

**THE SPIRITUAL EXERCISES  
OF  
SAINT IGNATIUS LOYOLA**

**STUDY EDITION**

**THE SPANISH AUTOGRAPH  
AND THE LATIN VULGATE**

**WITH TRANSLATIONS IN ENGLISH**

*Edited and with an Introduction by*

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## INTRODUCTION

A return to the sources of our Christian faith has long been recognized as indispensable. So also with our various Christian spiritualities. It was a return to the sources of Ignatian spirituality that led Jesuits back to the Spanish “Autograph” text of the *Spiritual Exercises*. We have no manuscript of the *Spiritual Exercises* composed by Ignatius. We have, rather, a copy with thirty-seven corrections, at least thirty-two of them in Ignatius’ own handwriting (hence the designation “Autograph”) It is written in somewhat archaic Spanish, and salted with many Latin words. Prior to the nineteenth century, the authorized Latin version of the *Spiritual Exercises* had been in use almost universally. Officially approved by Pope Paul III in 1548, and known as the “*Vulgata*,” it had been the basis of most new translations into other languages.

Just before the middle of nineteenth century, translators of the Vulgate had begun to acknowledge the existence of the Spanish Autograph. In 1835, Johann Philipp Roothaan, General Superior of the Society of Jesus, published his own literal Latin translation of the Autograph, together with the Spanish text, to encourage a return to this source. Thirteen years later, Charles Seager, in a new English translation of the Vulgate, made use of Roothaan’s work.<sup>1</sup>

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<sup>1</sup> See p. 19 of his preface to *The Spiritual Exercises of St. Ignatius of Loyola, Translated from the Authorized Latin; with Extracts from the Literal Version and Notes of the Rev. Father Roothaan* [sic], *Father-General of the Company of Jesus*. This is the first American Edition, published by John Murphy & Co., Baltimore, 1849 (it lacks section numbers, which were not introduced until 1928).

Though vernacular translations from the Spanish Autograph have since eclipsed those from the Latin, many of us continue to use Latin terms, such as “*magis*”, “*suscipe*”, or “*agere contra*”, and to refer to the “Contemplation on Attaining the Love of God” as the *Contemplatio ad amorem*, or simply as the *Contemplatio* (or, in French, *l’Ad amorem*).

To speak of a return to the sources implies that there may be more than one source. The modern translations of the *Spiritual Exercises* in use today actually have several sources. This is made clear in the magnificent work of scholarship produced by Cándido de Dalmases, SJ, (bringing to completion the work begun by José Calveras, SJ) in Volume 100 of the *Monumenta Historica Societatis Iesu*.<sup>2</sup> There, laid out in parallel columns, are the texts of the Spanish Autograph (A) and the Authorized Latin Vulgate (V) on the left-hand pages, and, on the right-hand pages, the texts of two other Latin translations: *Versio Prima A* of 1541 (designated P1) and *Versio Prima A* of 1547 (designated P2). These four original texts (*Textus Archetypi*) constitute the main sources of the *Spiritual Exercises*.

Building upon the foundations laid in the *Monumenta*, Maurice Giuliani, SJ, published in a single volume the carefully edited works of Saint Ignatius Loyola.<sup>3</sup> There the source texts of

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<sup>2</sup>MHSJ 100, MI 1, *Monumenta Ignatiana: Sancti Ignatii de Loyola Exercitia Spiritualia*, The Historical Institute of the Society of Jesus (IHSI), Rome, 1969.

<sup>3</sup> *Ignace de Loyola: Écrits, traduits et présentés sous la direction de Maurice Giuliani, SJ*, Collection Christus No. 76, *Textes*, Desclée de Brouwer, Bellarmin, 1991. Included are 239 of Ignatius’ 6,815 letters, each introduced and annotated.

the Exercises are laid out in three columns with French translations of the Autograph, the *Versio Prima* of 1547 (P2), and the Vulgate, with a fourth column of commentary. While this new arrangement makes comparison of three ancient texts of the Exercises somewhat easier, especially with the aid of the comments in the fourth column, the French translation often veils the nuances in the Spanish or Latin, as the editor readily admits.

What becomes clear from the work of both Dalmases and Giuliani is that there is no single text of the *Exercises* to which we can point as the sole source, though the Autograph is the text that holds pride of place. In summing up his fifty-five page Latin introduction to the four original texts, Dalmases draws a number of conclusions, among them that, to thoroughly interpret the mind of Ignatius, it is necessary to have recourse to the Spanish text, since the mind of the author is to be found in the text written by him, more than in any version however perfect.<sup>4</sup> While one may therefore be tempted to say that in the Autograph we find the *ipsissima verba*, the very words of Ignatius, and the *conocimiento interno* or interior workings of his mind and heart, we need to remember that Íñigo de Loyola was a Basque; Castilian was his second language, and so at one remove from his heart if not from his mind.

It helps also to recall that, when Ignatius in Paris was leading Pierre Favre through an experience of the Exercises, he was certainly not doing so in Spanish or French (Favre was a Savoyard with his own French dialect), but rather in the colloquial Latin that was in use among international students at the University of Paris at the time. Likewise, when Ignatius had to defend himself and his teachings before the Inquisitor of

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<sup>4</sup>MHSJ, MI 1,135, conclusion No. 4.

Paris, he would have presented his notes on the Exercises not in Spanish but in Latin, the language of the ecclesiastical authorities.<sup>5</sup> While we do not have these early notes, what we do have is the Latin *Versio Prima* of 1541 (P1).

On the first page of this manuscript, in his own hand, Ignatius has written, in a mixture of Spanish and Latin, “*Todos exercitios breviter en Latín.*” Dalmases demonstrates that what the Latin word *breviter* (*briefly, concisely*) implies is not a shorter version of the Exercises found in the Autograph, but a text that concisely contains *only* the Exercises. Ignatius thus means to distinguish this original text (*textus archetypus*) from the “adapted texts” (*textibus accommodatis*), texts with many glosses and amplifications, adapted by or for someone actually giving the Exercises, that is, orally accompanying or directing another through the experience of praying them.<sup>6</sup> Though the date 1541 has been written on the manuscript (by someone other than Ignatius), Dalmases believes that this Latin version was probably made by Ignatius himself, and that it originates from the earlier part of the years he spent in Paris (1528-1535).<sup>7</sup>

The manuscript was emended by some of Ignatius’ Jesuit companions, and a new Latin version, incorporating their corrections, was produced—the *Versio Prima* of 1547 (P2)—for approval by the pope. This second very literal Latin translation, though more accurate, was lacking in elegance, and so, at the very time that it was being completed, yet a third Latin version, the Vulgate, was begun in 1546 by a young French Jesuit, André des Freux (or Frusius, to use the Latin

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<sup>5</sup>MHSJ MI 1, 108-109.

<sup>6</sup>MHSJ MI 1, 108.

<sup>7</sup>MHSJ MI 1, 113; Giuliani, *Écrits*, 38.

form of his name). These last two Latin versions of the papal authorities and approved in 1548.

Giuliani states that it is not possible to know what sources were used by des Freux when he made the Vulgate translation. Did he have access to the Spanish Autograph or to other Spanish manuscripts now lost? Did he make use of the Latin *Versio Prima* of 1541 (P1), or was the Latin version of 1547 (P2) completed and in his hands before he finished his own translation in this same year? It seems that no one can say.<sup>8</sup> The fact that des Freux follows P2's correction in the order of the points in *The Mysteries of the Cross* (Sp. Ex. 297)<sup>9</sup> might be evidence that he had the completed version of P2 in his hands at this point in his work. Delmases, however, makes note of this change and gives the order of the points prior to the correction, without saying who made the correction to P2 or when it was made.<sup>10</sup> Sp. Ex. 297 is not listed among the emendations he attributes to Juan Alfonso de Polanco, but Delmases admits that there are other changes which could be the work of a copyist or of Polanco or of some other unknown person.<sup>11</sup>

In recent times, interest in the Vulgate has continued to grow. Lewis Delmage, SJ, produced an American translation of the Vulgate into contemporary English in 1968.<sup>12</sup> Nine years before Giuliani's *Écrits* appeared, Jean-Claude Guy published a French translation of the Vulgate, which he called

Exercises were submitted together to the the "definitive text" of the *Spiritual Exercises*.<sup>13</sup> He based this descriptive title on the hypothesis that des Freux's translation was done from a later copy of the Autograph with corrections and changes made by Ignatius, a text now lost.<sup>14</sup> Giuliani rejects this claim, referring to Dalmases' 1986 study showing that the hypothesis does not stand up to critical examination.<sup>15</sup>

Guy attempts to bolster his argument for the Vulgate's privileged position with the fact of the text's papal approbation. Moreover, it was only this approved Vulgate text that Ignatius chose to have printed. Thus, he says, it became the definitive and normative text.<sup>16</sup> No new emendations were to be made to the text since it had been surrendered to Christ and placed under the protection of his Church.<sup>17</sup> But, as Giuliani stresses, *both* the final Latin translations (P2 and the Vulgate) had been approved by the pope in 1548, and so, in Ignatius' eyes, both had the same authority.<sup>18</sup>

If the Vulgate was to be the preferred text, as Polanco in his preface says that it must ("*Visa est praeferenda*"),<sup>19</sup> this would appear to be for reasons of style rather than accuracy of translation. It is a style that Giuliani calls *recherché*—affected or mannered—and occasionally lacking concern for fidelity in the translation.<sup>20</sup> While, during the final seven or eight years

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<sup>8</sup>Giuliani, *Écrits*, 38.

<sup>9</sup>MHSJ MI 1, 360-361.

<sup>10</sup>MHSJ MI 1, 360, note on P2, lines 55-74.

<sup>11</sup>MHSJ MI 1, 115.

<sup>12</sup>*The Spiritual Exercises of Saint Ignatius Loyola*, Joseph F. Wagner, Inc., Publishers, New York, 1968

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<sup>13</sup>*Saint Ignace de Loyola: Exercices spirituels, Texte définitif (1548)*, Éditions du Seuil, 1982.

<sup>14</sup>Guy, 16-17.

<sup>15</sup>Giuliani, *Écrits*, 39, note 15.

<sup>16</sup>Guy, 17.

<sup>17</sup>Guy, 18-19.

<sup>18</sup>Giuliani, *Écrits*, 39.

<sup>19</sup>Giuliani, 39.

<sup>20</sup>Giuliani, 39.

of his life, Ignatius himself may have continued to employ the more literal Latin version of 1547 (P2) as well as the Vulgate, the Vulgate soon became the only Latin version in use, thanks to the insistence of Polanco, Ignatius' secretary and close collaborator.<sup>21</sup>

The Source-Texts (A, V, P1, and P2) enable us to appreciate anew the mind of Ignatius, the mind that struggled over the years to universalize the experience of God working in his life, the mind that freely surrendered his work and that of his translators into the hands of Christ and the Church, and that no doubt smiles upon new attempts to render the Exercises into other languages.

Giuliani includes P2 in his *Écrits*, and it is interesting to note that, in translating the preparatory prayer (Sp. Ex. 46), which must never be changed (Sp. Ex. 46 and 105), both P2 and the Vulgate reduce its three elements to two: "*intenciones, acciones y operaciones* in the Autograph become *intentiones et acciones* in P2, and *vires atque operationes* in the Vulgate.<sup>22</sup> Both translators of the Autograph cast light on how they resolved the seeming redundancy in the Spanish text, and it is helpful to be able to compare them. As for including P2 in our study edition, however, this would have required translating it into English, since I know of no extant English translation (Giuliani's is its first into French). For most practical purposes in a work such as this, there are only two source-texts of the Exercises to return to: the Spanish Autograph, which has dominated the field for the past 150 years, and the Latin Vulgate, which is once again finding favour.

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<sup>21</sup>The Autograph continued to be used in Spain, where it was printed in 1615. An Italian translation of the Vulgate was printed in 1555, while Ignatius was still living. See Guy, 17.

<sup>22</sup>MHSJ MI 1, 184-185.

As for the English translations of the source texts employed here, Elder Mullan's literal one of the Autograph, made in 1909 and published in 1914, has already been used to advantage by David L. Fleming, SJ, in his several editions of the Exercises,<sup>23</sup> and is used here with the kind permission of Father John W. Padberg, SJ, Director of The Institute of Jesuit Sources in St. Louis, Missouri. The English translation of the Vulgate, by Pierre Wolff,<sup>24</sup> is used with the gracious permission of Suann Fields of Liguori Publications. Wolff's commentary, not included here, is very insightful and practical, and he occasionally makes reference to some of the differences to be found in comparing the Latin and Spanish texts. He points out, to cite but one instance, that the word "indifferent" (*indiferentes*), which is often given much prominence and importance in studies of the Principle and Foundation (Sp. Ex. 23), is not to be found in the Latin Vulgate.<sup>25</sup>

George Ganss, SJ, published a translation of the Autograph which also has a very helpful scholarly introduction, and it is there that I was first alerted to another difference between the Autograph and the Vulgate. In the famous prayer, "Take and Receive" (*Tomad, Señor, y recibid*, Sp. Ex. 234), the final phrase of the Spanish begins with the words *dadme vuestro amor y gracia...* It is usually translated as "give me your love and your grace," whereas the Latin Vulgate says, *Amorem tui solum cum gratia tua mihi dones*,

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<sup>23</sup>Most recently in *Draw Me into Your Friendship: A Literal Translation and A Contemporary Reading*, The Institute of Jesuit Sources, St. Louis, MO, 1996.

<sup>24</sup>*The Spiritual Exercises of Saint Ignatius*, Translated and with Commentary by Pierre Wolff, Triumph, Liguori, MO, 1997.

<sup>25</sup>Wolff. See the text, 11, and the commentary, 110.

“Give me only love of yourself along with your grace.”<sup>26</sup> Wolff puts this succinctly as: “Grant me only the grace to love You.”<sup>27</sup> One asks not for still more love but for the grace to respond to God’s love.

The opening Latin word of this prayer, *Suscipe*, has a rich history which goes back at least to Virgil, who uses *suscipere* as meaning to *take up* a new-born child from the ground and to acknowledge it as one’s own.<sup>28</sup> It could perhaps be rendered as *Take under your protection*.<sup>29</sup> Charles Seager avoids the ambiguities in the English verb *take* by translating the Latin phrases this way: “Receive, O Lord, my whole liberty. Accept my memory, understanding, and whole will.”<sup>30</sup> Delmage, however, opts for “Take...Receive,”<sup>31</sup> and Wolff for “Take... Accept...”<sup>32</sup>

Though any changes to the authorized text of the Vulgate were forbidden, many important clarifications were suggested by the Fifth General Congregation of the Society of Jesus in 1598.<sup>33</sup> Their number and extent, made just fifty years

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<sup>26</sup>*The Spiritual Exercises of Saint Ignatius, A Translation and Commentary* by George E. Ganss, SJ, The Institute of Jesuit Sources, St. Louis, MO, 1992, 184, endnote 122.

<sup>27</sup>Ganss, 60.

<sup>28</sup>*Cassell’s New Latin Dictionary*, 1959, s.v. “Suscipio.”

<sup>29</sup>*Collins Latin Gem Dictionary*, 1957, 1969, s.v. “Suscipio.”

<sup>30</sup>Seager, 130.

<sup>31</sup>Delmage, 122.

<sup>32</sup>Wolff, 60.

<sup>33</sup>See the first of the clarifying footnotes, which makes reference to the ratification of the amendments by Superior

after papal approval of des Freux’s translation, show how far from perfect this “definitive” text was seen to be. The sentences needing clarification are marked with an asterisk in the *Monumenta*, and the suggested rewording appears there in footnotes. So that these suggestions would not be lost when the scholarly apparatus was removed for this edition, the words needing clarification have been underlined here and the clarifications have been included in square brackets within the Latin text itself.

Comparing the Autograph with the Latin versions, we become aware, says Giuliani, of a convergence of diverse expressions, and with Ignatius we recognize a single inspiration behind these efforts to translate his work. Ignatius never interfered in the process of translation, and showed a rare gift for self-effacement, leaving the field free to whatever the text might open up in the experience of the one engaged in making the Exercises.<sup>34</sup>

The present edition of the Exercises does not attempt to replace the work of either Dalmases or Giuliani. It hopes rather to supplement it by presenting the original texts of the Spanish Autograph and the Latin Vulgate (minus footnotes and critical apparatus) reproduced from the *Monumenta*, together with good, literal English translations of each. It offers anyone with an interest in these texts, as well as the scholar and student of the Exercises, a simple way of comparing the Autograph and Vulgate, without having to juggle two separate English editions of the Exercises, together with the hefty tome of the *Monumenta* to which they may not always have easy access. For those whose focus is primarily on comparing the translations, but who may be interested in seeking out the

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General Claudius Aquaviva, 25 June, 1598, *Monumenta*, 144.

<sup>34</sup>Giuliani, 39.

Spanish and Latin behind certain English words or phrases, the original languages are readily available here.

The initial heading above the Spanish Autograph has been changed from Latin to Spanish for this Study Edition. As for the bracketed signs [1r], [1v], etc., which appear within the Spanish and Latin texts, these indicate each numbered leaf of a manuscript: 1r = 1 *recto folio* or “on the front of leaf 1,” and 1v = 1 *verso folio* or “on the back of leaf 1.” It seemed best not to remove them. I trust that any accidental changes caused by the scanning have been detected and corrected. The editor would appreciate being informed of any that may have been missed.

A special debt of gratitude is owed to Kathie Budesky, IHM, of Visitation North Spirituality Center, Bloomfield Hills, Michigan, who eagerly undertook the scanning of the texts and their preparation for publication; without her generosity this work would not have been undertaken; without her ingenuity in dealing with the technical difficulties it would not have been completed.

It was the late Walter Farrell, SJ, of Manresa Jesuit Retreat House, Bloomfield Hills, MI, who loaned Sister Kathie Volume 100 of the *Monumenta* to work with. Robert Geisinger, SJ, Procurator General of the Society of Jesus, Rome, put us in touch with James Pratt, SJ, Administrative Director of the Historical Institute of the Society of Jesus, Rome, whose encouragement helped us bring this project to term. The texts from the *Monumenta* are, of course, used with permission. Finally, I wish to thank John W. Padberg, SJ, Director of the Institute of Jesuit Sources, St. Louis, for his suggestions and his continuing encouragement.

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TEXTO AUTÓGRAPHO  
(= A)

[f.1r]

**JHS**

[1] ANNOTACIONES PARA  
TOMAR ALGUNA INTELIGENCIA  
EN LOS EJERCICIOS  
SPIRITUALES QUE SE SIGUEN, Y  
PARA AYUDARSE, ASÍ EL QUE  
LOS A DE DAR, COMO EL QUE  
LOS A DE RESCIBIR

*1ª anotación.* La primera anotación es, que por este nombre, ejercicios espirituales, se entiende todo modo de examinar la consciencia, de meditar, de contemplar, de orar vocal y mental, y de otras espirituales operaciones, según que adelante se dirá. Porque así como el pasear, caminar y correr son ejercicios corporales ; por la mesma manera, todo modo de preparar y disponer el ánima para quitar de sí todas las affectiones desordenadas y, después de quitadas, para buscar y hallar la voluntad diuina en la disposición de su vida para la salud del ánima, se llaman ejercicios espirituales.

[2] 2ª. La segunda es, que la persona que da a otro modo a orden para meditar o comtemplar, deue narrar fielmente la historia de la tal comtemplación o meditación,

THE SPANISH  
AUTOGRAPH

TRANSLATION BY  
ELDER MULLAN, S.J.

**IHS**

[1] ANNOTATIONS  
to give some understanding of the  
spiritual exercises which follow, and  
to enable him who is to give and him  
who is to receive them to help  
themselves.

First Annotation. The first Annotation is that by this name of Spiritual Exercises is meant every way of examining one's conscience, of meditating, of contemplating, of praying vocally and mentally, and of performing other spiritual actions, as will be said later. For as strolling, walking and running are bodily exercises, so every way of preparing and disposing the soul to rid itself of all the disordered tendencies, and, after it is rid, to seek and find the Divine Will as to the management of one's life for the salvation of the soul, is called a Spiritual Exercise.

[2] Second Annotation.<sup>1</sup> The second is that the person who gives to another the way and order in which to meditate or contemplate, ought to relate faithfully the events of such

VERSIO VULGATA  
(=V)

[f.1r]

**IHS**

[1] ANNOTATIONES QUAEDAM  
ALIQUID ADFERENTES  
INTELLIGENTIAE AD EXERCITIA  
SPIRITUALIA QUAE  
SEQUUNTUR, UT IUuari POSSIT  
TAMIS, QUI EA TRADITURUS  
EST, QUAM QUI ACCEPTURUS

Prima est annotatio, quod ipse nomine spiritualium exercitiorum intelligitur modus quilibet examinandi propriam conscientiam ; item meditandi, contemplandi, orandi secundum mentem et vocem ; ac postremo alias quascunque spirituales operationes tractandi, ut dicetur deinceps. Sicut enim deambulare, iter facere et currere exercitia sunt corporalia ; ita quoque praeparare et disponere animam ad tollendas affectiones omnes male ordinatas, et iis sublatis ad quaerendam ac inveniendam voluntatem Dei circa vitae suae institutionem et salutem animae, exercitia vocantur spiritualia. [1v]

[2] Secunda est, quod ille, qui modum et ordinem alteri tradit meditandi sive contemplandi, fideliter narrare debet meditationis seu contemplationis historiam, percursis obiter dumtaxat

THE LATIN VULGATE  
1548

TRANSLATION BY  
PIERRE WOLFF

[1] ANNOTATIONS

Some annotations that bring an understanding of the following Spiritual Exercises, and that might help the one who gives them as well as the one who makes them

First Annotation: By the words "Spiritual Exercises," we should understand any method of examining our own conscience, and also of meditating, contemplating, praying mentally and orally, and finally of dealing with any other spiritual activities, that will be referred to later on. In the same way that walking, traveling, and running are corporal exercises, so preparing and disposing the soul to remove all inordinate attachments and, after they have been removed, searching and finding the will of God about the management of one's life and the salvation of the soul are spiritual exercises.

[2] Second Annotation: The person who gives to another a method and order for meditation or contemplation must faithfully narrate the story to be meditated on or contemplated by

discurriendo solamente por los puntos con breve o sumaria declaración ; porque la persona que contempla, tomando el fundamento verdadero de la historia, discurriendo y racionando por sí mismo, y hallando alguna cosa que haga un poco más declarar o sentir la historia, quier por la racionación propia, quier sea en quanto el entendimiento es illucidado por la virtud diuina, [1v] es de más gusto y fructo spiritual, que si el que da los exercicios hubiese mucho declarado y ampliado el sentido de la historia ; porque no el mucho saber harta y satisfaze al ánima, mas el sentir y gustar de las cosas internamente.

Contemplation or Meditation, going over the Points with only a short or summary development. For, if the person who is making the Contemplation, takes the true groundwork of the narrative, and, discussing and considering for himself, finds something which makes the events a little clearer or brings them a little more home to him--whether this comes through his own reasoning, or because his intellect is enlightened by the Divine power--he will get more spiritual relish and fruit, than if he who is giving the Exercises had much explained and amplified the meaning of the events. For it is not knowing much, but realising and relishing things interiorly, that contents and satisfies the soul.

<sup>1</sup> *The word Annotation does not occur in the original after the first time. The same is true of similar cases in the Mss.*

[3] 3<sup>a</sup>. La tercera. Como en todos los exercicios siguientes spirituales husamos de los actos del entendimiento discurriendo y de los de la voluntad afectando ; advertamos que en los actos de la voluntad, quando hablamos vocalmente o mentalmente con Dios nuestro Señor o con sus santos, se requiere de nuestra parte mayor reuerencia, que quando vsamos del entendimiento entendiendo.

[3] Third Annotation. The third: As in all the following Spiritual Exercises, we use acts of the intellect in reasoning, and acts of the will in movements of the feelings: let us remark that, in the acts of the will, when we are speaking vocally or mentally with God our Lord, or with His Saints, greater reverence is required on our part than when we are using the intellect in understanding.

[4] 4<sup>a</sup>. La quarta. Dado que Para los exercicios siguientes se toman quatro

[4] Fourth Annotation. The fourth: The following Exercises are divided

punctis illius praecipuis, et adiecta solum brevi declaratiuncula ; ut is, qui meditaturus est, accepto veritatis historicae primum fundamento, discurrat postea et ratiocinetur per seipsum. Ita enim fiet, ut dum aliquid invenerit, quod elucidationem vel apprehensionem historiae aliquanto maiorem praebeat (sive ex discursu proprio, sive ex divina mentis illustratione id contingat) ; gustum delectabiliorem et uberiores fructum percipiat, quam si res ipsa ei ab altero diffusius narrata et declarata esset ; non enim abundantia scientiae, sed sensus et gustus rerum interior desiderium animae explere solet.

[3] Tertia est, quod cum in sequentibus omnibus exercitiis spiritualibus utamur actibus intellectus quando discurrimus, [2r] voluntatis vero quando afficimur ; advertendum est in operatione, *quae precipue est voluntatis, dum voce aut mente cum Domino Deo vel sanctis eius colloquimur, maiorem exigi a nobis reverentiam, quam dum per usum intellectus circa intelligentiam potius moramur.*

[4] Quarta est, quod licet exercitiis sequentibus assignentur quatuor

merely passing through the principal points and adding only brief clarifications; so that the one who is going to meditate, after having first accepted the basis of the historical truth, will then go over it and consider it by himself. Thus it would happen that when he finds something that would offer a greater elucidation or apprehension of the story (whether it happens through his own reflection or a divine inspiration in his mind), he will harvest a more delightful taste and mote abundant fruit than if the same thing had been more extensively narrated and explained by someone else. It is not, indeed, the abundance of knowledge, but the interior sense and taste of things, that usually satisfies the desire of the soul.

[3] Third Annotation: Because, in all the following Spiritual Exercises, we use acts of intellect when we reflect and acts of will when we react affectively, we should be aware that, especially in the activity of the will, when we are vocally or mentally in conversation with God, the Lord, or His saints, a greater reverence is demanded from us than when we remain speculating by the use of the intellect.

[4] Fourth Annotation: Four Weeks are given to the Exercises that follow,

semanas, por corresponder a quatro partes en que se diuiden los exercicios ; es a saber, a la primera, que es la consideración y contemplación de los pecados ; la 2<sup>a</sup> es la vida de Xpo nuestro Señor hasta el día de ramos inclusiue ; la 3<sup>a</sup> la pasión de Xpo nuestro Señor ; la 4<sup>a</sup> la resurrección y ascensión, poniendo tres modos de orar : tamen, no se entienda que cada semana tenga de necesidad siete o ocho días en sí. Porque como acaesce que en la primera semana vnos son más tardos para hallar lo que buscan, es a saber, contrición, dolor, lágrimas por sus pecados ; asimismo como vnos sean más diligentes que otros, y más agitados o probados de diuersos spíritus ; requiérese algunas vezes acortar la semana, y otras vezes alargarla, y así en todas las otras semanas siguientes, buscando las cosas según la materia subiecta ; pero poco más o menos se acabarán en xxx días. [2r]

[5] 5<sup>a</sup>. La quinta. Al que rescibe los exercicios mucho aproueche entrar en ellos con grande ánimo y liberalidad con su Criador y Señor, ofreciéndole todo su querer y libertad, para que su diuina maiestad, así de su persona como de todo lo que tiene se sirua conforme a su sanctíssima voluntad.

into four parts:

First, the consideration and contemplation on the sins;

Second, the life of Christ our Lord up to Palm Sunday inclusively;

Third, the passion of Christ our Lord;

Fourth, the resurrection and ascension, with the three Methods of Prayer.

Though four weeks, to correspond to this division, are spent in the Exercises, it is not to be understood that each Week has, of necessity, seven or eight days. For, as it happens that in the First Week some are slower to find what they seek--namely, contrition, sorrow and tears for their sins--and in the same way some are more diligent than others, and more acted on or tried by different spirits; it is necessary sometimes to shorten the Week, and at other times to lengthen it. The same is true of all the other subsequent Weeks, seeking out the things according to the subject matter. However, the Exercises will be finished in thirty days, a little more or less.

[5] Fifth Annotation. The fifth: It is very helpful to him who is receiving the Exercises to enter into them with great courage and generosity towards his Creator and Lord, offering Him all his will and liberty, that His Divine Majesty may make use of his person and of all he has according to His most Holy Will.

hebdomadae, totidem exercitiorum partibus singulae singulis respondententes ; videlicet, ut in prima hebdomada fiat consideratio de peccatis ; in secunda de Domini nostri Iesu Christi vita usque ad ingressum eius in Hieresalem die Dominica Palmarum ; in tertia de passione eiusdem ; in quarta de resurrectione et ascensione, adiectis tribus orandi modis ; non tamen ita accipiendae sunt unamquamque continere septem vel octo dies. Cum enim contingat aliis tardiores vel promptiores esse ad consequendum id, quod quaerunt ; puta in prima hebdomada contritionem, dolorem et lachrimas [2v] de peccatis suis ; aliquos etiam plus aut minus agitari probarique variis spiritibus : expedit nonnumquam succidi hebdomadam\* [contrahi hebdomadam] quamcunque vel extendi, iuxta materiae *subiectae* rationem. Solet tamen totum exercitiorum tempus triginta dierum, aut circiter, spatium concludi.

[5] Quinta est, quod mirum in modum iuvatur, qui suscipit exercitia, si magno animo atque liberali accedens, totum studium et arbitrium suum offerat suo Creatori, ut de se suisque omnibus id statuatur, in quo ipsi potissimum servire possit iuxta eiusdem beneplacitum.

each one corresponding to each part of the Exercises. Namely, the consideration of Sins is made during the First Week, that of the life of Jesus Christ our Lord up to His entrance into Jerusalem for Palm Sunday during the Second Week, that of the passion during the Third, and that of Resurrection and Ascension in the Fourth week with the Three Methods of Praying. However, although these four parts are called Weeks, they do not necessarily have to be seven or eight days long. It may happen that some individuals are slower or faster than others to reach what they are looking for (such as contrition, sorrow and tears for their sins during the First week), and also some individuals are more or less moved or tried by different spirits. It would be convenient, then, to extend or shorten any Week according to the matter that is proposed. However, the total length of the Exercises in time is usually thirty days, or nearly so.

[5] Fifth Annotation: It would greatly help him who accepts the Exercises to enter into them with a great and generous spirit, and to offer all his striving and free will to his creator that he might decide what to do with himself and all his possessions, to best serve Him according to His pleasure.

[6] 6<sup>a</sup>. La sexta. El que da los ejercicios, quando siente que al que se exercita no le vienen algunas mociones spirituales en su ánima, assí como consolaciones o dessoluciones, ny es agitado de varios spíritus ; mucho le deue interrogar cerca los ejercicios, si los haze a sus tiempos destinados y cómo ; asimismo de las addiciones, si con diligencia las haze, pidiendo particularmente de cada cosa destas. Habla de consolación y desolación fol. 53, de addiciones fol. 14.

[6] Sixth Annotation. The sixth: When he who is giving the Exercises sees that no spiritual movements, such as consolations or desolations, come to the soul of him who is exercising himself, and that he is not moved by different spirits, he ought to inquire carefully of him about the Exercises, whether he does them at their appointed times, and how. So too of the Additions, whether he observes them with diligence. Let him ask in detail about each of these things.

Consolation and desolation are spoken of in [316, 317]; the Additions in [73-90].

[7] 7<sup>a</sup>. La séptima. El que da los ejercicios, si vee al que los rescibe, que está desolado y tentado, no se aya con él duro ny desabrido, mas blando y suaue, dándole ánimo y fuerzas para adelante, y descubriéndole las astucias del enemigo de natura humana, y haziéndole preparar y disponer para la consolación ventura.

[7] Seventh Annotation. The seventh: If he who is giving the Exercises sees that he who is receiving them is in desolation and tempted, let him not be hard or dissatisfied with him, but gentle and indulgent, giving him courage and strength for the future, and laying bare to him the wiles of the enemy of human nature, and getting him to prepare and dispose himself for the consolation coming.

[6] Sexta est, quod tradens exercitia, si animadvertat ei, qui recipit, nullas incidere spirituales animi commotiones, ut sunt consolaciones vel tristitiae ; neque diversorum spirituum agitationes ; sedulo debet percontari, an ipsa exercitia praescriptis agat temporibus, et quibus modis ; an etiam observet diligenter cunctas addiciones, [3r] et de singulis ratio postuletur. Porro de consolationibus et desolationibus infra tractabitur folio [70], de additionibus vero fol. [22-25].

[7] Septima est, quod is qui alterum exercendum curat, si eum videat desolatione affici seu tentatione, cavere debet, ne se durum vel austerum ipsi exhibeat sed mitem potius ac suavem praestet, confirmato eius animo ad agendum strenue in posterum detectisque inimici nostri versutiis, eum ad consolationem studeat disponere, tanquam brevi subsequaturam.

[6] Sixth Annotation: If the one who gives the Exercises realizes that, for the person accepting them, neither spiritual motions, such as consolations or sadness, nor any agitations by diverse spirits, happen, he must carefully question him whether he practices his Exercises at the scheduled times and in what manner, and also if he observes diligently all additions; an account for each of those things will be asked. Concerning consolations and desolations, the matter will be treated in the first Rules for the discernment of spirits. Additions will be addressed at the end of the First Week.

[7] Seventh Annotation: If the one who accompanies another person through the Exercises sees him afflicted by desolation or temptation, he must be careful not to show himself as harsh or severe, but rather as gentle and kind, encouraging the other's spirit to act courageously in the future; and, the stratagems of our enemy having been uncovered, he must work to prepare him for the consolation that will come soon.

[8] 8<sup>a</sup>. La octava. El que da los ejercicios, según la necesidad que sintiere en el que los rescibe, cerca de las dessolaciones y astucias del enemigo, y así de las consolaciones ; podrá platicarle las reglas de la primera y 2<sup>a</sup>, semana, que son para conoscer varios spíritus, fol. 53 y 56.

[9] 9<sup>a</sup>. La nona. Es de aduertir, quando el que se exercita anda en los ejercicios de la primera semana, si es persona que en cosas spirituales no aya sido versado, y si es tentado grosera y abiertamente, [2v] así como mostrando impedimentos para yr adelante en seruicio de Dios nuestro Señor, como son trabajos, vergüenza y temor por la honrra del mundo, etc. ; el que da los ejercicios no le platique las reglas de varios spíritus de la 2<sup>a</sup> semana ; porque quanto le aprouecharán las de la primera semana, le dañarán las de la 2<sup>a</sup>, por ser materia más subtil y más subida que podrá entender.

[10] 10<sup>a</sup>. La décima. Quando el que da los ejercicios siente al que los rescibe, que es batido y tentado debaxo de especie de bien, entonces es proprio de platicarle sobre las reglas de la segunda semana ya dicha. Porque comúnmente el enemigo de natura humana tienta más debaxo de especie

[8] Eighth Annotation. The eighth: If he who is giving the Exercises sees that he who is receiving them is in need of instruction about the desolations and wiles of the enemy—and the same of consolations—he may explain to him, as far as he needs them, the rules of the First and Second Weeks for recognizing different spirits [316-324; 328-336].

[9] Ninth Annotation. The ninth is to notice, when he who is exercising himself is in the Exercises of the First Week, if he is a person who has not been versed in spiritual things, and is tempted grossly and openly—having, for example, suggested to him obstacles to going on in the service of God our Lord, such as labors, shame and fear for the honor of the world—let him who is giving the Exercises not explain to him the Rules of the Second Week for the discernment of spirits. Because, as much those of the First Week will be helpful, those of the second will be harmful to him, as being matter to subtle and too high for him to understand.

[10] Tenth Annotation. The tenth: When he who is giving the Exercises perceives that he who is receiving them is assaulted and tempted under the appearance of good, then it is proper to instruct him about the Rules of the Second Week already mentioned. For, ordinarily, the enemy

[8] Octava est, quod circa consolationes et desolationes sumentis exercitia et circa humani hostis fallacias, poterunt usui esse regulae, quae in prioribus duabus hebdomadis\* [pro prioribus] habentur, de variis spiritibus internoscendis.

[9] Nona est, quod quando exercendus est quispiam spiritualium rerum inexpertus, unde contingat eum in prima hebdomada [3v] crassis quibusdam apertisque tentationibus vexari, ostensis iam inde prosequendi obsequii divini certis impedimentis, cuiusmodi sunt molestia, anxietas, pudor, timor, habita honoris mundani ratione ; tunc illi, qui eum exerceri docet, supersedendum est usu regularum, quae ad secundam hebdomadam pertinent, de discretionem spirituum ; et iis utendum solis, quae in prima dantur. Quia quantum alter ex his accepturus est commodi, tantundem ex illis dispendii referret, ob subtilitatem rei et sublimitatem, quae est supra eius captum.

[10] Decima est, quod qui exercetur, si tentationibus iactetur, boni spetiem prae se ferentibus, tunc muniendus est per dictas regulas hebdomadae secundae. Humani enim generis inimicus per boni spetiem eos ut plurimum oppugnat, qui antea in via vitae, quam illuminativam appellant,

[8] Eighth Annotation: For matters concerning the consolations and desolations of the one who is making the Exercises and the cunning of the enemy, the Rules that are found for the first two Weeks for the discernment of different spirits can be used.

[9] Ninth Annotation: When the person who is making the Exercises is inexperienced in spiritual matters, so that it happens that he is disturbed by gross and clear temptations during the First Week that present obstacles to him for continuing in God's service (like annoyance, anxiety, shame, fear because of human respect), the one who is teaching him to make the Exercises should postpone the use of the Rules for the Discernment of Spirits related to the Second Week, and instead use the Rules of the First Week only. For as much as that retreatant may derive benefits from the Rules of the First Week, so he may derive harm from those of the Second, because the subtlety and sublimity of their object is over his head.

[10] Tenth Annotation: If the one who is exercising is disturbed by temptations under the appearance of good, he should be fortified with the so-called Rules of the Second Week. Truly, the enemy of humankind ordinarily most often attacks under the appearance of good those who have

de bien, quando la persona se exercita en la vida ylluminatiua, que corresponde a los exercicios de la 2<sup>a</sup> semana, y no tanto en la vida purgatiua, que corresponde a los exercicios de la 1<sup>a</sup> semana.

of human nature tempts under the appearance of good rather when the person is exercising himself in the Illuminative Life, which corresponds to the Exercises of the Second Week, and not so much in the Purgative Life, which corresponds to those of the First.

respondent exercitiis secundae hebdomadae, fuerint potius versati, quam in altera, quae purgativa dici solet atque per exercitia [atque exercitiis] primae [4r] hebdomadae comprehenditur\*.

been rather in that way of life called illuminative, which corresponds to the Exercises of the Second Week, and not so much in the other one usually called purgative, which is included in the Exercises of the First Week.

[11] 11<sup>a</sup>. La vndécima. Al que toma exercicios en la primera semana, aprouecha que no sepa cosa alguna de lo que ha de hazer en la segunda semana ; mas que así trabaje en la primera, para alcançar la cosa que busca, como si en la 2<sup>a</sup> ninguna buena sperase hallar.

[11] Eleventh Annotation. The eleventh: It is helpful to him who is receiving the Exercises in the First Week, not to know anything of what he is to do in the Second, but so to labor in the First to attain the object he is seeking as if he did not hope to find in the Second any good.

[11] Undecima est, quod exercenti se in prima hebdomada expedit nescire, quid in secunda sit acturus ; sed ad consequendum illud, quod tunc quaerit, acriter laborare, perinde ac si nihil boni postea esset reperiturus.

[11] Eleventh Annotation: It is advantageous for the one doing the First Week not to know what he will be doing in the Second Week. He should instead labor vigorously for what he is looking for at present, as if he would find nothing good thereafter.

[12] 12<sup>a</sup>. La duodécima. El que da los exercicios, al que los rescibe a de aduertir mucho, que como en cada vno de los çinco exercicios o contemplaciones, que se harán cada día, a de estar por vna hora, así procure siempre que el ánimo quede harto [3r] en pensar que a estado vna entera hora en el exercicio, y antes más que menos. Porque el enemigo no poco suele procurar de hazer acortar la hora de la tal contemplación, meditación o oración.

[12] Twelfth Annotation. The twelfth: As he who is receiving the Exercises is to give an hour to each of the five Exercises or Contemplations which will be made every day, he who is giving the Exercises has to warn him carefully to always see that his soul remains content in the consciousness of having been a full hour in the Exercise, and rather more than less. For the enemy is not a little used to try and make one cut short the hour of such contemplation, meditation or prayer.

[12] Duodecima est, quod admonendus est is, qui exercitatur, ut, cum in quotidiano quolibet exercitio ex quinque infra describendis expendi debeat unius horae tempus, curet semper animi quietem in hoc reperire, quod plus temporis potius quam minus insumpsisse, sibi conscius sit. Frequens est enim daemone hoc agere, ut praefixum meditationi vel orationi temporis spatium decurtetur.

[12] Twelfth Annotation: The one who makes the Exercises must be advised that, since he must spend an hour in each of the five daily Exercises, which will be described later on, he should take care to maintain his soul's peace by being conscious of giving them more rather than less time. In fact, frequently the evil one acts so that the predetermined time for meditation or oration is cut short.

[13] 13<sup>a</sup>. La terdecima. Asimismo es de aduertir, que como en el tiempo de la consolación es fácil y leue estar en la contemplación la hora entera, assí en el tiempo de la dessolación es muy difícil complirla. Por tanto, la persona que se exerçita, por hazer contra la

[13] Thirteenth Annotation. The thirteenth: It is likewise to be remarked that, as, in the time of consolation, it is easy and not irksome to be in contemplation the full hour, so it is very hard in the time of desolation to fill it out. For this reason, the person

[13] Decima tertia est, quod, cum facile sit ac leue, affluente consolatione, integram contemplationis horam traducere, difficillimum e contra, incidente desolatione ; idcirco adversus tentationem ac desolationem semper

[13] Thirteenth Annotation: It is easy and light to complete a contemplation for an entire hour when consolation abounds. On the contrary, it is very difficult when desolation occurs. Thus it is always necessary to combat this temptation and this desolation in order



desolación y vencer las tentaciones, deue siempre estar alguna cosa más de la hora complida ; porque no sólo se abeze a resistir al aduersario, mas aún a derrocallo.

[14] *14<sup>a</sup>*. La quatuordécima. El que los da, si vee al que los rescibe, que anda consolado y con mucho herbor, deue preuenir que no haga promessa ny voto alguno inconsiderado y precipitado ; y quanto más le conosciere de ligera condición, tanto más le deue preuenir y admonir. Porque dado que iustamente puede mouer vno a otro a tomar religión, en la qual se entiende hazer voto de obediencia, pobreza y castidad ; y dado que la buena obra que se haze con voto es más meritoria que la que se haze sin él ; mucho deue de mirar la propia condición y subiecto, y cuánta ayuda o estoruo podrá hallar en cumplir la cosa que quisiese prometer.

[15] *15<sup>a</sup>*. La décima quinta. El que da los exercicios no deue mouer al que [3v] los rescibe más a pobreza ny a promessa, que a sus contrarios, ny a un estado o modo de viuir, que a otro. Porque, dado que fuera de los exercicios liçita y meritoramente podamos mouer a todas personas, que

who is exercising himself, in order to act against the desolation and conquer the temptations, ought always to stay somewhat more than the full hour; so as to accustom himself not only to resist the adversary, but even to overthrow him.

[14] Fourteenth Annotation. The fourteenth: If he who is giving the Exercises sees that he who is receiving them is going on in consolation and with much fervor, he ought to warn him not to make any inconsiderate and hasty promise or vow: and the more light of character he knows him to be, the more he ought to warn and admonish him. For, though one may justly influence another to embrace the religious life, in which he is understood to make vows of obedience, poverty and chastity, and, although a good work done under vow is more meritorious than one done without it, one should carefully consider the circumstances and personal qualities of the individual and how much help or hindrance he is likely to find in fulfilling the thing he would want to promise.

[15] Fifteenth Annotation. The fifteenth: He who is giving the Exercises ought not to influence him who is receiving them more to poverty or to a promise, than to their opposites, nor more to one state or way of life than to another. For though, outside the Exercises, we can

pugnandum est, producto ultra praefinitam horam [4v] exercitio, vincendi gratia. Ita enim non solum discimus resistere aduersario, sed eum etiam expugnare.

[14] Decima quarta est, quod si vacans exercitiis cernatur consolatione multa et fervore magno ferri, obviandum est, ne promisso aliquo vel voto inconsulte ac praecipitanter facto se obstringat. Idque tanto fuerit diligentius praeventendum, quanto ille ingenii esse instabilioris perspicitur. Quamvis enim unus alterum iuste mouere possit ad ingressum religionis, in qua emittenda sint obedientiae, paupertatis atque castitatis vota ; quamvis praeterea maioris sit meriti opus ex voto quam sine voto tactum : plurima nihilominus ratio habenda est conditionis propriae personarum. Item attente est considerandum, quid commodi vel incommode possit occurrere ad illud praestandum, quod aliquis promissurus sit.

[15] Decima quinta est, quod tradens exercitia non debet alterum impellere ad paupertatem et promissionem eius magis quam ac oppositum, [5r] neque ad hoc potius quam ad illud institutum vitae. Quia licet extra exercitia licitum sit et pro merito ducendum, si quis caelibatum, religionem et aliam

to prevail, by extending the Exercise beyond the decided hour. In this manner, we learn not only to resist the adversary but also to defeat him.

[14] Fourteenth Annotation: If the one who is giving time to the Exercises is seen as carried away by great consolation and fervor, he must be prevented from binding himself with any promise or vow in any inconsiderate or precipitous manner; he should be advised even more diligently if he is perceived as being of an unstable nature. In fact, though a person may rightly advise another to enter a religious order, in which the vows of obedience, poverty, and chastity are made, and though it is more meritorious to do something with a vow than without a vow, nevertheless it is extremely important to take into consideration the situation of each person. It is necessary also to consider very carefully what benefit or inconvenience may be produced by the accomplishment of what one would promise.

[15] Fifteenth Annotation: The one who gives the Exercises should not push the other toward poverty or the promise of poverty rather than its opposite, nor toward one state of life rather than another. Although at any time outside of the Exercises it is licit and even meritorious to counsel all

probabiliter tengan subiecto, para elegir continencia, virginidad, religión y toda manera de perfección euangélica ; tamen, en los tales exercicios espirituales, más conueniente y mucho mejor es, buscando la diuina voluntad, que el mismo Criador y Señor se communique a la su ánima deuota, abraçándola en su amor y alabanza y disponiéndola por la vía que mejor podrá seruirle adelante. De manera que el que los da no se decante ny se incline a la vna parte ny a la otra ; mas estando en medio, como vn peso, dexé inmediate obrar al Criador con la criatura, y a la criatura con su Criador y Señor.

[16] 16<sup>a</sup>. La décima sexta. Para lo qual, es a saber, para que el Criador y Señor obre más ciertamente en la su criatura, si por ventura la tal ánima está afectada y inclinada a vna cosa desordenadamente, muy conueniente es mouerse, poniendo todas sus fuerzas, para venir al contrario de lo que está mal afectada ; así como si está al afectada para buscar y auer vn officio o beneficio, no por el honor y gloria de Dios nuestro Señor, ny por la salud espiritual de las ánimas, mas por sus propios prouechos y intereses temporales, deue affectarse al contrario, instando en oraciones y otros exercicios espirituales, y pidiendo a Dios nuestro [4r] Señor el contrario, es a saber, que ny quiere el

lawfully and with merit influence everyone who is probably fit to choose continence, virginity, the religious life and all manner of evangelical perfection, still in the Spiritual Exercises, when seeking the Divine Will, it is more fitting and much better, that the Creator and Lord Himself should communicate Himself to His devout soul, inflaming it with His love and praise, and disposing it for the way in which it will be better able to serve Him in future. So, he who is giving the Exercises should not turn or incline to one side or the other, but standing in the centre like a balance, leave the Creator to act immediately with the creature, and the creature with its Creator and Lord.

[16] Sixteenth Annotation. The sixteenth: For this—namely, that the Creator and Lord may work more surely in His creature—it is very expedient, if it happens that the soul is attached or inclined to a thing inordinately, that one should move himself, putting forth all his strength, to come to the contrary of what he is wrongly drawn to. Thus if he inclines to seeking and possessing an office or benefice, not for the honor and glory of God our Lord, nor for the spiritual well-being of souls, but for his own temporal advantage and interests, he ought to excite his feelings to the contrary, being instant in prayers and other spiritual exercises, and asking God our Lord for the contrary,

quamcunque evangelicam perfectionem amplecti suadeat iis omnibus, quos ex personarum et conditionum ratione probabile sit fore idoneos ; longe tamen convenientius meliusque est inter exercitia ipsa id non attentare, sed Dei potius voluntatem quaerere atque praestolari, donec ipse Creator ac Dominus noster animae sibi devotae sese communicet ; eamque amplexans, ad sui amorem, laudem et servitium disponat, prout maxime scit esse commodum. Quapropter dictanti exercitia standum est in quodam aequilibrio, sinendumque, ut citra medium Creator ipse cum creatura sua, et haec vicissim cum illo rem transigat.

[16] Decima sexta est, quod, ut Creator ipse Dominusque noster in creatura sua certius operetur, si accidat animam ad aliquid minus rectum affici atque inclinare, summopere ac totis viribus nitendum est in contrarium ; ut puta si ad officium vel beneficium adipiscendum adspiret, non divinae gloriae aut communis animarum salutis causa, sed commoditatis suae negotiorumque temporalium duntaxat ; tunc affectus ad oppositum impelli debet per assiduas orationes et alia exercitia pia, in quibus a clementia Dei oppositum petatur : videlicet hunc ut ille animum offerat ipsi Deo, se tale officium vel beneficium aut aliud quidvis iam non appetere, nisi priorem affectum adeo

those who may be apt to embrace celibacy, religious life, or any other evangelical perfection, according to their individual nature and situation, it is preferable and more convenient during the Exercises themselves not to try to do so. It is better to search for God's will and wait for the moment when our Creator and Lord will communicate Himself to the soul devoted to Him and, embracing it, will dispose it to His love, praise, and service, just as He knows to be most advantageous for it. Thus the one giving the Exercises must keep himself in a kind of equilibrium and let the Creator Himself manage the matter with His creature, and the creature, in its turn, with Him without any mediator.

[16] Sixteenth Annotation: In order that our Creator and Lord Himself can act more surely in His creature, if it happens that the soul is influenced by and inclined to something less than proper, it must make all efforts with all its strength in the opposite direction. For example, if someone wishes for a position or benefit not for the glory of God or the common salvation of souls, but only for his own advantage and material profit, then his attachment must be directed to the contrary by assiduous prayers and other pious exercises in which he would ask for the opposite from God's clemency. This means that, in order to offer himself to God, he would not look for any position or benefit or

tal officio o beneficio ny otra cosa alguna, si su diuina maiestad, ordenando sus deseos, no le mudare su affectión primera ; de manera que la causa de desear o tener vna cosa o otra sea sólo seruiçio, honrra y gloria de la su diuina maiestad.

[17] 17<sup>a</sup>. La décima séptima. Mucho aprouechea, el que da los exercicios, no queriendo pedir ny saber los propios pensamientos ny peccados del que los recibe, ser informado fielmente de las varias agitaciones y pensamientos, que los varios spíritus le traen ; porque, segun el mayor o menor prouecho, le puede dar algunos spirituales exercicios conuenientes y conformes a la necessidad de la tal ánima así agitada.

[18] 18<sup>a</sup>. La décima octaua. Según la disposición de las personas que quieren tomar exercicios spirituales, es a saber, según que tienen edad, letras o ingenio, se han de aplicar los tales exercicios ; porque no se den a quien es rudo, o de poca complisión, cosas que no pueda descansadamente lleuar y aprouecharse con ellas. Assimismo,

namely, not to want such office or benefice, or any other thing, unless His Divine Majesty, putting his desires in order, change his first inclination for him, so that the motive for desiring or having one thing or another be only the service, honor, and glory of His Divine Majesty.

[17] Seventeenth Annotation. The seventeenth: it is very helpful that he who is giving the Exercises, without wanting to ask or know from him who is receiving them his personal sins, should be faithfully informed of the various movements and thoughts which the different spirits put in him. For, according as is more or less useful for him, he can give him some spiritual exercises suited and adapted to the need of such a soul so acted upon.

[18] Eighteenth Annotation. The eighteenth: the Spiritual Exercises have to be adapted to the dispositions of the persons who wish to receive them, that is, to their age, education, or ability, in order not to give to one who is uneducated or of little intelligence things he cannot easily bear and profit by.

mutaverit, ut nihil iam omnino desideret vel possideat alia ex causa, quam divini cultus et honoris.

[17] Decima septima perutilis est, quod scilicet tradens exercitia inquirere ac scire nolens proprias alterius cogitationes et peccata, superest ut, certier factus fideliter de cogitationibus a vario spiritu immissis, et ad maius aut minus bonum trahentibus ; spiritualia nonnulla exercitia illi prbescibat praesenti animae necessitati opportuna.\* [Decima septima. Perutilis est ut qui tradit exercitia, quamvis inquirere ac scire non intendat proprias alterius cogitationes et peccata ; certior tamen fideliter fiat de variis agitationibus et cogitationibus, quas variis spiritus immitunt. Perspecto enim maiori vel minori eius profectu, nonnulla spiritualia exercitia praescribere illi potest, praesenti animae necessitati opportuna.]

[18] Decima octava est, quod iuxta eius, qui [6r] exercetur, habitudinem, puta pro aetate, doctrina vel ingenio, accommodari debent exercitia ; ne cui rudi aut imbecilli seu debili ea imponantur, quae ferre non possit citra incommodum, nedum ad profectum suum assumere. Similiter prout cuique in animo est sese disponere,

anything else if he has not yet changed his previous attachment, so that he would no longer desire or possess anything for any reason other than for divine worship and honor.

[17] Seventeenth Annotation is most useful. The one who gives the Exercises should not want to inquire and know the personal thoughts and sins of the other; however, he has to be faithfully informed about the thoughts inspired by the different spirits, and which attract to a greater or a lesser good, in order to be able to prescribe some specific Spiritual Exercises adapted to the actual needs of the soul.

[18] Eighteenth Annotation: The Exercises must be adapted to the condition of the person who is making them, for example, according to his age, his education, and his aptitude, in order not to demand from someone who is uneducated, of weak spirit, or in poor health more than what he can handle without inconvenience and can

según que se quisieren disponer, se deue de dar a cada vno, porque más se pueda ayudar y aprouechar. Por tanto, al que se quiere ayudar para se ynstruyr y para llegar hasta çierto grado de contentar a su ánima, se puede dar el examen particular, fol. 6<sup>o</sup>, y después el examen general, fol. 7<sup>o</sup>; iuntamente por media hora a la mañana el modo de orar sobre los mandamientos, peccados mortales, etc., fol. 38, comendándole también la confesión de sus peccados de 8 en 8 días, y si puede tomar el sacramento de xv en xv, y si se affecta mejor [4v] de 8 en 8. Esta manera es más propia para personas más rudas o sin letras, declarándoles cada mandamiento, y así de los peccados mortales, preceptos de la Iglesia, y sentidos, y obras de misericordia. Ansimesmo, si el que da los exercicios viere al que los recibe ser de poco subiecto o de poca capacitydad natural, de quien no se espera mucho fructo ; más conueniente es darle algunos destes exercicios leues, hasta que se confiese de sus peccados ; y después, dándole algunos exámenes de consientia, y orden de confesar más a menudo que sollýa, para se conseruar en lo que ha ganado, no proceder adelante en materias de elección, ny en otros algunos exercicios, que están fuera de la primera semana ; mayormente quando en otros se puede hazer mayor prouecho, faltando tiempo para todo.

Again, that should be given to each one by which, according to his wish to dispose himself, he may be better able to help himself and profit.

So, to him who wants help to be instructed and to come to a certain degree of contentment of soul, can be given the particular examen [24], and then the general examen [32]; also, for a half hour in the morning, the method of prayer on the commandments, the deadly sins, etc. [238]. Let him be recommended, also, to confess his sins every eight days, and, if he can, to receive the Blessed Sacrament every fifteen days, and better, if he be so moved, every eight. This way is more proper for illiterate or less educated persons. Let each of the commandments be explained to them; and so of the deadly sins, precepts of the Church, five senses, and works of mercy.

So, too, should he who is giving the Exercises observe that he who is receiving them has little ability or little natural capacity, from whom not much fruit is to be hoped, it is more expedient to give him some of these easy Exercises, until he confesses his sins. Then let him be given some examens of conscience and some method for going to Confession oftener than was his custom, in order to preserve what he has gained, but let him not go on into the matter of the Election, or into any other Exercises that are outside the First Week, especially when more progress can be made in other persons

impartendum id demum est, quod eum potissimum iuvare possit. Propterea ei, qui se instrui duntaxat postulat, et ad gradum aliquem perducí, in quo animus suus conquiescat, tradi potest particulare primum examen infra positum, fol. [9v], deinde generale, fol. [11v] ; simulque modus orandi mane per horae dimidium ex praeceptorum Dei et peccatorum mortalium consideritione, de qua fol. [54v]. Suadendum etiam fuerit, ut octavo quoque die peccata sua confiteatur, et quindecim dierum intervallo vel octo potius, si affectus impellat, sumat eucharistiae sacramentum. Ista exercitationis ratio proprie competit rudioribus seu illiteratis, quibus insuper exponenda erunt singula praecepta Dei atque Ecclesiae, mortalia peccata, cum quinque sen[6v]sibus et operibus misericordiae. Itidem, si is, qui tradit exercitia, alterum viderit debilis esse naturae ac parum capacis, unde modicus proventus et fructus sperari queat ; satius fuerit aliqua ex dictis levioribus exercitiis ipsi praescribere, usque ad confessionem peccatorum ; postea nonnulla conscientiae examina et methodum confessionis frequentioris dare, quibus iam paratum sibi animae profectum seu lucrum tueri possit. Non erit autem progrediendum ad electionum dictamina, aliorumve, quam primae hebdomadae, exercitiorum ; quoties praesertim alii adsunt maiore cum fructu exercitandi, nec omnia omnibus praestare temporis

assume for his profit. Equally, just as anyone becomes interiorly better disposed, that which will help him the most must be offered to him. Therefore, if someone asks only to be instructed and led to a certain level where his spirit finds rest, he could be given first the Particular Examination and then the General Examination, together with instruction on the Modes of Praying for half an hour in the morning, on God's commandments, and on mortal sins, as it is found farther. It would be necessary to suggest to him to confess his sins every eight days and receive, if he feels moved to it, the sacrament of the Eucharist every fifteen or, even better, every eight days. This method of exercising is particularly suited to people who are uneducated or illiterate; each commandment of God and of the Church, the mortal sins, the five senses, and the works of mercy will also be explained to them.

Likewise, if he who gives the Exercises sees that someone is of a feeble nature and limited in his capacities, so that only mediocre progress and fruits could be expected from him, then it would be more than enough to prescribe to this one some of the above lighter Exercises up to the confession of sins; after that he can give him some examinations of conscience and a method for a more frequent confession through which he will be able to keep the progress or gain for his soul that has been already

and there is not time for everything.      permittit angustia.

acquired. But it would not be necessary to go further, either up to the matters about the Elections or up to Exercises other than the ones of the First Week, especially when other persons are present who are able to exercise more fruitfully and limitations of time do not allow one to offer everything to everyone.

[19] 19<sup>a</sup>. La XVIII. Al que estubiere embaraçado en cosas públicas o negocios conuenientes, quier letrado o ingenioso, tomando vna hora y media para se exercitar, platicándole para qué es el hombre criado, se le puede dar asimismo por spacio de media hora el examen particular, y después el mismo general, y modo de confesar y tomar el sacramento, haziendo tres días cada mañana por spacio de vna hora la meditación del 1<sup>o</sup>, 2 y 3 peccado, fol. 10<sup>o</sup>; después, otros tres días, a la misma hora la meditación del proçesso de los peccados, fol. 12<sup>o</sup>; después, por otros tres días, a la misma hora haga de las penas que corresponden a los peccados, fol. 13<sup>o</sup>; dándole en todas tres meditaciones las x adiciones, fol. 14<sup>o</sup>; lleuando el mismo discurso por los misterios de Xpo nuestro Señor, que adelante y a la larga en los mismos exercicios se declara.

[19] Nineteenth Annotation. The nineteenth: A person of education or ability who is taken up with public affairs or suitable business, may take an hour and a half daily to exercise himself.

Let the end for which man is created be explained to him, and he can also be given for the space of a half-hour the Particular Examen and then the General and the way to confess and to receive the Blessed Sacrament. Let him, during three days every morning, for the space of an hour, make the meditation on the First, Second and Third Sins, [45-54]; then, three other days at the same hour, the meditation on the statement of Sins, [55]; then, for three other days at the same hour, on the punishments corresponding to Sins, [65]. Let him be given in all three meditations the ten Additions, [73-89].

For the mysteries of Christ our Lord, let the same course be kept, as is explained below and in full in the Exercises themselves.

[19] Decima nona est, quod homini negotiis publicis vel aliis convenientibus districto, sive ingenio sive literis praeditus sit, suppetente ipsi hora una et dimidia diebus singulis ad sumenda nonnulla exercitia, exponendum primo erit quem in finem homo creatus sit; deinde per horam dimidiam examen [7r] particulare; deinceps generale cum modo rite confitendi sumendique sancti sacramenti tradi ei possunt, praescribendo etiam, ut mane per triduum, spatio unius horae, meditationem agat de primo, secundo ac tertio peccato, ut docetur fol. [15v]; postea per alios tres dies eadem hora de processu peccatorum, ut fol. [18v]; per alios totidem de poenis, quae peccatis respondent, fol. [20]. Dictandae quoque illi erunt, intra totum dictarum trium meditationum tempus, decem additiones illae, quae habentur fol. [22]. Observabitur eadem meditandi ratio circa mysteria Domini nostri Iesu Christi, quae infra in ipsismet exercitiis late explicatur.

[19] Nineteenth Annotation: If a gifted and cultured man, who is involved in public affairs or has other obligations, disposes each day of one and a half hours for some Exercises, he should be exposed at first to the end why man has been created; then, for a half hour, he may be given the Particular Examination and the General Examination together with an explanation of the manner of making confession and receiving the holy Sacrament. He will be counseled also to make, for one hour in the morning over three days, the meditation on the first, second, and third sin, as it is instructed further. Then, during another three days, at the same hour, he should make the meditation on the census of sins, and, during the next three days, the meditation on the punishments that correspond to the sins. He should also be told, during the time reserved for these three meditations, about the ten Additions found at the end of the First Week. The same method of meditating will be used for the Mysteries [of the Life] of Our Lord Jesus Christ that are explained later within these Exercises.

[20] 20<sup>a</sup>. La vigéssima. Al que es más desembaraçado y que en todo lo possible desea aprouechar, dénesele todos los exercicios [5r] spirituales por la misma orden que proceden ; en los quales, por via ordenada, tanto más se aprouechará, quanto más se apartare de todos amigos y conosciados y de toda solitud terrena ; así como mudándose de la casa donde morava, y tomando otra casa o cámara, para habitar en ella quanto más secretamente pudiere ; de manera que en su mano sea yr cada día a missa y a bísperas, sin temor que sus conosciados le hagan impedimiento. Del qual apartamento se siguen tres prouechos principales, entre otros muchos : el primero es, que en apartarse hombre de muchos amigos y conosciados y, asimismo, de muchos negocios no bien ordenados, por seruir y alabar a Dios nuestro Señor, no poco meresse delante su diuina maiestad ; el segundo, estando así apartado, no teniendo el entendimiento partido en muchas cosas, mas poniendo todo el cuidado en sola vna, es a saber, en seruir a su Criador, y aprouechar a su propria ánima, vsa de sus potencias naturales más libremente, para buscar con diligencia lo que tanto desea ; el 3<sup>o</sup>, quanto más nuestra ánima se halla sola y apartada, se haze más apta para se açercar y llegar a su Criador y Señor ; y quanto más así se allega más se dispone para rescibir gracias y dones de la su diuina y summa bondad. [5v]

[20] Twentieth Annotation. The twentieth: To him who is more disengaged, and who desires to get all the profit he can, let all the Spiritual Exercises be given in the order in which they follow.

In these he will, ordinarily, more benefit himself, the more he separates himself from all friends and acquaintances and from all earthly care, as by changing from the house where he was dwelling, and taking another house or room to live in, in as much privacy as he can, so that it be in his power to go each day to Mass and to Vespers, without fear that his acquaintances will put obstacles in his way.

From this isolation three chief benefits, among many others, follow.

The first is that a man, by separating himself from many friends and acquaintances, and likewise from many not well-ordered affairs, to serve and praise God our Lord, merits no little in the sight of His Divine Majesty.

The second is, that being thus isolated, and not having his understanding divided on many things, but concentrating his care on one only, namely, on serving his Creator and benefiting his own soul, he uses with greater freedom his natural powers, in seeking with diligence what he so much desires.

The third: the more our soul finds itself alone and isolated, the more apt it makes itself to approach and to reach its Creator and Lord, and

[20] Vigesima est, quod ei, qui a negotiis liberior est, et fructum consequi spiritualem optat, quam possit maximum, tradenda sunt omnia exercitia eodem quo procedunt ordine (*et quidem scribi rerum capita, ne excidant e memoria, expedit*). In quibus (secundum successum communiorem) tanto maiorem faciet progressum spiritualis vitae, quanto magis ab amicis notisque omnibus et ab omni rerum [7v] humanarum solitudine sese abduxerit ; ut si ab aedibus pristinis migret in domum cellamve aliquam secretiorem, unde ipsi liberum securumque sit egredi ad matutinum sacrum missae, vel ad vesperarum officium, cum libuerit, audiendum, absque familiaris cuiusquam interpellatione. Ex qua quidem loci secessione, inter alias multas commoditates, hae tres praecipue consurgunt : prima, quod, seclusis amicis et familiaribus, negotiisque minus recte ordinatis ad Dei cultum, gratiam apud Deum non mediocrem meretur ; secunda, quod per huiusmodi secessum, intellectu minus quam antea distract in diversas partes, sed collecta redactaque omni cogitatione ad rem unam, scilicet, ad obsequendum Deo Creatori suo, et saluti animae suae consulendum ; multo liberius ac expeditius utitur naturae viribus in quaerendo eo quod desiderat tantopere ; tertia, quod quanto se magis reperit anima segregatam ac solitariam, tanto aptiorem seipsam reddit ad quaerendum [8r] attingendumque

[20] Twentieth Annotation: If someone is freer from usual business and wishes to obtain the greatest possible spiritual fruit, then he should be offered all the Exercises in their correct order (and it will be convenient to use written records of the essential in order to keep it better in memory). As it happens most usually in these Exercises, he will derive all the greater benefit in his spiritual life because he will separate himself more from his friends and acquaintances and from all human concerns, for example, by leaving his home for another one or a more retired room where he will be freely and safely able to attend holy Mass or Vespers as he desires, without being prevented by any person of his acquaintance. This retreat will offer, among many others, the following three advantages. First, by separating himself from his friends and acquaintances, and from business less directly relevant to God's worship, he merits no small favor from God. Second, in this retreat, his mind being less distracted in all directions than before but all his thought concentrating and reflecting upon only one matter, which is to honor God his Creator and to care for the salvation of his soul, he can apply his natural energies more freely and faster for whatever he desires so much to achieve. Third, the more the soul finds itself free from things and in solitude, the more it finds itself capable of searching and reaching for its Creator and Lord; thus, the nearer the soul

the more it so approaches Him, the more It disposes itself to receive graces and gifts from His Divine and Sovereign Goodness.

Creatorem et Dominum suum ; ad quem insuper quo propius accedit, eo melius ad suscipienda bonitatis divinae dona disponitur. [8v]

comes to Him, the better it becomes disposed to receive the gifts of Divine Goodness.

[21] EXERCICIOS ESPIRITUALES  
PARA VENCER A SÍ MISMO Y  
ORDENAR SU VIDA, SIN  
DETERMINARSE POR  
AFFECCIÓN ALGUNA QUE  
DESORDENADA SEA

[21] SPIRITUAL EXERCISES  
to conquer oneself and regulate one's  
life without determining oneself  
through any tendency that is  
disordered

[21] EXERCITIA QUAEDAM  
SPIRITUALIA, PER QUAE HOMO  
DIRIGITUR, UT VINCERE  
SEIPSUM POSSIT, ET VITAE SUAE  
RATIONEM, DETERMINATIONE  
A NOXIIS AFFECTIBUS LIBERA,  
INSTITUERE

[21] SOME SPIRITUAL EXERCISES  
by which man is led to the possibility  
of conquering himself and deciding on  
a way of conducting his life that is free  
from harmful attachments

[22] Para que así el que da los ejercicios espirituales, como el que los rescibe, más se ayuden y se aprouechen, se a de presuponer que todo buen xpriano a de ser más prompto a salbar la proposición del próximo, que a condenarla ; y si no la puede saluar, inquiera cómo la entiende y, si mal la entiende, corríjale con amor ; y si no basta, busque todos los medios conuenientes para que, bien entendiéndola, se salue.

[22] PRESUPPOSITION  
In order that both he who is giving the Spiritual Exercises, and he who is receiving them, may more help and benefit themselves, let it be presupposed that every good Christian is to be more ready to save his neighbor's proposition than to condemn it. If he cannot save it, let him inquire how he means it; and if he means it badly, let him correct him with charity. If that is not enough, let him seek all the suitable means to bring him to mean it well, and save himself.

[22] Imprimis, ut per huiusmodi exercitia, tam qui ea tradit, quam qui accipit, iuari queat ; supponendum est, christianum unumquenque pium debere promptiore animo sententiam seu propositionem obscuram alterius in bonam trahere partem, quam damnare. Si vero nulla eam ratione tutari possit, exquirat dicentis mentem ; et, si minus recte sentiat vel intelligat, corripiat benigne ; hoc nisi sufficit, vias omnes opportunas tentet, quibus illum sanum intellectu, ac securum reddat ab errore. [9r]

PRESUPPOSITION  
[22] First of all, in order that through these Exercises both the one who is giving them and the one who is receiving them can be helped, it should be presupposed that a devout Christian would be more eagerly disposed to interpret another's obscure opinion or expression in a benevolent way, rather than condemning it. If he truly cannot defend that position in any reasonable way, then he should ask what it was that the speaker intended to say. If the latter feels or understands less correctly, then the former should kindly correct him. If this, too, is not sufficient, he should try by every suitable way to make him sound of mind and free from error.

<sup>1</sup>Without determining oneself" is in the Saint's hand, the words being inserted between "life" and "tendency," the word "without" being cancelled.

[THE FIRST WEEK]

[23] PRINCIPIO Y FUNDAMENTO

[23] PRINCIPLE AND  
FOUNDATION

[23] PRINCIPIUM SIVE  
FUNDAMENTUM

[23] PRINCIPLE OR FOUNDATION

El hombre es criado para alabar, hazer reuerencia y seruir a Dios nuestro Señor y, mediante esto, salbar su ánima ; y las otras cosas sobre la haz de la tierra son criadas para el hombre, y para que le ayuden en la prosecución del fin para que es criado. De donde se sigue, que el hombre tanto a de vsar dellas, quanto le ayudan para su fin, y tanto deue quitarse dellas, quanto para ello le impiden. Por lo qual es menester hazernos indiferentes a todas las cosas criadas, en todo lo que es concedido a la libertad de nuestro libre albedrío, y no le está prohibido ; en tal manera, que no queramos de nuestra parte más salud que enfermedad, riqueza que pobreza, honor que dessor, vida larga que corta, [6r] y por consiguiente en todo lo demás ; solamente deseando y eligiendo lo que más nos conduce para el fin que somos criados.

[24] EXAMEN PARTICULAR Y  
COTIDIANO, CONTIENE EN SÍ  
TRES TIEMPOS Y DOS VEZES  
EXAMINARSE

El primer tiempo es, que a la mañana, luego en leuantándose, deue el hombre proponer de guardarse con diligencia de aquel pecado particular o defecto, que se quiere corregir y emendar.

Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul.

And the other things on the face of the earth are created for man and that they may help him in prosecuting the end for which he is created.

From this it follows that man is to use them as much as they help him on to his end, and ought to rid himself of them so far as they hinder him as to it.

For this it is necessary to make ourselves indifferent to all created things in all that is allowed to the choice of our free will and is not prohibited to it; so that, on our part, we want not health rather than sickness, riches rather than poverty, honor rather than dishonor, long rather than short life, and so in all the rest; desiring and choosing only what is most conducive for us to the end for which we are created.

[24] PARTICULAR AND DAILY  
EXAMEN

It contains in it three times, and two to examine oneself.

The first time is in the morning, immediately on rising, when one ought to propose to guard himself with diligence against that particular sin or defect which he wants to correct and amend.

Creatus est homo ad hunc finem, ut Dominum Deum suum laudet ac reueratur, eique seruiens tandem saluus fiat. Reliqua vero supra terram sita, creata sunt hominis ipsius causa, ut eum ad finem creationis suae prosequendum iuent ; unde sequitur utendum illis vel abstinendum eatenus esse, quatenus ad prosecutionem finis vel conferunt vel obsunt. Quapropter debemus absque differentia nos habere circa res creatas omnes (prout libertati arbitrii nostri subiectae sunt, et non prohibitae\* [permissum est, et non prohibitum] ; ita ut (quod in nobis est) non quaeramus sanitatem magis, quam aegritudinem ; neque divitias paupertati, honorem contemptui, vitam longam brevi praeferamus. Sed consentaneum est ex omnibus ea demum, quae ad finem ducunt, eligere ac desiderare.\*\* [ad finem, cuius gratia conditi sumus, nos ducunt, eligere ac desiderare] [9v]

[24] EXAMEN PARTICULARE ET  
QUOTIDIANUM TRIA TEMPORA  
COMPLECTENS, AD  
DISPOSITIONEM SUI AC  
DUPLICEM DISCUSSIONEM  
ACCOMMODA

Primum tempus est matutinum, quo debet homo statim dum a somno surgit, proponere diligentem sui custodiam circa peccatum aut vitium aliquod particulare, a quo emendari cupit.

Man has been created to this end: to praise the Lord his God, and revere Him, and by serving Him be finally saved. All other things on earth, then, have been created because of man himself, in order to help him reach the end of his creation. It follows, therefore, that man may use them, or abstain from them, only so far as they contribute to the achievement of that end or hinder it. Consequently, we must harbor no difference among all created things (as far as they are subject to our free will, and not forbidden). Therefore, as far as it belongs to us, we should not look for health more than for sickness, nor should we prefer wealth to poverty, honor to contempt, a long life to a short one. But, from all these things, it is convenient to choose and desire those that contribute to the achievement of the end.

[24] PARTICULAR AND DAILY  
EXAMINATION

covering three different times for disposing oneself and twice for examination

*The first time* takes place in the morning, as soon as someone awakes, when he must propose to guard himself diligently about a particular sin or vice of which he would like to correct himself.



[25] El segundo, después de comer, pedir a Dios nuestro Señor lo que hombre quiere, es a saber, gracia para acordarse cuántas vezes a caydo en aquel pecado particular o defecto, y para se emendar adelante ; y consequenter haga el primer examen, demandando cuenta a su ánima de aquella cosa propósita y particular, de la qual se quiere corregir y emendar, discurriendo de hora en hora o de tiempo en tiempo, començando desde la hora que se leuantó hasta la hora y punto del examen presente ; y haga en la primera linea de la g= tantos puntos quantos a incurrido en aquel pecado particular o defecto ; y después proponga de nuevo de emendarse hasta el segundo examen que hará.

[26] El terçero tiempo, después de cenar se hará el 2º examen, asimismo de hora en hora, [6v] començando desde el primer examen hasta el 2º presente, y haga en la 2ª linea de la misma g= tantos puntos quantas vezes a incurrido en aquel particular pecado o defecto.

[27] Síguense 4º addiciones para más presto quitar aquel pecado o defecto particular.

*1ª addición.* La primera adición es, que cada vez que el hombre cae en aquel pecado o defecto

[25] The second time is after dinner, when one is to ask of God Our Lord what one wants, namely, grace to remember how many times he has fallen into that particular sin or defect, and to amend himself in the future. Then let him make the first Examen, asking account of his soul of that particular thing proposed, which he wants to correct and amend. Let him go over hour by hour, or period by period, commencing at the hour he rose, and continuing up to the hour and instant of the present examen, and let him make in the first line of the G==== as many dots as were the times he has fallen into that particular sin or defect. Then let him resolve anew to amend himself up to the second Examen which he will make.

[26] The third time: After supper, the second Examen will be made, in the same way, hour by hour, commencing at the first Examen and continuing up to the present (second) one, and let him make in the second line of the same G==== as many dots as were the times he has fallen into that particular sin or defect.

[27] FOUR ADDITIONS  
FOLLOW TO RIDE ONESELF SOONER OF  
THAT PARTICULAR SIN OR DEFECT

First Addition. The first Addition is that each time one falls into that particular sin or defect, let him put his

[25] Secundum est pomeridianum, in quo petenda est a Deo gratia, ut reminisci possit ille quoties in peccatum seu delictum istud particulare inciderit, et in posterum cavere. Deinde priorem faciat discussionem, exigens ab anima sua rationem de peccato seu vitio iam dicto, et singulas diei partes praeteritas percurrens ab ea hora, qua surrexit, usque ad praesentem, quoties illud commiserit ; et puncta [10r] totidem signet in priore linea figurae subscriptae ; quibus peractis, denuo proponat per spatium diei reliquum diligentius sese cohibere.

[26] Tertium erit vespertinum tempus, in quo post coenae horam facienda est discussio secunda, percursis itidem horis singulis ab examine priore usque ad praesens lapsis, et eodem modo rememoratis enumeratisque vicibus, quibus deliquerit, parem eis punctorum numerum signabit in posteriore linea figurae sequenti similis ad hoc praeparatae. [10v]

[27] Additiones quatuor utiles ad faciliorem et celeriore peccati seu vitii cuiusvis extirpationem.

Prima est, ut, quoties id peccati seu delicti genus homo commiserit, manu pectori admota,

[25] *The second time* is the afternoon, when he should ask from God the grace of being able to remember how many times he has fallen into that particular sin or defect and to be more watchful afterward. Then he should make a first examination, asking himself about the sin or vice in question, going through all the past moments of that day, starting from his awakening to now, how many times he committed it, and should put as many marks on the first line of the chart [on page \_\_ ]. This being done, he should again propose to conduct himself better for the rest of the day.

[26] The third time is that of the evening, after supper, when he will do a second examination, going through each hour that went by from the last examination to the present. While in the same manner remembering and counting the times he failed, he shall mark a corresponding number of signs on the second line of the chart more or less like the one prepared for that purpose.

[27] *Four useful additions in order to extirpate more easily and quickly any sin or vice.*

*The first:* Whenever we have committed a sin or any kind of fault, touching our chest with the hand, we

particular, ponga la mano en el pecho, doliéndose de auer caído ; lo que se puede hazer aun delante muchos, sin que sientan lo que haze.

hand on his breast, grieving for having fallen: which can be done even in the presence of many, without their perceiving what he is doing.

doleat de lapsu ; quod fieri potest etiam adsistentibus aliis nec advertentibus.

will repent of the fall—and this can be done in the company of other people without their noticing it.

[28] 2<sup>a</sup>. La 2<sup>a</sup>. Como la primera línea de la g= significa el primer examen, y la 2<sup>a</sup> línea el 2<sup>o</sup> examen, mire a la noche si ay enmienda de la primera línea a la 2<sup>a</sup>, es a saber, del primer examen al 2<sup>o</sup>.

[28] Second Addition. The second: As the first line of the G===== means the first Examen, and the second line the second Examen, let him look at night if there is amendment from the first line to the second, that is, from the first Examen to the second.

[28] Secunda est, ut sub noctem, numeratis comparatisque invicem punctis linearum, quarum prior priori examini, posterior posteriori assignatur, attendat an a priore examine usque ad secundum aliqua successerit emendatio.

[28] *The second:* When evening comes and we have counted the marks on the lines and have compared those of the first examination with the ones of the second, we should check if there has been any improvement from the time of the first examination to the second.

[29] 3<sup>a</sup>. La 3<sup>a</sup>. Conferir el segundo día con el primero, es a saber, los dos exámenes del día presente con los otros dos exámenes del día pasado, y mirar si de vn día para otro se a enmendado.

[29] Third Addition. The third: To compare the second day with the first; that is, the two Examens of the present day with the other two Examens of the previous day, and see if he has amended himself from one day to the other.

[29] Tertia est, ut conferat diei secundae atque praecedentis examina invicem, considerans ecquid sibi emendationis intervenerit.

[29] *The third:* We must compare the examinations of the day with those of the day before in order to consider if there has been an improvement.

[30] 4<sup>a</sup>. La 4<sup>a</sup> addición. Conferir vna semana con otra, y mirar si se a enmendado en la semana presente de la primera passada.

[30] Fourth Addition. The fourth Addition: To compare one week with another, and see if he has amended himself in the present week over the week past.

[30] Quarta, ut collatis hebdomadarum duarum inter se examinibus, pari modo factae vel omissae emendationis rationem habeat.

[30] *The fourth:* In the same manner, we should compare the examinations of two weeks together in order to see if there was a correction or not.

[31] *Nota.* Es de notar, que la primera g= grande, que se sigue, significa el domingo; la segunda más pequeña, el lunes ; la tercera, el martes ; [7r] y así consequenter.

[31] Note. It is to be noted that the first (large) G===== which follows means the Sunday: the second (smaller), the Monday: the third, the Tuesday, and so on.

[31] Item notandum est ex sequentibus figuris primam caeteris longiorem deputari diei primae, puta dominicae ; secundam vero diei lunae paulo breviorum, et ita deinceps ; cum par sit diminui in dies erratorum numerum.

[31] Notice also that the first of the following lines is the longest and must be used for the first day, let us say Sunday; the second line is a little shorter and is for Monday, and so on, because normally the number of transgressions will decrease each day.

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[32] EXAMEN GENERAL DE  
CONSCIENCIA PARA LIMPIARSE  
Y PARA MEJOR SE  
CONFESSAR

[32] GENERAL EXAMEN OF  
CONSCIENCE TO PURIFY  
ONESELF AND TO MAKE ONE'S  
CONFESSION BETTER

[32] EXAMEN CONSCIENIAE  
GENERALE AD PURGATIONEM  
ANIMAE, ET AD [11v]  
PECCATORUM CONFESSIONEM  
UTILISSIMUM

[32] GENERAL EXAMINATION  
OF CONSCIENCE  
which is very useful for the  
purification of the soul and for the  
confession of sins

Presupongo ser tres pensamientos en mí, es a saber, vno proprio mío, el qual sale de my mera libertad y querer ; y otros dos, que vienen de fuera : el vno que viene del buen espíritu, y el otro del malo.

I presuppose that there are three kinds of thoughts in me: that is, one my own, which springs from my mere liberty and will; and two others, which come from without, one from the good spirit, and the other from the bad.

Pro comperto ponitur triplex incidere homini cogitationum genus : unum ex proprio surgens motu ipsius hominis ; reliqua vero duo extrinsecus advenientia, ex boni scilicet vel mali spiritus suggestione.

It is generally agreed that there are three kinds of thoughts that come to the mind of man: One kind rises from within man himself, the other two come from outside, suggested by the good spirit or by the evil spirit.

[33] DEL PENSAMIENTO

[33] THOUGHT

[33] DE COGITATIONE

[33] ABOUT THINKING

1ª. Ay dos maneras de merescer en el mal pensamiento que [7v] viene de fuera : verbi gracia, viene vn pensamiento de cometer vn pecado mortal, al qual pensamiento resisto impromptu y queda vencido.

There are two ways of meriting in the bad thought which comes from without, namely:  
First Way. A thought of committing a mortal sin, which thought I resist immediately and it remains conquered.

Duobus modis elicitor meritum ex mala cogitatione extrinsecus immissa *in materia peccati mortalis, de qua hic sermo est.* Primo, quando suggeritur de patrando mortali crimine cogitatio, sed ea confestim repugnando vincitur.

There are two ways to gain merit from evil thought in the matter of mortal sin, about which this can be said.  
First, when the thought of committing a mortal sin comes to mind and it is vanquished because it is immediately rejected.

[34] 2ª. 2ª manera de merescer es, quando me viene aquel mismo mal pensamiento, y yo le resisto, y tórname a venir otra y otra vez, y vo

[34] Second Way. The second way of meriting is: When that same bad thought comes to me and I resist it, and it returns to me again and again,

[34] Secundo, quando pravae istiusmodi suggestioni semel ac iterum repulsae, et subinde nihilominus revertenti, continue resistit homo,

[34] Second, when we continue to resist such an evil suggestion, which has been again and again rejected though insistently returning, until it is

siempre resisto, hasta que el pensamiento va vencido ; y esta 2ª manera es de más merescer que la primera.

and I always resist, until it is conquered. This second way is more meritorious than the first.

donec penitus expugnetur ; quod quidem victoriae genus merito alterum antecellit. [12r]

totally defeated. This kind of victory is of greater merit than the previous one.

[35] Venialmente se peca, quando el mismo pensamiento de pecar mortalmente viene, y el hombre le da oído, haziendo alguna mórula o rescibiendo alguna delectación sensual, o donde aya alguna negligencia en lançar al tal pensamiento.

[35] A venial sin is committed when the same thought comes of sinning mortally and one gives ear to it, making some little delay, or receiving some sensual pleasure, or when there is some negligence in rejecting such thought.

[35] Peccat autem leviter aliquis seu venialiter, quando in suborta peccati mortalis cogitatione aliquantulum moratur, quasi auscultando ; vel quando aliqua obiter sensus delectatione afficitur, vel in ea retundenda sese exhibit negligentem.

[35] We sin in a lighter or venial manner when a thought of a mortal sin arises and we indulge a short while, almost as if we were listening to it, and also when we feel incidentally some sensual satisfaction or show negligence in rejecting it.

There are two ways of sinning mortally:

[36] 1ª. Ay dos maneras de pecar mortalmente : la primera es, quando el hombre da consentimiento al mal pensamiento, para obrar luego, así como a consentido, o para poner en obra si pudiese.

[36] First Way. The first is, when one gives consent to the bad thought, to act afterwards as he has consented, or to put it in act if he could.

[36] Mortale vero peccatum per cogitationem duobus modis admittitur. Primo quando cogitationi peccati praebetur *quacumque* ratione assensus.

[36] A mortal sin in thought is committed in two ways.

First, when for whatever reason one gives consent to a thought of sinning.

[37] 2ª. La 2ª manera de pecar mortalmente es, quando se pone en acto aquel pecado ; y es mayor por tres razones : la primera, por mayor tiempo ; la 2ª, por mayor intensidad ; la 3ª, por mayor daño de las dos personas.

[37] Second Way. The second way of sinning mortally is when that sin is put in act.

This is a greater sin for three reasons: first, because of the greater time; second, because of the greater intensity; third, because of the greater harm to the two persons.

[37] Secundo, quando peccatum illud opere completar ; idque gravius est priore, ex tribus causis, videlicet, ob maiorem temporis decursum, ob actum intensiorem, et ob plurium denique offendiculum sive detrimentum.

[37] Second, when the sin in question is in fact accomplished. And this is more grievous for three reasons: because it takes more time; because the act is more intense; finally, because more people are affected by scandal or injury.

### [38] DE LA PALABRA

### [38] WORD

### [38] DE LOQUELA

### [38] ABOUT SPEAKING

No jurar, ny por Criador ny por criatura, si no fuere con [8r] verdad, necesidad y reuerencia. Necesidad entiendo, no quando se afirma con iuramento qualquiera verdad, mas quando es de algún momento cerca el

One must not swear, either by Creator or creature, if it be not with truth, necessity and reverence.

By necessity I mean, not when any truth whatever is affirmed with oath, but when it is of some

*Verbo etiam multifariam offenditur Deus, ut in blasphemia et iuramento ; nam iurandum non est, neque per Creatorem, neque per creaturas ullas, nisi concurrentibus his tribus : veritate, necessitate ac*

God may be offended also through words in many ways, as for example, blasphemies and curses. We should never swear either by the Creator or by any creature, except when three conditions occur together: truth,

prouecho del ánima o del cuerpo o de bienes temporales. Entiendo reuerencia, quando en el nombrar de su Criador y Señor, considerando, acata aquel honor y reuerencia deuida.

importance for the good of the soul, or the body, or for temporal goods.

By reverence I mean when, in naming the Creator and Lord, one acts with consideration, so as to render Him the honor and reverence due.

reverentia. Porro intelligenda est necessitas, non in veri-[12v] tatis cuiuslibet affirmatione, sed eius tantum, quae circa spirituale, corporale vel etiam temporale bonum aliquod, momenti est non levis. Reverentiam dicimus, quando assumens divinum nomen, adhibet considerationem, ut Deo Creatori ac Domino debitus honor tribuatur.

necessity, and reverence. Furthermore, necessity should be understood as relating not to the affirmation of any truth whatsoever but only to one of no small importance for a spiritual, corporal, or even temporal good. We mean that there is reverence when he who uses the divine name expresses it in a manner that attributes to God, Creator and Lord, the honor due to Him.

[39] Es de advertir, que dado que en el vano juramento peccamos más iurando por el Criador que por la criatura. es más difícil iurar deuidamente con verdad, necesidad y reuerencia por la criatura que por el Criador, por las rrazones siguientes.

[39] It is to be noted that, though in an idle oath one sins more when he swears by the Creator than by the creature, it is more difficult to swear in the right way with truth, necessity and reverence by the creature than by the Creator, for the following reasons.

[39] Sciendum est autem, licet iuramentum temere seu vane factum per Creatorem, sit gravius peccatum quam per creaturam, difficilius tamen esse per hanc, quam per illum licite iurare, servatis debitis circumstantiis, quas diximus.

[39] We should know that though a rash or vain oath taken in the name of the Creator is a sin more serious than the one taken in the name of the creature, nevertheless it is more difficult to licitly swear by a creature than by the Creator and observe the three conditions described.

La 1ª : quando nosotros queremos iurar por alguna criatura, en aquel querer nombrar la criatura, no nos haze ser tan atentos ny advertidos para dezir la verdad, o para afirmarla con necesidad, como en el querer nombrar al Señor y Criador de todas las cosas.

First Reason. The first: When we want to swear by some creature, wanting to name the creature does not make us so attentive or circumspect as to telling the truth, or as to affirming it with necessity, as would wanting to name the Lord and Creator of all things.

Primo, quia in mentione creaturae facienda per iuramentum, non ita excitamur aut reddimur attenti, ut ex veritate ac necessitate iuremus, sicut nominato rerum omnium Creatore.

First, because in swearing by reference to a creature, we are less eager or careful to pay attention to whether or not we are swearing according to truth and necessity as we would in the name of the Creator of all things.

2ª, La 2ª es, que en el iurar por la criatura no tan fácil es de hazer reuerencia y acatamiento al Criador, como iurando y nombrando el mismo Criador y Señor; porque el querer nombrar a Dios nuestro Señor trae consigo más acatamiento y reuerencia, que el querer nombrar la cosa criada. Por tanto, es más concedido a los perfectos jurar por la criatura, que a los imperfectos ; porque los perfectos, por la assidua contemplación y

Second Reason. The second is that in swearing by the creature it is not so easy to show reverence and respect to the Creator, as in swearing and naming the same Creator and Lord, because wanting to name God our Lord brings with it more respect and reverence than wanting to name the created thing. Therefore swearing by the creature is more allowable to the perfect than to the imperfect because the perfect through continued

Secundo, eo quod ad honorem Deo exhibendum cum reverentia longe debilius movemur ex commemoratione creaturae, quam ipsius Dei Creatoris ; quamobrem iurare per creaturas, perfectis magis conceditur quam crassioribus sive idiotis ; [13r] quandoquidem perfecti ex contemplationis usu assiduo, et illustratione intellectus, considerant propius atque deprehendunt Deum secundum essentiam, praesentiam et

Second, because we are less concerned to give God due honor and respect when we refer to a creature than when we directly refer to God the Creator Himself. Also, it is more allowable to swear by a creature for those who are perfect than for those who are untrained and uneducated. The perfect ones, indeed, by their continuous practice of contemplation and their enlightenment of intellect, consider God most intimately and

illuminación del entendimiento, consideran, [8v] meditan y contemplan más ser Dios nuestro Señor en cada criatura, según su propria essencia, presencia y potencia ; y así en iurar por la criatura son más aptos y dispuestos para hazer acatamiento y reuerencia a su Criador y Señor, que los imperfectos.

3ª. La 3ª es, que en el assiduo iurar por la criatura se a de temer más la ydolatría en los imperfectos, que en los perfectos.

[40] No decir palabra ociosa ; la qual entiendo, quando ny a my ny a otro aprouecha, ny a tal intención se ordena. De suerte que en hablar para todo lo que es prouecho, o es intención de aprouechar al ánima propria o agena, al cuerpo o a bienes temporales, nunca es ocioso ; ny por hablar alguno en cosas que son fuera de su estado, así como si vn religioso habla de guerras o mercançías. Mas en todo lo que está dicho ay mérito en bien ordenar, y peccado en el mal endereçar o en vanamente hablar.

[41] No dezir cosa de infamar o murmurar; porque si descubro pecado mortal que no sea público, peccó mortalmente ; si venial, venialmente ; y si defecto, muestro defecto proprio.

contemplation and enlightenment of intellect, consider, meditate and contemplate more that God our Lord is in every creature, according to His own essence, presence, and power, and so in swearing by the creature they are more apt and prepared than the imperfect to show respect and reverence to their Creator and Lord.

Third Reason. The third is that in continually swearing by the creature, idolatry is to be more feared in the imperfect than in the perfect.

[40] One must not speak an idle word. By idle word I mean one which does not benefit either me or another, and is not directed to that intention. Hence words spoken for any useful purpose, or meant to profit one's own or another's soul, the body or temporal goods, are never idle, not even if one were to speak of something foreign to one's state of life, as, for instance, if a religious speaks of wars or articles of trade; but in all that is said there is merit in directing well, and sin in directing badly, or in speaking idly.

[41] Nothing must be said to injure another's character or to find fault, because if I reveal a mortal sin that is not public, I sin mortally; if a venial sin, venially; and if a defect, I show a

potentiam suam creaturae cuilibet inesse ; unde ad praestandam illi debitam in iurimento reverentiam paratiores sunt aliis, qui eo perfectionis nondum proveci sunt.

Tertio, quia creaturis ad confirmationem iuramenti craebrius adscitis, periculum esset idololatriae, id quod imperfectis magis quam perfectis fuerit timendum.

[40] Vitandum est insuper verbum otiosum (*inter alia locutionis peccata*), quale esse intelligitur quodcunque nec loquenti, nec alteri prodest, nec eo etiam animo profertur, ut adferat utilitatem. E converso vero minime otiosum censendum est verbum illud, quodcunque ad anime, vel propriae vel alienae, aut ad corporis aut rei etiam temporalis commodum pertinet, [13v] aut certe ad tale quippiam ex dicentis mente dirigitur ; etiam si quis de negotiis loquatur ab instituto suo alienis, ut religiosus de bellis vel mercimoniis. Caeterum ex sermon quidem ad finem bonum ordinato, meritum contingit ; ad malum vero finem, aut futiliter prolatus sermo, generat peccatum.

[41] *Sunt etiam oris peccata mendatium, falsa testimonia, detractio* ; *nam* detrahendum non est alteri nec obmurmurandum ; relevato enim mortali alicuius peccato, quod

perceive Him in His essence, presence, and power in each single creature. Thus they are more prepared than others who have not reached such perfection to give God the reverence due to Him in their oaths.

Third, because referring too often to creatures in order to confirm an oath would create a danger of idolatry more easily for imperfect people than for perfect ones.

[40] Among the other sins committed through speaking are useless words; that is, which are of no benefit to the one who says them or anybody else, or that are said without any intention of usefulness. On the other hand, no word should be considered useless that can be of some benefit to our own soul or to someone else's, or to our own body or even to a temporal thing, or at least intended in that way by the person who says it, even if he speaks of matters that are outside his state of life, e.g., for a person in religious life to speak about warfare or commerce. Moreover, there is merit in any conversation intended for a good goal, while the one done with bad intention or out of idleness gives way to sin.

[41] To lie, to give false witness, and to denigrate someone are also sins committed through speaking, because we should neither criticize nor calumniate. In fact, by disclosing a

Y siendo la intención sana, de dos maneras se puede hablar del pecado o falta de otro.

1<sup>a</sup> *manera*. La 1<sup>a</sup>, quando el pecado es público, así como de vna meretriz pública, y de vna sentencia dada en juicio, o de vn público error, [9r] que inficiona las ánimas que conversa.

2<sup>o</sup>. Segundo, quando el pecado cubierto se descubre a alguna persona para que ayude al que está en pecado a levantarle ; teniendo tamen algunas coniecturas o rrazones probables que le podrá ayudar.

defect of my own.

But if the intention is right, in two ways one can speak of the sin or fault of another:

First Way. The first: When the sin is public, as in case of a public prostitute, and of a sentence giving in judgment, or of a public error which is infecting the souls with whom one comes in contact.

Second Way. Second: When the hidden sin is revealed to some person that he may help to raise him who is in sin—supposing, however, that he has some probable conjectures or grounds for thinking that he will be able to help him.

publicum non sit, *cum mala intentione, vel gravi damno famae alterius*, mortale itidem peccatum committitur, veniali autem, veniale solum. Ad haec, quotiescunque alienum patefacimus vitium vel defectum, nostrum ipsorum vitium ac defectum simul commonstramus. Veruntamen ubi recta mens est, de proximi delicto licebit loqui bifariam. Primo quando publicum est, ut meretricium, vel damnatum in iudicio, vel perniciosum, puta ob errorem publicum, animos conversantium corrumpentem. Secundo, quoties occultum alicuius crimen indicatur alteri, per cuius subventionem ille relevari a peccato possit, dummodo rei huius probabilis aliqua ratio vel coniectura offeratur.

*Possent inter oris peccata irrisiones, contumelie et alia id genus ascribi, quae persequi licebit tradenti exercitia, prout opus esse iudicaverit.*

mortal sin committed try another that is not public, with evil intention or with serious damage to his reputation, we commit a similar mortal sin; but when it is a venial sin, then we commit a venial sin only. Moreover, every time we publicize another's vice or defect, we show our own. In truth, whenever the intention is honest, it is allowable to speak about someone else's defect in two different situations.

First, when the defect is public, like, for example, prostitution or something condemned by justice or a dangerous public error that may corrupt the minds of those dealing with it. Second, each time the hidden fault of a person is revealed to a third party who could help that person to free himself from sin, provided there is sufficient probability of obtaining such result.

Among the sins committed by speaking, also worth mentioning are mockery, slander, and other faults of this kind, which the one who gives the Exercises may list whenever he judges it necessary.

#### [42] DE LA OBRA

Tomando por objeto los diez mandamientos y los preceptos de la Yglesia y comedaciones de los superiores, todo lo que se pone en obra contra alguna destas tres partes, según mayor o menor calidad, es mayor o menor pecado. Entiendo comedaciones de superiores, así

#### [42] ACT

Taking the Ten Commandments, the Precepts of the Church and the recommendations of Superiors, every act done against any of these three heads is, according to its greater or less nature, a greater or a lesser sin.

By recommendations of Superiors I mean such things as Bulls

#### [42] DE OPERE

Propositis ante oculos decem mandatis Dei cum Ecclesiae praeceptis et iussis maiorum seu superiorum, aestimandum est quicquid fit operis adversus quodlibet eorum, id peccatum esse ; levius aut gravius tamen pro inaequali peccandi modo, et pro diversa peccantium habitudine.

#### [42] ABOUT ACTING

Looking at the Ten Commandments of God, the Precepts of the Church, and the commands of authorities or superiors, we must realize that whatever we do that goes against them is sin; it can be more or less serious depending on variations in the importance of each sin and in the

como bullas de cruzadas y otras indulgencias, como por pazes, confessando y tomando el sanctísimo sacramento ; porque no poco se peca entonces, en ser causa o en hazer contra tan pías exortaciones y comendaciones de nuestros mayores.

de Cruzadas and other Indulgences, as for instance for peace, granted under condition of going to Confession and receiving the Blessed Sacrament. For one commits no little sin in being the cause of others acting contrary to such pious exhortations and recommendations of our Superiors, or in doing so oneself.

Porro *reduci ad iussa* ducimus superiorum, diplomata, seu indulta pontificum pro infidelium expugnatione vel christianorum pace, concedi atque promulgari solita ; per quae ad confessionem peccatorum, et eucharistiae sanctae sumptionem, christifideles in vitantur. Peccat siquidem non leviter, quicumque tam pias rectorum Ecclesiae cohortationes sanctionesque aspernari audet ac transgredi. [14v]

habits of the sinner. Also we consider as commands of superiors the documents or indults that the popes customarily grant or publish for expulsion of the unfaithful or for peace among Christians, by which the faithful are invited to confess their own sins and receive the holy Eucharist. He who dares to scorn or transgress such pious exhortations and decisions of the leaders of the Church does not sin lightly.

[43] MODO DE HAZER EL EXAMEN GENERAL, Y CONTIENE EN SÍ CINCO PUNTOS

[43] METHOD FOR MAKING THE GENERAL EXAMEN

[43] EXAMINIS GENERALIS MODUS, PARTICULAS SEU PUNCTA QUINQUE COMPLECTENTIS

[43] MODEL OF A GENERAL EXAMINATION MADE OF FIVE ELEMENTS OR POINTS

It contains in it five Points.

1<sup>o</sup> *puncto*. El Primer punto es, dar gracias a Dios nuestro Señor por los beneficios resçibidos.

2<sup>o</sup>. El 2<sup>o</sup>, pedir gracia para conoscer los pecados, y lançarlos.

3<sup>o</sup>. El 3<sup>o</sup>, demandar cuenta al ánima desde la hora que se levantó hasta el examen presente, de hora en hora [9v] o de tiempo en tiempo ; y primero, del pensamiento ; y después, de la palabra ; y después, de la obra ; por la misma horden que se dixo en el examen particular.

4<sup>o</sup>. El 4<sup>o</sup>, pedir perdón a Dios nuestro Señor de las faltas.

5<sup>o</sup>. El quinto, proponer enmienda con su gracia. Pater noster.

First Point. The first Point is to give thanks to God our Lord for the benefits received.

Second Point. The second, to ask grace to know our sins and cast them out.

Third Point. The third, to ask account of our soul from the hour that we rose up to the present Examen, hour by hour, or period by period: and first as to thoughts, and then as to words, and then as to acts, in the same order as was mentioned in the Particular Examen.

Fourth Point. The fourth, to ask pardon of God our Lord for the faults.

Fifth Point. The fifth, to purpose amendment with His grace.

OUR FATHER.

Primum punctum est, Domino nostro Deo pro beneficiis acceptis gratias agendas esse.

Secundum, quod debemus pro cogitione et expulsionem peccatorum gratiam flagitare.

Tertium, de admissis praesenti die peccatis rationem ab anima nostra exigere, per horas singulas ex quo surreximus vestigando ; et primo quidem circa cogitationem, deinde circa loquelam atque operationem, eodem ordine, quo in particulari examine traditum est.

Quartum, poscere veniam de delictis.

Quintum, proponere cum Dei gratia emendationem, et orationem dominicam post dicta omnia recitare. Pater noster. [15r]

1. To give thanks to God, our Lord, for all the benefits received

2. To ask for His grace to know and expel our sins

3. To question our soul about the sins committed during this same day, examining ourselves hour after hour from the time of our awakening, in thoughts, words, and actions, in the order given in the Particular Examination

4. To ask forgiveness for the faults committed

5. To propose with God's help to correct ourselves; then, afterward, to recite the Our Father



[44] CONFESSIÓN GENERAL CON  
LA COMUNIÓN

En la general confesión, para quien voluntarie la quisiere hazer, entre otros muchos, se hallarán tres prouechos para aquí.

1º. El primero. Dado que quien cada vn año se confiesa no sea obligado de hazer confesión general, haziéndola ay mayor prouecho y mérito, por el mayor dolor actual de todos pecados y malicias de toda su vida.

2º. El segundo. Como en los tales exercicios espirituales se conocen más interiormente los pecados y la malicia dellos, que en el tiempo que el hombre no se daua así a las cosas internas, alcançando agora más conocimiento y dolor dellos, abrá mayor prouecho y mérito que antes vbiera.

3º. El 3º es, consequenter, que estando más bien confessado y dispuesto, se halla más apto y más aparejado para rescibir el sanctísimo sacramento ; cuya reçeption no solamente ayuda para que no caya en peccado, mas aún para conseruar en aumento de gratia. La qual confesión general se hará mejor immediate después de los exercicios de la primera semana. [10r]

[44] GENERAL CONFESION  
WITH COMMUNION

Whoever, of his own accord, wants to make a General Confession, will, among many other advantages, find three in making it here.

First. The first: Though whoever goes to Confession every year is not obliged to make a General Confession, by making it there is greater profit and merit, because of the greater actual sorrow for all the sins and wickedness of his whole life.

Second. The second: In the Spiritual Exercises, sins and their malice are understood more intimately, than in the time when one was not so giving himself to interior things. Gaining now more knowledge of and sorrow for them, he will have greater profit and merit than he had before.

Third. The third is: In consequence, having made a better Confession and being better disposed, one finds himself in condition and prepared to receive the Blessed Sacrament: the reception of which is an aid not only not to fall into sin, but also to preserve the increase of grace.

This General Confession will be best made immediately after the Exercises of the First Week.

[44] CONFESSIOINIS GENERALIS  
ET COMMUNIONIS USUS

Ex confessione generali ultro facta, inter alia pleraque, percipiuntur tria haec emolumenta.

Primum, quod tametsi qui annis singulis saltem confitetur semel, ad generalem huiusmodi confessionem minime obligetur, eam tamen facienti, ipsi multo plus commodi et meriti accedit, ob dolorem scilicet de peccatis et malitia vitae praeteritae, quem ita sentit vehementiorem.

Secundum, quoniam inspecta per spiritualem exercitationem, longe quam antea manifestius, natura et malitia peccatorum, tanto amplius commodum ac meritum percepturus est.

Tertium, quia consentaneum est hominem sic rite confessum atque dispositum multo melius se habere ad eucharistiae sumptionem ; quae maxime confert et ad fugam peccati, et ad gratiae receptae conservationem *et augmentum*. Porro generalis ista confessio post hebdomadae primae exercitia potissimum erit opportuna. [15v]

[44] THE USE OF GENERAL  
CONFESION AND COMMUNION

From the general confession voluntarily made, among many others, the three following benefits may be harvested:

First, even though he who confesses once a year is not obliged to this kind of general confession, nevertheless the one who does it would derive from it a great profit and merit, because of the more intense pain that he thus feels for the sins and the malice of his past life.

Second, because of the Spiritual Exercises, the nature and malice of sins become better known than previously, and therefore one would derive much more profit and merit.

Third, it follows naturally that a man so well confessed and disposed will be better prepared to receive the Eucharist, which helps us so much to avoid sin and to both conserve and increase the grace received.

Also, it will be most opportune to make this general confession after the Exercises of the First Week.

[45] PRIMER EJERCICIO ES MEDITACIÓN CON LOS TRES POTENCIAS SOBRE EL 1º, 2º Y 3º PECADO. CONTIENE EN SÍ, DEPUÉS DE UNA ORACIÓN PREPARATORIA Y DOS PREÁMBULOS, TRES PUNTOS PRINCIPALES Y UN COLLOQUIO

[46] Oración. La oración preparatoria es pedir gracia a Dios nuestro Señor, para que todas mis intenciones, acciones y operaciones sean puramente ordenadas en servicio y alabanza de su divina majestad.

[47] *1º preámbulo.* El primer preámbulo es composición viendo el lugar. Aquí es de notar, que en la contemplación o meditación visible, así como contemplar a Xpo nuestro Señor, el qual es visible, la composición será ver con la vista de la ymaginación el lugar corpóreo, donde se halla la cosa que quiero contemplar. Digo el lugar corpóreo, así como un templo o monte, donde se halla Jesu Xpo o nuestra Señora, según lo que quiero contemplar. En la invisible, como es aquí de los pecados, la composición será ver con la vista ymaginativa y considerar mi ánima ser encarcerada en este cuerpo corruptible, y todo el compuesto en este valle como desterrado, entre brutos animales. Digo todo el compuesto de ánima y cuerpo.

[45] FIRST EXERCISE  
IT IS A MEDITATION WITH THE  
THREE POWERS ON THE FIRST,  
THE SECOND AND THE THIRD  
SIN

It contains in it, after one Preparatory Prayer and two Preludes, three chief Points and one Colloquy.

[46] Prayer. The Preparatory Prayer is to ask grace of God our Lord that all my intentions, actions and operations may be directed purely to the service and praise of His Divine Majesty.

[47] First Prelude. The First Prelude is a composition, seeing the place.

Here it is to be noted that, in a visible contemplation or meditation—as, for instance, when one contemplates Christ our Lord, Who is visible—the composition will be to see with the sight of the imagination the corporeal place where the thing is found which I want to contemplate. I say the corporeal place, as for instance, a Temple or Mountain where Jesus Christ or Our Lady is found, according to what I want to contemplate. In an invisible contemplation or meditation—as here on the Sins—the composition will be to see with the sight of the imagination and consider that my soul is imprisoned in this corruptible body, and all the compound in this valley, as exiled among brute beasts: I say all the

[45] PRIMUM EXERCITIUM,  
MEDITANDI SECUNDUM TRES  
ANIMAE POTENTIAS, CIRCA  
PECCATUM TRIPLEX ; ET  
CONTINET ORATIONEM  
PRAEPARATORIAM, DUO  
PRAELUDIA ET PUNCTA TRIA  
PRAECIPUA, CUM UNO  
COLLOQUIO

[46] Oratio praeparatoria est, qua petimus a Domino gratiam, ut vires atque operationes nostrae omnes sincere ad eius gloriam et cultum tendant.

[47] Primum praeludium est ratio quaedam componendi loci ; pro qua notandum est, quod in quavis meditatione sive contemplatione de re corporea, ut puta de Christo, effingendus erit nobis secundum visionem quandam imaginariam locus corporeus, id quod contemplamur repraesentans, veluti templum aut mons, in quo reperiamus Christum Iesum vel Mariam Virginem, et caetera quae spectant ad contemplationis nostrae argumentum. Sin autem speculationi [16r] subest res incorporea, ut est consideratio peccatorum nunc oblata, poterit loci constructio talis esse, ut si per imaginationem cernamus animam nostram in corpore isto corruptibili, velut in carcere, constrictam ; hominem quoque ipsum in hac miseriae valle inter animalia bruta

First Week  
[45] FIRST EXERCISE  
of meditating about the threefold  
sin, with the three faculties of our  
soul

*It comprises a preparatory prayer,  
two preludes, three principal  
points, and one colloquy.*

[46] The *preparatory prayer* is the one in which we ask from the Lord the grace that all our energies and activities be sincerely directed to His glory and worship.

[47] The *first prelude* consists of a certain mental re-creation of the place. It should be observed in this regard that during any meditation or contemplation of a corporal entity, for example of Christ, we shall see with a sort of imaginary vision a physical place representing what we are contemplating, for instance a temple or a mountain where we could find Christ Jesus or the Virgin Mary, and everything else that is related to the theme of our contemplation.

If, on the contrary, the pondered subject is an incorporeal [sic] entity, like the consideration on sin offered here, the composition of the place could be such that, through the imagination, we would perceive our soul chained in this corruptible body as if in prison, and man himself exiled, in this valley of miseries, among

compound of soul and body.

[48] *2º preámbulo.* El segundo es, demandar a Dios nuestro Señor lo que quiero y deseo. [10v] La demanda a de ser según subiecta materia ; es a saber, si la contemplación es de resurrección, demandar gozo con Xpo goçoso ; si es de pasión, demandar pena, lágrimas y tormento con Xpo atormentado. Aquí será demandar vergüenza y confusión de mí mismo, viendo cuántos an sido dañados por vn solo pecado mortal y cuántas vezes yo merescía ser condenado para siempre por mis tantos peccados.

[49] *Nota.* Ante todas contemplaciones o meditaciones se deuen hazer siempre la oración preparatoria, sin madarse, y los dos preámbulos ya dichos, algunas vezes mudándose, según subiecta materia.

[50] *1º punto.* El primer punto será traer la memoria sobre el primer pecado, que fue de los ángeles, y luego sobre el mismo el entendimiento discurriendo, luego la voluntad, queriendo todo esto memorar y entender, por más me enuergonçar y confundi; trayendo en comparación de vn pecado de los ángeles tantos peccados míos, y donde ellos por vn pecado fueron al infierno, cuántas

[48] Second Prelude. The second is to ask God our Lord for what I want and desire.

The petition has to be according to the subject matter; that is, if the contemplation is on the Resurrection, one is to ask for joy with Christ in joy; if it is on the Passion, he is to ask for pain, tears and torment with Christ in torment.

Here it will be to ask shame and confusion at myself, seeing how many have been damned for only one mortal sin, and how many times I deserved to be condemned forever for my so many sins.

[49] Note. Before all Contemplations or Meditations, there ought always to be made the Preparatory Prayer, which is not changed, and two Preludes already mentioned, which are sometimes changed, according to the subject matter.

[50] First Point. The first Point will be to bring the memory on the First Sin, which was that of the Angels, and then to bring the intellect on the same, discussing it; then the will, wanting to recall and understand all this in order to make me more ashamed and confound me more, bringing into comparison with the one sin of the Angels my so many sins, and reflecting, while they for one sin were

exulantem.

[48] Secundum erit praeludium, ut a Domino id postulem quod exopto, iuxta propositae contemplationis argumentum : nimirum, si de Christi resurrectione fuerit meditandum, petenda erit laetitia, qua gaudenti Christo congaudeam ; sin de passione, lachrimas, paenas et angores petam, ad compatiendum Christo patienti. In praesenti ergo meditatione pudorem confusionemque mei ipsius debeo exposcere, attendens quam multi homines ob peccatum mortale vel unicum damnati fuerint, et quod ego toties peccando sim damnationem commeritus. [16v]

[49] Notandum ad haec, quod omni meditationi seu contemplationi praemitti debent tam oratio preparatoria, quam praeludia duo ; sed oratio quidem semper fit eodem modo, praeludia vero pro diversitate rerum sunt diversa.

[50] Primum punctum erit, ut exerceatur memoria mea circa primum peccatorum omnium, quod fuit ab angelis commissum ; adhibito statim discursu intellectus, atque voluntatis motu instigante me ad volvenda et intelligenda ea, per quae erubescam et confundar totus, facta unius tantum peccati angelorum cum tot meis comparatione ; unde colligere liceat, cum illi ob unicum crimen addicti sint

irrational animals.

[48] *The second prelude* will be to ask God for what I desire according to the subject of the suggested contemplation: That means that, if I am going to meditate on Christ's Resurrection, I should ask for joy in order to rejoice with the rejoicing Christ; if, on the contrary, it is on the Passion, I should ask for tears, pain, and anguish in order to suffer with the suffering Christ. So, in this present meditation, I must beg for shame and confusion about myself, considering how many human beings, even for only one mortal sin, were damned, and that I have also merited damnation for sinning so many times.

[49] It must be noticed in connection with the above that the preparatory prayer and the two preludes must come before every meditation or contemplation; but, if the prayer is always made in the same manner, the two preludes are different according to the diversity of the topics.

[50] *The first point* will be to exercise my memory about the first of all sins, the one committed by the angels; applying immediately the discourse of the intellect, and moved by the instigation of the will, I will reflect upon and try to understand what will put all of me to shame and embarrassment, through the comparison of that single sin of the angels with the multiplicity of my own

vezes yo le he merecido por tantos. Digo traer en memoria el pecado da los ángeles; cómo siendo ellos criados en gracia, no se queriendo ayudar con su libertad para hazer reuerencia y obediencia a su Criador y Señor, viniendo en superbia, fueron conuertidos de gracia en malicia, y lançados del çielo [11r] al infierno ; y así consequenter mouiendo más los afectos con la voluntad.

[51] 2<sup>o</sup> punto. El segundo, hazer otro tanto, es a saber, traer las tres potencias sobre el pecado de Adán y Eua ; trayendo a la memoria cómo por el tal pecado hizieron tanto tiempo penitencia, y cuánta corrupción vino en el género humano, andando tantas gentes para el infierno. Digo traer a la memoria el 2<sup>o</sup> pecado, de nuestros padres, cómo después que Adán fue criado en el campo damaçeno, y puesto en el paráyso terrenal, y Eua ser criada de su costilla, siendo bedados que no comiesen del árbol de la sciencia, y ellos comiendo, y asimismo pecando, y después vestidos de túnicas pellíceas, y lançados del paráyso, bibieron sin la iusticia original, que habían perdido, toda su vida en muchos trabajos y mucha penitencia ; y consequenter discurrir

cast into Hell; how often I have deserved it for so many.

I say to bring to memory the sin of the Angels, how they, being created in grace, not wanting to help themselves with their liberty to reverence and obey their Creator and Lord, coming to pride, were changed from grace to malice, and hurled from Heaven to Hell; and so then to discuss more in detail with the intellect: and then to move the feelings more with the will.

[51] Second Point. The second is to do the same—that is, to bring the Three Powers—on the sin of Adam and Eve, bringing to memory how on account of that sin they did penance for so long a time, and how much corruption came on the human race, so many people going the way to Hell.

I say to bring to memory the Second Sin, that of our First Parents; how after Adam was created in the field of Damascus and placed in the Terrestrial Paradise, and Eve was created from his rib, being forbidden to eat of the Tree of Knowledge, they ate and so sinned, and afterwards clothed in tunics of skins and cast from Paradise, they lived, all their life, without the original justice which they had lost, and in many labors and much penance. And then to discuss with the

inferno, quam saepe ipse supplicium idem meruerim. In memoriam itaque dicimus trahendum esse, quo pacto angeli creati primum in statu gratiae, sed (quod necesse erat ad beatitudinis consummationem) non volentes per arbitrii liber-[17r]tatem Creatori suo reverentiam et obsequium praestare, at contra eum ipsum insolescentes, conversi fuerint ex gratia in malitiam, et de caelo ad infernum praecipitati. Consequenter discurrendum erit per officium intellectus circa haec pensiculatius, necnon concitandis simul voluntatis affectionibus acrius insistendum.

[51] Secundum est punctum, easdem potentias tres circa peccatum primorum parentum (quod secundum appellabimus) exercere ; tractando memoria, quam diuturnam ob illud poenitentiam egerunt, quanta humanum genus corruptio inuasit, quot hominum milia ad inferos deturbati sunt. Memorandum est videlicet, quo modo Adam in damasceno campo de limo terrae factus positusque in terrestri paradiso, et Eva formata ex una costarum eius, cum de fructu arboris scientiae boni et mali prohibiti essent comedere, et nihilominus comedissent, post peccatum subito ex paradiso eiecti sint, vestibus pelliceis induti, et ori-[17v]ginali iustitia privati, reliquum vitae suae tempus in laboribus ac aerumnis maximis poenitendo

sins. Then it might be concluded that if they, for one single crime, had deserved hell, how much more often have I merited such a torment. Thus we say that it should be brought to memory how the angels, created at first in a state of grace, but (which was necessary for the achievement of happiness) unwilling through their free will to revere and obey their Creator, grew insolent against Him, were changed from grace to wickedness and thrown from heaven to hell. Thereafter, we should consider at length these things very carefully with the intellect, and at the same time strongly insist on rousing up all possible emotions of the will.

[51] *The second point* consists in exercising those same three faculties while considering the sin of our first parents (which we'll name the second sin), remembering what a long penance they suffered because of it, how much corruption penetrated within humankind, how many thousands of human beings were driven into hell. It should be clearly remembered how Adam was made of clay on the plain of Damascus and put in the earthly paradise, how Eve was made from one of his ribs, how they had been forbidden to eat of the fruit of the Tree of Knowledge of Good and Evil, and how nevertheless, they ate it; how after that sin they were immediately thrown out of paradise; how, dressed in clothing made of skins and deprived of their original

con el entendimiento más particularmente, vsando de la voluntad como está dicho.

[52] *3º punto.* El tercero, asimismo hazer otro tanto sobre el tercero pecado particular de cada vno que por vn pecado mortal es ydo al infierno, y otros muchos sin cuento por menos pecados que yo he hecho. Digo hazer otro tanto sobre el 3º pecado particular, trayendo a la memoria la grauedad y [11v] malicia del pecado contra su Criador v Señor, discurrir con el entendimiento cómo en el pecar y hazer contra la bondad infinita, iustamente a sido condenado para siempre, y acabar con la voluntad, como está dicho.

[53] *Colloquio.* Ymaginando a Xpo nuestro Señor de lante y puesto en cruz, hazer vn coloquio ; cómo de Criador es venido a hazerse hombre, y de vida eterna a muerte temporal, y así a morir por mis pecados. Otro tanto, mirando a mí mismo, lo que he hecho por Xpo, lo que hago por Xpo, lo que deuo hazer por Xpo ; y así viéndole

understanding more in detail; and to use the will as has been said.

[52] Third Point. The third is likewise to do the same on the third particular Sin of any one who for one mortal sin is gone to Hell—and many others without number, for fewer sins than I have committed.

I say to do the same on the Third particular Sin, bringing to memory the gravity and malice of the sin against one's Creator and Lord; to discuss with the understanding how in sinning and acting against the Infinite Goodness, he has been justly condemned forever; and to finish with the will as has been said.

[53] Colloquy. Imagining Christ our Lord present and placed on the Cross, let me make a Colloquy, how from Creator He is come to making Himself man, and from life eternal is come to temporal death, and so to die for my sins.

Likewise, looking at myself what I have done for Christ, what I am

traxerint. Super his etiam ratiocinio intellectus et affectibus voluntatis utendum erit, sicut prius.

[52] Tertium est, ut exerceamur pari modo circa peccatum mortale et particulare quodlibet (ipsum nos tertium peccatum dicemus, ut a duobus supra positis distinguatur) considerando quod peccato tali, vel semel duntaxat commisso, *forte* detrusi sint multi ad infernum, quodque praeterea prope innumeri, ob delicta meis pauciora atque leviora, *forte* crucientur aeternis poenis. Unde memoria versandum erit, quanta sit peccati gravitas et malitia, Deum omnium Conditorem atque Dominum offendentis. Ratiocinandum quoque est supplicium aeternum peccato iuste irrogari, utpote adversus infinitam bonitatem Dei perpetrato. Postremo suscitandi sunt affectus, sicut iam dictum est. [18r]

[53] Colloquium fiet imaginando Iesum Christum coram me adesse in cruce fixum. Itaque exquiram mecum rationem, qua Creator ipse infinitus fieri creatura, et ab aeterna vita ad temporariam mortem venire pro peccatis meis dignatus sit. Arguam insuper me ipsum percontans, quid hactenus dignum memoratu egerim

righteousness, they repented for the remaining time of their life in the greatest hardship and tribulation. As before, one should go over these recollections with the reasoning of the intellect and the affections of the will.

[52] *The third point* is for us to exercise the mind in a similar manner about a mortal and particular sin (we'll call this one the third sin, in order to distinguish it from the other two), considering that for such a sin, even when committed only once, many perhaps have been thrown down into hell; maybe an almost uncountable number are tortured with everlasting sufferings because of crimes that are less in number and gravity than mine. Therefore, memory should turn back to consider how great is the gravity and the wickedness of sin, which offends the Maker and Lord of all things. It should also be rationally considered that an eternal punishment is justly assigned to sin, inasmuch as it is committed against the infinite goodness of God. Finally, affections have to be aroused, as it has already been said.

[53] The colloquy will be made by imagining Jesus Christ in front of me, attached to the cross. Then I should look within myself for the reason why the infinite Creator Himself became a creature, and deemed it worthy to come from life eternal to a temporal death for my sins. Moreover, I will blame myself, questioning: What

tal, y así colgado en la cruz, discurrir por lo que se offresciere.

doing for Christ, what I ought to do for Christ.

And so, seeing Him such, and so nailed on the Cross, to go over that which will Present itself.

pro Christo, quid agam tandem aut agere debeam ; et in eum intuens sic cruci affixum, ea proloquar, quae suggeret mens et affectus.

worthy of being mentioned have I done thus far for Christ? What will I do eventually, or what must I do? Looking at Him fixed on the cross, I will say all the things that my mind and heart will bring forth.

[54] El colloquio se haze propriamente hablando, así como vn amigo habla a otro, o vn sieruo a su señor ; cuándo pidiendo alguna gracia, cuándo culpándose por algún mal hecho, cuándo comunicando sus cosas, y queriendo consejo en ellas. Y decir vn Pater noster.

[54] The Colloquy is made, properly speaking, as one friend speaks to another, or as a servant to his master; now asking some grace, now blaming oneself for some misdeed, now communicating one's affairs, and asking advice in them.

And let me say an Our Father.

[54] Porro colloquii proprium illud est, ut fiat sicut amici sermo ad amicum, vel servi ad dominum ; nunc gratiae aliquid petendo, nunc culpam aliquam meam incusando ; interdum propria quaelibet negotia comunicando, ac petendo consilium super illis sive auxilium. Ultimo dicatur Pater noster.[18v]

[54] Furthermore, the characteristic of the colloquy is to be like the conversation of a friend with a friend, or of a servant with his lord, at one time asking for a grace, at another accusing myself of a fault, sometimes communicating my own affairs and asking for counsel or help concerning them. At the end, the Our Father will be said.

[55] SEGUNDO EXERCICIO ES MEDITACIÓN DE LOS PECADOS, Y CONTIENE EN SÍ, DESPUÉS DE LA ORACIÓN PREPARATORIA Y DOS PREÁMBULOS, CINCO PUNTOS Y VN COLLOQUIO

[55] SECOND EXERCISE

IT IS A MEDIATION ON THE SINS AND CONTAINS IN IT AFTER THE PREPARATORY PRAYER AND TWO PRELUDES, FIVE POINTS AND ONE COLLOQUY

[55] SECUNDUM EXERCITIUM EST MEDITATIO DE PECCATIS, COMPLECTENS ULTRA ORATIONEM PRAEPARATORIAM ET DUO PRAELUDIA, QUINQUE ARTICULOS SEU PUNCTA, CUM COLLOQUIO AD FINEM

[55] SECOND EXERCISE

is a meditation about sins that, with the preparatory prayer and two preludes, includes five articles or points, and a colloquy at the end.

*Oración.* Oración preparatoria sea la misma.

Prayer. Let the Preparatory Prayer be the same.

*1º preámbulo.* El Primer preámbulo será la misma composición.

First Prelude. The First Prelude will be the same composition.

*2º preámbulo.* El 2º es, demandar lo que quiero : será aquí pedir crescido y yntenso dolor y lágrimas de mis pecados. [12r]

Second Prelude. The second is to ask for what I want. It will be here to beg a great and intense sorrow and tears for my sins.

Praeparatoria oratio, eadem quae supra.

*The preparatory prayer* is the same as above.

Prius praeludium eandem exigit constructionem loci, ut in praecedenti meditatione.

*The first prelude* requires the same mental re-creation of the place as in the previous meditation.

Posterius vero fiet poscendo id, quod hic quaerimus, dolorem scilicet intensum de peccatis atque abundantem fletum.

*The second prelude* will be made by asking for what we are looking for here; that is, an intense sorrow because of sins, and abundant tears.

[56] *1º puncto.* El primer punto es el processo de los pecados, es a saber, traer a la memoria todos los pecados de la vida, mirando de año en año o de

[56] First Point. The first Point is the statement of the sins; that is to say, to bring to memory all the sins of life, looking from year to year, or from

[56] Punctum primum sit processus quidam, per quem peccata totius vitae in memoriam revocantur, percursis gradatim discussisque annis

[56] *The first point* consists in a process by which the sins of the whole life are recalled to memory, going step by step through each year and period

tiempo en tiempo; para lo qual aprouechan tres cosas : la 1ª, mirar el lugar y la casa adonde he habitado ; la 2ª, la conuersación que he tenido con otros ; la 3ª, el officio en que he viuido.

[57] 2º *puncto*. El 2º, ponderar los pecados, mirando la fealdad y la malicia que cada pecado mortal cometido tiene en sí, dado que no fuese vedado.

[58] 3º *puncto*. El tercero, mirar quién soy yo, disminuyéndome por exemplos : primero, cuánto soy yo en comparación de todos los hombres ; 2º, qué cosa son los hombres en comparación de todos los ángeles y sanctos del paraíso ; 3º, mirar qué cosa es todo lo criado en comparación de Dios : pues yo solo ¿qué puedo ser? ; 4º, mirar toda my corrupción y fealdad corpórea ; 5º, mirarme como vna llaga y postema, de donde an salido tantos pecados y tantas maldades y ponzoña tan turpíssima.

[59] 4º *puncto*. El quarto, considerar quién es Dios, contra quien he pecado, según sus atributos,

period to period. For this three things are helpful: first, to look at the place and the house where I have lived; second, the relations I have had with others; third, the occupation in which I have lived.

[57] Second Point. The second, to weigh the sins, looking at the foulness and the malice which any mortal sin committed has in it, even supposing it were not forbidden.

[58] Third Point. The third, to look at who I am, lessening myself by examples:

First, how much I am in comparison to all men;

Second, what men are in comparison to all the Angels and Saints of Paradise;

Third, what all Creation is in comparison to God: (—Then I alone, what can I be?)

Fourth, to see all my bodily corruption and foulness;

Fifth, to look at myself as a sore and ulcer, from which have sprung so many sins and so many iniquities and so very vile poison.

[59] Fourth Point. The fourth, to consider what God is, against Whom I have sinned, according to His

et spatiis temporum singulis. Qua in re triplici iuamur compendio, consideratis videlicet locis habitationis nostrae, conversationum modis, et officiorum seu negotiorum, quibus functi sumus, generibus diversis. [19r]

[57] Secundum est peccata ipsa perpendere, quanta sit foeditas et nequitia singulorum ex natura sua, si vel prohibita non essent.

[58] Tertium est considerare meipsum, quisnam aut qualis sim, additis exemplis, quae me in maiorem mei contemptum trahant ; ut si mecum reputo quantulus sim, ad hominum omnium coetum comparatus ; quid deinde sit multitudo universa mortalium, si cum angelis beatisque omnibus conferatur ; *post haec attendendum est, quid rei sit tandem quicquid est creatum, prae ipso Deo Creatore : iam quid homuncio ego unus esse possum? Demum inspiciam corruptionem mei totius, pravitatem animae atque corporis foeditatem, ac me tanquam ulcus sive apostema esse ducam, ex quo tanta sanies peccatorum tantaque vitiorum lues defluerit.*

[59] Quartum est cogitare quid sit Deus, quem ita offendi, collectis comparatisque perfectionibus,

of time. In this process, we are helped in three ways, by considering the places where we lived; then, the ways we related to others; finally, the different kinds of jobs, businesses, or occupations we had.

[57] *The second point* is to weigh carefully the sins themselves, how much ugliness and wickedness each one of them possesses by its own nature, even if they were not forbidden.

[58] *The third point* is to consider myself, who and what I am, using examples that would bring me to a greater contempt of myself. For example, if I am reflecting upon myself, of how little value I am in comparison to the assembly of all human beings; then, what is the multitude of all mortal beings in comparison with all angels and blessed ones; finally, of what value can anything really be that has been created when compared to God the Creator Himself. So, what kind of poor man could I really be? I could, at the end, inspect the corruption of all my being, the depravity of my soul, the filthiness of my body, and consider that I am like an ulcer or an abscess, from which a great fluid of sins, like diseased blood, and a huge torrent of vices have come out.

[59] *The fourth point* is to ponder who God is whom I have offended, bringing together all the perfections

comparándolos a sus contrarios en mí : su sapiencia a my ynorancia, su omnipotencia a my flaqueza, su justicia a my yniquidad, su bondad a my malicia.

[60] *5<sup>o</sup> puncto.* El quinto, exclamación admiratiue con crecido afecto, discurriendo [12v] por todas las criaturas, cómo me an dexado en vida y conseruado en ella : los ángeles, como sean cuchillo de la iusticia diuina, cómo me han suffrido y guardado y rogado por mí ; los santos cómo an sido en interceder y rogar por mí ; y los çielos, sol, luna, estrellas, y elementos, fructos, aues, peçes, y animales ; y la tierra cómo no se a abierto para sorberme, criando nuevos infiernos para siempre penar en ellos.

[61] *Colloquio.* Acabar con vn coloquio de misericordia, rrazonando y dando gracias a Dios nuestro Señor porque me a dado vida hasta agora, proponiendo enmienda con su gracia para adelante. Pater noster.

[62] TERCERO EXERCICIO ES

attributes; comparing them with their contraries in me—His Wisdom with my ignorance; His Omnipotence with my weakness; His Justice with my iniquity; His Goodness with my malice.

[60] Fifth Point. The fifth, an exclamation of wonder with deep feeling, going through all creatures, how they have left me in life and preserved me in it; the Angels, how, though they are the sword of the Divine Justice, they have endured me, and guarded me, and prayed for me; the Saints, how they have been engaged in interceding and praying for me; and the heavens, sun, moon, stars, and elements, fruits, birds, fishes and animals –and the earth, how it has not opened to swallow me up, creating new Hells for me to suffer in them forever!

[61] Colloquy. Let me finish with a Colloquy of mercy, pondering and giving thanks to God our Lord that He has given me life up to now, proposing amendment, with His grace, for the future.

OUR FATHER.

[62] THIRD EXERCISE

attributis Deo ut propriis, cum [19v] oppositis meis vitiis atque defectibus summam scilicet eius potentiam, sapientiam, bonitatem et iustitiam, cum extrema mea infirmitate, ignorantia, malitia et iniquitate conferendo.

[60] Quintum : in exclamationem prorumpere ex commotione affectus vehementi, admirando valde, quomodo creaturae omnes (discursu facto per singulas) me sustinuerint tam diu, et hucusque vivum servaverint. Quomodo angeli, divinae iustitiae gladium ferentes, aequo me animo tulerint, custodierint, suisque etiam iuverint suffragiis. Quomodo pro me intercesserint sancti. Quomodo caelum, sol, luna, et alia sidera, elementa cunctaque animantium genera et terrae germina, debitae vindictae loco, mihi servierint. Quo denique modo non absorbuerit me, dehiscens tellus, et mille infernos reserans, in quibus perpetuas poenas daturus essem.

[61] Terminanda demum erit haec meditatio [20r] per colloquium, extollendo infinitam Dei misericordiam, et gratias pro viribus agendo, quod vitam ad hunc usque diem prorogaverit ; unde proposita in futurum mei emendatione, recitabo semel Pater noster.

[62] TERTIUM EXERCITIUM NON

that pertain to God as justly His own, comparing and contrasting them to my vices and defects, comparing, for example, His absolute power, wisdom, goodness, and justice with my great feebleness, ignorance, wickedness, and iniquity.

[60] In *the fifth point*, I should burst out in an exclamation, due to a vehement commotion of emotions, wondering deeply at how all creatures (mentioning each singularly) have sustained me for so long and have kept me alive until this exact moment; how the angels, carrying the sword of divine justice, have supported me without quivering, have protected me and even helped me with their intercessions; how the saints have interceded for me; how the sky, the sun, the moon, the stars, all the elements and all living things, all fruits of the earth, instead of rightly taking revenge on me, have served me; finally, how the earth did not open itself up to swallow me, revealing a thousand hells where I would be submitted to eternal pains.

[61] This meditation will end with a colloquy praising the infinite mercy of God, giving Him thanks for sustaining my life until this day; consequently, after having decided to correct myself in the future, I will recite once the Our Father.

[62] THIRD EXERCISE



REPETICIÓN DEL 1º Y 2º  
EXERCICIO, HACIENDO  
TRES COLLOQUIOS

Después de la oración preparatoria y dos preámbulos, será repetir el primero y 2º ejercicio, notando y haziendo pausa en los puntos que he sentido mayor consolación o desolación o mayor sentimiento espiritual ; después de lo qual haré tres coloquios de la manera que se sigue.

[63] *1º colloquio.* El primer coloquio a nuestra Señora, para que me alcance [13r] gracia de su Hijo y Señor para tres cosas : la primera, para que sienta interno conoscimiento de mis peccados y aborrescimiento dellos; la 2ª, para que sienta el dessorden de mis operaciones, para que, aboresciendo, me enmiende y me ordene ; la 3ª, pedir conoscimiento del mundo, para que, aboresciendo, aparte de mí las cosas mundanas y vanas ; y con esto vn Ave María.

*2º colloquio.* El segundo, otro tanto al Hijo, para que me alcance del Padre ; y con esto el Anima Xpi.

IT IS A REPETITION OF THE  
FIRST AND SECOND EXERCISE,  
MAKING THREE COLLOQUIES

After the Preparatory Prayer and two Preludes, it will be to repeat the First and Second Exercise, marking and dwelling on the Points in which I have felt greater consolation or desolation, or greater spiritual feeling.

[63] First Colloquy. The first Colloquy to Our Lady, that she may get me grace from Her Son and Lord for three things: first, that I may feel an interior knowledge of my sins, and hatred of them; second, that I may feel the disorder of my actions, so that, hating them, I may correct myself and put myself in order; third, to ask knowledge of the world, in order that, hating it, I may put away from me worldly and vain things.

And with that a HAIL MARY.

Second Colloquy. The second: The same to the Son, begging Him to get it for me from the Father.

And with that the SOUL OF CHRIST.

ERIT ALIUD, QUAM REPETITIO  
PRIMI ET SECUNDI, UNA CUM  
TRIBUS COLLOQUIIS

Post praeparatoriam orationem et duplex praeludium, repetenda erunt praecedentia duo exercitia, notatis punctis seu locis, in quibus maiorem senserimus consolationem, desolationem aut aliam quancunque spiritualem affectionem ; ac in illis diutius diligentiusque immorandum erit ; deinde occurrente nobis spirituali motu, ad colloquia, quae sequuntur, tria veniemus.

[63] Colloquium primum fit ad Dominam nostram, Christi Matrem, flagitando intercessionem eius apud Filium et gratiae impetrationem, nobis [20v] tripliciter necessariae : primo ut internam criminum nostrorum cognitionem ac detestationem sentiamus ; 2º ut operum nostrorum agnoscentes abhorrentesque ordinem perversum, correcto eo, nosmetipsos secundum Deum recte ordinemus ; 3º ut perspecta et damnata mundi pravitae, a rebus mundanis ac vanis nos recipiamus. His expletis, semel recitetur Ave Maria.

Secundum colloquium fiat similiter ad Christum Dominum et mediatorem nostrum, ut illa eadem nobis impetret ab aeterno Patre. Subdetur in fine oratio, quae incipit Anima Christi.

will be nothing other than a repetition of the first and second exercises, together with three colloquies.

After we have made the preparatory prayer and the two preludes, we shall repeat the two previous Exercises, having noticed those points and places within which we have felt consolation, desolation, or any other spiritual impression, on which we must dwell longer and more diligently. Then, following the spiritual motion in us, we will come to the three following colloquies.

[63] *The first colloquy* is addressed to Our Lady, the Mother of Christ, imploring her to intercede with her Son and to obtain the grace necessary for us in three ways: first, that we experience an interior knowledge of our faults and feel abhorrence toward them; second, that acknowledging the perverse order of our own deeds and abhorring it, we correct it and start rightly to set ourselves in order according to God; third, that having perceived and condemned the depravity of the world, we withdraw from all mundane and vain things. This being done, we should recite once the Hail Mary.

*The second colloquy* is in the same manner addressed to Christ, Our Lord and Mediator, so that He will obtain for us the same things from the Eternal Father. At the end, the prayer that starts with *Anima Christi* will be

3<sup>o</sup> colloquio. El tercero, otro tanto al Padre, para que el mismo Señor eterno me lo conceda ; y con esto vn Pater noster.

[64] QUARTO EXERCICIO ES RESUMIENDO ESTE MISMO TERCERO

Dixe resumiendo, porque el entendimiento sin diuagar discurra assiduamente por la reminiscencia de las cosas contempladas en los ejercicios pasados ; y haziendo los mismos tres colloquios.

[65] QUINTO EXERCICIO ES MEDITACIÓN DEL INFIERNO. CONTIENE EN SÍ, DESPUÉS DE LA ORACIÓN PREPARATORIA Y DOS REÁMBULOS, CINCO PUNTOS Y VN COLLOQUIO

*Oración.* La oración preparatoria sea 1a sólita. [13v]

1<sup>o</sup> *preámbulo.* El primer preámbulo, composición, que es aquí ver con la vista de la ymginación la longura, anchura y profundidad del infierno.

2<sup>o</sup> *preámbulo.* El segundo, demandar lo que quiero : será aquí

Third Colloquy. The third: The same to the Father, that the Eternal Lord Himself may grant it to me.

And with that an OUR FATHER.

[64] FOURTH EXERCISE IT IS A SUMMARY OF THIS SAME THIRD

I said a summary, that the understanding, without wandering, may assiduously go through the memory of the things contemplated in the preceding Exercises.

I will make the same three Colloquies.

[65] FIFTH EXERCISE IT IS A MEDIATION ON HELL

It contains in it, after the Preparatory Prayer and two Preludes, five Points and one Colloquy:

Prayer. Let the Preparatory Prayer be the usual one.

First Prelude. The first Prelude is the composition, which is here to see with the sight of the imagination the length, breadth and depth of Hell.

Second Prelude. The second, to ask for what I want: it will be here to

Tertium eodem processu faciendum est ad Deum Patrem, ut triplicem illam gratiam nobis largiatur, et in fine semel recitandum Pater noster.

[64] QUARTUM EXERCITIUM CONFICITUR EX TERTII REPETITIONE

Ponitur repetitio eiusmodi, veluti quaedam eorum ruminatio, quae meditatus sum in [21r] exercitiis prioribus, ut ea continue reminiscendo, discurrat facilius intellectus sine diuagatione. Adiiicienda quoque erunt tria eadem colloquia.

[65] QUINTUM EXERCITIUM EST CONTEMPLATIO DE INFERNO, CONTINETQUE ULTRA ORATIONEM PRAEPARATORIAM ET DUO PRAELUDIA, PUNCTA QUINQUE ET UNUM COLLOQUIUM

Oratio praeparatoria non differt a superiore.

Prius praeludium hic habet compositionem loci subiecta oculis imaginationis inferni longitudine, latitudine ac profunditate.

Posterius vero consistit in poscenda intima poenarum, quas damnati luunt, apprehensione, ut si

added.

*The third colloquy* will be made according to the same process and directed to God the Father in order that He will grant us that threefold grace, and the Our Father will be recited once at the end.

[64] FOURTH EXERCISE consists in the repetition of the Third Exercise.

A repetition has to be made of the previous Exercises, as a kind of rumination over the same subjects on which I meditated previously, so that, by this exercise of memory, my intellect can reflect more easily about them without digressions. The same three colloquies have to be added as well.

[65] FIFTH EXERCISE

is a contemplation of hell, and contains the preparatory prayer, the two preludes, five points, and one colloquy.

*The preparatory prayer* is not different from the one above.

In *the first prelude*, the mental re-creation of the place is made by submitting to the eyes of the imagination the length, the width, and the depth of hell.

*The second prelude* consists of asking for an intimate apprehension of

pedir interno sentimiento de la pena que padescen los dañados, para que si del amor del Señor eterno me olvidare por mis faltas, a lo menos el temor de las penas me ayude para no venir en pecado.

[66] *1º puncto.* El primer punto será ver con la vista de la ymaginación los grandes fuegos, y ánimas como en cuerpos ygneos.

[67] *2º.* El 2º, oír con las orejas llantos, alaridos, voces, blasfemias contra Xpo nuestro Señor y contra todos sus santos.

[68] *3º.* El 3º, oler con el olfato humo, piedra azufre, sentina, y cosas pútridas.

[69] *4º.* El 4º, gustar con el gusto cosas amargas, así como lágrimas, tristeza, y el verme de la consciencia.

[70] *5º.* El 5º, tocar con el tacto, es a saber, cómo los fuegos tocan y abrasan las ánimas.

[71] *Colloquio.* Haziendo vn colloquio a Xpo nuestro Señor, traer a la memoria las ánimas que esán en el infierno; vnas, porque no creyeron el aduenimiento ; otras, creyendo, no

ask for interior sense of the pain which the damned suffer, in order that, if, through my faults, I should forget the love of the Eternal Lord, at least the fear of the pains may help me not to come into sin.

[66] First Point. The first Point will be to see with the sight of the imagination the great fires, and the souls as in bodies of fire.

[67] Second Point. The second, to hear with the ears wailings, howlings, cries, blasphemies against Christ our Lord and against all His Saints.

[68] Third Point. The third, to smell with the smell smoke, sulphur, dregs and putrid things.

[69] Fourth Point. The fourth, to taste with the taste bitter things, like tears, sadness and the worm of conscience.

[70] Fifth Point. The fifth, to touch with the touch; that is to say, how the fires touch and burn the souls.

[71] Colloquy. Making a Colloquy to Christ our Lord, I will bring to memory the souls that are in Hell, some because they did not believe the Coming, others because, believing,

quando me caeperit divini amoris oblivio, saltem a peccatis suplicii timor coërceat.

[66] Punctum primum est spectare per imaginationem vasta inferorum incendia, et animas igneis quibusdam corporibus, velut ergastulis, inclusas.\*  
[21v] [et animas velut igneis quibusdam corporibus tamquam ergastulis inclusas.]

[67] Secundum. Audire imaginarie planctus, eiulatus, vociferationes atque blasphemias, in Christum et sanctos eius illinc erumpentes.

[68] Tertium. Imaginario etiam olfactu fumum, sulfur et sentinae cuiusdam seu faecis atque putredinis graveolentiam persentire.

[69] Quartum. Gustare similiter res amarissimas, ut lachrimas, rancorem, conscientiaeque vermem.

[70] Quintum. Tangere quodam modo ignes illos, quorum tactu animae ipsae amburuntur.

[71] Colloquendo interim cum Christo, in memoriam adducendae erunt illorum animae, qui ad inferni paenas damnati sunt, vel quia credere noluerunt adventum Christi, vel, licet

the pains undergone by the damned, so that, if by chance I should start to forget divine love, I would at least be kept from sinning by the fear of that punishment.

[66] *The first point* is to see with the imagination the large fires burning in hell, and there the souls as if locked in burning bodies like in prison.

[67] *The second point:* To hear with the imagination lamentations, cries, screams, and blasphemies against Christ and the saints coming out of that place.

[68] *Third:* Also with the imagination, to smell smoke, sulfur, the stink of excrement, and the foulness of decay.

[69] *Fourth:* In a similar imaginative manner, to taste the most sour things, like tears, bitterness, and the worm of conscience.

[70] *Fifth:* With the sense of touch to feel those same fires that consume souls enveloped in them.

[71] Meanwhile, having a colloquy with Christ, we should remember all those souls that were condemned to the punishments of hell, either because they did not want to believe in Christ's

obraron según sus mandamientos ; haciendo tres partes :

*1<sup>a</sup> parte.* La 1<sup>a</sup>, antes del aduenimiento.

*2<sup>a</sup>.* La 2<sup>a</sup>, en su vida.

*3<sup>a</sup>.* La 3<sup>a</sup>, después de su vida en este [14r] mundo. Y con esto darle gracias, porque no me ha dexado caer en ninguna destas, acabando my vida. Asimismo cómo hasta agora siempre a tenido de my tanta piedad y misericordia ; acabando con vn Pater noster.

they did not act according to His Commandments; making three divisions:

First, Second, and Third Divisions. The first, before the Coming; the second, during His life; the third, after His life in this world; and with this I will give Him thanks that He has not let me fall into any of these divisions, ending my life.

Likewise, I will consider how up to now He has always had so great pity and mercy on me.

I will end with an OUR FATHER.

[72] *Nota.* El primer exercicio se hará a la media noche ; el 2<sup>o</sup>, luego en lebantándose a la mañana ; el 3<sup>o</sup>, antes o después de la misa, finalmente que sea antes de comer ; el 4<sup>o</sup>, a la hora de bísparas ; el quinto, vna hora antes de çenar. Esta repetición de horas, más o menos, siempre entiendo en todas las 4<sup>o</sup> semanas, según la hedad, dispusición y temperatura, ayuda a la persona que se exercita, para hazer los çinco exercicios o menos.

[72] Note. The first Exercise will be made at midnight; the second immediately on rising in the morning; the third, before or after Mass; in any case, before dinner; the fourth at the hour of Vespers; the fifth, an hour before supper.

This arrangement of hours, more or less, I always mean in all the four Weeks, according as his age, disposition and physical condition help the person who is exercising himself to make five Exercises or fewer.

[73] ADDICIONES PARA MEJOR HAZER LOS EXERCICIOS Y PARA

[73] ADDITIONS TO MAKE THE EXERCISES

crederent, non tamen conformem praeceptis eius vitam exegerunt ; idque vel ante adventum Christi, vel eodem tempore vixit Christus in hoc mundo, vel post illud deinceps. Gratiae postremo agenda sunt [22r] eidem Christo quam maximae, quod in tale quoppiam exitium non permiserit me corruere ; sed potius ad hunc usque diem summa pietate et misericordia me prosecutus sit. Finis imponetur dicto Pater noster.

*Si visum erit ei, qui tradit exercitia, expedire ad profectum eorum, qui exercentur, alias meditationes his adiicere, ut de morte ac aliis peccati poenis, de iudicio, etc. ; non se putet prohiberi, licet hic non ascribantur.*

[72] Exercitiorum vero tempus ita distribuendum est, ut primum eorum fiat in media nocte ; 2.<sup>m</sup> mane simul ac surrexerimus ; 3.<sup>m</sup> ante vel post missae sacrum, nondum sumpto cibo ; 4.<sup>m</sup> circiter horam vesperarum ; 5.<sup>m</sup> hora ante caenam. Quae temporis distributio singulis quatuor hebdomadis communis est ; variari tamen potest atque augeri vel minui, prout unicuique ad peragenda dicta quinque exercitia aetas, animi corporisque dispositio sive naturae ipsius complexio subservit. [22v]

[73] ADDITIONES AD EXERCITIA MELIUS AGENDA, ET AD EA

coming, or, in the cases where they did believe, they did not conform their lives to the precepts of His life, whether this was before Christ came, during the time in which Christ lived in this world, or after it. The greatest thanks shall be given to Christ Himself, because He has not permitted that I fall so utterly low, but rather He has walked with me to this day with the greatest compassion and mercy. At the end, I will say the Our Father. If it seems to the one who gives the Exercises that it would be good for those who are making them to add other meditations on death and on other punishments for sin, on the Judgment, etc., he should not think that it is prohibited, even though they are not added here.

[72] The schedule of the Exercises should be as follows: The first one should be practiced in the middle of the night; the second one in the morning, as soon as we get up; the third one before or after Mass, before we have taken any food; the fourth one around Vespers; the fifth one, one hour before supper. This schedule is applicable to all four Weeks. However, it can be changed, increased or diminished according to each individual making the five Exercises explained above, in concordance with age, spiritual and physical disposition, and personality.

[73] ADDITIONS most useful for a better practice of the

## MEJOR HALLAR LO QUE DESEA

*1<sup>a</sup> addición.* La primera addición es, después de acostado, ya que me quiera dormir, por espacio de vn Auemaria pensar a la hora que me tengo de leuantar, y a que ; resumiendo el exercicio que tengo de hazer.

[74] *2<sup>a</sup> addición.* La 2<sup>a</sup>, quando me despertare, no dando lugar a vnos pensamientos ni a otros, aduertir luego a lo que voy a contemplar en el primer exercitio de la media noche, trayéndome en [14v] confusión de mis tantos pecados, poniendo exemplos, así como si vn caballero se hallase delante de su rey y de toda su corte, auergonzado y confundido en hauerle mucho ofendido, de quien primero rescibió muchos dones y muchas mercedes. Asimismo, en el 2<sup>o</sup> exercicio, haziéndome peccador grande y encadenado, es a saber, que voy atado como en cadenas a parecer delante del sumo Juez eterno, trayendo en exemplo cómo los encarçerados y encadenados ya dignos de muerte parecen delante su juez temporal. Y con estos pensamientos vestirme, o con otros, según subiecta materia.

[75] *3<sup>a</sup> addición.* La 3<sup>a</sup>, vn paso o dos antes del lugar donde tengo de contemplar o meditar, me pondré, en

BETTER AND TO FIND BETTER  
WHAT ONE DESIRES

First Addition. The first Addition is, after going to bed, just when I want to go asleep, to think, for the space of a HAIL MARY, of the hour that I have to rise and for what, making a résumé of the Exercise which I have to make.

[74] Second Addition. The second: When I wake up, not giving place to any other thought, to turn my attention immediately to what I am going to contemplate in the first Exercise, at midnight, bringing myself to confusion for my so many sins, setting examples, as, for instance, if a knight found himself before his king and all his court, ashamed and confused at having much offended him, from whom he had first received many gifts and many favors: in the same way, in the second Exercise, making myself a great sinner and in chains; that is to say going to appear bound as in chains before the Supreme Eternal Judge; taking for an example how prisoners in chains and already deserving death, appear before their temporal judge. And I will dress with these thoughts or with others, according to the subject matter.

[75] Third Addition. The third: A step or two before the place where I have to contemplate or meditate, I will put

QUAE OPTANTUR INVENIENDA  
PERUTILES

Prima est, ut ego post cubitum ante somnum, modico temporis spatio, quo recitaretur semel angelica salutatio, cogitem de hora, qua surgendum mihi erit, et de exercitio faciendo.\* [exercitii faciendi puncta breviter animo retractans.]

[74] Secunda. Ut expergefactus, statim, exclusis omnibus aliis cogitationibus, animum ad illud applicem, quod in primo mediae noctis exercitio contemplaturus sum ; utque maioris verecundiae et confusionis gratia, exemplum mihi huiusmodi proponam : quomodo miles aliquis staret coram rege suo et coetu aulico, erubescens, anxius et confusus, qui in regem ipsum, acceptis ab eo prius beneficiis donisque plurimis ac magnis, graviter deliquisse convictus esset. In 2.<sup>o</sup> itidem exercitio, reputans quantum peccaverim, fingam me catenis [23r] vinctum esse, ac protinus sistendum coram summo iudice, sicut mortis reus quispiam, ferreis ligatus compedibus, duci ad tribunal solet. His igitur, vel aliis pro meditandarum rerum genere, cogitationibus imbutus, vestitu meo me induam.

[75] 3.<sup>a</sup> Ut a loco futurae meditationis, uno vel gemino adhuc passu distans, per tantillum tempus,

Exercises and for achieving what we  
hope for

*The first* is that after I have lain down, but before I fall asleep, for a short time (the time needed to say one Hail Mary), I should think of the hour when I must awake and about the Exercise to be done then.

[74] *The second:* As I wake up, I shall immediately put aside any other thought and apply my spirit to what I will contemplate during the First Exercise of the middle of the night. To increase my shame and confusion, I should also propose to myself an example such as that of a common soldier remaining in the presence of his king and the court, blushing, anxious, and confused, after the conviction of having committed serious transgressions against the king himself, from whom he had previously received many and great favors and gifts. For the Second Exercise, pondering how much I have sinned, I might imagine myself chained before the highest Judge and, like one worthy of death, conducted to the tribunal with irons on my legs. Then, impregnating myself with these or similar thoughts, according to the subject of the meditation to be practiced, I shall dress myself.

[75] *The third:* As I am a few steps away from the place where I am going to meditate, for as long as it takes to

pie, por espacio de vn Pater noster, alçado el entendimiento arriba, considerando cómo Dios nuestro Señor me mira, etc. : y hazer vna reuerencia o humiliación.

[76] 4<sup>a</sup> *addición*. La 4a, entrar en la contemplación, cuándo de rodillas, cuándo prostrado en tierra, cuándo supino rostro arriba, cuándo asentado, cuándo en pie ; andando siempre a buscar lo que quiero. En dos cosas aduirtiremos : la primera es, que si hallo lo que quiero de rrodillas, no pasaré adelante ; y si prostrado, asimismo, etc. ; la 2<sup>a</sup>, en el punto en el qual [15r] hallare lo que quiero, ay me reposaré, sin tener ansia de pasar adelante, hasta que me satisfaga.

[77] 5<sup>a</sup> *addición*. La quinta, después de acabado el exercicio, por espacio de vn quarto de hora, quier asentado, quier paseándome, miraré cómo me a ydo en la contemplación o meditación ; y si mal, miraré la causa donde procede y, asi mirada, arrepentirme, para me enmendar adelante ; y si bien, dando gracias a Dios nuestro Señor ; y haré otra vez de la misma manera.

[78] 6<sup>a</sup> *addición*. La sexta, no querer pensar en cosas de plazer ny alegría, como de gloria, resurrección,

myself standing for the space of an OUR FATHER, my intellect raised on high, considering how God our Lord is looking at me, etc.; and will make an act of reverence or humility.

[76] Fourth Addition. The fourth: To enter on the contemplation now on my knees, now prostrate on the earth, now lying face upwards, now seated, now standing, always intent on seeking what I want.

We will attend to two things. The first is, that if I find what I want kneeling, I will not pass on; and if prostrate, likewise, etc. The second; in the Point in which I find what I want, there I will rest, without being anxious to pass on, until I content myself.

[77] Fifth Addition. The fifth: After finishing the Exercise, I will, during the space of a quarter of an hour, seated or walking leisurely, look how it went with me in the Contemplation or Meditation; and if badly, I will look for the cause from which it proceeds, and having so seen it, will be sorry, in order to correct myself in future; and if well, I will give thanks to God our Lord, and will do in like manner another time.

[78] Sixth Addition. The sixth: Not to want to think on things of pleasure or joy, such as heavenly glory, the

quo percurri oratio dominica posset, animo sursum elevato, considerem Dominum meum Iesum, ut praesentem, et spectantem quidnam acturus sum, cui reverentiam cum humili gestu exhibere debeam.

[76] 4.<sup>a</sup> est, ut ipsam aggrediar contemplationem, nunc prostratus humi, et pronus aut supinus iacens, nunc sedens aut stans, et eo me componens modo, quo sperem facilius id consequi quod opto. Ubi adverti haec duo debent : primum, quod si flexis genibus vel in alio quovis situ, voti compos fiam, nil [23v] requiram ultra ; 2.<sup>a</sup> quod in puncto, in quo assecutus fuero quaesitam devotionem, conquiescere debeo sine transcurrendi anxietate, donec mihi satisfecero.

[77] 5<sup>a</sup>. Ut completo exercitio, sedens vel deambulans, per quartam circiter horae partem mecum dispiciam, quonam modo meditatio seu contemplatio mihi successerit ; et si quidem male, inquiram causas, cum paenitudine ac emendationis propósito : sin vero bene, gratias Deo agam, eundem postea modum observaturus.

[78] 6<sup>a</sup>. Ut cogitationes, quae gaudium adferunt, qualis est de gloriosa Christi resurrectione,

recite the Lord's Prayer, I should raise my spirit and picture my Lord Jesus as present and looking at what I am on the point of doing, and I shall acknowledge Him with a reverent humble gesture.

[76] *The fourth*: As I begin my contemplation, prostrating myself on the ground, faceup or facedown, either sitting or standing up, I choose the position through which I hope to attain most easily whatever at that moment I desire. For this purpose, we must be attentive to these two things: The first is that if I have obtained what I wish while on my knees, or in any other position, I should not look for anything more. The second, where I have obtained the desired devotion, I should remain and rest there, without any anxiety about moving ahead as long as I feel satisfied.

[77] Fifth Addition. The fifth: After finishing the Exercise, I will, during the space of a quarter of an hour, seated or walking leisurely, look how it went with me in the Contemplation or Meditation; and if badly, I will look for the cause from which it proceeds' and having so seen it, will be sorry, in order to correct myself in future; and if well, I will give thanks to God our Lord, and will do in like manner another time.

[78] *The sixth*: I avoid all thoughts that may bring me joy, like the one on the glorious Resurrection of Christ,

etc. ; porque para sentir pena, dolor y lágrimas por nuestros peccados impide qualquier consideración de gozo y alegría ; mas tener delante de mí quererme doler y sentir pena, trayendo más en memoria la muerte, el juicio.

[79] 7<sup>a</sup> *addición*. La 7a, priuarme de toda claridad, para el mismo effecto, çerrando ventanas y puertas el tiempo que estuuiere en la cámara, si no fuere para rezar, leer y comer.

[80] 8<sup>a</sup> *addición*. La 8a, no reýr, ny dezir cosa motiua a risa.

[81] 9<sup>a</sup> *addición*. La nona, refrenar la vista, excepto al rescibir o al despedir de la persona con quien hablare.

[82] 10<sup>a</sup> *addición*. La décima *addición* es penitencia, la qual se diuide en [15v] interna y externa. Interna es, dolerse de sus pecados, con firme propósito de no cometer aquellos ny otros algunos. La externa, o fructo de la primera, es castigo de los pecados cometidos, y principalmente se toma en tres maneras :

[83] 1<sup>a</sup> *manera*. La 1<sup>a</sup>, es cerca del comer ; es a saber, quando quitamos lo superfluo, no es penitencia, mas

Resurrection, etc. Because whatever consideration of joy and gladness hinders our feeling pain and grief and shedding tears for our sins: but to keep before me that I want to grieve and feel pain, bringing to memory rather Death and Judgment.

[79] Seventh Addition. The seventh: For the same end, to deprive myself of all light, closing the blinds and doors while I am in the room, if it be not to recite prayers, to read and eat.

[80] Eighth Addition. The eighth: Not to laugh nor say a thing provocative of laughter.

[81] Ninth Addition. The ninth: To restrain my sight, except in receiving or dismissing the person with whom I have spoken.

[82] Tenth Addition. The tenth Addition is penance. This is divided into interior and exterior. The interior is to grieve for one's sins, with a firm purpose of not committing them nor any others. The exterior, or fruit of the first, is chastisement for the sins committed, and is chiefly taken in three ways.

[83] First Way. The first is as to eating. That is to say, when we leave off the superfluous, it is not penance,

subterfugiam ; quoniam talis quaelibet cogitatio impedit fletum et dolorem de peccatis meis, qui tunc quaerendus est, adscita potius mortis vel iudicii recordatione.

[79] 7<sup>a</sup>. Ut eandem ob causam, omni me privem [24r] lucis claritate, ianuis ac fenestris clausis tantisper, dum illic moror, nisi quandiu legendum aut vescendum erit.

[80] 8<sup>a</sup>. Ut a risu verbisque risum provocantibus, maxime abstineam.

[81] 9<sup>a</sup>. Ut in neminem oculos intendam, nisi salutandi aut valedicendi poscat occasio.

[82] 10<sup>a</sup>. Ut aliquam addam satisfactionem seu paenitentiam, quae quidem in interiorem et exteriorem dividitur. Interior est dolor de propriis peccatis cum firmo proposito cavendum ab illis, tum ab aliis quibusvis in posterum. Exterior autem est fructus interioris, videlicet castigatio aliqua de commissis ; quae tribus potissimum modis assumi potest.

[83] Primo circa victum, substractis quibusdam non superfluis solum (quod temperantiae est, non

because such thoughts would hinder the flow of tears and sorrow for my sins, which are the things I should look for at this time. It would be better to think about death and judgment.

[79] *The seventh*: For the same reason as above, I deprive myself of the brightness of the light, keeping the windows and doors of the room shut while I am in it, except when I have to read or eat.

[80] *The eighth*: I absolutely refrain from laughing and from words that would cause any laughter.

[81] *The ninth*: I do not fix my eyes on anyone, except when the situation demands some kind of greeting or a good-bye.

[82] *The tenth*: I add some kind of reparation or penance. This can be exterior or interior. The interior penance consists in the sorrow that we feel for our own sins, with the firm resolution of staying away in the future from these and from all other sins. The exterior penance is the fruit of the interior one and consists in chastising ourselves for the sins committed, which can be done essentially in three ways.

[83] *The first* is about food. One may give up not only superfluous food (which is proper for temperance rather

temperancia ; penitencia es, quando quitamos de lo conueniente, y quanto más y más, mayor y mejor ; sólo que no se corrompa el subiecto, ny se siga enfermedad notable.

[84] 2ª *manera*. La 2ª, çerca del modo del dormir ; y asimismo no es penitencia quitar lo superfluo de cosas delicadas o moles : mas es penitencia, quando en el modo se quita de lo conueniente, y quanto más y mas, mejor ; sólo que no se corrompa el subiecto, ny se siga enfermedad notable ; ny tanpoco se quite del sueño conueniente, si forsan no tiene hábito viçioso de dormir demasiado, para venir al medio.

[85] 3ª *manera*. La 3ª, castigar la carne, es a saber, dándole dolor sensible, el qual se da trayendo çiliçios o sogas o barras de hierro sobre las carnes flagelándose, o llagándose, y otras maneras de asperezas.

[86] *Nota*. Lo que parece más cómodo y más seguro de la penitencia es, que el dolor sea sensible en las carnes, y que no entre dentro en los huesos ; de manera que dé dolor y no enfermedad. Por lo [16r] qual parece que es más conueniente lastimarse con cuerdas delgadas, que dan dolor de fuera, que no de otra manera que cause dentro enfermedad que sea notable.

but temperance. It is penance when we leave off from the suitable; and the more and more, the greater and better--provided that the person does not injure himself, and that no notable illness follows.

[84] Second Way. The second, as to the manner of sleeping. Here too it is not penance to leave off the superfluous of delicate or soft things, but it is penance when one leaves off from the suitable in the manner: and the more and more, the better--provided that the person does not injure himself and no notable illness follows. Besides, let not anything of the suitable sleep be left off, unless in order to come to the mean, if one has a bad habit of sleeping too much.

[85] Third Way. The third, to chastise the flesh, that is, giving it sensible pain, which is given by wearing haircloth or cords or iron chains next to the flesh, by scourging or wounding oneself, and by other kinds of austerity.

[86] Note. What appears most suitable and most secure with regard to penance is that the pain should be sensible in the flesh and not enter within the bones, so that it give pain and not illness. For this it appears to be more suitable to scourge oneself with thin cords, which give pain exteriorly, rather than in another way which would cause notable illness within.

paenitentiae), sed etiam convenientibus alimentis ; et eo fit melius, quo plus subtrahitur, vitata interim naturae [24v] corruptione, aut debilitate gravi seu infirmitate.

[84] 2º circa somni et strati modum, sublatis non mollibus tantum aut delitiosis rebus, sed aliis etiam opportunis, quantum licet citra vitae aut valetudinis grave periculum. Quapropter de somno necessario nihil demendum est, nisi aliquantisper, ad consuetudinem (si cui est nimii somni) moderandam.

[85] 3º circa ipsam carnem, ut inflictum sentiat dolorem, admotis gestisque ciliciis, funibus aut vectibus ferries ; vel incussis verberibus ac plagis, vel aliis austeritatis generibus adsumptis.

[86] In quibus tamen omnibus magis expedire videtur, ut doloris sensus in carne tantum sit, nec penetret ossa cum infirmitatis periculo. Quare flagellis potissimum utemur ex funiculis minutis, quae exteriores affligunt partes, non autem adeo interiores, ut valetudinem adversam causari possint.

than penance), but also part of the normal quantity. And the more we cut down on food the better, provided that we take care not to endanger or weaken too much our health.

[84] *The second* is about sleep and the manner of sleeping. Concerning them, not only may we remove soft and pleasing things but also some ordinary ones, guarding however against serious danger to life and health. Therefore, one should not reduce the necessary sleeping time, except for a little bit when it is necessary to moderate it (if someone sleeps too much).

[85] *The third* is about flesh itself. It should feel the pain inflicted by wearing hair shirts, ropes, or chains, or when scourged or plagued or submitted to other kinds of austerity.

[86] However, in all these things, it would be far better to suffer pain only in the flesh, making sure that it does not penetrate into the bones with a risk of injury. For this reason, for a flagellation we highly recommend the use of very thin strings, which will affect the body externally and not internally, where a notable wound could be produced.



[87] *1<sup>a</sup> nota.* La primera nota es, que las penitencias externas principalmente se hazen por tres efectos : el primero, por satisfacción de los peccados pasados ; 2<sup>o</sup>, por vencer a sí mesmo, es a saber, para que la sensualidad obedezca a la razón y todas partes inferiores estén más subiectas a las superiores ; 3<sup>o</sup>, para buscar y hallar alguna gracia o don que la persona quiere y desea ; así como si desea haber interna contrición de sus pecados, o llorar mucho sobre ellos, o sobre las penas y dolores que Xpo nuestro Señor passaua en su pasión, o por solución de alguna dubitación en que la persona se halla.

[88] *2<sup>a</sup> nota.* La 2<sup>a</sup>, es de aduertir que la 1<sup>a</sup> y 2<sup>a</sup> adición se an de hazer para los exercitios de la media noche y en amanesciendo, y no para los que se harán en otros tiempos ; y la 4<sup>a</sup> adición nunca se hará en la iglesia delante de otros, sino en escondido, como en casa, etc.

[89] *3<sup>a</sup> nota.* La 3<sup>a</sup>, quando la persona que se exercita aún no halla lo que desea, así como lágrimas, consolaciones, etc., muchas vezes aprouecha hazer mudanza en el comer, en el dormir, y en o- [16v]tros modos de hazer penitencia ; de manera que nos mudemos, haziendo dos o tres días penitencia, y otros dos o tres no ; porque a algunos conuiene hazer más

[87] First Note. The first Note is that the exterior penances are done chiefly for three ends:

First, as satisfaction for the sins committed;

Second, to conquer oneself—that is, to make sensuality obey reason and all inferior parts be more subject to the superior;

Third, to seek and find some grace or gift which the person wants and desires; as, for instance, if he desires to have interior contrition for his sins, or to weep much over them, or over the pains and sufferings which Christ our Lord suffered in His Passion, or to settle some doubt in which the person finds himself.

[88] Second Note. The second: It is to be noted that the first and second Addition have to be made for the Exercises of midnight and at daybreak, but not for those which will be made at other times; and the fourth Addition will never be made in church in the presence of others but in private, as at home, etc.

[89] Third Note. The third: When the person who is exercising himself does not yet find what he desires—as tears, consolations, etc., — it often helps for him to make a change in food, in sleep and in other ways of doing penance, so that he change himself, doing penance two or three days, and two or three others not. For it suits some to do more penance and others less, and we

[87] Notanda sunt insuper quatuor haec circa paenitentiam. Primum quod paenitentiae exterioris tri-[25r]plex est usus seu effectus : nimirum ut pro delictis praeteritis nonnihil satisfiat ; ut vincat seipsum homo, inferiorem sui partem, quae sensualitas appellatur, superiori, hoc est, rationi magis subiiciens ; ut postremo quaeramus atque impetremus aliquod gratiae divinae donum, quod optamus, puta intimam cordis contritionem de peccatis, et abundantiam lachrimarum vel propter illa, vel propter paenas et dolores passionis Christi ; aut dubii alicuius, quod nos angit, resolutionem.

[88] 2<sup>m</sup> quod additiones primae duae solis conveniunt exercitiis, quae media nocte et sub aurorim fiunt ; quarta vero in templo vel coram aliis nunquam, sed domi tantum et clanculum exequenda est.

[89] 3<sup>m</sup> quod quando is, qui exercitatur, effectum quaesitum non consequitur, ut dolorem vel consolationem, mutare subinde expedit rationem victus somnique et [25v] alia genera paenitentiae ; ita ut paenitentiam unam per triduum sectemur, et próximo eam biduo relinquamus, vel etiam triduo, prout diversis plus aut minus paenitentiae

[87] Moreover, four things should be noticed.

*The first* is about penance, and specifically that exterior penance has three uses or fruits: to make modest amends for the crimes of the past; for someone to conquer himself by submitting his inferior part, called sensuality, to the higher one, reason; finally, for asking for and obtaining a gift of the divine grace that we wish, as, for example, an intimate contrition of heart for our sins and an abundance of tears, either for those sins or for the sufferings and sorrows of Christ's Passion or for the resolution of some doubt that torments us deeply.

[88] *The second* is about the first two Additions: They are applicable only to the Exercises done at midnight and dawn. The fourth should never be practiced in church or before others, but only at home and secretly.

[89] *The third:* When the person who is making the Exercises does not obtain the desired effect, such as the feeling of sorrow or of consolation, then it is expedient to modify the pattern of eating and sleeping, and to do other kinds of penance. For example, we may practice one kind of penance for three days and then abandon it for two or three days.

penitencia, y a otros menos ; y también porque muchas veces dexamos de hazer penitencia por el amor sensual y por juicio erróneo, que el sujeto humano no podrá tolerar sin notable enfermedad ; y algunas veces, por el contrario, hazemos demasiado, pensando que el cuerpo pueda tolerar ; y como Dios nuestro Señor en infinito conosce mejor nuestra natura, muchas veces en las tales mudanzas da a sentir a cada vno lo que le conuiene.

often omit doing penance from sensual love and from an erroneous judgment that the human system will not be able to bear it without notable illness; and sometimes, on the contrary, we do too much, thinking that the body can bear it; and as God our Lord knows our nature infinitely better, often in such changes He gives each one to perceive what is suitable for him.

est sumendum. Praeterea, cum penitentias huiusmodi saepe omittamus ob affectum carnis aut erroneum iudicium, quasi naturalis nostra complexio ferre illas non possit citra ingens valetudinis detrimentum ; et e contrario iustum nonnumquam paenitentiae modum excedamus, de corporis robore nimis confidentes ; mutatis, ut dictum est, paenitentiae generibus, ac per vices sumptis et relictis, evenit plaerunque ut clementissimus Dominus, qui naturam nostram perfectissime cognoscit, unicuique id compertum reddat, quod ipsi expedit.

Because each of us is different, some of us should do greater penance and some lesser. Furthermore, just as we often omit corporal penance out of attachment to our flesh, or because we judge wrongly that our physical condition will not tolerate it without endangering our health, on the other hand, we often exceed the right amount of penance, having too much confidence in the strength of our body. When we alternate the different manners of doing penance, doing them or abandoning them as explained above, it very often happens that the compassionate Lord, who knows our nature perfectly, would reveal to each one what is uniquely appropriate to him.

[90] *4ª nota.* La 4ª, el examen particular se haga para quitar defectos y negligencias sobre exercitios y additiones ; y así en la 2ª, 3ª, y 4ª semana.

[90] Fourth Note. The fourth: Let the Particular Examen be made to rid oneself of defects and negligences on the Exercises and Additions. And so in the SECOND, THIRD and FOURTH WEEKS.

[90] *4ª nota.* La 4ª, el examen particular se haga para quitar defectos y negligencias sobre exercitios y additiones ; y así en la 2ª, 3ª, y 4ª semana.

[90] *The fourth:* A Particular Examination should be made in order to eliminate faults and negligences that creep into our performance of the Exercises and Additions. This should be observed also during the following three Weeks.

**SEGUNDA SEMAMA**

**SECOND WEEK**

**HEBDOMADA 2ª**

**SECOND WEEK**

[91] EL LLAMAMIENTO DEL REY TEMPORAL AYUDA A CONTEMPLAR LA VIDA DEL REY ETERNAL

[91] THE CALL OF THE TEMPORAL KING IT HELPS TO CONTEMPLATE THE LIFE OF THE KING ETERNAL

[91] CONTEMPLATIO REGNI IESU CHRISTI EX SIMILITUDINE REGIS TERRENI SUBDITOS SUOS EVOCANTIS AD BELLUM

[91] CONTEMPLATITON OF THE KINGDOM OF JESUS CHRIST

Oración. La oración preparatoria sea la sólita.

Prayer. Let the Preparatory Prayer be the usual one.

Oratio praeparatoria fiet more supradicto.

through the likeness of earthly king calling his subjects to war

*1º preámbulo.* El primer preámbulo es composición viendo el lugar ; será aquí ver con la vista

First Prelude. The first Prelude is a composition, seeing the place: it will be here to see with the

Praeludium primum ad constructionem loci nunc erit, ut spectare nos imaginemur synagogas,

The *preparatory prayer* should be made in the manner stated above.

*The first prelude*, the mental re-creation of the place, will be to see

ymaginatua sinagogas, villas y castillos, por donde Xpo nuestro Señor predicaua.

2<sup>o</sup> *preámbulo.* El 2<sup>o</sup>, demandar la gracia que quiera ; será aquí pedir gracia a nuestro Señor para que no sea sordo a su llamamiento, mas presto y diligente [17r] para cumplir su sanctíssima voluntad.

[92] 1<sup>o</sup> *puncto.* El primer puncto es, poner delante de mí vn rey humano, eligido de mano de Dios nuestro Señor, a quien hazen reverencia y obedescen todos los príncipes y todos hombres xpianos.

[93] 2<sup>o</sup> *puncto.* El 2<sup>o</sup>, mirar cómo este rey habla a todos los suyos, deziendo : My voluntad es de conquistar toda la tierra de infieles ; por tanto, quien quisiere venir conmigo, a de ser contento de comer como yo, y así de beber y vestir, etc. ; asimismo ha de trabajar conmigo en el día y vigilar en la noche, etc. ; porque así después tenga parte conmigo en la victoria, como la ha tenido en los trabajos.

[94] 3<sup>o</sup> *puncto.* El 3<sup>o</sup>, considerar qué deuen responder los buenos súbditos a rey tan liberal y tan humano ; y, por consiguiente, si alguno no acceptase la petición de tal rey, cuánto sería digno de ser vituperado por todo el mundo y tenido por peruerso

sight of the imagination, the synagogues, villages and towns through which Christ our Lord preached.

Second Prelude. The second, to ask for the grace I want: it will be here to ask grace of our Lord that I may not be deaf to His call, but ready and diligent to fulfill His most Holy Will.

[92] First Point. The first Point is, to put before me a human chosen by God our Lord, whom all Christian Princes and men reverence and obey.

[93] Second Point. The second, to look how this king speaks to all his people, saying: "It is my Will to conquer all the land of unbelievers. Therefore, whoever would like to come with me is to be content to eat as I, and also to drink and dress, etc., as I: likewise he is to labor like me in the day and watch in the night, etc.," that that so afterwards he may have part with me in the victory, as he has had it in the labors."

[94] Third Point. The third, to consider what the good subjects ought to answer to a King so liberal and so kind, and hence, if any one did not accept the appeal of such a king, how deserving he would be of being censured by all the world, and held for

villas et oppida, quae praedicans Christus pertransibat, *et sic de locis aliis.*

2<sup>m</sup> ad gratiam poscendam pertinens, in hac parte erit petere a Deo ne obsurdscamus, vocante nos Christo, sed ad sequendum ac obtemperandum prompti simus.

[92] Punctum primum esto proponere mihi ob oculos humanum regem divinitus electum, cui principes et populi omnes christiani reverentiam et obsequium praestare debeant. [27r]

[93] 2.<sup>m</sup> est imaginari, quod audiam illum regem sic loquentem ad omnes subditos : In animo est mihi regiones infidelium universas ditioni meae subiicere. Quicumque igitur comitari me velit, paratus sit oportet non alio uti victu, vestitu rebusque aliis, quam me utentem conspexerit. In iisdem quoque laboribus, vigiliis et casibus caeteris, mecum persistendum erit, ut particeps fiat victoriae et foelicitatis unusquisque, prout laborum ac molestiarum socius extiterit.

[94] 3<sup>m</sup> est considerare quidnam respondere debeant regi amantissimo et liberalissimo fideles subditi, et quam prompte ad omnem eius voluntatem offerre se accinctos. Contra vero, si quis [non] obaudiret, quanto apud homines universos

with our imagination the synagogues, the villages, and the towns that Christ passed through while preaching, and similarly other places.

*The second prelude*, which is that of petitioning for the suitable grace, will be here to ask God that we not be deaf to Christ's calling us, but quick to follow and obey Him.

[92] *First point:* I put before my eyes a human king chosen by God, to whom all Christian princes and peoples must offer reverence and submission.

[93] *Second point:* I imagine that hear this king addressing all his subjects: "It is my intention to submit all regions of infidel peoples to my authority. Therefore, everyone who wishes to accompany me should be ready for no food, clothes, and other things besides those he sees me use. He should also persevere through the same daily labors, night watches, and other situations with me so that he will be a part of the victory and joy, since he stood with me in labor and difficulties."

[94] *Third point:* I consider what faithful subjects should answer to the most lovable and generous king, and how quickly they offer themselves, ready to follow his entire will. I consider the contrary, if someone were to refuse to submit himself, how much

caballero.

a mean-spirited knight.

vituperio dignus esset, atque quam ignavus miles aestimandus.

he would deserve to be scorned by all men and to be judged as a coward.

[95]

*En la 2ª parte.* La segunda parte deste exercitio consiste en aplicar el sobredicho exemplo del rey temporal a Xpo nuestro Señor, conforme a los tres puntos dichos.

[95]

#### IN PART 2

The second part of this Exercise consists in applying the above parable of the temporal King to Christ our Lord, conformably to the three Points mentioned.

[95]

Pars 2ª huius exercitii consistit in collatione similitudinis inter dictum regem et Dominum Iesum Christum circa triplex illud punctum. [27v]

[95]

The second part of this Exercise consists in a comparison of the similarities between the aforementioned king and the Lord Jesus Christ, according to these three points.

*1º puncto.* Y quanto al primer puncto, si tal bocación consideramos del rey temporal a sus súbditos, cuánto es cosa más digna de consideración ver a Xpo nuestro Señor, rey eterno, y delante dél todo el vniuerso mundo, al qual y a cada vno en particular llama y dize : My voluntad es de conquistar todo el mundo y todos los enemigos, y así entrar en la gloria de mi Padre ; por tanto, quien quisiere venir conmigo, a de trabajar conmigo, porque siguiéndome en la pena, también me siga en la gloria. [17v]

First Point. And as to the first Point, if we consider such a call of the temporal King to his subjects, how much more worthy of consideration is it to see Christ our Lord, King eternal, and before Him all the entire world, which and each one in particular He calls, and says: "It is My will to conquer all the world and all enemies and so to enter into the glory of My Father; therefore, whoever would like to come with Me is to labor with Me, that following Me in the pain, he may also follow Me in the glory."

Primo sic applicabimus exemplum. Si terrenus ille rex cum bellica sua evocatione dignus est, cui attentio et obsequium praestetur, quanto magis Christus rex aeternus mundoque toti conspicuus, qui singulos ad se his invitat verbis : Mea haec est iustissima voluntas, totius mundi dominium mihi vindicare, inimicos meos debellare omnes, ac ita demum in Patris mei gloriam intrare. Proinde quisquis eo mecum venire cupit, laboret mecum necesse est ; labori enim praemium respondebit.

First, we will apply the example like this: If the earthly king with his call to war deserves our attention and obedience, how much more Christ the Eternal King, conspicuous throughout the whole world, deserves it. He calls all individuals to Himself with these words: "It is my most rightful will to vindicate the dominion of all the world, to subdue all my enemies, and then enter into the glory of my Father. Therefore, anyone who wants to follow me must labor with me, for the reward will match the labor."

[96] *2º puncto.* El 2º, considerar que todos los que tuieren juicio y razón, offrescerán todas sus personas al trabajo.

[96] Second Point. The second, to consider that all those who have judgment and reason will offer their entire selves to the labor.

[96] 2.º Ratiocinabimur neminem fore sanae mentis, qui non cupidissime Christi servitio se totum offerat et addicat.

[96] Second, we will reason that no one of sane mind could be unwilling to offer and vow most passionately his total self to Christ's service.

[97] *3º puncto.* El 3º, los que más se querrán afectar y señalar en todo seruitio de su rey eterno y señor vniuersal, no solamente offrescerán sus personas al trabajo, mas aun haziendo contra su propia sensualidad y contra su amor carnal y mundano, harán oblaciones de mayor stima y mayor

[97] Third Point. The third, those who will want to be more devoted and signalise themselves in all service of their King Eternal and universal Lord, not only will offer their persons to the labor, but even, acting against their own sensuality and against their carnal and worldly love, will make offerings

[97] 3.º Iudicandum erit, quod ii, qui se obsequiis illius prorsus duxerint mancipandos, non seipsos tantum ad laborum tolerantiam, verum etiam maiora et praeclariora quaedam munera oblaturi sunt, expugnata carnis, sensuum amorisque proprii et mundani rebellion ; unde [28r]

[97] Third, we shall estimate that those who decided to offer themselves entirely to Him will not only submit themselves to the pain of labor but will also offer greater and more magnificent gifts after having rejected the rebellion of the flesh, the senses, love of self, and love of the world.

momento, deziendo :

[98] Eterno Señor de todas las cosas, yo hago my oblación, con vuestro fauor y ayuda, delante vuestra infinita bondad, y delante vuestra Madre gloriosa, y de todos los sanctos y sanctas de la corte çelestial, que yo quiero v deseo y es my determinación deliberada, sólo que sea vuestro mayor seruitio y alabanza, de ymitaros en pasar todas iniurias y todo vituperio y toda pobreza, así actual como spiritual, queriéndome vuestra sanctissima maiestad elegir y rescibir en tal vida y estado.

[99] *1ª nota.* Este exercitio se hará dos vezes al día, es a saber, a la mañana en leuantándose, y a vna hora antes de comer o de cenar.

[100] *2ª nota.* Para la segunda semana, y así para adelante, mucho aprouecha el leer algunos ratos en los libros De ymitacione Xpi o de los Euangelios y de vidas de sanctos.

[101]  
EL PRIMERO DÍA Y PRIMERA  
CONTEMPLACIÓN ES DE LA  
ENCARNACIÓN, Y CONTIENE EN  
SÍ LA ORACIÓN PREPARATORIA,

of greater value and greater importance, saying:

[98] "Eternal Lord of all things, I make my oblation with Thy favor and help, in presence of Thy infinite Goodness and in presence of Thy glorious Mother and of all the Saints of the heavenly Court; that I want and desire, and it is my deliberate determination, if only it be Thy greater service and praise, to imitate Thee in bearing all injuries and all abuse and all poverty of spirit, and actual poverty, too, if Thy most Holy Majesty wants to choose and receive me to such life and state."

[99] First Note. This Exercise will be made twice in the day; namely, in the morning on rising and an hour before dinner or before supper.

[100] Second Note. For the Second Week and so on, it is very helpful to read at intervals in the books of the Imitation of Christ, or of the Gospels, and of lives of Saints.

[101]  
THE FIRST DAY AND FIRST  
CONTEMPLATION  
IT IS ON  
THE INCARNATION

respondebit quisque in hunc fere modum :

[98] En, o rex supreme ac Domine uniuersorum, tua ego, licet indignissimus, fretus tamen gratia et ope, me tibi penitus offero, meaque omnia tuae subiicio voluntati ; attestans coram infinita bonitate tua, necnon in conspectus gloriosae Virginis Matris tuae totiusque curiae caelestis, hunc esse animum meum, hoc desiderium, hoc certissimum decretum : ut (dummodo in maiorem laudis tuae, et obsequii mei prouentum cedat) quam possim proxime te sequar, et imiter in ferendis iniuriis et aduersis omnibus, cum vera tum spiritus tum etiam rerum paupertate, si (inquam) sanctissimae tuae maiestati placeat ad tale me vitae institutum eligere atque recipere.

[99] Fiet bis interdiu hoc exercitium : mane cum primum surreximus, et in hora prandium vel caenam praecedente.

[100] In hac hebdomada 2.<sup>a</sup> et subsequentibus, utile fuerit aliquid subinde legere ex evangelico vel pio alio codice, ut de Imitatione Christi, sanctorum vita, etc. [28v]

[101]  
PRIMAE DIEI MEDITATIO PRIMA  
ERIT DE INCARNATIONE IESU  
CHRISTI, COMPLECTENS  
ORATIONEM

Therefore, each person will somehow answer like this:

[98] Here I am, O supreme King and Lord of all things, I, so unworthy, but still confiding in your grace and help, I offer myself entirely to You and submit all that is mine to Your will. In the presence of Your infinite Goodness, and under the sight of Your glorious Virgin Mother and of the whole heavenly court, I declare that this is my intention, my desire, and my firm decision: Provided it will be for Your greatest praise and for my best obedience to You, to follow You as nearly as possible and to imitate You in bearing injustices and aduersities, with true poverty, of spirit and things as well, if [I say] it pleases Your holiest Majesty to elect and accept me for such a state of life."

[99] This Exercise should be made twice, in the morning up as we get and at the hour before lunch or dinner.

[100] During this second week, and the following ones, it will certainly be useful to read something from the Gospel or any other pious book, like The Imitation of Christ, and the lives of the saints, etc.

[101]  
FIRST MEDITATION OF THE  
FIRST DAY  
will be about the Incarnation of Jesus  
Christ, and includes a preparatory

3 PREÁMBULOS Y 3 PUNTOS Y  
VN COLLOQUIO.  
[18r]

AND CONTAINS THE PREPARATORY  
PRAYER, THREE PRELUDES, THREE  
POINTS AND ONE COLLOQUY

PRAEPARATORIAM,  
TRIA PRAELUDIA ET PUNCTA  
TRIA CUM UNO COLLOQUIO

prayer, three preludes,  
and three points, with one colloquy.

*Oración.* La sólita oración preparatoria.

Prayer. The usual Preparatory Prayer.

Oratio praeparatoria nihil a superioribus variatur.

*The preparatory prayer* won't be any different from the previous ones.

[102] *1<sup>o</sup> preámbulo.* El primer preámbulo es, traer la historia de la cosa que tengo de contemplar ; que es aquí cómo las tres personas diuinas miravan toda la planicia o redondez de todo el mundo llena de hombres, y cómo, viendo que todos descendían al infirno, se determina en la su eternidad que la segunda persona se haga hombre, para saluar el género humano ; y así, venida la plenitud de los tiempos, embiando al ángel san Gabriel a nuestra Señora. Folio 41, lit. e.

[102] First Prelude. The first Prelude is to bring up the narrative of the thing which I have to contemplate. Here, it is how the Three Divine Persons looked at all the plain or circuit of all the world full of men, and how, seeing that all were going down to Hell, it is determined in Their Eternity, that the Second Person shall become man to save the human race, and so, the fullness of times being come, They sent the Angel St. Gabriel to Our Lady.

[102] Praeludium primum est, proferre in medium contemplandae rei historiam, quae hoc in loco erit, quomodo Personae tres diuinae, universam terrae superficiem speculantes hominibus refertam, qui ad infernum omnes descendebant, in deitatis suae aeternitate decernunt, ut secunda Persona pro salute humani generis naturam hominis assumat ; unde adueniente tempore praestituto, archangelus Gabriel ad beatam Virginem Mariam nuntius destinatur, ut dicetur infra, fol. [57v]

[102] *The first prelude* is to recall the story of the subject to be contemplated. Here, how the three Divine Persons, looking at the entire surface of the earth, crammed with men falling into hell, decide in the eternity of Their divinity that the second Person would assume human nature for the salvation of humankind; and that, therefore, when the designated time would come, the archangel Gabriel would be sent to the Virgin Mary as a messenger, as it will be narrated below in the Mysteries of the Life of [Our Lord Jesus] Christ.

[103] *2<sup>o</sup> preámbulo.* El 2<sup>o</sup>, composición, viendo el lugar ; aquí será ver la grande capacidad y redondez del mundo, en la qual están tantas y tan diuersas gentes ; asimismo, después, particularmente la casa y aposentos de nuestra Señora, en la çiudad de Naçaret, en la prouincia de Galilea.

[103] Second Prelude. The second, composition, seeing the place: here it will be to see the great capacity and circuit of the world, in which are so many and different people: then likewise, in particular, the house and rooms of Our Lady in the city of Nazareth, in the Province of Galilee.

[103] 2.<sup>m</sup> pertinet ad loci compositionem, quae erit visio imaginaria, perinde ac si oculis pateret terrae universae ambitus, quam habitant [29r] tot diversae gentes. Deinde ad certam mundi partem domuncula spectetur beatae Virginis apud Nazareth, in provincia Galilaeae sita.

[103] *The second prelude* regards the mental re-creation of the place, which consists of an imaginary viewing, as if the entire extension of the whole earth, inhabited by so many different peoples, were offered to the eyes. Then the vision should focus on a specific part of the world, on the little house of the Blessed Virgin in Nazareth, in the province of Galilee.

[104] *3<sup>o</sup> preámbulo.* El 3<sup>o</sup>, demandar lo que quiero ; será aquí demandar conoscimiento interno del Señor, que por mý se ha hecho hombre, para que más le ame y le siga.

[104] Third Prelude. The third, to ask for what I want: it will be to ask for interior knowledge of the Lord, Who for me has become man that I may more love and follow Him.

[104] 3.<sup>m</sup> continet gratiae postulationem, ut intime cognoscam, quo pacto Dei Filius mei causa sit homo factus, ut ardentius ipsum amem, et abhinc sequar studiosius.

[104] *The third prelude* contains the request for a grace: That I know intimately why the Son of God became man because of me, so that I would love Him more fervently and consequently follow Him more

[105] *Nota.* Conviene aquí notar que esta misma oración preparatoria, sin mudarla, como está dicha en el principio, y los mismos tres preámbulos se an de hazer en esta semana y en las otras siguientes, mudando la forma, según la subiecta materia.

[106] *1<sup>o</sup> puncto.* El primer puncto es ver las personas, las vnas y las otras ; y primero, las de la haz de la tierra, en tanta diuersidad, así en trajes como en gestos : vnos blancos y otros negros, vnos en paz y otros en guerra, vnos llorando y otros riendo, [18v] vnos sanos, otros enfermos, vnos nasciendo y otros muriendo, etc. ; 2<sup>o</sup>, ver y considerar las tres personas diuinas, como en el su solio real o throno de la su diuina maiestad, cómo miran toda la haz y redondez de la tierra y todas las gentes, en tanta çeguedad, y cómo mueren y descenden al infierno ; 3<sup>o</sup>, ver a nuestra Señora, y al ángel que la saluda ; y refletir para sacar prouecho de la tal vista.

[107] *2<sup>o</sup> puncto.* El 2<sup>o</sup>, oír lo que hablan las personas sobre la haz de la tierra, es a saber, cómo hablan vnos con otros, cómo iuran y blasfemian, etc. ; asimismo lo que dizen las

[105] Note. It is well to note here that this same Preparatory Prayer, without changing it as was said it the beginning, and the same three Preludes, are to be made in this Week and in the others following, changing the form according to the subject matter.

[106] First Point. The first Point is, to see the various persons: and first those on the surface of the earth, in such variety, in dress as in actions: some white and others black; some in peace and others in war; some weeping and others laughing; some well, others ill; some being born and others dying, etc.

2. To see and consider the Three Divine Persons, as on their royal throne or seat of Their Divine Majesty, how They look on all the surface and circuit of the earth, and all the people in such blindness, and how they are dying and going down to Hell.

3. To see Our Lady, and the Angel who is saluting her, and to reflect in order to get profit from such a sight.

[107] Second Point. The second, to hear what the persons on the face of the earth are saying, that is, how they are talking with one another, how they swear and blaspheme, etc.; and

[105] Notandum hic est tam orationem praeparatoriam, quam tria praeludia, per totam hanc hebdomadam et reliquas sequentes itidem fieri, praeludiis duntaxat pro diversitate rerum variatis.

[106] Punctum primum est, ut speculer personas omnes de quibus agitur. Et primo quidem homines super faciem terrae degentes, adeo moribus, gestibus et actionibus diversos ; quosdam albos, et nigros alios ; nonnullos fruentes pace, et reliquos bellis agitados ; hunc plorantem, et ridentem illum ; sanum unum, et alterum aegrotum ; nascentes multos, et multos vicissim morientes ; caeterasque varietates prope innumeras. [29v]

Deinde contemplandae erunt personae tres divinae, ex solio regali suo intuentes omnia hominum genera, in superficie terrae caecorum more viventium, passimque morientium et descendentium ad infernum.

Postea Virginem Mariam cum angelo eam salutante considerabimus, aliquid inde semper ad nos reflectendo, ut ex consideratione tali fructum aliquem referamus.

[107] 2<sup>m</sup> punctum est, auditu interno excipere quid loquantur personae omnes, ut homines in terris confabulantes, blasphemantes, sibique invicem convitiantes ; divinae vero

resolutely.

[105] It should be noticed here that the preparatory prayer as well as the three preludes should likewise be made throughout this whole week and the following, changing however the preludes according to the various topics.

[106] *The first point* is to observe all the persons considered here.

First, the human beings living on the face of the earth as diverse as they are in their manners, behaviors, and actions: Some are white, others black; a few enjoying peace, others troubled by war; this one crying, that one laughing; one healthy, another sick; many being born, and in turn many dying, and the almost innumerable other variations.

Then, to contemplate the three Divine Persons who from Their royal throne are looking at all kinds of people living on the earth as blind, and all dying and descending into hell.

Hereafter, we will consider the Virgin Mary with the angel greeting her, hence applying things to ourselves in order to procure some fruit from such consideration.

[107] *The second point* is, using our inner hearing, to listen to what is said by all persons: human beings on earth disputing, blaspheming, insulting one another; in heaven the three Divine

personas diuinas, es a saber : Hagamos redempción del género humano, etc. ; y después lo que hablan el ángel y nuestra Señora ; y refletir después, para sacar prouecho de sus palabras.

likewise what the Divine Persons are saying, that is: "Let Us work the redemption of the Human race," etc.; and then what the Angel and Our Lady are saying; and to reflect then so as to draw profit from their words.

Personae in caelo de redimendo humano genere colloquentes ; Virgo et angelus in cellula de incarnationis mysterio tractantes : quorum omnium reflexione seu applicatione quadam ad meipsum facta, studebo ex singulis nonnihil fructus decerpere.

Persons talking together about the redemption of humankind; in the little chamber, the Virgin and the angel treating the Mystery of the Incarnation. Having reflected upon all of that, and having applied it to myself, I make an effort to gather some fruit from each of these words.

[108] *3<sup>o</sup> puncto.* El 3<sup>o</sup>, después mirar lo que hazen las personas sobre la haz de la tierra, así como herir, matar, ir al infierno, etc. ; asimismo lo que hacen las personas diuinas, es a saber, obrando la sanctissima incarnación, etc. ; y asimismo lo que hazen el ángel y nuestra Señora, es a saber, el ángel haziendo su officio de legado, y nuestra Señora humiliándose y haciendo gracias a la diuina maiestad ; y después reflectir, para sacar algún prouecho de cada cosa destas.

[108] Third Point. The third, to look then at what the persons on the face of the earth are doing, as, for instance, killing, going to Hell, etc.; likewise what the Divine Persons are doing, namely, working out the most holy Incarnation, etc.; and likewise what the Angel and Our Lady are doing, namely, the Angel doing his duty as ambassador, and Our Lady humbling herself and giving thanks to the Divine Majesty; and then to reflect in order to draw some profit from each of these things.

[108] 3<sup>m</sup> consequenter erit, actiones quoque personarum simul attendere, ut puta quomodo sese [30r] invicem mortales infestent, concutiant, trucidant, et omnes ruant ad íferos ; quomodo sanctissima Trinitas incarnationis opus exequátur ; quomodo item sua angelus fungatur legatione, et Beata Virgo, humillime se gerens, divinae gratias agat maiestati ; ex quibus ad nos ipsos, ut dictum est, reflexis, fructus obiter est legendus.

[108] *The third point* will eventually be to also pay attention to the actions of the persons: how mortals attack, hit, and kill one another and run all down into hell; how the Holiest Trinity accomplishes the work of the Incarnation; how the angel for his part executes his mandate and how the Blessed Virgin, conducting herself most humbly, gives thanks to the Divine Majesty. As said before, we should reflect on and apply all of that to ourselves, in order to collect the fruit that presents itself.

[109] *Colloquio.* En fin ase de hazer vn colloquio, pensando lo que deuo hablar a las tres personas diuinas, o al Verbo eterno encarnado, o a la Madre y Señora nuestra, pidiendo según [19r] que en sí sintiere, para más seguir e ymitar al Señor nuestro, ansí nuevamente encarnado ; deziendo vn Pater noster.

[109] Colloquy. At the end a Colloquy is to be made, thinking what I ought to say to the Three Divine Persons, or to the Eternal Word incarnate, or to our Mother and Lady, asking according to what I feel in me, in order more to follow and imitate Our Lord, so lately incarnate.

I will say an OUR FATHER.

[109] Colloquium postremo subiiciam, disquisitis studiose verbis, quibus divinam quamlibet Personam, Verbum incarnatum et ipsius Matrem digne valeam compellare ; petendo etiam pro affectu, quem in me sensero, quicquid ad maiorem iuvet imitationem Domini mei Iesu Christi, velut nunc recens incarnati.

Recitabitur in fine Pater noster.

[109] Finally, I will add a colloquy, choosing carefully the most proper words to address myself with due respect to the Divine Persons, to the Word Incarnate, and to His Mother. I would ask, according to what I feel within myself, all that may help me to better imitate my Lord Jesus Christ, as if He had been incarnate just now. At the end, the Our Father will be recited.

[110] LA SEGUNDA  
CONTEMPLACIÓN ES DEL  
NACIMIENTO

[110] THE SECOND  
CONTEMPLATION IS ON  
THE NATIVITY

[110] CONTEMPLATIO 2.<sup>a</sup>  
DE NATIVITATE

[110] SECOND  
CONTEMPLATION  
about the Nativity



*Oración.* La s3lita oraci3n preparatoria.

Prayer. The usual Preparatory Prayer.

Oratio praeparatoria sicut Preparatory prayer as above. supra.

[111] *1<sup>o</sup> pre3mbulo.* El primer pre3mbulo es la historia ; y ser3 aqu3 c3mo desde Nazaret salieron nuestra Se3ora, gr3uida quasi de nueve meses, como se puede meditar piamente asentada en vna asna, y Josep y vna ancila, leuando vn buey, para yr a Betheltem, a pagar el tributo que C3sar hech3en todas aquellas tierras. Fol. 41, litt. a, b.

[111] First Prelude. The first Prelude is the narrative and it will be here how Our Lady went forth from Nazareth, about nine months with child, as can be piously meditated<sup>1</sup> seated on an ass, and accompanied by Joseph and a maid, taking an ox, to go to Bethlehem to pay the tribute which Caesar imposed on all those lands.

[111] Praeludium primum ex historia dependet, quae recensenda est ab egressu Beatae Virginis [30v] ex oppido Nazareth : quo scilicet modo ipsa, iam nono mense gravida et insidens asinae (ut pie meditari licet), ac Ioseph comes cum ancillula et bove, profecti sunt Bethlehem, tributum a Caesare exactum pro se soluturi.

[111] *The first prelude* comes from the narration that has to be reviewed of the departure of the Blessed Virgin from the town of Nazareth: for example, how being already nine months pregnant, and sitting on a she-donkey (as we may piously meditate), with her companion Joseph, with a young maid servant and an ox, they left for Bethlehem to pay the tribute imposed by Caesar.

<sup>1</sup>As can be piously meditated *is in St. Ignatius's handwriting and is inserted before seated.*

[112] *2<sup>o</sup> pre3mbulo.* El segundo, composici3n viendo el lugar ; ser3 aqu3 con la vista ymaginativa ver el camino desde Naçaret a Bethlem, considerando la longura, la anchura, y si llano, o si por valles o cuevas sea el tal camino ; asimismo mirando el lugar o espelunca del nacimiento ; qu3n grande, qu3n peque3o, qu3n baxo, qu3m alto, y c3mo estaba aparejado.

[112] Second Prelude. The second, a composition, seeing the place. It will be here to see with the sight of the imagination the road from Nazareth to Bethlehem; considering the length and the breadth, and whether such road is level or through valleys or over hills; likewise looking at the place or cave of the Nativity, how large, how small, how low, how high, and how it was prepared.

[112] *2<sup>m</sup> vero deducendum erit ex consideratione itineris, aestimata eius longitudine, obliquitate, lenitate vel asperitate passim occurrente. Deinceps, etiam Nativitatis locum rimabimur, speluncae similem, latum vel angustum, planum vel erectum, commode vel incommode paratum.*

[112] *The second prelude* will be the consideration of the journey, estimating its length, direction, how smooth here and hard there. Thereafter, we may examine also the place of the Nativity, which was similar to a cave: how wide or narrow, flat or slanted, comfortable or not.

[113] *3<sup>o</sup> pre3mbulo.* El 3<sup>o</sup> ser3 el mismo y por la misma forma que fue en la precedente contemplaci3n.

[113] Third Prelude. The third will be the same, and in the same form, as in the preceding Contemplation.

[113] *3<sup>m</sup> a superiore nihil mutabitur.*

[113] *The third prelude* will not differ from the previous contemplation.

[114] *1<sup>a</sup> puncto.* El primer puncto es ver las personas ; es a saber, ver a nuestra Se3ora y a Josep y a la ancilla, y al ni3o Jes3 despu3s de ser nascido ; hazi3ndome yo vn pobrezito y esclauito indigno, mir3ndolos, contempl3ndolos, y serui3ndolos en [19v] sus neccessidades, como si

[114] First Point. The first Point is to see the persons; that is, to see Our Lady and Joseph and the maid, and, after His Birth, the Child Jesus, I making myself a poor creature and a wretch of an unworthy slave, looking at them and serving them in their needs, with all possible respect and

[114] Punctum primum est aspectus personarum, ut Virginis Deiparae, et Ioseph coniugis, cum famula, et Christi Domini, ut infantis nunc primum nati. Inter quos me adesse fingam, tanquam pauperculum, eorum utcunque necessitatibus cum reverentia maxima famulantem.\*

[114] *The first point* is to look at the persons: the Virgin Mother of God, and her spouse Joseph, with the maidservant, and the Lord Christ as a newborn infant. I may imagine myself as being there with them like a little poor servant, waiting on them according to their needs with the

presente me hallase, con todo acatamiento y reuerencia posible ; y después reflectir en mí mismo para sacar algún prouecho.

reverence, as if I found myself present; and then to reflect on myself in order to draw some profit.

[*addatur ex autographo* : pauperculum et servulum indignum, eos spectantem, contemplantem, et eorum necessitatibus cum reverentia maxima famulentem.] Ac inde quid ad me redire emolumentum ex tali spectaculo possit, dispiciam. [31r]

greatest reverence. Hence, I shall reflect upon what I could gain from the representation of all this.

[115] 2<sup>o</sup> *puncto*. El 2<sup>o</sup>, mirar, advertir y contemplar lo que hablan ; y reflitiendo en mí mismo sacar algún prouecho.

[115] Second Point. The second, to look, mark and contemplate what they are saying, and, reflecting on myself, to draw some profit.

[115] 2<sup>m</sup> *conficitur ex verborum, quae ibidem fiunt, apprehensione fructuosa.*

[115] *The second point* is to apprehend in a fruitful manner the words they are saying.

[116] 3<sup>o</sup> *puncto*. El 3<sup>o</sup>, mirar y considerar lo que hazen, así como es el caminar y trabajar, para que el Señor sea nascido en summa pobreza y, a cabo de tantos trabajos de hambre, de sed, de calor y de frio, de iniurias y afrentas, para morir en cruz ; y todo esto por mí ; después reflitiendo sacar algún prouecho spiritual.

[116] Third Point. The third, to look and consider what they are doing, as going a journey and laboring, that the Lord may be in the greatest poverty; and as a termination of so many labors—of hunger, of thirst, of heat and of cold, of injuries and affronts—that He may die on the Cross; and all this for me: then reflecting, to draw some spiritual profit.

[116] 3<sup>m</sup> *ex negotiorum, quae illic geruntur, inspectione, puta itineris, laborum et causarum, ob quas summus omnium Dominus in summa natus sit egestate, laturus quoque in hac vita cum perpetua paupertate labores, famem, sitim, aestum, frigus, opprobria, verbera et crucem tandem subiturus, idque mei causa : unde per singula studebo proventum aliquem spiritualem colligere.*

[116] *The third point* is to examine all the events happening there. For example, the journey, the toil, and the reasons why the greatest Lord of all is born in absolute deprivation; He who, later in this life, will suffer perpetual poverty, pain, hunger, thirst, heat, cold, insults, lashings, and finally the cross: all of that for me. Then I will strive to gain some spiritual benefit from each one of these considerations.

[117] *Colloquio*. Acabar con vn colloquio, así como en la precedente contemplación, y con vn Pater noster.

[117] Colloquy. I will finish with a Colloquy as in the preceding Contemplation, and with an OUR FATHER.

[117] Haec demum concludenda erunt inito colloquio, et finite cum Pater noster.

[117] Then all this will be concluded with a colloquy and finished with the Our Father.

[118] LA TERCERA  
CONTEMPLACIÓN SERÁ  
REPETICIÓN DEL PRIMERO Y 2<sup>o</sup>  
EXERCICIO

[118] THE THIRD  
CONTEMPLATION  
WILL BE A REPETITION OF THE FIRST  
AND SECOND EXERCISE

[118] TERTIA CONTEMPLATIO  
EST REPETITIO  
PRAEDECENTIUM DUARUM

[118] THIRD CONTEMPLATION  
is a repetition of the previous two.

Después de la oración preparatoria y de los tres preámbulos, se hará la repetición del primero y segundo exercicio ; notando siempre algunas partes más principales, donde

After the Preparatory Prayer and the three Preludes, the repetition of the first and second Exercise will be made, noting always some more principal parts, where the person has

Pro tertio exercitio seu contemplatione repetuntur duae praecedentes, cum oratione praeparatoria et iisdem tribus praeludiis ; notando ubique et fixius

As a third Exercise, or contemplation, the two previous contemplations will be repeated, with the preparatory prayer and the same three preludes; I will notice every time and treat with

aya sentido la persona algún conocimiento, consolación o desolación ; haciendo asimismo vn colloquio al fin, y un Pater noster.

felt some knowledge, consolation or desolation, making likewise one Colloquy at the end, and saying an OUR FATHER.

tractando illas partes, [31v] in quarum priore transcurso aliquid illustrationis, consolationis vel desolationis acceperim. Subdetur etiam colloquium cum oratione dominica, ut prius.

more attention those parts in which previously I have received some insight, either consolation or desolation. At the end, a colloquy is added, with the Lord's Prayer, as it was done before.

[119] En esta repetición y en todas las siguientes se lleuará la misma [20r] orden de proceder que se lleuará en las repeticiones de la primera semana, mudando la materia y guardando la forma.

[119] In this repetition, and in all the following, the same order of proceeding will be taken as was taken in the repetitions of the First Week, changing the matter and keeping the form.

[119] Notandum eundem esse repetendi exercitii modum et ordinem in hac hebdomada et in sequentibus, qui fuit in prima ; nisi quod mutatur materia, eadem forma permanente.

[119] It must be observed that the method and the order of repeating an Exercise are the same in this Week, and in the following ones, as they were in the First Week: The matter changes, but the form remains the same.

[120] LA QUARTA CONTEMPLACIÓN SERÁ REPETICIÓN DE LA 1ª Y 2ª, DE LA MISMA MANERA QUE SE HIZO EN LA SOBREDICHA REPETICIÓN

[120] THE FOURTH CONTEMPLATION WILL BE A REPETITION OF THE FIRST AND SECOND EXERCISE in the same way as was done in the above-mentioned repetition.

[120] QUARTA CONTEMPLATIO EST PRIMAE AC 2.<sup>ae</sup> ITERATA REPETITIO, PROXIMAE PRAECEDENTI PENITUS CONFORMIS

[120] FOURTH CONTEMPLATION

is another repetition of the first and second contemplations, similar to the one just before.

[121] LA QUINTA SERÁ TRAER LOS CINCO SENTIDOS SOBRE LA PRIMERA Y SEGUNDA CONTEMPLACIÓN

[121] THE FIFTH CONTEMPLATION WILL BE TO BRING THE FIVE SENSES ON THE FIRST AND SECOND CONTEMPLATION

[121] QUINTA CONTEMPLATIO EST APPLICATIO SENSUUM AD PRAEDICTAS

[121] FIFTH CONTEMPLATION

is to apply the senses to what was said before.

*Oración.* Después de la oración preparatoria y de los tres preámbulos, aprouecha el pasar de los cinco sentidos de la imaginación por la 1ª y 2ª contemplación, de la manera siguiente.

Prayer. After the Preparatory Prayer and the three Preludes, it is helpful to pass the five senses of the imagination through the first and second Contemplation, in the following way:

Post orationem praeparatoriam cum tribus iam dictis praeludiis apprime conducit, quinque imaginarios sensus circa primam et 2.<sup>am</sup> [32r] contemplationem eo, qui sequitur, modo exercere, prout res subiecta feret.

After the preparatory prayer, with the three preludes already mentioned, it is good to exercise the five senses of the imagination on the first and second contemplations in the following manner, according to the subject matter.

[122] 1ª punto. El primer punto es ver las personas con la vista ymaginativa, meditando y contemplando en particular sus

[122] First Point. The first Point is to see the persons with the sight of the imagination, meditating and contemplating in particular the details

[122] Punctum primum erit, secundum imaginationem respicere personas omnes, et notatis, quae circa eas occurrent, circumstantiis, utilitatem

[122] *The first point* will be, with the imagination, to see all persons, and after having noticed the occurring circumstances regarding them, to draw

circunstancias, y sacando algún prouecho de la vista.

about them and drawing some profit from the sight.

nostram elicere.

out what is useful for us.

[123] *2º puncto.* El 2º, oír con el oído lo que hablan o pueden hablar ; y refletiendo en sí mismo, sacar dello algún prouecho.

[123] Second Point. The second, to hear with the hearing what they are, or might be, talking about and, reflecting on oneself, to draw some profit from it.

[123] 2<sup>m</sup>. Velut audiendo quid loquantur, aut loqui eas deceat, omnia in usum nostrum attrahere.

[123] *The second point* is to take out for our own use either what we hear them saying or what might be appropriate for them to say.

[124] *3º puncto.* El 3º, oler y gustar con el olfato y con el gusto la infinita suauidad y dulçura de la diuinidad, del ánima y de sus virtudes y de todo, según fuere la persona que se [20v] contempla ; refletiendo en sí mismo, y sacando prouecho dello.

[124] Third Point. The third, to smell and to taste with the smell and the taste the infinite fragrance and sweetness of the Divinity, of the soul, and of its virtues, and of all, according to the person who is being contemplated; reflecting on oneself and drawing profit from it.

[124] 3<sup>m</sup>. Interiore quodam gustu et olfactu sentire, quanta sit suavitas et dulcedo animae, divinis donis ac virtutibus imbutae, iuxta rationem\* [*dulcedo divinitatis, animae eiusque virtutum ac caeterorum omnium, iuxta rationem*] personae, quam consideramus ; adaptando nobis ea, quae fructum aliquem adferre possint.

[124] *The third point* is to sense, through a kind of internal tasting and smelling, the great gentleness and sweetness of a soul imbued by divine gifts and virtues, according to the person we are considering, and adapting to ourselves whatever could be of any fruit.

[125] *4º puncto.* El quarto, tocar con el tacto, así como abraçar y besar los lugares, donde las tales personas pisan y se asientan ; siempre procurando de sacar prouecho dello.

[125] Fourth Point. The fourth, to touch with the touch, as for instance, to embrace and kiss the places where such persons put their feet and sit, always seeing to my drawing profit from it.

[125] 4<sup>m</sup>. Per internum tactum attractare ac deosculari vestimenta, loca, vestigia caeteraque personis talibus coniuncta, unde fiat nobis devotionis vel boni cuiuslibet spiritualis maior accessio.

[125] *The fourth point* is to feel, through an inner sense of touch, and to kiss the clothes, the places, the footprints, and everything connected with such persons; so that, from it, a larger increase of devotion or of any spiritual good will happen for us.

[126] *Colloquio.* Acabarse ha con vn colloquio, como en la primera y segunda contemplación, y con vn Pater noster.

[126] Colloquy. One has to finish with one Colloquy as in the first and second Contemplation, and with an OUR FATHER.

[126] Huic erit contemplationi per colloquium imponendus finis, sicut prioribus, adiecto itidem Pater noster. [32v]

[126] A colloquy should end this contemplation, as with the previous ones; similarly add the Our Father.

[127] *1ª nota.* Primera nota. Es de advertir para toda esta semana y las otras siguientes, que solamente tengo de leer el misterio de la contemplación que inmediate tengo de hazer ; de manera que por entonces no lea

[127] First Note. The first note is to remark for all this and the other following Weeks, that I have only to read the Mystery of the Contemplation which I have immediately to make, so that at any time I read no Mystery

[127] Notanda insuper sunt haec quinque.

Primum quod tam in hac, quam in qualibet sequente hebdomada, nullum debeo legere vel cogitare aliud mysterium, nisi quod eadem hora aut

[127] These following five points must be observed:

1. During this Week and the Weeks thereafter, I must never read or reflect about any Mystery other than the one considered during that hour or

ningún misterio que aquel día o en aquella hora no haya de hazer, porque la consideración de vn misterio no estorue a la consideración del otro.

[128] 2<sup>a</sup> nota. La 2<sup>a</sup>. El primer exercitio de la encarnación se hará a la media noche ; el 2<sup>o</sup>, en amanesciendo ; el 3<sup>o</sup>, a la hora de missa ; el 4<sup>o</sup>, a la hora de vísperas ; y el 5<sup>o</sup>, antes de la hora de çenar ; estando por espacio de vna hora en cada vno de los cinco exercicios ; y la misma horden se lleuará en todo lo siguiente.

[129] 3<sup>a</sup> nota. La 3<sup>a</sup>. Es de aduertir que si la persona que haze los exercicios es biejo o débil, o aunque fuerte, si de la 1<sup>a</sup> semana a quedado en alguna manera débil, es mejor que en esta 2<sup>a</sup> semana, a lo menos algunas vezes, no se leuantando a media noche, hazer a la mañana vna contemplación, y otra a la hora de missa, y otra antes de comer, y sobre ellas vna repetición a la hora de vísperas, y después el traer de los sentidos antes de çena [21r].

[130] 4<sup>a</sup> nota. La quarta. En esta segunda semana, en todas las x addiciones que se dixeron en la primera semana, se han de mudar la 2<sup>a</sup>, la 6<sup>a</sup>, la 7<sup>a</sup>, y en parte la 10<sup>a</sup>.

En la segunda será, luego en despertándome, poner enfrente de mí la contemplación que tengo de hazer,

which I have not to make that day or at that hour, in order that the consideration of one Mystery may not hinder the consideration of the other.

[128] Second Note. The second: The first Exercise, on the Incarnation, will be made at midnight; the second at dawn; the third at the hour of Mass; the fourth at the hour of Vespers, and the fifth before the hour of supper, being for the space of one hour in each one of the five Exercises; and the same order will be taken in all the following.

[129] Third Note. The third: It is to be remarked that if the person who is making the Exercises is old or weak, or, although strong, has become in some way less strong from the First Week, it is better for him in this Second Week, at least sometimes, not rising at midnight, to make one Contemplation in the morning, and another at the hour of Mass, and another before dinner, and one repetition on them at the hour of Vespers, and then the Application of the Senses before supper.

[130] Fourth Note. The fourth: In this Second Week, out of all the ten Additions which were mentioned in the First Week, the second, the sixth, the seventh and in part the tenth have to be changed.

In the second it will be immediately on waking up, to put before me the contemplation which I

die considerandum sit, cum alioquin unum alteri obturbet.

[128] 2<sup>m</sup>. Quod primum de incarnatione Christi exercitium fit media nocte ; proximum diluculo ; 3.<sup>m</sup> circa horam missae ; 4.<sup>m</sup> sub vespere ; 5.<sup>m</sup> paulo ante caenam.\* [et postea paulo ante coenam.] Et eorum cuilibet spatium impudentur unius horae. Id quod abhinc deinceps ubique venit observandum.

[129] 3<sup>m</sup>. Quod si is, qui exercitatur, sit senex, vel valetudinarius, vel per hebdomadam primam viribus attritus ; praestat eum aliquoties non surgere de nocte, sed tres tantum contemplationes peragere, in aurora, circa missae tempus, et ante prandium ; superaddita circa vespere una repetitione, et sensuum applicatione ante coenam.\* [et postea sensuum applicatione ante coenam.] [33r]

[130] 4<sup>m</sup>. Quod in hac hebdomada 2.<sup>a</sup>, ex decem additionibus in prima traditis, variari debent 2.<sup>a</sup>, 6.<sup>a</sup> et 7.<sup>a</sup> cum decima ex parte.

In 2a quidem hoc mutatur, quod simul atque excitor a somno, meditationem proxime instantem

day, or one would somewhat disturb the other.

[128] 2. The first Exercise on the Incarnation of Christ is made at midnight; the next, at dawn; the third, about the hour of the Mass; the fourth, at Vespers; the fifth, a short while before supper. One hour should be spent with each one of them, and this has to be observed from now on.

[129] 3. If the one who exercises is old, or exhausted by the First Week, it would be better for him not to get up at midnight, and to make only three contemplations, at dawn, around the time of Mass, and before lunch, and add one repetition around Vespers and one application of the senses before supper.

[130] 4. During this Second Week, of the ten Additions given in the First Week, we must change the second, the sixth, the seventh, and partially the tenth.

*The second Addition* is changed in this way: As soon as I wake up, I must put into my mind the

deseando más conoscer el Verbo eterno encarnado, para más le seruir y seguir.

Y la 6<sup>a</sup> será traer en memoria frecuentemente la vida y misterios de Xpo nuestro Señor, comenzando de su encarnación hasta el lugar o misterio que voy contemplando.

Y la 7<sup>a</sup> será que tanto se deue guardar en tener obscuridad o claridad, vsar de buenos temporales o diuersos, quanto sintiere que le puede aprouechar y ayudar, para hallar lo que desea la persona que se exercita.

Y en la 10<sup>a</sup> addición, el que se exercita se deue aver según los misterios que contempla ; porque algunos piden penitencia, y otros no. De manera que se hagan todas las x addiciones con mucho cuydado.

[131] 5<sup>a</sup> nota. La quinta nota. En todos los exercicios, dempto en el de la media noche y en el de la mañana, se tomará el equiualente de la 2<sup>a</sup> addición, de la manera que se sigue : luego en acordándome que es hora del exercicio que tengo de hazer, antes que me baya, poniendo delante [21v] de mí a donde voy y delante de quién, resumiendo vn poco el exercicio que tengo de hazer, y después haziendo la 3<sup>a</sup> addición, entraré en el exercicio.

have to make, desiring to know more the Eternal Word incarnate, in order to serve and to follow Him more.

The sixth will be to bring frequently to memory the Life and Mysteries of Christ our Lord, from His Incarnation down to the place or Mystery which I am engaged in contemplating.

The seventh will be, that one should manage as to keeping darkness or light, making use of good weather or bad, according as he feels that it can profit and help him to find what the person desires who is exercising himself.

And in the tenth Addition, he who is exercising himself ought to manage himself according to the Mysteries which he is contemplating; because some demand penance and others not. All the ten Additions, then, are to be made with great care.

[131] Fifth Note. The fifth note: In all the Exercises, except in that of midnight and in that of the morning, the equivalent of the second Addition will be taken in the following way: — Immediately on recollecting that it is the time of the Exercise which I have to make, before I go, putting before myself where I am going and before Whom, and summarizing a little the Exercise which I have to make, and then making the third Addition, I will

debeo menti obiicere, ac desiderium provocare cognoscendi clarius incarnati aeterni Verbi, ut ipsi serviam et adhaerescam tanto propensius, quanto incredibiliorem erga me bonitatem eius perspexero.

In 6<sup>a</sup> vero, ut frequenti versem memoria vitam Christi a tempore incarnationis ad locum usque sive mysterium, de quo in praesenti die vel hora sum meditaturus.

In 7<sup>a</sup> ut luce vel obscuritate sereno caelo vel turbido delecter, quatenus ad scopum refert desideratae rei pertingendum.

In 10a ut ita me geram, sicut exigere videtur mysterii contemplandi genus ; cum nonnulla ex mysteriis paenitentiam requirant, alia non item. Decem igitur additionibus utendum erit circumspecte. [33v]

[131] 5<sup>m</sup> est ultimo notandum, quod in omnibus aliarum horarum (praeterquam noctis mediae et aurorae) exercitiis, assumendum erit aliquid quod *secundae et tertiae* additioni aequivaleat, hunc in modum : ubi primum in mentem veniet adesse meditandi horam, priusquam accedam, prospiciam eminus, quo ferar et coram quo sim appariturus, ac transcursum obiter exercitii oblatis parte, contemplationem statim auspicabor.

meditation I am going to make next, and provoke the desire to know more clearly the incarnate Eternal Word, in order to serve Him and to adhere to Him more willingly because I will have seen His incredible goodness toward me.

*The sixth:* I will frequently review in my memory the Life of Christ from the time of the Incarnation to the moment, or Mystery, about which I will be meditating during the present day or hour.

*The seventh:* I will enjoy light or darkness, clear or clouded sky, to the degree that helps to reach the desired goal.

*The tenth:* I shall conduct myself according to the type of the contemplated Mystery; some Mysteries may require penance, some may not. Therefore, the ten Additions must be used with circumspection.

[131] 5. Eventually, it must be noted that in all Exercises of the hours, other than midnight and dawn, an equivalent of the second and third Additions must be done: As soon as it comes to my mind that the hour of meditation is coming, before approaching the place where I am going to pray, from a distance I will look at where and in the presence of whom I will bring and show myself; and, after passing quickly through the matter of the

enter into the Exercise.

Exercise, I will immediately start the contemplation.

[132] 2<sup>o</sup> día. EL SEGUNDO DÍA tomar por primera y segunda contemplación la presentación en el templo, fol. 42, lit. d, e, y la huída como en destierro a Egipto, fol. 42, litt. c ; y sobre estas dos contemplaciones se harán dos repeticiones y el traer de los cinco sentidos sobre ellas, de la misma manera que se hizo el día precedente.

[132] THE SECOND DAY  
Second Day. For first and second Contemplation to take the Presentation in the Temple 9[268]) and the Flight to Egypt as into Exile ([269]), and on these two Contemplations will be made two repetitions and the Application of the Five Senses to them, in the same way as was done the preceding day.

[132] In 2<sup>a</sup> die argumentum primae et 2.<sup>ae</sup> contemplationis erit Christi praesentatio in templo, de qua infra, fol. [59r], et fuga in Aegyptum,\* de qua fol. [59v]. [additur ex autographo : et fuga eiusdem veluti exulantis in Aegyptum.]

Super duabus his contemplationibus fiet repetitio duplex et sensuum applicatio ut supra.

[132] SECOND DAY  
The subject of the first and second contemplation will be the Presentation of Christ in the Temple (see below) and the Flight to Egypt (also see below) in the Mysteries of Christ's Life. The two contemplations will be repeated twice, and the application of the senses as above.

[133] Nota. Algunas vezes aprouecha, aunque el que se exercita sea rezió y dispuesto, el mudarse desde este 2<sup>o</sup> día hasta el 4<sup>o</sup> inclusiué, para mejor hallar lo que desea, tomando sola vna contemplación en amaneciendo y otra a la hora de missa, y repetir sobre ellas a la hora de vísparas, y traer los sentidos antes de cena.

[133] Note. Sometimes, although the one who is exercising himself is strong and disposed, it helps to make a change, from this second day up to the fourth inclusively, in order better to find what he desires, taking only one Contemplation at daybreak, and another at the hour of Mass, and to repeat on them at the hour of Vespers and apply the senses before supper.

[133] Notandum quod expedit nonnumquam, eum, qui [34r] exercitatur, quamvis et vigore animi et corporis robore sit praeditus, nonnihil tamen remittere de praescriptis exercitiis 2.<sup>ae</sup> huius hebdomadae et subsequentium duarum, ut assequi quod cupit commodius valeat ; accepta solummodo contemplatione una in crepusculo matutino, et altera circa missae tempus, quarum repetitionem faciat hora vesperarum, et sub caenam quinque imaginationis sensus super iisdem exercent.

[133] Note: It is expedient sometimes for the one making the Exercises, even though he may be gifted with a vigorous mind and a strong body, to alleviate in some measure the prescribed Exercises Second Week of the Second and the two following Weeks, in order to be able to achieve more easily what he desires, with only one contemplation at dawn and another around the time of Mass, and with a repetition at vespers and the application of the five senses of the imagination at suppertime.

[134] 3<sup>o</sup> día. EL TERCERO DÍA, cómo el niño Jesús hera obediente a sus padres en Naçareth, fol. 43, lit. g, y cómo después le hallaron en el templo, fol. 43, lit. f ; y así consequenter hazer las dos repeticiones y traer los cinco sentidos.

[134] THE THIRD DAY  
Third Day. How the Child Jesus was obedient to His Parents at Nazareth ([271]), and how afterwards they found Him in the Temple [272], and so then to make the two repetitions and apply the five senses.

[134] Die vero 3.<sup>a</sup> meditandum occurret, quo pacto puer Iesus apud Nazareth subditus erat parentibus, ut habetur fol. [59v-60r). Deinde quomodo ab eis repertus fuerit in templo, fol. [60r].

Fient item duae repeticiones cum sensuum applicatione. [34v]

[134] THIRD DAY  
The meditation is about the way the boy Jesus was subject to His parents in Nazareth; then, how He was found by them in the Temple, as below in the Mysteries of Christ's Life.  
Two repetitions will be made, with the application of the senses.

[135] PREÁMBULO PARA  
CONSIDERAR ESTADOS

[135] PREAMBLE TO CONSIDER  
STATES

[135] PRAELUDIUM QUODDAM  
CIRCA CONSIDERATIONEM  
STATUUM SEU GENERUM VITAE  
DIVERSORUM\*

[135] PRELUDE  
to the consideration of the different  
states or kinds of life

*Preámbulo.* Ya considerado el exemplo que Xpo nuestro Señor nos ha dado para el primer estado, que es en custodia de los mandamientos, [22r] siendo él en obediencia a sus padres, y asimismo para el 2º, que es de perfección euangélica, quando quedó en el templo, dexando a su padre adoptiuo y a su madre natural, por vacar en puro seruuicio de su Padre eternal ; començaremos, iuntamente contemplando su vida, a investigar y a demandar en qué vida o estado de nosotros se quiere seruir su diuina maiestad. Y assí, para alguna introducción dello, en el primer exercicio siguiente veremos la intención de Xpo nuestro Señor y, por el contrario, la del enemigo de natura humana ; y cómo nos deuemos disponer para venir en perfección en qualquier estado o vida, que Dios nuestro Señor nos diere para elegir.

First Preamble. The example which Christ our Lord, being under obedience to His parents, has given us for the first state, —which consists in the observance of the Commandments —having been now considered; and likewise for the second, — which is that of evangelical perfection, — when He remained in the Temple, leaving His adoptive father and His natural Mother, to attend to the pure service of His eternal Father; we will begin, at the same time contemplating His life, to investigate and to ask in what life or state His Divine Majesty wants to be served by us.

And so, for some introduction of it, we will, in the first Exercise following, see the intention of Christ our Lord, and, on the contrary, that of the enemy of human nature, and how we ought to dispose ourselves in order to come to perfection in whatever state of life God our Lord would give us to choose.

[136] 4º dia. EL CUARTO DÍA,

[136] THE FOURTH DAY

Cum supra propositum fuerit exemplum Christi de vitae genere, quod in mandatorum Dei observatione consistit, et primus seu communis status appellatur ; nunc idem ipse Dominus, dum parentibus suis fuisse subditus memoratur, formam videtur exhibere alterius seu secundi status pendentis ab obedientia, et perfectionem evangelicam afferentis, [consistit, dum parentibus suis fuisse subditus memoratur, et primus seu communis status appellatur ; nunc idem ipse Dominus formam videtur exhibere alterius seu secundi status, perfectionem evangelicam afferentis,] quando videlicet in templum se contulit, patre adscititio et naturali matre derelictis, ut aeterni Patris obsequio vacaret. Quare opportunum hic erit nos quoque illius vitam contemplantes, vestigare et efflagitare proprium vitae genus, in quo maiestati suae nos servire malit.

Ad hoc igitur inquirendum possumus introduci per sequens proxime exercitium, ad Christi mentem attendentes, collatam cum opposita inimici. Discemus etiam exinde, [35r] qua sit nobis opus dispositione, ut perfecti in eo evadamus statu, quemcunque bonitas divina eligendum nobis suggesserit.

[136] CUARTA DIE FIET

Christ's example was previously proposed as the kind of life consisting of the observance of God's commandments, which is called the first or common state. Now the same Lord, remembered as subject to His parents, seems to show the example of another or second state, which depends on obedience and brings evangelical perfection, as is clearly seen when He went to the Temple, having abandoned His adoptive father and natural mother, in order to be free for the service of the Eternal Father. Therefore, it will be appropriate here for us, too, while contemplating His life, to search and earnestly ask which proper kind of life He prefers for us to serve His Majesty.

Therefore, we may be introduced into that inquiry by the next Exercise, being attentive to Christ's mind as opposed to the enemy's opposite one. From this we will also learn which disposition we must have to achieve perfection in whatever state the Divine Goodness will have inspired us to elect.

[136] FOURTH DAY



meditación de dos banderas la vna de Xpo, summo capitán y señor nuestro, la otra de Luzifer, mortal enemigo de nuestra humana natura.

*Oración.* La sólita oración preparatoria.

[137] 1<sup>o</sup> preámbulo. El primer preámbulo es la historia ; será aquí cómo Xpo llama y quiere a todos debaxo de su bandera, y Luçifer al contrario debaxo de la suya.

[138] 2<sup>o</sup> preámbulo. El 2<sup>o</sup>, composición viendo el lugar ; será aquí ver vn gran campo de toda aquella región de Hierusalén, adonde el sumo capitán general de los buenos es Xpo nuestro Señor ; otro campo en región de Babilonia, donde el caudillo de los enemigos es Luzifer. [22v]

[139] 3<sup>o</sup> preámbulo. El 3<sup>o</sup>, demandar lo que quiero ; y será aquí pedir conoscimiento de los engaños del mal caudillo, y ayuda para dellos me guardar ; y conoscimiento de la vida verdadera que muestra el summo y verdadero capitán y gratia para le imitar.

[140] 1<sup>o</sup> puncto. El primer puncto es ymaginar así como si se asentase el caudillo de todos los enemigos en aquel gran campo de Babilonia, como

MEDIATION ON  
TWO STANDARDS

The one of Christ, our  
Commander-in chief and Lord; the  
other of Lucifer, mortal enemy of our  
human nature.

Prayer. The usual Preparatory  
Prayer.

[137] First Prelude. The First  
Prelude is the narrative. It will be here  
how Christ calls and wants all under  
His standard; and Lucifer, on the  
contrary, under his.

[138] Second Prelude. The second, a  
composition, seeing the place. It will  
be here to see a great field of all that  
region of Jerusalem, where the  
supreme Commander-in-chief of the  
good is Christ our Lord; another field  
in the region of Babylon, where the  
chief of the enemy is Lucifer.

[139] Third Prelude. The third, to  
ask for what I want: and it will be here  
to ask for knowledge of the deceits of  
the bad chief and help to guard myself  
against them, and for knowledge of  
the true life which the supreme and  
true Captain shows and grace to  
imitate Him.

[140] First Point. The first Point is  
to imagine as if the chief of all the  
enemy seated himself in that great  
field of Babylon, as in a great<sup>1</sup> chair of

MEDITATIO DE DUOBUS  
VEXILLIS : uno quidem Iesu Christi  
optimi nostri *imperatoris*, altero vero  
Luciferi, hostis hominum  
capitalissimi.

Oratio praeparatoria fit secundum  
morem.

[137] Praeludium primum erit  
histórica quaedam consideratio Christi  
ex una parte, et ex altera Luciferi,  
quorum uterque omnes homines ad se  
vocat, sub vexillo suo congregandos.

[138] 2<sup>m</sup> est ad constructionem loci,  
ut repraesentetur nobis campus  
amplissimus circa Hierosolymam, in  
quo Dominus Iesus Christus, tanquam  
bonorum hominum omnium summus  
dux, adsistat ; rursus alter campus in  
Babylonia, ubi se Lucifer malorum et  
adversariorum ducem exhibeat. [35v]

[139] 3<sup>m</sup> ad gratiam petendam illud  
erit, ut poscamus exploratas habere  
fraudes mali ducis, invocate simul  
divina ope ad eas vitandas ; veri autem  
optimique imperatoris Christi  
agnoscere mores ingenuos ac per  
gratiam imitari posse.

[140] Punctum primum est  
imaginari coram oculis meis apud  
campum babylonicum ducem  
impiorum in cathedra ignea et fumosa

MEDITATION OF  
THE TWO STANDARDS  
the one of Jesus Christ, our supreme  
sovereign; the other of Lucifer, the  
greatest enemy of humanity

*The preparatory prayer* is made as  
usual.

[137] *The first prelude* will be some  
historical consideration of Christ on  
one hand and of Lucifer on the other,  
both calling all people to themselves  
in order to enroll them under their  
standard.

[138] *The second prelude* is, as a  
mental re-creation of the place, to  
represent to ourselves a very large  
plain near Jerusalem, where stands the  
Lord Jesus Christ as the supreme  
leader of all good people. On the  
contrary, another plain in Babylonia,  
where Lucifer shows himself as the  
leader of all evildoers and adversaries.

[139] *The third prelude* will be for us  
to ask for the grace that the deceptions  
of the evil leader be disclosed to us,  
while invoking divine help to avoid  
them; and for the grace to recognize  
the true ways of Christ, the best  
captain, and to be capable of imitating  
Him by grace.

[140] *First point:* to imagine in front  
of my eyes, on the plain of Babylonia,  
the leader of the impious, on a throne  
of fire and smoke, horrible in his

en vna grande cáthedra de fuego y humo, en figura horrible y espantosa.

fire and smoke, in shape horrible and terrifying.

sedere, horribilem figura vultuque terribilem.

features, terrible in his aspect.

<sup>1</sup> Great is inserted, perhaps in the hand of St. Ignatius.

[141] *2<sup>o</sup> puncto.* El 2<sup>o</sup>, considerar cómo haze llamamiento de innumerables demonios, y cómo los esparze a los vnos en tal ciudad y a los otros en otra, y así por todo el mundo, no dexando prouincias, lugares, estados, ny personas algunas en particular.

[141] Second Point. The second, to consider how he issues a summons to innumerable demons and how he scatters them, some to one city and others to another, and so through all the world, not omitting any provinces, places, states, nor any persons in particular.

[141] *2<sup>m</sup> est advertere, quomodo convocatos daemones innumeros per totum orbem spargit ad nocendum ; nullis civitatibus et locis, nullis personarum generibus immunibus relictis.*

[141] *Second point:* to perceive how he sends throughout the whole world innumerable demons he has called, in order to do harm, sparing no city, no place, and no particular kind of person.

[142] *3<sup>o</sup> puncto.* El 3<sup>o</sup>, considerar el sermón que les haze, y cómo los amonesta para hechar redes y cadenas ; que primero ayan de tentar de cobdicia de rriquezas, como suele vt in pluribus, para que más fácilmente vengan a vano honor del mundo, y después a crecida soberuia ; de manera que el primer escalón sea de rriquezas, el 2<sup>o</sup> de honor, el 3<sup>o</sup> de soberuia, y destes tres escalones ynduze a todo[s] los otros vicios.

[142] Third Point. The third, to consider the discourse which he makes them, and how he tells them to cast out nets, and chains; that they have first to tempt with a longing for riches—as he is accustomed to do in most cases <sup>2</sup>—that men may more easily come to vain honor of the world, and then to vast pride. So that the first step shall be that of riches; the second, that of honor; the third, that of pride; and from these three steps he draws on to all the other vices.

[142] *3<sup>m</sup> attendere cuiusmodi concionem habeat ad ministros suos, quos instigat, ut correptis iniectisque laqueis et catenis, homines primum trahant (quod fere contingit) ad cupiditatem divitiarum, unde postea facilius in mundane honoris ambitionem, ac demum in superbiae barathrum deturbari queant. [36r]*

[142] *Third point:* to give attention to the kind of speech he makes to his ministers, whom he incites to drag men and throw them into nets and chains, first by attracting them through the cupidity for wealth (which is his usual method), so that then they can fall more easily into the greedy quest for mundane honor and finally into the pit of Pride.

*Atque ita tres sunt praecipui tentationum gradus, in divitiis, honoribus et superbia fundati, ex quibus in alia vitiorum genera omnia praeceptis fit decursus.*

Therefore, there are three main degrees of temptations, grounded in riches, honors, and pride, which lead swiftly down into all other sorts of vices.

[143] Assí por el contrario se ha de ymaginar del summo y verdadero capitán, que es Xpo nuestro Señor.

[143] So, on the contrary, one has to imagine as to the supreme and true Captain, Who is Christ our Lord.

[143] *Similiter ex opposito, considerandus est summus optimusque noster dux et imperator Christus.*

[143] Similarly, on the contrary, to consider our supreme and best leader and captain, Christ.

<sup>2</sup>As he is accustomed to do in most cases is inserted in the Saint's handwriting.

[144] *1<sup>o</sup> puncto.* El primer puncto es

[144] First Point. The first Point is

[144] *Punctum primum erit*

[144] *The first point* will be to admire

considerar cómo Xpo nuestro Señor se pone en vn gran campo de aquella región de Hierusalén, en lugar [23r] humilde, hermoso y gracioso.

[145] 2<sup>o</sup> *puncto*. El 2<sup>o</sup>, considerar cómo el Señor de todo el mundo escoje tantas personas, apóstoles, discípulos, etc., y los embía por todo el mundo, esparziendo su sagrada doctrina por todos estados y condiciones de personas.

[146] 3<sup>o</sup> *puncto*. El 3<sup>o</sup>, considerar el sermón que Xpo nuestro Señor haze a todos sus sieruos y amigos, que a tal jornada embía, encomendándoles que a todos quieran ayudar en traerlos, primero a summa pobreza spiritual y, si su diuina maiestad fuere seruida y los quisiere elegir, no menos a la pobreza actual ; 2<sup>o</sup>, a deseo de opprobrios y menosprecios, porque destas dos cosas se sigue la humildad ; de manera que sean tres escalones : el primero, pobreza contra rriqueza ; el 2<sup>o</sup>, oprobrio o menosprecio contra el honor mundano ; el 3<sup>o</sup>, humildad contra la soberuia ; y destes tres escalones ynduzgan a todas las otras virtudes.

[147] *Colloquio*. Vn colloquio a nuestra Señora, porque me alcance gracia de su Hijo y Señor, para que yo sea recibido debaxo de su bandera, y primero en summa pobreza espiritual y, si su diuina maiestad fuere seruído y

to consider how Christ our Lord puts Himself in a great field of that region of Jerusalem, in lowly place, beautiful and attractive.

[145] Second Point. The second, to consider how the Lord of all the world chooses so many persons—Apostles, Disciples, etc., — and sends them through all the world spreading His sacred doctrine through all states and conditions of persons.

[146] Third Point. The third, to consider the discourse which Christ our Lord makes to all His servants and friends whom He on this expedition, recommending them to want to help all, by bringing them first to the highest spiritual poverty, and—if His Divine Majesty would be served and would want to choose them—no less to actual poverty; the second is to be of contumely and contempt; because from these two things humility follows. So that there are to be three steps; the first, poverty against riches; the second, contumely or contempt against worldly honor; the third, humility against pride. And from these three steps let them induce to all other virtues.

[147] First Colloquy. One Colloquy to Our Lady, that she may get me grace from Her Son and Lord that I may be received under His standard; and first in the highest spiritual poverty, and—if His Divine Majesty

conspicari Christum in amaeno campo iuxta Hierosolymam, humili quidem constitutum loco, sed valde spetiosum forma et aspectu summe amabilem.

[145] 2<sup>m</sup> autem est, speculari, quo pacto ipse mundi Dominus universi electos apostolos, discípulos et ministros alios per orbem mittat, qui omni hominum generi, statui et conditioni doctrinam sacram ac salutiferam impartiant.

[146] 3<sup>m</sup>, auscultare concionem Christi exhortatoriam ad servos et amicos suos omnes, in opus tale destinatos, qua eis praecipit, ut iuvare studeant quemlibet : ac primo inducendum curent ad spiritualem affectum paupertatis, et insuper (si divini obsequii ratio et electio [36v] caelestis eo ferat) ad sectandam actu ipso veram paupertatem ; deinde ut ad opprobrii contemptusque desiderium alliciant, unde humilitatis virtus enascitur. Et ita tres consurgunt perfectionis gradus, videlicet paupertas, abiectio sui atque humilitas, quae ex diametro divitiis, honori et superbiae opponuntur, ac virtutes omnes statim introducunt.

[147] Colloquium postea formandum erit ad Virginem beatam, implorandaque est per eam a Filio gratia ut recipi possim et manere sub vexillo eius ; idque primum per spiritualem tantum paupertatem, aut

Christ in a delightful place near Jerusalem, indeed established in a humble condition but of a very attractive beauty atnd of an extremely lovable look.

[145] *Second point*: to observe the manner in which He, Lord of all the universe, sends apostles, disciples, and ministers, whom He has chosen, throughout the world to share the sacred and saving doctrine with people of any kind, state, and condition.

[146] *Third point*: to listen to Christ's exhortation to His servants and friends all appointed to such work as He has instructed them: To devote themselves to help everyone, first by persuading them to have a spiritual attraction for poverty, and moreover (if the reason of divine obedience and a choice from above would lead to it) to embrace true and actual poverty. Finally, to entice them to desire insults and contempt, from which the virtue of humility is born.

And so three steps of perfection arise: poverty, rejection of self, and humility, which are directly contrary to riches, honor and pride, and lead immediately to all virtues.

[147] Then, a colloquy will be made to the Blessed Virgin, imploring through her, her Son's grace that I be accepted and remain under His standard; first, only by spiritual poverty, or even by a total deprivation

me quisiere elegir y rescibir, no menos en la pobreza actual ; 2º, en pasar opprobrios y iniurias, por más en ellas le ymitar, sólo que las pueda pasar sin peccado de ninguna persona ny displazer de su diuina maiestad ; y con esto vna Auemaría. [23v]

2º *colloquio*. Pedir otro tanto al Hijo, para que me alcance del Padre ; y con esto dezir Anima Xpi.

3º *colloquio*. Pedir otro tanto al Padre, para que él me lo conceda ; y dezir vn Pater noster.

[148] *Nota*. Este exercicio se hará a media noche, y después otra vez a la mañana, y se harán dos repeticiones deste mismo, a la hora de missa y a la hora de vísperas ; siempre acabando con los tres colloquios, de nuestra Señora, del Hijo, y del Padre. Y el de los binarios que se sigue, a la hora antes de çenar.

[149] 4º *día*. El mismo quarto día se haga meditación de tres binarios de hombres, para abraçar el mejor.

*Oración*. La sólita oración preparatoria.

would be served and would want to choose and receive me—not less in actual poverty; second, in suffering contumely and injuries, to imitate Him more in them, if only I can suffer them without the sin of any person or displeasure of His Dvine Majesty; and with that a HAIL MARY.

Second Colloquy. I will ask the same of the Son, that he may get it for me of the Father; and with that say the SOUL OF CHRIST.

Third Colloquy. I will ask the same of the Father, that He may grant it to me; and say an OUR FATHER.

[148] *Note*. This Exercise will be made at midnight and then a second time in the morning, and two repetitions of this same will be made at the hour of Mass and at the hour of Vespers, always finishing with the three Colloquies, to our Lady, to the Son, and to the Father; and that on The Pairs which follows, at the hour before supper.

[149] THE SAME DAY LET MEDITATION BE MADE ON THREE PAIRS OF MEN IN ORDER TO EMBRACE WHAT IS BEST

Prayer. The usual Preparatory Prayer.

etiam in rerum expoliatione sitam (siquidem ad eam me vocare atque admittere dignabitur) ; deinde per abiectiōem quoque seu ignominiam, ut ipsum imiter vicinius, deprecando tamen culpam aliorum, ne contemptus mei tam in alicuius detrimentum quam in offensam Dei cedat.

Terminabitur primum hoc colloquium per Ave Maria.

2<sup>m</sup> colloquium ad Christum hominem dirigitur, ut mihi a Patre impetret illud idem, subdeturque in fine oratio Anima Christi.

3<sup>m</sup> ad Patrem, ut annuat petitioni, cum Pater noster.

[148] Transigetur hoc exercitium semel in media nocte et altera vice sub auroram. Repetitiones vero duae circa matutini sacri atque vesperarum tempus erunt faciendae, additis in fine tribus colloquiis. Sequens vero exercitium fiet ante caenam.

[149] Meditatio eodem 4º die facienda de tribus hominum classibus seu differentiis, ut potissimam partem amplectamur.

Oratio praeparatoria ut semper antehac.

of things (if He deigns to call and accept me for it); then I would imitate Him more closely by being subject to rejection or humiliation, avoiding however bringing others into sin, so that despising myself would not be injurious to them and end in an offense to God. The first colloquy will be concluded with the Hail Mary.

A second colloquy will be addressed to Christ as a human being, that He would ask the Father the same grace for me, and, at the end, the prayer *Anima Christi* will follow.

A third colloquy will be addressed to the Father to look favorably on the request, ending with the Our Father.

[148] This exercise will be made once at midnight and then again at dawn. Two repetitions of the same will be made around the time of Mass in the morning and of Vespers, adding the three colloquies at the end. The following Exercise will be made before supper.

[149] MEDITATION to be made the same fourth day, on three different kinds of men, in order for us to choose the best portion.

*The preparatory prayer*: the same as previously.

[150] *1<sup>o</sup> preámbulo.* El primer preámbulo es la historia : la qual es de tres binarios de hombres, y cada vno dellos ha adquerido diez mil ducados, no pura o débitamente por amor de Dios, y quieren todos salvarse y hallar en paz a Dios nuestro Señor, quitando de sí la grauedad e ynpedimento que tienen para ello en la affecti6n de la cosa acquisita.

[150] First Prelude. The first Prelude is the narrative which is of three pairs of men, and each one of them has acquired ten thousand ducats, not solely or as they ought<sup>1</sup> for God's love, and all want to save themselves and find in peace God our Lord, ridding themselves of the weight and hindrance to it which they have in the attachment for the thing acquired.

<sup>1</sup> Not solely or as they ought is a correction of not only, which is crossed out. The correction is perhaps in the handwriting of St. Ignatius.

[151] *2<sup>o</sup> preámbulo.* El 2<sup>o</sup>, composici6n viendo el lugar ; será aquí ver a mí mismo, cómo estoy delante de Dios nuestro Señor y de todos sus sanctos, para desear y conoscer lo que sea más grato a la su diuina bondad. [24r]

[151] Second Prelude. The second, a composition, seeing the place. It will be here to see myself, how I stand before God our Lord and all his Saints, to desire and know what is more pleasing to His Divine Goodness.

[152] *3<sup>o</sup> preámbulo.* El 3<sup>o</sup> ; demandar lo que quiero ; aquí será pedir gracia para elegir lo que más a gloria de su diuina maiestad y salud de my ánima sea.

[152] Third Prelude. The third, to ask for what I want. Here it will be to ask grace to choose what is more to the glory of His Divine Majesty and the salvation of my soul.

[153] *1<sup>o</sup> binario.* El primer binario querría quitar el affecto que a la cosa acquisita tiene, para hallar en paz a Dios nuestro Señor y saberse salvar ; y no pone los medios hasta la hora de la muerte.

[153] First Pair. The first Pair would want to rid themselves of the attachment which they have to thing acquired, in order to find peace in God our Lord, and be able to save themselves, and they do not place the means up to the hour of death.

[154] *2<sup>o</sup> binario.* El 2<sup>o</sup> quiere quitar

[154] Second Pair. The second want

[150] Praeludium primum fiat propositis vice historiae tribus hominum classibus distinctis, quarum unaquaeque decem milia ducatorum alio quam divini cultus et amoris studio [37v] sibi paraverit, nunc autem placatum habere Deum et salva fieri exoptet, sublato utcumque noxio affectu rerum, utpote salutis impedimento.\* [sublato utcumque noxio affectu rei partae, utpote etc.]

[151] 2<sup>m</sup> est loci cuiusdam imaginaria constructio, in quo videam meipsum coram Deo sanctisque omnibus, cum desiderio adstantem atque perscrutantem, quonam pacto ipsi Deo placere queam potissimum.

[152] 3<sup>m</sup> est optatae rei petitio, nimirum gratiae, per quam id eligam, quod et Deo acceptissimum et mihi saluberrimum futurum sit.

[153] Prima igitur classis optat quidem acquisitae rei exuere affectum, ut conciliari Deo possit, sed media debitaque adminicula toto vitae tempore non admovet. \* [debitaque adminicula usque ad horam mortis non admovet.]

[154] 2<sup>a</sup> itidem affectum male

[150] *The first prelude* is to propose, instead of a story, three distinct kinds of men: Each one of them has acquired for himself ten thousand ducats, with an intention other than divine worship and love; but now they wish to be at peace with God and be saved, by removing, in whatever way possible, that harmful attachment to things that is an impediment to salvation.

[151] *The second prelude* is a sort of imaginary re-creation of the place, where I see myself standing before God and all the saints with the desire, and persevering in it, of finding out the manner by which I could best please God Himself.

[152] The third prelude is a petition for what I want, which is the grace to choose what will be the most acceptable to God and most salubrious for me.

[153] The first kind of man wishes indeed to be free from attachment to the acquired thing, in order to be reconciled with God. But, during his entire lifetime, he does not take the necessary means or accept the necessary help.

[154] The second kind of man also

el affecto, mas así le quiere quitar, que quede con la cosa adquirida ; de manera que allí venga Dios, donde él quiere ; y no determina de dexarla, para yr a Dios, aunque fuesse el mejor estado para él.

[155] *3º binario.* El 3º quiere quitar el affecto, mas así le quiere quitar, que también no le tiene affectión a tener la cosa adquirida o no la tener, sino quiere solamente quererla o no quererla, según que Dios nuestro Señor le pondrá en voluntad, y a la tal persona le parecerá mejor, para seruir y alabanza de su diuina maiestad ; y, entre tanto, quiere hazer cuenta que todo lo dexa en affecto, poniendo fuerça de no querer aquello ny otra cosa ninguna, si no le mouiere sólo el seruir de Dios nuestro Señor ; de manera que el deseo de mejor poder seruir a Dios nuestro Señor le mueua a tomar la cosa o dexarla.

[156] *3 colloquios.* Hazer los mismos tres colloquios que se hizieron en la contemplación precedente de las dos banderas. [24v]

[157] *Nota.* Es de notar, que quando nosotros sintimos affecto o repugnancia contra la pobreza actual, quando no somos indiferentes a pobreza o riqueza, mucho aproueche,

to rid themselves of the attachment, but want so rid themselves of it as to remain with the thing acquired so that God should come where they want, and they do not decide to leave it in order to go to God, although it would be the best state for them.

[155] Third Pair. The third want to rid themselves of the attachment, but want so to rid themselves of it that they have even no liking for it, to keep the thing acquired or not to keep it, but only want to want it or not want it according as God our Lord will put in their will and as will appear to them better for the service and praise of His Divine Majesty; and meanwhile they want to reckon that they quit it all in attachment, forcing themselves not to want that or any other thing, unless only the service of God our Lord move them: so that the desire of being better able to serve God our Lord moves them to take the thing or leave it.

[156] Three Colloquies. I will make the same three Colloquies which were made in the Contemplation preceding, on the Two Standards.

[157] Note. It is to be noted that when we feel a tendency or repugnance against actual poverty, when we are not indifferent to poverty or riches, it is very helpful, in order to

ordinatum auferre cupit ; sed rem interim mordicus tenere, ac Deum potius trahere ad votum proprium, quam, relicto impedimento, per conducibiliorem statum ad illum tendere. [38r]

[155] 3<sup>a</sup> postremo, affectum insincерum volens abiicere, rem ipsam vel tollere vel tenere aeque parata est prout ad diuinum cultum commodius fore, vel ex diuino instinctu vel ex rationis dictamine, animadverterit. Ac interim omnia relinquens integra, illud tantum versat et inquirat, nec aliam admittit relinquendae aut retinendae rei acquisitae causam, praeter rationem ac desiderium diuinae gloriae, ut quam maxima sit.\*\* [Ac interim ita se gerit, ut qui omnia in affectu reliquerit, enitendo scilicet, neque hoc neque aliud quippiam expetere, nisi quantum diuini obsequii intuitus moueret, ita ut non aliam admittat relinquendae aut retinendae rei acquisitae causam, praeter rationem ac desiderium melius Deo Domino nostro seruiendi.

[156] Colloquia tria subsequentur, ut nuper facta sunt de vexillis.

[157] Notandum ad haec, quod ubi affectum sentimus paupertati perfectae, quae tum in spiritu, tum in rerum abdicacione subsistit, aduersantem et ad diuitias magis

desires to remove this disorderly attachment, but in the meantime he obstinately clings to the thing; he rather wants to draw God to his wish, instead of removing the impediment and aiming at Him by a more suitable way of life.

[155] Finally, the third kind of man, willing to reject that tainted attachment, is equally ready to get rid of or keep the thing, according to what he will have perceived through divine inspiration or the counsel of reason to be the most fitting divine service. Meanwhile, maintaining everything as it is, he only considers and looks for such a service, and accepts no other cause for giving up or retaining the acquired thing than the reason and desire of divine glory, so that this one be the greatest possible.

[156] The three colloquies will follow, as they were made before for the Standards.

[157] It should be noted here that when we feel an attachment opposed to perfect poverty (which is both spiritual poverty and the renunciation of things) and inclining us more to

para extinguir el tal affecto desordenado, pedir en los colloquios (aunque sea contra la carne) que el Señor le elija en pobreza actual ; y que él quiere, pide y suplica, sólo que sea seruicio y alabanza de la su diuina bondad.

crush such disordered tendency, to ask in the Colloquies (although it be against the flesh) that the Lord should choose one to actual poverty and that one wants, asks and begs it, if only it be the service and praise of His Divine Goodness.

inclinantem ; multum confert ad eum elidendum, petere ex Deo, licet renitente carne, ut ad paupertatem eiusmodi sectandam nos eligat ; servabimus tamen interea\* desiderii nostri libertatem, qua liceat convenientiorem servitio divino viam invadere. [38v] [Atque hoc ipsum optare, petere, flagitare, spectato solum obsequio et gloria divinae ipsius bonitatis.]

riches, it might greatly help in order to remove that attachment to do this: to pray to God to elect us for such a poverty even though the flesh would resist. Meanwhile, we would keep the freedom of our desire, which would allow us to enter the way most conducive to divine service.

[158] *5<sup>o</sup> día.* EL QUINTO DÍA, contemplación sobre la partida de Xpo nuestro Señor desde Nazaret al rio Jordán, y cómo fue bautizado. Fol. 43, litt. d.

[158] THE FIFTH DAY  
Fifth Day. Contemplation on the Departure of Christ our Lord from Nazareth to the River Jordan, and how He was baptized ([273]).

[158] QUINTA DIE sequetur contemplatio de Domini transitu a Nazareth ad Iordanem fluvium deque eius baptismo, fol. [60r].

[158] FIFTH DAY  
What follows is the contemplation of the Lord going from Nazareth to the Jordan River, and of His Baptism, as below, in the Mysteries of the Life of Christ.

[159] *1<sup>o</sup> nota.* Esta contemplación se hará vna vez a la media noche, y otra vez a la mañana, y dos repeticiones sobre ella, a la hora de missa y vísperas, y antes de cena traer sobre ella los cinco sentidos ; en cada vno destes cinco exercicios preponiendo la sólita oración preparatoria y los tres preámbulos, según que de todo esto está declarado en la contemplación de la incarnación y del nascimiento, y acabando con los tres colloquios de los tres binarios, o según la nota que se sigue después de los binarios.

[159] First Note. This Contemplation will be made once at midnight and a second time in the morning, and two repetitions on it at the hour of Mass and Vespers, and the five senses will be applied on it before supper; in each of these five Exercises, putting first the usual Preparatory Prayer and the three Preludes, as all this was explained in the Contemplation of the Incarnation and of the Nativity; and finishing with the three Colloquies of the three Pairs, or according to the note which follows after the Pairs.

[159] Fiet tam media nocte quam primo mane ; bis praeterea repetetur circa missae ac vesperarum horam ; ante coenam applicabuntur quinque sensus. Ad haec quodlibet horum quinque exercitiorum praecedet oratio preparatoria cum tribus praeludiis, ut in superioribus de incarnatione et nativitate traditum est ; necnon adiectis tribus colloquiis, ut circa classes, vel iuxta id quod ibi fuit subnotatum.

[159] This will be made at midnight and early morning. There will be two repetitions around the time of Mass and of Vespers. Before supper, the application of the five senses will be made. Each of these five Exercises will be preceded by the preparatory prayer and the three preludes, as has been presented above with the Incarnation and the Nativity. The three colloquies will be added as they were for the three kinds of men or according to what was noted there.

[160] *2<sup>a</sup> nota.* El examen particular, después de comer y después de cenar, se hará sobre las faltas y negligencias cerca los exercicios y adiciones deste día ; y así en los que se siguen. [25r]

[160] Second Note. The Particular Examen, after dinner and after supper, will be made on the faults and negligences about the Exercises and Additions of this day; and so in the

[160] Examen autem particulare, a prandio et coena usitatum, fiet hic et in sequentibus de erratis ac negligentis, quae circa proprias eius diei meditationes et additiones contigerunt.

[160] The Particular Examination will be made at lunchtime and dinnertime, here and thereafter, on the faults and negligences connected with the meditations of that day and the

days that follow.

Additions.

[161]  
6<sup>o</sup> día. EL SEXTO DÍA,  
contemplación cómo Xpo nuestro  
Señor fue desde el río Jordán al  
desierto inclusive ; lleuando en todo la  
misma forma que en el quinto.

[161]  
THE SIXTH DAY  
Sixth Day. Contemplation  
how Christ our Lord went forth from  
the River Jordan to the Desert  
inclusive, taking the same form in  
everything as on the fifth.

[161]  
SEXTA DIENCEPS DIE  
contemplandum se offert, quomodo  
Christus Iesus a flumine Iordanis  
petierit desertum, ibique versatus sit,  
servata omnino exercitii diei quintae  
forma, fol. [60v].

[161]  
SIXTH DAY  
Here is contemplated how Christ Jesus  
moved front the Jordan River to the  
desert and how He dwelt there. The  
same pattern of the Exercise of the  
fifth day will be faithfully adhered to.

7<sup>o</sup> día. EL SÉPTIMO DÍA,  
cómo sancto Andrés y otros siguieron  
a Xpo nuestro Señor. Fo1. 44, litt.

THE SEVENTH DAY  
Seventh Day. How St.  
Andrew and others followed Christ  
our Lord ([275]).

SEPTIMA, quomodo beatus  
Andreas et alii [39r] successive  
Christum secuti sunt, ut dicetur fol.  
[60v].

SEVENTH DAY  
How the blessed Andrew and the  
others have one after another followed  
Christ.

8<sup>o</sup> día. EL OCTAUO, del  
sermón del monte, que es de las ocho  
bienauenturanças. Fol. 44, litt. a, b.

THE EIGHTH DAY  
Eighth Day. On the Sermon  
on the Mount, which is on the Eight  
Beatitudes ([278]).

8<sup>a</sup>, quomodo sermonem fecit  
Dominus in monte, octo beatitudinis  
modos edisserens, fol. [60v].

EIGHTH DAY  
How the Lord gave the Sermon on tire  
Mount, teaching the eight modes of  
Beatitudes.

9<sup>o</sup> día. EL NONO, cómo Xpo  
nuestro Señor apareció a sus  
discípulos sobre las ondas de la mar.  
Fol. 45, litt. c.

THE NINTH DAY  
Ninth Day. How Christ our  
Lord appeared to His disciples on the  
waves of the sea ([280]).

9<sup>a</sup>, quomodo navigantibus  
discipulis se ostendit ambulans super  
aquas maris, fol. [62r].

NINTH DAY  
How he showed Himself walking on  
the sea, to the disciples in the boat.

10<sup>o</sup> día. EL DÉCIMO, Señor  
predicaua en el templo. Fo. 47, litt. g.

THE TENTH DAY  
Tenth Day. How the Lord  
Preached in the<sup>1</sup> Temple ([288]).

10<sup>a</sup>, quomodo in templo  
docuit, fol. [64r].

TENTH DAY  
How He taught in the Temple.

<sup>1</sup>In the *is in the Saint's hand, over a word erased.*

11<sup>o</sup> día. EL VNDÉCIMO, de  
la resurrección de Lázaro. Fol. 46, litt.  
a, b, c, d.

THE ELEVENTH DAY  
Eleventh Day. On the raising  
of Lazarus ([285]).

11<sup>a</sup>, de Lazari suscitacione,  
fol. [63r].

ELEVENTH DAY  
The resurrection of Lazarus.

12<sup>o</sup> día. EL DUODÉCIMO,  
del día de ramos. Fol. 47, litt. a, b.

THE TWELFTH DAY  
Twelfth Day. On Palm  
Sunday ([287]).

12<sup>a</sup>, de gestis in die palmarum,  
fol. [63v].

TWELFTH DAY  
The events of Palm Sunday.

All the above mentioned  
Mysteries can be found further in the



[162] *1<sup>a</sup> nota.* La primera nota es, que en las contemplaciones desta segunda semana, según que cada vno quiere poner tiempo o según que se aprouechare, puede alongar o abrebriar. Sy alongar, tomando los misterios de la visitación de nuestra Señora a sancta Elisabet, los pastores, la circuncisión [25v] del niño Jesús, y los tres reys, y así de otros ; y si abrebriar, aun quitar de los que están puestos. Porque esto es dar vna introducción y modo para después mejor y más complidamente contemplar.

[163] *2<sup>a</sup> nota.* La 2<sup>a</sup>. La materia de las electiones se comenzará desde la contemplación de Naçaret a Jordán, tomando inclusiue, que es el quinto día, según que se declara en lo siguiente.

[164] *3<sup>a</sup> nota.* La 3<sup>a</sup>. Antes de entrar en las electiones, para hombre affectarse a la vera doctrina de Xpo, nuestro Señor, aprouecha mucho considerar y aduertir en las siguientes tres maneras de humildad, y en ellas considerando a rratos por todo el día, y asimismo haziendo los colloquios, según que adelante se dirá.

[162] First Note. The first note is that in the Contemplations of this Second Week, according to the time each one wants to spend, or according as he gets profit, he can lengthen, or shorten: if he lengthens, taking the Mysteries of the Visitation of Our Lady to St. Elizabeth, the Shepherds, the Circumcision of the Child Jesus, and the Three Kings, and so of others; and if he shortens, he can even omit some of those which are set down. Because this is to give an introduction and way to contemplate better and more completely afterwards.

[163] Second Note. The second: The matter of the Elections will be begun from the Contemplation on Nazareth to the Jordan, taken inclusively, which is the fifth day, as is explained in the following.

[164] Third Note. The third: Before entering on the Elections, that a man may get attachment to the true doctrine of Christ our Lord, it is very helpful to consider and mark the following three Manners of Humility, reflecting on them occasionally through all the day, and also making the Colloquies, as will be said later.

[162] Notanda hoc loco sunt haec tria.

Primo, quod in hac 2.<sup>a</sup> hebdomada, iuxta temporis facultatem et utilitatem personae sese exercentis, possunt aliquot meditationes vel adiici, ut de mysteriis visitationis, pastorum, circuncisionis et trium regum ; vel substrahi ex suprapositis, quippe quae pro introductione tantum detineantur ad formandam melius contemplationem.

[163] 2<sup>o</sup>, quod inchoanda est electionum discussio a contemplatione discessus Christi ex Nazareth Iordanem versus, usque ad eam quae fit quinto die, simul comprehendendam.\* [39v] [quod inchoanda est electionum discussio a contemplatione discessus Christi ex Nazareth Jordanem versus inclusive, quae fit quinto die, ut in sequentibus declaratur.]

[164] 3<sup>o</sup>, quod antequam electionum materiam aggrediamur ; ut ad capessendam germanam Christi doctrinam affectum nostrum disponamus, apprime iuvat considerare ac per diem totum revolver identidem tres sequentes modos humilitatis, necnon colloquia dicenda crebro agitare.

[162] Here three things must be noted. 1. During this Second Week, according to the time available and the usefulness for the person who is making the Exercises, it is possible to add some other meditations, for example, the Mysteries of the Visitation, of the shepherds, of the circumcision, and of the three kings, or, on the contrary, to omit some of the ones proposed. They, in fact, are outlined here only as an introduction to better prepare for the contemplation.

[163] 2. The discussion of the Elections has to be started with the contemplation of the departure of Christ from Nazareth to the Jordan River and has to be included in the Exercises of the fifth day.

[164] 3. Before we approach the matter of Elections, in order to prepare our sensibility to grasp the true doctrine of Christ, it would be very helpful to consider, and repeat for the full day, the three following modes of humility, and also to make the colloquies frequently.

[165] *1<sup>a</sup> humildad.* La primera manera de humildad es necesaria para la salud eterna, es a saber, que así me baxe y así me humille, quanto en mý sea possible, para que en todo obedesca a la ley de Dios nuestro Señor, de tal suerte que, aunque me hiziesen señor de todas las cosas criadas en este mundo, ny por la propia vida temporal, no sea en deliberar de quebrantar vn mandamiento, quier diuino, quier humano, que me obligue a peccado mortal.

[166] *2<sup>a</sup> humildad.* La 2<sup>a</sup> es más perfecta humildad que la primera, es a saber, si yo me hallo en tal punto, que no quiero ny [26r] me afecto más a tener rriqueza que pobreza, a querer honor que deshonor, a desear vida larga que corta, siendo ygual seruicio de Dios nuestro Señor y salud de my ánima ; y, con esto, que por todo lo criado ny porque la vida me quitasen, no sea en deliberar de hazer vn peccado venial.

[167] *3<sup>a</sup> humildad.* La 3<sup>a</sup> es humildad perfectíssima, es a saber, quando, incluyendo la 1<sup>a</sup> y 2<sup>a</sup>, siendo ygual alabança y gloria de la diuina maiestad, por ymitar y parescer más actualmente a Xpo nuestro Señor, quiero y elijo más pobreza con Xpo pobre que rriqueza, opprobrios con

[165] First Humility. The first manner of Humility is necessary for eternal salvation; namely, that I so lower and so humble myself, as much as is possible to me, that in everything I obey the law of God, so that, even if they made me lord of all the created things in this world, nor for my own temporal life, I would not be in deliberation about breaking a Commandment, whether Divine or human, which binds me under mortal sin.

[166] Second Humility. The second is more perfect Humility than the first; namely, if I find myself at such a stage that I do not want, and feel no inclination to have, riches rather than poverty, to want honor rather than dishonor, to desire a long rather than a short life—the service of God our Lord and the salvation of my soul being equal; and so not for all creation, nor because they would take away my life, would I be in deliberation about committing a venial sin.

[167] Third Humility. The third is most perfect Humility; namely, when—including the first and second, and the praise and glory of the Divine Majesty being equal—in order to imitate and be more actually like Christ our Lord, I want and choose poverty with Christ poor rather than

[165] Primus humilitatis modus hic est ad salutem necessarius, ut me penitus subdam divinae legi observandae, utque ne mundi quidem totius oblato mihi dominio, vel extremo vitae discrimine obiecto, transgrediar ex deliberato mandatum ullum, divinum aut humanum, quod quidem peccati mortalis vinculo nos obliget.

[166] 2<sup>us</sup> maioris est perfectionis, ut fixo animo ad divitias, paupertatem ; honorem, ignominiam ; brevitatem vitae ac longitudinem aequae sim propensus, ubi aequalis est divinae laudis et salutis meae occasio ; utque nulla vel humanae quantaecunque foelicitatis vel propriae mortis conditione proposita adducar unquam, ut culpam, licet venialem tantum, *decernam* admittere.

[167] 3<sup>us</sup> est modus humilitatis absolutissimae, ut priores [40r] duos iam adeptus, etiamsi nullo superaddito, laus Dei par foret, ad maiorem tamen imitationem Christi eligam potius cum eo paupere, spreto et illuso, pauperiem, contemptum et insipientiae titulum amplecti, quam

[165] *The first mode* of humility, which is necessary to salvation, is that I should profoundly submit to the observance of the divine law so that, even if I were offered the dominion of all the world, or my own life were in extreme danger, I would not deliberately transgress any commandment, divine or human, which obliges and binds us under mortal sin.

[166] *The second mode* is more perfect: that, with a strong spirit, I should remain equally inclined toward wealth, poverty, honor, contempt, a short or long life, whenever the opportunities of divine praise and of my salvation are equal. Thus I would never be persuaded, for whatever reason of human happiness, or even in a situation of my own death, to commit a fault, even though I would judge it only venial.

[167] *The third one* is the mode of the most absolute humility. After having already acquired the first two modes, even if nothing else is added and the glory of God would be equal, for a better imitation of Christ I would choose poverty, contempt, and a reputation for foolishness with Him

Xpo lleno dellos que honores, y desear más de ser estimado por vano y loco por Xpo, que primero fue tenido por tal, que por sabio ny prudente en este mundo.

riches, opprobrium with Christ replete with it rather than honors; and to desire to be rated as worthless and a fool for Christ, Who first was held as such, rather than wise or prudent in this world.

opes, honores et sapientiae aestimationem.

poor, shamed, and laughed at, rather than riches, honor, and a reputation of wisdom.

[168] *Nota.* Assí, para quien desea alcançar esta terceira humildad, mucho aprouecha hazer los tres colloquios de los binarios ya dichos, pidiendo que el Señor nuestro le quiera elegir en esta tercera, mayor y mejor humildad, para más le ymitar y seruir, si ygual o mayor seruitio y alabança fuere a la su diuina maiestad.

[168] Note. So, it is very helpful for whoever desires to get this third Humility, to make the three already mentioned Colloquies of THE PAIRS, asking that Our Lord would be pleased to choose him to this third greater and better Humility, in order more to imitate and serve Him, if it be equal or greater service and praise to His Divine Majesty.

[168] Porro ad gradum hunc humilitatis attingendum, magnum adferet compendium triplicis colloquii proxime praecedentis *de vexillis* usus, per quod suppliciter poscamus (si divinae placeat benignitati) ad talem perduci electionem, sive maior sive aequalis obsequii mei erga Deum et gloriae divinae proventus subsit.

[168] Thus, in order to reach this degree of humility, it would be greatly profitable to use the three previous colloquies of the Standards, to petition imploringly (if this pleases the Divine Benevolence) to be led to such an Election, whether my obedience to God and the increase of divine glory be greater or equal.

[169]  
PREÁMBULO PARA HAZER  
ELECCIÓN

*I<sup>o</sup> puncto.* En toda buena elección, en quanto es de nuestra parte el ojo [26v] de nuestra intención deue ser simple, solamente mirando para lo que soy criado es a saber, para alabanza de Dios nuestro Señor y saluación de my ánima ; y así qualquier cosa que yo eligiere, deue ser a que me ayude para al fin para que soy criado, no ordenando ny trayendo el fin al medio, mas el medio al fin. Así como acaçe que muchos eligen primero casarse, lo qual es medio, y secundario seruir a Dios nuestro Señor en el casamiento, el qual seruir a Dios es fin. Assimismo ay otros que primero quieren aver beneficios, y después seruir a Dios en

[169]  
PRELUDE FOR MAKING  
ELECTION

First Point. In every good election, as far as depends on us, the eye of our intention ought to be simple, only looking at what we are created for, namely, the praise of God our Lord and the salvation of our soul. And so I ought to choose whatever I do, that it may help me for the end for which I am created, not ordering or bringing the end to the means, but the means to the end: as it happens that many choose first to marry—which is a means—and secondarily to serve God our Lord in the married life—which service of God is the end. So, too, there are others who first want to have benefices, and then to serve God in them. So that those do not go straight

[169]  
PRAELUDIUM AD ELECTIONEM  
FACIENDAM

Ad bene quippiam eligendum nostrae sunt partes, ut oculo puro ac simplice spectemus quorsum fuerimus creati, nimirum ad laudem Dei et salutem nostrum ; quapropter eligenda sunt ea tantum, quae conducunt ad dictum finem, cum ubique fini medium, non medio finis habeat subordinari ; unde errant qui uxorem [40v] ducere primitus, aut ecclesiasticum munus seu beneficium adipisci statuunt, atque ita demum Deo postea inservire, utentes praepostere fine ac medio, nec ad Deum tendentes recta, sed oblique, ipsum ad perversa vota sua pertrahere conantes. Atqui e contrario plane agendum est, propósito primum divino cultu, tanquam fine nostro, et electo

[169]  
PREAMBLE TO  
THE MAKING OF THE ELECTION

In order to choose properly, as far as it depends on us, we should consider with a pure and simple eye why we have been created, that is, for God's praise and our salvation. Therefore, only those things should be chosen that bring us to this end, because the means must be everywhere subordinated to the end and not the end to the means. Hence, they are wrong who decide first to take a wife, or to accept an ecclesiastical office or benefit, and then, afterward, to serve God in that state: They are reversing the order of the end and the means, not going straight to God but trying instead to draw Him by a crooked path to their perverse wishes. But we must

ellos. De manera que éstos no van derechos a Dios, mas quieren que Dios venga derecho a sus affecciones desordenadas, y, por consiguiente, hazen del fin medio y del medio fin ; de suerte que lo que habían de tomar primero, toman postrero. Porque primero hemos de poner por obieto querer seruir a Dios, que es el fin, y secundario tomar beneficio o casarme, si más me conuiene, que es el medio para el fin ; así ninguna cosa me deue mouer a tomar los tales medios o a priuarme dellos, sino sólo el seruicio y alabanza de Dios nuestro Señor y salud eterna de my ánima. [27r]

[170]  
PARA TOMAR NOTICIA DE QUÉ  
COSAS SE DEUE HAZER  
ELECTION, Y CONTIENE EN SÍ 4  
PUNTOS Y VNA NOTA

*1º puncto.* El primer puncto. Es necessario que todas cosas, de las quales queremos hazer election, sean indiferentes o buenas en sí, y que militen dentro de la sancta madre Yglesia hierárchica, y no malas ny repugnantes a ella.

[171] *2º puncto.* Segundo. Ay vnas cosas que caen debaxo de election inmutable, así como son sacerdocio, matrimonio, etc. ; ay otras que caen debaxo de election mutable, assí como son tomar beneficios o dexarlos, tomar bienes temporales o lançallos :

to God, but want God to come straight to their disordered tendencies, and consequently they make a means of the end, and an end of the means. So that what they had to take first, they take last; because first we have to set as our aim the wanting to serve God,—which is the end,—and secondarily, to take a benefice, or to marry, if it is more suitable to us, —which is the means for the end. So, nothing ought to move me to take such means or to deprive myself of them, except only the service and praise of God our Lord and the eternal salvation of my soul.

[170]  
TO GET KNOWLEDGE AS TO  
WHAT MATTERS AN ELECTION  
OUGHT TO BE MADE ABOUT,  
AND IT CONTAINS FOUR OTNTS  
AND ONE NOTE

First Point. The first Point: It is necessary that everything about which we want to make an election should be indifferent, or good, in itself, and should be allowed within our Holy Mother the hierarchical Church, and not bad nor opposed to her.

[171] Second Point. Second: There are some things which fall under unchangeable election, such as are the priesthood, marriage, etc. There are others which fall under an election that can be changed, such as are to take benefices or leave them, to take temporal goods or rid oneself of them.

deinceps coniugio vel sacerdotio caeterisque rebus omnibus, quatenus expedit, ad praefixum finem ordinatis. Idcirco nihil mouere nos debet ad mediis quibusvis utendum aut supersedendum, nisi habita in primis tam divinae laudis quam nostrae salutis certa ratione.

[170]  
INTRODUCTIO AD  
ELIGENDARUM RERUM  
NOTITIAM, COMPLECTENS  
PUNCTA ET  
ANNOTATIUNCULAM UNAM

Primum punctum est, quod res omnes, quae sub electionem cadunt, necessario bonae esse debent ex seipsis, aut certe non malae, nec nisi consonae institutis orthodoxae matris Ecclesiae. [41r]

[171] 2<sup>m</sup> quod genera duo rerum electioni quadrant : nam quarundam electio immutabilis est, ut ordinis sacerdotalis et matrimonii, aliarum vero mutari potest, sicut reddituum ecclesiasticorum vel saecularium, quos recipi et relinqui ex causa fas est.

act in a contrary manner, proposing first as our end divine worship and, after that, selecting marriage or priesthood or all other things as they must be ordained to the already established end. On that account, nothing should move us to use or not to use any means without first having obtained the certainty that it is as much for divine glory as for our salvation.

[170]  
INTRODUCTION  
to the knowledge of the things that  
could be the object of an Election,  
containing four points and one short  
note

*First point:* All things that fall under an Election must necessarily be good in themselves, or certainly not bad, and also in harmony with the established practices of the orthodox Mother Church.

[171] *Second point:* There are two kinds of things that are appropriate for an Election. In fact, the Election of certain things cannot be changed, for instance, the priestly order and marriage; for some others it can be changed, like ecclesiastical or secular benefices, which we can accept and

[172] *3<sup>o</sup> puncto.* Tercero. En la elección ymutable, que ya vna vez se ha hecho elección, no ay más que elegir, porque no se puede desatar ; así como es matrimonio, sacerdocio, etc. Sólo es de mirar que si no ha hecho elección deuida y ordenadamente, sin affectiones dessordenadas, arepentándose procure hazer buena vida en su elección ; la qual elección no parece que sea vocación diuina, por ser elección desordenada y oblica, como muchos en esto hierran, haziendo de oblica o de mala elección vocación diuina ; porque toda vocación diuina es siempre pura y limpia, sin mixtión de carne ny de otra afectión alguna dessordenada. [27v]

[172] Third Point. Third: In the unchangeable Election which has already been once made—such as marriage, the priesthood, etc. —there is nothing more to choose, because one cannot release himself; only it is to be seen to that if one have not made his election duly and ordinally and without disordered tendencies, repenting let him see to living a good life in his election. It does not appear that this election is a Divine vocation,<sup>1</sup> as being an election out of order and awry. Many err in this, setting up a perverse or bad election as a Divine<sup>2</sup> vocation; for every Divine vocation is always pure and clear, without mixture of flesh, or of any other inordinate tendency.

<sup>1</sup> It does *not* appear that *this election* is a Divine vocation is in the Saint's hand, *correcting* we can *not* say that *this election* is His vocation.

<sup>2</sup> Divine is added in St. Ignatius' hand.

[173] *4<sup>o</sup> puncto.* Quarto. Si alguno a hecho elección deuida y ordenadamente de cosas que están debajo de elección mutable, y no llegando a carne ny a mundo, no ay para qué de nuevo aga elección, mas en aquella perficionarse quanto pudiere.

[173] Fourth Point. Fourth: If some one has duly and ordinally made election of things which are under election that can be changed, and has not yielded to flesh or world, there is no reason for his making election anew, but let him perfect himself as much as he can in that already chosen.

[174] *Nota.* Es de advertir que si la tal elección mutable no se ha hecho sincera y bien ordenada, entonces aprouecha hazer la elección deuidamente, quien tuviere deseo que

[174] Note. It is to be remarked that if such election that can be changed was not made sincerely and well in order, then it helps to make the election duly, if one has a desire that

give up for a reason.

[172] *3<sup>m</sup> quod circa ea, de quibus facta iam sit electio immutabilis, nihil superest eligendum. Sed advertendum est, quod si quis improvide, nec sine obliquis affectionibus aliquid elegerit, quod non liceat retractare, reliquum est, ubi eum coeperit paenitere facti, electionis damnum probitate vitae et operum solertia pensare, resilire autem nullo pacto decet ; quamvis electio istiusmodi non videatur vocatio divina esse, utpote obliqua atque inconsulta ; qua in re non pauci errant, electionem malam et obliquam pro divina vocatione reputantes ; cum haec semper pura et clara sit, non carnali ulio affectu vel studio perverso mixta.* [41v]

[172] *Third point:* About things for which an unchangeable Election has already been made, there is nothing else to choose. However, it should be remarked that if someone has imprudently and with distorted attachments elected something that cannot be retracted, then what remains to do is, as soon as he starts to repent of that fact, to compensate for the harm of the Election with an honest life and diligent deeds. In no way is it allowed to rescind the Election, which cannot be seen as a divine vocation, because it was obliquely and unwisely made. In this matter, many err, taking such a bad and sloppy Election as a divine vocation, which is always pure and clear, unmixed with carnal disposition or perverse inclination.

[173] *4<sup>m</sup> quod si quis debito modo et ordine, absque carnali mundanoque affectu, quippiam elegit, quod mutari possit, non est cur violet electionem talem, sed potius ut in ea magis ac magis proficiat, adniti debet.*

[173] *Fourth point:* If someone has elected in the proper manner and order, without any carnal or worldly attachment, something that can be changed, there is no reason to violate such an Election, but rather he must tend toward making more and more progress in it.

[174] *Notandum autem est, quod si electio rerum huiusmodi mutabilium non ita recte atque sincere processerit, eam expedit corrigere, ut fructus uberius et Deo gratior produci possit.*

[174] Note: It should be noted that, if an Election of things that can be changed has not been made rightly and sincerely, it is proper to correct it, so that more abundant and God-pleasing

dél salgan fructos notables y muy  
apaçibles a Dios nuestro Señor.

fruits notable and very pleasing to God  
our Lord should come from him.

fruit will be produced.

[175]

TRES TIEMPOS PARA HAZER  
SANA Y BUENA ELECCIÓN EN  
CADA VNO DELLOS

[175]

THREE TIMES FOR MAKING, IN  
ANY ONE OF THEM, A SOUND  
AND GOOD ELECTION

[175]

DE TEMPORE TRIPLICI AD  
ELECTIONES RECTE FACIENDAS  
MAGIS OPPORTUNO

[175]

THE THREE MOST OPPORTUNE  
TIMES  
for making right elections

*1º tiempo.* El primer tiempo  
es, quando Dios nuestro Señor así  
mueve y atrahe la voluntad, que, sin  
dubitar ny poder dubitar, la tal ánima  
deuota sigue a lo que es mostrado ; así  
como San Pablo y S. Matheo lo  
hizieron en seguir a XPo nuestro  
Señor.

First Time. The first time is,  
when God our Lord so moves and  
attracts the will, that without doubting,  
or being able to doubt, such devout  
soul follows what is shown it, as St.  
Paul and St. Matthew did in following  
Christ our Lord.

Tempus primum erit, quando  
voluntatem divina virtus sic impellit,  
ut omnis dubitatio, immo etiam  
dubitandi facultas, animae sublata sit,  
quominus sequatur impulsionem talem  
; sicut legimus, beato Paulo et Matheo  
et aliis nonnullis, vocante Christo,  
accidisse.

The first time will be when the divine  
power so strongly moves the will that  
all doubt, and even the faculty of  
doubting, which would forbid one to  
follow that impulse, are taken away  
from the soul; as we read that this  
happened to the blessed Paul,  
Matthew, and some others when  
Christ called them.

[176] *2º tiempo.* El segundo,  
quando se toma hasaz claridad y  
cognoscimiento, por experientia de  
consolaciones y dessolaciones, y por  
experientia de discretión de varios  
espiritus. [28r]

[176] Second Time. The second,  
when enough light and knowledge is  
received by experience of consolations  
and desolations, and by the experience  
of the discernment of various spirits.

[176] 2<sup>m</sup> est, quoties satis clarum  
compertumque fit beneplacitum  
divinum, docente id aliquo [42r]  
consolationum, desolationum vel  
diversorum spirituum praevio  
experimento.

[176] The second time is wherever the  
divine gracious purpose is clear and  
sufficiently known, as we have been  
taught by some previous experience of  
consolations and desolations, or of  
diverse spirits.

[177] *3º tiempo.* El tercero tiempo  
es tranquilo, considerando primero  
para qué es nascido el hombre, es a  
saber, para alabar a Dios nuestro  
Señor y salvar su ánima ; y esto  
deseando elije por medio vna vida o  
estado dentro de los límites de la  
Yglesia, para que sea ayudado en  
seruicio de su Señor y saluación de su  
ánima. Dixe tiempo tranquilo,  
quando el ánima no es agitada de  
varios spíritus, y vsa de sus potencias  
naturales líbera y tranquilamente.

[177] Third Time. The third time is  
quiet, when one considers, first, for  
what man is born—namely, to praise  
God our Lord and save his soul—and  
desiring this chooses as means a life or  
state within the limits of the Church,  
in order that he may be helped in the  
service of his Lord and the salvation  
of his soul. I said time of quiet, when  
the soul is not acted on by various  
spirits, and uses its natural powers  
freely and tranquilly.

[177] 3<sup>m</sup> est, quando per animi  
tranquillitatem aliquis, considerato  
fine, ad quem conditus est (ad Dei  
gloriam scilicet et salute suam), eligit  
certum vitae genus, intra Ecclesiae  
catholicae limites constitutum, per  
quod ceu medium commodius  
securiusque ad suum finem tendat.

Porro tranquillitas ea tunc  
noscitur adesse, quotiescunque anima,  
nullis agitata variis spiritibus, vires  
naturales suas libere exercet.

[177] The third time is when someone,  
in the tranquility of his soul, after  
considering the end for which he has  
been made (that is, for God's glory and  
his own salvation), elects within the  
limits established by the Catholic  
Church a particular kind of life, as a  
means by which he intends to reach  
his own end more easily and securely.

Furthermore, that tranquility is  
known to be present whenever the  
soul, undisturbed by different spirits,  
freely exercises its own natural  
powers.

[178] Si en el primero o segundo tiempo no se haze elección, síguense cerca este tercero tiempo dos modos para hacerla.

EL PRIMER MODO PARA HAZER  
SANA Y BUENA ELECTIÓN  
CONTIENE EN SÍ SEYS PUNCTOS

*1<sup>o</sup> puncto.* El primer puncto es, proponer delante la cosa sobre que quiero hazer elección, así como vn officio o beneficio para tomar o dexar, o de otra qualquier cosa que cae en elección mutable.

[179] *2<sup>o</sup> puncto.* Segundo. Es menester tener por obiecto el fin para que soy criado, que es para alabar a Dios nuestro Señor y salvar mi ánima ; y con esto hallarme indiferente, sin affectión alguna dessordenada, de manera que no esté más inclinado ny affectado a tomar la cosa propuesta, que a dexarla, [28v] ny más a dexarla, que a tomarla ; mas que me halle como en medio de un peso, para seguir aquello que sintiere ser más en gloria y alabanza de Dios nuestro Señor y saluación de mi ánima.

[180] *3<sup>o</sup> puncto.* Tercero. Pedir a Dios nuestro Señor quiera mover my voluntad y poner en my ánima lo que yo deuo hazer acerca de la cosa propósita, que más su alabanza y gloria sea ; discurriendo bien y

[178] If election is not made in the first or the second time, two ways follow as to this third time for making it.

THE FIRST WAY TO MAKE A  
SOUND AND GOOD ELECTION  
It contains six Points.

First Point. The first Point is to put before me the thing on which I want to make election, such as an office or benefice, either to take or leave it; or any other thing whatever which falls under an election that can be changed.

[179] Second Point. Second: It is necessary to keep as aim the end for which I am created, which is to praise God our Lord and save my soul, and, this supposed, to find myself indifferent, without any inordinate propensity; so that I be not more inclined or disposed to take the thing proposed than to leave it, nor more to leave it than to take it, but find myself as in the middle of a balance, to follow what I feel to be more for the glory and praise of God our Lord and the salvation of my soul.

[180] Third Point. Third: To ask of God our Lord to be pleased to move my will and put in my soul what I ought to do regarding the thing proposed, so as to promote more His praise and glory; discussing well and

[178] Itaque, nisi primi vel secundi temporis beneficio electio contingat, superest ad 3.<sup>m</sup>recursos, duobus modis sequentibus distinctum.

MODUS PRIOR SANAE  
BONAEQUE ELECTIONIS  
FACIENDAE SEX CONSTANS  
PUNCTIS

Punctum primum erit proferre in medium rem deliberandam, ut de officio vel beneficio, acceptandumne an potius reiiciendum sit, [42v] et ita de caeteris rebus, quae ad mutabilem electionem spectant.

[179] *2<sup>m</sup>* est, adducto ante oculos creationis meae fine, in hoc consistente, ut cum Dei laude salvus fiam, in neutram declinare partem amplectendae vel repudiandae rei controversae ; quin potius velut in medio quodam interstitio et aequilibrio subsistere, parato interim animo, ut in eam ilico partem totus ferar, quam novero divinae gloriae et saluti meae fore aptiorem.

[180] *3<sup>m</sup>*. Obsecrare Dei clementiam ut dignetur mentem instruere, et impellere voluntatem, quocunque potius mihi tendendum sit ; adhibito nihilo secius pio fidelique intellectus mei ratiocinio, per quod, apprehensa et

[178] And thus, if an Election does not happen as described in the first or second time, there is recourse to a third one characterized by the following two modes.

THE FIRST MODE  
for making a sound and good Election  
consists of six points.

*First point:* To bring in front of me the thing on which to be deliberated, either an office or a benefice to accept or to reject; and so also the other things that pertain to a changeable Election.

[179] Second point: After having brought before my eyes why I was created, which is to praise God and that I be saved, I am not to be inclined either toward accepting or rejecting the debated thing. Rather, I am to remain in the middle and in equilibrium, ready in my mind to bring immediately all of myself to the side that I will recognize as conducing more to the divine glory and my salvation.

[180] *Third point:* To implore God's clemency to deign to teach my mind and stimulate my will, so that I would use, for whatever I would tend to, nothing but the pious and faithful reasoning of my intellect, through

fielmente con my entendimiento y eligiendo conforme su sanctíssima y beneplácita voluntad.

faithfully with my intellect, and choosing agreeably to His most holy pleasure and will.

probata Dei voluntate, ad electionem ferar.

which, having known and identified God's will, I should bring myself to the Election.

[181] *4<sup>o</sup> puncto.* Quarto. Considerar, raçãoinando, cuántos cómodos o prouechos se me siguen con el tener el officio o beneficio propuesto, para sola la alabanza de Dios nuestro Señor y salud de my ánima ; y, por el contrario, considerar assimismo los incómodos y peligros que ay en el tener. Otro tanto haziendo en la segunda parte, es a saber, mirar los cómodos y prouechos en el no tener, y asimismo, por el contrario, los incómodos y peligros en el mismo no tener.

[181] Fourth Point. Fourth: To consider, reckoning up, how many advantages and utilities follow for me from holding the proposed office or benefice for only the praise of God our Lord and the salvation of my soul, and, to consider likewise, on the contrary, the disadvantages and dangers which there are in having it. Doing the same in the second part, that is, looking at the advantages and utilities there are in not having it, and likewise, on the contrary, the disadvantages and dangers in not having the same.

[181] 4<sup>m</sup>. Perpendere quot tandem comoda vel adminicula mihi ad finem meum prosequendum accident ex tali officio vel beneficio suscepto ; quot rursum ex eodem incommoda [43r] et pericula impendent. Praeterea, quot per oppositum, omisso illo, tam comoda et adminicula, quam discrimina et damna possim expectare.

[181] *Fourth point:* To ponder how many advantages and gains to reach my own end would come from accepting such office or benefice; and also how many disadvantages and hazards will come from it. On the other hand, I should ponder how many advantages and gains, as well as hazards and damage, I may expect if I refuse it.

[182] *5<sup>o</sup> puncto.* Quinto. Después que así he discurrido y racionado a todas partes sobre la cosa propósita, mirar dónde más la razón se inclina ; y así, según la mayor moçión racional, y no moción alguna sensual, se deue hazer deliberación sobre la cosa propósita.

[182] Fifth Point. Fifth: After I have thus discussed and reckoned up on all sides about the thing proposed, to look where reason more inclines: and so, according to the greater inclination of reason, and not according to any inclination of sense, deliberation should be made on the thing proposed.

[182] 5<sup>m</sup>. His praemissis, ratiocinari in utranque partem, et iuxta ipsius rationis dictamen, seposito carnis appetitu omni, electionem concludere.

[182] *Fifth point:* Having done this, to reflect on both sides and, according to the judgment of reason itself and putting aside all wishes of the flesh, to conclude the Election.

[183] *6<sup>o</sup> puncto.* Sexo. Hecha la tal elección o deliberación, deue yr la persona que tal ha hecho, con mucha diligencia, a la oración [29r] delante de Dios nuestro Señor y offrescerle la tal elección, para que su diuina maiestad la quiera rescibir y confirmar, siendo su mayor seruitio y alabanza.

[183] Sixth Point. Sixth, such election, or deliberation, made, the person who has made it ought to go with much diligence to prayer before God our Lord and offer Him such election, that His Divine Majesty may be pleased to receive and confirm it, if it is to His greater service and praise.

[183] 6<sup>m</sup>. Electione facta, ad orandurn cito prosilire, et illam offerre Deo, perfecte demum, si ei placeat, recipiendam et stabiliendam.

[183] *Sixth point:* Once the Election is made, to go and pray without delay, and offer it to God so that, if it pleases Him, He would accept and confirm it fully.

[184]

[184]

[184]

[184]



EL SEGUNDO MODO PARA  
HAZER SANA Y BUENA  
ELECTION CONTIENE EN SÍ 4º  
REGLAS Y VNA NOTA

THE SECOND WAY  
TO MAKE A GOOD AND SOUND  
ELECTION

It contains four Rules and one Note.

MODUS POSTERIOR BENE  
ELIGENDI, IN REGULAS 4 ET  
ADNOTATIONEM UNAM  
DISTRIBUTUS

THE SECOND MODE  
for choosing well,  
divided into four Rules and one note

*1ª regla.* La primera es, que aquel amor que me mueve y me haze elegir la tal cosa, descienda de arriba, del amor de Dios ; de forma que el que elige sienta primero en sí que aquel amor más o menos que tiene a la cosa que elige, es sólo por su Criador y Señor.

First Rule. The first is that that love which moves me and makes me choose such thing should descend from above, from the love of God, so that he who chooses feel first in himself that that love, more or less, which he has for the thing which he chooses, is only for his Creator and Lord.

[185] *2ª regla.* La 2ª, mirar a vn hombre que nunca he visto ny conoçido, y desseando yo toda su perfección, considerar lo que yo le diría que hiziese y eligiese para mayor gloria de Dios nuestro Señor y mayor perfección de su ánima ; y, haziendo yo asimismo, guardar la regla que para el otro pongo.

[185] Second Rule. The second, to set before me a man whom I have never seen nor known, and I<sup>1</sup> desiring all his perfection, to consider what I would tell him to do and elect for the greater glory of God our Lord, and the greater perfection of his soul, and I, doing likewise, to keep the rule which I set for the other.

<sup>1</sup> I is added, perhaps in St. Ignatius' hand.

[186] *3ª regla.* La 3ª, considerar, como si estuuiese en el artículo de la muerte, la forma y medida que entonces querría auer tenido en el modo de la presente elección ; y, reglándome por aquella, haga en todo

[186] Third Rule. The third, to consider, as if I were at the point of death, the form and measure which I would then want to have kept in the way of the present election, and regulating myself by that election, let

Regula prima est, quod, cum oporteat per affectum ex Dei amore caelitus infusum fieri electionem, eligentem convenit persentiscere in se ipso, quod quicquid affectionis (sive multum, sive modicum sit) erga rem electam tenet, ex solius Dei amore et intuitu proficiscatur. [43v]

[185] *2ª est considerare, si quis mihi vir amicissimus, cui nihil non perfectionis inesse cupiam, occurreret dubius suoer electione huiusmodi ; quidnam ego illi decernendum maxime essem consulturus; quo animadverso, agendum et mihi ducam, ut suaderem alteri.* \* [est considerare, si quis mihi vir antea ignotus et numquam plane visus, cui tamen nihil non perfectionis inesse cupiam, occurreret dubius circa electione huiusmodi, quidnam ego illi faciendum et eligendum ad maiorem Dei gloriam et maiorem animae illius perfectionem esse consulturus ; quo animamadverso, id mihi agendum ducam, quod alteri suaderem.]

[186] *3ª.* Mecum insuper reputare, si mors ingrueret, quem me mallet observasse modum in praesenti deliberatione ; iuxta hunc igitur eligendum nunc esse, facile intelligam.

*First Rule:* Since it is proper to make an Election through the attachment infused from heaven by God's love, it is convenient to the one who is choosing to begin to feel within himself that the affection (whatever it is, great or little) he has for the chosen thing comes from God's love and consideration of Him only.

[185] *Second Rule:* To consider, if one of my dearest friends, for whom I wish nothing but perfection, would be hesitating about an Election of this kind, what would I advise him to choose? And after giving attention to this, I would make myself act according to the way I would recommend to somebody else.

[186] *Third Rule:* To reflect within myself also, if death suddenly came, about the way I would prefer to have followed in the present deliberation. Then I would easily understand that I should choose this way now.

la my determinación.

[187] *4<sup>a</sup> regla.* La 4<sup>a</sup>, mirando y considerando cómo me hallaré el día del juicio, pensar cómo entonces querría aber deliberado acerca la cosa presente ; y la regla, que en- [29v]tonces querría auer tenido, tomarla agora, porque entonces me halle con entero plazer y gozo.

[188] *Nota.* Tomadas las reglas sobredichas para my salud y quietud eterna, haré my elección y oblación a Dios nuestro Señor, conforme al 6<sup>o</sup> punto del primer modo de hazer elección.

[189]  
PARA EMENDAR Y REFORMAR  
LA PROPRIA VIDA Y ESTADO

Es de advertir, que acerca de los que están constituidos en prelatura o en matrimonio (quier abunden mucho de los bienes temporales, quier no), donde no tienen lugar o muy prompta voluntad para hazer elección de las cosas que caen debaxo de elección mutable, aprouecha mucho, en lugar de hazer elección, dar forma y modo de enmendar y reformar la propria vida y estado de cada vno dellos ; es a saber, poniendo su creación, vida y

me make my decision in everything.

[187] Fourth Rule. The fourth, looking and considering how I shall find myself on the Day of Judgment, to think how I would then want to have<sup>1</sup> deliberated about the present matter, and to take now the rule which I would then wish to have kept, in order that I may then find myself in entire pleasure and joy.

<sup>1</sup> To have *is apparently in St. Ignatius' hand.*

[188] Note. The above-mentioned rules for my eternal salvation and peace having been taken, I will make my election and offering to God our Lord, conformably to the sixth Point of the First Way of making election.

[189]  
TO AMEND AND REFORM ONE'S  
OWN LIFE AND STATE

It is to be noted that as to those who are settled in ecclesiastical office or in matrimony—whether they abound much or not in temporal goods—when they have no opportunity or have not a very prompt will to make election about the things which fall under an election that can be changed, it is very helpful, in place of making election, to give them a form and way to amend and reform each his own life and state. That is,

[187] 4<sup>a</sup>. Prospicere non minus, quando pro tribunali sistar iudicandus, quo me consilio hac in re usum esse vellem ; quo agnito nunc utar, ut eo tempore magis sim securus.

[188] Adnotandum est postremo, quod hisce regulis quatuor, propter salutem meam et animi quietem accurate servatis, debeo iuxta ultimum punctum modi praecedentis, electionem ipsam diffinire et offerre Deo comprobendam. [44r]

[189]  
DE EMENDATIONE SEU  
REFORMATIONE CIRCA VITAE  
STATUM CUIVIS FACIENDA

Imprimis illud est advertendum, quod si quis vel matrimonio, vel officio dignitatis ecclesiasticae sit adstrictus (de temporalium vero bonorum quantitate, magna an parva sit non refert), unde ipsi non vacet aut parum libeat circa mutabilium rerum electiones versari ; operae pretium est earum loco methodum ei tradi seu formulam aliquam, ex qua vitam suam et statum proprium possit emendare.

[187] *Fourth Rule:* No less, to foresee, at the time I would stand for judgment before the tribunal, what kind of decision I would wish to have made. Having acknowledged this, I should make it now, in order to be more secure at that time.

[188] Finally, it must be noted that, after having accurately observed these four Rules for my salvation and peace of mind, according to the last point of the previous mode, I must determine the Election itself and offer it to God for confirmation.

[189]  
ABOUT CORRECTION  
or reformation to be done  
of anyone's state of life

At first, it should be observed that if someone is bound in matrimony or in a position of ecclesiastical dignity (no matter how large or small the quantity of the temporal possessions is), and has no freedom or no disposition to deal with Elections about changeable things, it would be worthy to offer him, in place of them, a method or some formula with which he could correct his life and personal status.

In that case, whoever finds

estado para gloria y alabanza de Dios nuestro Señor y saluación de su propia ánima. Para venir y llegar a este fin debe mucho considerar y ruminar por los exercitios y modos de elegir, según que está declarado, cuánta casa y familia deue tener, cómo la debe regir y gobernar, cómo la debe enseñar con palabra y con exemplo ; asimismo de sus facultades, cuánta debe tomar para su familia y casa, y cuánta para dispensar en pobres y en otras cosas pías, no queriendo ny buscando otra cosa alguna, sino en todo y por todo mayor alabanza y gloria de Dios nuestro Señor. Porque piense cada vno que tanto se aprouechará en todas cosas spirituales, quanto saliere de su proprio amor, querer y interesse. [30r]

putting his creation, life and state for the glory and praise of God our Lord and the salvation of his own soul, to come and arrive at this end, he ought to consider much and ponder through the Exercises and Ways of Election, as has been explained, how large a house and household he ought to keep, how he ought to rule and govern it, how he ought to teach and instruct it by word and by example; likewise of his means, how much he ought to take for his household and house; and how much to dispense to the poor and to other pious objects, not wanting nor seeking any other thing except in all and through all the greater praise and glory of God our Lord.

For let each one think that he will benefit himself in all spiritual things in proportion as he goes out of his self-love, will and interest.

Debet igitur quisquis eiusmodi conditionem sortitus est, ut finem creationis et vitae suae recte statuatur ac sequatur, per exercitia supradicta et electionum modos attendere, atque ruminando sedulo colligere, quam amplam domum et familiam aequum sit se habere, quibus eam modis tractare et administrare conveniat, quibus instruere verbis et exemplis, quantum praeterea de possessis facultatibus sumptum facere [44v] liceat in usus proprios sive domesticos ; quid rursus pauperibus erogare, vel impendere piis operibus deceat, nihil affectando aliud nec quaerendo, nisi quod honorem Dei et salute suam praestet. Hoc enim unusquisque persuasum habeat, tantum se in studiis spiritualibus promoturum esse, quantum ab amore sui ipsius, et commodi proprii affectatione sese abstraxerit. [45r]

himself in that condition, in order to rightly express and follow the end of his creation and of his own life, must give attention to the above Exercises and Modes of Election, and with serious rumination conclude how large a household and family it would be proper for him to have; how it would be convenient to handle and manage them; with what words and examples he should instruct his people; how much, moreover, of his possessions he could use for himself or his family, and, on the other hand, how much it is fitting to disburse for the poor or devote to charitable works; desiring and searching for nothing but what favors God's honor and his salvation.

Everyone, in fact, must be convinced that he will advance in his spiritual endeavors as much as he will have separated and pulled himself away from self-love and attachment to his own advantage.

### TERCERA SEMANA

### THIRD WEEK

### TERTIA HEBDOMADA

### THIRD WEEK

[190]  
1<sup>o</sup> día. LA PRIMERA CONTEMPLACIÓN, A LA MEDIA NOCHE, ES CÓMO XPO NUESTRO SEÑOR FUE DESDE BETHANIA PARA HIERUSALÉN A LA ÚLTIMA CENA INCLUSIVE, FO. 47, LIT. A ; Y CONTIENE EN SÍ LA ORACIÓN PREPARATORIA, 3 PREÁMBULOS, 6 PUNTOS Y VN COLLOQUIO

[190]  
THE FIRST CONTEMPLATION AT MIDNIGHT IS HOW CHRIST OUR LORD WENT FROM BETHANY TO JERUSALEM TO THE LAST SUPPER INCLUSIVE ([289]); and it contains the Preparatory Prayer, three Preludes, six Points and one Colloquy.

[190]  
PRIMA CONTEMPLATIO FIT MEDIA NOCTE, ET CONTINET ORATIONEM PRAEPARATORIUM, TRIA PRELUDIA, SEX PUNCTA CUM UNO COLLOQUIO\*  
[*addatur ex autographo* : Prima contemplatio de Christi Domini nostri profectioe a Bethania in Hierusalem et de gestis usque ad ultimam coenam inclusive, et fit media nocte et continet orationem praeparatoriam.]

[190]  
FIRST CONTEMPLATION takes place at midnight. It includes the preparatory prayer, three preludes, six points, and a colloquy.

<p>Oración. La s3lita oraci3n preparatoria.</p>	<p>Prayer. The usual Preparatory Prayer.</p>	<p>Oratio praeparatoria eadem quae semper.</p>	<p>The <i>preparatory prayer</i> is the same as always.</p>
<p>[191] <i>1<sup>o</sup> pre3mbulo.</i> El primer pre3mbulo es traer la historia ; que es aqu3, c3mo XPO nuestro Se3or desde Bethania embi3 dos disc3pulos a Hierusalem, a aparejar la 7ena, y despu3s 3l mismo fue a ella con los otros disc3pulos ; y c3mo despu3s de auer comido el cordero pascual, y auer 7enado, les lab3 los pies, y dio su sanct3simo cuerpo y preciosa sangre a sus disc3pulos, y les hizo vn serm3n despu3s que fue Judas a vender a su Se3or.</p>	<p>[191] First Prelude. The first Prelude is to bring to memory the narrative; which is here how Christ our Lord sent two Disciples from Bethany to Jerusalem to prepare the Supper, and then He Himself went there with the other Disciples; and how, after having eaten the Paschal Lamb, and having supped, He washed their feet and gave His most Holy Body and Precious Blood to His Disciples, and made them a discourse, after Judas went to sell his Lord.</p>	<p>[191] Praeludium primum sumitur ex historia : quomodo Christus a Bethania misit Hierosolymam discipulos duos ad parandam caenam, quo et ipse cum reliquis deinde profectus est ; ibique post agni paschalis esum et peractam caenam, pedes lavit omnibus et sacrosanctum corpus ac sanguine suum largitus est. Postremo, sermonem ad eos habuit post discessum Iudae ipsum vendituri.</p>	<p>[191] <i>The first prelude</i> is taken from the story: how Christ sent two disciples from Bethany to Jerusalem to prepare the Last Supper, where He Himself and the others also went afterward; how there, after having eaten the Paschal lamb and completed the Last Supper, He washed the feet of all, and gave them His most holy body and blood. Finally, He addressed them with a discourse, after Judas left to betray Him for money.</p>
<p>[192] <i>2<sup>o</sup> pre3mbulo.</i> El segundo, composici3n viendo el lugar ; ser3 aqu3, considerar el camino desde Bethania a Hierusalem, si ancho, si angosto, si llano, etc. Asimismo el lugar de la cena, si grande, si pequi3o, si de vna manera o si de otra.</p>	<p>[192] Second Prelude. The second, a composition, seeing the place. It will be here to consider the road from Bethany to Jerusalem, whether broad, whether narrow, whether level, etc.; likewise the place of the Supper, whether large, whether small, whether of one kind or whether of another.</p>	<p>[192] 2<sup>m</sup> ex compositione loci, considerando dictum iter, asperum aut lene, breve aut longum, cum caeteris, quae inesse poterant, circumstantiis. Deinceps conspicando locum caenae, amplum vel angustum, vilem vel ornatum, et consimilia. [45v]</p>	<p>[192] <i>The second prelude</i> is the mental re-creation of the place, considering how the mentioned road is rough or smooth, short or long, with all other circumstances that could be there; then, observe the room of the Last Supper, wide or narrow, common or decorated, and similar things.</p>
<p>[193] <i>3<sup>o</sup> pre3mbulo.</i> El tercero, demandar lo que quiero ; ser3 aqu3 dolor, sentimiento v confusi3n, porque por mis peccados ba el Se3or a la pasi3n.</p>	<p>[193] Third Prelude. The third, to ask for what I want. It will be here grief, feeling and confusion because for my sins the Lord is going to the Passion.</p>	<p>[193] 3<sup>m</sup> ex optatae rei petitione, scilicet doloris, indignationis et confusionis, eo quod ob peccata mea summus omnium Dominus tantis se tormentis ita obiiciat.</p>	<p>[193] <i>The third</i> is to pray for what is desired, i.e., sorrow, indignation, and confusion for the fact that the supreme Lord of all would expose Himself to such great torments because of my sins.</p>
<p>[194] <i>1<sup>o</sup> puncto.</i> El primer puncto es, ver las personas de la 7ena ; y reflitiendo en m3 mismo, procurar de sacra alg3n prouecho dellas [30v]</p>	<p>[194] First Point. The first Point is to see the persons of the Supper, and, reflecting on myself, to see to drawing some profit from them.</p>	<p>[194] Punctum primum erit respicere caenantes, et aliquid in usum meum adducere.</p>	<p>[194] <i>The first point</i> will be to look at the participants at the supper and to derive something useful for me.</p>
<p><i>2<sup>o</sup> puncto.</i> El segundo, o3r lo que hablan ; y asimismo sacar alg3n prouecho dello.</p>	<p>Second Point. The second, to hear what they are talking about, and likewise to draw some profit from it.</p>	<p>2<sup>m</sup> eosdem audire, quid loquantur, et fructum inde decerpere.</p>	<p><i>The second point:</i> to hear what they say and gather something fruitful from it.</p>

3<sup>o</sup> *puncto*. El 3<sup>o</sup>, mirar lo que hacen ; y sacar algún prouecho.

Third Point. The third, to look at what they are doing, and draw some profit.

3<sup>m</sup> *attendere quid agant, et per omnia proficere.*

*The third point: to be attentive to what they do and profit all of that.*

[195] 4<sup>o</sup> *puncto*. El 4<sup>o</sup>, considerar lo que XPo nuestro Señor padescer en la humanidad, o quiere padescer, según el paso que se contempla ; y aquí començar con mucha fuerza y esforçarme a doler, tristar y llorar ; y así trabaxando por los otros punctos que se siguen.

[195] Fourth Point. The fourth, to consider that which Christ our Lord is suffering in His Humanity,<sup>1</sup> or wants to suffer, according to the passage which is being contemplated, and here to commence with much vehemence and to force myself to grieve, be sad and weep, and so to labor through the other points which follow.

[195] 4<sup>m</sup> *advertere quid iam inde\* Christus pati appetat et incipiat, iuxta historiam ; unde incipiam et ipse dolorem, moestitiam et fletum mihi excitare, meque affligam similiter in subsequentibus.* [Quartum advertere quid Christus Dominus noster in humanitate patiat aut pati appetat, iuxta punctum quod meditandum suscipitur, unde incipiam et ipse magno conatu dolorem, moestitiam et fletum mihi excitare idemque curabo in subsequentibus punctis.]

[195] *Fourth: to perceive that from this moment Christ already wishes and starts to suffer according to the story; therefore, I, too, shall start to stir up within myself sorrow, sadness, and tears; and I would afflict myself similarly in the following points.*

<sup>1</sup> In His Humanity is in St. Ignatius' hand, correcting the Humanity of before Christ.

[196] 5<sup>o</sup> *puncto*. El 5<sup>o</sup>, considerar cómo la diuinidad se esconde, es a saber, cómo podría destruyr a sus enemigos, y no lo haze, y cómo dexa padescer la sacratísima humanidad tan crudelísimamente.

[196] Fifth Point. The fifth, to consider how the Divinity hides Itself, that is, how It could destroy Its enemies and does not do it, and how It leaves the most sacred Humanity to suffer so very cruelly.

[196] 5<sup>m</sup> *meditari quo se pacto abscondens Christi divinitas, adversarios suos cum valeat, non perdat, sed paenas adeo crudeles pati sinat humanitatem.*

[196] *Fifth: to meditate on how Christ's divinity is hiding itself, and does not destroy its adversaries, though it could do so, but lets its humanity suffer such cruel pains.*

[197] 6<sup>o</sup> *puncto*. El sexto, considerar cómo todo esto padescer por mis peccados, etc. ; y qué deuo yo hazen y padescer por él.

[197] Sixth Point. The sixth, to consider how He suffers all this for my sins, etc.; and what I ought to do and suffer for Him.

[197] 6<sup>m</sup> *cogitare, cum talia ferat pro peccatis meis, quid agere debeam aut pati eius causa.*

[197] *Sixth: to reflect upon what I should do or suffer for His cause when He is accepting such things for my sins.*

[198] *Colloquio*. Acabar con vn coloquio a Xpo nuestro Señor, y al fin con vn Pater noster.

[198] Colloquy. I will finish with a Colloquy to Christ our Lord, and, at the end, with an OUR FATHER.

[198] Colloquium ad Christum fiet, terminandum cum Pater noster. [46r]

[198] The colloquy will be addressed to Christ and end with the Our Father.

[199] *Nota*. Es de aduertir, como antes y en parte está declarado, que en los colloquios deuemos de rrazonar y pedir, según la subiecta ; materia, es a saber según que me hallo tentado o consolado, y según que deseo aver vna

[199] Note. It is to be noted, as was explained before and in part, that in the Colloquies I ought to discuss and ask according to the subject matter, that is, according as I find myself tempted or consoled, and according as

[199] In colloquiis est notandum (ut supra ex parte iam exposuimus) quod agere convenit et alliquid petere, iuxta praesentis rei rationem, videlicet, prout sentio in me consolationem vel perturbationem ; prout virtutem unam

[199] It must be noticed about colloquies (as we have partially explained before) that it is convenient to do and ask for something according to the current subject, that is, according to the consolation or trouble

virtud o otra, según que quiero disponer de mí a vna parte o a otra, según que quiero dolerme o gozarme de la cosa que contemplo, finalmente pidiendo aquello que más [31r] eficazmente cerca algunas cosas particulares desseo ; y desta manera puede hazer vn sólo colloquio a Xpo nuestro Señor, o si la materia o la deuoción le conmueve, puede hazer tres colloquios, vno a la Madre, otro al Hijo, otro al Padre, por la misma forma que está dicho en la segunda semana, en la meditación de los dos binarios, con la nota que se sigue a los binarios.

[200]

2<sup>o</sup> día. SEGUNDA  
CONTEMPLACIÓN A LA  
MAÑANA, SERÁ DESDE LA  
CENA AL HUERTO INCLUSIUE

Oración. La sólita oración preparatoria.

[201] 1<sup>o</sup> *preámbulo*. El primer preámbulo es la historia ; y será aquí, cómo Xpo nuestro Señor descendió con sus onze discípulos desde el monte Sión, donde hizo la cena, para el valle de Iosaphar, dexando los ocho en vna parte del valle y los otros tres en vna parte del huerto ; y poniéndose en oración, suda sudor como gotas de sangre ; y después que tres vezes hizo oración al Padre, y despertó a sus tres discípulos, y después que a su voz cayeron los enemigos, y Judas dándole la paz, y San Pedro derrocando la

I desire to have one virtue or another, as I want to dispose of myself in one direction or another, as I want to grieve or rejoice at the thing which I am contemplating; in fine, asking that which I more efficaciously desire as to any particular things. And this way I can make one Colloquy only, to Christ our Lord, or, if the matter or devotion move me, three Colloquies, one to the Mother, another to the Son, another to the Father, in the same form as was said in the SECOND WEEK, in the meditation of the THREE PAIRS, with the Note which follows THE PAIRS.

[200]

SECOND CONTEMPLATION  
IN THE MORNING IT WILL BE  
FROM THE SUPPER TO THE  
GARDEN INCLUSIVELY

Prayer. The usual Preparatory Prayer.

[201] First Prelude. The first Prelude is the narrative and it will be here how Christ our Lord went down with His eleven Disciples from Mount Sion, where He made the Supper, to the Valley of Josaphat. Leaving the eight in a part of the Valley and the other three in a part of the Garden, and putting Himself in prayer, He sweats sweat as drops of blood<sup>1</sup> and after He prayed three times to the Father and wakened His three Disciples, and after the enemies at His voice fell down, Judas giving Him the kiss of peace,

vel alteram expeto ; prout in hanc vel illam partem de me statuere intendo ; prout etiam de re, quam contemplor, tristari volo vel laetari. Denique postulandum erit illud, quod circa rem certam aliquam maxime desidero ; et unam duntaxat colloquium poterit confici ad Christum Dominum, vel triplex, si devotio instiget, nempe ad Matrem, Filium et Patrem, sicut traditum est in contemplatione 2.<sup>ae</sup> hebdomadae de tribus classibus, cum sequente illic annotatione.

[200]

SECUNDA CONTEMPLATIO IN  
AURORA, DE REBUS A  
CHRISTO POST CAENAM ET  
IN HORTO GESTIS

Oratio praeparatoria consueta semper.

[201] Praeludium primum est iuxta historiam : [46v] quomodo Iesus Christus, una cum undecim suis apostolis, descendit ex monte Syon, ubi fuerant caenati ; et transiens per vallem Iosaphat, relictis ibi et illis octo, aliis vero tribus in horti parte, seorsum ipse digrediens, oravit ad sudorem usque sanguineum, iterate iam ter eadem ad Patrem suum oratione ; *postea* excitis discipulis a somno ; prostratis ad solam vocem, cum Iuda per osculum prodente, adversariis ; restituta deinceps, quam

I sense within myself; according to my wish for one virtue or another; according to what I intend to decide about myself in this or that respect; according also to my desire to be sad or rejoice about what I contemplate. Finally, it will be asked what I most desire about a certain particular thing; and one colloquy could be made to Christ the Lord, or three, if devotion incites me to do so, to the Mother, the Son, and the Father, according to what has been said in the contemplation of the Second Week about the Three Kinds of Men, with the annotation that follows it.

[200]

SECOND CONTEMPLATION  
at dawn, about the things done by  
Christ after the Last Supper and in the  
Garden

*The preparatory prayer* is always the usual one.

[201] *The first prelude* is about the story: How Jesus Christ, with His eleven apostles, descended from Mount Sion, where they had supper; and going through the Valley of Josaphat, left eight of them there and went with the other three somewhere in the Garden. Going farther Himself, He prayed until sweating blood, having already repeated three times the same prayer to His Father. Then, having awakened the disciples from sleep, threw His adversaries to the ground with a single word, when

oreja a Malcho, y Xpo poniéndosela en su lugar, seyendo preso como malhechor, le lleban el valle abajo y después la cuesta arriba para la casa de Anás. [31v]

and St. Peter cutting off the ear of Malchus, and Christ putting it in its place; being taken as a malefactor, they lead Him down the valley, and then up the side, to the house of Annas.

<sup>1</sup> As drops of blood is in St. Ignatius' hand, replacing like a bloody sweat.

[202] *2<sup>o</sup> preámbulo.* El segundo es ver el lugar ; será aquí, considerar el camino desde monte Sión al valle de Josaphar, y ansimismo el huerto, si ancho, si largo, si de vna manera, si de otra.

[202] Second Prelude. The second is to see the place. It will be here to consider the road from Mount Sion to the Valley of Josaphat, and likewise the Garden, whether wide, whether large, whether of one kind, whether of another.

[203] *3<sup>o</sup> preámbulo.* El tercero es demandar lo quiero, lo qual es proprio de demandar en la pasión : dolor con Xpo doloroso, quebranto con Xpo quebrantado, lágrimas, pena interna de tanta pena que Xpo passó por mí.

[203] Third Prelude. The third is to ask for what I want. It belongs to the Passion to ask for grief with Christ in grief, anguish with Christ in anguish, tears and interior pain at such great pain which Christ suffered for me.

[204] *1<sup>a</sup> nota.* En esta segunda contemplación, después que está puesta la oración preparatoria con los tres preámbulos ya dichos, se terná la misma forma de proceder por los puntos y coloquio que se tuuo en la primera contemplación de la cena ; y a la hora de missa y vísparas se harán dos repeticiones, sobre la primera y segunda contemplación, y después antes de cena se traerán los sentidos sobre las dos sobredichas contemplaciones ; siempre preponiendo la oración preparatoria y los tres preámbulos, según la subiecta materia, de la misma forma que está dicho y declarado en la segunda

[204] First Note. In this second Contemplation, after the Preparatory Prayer is made, with the three Preludes already mentioned, the same form of proceeding will be kept through the Points and Colloquy as was kept in the first Contemplation, on the Supper.

And at the hour of Mass and Vespers two repetitions will be made on the first and second Contemplation, and then, before supper, the senses will be applied on the two above-said Contemplations, always prefixing the Preparatory Prayer and the three Preludes, according to the subject matter, in the same form as was said

amputaverat Petrus, Malchi auricula ; comprehensus tandem est quasi nefarius aut latro quispiam, et per vallem illam ad Annae domum primo tractus.

Judas betrayed Him with a kiss; He then replaced Malchus' ear, which Peter cut; finally He was taken like a criminal or a common thief, and through that valley was brought first to the house of Annas.

[202] *2<sup>m</sup> est pro construendo loco, viam intueri declivem, planam et arduam ; item hortum certa magnitudine, figura et habitudine depingendum.*

[202] *The second prelude* consists of reconstructing the place. To look at the path: steep, level, and rough; to do the same with the Garden, describing its size, shape, and appearance.

[203] *3<sup>m</sup> pro voti consecutione, poscere maerorem, planctum, anxietatem, et caeteras id genus paenas interiores, ut Christo patienti pro me compatiar. [47r]*

[203] *The third prelude*, according to our goal, is to ask for sorrow, tears, anguish, and other similar interior pains, so that I suffer with Christ suffering for me.

[204] Notanda simul haec quatuor. Primum, quod post praeparatoriam orationem cum tribus praeludiis 2.<sup>1</sup> huius exercitii, eodem modo et ordine procedendum est per puncta et per colloquium, ut in praecedente de caena peractum est. Adiciendae quoque erunt circa missae et vesperarum tempus duae repetitiones super una et altera dicta contemplatione. Ante caenam vero applicabuntur quinque sensus, praemissa ubique oratione praeparatoria, cum tribus praeludiis oblatae materiae congruentibus, quemadmodum in hebdomada 2.<sup>a</sup> satis descriptum est.

[204] Four things should also be noted.

*First:* After the preparatory prayer and the three preludes of this second Exercise, to proceed in the same manner and order through the points and the colloquy as it was done in the previous exercise about the Last Supper. Two repetitions on both contemplations should be added at the time of Mass and Vespers. Before supper, to apply the five senses, having made the preparatory prayer and the three preludes adjusted to the specific topic, as it has been sufficiently described in the Second Week.

semana.

[205] *2<sup>a</sup> nota.* Según la edad, disposición y temperatura ayuda a la persona que se exercita, hará cada día los cinco exercitios o menos. [32r]

[206] *3<sup>o</sup> nota.* En esta tercera semana se mudarán en parte la segunda y sexta addición. La segunda será, luego en despertándome, poniendo delante de mí a donde voy y a qué, resumiendo vn poco la contemplación que quiero hazer, según el misterio fuere ; esforçándome, mientras me lebanto y me visto, en entristecerme y dolerme de tanto dolor y tanto padecer de Xpo nuestro Señor. La sexta se mudará, no procurando de traer pensamientos alegres, aunque buenos y sanctos, así como son de resuirectión y de gloria, mas antes induziendo a mí mismo a dolor y a pena y quebranto, trayendo en memoria freqüente los trabajos, fatigas y dolores de Xpo nuestro Señor, que passó desde el puncto que nasció hasta el misterio de la passión, en que al presente me hallo.

[207] *4<sup>a</sup> nota.* El examen particular, sobre los exercitios y addiciones presentes, se hará así como se ha hecho en la semana pasada.

and explained in the SECOND WEEK.

[205] Second Note. According as age, disposition and physical condition help the person who is exercising himself, he will make each day the five Exercises or fewer.

[206] Third Note. In this Third Week the second and sixth Additions will in part be changed.

The second will be, immediately on awaking, to set before me where I am going and to what, and summing up a little the contemplation which I want to make, according as the Mystery shall be, to force myself, while I am getting up and dressing, to be sad and grieve over such great grief and such great suffering of Christ our Lord.

The sixth will be changed, so as not to try to bring joyful thoughts, although good and holy, as, for instance, are those on the Resurrection and on heavenly glory, but rather to draw myself to grief and to pain and anguish, bringing to mind frequently the labors, fatigues and pains of Christ our Lord, which He suffered from the moment when He was born up to the Mystery of the Passion in which I find myself at present.

[207] Fourth Note. The Particular Examen on the Exercises and present Additions, will made as it was made in the past Week.

[205] *2<sup>m</sup> quod habita aetatis, complexionis corporalis ac dispositionis totius ratione, vel quinque vel pauciora exercitia diebus singulis implebuntur.*

[206] *3<sup>m</sup> quod in hac 3.<sup>a</sup> hebdomada mutandae sunt ex parte additio 2.<sup>a</sup> et 6.<sup>a</sup> ; siquidem (quod ad 2.<sup>am</sup> spectat) ubi fuero experrectus, praecogitans quo tendam, et instantem contemplationem paululum delibans, interim dum surgo [47r] et accingor, adnitar simul ad tristitiam et dolorem de tot ac tantis Christi paenis meipsum acriter incitare.*

Quoad sextam vero suffugiam potius quam quaeram aut admitam iucundas cogitationes, licet alioqui utiles et sanctas, ut sunt de resurrectione Christi et gloria ; pro quibus in meditanda eius passion, angores ac paeans hauriam, ex frequenti eorum recordatione, quae ab hora suae nativitatis ad exitum usque vitae huius ipse perpeusus est.

[207] *4<sup>m</sup>, quod examen particulare circa tam exercitiorum quam additionum functionem, fiet ad eundem modum ut hebdomada praecedente.*

[205] *Second:* According to age, physical constitution, and total disposition, five or fewer Exercises will be performed every day.

[206] *Third:* During this Third Week, the second and sixth Additions should be partially changed. About the second: As soon as I wake up, I will think of where I am going, tasting a little bit the contemplation to come; and when I get up and dress, I should exert myself vigorously to arouse sadness and sorrow for so many great pains of Christ.

About the sixth: I should reject rather than seek or accept joyful thoughts, though as useful and holy elsewhere as the ones about the Resurrection of Christ and glory. Instead, I should, in meditating on His Passion, draw out anguish and pain of the frequent memory of the anguish and pain He Himself suffered, from the hour of His nativity to the end of His life.

[207] *Fourth:* The Particular Examination, about the making of the Exercises and the Additions, will be made as it was in the previous Week.



[208] 2<sup>o</sup> día. EL SECUNDO DÍA, a la media noche, la contemplación será desde el huerto a casa de Anás inclusive, fo. 48, lit., y a la mañana de casa de Anás a casa de Cayphás inclusive, fol. 48, litt., y después las dos repeticiones y el traer de los sentidos, según que está ya dicho.

3<sup>o</sup> día. EL TERCERA DÍA, a la media noche, de casa de Cayphás [32v] a Pilato inclusive, fol. 48, lit., y a la mañana de Pilato a Herodes inclusive, fol. 48, y después las repeticiones y sentidos, por la misma forma que está ya dicho.

4<sup>o</sup> día. EL CUARTO DÍA, a la media noche, de Herodes a Pilato, fo. 49, lit., haciendo y contemplando hasta la mitad de los misterios de la misma casa de Pilato, y después, en el ejercicio de la mañana, los otros misterios que quedaron de la misma casa, y las repeticiones y los sentidos, como está dicho.

5<sup>o</sup> día. EL QUINTO DÍA, a la media noche, de casa de Pilato hasta ser puesto en crux, fol. 49, lit. d, y a la mañana desde que fue alçado en crux hasta que espiró, fol. 49, lit. e, f, g ; después las dos repeticiones y los sentidos.

6<sup>o</sup> día. EL SEXTO DÍA, a la media noche, desde la crux descendi

[208] Second Day. The second day at midnight, the Contemplation will be from the Garden to the house of Annas inclusive. ([291]), and in the morning from the house of Annas to the house of Caiphas inclusive (I2S2I), and then the two repetitions and the application of the senses, as has been already said.

Third Day. The third day, at midnight, from the house of Caiphas to Pilate, inclusive ([293]); and in the morning, from Pilate to Herod inclusive ([294]); and then the repetitions and senses, in the same form as has been already said.

Fourth Day. The fourth day, at midnight, from Herod to Pilate ([295]), doing and contemplating up to half through the Mysteries of the same house of Pilate, and then, in the Exercise of the morning, the other Mysteries which remained of the same house; and the repetitions and the senses, as has been said.

Fifth Day. The fifth day, at midnight, from the house of Pilate up to the Crucifixion ([296]), and in the morning from His being raised on the Cross until He expired ([297]), then the two repetitions, and the senses.

Sixth Day. The sixth day, at midnight, from the Descent from the

[208] In 2<sup>a</sup> autem die contemplatio alia succedet, noctu transigenda, de gestis in domo Annae, ut narrator fol. [64v]. Sub auroram vero de secutis rebus in domo Caiphae, fo1. [65r].

Deinde repeticiones et usus sensuum velut prius.

In 3.<sup>a</sup> die contemplabimur per noctem mediam, quomodo ductus est ad Pilatum Christus, et quid [48r] ibi actum, ut dicetur fol. [65v]. Diluculo vero de iis, quae gesta sunt, transmissio Christo ad Herodem fo1. [65v]. Subdetur repetitionum et sensuum consuetus usus.

Die 4.<sup>a</sup> meditatio nocturna percurrat historiam de reditu ab Herode, usque ad mediam partem mysteriorum, quae apud Pilatum secuta sunt ; reliquam vero partem circa lucem primam prosequemur. De repetitionibus quoque et sensibus pro consuetudine sit agendum.

Die 5.<sup>a</sup> sub noctis medium, de progressu ipso passionis contemplabimur, a sententia Pilati usque ad crucifixionem. Sub auroram deinceps, ab elevatione crucis ad Christi usque expirationem, de quibus fol. [66v]. Repeticiones et sensuum exercitatio, ut supra.

Die 6.<sup>a</sup> noctu, quomodo mortuus Dominus sublatus de cruce et

[208] SECOND DAY  
Another contemplation should follow during the night on what happened in Annas' House, as it is related in the Mysteries of the Life of [Our Lord Jesus] Christ; at dawn, on what followed in the house of Caiphas; then the repetitions and the use of the senses as before.

THIRD DAY  
At midnight we will contemplate how Christ was brought to Pilate, and what was done there, as it will be said below; at the beginning of the day, what happened, Christ having been sent to Herod. Then follow the usual repetitions and use of the senses.

FOURTH DAY  
The night meditation will go through from the return from Herod to half the way of the Mysteries that followed at Pilate's place, and the second half will follow at the first light of the day. Repetitions and use of senses will be done as above.

FIFTH DAY  
In the middle of the night, we will contemplate the progress of the Passion, from Pilate's sentence to the crucifixion; at dawn, thereafter, from the elevation of the cross to Christ's expiration; repetitions and use of senses as above.

SIXTH DAY  
During the night, how the dead Lord is

éndole hasta el monumento exclusiue, fol. 49, lit., y a la mañana desde el monumento inclusiue hasta la casa donde nuestra Señora fue, después de sepultado su Hijo.

7<sup>o</sup> día. EL SÉPTIMO DÍA, contemplación de toda la pasión iunta en el exercitio de la media noche y de la mañana ; y en lugar de las dos repeticiones y de los sentidos, considerar todo aquel día, quanto más frecuente podrá, cómo el cuerpo sacratíssimo de Xpo nuestro Señor [33r] quedó desatado y apartado del ánima, y dónde y cómo sepultado. Asimismo considerando la soledad de nuestra Señora, con tanto dolor y fatiga ; después, por otra parte, la de los discípulos.

[209] *Nota.* Es de notar, que quien más se quiere alargar en la pasión, a de tomar en cada contemplación menos misterios, es a saber, en la primera contemplación solamente la cena ; en la 2<sup>a</sup> el labar de los pies ; en la 3<sup>a</sup> el darles el sacramento ; en la 4<sup>a</sup> el sermón que Xpo les hizo, y assí por las otras contemplaciones y misterios.

Asimismo, después de acabada la pasión, tome vn día entero la mitad de toda la pasión, y el 2<sup>o</sup> día la otra mitad, y el 3<sup>o</sup> día toda la pasión.

Cross to the Tomb, exclusive ([298]) and in the morning from the Tomb, inclusive, to the house where Our Lady was, after her Son was buried.

Seventh Day. The seventh day, a Contemplation on the whole Passion together, in the Exercise of midnight and of the morning, and in place of the two repetitions and of the senses one will consider all that day, as frequently as he can, how the most holy Body of Christ our Lord remained separated and apart from the Soul: and where and how It remained buried. Likewise, one will consider the loneliness of Our Lady, whose grief and fatigue were so great: then, on the other side, the loneliness of the Disciples.

[209] *Note.* It is to be noted that whoever wants to dwell more on the Passion, has to take in each Contemplation fewer Mysteries; that is to say, in the first Contemplation, the Supper only; in the second, the Washing of the Feet; in the third, the giving of the Blessed Sacrament to them; in the fourth, the discourse which Christ made to them; and so through the other Contemplations and Mysteries.

Likewise, after having finished the Passion, let him take for an entire day the half of the whole Passion, and the second day the other half, and the third day the whole Passion.

ad monumentum delatus est, fol. [66v]. Primo mane, ex quo sepultus fuit donec beata Virgo in domum aliquam se recepit, fol. [48v].

Die 7.<sup>a</sup> inter noctu et mane passionem totam revolvemus ; postea repetitionum et sensuum vice, per diem totum considerabimus, quam licebit frequentissime, quo pacto sanctissimum Iesu Christi corpus remanserit ab anima seiunctum, et ubinam aut quomodo sepultum. Item quae fuerit beatae Mariae matris solitudo, desolatio qualis, et quanta afflictio ; quam acerbus quoque discipulorum maeror extiterit.

[209] *Subnotandum est,* quod si cui libeat meditandae Christi passioni diutius instare, contemplations singulas debet absolvere cum paucioribus mysteriis ; ita ut prima solum comprehendat caenam ; 2.<sup>a</sup> lotionem pedum ; 3.<sup>a</sup> eucharistiae sanctae institutionem ; 4.<sup>a</sup> sermonem ibi subsecutum, et sic in caeteris agendum.

Ad haec, traiecta tota passione, licebit proximo post die iterare eius dimidium, atque reliquum postridie ; perendie rursus totam simul. [49r]

removed from the cross and transferred to the tomb; at dawn, from the time He was buried until the Blessed Virgin withdrew into some house.

SEVENTH DAY  
During the night and the morning, we should go back to the whole of the Passion. Then, instead of the repetitions and the use of the senses, we will consider all day long, as often as possible, how the most sacred body of Jesus Christ remained separated from the soul; and where and how it was laid down in a sepulcher; and also the solitude of holy Mary His Mother, what desolation and how much affliction were hers; how bitter also the disciples' sorrow.

[209] It must be noticed that if someone would like to spend more time meditating on Christ's Passion, he should make each contemplation with fewer Mysteries; for example, the first would include only the Last Supper, the second the washing of the feet, the third the institution of the holy Eucharist, and the fourth the discourse that followed; and the same would be done for the rest.

After that, having gone through the entire Passion, it will be possible to repeat the first half during the following day and the remaining the day after; then, on the third day, all of it at once.

Por el contrario quien quisiere más abreuiar en la pasión, tome a la media noche la çena, a la mañana el huerto, a la hora de missa la casa de Anás, a la hora de vísparas la casa de Cayphás, en lugar de la hora antes de çena la casa de Pilato ; de manera que no haziendo repeticiones ny el traer de los sentidos, haga cada día çinco exercitios distintos, y en cada vno exercicio distinto misterio de Xpo nuestro Señor ; y después de assí acabada toda la pasión, puede hazer otro día toda la pasión iunta, en vn exercicio o en diuersos, como más le paresçerá que aprouecharse podrá. [33v]

On the contrary, whoever would want to shorten more in the Passion, let him take at midnight the Supper, in the morning the Garden, at the hour of Mass the house of Annas, at the hour of Vespers the house of Caiphas, in place of the hour before supper the house of Pilate; so that, not making repetitions, nor the Application of the Senses, he make each day five distinct Exercises, and in each Exercise take a distinct Mystery of Christ our Lord. And after thus finishing the whole Passion, he can, another day, do all the Passion together in one Exercise, or in different ones, as it will seem to him that he will be better able to help himself.

E contrario vero, si quis malit tempus succidere, contempletur de caena Domini per noctem ; de horto in aurora ; de Annae domo circa missam ; sub vesperas de domo Caiphae ; de praetorio Pilati ante caenam; et ita pergendo, per dies singulos diversa exercitia quinque implebuntur, utpote repetitionum ac sensuum usu praetermisso ; transcurta vero passione, operae pretium fuerit eandem simul totam die unico revolvere, sive in unum tantum exercitium congestam, sive distributam in plura, prout sibi fore conducibilis ille censuerit.

On the contrary, if someone prefers to shorten the time, he should contemplate the Lord's Supper by night, the Garden at dawn, the house of Annas around Mass, the house of Caiaphas around Vespers, Pilate's Praetorium before supper; and thus every day the five Exercises will be completed, omitting the repetitions and the use of the senses. However, having gone through the entire Passion, it would be worthwhile to go over the whole of it at once in one single day, either with everything brought together in one Exercise only, or divided among several, according to what he will estimate as more profitable for himself.

[210]  
REGLAS PARA ORDENARSE  
EN EL COMER PARA  
ADELANTE

[1ª regla]. La primera regla es, que del pan conuiene menos abstenerse, porque no es manjar sobre el qual el apetito se suele tanto desordenar, o a que la tentación insista, como a los otros manjares.

[210]  
RULES TO PUT ONESELF IN  
ORDER FOR THE FUTURE  
AS TO EATING

First Rule. The first rule is that it is well to abstain less from bread, because it is not a food as to which the appetite is used to act so inordinately, or to which temptation urges as in the case of the other foods.

[210]  
REGULAE ALIQUOT AD  
VICTUM RECTE  
TEMPERANDUM

Prima est, quod a pane minus abstinendum sit quam a reliquis alimentis, cum neque gulam adeo ir[r]itet, nec tentationi aequae obnoxios nos reddat. [49v]

[210]  
SOME RULES  
for properly moderating the way of  
eating

*First:* We should abstain less from bread than from other food, for it does not promote gluttony or make us subject to temptation.

[211] 2ª regla. La segunda. Acerca del beuer parece más cómoda la abstinencia, que no acerca el comer del pan ; por tanto, se deue mucho mirar lo que haze prouecho, para admitir, y lo que haze daño, para

[211] Second Rule. The second: Abstinence appears more convenient as to drinking, than as to eating bread. So, one ought to look much what is helpful to him, in order to admit it, and what does him harm, in order to

[211] 2ª, quod circa potum attendenda sit magis abstinencia quam circa panem ; caute observando, quae prosit mensura potus, ut sumatur semper ; quae rursus noceat, ut tollatur.

[211] *Second:* From drinking, we should abstain more than from eating bread. We should cautiously examine the quantity we need, so that we would always take it; the quantity that is harmful to us, so that we would

lanzallo.

[212] 3<sup>a</sup> regla. La tercera. Acerca de los manjares se deve tener la mayor y más entera abstinencia ; porqne así el apetito en desordenarse como la tentación en inuestigar son más promptos en esta parte ; y así la abstinencia en los manjares para euitar dessorden se puede tener en dos maneras : la vna, en habituarse a comer manjares gruesos ; la otra, si delicados, en poca cantidad.

[213] 4<sup>a</sup> regla. La quarta. Guardándose que no cayga en enfermedad, quanto más hombre quitare de lo conueniente, alcançará más presto el medio que deve tener en su comer y beuer, por dos razones : la primera, porque así ayudándose y disponiéndose, muchas vezes sentirá más las internas noticias consolaciones y divinas inspiraciones, [34r] para mostrársele el medio que le conuiene ; la 2<sup>a</sup>, si la persona se vee en la tal abstinencia, y no con tanta fuerça corporal ny disposición para los exercicios espirituales, fácilmente vendrá a juzgar lo que conuiene más a su sustentación corporal.

[214] 5<sup>a</sup> regla. La quinta. Mientras la persona come, considere como que vee a Xpo nuestro Señor comer con sus apóstoles, y cómo beue. y cómo mira, y cómo habla ; y procure de

discard it.

[212] Third Rule. The third: As to foods, one ought to have the greatest and most entire abstinence, because as the appetite is more ready to act inordinately, so temptation is more ready in making trial, on this head. And so abstinence in foods, to avoid disorder, can be kept in two ways, one by accustoming oneself to eat coarse foods; the other, if one takes delicate foods, by taking them in small quantity.

[213] Fourth Rule. The fourth: Guarding against falling into sickness, the more a man leaves off from what is suitable, the more quickly he will reach the mean which he ought to keep in his eating and drinking; for two reasons: the first, because by so helping and disposing himself, he will many times experience more the interior knowledge, consolations and Divine inspirations to show him the mean which is proper for him; the second, because if the person sees himself in such abstinence not with so great corporal strength or disposition for the Spiritual Exercises, he will easily come to judge what is more suitable to his bodily support.

[214] Fifth Rule. The fifth: While the person is eating, let him consider as if he saw Christ our Lord eating with His Apostles, and how He drinks and how He looks and how He speaks;

remove it.

[212] 3<sup>a</sup>, quod circa pulmenta et edulia potissimum abstinentiae ratio versetur ; cum per illa tum appetitui ad peccandum, tum inimico ad tentandum, maior subministretur occasio. Temperanda sunt igitur, vitandi excessus causa, quod fit dupliciter, dum vel cibis grossioribus vescimur atque assuescimus, vel dum parce delicatis utimur.

[213] 4<sup>a</sup> est, quod quanto plus de conveniente victu sibi quis ademerit (vitato interim valetudinis adversae gravi periculo), tanto celerius mensuram cibi ac potus iustam reperiet ; tum quia hoc modo melius se disponens et obnixius tendens ad perfectionem, sentiet interdum quosdam cognitionis internae radios et consolatorios motus sibi caelitus [50r] immissos, ex quibus facile poterit rationem victus commodiorem discernere ; tum quoniam si quis ita abstinendo, se deprehenderit viribus imbecilliores esse, quam ut exercitia ipsa spiritualia peragere commode valeat, sic facile advertet quam mensuram victus naturae necessitas requirat.

[214] 5<sup>a</sup>, quod expedit inter comedendum imaginari quasi videamus Iesum Christum, Dominum nostrum, vescentem cum suis discipulis, observando quem teneat

[212] *Third:* Abstinence applies mostly to tasty dishes and delicacies because they give a greater opportunity both for the appetite to sin and for the enemy to tempt. Therefore, they must be taken with moderation, in order to avoid excess. This is done in two ways: by getting used to eating more ordinary food, or by sparingly partaking luscious dishes.

[213] *Fourth:* The more someone abstains from food (avoiding however the serious danger of sickness), the faster he finds the right measure of food and drink for himself. Because, first, by better disposing himself in this manner, and tending more resolutely to perfection, he would feel now and then some rays of interior knowledge and some motions of consolation, both sent into him from heaven, and so he will be able to discern easily the most appropriate amount of food to eat. And also, if by so abstaining, he will have felt too weak to complete properly the Spiritual Exercises, he will easily notice what amount of food the necessity of nature requires.

[214] *Fifth:* It is profitable, while we are eating, to imagine that we see Jesus Christ our Lord eating with His disciples, observing His manner of eating, drinking, looking around, and

ymitarle. De manera que la principal parte del entendimiento se ocupe en la consideración de nuestro Señor, y la menor en la sustentación corporal ; porque assí tome mayor concierto y orden de cómo se deue aver y gobernar.

[215] *6ª regla.* La sexta. Otra vez, mientras come, puede tomar otra consideración, o de vida de sanctos, o de alguna pía contemplación, o de algún negocio spiritual que aya de hazer ; porque estando en la tal cosa attento, tomará menos delectación y sentimiento en el manjar corporal.

[216] *7ª regla.* La séptima. Sobre todo se guarde que no esté todo su ánimo intento en lo que come, ny en el comer baya apresurado por el apetito ; sino que sea señor de sí, assí en la manera del comer, como en la cantidad que come. [34v]

[217] *8ª regla.* La octava. Para quitar dessorden mucho aprouecha, que después de comer o después de cenar, o en otra hora que no sienta apetito de comer, determine consigo para la comida o cena por venir, y assí consequenter cada día, la cantidad que conuiene que coma ; de la qual por ningún apetito ny tentación pase adelante, sino antes por más vencer todo apetito desordenado y tentación del enemigo, si es tentado a comer

and let him see to imitating Him. So that the principal part of the intellect shall occupy itself in the consideration of Christ our Lord, and the lesser part in the support of the body; because in this way he will get greater system and order as to how he ought to behave and manage himself.

[215] Sixth Rule. The sixth: Another time, while he is eating, he can take another consideration, either on the life of Saints, or on some pious Contemplation, or on some spiritual affair which he has to do, because, being intent on such thing, he will take less delight and feeling in the corporal food.

[216] Seventh Rule. The seventh: Above all, let him guard against all his soul being intent on what he is eating, and in eating let him not go hurriedly, through appetite, but be master of himself, as well in the manner of eating as in the quantity which he eats.

[217] Eighth Rule. The eighth: To avoid disorder, it is very helpful, after dinner or after supper, or at another hour when one feels no appetite for eating, to decide with oneself for the coming dinner or supper, and so on, each day, the quantity which it is suitable that he should eat. Beyond this let him not go because of any appetite or temptation, but rather, in order to conquer more all inordinate appetite and temptation of the enemy,

edendi, bibendi, respiciendi et loquendi modum, eumque ad imitandum nobis proponendo. Usuveniet enim ut, occupato magis intellectu circa meditationem talem, quam circa corporalem cibum, discamus facilius victum moderari.

[215] *6ª*, quod gratia varietatis, aliae adhiberi possunt meditationes *inter vescendum*, ut sunt de sanctorum vita, de pia quapiam doctrina, vel de aliquo spirituali negotio agendo ; *unde* sic abstracta mente, cibus ipse et vescendi delectatio parum sentiatur. [50v]

[216] *7ª*, quod cavendum sit praecipue, ne super sumendos cibos animus quodam modo totus effundatur, et ne avide vescamur aut festine ; sed appetitui semper dominantes, tum mensuram victus, tum sumendi modum una temperemus.

[217] *8ª* est, quod plurimum conducit ad tollendam cibi potusque immoderantiam, si ante prandium aut caenam, et quacunq[ue] hora nulla esuries sentitur, praevia deliberatione, victum proxime sumendum diffiniamus ad mensuram certam ; quam deinde nulla vel propria aviditate vel instigatione inimici, unquam excedamus ; sed potius vincendae utriusque causa, de illa nonnihil etiam subducamus. [51r]

speaking, and to resolve to imitate Him. Indeed, it happens that the more the intellect is taken by such a meditation rather than by the nourishment of the body, the more easily we will learn how to be moderate in our eating habits.

[215] *Sixth:* For the purpose of variety, other kinds of meditations can be adopted while eating, like the lives of the saints, or some pious doctrine, or some spiritual matter we have to deal with. Thus, the food itself and the enjoyment of eating are felt very little, because the mind is diverted.

[216] *Seventh:* It is particularly important to avoid that our spirit be totally preoccupied by the food to be eaten, and that we not eat with gluttony or haste. On the contrary, always mastering the appetite, we should moderate both the quantity of food and the manner of eating.

[217] *Eighth:* In order to eliminate immoderate eating and drinking, it is very advantageous, before lunch or supper, at an hour when hunger is not yet felt, to determine the exact amount of food we are going to eat, and never to exceed it later either because of personal avidity or because of the enemy's instigation. But rather, in order to overcome both, we might even reduce that amount.

más coma menos.

if he is tempted to eat more, let him eat less.

#### QUARTA SEMANA

#### FOURTH WEEK

#### QUARTA HEBDOMADA

#### FOURTH WEEK

[218] LA PRIMERA CONREMPLACIÓN  
CÓMO XPO NUESTRO SEÑOR  
APARESIÓ A NUESTRA  
SEÑORA FO. 51, LIT. [...]

[218] THE FIRST CONTEMPLATION  
HOW CHRIST OUR LORD  
APPEARED TO OUR LADY

[218] CONTEMPLATIO PRIMA.  
QUOMODO IESUS DOMINUS,  
POST RESURRECTIONEM  
APPARUIT SANCTAE MATRI  
SUAE, UT HABETUR INFRA, FOL.  
[67r].

[218] FIRST CONTEMPLATION  
How the Lord Jesus appeared  
to His holy Mother after the  
Resurrection, as we have in the  
Mysteries of the Life of Jesus  
Christ below

*Oración.* La s3lita oraci3n  
preparatoria.

[(299)]; Prayer. The usual Preparatory  
Prayer.

Oratio praeparatoria iuxta morem.

The usual *preparatory prayer*.

[219] *1<sup>o</sup> pre3mbulo.* El primer  
pre3mbulo es la historia, que es aqu3,  
c3mo despu3s que Xpo espir3 en la  
cruz, y el cuerpo qued3 separado del  
3nima y con 3l siempre vnida la  
diuinidad, la 3nima beata descend3 al  
infierno, asimismo vnida con la  
diuinidad ; de donde sacando a las  
3nimas iustas, y viniendo al  
sepulchro, y resuscitado, aparesci3 a  
su bendita Madre en cuerpo y en  
3nima.

[219] First Prelude. The first  
Prelude is the narrative, which is here  
how, after Christ expired on the Cross,  
and the Body, always united with the  
Divinity, remained separated from the  
Soul, the blessed Soul, likewise united  
with the Divinity, went down to Hell,  
and taking from there the just souls,  
and coming to the Sepulchre and being  
risen, He appeared to His Blessed  
Mother in Body and in Soul.

[219] Praeludium primum accipitur  
ab historia : quomodo postquam  
expiravit Dominus in cruce, sepulto  
corpore, \* [corpora ab anima separato]  
sed divinitate semper sociato, ipse in  
anima divinitati quoque continue  
unita, descendit ad inferos, ereptisque  
inde iustorum animabus, rediens ad  
sepulchrum, corpus cum anima denuo  
univit, ac resurgens demum, apparuit  
Beatae Virgini matri suae vivus, *ut pie*  
*ac verisimiliter credendum est.*

[219] The first prelude is taken from  
the story: how the Lord, after He died  
on the cross, His body buried but  
always united with the Divinity,  
Himself in the soul continuously  
united with the Divinity, descended  
into hell and, having released from  
there the souls of the just, returned  
to the sepulcher, uniting again His body  
with His soul, and rising from the  
dead, He then appeared alive to His  
Blessed Virgin Mother, as piously we  
may conceive and believe.

[220] *2<sup>o</sup> pre3mbulo.* El 2<sup>o</sup>,  
composici3n viendo el lugar ; que ser3  
aqu3, ver la disposici3n del sancto  
sepulchro, y el lugar o casa de nuestra  
[35r] Se3nora, mirando las partes della  
en particular ; asimismo la c3mara,  
oratorio, etc.

[220] Second Prelude. The second, a  
composition, seeing the place; which  
will be here to see the arrangement of  
the Holy Sepulchre and the place or  
house of Our Lady, looking at its parts  
in particular; likewise the room, the  
oratory, etc.

[220] 2.<sup>m</sup>, pro constructione loci  
speculandum accipiet sepulchri situm  
et Beatae Virginis domicilium, cuius  
formam, partes et reliquam  
dispositionem, ut cellulam et  
oratorium, sigillatim pers[c]rutabimur.

[220] *Second prelude:* as a mental re-  
creation of the place, to observe the  
site of the sepulcher, and the domicile  
of the Blessed Virgin. We will  
carefully examine one by one the  
shape, the parts, and the rest of the  
setting, for example, her room and the  
oratory.

[221] *3<sup>o</sup> pre3mbulo.* El tercero,

[221] Third Prelude. The third, to

[221] 3.<sup>m</sup> continebit gratiam

[221] *Third prelude* will contain the

demandar lo que quiero ; y será aquí, pedir gracia para me alegrar y gozar intensamente de tanta gloria y gozo de Xpo nuestro Señor.

[222] *1º puncto. 2º puncto. 3º puncto.* El primero, 2º y 3º puncto sean los mismos sólitos que tuvimos en la cena de Xpo nuestro Señor.

[223] *4º puncto.* El cuarto, considerar cómo la diuinidad, que parecía esconderse en la pasión, parece y se muestra agora tam miraculosamente en la sanctíssima resurrección, por los verdaderos y sanctísimos efectos della.

[224] *5º puncto.* El quinto, mirar el officio de consolar, que Xpo nuestro Señor trae, y comparando cómo vnos amigos suelen consolar a otros.

[225] *Colloquio.* Acabar con vn colloquio, o colloquios, según subiecta materia, y vn Pater noster.

[226] *1ª nota.* En las contemplaciones, siguientes se proceda por todos los misterios de la resurrección, de la manera que abaxo se sigue, hasta la ascensión inclusiue ; llebando y teniendo en lo restante la misma forma y manera, en toda la semana de la resurrección, que se tuvo

ask for what I want, and it will be here to ask for grace to rejoice and be glad intensely at so great glory and joy of Christ our Lord.

[222] First Point, Second Point, and Third Point. Let the first, second and third Points be the same usual ones which we took in the Supper of Christ our Lord.

[223] Fourth Point. The fourth, to consider how the Divinity, which seemed to hide Itself in the Passion, now appears and shows Itself so marvelously in the most holy Resurrection by Its true and most holy effects.

[224] Fifth Point. The fifth is to consider the office of consoling which Christ our Lord bears, and to compare how friends are accustomed to console friends.

[225] Colloquy. I will finish with a Colloquy, or Colloquies, according to the subject matter, and an OUR FATHER.

[226] First Note. In the following Contemplations let one go on through all the Mysteries of the Resurrection, in the manner which follows below, up to the Ascension inclusive, taking and keeping in the rest the same form and manner in all the Week of the Resurrection which was taken in all

petendam, ut scilicet immensum Christi ac Matris gaudium participemus. [51v]

[222] Punctum primum, 2.<sup>m</sup> ac 3.<sup>m</sup> eadem hic erunt, quae supra in contemplatione caenae fuerunt exposita, *id est, considerare personas, verba, opera.*

[223] 4<sup>m</sup> vero erit animadvertere, quomodo Christi divinitas, passionis et mortis tempore abscondita,\*\* [quae passionis tempore videbatur abscondita] palam se faciat in resurrectione, ac tot miraculis deinceps elucescat.

[224] 5<sup>m</sup>, aestimare quam prompto copiosoque functus sit Dominus consolandi suos officio ; adhibita consolationis, quae ab amicissimo quopiam praestari potest, similitudine.

[225] Colloquio uno vel pluribus, iuxta materiam faciendis, terminetur contemplatio cum Pater noster.

[226] Notandum porro quod in sequentibus contemplationibus seu exercitiis recensenda erunt per ordinem mysteria omnia resurrectionis ascensionisque, et quae sunt intermedia, servatis ubique iisdem formulis et modis, sicuti por totam illam hebdomadam tactum est, in qua

grace to ask that we might partake of the immense joy of Christ and His Mother.

[222] *The first, second, and third points* will be the same here as the ones disclosed above for the contemplation of the Last Supper, that is, to consider the persons, the words, and the actions.

[223] *Fourth point:* To notice how the divinity of Christ, hidden during the time of the Passion and death, manifests itself in the Resurrection, and then shines through so many miracles.

[224] *Fifth point:* Employing the similitude of consolation that can be offered by a best friend, to appraise how promptly and abundantly the Lord performed the office of consoling His own.

[225] After one or several colloquies, made according to the subject, the contemplation will end with the Our Father.

[226] Furthermore, it must be noted that, in the following contemplations or Exercises, all the mysteries of the Resurrection and Ascension, and those in between, will be reviewed one after another, always keeping the same methods and manner as in that Week where we contemplated the Mysteries

en toda la semana de la [35v] *passión*. De suerte que por esta primera contemplación de la resurrección se rija en quanto los preámbulos, según subiecta materia ; y en quanto los cinco punctos, sean los mismos ; y las addiciones que están abajo sean las mismas ; y así en todo lo que resta se puede regir por el modo de la semana de la *passión*, así como en repeticiones, cinco sentidos, en acortar o alargar los misterios, etc.

[227] *2<sup>o</sup> nota*. La segunda nota. Comúnmente en esta quarta semana es más conueniente que en las otras tres passadas, hazer quatro exercicios y no cinco. El primero luego en leuantando a la mañana ; el 2<sup>o</sup> a la hora de missa o antes de comer, en lugar de la primera repetición ; el 3<sup>o</sup> a la hora de vísparas, en lugar de la segunda repetición ; el 4<sup>o</sup> antes de cenar, traiendo los cinco sentidos sobre los tres exercicios del mismo día, notando y haciendo pausa en las partes más principales, y donde aya sentido mayores mociones y gustos spirituales.

[228] *3<sup>a</sup> nota*. La tercera. Dado que en todas las contemplaciones se dieron tantos punctos por número çierto, así como tres o çinco, etc., la persona que contempla puede poner más o menos punctos, según que mejor se hallare ;

the Week of the Passion. So that, for this first Contemplation, on the Resurrection, let one guide himself as to the Preludes according to the subject matter; and as to the five Points, let them be the same; and let the Additions which are below the same; and so in all which remains, he can guide himself by the method of the Week of the Passion, as in repetitions, the five Senses, in shortening or lengthening the Mysteries.

[227] *Second Note*. The second note: Commonly in this FOURTH WEEK, it is more suitable than in the other three past to make four Exercises, and not five: the first, immediately on rising in the morning; the second, at the hour of Mass, or before dinner, in place of the first repetition; the third, at the hour of Vespers, in the place of the second repetition; the fourth, before supper, bringing the five Senses on the three Exercises of the same day, noting and lingering on the more principal parts, and where one has felt greater spiritual movements and relish.

[228] *Third Note*. The third: Though in all the Contemplations so many Points were given in certain number—as three, or five, etc., —the person who is contemplating can set more or fewer Points, according as he finds it

*passionis mysteria contemplati sumus ; et iuxta modum ac exemplum primae huius, de resurrectione Domini, meditationis, formandae sunt sequentes omnes atque regulandae, tam in praeludiis (nisi [52r] quod haec rebus sunt accommodanda), quam in punctis quinque et additionibus singulis. Pari etiam ratione, circa repetitiones et sensuum operationes, necnon in augendo minuendove exercitiorum secundum mysteria numero, dirigi poterimus, sicut in praedicta meditandae Christi passionis hebdomada fuimus edocti.*

[227] *2.<sup>o</sup> notandum est*, convenire magis quartae huic hebdomadae, quam praecedentibus, ut quatuor duntaxat fiant exercitia ; primum postquam mane surreximus ; 2.<sup>m</sup> circa missae tempus vel paulo ante prandium, prioris repetitionis loco ; 3.<sup>m</sup> hora vesperarum, pro secunda repetitione ; 4.<sup>m</sup> ante caenam, admotis sensuum officiis ad imprimendas fortius animae contemplationes tres eo die factas, signatis obiter et penitius tractatis partibus seu locis illis, in quibus motus animi efficaciores, maioremque gustum spiritualem senserimus.

[228] *3<sup>o</sup> quod*, quamvis ei, qui exercitatur, certus praescribatur numerus punctorum, puta ternarius aut quinarius ; liberum tamen ipsi irit [52v] in plura vel pauciora puncta redigere contemplationem, prout

of the passion. According to the manner and example of this first meditation on the Lord's Resurrection, all the following ones must be shaped and regulated in their preludes (unless they have to be adjusted according to the subject), and also in the five points and each Addition. In respect to the repetitions and the application of the senses, as well as increasing or diminishing the number of Exercises according to the Mysteries, we could be directed by the same way we were taught in the previous Week for the meditation on Christ's Passion.

[227] *Second*: It must be noticed also that it is more suitable to this Fourth Week than to the preceding ones to make only four Exercises: the first in the morning after getting up; the second, around Mass time or just before lunch, in place of the first repetition; the third, at Vespers time, instead of the second repetition; the fourth, before supper, by using the senses to impress more strongly on the soul the three contemplations made during that day, having noticed and more deeply treated those parts or places where we felt more efficacious inner motions and greater spiritual taste.

[228] *Third*: Though a fixed number of points is prescribed to the one making the Exercises, three or five, for instance, he will be free to take more or fewer points for his contemplation according to what he will have



para lo qual mucho aprouecha, antes de entrar en la contemplación [36r] coniecturar y señalar los punctos que a de tomar en cierto número.

[229] 4<sup>a</sup> nota. En esta 4<sup>a</sup> semana, en todas las diez addiciones, se an de mudar la 2<sup>a</sup>, la 6<sup>a</sup>, la 7<sup>a</sup>, y la 10<sup>a</sup>.

La 2<sup>a</sup> será, luego en despertándome, poner enfrente la contemplación que tengo de hazer, queriéndome afectar y alegrar de tanto gozo y alegría de Xpo nuestro Señor.

La 6<sup>a</sup>, traer a la memoria y pensar cosas motiuas a plazer, alegría y gozo espiritual, así como de gloria.

La 7<sup>a</sup>, vsar de claridad o de temporales cómodos, así como en el berano de frescura, y en el hibierno de sol o calor, en quanto el ánima piensa o coniecta que la puede ayudar para se gozar en su Criador y Redemptor.

La 10<sup>a</sup>, en lugar de la penitencia, mire la temperancia y todo medio, si no es en preceptos de ayunos o abstinencias, que la Yglesia mande ; porque aquellos siempre se an de complir, si no fuere iusto impedimento.

better for him. For which it is very helpful, before entering on the Contemplation, to conjecture and mark in certain number the Points which he is to take.

[229] Fourth Note. In this FOURTH WEEK, in all the ten Additions the second, the sixth, the seventh and the tenth are to be changed.

The second will be, immediately on awaking, to put before me the Contemplation which I have to make, wanting to arouse feeling and be glad at the great joy and gladness of Christ our Lord.

The sixth, to bring to memory and think of things that move to spiritual pleasure, gladness and joy, as of heavenly glory.

The seventh, to use light or temporal comforts—as, in summer, the coolness; —and winter, the sun or heat—as far as the soul thinks or conjectures that it can help it to be joyful in its Creator and Redeemer.

The tenth: in place of penance, let one regard temperance and all moderation; except if it question of precepts of fasting or of abstinence which the Church commands; because those are always to be fulfilled, if there is no just impediment.

commodius se habere expertus fuerit ; qua in re magnopere iuvabit, ante ingressum exercitii, tractanda puncta comminisci et numero certo praefinire.

[229] 4<sup>o</sup> denique notandum est quod per 4.<sup>am</sup> hanc hebdomadam variari debent 2.<sup>a</sup>, 6.<sup>a</sup>, 7.<sup>a</sup> et 10.<sup>a</sup> additiones.

In 2<sup>a</sup> quidem, ut dum evigilo, repente mihi ponam ob oculos statutam contemplationem et de gaudio Domini cum suis studeam et ipse exhilarescere.

In 6<sup>a</sup> vero, ut memoriae meae obiiciam ea, quae laetitiam spiritualem cient, ut cogitatio de gloria.

In 7<sup>a</sup> ut lucis et caeli utar commoditate, quae sese offeret, puta per tempus vernum, herbarum virentium et florum aspectu, aut aprici loci amenitate ; per hiemem vero solis vel ignis opportuno calore, et ita de caeteris corporis atque animi oblectationibus con gruís, per quas Creatori et Redemptori meo congaudere queam.

In 10<sup>a</sup>, ut loco paenitentiae, temperantia et mediocritate victus contentus sim, nisi quo tempore ieiunium vel abstinentiam Ecclesia indixit, cuius praeceptis semper obtemperandum est, nisi iustum adsit impedimentum. [53r]

experienced to be more appropriate for himself. For this, it will be very helpful for him, before starting the Exercise, to consider the points to be treated and how many.

[229] *Fourth*: It must be noticed that during this Fourth Week the second, sixth, seventh, and tenth Additions must be changed.

*The second*: As I wake up, I shall immediately put before my eyes the chosen contemplation, and I, too, shall strive to rejoice in the Lord's joy with His own.

*The sixth*: To bring to my memory what generates spiritual joy, such as the thought of glory.

*The seventh*: To take advantage of gifts of the light and the sky as they are given; for instance, in spring, the sight of green vegetation and flowers, or the pleasure of a sunny spot; in winter, the comfortable warmth of the sun or of a fire; and so with all the other delights suitable to the body and the mind, through which I could rejoice with my Creator and Redeemer.

*The tenth*: Instead of performing a penance, I should be content with practicing temperance and moderation concerning food, unless the Church has ordered fasting or abstinence for that time (for its precepts must always be obeyed, except for a just impediment).

[230]  
CONTEMPLACIÓN PARA  
ALCANÇAR AMOR

*Nota.* Primero conuiene  
aduertir en dos cosas.

La primera es, que el amor se  
deue poner más en las obras que en las  
palabras.

[231] La 2<sup>a</sup>, el amor consiste en  
comunicación de las dos partes, es a  
saber, en dar y comunicar el amante al  
amado lo que tiene, o de lo que tiene o  
puede, y así, por el [36v] contrario, el  
amado al amante ; de manera que si el  
vno tiene sciencia, dar al que no la  
tiene, si honores, si riquezas, y así el  
otro al otro.

*Oración.* Oración s3lita.

[232] 1<sup>a</sup> *preámbulo.* Primer  
preámbulo es composici3n ; que es  
aquí, ver cómo estoy delante de Dios  
nuestro Señor, de los ángeles, de los  
sanctos interpellantes por mí.

[233] 2<sup>a</sup> *preámbulo.* El segundo,  
pedir lo que quiero ; será aquí, pedir  
cognoscimiento interno de tanto bien  
recibido, para que yo enteramente  
reconosciendo, pueda en todo amar y  
seruir a su diuina maiestad.

[234] 1<sup>o</sup> *puncto.* El primer puncto es  
traer a la memoria los beneficios

[230]  
CONTEMPLATION TO GAIN  
LOVE

Note. First, it is well to remark  
two things: the first is that love ought  
to be put more in deeds than in words.

[231] The second, love consists in  
interchange between the two parties;  
that is to say in the lover's giving and  
communicating to the beloved what he  
has or out of what he has or can; and  
so, on the contrary, the beloved to the  
lover. So that if the one has  
knowledge, he give to the one who has  
it not. The same of honors, of riches;  
and so the one to the other.

Prayer. The usual Prayer.

[232] First Prelude. The first  
Prelude is a composition, which is  
here to see how I am standing before  
God our Lord, and of the Angels and  
of the Saints interceding for me.

[233] Second Prelude. The second,  
to ask for what I want. It will be here  
to ask for interior knowledge of so  
great good received, in order that  
being entirely grateful, I may be able  
in all to love and serve His Divine  
Majesty.

[234] First Point. The First Point is,  
to bring to memory the benefits

[230]  
CONTEMPLATIO AD AMOREM  
SPIRITUALEM IN NOBIS  
EXCITANDUM.

Imprimis duo notanda sunt.

Primum quod amor ipse ab  
operibus magis quam a verbis pendet.

[231] 2<sup>m</sup>, quod consistit amor in  
mutua facultatum, rerum et operum  
communicatione, puta scientiae,  
diuitiarum, honoris et boni  
cuiuscunque.

Oratio praemittitur ex more.

[232] Praeludium primum est, ut  
coram Domino, angelis sanctisque  
omnibus mihi propitiis stare me  
videam.

[233] 2.<sup>m</sup> ut gratiam Dei efflagitem,  
per quam beneficiorum eius in me  
collatorum magnitudinem perspiciens  
ad amorem, cultum et seruitium ipsius,  
totum me impendam.

[234] Punctum primum sit,  
revocare in memoriam beneficia

[230]  
CONTEMPLATION  
for stimulating within us Spiritual  
Love

Before anything else, two things must  
be noticed.

*First:* Love itself depends more on  
deeds than on words.

[231] *Second:* Love consists in the  
mutual sharing of abilities, things, and  
deeds, for example, science, wealth,  
honor, and any other good.

We start with the usual prayer.

[232] *First prelude:* to see myself  
standing before the Lord, the angels,  
and all saints, all of whom are  
disposed in my favor.

[233] *Second prelude:* to pray  
earnestly for God's grace that,  
perceiving the magnitude of the  
benefits He has given to me, I may  
devote all of myself to His love,  
worship, and service.

[234] *First point:* To recall to memory  
the benefits of Creation and

rescibidos de creación, redemptión y dones particulares ; ponderando con mucho afecto cuánto ha hecho Dios nuestro Señor por mí, y cuánto me ha dado de lo que tiene, y consequenter el mismo Señor desea dárseme en quanto puede, según su ordenación diuina. Y con esto reflectir en mí mismo, considerando con mucha razón y iusticia lo que yo deuo de my parte offrescer y dar a la su diuina maiestad, es a saber, todas mis cosas y a mí mismo con ellas, así como quien offresce affectándose mucho :

Tomad, Señor, y recibid toda mi libertad, my memoria, my entendimiento, y toda my voluntad, todo my auer y my poseer ; [37r] Vos me lo distes, a Vos, Señor, lo torno ; todo es vuestro, disponed a toda vuestra voluntad ; dadme vuestro amor y gracia, que ésta me basta.

[235] El segundo, mirar cómo Dios habita en las criaturas : en los elementos dando ser, en las plantas vejetando, en los animales sensando, en los hombres dando entender, y así en mí dándome ser, animando, sensando, y haziéndome entender ; asimismo haziendo templo de mí, seyendo criado a la similitud y ymagen de su diuina maiestad. Otro

received, of Creation, Redemption and particular gifts, pondering with much feeling how much God our Lord has done for me, and how much He has given me of what He has, and then the same Lord desires to give me Himself as much as He can, according to His Divine ordination.

And with this to reflect on myself, considering with much reason and justice, what I ought on my side to offer and give to His Divine Majesty, that is to say, everything that is mine, and myself with it, as one who makes an offering with much feeling:

Take, Lord, and receive all my liberty, my memory, my intellect, and all my wil—all that I have and possess. Thou gavest it to me: to Thee, Lord, I return it! All is Thine, dispose of it according to all Thy will. Give me Thy love and grace, for this is enough for me.

[235] Second Point. The second, to look how God dwells in creatures, in the elements, giving them being, in the plants vejetating, in the animals feeling in them, in men giving them to understand:<sup>1</sup> and so in me, giving me being, animating me, giving me sensation and making me to understand;<sup>2</sup> likewise making a temple of me, being created to the likeness

creationis ac redemptionis ; dona itidem particularia seu privata enumerare, et cum intimo affectu perpendere quantum mea causa benignissimus Dominus egerit atque pertulerit ; [53v] quantum mihi elargitus sit de thesauris suis ; quodque iuxta divinum suum, decretum et beneplacitum seipsum mihi, quantum potest, donare velit. Quibus optime inspectis vertar ad meipsum, et disquiram mecum quae meae sint partes, et quid aequum iustumque sit, ut divinae offeram et exhibeam maiestati ; haud sane dubium quin mea omnia offerre debeam ac me ipsum, cum summo affectu et verbis huiuscemodi *vel similibus* :

Suscipe, Domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quicquid habeo vel possideo, mihi largitus es : id tibi totum restituo, ac tuae prorsus voluntati trado, gubernandum. Amorem tui solum cum gratia tua mihi dones, et dives sum satis, nec aliud quicquam ultra posco.

[235] 2<sup>m</sup> erit speculari Deum in singulis existentem creaturis suis, et elementis quidem dantem ut sint, plantis vero ut per vegetationem quoque vivant ; animalibus insuper ut sentiant ; hominibus postremo ut simul etiam intelligent ; inter quos accepi et ipse universa haec beneficia: esse, vivere, sentire, [54r] ac intelligere ; meque templum quoddam suum

Redemption; to enumerate also the particular or private benefits, and within myself to ponder with love how much the most generous Lord has done and suffered for me; how much He has given me of His own treasures; and that, according to His divine decree and good pleasure, He wants to give Himself to me, as much as possible. After looking at that carefully, going back to myself, I should ask myself what part is mine and what is equitable and just to offer and present to His Divine Majesty. Without doubt, I must offer all that is mine and myself with great love, through words like these or similar ones:

Take, Lord, all my freedom. Accept all my memory intellect, and will. All that I have or possess, You have given to me; all I give back to You, and give up then to be governed by Your will. Grant me only the grace to love You, and I am sufficiently rich so that I do not ask for anything else.

[235] *Second*: To observe God existing in every single one of His creatures: and indeed giving existence to all elements; to plants so that they have vegetative life; then, to animals so that they have sensation; finally, to human beings so that they would also have intelligence. As one of them, I, too, have received all those benefits—to exist, to live, to sense, and to

tanto reflitiendo en mí mismo, por el modo que está dicho en el primer puncto, o por otro que sintiere mejor. De la misma manera se hará sobre cada puncto que se sigue.

and image of His Divine Majesty; reflecting as much on myself in the way which is said in the first Point, or in another which I feel to be better. In the same manner will be done on each Point which follows.

<sup>1</sup> Giving them to understand is an addition, very probably in St. Ignatius' hand.

<sup>2</sup> Making me to understand; likewise is in the Saint's handwriting, correcting a word erased, probably understanding.

[236] El tercero, considerar cómo Dios trabaja y labora por mí en todas cosas criadas sobre la haz de la tierra, id est, habet se ad modum laborantis. Así como en los cielos, elementos, plantas, fructos, ganados, etc. ; dando ser, conseruando, vejetando, y sensando, etc. Después reflectir en mí mismo.

[236] Third Point. The third, to consider how God works and labors for me in all things created on the face of the earth that is, behaves like one who labors—as in the heavens, elements, plants, fruits, cattle, etc., giving them being, preserving them, giving them vegetation and sensation, etc.

Then to reflect on myself.

[237] El quarto, mirar cómo todos los bienes y dones descenden de arriba, así como la my medida potencia de la summa y infinita de arriba, y así justicia, bondad, piedad, misericordia, etc. ; así como del sol descenden los rayos, de la fuente las aguas, etc. Después acabar reflectiendo en [37v] mí mismo, según está dicho. Acabar con vn colloquio y vn Pater noster.

[237] Fourth Point. The fourth, to look how all the good things and gifts descend from above, as my poor power from the supreme and infinite power from above; and so justice, goodness, pity, mercy, etc.; as from the sun descend the rays, from the fountain the waters, etc.

Then to finish reflecting on myself, as has been said.

I will end with a Colloquy and an OUR FATHER.

[238]  
TRES MODOS DE ORAR, Y  
PRIMERO SOBRE  
MANDAMIENTOS

[238]  
THREE METHODS OF PRAYER  
AND FIRST ON THE COMMANDMENTS

efficere voluit, ad imaginem suam et similitudinem creatum. Ex quorum omnium admiratione, reflexus in me ipsum, agam ut in primo puncto, vel melius, si quid occurrerit, id quod in punctis etiam sequentibus erit factitandum.

understand; and that He willed to make me His temple, created in His image and likeness. From admiration of all that, I should return to myself and act as I did in the first point or in a better way, if one occurs to me; and this shall be done also in the following points.

[236] 3<sup>m</sup> est considerare eundem Deum ac Dominum propter me in creaturis suis operantem et laborantem quodammodo, \* [addantur : ut in coelis, elementis, plantis, frugibus et animantibus] quatenus dat ipsis conservatque id quod sunt, habent, possunt atque agunt ; quae omnia, ut supra, in mei considerationem reflectenda erunt.

[236] *Third:* To consider this same God and Lord, working and somehow laboring within His creatures for me, to the extent that He gives them being and preserves what they are, what they have, what they are capable of, and what they do. All these things, as before, should be considered in relation to myself.

[237] 4<sup>m</sup>. Prospicere quo pacto munera et bona omnia caelitus descendunt, ut sunt potentia, iustitia, bonitas, scientia et alia quaelibet humana perfectio, terminis quibusdam certis circumscripta, quae ab infinito illo totius boni thesauro, sicut lumen a sole, et ex fonte aqua, derivantur.

[237] *Fourth:* To observe how all gifts and goods come from heaven, such as power, justice, goodness, science, and any other human perfection, bounded by some determined limits; they derive from that infinite treasure of all good like the light from the sun and water from the spring. Then to add the above reflection to the consideration of myself.

Addenda superest reflexio praedicta in mei circumspectionem.

A colloquy should be made also, ending with the Our Father.

Colloquium etiam in fine fiet, terminandum cum Pater noster. [54v]

[238]  
MODI TRES ORANDI

[238]  
THREE METHODS OF PRAYING

## FIRST METHOD

La primera manera de orar es cerca de los diez mandamientos y de los siete peccados mortales, de las tres potencias del ánima, y de los cinco sentidos corporales ; la qual manera de orar es más dar forma, modo y exercitios, cómo el ánima se apareje y aproueche en ellos, y para que la oración sea accepta, que no dar forma ny modo alguno de orar.

The first Method of Prayer is on the Ten Commandments, and on the Seven Deadly Sins, on the Three Powers of the Soul and on the Five Bodily Senses. This method of prayer is meant more to give form, method and exercises, how the soul may prepare itself and benefit in them, and that the prayer may be acceptable, rather than to give any form or way of praying.

### I. *The Ten Commandments*

[239] Primeramente, se haga el equiuale de la 2<sup>a</sup> addición de la 2<sup>a</sup> semana, es a saber, ante de entrar en la oración repose un poco el spiritu, asentándose o paseándose, como mejor le parescerá, considerando a donde voy y a qué. Y esta misma addición se hará al principio de todos modos de orar.

[239] First let the equivalent of the second Addition of the SECOND WEEK be made; that is, before entering on the prayer, let the spirit rest a little, the person being seated or walking about, as may seem best to him, considering where he is going and to what. And this same addition will be made at the beginning of all Methods of Prayer.

[240] *Oración.* Vna oración preparatoria : así como pedir gracia a Dios nuestro Señor, para que pueda conosçer en lo que he faltado acerca los diez mandamientos ; y asimismo pedir [38r] gracia y ayuda para me enmendar adelante, demandando perfecta inteligencia dellos para mejor guardallos, y para mayor gloria y alabanza de su diuina maiestad.

[240] Prayer. A Preparatory Prayer, as, for example, to ask grace of God our Lord that I may be able to know in what I have failed as to the Ten Commandments; and likewise to beg grace and help to amend in future, asking for perfect understanding of them, to keep them better and for the greater glory and praise of His Divine Majesty.

[241] Para el primer modo de orar conuiene considerar y pensar, en el primer mandamiento, cómo le he guardado, y en qué he faltado ; teniendo regla por espacio de quien

[241] For the first Method of prayer, it is well to consider and think on the First Commandment, how I have kept it and in what I have failed, keeping to the rule of spending the space of time

Primus orandi modus deducendus est ex mandatis, ex peccatis septem mortalibus, ex tribus animae potentiis et ex quinq̄ue sensibus consideratis ; unde non tam habet orationis formam quam exercitii cuiusdam spiritualis, per quod et anima iuatur et oratio Deo redditur acceptior.

The First Method of Praying is derived from the consideration of the Commandments, of the seven mortal sins, of the three faculties of the soul, and of the five senses; thus, it does not have so much the form of prayer as the form of a spiritual Exercise, through which the soul is helped and the prayer made more acceptable to God.

[239] Prius itaque quam hoc orem modo, iuxta illud quod *tertia* additioni aequipollet, sedebo vel deambulabo paulisper (prout ad animae quietem facere videro), pensitans apud me, quo mihi accedendum sit, et quid faciendum. Hoc idem additionis genus ad omnem orandi modum praemitti debet.

[239] And thus, before praying with this Method, as an equivalent to the third Addition, I will sit or walk for a little bit (whichever seems best to pacify my soul), pondering where I should go and what I should do. This same Addition must be observed before every Method of Praying.

[240] Oratio praeparatoria gratiae contineat postulationem, ut mihi detur agnoscere, quicquid deliquero adversus decalogi praecepta, meque in posterum emendare, intellectis illis exactius et (ut par est) ad Dei gloriam et salute meam solito cautius observatis.

[240] The preparatory prayer should include the petition for this grace: to acknowledge in what I transgressed the precepts of the Decalogue, and to correct myself in the future, since I will have understood them more accurately, and (as it is right) observed them more carefully than usual for God's glory and my salvation.

[241] Primo ergo mandatum quodlibet ordine discutiam, attendens quo pacto servaverim illud aut violaverim, [55r] deque succurrentibus in memoriam delictis veniam

[241] *First:* Therefore, I will examine each commandment, considering how I have observed or violated it, and I will ask for forgiveness of the transgressions that come back into my

dize tres vezes Pater noster y tres vezes Auemaría, y si en este tiempo hallo faltas mías, pedir venia y perdón dellas, y dezir vn Pater noster. Y desta misma manera se haga en cada vno de todos los diez mandamientos.

one says the OUR FATHER and the HAIL MARY three times; and if in this time I find faults of mine, to ask pardon and forgiveness for them, and say an OUR FATHER. Let this same method be followed on each one of the Ten Commandments.

precabor, recitando semel Pater noster. Porro in excutiendis singulis praeceptis, satis fuerit insumi spatium temporis, quo ter posset oratio dominica percurri.

memory by reciting once the Our Father. Then, for each precept, it will suffice to spend as much time in examination as needed to recite the Lord's Prayer three times.

[242] Es de notar que quando hombre viniere a pensar en vn mandamiento, en el qual halla que no tiene hábito ninguno de peccar, no es menester que se detenga tanto tiempo ; mas según que hombre halla en sí que más o menos estropeiza en aquel mandamiento, así deue más o menos detenerse en la consideración y escrutinio dél. Y lo mismo se guarde en los peccados mortales.

[242] First Note. It is to be noted that when one comes to think on a Commandment on which he finds he has no habit of sinning, it is not necessary for him to delay so much time, but according as one finds in himself that he stumbles more or less on that Commandment so he ought to keep himself more or less on the consideration and examination of it. And the same is to be observed on the Deadly Sins.

[242] Notandum tamen quod circa praeceptum, cuius praevaricatio rarior nobis accideret, minus immorandum esset, at eo amplius, quo lapsus fuerit ex assuetudine frequentior ; idque similiter circa mortalia peccata sit praestandum.

[242] However, it should be noticed that less time must be spent on a precept that we rarely break and more on a precept that we usually break more frequently, and it should be done likewise concerning mortal sins.

[243] 2ª nota. Después de acabado el discurso ya dicho sobre todos los mandamientos, acusándome en ellos y pidiendo gracia y ayuda para enmendarme adelante, ase de acabar con vn coloquio a Dios nuestro Señor, según subiecta materia. [38v]

[243] Second Note. After having finished the discussion already mentioned on all the Commandments, accusing myself on them and asking grace and help to amend hereafter, I am to finish with a Colloquy to God our Lord, according to the subject matter.

[243] Completo de praeceptis singulis disccursu, post mei accusationem et gratiae implorationem, ut ea vigilantius deinceps custodiam, colloquium dirigam ad Deum iuxta rei occasionem.

[243] After having completed the examination for each precept and having recognized my guilt and asked for the grace to observe the precepts more vigilantly in the future, I will direct my colloquy to God according to the circumstance.

#### [244] SEGUNDO, SOBRE PECCADOS MORTALES

Acerca de los siete peccados mortales, después de la addición, se haga la oración preparatoria por la manera ya dicha, sólo mudando que la materia aquí es de peccados que se han de euitar, y antes hera de mandamientos que se han de guardar ;

#### [244] II. On Deadly Sins

About the Seven Deadly Sins, after the Addition, let the Preparatory Prayer be made in the way already mentioned, only with the difference that the matter here is of sins that have to be avoided, and before of Commandments that have to be kept: and likewise let the

[244] 2º. Similem orationis modum prosequemur circa mortalia peccata ; post additionem et praeparatoriam orationem, sicut fecimus in praeceptis ; nihil enim utrobique varium occurrit, nisi quod ad materiam attinet, cum praecepta quidem servanda sint, peccata vero devitanda. Caetera eadem sunt, fietque itidem colloquium.

[244] *Second:* We follow the same Method of Praying with mortal sins, after the Addition and the preparatory prayer, as we have done for the precepts. Nothing in either of these is different except the matter considered, since the precepts must be observed while the sins must be avoided. All the rest is the same, and then the colloquy is likewise made.

y asimismo se guarde la orden y regla ya dicha y el colloquio.

order and rule already mentioned be kept, and the Colloquy.

[245] Para mejor conoscer las faltas hechas en los peccados mortales, mírense sus contrarios ; y así, para mejor euitarlos, proponga y procure la persona con sanctos exercitios adquerir y tener las siete virtudes a ellos contrarias.

[245] In order to know better the faults committed in the Deadly Sins, let their contraries be looked at: and so, to avoid them better, let the person purpose and with holy exercises see to acquiring and keeping the seven virtues contrary to them.

[245] Sciendum est peccatorum vitiorumque notitiam iuvari per contrariorum actuum et habituum considerationem ; quapropter per gratiam divinam [55v] et piam quamlibet exercitationem laborandum est unicuique, ut virtutes sibi paret, mortalibus peccatis septem oppositas.

[245] It should be known that the comprehension of sins and vices is facilitated by the consideration of opposite acts and habits. Therefore, through divine grace and pious exercise, each individual must labor to acquire for himself the virtues that are opposite to the seven mortal sins.

#### [246] 3<sup>o</sup>, SOBRE LAS POTENCIAS DEL ÁNIMA

*Modo.* En las tres potencias del ánima se guarde la misma orden y regla que en los mandamientos, haziendo su addición, oración preparatoria y colloquio.

#### [246] *III. On the Powers of the Soul*

Way. On the three powers of the soul let the same order and rule be kept as on the Commandments, making its Addition, Preparatory Prayer and Colloquy.

[246] 3<sup>o</sup>, CIRCA TRES ANIMAE POTENTIAS idem sequitur progressus, per additionem, orationem et discussionem singularum, cum colloquio ad finem, faciendus.

[246] *Third:* The same process is followed for the three faculties of the soul, by making the Addition, the prayer, and the examination on each one, with a colloquy at the end.

#### [247] 4<sup>o</sup>, SOBRE LOS CINCO SENTIDOS CORPORALES

*Modo.* Cerca los cinco sentidos corporales se tendrá siempre la misma orden, mudando la materia dellos.

#### [247] *IV. On the Bodily Senses*

Way. About the five bodily senses the same order always will be kept, but changing their matter.

[247] 4.<sup>o</sup> CIRCA QUINQUE SENSUS CORPORIS nulla re mutata, praeter materiam.

[247] *Fourth:* About the five senses of the body, without any modification, except for the matter.

[248] *Nota.* Quien quiere ymitar en el uso de sus sentidos a Xpo nuestro Señor, encomiéndose en la oración preparatoria a su diuina maiestad, [39r] y después de considerado en cada vn sentido, diga vn Auemaría o vn Pater noster ; y quien quisiere ymitar en el vso de los sentidos a nuestra Señora, en la oración preparatoria se encomiende a ella, para que le alcance gracia de su Hijo y Señor para ello, y después de

[248] Note. Whoever wants to imitate Christ our Lord in the use of his senses, let him in the Preparatory Prayer recommend himself to His Divine Majesty, and after considering on each sense, say a HAIL MARY or an OUR FATHER.

And whoever wants to imitate Our Lady in the use of the senses, let him in the Preparatory Prayer recommend himself to her, that she may get him grace from Her Son and

[248] Ubi subnotandurn est quod si quis optet in sensuum suorum usu Christum imitari, debet in oratione praeparatoria se ipsum super hoc Deo commendare, factaeque sensuum singulorum examination dominicam orationem subiicere. Si vero similem affectet beatae Virginis Mariae imitationem, ei se commendet tanquam a Filio id impetraturae, et salutationem angelicam, dum sensus excutit, identidem recitet.

[248] It should be noticed here that if someone wishes to imitate Christ in the use of his senses, he must recommend himself for this to God in the preparatory prayer, and after the examination of each sense, finish with the Lord's Prayer; but if someone is inclined to imitate in the same way the Virgin Mary, he should recommend himself to her so that she would obtain this grace from the Son, and while reviewing each sense, likewise recite

considerado en cada vn sentido, diga vn Auemaría.

Lord for it; and after considering on each sense, say a HAIL MARY.

the Hail Mary.

[249] 2<sup>o</sup> MODO DE ORAR ES CONTEMPLANDO  
LA SIGNIFICACIÓN DE CADA PALABRA DE LA ORACIÓN

[249] SECOND METHOD OF PRAYER  
It is by contemplating the meaning of each word of the Prayer.

[249] SECUNDUS ORANDI MODUS EX VOCUM ORATIONIS SINGULARUM PERPENSIA SIGNIFICATIONE

[249] SECOND METHOD OF PRAYING  
through pondering the meaning of each word of a prayer

[250] *Addición.* La misma addición, que fue en el primer modo de orar, será en este segundo.

[250] Addition. The same Addition which was in the First Method of Prayer will be in this second.

[250] Additio eadem, quae superius, it praevia. [56r]

[250] To start with the same Addition as above.

[251] *Oración.* La oración preparatoria se hará conforme a la persona, a quien se endreça la oración.

[251] Prayer. The Preparatory Prayer will be made according to the person to whom the prayer is addressed.

[251] Oratio praeparatoria personae congruet, ad quam dirigitur.

[251] The preparatory prayer should be appropriate to the person toward whom it is directed.

[252] 2<sup>o</sup> modo de orar. El segundo modo de orar es, que la persona, de rrodillas o asentado, según la mayor disposición en que se halla y más deuoción le acompaña, teniendo los ojos cerrados o hincados en vn lugar, sin andar con ellos variando, diga Pater ; y esté en la consideración desta palabra tanto tiempo, quanto halla significaciones, comparaciones, gustos y consolación en consideraciones pertinentes a la tal palabra ; y de la misma manera haga en cada palabra del Pater noster, [39v] o de otra oración qualquiera, que desta manera quisiere orar.

[252] Second Method of Prayer. The Second Method of Prayer is that the person, kneeling or seated, according to the greater disposition in which he finds himself and as more devotion accompanies him, keeping the eyes closed or fixed on one place, without going wandering with them, says FATHER, and is on the consideration of this word as long as he finds meanings, comparisons, relish and consolation in considerations pertaining to such word. And let him do in the same way on each word of the OUR FATHER, or of any other prayer which he wants to say in this way.

[252] 2<sup>us</sup> orandi modus est, ut flexis genibus vel sedendo (pro habitudine corporis et animi devotione), oculis vel clausis vel defixis in partem unam neque huc et illuc motis, precationem dominicam a principio recitemus, et in prima voce, quae est Pater, meditationis figamus pedem, quandiu circa eam variae nobis significationes, similitudines, spirituales gustus et aliae commotions devotae incident ; et ita deinceps per singula eiusdem vel alterius orationis verba factitabimus.

[252] The Second Method of Praying is kneeling or sitting (according to the condition of the body and the devotion of the spirit), eyes either closed or focused on one spot and not moving around, we recite the Lord's Prayer from the beginning, and at the first term, which is "Pater" (Father), we stop to meditate on it as long as diverse significations, similitudes, spiritual flavors, and other devotional emotions come to us; and, in the same manner we will meditate about every single word of the same prayer, or of any other prayer.

REGULAE TRES CIRCA HAEC SERVANDAE

[253] 1<sup>a</sup> regla. La Primera regla es, que estará de la manera ya dicha vna hora en todo el Pater noster ; el qual acabado dirá vn Auemaría, Credo,

[253] First Rule. The first Rule is that he will be an hour on the whole OUR FATHER in the manner already mentioned. Which finished, he will

[253] Prima, ut in tali precationis cuiuslibet ruminacione horae spatium insumamus, quo expleto, Ave Maria, Credo, Anima Christi et Salve Regina

[253] Three Rules about this should be observed.

*First:* We should spend one



Anima Xpi y Salve Regina, vocal o mentalmente, según la manera acostumbrada.

say a HAIL MARY, CREED, SOUL OF CHRIST, and HAIL, HOLY QUEEN, vocally or mentally, according to the usual way.

semel iuxta commune morem, vel mente sola vel etiam voce, percurrantur.

hour in such rumination of whatever prayer. After that the Hail Mary, the Creed, the Anima Christi, and the Hail Holy Queen will be recited according to the usual usage, mentally only or also orally.

[254] *2<sup>a</sup> regla.* La segunda regla es, que, si la persona que contempla el Pater noster hallare en vna palabra o en dos tan buena materia que pensar, y gusto y consolación, no se cure pasar adelante, aunque se acabe la hora en aquello que halla ; la qual acabada, dirá la resta del Pater noster en la manera acostumbrada.

[254] *Second Rule.* The Second Rule is that, should the person who is contemplating the OUR FATHER find in one word, or in two, matter so good to think over, and relish and consolation, let him not care to pass on, although the hour ends on what he finds. The hour finished, he will say the rest of the OUR FATHER in the usual way.

[254] *2<sup>a</sup> est, quod si orantibus hoc modo nobis [56v] in una voce vel duabus meditatio affluat, et interna simul delectatio ; postponenda erit transcurrendi cura, licet hora tota praetereat, qua elapsa reliquum orationis cursim recitetur.*

[254] *Second:* While we are praying on one or two words with this Method, if the meditation and also the internal delight are abundant, we will postpone any concern of going further to another portion, even though the full hour is spent; however, at the end, we will rapidly recite the remaining part of the prayer.

[255] *3<sup>a</sup> regla.* La tercera es, que, si en vna palabra o dos del Pater noster se detuvo por vna hora entera, otro día, quando querrá tornar a la oración', diga la sobredicha palabra o las dos, según que suele ; y en la palabra que se sigue inmediatamente, comience a contemplar, según que se dixo en la segunda regla.

[255] *Third Rule.* The third is that if on one word or two of the OUR FATHER one has lingered for a whole hour, when he will want to come back another day to the prayer, let him say the above-mentioned word, or the two, as he is accustomed; and on the word which immediately follows let him commence to contemplate, according as was said in the second Rule.

[255] *3<sup>a</sup>, ut quando ita contigerit, meditandae voci uni aut pauculis horam impendisse, postridie, recitato breviter eo quod excussum fuit, ad sequentis verbi considerationem pergamus.*

[255] *Third:* When a full hour has been spent in meditating on one or several words, on the following day, after having rapidly recited what has already been prayed about, we will proceed with the consideration of the words following.

[256] *1<sup>a</sup> nota.* Es de advertir, que acabado el Pater noster en vno o en muchos días, se a de hazer lo mismo con el Auemaría, y después con las otras oraciones ; de forma que por algún tiempo siempre se exercite en vna dellas.

[256] *First Note.* It is to be noted that, the OUR FATHER finished, in one or in many days, the same has to be done with the HAIL MARY and then with the other prayers, so that for some time one is always exercising himself in one of them.

[256] *Post excussam vero ad hunc modum dominicam precationem totam, succedet salutatio angelica, deinde alia atque alia oratio, ut sine interruptione haec orandi exercitatio procedat.*

[256] After we have prayed with this Method on the entire Lord's Prayer, we will follow this with the Hail Mary, and thereafter an, other prayer, so that this exercise of praying may continue without interruption.

[257] *2<sup>a</sup> nota.* La 2<sup>a</sup> nota es, que acabada la oración, en pocas palabras con-[40r]uertiéndose a la persona a

[257] *Second Note.* The second note is that, the prayer finished, turning, in few words, to the person to whom he

[257] *Ad haec, oratione qualibet sic completa, personam illam, ad quam pertinebat, paucis compellabimus,*

[257] Furthermore, our prayer being thus completed, we will address with few words the person to whom the

quien ha orado, pida las virtudes o gracias, de las quales siente tener más necesidad.

[258]  
3<sup>o</sup> MODO DE ORAR SERÁ POR  
COMPÁS

*Addición.* La adición será la misma que fue en el primero y 2<sup>o</sup> modo de orar.

*Oración.* La oración preparatoria será como en el segundo modo de orar.

*3<sup>o</sup> modo de orar.* El tercero modo de orar es, que con cada vn hanhélito o resollo se ha de orar mentalmente, diziendo vna palabra del Pater noster, o de otra oración que se reze, de manera que vna sola palabra se diga entre vn hanhélito y otro, y mientras durare el tiempo de vn hanhélito a otro, se mire principalmente en la significación de la tal palabra, o en la persona a quien reza, o en la vaxeza de sí mismo, o en la diferencia de tanta alteza a tanta baxeza propia ; y por la misma forma y regla procederá en las otras palabras del Pater noster ; y las otras oraciones, es a saber, Auemaría, Anima Xpi, Credo, y Salue Regina, hará según que suele.

[259] *1<sup>a</sup> regla.* La primera regla es, que en el otro día, o en otra hora que

has prayed, let him ask for the virtues or graces of which he feels he has most need.

[258]  
THIRD METHOD OF PRAYER

It will be by rhythm.

*Addition.* The Addition will be the same as in the First and Second Methods of Prayer.

*Prayer.* The Preparatory Prayer will be as in the Second Method of Prayer.

*Third Method of Prayer.* The Third Method of Prayer is that with each breath in or out, one has to pray mentally, saying one word of the OUR FATHER, or of another prayer which is being recited: so that only one word be said between one breath and another, and while the time from one breath to another lasts, let attention be given chiefly to the meaning of such word, or to the person to whom he recites it, or to his own baseness, or to the difference from such great height to his own so great lowness. And in the same form and rule he will proceed on the other words of the OUR FATHER; and the other prayers, that is to say, the HAIL MARY, the SOUL OF CHRIST, the CREED, and the HAIL, HOLY QUEEN, he will make as he is accustomed.

[259] *First Rule.* The First Rule is, on the other day, or at another hour,

virtutem aliquam aut gratiam petentes, qua maxime indigere nos senserimus.

[258]  
TERTIUS ORANDI MODUS PER  
QUANDAM VOCUM ET  
TEMPORUM  
COMMENSURATIONEM

*Additio* ab utraque superior nihil differt.

*Oratio* praeparatoria fiet sicut in 2.<sup>o</sup> modo. [57r]

*Tertius* hic orandi modus in eo consistit, ut inter singulas respirandi vices, singula dominicae alteriusve orationis verba transmittamus, expensa interim vel significatione prolatae vocis, vel personae, ad quam oratio spectat, dignitate, vel mea ipsius vilitate, vel utriusque postremo differentia. Eodem procedendum modo in verbis reliquis. Addendae quoque orations supra memoratae : Ave, Credo, etc.

REGULAE DUAE HUC  
SPECTANTES

[259] *Prior*, ut, finita iuxta hunc orandi modum precatone dominica,

prayer was related, asking for some virtue or grace of which we would feel the most need.

[258]  
THIRD METHOD OF PRAYING

by combining words and times

The Addition does not differ from either of the two Methods above.

*The preparatory prayer* is made as it is in the Second Method.

This Third Method of Praying consists of putting some words of the Lord's Prayer or of another prayer between two breaths; and during that time, of considering either the meaning of the recited words, or the dignity of the person to whom the prayer is addressed or my own worthlessness, or finally the difference between both of them. It will be the same with the remaining words. The prayers listed above should be added, like the Hail Mary, the Creed, etc.

Two Rules Concerning This

[259] *First:* Having finished the Lord's Prayer according to this

quiera orar, diga el Auemaría por compás, y las [40v] otras oraciones, según que suele, y así consequentemente procediendo por las otras.

[260] 2ª *regla*. La segunda es, que quien quisiere detenerse más en la oración por compás, puede dezir todas las sobredichas oraciones o parte dellas, lleuando la misma orden del anhélito por compás, como está declarado. [41r]

that he wants to pray, let him say the HAIL MARY in rhythm, and the other prayers as he is accustomed; and so on going through the others.

[260] Second Rule. The second is that whoever wants to dwell more on the prayer by rhythm, can say all the above-mentioned prayers or part of them, keeping the same order of the breath by rhythm, as has been explained.

sumatur aliis diebus vel horis, angelica salutatio, simili respirationum intervallo tractanda, cum aliis orationibus usitato more recitandis.

[260] Posterior, ut qui hunc orandi modum exercere cupit diutius, ad eum applicet preces omnes supradictas, aut earum partes, et paria anhelituum ac vocum interstitia observet. [57v]

Method, we must use the Hail Mary on other days or hours and must treat it with the same rhythm of breathing, with the other prayers to be recited in the usual manner.

[260] *Second*: Whoever wants to practice this Method of Praying for a longer time could apply it to all the prayers mentioned above, or to parts of them, and should observe a similar rhythm of breaths and words.

[261]  
LOS MISTERIOS  
DE LA VIDA DE XPO  
NUESTRO SEÑOR

Nota. Es de advertir en todos los misterios siguientes, que todas las palabras que están incluidas en paréntesis, son del mismo Evangelio, y no las que están de fuera; y en cada misterio por la mayor parte hallarán tres puntos para meditar y contemplar en ellos con mayor facilidad.

[261]  
THE MYSTERIES OF THE LIFE OF  
CHRIST OUR LORD

Note. It is to be noted in all the following Mysteries, that all the words which are inclosed in parentheses<sup>1</sup> are from the Gospel itself and not those which are outside.

And in each Mystery, for the most part, three Points will be found to meditate and contemplate on with greater ease.

<sup>1</sup> For the parentheses of the Mss. quotation marks have been substituted.

[262]  
DE LA ANNU[N]TIACIÓN DE  
NUESTRA SEÑORA ESCRIBE SAN  
LUCAS EN EL PRIMERO  
CAPÍTULO, LITTERA C

[262]  
OF THE ANNUNCIATION OF OUR  
LADY  
St. Luke writes in the first Chapter  
[26-39]

[261]  
VITAE DOMINI NOSTRI  
IESU CHRISTI MYSTERIA

Notandum est primitus, omnia sequentium mysteriorum verba, quae includuntur parenthesi, ex ipsis Evangeliiis deprorrupta esse, non item caetera; ad haec, in unoquoque mysterio semper aut fere poni puncta tria, ut expeditior sit contemplatio, quo est distinctior.

[262]  
DE ANNUNTIATA BEATAE  
MARIAE VIRGINI CHRISTI  
INCARNATIONE,  
DE QUA LUCAE PRIMO

[261]  
MYSTERIES OF THE  
LIFE OF OUR LORD JESUS  
CHRIST

First, it must be noticed that only the words of the Mysteries that are within quotation marks are taken from the gospels themselves, and not the others. Also, in each Mystery, always or almost always, three points are proposed, so that the contemplation will be easier because it will be more clearly divided.

[262]  
About Christ's Incarnation Announced  
to the Blessed Virgin Mary  
(Lk 1)

1<sup>o</sup>. El primer punto es, que el ángel Sant Gabriel, saludando a nuestra Señora, le sinificó la concepción de Xpo nuestro Señor. (Entrando el ángel adonde estaba María, la saludó, diziéndole : Dios te salve, Ilena de gracia ; conçibirás en tu vientre y parirás vn hijo).

2<sup>o</sup>. El segundo, confirma el ángel lo que dixo a nuestra Señora, significando la concepción de Sant Joán Baptista, diziéndole : (Y mira que Elisabet, tu parienta, ha concebido vn hijo en su vejez).

3<sup>o</sup>. El tercio, respondió al ángel nuestra Señora : (He aquí la sierua del Señor ; cúmplase en mí según tu palabra). [41v]

[263]  
DE LA VISITACIÓN DE NUESTRA  
SEÑORA A ELISABET DICE SANT  
LUCAS EN EL PRIMERO  
CAPÍTULO, LITTERA D

1<sup>o</sup>. Primero. Como nuestra Señora visitase a Elisabet, Sant Johán Baptista, estando en el vientre de su madre, sentió la visitación que hizo nuestra Señora : (Y como oyese Elisabet la salutación de nuestra Señora, gozóse el niño en el vientre della ; y Ilena del Spíritu Sancto Elisabet exclamó con vna gran voz, y dixo : Vendita seas tú entre las mugeres, y vendito sea el fructo de tu vientre[]).

First Point. The first Point is that the Angel St. Gabriel, saluting Our Lady, announced to her the Conception of Christ our Lord. "The Angel entering where Mary was, saluted her saying; 'Hail full of grace. Thou shalt conceive in thy womb and shalt bring forth a son.' "

Second Point. The second, the Angel confirms what he said to Our Lady, telling of the conception of St. John Baptist, saying to her: "And behold thy cousin Elizabeth hath conceived a son in her old age."

Third Point. The third, Our Lady answered the Angel: "Behold the handmaid of the Lord: be it done to me according to thy word!"

[263]  
OF THE VISITATION OF OUR  
LADY TO ELIZABETH  
St. Luke speaks in the first Chapter  
[39-57]

First Point. First: As Our Lady visited Elizabeth, St. John Baptist, being in his mother's womb, felt the visitation which Our Lady made. "And when Elizabeth heard the salutation of Our Lady, the infant leaped in her womb. And Elizabeth, full of the Holy Ghost, cried out with a loud voice, and said: 'Blessed be thou among women and blessed be the fruit of thy womb!' "

Primo. Quomodo angelus Gabriel beatam Virginem salutans, divini Verbi conceptionem ei nuntiavit : (Ingressus angelus ad eam dixit : Ave Maria gratia plena, etc. Ecce concipies in utero et paries filium, etc.).

2<sup>o</sup> Confirmat angelus id quod praedixerat, adducto exemplo de S. Ioannis Baptistae conceptione admiranda : (et ecce Elisabeth cognata tua, et ipsa concepit filium in [58r] senectute sua, etc.).

3<sup>o</sup> Respondit angelo Virgo sancta : (Ecce ancilla Domini, fiat mihi secundum verbum tuum).

[263]  
DE MARIA, ELISABETH  
COGNATAM SUAM VISITANTE,  
UT HABETUR LUC. PRIMO

Primo. Quomodo invisit Maria Elisabeth, ac S. Ioannes, in utero existens, sensit Mariae salutationem et gestiit : (cum audisset salutationem Mariae Elisabeth, exultavit infans in utero, et replete est Spiritu Sancto Elisabeth, et exclamavit voce magna et dixit : Benedicta tu inter mulieres et benedictus fructus ventris tui).

1. How the angel Gabriel, greeting the Blessed Virgin, announced to her the conception of the Divine Word, "After entering, the angel said to her: Hail, full of grace, etc. Here it is that you will conceive in your womb, and give birth to a Son, etc."

2. The angel confirmed what he said before, bringing the example of the admirable conception of Saint John the Baptist: "And behold, your relative Elizabeth herself has conceived a son in her old age, etc."

3. The holy Virgin replied to the angel: "Here is the servant of the Lord; may it be done to me according to your word."

[263]  
About Mary Visiting  
Her Relative Elizabeth  
(Lk 1)

1. How Mary visited Elizabeth, and how Saint John, who existed in her womb, felt Mary's greeting and exulted: "As Elizabeth heard Mary's greeting, the infant in her womb rejoiced; and, filled by the Holy Spirit, Elizabeth cried out in a loud voice, and said, 'Blessed are you among women, and blessed the fruit of your womb!' "

<p>2º. Segundo. Nuestra Señora canta el cántico, diciendo : (Engrandece my ánima al Señor).</p>	<p>Second Point. Second: Our Lady sings the canticle, saying: "My soul doth magnify the Lord!"</p>	<p>2.º Beata Virgo in hoc canticum prae laetitia prorupit : (Magnificat anima mea Dominum, etc.).</p>	<p>2. The Blessed Virgin burst with joy in this canticle: "My soul magnifies the Lord, etc."</p>
<p>3º. Tercio : (María estuvo con Elisabet quasi tres meses, y después se tornó a su casa).</p>	<p>Third Point. Third: "Mary abode with Elizabeth about three months: and then she returned to her house."</p>	<p>3.º (Mansit Maria cum illa quasi mensibus tribus, et reversa est in domum suam).</p>	<p>3. "And Mary stayed with her around three months, and went back to her own home."</p>
<p>[264] DEL NAÇIMIENTO DE XPO NUESTRO SÉNOR DIÇE SANT LUCAS EN EL CAPLO. SEGUNDO, LITTERA A, B</p>	<p>[264] OF THE BIRTH OF CHRIST OUR LORD St. Luke speaks in the second Chapter [1-15]</p>	<p>[264] DE CHRISTI NATIVITATE, LUC. 2.º</p>	<p>[264] About the Birth of Christ (Lk 2)</p>
<p>1º. Primero. Nuestra Señora y su esposo Joseph ban de Nazareth a Bethlem : (Ascendió Joseph de Galilea a Bethlem, para conocer subiección a César, con Maria su esposa y muger ya preñada).</p>	<p>First Point. First: Our Lady and her husband Joseph go from Nazareth to Bethlehem. "Joseph went up from Galilee to Bethlehem, to acknowledge subjection to Caesar, with Mary his spouse and wife, already with child."</p>	<p>Primo. Beata Maria cum Ioseph sponso suo [58v] e Nazareth proficiscitur Bethlehem : (Ascendit Ioseph a Galilaea in Bethleem, ut profiteretur cum Maria uxore sua praegnante).</p>	<p>1. The blessed Mary with Joseph her husband went from Nazareth to Bethlehem: "And Joseph went up to Galilee, etc., to Bethlehem, etc., to register with his espoused wife Mary, who was pregnant."</p>
<p>2º. 2º. (Parió su Hijo primogénito y lo embolbió con paños y lo puso en el pesebre).</p>	<p>Second Point. Second: "She brought forth first-born Son and wrapped Him up with swaddling clothes and laid Him in the manger."</p>	<p>2º. (Peperit Filium suum primogenitum et involvit eum pannis et reclinavit in praesepio).</p>	<p>2. "She gave birth to her first born Son, and wrapped Him in swaddling clothes and laid Him in the manger."</p>
<p>3º. 3º. Llegóse vna multitud de ejército çelestial, que dezia : gloria sea a Dios en los çielos). [42r]</p>	<p>Third Point. Third: "There came a multitude of the heavenly army, which said: 'Glory to God in the heavens.'"</p>	<p>3º. Eo tempore (facta est multi[tu]do militiae caelestis laudantium Deum et dicentium : Gloria in excelsis, etc.).</p>	<p>3. At that time, "All of a sudden a multitude of the celestial militia joined the angel, praising God and saying, "Glory to God in the highest, etc."</p>
<p>[265] DE LOS PASTORES ESCRIBE SANT LUCAS EN EL CAPLO. SEGUNDO, LITTERA B, C</p>	<p>[265] OF THE SHEPHERDS St. Luke writes in the second Chapter [8-21].</p>	<p>[265] DE PASTORIBUS, LUC. 2.º</p>	<p>[265] The Shepherds (Lk 2)</p>
<p>Primero. La natiuidad de Xpo nuestro Señor se manifiesta a los</p>	<p>First Point. First: The birth of Christ our Lord is manifested to the</p>	<p>Primo, pastoribus revelatur Christi nativitas per angelum :</p>	<p>1. The birth of Christ was revealed by the angel to the shepherds: "I</p>

<p>pastores por el ángel : (Manifesto a uosotros grande gozo, porque hoy es nascido el Salvador del mundo.).</p>	<p>Shepherds by the Angel. "I manifest to you great joy, for this day is born the Saviour of the world."</p>	<p>(Annuntio vobis gaudium magnum, quia hodie natus est vobis Salvator mundi, etc.).</p>	<p>announce to you a great joy, etc. Today a Savior is born for you, etc."</p>
<p>2°. Los pastores ban a Bethelém ; (Venieron con priesa y hellaron a María y a Joseph al Niño puesto en el pesebre).</p>	<p>Second Point. Second: The Shepherds go to Bethlehem. "They came with haste and they found Mary and Joseph, and the infant put in the manger."</p>	<p>2°. Pastores properant in Bethlehem : venerunt festinantes, et invenerunt Mariam et Ioseph et infantem positum in praesepio).</p>	<p>2. The shepherds went quickly to Bethlehem: "And they came in haste and found Mary, Joseph, and the Infant in a manger."</p>
<p>3°. (Tornaron los pastores glorificando y laudando al Señor).</p>	<p>Third Point. Third: "The Shepherds returned glorifying and praising the Lord."</p>	<p>3°. (Reversi sunt pastores laudantes et glorificantes Deum).</p>	<p>3. "And the shepherds returned, giving glory and praise to God, etc."</p>
<p>[266] DE LA CIRCUNCISSIÓN ESCRIBE SANT LUCAS EN EL CAPÍTULO SEGUNDO, LITTERA C</p>	<p>[266] OF THE CIRCUMCISION St. Luke writes in the second Chapter [21]</p>	<p>[266] DE CIRCUNCISIONE, Ibidem.</p>	<p>[266] The Circumcision (Lk 2)</p>
<p>1°. Primero. Circuncidaron al Niño Jesús.</p>	<p>First Point. First: They circumcised the Child Jesus.</p>	<p>Primo, circumcisis est Puer.</p>	<p>1. The Child was circumcised.</p>
<p>2°. 2°. (El nombre dél es llamado Jesús, el qual es nombrado del ángel ante que en el vientre se concibiese [ ]).</p>	<p>Second Point. Second: "His Name was called Jesus, which was called by the Angel, before He was conceived in the womb."</p>	<p>2°. (Vocatum est nomen eius Iesus, quod vocatum est ab angelo priusquam in utero conciperetur).</p>	<p>2. "He was given the name of Jesus, as the angel had said, before He was conceived in the womb."</p>
<p>3°. 3°. Tornan el Niño a su Madre, la qual tenía compasión de la sangre que de su Hijo salía.</p>	<p>Third Point. Third: They gave back the Child to His Mother, who had compassion for the Blood which came from her Son.</p>	<p>3°. Redditus [59r] est Matri suae puer, quae illi compatiebatur de sanguinis visa effusione.</p>	<p>3. The Child was given back to his mother, who looked with compassion at the outpouring of blood from her Son.</p>
<p>[267] DE LOS TRES REYES MAGOS ESCRIBE SANT MATHEO EN EL CAPLO. 2°, LITTERA A</p>	<p>[267] OF THE THREE MAGI KINGS St. Matthew writes in the second Chapter [1-13].</p>	<p>[267] DE 3 MAGIS REGIBUS, MATH, 2.º</p>	<p>[267] The Three Magi and Kings (Mt 2)</p>
<p>1°. Primero. Los tres reyes magos, guiándose por la estrella, vinieron a adorar a Jesús, diciendo : (Vimos la</p>	<p>First Point. First: The three Magi Kings, guiding themselves by the star, came to adore Jesus, saying: "We have</p>	<p>Primo. Tres magi reges ad Puerum Iesum adorandum venerunt, stella duce, ita attestantes: (Vidimus stellam</p>	<p>1. Three Magi and Kings came to adore the child Jesus, led by a star as they said: "We have seen His star in</p>

<p>estrella dél en Oriente, y venimos a adorarle).</p>	<p>seen His star in the East and are come to adore Him."</p>	<p>eius in oriente, et venimus adorare eum).</p>	<p>the Orient, and have come to adore Him."</p>
<p>2°. 2°. Le adoraron y le offrescieron dones : (Prostrándose por tierra lo adoraron y le [42v] presentaron dones : oro, encienso y mirra[]).</p>	<p>Second Point. Second: They adored Him and offered gifts to Him. "Falling down on the earth, they adored Him, and they offered Him gifts, gold, frankincense and myrrh."</p>	<p>2°. (Procidentes adoraverunt eum, et obtulerunt ei munera aurum, thus et myrrham).</p>	<p>2. "Prostrating themselves, they adored Him, and opening their treasure they offered Him gifts of gold, incense, and myrrh."</p>
<p>3°. 3°. (Rescibieron respuesta estando dormiendo, que no tornasen a Herodes ; y por otra vía tornaron a su región).</p>	<p>Third Point. Third: "They received answer while sleeping that they should not return to Herod, and went back by another way to their country."</p>	<p>3°. (Responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam).</p>	<p>3."Having received a warning in their sleep not to go back to Herod, they returned to their homeland by another way."</p>
<p>[268 ] DE LA PURIFICACIÓN DE NUESTRA SEÑORA Y REPRESENTACIÓN DEL NIÑO JESÚ ESCRIBE S. LUCAS CA. 2º , LI. D, E</p>	<p>[268] OF THE PURIFICATION OF OUR LADY AND PRESENTATION OF THE CHILD JESUS St. Luke writes, Chapter 2 [23-39].</p>	<p>[268] DE PURIFICATIONE BEATAE VIRGINIS ET PUERI IESU PRAESANTATIONE, LUC. 2.º</p>	<p>[268] The Purification of the Blessed Virgin and the Presentation of the Child Jesus (Lk 2)</p>
<p>1°. Primero. Traen al Niño Jesús al templo, para que sea representado al Señor como Primogénito, y offrescen por él (vn par de tórtolas o dos hijos de palomas).</p>	<p>First Point. First: They bring the Child Jesus to the Temple, that He may be presented to the Lord as first-born; and they offer for Him "a pair of turtle doves or two young pigeons."</p>	<p>Primo. Detulerunt Puerum in templum, ut praesentarent eum Deo, tanquam primogenitum, offerentes pro eo consuetum munus (par turturum, aut duos pullos columbarum).</p>	<p>1. They brought the Child to the Temple to present Him to God, as a firstborn, offering for Him the customary gift, "a pair of turtledoves or a pair of baby doves."</p>
<p>2°. 2°. Simeón, viniendo al templo, (tomólo en sus braços), deçiendo : (Agora, Señor, dexa a tu sieruo en paz).</p>	<p>Second Point. Second: Simeon coming to the Temple "took Him into his arms" saying: "Now Thou dost dismiss Thy servant, O Lord, in peace!"</p>	<p>2°. Simeon veniens eadem hora in templum (accepit eum in ulnas suas et benedixit Deum et dixit : Nunc dimittis servum tuum, Domine, etc.).</p>	<p>2. Coming at the same hour to the Temple, Simeon "took Him in his arms and blessed God, and said— Now, Lord, let your servant go, etc.""</p>
<p>3°. 3°. Anna, (viniendo después, confessaba al Señor y ablaba dél a todos los que esperaban la redemptión de Ysrael).</p>	<p>Third Point. Third: Anna "coming afterwards confessed to the Lord, and spoke of Him to all that were hoping for the redemption of Israel."</p>	<p>3°. (Anna superveniens confitebatur Domino, [59v] et loquebatur de illo omnibus, qui expectabant redemptionem Israël).</p>	<p>3. Anna "arriving, too, proclaimed God and spoke about Him to all those who were expecting the redemption of Israel."</p>
<p>[269] DE LA HUÍDA HA EGIPTO</p>	<p>[269] OF THE FLIGHT TO EGYPT</p>	<p>[269] DE FUGA IN AEGYPTUM,</p>	<p>[269] The Flight to Egypt</p>

ESCRIBE S. MATHEO EN EL  
CAPLO. SEGUNDO,  
LITTERA C

St. Matthew writes in the second  
Chapter [13-16].

MATH. 2.º

(Mt 2)

1º. Primero. Herodes quería matar al Niño Jesús, y así mató los inocentes ; y ante de la muerte dellos amonestó el ángel a Joseph que huyese a Egipto : (Lebántate y toma el Niño y a su Madre y huye a Egipto[]).

First Point. First: Herod wanted to kill the Child Jesus, and so killed the Innocents, and before their death the Angel warned Joseph to fly into Egypt: "Arise and take the Child and His Mother, and fly to Egypt."

Primo. Volens Herodes puerulum Iesum interficere, occidi fecit innocentes ; praemonito Ioseph per angelum, ut in Aegyptum profugeret: (surge et accipe Puerum cum Maria matre eius, et fuge in Aegyptum, etc.).

1. Herod, desiring to murder the little child Jesus, ordered the killing of the Innocents; Joseph, having been forewarned by the angel to flee to Egypt: "Get up, take the Child and His Mother and flee to Egypt."

2º. 2º. Partiósse para Egipto : (El qual, lebantándose de noche, partiósse a Egipto).

Second Point. Second: He departed for Egypt. "Who arising by night departed to Egypt."

2º. Iter corripuit Ioseph Aegyptum versus: (qui nocte consurgens discessit in Aegyptum).

2. Joseph hastily left for Egypt: "Getting up by night, etc., he withdrew in Egypt."

3º. 3º. Estubo allí hasta la muerte de Herodes. [43r]

Third Point. Third: He was there until the death of Herod.

3º. (Et stetit ibi usque ad obitum Herodis).

3. "And he was there until the death of Herod."

[270]  
DE CÓMO XPO NUESTRO SEÑOR  
TORNÓ DE EGIPTO ESCRIBE S.  
MATHEO EN EL CAPLO. 2º, LITT.  
D

[270]  
OF HOW CHRIST OUR LORD  
RETURNED FROM EGYPT  
St. Matthew writes in the second  
Chapter [19-23].

[270]  
DE REDITU AB AEGYPTO, MATH.  
2.º

[270]  
The Return from Egypt  
(Mt 2)

1º. Primero. El ángel amonesta a Joseph para que torne a Ysrael : (Lebántate y toma el Niño y su Madre y ba a la tierra de Ysrael).

First Point. First: The Angel warns Joseph to return to Israel. "Arise and take the Child and His Mother and go to the land of Israel."

Primo. Admonetur Ioseph ab angelo, ut in terram Israël revertatur : (surge et accipe Puerum et Matrem eius, et vade in terram Israël).

1. Joseph was advised by the angel to go back to the land of Israel: "Get up, and take the Child and His Mother and go to the land of Israel."

2º. 2º. Leuantándose vino en la tierra de Ysrael.

Second Point. Second: Rising, he came to the land of Israel.

2º. (Surgens venit in terram Israël).

2. "Getting up, etc., he came to the land of Israel."

3º. 3º. porque reynaba Archalao, hijo de Herodes, en Judea, retráxosse en Nazareth.

Third Point. Third: Because Archelaus, son of Herod, was reigning in Judea, he withdrew into Nazareth.

3º. Eo quod regnabat Archelaus, filius Herodis, in Iudaea, recessit in Nazareth.

3. Because Archelaus, son of Herod, reigned in Judea, he retreated to Nazareth.

[271]  
DE LA VIDA DE XPO NUESTRO  
SEÑOR DESDE LOS DOZE AÑOS

[271]  
OF THE LIFE OF CHRIST OUR  
LORD FROM TWELVE TO

[271]  
DE VITA DOMINI AB ANNO  
AETATIS SUAE 12º USQUE AD

[271]  
The Life of the Lord from the Age of  
Twelve to Thirty



HASTA LOS TREYN TA ESCRIBE  
S. LUCAS EN EL CAPLO. 2º, LIT.  
G

THIRTY YEARS  
St. Luke writes in the second Chapter  
[51, 52].

30.m, LUC. 2.º

(Lk 2)

1º. 2º. Primero. Era obediente a sus  
padres, (aprouechaba en sapiencia,  
edad y gracia).

First Point. First: He was obedient to  
His parents: "He advanced in wisdom,  
age and grace."

Primo. Quomodo subditus erat et  
obediens parentibus. [60r]

1. How He was submissive and  
obedient to his parents.

2º. Parece que exercitaba la arte de  
carpintero, como muestra significar  
Sant Marco en el capítulo sexto : (¿Por  
aventura es éste aquel carpintero ?)

Second Point. Second: It appears that  
He exercised the trade of carpenter, as  
St. Mark shows he means in the sixth  
chapter. "Perhaps this is that  
carpenter?"

2.º (Proficiebat sapientia, aetate et  
gratia).

2. "He grew in wisdom, age, and  
grace, etc."

3.º Videtur fabrilem artem exercuisse,  
cum dicat S. Marcus, cap. 6.º, (nonne  
hic est faber ille?).

3. He seems to have practiced  
carpentry, since Saint Mark says in  
Chapter 6: "Is this one not a  
carpenter?"

[272]  
DE LA VENIDA DE XPO AL  
TEMPLO QUANDO ERA DE  
HEDAD NN XII AÑOS ESCRIBE S.  
LUCAS EN EL CAPLO. 2º, LIT. F

[272]  
OF THE COMING OF CHRIST TO  
THE TEMPLE WHEN HE WAS OF  
THE AGE OF TWELVE YEARS  
St. Luke writes in the second Chapter  
[42-51].

[272]  
DE ASCENSU IN TEMPLUM  
ANNO 12.º, LUC. 2.º

[272]  
Going Up to the Temple  
at the Age of Twelve  
(Lk 2)

1º. Primero. Xpo nuestro Señor, de  
edad de doze años, ascendió de  
Naçareth a Hierusalem.

First Point. First: Christ our Lord, of  
the age of twelve years, went up from  
Nazareth to Jerusalem.

Primo. Natus Iesus annos 12 e  
Nazareth profectus est Hierosolymam.

1. When He was twelve, Jesus went  
from Nazareth to Jerusalem.

2º. 2º. Xpo nuestro Señor quedó en  
Hierusalem, y no lo supieron sus  
parientes.

Second Point. Second: Christ our Lord  
remained in Jerusalem, and His  
parents did not know it.

2.º Remansit illic, nesciis parentibus.

2. He remained there, without His  
parents knowing it.

[3º.] 3º. Passados [43v] los tres días le  
hallaron disputando en el templo, y  
asentado en medio de los doctores ; y  
demandándole sus padres dónde había  
estado, respondió : (¿ No sabéis que en  
las cosas que son de my Padre me  
conviene estar ?).

Third Point. Third: The three days  
passed, they found Him disputing in  
the Temple, and seated in the midst of  
the doctors, and His parents asking  
Him where He had been, He  
answered: "Did you not know that it  
behooves Me to be in the things which  
are My Father's?"

3.º Post triduum invenerunt eum in  
templo sedentem inter doctores ; et  
ipse illis causam morae percontantibus  
respondit : (an nesciebatis quia in iis,  
quae Patris mei sunt, oportet me  
esse?).

3. After three days, they found Him in  
the Temple, sitting among the doctors;  
and, when they asked Him to explain  
the cause of the delay, He answered:  
"Don't you know that I must attend to  
my Father's affairs?"

<p>[273] DE CÓMO XPO SE BAPTIZÓ ESCRIBE S. MATHEO EN EL CAPLO. 3º, LITT. D</p>	<p>[273] OF HOW CHRIST WAS BAPTIZED St. Matthew writes in the third Chapter [13-17].</p>	<p>[273] DE BAPTISMO EIUS, MATH. 3.º</p>	<p>[273] His Baptism (Mt 3)</p>
<p>1º. Primero. Xpo nuestro Señor, después de auerse despedido de su bendita Madre, vino desde Nazareth al río Jordán, donde estaua S. Joán Baptista.</p>	<p>First Point. First: Christ our Lord, after having taken leave of His Blessed Mother, came from Nazareth to the River Jordan, where St. John Baptist was.</p>	<p>Primo. Matri valedicens, e Nazareth ad Iordanis flumen se contulit, ubi tunc Ioannes baptizabat,</p>	<p>1. Saying good-bye to His Mother, He went from Nazareth to the Jordan River, where John was then baptizing.</p>
<p>2º. 2º. Sant Joán baptizó a Xpo nuestro Señor, y queriéndose excusar, reputándose indigno de lo baptizar, dizele Xpo : (Haz esto por el presente, porque así es menester que cumplamos toda la iusticia).</p>	<p>Second Point. Second: St. John baptized Christ our Lord, and wanting to excuse himself, thinking himself unworthy of baptizing Him, Christ said to him: "Do this for the present, for so it is necessary that we fulfill all justice."</p>	<p>2º. Baptizatus est a Ioanne, excusante se primum de indignitate, sed compulso his verbis : (sine modo ; sic enim decet nos implere omnem iustitiam).</p>	<p>2. He was baptized by John, who first excused himself for his unworthiness, but was urged by these words: "No matter. We must fulfill all justice this way."</p>
<p>3º. 3º. (Vino el Espíritu sancto y la voz del Padre desde el cielo, afirmando : Este es my Hijo amado, del qual estoy muy satisfecho).</p>	<p>Third Point. Third: "The Holy Spirit came and the voice of the Father from heaven affirming: 'This is My beloved Son, in Whom I am well pleased.' "</p>	<p>3º. Descendit Spiritus Sanctus super eum, et vox de caelo sic attestans : (hic est Filius meus dilectus, in quo mihi complacui). [60v]</p>	<p>3. The Holy Spirit came down on Him, and a voice from heaven testified in this way: "This is my beloved Son, in whom I am pleased."</p>
<p>[274] DE CÓMO XPO FUE TENTADO ESCRIBE S. LUCAS EN EL 4º CA., LIT. A Y MATHEO 4º CA., LIT. A</p>	<p>[274] OF HOW CHRIST WAS TEMPTED St. Luke writes in the fourth Chapter [1-14] and St. Matthew fourth Chapter [1-12].</p>	<p>[274] DE TENTATIONE CHRISTI, LUC. 4.º, ET MATH. 4.º</p>	<p>[274] The Temptation of Christ (Lk 4 &amp; Mt 4)</p>
<p>1º. Primero. Después de auerse baptizado al desierto, donde ayunó quarenta días y quarenta noches.</p>	<p>First Point. First: After being baptized, He went to the Desert, where He fasted forty days and forty nights.</p>	<p>Primo. Post baptismum secessit in desertum Christus, et ibi per dies 40 et totidem noctes ieiuauit.</p>	<p>1. After baptism, Christ withdrew into the desert and fasted there for forty days and nights.</p>
<p>2º. 2º. Fue tentado del enemigo tres vezes : (Llegándose a él tentador le dize : Si tú eres Hijo de Dios, dy que estas piedras se tornen en pan ; [44r] héchate de aquí abaxo ; todo esto que</p>	<p>Second Point. Second: He was tempted by the enemy three times. "The tempter coming to Him said to Him: 'If Thou be the Son of God, say that these stones be turned into bread.'</p>	<p>2º. Ter ab inimico tentatus est ; (accedens tentator dixit ei : si tu es Filius Dei, dic ut lapides isti panes fiant ; mitte te deorsum ; omnia haec dabo tibi, si cadens adoraveris me []).</p>	<p>2. He was tempted three times by the enemy: "Approaching, the tempter said to Him, "If you are the Son of God, tell these stones to become bread. Jump down. I will give You all</p>

vees te daré si prostrado en tierra me adorares).

'Cast Thyself down from here.' 'If prostrate on the earth Thou wilt adore me, I will give Thee all this which Thou seest.' "

these things, if You bow down and adore me."

[3º]. 3º. (Vinieron los ángeles y le seruían).

Third Point. Third: "The Angels came and ministered to Him."

3º. (accesserunt angeli et ministrabant ei).

3. "The angels approached Him and served Him."

[275]  
DE LLAMAMIENTO DE LOS  
APÓSTOLES

[275]  
OF THE CALL OF THE APOSTLES

[275]  
DE APOSTOLORUM VOCATIONE

[275]  
The Call of the Apostles

1º. Primero. Tres vezes parece que son llamados San Pedro y Sant Andrés : 1º, a çierta noticia. Esto consta por Sant Johán en el primero capítulo ; secundariamente, a seguir en alguna manera a Xpo con propósito de tornar a poseer lo que habían dexado, como dize S. Lucas en el capítulo quinto ; terçiamente, para seguir para siempre a Xpo nuestra Señor : Sant Matheo en el 4º capítulo y S. Marco en el primero.

First Point. First: it seems that<sup>1</sup> St. Peter and St. Andrew were called three times: first, to some knowledge; this is clear from St. John in the first Chapter: secondly, to follow Christ in some way with the purpose of returning to possess what they had left, as St. Luke says in the fifth Chapter: thirdly, to follow Christ our Lord forever, as St. Matthew says in the fourth Chapter and St. Mark in the first.

Primo. Videntur Sancti Petrus et Andreas fuisse ter vocati : primum ad solam quandam Christi notitiam, Ioan. 1.º ; deinde ad sequelam solum temporaneam, cum animo revertendi ad piscationem, Luc. 5.º ; ultimo ad perpetuam sequelam, Math. 4.º, et Marc. 1.º

1. Saints Peter and Andrew seem to have been called three times: first, just to know Christ (Jn 1); then, to follow Him temporarily, with the intention of returning to their fishing (Lk 5); finally, to follow Him forever (Mt 4, Mk 1).

2º. 2º. Llamó a Philipo, como está en el primero capítulo de S. Johán, y a Matheo, como el mismo Matheo dize en el nono capítulo.

Second Point. Second: He called Philip, as is in the first Chapter of St. John; and Matthew as Matthew himself says in the ninth Chapter.

2.º Vocavit filios Zebedaei, Math. 4.º ; et Philippum, Ioan. 1.º ; et Mathaeum, Math., 9.º.

2. He called the sons of Zebedee (Mt 4), Philip (Jn 1), and Matthew (Mt 9).

3º. 3º. Llamó a los otros apóstoles, de cuya especial vocación no haze mençion el euangelio.

Third Point. Third: He called the other Apostles, of whose special call the Gospel does not make mention.

3º. Vocati sunt reliqui, licet de quorundam vocatione et de ordine vocationum expressa mentio non fiat in evangelio.

3. The others were called, even though no clear mention is made in the gospel concerning the fact and the order of their calling.

Y también tres otras cosas se an de considerar : la primera, cómo los apóstoles eran de ruda y baxa condición ; la 2ª, la dignidad a la qual fueron tan suauemente llamados ; la

And three other things also would be to be considered:

The first, how the Apostles were of uneducated and low condition; The second, the dignity to

Tria hic expendenda sunt : primum, quomodo erant apostoli abiectae conditionis ; 2.º, ad quantam [61r] fuerint dignitatem et quam suaviter vocati ; 3.º, quibus gratiae

Three things must be considered here: 1. How the apostles were of humble condition. 2. What a great dignity they were called to, and how delightfully.

3ª, los dones y gracias, por las cuales fueron eleuados sobre todos los padres del nuevo y viejo testamento.

which they were so sweetly called;  
The third, the gifts and graces by which they were raised above all the Fathers of the New and Old Testaments.

donis supra omnes veteris testamenti patres novique sanctos evecti sint.

3. How, through the gifts of grace, they were placed above all the Fathers of the Old Testament and the saints of the New Testament.

<sup>1</sup> It seems that is *added in the hand of St. Ignatius.*

[276]  
DEL PRIMERO MILAGRO HECHO  
EN LAS BODAS DE CANÁ  
GALILEA ESCRIBE S. JOÁN CA.  
2º, LI. A, B

[276]  
OF THE FIRST MIRACLE  
PERFORMED AT THE MARRIAGE  
OF CANA, GALILEE  
St. John writes Chapter 2 [1-12]

[276]  
DE PRIMO CHRISTI MIRACULO  
FACTO IN NUPTIIS, IOAN. [2.º].

[276]  
The First Miracle of Christ Made  
during a Wedding  
(Jn 2)

[44v] 1º. Primero. Fue conbidado Xpo nuestro Señor con sus discípulos a las bodas.

First Point. First: Christ our Lord was invited with His Disciples to the marriage.

Primo. Invitatus fuit Christus cum discipulis suis ad nuptias.

1. Christ was invited with His disciples to a wedding.

2º. 2º. La madre, declara al Hijo la falta del vino, diciendo : (No tienen vino) ; y mandó a los seruidores : (Hazed qualquiera cosa que os dixere).

Second Point. Second: The Mother tells her Son of the failure of the wine, saying: "They have no wine" and bade the servants: "Whatsoever He shall say to you, do ye."

2º. Deficere vinum Mater commonuit : (vinum non habent) ; et ministris dixit : (quodcunque dixerit vobis facite).

2. His Mother informed Him that the wine had run out: "They do not have wine," And she said to the servants: "Whatever He will say to you, do it."

3º. 3o. (Conuertió el agua en vino, y manifestó su gloria, y creyeron en el sus discípulos).

Third Point. Third: "He changed the water into wine and manifested His glory, and His Disciples believed in Him."

3º. Aquam in vinum Dominus convertit : (et manifestavit gloriam suam, et crediderunt in eum discipuli eius).

3. The Lord changed water into wine: "And He manifested his glory, and His disciples believed in Him."

[277]  
DE CÓMO XPO ECHÓ FUERA DEL  
TEMPLO LOS QUE VENDÍAN  
ESCRIBE SANT JOHÁN CA. 2º, LI.  
C

[277]  
OF HOW CHRIST CAST OUT OF  
THE TEMPLE THOSE WHO WERE  
SELLING  
St. John writes Chapter 2 [13-18].

[277]  
DE FUGATIS E TEMPLO  
NEGOTIATORIBUS PRIMA VICE,  
IOAN. 2.º.

[277]  
The Merchants Fleeing Out of the  
Temple for the First Time  
(Jn 2)

1º. Primero. Hechó todos los que vendían fuera del templo con vn açote echo cuerdas.

First Point. First: With a whip made of cords, He cast out of the Temple all those who were selling.

Primo. Eiecit de templo vendentes illic et ementes, facto ex funiculis flagello.

1. He expelled from the Temple sellers and buyers with a whip made of cords.

2º. 2º. Derrocó las mesas y dineros de los banqueros ricos que estaban en el

Second Point. Second: He turned over the tables and money of the rich

2º. Nummulariorum subversis mensis, pecunias effudit.

2. "He threw away the scale of the moneychangers, and overthrew the

<p>templo.</p> <p>3°. 3°. A los pobres que vendían palomas mansamente dixo : (Quitá estas cosas de aquí y no quieráys hazer my casa cassa de mercadería).</p> <p>[278] DE SERMÓN QUE HIZO XPO EN EL MONTE ESCRIBE S. MATHEO EN EL 5° CAPLO., LIT. A, B</p> <p>1°. Primero. A sus amados discípulos aparte habla de las ocho beatitúdes : (Bienaventurados los pobres de espíritu, los mansuetos, los misericordes, los que lloran, los que pasan hambre y sed por la iusticia, los limpios de corazón, los pacíficos, y los que padescen persecuciones).</p> <p>2°. 2°. Los exorta para que vsen bien de sus talentos : (Assí vuestra luz alumbre delante los hombres, para que vean vuestras buenas obras, [45r] y glorifiquen vuestro Padre, el qual está en los cielos).</p> <p>[3°]1. 3°. Se muestra no transgressor de la ley, mas consumidor, declarando el precepto de no matar, no fornicar, no periurar, y de amar los enemigos : (Yo os digo a vosotros que. améys a vuestros enemigos y agáys bien a los que os aborresçem).</p> <p>[279] DE CÓMO XPO NUESTRO SEÑOR</p>	<p>bankers who were in the Temple.</p> <p>Third Point. Third: To the Poor who sold doves, He mildly said: "Take these things from here, and make not My house a house of traffic."</p> <p>[278] OF THE SERMON WHICH CHRIST MADE ON THE MOUNT St. Matthew writes in the fifth Chapter [1-48].</p> <p>First Point. First: To His beloved Disciples He speaks apart about the Eight Beatitudes: "Blessed the poor of spirit, the meek, the merciful, those who weep, those who suffer hunger and thirst for justice, the clean of heart, the peaceful, and those who suffer Persecution."</p> <p>Second Point. Second: He exhorts them to use their talents well: "So let Your light shine before men, that they may see your good works and glorify your Father Who is in the heavens."</p> <p>Third Point. Third: He shows Himself not a transgressor, but a perfector of the law; explaining the precept of not killing, not committing fornication, not being guilty of perjury, and of loving enemies. "I say to you that you love your enemies and do good to them that hate you."</p> <p>[279] OF HOW CHRIST OUR LORD</p>	<p>3°. Vendentibus columbas mansuete inquit : (auferte ista hinc, et nolite facere domum meam domum negotiationis).</p> <p>[278] DE SERMONE CHRISTI HABITO IN MONTE, MATH. 5.º</p> <p>Primo. Ad dilectos suos discípulos octo Christus [61r] beatitudinis genera exposuit : (beati pauperes spiritu, mites, misericordes, qui lugent, qui esuriunt et sitiunt iustitiam, qui sunt mundo corde, pacifici et qui persecutionem patiuntur).</p> <p>2°. Eos exhortatur, ut acceptis donis seu talentis utantur recte : (sic luceat lux vestra coram hominibus, ut videant opera vestra bona et glorificent Patrem vestrum, qui in caelis est).</p> <p>3°. Ostendit non solvere se legem, sed implere, explicates praeceptis de vitando homicidio, furto, fornicatione, periurio, et de diligendis quoque inimicis : (ego autem dico vobis, diligite inimicos vestros ; benefacite iis, qui oderunt vos).</p> <p>[279] DE SEDATA MARIS TEMPESTATE</p>	<p>tables."</p> <p>3. To those selling the turtledoves, He kindly said: "Take these things away and don't make my Father's house a marketplace."</p> <p>[278] The Preaching of Christ on the Mountain (Mt 5)</p> <p>1. To His beloved disciples Christ presented eight Beatitudes: Blessed are the poor of spirit; the meek; those who weep; those who are hungry and thirsty for justice; the compassionate; the pure of heart; the peacemakers; those who suffer persecution.</p> <p>2. He exhorted them to use rightly gifts and talents they have received: "May your light shine before men so that they will see your good works and give glory to your Father who is in heaven."</p> <p>3. He showed that He does not abolish the law, but accomplishes it, by explaining the precepts of not killing, not stealing, not committing fornication, not swearing, and also of loving enemies: "But, I tell you: love your enemies, do good to those who hate you."</p> <p>[279] The Calming of the Storm at Sea</p>
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HIZO SOSEGAR LA TEMPESTAD  
DEL MAR ESCRIBE S. MATREO  
CAPLO. OCTAUO, LIT. C

MADE THE TEMPEST OF THE  
SEA BE CALM  
St. Matthew writes Chapter 8 [23-28].

MATH. 8.º

(Mt 8)

[1º]. Primero. Estando Xpo nuestro Señor dormiendo, en la mar hizose vna gran tenpestad.

First Point. First: Christ our Lord being asleep at sea, a great tempest arose.

Primo. Dormiente Christo coorta est in mari vehemens tempestas.

1. While Christ was sleeping, a violent storm broke forth on the sea.

[2º]. 2º. Sus discípulos atemorizados lo despertaron, a los quales por la poca fe que tenían repreiende, diziéndoles : (¿Qué teméis, apocados de fe ?).

Second Point. Second: His Disciples, frightened, awakened Him. Whom He reprehends for the little faith which they had, saying to them: "What do you fear, ye of little faith!"

2º. Excitarunt a somno eum territi discipuli, quos de fidei levitate arguit : (quid timidi estis, modicae fidei ?).

2. The terrified disciples woke Him up, and He reproached them for shallowness of faith: "Why are you afraid, men of little faith?"

[3º]. 3º. Mandó a los vientos y a la mar que çessassen ; y así çesando, se hizo tranquila la mar ; de lo qual se marabillaron los hombres, diziendo : (¿Quién es éste, al qual el viento y la mar obedescen ?).

Third Point. Third: He commanded the winds and the sea to cease: and, so ceasing, the sea became calm: at which the men wondered, saying: "Who is this whom the wind and the sea obey? "

3º. Ventis et mari praecepit, ut conquiescerent, et facta est statim tranquillitas ; unde obstupentes homines dicebant : (quis est hic, quia venti et mare obedient ei ?).

3. He commanded the winds and the sea to quiet down, and immediately there was tranquility; stunned by that, people said: "Who is this man, whom winds and sea obey?"

[280]  
DE CÓMO XPO ANDABA SOBRE  
LA MAR ESCRIBE S. MATHEO  
CAPITE 14, LIT. C

[280]  
OF HOW CHRIST WALKED ON  
THE SEA  
St. Matthew writes Chapter 14 [22-34].

[280]  
DE AMBULATIONE SUPER  
AQUAS,  
MATH. 14.º

[280]  
The Walking on the Water  
(Mt 14)

[1º] Primero. Stando Xpo nuestro Señor en el monte, hizo que sus discípulos se fuesen a la nauezilla, y despedida la turba, comenzó ha hazer oración solo.

First Point. First: Christ our Lord being on the mountain, made His Disciples go to the little boat. And having dismissed the multitude, He commenced to pray alone.

Primo. Cum in monte adhuc esset Christus, discipulis in naviculam abire iussis et dimissa turba, remansit ad orandum solus.

1. While He was still on the mountain, after He ordered the disciples to leave by boat, Christ "having sent away the crowd, went to the mountain, and prayed by Himself."

[2º] 2º. La nauezilla hera combatida [45v] de las ondas ; a la qual Xpo viene andando sobre el agua, y los discípulos pensaban que fuese fantasma.

Second Point. Second: The little boat was beaten by the waves. To which Christ came walking on the water; and the Disciples thought it was an apparition.

2º. Cum agitaretur noctu navicula, eo ipse venit ambulans super aquas, unde perterrefacti discipuli phantasma esse iudicabant.

2. During the night, as the boat was being tossed, He Himself came walking on the waters; frightened, the disciples thought it was a ghost.

[3º] 3º. Diziéndoles Xpo : (Yo soy,

Third Point. Third: Christ saying to

3º. Postquam dixerat ad eos: (ego sum,

3. After He said to them: "It is I, be

no queráys temer), San Pedro por su mandamiento vino a él andando sobre el agua ; el qual dudando, comenzó a sampuzarse ; mas Xpo nuestro Señor lo libró, y le reprehendió de su poca fe; y después entrando en la nauezilla, çessó el viento.

them: "It is I, fear not," St. Peter, by His command, came to Him walking on the water. Doubting, he commenced to sink, but Christ our Lord freed him and reprehended him for his little faith, and then, as He entered into the little boat, the wind ceased.

nolite timere), S. Petrus accedendi petiit facultatem ; et gradiendo super aquas, ob subortum metum mergi caepit ; quem increpans Dominus de modica fide, naviculam intravit et cessavit ventus.

not afraid," Saint Peter asked for the capacity to go near to Him, and while walking on the waters, because fear began to overcome him, he started to sink; and the Lord, reproaching him of little faith, got into the boat and the wind stopped.

[281]  
DE CÓMO LOS APÓSTOLES  
FUERON EMBIADOS A  
PREDICAR ESCRIBE  
S. MATHEO EN EL X CA., LI. A, B

[281]  
OF HOW THE APOSTLES WERE  
SENT TO PREACH  
St. Matthew writes in the tenth  
Chapter [1-17].

[281]  
DE MISSIS AD PRAEDICANDUM  
APOSTOLIS,  
MATH. 10.º

[281]  
Sending the Apostles to Preach  
(Mt 10)

[1º] Primero. Llama Xpo a sus amados discípulos y dales potestad de hechar los demonios de los cuerpos humanos y curar todas las enfermedades.

First Point. First: Christ called His beloved Disciples and gave them power to cast out the demons from human bodies and to cure all the diseases.

Primo. Discipulis Iesus convocatis dedit potestatem eiiciendi daemonia ex hominibus et omne morborum genus sanandi.

1. To the disciples He had called, Jesus gave the power of expelling demons from people and of curing all kinds of diseases.

[2º] 2º. Enséñalos de prudentia y paçientia : (Mirad que os embio a vosotros como ovejas en medio de lobos ; por tanto, sed prudentes como serpientes y simplices como palomas).

Second Point. Second: He teaches them of prudence and patience: "Behold, I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves."

2º. Prudentiam eos docuit et patientiam : (ecce ego mitto vos tanquam agnos in medium luporum. Estote ergo prudentes sicut serpentes, et simplices sicut columbae).

2. He taught them prudence and patience: "I send you like lambs among wolves. Be therefore cautious like snakes and simple as doves."

[3º] 3º. Dales el modo de yr : (No queráys poseer oro ny plata ; lo que graciosamente recibís, daldó graciosamente]. Y dióles materia de predicar : (Yendo predicaréys, diciendo : Ya se ha acercado el reyno de los çielos).

Third Point. Third: He gives them the way to go. "Do not want to possess gold nor silver: what you have freely received, freely give." And He gave them matter to preach. "Going you shall preach, saying: 'The Kingdom of Heaven has approached.'"

3º. Profectionis exponit modum : (nolite possidere aurum nec argentum ; quod gratis accepistis, gratis date). Ad haec materiam [62v] praedicationis expressit : (Euntes praedicate dicentes, quia ecce appropinquavit regnum caelorum).

3. He showed them the way they were to go: "Freely you have received, freely give; don't possess either gold or silver." And also He expressed the matter to be preached: "Go and preach, saying: The kingdom of heaven is near."

[282]  
DE LA CONUERSIÓN DE LA  
MAGDALENA ESCRIBE S.  
LUCAS EN EL 7º CAPTO., LIT. E,  
F, G

[282]  
OF THE CONVERSION OF  
MAGDALEN  
St. Luke writes in the seventh Chapter  
[36-50].

[282]  
DE CONVERSIONE  
MAGDALENAE,  
LUC. C.º 7.º

[282]  
Magdalene's Conversion  
(Lk 7)

[1<sup>o</sup>] Primero. Entra la Magdalena adonde está Xpo nuestro Señor asentado [46<sup>r</sup>] a la tabla, en casa del phariseo ; la qual traía vn vaso de alabastro lleno de vngüento.

First Point. First: Magdalen enters where Christ our Lord is seated at the table in the house of the Pharisee. She bore a vase of alabaster full of ointment.

Primo. Christo accumbente mensae in pharisaei domo, ingressa est mulier, quae fuerat in civitate peccatrix (*sive Maria Magdalena soror Marthae fuerit, sive alia*)\* [In autographo non habentur verba illa] deferens alabastrum vas unguento plenum.

1. When Christ was lying at the table in the Pharisee's home, a woman came in who had been a sinner in town (either she was Mary of Magdala, the sister of Martha, or someone else), carrying an alabaster jar full of perfume.

2<sup>o</sup>. 2<sup>o</sup>. Estado detrás del Señor, çerca sus pies, con lágrimas los començó de regar, y con los cabellos de su cabeza los enxugaba, y bessaba sus pyes, y con vngüento los vntaba.

Second Point. Second: Standing behind the Lord near His feet, she commenced to wash them with tears and dried them with the hairs of her head, and kissed His feet and anointed them with ointment.

2<sup>o</sup>. Stans retro caepit pedes eius rigare lachrimis, et capillis suis abstergere, deosculari et ungere.

2. Staying behind Him, she started to wet His feet with her tears and to dry them with her hair, to kiss and to anoint them.

3<sup>o</sup>. 3<sup>o</sup>. Como el phariseo acusase a la Madalena, habla Xpo en defensión della, diziendo : (Perdónanse a ella muchos peccados, porque amó mucho. Y dixo a la muger : tu fe te ha hecho salua, vete en paz).

Third Point. Third: When the Pharisee accused Magdalen, Christ speaks in her defence, saying: "Many sins are forgiven her because she loves much." And He said to the woman: "Thy faith hath made thee safe: go in peace."

3<sup>o</sup>. Criminatam eam a pharisaeo defendit Christus, et ad ipsum ait : (remittuntur ei peccata multa, quia dilexit multum) ; et ad ipsam deinceps: (fides tua te salvam fecit, vade in pace).

3. Christ defended her who was incriminated by the Pharisee, and said to him: "Her many sins are forgiven because she has loved very much." And then to the woman herself: "Your faith has saved you, go in peace."

[283]  
DE CÓMO XPO NUESTRO SEÑOR  
DYO A COMER A ÇINCO MIL  
HOMBRES ESCRIBE S. MATHEO  
EN EL CA. 14, LI. B, C

[283]  
OF HOW CHRIST OUR LORD  
GAVE TO EAT TO FIVE  
THOUSAND MEN  
St. Matthew writes in the fourteenth  
Chapter [13-22].

[283]  
DE QUINQUE MILIUM HOMINUM  
REFECTIONE, MATH. 14.<sup>o</sup>

[283]  
The Feeding of  
Five Thousand People  
(Mt 14)

1<sup>o</sup>. Primero. Los discípulos, como ya se hiziese tarde, ruegan a Xpo que despida la multitud de hombres que con él eran.

First Point. First: The Disciples, as it was getting late, ask Christ to dismiss the multitude of men who were with Him.

Primo. Rogabant Iesum discipuli, ut dimitteret adstantes turbas.

1. The disciples asked Jesus to dismiss the crowd that was there.

2<sup>o</sup>. 2<sup>o</sup>. Xpo nuestro Señor mandó que le truxesen panes, y mandó que se asentassen a la tabla, y bendixo, y partió, y dyo a sus discípulos los panes, y los discípulos a la multitud.

Second Point. Second: Christ our Lord commands that they bring Him bread, and commanded that they should be seated at the table, and blessed and broke and gave the bread to His

2<sup>o</sup>. Ipse afferri iussit quos habebant panes, eosque, praemissa benedictione, frangens, discipulis porrexit, turbis hominum discumbere iussis apponendos.

2. He Himself ordered them to bring the loaves they had and, after a blessing, He broke them and gave them to be distributed by the disciples, after the crowds of people had been



	Disciples, and the Disciples to the multitude.		asked to sit down.
3°. 3°. (Comieron y hartáronse, y sobraron doze espuestas).	Third Point. Third: "They did eat and were filled and there were twelve baskets over."	3°. (Comederunt et saturati sunt, et supiraverunt cophini 12). [63r]	3. They ate and were satisfied, and there were twelve baskets of leftovers.
[284] DE LA TRANSFIGURACIÓN DE XPO ESCRIBE S. MATHEO EN EL CAPLO. 17, LIT. A, B	[284] OF THE TRANSFIGURATION OF CHRIST St. Matthew writes in the seventeenth Chapter [1-14].	[284] DE TRANSFIGURATIONE CHRISTI, MATH. 17.º	[284] The Transfiguration of Christ (Mt 17)
1°. Primero. Tomando en compañía Xpo nuestro Señor a sus amados discípulos Pedro, Jacobo y Johán, transfiguróse, y su cara res-[46v]plandesçía como el sol, y sus vestiduras como la nieve.	First Point. First: Taking along His beloved Disciples, Peter, James, John, Christ our Lord was transfigured, and His face did shine as the sun, and His garments as the snow.	Primo. Assumptis Iesus charissimis tribus discipulis, Petro, Ioanne et Iacobo, transfiguratus est, et facies eius resplenduit sicut sol et vestimenta eius alba facta sunt sicut nix.	1. After taking with Him the three dearest disciples, Peter, John, and James, Jesus "was transfigured before them: His face shining like the sun and His garments became as white as snow."
2°. 2°. Hablaba con Moysé y Helía.	Second Point. Second: He was speaking with Moses and Elias.	2°. Loquebatur cum Mose et Helia.	2. He was talking with Moses and Elijah.
3°. 3°. Diciendo Sant Pedro que hiziesen tres tabernáculos, sonó vna voz del cielo que dezía : (Éste es my Hijo amado, oýlde) ; la qual voz como sus discípulos la oyesen, de temor cayeron sobre las caras, y Xpo nuestro Señor tocólos, y dixoles : (Lebantaos y no tengáis temor ; a ninguno digáis esta visión hasta que el Hijo del hombre resuçite).	Third Point. Third: St. Peter saying that they would make three tabernacles, a voice from heaven sounded, which said: "This is My beloved Son, hear ye Him!" When His Disciples heard this voice, they fell for fear on their faces; and Christ our Lord touched them and said to them: "Arise and fear not. Tell this vision to no one until the Son of Man be risen."	3°. Rogante Petro ut fierent ibi tria tabernacula, insonuit vox de caelo : (hic est Filius meus dilectus, ipsum audite). Unde consternati discipuli, proni colapsi sunt, quos tangendo Christus dixit : (Surgite et nolite timere : nemini dixeritis visionem hanc, donec filius hominis a mortuis resurgat).	3. While Peter was asking that three tents be erected, a voice from heaven resounded: "This is my beloved Son, etc., listen to Him." Because of that, the disciples were frightened and fell to the ground in prostration; touching them, Christ said: "Get up and be not afraid, etc. Don't talk about the vision to anyone until the Son of Man is risen from the dead."
[285] DE LA RESURRECCIÓN DE LÁZARO JOANNES CAPLO. 11, LIT. A, B, C, D	[285] OF THE RESURRECTION OF LAZARUS John, Chapter 11 [1-46].	[285] DE LAZARI SUSCITATIONE, IOAN. 11.º	[285] The Resurrection of Lazarus (Jn 11)

<p>1<sup>o</sup>. Primero. Hazen saber a Xpo nuestro Señor Marta y María la enfermedad de Lázaro ; la qual sabida, se detubo por dos días, para que el milagro fuese más euidente.</p>	<p>First Point. First: Martha and Mary sent word to Christ our Lord of the illness of Lazarus. Knowing it, He delayed for two days, that the miracle might be more evident.</p>	<p>Primo. Audito Christus nuntio de Lazari aegrotatione, per biduum substitit, ut evidentius foret miraculum.</p>	<p>1. Informed about Lazarus' sickness, Christ stayed where He was for two days, so that the miracle would be more evident.</p>
<p>2<sup>o</sup>. 2<sup>o</sup>. Antes que lo resusçite, pide a la vna y a la otra que crean, diziendo : (Yo soy resurrección y vida ; el que cree en mý, aunque sea muerto, vivirá).</p>	<p>Second Point. Second: Before He raises him, He asks the one and the other to believe, saying: "I am the resurrection and life; he who believeth in Me, although he be dead, shall live."</p>	<p>2<sup>o</sup>. Antequam suscitet mortuum, utriusque sororis fidem extimulat : (Ego sum resurrectio et vita ; qui credit in me, etiam si mortuus fuerit, vivet).</p>	<p>2. Before resurrecting the dead, He stimulated the faith of both sisters: "I am the Resurrection and the Life; he who believes in me, even though he had died, shall live."</p>
<p>3<sup>o</sup>. 3<sup>o</sup>. Lo resusçita después de auer llorado y hecho oración ; y la manera de resusçitarlo fue mandando : (Lázaro, ven fuera).</p>	<p>Third Point. Third: He raises him, after having wept and prayed. And the manner of raising him was by commanding: "Lazarus, come forth!"</p>	<p>3<sup>o</sup>. Collachrimatus ac precatus prius, suscitavit illum ; [63v] fuit autem, quo usus est, suscitandi modus per mandatum : (Lazare, veni foras).</p>	<p>3. First He cried with them and prayed, and He resurrected him by way of a command; "Lazarus, come out."</p>
<p>[286] DE LA ÇENA EN BETANIA, MAT. CA. 26, LI. A</p>	<p>[286] OF THE SUPPER AT BETHANY Matthew, Chapter 26 [1-14].</p>	<p>[286] DE CAENA APUD BETHANIAM MATH. 26.<sup>o</sup></p>	<p>[286] The Meal in Bethany (Mt 26)</p>
<p>1<sup>o</sup>. Primero. El Señor çena en casa de Simón el leproso, juntamente con Lázaro.</p>	<p>First Point. First: The Lord sups in the house of Simon the Leper, along with Lazarus.</p>	<p>Primo. Caenabat Christus in domo Simonis leprosi et partier Lazarus.</p>	<p>1. Christ was eating at the house of Simon the leper, and so was Lazarus.</p>
<p>[2<sup>o</sup>]. 2<sup>o</sup>. Derrama María el vngüento sobre [47r] la cabeça de Xpo.</p>	<p>Second Point. Second: Mary pours the ointment on the head of Christ.</p>	<p>2<sup>o</sup>. Effudit Maria unguentum super caput eius.</p>	<p>2. Mary poured out some ointment on His head.</p>
<p>3<sup>o</sup>. 3<sup>o</sup>. Murmura Judas, diciendo : (¿ Para qué es esta perdición de vngüento ?). Mas él escusa otra vez a Madalena, diciendo : (¿Porqué soys enojosos a esta muger, pues que ha hecho vna buena obra conmigo ?).</p>	<p>Third Point. Third: Judas murmurs, saying: "For what is this waste of ointment?" But He a second time excuses Magdalen, saying: "Why are you troublesome to this woman ? for she hath wrought a good work upon Me."</p>	<p>3<sup>o</sup>. Obmurmurat Iudas : (ut quid perditio haec ?) ; denuo vero excusit Christus Magdalenam : (quid molesti estis huic mulieri ; bonum opus operata est in me).</p>	<p>3. Judas murmured against it: "Why such a waste?" Then Christ defended the Magdalene: "Why are you bothering this woman? In fact she has done something good for me."</p>
<p>[287] DOMINGO DE RAMOS, MAT., CA. 21, LI. A, B</p>	<p>[287] PALM SUNDAY</p>	<p>[287] DE DIE PALMARUM, MATH. 21.<sup>o</sup></p>	<p>[287] Palms Day (Mt 21)</p>

Matthew, Chapter 21 [1-12].

1<sup>o</sup>. Primero. El Señor embía por el asna y el pollino, diziendo : desatados y traédmelos ; y si alguno os dixere alguna cosa, dezid que el Señor los ha menester, y luego los dexará.

First Point. First: The Lord sends for the ass and the foal, saying: "Loose them and bring them to Me, and if any one shall say anything to you, say ye that the Lord hath need of them, and forthwith he will let them go."

2<sup>o</sup>. 2<sup>o</sup>. Subió sobre el asna, cubierta con las vestiduras de los apóstoles.

Second Point. Second: He mounted upon the ass, which was covered with the garments of the Apostles.

3<sup>o</sup>. 3<sup>o</sup>. Le salen a rezebir tendiendo sobre el camino sus vestiduras de los ramos de los árboles, y diciendo : Sáluanos, Hijo de Daud ; bendito el que viene en nombre del Señor. Sáluanos en las alturas).

Third Point. Third: They went out to receive Him, strewing in the way their garments and the branches of the trees, saying: "Save us, Son of David, blessed is He that cometh in the name of the Lord: Save us in the heights!"

[288]  
DE LA PREDICACIÓN EN EL  
TEMPLO,  
LU., CA. 19, LI. G.

[288]  
OF THE PREACHING IN THE  
TEMPLE  
Luke, Chapter 19 [47, 48].

1<sup>o</sup>. Primero. Estaua cada día enseñando en el templo.

First Point. First: He was every day teaching in the Temple.

2<sup>o</sup>. 2<sup>o</sup>. Acabada la predicación, porque no hauía quien lo resçibiese en Hierusalem, se voluía a Bethania.

Second Point. Second: The preaching finished, since there was no one who would receive Him in Jerusalem, He used to return to Bethany.

[289]  
DE LA ÇENA, MAT., 26. JO. 13,  
LI. A

[289]  
OF THE SUPPER  
Matthew 26; John 13.

1<sup>o</sup>. Primero. Comió el cordero pascual con sus doze apóstoles, a los

First Point. First: He ate the Paschal Lamb with His twelve

Primo. Praecipit Dominus adduci asinam et pullum : (solvate eos et adducite ad me ; et siquis aliquid vobis dixerit, dicite quia Dominus his opus habet, et statim dimittet eos).

2<sup>o</sup>. Asinam conscendit apostolorum vestibis instratam.

3<sup>o</sup>. Excepturus eum populus, cum veniret obviam, vestimentis suis et ramis arborum sternebat viam, et caneat : (Osanna, id est, salva nos, fili David : benedictus qui venit in nomine Domini ; osanna in excelsis). [64r]

[288]  
DE PRAEDICATIONE IN TEMPLO,  
LUC. 19.<sup>o</sup>

Primo. Docebat quotidie in templo.

2<sup>o</sup>. Finita praedicatione, in Bethaniam redibat, nemine apud Hierosolymam ipsum excipiente.

[289]  
HE CAENE ULTIMA,  
MATH. 26.<sup>o</sup> ET IOAN. 13.<sup>o</sup>

Primo. Comedit cum discipulis paschalem agnum, eosque de

1. The Lord ordered that a she-donkey and its colt be brought there: "Untie and bring them to me; and if anyone says anything to you, say that the Lord needs them, and right away he will release them."

2. He sat on the she-donkey covered with the apostles' garments.

3. Receiving Him, as He was coming toward them, people laid down branches and clothes on the road and sang: "Hosanna to the Son of David, blessed is He who comes in the name of the Lord. Hosanna in the highest."

[288]  
The Preaching in the Temple  
(Lk 19)

1. He taught daily in the Temple.

2. His preaching done, He returned to Bethany, nobody welcomed Him in Jerusalem.

[289]  
The Last Supper  
(Mt 26 & Jn 13)

1. He ate the paschal lamb with the disciples, and foretold His imminent

<p>[47v] quales les predixo su muerte : (En verdad os digo que vno de vosotros me ha de vender).</p>	<p>Apostles, to whom He foretold His death. "In truth, I say to you that one of you is to sell Me."</p>	<p>imminente sua morte praemonuit : (Amen dico vobis, quia unus vestrum me traditurus est).</p>	<p>death: "Amen, I tell you that one of you is about to betray me."</p>
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<p>2º. 2º. Labó los pies de los discípulos, hasta los de Judas, començando de Sant Pedro, el qual considerando la maiestad del Señor y su propria baxeza, no queriendo consentir, dezia : Señor, ¿ tú me labas a mí los pies ? ; mas Sant Pedro no sabía que en aquello daba exemplo de humildad, y por eso dixo : (Yo os he dado exemplo, para que hagáis como yo hize).</p>	<p>Second Point. Second: He washed the Disciples' feet, even those of Judas, commencing from St. Peter, who, considering the Majesty of the Lord and his own baseness, not wanting to consent, said: "Lord, dost Thou wash my feet?" But St. Peter did not know that in that He gave an example of humility, and for this He said: "I have given you an example, that you may do as I did."</p>	<p>2º. Lavit eorum, Iudae quoque ipsius, pedes, incipiens a Petro, qui ad maiestatem Christi et indignitatem suam respiciens, sese opponebat : (Domine, tu mihi lavas pedes ?), ignarus scilicet praebere a Domino exemplum humilitatis, ita postea declarante, (exemplum dedi vobis, ut sicut ego feci, ita et vos faciatis).</p>	<p>2. He washed their feet, including even Judas, starting with Peter, who, looking at Christ's majesty and at his own unworthiness, objected: "You, Lord, you wash my feet?" He did not know that he was being given an example of humility by the Lord, who then declared: "I have indeed given you an example, so that what I have done, you also will do."</p>
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<p>3º. 3º. Instituyó el sacratísimo sacrificio de la Eucharistía, en grandísima señal de su amor, diciendo : (Tomad y comed). Acabada la çena, Judas se sale a vender a Xpo nuestro Señor.</p>	<p>Third Point. Third: He instituted the most sacred sacrifice of the Eucharist, to be the greatest mark of His love, saying: "'Take and eat.' "The Supper finished, Judas went forth to sell Christ our Lord.</p>	<p>3º. Sanctissimum eucharistiae sacramentum instituit in signum summae dilectionis, his verbis utens : (Accipite et comedite, etc.). Expleta autem coena, Iudas ad vendendum illum egressus est. [64v]</p>	<p>3. He instituted the holy sacrament of the Eucharist, as a sign of the supreme love, using these words: "Take and eat, etc." The meal over, Judas went out to sell Him.</p>
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<p>[290] DE LOS MISTERIOS HECHOS DESDE LA CENA HASTA EL HUERTO INCLUSIBE. MAT., CA. 26 Y MARCO CA. 14.</p>	<p>[290] OF THE MYSTERIES DONE FROM THE SUPPER TO THE GARDEN, INCLUSIVE Matthew, 26, and Mark, 14.</p>	<p>[290] DE MYSTERIIS POST CAENAM ET IN HORTO GESTIS, MATH. 26.º ET MARC. 1[4].º</p>	<p>[290] Mysteries Accomplished after the Supper, in the Garden (Mt26, Mk 14)</p>
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<p>1º. Primero. El Señor, acabada la çena y cantando el hymno, se fue al monte Oliveti con sus discípulos llenos de miedo, y dexando los ocho en Gethsemaní, diciendo : (Sentaos aquí hasta que vaya allí a orar).</p>	<p>First Point. First: The Supper finished, and singing the hymn, the Lord went to Mount Olivet with His Disciples, who were full of fear; and leaving the eight in Gethsemani, He said: "Sit ye here till I go yonder to pray."</p>	<p>Primo, peracta caena et hymno dicto, profectus est Christus ad Oliveti montem cum discipulis suis undecim metu plenis ; et octo remanere iussit Gethsemani : (sedete hic donec vadam illuc, et orem).</p>	<p>1. After the supper was finished and the hymn sung, Christ left for the Mount of Olives with His eleven disciples, who were full of fear; and He ordered eight of them to remain in Gethsemane: "Sit here, while I go over there and pray."</p>
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<p>2º. 2º. Acompañado de Sant Pedro,</p>	<p>Second Point. Second: Accompanied by St. Peter, St. James and St. John,</p>	<p>2º. ductis secum tribus, Petro, Iacobo</p>	<p>2. Taking three with Himself, peter,</p>
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Sant Tiago y Sant Joán, oró tres vezes al Señor, diciendo : (Padre, si se puede hazer, pase de mí este cáliz ; con todo no se haga my voluntad, sino la tuya). Y estando en agonía orava más prolixamente.

3°. 3°. Vino [48r] en tanto temor, que dezía : (Triste está my ánima hasta la muerte) ; y sudó sangre tan copiosa, que dize San Lucas : (Su sudor era como gotas de sangre que corrían en tierra), lo qual ya supone las vestiduras estar llenas de sangre.

[291]  
DE LOS MISTERIOS HECHOS  
DESDE EL HUERTO HASTA LA  
CASA DE ANÁS INCLUSIUE.  
MAT. 26, LUCAS 22, MAR. 14.

1°. Primero. El Señor se dexa besar de Judas, y prender como ladrón, a los quales dixo : (Como a ladrón me avéis salido a prender, con palos y armas, quando cada día estava con vosotros en el templo enseñando, y no me orendistes). Y diciendo : (¿A quién buscáys ?), cayeron en tierra los enemigos.

2°. 2°. San Pedro hirió a un sieruo del pontífice, al qual el mansueto Señor dize : (Torna tu espada en su lugar), y sanó la herida del sieruo.

3°. 3°. Desamparado de sus discípulos

He prayed three times to the Lord, saying: "Father, if it be possible, let this chalice pass from Me. Nevertheless, let not My will be done, but Thine." And being in agony, He prayed the longer.

Third Point. Third: He came into such fear, that He said, "My soul is sorrowful unto death," and He sweated blood so plentiful, that St. Luke says: "His sweat was as drops of blood which were running on the earth;" which supposes that the garments were already full of blood.

[291]  
OF THE MYSTERIES DONE FROM  
THE GARDEN TO THE HOUSE OF  
ANNAS, INCLUSIVE  
Matthew 26, Luke 22, Mark 15.

First Point. First: The Lord lets Himself be kissed by Judas and taken as a robber, to whom He said: "You have come out as to a robber to apprehend Me with clubs and arms; when I was daily with you in the Temple teaching and you did not take Me." And He saying: "Whom seek ye?" the enemies fell on the earth.

Second Point. Second: St. Peter wounded a servant of the High Priest, and the meek Lord said to Peter: "Return thy sword into its place," and He healed the wound of the servant.

Third Point. Third: Left by His

et Ioanne, oravit ter dicens : (Pater, si fieri potest, transeat a me calix iste ; veruntamen non mea voluntas fiat, sed tua) ; et in agonia existens, prolixius orabat.

3°. Cum eo timoris redigi se passus fuisset, ut diceret (tristis est anima mea usque ad mortem), etiam sanguinem sudavit copiosum, teste Luca : (factus est sudor eius, sicut guttae sanguinis decurrentis in terram). Unde coniiicere licet, vestimenta eius iam tum fuisse madefacta cruore.

[291]  
DE COMPREHENSIONE CHRISTI  
ET TRADUCTIONE AD ANNAE  
DOMUM, MATH. 26.º ; LUC. 22.º ET  
MARC. 14.º

Primo. Permisit se Dominus osculo a Juda tradi, [65r] et quasi latronem comprehendi : (Tamquam ad latronem existis comprehendere me; quotidie apud vos eram docens in templo, et non me tenuistis) ; ipsoque interrogante (quem queritis ?), corruerent in terram inimici omnes.

2°. Servum pontificis percutienti Petro : (Mitte gladium tuum in vaginam), et sanavit servum.

3°. Captus, et a discipulis relictus, ad

James, and John, He prayed three times, saying: "My Father, if it is possible, may this chalice pass by me; however, not as I will it but as You do." And being in agony, He prayed more earnestly.

3. And He submitted Himself to suffer such a fear that He said: "My soul is sad to the point of death," and sweated a large amount of blood, as Luke testifies: "His sweat became like drops of blood flowing to the ground." Hence, one can suppose that His garments were already soaked with blood.

[291]  
The Arrest of Christ and the Transfer  
to Annas' House  
(Mt 26; Lk 22; Mk 14; Jn 18)

1. The Lord allowed Judas to betray Him with a kiss, and to be Himself arrested as a thief: "You came out with swords and sticks to arrest me, as if I were a thief. Every day I was among you, teaching in the Temple, and you did not take me." And when He asked: "Whom are you looking for?" all His enemies fell on the ground.

2. He said to Peter who was hitting a servant of the high priest: "Put your sword back into its holder," and He cured the servant.

3. After being caught and abandoned

es llevado a Anás, adonde San Pedro, que le avía seguido desde lexos, lo negó vna vez, y a Xpo le fue dada vna bofetada, diziéndole : (¿ Así respondes al pontífice ?).

Disciples, He is taken to Annas, where St. Peter, who had followed Him from afar, denied Him once, and a blow was given Christ by one saying to Him: "Answerest Thou the High Priest so?"

Annae domum pertrahitur, ubi a Petro, paulo post secuto, semel negatus est ; at alapam accepit a ministro quondam obiiciente : (Sic respondes pontifici?).

by His disciples, He was taken to Annas' house, where He was denied once by Peter, who had followed Him at a little distance. There He was slapped by a servant, who reproached: "Is this the way You answer to the high priest?"

[292]  
DE LOS MISTERIOS HECHOS  
DESDE CASA DE ANÁS HASTA  
LA CASA DE CAYPHÁS  
INCLUSIUE. [48v]

[292]  
OF THE MYSTERIES DONE FROM  
THE HOUSE OF ANNAS TO THE  
HOUSE OF CAIPHAS, INCLUSIVE

[292]  
DE GESTIS POSTEA IN DOMO  
CAIPHAE, MATH. 26.º

[292]  
About What Happened Next in  
Caiaphas' House  
(Mt 26)

1º. Primero. Lo llevan atado desde casa de Anás a casa de Cayphás, adonde San Pedro lo negó dos vezes, y mirado del Señor, saliendo fuera lloró amargamente.

First Point. First: They take Him bound from the house of Annas to the house of Caiphas, where St. Peter denied Him twice, and looked at by the Lord, going forth he wept bitterly.

Primo. Abducitur ligatus Christus ab Anna in domum Caiphae, ubi Petrus rursus eum bis negavit, atque respiciente ipsum Domino : (egressus foras flevit amare).

1. Christ, bound, was brought from Annas' House, where Peter again denied Him twice, and as the Lord looked at him, he "went out and cried bitterly."

2º. 2º. Estuvo Jesús toda aquella noche atado.

Second Point. Second: Jesus was all that night bound.

2º. Permansit ligatus tota illa nocte.

2. He remained bound all that night.

3º. 3º. Aliende desto los que lo tenían preso se burlaban dél, y le herían, y le cubrían la cara, y le deban de bofetadas ; y le preguntaban : (Prophetiza nobis quién es el que te hirió). Y semejantes cosas blasphemaban contra él.

Third Point. Third: Besides, those who held Him captive mocked Him and struck Him and covered His face and gave Him buffets and asked Him: "Prophecy to us, who is he that struck Thee?" and like things, blaspheming against Him.

3º. Circunstantes eum satellites illudebant, vexabant, et velata facie colaphis caedebant interrogantes : (prophetiza nobis quis est, qui te [65v] percussit) ; ac modis aliis blasphemabant.

3. The guards around him ridiculed and maltreated Him, and after covering His face and hitting Him with their fists, they asked: "Prophecy to us, Christ, who is the one who hits You?" and they were blaspheming in other ways.

[293]  
DE LOS MISTERIOS HECHOS  
DESDE LA CASA DE CAYPHÁS  
HASTA LA DE PILATO  
INCLUSIUE,  
MAT. 27, LUCAS 23, MAR. 15

[293]  
OF THE MYSTERIES DONE FROM  
THE HOUSE OF CAIPHAS TO  
THAT OF PILATE, INCLUSIVE

[293]  
DE CHRISTI APUD PILATUM  
ACCUSATIONE MATH. 27.º ;  
LUC. 23.º ET MARC. 15.º

[293]  
The Charge against  
Christ before Pilate  
(Mt 27; Lk 23; Mk 15; Jn 18)

Matthew 26, Luke 23, Mark 15.

1<sup>o</sup>. Primero. Lo llevan toda la multitud de los judíos a Pilato, y delante dél lo acusan, diciendo : (A éste avemos hallado que hechaua a perder nuestro pueblo y vedaba pagar tributo a César).

2<sup>o</sup>. 2<sup>o</sup>. Después de abello Pilato vna vez y otra examinado, Pilato dize : (Yo no hallo culpa ninguna).

3<sup>o</sup>. 3<sup>o</sup>. Le fue preferido Barrabás ladrón. (Dieron voces todos, diciendo : no dexes a éste. Sino a Barrabás).

[294]  
DE LOS MISTERIOS HECHOS  
DESDE CASA DE PILATO HASTA  
LA DE HERODES

1<sup>o</sup>. Primero. Pilato embió a Jesús Galileo a Herodes, tetrarca de Galilea. [49r]

2<sup>o</sup>. 2<sup>o</sup>. Herodes curioso le preguntó largamente, y él ninguna cosa le respondía, aunque los escribas y sacerdotes le acusaban constantemente.

3<sup>o</sup>. 3<sup>o</sup>. Herodes lo despreció con su ejército, vestiéndole con vna beste blanca.

[295]  
DE LOS MISTERIOS HECHOS  
DESDE CASA DE HERODES  
HASTA LA DE PILATO. MAT. 26,  
LU. 23, MA. 15 ET JO. 19.

First Point. First: The whole multitude of the Jews take Him to Pilate and accuse Him before him, saying: "We have found that this man tried to ruin our people and forbade to pay tribute to Caesar."

Second Point. Second: Pilate, after having examined Him once and again, said: "I find no fault."

Third Point. Third: The robber Barabbas was preferred to Him. "They all cried, saying: 'Give us not this man, but Barabbas !' "

[294]  
OF THE MYSTERIES DONE FROM  
THE HOUSE OF PILATE TO THAT  
OF HEROD

First Point. First: Pilate sent Jesus, a Galilean, to Herod, Tetrarch of Galilee.

Second Point. Second: Herod, curious, questioned Him much and He answered him nothing, although the Scribes and Priests were accusing Him constantly.

Third Point. Third: Herod despised Him with his army, clothing Him with a white garment.

[295]  
OF THE MYSTERIES DONE FROM  
THE HOUSE OF HEROD TO THAT  
OF PILATE  
Matthew 27, Luke 23, Mark 15, and  
John 19.

Primo. Traducitur deinceps ad Pilatum Christus et coram eo a iudaeis calumniose accusatur : (hunc invenimus subvertentem gentem nostram et prohibentem dare tributa Caesari).

2<sup>o</sup>. Eo semel atque iterum examinato, retulit Pilatus : (ego nullam in eo invenio causam).

3<sup>o</sup>. Barabbae latronis, quam Christi Iesu, liberationem malle se iudaei proclamarunt : (non hunc sed Barabbam).

[294]  
DE TRANSMISSO CHRISTO AD  
HERODEM, IBIDEM

Primo. Transmisit Pilatus Christum ad Herodem, aestimans quod esset galilaeus.

2<sup>o</sup>. Herod poscenti curiosa nihil penitus respondit, licet a iudeis valide accusaretur.

3<sup>o</sup>. Ab Herode cum suo exercitu spretus fuit atque veste alba indutus.

[295]  
DE REVERSIONE AB HERODE  
AD PILATUM, MATH. 27.º ; LUC.  
23.º ; MARC. 15.º ET IOAN. 19.º

1. Then Christ was brought to Pilate, and before him He was falsely accused by the Jews: "We found Him subverting our people and prohibiting them from paying tribute to Caesar."

2. After a first and second examination Pilate reported: "I don't find any case in this."

3. The Jews claimed that they preferred the release of Barabbas, a brigand, rather than Christ Jesus: "Not this one, but Barabbas."

[294]  
Christ Is Sent to Herod  
(Lk 23)

1. Pilate sent Christ to Herod, because he thought that He was from Galilee.

2. To Herod, who interrogated Him with curiosity, He did not give any answer, though He was vehemently accused by the Jews.

3. He was despised by Herod and his people and clothed with a white garment.

[295]  
From Herod back to Pilate  
(Mt 27; Lk 23; Mk 15; Jn 19)

<p>1<sup>o</sup>. Primero. Herodes lo torna a embiar a Pilato, por lo qual son hechos amigos, que antes estavan enemigos.</p>	<p>First Point. First: Herod sends Him back to Pilate. By this they were made friends, who before were enemies.</p>	<p>Primo, Christum remisit ad Pilatum Herodes, [66r] et ambo ea ipsa die, cum prius inimici essent, sibi invicem reconciliati sunt.</p>	<p>1. Herod sent Christ back to Pilate, and the same day, having before been enemies, they are reconciled with each other.</p>
<p>2<sup>o</sup>. 2<sup>o</sup>. Tomó a Jesús Pilato, y açotólo ; y los soldados hizieron vna corona de espinas, y pusiéronla sobre su cabeza, y bestióronlo de púrpura, y venían a él y dezían : (Dios te salve, rey de los iudíos) ; y dábanle de bofetadas.</p>	<p>Second Point. Second: Pilate took Jesus and scourged Him; and the soldiers made a crown of thorns and put it on His head, and they clothed Him with purple and came to Him and said: "Hail, King of the Jews!", and they gave Him buffets.</p>	<p>2<sup>o</sup>. Iesum flagellis caedi iussit Pilatus ; milites eundem spinis coronarunt, atque purpura induerunt ; deinde irridentes dicebant : (salve, rex iudaeorum) et colaphos simul impingebant.</p>	<p>2. Pilate ordered that Jesus be scourged; the soldiers crowned Him with thorns and clothed Him with a purple garment, and then laughed at Him, saying: "Hail, King of the Jews!" and hit His face.</p>
<p>3<sup>o</sup>. 3<sup>o</sup>. Lo sacó fuera en presentía de todos : (Salió pues Jesús fuera, coronado de espinas y vestido de grana; y dixoles Pilato : É aquí el hombre). Y como lo viesen los Pontifiçes, daban bozes, diciendo : (Crucifica, crucificalo).</p>	<p>Third Point. Third: He brought Him forth in the presence of all. "Then Jesus went forth crowned with thorns and clothed with a purple garment, and Pilate said to them: "Here is the Man!" and when the Priests saw Him, they shouted, saying: "Crucify, crucify Him!"</p>	<p>3<sup>o</sup>. Ita coronatum spinis et purpura indutum eduxit in propatulum Pilatus, et ait : (Ecce Homo) ; pontifices vero conclamabant : (Crucifige, crucifige eum).</p>	<p>3. "Jesus then came out wearing the crown of thorns and the purple garment," and Pilate said to them: "Here is the man." But the high priests shouted together: "Crucify Him, crucify Him."</p>
<p>[296] DE LOS MISTERIOS HECHOS DESDE CASA DE PILATO HASTA LA CRUZ INCLUSIUE. JO., 19, LI. D</p>	<p>[296] OF THE MYSTERIES DONE FROM THE HOUSE OF PILATE TO THE CROSS, INCLUSIVE John 19 [15-20].</p>	<p>[296] DE CONDEMNATIONE ET CRUCIFIXIONE IESU CHRISTI, IOAN. 19.<sup>o</sup></p>	<p>[296] The Condemnation and Crucifixion of Jesus Christ (Jn 19)</p>
<p>1<sup>o</sup>. Primero. Pilato, sentado como juez, les cometió a Jesús, para que le crucificasen, después que los iudios lo auían negado por rey, diciendo : (No tenemos rey sino a Çésar].</p>	<p>First point. First: Pilate, seated as judge, delivered Jesus to them to crucify Him, after the Jews had denied Him for king, saying: "We have no king but Caesar!"</p>	<p>Primo. Sedens pro tribunal Pilatus, Christum iudicavit et tradidit crucifigendum, posteaquam negantes eum iudaei suum regem esse, dixerunt : (Non habemus regem nisi Caesarem).</p>	<p>1. Sitting in court, Pilate judged Christ, and handed Him over to be crucified, after the Jews denied Him as their King, saying: "We have no king but Caesar!"</p>
<p>2<sup>o</sup>. 2<sup>o</sup>. Llevava la cruz a cuestras, y no podiéndola llevar, fue constreñido [49v] Simón cirenense para que la leuase detrás de Jesús.</p>	<p>Second Point. Second: He took the Cross on His shoulders and not being able to carry it, Simon of Cyrene was constrained to carry it after Jesus.</p>	<p>2<sup>o</sup>. Baiulavit Christus crucem suam, donec ob virium defectum, Simon quidam cyrenaeus illam post eum ferre compulsus est.</p>	<p>2. Christ carried His cross until, His strength abandoning Him, Simon of Cyrene was compelled to carry it after Him.</p>
<p>3<sup>o</sup>. 3<sup>o</sup>. Lo crucificaron en medio de</p>	<p>Third point. Third: They crucified</p>	<p>3<sup>o</sup>. Inter duos latrones crucifixus fuit,</p>	<p>3.He was crucified between two</p>



dos ladrones, poniendo este titulo : (Jesús Naçareno, rey de los iudíos.)	Him between two thieves, setting this title: "Jesus of Nazareth, King of the Jews."	adscripto titulo : (Iesus nazarenus rex iudeorum). [66v]	brigands; the sign said: 'Jesus the Nazarene, King of the Jews.'
[297] DE LOS MISTERIOS HECHOS EN LA CRUZ. JO., 19, LIT. E, F, G	[297] OF THE MYSTERIES ON THE CROSS John 19 [25-37].	[297] DE MYSTERIIS IN CRUCE FACTIS, IOAN., 19.º	[297] The Mysteries Done on the Cross (Mt 27; Lk 23; Jn 19)
1º. Primero. Habló 7 palabras en la cruz : rogó por los que le crucificauan ; perdonó al ladrón, encomendó a San Joán a su Madre, y a la Madre a San Joán ; dixo con alta voz: (Sitio), y diéronle hiel y vinagre ; dixo que hera desmanparado ; dixo : Acabado es; dixo: Padre, en tus manos encomiendo mi espíritu.	First Point. First: He spoke seven words on the Cross: He prayed for those who were crucifying Him; He pardoned the thief; He recommended St. John to His Mother and His Mother to St. John; He said with a loud voice: "I thirst," and they gave Him gall and vinegar; He said that He was abandoned; He said: "It is consummated"; He said: "Father, into Thy hands I commend My spirit!"	Primo. Blasphemias pertulit in cruce (vah, qui destruis templum Dei), et divisa sunt vestimenta eius.	1. He underwent blasphemies on the cross: "Ah! You who destroy the Temple of God, etc. Come down from the cross!" And His garments were divided.
2º. 2º. El sol fue escureçido, las piedras quebradas, las sepulturas abiertas, el velo del templo partido en dos partes de arriba abaxo.	Second Point. Second: The sun was darkened, the stones broken, the graves opened, the veil of the Temple was rent in two from above below.	2º. Effatus est Dominus in cruce verba septem, orans videlicet pro crucifigentibus, latroni parcens, Matrem et Ioannem sibi mutuo commendans, exclamans (sitio) quando eum aceto potaverunt, et deinde se a Patre dicens derelictum, postea (consummatum est) ; ac postremo : (Pater in manus tuas commendo spiritum meum).	2. On the cross, the Lord spoke seven words; He prayed for the ones crucifying Him; He forgave the thief; He committed to each other His Mother and John; He shouted: "I'm thirsty" when they gave Him vinegar; then He said that the Father abandoned Him, and later on: "It's done"; and finally: "Father, into Your hands I recommend my spirit."
3º. 3º. Blasphémanle, diciendo : (Tú eres el que destruyes el templo de Dios, baxa de la cruz) ; fueron diuididas sus vestiduras ; herido con la lanza su costado, manó agua y sangre.	Third Point. Third: They blaspheme Him, saying: "Thou wert He who destroyest the Temple of God; come down from the Cross." His garments were divided; His side, struck with the lance, sent forth water and blood.	3º. Sol obscuratus est, ipso expirante, et petrae scissae sunt ; aperta quoque monumenta, et velum templi a summo ad infimam usque partem scissum ; et latus lancea confossum aquam et sanguinem effudit.	3. When He expired, the sun was obscured, rocks were broken, graves opened, the curtain of the Temple is torn from the top to the bottom, and His side, perforated by the lance, put forth water and blood.
[298]	[298]	[298]	[298]

DE LOS MISTERIOS HECHOS DESDE LA CRUZ HASTA EL SEPULCHRO INCLUSIUE. IBIDEM	OF THE MYSTERIES FROM THE CROSS TO THE SEPULCHRE, INCLUSIVE Ibidem.	DE MYSTERIO SEPULTURAE, IBID.	The Mystery of the Burial (Same Chapters)
<i>1º.</i> Primero. Fue quitado de la cruz por Joseph y Nicodemo, en presencia de su Madre dolorosa.	First Point. First: He was let down from the Cross by Joseph and Nicodemus, in presence of His sorrowful Mother.	Primo. De cruce sublatus est mortuus Dominus per Ioseph atque Nicodemum in conspectus ipso Matris afflictissimae.	1. Once dead, the Lord was removed from the cross by Joseph and Nicodemus before the eyes of His very afflicted Mother.
<i>2º.2º.</i> Fue llevado el cuerpo al sepulchro y vntado y sepultado.	Second Point. Second: The Body was carried to the Sepulchre and anointed and buried.	<i>2º.</i> Delatum est ad sepulchrum corpus, unctum et inclusum.	2. His anointed body was brought into a sepulcher, which is then closed.
<i>3º. 3º.</i> Fueron puestas gaurdas. [50r]  [299] DE LA RESURRECCIÓN DE XPO NUESTRO SEÑOR. DE LA PRIMERA APARIÇIÓN SUYA	Third Point. Third: Guards were set.  [299] OF THE RESURRECTION OF CHRIST OUR LORD OF HIS FIRST APPARITION	<i>3º.</i> Adhibiti sunt inibi custodes.  [299] DE CHRISTI RESURRECTIONE ET APPARITIONE PRIMA	3. There some guards were put in place. [299] The Resurrection of Christ and the First Apparition
<i>1º.</i> Primero. Apareció a la Virgen María ; lo qual, aunque no se diga en la Escripura, se tiene por dicho en dezir que apareció a tantos otros ; porque la Escripura supone que tenemos entendimiento, como está escripto : (¿También vosotros estáys sin entendimiento ?).	First Point. First: He appeared to the Virgin Mary. This, although it is not said in Scripture, is included in saying that He appeared to so many others, because Scripture supposes that we have understanding, <sup>1</sup> as it is written: "Are you also without understanding?"  <small><sup>1</sup>Understanding is added, apparently in St. Ignatius' hand.</small>	Primum apparuit Dominus Matri suae, postquam resurrexit, cum dicat Scriptura, quod apparuit multis. Licet enim nominatim illam non exprimat, id nobis tamen relinquit pro certo, tanquam intellectum habentibus ; ne alioqui iure audiamus illud : adhuc et vos sine intellectu estis?	1. After He was risen, the Lord appeared to His Mother, since Scriptures say that He appeared to many. Even though they do not mention her by name, they nevertheless leave it to us as certain, inasmuch as we have intelligence; if not, we would justly hear this: "Are you, too, without any understanding?"
[300] DE LA 2 <sup>A</sup> APARIÇIÓN. MAR., CA. 16, LI. C	[300] OF THE SECOND APPARITION Mark, Chapter 16 [9].	[300] DE 2. <sup>A</sup> APPARITIONE, MARC. 16. <sup>O</sup>	[300] The Second Apparition (Mk 16)
<i>1º.</i> Primero. Van muy de mañana María Madalena, Jacobi y Solomé, al monumento, diciendo : (¿ Quién nos alçará la piedra de la puerta del	<b>First Point.</b> First: Mary Magdalen, Mary, the mother of James, and Salome come very <sup>2</sup> early to the Sepulchre saying: "Who shall lift for	Primo. Summo mane ad monumentum profectae sunt Maria Magdalенаe, Iacobi et Salome, inter se dicentes : (Quis revolvēt nobis lapidem ab ostio	1. Early in the morning Mary of Magdala, [Mary, mother] of James, and Salome came to the grave, saying to each other: "Who will remove for

monumento ? [)].	us the stone from the door of the	monumenti?).	us the stone from the entrance of the
2º. 2º. Veen la piedra alçada y al ángelo que dize : (A Jesús Nazareno buscáis; ya es resucitado, no está aquí].	Sepulchre?"  Second Point. Second: They see the stone lifted, and the Angel, who says: "You seek Jesus of Nazareth. He is already risen, He is not here."	2º. Viderunt lapidem revolutum, et angeli dictum audierunt : (Iesum quaeritis nazarenum ? Surrexit, non est hic).	sepulcher?"  2. They saw the stone rolled aside and heard the word of the angel: "You are looking for Jesus of Nazareth crucified. He is risen, He is not here."
3º. 3º. Aparesció a María, la qual se quedó çerca del sepulchro, después de ydas las otras.	Third Point. Third: He appeared to Mary, who remained about the Sepulchre after the others had gone.	3º. Apparuit Mariae Magdalенаe, quae, aliis digressis, iuxta sepulchrum restiterat.	3. He appeared to Mary of Magdala, who had stayed nearby the sepulcher after the others had gone.
[301] DE LA 3 <sup>A</sup> APARIÇIÓN. S. MAT., VLT. <sup>O</sup> CAPLO	[301] OF THE THIRD APPARITION  St. Matthew, last Chapter.	[301] DE APPARITIONE 3. <sup>A</sup> , MATH. ULTIMO	[301] The Third Apparition (Mt, Last Chapter)
1º. Primero. Salen estas Marías del monumento con temor y gozo grande, queriendo anunçiar a los discípulos la resurrección del Señor.	First Point. First: These Maries go from the Sepulchre with fear and joy, wanting to announce to the Disciples the Resurrection of the Lord.	Primo. Redibant a monumento mulieres cum timore simul et gaudio ingenti, ut narrarent [67v] discipulis quicquid de Domini resurrectione intellexerant.	1. The women returned from the sepulcher with fear and also great joy, to tell the disciples what they had understood of the Resurrection of the Lord.
2º. 2º. Xpo nuestro Señor se les aparesció en el camino, diziéndoles : (Dios os salue) ; y ellas llegaron y pusiéronse a sus pies y adoráronlo.	Second Point. Second: Christ our Lord appeared to them on the way, saying to them: "Hail:" and they approached and threw themselves at His feet and adored Him.	2º. Apparens eis in via Christus sit : (Avete) ; et illae accendetes ac prostratae ad pedes eius. Ipsum adorarunt.	2. Christ, appearing to them on the way, said: "Hail!" and they, approaching and kneeling at His feet, adored Him.
3º. 3º. Jesús les dize: (No temáys ; yd y dezyd a mis hermanos que vayan a Galilea, porque allí me verán). [50v]	Third Point. Third: Jesus says to them: "Fear not! Go and tell My brethren that they go into Galilee, for there they shall see Me."	3º. Affatus est iilas Dominus : (Nolite timere ; ite et renuntiate fratribus meis, ut eant in Galilaeam. Ibi enim me videbunt).	3. The Lord said to them: "Do not fear. Go and announce to my brothers to go to Galilee: There they will see me."
[302] DE LA 4 <sup>A</sup> APARIÇIÓN. CA. VLT. <sup>O</sup> DE LU., LI. B	[302] OF THE FOURTH APPARITION Last Chapter of Luke [12, 34].	[302] DE APPARITIONE 4. <sup>A</sup> , LUC. ULTIMO	[302] The Fourth Apparition (Lk, Last Chapter)

<sup>2</sup> Very is added, perhaps in St. Ignatius' hand.

1<sup>o</sup>. Primero. Oydo de las mujeres que Xpo era resucitado, fue de presto Sant Pedro al monumento.

2<sup>o</sup>. 2<sup>o</sup>. Entrando en el monumento, vio solos los Paños, con que fue cubierto el cuerpo de Xpo nuestro Señor, y no otra cosa.

3<sup>o</sup>. 3<sup>o</sup>. Pensando San Pedro en estas cosas, se le apareció Xpo, y por eso los apóstoles dezían : (Verdaderamente el Señor a resuscitado y aparecido a Simón).

[303]  
DE LA 5<sup>A</sup> APARICIÓN. EN EL  
VLT.<sup>o</sup>  
CA. DE S. LUCAS

1<sup>o</sup>. Primero. Se aparece a los discípulos, que yvan en Emaús hablando de Xpo.

2<sup>o</sup>. 2<sup>o</sup>. Los reprehende, mostrando por las Escrituras que Xpo hauía de morir y resucitar : (¡O neçios y tardos de corazón para creer todo lo que han hablado los prophetas ! ¿ No era necesario que Xpo padesciese y así entrase en su gloria ?)

3<sup>o</sup>. 3<sup>o</sup>. Por ruego dellos se detiene allí, y estuu con ellos hasta que en comulgándolos, desapareció ; y ellos, tornando, dixeron a los discípulos cómo lo auían conosciado en la comunión.

First Point. First: Having heard from the women that Christ was risen, St. Peter went quickly to the Sepulchre.

Second Point. Second: Entering into the Sepulchre, he saw only the cloths with which the Body of Christ our Lord had been covered, and nothing else.

Third Point. Third: As St. Peter was thinking of these things, Christ appeared to Him, and therefore the Apostles said: "Truly the Lord has risen and appeared to Simon."

[303]  
OF THE FIFTH APPARITION  
In the last Chapter of St. Luke.

First Point. First: He appeared to the Disciples who were going to Emmaus, talking of Christ.

Second Point. Second: He reproves them, showing by the Scriptures that Christ had to die and rise again: "O foolish and slow of heart to believe all that the Prophets have spoken! Was it not necessary that Christ should suffer and so enter into His glory?"

Third Point. Third: At their prayer, He lingers there, and was with them until, in giving them Communion, He disappeared. And they, returning, told the Disciples how they had known Him in the Communion.

Primo. Audita Petrus ex mulieribus Christi resurrection, cucurrit ad monumentum.

2<sup>o</sup>. Introgessus sola vidit linteamina, quibus fuerat involutum corpus.

3<sup>o</sup>. Cogitanti super his Petro Christus se ostendit ; unde dicebant apostoli : (Surrexit Dominus vere et apparuit Simoni[]).

[303]  
DE APPARITIONE 5.<sup>A</sup>, IBIDEM

Primo. Duobus discipulis deinceps apparuit cum irent in Emmaus, et de ipso colloquerentur.

2<sup>o</sup>. Redarguit eorum incredulitatem, et mysteria passionis atque resurrectionis ipsis exposuit : (O stulti et tardi corde ad credendum in omnibus, quae locuti sunt prophetae. Nonne [68r] oportuit Christum pati, et ita intrare in gloriam suam?).

3<sup>o</sup>. Rogatus, cum eis mansit, *fractoque ipsis pane* disparuit ; qui subito in Hierusalem reverse, nuntiaverunt apostolis quomodo vidissent eum, et in fractione panis agnovissent.

1. Having heard of the Resurrection of Christ from the women, Peter ran to the sepulcher.

2. Having gone inside, he saw only the burial cloths with which the body had been wrapped up.

3. While Peter was thinking about these things, Christ showed Himself to him; thus, the apostles said: "The Lord is truly risen, and He appeared to Simon."

[303]  
The Fifth Apparition  
(Lk, Still Last Chapter)

1. Thereafter He appeared to two disciples who were going to Emmaus and talking about Him.

2. He reproved them for their incredulity and explained to them the mysteries of the passion and Resurrection: "O fools and slow of heart to believe all that the prophets had said. Was it not necessary that Christ suffer and so enter into His glory?"

3. Having been asked, He stayed with them, and after breaking the bread for them, He disappeared. They returned immediately to Jerusalem to announce to the apostles how they had seen Him and recognized Him at the breaking of

			the bread.
[304] DE LA 6 <sup>A</sup> APARIÇÃO. JO., CA. 20, LI. E, F	[304] OF THE SIXTH APPARITION John, Chapter 20 [19-24].	[304] DE APPARITIONE 6. <sup>A</sup> , IOAN 20. <sup>O</sup>	[304] The Sixth Apparition (Jn 20)
1. <sup>o</sup> . Primero. Los discípulos estauan congregados (por el miedo de los Judíos), excepto Sancto Thomás.	First Point. First: The Disciples, except St. Thomas, were gathered together for fear of the Jews.	Primo. Discipuli omnes (praeter Thomam) domi congregate erant, propter iudaeorum metum.	1. All the disciples, Thomas excepted, were gathered together at home for fear of the Jews.
2. <sup>o</sup> . 2. <sup>o</sup> . Se les apareció Jesús, estando las puertas çerradas, y estando en medio dellos, [51r] dize: (Paz con vosotros).	Second Point. Second: Jesus appeared to them, the doors being shut, and being in the midst of them, He says: "Peace be with you!"	2. <sup>o</sup> Ingressus ianuis clausis Christus, et in medio eorum conspicuum se praebens, ita compellavit : (Pax vobis).	2. Though the doors were closed, Christ entered, "stood in the midst of them, and said to them: Peace be with you."
3. <sup>o</sup> . 3. <sup>o</sup> . Dales el Espíritu Sancto, diziéndoles : (Recebid el Espíritu Sancto ; a aquellos que perdonáredes los peccados, les serán perdonados).	Third Point. Third: He gives them the Holy Ghost, saying to them: "Receive ye the Holy Ghost: to those whose sins you shall forgive, to them they shall be forgiven."	3. <sup>o</sup> Spiritum Sanctum eis dedit et ait : (Accipite Spiritum Sanctum ; quorum remisieritis peccata, remittuntur eis, etc.).	3. He gave them the Holy Spirit and said: "Receive the Holy Spirit; whose sins you will remit, they are remitted, etc."
[305] LA 7 <sup>A</sup> APARIÇÃO. JO., 20, LI. G	[305] THE SEVENTH APPARITION John 20 [24-30].	[305] DE APPARITIONE 7. <sup>A</sup> , IBIDEM	[305] The Seventh Apparition (Jn 20)
1. <sup>o</sup> . Primero. Sancto Thomás, incrédulo, porque era absente de la aparición preçedente, dize : Si no lo viere, no lo creeré.	First Point. First: St. Thomas, incredulous because he was absent from the preceding apparition, says: "If I do not see Him, I will not believe."	Primo. S. Thomas cum apparitioni praedictae non interfuisset, protestatus erat : (Nisi videro, non credam).	1. Because he was not present at the previous apparition, Thomas stated: "If I don't see, etc", I won't believe."
2. <sup>o</sup> . 2. <sup>o</sup> . Se les aparece Jesús desde ay a ocho días, estando çerradas las puertas, y dize a Sancto Thomás : (Mete aquí tu dedo y vee la verdad, y no quieras ser incrédulo, sino fiel).	Second Point. Second: Jesus appears to them eight days from that, the doors being shut, and says to St. Thomas: "Put here thy finger and see the truth; and be not incredulous, but believing."	2. <sup>o</sup> Post dies octo, iterum clausis ianuis obtulit se videndum Christus, et Thomae dixit : (Infer huc digitum tuum et vide, et noli esse incredulus sed fidelis). [68v]	2. Eight days later, the doors being closed, Christ showed Himself and said to Thomas: "Put your finger here, and see. etc., and be not incredulous but faithful."
3. <sup>o</sup> . 3. <sup>o</sup> . Sancto Thomás creyó, diziendo : (Señor mío y Dios mío) ; al qual dize Xpo : (Bienaventurados son los que no	Third Point. Third: St. Thomas believed, saying: "My Lord and my God!" Christ said to him: " Blessed are	3. <sup>o</sup> Exclamavit Thomas : (Dominus meus et Deus meus), cui subintulit Christus : (Beati qui non viderunt et	3. Thomas exclaimed: "My Lord and my God." Christ added to that: "Blessed are those who have not seen,

vieron y creyeron).

those who have not seen and have believed."

and have believed."

[306]  
DE LA 8<sup>A</sup> . APARIÇIÓN. JO., CA.  
VLT.<sup>O</sup>, LI. A, B

[306]  
OF THE EIGHTH APPARITION  
John, last Chapter [1-24].

[306]  
DE APPARITIONE 8.<sup>A</sup>, IOAN.  
ULTIMO

[306]  
The Eighth Apparition  
(Jn, Last Chapter)

1<sup>o</sup>. Primero. Jesús apareçe a 7 de sus discípulos, que estavan pescando, los quales por toda la noche no habían tomado nada, y estendiendo la red por su mandamiento, (no podían sacalla por la muchedumbre de peçes).

First Point. First: Jesus appears to seven of His Disciples who were fishing, and had taken nothing all night; and spreading the net by His command, "They were not able to draw it out for the multitude of the fishes."

Primo. Palam se denuo fecit Christus piscantibus septem discipulis, qui, cum tota nocte nil cepissent, iactum ad mandatun eius rete extrahere iam non valebant, prae piscium multitudine.

1. Christ manifested Himself again to seven of the disciples who were fishing; they had not caught anything all night long, and "because of the multitude of fish they could not pull up" the net that they had spread at His command.

2<sup>o</sup>. 2<sup>o</sup>. Por este milagro San Joán lo conoçió y dixo a Sant Pedro : (El Señor es) ; el qual se hechó en la mar, y vino [51v] a Xpo.

Second Point. Second: By this miracle St. John knew Him and said to St. Peter: "It is the Lord!" He cast himself into the sea and came to Christ.

2.<sup>o</sup> Per id miraculum, agnoscens eum Ioannes, sit Petro : (Dominus est), qui confestim desiliens in mare, ad Christum accessit.

2. At this miracle, John, recognizing Him, told Peter: "It is the Lord." Peter immediately cast himself into the sea and approached Christ.

3<sup>o</sup>. 3<sup>o</sup>. Les dio a comer parte de vn pez asado y vn Panar de miel ; y encomendó las ovejas a San Pedro, primero examinado tres vezes de la charidad, y le dize : (Apañenta mis ovejas).

Third Point. Third: He gave them to eat part of a fish roasted, and a comb of honey, and recommended the sheep to St. Peter, having first examined him three times on charity, and says to him: "Feed My sheep !"

3.<sup>o</sup> Dedit eis ut comederent panem et piscem, etc. Postea Petro an se diligeret ter interrogato, suum ovile commendavit : (Pasce oves meas).

3. He gave them bread and fish to eat. Then He asked Peter three times if he loved Him; and He commended His sheep to Peter: "Feed my sheep"

[307]  
DE LA 9<sup>A</sup> APARIÇIÓN. MAT., CA.  
VLT.<sup>O</sup>, LI. D

[307]  
OF THE NINTH APPARITION  
Matthew, last Chapter [16-end].

[307]  
DE APPARITIONE 9.<sup>A</sup>, MATH.  
ULTIMO

[307]  
The Ninth Apparition  
(Mk, Last Chapter)

1<sup>o</sup>. Primero. Los discípulos por mandado del Señor van al monte Thabor.

First Point. First: The Disciples, by command of the Lord, go to Mt. Thabor.

Primo. Ex Domini mandato abeunt discipuli ad montem Thabor.

1. By command of the Lord, the disciples went to Mount Tabor.

2<sup>o</sup>. 2<sup>o</sup>. Xpo se les apareçe, y dize: (Dada me es toda potestad en çielo y en tierra).

Second Point. Second: Christ appears to them and says: "All power is given to Me in heaven and on earth."

2.<sup>o</sup> Iis apparens ille inquit : (Data est mihi omnis potestas in caelo et in terra).

2. Appearing to them, He said: "All power has been given to me in heaven and on earth."

<p>3°. 3°. Los embió por todo el mundo a predicar, diziendo : (Yd y enseñad todas las gentes, bautizándolas en nombre del Padre y del Hijo y del Espíritu Sancto).</p>	<p>Third Point. Third: He sent them through all the world to preach, saying: "Go and teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."</p>	<p>3°. Mittens eos ad praedicandum per universum orbem, sic mandavit : (Ite, et docete omnes gentes, baptizantes [69r] eos in nomine Patris et Filii et Spiritus Sancti).</p>	<p>3. And sending them to preach through the whole world, He thus commissioned them: "Go therefore and teach all peoples, baptizing them in the name of the Father, and the Son, and the Holy Spirit."</p>
<p>[308] DE LA 10<sup>A</sup> APARIÇIÓN. EN LA PRIMERA EPÍSTOLA A LOS CORINTHIOS, CA. 15, LI. B</p>	<p>[308] OF THE TENTH APPARITION In the First Epistle to the Corinthians, Chapter 15 [7].</p>	<p>[308] DE APPARITIONE 10.<sup>A</sup> I COR. 15.<sup>O</sup></p>	<p>[308] The Tenth Apparition (1 Cor 15)</p>
<p>(Después fue visto de más de 500 hermanos juntos).</p>	<p>"Afterwards He was seen by more than five hundred brethren together."</p>	<p>(Deinde visus est plusquam quingentis fratribus simul).</p>	<p>"Afterward, He was seen by more than five hundred brothers together."</p>
<p>[309] DE LA 11<sup>A</sup> APARIÇIÓN. EN LA PRIMERA EPÍSTOLA A LOS CORINTHIOS, CA. 15, LI. B</p>	<p>[309] OF THE ELEVENTH APPARITION In the First Epistle to the Corinthians, Chapter 15 [7].</p>	<p>[309] DE APPARITIONE 11. <sup>A</sup>, IBIDEM</p>	<p>[309] The Eleventh Apparition (1 Cor 15)</p>
<p>(Apareció después a Santiago). [52r]</p>	<p>"Afterwards He appeared to St. James."</p>	<p>(Apparuit deinde Iacobo).</p>	<p>Then He appeared to James.</p>
<p>[310] DE LA 12<sup>A</sup> APARIÇIÓN</p>	<p>[310] OF THE TWELFTH APPARITION</p>	<p>[310] DE APPARITIONE 12.<sup>A</sup></p>	<p>[310] The Twelfth Apparition</p>
<p>Apareció a Joseph ab Arimatía, como píamente se medita y se lee en la vida de los sanctos.</p>	<p>He appeared to Joseph of Arimathea, as is piously meditated and is read in the lives of the Saints.<sup>1</sup></p>	<p>Apparuisse Christum etiam Iosepho ab Arimathia legitur in hagiographis quibusdam, et verisimile est atque meditati pium.</p>	<p>It is read in some hagiographies that Christ appeared also to Joseph of Arimathea. It is a probable fact and can be piously meditated.</p>
<p><sup>1</sup> Is piously meditated and is read in the lives of the Saints is in the hand of St. Ignatius, replacing words which were apparently says the Gospel of Judea.</p>			
<p>[311] DE LA 13 APARIÇIÓN. 1<sup>A</sup> EPÍSTOLA COR., CA. 15, LI. B</p>	<p>[311] OF THE THIRTEENTH APPARITION</p>	<p>[311] DE APPARITIONE 13.<sup>A</sup>, I Corin. 15.<sup>O</sup></p>	<p>[311] The Thirteenth Apparition (1 Cor 15)</p>
<p>Apareció a Sant Pablo después de la Ascensión : (Finalmente a mí, como</p>	<p>First Epistle to the Corinthians, Chapter 15[8]. He appeared to St. Paul</p>	<p>Apparuit et beato Paulo post ascensionem : (Novissime vero</p>	<p>He appeared also, after the Ascension, to Saint Paul, who himself said: "Last</p>

abortiuo, se me apareció). Apareció también en ánima a los padres sanctos del limbo ; y despues de sacados y tornado a tomar el cuerpo, muchas vezes apareció a los discípulos, y conuersaua con ellos.

[312]  
DE LA ASCENSIÓN DE XPO  
NUESTRO SEÑOR. ACT. 1, LI. A,  
B

1<sup>o</sup>. Primero. Después que por espacio de 40 días apareció a los apóstoles, haziendo muchos argumentos y señales y hablando del reyno de Dios, mandóles que en Hierusalem esperasen el Espíritu Sancto prometido.

2<sup>o</sup>. 2<sup>o</sup>. Sacólos al monte Olibeti, y en presencia dellos fue eleuado, y vna nuve le hizo desaparecer de los ojos dellos.

3<sup>o</sup>. 3<sup>o</sup>. Mirando ellos al çielo, les dizen los ángeles : (Varones galileos, ¿ qué estáys mirando al çielo ? Este Jesús, el qual es lleuado de vuestros ojos al çielo, así vendrá como le vistes yr en el çielo). [52v]

after the Ascension. "Last of all, He appeared to me, as one born out of due time." He appeared also in soul to the Holy Fathers of Limbo, and after taking them out and having taken His Body again, He appeared to the Disciples many times, and dealt with them.

[312]  
OF THE ASCENSION OF CHRIST  
OUR LORD  
Acts 1 [1-12].

First Point. First: After He appeared for the space of forty days to the Apostles, giving many arguments and doing many signs, and speaking of the kingdom of God, He bade them await in Jerusalem the Holy Ghost promised.

Second Point. Second: He brought them out to Mt. Olivet, and in their presence He was raised up and a cloud made Him disappear from their eyes.

Third Point. Third: They looking to heaven, the Angels say to them: "Men of Galilee, why stand you looking to heaven? This Jesus, Who is taken from your eyes to heaven, shall so come as you saw Him go into heaven."

tanquam abortivo visus est et mihi *inquit ipse*.

Apparuit etiam patribus in limbo, quoad animam, et postquam inde educti sunt.

Denique, resumpto corpore, apparebat passim discipulis, et cum eis craebro versabatur.

[312]  
DE ASCENSIONE CHRISTI, ACT.  
PRIMO

Primo. Postquam iam per diez quadraginta [69v] multoties se Christus discipulis suis vivum exhibuisset (in multis argumentis et signis loquens eis de regno Dei), misit eos Hierosolymam, ut promissum sibi Spiritum Sanctum illic expectarent.

2<sup>o</sup>. Eduxit eos ad Oliveti montem : (et videntibus illis elevates est, et nubes suscepit eum ab oculis eorum).

3<sup>o</sup>. Eisdem in caelum suspicientibus dictum est per *duos illos viros in vestibus albis adsistentes (quos angelos fuisse credimus)* : (Viri galilaei, quid statis aspicientes in caelum ? Hic Iesus, qui assumptus est a vobis in caelum, sic veniet, quemadmodum vidistis eum euntem in caelum).

of all He appeared to me as one born out of due time." He appeared in soul also to the Fathers in Limbo, and then they were taken out of there.

Finally, having taken back His body, He appeared in different places to the disciples and conversed frequently with them.

[312]  
The Ascension of Christ  
(Acts 1)

1. Thereafter, for forty days, many times Christ showed Himself alive to His disciples, and "through many arguments, etc., speaking to them about the kingdom of God," He sent them to Jerusalem to wait there for the Holy Spirit promised to them.

2. He led them out to the Mount of Olives, "and before their eyes He was lifted up, and a cloud took Him away from their sight."

3. Two men dressed in white, whom we believe were angels, told them while they were looking at the sky: "Men of Galilee, what are you looking at in the sky? This Jesus, who has been taken up in the sky away from you, will come back as you saw Him go up in the sky."



[313] REGLAS PARA EN ALGUNA MANERA SENTIR Y COGNOSKER LAS VARIAS MOCIONES QUE EN LA ÁNIMA SE CAUSAN : LAS BUENAS PARA RESCIBIR Y LAS MALAS PARA LANÇAR ; Y SON MÁS PROPRIAS PARA LA PRIMERA SEMANA

[313] RULES FOR PERCEIVING AND KNOWING IN SOME MANNER THE DIFFERENT MOVEMENTS WHICH ARE CAUSED IN THE SOUL, THE GOOD, TO RECEIVE THEM, AND THE BAD TO REJECT THEM. AND THEY ARE MORE PROPER FOR THE FIRST WEEK.

[313] REGULAE ALIQUOT AD MORUS ANIMAE, QUOS DIVERSI EXCITANT SPIRITUS, DISCERNENDOS, UT BONI SOLUM ADMITTANTUR ET PELLANTUR MALI. ADVERTENDUM EST QUOD POTISSIMUM CONVENIUNT EXERCITIIS PRIMAE HEBDOMADAE

RULES  
[313] SOME RULES  
in order to discern the movements of the soul, which the different spirits stir up, so that only the good ones be accepted and the bad rejected. It must be noticed that these Rules are mostly appropriate for the Exercises of the First Week.

[314] *1ª regla.* La primera regla. En las personas que van de peccado mortal en peccado mortal, acostumbra comúnmente el enemigo proponerles plaçeres aparentes, haziendo ymaginar delectaciones y placeres sensuales, por más los conseruar y aumentar en sus viçios y peccados ; en las quales personas el buen espíritu vsa contrario modo, punzándoles y remordiéndoles las conscientias por el sindérese de la razón.

[314] First Rule. The first Rule: In the persons who go from mortal sin to mortal sin, the enemy is commonly used to propose to them apparent pleasures, making them imagine sensual delights and pleasures in order to hold them more and make them grow in their vices and sins. In these persons the good spirit uses the opposite method, pricking them and biting their consciences through the process of reason.

[314] Prima regula est, quod illis qui facile peccant letaliter, et peccatum peccato addunt, fere solet inimicus noster illecebras carnis et sensuum delectationes obiicere, ut eos teneat peccatis plenos, ac semper cumulum adaugeat, spiritus vero bonus, e contrario, conscientiam illorum pungit assidue, et per synderesis rationisque officium a peccando deterret.

[314] *Rule One:* Before those who easily sin mortally, and add sin to sins, our enemy usually presents seductive pleasures of the flesh and of the senses in order to keep them full of sins, and always to augment the mass. On the contrary, the good spirit assiduously stings their conscience and keeps them from sinning by means of an ethical and rational judgment.

[315] *2ª regla.* La segunda. En las personas que van intensamente purgando sus peccados, y en el seruitio de Dios nuestra Señor de bien en mejor subiendo, es el contrario modo que en la primera regla ; porque entonçes proprio es del mal espíritu morder, tristar, y poner impedimentos, inquietando con falsas rrazones, para que no pase adelante ; y proprio del bueno dar ánimo y fuerças, consolaciones, lágrimas, inspiraciones, y quyetud, facilitando y quitando

[315] Second Rule. The second: In the persons who are going on intensely cleansing their sins and rising from good to better in the service of God our Lord, it is the method contrary to that in the first Rule, for then it is the way of the evil spirit to bite, sadden and put obstacles, disquieting with false reasons, that one may not go on; and it is proper to the good to give courage and strength, consolations, tears, inspirations and quiet, easing, and putting away all obstacles, that

[315] 2ª. Quod aliis hominibus, qui se vitiis et peccatis purgandos curant sollicite, et in obsequii divini studio magis ac magis in dies promovent, immittit spiritus maglignus [70v] molestias, scrupulos, tristitias, rationes falsas et alias id genus perturbationes, quibus profectum illum impediatur ; spiritui autem bono, ex opposito, proprium consuetumque est, recte agentibus animum ac vires addere, consolari, devotionis lachrimas ciere, illustrare mentem et tranquillitatem

[315] *Rule Two:* In the other men, who conscientiously take care to cleanse themselves from vices and sins and every day progress more and more in devotion to the divine service, the evil spirit instills troubles, scruples, sadness, false reasons, and other perturbations of this kind with which he impedes that progress. On the contrary, it is proper and usual for the good spirit to increase courage and strength in the ones who act rightly to console, to stimulate tears of devotion,

todos impedimentos, para que en el bien obrar proceda adelante [53r].

[316] 3<sup>a</sup> regla. La tercera, de consolación espiritual. Llamo consolación, quando en el ánima se causa alguna moción interior, con la qual viene la ánima a inflamarse en amor de su Criador y Señor ; y conseqüenter, quando ninguna cosa criada sobre la haz de la tierra, puede amar en sí, sino en el Criador de todas ellas. Assimismo, quando lança lágrimas motiuas a amor de su Señor, agora sea por el dolor de sus peccados, o de la pasión de Xpo nuestro Señor, o de otras cosas derechamente ordenadas en su seruicio y alavanza. Finalmente, llamo consolación todo ahumento de esperanza, fee y charidad y toda letiçia interna, que llama y atrahe a las cosas çelestiales y a la propria salud de su ánima, quietándola y paçificándola en su Criador y Señor.

[317] 4<sup>a</sup> regla. La quarta, de desolación espiritual. Llamo desolación todo el contrario de la terçera regla, así como escuridad del ánima, turbación en ella, moción a las cosas baxas y terrenas, inquietud de varias agitaciones y tentaciones, mouiendo a infidencia, sin esperanza, sin amor, hallándose toda peresoza, tibia, triste, y como separada de su Criador y Señor. Porque así [53v]

one may go on in well doing.

[316] Third Rule. The third: OF SPIRITUAL CONSOLATION. I call it consolation when some interior movement in the soul is caused, through which the soul comes to be inflamed with love of its Creator and Lord: and when it can in consequence love no created thing on the face of the earth in itself, but in the Creator of them all.

Likewise, when it sheds tears that move to love of its Lord, whether out of sorrow for one's sins, or for the Passion of Christ our Lord, or because of other things directly connected with His service and praise. Finally, I call consolation every increase of hope, faith and charity, and all interior joy which calls and attracts to heavenly things and to the salvation of one's soul, quieting it and giving it peace in its Creator and Lord.

[317] Fourth Rule. The fourth: ON SPIRITUAL DESOLATION. I call desolation all the contrary of the third<sup>1</sup> rule, such as darkness<sup>2</sup> of soul, disturbance in it, movement to things low and earthly, the unquiet of different agitations and temptations, moving to want of confidence, without hope, without love, when one finds oneself all lazy, tepid, sad, and as if separated from his Creator and Lord.

dare, sublatis obstaculis omnibus, ut expeditius alacriusque per opera bona semper ultra tendant.

[316] 3<sup>a</sup>. Quod spiritualis proprie consolatio tunc esse noscitur, quando per internam quondam motionem exardescit anima in amorem Creatoris sui, nec iam creaturam ullam, nisi propter ipsum, potest diligere. Quando etiam lachrimae funduntur, amorem illum provocantes, sive ex dolore de peccatis profluant, sive ex meditatione passionis Christi, sive alia ex causa qualibet in Dei cultum et honorem recte ordinata. Postremo, consolatio quoque dici potest fidei, spei et charitatis quodlibet augmentum ; [71r] item laetitia omnis, quae animam ad caelestium rerum meditationem, ad stadium salutis, ad quietem et pacem cum Domino habendam, solet incitare.

[317] 4<sup>a</sup>. Quod spiritualis e contra desolatio vocari debet, quaevis animae obtenebratio et conturbatio, instigatio ad res infimas seu terrenas, omnis denique inquietudo, et agitatio sive tentatio, trahens in diffidentiam de salute et spem charitatemque expellens ; unde se anima tristari, tepescere ac torpere sentit, et de ipsius Dei, Creatoris sui, clementia prope desperare. Sicut enim consolationi

to enlighten the mind and to give tranquility, removing all obstacles so that these people would more easily and more eagerly always progress farther through good deeds.

[316] *Rule Three*: We recognize that there is properly spiritual consolation when the soul takes fire in the love of its Creator by some inner motion and then cannot love any creature but because of Him. Also when tears are shed, provoking that love, either because they come from sorrow with regard to sins, or from the meditation of Christ's Passion, or from whatever other cause that is rightly disposed for the worship and honor of God. Finally, any increase of faith, hope, and charity can also be called consolation; equally all joyfulness, which usually incites the soul to meditation on heavenly things, to zeal for salvation, to be at rest and peace with God.

[317] *Rule Four*: On the contrary, any obscuring of the soul, any disturbance, any instigation to inferior or earthly things, must be called spiritual desolation; likewise, any disquietude and agitation, or temptation leading to mistrust of salvation and to the expelling of hope and charity; and thus the soul feels itself becoming sad, tepid, and apathetic, and almost despairing of the clemency of God

como la consolaçión es contraria a la desolaçión, de la misma manera los pensamientos que salen de la consolaçión, son contrarios a los pensamientos que salen de la desolaçión.

Because, as consolation is contrary to desolation, in the same way the thoughts which come from consolation are contrary to the thoughts which come from desolation.

<sup>1</sup>Third is in the Saint's hand, replacing first,

<sup>2</sup> Darkness is perhaps in the Saint's handwriting, replacing blindness.

[318] *5<sup>a</sup> regla.* La quinta. En tiempo de desolaçión nunca hazer mudanza, mas estar firme y constante en los propósitos y determinación, en que estava el día antecedente a la tal desolaçión, o en la determinación en que estava en la antecedente consolaçión. Porque así como en la consolaçión nos guýa y aconseja más el buen espíritu, así en la desolaçión el malo, con cuyos consexos no podemos tomar camino para açertar.

[318] Fifth Rule. The fifth: In time of desolation never to make a change; but to be firm and constant in the resolutions and determination or in the determination in which he was in the preceding consolation. Because, as in consolation it is rather the good spirit who guides and counsels us, so in desolation it is the bad, with whose counsels we cannot take a course to decide rightly.

[319] *6<sup>a</sup> regla.* La sexta. Dado que en la desolaçión no deujemy mudar los primeros propósitos, mucho aprouecha el intenso mudarse contra la misma desolaçión ; así como es en instar más en la oraçión, meditaçión, en mucho examinar, y en alargarnos en algún modo conueniente de hazer penitencia.

[319] Sixth Rule. The sixth: Although in desolation we ought not to change our first resolutions, it is very helpful intensely to change ourselves against the same desolation, as by insisting more on prayer, meditation, on much examination, and by giving ourselves more scope in some suitable way of doing penance.

[320] *7<sup>a</sup> regla.* La séptima. El que está en desolaçión considere cómo el Señor le ha dexado en prueua, en sus potencias naturales, para que resista a

[320] Seventh Rule. The seventh: Let him who is in desolation consider how the Lord has left him in trial in his natural powers, in order to resist the

opponitur desolatio ; ita etiam quae ab utraque oriuntur cogitationes, sunt inter se prorsus oppositae.

[318] *5<sup>a</sup>.* Quod tempore desolationis nihil deliberandum aut innovandum est circa propositum animi aut vitae statum ; sed in eis perseverandum, quae fuerant prius constituta, puta precedente die vel hora consolationis. [71v] Quemadmodum enim drum fruitur quis consolatione illa, quam diximus, non proprio suo, sed boni spiritus instinctu regitur ; ita, obversante sibi desolatione, agitur a malo spiritu, cuius instigatione nihil unquam recte conficitur.

[319] *6<sup>a</sup>.* Quod, tametsi desolatione affectus homo priora sua consilia minime debet immutare, expedit tamen provideri et augeri ea, quae contra desolationis impulsum tendunt ; qualia sunt insistere orationi et meditationi cum discussione sui, ac penitentiae aliquid assumere.

[320] *7<sup>a</sup>.* Quod quandiu premimur desolatione, cogitandum est nos interim relinquere a Domino nobis ipsis, probationis causa, ut per naturales

Himself, its Creator. In fact, as desolation is opposed to consolation, so, also, all thoughts proceeding from each of them are directly opposed to one another.

[318] *Rule Five:* In time of desolation, nothing should be questioned or altered concerning the resolution of the mind or the status in life: But we must persevere in what had been previously established, for example, during the previous day or the hour of consolation. When someone enjoys the consolation we talked about, he is led not by his own inspiration but by that of the good spirit; in the same way, when desolation takes him in the opposite direction, he is driven by the evil spirit, by whose instigation nothing is ever done rightly.

[319] *Rule Six:* Although the man affected by desolation must not change at all his prior decisions, it is profitable, nevertheless, for him to provide and intensify that which opposes the impulse of desolation, like persisting in prayer, meditation, and the examination of self, and adding some kind of penance.

[320] *Rule Seven:* As long as we are pressed by desolation, we must think that for the moment we are left to ourselves by our Lord in order to be

las varias agitaciones y tentaciones del enemigo ; pues puede con el auxilio [54r] diuino, el qual siempre le queda, aunque claramente no lo sienta ; porque el Señor le ha abstraído su mucho hervor, crecido amor y gracia intensa, quedándole tamen graçia suficiente para la salud eterna.

[321] 8<sup>a</sup> *regla*. La octaua. El que está en desolación trabaxe de estar en paçiençia, que es contraria a las vexaciones que le vienen, y piense que será presto consolado poniendo las diligencias contra la desolación, como está dicho en la sexta regla.

[322] 9<sup>a</sup> *regla*. La nona. Tres causas principales son porque nos hallamos desolados : la primera es por ser tibios, perezosos o negligentes en nuestros exerçiçios espirituales y así por nuestras faltas se alexa la consolación espiritual de nosotros ; la 2<sup>a</sup>, por prouarnos para cuánto somos, y en cuánto nos alargamos en su seruitio y alauanza, sin tanto estipendio de consolaciones y cresçidas graçias ; la 3<sup>a</sup>, por darnos vera noticia y cognoscimiento para que internamente sintamos que no es de nosotros traer o tener deuoción cresçida, amor intenso, lágrimas, ny otra alguna consolación espiritual, mas que todo es don y gracia de Dios nuestro Señor ; y porque [54v] en cosa ajena no

different agitations and temptations of the enemy; since he can with the Divine help, which always remains to him, though he does not clearly perceive it: because the Lord has taken from him his great fervor, great love and intense grace, leaving him, however, grace enough for eternal salvation.

[321] Eighth Rule. The eighth: Let him who is in desolation labor to be in patience, which is contrary to the vexations which come to him: and let him think that he will soon be consoled, employing against the desolation the devices, as is said in the sixth Rule.

[322] Ninth Rule. The ninth: There are three principal reasons why we find ourselves desolate.

The first is, because of our being tepid, lazy or negligent in our spiritual exercises; and so through our faults, spiritual consolation withdraws from us.

The second, to try us and see how much we are and how much, we let ourselves out in His service and praise without such great pay of consolation and great graces.

The third, to give us true acquaintance and knowledge, that we may interiorly feel that it is not ours to get or keep great devotion, intense love, tears, or any other spiritual consolation, but that all is the gift and

quoque vires insultibus inimici nostri obsistamus ; id quod possumus haud dubie, adsistente nobis iugiter praesidio diuino, licet tunc nequaquam sentiatur, eo quod fervorem pristinum charitatis Dominus substraxerit, relicta nihilominus gratia, quae ad bene operandum et ad consequendum salutem satis esse queat.

[321] 8<sup>a</sup>. Quod hominem tentatione pulsatum mire iuvat patientiae servandae stadium, ut que [72r] vexationibus huiusmodi proprie opponitur et e diametro resistit. Accersenda etiam spes est et cogitatio adfuturæ bevi consolationis, si praesertim per sanctos conatus, in sexta regula signatos, desolationis impetus frangatur.

[322] 9<sup>a</sup>. Quod causae desolationis tres sunt praecipuae : prima, quia propter nostram in spiritualibus studiis seu exercitiis tepiditatem atque acediam, consolatione divina merito privamur ; 2<sup>a</sup>, ut probemur quinam sumus et quomodo in Dei servitium et honorem, absque praesente quodam consolationum donorumque spiritualium stipendio, nosmet impendimus ; 3<sup>a</sup>, ut certi plane simus, nostrarum virium non esse, vel acquirere vel retinere fervorem devotionis, vehementiam amoris, abundantiam lachrimarum, aut aliam quamlibet internam consolationem : sed omnia haec gratuita esse Dei dona, quae si vendicemus nobis ut propria, superbiae et vanae gloriae crimen, non

tested, so that we can resist the insults of our enemy with our natural forces. We can do that without doubt because of the assistance of divine help, even though at that moment it is not at all felt because the Lord has removed the previous fervor of charity, nonetheless leaving the grace that can be sufficient to act rightly and to obtain salvation.

[321] *Rule Eight*: The effort to remain patient greatly helps the man troubled by temptation, because it properly opposes the vexations of that kind and directly resists them. Hope must also be summoned as well as the thought that consolation will come in a short time: especially if the attack of desolation is broken by the saintly efforts indicated in Rule Six.

[322] *Rule Nine*: 'There are three main causes of desolation. The first: We are rightly deprived of divine consolation because of our tepidity and sloth in our spiritual efforts and exercises. The second: in order for us to be tested on who we are, and how we dedicate ourselves to God's service and honor when the stipend of consolations and spiritual gifts is not there. The third: in order for us to be absolutely certain that it is not within our power to acquire or to keep the fervor of devotion, the ardor of love, the abundance of tears, or any other inner consolation; that all of that is the free gift of God, and if we claim it as our own, we will be falling into the offense of arrogance and vainglory,

pongamos nido, alçando nuestro entendimiento en alguna soberuia o gloria vana, atribuyendo a nosotros la deuoci3n o las otras partes de la spiritual consolaci3n.

[323] *10ª regla.* La d3cimo. El que est3 en consolaci3n piense c3mo se aur3 en la desolaci3n que despu3s vendr3, tomando nuevas fuerzas para entonces.

[324] *11ª regla.* La vnd3cimo. El que est3 consolado procure humiliarse y baxarse quanto puede, pensando qu3n para poco es en el tiempo de la desolaci3n sin la tal gracia o consolaci3n. Por el contrario, piense el que est3 en desolaci3n que puede mucho con la gracia suffiçiente para resistir a todos sus enemigos, tomando fuerzas en su Criador y Se3or.

[325] *12ª regla.* La duod3cimo. El enemigo se haze como muger en ser flaco por fuerza y fuerte de grado. Porque as3 como es proprio de la muger, quando ri3e con alg3n var3n, perder 3nimo, dando hu3da quando el hombre le muestra mucho rostro ; y por el contrario, si el var3n comienza a hu3r perdiendo 3nimo, la yra, venganza y feroçidad de la mujer es

grace of God our Lord, and that we may not build a nest in a thing not ours, raising our intellect into some pride or vainglory, attributing to us devotion or the other things of the spiritual consolation.

[323] Tenth Rule. The tenth: Let him who is in consolation think how he will be in the desolation which will come after, taking new strength for then.

[324] Eleventh Rule. The eleventh: Let him who is consoled see to humbling himself and lowering himself as much as he can, thinking how little he is able for in the time of desolation without such grace or consolation.

On the contrary, let him who is in desolation think that he can do much with the grace sufficient to resist all his enemies, taking strength in his Creator and Lord.

[325] Twelfth Rule. The twelfth: The enemy acts like a woman, in being weak against vigor and strong of will. Because, as it is the way of the woman when she is quarrelling with some man to lose heart, taking fight when the man shows her much courage: and on the contrary, if the man, losing heart, begins to fly, the wrath, revenge, and ferocity of the woman is

sine salutis gravi periculo, incursuri sumus.

[323] 10ª. Quod fruenti homini consolatione prospiciendum est, quo se pacto gerere poterit. [72v] desolatione deinceps occurrente, ut iam inde acrimoniam et robur animi mature comparet ad impetum eius reprimendum.

[324] 11ª. Ut ille idem, affluente consolatione, se ipsum deprimat ac vilefaciat quantum potest, reputando secum, quam imbellis quamque ignavus esse apparebit desolatione impugnante, nisi per gratiae et consolationis divinae opem cito sublevetur. Contra vero ille, quem desolatio molestat, aestimare debet cum Dei gratia se posse plurimum, facileque adversarios suos omnes devicturum esse, dummodo in Dei virtute collocet spem suam, et animum suum corroboret.

[325] 12ª. Quod hostis noster naturam et morem muliebrem refert, quoad imbecillitatem virium et animi pervicaciam : nam sicut faemina cum viro rixans, si hunc conspexerit erecto et constanti vultu sibi obsistere, abiicit ilico animum ac terga vertit ; sin vero timidum fugacemque esse animadverterit, in extremam surgit audaciam, et illum ferociter invadit:

which is a serious risk for salvation.

[323] *Rule Ten:* The man who enjoys consolation should foresee how he will behave thereafter when desolation occurs, so that already he would presently store energy and strength of spirit in order to repress its impetus.

[324] *Rule Eleven:* When consolation abounds, he should abase and humble himself as much as he can, considering within himself how much he will appear weak and cowardly when the desolation attacks if he is not quickly assisted by the power of divine grace and consolation. On the contrary, the one who is troubled by desolation must estimate that he can do a lot with God's grace and will easily overcome all his adversaries, provided that he puts his hope in God's power and strengthens his spirit.

[325] *Rule Twelve:* Our enemy reproduces the feminine nature and conduct regarding the feebleness of strength and obstinacy of mind. For, when a woman is quarreling with a man, if she sees him opposing her with a resolute and firm countenance, then she gives up immediately and turns away; if, on the contrary, she notices that he is timid and ready to flee, then

muy crecida y tan sin mesura : de la misma manera [55r] es proprio del enemigo enflaquecerse y perder ánimo, dando huýda sus tentaciones, quando la persona que se exercita en las cosas spirituales pone mucho rostro contra las tentaciones del enemigo, haziendo el oppósito per diametrum ; y por el contrario, si la persona que se exerçita comiença a tener temor y perder ánimo en sufrir las teniaciones, no ay bestia tan fiera sobre la haz de la tierra como el enemigo de natura humana, en prosequiti3n de su dañada intenci3n con tan crecida malicia.

[326] 13<sup>a</sup> regla. La terdecima. Assimismo se haze como vano enamorado en querer ser secreto y no descubierto. Porque así como el hombre vano, que hablando a mala parte, requiere a vna hija de vn buen padre, o a vna mujer de buen marido, quiere que sus palabras y suasionesean secretas ; y el contrario le displaze mucho, quando la hija al padre, o la muger al marido, descubre sus vanas palabras y yntenci3n deprauada, porque fáçilmente collige que no podrá salir con la impresa començada : de la misma manera, quando el enemigo de [55v] natura humana trae sus astuçias y suasionese a la ánima iusta, quiere y desea que sean reçibidas y tenidas en secreto ; mas quando las descubre a su buen confessor, o a otra persona spiritual que conosca sus engaños y malicias, mucho le pesa ; porque collige que no

very great, and so without bounds; in the same manner, it is the way of the enemy to weaken and lose heart, his temptations taking fight, when the person who is exercising himself in spiritual things opposes a bold front against the temptations of the enemy, doing diametrically the opposite. And on the contrary, if the person who is exercising himself commences to have fear and lose heart in suffering the temptations, there is no beast so wild on the face of the earth as the enemy of human nature in following out his damnable intention with so great malice.

[326] Thirteenth Rule. The thirteenth: Likewise, he acts as a licentious lover in wanting to be secret and not revealed. For, as the licentious man who, speaking for an evil purpose, solicits a daughter of a good father or a wife of a good husband, wants his words and persuasions to be secret, and the contrary displeases him much, when the daughter reveals to her father or the wife to her husband his licentious words and depraved intention, because he easily gathers that he will not be able to succeed with the undertaking begun: in the same way, when the enemy of human nature brings his wiles and persuasions to the just soul, he wants and desires that they be received and kept in secret; but when one reveals them to his good Confessor or to another spiritual person that knows his deceits and evil ends, it is very grievous to him,

itidem consuevit daemon animo et robore plane destitui, quoties spiritualem athletam corde imperterrito ac fronte ardua tentationibus [73r] videt reluctari ; si autem trepidet ad primos impetus sustinendos, et quasi animum despondeat, nulla est bestia super terram inimico illo tunc efferatior, acrior et pertinacior in hominem, ut cum pernicie nostra, malignae obstinataeque mentis suae desiderium adimpleat.

[326] 13<sup>a</sup>. Quod idem inimicus noster morem insequitur nequissimi cuiuspiam amatoris, qui puellam, honestorum parentum filiam, vel uxorem viri alicuius probi volens seducere, summopere procurat, ut verba et consilia sua occulta sint ; nilque reformidat magis ac aegre fert, quam si puella patri suo vel uxor marito illa patefaciat ; cum sciat hoc pacto de votis et conatibus suis actum esse. Ad eumdem modum obnixè fraudulenter suas suggestiones teneat secretas ; indignatur vero maxime et gravissime cruciatur, sicui, vel confessionem audienti, vel spirituali homini molimina sua detegantur, a quibus ita excidere se funditus intelligit. [73v]

she reaches an extreme audacity and attacks him ferociously. In the same way, usually the devil totally loses courage and power every time he sees a spiritual athlete resist temptations with a fearless heart and a head held high; if, on the contrary, the man trembles at the first attacks to be endured and seems to lose courage, then there is not a more savage, more enraged, and more pertinacious beast on the earth against this man for achieving, with our ruin, the desire of its evil and obstinate mind than that man's enemy.

[326] Rule Thirteen: Also, our enemy follows the conduct of a very bad lover, who, wanting to seduce the young daughter of honest parents or the wife of an honorable man, does everything possible so that his words and plans be concealed; and the worst thing he will fear and endure with displeasure will be if the young daughter will unveil those things to her father or the wife to her husband, because he knows that in this case it is the end of his wishes and efforts. Similarly, the devil does everything possible so that the soul, which he wants to deceive and ruin, keeps secret his deceitful suggestions. Indeed, he is extremely displeased and severely tortured if his machinations are unveiled to someone who hears confession or to a spiritual person, because in these cases he understands that he is radically cut off.

podrá salir con su malicia comenzada, en ser descubiertos sus engaños manifiestos.

because he gathers, from his manifest deceits being discovered, that he will not be able to succeed with his wickedness begun.

[327] *14<sup>a</sup> regla.* La quatuordécima. Asimismo se [ha] como vn caudillo, para vencer y robar lo que desea ; porque así como vn capitán y caudillo del campo, asentando su real y mirando las fuerças o disposición de vn castillo, le combate por la parte más flaca : de la misma manera el enemigo de natura humana, rodeando, mira en torno todas nuestras virtudes theologales, cardinales y morales, y por donde nos halla más flacos y más neçesitados para nuestra salud eterna, por allí nos bate y procura tomarnos. [56r]

[327] Fourteenth Rule. The fourteenth: Likewise, he behaves as a chief bent on conquering and robbing what he desires: for, as a captain and chief of the army, pitching his camp, and looking at the forces or defences of a stronghold, attacks it on the weakest side, in like manner the enemy of human nature, roaming about, looks in turn at all our virtues, theological, cardinal and moral; and where he finds us weakest and most in need for our eternal salvation, there he attacks us and aims at taking us.

[327] 14<sup>a</sup>. Quod solet etiam adversarius imitari aliquem belli ducem, qui obsessam arcem expugnare atque depraedari cupiens, explorata prius natura et munitione loci, debiliorem partem aggreditur. Sic nimirum et ille circuit animam et callide inquirim quarumnam virtutum praesidiis, moralium scilicet aut theologiarum, ipsa vel munita vel destituta sit, eaque potissimum parte machinis omnibus admotis irruit ac subvertere nos sperat, quam in nobis minus caeteris firmatam custoditamque esse praevidet.

[327] *Rule Fourteen:* It is also usual for the adversary to imitate some military commander who, intending to capture and plunder a besieged fortress, explores first the nature and the fortifications of the place and then attacks the weakest side. He does the same indeed: He turns around the soul and skillfully examines whether it is fortified by or deprived of the protection of any moral or theological virtue; he rushes most of all with all his stratagems into that part which he has foreseen to be less fortified and guarded than the others, and he hopes to destroy us.

[328] REGULAS PARA EL MISMO EFECTO CON MAYOR DISCRECIÓN DE ESPÍRITUS, Y CONDUZEN MÁS PARA LA 2<sup>A</sup> SEMANA

[328] RULES FOR THE SAME EFFECT WITH GREATER DISCERNMENT OF SPIRITS AND THEY HELP MORE FOR THE SECOND WEEK

[328] REGULAE ALIAE UTILES AD PLENIOREM SPIRITUUM DISCRETIONEM, ET 2.<sup>AE</sup> HEBDOMADAE POTISSIMUM CONVENIENTES

[328] OTHER RULES for a more complete discernment of spirits, and mostly appropriate to the Second Week

[329] *1<sup>a</sup> regla.* La primera. Proprio es de Dios y de sus ángeles, en sus mociones, dar verdadera alegría y gozo spiritual, quitando toda tristeza y turbación, que el enemigo induze ; del qual es proprio militar contra la tal alegría y consolación spiritual, trayendo razones aparentes, sotilezas y assiduas falacias.

[329] First Rule. The First: It is proper to God and to His Angels in their movements to give true spiritual gladness and joy, taking away all sadness and disturbance which the enemy brings on. Of this latter it is proper to fight against the spiritual gladness and consolation, bringing apparent reasons, subtleties and continual fallacies.

[329] Prima est, quod proprium est Dei et angeli cuiusque boni, veram infundere spiritualem laetitiam animae, quam movent, sublata tristitia et perturbatione omni, quam ingressit daemon ; cum hic e contrario sophisticis argumentis quibusdam, veri spetiem prae se ferentibus, laetitiam illam in anima repertam oppugnare soleat.

[329] *First:* It is proper to God and to the good angel to fill up the soul, which they move, with true spiritual gladness after taking away all sadness and trouble brought by the demon; because, on the contrary the demon is used to war against such gladness found in the soul with some sophistic arguments that present themselves with the semblance of truth.

[330] 2<sup>a</sup> *regla*. La segunda. Sólo es de Dios nuestro Señor dar consolación a la ánima sin causa precedente ; porque es proprio del Criador entrar, salir, hazer moción en ella, trayéndola toda en amor de la su diuina maiestad. Digo sin causa, sin ningún preuio sentimiento o conoscimiento de algún obiecto, por el qual venga la tal consolación, mediante sus actos de entendimiento y voluntad.

[331] 3<sup>a</sup> *regla*. La tercera. Con causa puede consolar al ánima así el buen ángel como el malo, por contrarios fines : el buen ángel por prouecho del ánima, para que [56v] cresca y suba de bien en mejor ; y el mal ángel para el contrario, y adelante para traerla a su dañada intención y malicia.

[332] 4<sup>a</sup> *regla*. La quarta. Proprio es del ángel malo, que se forma sub angelo lucis, entrar con la ánima deuota y salir consigo ; es a saber, traer pensamientos buenos y sanctos, conforme a la tal ánima iusta, y después poco a poco procura de salirse, trayendo a la ánima a sus engaños cubiertos y peruersas yntenciones.

[333] 5<sup>a</sup> *regla*. La quinta. Debemos mucho aduertir el discurso de los pensamientos ; y si el principio, medio y fin es todo bueno, inclinado a todo bien, señal es de buen ángel; mas si en

[330] Second Rule. The second: It belongs to God our Lord to give consolation to the soul without preceding cause, for it is the property of the Creator to enter, go out and cause movements in the soul, bringing it all into love of His Divine Majesty. I say without cause: without any previous sense or knowledge of any object through which such consolation would come, through one's acts of understanding and will.

[331] Third Rule. The third: With cause, as well the good Angel as the bad can console the soul, for contrary ends: the good Angel for the profit of the soul, that it may grow and rise from good to better, and the evil Angel, for the contrary, and later on to draw it to his damnable intention and wickedness.

[332] Fourth Rule. The fourth: It is proper to the evil Angel, who forms himself under the appearance of an angel of light, to enter with the devout soul and go out with himself: that is to say, to bring good and holy thoughts, conformable to such just soul, and then little by little he aims at coming out drawing the soul to his covert deceits and perverse intentions.

[333] Fifth Rule. The fifth: We ought to note well the course of the thoughts, and if the beginning, middle and end is all good, inclined to all good, it is a sign of the good Angel; but if in the

[330] 2<sup>a</sup>. Solius est Dei consolari animam, nulla praecedente consolationis causa, cum sit hoc proprium Creatoris, suam ingredi creaturam et illam in amorem sui totam convertere, trahere et mutare. Causam vero praecedere nullam tunc dicimus, quando nec sensibus nec intellectui neque voluntari nostrae quicquam obiectum est, quod eiusmodi consolationem causari ex se possit.

[331] 3<sup>a</sup>. Quoties praecessit consolationis causa, autor eius potest existere tam malus angelus, quam bonus, sed ad fines tendunt contraries : bonus quidem, ut anima in boni cognitione et operatione magis proficiat ; malus autem, ut male agat illa et pereat.

[332] 4<sup>a</sup>. Id moris est spiritui maligno, ut in lucis angelum transfigurans sese, cognitis piis animae votis primum obsecundet, mox inde ad perversa sua desideria illam alliciat. Simulat etenim ab initio bonas sanctasque hominis cogitationes sequi et fovere ; at deinde in occultas fallaciarum suarum pedicas paulatim tractum illaqueat. [74v]

[333] 5<sup>a</sup>. Saedulo et accurate excutiendae sunt cogitationes nostrae circa principium, medium et finem suum ; quae tria, si recte se habeant, angeli boni argumentum est,

[330] *Two*: It belongs only to God to console the soul without preceding cause for the consolation, because it is proper to the Creator to enter into His creature, and to convert, attract, and transform the whole of it into His love. We say that there is no preceding cause when nothing is offered to our senses, intellect, or will that can by itself cause this consolation.

[331] *Three*: Every time there is a preceding cause for consolation, its author may be either the bad or the good angel; but they tend to contrary goals: The good angel's goal is that the soul grow in knowing and doing the good, and the bad angel's that the soul do evil and perish.

[332] *Four*: It is the custom of the evil spirit to transform himself into an angel of light: Knowing the pious wishes of the soul, at first he follows them and soon draws the soul to his perverse desires. Indeed, at the beginning he pretends to follow and support the good and holy thoughts of the man; then, little by little he entraps that allured man in the hidden snares of his fallacies.

[333] *Five*: All our thoughts must be screened carefully and diligently: their beginning, middle, and end. If all three are right, it is proof that the good angel suggested them. But if, in the



el discurso de los pensamientos que trae, acaba en alguna cosa mala, o distratiua, o menos buena que la que el ánima antes tenía propuesta de hazer, o la enflaqueze, o inquieta, o conturba a la ánima, quitándola, su paz, tranquilidad y quietud, que antes tenía, clara señal es proceder de mal espíritu, enemigo de nuestro prouecho y salud eterna.

course of the thoughts which he brings it ends in something bad, of a distracting tendency, or less good than what the soul had previously proposed to do, or if it weakens it or disquiets or disturbs the soul, taking away its peace, tranquility and quiet, which it had before, it is a clear sign that it proceeds from the evil spirit, enemy of our profit and eternal salvation.

cogitationes illas suggerentis : sin autem in discursu mentis aliquid offertur vel sequitur quod ex se malum sit, vel avocet a bono, vel ad minus bonum impellat, quam anima prius sequi decrevisset ; vel animam ipsam defatiget angat ac perturbet, sublata quae prius aderat quiete, pace et tranquillitate : evidens tunc erit inditium, autorem esse cogitationis eiusmodi spiritum malignum, utpote utilitati et saluti nostrae semper adversantem.

mind's discourse, something is offered or follows that is evil in itself, or drives away from the good, or impels toward what is less good than what the soul had previously decided to seek to follow, or fatigues, troubles, and disturbs the soul itself by removing calmness, peace, and tranquility that were present before, it will be an evident sign that the author of such thoughts is the evil spirit, who always is the adversary of our benefit and salvation.

[334] 6<sup>a</sup> regla. La sexta. Quando el enemigo de natura humana [57r] fuere sentido y conocido de su cola serpentina y mal fin a que induze, aprouecha a la persona que fue dél tentada, mirar luego en el discurso de los buenos pensamientos que le truxo, y el principio dellos, y cómo poco a poco procuró hazerla descender de la suauidad y gozo spiritual en que estaua, hasta traerla a su intención deprauada ; para que con la tal experientia conosciada y notada se guarde para delante de sus acostumbrados engaños.

[334] Sixth Rule. The sixth: When the enemy of human nature has been perceived and known by his serpent's tail and the bad end to which he leads on, it helps the person who was tempted by him, to look immediately at the course of the good thoughts which he brought him at their beginning, and how little by little he aimed at making him descend from the spiritual sweetness and joy in which he was, so far as to bring him to his depraved intention; in order that with this experience, known and noted, the person may be able to guard for the future against his usual deceits.

[334] 6<sup>a</sup>. Quoties contingit in aliqua suggestione, deprehendi hostem ex cauda sua serpentina, id est, fine malo, quem semper nobis insinuare studet ; tunc plurimum iuvat revolvere discursum totum, et notare, quid ab initio praetexuerit bonae cogitationis, et quomodo praecedentem spiritualis gustus suavitatem et animi serenitatem sensim amovere, ac venenum suum infundere tentarit ; [75r] ut per huiusmodi experimentum cognitae illius frauds facilius deinceps caveantur.

[334] Six: Every time it happens that, in any suggestion, the enemy is detected through his serpentine tail, that is, his evil end, which he always strives to insinuate into us, then it is very useful to reconsider all the mind's discourse and recognize what kind of good thought he took as a pretext at the beginning, and how he attempted to gradually remove the previous spiritual sweetness, the serenity of the mind, and pour his poison into it; so that having known his deceits through such experience, we will more easily be on guard against them in the future.

[335] 7<sup>a</sup> regla. La séptima. En los que proceden de bien en mejor, el buen ángel toca a la tal ánima dulce, leue y suauemente, como gota de agua que entra en vna esponja ; y el malo toca agudamente y con sonido y inquietud, como quando la gota de agua cae sobre la piedra ; y a los que proceden de mal en peor tocan los

[335] Seventh Rule. The seventh: In those who go on from good to better, the good Angel touches such soul sweetly, lightly and gently, like a drop of water which enters into a sponge; and the evil touches it sharply and with noise and disquiet, as when the drop of water falls on the stone.

And the above-said spirits

[335] 7<sup>a</sup>. Eorum, qui promovent in bono salutis, animis se insinuat uterque spiritus diverso modo : bonus quidem leniter, placide ac suaviter, sicut aquae stilla in spongiam illabens ; malus vero duriter, implacide et violenter cum strepitu quodam, sicut imber decidens in petram : illis autem, qui in dies tendunt deterius, oppositum

[335] Seven: Both spirits insinuate themselves in a different manner into the soul of those who progress in the good of salvation. The good spirit does it gently, peacefully, and delightfully, like a drop of water falling on a sponge; the bad one does it harshly, troublingly, and violently, with a bang like heavy rain hitting on

sobredichos spíritus contrario modo ; cuya causa es la disposición del ánima ser a los dichos ángeles contraria, o símile ; porque quando es contraria, entran con estrépito y con sentidos, perceptiblemente ; y quando es símile, entra con silencio, como en propia casa a puerta abierta.

touch in a contrary way those who go on from bad to worse.

The reason of this is that the disposition of the soul is contrary or like to the said Angels. Because, when it is contrary, they enter perceptibly with clatter and noise; and when it is like, they enter with silence as into their own home, through the open door.

prorsus usuvenit. Cuius sane diversitatis ratio est, quatenus angelo utrilibet similis est vel dissimilis animae ipsius dispositio : si enim contrariam sibi eam alteruter spiritus invenerit, cum strepitu et pulsu, qui facile adverti queat, *ei se coniungit* ; si conformem vero, tanquam in propriam et apertam donum subit cum quiete.

a stone. Exactly the contrary usually happens to those who are going from bad to worse day after day. The reason for this diversity is the extent to which the disposition of the soul is similar or dissimilar to either angel. If, indeed, either spirit finds the soul dissimilar to itself, then it joins with that soul with a loud noise and violence, which can be easily perceived; but if the soul is similar, it comes in quietly, as if to its own home through the open door.

[336] *8ª regla.* La octava. Quando la consolación es sin causa, [57v] dado que en ella no aya engaño, por ser de solo Dios nuestro Señor, como está dicho, pero la persona espiritual, a quien Dios da la tal consolación, deue con mucha vigilancia y atención mirar y discernir el proprio tiempo de la tal actual consolación, del siguiente, en que la ánima queda caliente y faorescida con el fauor y reliquias de la consolación passada ; porque muchas vezes, en este segundo tiempo, por su proprio discurso de habitúdes y conseqüencias de los conceptos y juizios, o por el buen espíritu, o por el malo, forma diuersos propósitos y paresçeres, que no son dados inmediatamente de Dios nuestro Señor ; y por tanto han menester ser mucho bien examinados, antes que se les dé entero crédito ny que se pongan en efecto.

[336] Eighth Rule. The eighth: When the consolation is without cause, although there be no deceit in it, as being of God our Lord alone, as was said; still the spiritual person to whom God gives such consolation, ought, with much vigilance and attention, to look at and distinguish the time itself of such actual consolation from the following, in which the soul remains warm and favored with the favor and remnants of the consolation past; for often in this second time, through one's own course of habits and the consequences of the concepts and judgments, or through the good spirit or through the bad, he forms various resolutions and opinions which are not given immediately by God our Lord, and therefore they have need to be very well examined before entire credit is given them, or they are put into effect.

[336] *8ª.* Quoties sine previa ulla causa consolatio nobis adest ; quamvis ei tanquam divinitus immissae, ut supra dictu est, nihil fallaciae subesse possit ; debemus tamen [75v] attente ac solícite distinguere praesens consolationis tempus a proximo sequente, in quo anima fervet adhuc, et favoris nunc nuper accepti sentit reliquias : nam posteriore hoc tempore frequenter accidit, ut vel ex habitu, discursu et iuditio proprio, vel ex boni aut mali spiritus instinctu aliqua sentiamus vel deliberemus, quae cum ab ipso Deo citra medium non emanent, solerti indigent discussione, priusquam recipiant assensum vel in opus veniant.

[336] *Eight:* Every time a consolation without preceding cause comes to us, although no deceit can be behind it because it comes from divine Providence, as said earlier, we must, however, attentively and carefully distinguish the present moment of consolation itself from the time that follows, in which the soul is still burning and feeling the remnants of the divine favor just received. Because it frequently happens in the time that follows that, either by our personal habits, discourse, and judgment or by the incitement of the good or evil spirit, we feel or resolve some things that, because they do not emanate directly from God Himself, need a careful examination before they receive assent or are carried out.

[337]  
EN EL MINISTERIO LE  
DISTRIBUIR LIMOSNAS SE

[337]  
IN THE MINISTRY OF  
DISTRIBUTING ALMS

[337]  
REGULAE NONNULLAE IN  
DISTRIBUENDIS

[337]  
SOME RULES  
that must be observed

DEBEN GUARDAR LAS REGLAS  
SIGUIENTES

THE FOLLOWING RULES  
SHOULD BE KEPT

ELEEMOSYNIS SERVANDAE

for the distribution of alms

[338] *1<sup>a</sup> regla.* La primera. Si yo hago la distribución a parientes o amigos o a personas a quien estoy aficionado, tendré quatro cosas que mirar, de las quales se ha hablado en parte en la materia de elección. La primera es, [58r] que aquel amor que me mueve y me haze dar la limosna, descienda de arriba, del amor de Dios nuestro Señor ; de forma que sienta primero en mí que el amor más o menos, que tengo a las tales personas, es por Dios, y que en la causa porque más las amo reluzca Dios.

[339] *2<sup>a</sup> regla.* La segunda. Quiero mirar a un hombre que nunca he visto ny conocido ; y deseando yo toda su perfección en el ministerio y estado que tiene, como yo quería que él tuviese medio en su manera de distribuir, para mayor gloria de Dios nuestro Señor y mayor perfección de su ánima, yo haciendo assí, ny más ny menos, guardaré la regla y medida que para el otro querría y juzgo seer tal.

[340] *3<sup>a</sup> regla.* La terçera. Quiero considerar, como si estuviesse en el artículo de la muerte, la forma y medida que entonces querría aver tenido en el officio de my administración ; y reglándome por aquella, guardarla en los actos de la my distribución.

[338] First Rule. The first: If I make the distribution to relatives or friends, or to persons for whom I have an affection, I shall have four things to see to, of which mention was made, in part, in the matter of Election.

The first is, that that love which moves me and makes me give the alms, should descend from above, from the love of God our Lord, so that I feel first in me that the love, more or less, which I have to such persons is for God; and that in the reason why I love them more, God appears.

[339] Second Rule. The second: I want to set before me a man whom I have never seen or known, and desiring all his perfection in the ministry and condition which he has, as I would want him to keep the mean in his manner of distributing, for the greater glory of God our Lord and the greater perfection of his soul; I, doing so, neither more nor less, will keep the rule and measure which I should want and judge to be right for the other.

[340] Third Rule. The third: I want to consider, as if I were at the point of death, the form and measure which then I should want to have kept in the office of my administration, and regulating myself by that, to keep it in the acts of my distribution.

[338] Prima. Si quid erogare libeat in homines genere vel amicitia coniunctos, erga quos sentitur proclivior affectus, attendendae erunt regulae quatuor, quas ex parte circa electiones commemoravimus. Earum itaque prima haec est : ut affectus erga tales meus recta proveniat ex amore Dei ; quem certe amorem debeo sentiré in me, ut radicem ese et causam cuiuscunque meae affectionis erga cognatus et amicos omnes ; ac operam dare, ut in hoc praesenti negotio praecipua ea ratio elucescat.

[339] 2<sup>a</sup>. Ut considerem, si quis alter, cui parem mecum statum seu perfectionis gradum optem, me consulat super negotio istiusmodi, quam ego illi erogationis faciendae dictaturus sim rationem ; hac igitur et me uti par est.

[340] 3<sup>a</sup>. Ut cogitem si mihi vitae nunc exitus instaret, [76v] quid hac in re egisse vellem potissimum ; ita ergo agendum in praesentia decernam.

[338] *First Rule:* If someone would like to give to people related by blood or friendship, for whom a stronger attachment is felt, four Rules must be observed, which we partly mentioned for the Elections. So, the first Rule is that my attachment for such persons should come directly from God's love; I must really feel this love in myself as the root and cause of any of my attachments for all relatives and friends; and I must act in such a way that, in this present business, this specific reason stands out as the main one.

[339] *Second Rule:* I should consider which way of distributing alms I would recommend to someone else who would consult me about such business, and for whom I wish the same status or degree of perfection as for myself. Then I make use of this way as well.

[340] *Third Rule:* I should think of what I would most like to have clone in this matter if I were close to the end of my life. Therefore, I would decide to act in this way presently.

[341] 4<sup>a</sup> regla. La quarta. Mirando cómo me hallaré el día del juicio, pensar bien cómo entonces querría aver [58v] vsado deste offiçio y cargo del ministerio ; y la regla que entonces querrña auer tenido, tenerla agora.

[342] 5<sup>a</sup> regla. La quinta. Quando alguna persona se siente inclinada y affiçionada a algunas personas, a las quales quiere distribuyr, se detenga y rumine bien las quatro reglas sobredichas, examinando y probando su affecti3n con ellas ; y no dé la limosna, hasta que conforme a ellas su dessordenada affecti3n tenga en todo quitada y lançada.

[343] 6<sup>a</sup> regla. La sexta. Dado que no ay culpa en tomar los bienes de Dios nuestro Señor, para distribuyrlos, quando la persona es llamada de nuestro Dios y Señor para tal ministerio ; pero en el cuánto y cantidad de lo que ha de tomar y applicar para sí mismo de lo que tiene para dar a otros, ay duda de culpa y exçesso ; por tanto se puede reformar en su vida y estado por las reglas sobredichas.

[344] 7<sup>a</sup> regla. La séptima. Por las razones ya dichas, p por otras muchas, siempre es mejor y más seguro, en lo

[341] Fourth Rule. The fourth: Looking how I shall find myself on the Day of Judgment, to think well how then I should want to have used this office and charge of administration; and the rule which then I should want to have kept, to keep it now.

[342] Fifth Rule. The fifth: When some person feels himself inclined and drawn to some persons to whom he wants to distribute alms, let him hold himself back and ponder well the above-mentioned four Rules, examining and testing his affection by them; and not give the alms until, conformably to them, he has in all dismissed and cast out his disordered inclination.

[343] Sixth Rule. The sixth: Although there is no fault in taking the goods of God our Lord to distribute them, when the person is called by God our Lord to such ministry; still in the quantity of what he has to take and apply to himself out of what he has to give to others, there may be doubt as to fault and excess. Therefore, he can reform in his life and condition by the above-mentioned Rules.

[344] Seventh Rule. The seventh: For the reasons already mentioned and for many others, it is always better and

[341] 4<sup>a</sup>. Ut prospiciam similiter, quid mallet in die iudicii a me fuisse super his transactum ; id quod et nunc citra dubium praeeligam.

[342] 5<sup>a</sup>. Ut quoties ad personas mihi humano aliquo vinculo coniunctas affectum meum sentio magis inclinare, regulas quatuor praedictas sedulo expendam, et iuxta eas examinem affectum, nihil de eleemosyna seu distributione faciendae cogitans, donec ab animo, siquid non rectum inest, removero.

[343] 6<sup>a</sup>. Quamvis facultates divino cultui et usui ecclesiastico dicatae, citra culpam assumi possint distribuendae ab eo, qui ad hoc ministerium sit vocatus ; cum tamen plurimis in determinanda propriis suis sumptibus iuxta portione soleat de excessu scrupulus incidere ; operae pretium est, iuxta regulas superiores vitae suae statum recte disponere.

[344] 7<sup>a</sup>. Propter rationes dictas et alias plerasque, in administrandis iis, quae ad propriam per-[77r] sonam,

[341] *Fourth Rule*: I should similarly imagine what I would prefer, on the Day of Judgment, to have done about this matter. This is what I will certainly choose now.

[342] *Fifth Rule*: Every time I feel my attachment inclining more toward persons related to me by a human bond, I will consider carefully the four Rules mentioned above and examine my attachment according to those Rules, without thinking either of the alms or of the way of distributing them, until I have removed from my mind anything that is not right.

[343] *Sixth Rule*: Even though the goods dedicated to divine worship and ecclesiastic use can be taken without fault, in order to be distributed, by the one called to such ministry; however, because many usually fall into scruples of exaggeration when they are determining the just portion for their own expenses, it is important to order properly their own lifestyle according to the same Rules.

[344] *Seventh Rule*: For the reasons above and many others concerning the management of those things that

que a su persona y estado de casa toca, quanto más se çerçenare y diminuyere, y quanto más se açercare a nuestro summo pontífice, dechado y regla nuestra, que es Xpo nuestro Señor. [59r] Conforme a lo qual el terçero concilio Carthaginense (en el qual estuuo sancto Augustín) determina y manda que la suppeléctile del obispo sea vil y pobre. Lo mismo se deue considerar en todos modos de viuir, mirando y proporçionando la condiçión y estado de las personas ; como matrimonio tenemos exemplo del Sancto Joachín y de Sancta Anna, los quales, partiendo su hazienda en tres partes, la primera daban a pobres, la segunda al ministerio y seruitio del templo, la tercera tomavan para la substentación dellos mismos y de su familia.

more secure in what touches one's person and condition of life to spare more and diminish and approach more to our High Priest, our model and rule, who is Christ our Lord; conformably to what the third Council of Carthage, in which St. Augustine was, determines and orders—that the furniture of the Bishop be cheap and poor. The same should be considered in all manners of life, looking at and deciding according to the condition and state of the persons; as in married life we have the example of St. Joachim and of St. Ann, who, dividing their means into three parts, gave the first to the poor, and the second to the ministry and service of the Temple, and took the third for the support of themselves and of their household.

conditionem, domum aut familiam pertinent, optimum ac securissimum est unicuique, distributionis curam subeunti, ut suae substrahat commoditati quantum potest, ac seipsum proxime conformet ad exemplar Domini nostri Iesu Christi, summi pontificis ; quandoquidem in terti etiam carthaginensi concilio, in quo interfuit S. Augustinus decretum fuit supellectilem episcopo vilem ac pauperum debere esse. Hoc idem in quolibet statu seu vitae genere provederi convenit, habita interim ratione personarum et statuum ipsorum ; sicut in matrimonio exemplum praebent S. Ioachimus et S. Anna, qui, divisis per annos singulos facultatibus suis in tres partes, pauperibus unam erogabant, alteram dicabant in templi et divini cultus ministerium, tertiam postremo necessitati suae reservabant. [77v]

pertain to our person, condition, house, or family, it is the best and safest for each one in charge of the distribution to live as much as possible more modestly, and conform himself most closely to the example of our Lord Jesus Christ, the highest Pontifex. As a matter of fact, during the Third Council of Carthage, where Saint Augustine was present, it was decreed that the bishop's household should be simple and poor. It is convenient to provide this in whatever state or style of life, considering at the same time the persons themselves and their status: Just as Saint Joachim and Saint Anne give an example concerning marriage, by dividing their means into three parts each year; one given to the poor, one dedicated to the ministry of the Temple and divine worship, and the third one kept for their own necessities.

[345] PARA SENTIR Y ENTENDER  
ESCRÚPULOS Y SUASIONES DE  
NUESTRO ENEMIGO, AIUDAN  
LAS NOTAS SIGUIENTES

[345] THE FOLLOWING NOTES HELP  
TO PERCEIVE AND  
UNDERSTAND SCRUPLES  
AND PERSUASIONS OF OUR  
ENEMY

[345] QUAEADAM NOTATU DIGNA DE  
SCRUPULIS, QUOS ANIMAE  
DAEMON INIICIT,  
DIGNOSCENDIS

[345] SOME USEFUL NOTES  
for discerning scruples  
put into the soul by the demon

[346] *I<sup>a</sup> nota.* La primera. Lllaman vulgarmente escrúpulo, el que procede de nuestro proprio iuizio y libertad, es a saber, quando yo líberamente formo ser peccado lo que no es peccado ; así como acaeze que alguno, después que a pisado una cruz de paja incidenter, forma con su proprio iuizio que a pecado ; y éste es propriamente iuizio

[346] First Note. The first: They commonly call a scruple what proceeds from our own judgment and freedom: that is to say, when I freely decide that that is sin which is not sin, as when it happens that after some one has accidentally stepped on a cross of straw, he decides with his own judgment that he has sinned.

[346] Primum. Vulgo scrupulum appellat, quando ex proprio liberi arbitrii motu et iudicio aliquid concludimus peccatum esse, cum peccatum non sit ; veluti si quis animadvertens se crucem ex paleis humi figuratam in transitu calcasse, crimini sibi vertat. Hoc autem non scrupulus proprie, sed iudicium potius

[346] *First:* People speak of a scruple when we conclude, through the action and judgment of our own free will, that something is a sin when it is not. An example is when somebody realizes that he has walked over a cross made by few straws on the ground and attributes this to himself as a sin. This should not be, in a proper

erróneo y no propio escrúpulo. [59v]

[347] 2<sup>a</sup> nota. La segunda. Después que yo he pisado aquella cruz, o después que he pensado, o dicho, o hecho alguna otra cosa, me viene vn pensamiento de fuera que he peccado, y por otra parte me paresçe que no he peccado ; tamen siento en esto turbación, es a saber, en quanto dudo y en quanto no dudo : éste tal es proprio escrúpulo y tentación que el enemigo pone.

[348] 3<sup>a</sup> nota. La tercera. El primer escrúpulo de la 1<sup>a</sup> nota es mucho de aborresçer, porque es todo error ; mas el 2<sup>o</sup> de la 2<sup>a</sup> nota, por algún espacio de tiempo, no poco aprouecha al ánima que se da a espirituales exercitios ; antes en gran manera purga y alimpia a la tal ánima, separándola mucho de toda aparencia de peccado, juxta illud Gregorii : Bonarum mentium est ibi culpam cognoscere, vbi culpa nulla est.

[349] 4<sup>a</sup> nota. La quarta. El enemigo mucho mira si vna ánima es gruesa o delgada ; y si es delgada, procura de más la adelgazar en extremo, para más la turbar y desbaratar, verbi gracia : si vee que vna ánima no consiente en si peccado mortal ny venial ny aparencia alguna de peccado deliberado, entonces el enemigo, quando no puede

This is properly an erroneous judgment and not a real scruple.

[347] Second Note. The second: After I have stepped on that cross, or after I have thought or said or done some other thing, there comes to me a thought from without that I have sinned, and on the other hand it appears to me that I have not sinned; still I feel disturbance in this; that is to say, in as much as I doubt and in as much as I do not doubt.

That is a real scruple and temptation which the enemy sets.

[348] Third Note. Third: The first scruple of—the first note—is much to be abhorred, because it is all error; but the second—of the second note—for some space of time is of no little profit to the soul which is giving itself to spiritual exercises<sup>1</sup> I rather in great manner it purifies and cleanses such a soul, separating it much from all appearance of sin: according to that saying of Gregory: "It belongs to good minds to see a fault where there is no fault."

<sup>1</sup> Exercises is added by St. Ignatius.

[349] Fourth Note. The fourth: The enemy looks much if a soul is gross or delicate, and if it is delicate, he tries to make it more delicate in the extreme, to disturb and embarrass it more. For instance, if he sees that a soul does not consent to either mortal sin or venial or any appearance of deliberate sin, then the enemy, when he cannot make

erroneum vocari debet.

[347] 2.<sup>m</sup> Scrupulus proprie dicendus est, quoties post calcatam crucem eiusmodi, vel post cogitationem, loquelam aut operationem aliquam, oboritur nobis extrinsecus peccati admissi suspitio ; et quamvis altera ex parte veniat in mentem nos minime peccasse, ambiguitem tamen quondam atque animi perturbationem sentimus, a daemone videlicet obstrusam.

[348] 3.<sup>m</sup>. Prior scrupuli speties improprie sic dicti [78r] prorsus abhorrenda est, ut erroris plena. Posterior vero, per tempus aliquod (dum praesertim recens est vitae melioris institutio) animam, rebus spiritualibus vacantem, non parum iuvat, cum eam mirum in modum purget, atque ab omni peccati specimine abducat, iuxta illud divi Gregorii : Bonarum mentium est, ibi culpam agnoscere, ubi culpa non est.

[349] 4.<sup>m</sup>. Cailide observare solet inimicus, qualisnam sit animae cuiusvis conscientia, crassiorne an delicatior ; et si quam invenit delicatam, multo quoque delicatiorem efficere nititur, et in extremum quendam redigere anxietatis gradum ; ut sic misere turbatam, a profectu spirituali tandem deiiciat. Puta si

sense, called a scruple but rather an erroneous judgment.

[347] *Second*: We can properly say that there is a scruple when, every time after walking over such a cross, or after some thought, word, or action, the suspicion comes to us from outside that we have committed a sin. And, although on the other hand it comes to our mind that we have not sinned at all, we nevertheless feel some uncertainty and trouble of the mind, obviously thrust into us by the demon.

[348] *Third*: The first type of scruple, improperly named sin, should be absolutely abhorred as full of error. The second kind, for some time (especially when the undertaking of a better life is recent) is of no small advantage to the soul devoted to spiritual things; because it purifies the soul in a wonderful way and takes it away from every appearance of sin, according to Saint Gregory's words: "It belongs to good minds to perceive a fault where there is no fault."

[349] *Fourth*: The enemy is used to observe skillfully what kind of conscience each soul might have: more gross or more delicate. If he finds it delicate, he exerts himself to make it more delicate and bring it to some extreme degree of anxiety, so that he would finally drive it, excessively disturbed, out of spiritual

hacerla caer en cosa que paresca [60r] peccado, procura de hacerla formar peccado adonde no es peccado, assí como en vna palabra o pensamiento mínimo. Si la ánima es gruesa, el enemigo procura de engrossarla más, verbi gracia : si antes no hazía caso de los peccados veniales, procurará que de los mortales haga poco caso, y si algún caso hazía antes, que mucho menos o ninguno haga agora.

it fall into a thing that appears sin, aims at making it make out sin where there is not sin, as in a word or very small thought.

If the soul is gross, the enemy tries to make it more gross; for instance, if before it made no account of venial sins, he will try to have it make little account of mortal sins, and if before it made some account, he will try to have it now make much less or none.

[350] 5<sup>a</sup> nota. La quinta. La ánima que desea aprouecharse en la vida spiritual, siempre deue proceder contrario modo que el enemigo proçede, es a saber, si el enemigo quiere engrossar la ánima, procure de adelgazarse ; asimismo, si el enemigo procura de attenuarla, para traerla en extremo, la ánima procure solidarse en el medio, para en todo quietarse.

[350] Fifth Note. The fifth: The soul which desires to benefit itself in the spiritual life, ought always to proceed the contrary way to what the enemy proceeds; that is to say, if the enemy wants to make the soul gross, let it aim at making itself delicate. Likewise, if the enemy tries to draw it out to extreme fineness, let the soul try to establish itself in the mean, in order to quiet itself in everything.

[351] 6<sup>a</sup> nota. La sexta. Quando la tal ánima buena quiere hablar o obrar alguna cosa dentro de la Iglesia, dentro de la inteligençia de los nuestros mayores, que sea en gloria de Dios nuestro Señor, y le viene vn pensamiento o tentación de fuera, para

[351] Sixth Note. The sixth: When such good soul wants to speak or do something within the Church, within the understanding of our Superiors, and which should be for the glory of God our Lord, and there comes to him a thought or temptation from without

animam noverit, quae peccato nulli consentiat mortali sive veniali, immo ne umbram quidem (ut sic dicamus) voluntarii peccati sustinere queat ; tunc, quoniam non potest veram peccati rationem illi obiicere, eo satagit adducere, ut peccatum sibi esse credat, quod revera non est, cuiusmodi est de verbo aliquot vel cogitatuuncula [78v] repentina. Crassam e diverso animam seu conscientiam redder crassiorem studet, ut, quae negligebat prius venialia peccata, mortalia quoque nunc parum curet, ac in dies minus respiciat.

[350] 5<sup>m</sup>. Ut animam progredi valeat in via spirituali, ad illius partis oppositum tendat necesse est, in quam inimicus tentat pertrahere : ut si laxiorem iste conscientiam facere admittitur, faciat illa strictiorem ; aut relaxet e contra, si daemon nimium velit restringere. Sic enim continget, vitatis extremae utriusque partis periculis, animam ipsam in medio quodam quieto et securo statu iugiter manere.

[351] 6<sup>m</sup>. Quotiescunque homini, dicere aut agere aliquid volenti, quod ab Ecclesiae usu vel maiorum nostrorum sensu non dissonat, quodque tendit in Dei gloriam, obviat extrinsecus suggestio, dissuadens ne dicat aut agat illud propositum,

progress. For example, if he knows a soul that does not consent to any sin, mortal or venial, and cannot even accept the shadow (so to speak) of a voluntary sin; then, because he cannot present to that soul a real consideration of sin, he does as much as possible to persuade it to believe that there is a sin (for this soul) where in reality there is none, for instance, about some word or some sudden trivial thoughts. On the contract when the soul or the conscience is gross, he is eager to render it more gross, so that after taking venial sins lightly, it would care little about mortal sins, and even less and less as the days go by.

[350] Fifth: In order that the soul make progress in the spiritual journey, it must tend to the direction opposite the one the enemy tries to pull it into. If the enemy tries to make the conscience more lax, then the soul should make it more strict, or, on the contrary, make it more lax if the demon would make it too strict. And thus, by avoiding the dangers of both extremes, the soul itself remains continually in a kind of quiet middle and secure state.

[351] Sixth: Every time we want to say or do something that is not discordant with the Church's practice or with our superiors' mind, and that tends to God's glory, if a suggestion comes to us from outside, dissuading us from saying or doing what we had

que ny hable ny obre aquella cosa, trayéndole razones aparentes de vana gloria o de otra cosa, etc., [60v] entonces deue de alçar el entendimiento a su Criador v Señor ; y si vee que es su deuido seruicio, o a lo menos no contra, deue hazer per diametrum contra la tal tentación, iusta Bernardum eidem respondentem : Nec propter te incepti, nec propter te finiam.

[352] PARA EL SENTIDO VERDADERO QUE EN LA YGLESA MILITANTE DEBEMOS TENER, SE GAURDEN LAS REGLAS SIGUIENTES

[353] *1<sup>a</sup> regla.* La primera. Depuesto todo juyzio deuemos tener ánimo aparejado y prompto para obedeser en todo a la vera sposa de Xpo nuestro Señor, que es la nuestra sancta madre Yglesia hierárchica.

[354] *2<sup>a</sup> regla.* La segunda. Alabar el confessar con saçerdote, y el resçibir del sanctíssimo sacramento vna vez en el año, y mucho más en cada mes, y mucho mejor de ocho en ocho días, con las condiciones requisitas y deuidas.

[355] *3<sup>a</sup> regla.* La terçera. Alabar el oýr missa a menudo ; asimismo, cantos, psalmos y largas oraciones, en la yglesia y fuera della ; [64r]

that he should neither say nor do that thing—bringing to him apparent reasons of vainglory or of another thing, etc.,—then he ought to raise his understanding to his Creator and Lord, and if he sees that it is His due service, or at the least not contrary to it, he ought to act diametrically against such temptation, according to St. Bernard, answering the same: "Neither for thee did I begin, nor for thee will I stop."

[352] TO HAVE THE TRUE SENTIMENT WHICH WE OUGHT TO HAVE IN THE CHURCH MILITANT  
Let the following Rules be observed.

[353] First Rule. The first: All judgment laid aside, we ought to have our mind ready and prompt to obey, in all, the true Spouse of Christ our Lord, which is our holy Mother the Church Hierarchical.

[354] Second Rule. The second: To praise confession to a Priest, and the reception of the most Holy Sacrament of the Altar once in the year, and much more each month, and much better from week to week, with the conditions required and due.

[355] Third Rule. The third: To praise the hearing of Mass often, likewise<sup>1</sup> hymns, psalms, and long prayers, in the church and out of it; likewise the

adducta vel vanae gloriae, vel mali alterius cuiusvis fucata quadam ratione, tunc ad Deum elevanda mens est ; sique appareat ad eius gloriam spectare dictum aut factum eiusmodi, vel certe contrarium non esse, [79r] tendendum recta erit adversus talem cogitationem ; atque obstrepenti nobis inimico respondendum cum divo Bernardo : Nec propter te caepi, nec propter te finiam.

[352] REGULAE ALIQUOT SERVANDAE, UT CUM ORTHODOXA ECCLESIA VERE SENTIAMUS

[353] Prima. Sublato proprio omni iuditio, tenendus est semper paratus promptusque animus ad obediendum verae Christi sponsae ac sanctae matri nostrae, quae est orthodoxa, catholica et hierarchica Ecclesia.

[354] 2<sup>a</sup>. Laudare convenit solitam fieri sacerdoti confessionem peccatorum, et eucharistiae sacrae sumptionem annuam, ut minimum ; cum sit laudabilius octavo quoque die, aut semel saltem in mense quolibet, servatis interim conditionibus debitis, sacramentum ipsum suscipere. [79v]

[355] 3<sup>a</sup>. Commendare christifidelibus ut frequenter ac devote missae sacrum seu sacrificium audiant ; item cantus ecclesiasticos, psalmos et

intended by bringing in some false reason of vainglory or any other evil, then we must lift up our mind to God. And if it appears that this saying or doing concerns God's glory, or if it is certainly not contrary to it, we must go directly against such a thought, and reply to the enemy who is disturbing us, with Saint Bernard, "It is not for you that I have started this, it is not for you that I will end it."

[352] SOME RULES TO BE OBSERVED  
in order to truly feel with the orthodox Church

[353] *First:* Having put away all our own judgment, we must always keep our mind prepared and quick to obey the true Spouse of Christ and our Holy Mother, which is the orthodox, Catholic, and hierarchical Church.

[354] *Second:* It is convenient to praise the confession of sins, usually made to a priest, and the receiving of the sacred Eucharist at a minimum of once a year, though it would be more praiseworthy to receive this sacrament every eight days, or at least once a month, while observing the appropriate prerequisites.

[355] *Third:* To recommend to Christ's faithful to hear frequently and devotedly the holy sacrifice of the Mass; likewise to recommend



assimismo, horas ordenadas a tiempo destinado para todo officio diuino y para toda oración y todas horas canónicas.

hours set at the time fixed for each Divine Office and for all prayer and all Canonical Hours.

<sup>1</sup> Likewise is added in *St. Ignatius' hand*.

[356] *4<sup>a</sup> regla.* La quarta. Alabar mucho religiones, virginidad y continencia, y no tanto el matrimonio como ninguna destas.

[356] Fourth Rule. The fourth: To praise much Religious Orders, virginity and continence, and not so much marriage as any of these.

[357] *5<sup>a</sup> regla.* La quinta. Alabar votos de religión, de obediencia, de pobreza, de castidad y de otras perfecciones de supererogación ; y es de advertir que como el voto sea cerca las cosas que se allegan a la perfección euangélica, en las cosas que se alexan della no se deue hazer voto así como de ser mercader o ser casado, etc.

[357] Fifth Rule. The fifth: To praise vows of Religion, of obedience, or poverty, of chastity and of other perfections of supererogation. And it is to be noted that as the vow is about the things which approach to Evangelical perfection, a vow ought not to be made in the things which withdraw from it, such as to be a merchant, or to be married, etc.

[358] *6<sup>a</sup> regla.* Alabar reliquias de sanctos, haziendo veneración a ellas y oración a ellos ; alabando estaçiones, peregrinaçiones, indulgençias, perdonanzas, cruzadas y candelas ençendidas en las yglesias.

[358] Sixth Rule. To praise relics of the Saints, giving veneration to them and praying to the Saints; and to praise Stations, pilgrimages, Indulgences, pardons, Cruzadas, and candles lighted in the churches.

[359] *7<sup>a</sup> regla.* Alabar constituciones çerca ayunos y abstinentias, así como de quaresmas, quatro témporas, vigiliias, viernes y sábadó ; asimismo, penitençias no solamente internas mas aun externas.

[359] Seventh Rule. To praise Constitutions about fasts and abstinence, as of Lent, Ember Days, Vigils, Friday and Saturday; likewise penances, not only interior, but also exterior.

prolixas preces in templis vel extra templa recitandas ; tempora etiam probare, determinate officiis divinis et precationibus quibuscunque, ut sunt quas vocamus horas canonicas.

ecclesiastical hymns, psalms, and long prayers, to be recited in or out of the churches; also to approve established times for the Divine Office and all kinds of prayers, including the ones we call canonical hours.

[356] *4<sup>a</sup>.* Laudare plurimum religionum status ; atque caelibatum seu virginitatem matrimonio praeferre.

[356] *Fourth:* To praise very much the religious state and to prefer celibacy or virginity to marriage.

[357] *5<sup>a</sup>.* Comprobare vota religiosorum de servanda castitate, paupertate, obedientiaque perpetua, cum aliis perfectionis et super[er]ogationis operibus ; ubi obiter notandum est, quod cum voti ratio ad ea pertineat, quae ad perfectionem ducunt vitae christianae ; de aliis, quae ab ipsa perfectione potius avertunt, ut de negotiatione vel matrimonio, votum nunquam emittendum sit.

[357] *Fifth:* To approve the religious' vows to keep perpetual chastity, poverty, and obedience, together with the other deeds of perfection and supererogation. And here it should be noticed that, because the reason of the vow concerns what leads to the perfection of Christian life, no vow should ever be made concerning all other things that rather divert us from the same perfection, like business and marriage.

[358] *6<sup>a</sup>.* Laudare praeterea reliquias, venerationem et invocationem sanctorum ; item stationes peregrinationesque pias, indulgentias, iubilaea, candelas in templis accendi solitas, et reliqua huiusmodi pietatis ac devotionis nostrae adminicula. [80r]

[358] *Sixth:* To praise relics, veneration, and invocation of saints; also stations, pious pilgrimages, indulgences, jubilees, and candles to be lit in churches, and all such other little means of helping our piety and devotion.

[359] *7<sup>a</sup>.* Extollere abstinentiae ac ieiuniorum usum, ut quadragesimae, quatuor temporum, vigiliarum, sextae feriae, sabbati aliorumque pro devotione susceptorum ; item spontaneas affiictiones sui, quas

[359] *Seventh:* To extol the practice of abstinence and fasting during Lent, Ember days, Vigils, Fridays, Saturdays, and other times by devotion; equally to extol the spontaneous self-inflicted pains that

[61v]

[360] *8<sup>a</sup> regla.* Alabar ornamentos y edeficios de yglesias ; assimismo, ymágenes, y venerarlas según que representan.

[361] *9<sup>a</sup> regla.* Alabar finalmente todos preçeptos de la Yglesia, teniendo ánimo prompto para buscar razones en su defensa y en ninguna manera en su ofensa.

[362] *10<sup>a</sup> regla.* Debemos ser más prompts para abonar y alabar assí constitutiones, comendaciones, como costumbres de nuestros mayores ; porque dado que algunas no sean o no fuesen tales, hablar contra ellas, quier predicando en público, quier platicando delante del pueblo menudo, engendrarían más murmuración y escándalo que prouecho ; y assí se indignarían el pueblo contra sus mayores, quier temporales, quier espirituales. De manera que así como haze daño el hablar mal en ausencia de los mayores a la gente menuda, así puede hazer prouecho hablar de las malas costumbres a las mismas personas que pueden remediarlas.

[363] *11<sup>a</sup> regla.* Alabar la doctrina positua y escolástica ; porque assí

[360] Eighth Rule. To praise the ornaments and buildings of the churches; likewise images, and to venerate them according to what they represent.

[361] Ninth Rule. Finally, to praise all precepts of the Church, keeping the mind prompt to find reasons in their defence and in no manner against them.

[362] Tenth Rule. We ought to be more prompt to find good and praise as well the Constitutions and recommendations as the ways of our Superiors. Because, although some are not or have not been such, to speak against them, whether preaching in public or discoursing before the common people, would rather give rise to fault-finding and scandal than profit; and so the people would be incensed against their Superiors, whether temporal or spiritual. So that, as it does harm to speak evil to the common people of Superiors in their absence, so it can make profit to speak of the evil ways to the persons themselves who can remedy them.

[363] Eleventh Rule. To praise positive and scholastic learning.

paenitentias dicimus, non internas solum, sed etiam externas.

[360] *8<sup>a</sup>.* Laudare insuper templorum extrucciones atque ornamenta ; nec non imagines, tanquam, propter id quod repraesentant, iure optimo venerandas.

[361] *9<sup>a</sup>.* Confirmare maxime omnia Ecclesiae praecepta ; nec impugnare ullo modo, sed contra impugnantes, quaesitis undique rationibus, prompte defendere.

[362] *10<sup>a</sup>.* Patrum etiam seu superiorum decreta, mandata, traditiones, ritus et mores studiose probare ; licet autem non reperiatur ubique ea, quae deberet esse, morum integritas ; siquis tamen vel in publica concione, vel in populari commertio, ipsis obloquitur, generat potius damna et scandala, quam aliquid adferat remedii aut utilitatis, cum nihil aliud sequatur, nisi exasperatio et obtreectatio populi adversus principes ac pastores suos. Temperan-[80v]dum est igitur ab isto invectivarum genere ; veruntamen sicut damnosum est, primates ipsos absentes apud populum allatrare atque proscindere, ita rursus privatim admonere eos, qui, si velint, mederi huic malo possunt, operae pretium videtur fore.

[363] *11<sup>a</sup>.* Doctrinam sacram plurimi facere, tum eam, quae positive dici

we call penance, not only the internal ones but also external ones.

[360] *Eighth:* To praise, furthermore, the building of churches, their ornaments, and the images that are rightly worthy of veneration for what they represent.

[361] *Ninth:* To support by all means all the precepts of the Church, and never to oppose them in any manner; but, on the contrary, to defend them promptly against those who attack them, with arguments that we look for everywhere.

[362] *Tenth:* To diligently approve decrees, orders, traditions, rites, and conduct of fathers or superiors. Though such integrity of conduct is not found everywhere, as it should be, if someone speaks against them in a public speech or in conversation with people, he causes injury and scandals rather than bringing any remedy or being useful; nothing else would follow but exasperation, and the opposition of the people against their princes and pastors. We must therefore abstain from these kinds of invectives. As it is damaging to rail at superiors in their absence and revile them in front of people, so it is worthy to warn privately those who can correct this evil if they want to.

[363] *Eleventh:* To highly esteem the sacred doctrine, the one called Positive

como es más propio de los doctores positivos, assí como de Sant Hierónimo, Sant Agustín y de Sant Gregorio, etc., el mouer los afectos para en todo amar y seruir a Dios nuestro Señor, así es más propio de los [62r] escolásticos, así como de sancto Thomás, san Bonaventura y del Maestro de las Sentencias, etc., el diffinir o declarar para nuestros tiempos de las cosas neçessarias a la salud eterna, y para más impugnar y declarar todos errores y todas falacias. Porque los doctores escolásticos, como sean más modernos, no solamente se aprouechan de la vera inteligencia de la Sagrada Scriptura y de los positivos y sanctos doctores, mas aun siendo ellos iluminados y esclarecidos de la virtud diuina, se ayudan de los conçilios, cánones y constituciones de nuestra sancta madre Yglesia.

[364] *12<sup>a</sup> regla.* Debemos guardar en hazer comparaciones de los que somos viuos a los bienaventurados pasados ; que no poco se hierra en esto, es a saber, en dezir : éste sabe más que sant Agustín, es otro o más que san Francisco, es otro sant Pablo en bondad, sanctidad, etc.

[365] *13<sup>a</sup> regla.* Debemos siempre tener, para en todo açertar, que lo blanco que yo veo, creer que es negro, si la Yglesia hierárchica assí lo determina ; creyendo que entre Xpo nuestro Señor, esposo, y la Yglesia, su

Because, as it is more proper to the Positive Doctors, as St. Jerome, St. Augustine and St. Gregory, etc., to move the heart to love and serve God our Lord in everything; so it is more proper to the Scholastics, as St. Thomas, St. Bonaventure, and to the Master of the Sentences, etc., to define or explain for our times<sup>1</sup> the things necessary for eternal salvation; and to combat and explain better all errors and all fallacies. For the Scholastic Doctors, as they are more modern, not only help themselves with the true understanding of the Sacred Scripture and of the Positive and holy Doctors, but also, they being enlightened and clarified by the Divine virtue, help themselves by the Councils, Canons and Constitutions of our holy Mother the Church.

<sup>1</sup>Or explain for our times *is added in the Saint's handwriting.*

[364] Twelfth Rule. We ought to be on our guard in making comparison of those of us who are alive to the blessed passed away, because error is committed not a little in this; that is to say, in saying, this one knows more than St. Augustine; he is another, or greater than, St. Francis; he is another St. Paul in goodness, holiness, etc.

[365] Thirteenth Rule. To be right in everything, we ought always to hold that the white which I see, is black, if the Hierarchical Church so decides it, believing that between Christ our Lord, the Bridegroom, and the Church,

solet, tum quae scholastica. Sicut enim sanctis doctoribus antiquis Hieronymo, Augustino, Gregorio et consimilibus, scopus fuit ad amorem et cultum Dei amplectendum animos mouere ; ita peculiare est beato Thomae, Bonaventurae, Magistro sententiarum et aliis recentioribus theologis, dogmata ad salutem necessaria exactius tradere atque definire, prout convenit suis temporibus et posteris ad errores haeresum confutandos : siquidem doctores huiusmodi, ut sunt tempore posteriores, non solum Scripturae sacrae intelligentia praediti sunt et veterum au[c]torum iuvantur scriptis ; sed etiam cum inflexu divini luminis, conciliorum sanctionibus, decretis et variis Ecclesiae sanctae constitutionibus, ad salutis nostrae subsidium faeliciter utuntur. [81r]

[364] *12<sup>a</sup>.* Culpabilis est ac vitanda hominum, qui adhuc in terries vivunt (quantunvis laudabilium) comparatio cum sanctis et beatis, ut dicendo : iste est doctior sancto Augustino ; ille est alter S. Franciscus ; aequalis est Paulo sanctitate, aut aliqua virtute non est inferior, etc.

[365] *13<sup>a</sup>.* Denique ut ipsi Ecclesiae catholicae omnino unanimes conformesque simus ; si quid, quod oculis nostris apparet albun, nigrum illa esse difinierit, debemus itidem quod nigrum sit pronuntiare.

as much as the one called Scholastic. For, as the goal of holy Doctors of old, Jerome, Augustine, Gregory, and others alike, was to move the minds to cherish the love and worship of God; so it was proper of blessed Thomas, Bonaventure, the Master of Sentences, and other more recent theologians, to transmit and define more exactly the dogmas necessary for salvation according to what fit their times and thereafter for refuting the errors of heresies. Because these Doctors who came later not only are gifted with the understanding of Sacred Scriptures and the assistance of ancient authors, writings but also, with the influx of divine light, fruitfully use the ordinances of the councils and the decrees and various constitutions of the Church for helping our salvation.

[364] *Twelfth:* It is blamable, and must be avoided, to compare people still living (however praiseworthy they might be) with saints and blessed ones, by saying: "This person is more learned than Augustine; that one is another Saint Francis; he equals Paul in holiness, or is not inferior in some other virtue, etc."

[365] *Thirteenth:* In order that we be totally unanimous and in accordance with the Catholic Church itself, if the Church defines as black something that appears

esposa, es el mismo espíritu que nos gobierna y rige para la salud [62v] de nuestras ánimas, porque por el mismo Espíritu y Señor nuestro, que dio los diez mandamientos, es regida y gobernada nuestra sancta madre Yglesia.

His Bride, there is the same Spirit which governs and directs us for the salvation of our souls. Because by the same Spirit and our Lord Who gave the ten Commandments, our holy Mother the Church is directed and governed.

Indubitate nanque credendum est, eundem esse Domini nostri Iesu Christi et Ecclesiae orthodoxae sponsae eius Spiritum, per quem gubernamur ac dirigimur ad salutem; neque alium esse Deum, qui olim tradidit decalogi praecepta, et qui nunc temporis Ecclesiam hierarchicam instruit atque regit.

white to our eyes, we must in like manner declare it black. For, indeed, we must undoubtedly believe that the spirit of Jesus Christ our Lord, and the spirit of the orthodox Church, His Spouse, is the same one by which we are guided and led to salvation; and that it is the same God who formerly gave the precepts of the Decalogue who right now instructs and governs the hierarchical Church.

[366] 14<sup>a</sup>. Dado que sea mucha verdad que ninguno se puede salvar sin ser predestinado, y sin tener fe y gracia, es mucho de advertir en el modo de hablar y comunicar de todas ellas.

[366] Fourteenth Rule. Although there is much truth in the assertion that no one can save himself without being predestined and without having faith and grace; we must be very cautious in the manner of speaking and communicating with others about all these things.

[366] 14<sup>a</sup>. Advertendum quoque est, etiam si plane compertum definitumque esset, nemini contingere salutem nisi praedestinato; circum[81v]specte tamen super hoc loquendum esse, ne forte gratiam seu praedestinationem Dei nimis extendentes, liberi arbitrii vires et operum bonorum merita excludere velle videamur; vel e converso, ne plus aequo hisce tribuentes illis interim derogemus.

[366] *Fourteenth*: It must be observed that, even though it would certainly be true that nobody would obtain salvation unless predestined, we nevertheless must be very cautious when we speak about it, lest by chance we would give too much room to God's grace or predestination and seem to want to exclude the strength of free will and the merits of good deeds; or, on the contrary, by giving more than what is just to the latter, we take away from the former.

[367] 15<sup>a</sup>. No debemos hablar mucho de la predestinación por vía de costumbre; mas si en alguna manera y algunas veces se hablare, así se hable que el pueblo menudo no venga en error alguno, como algunas veces suele, diciendo: si tengo de ser salvo o condenado, ya está determinado, y por my bien hazer o mal no puede ser ya otra cosa; y con esto entorpeciendo se descuydan en las obras que

[367] Fifteenth Rule. We ought not, by way of custom, to speak much of predestination; but if in some way and at some times one speaks, let him so speak that the common people may not come into any error, as sometimes happens, saying: Whether I have to be saved or condemned is already determined, and no other thing can now be, through my doing well or ill; and with this, growing lazy, they

[367] 15<sup>a</sup>. Similem ob causam frequens de praedestinatione sermo habendus non est; sique incidat nonnunquam, ita temperari decet, ut nulla plebi audienti detur occasio erroris, ac dicendi: Si de salute mea vel damnatione iam definitum est, sive male sive bene agam, aliter evenire non potest; unde solent multi opera bona negligere, et alia subsidia salutis.

[367] *Fifteenth*: For the same reason, we should not talk frequently about predestination. If it happens sometimes, it is convenient to refrain from giving an occasion of error to listeners by saying, "If my salvation or damnation is already decided, whether I do good or evil, nothing can be changed"; for this reason, many neglect good deeds and other means of salvation.

conduzen a la salud y prouecho  
spiritual de sus ánimas.

become negligent in the works which  
lead to the salvation and the spiritual<sup>1</sup>  
profit of their souls.

<sup>1</sup>Spiritual is added in St. Ignatius' handwriting.

[368] 16<sup>a</sup>. De la misma forma es de  
aduertir que por mucho hablar de la fe  
y con mucha intensidad, sin alguna  
distinción y declaración, no se dé  
ocasión al pueblo para que en el obrar  
sea torpe y perezoso, quier ante[s] de  
la fe formada en charidad, o quier  
después. [63r]

[368] Sixteenth Rule. In the same way,  
we must be on our guard that by  
talking much and with much  
insistence of faith, without any  
distinction and explanation, occasion  
be not given to the people to be lazy  
and slothful in works, whether before  
faith is formed in charity or after.

[368] 16<sup>a</sup>. Accidit etiam non raro, ut  
ex immodica fidei praedicatione et  
laude, adiecta distinctione aut  
explicatione nulla, ansam arripiat  
populus torpescendi circa bona  
quaelibet opera, quae fidem praeunt  
aut sequuntur, charitatis nexu  
efformatam. [82r]

[368] *Sixteenth*: Also it happens  
frequently, when faith is preached and  
praised without moderation, and  
without addition of any distinction and  
explanation, that people take the  
opportunity to be lazy about good  
deeds, which come before faith, or  
after it, when faith materializes  
because of its link with charity.

[369] 17<sup>a</sup>. Assimismo, no debemos  
hablar tan largo, instando tanto en la  
gracia, que se engendre veneno para  
quitar la libertad. De manera que de la  
fe y gracia se puede hablar quanto sea  
possible, mediante el auxilio diuino,  
para mayor alabanza de la su diuina  
maiestad ; mas no por tal suerte ny por  
tales modos, mayormente en nuestros  
tiempos tan periculosos, que las obras  
y líbero arbitrio resçiban detrimento  
alguno, o por nichilo se tengan.

[369] Seventeenth Rule. Likewise, we  
ought not to speak so much with  
insistence on grace that the poison of  
discarding liberty be engendered.

So that of faith and grace one  
can speak as much as is possible with  
the Divine help for the greater praise  
of His Divine Majesty, but not in such  
way, nor in such manners, especially  
in our so dangerous times, that works  
and free will receive any harm, or be  
held for nothing.

[369] 17<sup>a</sup>. Neque itidem  
praedicandae et inculandae gratiae  
Dei usque adeo insistendum fuerit, ut  
serpere inde possit auditorum animis  
letalitatis error, negata liberi arbitrii nostri  
facultate. De gratia ergo ipsa diffuse  
quidem loqui fas est, Deo adspirante,  
sed quatenus in gloriam eius  
uberiorem redundat ; idque iuxta  
modum convenientem, nostris  
praesertim temporibus tam periculosis,  
ne et liberi arbitrii usus, et operum  
bonorum efficaciam tollatur.

[369] Also we must not preach and  
insist on God's grace to the point of  
emphasizing it so much that a deadly  
error might creep into the listeners'  
minds and negate the faculty of our  
free will. It is proper, therefore, to talk  
extensively about God's grace itself  
when God so inspires; but so that it  
would increase His greater glory, and  
this has to be done in a manner fitting  
our present very dangerous times; so  
that the efficacy of our free will and  
our good deeds not be nullified.

[370] 18<sup>a</sup>. Dado que sobre todo se  
ha de estimar el mucho seruir a Dios  
nuestro Señor por puro amor, debemos  
mucho alabar el temor de la su diuina  
maiestad ; porque no solamente el  
temor filial es cosa pía y sanctíssima,  
mas aun el temor seruil, donde otra  
cosa mejor o más vtil el hombre no  
alcanze, ayuda mucho para salir del

[370] Eighteenth Rule. Although  
serving God our Lord much out of  
pure love is to be esteemed above all;  
we ought to praise much the fear of  
His Divine Majesty, because not only  
filial fear is a thing pious and most  
holy, but even servile fear—when the  
man reaches nothing else better or  
more useful—helps much to get out of

[370] 18<sup>a</sup>. Quanvis summe  
laudabile sit atque utile, ex dilectione  
pura inservire Deo ; nihilominus  
tamen valde commendandus est  
maiestatis divinae timor, neque porro  
is timor solum, quem filialem  
appellamus, qui pius est ac sanctus  
maxime ; verum etiam alter servilis  
dictus, quippe qui homini utilis est

[370] *Eighteenth*: Though it is  
extremely praiseworthy and useful to  
serve God by pure love, nonetheless  
the fear of Divine Majesty must be  
strongly recommended. This fear is  
not only the one called filial, which is  
pious and extremely holy, but also the  
other one, called servile. For this last  
one is very useful to us, and often

peccado mortal ; y, salido, fácilmente viene al temor filial, que es todo acepto y grato a Dios nuestro Señor, por estar en vno con el amor diuino.

mortal sin. And when he is out, he easily comes to filial fear, which is all acceptable and grateful to God our Lord, as being at one with the Divine Love.

admodum et saepenumero necessarius, ut a mortali peccato, quando incidere contingit, resurgere [82v] prompte studeamus ; a quo dum erimus immunes atque alieni, facilis patebit ascensus ad timorem illum filialem Deo penitus acceptum, qui nobis cum ipso Deo unionem amoris praestat et conservat.

necessary for making the effort to rise promptly from mortal sin when we have fallen into it; when we are devoid of and foreign to that servile fear, the filial one, which is deeply acceptable to God and is more easily attainable; and that filial fear gives us union of love with God Himself and keeps us in it.