be easily observed.

Master. Receive first that *he who is mighty has done great things for Mary*. Next, marvelous are the things that art and use effect together. The teachers of musicians teach this by a likeness to our purpose. For one who plays the harp, if he is perfect, does not deliberate about each string, how it is to be touched this way or that; since, as the Philosopher witnesses, *perfect art does not deliberate*, when custom passes as it were into nature, which as such follows its impulse more than a deliberating judgment. Finally a rooted and perfect habit renders easy those things which seemed difficult or impossible to those lacking the habit. No less is this so in spiritual and intrinsic operations of intellect and affection than in the external senses.

Disciple. When I consider sharply, I am compelled to assent both by experiences and by privileges.

I pass now to other inquiries. One: why, when the blessed Mary sang this Canticle, did she variously set and divide spirit and soul, saying of the soul *Magnificat*, and adding of the spirit *exultavit*? Why beyond this does

she give magnifying to the soul and exulting to the spirit? Why, further, does she give the magnification of her soul to the Lord, and the exultation of the spirit to God her Savior? Finally, why did Mary begin her Canticle from the magnification of the Lord rather than from wisdom and goodness? Also she first narrated benefits conferred on her singularly, before those distributed to others universally.

Master. You call me to questions worthy to be known, of which the first concerns the matter of the division of soul and spirit. And this indeed presupposes many things if it is to be perfectly understood. We said some things formerly in the treatises *On Mystical Theology*. Scarcely has there been any principal Doctor, Philosopher, or Theologian who has not handed down something about spirit and soul for knowing ourselves — which knowledge is rightly preferred to all others, so that one can never say too much about it, just as one can never know too much of it.

Disciple. Truly so it is; nor do I confess that I wish to be occupied more in any other tradition. Therefore, presupposing many things handed down elsewhere, speak now what is suited to the present purpose.

Master. Receive that of the rational soul itself, which is the essential form of man according to the determination of the Church, there are principally two acts or offices: namely to understand, and to animate. On account of the first it is called *spirit*; but *soul* on account of the other. Nor am I unaware that both are called by many names; but both the description and the subdivision will signify our acceptance. And that our intention may be clearer among learned Catholics, we take Christ for example, who said: *My soul is sorrowful even unto death* (Matt. 26:38); and of the spirit he added: *The spirit indeed is willing* (Matt. 26:41). Doctors therefore consider in Christ as it were a twofold portion of the rational soul. One, according to which he was truly blessed from the instant of conception, clearly seeing God and enjoying him. The other was subject to sadnesses and the other affections of the way, because according to that it was passible — though by a spontaneous undertaking of penalities, not by absolute necessity. If therefore you can conceive that division which we believe was in Christ's soul, you will be able to conjecture what can be effected in other human beings.

And first let us look to our blessed Mary, who while she was a wayfarer had, after Christ then also a wayfarer, a division of spirit and soul — in a real manner, but differently from Christ.

First, because Christ's spirit was perfectly blessed, as now in glory; Mary's spirit was not, but in a riddle and in a mirror she beheld and loved God.

Second, because Christ's soul did not of necessity undergo sensitive or afflictive passions, but freely undertook them. Hilary, looking to this, said that Christ in the hour of the Passion did not grieve nor fear, nor that fear was his — it must be supplied: unless he had willed it; otherwise it would be an error subversive of the whole Gospel narrative. But Mary's soul necessarily suffered at the presence of a sorrowful object. Whence although she was conceived without original sin, she did not yet have the state of innocence of the first Parents, just as neither do those cleansed in Baptism, when guilt is deleted and penalty remains — that is, the necessity of suffering.

Third difference is taken thus: because Christ's beatitude, which was founded in the spirit, did not of necessity overflow into the soul, nor did the passions of the soul disturb the spirit as spirit. But in Mary there was a twofold overflow: from the virtues of the spirit into the soul, and conversely from the passions of the soul into the spirit. Hence she grieved less in the Passion of the Son, nor did she so cry out for sensuality, *My God, why have you forsaken me?* (Matt. 27:46), as the Son did.

Fourth difference is said: because Christ's spirit, which can be called his heart, always kept watch even while the soul slept, according to that: *I sleep, and my heart watches* (Cant. 5:2). Not so in Mary.

Disciple. What do we say of blessed Paul, when he saw the secrets of God?

Master. It is probable that Mary was sometimes so rapt, and so beheld; and far more divinely was the division of spirit and soul in Mary than in Paul or John or the other wayfarers. Because no motions of the rational soul that are born to obey reason forestalled in Mary the judgment of reason or spirit. Otherwise in others, who for that reason can sin venially.

Disciple. Why did you add “motions that are born to obey reason”?

Master. Plainly because of the motions of the nutritive or natural power, which do not follow any cognition, and therefore are moved not by the command or motion of reason, but are drawn by a certain impulse of nature.

Disciple. Whether it would have been so in Adam not sinning?

Master. It does not seem sufficiently determined; for God could have subjected to the liberty of the first human being all his powers, just as some not improbably say that in the Blessed all powers are in their operations conjoined to liberty, or subject to it, and likewise in Christ.

Disciple. I should like you to give a sensible example of this kind of division of spirit and soul. Then open the variety. Afterward you would add the causes of this division.

Master. You ask three difficult things, not sufficiently intelligible by doctrine alone unless experience be companion. Augustine gives the example of a lofty mountain, on whose summit there is a quiet and serene illumination of the sun without clouds; but at the foot of the mountain there is cloudy darkness with the agitation of winds. Hugh on Ecclesiastes gives another example, of a fire that smokes with flame, and of that which shines serene in live coal.

Disciple. Now open to us the various modes of this division of spirit and soul.

Master. The difference is threefold. Because the spirit sometimes remains in its act while the sensitive soul does nothing. This first is clear in a separated spirit, which does not use the sensitive powers, according to the more probable sayings of the Doctors — although the author *On the Spirit and the Soul*, and Cassiodorus, sound the opposite, that the separated soul feels, sees, hears, and touches. But then the conjunction of soul to body would have been made in vain if it did not need a bodily organ when it exercises sensitive operations. Perhaps they meant to say that those powers remain radically in the separated spirit, as the visual power is in the foot of a living human being, though it cannot see there. But an example more to our purpose is given of Paul, who was rapt in spirit so without bodily sense that he said: *Whether in the body, or out of the body, I know not; God knows* (2 Cor. 12:2–3).

Further, sometimes the converse happens: that while the soul according to the lower portion is in its acts, the higher spirit understands nothing. This is most frequent in those who do not have a ready judgment of reason — such as children, or the foolish, or sleepers, or those vehemently attentive to sensibles, and thence bestial in effect.

Disciple. Is this division of soul and spirit to be called rapture or ecstasy?

Master. By no means if we judge properly; rather this is an absorption and depression of the spirit, or a binding, than a separation from the soul by ecstasy and rapture.

Disciple. So it seems, since rapture names a certain impulse toward higher things, or an action, or a leading, as when *Jesus was led by the Spirit* (Matt. 4:1) — led, driven, and driven into the desert. Therefore tell the other modes.

Master. One is when the spirit is brought into its act after the likeness of flashing lightning, or of an emitting spark, only in a certain sudden passage, not able to remain in such clarity. So Plato — whom Augustine is said to follow — is reported to have spoken of our knowledge concerning God or divine things by human

beings trying to abstract themselves from sensibles. To this sounds the likeness of the animals of Ezekiel, of whom it is said that *they went and did not return*. Yet it is added that *they went and returned* — not indeed speaking absolutely, lest there seem a contradiction; but it is added, *after the likeness of flashing lightning* (Ezek. 1:14), which flashing seems to return to its matrix, though it persist in itself. To this is further drawn Job's word about God, that *he hides light in his hands* (Job 36:32), showing it when he wills. Augustine speaks frequently to this purpose, striving to rise to the knowledge of divine things. But *suddenly I am drawn back*, he says, *when anything has flashed and is worn away in intelligence or affection*. Among some, without a new miracle, this sudden passage is sometimes very small according to more and less. But great — very great — if even for half an hour there is silence in heaven while we live here. This greatness the Blessed One had sensed and experienced almost daily, who said: *He who is mighty has done great things for me* (Luke 1:49).

Disciple. That can piously be believed. But whether so great a division of spirit and soul happens only by God's miracle or by the intimate inpouring of the Holy Spirit, or whether it sometimes occurs naturally by vehement study of meditation about divine things and by exercise through the virtues, after the manner of the philosophizing, who relied on such a way alone?

Master. Do not think this possible by nature alone; otherwise you deny that Christ is the door by which one comes to God. So the divine Dionysius set this theology as mystical, proper to Christians alone. Nevertheless both angelic visitation and human exercise can be a help, with a fitting disposition and completeness of the body.

Disciple. You speak of three helps: one through the Angel, another through exercise, another through a good body. Say a brief word about each.

Master. I will begin from the last. Every cognition of ours, therefore, however much it happens through the spirit, by the natural way without an immediate miracle of revelation takes its beginning from the senses, through which phantasms come to the phantasying soul; of which the Philosopher says, and the theologians agree, that *it is necessary that whoever understands speculate phantasms*. These are to the spirit as color to sight. Hence it happens by the irradiation of the agent intellect — which I think is nothing other than the spirit, as it is naturally endowed with the light of God's countenance signed upon it — that there is an actuation of phantasms, so that they present themselves to the possible intellect, and the possible intellect from those phantasms elicits incorporeal intelligible and immaterial species, by which it understands without sense and body — not as subject, because it always informs, but as spiritual organ. An example is given of light, which is required that color may be seen, both for colors that they may be actuated, and that from them and the light there may be one in the notion of the mover. It is required further for the illumination of the transparent medium. But the office of exterior light is supplied by the intrinsic and natural light in certain eyes; which is to be seen in cats and wolves and some human beings who see by night in darkness.

Disciple. You seem to digress, and not to say what is suited to our question.

Master. I will presently show the fitness. Therefore if it is necessary that the cognition of the spirit, even when divided from the soul, take the beginning of its cognition by inspection of phantasms, what is more consequent than that according to the varied presentation of phantasms cognition be made in the spirit — that is, that spiritual cognition be made clear and serene, if such serene, clear, ordered, and undisturbed phantasms are presented? Conversely, contrary defects of knowing will occur. Do you grasp these things?

Disciple. I grasp them, and we prove it by daily experience.

Master. You see that the cognition of the spirit is helpfully aided by everything that effects a calming of phantasms about the thing to be understood, especially the spiritual and divine.

Disciple. I see — provided that serenity does not elsewhere hinder by the conversion of intellect and affection together toward lustful desire of earthly things.

Master. You except this wisely and skillfully; for not everyone who has clear and ordered phantasms at once converts them to the sole seeking of divine things to be meditated or contemplated. But let us suppose from now that we speak of contemplatives, who are indeed rare, yet some nonetheless receive accordingly that twofold help aforesaid: one from above through angelic operation; another through their own intrinsic exercise in the virtues that moderate the passions, and also in the sciences that illuminate or cause beautiful meditations by the speculation of phantasms.

Disciple. Explain the modes.

Master. You know how the reception and disposition of phantasms happen according to the disposition of the animal spirit, which, coming radically from the heart to the brain, becomes animal by purification and action in the brain. Which spirit, when it only moves the humors in the body, is called natural; but when it fills a well-disposed brain, it is called animal — cognitive and motive.

Disciple. These things are known from philosophy.

Master. They are known, I confess; but it was necessary to repeat them briefly and to presuppose them for the explanation of your question.

Disciple. It pleases; go further.

Master. This animal spirit is made ready to be a fit instrument of cognition and motion in one way when that which impedes and disturbs, obscures, or blocks it is removed; in another way if it is positively helped to be clear, serene, and tranquil.

Disciple. I have already granted that there is daily experiential testimony on this, of which Aristotle's single example about the action of wine would suffice: that taken excessively it disturbs to insanity, but moderately drunk it helps cognition.

Master. Gather at once from these by what means an Angel can help the phantasy so that it may present clear and serene phantasms to the spirit. Diligent moral and virtuous industry of a human being living temperately also helps. Now let us apply outside the two proposals — one of the mountain, the other of the coal. And let us say that if in the same brain there is one part of the phantastic power, and likewise of the imaginative and estimative, which is actuated by a lucid and serene and clear animal spirit, and has similar phantasms that are born to lead into the knowledge of divine things by the abstraction of the agent intellect, then the intellective or mental spirit will be able to raise itself to the contemplation of divine things — especially if it has been habituated long and often by strong meditation of such things — always presupposing the help of the Father of lights, *from whom is every best gift* (James 1:17). Or if another part of the animal spirit is darker, as appears possible, then more turbulent phantasms will appear there, and accordingly the rational spirit will seem to itself as on a mountain whose apex is lucid and whose root is dark. The example is enlarged from the most diverse things found daily about clouds interposed in the radiation of the sun with respect to the sensual eye. You have here now a likeness of the division of soul and spirit, which is said to happen when that which is most lucid appears wholly above, in a way not sufficiently explicable or intelligible without one's own inward experience; but that which is below appears turbulent and dark. So in the Transfiguration of the Lord it is said that *a bright cloud overshadowed the Apostles* (Luke 9:34), whose understanding will afterward be opened. This diversity of the darkness of fire in kindled smoke, and of its serenity in live coal, it is lawful to speculate toward the sparks that leap out, which flash more clearly but more briefly. Add the flashings in the clouds, or lightnings, and so of the varieties. Following which example Boethius sang:

> *Then the darkness dissolved, the night left me,*
>
> *and former vigor returned to my lights, etc.*

And again:

Stars hidden in black clouds

can pour forth no light.

And again:

Alas, how the mind plunged in a precipitous deep

has… etc.

…is transformed into the image. The lower part is composed unto the highest peace and tranquillity, when the superior part is raised to glory and joy.

Disciple. I feel that I have not without cause conferred speech upon this division of spirit and soul, which one who has not found it can nonetheless believe has been found — whether this happens by the miraculous and immediate inpouring of God, or by angelic ministry, or by one's own exercise of virtue. Likenesses seem to agree, and with the likenesses the words of Scripture: *Lord, who shall dwell in your tabernacle? Or who shall rest on your holy mountain?* (Ps. 14:1 [15:1]). Behold, for the example of the mountain. And for the other: *In my meditation a fire shall flame out* (Ps. 38:4 [39:3]).

Master. What if we join a third example, of the water of a vessel or fountain or sea, such as one of the Fathers set? And the fable of Narcissus alludes to it. Virgil also was not silent, after he had said:

Now he divides the swift mind hither, now thither.

As when a trembling light from bronze basins,

struck back by the sun, or by the image of the shining moon,

flies about all places far and wide, and now under the airs

is raised, and strikes the paneled ceiling of the high roof.

Disciple. One of the experienced pastors narrated divine things. "I," he said, "sometimes seemed to myself to have felt such a division in the brain, as if the lower part were rather dark water, and stirred; but the superior, like most bright air, serene and tranquil, stood out — and this with the most beautiful simultaneous images of nearly all my past cognitions and wholesome meditations. Was that not a division of spirit and soul?"

Master. I do not think so, but it was a disposition toward it. For the mental spirit was being actuated by intelligible species elicited, so that it might understand as already spiritual, turned away from phantasms; as you have the twelfth industry for mystical theology: to turn the mind away from phantasms.

Disciple. How will that be, when it is necessary that every one who understands speculate phantasms?

Master. It is necessary at first, but perhaps not continually; nor so that, with the help of spiritual memory and of habits acquired by the continuation of intelligence, the immaterial spirit itself cannot continue from habit and memory into act without the ministry of the animal spirit. Hence I judge Remigius described contemplation as *an operation without motion* — and this whether contemplation sounds cognition, or love, or the delight following from both in a well-disposed and habituated subject. For what is delight but a fitting conjunction with what is fitting, perceived and loved? Such an operation, therefore, causes a division of spirit from soul, because the soul as it is then named does nothing toward the act of the spirit; but either as somehow lulled it is silent and still; or if it is moved and feels, it does not disturb nor cast down the spirit from the ark of contemplation. This is the peace which God gives, that his heart be not troubled nor afraid, and which according to the Apostle *surpasses all understanding* (Phil. 4:7) — in the manner said: for the spirit is deprived, if not of the life of the soul, yet of the sense of its life. Take at the same time the words which Richard set in the form of the author of the book *On the Spirit and the Soul*, lest in so great a matter one seem to have less faith as inexperienced. Let faith therefore be given to the experienced. *The word of*

God is living and effectual, reaching unto the division of soul and spirit (Heb. 4:12). But in this division the soul, and what is animal, remains below; but the spirit, and what is spiritual, flies to the highest: from the lowest it is transformed into the image. The lower part is composed unto the highest peace and tranquillity, when the superior part is raised to glory and joy.

Disciple. These things are great, and to be reserved for another treatise; let tomorrow be awaited. Now, however, briefly resolve why the soul is said to magnify the Lord rather than the spirit itself.

Master. Both indeed were done; but a special reason was in the soul which prepared hospitality for the spiritual majesty of the incarnate Word in flesh altogether animal. Again, because it was to be that this Incarnation would be a scandal to the Jews and foolishness to the Gentiles (1 Cor. 1:23), Mary went before, showing that the Lord took flesh not from impotence but from supreme dominion. Accordingly exultation — as it were a leaping-out — looks more to the spirit than to the soul; and at once she joined three things: God for chaste fear, Savior for grateful honor, *her* Savior for highest love — which was so singular in Mary as to draw her, and yet was common that it might profit more.

Finally Mary's spirit exulted before the animal part, when challenged, magnified the Lord — which was then especially done when, consenting, she said: *Behold the handmaid of the Lord; be it done to me according to your word* (Luke 1:38). Which, because it was afterward to be perfected by Elizabeth prophesying and blessing her whom she visited, she received, rose into jubilee, and said: *My soul magnifies the Lord* (Luke 1:46).

Disciple. And let us too magnify the Lord, and let our spirit exult in God our Savior. Tomorrow let us return to the same.

[End of Tractatus primus. Tractatus secundus — Dramatic, on Mary's Canticle, On the Exultation of the Spirit — begins next, with seventy-three notulae.]

Tractatus II — On the exultation of the spirit

Tractatus II — On the exultation of the spirit

Translation stops at the start of Tractatus tertius (*De respectione humilitatis suae*).

Title

TRACTATUS SECUNDUS — DRAMATIC — ON MARY'S CANTICLE

ON THE EXULTATION OF THE SPIRIT

And it contains seventy-three *notulae*.

First notula

My spirit has exulted in God my Savior. (Luke 1:47)

Opening question — four modes of "spirit"

Disciple. I am here to ask: whether our Blessed Lady, when she sang *My soul magnifies the Lord, and my spirit has exulted…* (Luke 1:46–47), was *in the spirit*, or *above the spirit*, or *without spirit*, or *outside the spirit*.

Master. This fourfold question I wish, if I can, to reduce to more intelligible terms — presupposing that by "spirit" we take here the superior portion of reason, which is also called *mind*, or *apex of the mind*, or *spark of intelligence*, which is named in Greek *synderesis*.

Disciple. The acceptance pleases me, although there is another, multiple sense — so that in some writers of no small authority it is also called the *inferior part of reason*. In the Gloss: *I will sing with the spirit, and I will sing with the mind* (1 Cor. 14:15). But by physicians this same ["spirit"] is commonly called that natural and vital vapor exhaled from the heart through the body to the brain, and there especially made animal, sensitive, and motive — not, however, principally according to truth, but instrumentally through the soul which in man is the same reality with the rational spirit, differing according to offices, as you have elsewhere declared.

Master. I grant you each member of your division: that Mary was frequently now *in the spirit*, now *above the spirit*, now *without spirit*, or not having spirit, now *outside the spirit*.

Disciple. There is not in me a spirit that can grasp it.

Master. Whether unknowing or knowing, while you speak thus you open the understanding. I ask, then: what do you mean in saying that there is not in you a spirit? Are you, I pray, separated from your body?

Disciple. How do you speak so, who know that I live, or at least gather it from my words?

Master. There is, then, a spirit in you?

Disciple. By no means would I deny it.

Master. Do you not contradict your first saying — "there is not in me a spirit"?

Disciple. You press hard — unless I had at once added: *that can grasp it*.

Master. You attend carefully, and you escape the contradiction, if you explain your own word.

Disciple. You explain in my place.

Double life of spirit; three lives; Martha and Mary

Master. The spirit has a double life, as does the soul — which is gathered from the definition of the soul given by the Philosopher. The soul, he says, is *the act of a physical organic body having life in potency*; expositors supply: with a view to the second life, which is the operation of the first life.

Whence "spirit" is said not only to be, or to live, or to understand — because it is essentially, intrinsically, formally essence, life, and intelligence — but because it produces from itself such vital acts as are named a second life, not only by philosophers but in common usage, whereby every thing that is moved is called lively or living, and dead when it is at rest: as spring-water is living, lake-water dead. In this way philosophers with theologians distinguish a threefold life, according to the end of a threefold good which one strives by working to obtain — after the poetic fiction of the three goddesses. Juno presides over useful riches; Venus over delights and pleasures; Pallas over honorable sciences and arts. Another distinction is set according to speculation and practice, mixed from both: there is a practical life; there is a speculative life; there is a life at once active and contemplative, such as our Blessed Lady had according to the evangelical mystery of this day's Assumption of hers, concerning the receiving of Christ through Martha and Mary. For the Blessed One received Christ with the office of both these sisters: because she diligently ministered, and devoutly sitting at his feet heard his word (Luke 10:39–40).

Disciple. I understand my own word better than before, when I said that there was not in me a spirit that could grasp: for I did not mean that I simply had no spirit, but I denied that I had the spirit's explicative operation of such a mystery — that is, the intelligence of it.

Master. Let this distinction stand in memory; I will go on to deduce from it what I set down. And first the Blessed Virgin was *in the spirit* when she had a spiritual operation in knowing the many things she was singing of God's magnificence in his works — as of the origin, greatness, multitude, fullness, beauty, operation, and order of creatures.

Second, she was *above the spirit*, or in an excess of spirit, or in ecstasy of mind, with respect to those things of which she could not from her own power or intelligence take proper cognition: what God would be in himself and in his magnificence; what the Angels are in all respects; what that happiness of which *eye has not seen, nor ear heard, nor has it ascended into the heart of man* (1 Cor. 2:9).

Third, she was *without spirit* with respect to those things of which she could attain no reason from her own spirit — as the Queen of Sheba with respect to the wisdom of Solomon. This is otherwise called a failing of the spirit, a usual name in the Psalms and in the Canticles. So it is sung in a prose of the Saints: *They marvel and fail toward him whom they behold*. This Christ marked when he said: *If anyone denies himself, he cannot be my disciple* (Luke 14:26). Because unless each fails from himself, Gregory exposits, he does not draw near to him who is above him (cf. 2 Cor. 10:5). This the Apostle names a captivity of the understanding *unto the obedience of Christ* (2 Cor. 10:5). Under this trope monks are said to be without will, and to have neither willing nor nilling. It is sometimes called stupor, or ecstasy rising from vehement admiration of a thing whose cause is utterly unknown, according to Damascene. Fourth, Mary was *under the spirit* when she attended to the operations of her soul — that is, of the inferior portion.

Disciple. Truly such an exposition is not marvelous — it could be drilled even into children.

Master. And so it is wisdom which, hidden, has brought [things] into the light, by which the teaching of the prudent becomes easy, while it discriminates and distinguishes what is confused, and resolves what is vague, disordered, and obscure into a few clear points.

Disciple. By what reason are these things done?

Master. By Logic, of course, which is therefore said to have a way to the principles of all methods.

Digression: Logic, Terminiists, and false devotion

Disciple. What are you doing with Logic, which the studious of our time hold cheap, mocking the *Terminiist* because he refers all things to terms? "We," they say, "inquire into the thing, we go to the thing — what have we to do with terms?"

Master. Our once-illustrious Preceptor answers such people most weightily: so it has been and is in many who freely involve themselves in the inextricable modes of errors, which Logic alone knows and can resolve — by defining, by dividing, by vivaciously explaining the connotations of terms with the modes of signifying, and by detecting the fantastic paralogisms of sophisms.

Disciple. Would it then suffice to know Logic for the cognition of the whole Metaphysics of Theology, and would there be no need of further investigation?

Master. You err; for Logic does not give the cognition of such sciences, but clears the way by certain modes by which one comes to them; it teaches moreover the mode of explicating subtle concepts about the things themselves, both divine and natural — both in thoughts and in affections — which are most difficult to explicate, indeed not fully possible, if Logic with Grammar be lacking, which for this office the highest men, Metaphysicians and Physicists, discovered — Aristotle especially.

This I judge to be the cause of the error of people who think they give themselves to devotion without Logic and Metaphysics — whether men or women — while they do not know how to resolve within themselves the concepts they have, especially affective ones, and still less to set them forth outwardly in fitting words: whence they sophisticate themselves, and either do not instruct others or deceive them. I speak as one who has experienced it a hundred times and a hundred times. See: when they hear that Mary's spirit exulted in God her Savior, they try to exult likewise, fantasizing many things, now loving, now fearing, now rejoicing; and while they busy themselves so, there continually arise among them unwonted idols or images of phantasms which, because they do not know how to discern them from the truth of things and the intelligence of reason, they assign all to miracle, or to an excellent doctrine of devotion by anagogy and excess of mind. This appeared in the Turelupins and Beghards and countless others, whose writings I have read in great number, especially about women, whose avidity in affection is more pertinacious, though in virtue and cognition they are far more fragile than men. Hence this epithet has been given to women, especially the elderly: the old are soothsayers, or fortune-tellers. They come consequently into this pride, that they presume to teach even theologian men by speaking and writing, despising that of the Apostle: *I do not permit a woman to teach* (1 Tim. 2:12). See how modest was the wisest of women, who is found spoken by the Evangelists only seven times. Jesus, Mary — I behold whose mind…

Disciple. Pass over this matter, set down incidentally and not uselessly; for I desire to inquire more widely into the exultation of Mary's spirit. For since the exultation of the spirit is a certain anagogical excess of mind, which happens more often through love — say whether Mary knew Solomon's Song of Songs, and whether she joined her own Canticle to their concert. Indeed I seem to myself to ask this aptly, while on this solemnity of her happy Assumption such Canticles are read as you have called leapings or exultations of a loving spirit, treating by love that Gospel word: *We have piped to you, and you have not danced* (Matt. 11:17).

Prayer to Mary; Visit and Magnificat

Master. You must presuppose many things which you have learned set down in that place, and I will add some to them. Yet I feel the necessity of your (O Blessed of the blessed) help, which as a suppliant I implore by your Beatitude which all generations proclaim; by that fullness of grace which you found with God; by that exultation of your spirit in God your Savior — and I will say ours also, because he was given for us and born for us. Grant that in you, through you, and because of you my soul may magnify the Lord; make my

spirit exult in God your Savior and his. Grant the grace of spiritual joys such as was with Elizabeth your kinswoman, and such as with the infant exulting in her womb, when coming in haste through the hill country you entered the house of Zechariah and greeted Elizabeth with such efficacy of voice that, filled at once with the Holy Spirit, she cried out with a great voice because with great affection: *Blessed are you among women, and blessed is the fruit of your womb* (Luke 1:42). Which fruit she gave to understand when she marvelously added (v. 43): *And whence is this to me, that the Mother of my Lord should come to me?* Of which Lord? Plainly of him in whom, because you believed, you are blessed — who perfects what he says. And to whom, not ungrateful, you at once sang a new Canticle, a Song of Songs: *My soul magnifies the Lord* (Luke 1:46–47). *And my spirit has exulted in God my Savior* — by anagogical excesses into God. Blessed indeed is the man whose help is from you; he has disposed ascents in his heart in the valley of tears (Ps. 83:6 [84:5]), crying from the heart: *God of my heart, and God my portion forever* (Ps. 72:26 [73:26]).

Disciple. Let that prayer of yours avail to direct us — me by asking, you by answering. I remember, I think, that in another conversation you promised to answer whether the Blessed Virgin ever sang Solomon's Canticles, while she often turned over in mind her own Canticle, uttering it in her heart. Whether in the exultation of her spirit her heart belched forth a good word, saying: *Let him kiss me with the kiss of his mouth* (Cant. 1:1).

Master. So I altogether judge. For she was most fully taught from infancy in the Law of the Lord, and in the Prophets and Psalms written of Christ. Among which Solomon, unto the exultation of the spirit, published the Song of Songs as an epithalamium of Bridegroom and Bride mutually covenanted by love — which conjunction Mary already felt more richly fulfilled when in her *the Word was made flesh* (John 1:14): God-man, who, by John's testimony (John 3:29), *is the Bridegroom, having the Bride*, at whose presence and voice John himself, the friend of the Bridegroom, rejoiced and exulted — already from the womb. In which matter draw your heart together and consider by anagogy. For by it the Song of Songs is opened to the soul lifting itself into God by Faith, Hope, and Love. You will see, at this time when Mary said she had exulted, a fourfold difference of exultation according to the fourfold mode of the spiritual marriage of a devout or God-formed soul with her husband God — that for now speech be only of this marriage, where God is Bridegroom and the soul Bride.

Disciple. This reduction pleases; for of the rest the Doctors have spoken abundantly in the exposition of the Canticles. Hear the Bride modestly seeking the Bridegroom: *Let him kiss me with the kiss of his mouth* (Cant. 1:1). *Draw me after you* (Cant. 1:3). *Show me, you whom my soul loves, where you feed, where you lie at midday* (Cant. 1:6). *A bundle of myrrh is my beloved to me; he shall abide between my breasts* (Cant. 1:12). Then, when the Bridegroom had praised the Bride's beauty and the Bride had done the like of the Bridegroom, consider how openly or how modestly she gave to understand that nothing remained but the secret entrance of the chamber: *Our bed*, she says, *is flourishing* (Cant. 1:15).

Spiritual marriage: Christ, Mary, John, Elizabeth

Master. I behold at this hour John, Elizabeth — mind or soul, which two I now take for the same — I consider them to have been joined to God matrimonially, but variously. The marriage of Christ's soul with God was from the instant of its creation initiated, ratified, and consummated. That of Mary's soul was then initiated and ratified, not consummated. That of John was initiated, but not entirely ratified, so that at least venial fault could offend the conjugal bond. That of Elizabeth had indeed been initiated, but not so ratified that repudiation could not fall because of the spiritual fornication of mortal sin: for she is not held to have been confirmed in the bond of grace.

Disciple. You speak a distinction unwonted to me. Set forth more fully what you intend by it.

Master. I fear, and I strive to show, how Solomon's epithalamium agrees with the singular privilege of Blessed Mary, in whose espousal there was no equal soul — *neither has one like her been seen before, nor will she have a following* — to which anagogy would translate the Song of Songs. Nor is it to be doubted that she sang it with most celebrated and willing joy while she lived. And first let us look at the soul of the Son, that is of Christ. This was without any doubt more perfect, yet never such that this Epithalamium properly suited it. For you have learned, if you remember, that this Epithalamium suits a soul only for the state of the way, while she is betrothed only in Faith, Hope, and Charity, asking with all desire for completion in reality and eternity.

Disciple. I remember that you set this in the little book *On the Origin of the Canticles*, in the third tome or principal partition, where many things are noted on the anagogical nuptials. Now I observe that Christ never was, as to the mind or superior portion of the soul, anything but blessed — although as to the inferior he existed as a wayfarer, to which portion a dispensation with God the Bridegroom is not properly fitted.

Master. You observe rightly; yet attend specially what difference the mental disposition of Mary's soul had. Likewise attend, and you will find it singular, in which the Marriage was, before confirmation in the homeland, always ratified on the way. I mean confirmed in such a way that neither repudiation by mortal fornication could intervene, nor any offense by original or venial stain — according to the twofold condition now introduced in Elizabeth and John.

Disciple. With eyes of pious consideration lifted, I seem to behold Mary, according to your nearest sayings, already very near the Bridegroom's chamber, and that nothing stood in the way of the consummation of the spiritual Marriage except the veil or curtain of the enigma scarcely covering the chamber, which was not then open to entrance.

Master. You see acutely. Do you not see by likeness with how great desire Mary sought, longing, the consummation in glory of the Marriage already begun and ratified, confirmed by grace — not indeed with shamelessness as of a harlot snatching a man of her own accord, but with virginal modesty, by an intimation formed of reverent chastity, asking in words what she desired, with a common wish with the Bridegroom; for neither was the Bridegroom's zeal toward the Bride tepid, until he should bring her into the house of his Mother and into the chamber of her who bore him — every veil thereafter taken away, when face to face she will be given to see the Bridegroom and to become one with the Bridegroom. And so now not two, but one spirit will be wedded by an everlasting covenant. Hence those voices of love broken by sighs; hence alternating addresses; hence mutual praises; hence the frequent courses and returns of the Bridegroom suddenly leaping, dancing, or skipping.

Fire of love; the kiss; three states of souls

Master. But I return to the kiss. *Love is as strong as death… its lamps are lamps of fire and flames* (Cant. 8:6). Therefore it cannot contain itself in itself without seeking to make likeness to itself; it is always restless until it reaches the inmost of the thing it loves. The divine Dionysius calls the force of love something always mobile, unquiet, hot, sharp, fervent, superfervent. What then do you think a Bride inflamed toward the Bridegroom with such flames of love will do, except seek his inmost embraces, that in them she may find refreshment, wholly joined to the Whole? Yet virginal chastity awaits the time of the Bridegroom's good pleasure, and does not dare to anticipate the day set for the wedding. Meanwhile she does what is lawful for her: she asks for consolation, she asks for refreshment of her burning ardor, the Bridegroom's kiss joyful with most chaste sweetness. *Let him kiss me*, she says, *with the kiss of his mouth* (Cant. 1:1). I have seen the Bride rapt; I have seen her exulting outside herself.

She asks for a kiss, and does not explain whose. Why so? Because she reckons that all understand that which alone she thinks, which alone she desires, which occupies the whole heart — as that woman taken with love

of the Lord: *If you have taken him away,* she says, *tell me* (John 20:15).

Disciple. Explain, I pray, why she was not content to say "kiss me," but inserts "with the kiss of his mouth."

Master. The distinction is common, and elsewhere most diligently and devoutly drawn, of a threefold kiss: of the foot, of the hand, of the mouth. You will find this threefold difference in the kiss of the mouth according to the condition of this or that soul. For a kiss is given sometimes as a sign of reconciliation. So the Gospel Father, seeing from afar his son coming from the region of perdition and want, moved with mercy, ran and falling upon his neck kissed him (Luke 15:20). Sometimes a kiss is given as a sign of a new gift or blessing, as Isaac blessing his son asks a kiss of him. Further, a kiss is given for the indication as well as the exercise of love alone — as a pious father and pious mother kiss their little son; so a most chaste wife [kisses] her husband. Any kiss suits, if you attend to tropology, the wayfaring soul seeking God, and this according to the threefold state of the soul. The soul conscious of sins and offense asks the kiss of reconciliation, that she may be healed — by the example of Martin healing the leper with a kiss. The soul not rich enough, but needing gifts, asks the kiss of blessing. The soul already well conscious in all things, seeking nothing, intending nothing in the kiss but love — that she may be loved and love — asks the kiss of mutual affection to be exercised.

Disciple. Do you not wish to draw out that among all and above all wayfaring souls Mary's soul alone possessed such a third kiss of God her Bridegroom while she lived? For she was wholly always most pure, never needing reconciliation; she was full of glory, blessed above all, not needing new gifts — yet she greatly desired to be more loved and to love, and to enjoy her Bridegroom already near the state of the Homeland?

Master. You conjecture rightly unto the singular praise of our Blessed Lady; yet for the beatification of any other soul you have to observe how without presumption she who is a sinner may ask the Bridegroom's kiss and say with modesty: *Let him kiss me with the kiss of his mouth* (Cant. 1:1). Which consideration gives one to open, as with a mystical key, the parabolic sayings of the Canticles unto a threefold state found in souls: the first is called of beginners, the second of those progressing, the third of the perfect.

But there is something else you should attend to in the chaste and lawful kisses of Jesus the Bridegroom. One was corporal, another sacramental, a third figural. See, with the lights of Faith brought back to Blessed Mary's times: I behold that Blessed Mother cherishing in a virgin lap the Child Jesus, beautiful in form above the sons of men, whom she kissed often, receiving in turn the kiss with most tender embrace from himself. *O who will give you to me as my brother, sucking the breasts of my mother, that I may find you without and kiss you, and now no man may despise me?* (Cant. 8:1).

Most happy indeed were you, just Joseph, husband of Mary, to whom so often were granted the gentle kisses of the Child Jesus, whom you deserved so often to carry in your hands, to warm in your bosom, to embrace with your arms, to press the breast capable of God to your own breast, with all the most pleasing blandishments of childhood. O how often the glance of those blessed eyes breathed joyful honors upon you and your spouse! O how often the most joyful voice inspired divine loves into you!

> *Thus he bore his eyes, thus his hands, thus his mouth —*
>
> *as if the Son of God were truly with the Son of Man.*

While you say these things, while you wish, while you marvel — why do you not recall your Priesthood, by reason of which it is lawful for you daily to give kisses to the Son of God and Man, to behold him, to carry him, to handle him with your hands — I will say something more wonderful, which was not granted even to Joseph himself. You can sacramentally eat him who is the bread of eternal life, who gives life to the world, who will change you into himself, that you may be he in him and he in you, that you may say with the Apostle: *I live, now not I, but Christ lives in me* (Gal. 2:20).

Disciple. O I know what you speak; but this to the confusion of a wretched sinner, who both receives Christ and kisses the Sacrament and enjoys the One kissed by sacramental union. Woe to me — how I fear that that reproach can often be cast at me which the gentle Lamb brought against most wicked Judas: *Judas, do you betray the Son of Man with a kiss?* (Luke 22:48).

Master. May God forbid this reproach from his servants, making them venerate the dignity of the sacramental kiss and the real presence. For he who had eaten a particle of Christ's flesh — say a cheek or an ear — would not have remained in Christ and Christ in him as now happens, when he is present to us veiled, and truly a hidden God, wholly eaten, eating us wholly too. Happy the soul of priests! Happy also that of other Christians who, after eating and drinking of this most illustrious, intoxicating, gladdening, and strengthening Sacrament — this blessed virgin fruit — can from the heart say: *Under the shadow of him whom I desired I sat* (Cant. 2:3) by the leisure of contemplative quiet. *And his fruit was sweet to my taste. He brought me into the wine-cellar; he set charity in order in me* (Cant. 2:4), so that I desired nothing more than my Beloved, wholly desirable. *Stay me with flowers* of holy affections, *compass me about with apples* (Cant. 2:5), the order of affections or meditations in which your garden abounds, O daughters of Jerusalem, which is our heavenly free Mother; O beatified souls, because *I languish with love*, because I am wounded with Charity. And hence is this my pallor, hence this blackness, because the sun of justice has burned me, wounded me, discolored me with the love or ardor of fervent affection. The Angels also, your fellow-citizens, guardians of the city of Jerusalem, friends of the Bridegroom, sons of my Mother which is the gratuitous goodness of the Godhead, *fought against me* (Cant. 1:5) — but a most happy fight, which slays carnal desires. *They made me keeper in the vineyards* of holy operations. *My own vineyard I have not so kept* as they by the Bridegroom's command.

Amid these words, amid these sighs, the Bride falls — wholly soberly drunk, wholly happily wounded with charity — whom falling and fainting the jealous Bridegroom took into his arms; he lifts her head with his left hand, so called from lifting. This Bride, though soberly tipsy, sighs toward the Bridegroom's presence; sighing she draws from the depth of her breast the voice: *His left hand is under my head, and his right hand shall embrace me* (Cant. 2:6).

Disciple. Now stop, I beg — do you see whither the heat draws you, when your speech was of the kiss? Say if you have anything further to bring.

Master. Plainly much — as much good among the good as evil among the evil. Woe, woe to flesh and blood! What chaste speech would dare to offer? For what is more wicked than what flesh and blood have devised?

Disciple. Do not, I pray, mix into the love-songs either biting satire or tragedy, or lubricious comedy, or filthy eclogues; let anagogy alone sing us divine loves.

Master. You warn well, who forbid funereal trumpets of tragedy to be brought into the nuptial banquet, and shudder that the sulphurous torches of unlucky love be kindled.

But what do you touch concerning the figural kiss, when someone kisses the cross, or images, or relics of holy men and women?

Disciple. I think that after the Passion of the Son his blessed Mother often embraced the Cross, and by diligent kissing honored all the places where his sacred feet had stood. Nor had she been without the sacramental kiss of which you have spoken — as neither had that twofold exemplar of penitence, Mary Magdalene and [Mary] of Egypt, although they at once entered the Bridegroom's chamber, the veil taken away; nor did glorious Dionysius wish to be without it in death. But what the mouth of God the Bridegroom is, and what the kiss, set forth more subtly if you can, since the Godhead is incorporeal.

Mouth of God; Holy Spirit as kiss; Trinity in the mind

Master. You call me again to a threefold distinction of mouth and kiss. We have the mouth of God the Father, the mouth of the Son, and the kiss of both which is the Holy Spirit. Christ opened his mouth, having lips distilling myrrh… The Holy Spirit, as the kiss of Father and Son, by inspiring knits and by gliding in kisses; the mind becomes wholly God-formed and conformed to the most blessed Trinity, becomes the noble dining-hall of the Trinity. And so its memory becomes a fruitful parent of the word when the edge of intelligence is turned upon it; from which conversion together a common love of one and the same will is breathed. This is the species and most beautiful image, conformed and assimilated to the divine Trinity, which by grace is the same that God is by nature. Mary's spirit exulted to attain this assimilation, sighing and burning continually with desire of her Bridegroom.

Let him kiss me with the kiss of his mouth (Cant. 1:1). What do you seek, O Blessed One? What kiss of the Bridegroom do you ask, O Blessed? What is that kiss but the Holy Spirit? Who indeed came upon you when the power of the Most High overshadowed you — nay, had already gone before, nor afterward withdrew from you, because the Lord is always with you.

But what do you long for, O most beautiful of women? I sense what you require, even if you seem to dissemble with virginal modesty: you are near the Bridegroom's chamber, rejoicing in the kiss of the mouth. But his left hand is often under your head. And he abides between your breasts, embracing you, kissing you — what more do you want? Certainly you have not yet entered the secret silences of the chamber where the Marriage is consummated by an everlasting covenant. You are restless until he brings you, and you him, into the house of your Mother and into the chamber of her who bore you. And who is that Mother of yours but his Godhead, creatress and governess of all? And what her house, what her altars, if not most ample eternity? What finally the chamber, if not the most high, most hidden bosom of God the Father, in which your Bridegroom rests in perennial happiness? To enter this chamber, to rest in it, to delight and to be made fruitful — sighing with desire, you pondered what that is: *The saints shall exult in glory; they shall be joyful in their beds* (Ps. 149:5).

I am mistaken if you did not express these very things we have said, finding the Bridegroom and saying: *I held him, and I will not let him go until I bring him into the house of my mother and into the chamber of her that bore me* (Cant. 3:4). And see now, O Blessed One: what you hoped you hold; whom you desired you possess; whom you believed you see; whom you loved you wholly embrace, and secure you enjoy him forever.

Disciple. Join this last double kiss to the young ones of tropology or allegory; for they are plain enough, and they build up the sober, and consist in the first [sense].

Master. God, as he is one and of one name by essence and property, so by symbolic anagogy he is of every name. So he is one and manifold (Wis. 7:22). Knowing therefore that we are little ones and stammerers, he willed after the manner of a nurse to break his words, by which he with us and we with him might speak intelligibly on both sides. He therefore granted transferred locutions, taken from likenesses of known things, so abundantly that nothing is found that cannot be drawn to naming him — which kind of speaking Dionysius called symbolic, on which he is noted to have written a book, but it did not reach the Latins. By this type of speaking God the Father has a mouth, from which his Son, uncreated Wisdom, glories to have come forth: *I came out of the mouth of the Most High, the firstborn before all creatures* (Ecclus. 24:5). He has also a womb: *From the womb before the day-star I begot you* (Ps. 109:3 [110:3]). The Father therefore loves his Son, and the begotten Son returns mutual love — why shall this interchange of love not be named a kissing? From which the breathing of common love flows out and burns, which breathing, because it somehow knits the Father's mouth to the Son's mouth, is fittingly named the kiss of both — that is, the Holy Spirit.

He likewise with the Father and the Holy Spirit opened the mouths of the Prophets. He opened also the mouth of Preachers and Doctors who belch wisdom offering kisses to those who will. And Preachers are called the mouth of God because they separate the precious from the vile.

The thief and the Mother; prolongation of desire

Disciple. What does this Bridegroom Son mean, that he deferred bringing his one uniquely beloved Mother with him into the chamber of eternal happiness, when he at once placed the thief from the cross in this chamber, the Mother hearing and inconsolably anxious? For a sword had passed through her soul: *Amen I say to you, today you shall be with me in Paradise* (Luke 23:43). O most mild Jesus — and where was your Mother, if not remaining in continual sorrow in this wicked world, separated even from your body which lay enclosed in the sepulcher? O truly *terrible in counsels over the sons of men* (Ps. 65:5 [66:5]). O certainly most true, that *the last shall be first* (Matt. 19:30). Who would have guessed this? Who believed? Who hoped? The thief's soul is taken up into the chamber of glory, and the Mother's is left to lamentation, to whom also long afterward entrance to the same chamber of the Bridegroom lies open. The glorified thief himself could have made envy for himself, had not charity made him one heart and one soul with him. The same charity, seeking the things that are God's, persuaded him to have life in patience for the elect of God to be taught through her and from her the mysteries of true Faith. And because desire, the more it is increased by the prolongation of this sojourn, the more joy it has above all in attainment.

Master. This answer of yours concerns the prolongation of this sojourn in that most loving Mother — and likewise in others who, first cleansed by the kiss of the feet, were afterward long desert-dwellers, as Mary of Egypt. So that Disciple whom Jesus loved lived even to old age and senescence. The fiery martyr Ignatius, writing to the Blessed Virgin, touches the cause of his surviving life — that from himself, through himself, and in himself he might comfort others. To whom also the Blessed Virgin wrote back, that he should exult in God the Savior.

Further, who taught you, O Luke most dear physician, the first parts of your Gospel, if not only that most prudent Virgin conscious of such things, to whom chastity made you familiar — for you are not said to have had wife or child? Through you the Precursor's annunciation, conception, exultation, nativity, circumcision with the imposing of the name are open to us. Through you Zechariah's Canticle. Through you the mysteries of the whole Incarnation of Christ have been handed down to us. Through you Mary's Songs of Songs, and that of Simeon, and the happy finding of the Child Jesus are described — and by whom else, if not by Mary revealing?

Disciple. The mind burns to ask many things upon the enumerated matters of the Gospel, all of which Mary kept, pondering them in her heart (Luke 2:19), and accordingly magnifying the Lord and exulting in God her Savior. But let us run the begun road after the odor of your ointments, which the love-songs breathe, of which after the kiss it is added: *For your breasts are better than wine, fragrant with the best ointments* (Cant. 1:1–2). Say what the singular Bride wished for herself, as if adding the cause of the kiss, because the Bridegroom's breasts are better than wine. What are these breasts?

Breasts better than wine; love's names; philosophers' drunkenness

Master. If I say that the breasts are love or loves, I shall not have erred; for love takes all names after the manner of God, because *God is charity* (1 John 4:16): love is mouth, kiss, himself breasts, himself fragrant ointment, himself oil poured out, himself spikenard, himself a bundle of myrrh, himself the cavalry of God, himself a choir, himself a bed flowering, himself the flower of the field and the lily of the valleys (Cant., in many places). Why should I delay over each? He by participated denomination is one, all in all, whose nature if it were perfectly known, the necessity of tongues would cease. He himself would be for himself a whole and one sufficient tongue, sufficient eye, sufficient ear and nostril and taste and touch; nay rather there would

be none by essential property, but by singular eminence.

Disciple. Why do you preface these things?

Master. Plainly lest you expect that the love-songs can be finished by exposition — which is certainly infinite, whose quantity, not of bulk but of perfection, always has something further for the receiver to receive. You will not therefore have expected that we can run through the whole series of Solomon's Canticles and of Mary's, we who cannot sufficiently attain and penetrate even two little verses of either Canticle, indeed not even the first verse.

Disciple. Although we can say nothing perfect of God, yet let us try after the manner of children to console ourselves by stammering. Here let us say something about the breasts of Bridegroom and Bride, of which a third [reason for the] kiss is added, because *your breasts are better than wine, fragrant with the best ointments*. And because *the word of God is living* (Heb. 4:12) according to the Apostle, yet it can speak with anyone to anyone. Therefore if you sometime complete the remaining particles of the Canticles, a longer treatise will not be unwelcome, removing weariness.

Master. Master Nicholas of Lyra the Postillator says in this place according to the letter, which is the foundation of Allegory, Tropology, and Anagogy. He says, I mean, that for this name *ubera* the Jews have *amores*, because of the equivocation of the Hebrew name for loves and breasts. Jerome has followed *ubera*; the Hebrew, loves.

Disciple. Pass over the split. You will find such a thing set down in a thousand places in the Bible: for settling which our Preceptor, P. Cardinal of Cambrai, once wrote an excellent volume, whose opinion in another place, when I ask, you will I hope unfold.

[And meanwhile:] Let us rather hear with the ear of piety and Faith the Virgin Mother and Daughter magnifying the Lord and exulting in God her Savior. Whose *name is oil poured out* (Cant. 1:2), which heals beginners, feeds those progressing, delights those drawing near.

Disciple. Yet although intention hastens to ask about the third little verse — why Mary at once brought in the oil of her magnification and exultation: *Because he has regarded the humility of his handmaid* (Luke 1:48) — nevertheless I first wish to have explained doctrinally what it properly is to magnify God, and in how many modes it is found to be done.

Master. [Returning to the breasts:] Attend figurative modes of speaking, by which the contained is signified by the containing and conversely. Now the breasts with the breast contain the heart itself, which is the seat of radical love. Praising the breasts, therefore, he praises loves — that they are better than wine, fragrant with the best ointments. I see at once that no incongruity arises if breasts are given to the Bridegroom, who have a heart filled and burning with loves. Whether therefore it is said "your breasts are better," or "loves are better," anagogy proves both true, knowing that divine love knows no sex, with whom there is neither male nor female, although Bridegroom and Bride are named.

Disciple. I think this should be observed for the devout, lest they wrap themselves in carnal images. I see accordingly that neither the milk of breasts, nor wine, nor ointment is anything corporal. Nevertheless one may inquire the cause of the transfer and comparison — why breasts are better than wine, when the Bridegroom has led the Bride into the wine-cellar?

Why again, inviting, has he cried, after saying: *I have drunk my wine with my milk; eat, friends, and be drunk, O dearest* (Cant. 5:1)?

Master. The wayfaring Bride therefore drinks the Bridegroom's wine, but transfused through the Bridegroom's breasts and made milk: otherwise the Bride's weak brain would now be disturbed by the strength of pure wine. Nurses give us the example who, if they are shrewd, do not serve the purity of wine to

little infants, but what has been turned into their milk. So breasts are better than wines — not otherwise in the Bridegroom's breasts, who for the Bride's sake in the Incarnation was made a suckling. Philosophers tried to suck the wine of wisdom from the breasts of the first Cause, while *the invisible things of God, by the things that are made, they understood, his everlasting power also and divinity* (Rom. 1:20). They grew strong, and grew hot, and were puffed up with much wine from the golden cup of Babylon, and made drunk were given over to a reprobate sense, and *their foolish heart was darkened*. The Apostle gives the reason (Rom. 1:21): *because when they knew God, they did not glorify him as God, nor give thanks*. You have wine without milk, whereby plainly milk is better, especially when constituted from wine, or tasted, whose drink intoxicates — but soberly, without luxury. Take the sign of harmful drunkenness in the philosophers who, so vehemently intent on the study of truth, scrutinized nothing about loving God with the whole heart, whole soul, whole mind, and strength. What wonder if those searching scrutinies failed — if through the precipices of error they stumbled and struck, drunk with wine mixed with the poison of all vices, and not any but the unspeakable, such as the Apostle noted, though not all: *The things that are done by them in secret*, he says (Eph. 5:12), *it is a shame to speak*. And with whom are they done if not with that harlot who in Solomon entices, saying: *Come, let us be drunk with breasts* (Prov. 7:18)?

Disciple. Let us flee at once these stenches of words — we who speak of breasts and loves fragrant with the best odors.

Master. Let us rather hear with the ear of piety and Faith the Virgin Mother and Daughter magnifying the Lord and exulting in God her Savior.

What it is to magnify the Lord — and kindred acts

Master. A pertinent inquiry is such. Receive, then, that to magnify the Lord is nothing other than to signify him great: for we do not otherwise make God great. But there are modes of signifying the greatness of God without number. In kind, two: one interior, in the mind knowing and loving God; for by Faith, Hope, and Charity God is magnified in the soul, because he is signified great by her and in her. The other mode is exterior, as manifold as are the various signs which can represent from without the greatness of God.

For what is it to signify, if not to represent something to the understanding — whether by voices, or by colors or faces of colors, or by objects of any of the senses, as by enigmas of figures in the Holy Scriptures, or by revelations of mysteries. Therefore the Blessed Virgin concludes her Canticle under the attestation of the divine locutions which the Lord made *to our fathers, to Abraham and to his seed forever* (Luke 1:55). *She kept all these words, pondering them in her heart* (Luke 2:19) — now Isaiah's prophecy of the Virgin about to bear (Isa. 7:14); now Jeremiah's oracle that a woman shall compass a man (Jer. 31:22); now Daniel's weeks (Dan. 9); now Ezekiel's closed gate with the whole Temple (Ezek. 44–46).

Disciple. You have described what it is to magnify the Lord: namely, to signify that the Lord is great, universally perfect. I know that according to the Grammarians to signify is to represent something to the understanding — they who treat of the modes of signifying, on which you have composed a Centiloquium. There are moreover various modes (as notes) of magnifying the Lord: namely to bless, to sanctify, to glorify, to preach, to exult, to confess to the Lord, to praise, and so of like things of which Canticles are remembered. Let us therefore inquire of each. Say what it is to bless the Lord.

Master. This is to signify that the Lord is the giver of goods — maker or donor; because for him to say is to make: *he spoke, and they were made* (Ps. 148:5). So for him to bless is for him to do well. But to bless the Lord signifies that a word of blessing is made or directed to him, as there: *Your saints bless you* (Ps. 144:10 [145:10]).

Disciple. Say what it is to sanctify the name of the Lord.

Master. This is to signify that the Lord is perfect in holiness and cleanness. But what the holiness of the Lord is, and knowledge, and cleanness, you have elsewhere to proceed.

Disciple. Say what it is to exult in God our Savior.

Master. This is to signify that God is our Savior, and salvation or saving — not by any sign whatever, but by a mode of joy showing itself outwardly, and as if, not containing it, leaping further.

Disciple. Say what it is to confess to the Lord.

Master. This is to signify by a certain sign that he is Lord — and this in many ways: either because he is good, or *because his mercy is forever*, or because he is *greatly to be praised and of his greatness there is no end*, or because he forgives sins and is *ready above malice*, or from the remaining of his perfections.

Disciple. Say what it is to sacrifice to the Lord.

Master. This is to signify by certain signs employed that he to whom sacrifice is made, or in whose honor sacrifice is principally offered, is the supreme Lord, having plenary power of life and death over us, as in an animal sacrificed or slain.

Disciple. Say what it is to give thanks to God.

Master. This is to signify goods received from him purely of grace, not by our merits. But the modes of signifying are various according to the variety of those things which are received — for signifying by heart, voice, body, and work.

Disciple. Say what it is to adore the Lord, or to cultivate him with the cult of *latria*.

Master. This is to signify his supremacy in all things, his dominion and majesty — and this by various modes, inwardly in the soul, or outwardly in the body, or by other things exhibited.

Disciple. What is it to jubilate to God?

Master. This is to signify his greatness in goodness and blessings by a mode of a certain ineffable joy — as sometimes by clapping of hands; sometimes by alacrity of face; sometimes by dilatation of heart which is called *laetitia* as if *latitia*; sometimes by pleasure which is said from *volubilitas* about the beloved thing; sometimes from delight which is said as if *delactatio*; sometimes from jocundity which is said from *jocus*; often from alacrity which is said when one has free and ready use of body or members or senses, and especially of the body, for signifying joy.

Disciple. What is it to praise God in his saints?

Master. This is to signify that he himself is the cause of their holiness. Just as to praise God in his creatures is to signify that he governs them, made them, and rules them by pure graces and magnificent modes.

Disciple. What is it to address creatures — that they bless God, that they praise together, that they adore, that they preach, that they rejoice in him with like acclamations?

Master. The whole of this is to signify the complacency we have in all his benefits with which creatures are endowed — and this by various modes of signifying according to the variety of speaking, as we are accustomed to exhort by the Psalms, saying: *Praise the Lord in the timbrel and choir; praise him on strings and organ* (Ps. 150:4), with all such instruments — but this is to signify the complacency and exultation and joy which we have in the recognition of God's benefits by such modes of representing. Just as to give glory to God, honor and power, and all like things importing perfection, is nothing other than to signify that such things are supereminently in God, or proceed from God. And this by as many modes of signifying as there are modes of representing by heart, voice, body, and work.

Disciple. Say the difference between the magnification of God which irrational creatures make and the magnification of the rational soul, of which it is said in this canticle: *My soul magnifies the Lord* (Luke 1:46).

Master. The magnification of creatures is measured and taken from participation in the divine greatness, of which all are partakers in their own mode. But irrational nature only represents the art of the Creator, and is therefore called by transfer his wisdom or art. But the rational creature signifies the Lord's greatness not only objectively, or as a vestige, but also subjectively and formally, perceptively — understands and proclaims it. She further takes other creatures, and even herself, as matter of the signification of the divine majesty; finally in all things, as on the pipes of organs of certification, with the Holy Spirit blowing, she sings.

Closing — toward humility

Disciple. *It is good for us to be here* (Matt. 17:4). But the following little verse calls concerning Mary's humility. Already a later hour persuades us to defer to the morning of the following day. Meanwhile let us attend to our own offices.

[End of Tractatus secundus. Tractatus tertius — Dramatic, on Mary's Canticle, On the Regarding of Her Humility ("Quia respexit humilitatem ancillae suae," Luke 1:48) — begins next, with one hundred twenty notulae.]

Tractatus III — On the regard for her humility

Tractatus III — On the regard for her humility

Translation covers the full Latin extract of Tractatus tertius through the closing deferral (*Dies crastinus sollicitus erit in idipsum*); does not include Tractatus quartus.

Title

TRACTATUS TERTIUS — DRAMATIC — ON MARY'S CANTICLE

ON THE REGARD FOR HER HUMILITY

Through one hundred twenty *notulae*.

First notula

Because he has regarded the humility of his handmaid. (Luke 1:48)

Opening question — why humility, not another cause

Disciple. The question proposed on another day, but deferred, must now be rendered: Why did the Blessed Mother sing that the cause of her magnification of the Lord, together with the exultation of her spirit in God her Savior, was the Lord's regard for her humility? *My spirit has exulted in God my Savior* (Luke 1:47). And as if a reason were asked of her, she at once subjoins: *Because he has regarded the humility of his handmaid* (Luke 1:48). This regard was intolerably anxious — such that it can neither be uttered in words nor set down in writing.

Master. You form a learned question, to which a perfect reason or answer cannot be given unless it has first been decided what sort of eye the Bridegroom has, by which he regarded the Bride who names herself a humble handmaid.

Disciple. I agree. Let this be made known first, and likewise what its object is.

The wounding eye of love; the object of love is beauty

Master. The eye that wounds the Bride is the eye of love — than which none is sharper, none more penetrable, none more efficacious for wounding the inmost heart. *You have wounded my heart* (says the Bride) *with one of your eyes* (Cant. 4:9). It is no otherwise with the Bridegroom's eye in regard of the Bride. For the loving regard of the Bridegroom wounds the Bride, so that she cries out, *I am wounded with charity*, or *I languish with love* (Cant. 2:5). This is the principal member in Bride or Bridegroom. Whence the Bridegroom, when he praised the Bride's beauty, says: *How beautiful you are, my friend, how beautiful* (Cant. 4:1). At once he adds: *Your eyes are of doves*. And what do you understand by the dove, if not simple love? For in the dove the Holy Spirit, to whom love is appropriated, has often appeared. So afterward the Bride, hinting to the daughters of Jerusalem the beauty of her Beloved, set the same comparison, saying: *His eyes are as doves upon brooks of waters, which are washed with milk, and sit beside the fullest streams* (Cant. 5:12).

Hence that mutual desire of the two — namely to be seen and to see. Hear the manner. The holy Beloved, lately lulled to sleep in the Bridegroom's arms — who had adjured the daughters of Jerusalem by the goats and the harts of the fields (because they are animals lively enough, clean, and lovers of solitude, and of keen eyes) — had adjured them, I say, not to stir up nor awaken the Beloved until she herself should wish. Then, as if slipped away for an hour, the Beloved returns, burning to see the Bride and to speak with her — which

could not be hidden from the Bride, whose heart by love stays awake. She leaps up, then, and says: *The voice of my Beloved* (Cant. 2:8) — this is the voice of my friend. Turning her eyes at once she cries: *Behold, he comes leaping upon the mountains and skipping over the hills*. And why, I ask, does he leap and skip, unless he is wholly carried by zeal to see the Bride, and dances after the likeness of the goat and the young of the harts — wanton, lively, and glad? Nevertheless, as a jealous scout and a bashful lover, he does not burst into the Bride's chamber, but stands behind the wall.

Disciple. It remains to declare what, or of what sort, the object of love is.

Master. It seems lawful to me to say: beauty, or the beautiful. For nothing is loved under the aspect of ugliness, but only under the aspect of beauty and the beautiful, or the fair, or the well-formed. Hence it is said of Wisdom that the eye will admire her beauty.

Disciple. Is not this proposition diverse, or even adverse, to philosophers and theologians alike, who hold that the good is what all things desire — and so the reason of the good, or of the appetible, is the object of love?

Master. There are many reasons of appetibility, which meet in one reason of beauty, as also of the good, and of the end, and of the fitting, or of the perfect, or of beatitude.

Disciple. Expound next: what is the reason of beauty, or of the beautiful?

Master. Beauty, according to Augustine, is a *numerous quality* (*qualitas numerosa*).

Disciple. Is beauty, then, in quantity alone, since number is a species of quantity?

Master. This quality is taken not only from the reason of bodily bulk, but of spiritual perfection. Likewise number is taken not for quantity discrete in reality, but formally according to some; or, more probably according to others, of reason alone — such as is found in God and in the divine Persons: because by one reason a man is said [to be], by another a horse, according to Augustine, and this according to the mode of understanding the divine essence by relation to creatures — whether that mode of understanding be in the divine intellect, or only in the angelic.

Disciple. It is enough to have touched this of divine beauty for verifying that definition, that beauty is a numerous quality. Now adapt the beauties of Bridegroom and Bride such as Solomon set in the Canticles, making plain at once the differences of such names: *beautiful, well-formed, sweet, fair, seemly*. Again of the Bride's names: that she is *friend, sister, dove, immaculate, wholly beautiful,* and so go through each member of Bridegroom and Bride.

Master. You demand a thing which by its prolixity will bring weariness, or by its brevity obscurity — unless perhaps I find a compendium.

Disciple. Please find one.

Lexicon of beauty and bridal titles; image and exemplar

Master. Behold: so many expositions of the Doctors are at hand, so many likenesses set here, so many magistral distinctions for each diction, so many finally fourfold senses and adaptations of the Scriptures to diverse genera of spiritual nuptials. Let us suppose all these for ourselves, and take care to elucidate a few similitudes set here concerning the beauty of Bridegroom and Bride, and of God and the soul.

Saying first that *formositas* and *speciositas* and *pulchritudo* and *decor* are frequently taken as synonyms. Nevertheless beauty beyond form seems to say a certain sweetness of color, whose defect does not take away form: *I am black,* says the Bride, *but beautiful* (Cant. 1:4 [1:5]).

Decor, however, is referred to manner and decency of gesture and adornment, with a certain gladness, cheerfulness, or liveliness of face and of the whole body's bearing. Further, *speciositas* says all things at once, as there: *Beautiful in form above the sons of men* (Ps. 44:3 [45:2]). And that: *The aspect of Priam is worthy of empire*. Take an example in an image, whose first lineaments we might consider — that it is formed numerous under equal proportion, and form arises thence. Let us consider second the colors overlaid fittingly on each lineament, whence the form is rendered more beautiful. Let us consider third, in a living image, the liveliness of the face, the gladness of the eyes, and decency, and modesty in every gesture. So the Poet says of Venus for Aeneas: *And she had breathed glad honors into his eyes*. And of the common tongue: *This lady is of fair bearing, and is well becoming; she is simple and coy*.

Let us note further that the beauty of a painting or image is referred to the panel itself, which is therefore named beautiful. Let us add besides that beauty is referred most of all to the exemplar, if the image or exemplatum is above all conformed to its exemplar — even if that exemplar be most ugly! Thus we say the image of a toad is beautiful on that account, so of an owl, and of a bat. "Behold," they say, "a toad beautifully painted." Hence the reason is plain why the ape is called most ugly, whose figure is nonetheless next to the most beautiful of figures, namely the human. But because it fails of perfect imitation, it is reputed all the uglier the nearer it seemed in imitation.

Disciple. Return now to what was asked earlier, and concerning each of the members.

Master. I return, proposing as a rule or key of what is to be said that you will find nothing set in the Canticles except insofar as it makes for beauty, and consequently for love, according to either genus of causation — of the fourfold cause, efficient, material, formal, and final. No one will therefore err if he says the subject of the Canticles is either the love of beauty, or beautiful love. Which indeed Wisdom saw, who joined the two, saying: *I am the mother of fair love* (Ecclus. 24:24 [24:18]). Straightway, therefore, whenever some word meets you in the Canticles, if it does not sound beauty in the bark of the transferred sense, strip it or extract the kernel until lovable beauty and seemly love — beautiful and well-formed — stand out.

Disciple. I will strive. But what do you think is to be inferred from these things: whether knowledge of the Canticles is speculative or practical?

Master. Many are tormented by the diverse mode of taking "practical" and "speculative."

Disciple. Give the mode that appears more probable to you.

Speculative and practical intellect; Theology as affective wisdom

Master. Aristotle defines the speculative intellect as that which is only in respect of the true as true. But the practical intellect is said to hold itself confessed toward appetite — that is, conformed and stretched toward appetite — whose object is not only the true under the reason of the true, but under the reason of the good. Then he concludes that Metaphysics is only speculative; but Art and Prudence are practical, because they regard the will in respect of things makeable or doable, and do not rest in intellective cognition alone. But Theology searches more deeply, which asserts itself the supreme of the sciences and sets its end in the love of God above all things. For *the end of the law is charity* (1 Tim. 1:5). And therefore the Philosopher ought rightly to have agreed concerning Metaphysics, that it should not rest in bare cognition of the first cause, but be extended to the love of it — otherwise it deformed the beauty of Metaphysics, plucking out its most beautiful tail, which is the end of divine love. He would also have been given over to a reprobate sense, who when he had known God did not glorify him as God, nor love him, nor give thanks. Yet he says in the Ethics of happy contemplation that he seems most loving of God who desires knowledge of him. How, I ask, would the conjunction of the best rational power with the best object, God, come about through contemplation, if love and delight did not follow thence — or if the perversity of the will stood in the way? Some call our Theology neither purely speculative nor altogether practical, but *affective* — which epithet is known most

aptly to agree with mystical Theology.

Disciple. What you speak is clear, nor to be denied by the Philosopher, who is read to have said: *I have found you the first cause; make me pleasing to you*. But what you wish to conclude from this, make plain.

Master. I conclude that either Metaphysics is a practical science, or that not every intellect stretched toward appetite or will would be called practical.

Disciple. So it seems to follow.

Master. Speech about the practical intellect ought therefore to be more restricted, so that it is called practical only when it is turned to inferior makeables and doables by extension into affection and into the effect of such operation — considering the relation to proximate ends, not to the supreme, who is God to be worshipped and loved. Therefore beatitude is to be called speculative, so Theology properly taken, so this wisdom of the Canticles, whose end is the beautiful love of Bridegroom for Bride, every earthly love being trampled underfoot. So everywhere the art of earthly or animal love is practical. The art therefore of divine love, or of fruition, will be called speculative, as the first and highest of the sciences, which the Metaphysics of the philosophers imitates. But where that Theology ends, by Faith it takes its beginning, and further by Hope and love, considering God as lovable and most beautiful, and who according to the Bride's word is desirable — nay, the fountain and origin, root and parent of every fair love.

Disciple. And though I hasten to know the properties of each of the members attributed to Bridegroom and Bride under tropical locutions, yet somehow the mind is drawn to reach what you have just said of the origin of love or dilection.

Two habits of the intelligences; why "humility" not "beauty"

Master. The Philosopher posits two habits in the intelligences which we call Angels. One, by which they are turned toward God to contemplate his greatness with admiration, his beauty with love, and with every obedience of subjection — by a certain assiduous motion as it were circular about the divine unity. So Philosophy speaks in Boethius: *and circling the profound mind* — namely divinity — *she goes about*. And again: *Grant me to survey the fountain of the good*.

The other habit the Philosopher says of intelligence in respect of inferiors, which it rules by mediating the motion of its orb — as Philosophy subjoins: *By like image she turns the heaven*.

The same Philosopher determines consequently that the first habit, which is of subjection to God, is far more perfect and more beautiful than the habit of regal domination in respect of inferiors, because in the first the felicity and beatitude of the intelligences consists, not in the second. Which if an Angel magnifying God and exulting in God gave thanks in human words — what, I ask, would he prefer to say: either that God *has regarded the humility of his servant subjecting him to himself*, or that he has regarded dominion and power, namely in the governance of the creature?

Disciple. The matter is open for choosing the first. Whence I plainly understand that Blessed Mary, not only by pious devotion but by highest and metaphysical reason, hinted the beatific perfection of her beauty more by the humility of subjection which the Lord regarded in her, than if she had set some name of domination.

Master. Take another reason no less founded in the same Theology. What destroyed the apostate Angels? What afterward cast down men instituted for the repair of the angelic ruin? Assuredly pride, glorying more in fantastic domination than in humble subjection to God. Mary hints that this ugliness of perdition is to be shunned, both by her example whereby she glories that God has regarded her humility, and by a formidable protestation: *He has done might in his arm; he has scattered the proud in the conceit of their heart* (Luke 1:51). Why? *The Lord is high, and regards the lowly, and the high he knows from afar* (Ps. 137:6 [138:6]). Why "from afar"? Because he casts far off and throws down and *puts down the mighty from their seat and*

exalts the humble (Luke 1:52). Already Mary bore stored in her high mind the word of the Son: *He who exalts himself shall be humbled, and he who humbles himself shall be exalted* (Luke 14:11). And that of his Disciple: *God resists the proud, but gives grace to the humble* (Jas. 4:6). God therefore verified in her the word of the Wise: *Where humility is, there is wisdom* (Prov. 11:2). God placed, through the mystery of the Incarnation, wisdom in her humility.

Beauty of the Blessed Trinity; mutual regard of beauty and love

Master. First beauty shines for us through Faith in the most blessed Trinity. For Faith hands down that the Father in the Godhead is mind, or fruitful memory of all intelligibles, toward which the paternal intellect, turning its gaze, begets from itself the Word expressive of all intelligibles. This is that *Word that was in the beginning with God* (John 1:1), *through whom all things were made*. This Word is the natural image of the Father, in the same essence essentially with the Father, distinguished from him personally by relation alone. And since it imitates the Father most perfectly, it remains that it be called the most beautiful or most fair image of the Father, and so most beloved by the Father — he himself bearing witness who says: *This is my beloved Son, in whom I am well pleased* (Matt. 3:17; 17:5).

When the Father has communicated divine life to the Son, he has communicated not only the knowledge of every true thing, but likewise the love of every good. Now paternal goodness is the supreme and first lovable. The Son therefore loved the Father supremely, and turning the will wholly into him (so to speak) burned and blazed into his love. From which mutual love of Father toward Son and of Son toward Father proceeded the personal Love whom we call the Holy Spirit. Here Faith considers a certain intelligible circle in the triangle of Persons. For the Father gives himself to the Son whom he loves; the Son expends himself on the Father by the love with which he blazes toward the Father. This love is common to Father and Son, as the bond of both. Rightly therefore is God called a kind of *intelligible sphere, whose center is everywhere, circumference nowhere* — unless, supply, in himself. But God cannot communicate himself *ad extra* except in a certain punctual way. He contains himself wholly in his whole self, whom the darknesses of creatures do not comprehend.

This Faith shows us the supreme consummated lovable beauty in the whole Trinity, and most beautiful love — for here is that numerous equality which renders beauty, and beauty kindles to love, so that there is beloved beauty and most beautiful love, mutually regarding each other. Whence Dionysius: *Divine love is as a certain eternal circle, running through the best from the best and in the best and into the best in unspeakable conversion*. Now the circle is the most beautiful of figures.

Disciple. Omit, I pray, now further discourse on the unspeakable beauty of the divinity, and turn yourself to Mary’s beauty, saying first: Why did she not say that God her Savior had regarded the *beauty* of his handmaid, but her *humility*?

[The Master’s answer on humility versus dominion has been given above; the Disciple presses on.]

Disciple. After the solution of the proposed question it occurs to ask what the regard of God is, of what sort his eyes with which he regarded the humility of his handmaid. But omitting the multiplication of questions, let your speech be turned at once to describing the beauty of Blessed Mary, who, shining with such grateful, such incredible fairness, was found so that the King desired her beauty and from the sublime throne of the Godhead descended to the depths of our mortality, taking the form of a servant. How great and of what sort is the beauty of the whole to be thought, when in one of his eyes the fair one above the sons of men (Ps. 44:3) says his heart was wounded: *You have wounded my heart with one of your eyes* (Cant. 4:9) — and, what seems less, *with one hair of your neck*.

Finally the first name by which Mary is read named by the Bridegroom in the Canticles was: *O most beautiful of women* (Cant. 5:9 [cf. 1:7; 5:9; 6:1]). Truly most beautiful, who in place of the proud mystical

Vashti — Eve — deserved to be joined not to a couch-mate Ahasuerus but to the heavenly King, God, finding grace in his eyes, whom he loved above all women. For she was very fair and of incredible beauty, and gracious and lovable in the eyes of all, she appeared.

Master. We shall strive in vain if we wish to match in words her beauty, which under God none greater can be understood, gathering into herself all beauties scattered in creatures — so that she is truly the one fair one of the one Bridegroom, one perfect of her own, one to her mother, elect genetrix of hers, which genetrix is the gratuitous goodness of God, who most beautiful made for herself the most beautiful. Nevertheless we shall try to say some things in a first doctrinal order.

Division of beauty: natural and artificial; modes of being

Master. Beauty, which is numerous equality, is divided in its first division into natural and artificial. Natural is multiple: some intellectual, another rational; then animal. Again some is only vital; another only substantial; another accidental. Artificial beauty is some of itself, some by accident, by the industry of reason overlaid upon natural beauty.

Natural beauty can be described as: *a numerous equality arising and resulting from unity, truth, and goodness* — or from *measure, number, and weight* — or from *mode, species, and order*. Therefore the properties of being are *one, true, and good*. So that being, and one being, and true being, and good being are convertible. Nor is it possible that anything be a being without these three agreeing to it, which are not distinguished in reality but only by the reason of signifying. So of mode, species, and order. So of measure, number, and weight.

Natural beauty therefore has no being positively contrary to it which would be a positive natural ugliness — as the insane Manichees dreamed two principles, one of evils and this most ugly, and another of goods which must needs be most beautiful. Nor after Augustine and Dionysius need one strive to deduce that evil is not something positive among beings, but is said only a privation of the beautiful, or of the good, or of mode, species, and order. The beautiful likewise is convertible with being, as a property resulting from the three prior ones; and this beauty as from a triple figural lineament, after the likeness of a triangle, which is the first and perfect form of straight lines. Nevertheless this natural beauty is drawn into a circle, which is the most perfect of figures — not of straight lines but of curved. So that beyond the geometric law there is here a triangulated circle and a circulated triangle.

Natural beauty is findable universally in creatures, because it is necessary that every vestige of its first cause bear some likeness not wholly univocal but analogical of it, as exemplatum of its exemplar and sealed of its seal. There are moreover three things proper and appropriated to the first cause, according to which each being is found to produce according to the triple genus of cause — efficient, formal or exemplar, and final. Natural beauty takes the lineament of mode and unity, or measure, from the efficient power; the lineament of species, or of the true, or of number, from exemplifying wisdom; the lineament of order, or of weight inclining, from divine goodness finishing. Which three the Apostle joined, saying: *For from him and through him and in him are all things. To him be glory* (Rom. 11:36) — who makes all things fair and beautiful according to these three utterly indelible lineaments drawn forth in every being, which again reduce themselves into a circle after the example of the first unity.

Now let us descend to the special beauties of natural property. Therefore every being has as much of natural beauty as it has in itself of entity and goodness. Being is found intelligible — and this in a double way: either as existing through itself, or as born to be united to another, as of the human intellect. Again being is found rational according to a double portion. Further being is found animal — and this doubly: either conjoined to reason, as in humans; or standing of itself, as in brutes. Next being is found vital or vegetative — and this doubly: either with sense, or without sense. Further there is being only substantial, as the elements, or prime

matter, which of itself is not principally nothing, since it is a substantial part of the composite; but considered without form it is not a formal act, and is called formless — and so ugly, desiring form as something beautiful. Finally there is analogical being, which we call accident, whose it is in being not to be, according to the Philosophers — though Faith holds that they can be of themselves without a subject.

Disciple. Speak of each in the doctrinal style that is apt and more accommodating to so great a matter. Then transfer all things to the beauty of the woman whom her wholly desirable Bridegroom regarded with the eye of love.

Intellectual beauty: image of the Trinity; habits; operations

Master. Intellectual beauty, upon the first and indelibly expressed lineament already spoken of, adds as an image already more perfect a triple line of three powers or natural potencies implanted in it — which are memory, intelligence, and will: whether these powers be called certain accidents necessarily following intellectual nature, according to Thomas and his followers; or whether they be powers essentially the same with intellectual nature but formally different, according to Scotus; or whether they be utterly the same reality, distinguished only according to reason by respect to operations or objective reasons or connotations of terms — which pleases us more according to the expression given by Henry of Ghent.

This intellectual beauty is first considered as bare, without habit superimposed or operation — and this in order to its superior, which is God. So that the memorative power of God correspond to the Father, or to paternal memory, as appropriately implanted in it by the Father, or drawn forth on the tablet of intellectual nature. The intellective power of God, which is expressive of the word, correspond to the Son, as the Word is in the apex of intelligence potentially or aptitudinally expressed. The amative power of God correspond to the Holy Spirit, by reason of the love thence producible through the will, or through the intellectual affective power. So the mind will always be said to recall God, and the intellect to understand God by habit, and to love not in act but in aptitude. Likewise also itself (in the manner Augustine frequently speaks) will be said to recall, understand, and love. So that memory is not taken here for recollection of past things, since it is in respect of all things in the manner just touched.

Intellectual beauty is understood principally in the Angels, who for that reason are named by the Philosophers *Intelligences*. It is found nonetheless, though more imperfectly, in the inferior portion of the rational soul which is called mind, insofar as it is capable of God and can be partaker of his being. Therefore the said [soul] is made to the image of the Trinity and the likeness of the Divinity: namely that it is memory of God, intellective of God, and amative of God — finally immortal and imitative of the simple Divinity by analogical likeness. And although the human mind so considered, according to Aristotle's word which in this agrees with Faith, is as a scraped tablet, not filled with all sciences and virtues according to Plato's error — nevertheless in this way the mind is naturally luminous, nay a light of the agent intellect, immortal and indelible, in which and through which the first principles are born to be understood once the terms have been apprehended from the senses, according to the mode of knowing in this life. This light is that which *is signed upon us*. I judge moreover that it is the agent intellect of which the Philosopher spoke, which irradiates upon the phantasms so as to abstract or elicit or dig out intelligible species; and there is the possible intellect, namely itself considered as a scraped tablet, then actuated through intelligible species toward intellection.

Disciple. How can the human mind, when separated from the body, know at once after its infusion, since it does not have phantasms which it may speculate, nor can it speculate outside the body?

Master. If I wished to remove by answering every incidental doubt about the matter treated, neither wit nor the hour nor the compendium undertaken concerning beauty could bear it. Let us meanwhile go on the intended way, without so many diverticula which we may enter in other colloquies.

Disciple. I assent.

Master. Intellectual beauty is then said to be increased and in a manner over-colored and painted by the infusion of habits of diverse genera, both intellectual and affective — both in the way and in the homeland — according to a triple difference. In the way indeed by the infusion of the Theological Virtues, Faith, Hope, and Charity, or of some of superior perfection, yet under an enigma. In the homeland according to the three dowries of the soul — whether they be the same with the light of glory, or distinct, as habits for more easily eliciting glorious acts: vision, fruitive love, adhesion or adhering fruition corresponding to Hope. According to that: *But for me it is good to adhere to God* (Ps. 72:28 [73:28]). And these three according to the three rational powers — concupiscible and irascible — such as the Theologian posits in the superior portion of the rational.

Intellectual beauty is again increased by acts and operations, unfolding it by powers and habits proceeding, which can reasonably be called a third principal beauty superimposed upon the natural primary and general to every being. Where one may at once see how multiplied this beauty of actual operation is, both in the same nature and in diverse. For the principal and consummated is found in glory, such as the most beautiful and Most Blessed of the Blessed now has — and Blessed of all — in the vision of God with bare love and fruition, in which essential and formal beatitude consists. Because under God no beauty more fair is found in accidental forms, none more honorable, none sweeter and gladder, none more melodious and sonorous, none more healthful and useful — and this according to the triple genus of good: the honorable, the delectable, and the useful.

This intellectual beauty was preceded and begun by that beauty of mind which our Blessed Lady had thrice in the way, while she was assiduously given to contemplation as far as the state of exile suffered, while *her spirit exulted in God her Savior*, because the Lord was regarding the humility of his handmaid. For that regard, since God is immutable, what else was it but a candle of such beauty, of such exultation, in the mind of Mary his humble handmaid? And therefore already most beautiful and most beloved, because she was most humble, in whom is figured the lily of the valleys, Jesus her Savior. Then the spirit of Mary, though in the body, as it were bore nothing of the body. Hence she is said to have failed; hence to have been outside herself; hence to have dwelt in the courts of the Lord's house; hence at the ends of the sea. Let these things be said with such tropes without number as are contributed to contemplatives — although far otherwise and more loftily in Mary. No one better apprehends the beauty of this intellectual contemplation in the way than by the experience of teaching. Nevertheless doctrinal erudition gives something to be understood — and not better than if the state of a mind as it were separated be considered, not yet from the body but from the inferior portion of reason. Then indeed, and not otherwise, one understands what the division of body and soul is, what rapture, what ecstasy, what liquefaction of the soul, what transformation, what union, what the death of Rachel — that is, of reason in the birth of Benjamin, by which contemplation is signified. Why moreover Dionysius names mystical wisdom *irrational* — that is, without reason as to the apprehensive force of reason, not as to the affective, which is joined to the Holy Spirit by ecstatic love. Further the Cherubim in the heavens, through which love one is joined unknown to the unknown. Not that love is altogether without prior or accompanying cognition, according to the imagination of a certain mystical theologizer. But it is true that that cognition does not reflect upon itself so as to see that it sees; for then that simple synderesis of sparkling and burning affection would fly away, according to that of the Canticles: *Turn away your eyes from me, for they have made me flee away* (Cant. 6:4 [6:5]).

Disciple. Many things are said of a state of mind of this sort, and they never suffice. Nay rather God is the more exalted by us the more a man ascends to a high heart, so that already not only of the Father's beauty but of this way it is verified: *What eye has not seen, nor ear heard, nor has it ascended into the heart of man, what God has prepared for those who love him* (1 Cor. 2:9). Whence he cries: *How great is the multitude of your sweetness, O Lord, which you have hidden for those who fear you* (Ps. 30:20 [31:19]). He does not say, "you have revealed it to those who fear you" — for they suffer what they do not know. Hence also the

contemplative, rapt into this darkness, sensing the whistle of a thin breeze of something whose face he does not know, who knows not whence it comes or whither it goes, says: *I knew not. My soul troubled me because of the chariots of Aminadab* — that is, such raptures. And also elsewhere: *I was brought to nothing, and I knew not* (Ps. 72:22 [73:22]). Finally there comes an illumination of spirit not without a certain interposition, such as in its way the eye feels when the thin films of the eyelids are interposed to the brightest rays of the sun falling upon the eyes. The eye thus sees the sun in its light, but what it is is not given to be inspected, the medium prohibiting. Take away the film, or open — at once you will behold.

Master. Do not marvel if the incomprehensible is not comprehended. For already he would not be *a great Lord and greatly to be praised, of whose greatness there is no end* (Ps. 144:3 [145:3]), or *of wisdom no number* (Ps. 146:5 [147:5]). Already it would not be the property of the Word of which it would be said: Searcher of thoughts and of the heart's intentions, which the Apostle testifies to be unsearchable. Wherefore, eyes turned to Mary's beauty, weigh if you can of what sort was in the way the state of her mind or spirit — how sublime in the citadel of contemplation, how elevated upward from the earth, with how many radiances irradiated by him who *illuminates wonderfully from the eternal mountains*. Whence *all the foolish of heart were troubled* (Ps. 75:5–6 [76:5–6]) who say, at least by affection or by effect even if not by assent, in their heart: *There is no God*. So she was as a woman clothed with the sun of justice, under whose feet the moon of all the mutability of creatures, and on her head the most beautiful crown of spiritual stars shining in eternity. What can be gathered thence, if you are able to consider? Did not that immense light sometimes sparkle to the eye of the mind, offering itself naked to be gazed upon, as Moses and Paul are thought to have seen in the way? Did it not, as in a certain little crack of a thin flash, while the sparkling flame strikes the eyes and at once disappears, so flash in Mary's mind the splendor of divine glory? Did she not sometimes discern it as when someone sees, or thinks he has seen, the moon being born through clouds? I am mistaken if so many vicissitudes of the Bridegroom going and returning do not give these things to be understood. Now he is held, now he is seen, soon he disappears; now he stands behind the wall; nevertheless he looks through the windows, peeps through the lattices (Cant. 2:9).

Disciple. What, I ask, do you think such a peeping through the Bride's windows to be?

Master. What but those radiant and narrow illuminations in the Bride's house — which house is the upper cenacle of the mind. For God cannot otherwise be conceived to peep newly, except because he makes himself to be peeped at, and in a sudden passage referring something similar, if it can be said piously, to that pastoral or Galatea: *And she flees to the willows and wishes to be seen before*. Finally the whole vision of Ezekiel concerning the animals and wheels through mystical coruscations and scintillations hints that to us.

But our speech about rapture and ecstasy has almost wholly carried us off, while it delights and does not satiate. Let us return to the path: let us leave the unattainable contemplation of the mind's beauty, and let a word be made of rational beauty.

Rational beauty; the inferior portion as handmaid

Master. Rational beauty, then, is painted and placed on the tablet of inferior reason, which it is lawful to distinguish proportionably to the distinctions handed down concerning the beauty of the superior portion — as to nature, as to habits, as to operation in its own way. The inferior portion has a double eye or face, as also the superior: whence the superior is turned toward God, yet can let down an eye to the reasons of the inferior aspect. Not otherwise the inferior portion lifts its face toward the superior portion, as a woman toward her husband; nevertheless it turns eyes toward the animal portion which in its operation needs a bodily organ or instrument. This portion is fittingly called *handmaid*, because it ministers in humility to the twofold dining-room already spoken of — to the man, namely the portion of reason — of which none requires an organ of the body in its proper action, though the handmaid supplies them with likenesses or objects: because *It is necessary that everyone who understands speculate phantasms*.

Disciple. Lately you were partitioning the form of man into only two portions — namely into soul and spirit. Clarify the forms.

Master. I took spirit for the superior mind, but soul for all that which is subjected to it.

Disciple. Now however inferior reason is distinctly remembered apart from the animal power, which you name handmaid.

Master. I cannot deny it, nor do I wish to; and if perhaps I have not sufficiently expressed that three such portions are more commonly assigned, and by divers diversely, not adversely. But wishing to compress speech in the manner in which the blessed and most beautiful of women began her Canticle, commemorating only soul and spirit, I placed with the soul the inferior portion, which many (as we know) sometimes join with mind and spirit, because between either part or portion it holds as it were a middle place — sometimes taking its operations from the more principal illumination and, by deducing stable conclusions, resolving; sometimes reducing to sensations sent in from without, as to experience had of them with certainty. Further Paul, expressing three such powers, frequently distinguished, speaking at once of spirit and soul; of the body not indeed as dead but as animated, which is sensuality. So Christ hinted: *My soul is sorrowful even unto death* (Matt. 26:38). And at once after: *The spirit indeed is willing… but the flesh is weak* (Matt. 26:41) — no wonder, because blessed [was the spirit], but the flesh wholly left to passions was. Hence the Apostle, speaking of the division of spirit and soul, added joints and marrows and heart, perhaps wishing to indicate sensuality.

Disciple. It is not necessary, as I see, to make much of whether one takes this way or that, provided the speakers agree in the acceptance, whereby confused equivocation is avoided. For *flesh* is sometimes taken for soul, body, and spirit, as there: *The Word was made flesh* (John 1:14). *Soul* likewise for the whole living thing, as there: *All souls descended into Egypt*. But *spirit* for the whole rational soul, as of Christ: *He gave up the spirit* (Matt. 27:50). Transfer yourself therefore to the likenesses that remain to be hinted.

Animal, vital, and artificial beauty

Master. Animal beauty follows upon the intellectual and rational, insofar as in man sensuality is conjoined to reason in him, born to be ruled by it with despotic and servile principality. For it is not free, as the superior intellectual appetite is essentially, but only participatively — over which counselling reason rules, not with tyrannical or servile domination but free. Hence it comes that the sensitive appetite ought to be compelled and corrected and scourged by reason if it has been disobedient to it, of which it was said to Cain: *Your appetite shall be under you, and you shall rule over it* (Gen. 4:7); but the will cannot be forced.

This animal portion is adorned with multiple beauty beyond the natural which is general — beyond those already marked having in addition as many lines of the five powers of the exterior senses, and five or six of the interior, as you have learned elsewhere and will be said as far as you wish it to be repeated. There are superimposed for greater specialty both habits and wholesome moral passions, and operations multiplied beyond number: if anyone wished to enumerate them, it would be necessary that he know every difference of the sciences which are acquired through interior and exterior senses; all distinctions of the moral virtues also; every discipline of Grammar, Logic, Rhetoric, with Arithmetic, Geometry, Music, and twofold Astronomy — which without the animal portion superior and inferior reason do not learn. You have read how great an admiration Augustine deduced upon the one memorative virtue alone. And who would suffice to expound this and each of the others?

Disciple. But of animal beauty which is not conjoined to reason, such as is generally in every animal besides man — how many, I ask, are painted forms, instincts, and industries: even to the point that in some there shines a certain participation of reason. So indeed according to the Law of the Godhead, just as the supreme of the human mind is joined to the lowest of angelic nature, and the lowest of reason is touched by the

phantastic power — so the phantasy of some brutes by imitating touches the phantastic portion of man. But all such beauties scattered in brutes nature has joined in human reason. Finally reason is supplied in brutes by the first Intelligence ruling them infallibly, whose providence in its disposition is not deceived, whose first art has given and implanted, both to humans and to other animals, countless arts whence artificial beauties proceed: as in nests animals fabricate for themselves; in seeking food by marvelous snares, as in foxes and spiders; in provision about or against future events, as in bees and ants. Who would number all?

Finally here occurs the beauty of animal cognition in the vital or vegetative power — whether it be posited separately of itself without cognitive power, as in plants and in each living without cognition; or whether it be conjoined, as one may see in humans and animals, even to those which fixed to the soil of the earth thrive with the sole sense of touch, as shells and oysters, which their dilation and constriction manifest. Which life some say the matrix retains in the little ones. How much vital beauty is, how admirable and stupendous, in attracting food, in breaking, in directing, in distributing, in assimilating; again in the expulsion of superfluities, in augmentation, in generative power, in the organization and figure of members — no speech would unfold. No one even of the least grain or leaf would suffice by natural power to hand over a full and plain reason. Which Ecclesiastes discerning says: *All things are difficult, and man cannot explain them by speech* (Eccles. 1:8). And again: *I understood that of all the works of God man can find no reason* (Eccles. 8:17) — supply, sufficient — and if he shall have said he is wise, he will not be able to find it out.

Finally the whole interrogation of Job made to himself by the Lord concerning the divine works, whose beauty cannot be comprehended, tends to this: What of the beauty of natural things? What further of the beauties of so many artificial things? What of objects sensible through their accidents or species presenting themselves to sense? Behold that in a grain of wheat there are infinite proportional parts, according to Aristotle's deduction demonstrating that the continuum is not composed of indivisibles. From this one must conclude that infinite numbers are there, and figures — nay as many as in the whole world. Of all Scriptures, letters, and names moreover it contains not only potentially but actually in the aspect of God seeing such numbers, letters, and figures. Of which a sign you may take from one image, such as it will be lawful to infer of the rest. A maker of statues can therefore by mere ablation of parts form a most beautiful image from one trunk of wood, such as assuredly was not there before, though he has added nothing; and yet still of the secrets of the heavens we attain nothing of so many beauties.

Disciple. If things stand thus concerning the beauty of all things — that they are to be held incomprehensible — why hitherto have we sweat in vain to inquire them?

Master. By no means in vain, nor emptily without an end, which is threefold. One leading to admiration of the first Artificer God: *For by the greatness of the beauty of creatures the generator of them is known* — who is concluded to be more fair through the fairness of the creature. Another end is toward our humiliation, through contempt of the way and desire of the homeland, where fair and perfect cognition shines according to the vision which the devout Bernard, whose day is kept, is said to have hinted by his ascent after death upon Mount Lebanon. The remaining end is proper and accommodating to our inquiry concerning the most beautiful of women whom God regarded. *Her spirit exulted in God her Savior.*

Four considerations on the beauty of the most beautiful of women

Master. Upon which matter take four considerations. First: the fairness of the most beautiful of women, which is given her in the Canticles and elsewhere, cannot fully be understood if the beauties of other beings are not understood: for every natural and artificial fairness is set forth through similitudes; which being unknown, the transferred sense must necessarily be unknown. Second: every fairness found scattered in creatures is gathered wholly in the blessed and most beautiful of women, either formally or eminently. This is the rule of divine Dionysius ordering the Hierarchies, which was touched above. Third: the fairness of the most beautiful of women is taken from every beauty of the rest, by gifts and ornaments — and, what you

may marvel at more, every alien deformity of demons and of sinners yields to her for ornament. Fourth: the fairness and beauty of creatures piously recognized illuminates Faith, strengthens Hope, inflames Charity, with help in every tribulation and anguish.

Disciple. Wonderful! Truly you have proposed great things, whose certification I await — especially upon that which you rightly said I would marvel at.

Master. The Apostle answers, if the force of his locution is known, where he says that *to those who love God all things work together unto good* (Rom. 8:28). If unto good, therefore unto the beautiful. And if to all who love, how much more to Mary loving God above all will such a thing befall? Do you think the supreme Artificer God has formed or permitted to be anything in the whole world which he, most beautiful, bearing a beautiful mind, without a fall?

Disciple. By no means would I think so, but he has made all things under a beautiful order *very beautiful*.

Master. Is not the first in every genus principal, and the measure of the others, as the Leader in an army? But Mary is called most beautiful and perfect above the other creatures not united to the divinity, such as is the humanity of Christ. It follows therefore that all things serve her — goods of nature, of grace, of art, and of fortune.

Disciple. So be it of goods. But evils — what have they to offer but malice and ugliness?

Master. You know it is to the King's honor if he bind and constrain his perverse traitors in fetters. You know that in pictures blackness duly joined gives seemliness to the image. Look at this in the eyebrows of a most fair woman, for which a decent blackness — a redness or greenness would be indecent.

Disciple. So I find. But of the ugliness of vices and crimes and blasphemies — is it not otherwise?

Master. It would be otherwise if the disgrace of guilt remained disordered without the décor of justice; but now an Angel is not more beautifully placed in heaven than a demon in hell, who is set there as the footstool of the most beautiful woman crushing, according to the Lord's Law, his head. For although *all the beauty of the King's daughter is from within,* and therefore *the Queen stood at God's right hand* (Ps. 44:10, 14 [45:9, 13]) — that is, in golden raiment — there is also a *circumdata varietate* of every creature, to each of which its own beauty stands by, at least natural, whose first lineaments cannot be deleted; yet darknesses and uglinesses of vicious habits and acts can be overlaid. Which uglinesses in their formal reason say nothing positive; for they are privations of beauty in due being through mode, species, and order.

Disciple. I would certainly be more troubled by ambiguities — especially concerning hatred of God, how it can be beautiful — if you had not taught the dissolution elsewhere. Go on now to show in what way there is in Mary every beauty findable in a creature — especially because she is lessened, as also the Son, namely *a little less than the Angels* — so much that the natural fairness of damned Lucifer would from what was said be more signal, because more perfect. How many moreover are the specific virtues following the whole nature of the species (as is said) in gems, herbs, words, and industries of animals? Again in the gratuitous gifts of men, as is the sacerdotal character, which is repugnant to the female sex. Will you, that meanwhile there be silence of the rest, from all these adorn Mary's fairness, or crown her?

Master. I will adorn her plainly, and crown her. How this is done I have already deduced. She is surrounded on every side by all and each, as with a seemly garment painted with manifold variety, of all of which she contains the forces within herself — not indeed formally but eminently. Whence if she does not have natural things such as even a damned Angel bears, yet for that very reason Mary's beauty is more admirable and more eminent through grace, which more richly adorns and perfects interior nature the more sublime it is. She does not have the sacerdotal character — formally, I confess; but she has it more eminently for the reconciliation of sinners, for the opening of Paradise, because truly she is the happy gate of heaven, for helping against the powers of the air, against all calamities and miseries both of souls and of bodies, as often

as it has pleased — namely to turn those merciful eyes toward us, as often as she has willed to receive us as a Mother her sons, though weak and foul, to be healed and purged.

Disciple. I breathe wholly into good hope while I hear you discoursing such things. Wholly my spirit exults and aspires to meditate more frequently this blessed and beautiful woman, whom you have piously declared eminent with such power. O happy the parents who bore you, O Mary! O truly happy Joseph your virginal spouse, who, your faithful, diligent, prudent, and most dear guardian with the boy Jesus, was worthy so long a time to hear and see you with the Son.

Closing praise from the Canticles; return to the Magnificat; deferral

Master. *I believed, therefore have I spoken* (Ps. 115:1 [116:10]). Therefore I cannot now not beatify these, nor do I suffice [to bless] those whom, O blessed one, you have made devout to yourself, whom you have drawn after you and after Jesus the blessed fruit of your womb, into the odor of your ointments (Cant. 1:3). How are they not blessed to whom you have not disdained to show the breasts of charity to be suckled, the mouth of piety to be kissed? Therefore already *your name is oil poured out* (Cant. 1:2). Therefore you are a fountain of gardens for cleansing and recreation together, given to the world with marvelous delight. You a fountain (Cant. 4:15) of living waters leaping unto maternal life (John 4:14). A well of waters that flow with force from white Lebanon of paradise. You a garden planted with every kind both of trees and of beds of spices. You already crowned triumph over the head of Amana — that is, of the turbulent — over the top of Sanir and Hermon of stench and anathematization, over the dens of lions, over the mountains of leopards (Cant. 4:8) — namely the tyranny of the proud damned, which moons of mutability are under your feet to be trampled (Apoc. 12:1). Further *there are sixty queens and eighty concubines, and of young maidens there is no number* (Cant. 6:7 [6:8]), according to the various grades of souls. Yet *one is my dove, my perfect one*, whom the daughters have seen by adoption and proclaimed most blessed: queens who dominate their affections, and concubines seeking the remuneration of concupiscence through the generation of sons of good work — *young maidens without number* (Cant. 6:8), because *all generations shall call you blessed. How beautiful you are, and how seemly, O dearest in delights* (Cant. 7:6). But to whom *dearest in delights*? To him, of course, whose *delights are to be with the children of men* (Prov. 8:31). *Your stature is likened to a palm tree* of triumph (Cant. 7:7), *and your breasts to clusters* of a vine germinating virgins — that is, virginal affections — and inebriating with sober drunkenness even unto a healthy madness among the fools of the age, even unto denudation through voluntary poverty. You, abounding in delights (Cant. 8:5), wholly lean upon the Beloved, saying a voice full of inexplicable senses: *I am my Beloved's, and my Beloved is mine* (Cant. 6:2 [6:3]). *His left hand is under my head, and his right hand shall embrace me* (Cant. 2:6).

Disciple. Ho, Master — bravo, bravo! What are we doing, I ask, by expounding the Song of Songs, when we had undertaken Mary's Canticle? And behold: now we break into praises, now we interweave entreaties, at which the mind falters, at which hither and thither the mind's prayer flows down, with uncertain foot, stammering tongue, wandering eyes, varied gesture — as if fabbling or raving we hold ourselves; nay rather we are held, we are seized, we are distracted by I know not what spirit, which we know not whence it comes or whither it goes (John 3:8).

Master. Ah, Brother! What if this blessed one of whom we speak has introduced us into the King's cellars, into the wine-cellar, of which she is now the key-bearer? Why do you stare? Why marvel if we have drunk the sober drunkenness of the spirit? What if it has been given to draw nearer and hear more deeply the most serene voices of love? I myself wholly gesticulate, whom already I do not contain to consider — which assuredly will befall when it is lawful for each of us to say: *My soul melted as he spoke* (Cant. 5:6). *Stay me with flowers, compass me about with apples, because I languish with his love* (Cant. 2:5).

Disciple. Let us cease already, let us cease to gaze at such things as lovers invent dreams for themselves, and let us return to what was begun.

Master. What was begun?

Disciple. O I ask — do you not remember? Why do you inquire? Let us enter the elucidation of the Canticle of the most blessed and most beautiful of women with Solomon's epithalamium.

Master. Assuredly we are there. For they do not demand a fixed order of exposition which are connected or coherent in no order; which moreover are accommodated not to one affection alone but any word educes countless affections according to the quality of the hearers. Expound, if you can, while the sick man, attending with sighs, wailing and sobbing from the deep breast and panting spirit, repeats *ha, ha, ha* — what that plaintive voice signifies to you.

Disciple. Donatus answers saying that an interjection is a part of speech signifying an affection of the mind by an unknown voice. But what do you demand — that I expound a voice unknown to me as to be known?

Master. He has not lost his labor and expense who taught you as a boy the parts of speech. You now grown older thus know: that every voice of intimate and unfeigned love is utterly unknown to one who does not love — nay, not even found out by a lover who is a stranger, if not by some conjecture. Take an example from the interjection of pain, while a healthy man hears a sick one and seeks to console him. To whom such a one answers in the comic poet: *When we are well, we easily give counsel to others.* You, if you were here, would feel otherwise.

Disciple. You teach despair over the understanding of the Canticles.

Master. By no means — but I announce the mode of understanding: it will have sufficed to elicit now these, now those exultations by the agitation and concussion of vehement study — a few sparkling little sparks, according as this or that word of excessive love has struck, glancing upon the face of the mind and kindling it. But under another likeness study to be familiar with the voices of love in the place of your pilgrimage; they will not be able so to hide that they do not more and more familiarly come forth in you and make themselves intelligible, now this way, now another — or even by nods and gestures hint themselves. Take as example fellow-pilgrims, though they be barbarians. Or boys playing together, not yet sounding with perfect words, who somehow are accustomed to understand one another — try to imitate.

Then let us ask the blessed and most beautiful of women that she regard us with that eye of piety and love with which she was regarded by God her Savior. From whom let her obtain that we be regarded, at least that we may learn to love after the example of Peter. Let him regard the earth of our heart and make it tremble. And from that his trembling let us conceive the spirit of salvation, which may sometimes be transformed into the spirit of love — and then let us sing a hymn with alacrity of hearts: *My soul magnifies the Lord* (Luke 1:46).

Master. You provoke my zeal of seeking about very many things; but elsewhere (as you hear) domestic regular occupation calls me. Tomorrow's day will be careful unto the same.

Disciple. You will find me ready; may God be propitious to us.

End of Tractatus tertius (working English). Continues in Tractatus quartus.

Tractatus IV — On Mary’s beatification

Tractatus IV — On Mary’s beatification

Translation covers the full Latin extract of Tractatus quartus through the closing pause (*dum interim pausabimus*); does not include Tractatus quintus (*Quoniam fecit Dominus Mariae magna qui potens est* / *Si Maria passibiliter movebatur*).

Title

TRACTATUS QUARTUS — BY DRAMA, OR DIALOGUE

ON THE BEATIFICATION OF MARY

Through eighty-two *notulae*.

First notula

For behold, from this all generations shall call me blessed. (Luke 1:48)

Opening — unfinished speech of love; My Beloved is mine

Disciple. Was not our heart burning within us in yesterday’s conversation, while we were inquiring into the Canticles of Mary together with those of Solomon — as if we were travelers telling tales, and with enlarged heart seemed to draw in the Spirit by panting for it?

Master. I remember; and our aged youth seemed somehow renewed like the eagle’s — white-haired in the outer man, yet the inner is renewed from day to day, if the Word of God be present to refresh it; if Jesus, like a traveler and therefore not recognized, join himself as companion; if he open our sense, that we may understand the Scriptures of the hymns, and above all of the Psalms and of the Canticles. O that he would deign to show himself such who speaks to our soul: *Arise, make haste, my friend, my dove, my fair one, and come* (Cant. 2:10).

Disciple. O that the winter of spiritual freeze might already pass away; that the frost of torpor, that the dripping rain of continual temptation might go and recede; that the flowers of fairer sights might appear in the land of our heart, the Lord giving his kindness. O that the time of pruning and cutting back every superfluous care might come!

Master. [continuing the unfinished speech of love] … and of all the thoughts and intentions of the heart, and of every work or motion, he is the hinge, the center, and the axis; and I give back to him the whole of what he gives. *My Beloved is mine* — delicious, loving, concordant, sweet, kind, joyful, delightful — mine in all things: for with him there is but one heart, one soul, one spirit. Therefore *my Beloved is united to me, and I to him* (Cant. 2:16). My Beloved has given himself to me as a price, unto death: how has he not also given me all things with himself? (cf. Rom. 8:32).

Disciple. What, I pray, does this interrupted and utterly unexplained speech mean?

Master. You have already heard that the voices of love are therefore not completed, because so many strong desires meet the soul that they cannot break forth together. They confuse and oppress one another. The lover feels that whatever can be expressed is nothing beside what he longs for: wherefore he lets himself be understood rather by interruptions, after the manner of interjections, belched or torn from the imperfect. Hence those who pant in this way are wont to be asked whither that sigh is sent.

Disciple. Give a supplement to those words: *My Beloved is mine, and I am his* (Cant. 2:16).

Master. Who can number the grains of the sea's sand, or the drops of rain? Who can search out inscrutable hearts? What you ask is not easier. Nevertheless take something: *My Beloved intends me, and I him. My Beloved is to me the end of all my desires and of all the thoughts and intentions of the heart* — and I give back to him the whole of what he gives.

Disciple. In what manner is God said to give himself, who is nowhere absent? How is the soul to him the end of its desires or operations — he who has wrought all things for himself, according to the Wise Man? (Prov. 16:4).

The angelic salutation; reciprocal gift; Trinity

Master. The angelic salutation teaches the manner of God's donation. For Mary is saluted by the Angel as if the voice of the turtledove, chastely moaning and consoling, that good mourning may be heard in the land of our sensuality conforming itself to reason, that the turtledove's sigh may agree with the nightingale and the lark of eager contemplation.

Disciple. O that the fig-tree, no longer cursed nor laden only with leaves of words, may put forth buds in sign of fruit after its sweetness. At last, if the vines of good works give the odor of their good fame unto the life and gladness of God and of men — you know, O Master, what will follow.

Master. What soul, Brother, is so dull and cold that it does not awake at the voice of the caressing friend, or of the Beloved whom it follows? That does not wholly melt, no longer containing itself within the proper bounds of its desires, but flows out into the Beloved, and runs after him who calls it by free names: *Arise, make haste, my friend* (Cant. 2:10). Rise, you who had lain ill with the lost youth, and therefore were ashamed to approach the father's peace. He also commands salutations, saying to the soul in the secret silence of the heart: *I am your salvation* (Ps. 34:3 [35:3]). And that: *Your sins are forgiven you* (Matt. 9:2). *Go in peace* (Mark 5:34). For greeting is not given to enemies, nor to the excommunicated, nor to those whose presence we dread. So the soul finds grace with God which has been disposed and organized by him in its own way, by the vital heat of grace, for the reception of the Lord — from whom and by whom the soul lives no less than an organic body is disposed by the harmony of qualitative dispositions for the introduction of the rational soul into the body. Then the soul hears: *The Lord is with you* (Luke 1:28) — because he gives himself at the soul's nod, that it may enjoy him, and use any other thing in him and for him. Whence arises that marvelous reciprocal gift of love, by which *he who abides in charity abides in God, and God in him* (1 John 4:16). *My Beloved is mine* — supply: he gives himself — *and I am his*: I give him back himself, and myself with him, by which I have already been made one. And as in that ineffable Trinity the Father gives the Spirit to the Son, and the Son returns the same Spirit to the Father, so the soul gives the Beloved given to it, and returns itself to him who grants that he himself be the beginning and end of all the desires of both. This inestimable condescension of love proud philosophers could not and would not attend to; therefore they tried to utter no such voices to God as *My Beloved is mine and I am his* (Cant. 2:16). They were therefore utterly alien to this epithalamium of Mary and of Solomon, and deaf to it.

Which Christ attending, *exulted in spirit in that hour: I confess to you, Father, Lord of heaven and earth, because you have hidden these things from the wise and prudent, and have revealed them to little ones. Yes, Father, for so it has seemed good in your sight* (Matt. 11:25–26) — not anyone's merit, lest anyone glory in himself. Whence if Mary sang something of the kind, saying: *He has put down the mighty from their seat, and has exalted the humble* (Luke 1:52).

Disciple. As far as I understand, God gives himself in a gift that forms and vivifies the soul, rendering it well-formed and beautiful, lovable and desirable — he who rejoices in his works, especially in the children of men. But why does the soul sometimes say *My Beloved is mine*, transferring these things, and sometimes propose itself and say *I am my Beloved's*?

Master. The beloved is borne into the Beloved according to a twofold power — namely the apprehensive and the motive. The apprehensive or cognitive power somehow draws its object, which is the true, to itself and into itself. But the order of the motive or affective power is reversed, especially of the dilective, whose object is the good, because it tends and extends itself toward it. The Philosopher gives the cause: the true, he says, is in the soul, but the good in things. Whence the good which is desirable first moves the appetite by impressing itself through knowledge — for we cannot will what is unknown. But the appetite strives as if by a certain circle to return into the desirable, and to give, communicate, or impress itself upon it. Therefore the soul, while it thinks the Beloved and forms his image or species, is said to have the Beloved impressed upon it. But while it loves, it gives and unfolds itself to the Beloved, and as it were goes forth outside toward him.

Disciple. What has this to do with our matter?

Master. Much, in every way. This is that mystical word of Christ concerning his Beloved: that he *shall go in and go out, and shall find pastures* (John 10:9). This also of Moses, who drove the flock to the inner parts of the desert, where he saw the Lord in the flame of the bush. Understand by the flock the whole throng of thoughts, which is gathered into the interior of the mind. There is another order when Moses, called by the Lord, goes out from the cloud of darkness to him, as Christ, leaving the crowd, went up into the mountain. So the soul, entering into itself and drawing the Bridegroom to itself by knowledge, can be said to feed the Bridegroom; so to have him in the peaceful and straitened bed of the mind, lest there be place for an adulterer. But going forth by love toward the Bridegroom, it is drawn to the Bridegroom's palace, chamber, or cubicle.

Disciple. What finally?

Master. Indeed in this conjunction of Bridegroom and Bride, delight rises through love, while again the Beloved impresses himself upon the beloved fleeing to the breasts of his consolation: hence delight is called a certain lactation. Hence is fruition, embracing all the parts of beatitude — as the dowries, tension or inhering apprehension for knowledge, and love together with delight. So Augustine described fruition: that it is *to cling by love to some thing for its own sake, in which the mind, delighted, rests*.

Return to the verse; seven titles of Mary's blessedness

Disciple. While the heat of love carries us away, we have almost forgotten the inquiry first meeting us upon your word, O Blessed of the blessed: *For behold, from this all generations shall call me blessed* (Luke 1:48).

Master. One may go back whenever you wish.

Disciple. This question beats upon the mind: by what reason could the humble handmaid of the Lord, without a spirit of boasting, put forth so lofty a proclamation about herself? There follows the question by what worthier name Mary is to be named. Is it *Blessed*, which she sang: *For behold, from this all generations shall call me blessed* (Luke 1:48)? Another question follows: in how many ways is Mary called blessed?

Master. I will try to satisfy these questions. And first you shall know that Mary's soul magnified the Lord not only because he is great in himself and is preached and worshipped as great by his creature, but also because he renders magnificent the soul for whom *he who is mighty does great things*. Does Mary's soul seem little magnified to you — she who dared to give consent to an operation magnificent beyond measure, saying to the Angel: *Be it done to me according to your word* (Luke 1:38)? What is this, if not: Let me become Mother of the Son whose Father is God? What more exalted, what more sublime, or (as another will have it) more daring, can be thought?

Disciple. This moves many: how so great a humility — *Behold the handmaid of the Lord* — comes together at once with so great a magnificence — *Be it done to me according to your word*; such abjection with such glory?

Master. Philosophy, if Theology is present, teaches us the conditions of the magnificent, or the force of the virtue of magnificence. The magnificent certainly does not take care for honor or glory, but for illustrious works that are worthy of glory and honor; he cultivates the light, he spurns the shadow. His glory is (as the Apostle says, Rom. 9:1) the testimony of his conscience. He does not hang upon another's judgment, to whom it is a small thing *to be judged by men, or by a human day*. For *he who judges himself is the Lord* (1 Cor. 4:3–4). He therefore becomes humble in the flight of glory, yet magnanimous in the working of great things with the dignity of merits. Finally, when he glories, he glories in the Lord. Our magnificent and to-be-magnified one observes this, who poured the whole fame of her beatitude into the glory of God: *Because he who is mighty has done great things for me* (Luke 1:49). Therefore not to me the glory — glory to him alone. You were therefore, O blessed Virgin, as an Angel of God, so that neither blessing moved you, nor cursing by elation or the vice of dejection. The more you fled glory, the more it followed you, as a shadow the body. You wished to *be* good, not to *seem* so.

Disciple. Does the magnificent, worthy of great honors, judge those who scorn him to be wicked?

Master. Plainly he so judges, and thinks them to be punished — not for his own sake, but for justice and another's utility. But Faith with grace joins magnificence with humility far more divinely than any Philosophy. It says from the heart: *Not to us, O Lord, not to us, but to your name give glory* (Ps. 113:9 [115:1]). To you glory, but to us confusion, who are useless servants, who have nothing that we have not received from you; we confess your gifts as yours and return them. We will that the rivers of graces return to the place whence they went out, that they may flow again at your giving: be magnificent in holiness and glory.

Disciple. There is nothing I can contradict. Speak to the second question.

Master. Our Word-bearing Virgin seems by prophetic spirit to have announced that this adjective-name would be given to her properly and antonomastically through all generations — as an epithet given from above, due to her, most pleasing to her, and also most fitting, most joyful, and appropriated. Deign to let us praise you, holy Virgin, O thrice and four times blessed. Blessed first, *because you have believed*, Elizabeth cries. Blessed second, because *full of grace*, according to Gabriel's salutation. Blessed third and blessed, because *blessed is the fruit of your womb*. Blessed fourth, because *he who is mighty has done great things for you*. Blessed fifth, because Mother of the Lord. Blessed sixth, because made fruitful with the honor of virginity. Blessed seventh, because you have neither seen one like you before, nor shall have one following.

Disciple. You have numbered the numbers of beatitude under a certain general praise; what do you think if we descend to particulars?

Master. Let us descend, gladly; for so a fuller understanding will be given of the proclamation by which she is said to be [blessed] by all generations. A triple beatitude is offered to the mind. One of the way through hope; another properly through the thing itself; a third as if mediating between hope and the thing, between the way and the homeland — such as Christ manifestly had, whom no theologian doubts to have been a wayfarer according to the soul and a comprehensor according to the spirit. Further, what beatitude through hope and grace is, faithful Christians commonly know. What further the beatitude of glory is, *we see now through a glass in a dark manner* (1 Cor. 13:12), believing it to be what *eye has not seen, nor ear heard, nor has it ascended into the heart of man* (1 Cor. 2:9). But this twofold beatitude, when reconsidered, opens a way that the third, as if middle, may be known more quickly — because it is less than consummated glory and greater than hope alone and common grace. Nor does this theological distinction abhor the physical consideration which posits first virtues as political; second, purgative; third, of the purged mind, which Aristotle calls heroic. This beatitude which can be called of the purged mind, or of heroic excellence, was in our Blessed One while she lived, above every pure human being, as the Blessed One resides in the homeland above every angelic power; this is she who is overcome by none of the illustrious, according to Damascene.

And according to the hierarchical law of Dionysius she contains eminently every perfection of creatures, as of inferiors, so that she is rightly called Queen of the World and Lady. Do you wish, then, Mary's beatitude to be made known to you in a brief compendium? Give her by eminence whatever you see better in creatures — itself rather than not-itself: if not formally, yet eminently, though infinitely distant from God. And since she was a partaker on the way of both beatitudes — of the way, namely, and of the homeland — let us set some of the conditions of eternal beatitude, by which we may gradually come to what is sought or to be sought.

Dowries of the blessed; marriage initiated, ratified, consummated

Disciple. I judge it expedient, nor will weariness of hearing hold me, even if you narrate things already known.

Master. There is a beatitude of the spirit which is separated from the soul — that is, from the sensual portion. This was in Christ the wayfarer. This thrives in separated spirits. Nevertheless the soul has its beatitude when an incorruptible body is resumed by the blessed spirit. It is called incorruptible to remove the calumny which some would build concerning the just who rose at the time of the Passion, whose spirits were at once beatified in the census of Christ's spirit in the limbo of the Fathers, when Christ bit hell, saving those spirits by the beatific vision of which it was said to the thief: *Today you shall be with me in Paradise* (Luke 23:43) — who perhaps had something to be purged, unless the privilege of the newness of the King's coming had freed him, as also many others, and perhaps all then from Purgatory. Such beatified spirits, I say, if they did not receive an incorruptible body — or because, according to some, they had died — one marvel follows: that they were comprehensors in a mortal body, as Christ was. It also follows that they died twice, as Lazarus, although *it is appointed to all men once to die* (Heb. 9:27) according to the Apostle. They answer that the Apostle does not deny that it may be more often. But let there be no ambiguity concerning the last resurrection.

There are, moreover, three dowries of the blessed spirit, whether separated or conjoined: fruition, vision, and tension (holding). There are four of the sensitive soul itself when the glorious body is resumed, which is fully subject both to the soul and to the spirit: whence it will be rendered clear, impassible, agile, subtle. I do not wish you to fear, however, that spirit and soul are in the same human being then two distinct natures, or two souls and essences — although there was once an article condemned in England to say that there are not two souls in the same human being, rational and sensitive. The prior sentence is to be held, as contained in ecclesiastical dogmas. Christ taught that he had power to lay down his soul; but that it is his spirit the Evangelist noted: *He gave up the spirit* (John 19:30).

Disciple. Gladly and joyfully I receive this, that in these solemnities of her Assumption, while the Church resounds the Song of Songs as her epithalamium, matter most joyful for inquiry may be ministered.

Master. Notice how three degrees succeed in Matrimony. For there is Matrimony initiated, there is ratified, there is consummated.

Disciple. I know; but what do you wish to weave from this?

Master. I wish to say that our virginal Bride had a triple beatitude according to this triple state. Regard her as blessed in the first mode when, from the instant of the creation of her spirit, Matrimony was initiated with the eternal Bridegroom God by the earnest of Faith, Hope, Charity, and the other virtues. Regard her as blessed in the second mode when Matrimony was fully consummated in the assumption of body and soul with the eternity of her dowries. Understand her as blessed in the third mode when Matrimony was ratified in the conception of the Son of God, and thereafter consummated by grace, nor could it be dissolved by sin — although she was first introduced into the secret of the chamber at the Assumption, where Matrimony was also consummated.

Disciple. Already as through chinks I begin to laugh at where this third deduction tends.

Master. You will see more openly if I enumerate a few things about the dowries rather than teach them. Three things are therefore called dowries of the bride received into the Bridegroom's chamber by glory: vision, fruition, and tension — which answer to the three theological virtues of the way, which are Faith, Hope, and Charity; and to the three powers of the soul — rational, concupiscible, irascible. They are called dowries, I say, because they are habits disposing the three powers according to the mind which is spirit — nay, then one spirit with the Bridegroom — for the acts that constitute beatitude, whatever intuitive vision and actual fruition with eternity are. To what do these dowries avail, you will say? Surely that the bride may have whence to bear the most sweet yoke and most light burden of blessed conjugality, while she is in her own way parent of the Word and sanctuary of the Holy Spirit. Does so great and such an education of the Son — continual and eternal — seem small, such as the Word-bearing mind itself has, Virgin in one Mother and Daughter?

Disciple. We believe these three to have met together in Mary; but how they meet in the rational mind I do not so clearly see, that she is called virgin, mother, and daughter.

Master. She is named Virgin because of synderesis, which is never violated. Mother, because she brings forth the Word in herself, the Father of lights bedewing from above, whose daughter she is, to whose Son she is nuptially joined. Why then should Mary's spirit not psalm and exult in God her Savior, praising and psalming and jubilating with full and whole affection of heart this Song of Songs of love through love — the nuptial song which is called epithalamium, a new song because of him who makes all things new? The tenor of this canticle consists in the essential beatitude of vision, dilection, and fruition of God, which always subsists and resounds in one invariable tenor. But the regard of creatures both in the Word and in their own genus moves to the Canticle with a manifold variety of decors as for discant. Nor should you doubt that each and all mental affections run together into one. For the melody of the spirit will be formed after the exemplar of the divine harmony or melody, which, always remaining stable in itself, cannot weary, as if continually renewed. Behold, you have the truth of one conclusion which you sometimes asked to have declared to you: whether Mary in this Canticle poured herself into all affections or passions of the soul.

Affections as notes of mystical music; beatitude and passion

Disciple. I have it perhaps for the state of glory — although it may seem ambiguous whether in the spirits of the Blessed there are all the affections, as many and of such kinds as we feel on the way; indeed there is no doubt about sorrow. For there will no longer be mourning there, nor crying, nor any sorrow (Apoc. 21:4).

Master. Of this we shall see at once. Meanwhile gather and understand of what sort the Canticle of the blessed Virgin was, with how many voices alternated, when she had already attained that beatitude which was said to be superior to the beatitude of the way alone, nearest and neighboring to the beatitude of the homeland. What if some wayfarers, having the senses of the mind exercised by habit, can with all readiness sing or form the voices of the affections according to the notes of the five vowels scattered through the syllables of the psalms, one by one?

Disciple. Your intelligence concludes how reasonable the conclusion is — which is not to be so received as if every voice of affection retained an integral sound; for they are broken by a certain collision, not otherwise than we see in the composition of words. For this diction *Magnificat* does not fully sound those letters *Magnificat*, but they are gathered into one as a sound. The Philosopher used this example of a third mixed thing when speaking of such a mixture of elements: that they remain indeed in the mixture, but refracted — either according to essence, as Avicenna pleases, or according to Averroes, according to their proper qualities.

Master. The example pleases, which presupposes a philosophical inquiry. I see another example of many aromas ground together, from which a third mixed odor results, sometimes more redolent than the predominating aroma. Let the exclamation of the Canticles be fitted: *Who is she that goes up by the desert as a pillar of smoke of aromatical spices of myrrh and frankincense?* and it follows, *and of all the powders of the perfumer?* (Cant. 3:6). Another example is in our matter: for although children first sound distinctly *Ut, Re, Mi, Fa*, afterward they gradually join the letter with those voices; at last by continuous use they sing without the voices of the notes — which example appears still more in counterpoint, then in discant — whence we may transfer the reason to the music of the heart, where the swiftness is greater and the sonority of spiritual affections easier than that of exterior vocal ones.

Disciple. You give the practice of using the mystical gamut of the Canticles of the heart. Whence it is plain that one must not continually stop in these five vowels A, E, I, O, U. But neither must one deliberately pause in single affections; otherwise fantasy would be more hurt by weariness than recreation of intelligence would come — of which sensual song daily teaches us the reason. But there remains the doubt moved concerning the Blessed jubilating to God, with whom alone the voice of gladness seems to resound, and none of hope, none of compassion, none of fear, none finally of sorrow. And this doubt can be turned to the beatitude of the Virgin Mary for the state of the way nearest the state of the homeland, when she had no sins to grieve, when her will in all things was conformed to the providence of God which in its disposition is not deceived.

Master. This last point about conformity of will will have its proper place. For the rest, concerning the affections of the beatified spirit you can be taught by likeness to the determination abundantly handed down by the Doctors concerning the Moral and Theological Virtues and concerning the Gifts and Beatitudes and Fruits, if they remain in the homeland. Whose final resolution is that in every good habit something is found that speaks perfection; but in many something is joined noting imperfection for the state of the way, or indigence. Faith says reliance upon the first truth; Hope upon the divine liberality; Charity upon the divine goodness; and each of these is a good perfecting the spirit. But look to the imperfection. Faith imports an enigma; Hope with an enigma a future fruition; Charity [on the way] does not yet attain intuitive vision. Penitence says detestation of sins. Fear, flight of separation from God. Compassion [says readiness of mercy to help]; zeal, love of the just. And so through all you will find something good of themselves, if you take away the defects joined to them — as from penitence the sin committed; from fear the danger of falling; from compassion the misery to which one must now bring aid. Speak thus of each of the affections of blessed spirits, which Theology calls by extended name *passions*, which are not in the rational spirit, especially separated, according to real mutation, as Philosophers speak strictly of the passions of the sensitive soul. But an affection changing the spirit is intentional, as joy and desire concerning God; hatred or displeasure concerning sin; rebound toward God and away from hell; the affection of succoring another's disadvantage.

Disciple. And although a great part of the question seems solved by the example of the virtues, yet the description of beatitude brings a scruple, since *the Blessed is one who has whatever he wills*, according to the Ancients and Augustine, who adds, *and wills nothing evil*. The Blessed is said as if *well acted*, to whom all things wished succeed, according to Cassiodorus.

Master. Conclude first by the etymology of *Beatus* against the Stoics, that virtues are not insensibilities; because he is called Blessed as if *well acted*, therefore *well moved*, therefore not insensible. And these things the certain grant concerning the intrinsic affections of reason; but they wholly subtract sensual ones from the wise, as if they were of stone. Further, it is not of the reason of beatitude that the blessed immediately have whatever is to be wished, especially concerning another; but the absolute will of the blessed, as it is always conformed to the divine will, so is always fulfilled. And the declaration of this has its proper place.

It remains to distinguish concerning spirits receptive of affections. Some are made impassible — and this against hurtful passibility, or corruptive, or casting down due perfection, as in heaven: for nothing hinders, nay it helps, to be passible by a perfective passion, as the love of God and his fruition. Is not heaven called

impassible in the first mode, which is seen to be changed by the light of the sun? Another is the rational spirit, receptive also of hurtful passion even as spirit — and this is daily for us wayfarers, whether we will or not. And of the damned spirits Faith believes, but the mode is to be said elsewhere. And a third property was in some spirits, which gave them to be able not to suffer by hurtful or inconvenient passion — such as was for the state of instituted nature, and such as was in the soul of Christ, unless he had spontaneously taken up passions. Do you see, then, that the first spirit is not hurt by passions of whatever sort, even if it were placed in a lake of burning sulphur? It rejoices continually, nor do other joined affections diminish the joy — as compassion for those failing, detestation of sin, reverential rebound into one's own littleness, which is a species of fear; hatred finally of vices, which is good zeal; and so of the rest with imperfection removed. The third spirit in its way lacked hurtful passions in the first parent, and now perhaps so in Enoch and Elijah. But whether such was the exultation of our Blessed One's spirit in God her Savior, I do not think it should be asserted that she did not sorrow both in soul and in spirit; for her spirit was not glorified as the spirit of Christ, nor by will alone did she undergo hurtful passions. *A sword*, says Simeon, *shall pierce her own soul* (Luke 2:35).

Mary free from necessity of original sin; moderated sorrow; continual joy

Disciple. Was not our Blessed One immune from every sin? And if so, why did she suffer? For whatever we suffer, our sins have deserved. Eve, finally, before the fall would have been more perfect than Mary herself, because then she could suffer nothing.

Master. The answer has been noted elsewhere: that in Mary there was a necessity of contracting original sin according to inferior causes, according to the law of propagation from the conjunction of man and woman. But the superior law prejudged this necessity, preventing the fall by sanctification and grace. So Saint Thomas says of those meeting Christ in the air at that time, that if they do not die, this is not according to inferior causes by which they had necessity of dying. Nor is it against the Apostle saying: *It is appointed to men once to die, and after this the judgment* (Heb. 9:27), because the privilege of the Superior suspends this. It is no otherwise in our purpose concerning Mary, prevented and privileged from the necessity of contracting original sin, and most excellently so redeemed — as Jesus Christ did not need to be redeemed, because he was not formed by carnal intercourse. Mary therefore bore pains — not wholly spontaneously, as the Son; but neither wholly involuntarily, as we, in whom vicious motions prevent the judgment of reason, which reason prevented in Mary; otherwise she would at least have committed venials. Nevertheless she sorrowed because of a passible spirit and state, yet with all moderation and virtue and continual merit. She also fulfilled that apostolic word: *Rejoice in the Lord always; again I say, rejoice* (Phil. 4:4). She knew that the Lord was near her and had been above other wayfarers — which she noted when she subjoined as cause of her spirit's exultation: *in God my Savior; Because he has regarded the humility of his handmaid* (Luke 1:48). According to the promise through Isaiah: *Upon whom shall I look, if not upon the poor little one and contrite in spirit, and trembling at my words?* (Isa. 66:2). Although she was no less certain than the Apostle that neither death nor life, etc. (Rom. 8:38–39) would separate her from the charity of God which was in Christ Jesus her Savior. And therefore she continually rejoiced more than in hope alone, but less than in the reality of glory. Behold: in this diction *beatam* you have E for Hope; you have A for gladness already above Hope; a third A is heard when she comes into glory. Here for the Canticles there also comes an incidental consideration of this name *beatitudo*, which encloses in itself five vowels, five significances of affections.

For the rest, because you said that whatever we suffer, sins have deserved — it is true because of original sin, which removed what forbade hurtful passions together with sins. Our Blessed One finally always had sanctifying grace, which surpasses original justice, with which Eve was first adorned but lost. What sleep for the weary!

Disciple. I think I have received a sufficient deduction for the conclusion earlier elicited concerning Mary's Canticle, according to all the affections, formed with all ease through the organ of the heart, where the mind's word shone, representing with most sententious numerousness innumerable reasons of things after the likeness of the homeland, though still in the enigma of the way. But do you think it to be believed that she sometimes added these words as a vocal Canticle?

Master. Surely I think so — especially in that most laborious pilgrimage, with the companions Jesus the child and the virginal spouse Joseph, that she might fulfill to the letter that: *Your justifications were the subject of my song, in the place of my pilgrimage* (Ps. 118:54 [119:54]). Why besides should she not have sung, recreating bodily labor — now the Psalms of her father David, now her own Canticle, now that of Zechariah, now of Simeon — alluding to the Bridegroom caressing and saying: *Let your voice sound in my ears; for your voice is sweet* (Cant. 2:14)? Do you think our Blessed One, in the most joyful birth and after the birth, when the Savior of the world was born, with Angels singing *Glory to God in the highest* (Luke 2:14) — ought she not to have sounded a consoling little song to the infant placed in the manger and weeping, with sweet whisper as of a thin breeze? What do you conjecture of the celebrated rite of her own nuptials — she who was present hilariously to honor others' nuptials, and to relieve the want of wine by the water of free piety? What, in the Temple where she was nourished and taught the Songs of Zion, ought she, I ask, to have been silent?

Disciple. You commemorate grateful things, which would not abhor from pious credulity, even if you add that just Joseph with the child Jesus sometimes sang together. But these things thus far — which to the prudent of the age, in their eyes (by which they think they see everything sublime), will seem old wives' trifles and unworthy — as if the mystery of humiliation or of the cross, or the washing of feet, or generally every action of the last of men, because he was made for us the reproach of men and the outcast of the people (Ps. 21:7 [22:6]), were not much ampler than these things we say of Mary.

Why Dominum, not Deum; the five vowels; why joy ends in U

Master. You give matter for dissolving the question you earlier made: why, breaking forth into a new Canticle, the Blessed said: *My soul magnifies the Lord* (Luke 1:46). Truly, what more magnificent than him whose magnificence is exalted above the heavens (Ps. 8:2)? Why should she not magnify such a one — that is, proclaim him magnificent? Why besides should she not with whole effort dilate and extend the bosom of her soul for his embrace? Why further should she not more frequently alternate her affections according to the notes of the vowels — now from joy into compassion, feeling that *the mercies of the Lord are upon all his works* (Ps. 144:9 [145:9])? Especially then, when *the earth was full of the mercy of the Lord* (Ps. 32:5 [33:5]); when the Psalmist's petition was completed: *And let your mercy come upon me, O Lord; your salvation according to your word* (Ps. 118:41 [119:41]); when *mercy and truth have met each other; justice and peace have kissed* (Ps. 84:11 [85:10]); when God gave his kindness and our earth gave its fruit (Ps. 84:13 [85:12]); when fearful, sorrowing, and languishing man, accused by wisdom, gifted and punished by justice through power, was received to grace *through the bowels of the mercy of our God, in which the Orient from on high has visited us* (Luke 1:78), bringing hope of eternal glorification, when death alone perished and the triumph of grace was given.

Disciple. I conjecture that our Blessed One conferred such unutterable contemplations with all swiftness, *in a moment, in the twinkling of an eye, at the last trumpet* (1 Cor. 15:52), and by translating them into the affection of a most sweet heart sang them mixed according to and above the mixture of notes, as happens in the words or minutes of discants. Intoning therefore with serene voice she sounded after Elizabeth's proclamation — nay, she cried with a great voice to the ears of all ages: *My soul magnifies the Lord* (Luke 1:46).

*Such is your song to us, O divine Mary —

as sleep to the weary on grass, as through art

sweet water extinguishes thirst from a leaping brook.*

But it returns to the heart: why did Mary not say, *My soul magnifies God*?

Master. Let us repeat from a higher principle, saying that Mary's tongue was the pen of a scribe writing swiftly — that is, of the Holy Spirit, who writes not only swiftly but manifoldly, so that not one jot is placed without cause; not one apex is located in vain, whether in signification or in order. From which it is weighed how broad and rich is the table of sacred Wisdom, which ministers so many feasts and dishes as true and wholesome senses can be elicited by anyone, according to the fourfold genus of exposition. The Holy Spirit therefore, foreseeing that the seedbed of the five vowels was not to be passed over by posterity, but that other significations were to be elicited thence — in the mode we have now made and others will make more subtly — willed the first versicle of Mary's Song of Songs to be terminated under this three-syllable name *Dominum*, as a proper neume: O, I, U.

Disciple. It is strange indeed why a Canticle of highest joy finished in the voice of sorrow and sadness, which U, the fifth of the notes, designates.

Master. A triple mystical reason occurs here and now. First: that from the first vowel A and the last U there might be rendered as it were a diapente, which is a perfect fifth. Second: that there might be an antithesis or opposition of joy to mourning. Third: for the praise of humility, which the Canticles of the way are wont to terminate in sorrow — as if one said: *How shall we sing the song of the Lord in a strange land?* (Ps. 136:4 [137:4]). Therefore that wholesome gladness itself becomes heavier, solider, and more eminent, which is stabilized by such an ending — an interrogation of human misery, but not without mercy, which I joined to itself notes.

Disciple. Do not now dilate this imagination, but turn yourself rather to the literal cause.

Master. This indeed is literal, because according to the letters. But to your intention I say that *the beginning of wisdom is the fear of the Lord* (Ps. 110:10 [111:10]). *If I am the Lord*, he himself says, *where is my fear?* (Mal. 1:6). Fear, as you know, looked to the ancient Law, as love to the new. The Lord moreover looks more to the work of creation and of power, whence it is granted that the Lord is to be magnified by all. But the name which is *God my Savior* no Christian doubts pertains to the work of recreation and of grace. Therefore you see why it ought to have followed.

Disciple. Unless you had first shown how our Blessed One, partaker of the young women with timbrels, could suddenly alternate her own meditations and affections, your answers would not so satisfy me; because I cannot attain such swiftness.

Master. The cause is given why it is said: *The body that is corrupted weighs down the soul, and the earthly habitation presses down the mind that muses upon many things* (Wis. 9:15). But our Blessed One's conversation was already in the heavens; she already also began the dowries of a glorified body from the abundance of virtues, and from the dominion of spirit over soul and body, so that thence the body was agile according to all cognitive and motive powers, subtle; further clear, and not so passible as ours which is prevented by first motions — yet these less than now in the homeland.

Disciple. Give some indication of Mary's body not weighing down the spirit.

Master. Her spirit prevented the interior bodily motions which are born to obey reason. Childbirth did not weigh her down; no stain of tyrannical rebellion from the tinder boxed her ears; finally she felt in herself no alluring motions of the flesh, but calmed those looking upon her — as likewise her most serene voice ought to calm those hearing it. Otherwise with the voices of other women, which inflame toward Gehenna: therefore they are not permitted to preach, nor is song among them without danger — more than the hiss of

the snake or serpent, whose eyes are as the aspect of the basilisk, and whose touch uproots and burns the germs of virtues.

Disciple. I feel whom and which that touches; otherwise also this diversity from Mary. But was she without the enemy's temptations?

Master. It is not fitting [to say so], because if Satan dared to tempt the Son of God, how would he not have tempted the Mother? Which turned for her to the palm of manifold victory and an aureole, that she might be crowned who had contended lawfully, because she did not, as Eve, succumb to the tempter. She sorrowed moreover with those who sorrowed, rejoicing with those who rejoiced — but both with highest moderation, so that she was more burned by the wounds and bonds of souls through vice than of bodies through pestilence and the sword — after the example of the Son, more sorrowing at the ingratitude of our wickedness than at the torment of his own death in his own way. Wherefore do not doubt that Mary instituted her most joyful Canticle, begun from joy, with holy fear, with good zeal, with visceral compassion, with hope and much desire, which charity urged her to cry out after the Ascension of her Son: *Daughters of Jerusalem, tell my Beloved that I languish with love* (Cant. 5:8).

Assumption: Queen of Mercy; comparison of way and homeland

Disciple. I would wish you to compare the beatitude of Mary which she now enjoys to the beatitude of the way — which, though it had been singularly proven, was nevertheless not equal to the homeland. For when Jesus had preferred John among those born of women, he subjoined: *He that is lesser in the kingdom of heaven is greater than he* (Matt. 11:11). Therefore you will do me a thing fitting for this feast and its joys which we recall.

Master. Take now with the eyes of intelligence, and lift the ears of Faith, how Mary today has magnified the Lord, seeing Christ face to face — and who has done great and inscrutable things for himself, first on earth, now in the heavens.

Disciple. She herself alone constitutes a second Hierarchy under God the triune and one first and highest Hierarch; with which Hierarch the humanity of her Son alone is exalted, sitting at the right hand of the power of God by unity of hypostasis.

Master. The Lord has taken her up, mindful of the mercy of God, placing her above all the choirs of Angels — among whom blessed John the Baptist seems placed first after Mary in the Order of the Seraphim, in the place of Lucifer; and others likewise, according to the quality of merits, down to the lowest Order of Angels, under which they say the saved are placed from Christ's merit alone, their own failing, who constitute the second Hierarchy.

Thus today the blessed Virgin has been magnified, that she is rightly called Queen of Heaven, nay also of the World, having preeminence and an influxive virtue over all. She has the principate of half the kingdom of God, if it may so be said, under the type of Esther and Ahasuerus. For the kingdom of God consists in power and mercy. *God has spoken once, these two things I have heard: that power belongs to God, and mercy to you, O Lord* (Ps. 61:12–13 [62:11–12]). Power remaining with the Lord, the part of mercy has somehow yielded to Christ's Mother, the reigning Bride. Hence she is saluted by the whole Church as Queen of Mercy. Today she magnifies the Lord, because she has been magnified before every day of her life; today she has securely received the full complement of grace: no day more festive for her, none more desirable has shone with joy. More happily today the glorious One brings forth the Son in the heart than as wayfarer she had begotten him in the body — nay, already *she remembers no more the anguish* (John 16:21), because a man is born into another world and placed in the bosom of the Father.

O with how many and of what sort of harmonic measures is the cantilena of celestial melody today increased and resulting! No voice after Christ sweeter, none more penetrable and acute, none clearer is heard. To her for a most heavily pressed tenor there consounds the heaviest and lowest of sinners, Lucifer, with the simultaneous howlings and screeching roarings of the damned. They consound, I say — but woe, woe to them; but to God glory and magnificence forever and ever. Her spirit, which before gaped in God her Savior, now with the gap of desire filled to the depths, rests in the inmost of the one Beloved Bridegroom, God her Savior. Before she anxiously prayed: *Let him kiss me with the kiss of his mouth* (Cant. 1:1). Before she thirsted for the Bridegroom's breasts; before she asked to be drawn after him. Today with a whole embrace never to be broken the Blessed One is joined to the whole Bridegroom. She is inebriated from the abundance of the Bridegroom's breasts, and from the torrent of pleasure, with no necessity now of being drawn, she drinks. Let her draw us after her, we pray, whose *Name is oil poured out*, that we may *run in the odor of her ointments* (Cant. 1:2–3). Let there run on the way certain young maidens — namely the virtues and actions of the inferior portion, as we have named them by metaphor. She rejoices that all are fruitful through the virtues; for let our man, the duke of our virginity — which is the superior portion of our mind — make fruitful unto fruitfulness by her merits. Glory…

Formerly she rejoiced to have been introduced into the King's cellars as if kept under key, to whom now all the secrets of the heavenly King lie open. Let her drop for us from the fullest storehouses of Paradise a cooling cup against the heat of vices. No blackness now for her, nor any duskiness, nor discoloration by the sun's burning; no longer fight of the sons of her Mother against her; no custody of vineyards to be had — for all things are at peace, all secure and tranquil. You, O Blessed One, seeking your Beloved, asked: *Show me, O you whom my soul loves, where you feed, where you lie in the midday, lest I begin to wander* — that is, to be vainly driven — *after the flocks of your companions* (Cant. 1:6 [1:7]). You now discern the Beloved with excessive clarity together with fervor, by an intimate and noonday vision, so that there is no longer fear of wandering, no danger of straying after the flocks of made shepherds who pretended themselves friends of the Bridegroom but deceived. You will no longer hear as under ambiguity of speech: *If you know not yourself, O fairest among women* — you who know God, who know yourself, who know all things — *go forth, go forth far from danger after the footsteps of the flocks* (Cant. 1:7 [1:8]). No kids of foul affections will remain to be fed; no more shepherds' tents will be seen, of which there is one fold for you and one shepherd (John 10:16), every suspicion of division rejected, when ascending to the ether you have warred down the powers of the air, the maligning spirits sensing that they can do nothing against you. Demons rather had to wonder and grow pale, as if asking among themselves: *Who is she that goes up by the desert, as the morning rising* (Cant. 3:6; 6:9) — who to us is the shadow of death, and *terrible as an army set in array* (Cant. 6:3 [6:10])?

It is not incredible that it was Christ whose chariot was of ten thousand times ten thousand, leading with him much captivity from Purgatory for the honor of the new coronation of her who is Queen of mercy and Lady of grace and Mother of mercy, under whose empire are all the rights of kingdoms, *that in her name every knee should bow of those that are in heaven, on earth, and under the earth* (Phil. 2:10) — although otherwise [this belongs] to the blessed Son, who nevertheless deigned to be subject to her. I meditate another cause why Mary is compared to *my company of horsemen in Pharaoh's chariots* (Cant. 1:8 [1:9]): now not for herself, but for us wayfarers, whom she defends from the diabolical onset of Pharaoh.

Let us flee to her help, for she submerges that Pharaoh, king over all the children of pride, and this with the chariots and horsemen of most bitter tearful penitence. O how often, having scattered the proud in the imagination of their heart, has she put down powerful affections from the seat of tyranny, and exalted humble penitents, filling the hungry with good things (Luke 1:51–53) — such as she invites saying: *And be filled from my generations* (Ecclus. 24:26 [24:19]).

Power in his arm; mente cordis sui; closing Magnificat

Disciple. In what manner do you attribute to Mary what she confessed to be proper to God? *He has done*, she says, *power in his arm; he has scattered the proud in the imagination of their heart* (Luke 1:51).

Master. Since Bridegroom and Bride spiritual are one spirit, why may not the same voice be both of them, though disparately — she by obtaining, he by commanding — *he has done power*? Why should the Bridegroom not communicate to the Bride his words which he has attributed to her as his breasts? We confess that a creature cannot operate except by leaning on the power of the first cause. Wherefore neither omnipotent nor creatrix can ever be said by proper and primary authority — even where it can be assumed as an instrument to an effect of creation, no material principle presupposed, God cooperating unto its efficacious will.

Disciple. You easily settle the Doctors' controversy: whether the soul of Christ had the power of all things as the knowledge of all things; and whether creation is communicable to a creature. But what does this addition mean, *in his arm*?

Master. The transfer is customary by which *arm* signifies operative force, whether in God or in Angels lacking bodily members. But a higher scrutiny is that by *arm* the Son of God is hinted, as by *finger* the Holy Spirit — as there: *If I by the finger of God cast out demons* (Luke 11:20). For the Father is said to work through the Son, *through whom all things were made, and without him was made nothing* (John 1:3).

Disciple. If God were not three in relatively constituted persons, but were a unique absolute hypostasis according to the error of the Jews and of the Philosophers, would he have power productive of creatures outwardly?

Master. It is customarily said that from the impossible anything follows; therefore God, because of his immensity and infinite communicability, of necessity flows [into a relative triple subsistence inwardly; otherwise he would not communicate himself perfectly, because he would communicate himself only as in shadow or punctually in creatures, the first communication not being posited, whose vestige is found of necessity in every divine work, where the power of the Father, the wisdom of the Son, the love of the Holy Spirit shine]. Nevertheless I think one should answer more to the intention of the asker: that since the power of God, as it looks outwardly and extends itself by operating, is the same in each of the persons, and according to that the works of the Trinity are wholly undivided — it seems from a (though impossible) supposition rather to follow from consideration of the inference that production of creatures would belong to the power of God as now, in which the power, wisdom, and goodness of the Creator shine together.

Disciple. The inference seems probable. But why did the blessed Virgin, about to say *he has scattered the proud in the imagination of their heart*, first say *He has done power in his arm* (Luke 1:51) — as if to scatter the proud were proper to the omnipotence of God?

Master. I believe she had read in Job the Lord saying: *Scatter the proud in your fury, and beholding every arrogant one, humble him* (Job 40:6 [40:11–12]). It follows: *And I will confess that your right hand can save you* — as if signifying that this is proper to God alone.

Disciple. Why was Mary not content to say *he has scattered the proud*, but adds *in the imagination of their heart*?

Master. There are those who refer this addition not to *the proud* but to *he has scattered*, so that *the imagination of his heart* is God himself scattering — connoting the human manner, who with the mind rethinks from the affection of the heart when he wishes to destroy enemies, putting them down from the seat of pestilence, and to exalt the humble who are cast down. For Scripture frequently gives a heart to God — as that: *Touched with sorrow of heart inwardly* (Gen. 6:6). And elsewhere of David: *I have found a man according to my heart* (Acts 13:22). And the Son is said begotten of the Father's heart, when a mind or fruitful memory is attributed to the Father by those expounding the mystery of the most high Trinity. Some

answer that Mary wished to express a vehement and inwardly rooted pride, saying these are not proud in just any way or lightly, but *in the imagination of their heart* — such as is the pride of demons, such as was of men seeking to usurp the honor of divinity. Or certainly the proud are said to have a heart not only scattered but [emptied of] the mind of the heart, while the mind itself is somehow lifted from the heart, nor is it lawful for them to use the same — as in those who have judgment absorbed or taken away; therefore they sink worse than beasts or cattle. Read whether Nebuchadnezzar so gives to understand the scattered, to whom the heart of a beast was given, the human heart changed. Contrariwise, when the heart of the humble is well contrite, or pulverized in the mortar of penitence, or under the double millstone of fear and Hope, there is rendered to them a heart more than human, and it becomes a vessel unto honor, capable of God, or full of grace. The proud become *as a silly dove, not having a heart* (Hos. 7:11), saying from the heart: *And my heart has forsaken me* — and that: *My heart is troubled within me; my strength has forsaken me, and the light of my eyes, and it is not with me* (Ps. 37:11 [38:10]). Contrariwise humble Christ promises to the conqueror of pride: *I will give him to sit with me on my throne, as I also have sat on my Father's throne* (Apoc. 3:21). What, I pray, more lofty, what more exalted?

Disciple. I feel you have opened this most fertile matter for speaking of the dispersion of the heart, which by continual fluctuations, as in a boiling sea, we are compelled to experience. But who will gather this dispersion of mystical Israel, who will unite it, who will heal it?

Master. Our blessed singer Mary has plainly given this to be understood; for *she has scattered the pride in the imagination of their heart* — if the opulence of such is empty and void: which without the weight of virtue is snatched through vanities, nor is their heart stabilized by grace; the consequence is that humility leaning on God sits fixed, and that, hungering for justice, it is satiated and filled with the fruits of justice, no longer to be driven like a reed by every wind of vanity.

Disciple. It follows, I confess.

Master. Such finally he takes up — that is, takes upward to himself as a child *in whom there is no guile* (John 1:47) — the Lord, mindful of his mercy. *Blessed therefore is the man to whom the Lord has not imputed sin, and in whose spirit there is no guile* (Ps. 31:2 [32:2]); *glory shall uphold the humble in spirit* (Prov. 29:23).

Nor is an example to be sought far from us: Behold the handmaid of the Lord, whose humility the Lord has regarded, whom therefore all generations shall call blessed. *Because he who is mighty has done great things for me, and holy is his name, and his mercy is from generation to generations to them that fear him* (Luke 1:48–50) — who, that they might fear, both prevented and gave. Today he has snatched Mary to himself from this wicked age, and has lifted her to his right hand. So we behold verified the Psalmist's glorying: *Because*, he says, *my heart has been inflamed* (Ps. 72:21 [73:21]). Inflamed by what, if not by the fire which his Son sent upon the earth and willed to be vehemently kindled? *And my reins have been changed* — by a change utterly marvelous, that without a man's embrace they poured forth by the operation of the Holy Spirit a blessed offspring. *And I am brought to nothing* — namely by my own reputation — *and I knew not* (Ps. 72:22). Why? *Because my soul has been troubled within me because of the chariots of Aminadab* (Cant. 6:11 [6:12]) — which is interpreted *spontaneous*.

Disciple. What are these chariots?

Master. They are either the angelic announcements, or anagogical raptures — that is, upward-leading — into the divine darkness; or *the wings of a dove covered with silver* (Ps. 67:14 [68:13]). By which, often assumed, *at dawn she has dwelt in the uttermost parts of the sea* (Ps. 138:9 [139:9]) unto the courts of heavenly glory, even while she lived. Blessed therefore is Mary's spirit, *whom you have chosen, O Christ, and taken up* (Ps. 64:5 [65:4]). It follows (Ps. 72:23–26): *I have become as a beast before you*. For God is the knowledge of the holy soul, according to Augustine. *And I am always with you*, because God was singularly with her. *You have held my right hand*, which is adapted to spiritual things, *and in your will you have led me*, not casting me

down by rash elation. What finally? Behold the consummation: *and with glory you have taken me up* — that is, have taken me upward to yourself. *I know now what is for me in heaven; I know what I have willed from you upon the earth. Now my heart and my flesh have altogether failed* from themselves, while everything mortal has been absorbed in victory. *God of my heart, and God my portion forever*. For which reason: *My soul magnifies the Lord*. And let us magnify God, by whose Spirit's illumination we may understand what remains of the Canticle — while meanwhile we pause.

End of Tractatus quartus. Tractatus quintus begins on Quoniam fecit Dominus Mariae magna qui potens est *(Luke 1:49), first partition* Si Maria passibiliter movebatur.