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 is 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.¹

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 Jesu.² 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 Archetypii) 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.³ There the source texts of

¹ 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).

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

³ 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. 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 Paris, he would have presented his notes on the Exercises not in Spanish but in Latin, the language of the ecclesiastical authorities. 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. 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).

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, Andrè des Freux (or Frusius, to use the Latin

\[\text{MHSJ MI 1, 108-109.}\]
\[\text{MHSJ MI 1, 108.}\]
\[\text{MHSJ MI 1, 113; Giuliani, Écrits, 38.}\]
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.8 The fact that des Freux follows P2’s correction in the order of the points in The Mysteries of the Cross (Sp. Ex. 297)9 might be evidence that he had the completed version of P2 in his hands at this point in his work. Delmas, 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.10 Sp. Ex. 297 is not listed among the emendations he attributes to Juan Alfonso de Polanco, but Delmas admits that there are other changes which could be the work of a copyist or of Polanco or of some other unknown person.11

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 1968.12 Nine years before Giuliani’s Écrits appeared, Jean-Claude Guy published a French translation of the Vulgate, which he called the “definitive text” of the Spiritual Exercises.13 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.14 Giuliani rejects this claim, referring to Dalmases’ 1986 study showing that the hypothesis does not stand up to critical examination.15

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.16 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.17 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.18

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

8Giuliani, Écrits, 38.
9MHSJ MI 1, 360-361.
10MHSJ MI 1, 360, note on P2, lines 55-74.
11MHSJ MI 1, 115.
14Guy, 16-17.
15Giuliani, Écrits, 39, note 15.
16Guy, 17.
17Guy, 18-19.
18Giuliani, Écrits, 39.
19Giuliani, 39.
20Giuliani, 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.

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, actiones y operaciones in the Autograph become intentiones et actiones in P2, and vires atque operationes in the Vulgate. 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.

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, 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, 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.

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.

21The 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.

22MHSJ MI 1, 184-185.
“Give me only love of yourself along with your grace.”\textsuperscript{26} Wolff puts this succinctly as: “Grant me only the grace to love You.”\textsuperscript{27} One asks not for still more love but for the grace to respond to God’s love.

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

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.\textsuperscript{33} Their number and extent, made just fifty years 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 \textit{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.\textsuperscript{34}

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 \textit{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 \textit{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

\textsuperscript{26}\textit{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.

\textsuperscript{27}Ganss, 60.

\textsuperscript{28}\textit{Cassell’s New Latin Dictionary}, 1959, s.v. \textit{“Suscipio.”}

\textsuperscript{29}\textit{Collins Latin Gem Dictionary}, 1957, 1969, s.v. \textit{“Suscipio.”}

\textsuperscript{30}Seager, 130.

\textsuperscript{31}Delmage, 122.

\textsuperscript{32}Wolff, 60.

\textsuperscript{33}See the first of the clarifying footnotes, which makes reference to the ratification of the amendments by Superior

\textsuperscript{34}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.

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THE SPIRITUAL EXERCISES
OF
SAINT IGNATIUS LOYOLA

THE SPANISH AUTOGRAPH
AND THE LATIN VULGATE

WITH TRANSLATIONS IN ENGLISH
1a annotación. La primera annotación es, que por este nombre, exercicios 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 exercicios corporales; por la misma manera, todo modo de preparar y disponer el ánima para quitar de sí todas las afeciones desordenadas y, después de quitadas, para buscar y hallar la voluntad divina en la disposición de su vida para la salud del ánima, se llaman exercicios espirituales.

[2] 2ª. La segunda es, que la persona que da a otro modo a orden para meditar o contemplar, deue narrar fielmente la historia de la tal contemplación o meditación, First Annotation. The first Annotation is that by this name of Spiritual Exercises is meant every way of examining one's conscience, and also 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 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. 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
discurriendo solamente por los puntos con breue o sumaria declaración ; porque la persona que contempla, tomando el fundamento verdadero de la historia, discurriendo y raciocinando por si mismo, y hallando alguna cosa que haga un poco más declarar o sentir la historia, quier por la raciocinación propia, quier sea en cuanto el entendimiento es illucidado por la virtud diuina, [1v] es de más gusto y fruto 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.

1 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°. La tercera. Como en todos los exercicios siguientes的精神uales husamos de los actos del entendimiento discursiendo y de los de la voluntad afectando ; aduertamos 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 entiendo.

[3] Tertia est, quod cum in sequentibus omnibus exercitis spiritualibus utamur actibus intellectus quando discurremus, [2r] voluntatis vero quando accipimus ; 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.

[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] 4a. La quarta. Dado que Para los exercicios siguientes se toman cuatro

[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.

[4] Fourth Annotation: Four Weeks are given to the Exercises that follow,
semanas, por corresponder a quatro partes en que se diuíden los exercicios; es a saber, a la primera, que es la consideración y contemplación de los pecados; la 2ª es la vida de Xpo nuestro Señor hasta el día de ramos inclusivo; la 3ª la pasión de Xpo nuestro Señor; la 4ª 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 acaece 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 agitados o probados de diversos espíritus; 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] 5ª. La quinta. Al que rescibe los exercicios mucho apruecha entrar en ellos con grande ánimo y liberalidad con su Criador y Señor, ofreciéndole todo su querer y libertad, para que su divina maiestad, así de su persona como de todo lo que tiene se sirua conforme a su sanctíssima voluntad.

[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.

[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 statuat, in quo ipsi potissimum servire possit iuxta eiusdem beneplacitum.

[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] Sexta est, quod tradens exercitia, si animadvertat ei, qui recipit, nullas incidere spirituales animi commotiones, ut sunt consolationes vel tristitiae; neque diversorum spirituum agitationes; sedulo debet percontari, an ipsa exercitia praescriptis agat temporibus, et quibus modis; an etiam observet diligentem cunctas additiones, [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 qui alterum exercendum curat, si eum videat desolationem affici seu tentatione, cavere debet, ne se durum vel austerum ipsi exhibeat sed mitem potius ac suavem praestet, confirmato eius animo ad agendum streneue in posterum detectisque inimici nostri versutiss, eum ad consolationem studeat disponere, tanquam brevi subsecuturam.
[8] 8ª. La octava. El que da los ejercicios, según la necesidad que sientiere en el que los recibe, cerca de las desdolaciones y astucias del enemigo, y así de las consolaciones; podrá platícarle las reglas de la primera y 2ª semana, que son para conocer varios spíritus, fol. 53 y 56.

[9] 9ª. 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 servicio de Dios nuestro Señor, como son trabajos, vergüenza y temor por la honra del mundo, etc.; el que da los exercicios no le platique las reglas de varios spíritus de la 2ª semana; porque quanto le aprovecharán las de la primera semana, le dañarán las de la 2ª, por ser materia más substil y más subida que podrá entender.

[10] 10ª. La décima. Quando el que da los exercicios siente al que los recibe, que es batido y tentado debaxo de especie de bien, entonces es proprio de platícarle 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...
de bien, cuando la persona se exercita en la vida ylluminatiuia, que corresponde a los exercicios de la 2ª semana, y no tanto en la vida purgatiuia, que corresponde a los exercicios de la 1ª semana.

[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.

[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.

[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

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

been rather in that way of life called illuminative, which corresponds to the Exercises of the First Week.

[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.
desolación y vencer las tentaciones, debe siempre estar alguna cosa más de la hora complida; porque no sólo se abeza a resistir al adversario, mas aún a derrocalle.

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.

[14] Decima quarta est, quod si vacans exercitii cernatur consolatione multa et fervore magno ferri, obviandum est, ne promiso aliquo vel voto inconsulte ac praecipitanter facto se obstringat. Idque tanto fuerit diligentius praevertendum, quanto ille ingenii esse instabilioris perspicitur. Quamvis enim unus alterum iuste movere 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] 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 adversario, sed eum etiam expugnare.

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.

[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
probabiliter tengan subiecto, para elegir continencia, virginidad, religión y toda manera de perfectión euangélica; tamen, en los tales exercicios spirituales, más conveniente y mucho mejor es, buscando la divina voluntad, que el mismo Criador y Señor se communique a la su ánima deuota, abrazándola 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, dexe inmediate obrar al Criador con la criatura, y a la criatura con su Criador y Señor.

[16] 16º. 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 conveniente 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 salvadurpiritual de las ánimas, mas por sus propios prouechos y intereses temporales, deue affectarse al contrario, instando en oraciones y otros exercicios spirituales, y pidiendo a Dios nuestro [4r] Señor el contrario, es a saber, que ny quiere el...
tal officio o beneficio ny otra cosa alguna, si su diuina maiestad, ordenando sus deseos, no le mudare su afectión primera; de manera que la causa de desear o tener vna cosa o otra sea sólo seruició, honrра y gloria de la su diuina maiestad.

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

[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.

[17] Decima septima perutilis est, quod scilicet tradens exercitia inquirere ac scire nolens proprias alterius cogitationes et peccata, superest ut, certior factus fideliter de cogitationibus a vario spiritu immisis, et ad maius aut minus bonum trahentibus; spiritualia nonnulla exercitia illi præscribat praesenti animae necessitati opportuna.*

[18] La décima octaua. Según la disposición de las personas que quieren tomar exercicios spirituales, es a saber, según que tienen hedad, 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 llevar y aprouecharse con ellas. Assimismo, mutaverit, ut nihil iam omnino desideret vel possideat alia ex causa, quam divini cultus et honoris.

[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.

[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.
según que se quisieren disponer, se deue de dar a cada vno, porque más se pueda ayudar y aprovechar. Por tanto, al que se quiere ayudar para se ynestüyr y para llegar hasta cierto grado de contentar a su ánima, se puede dar el examen particular, fol. 6º, y después el examen general, fol. 7º; iuintemente 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 sí se afecta 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. Ansímoslo, si el que da los exercicios viere al que los recibe ser de poco subiecto o de poca capacydad natural, de quien no se espera mucho fructo; más conveniente es darle algunos destos exercicios leues, hasta que se confiese de sus peccados; y después, dándole algunos exámines de consentia, y orden de confesar más a menudo que sollya, para se conservar 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 exámines 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.

impartiendum id demum est, quod eum potissimum iuvenile postulat. Propeterea ei, qui se instruet duxant postulat, et ad gradum aliquem perdi, in quo animus suas conquiescat, tradi potest particulare primum examen infra positum, fol. [9v], deinde generale, fol. [11v]; simulque modus orandi mane per horae dimidium ex precepeitorum Dei et peccatorum mortalium consideritione, de qua fol. [54v].

Suadendum etiam fuerit, ut octavo quoque die peccata sua confiteatur, et quindeceim 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 Ecclesiæ, mortalia peccata, cum quinque sensibús 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 progressum si confessor peccatorum; postea nonnulla conscientiae examina et methodum confessionis frequentioris dare, quibus iam paratum sibi animae profectum seu lucrum tueri possit. Non erit autem progressum si confessor peccatorum; postea nonnulla conscientiae examina et methodum confessionis frequentioris dare, quibus iam paratum sibi animae profectum seu lucrum tueri possit. Non erit autem progressum si confessor peccatorum; postea nonnulla conscientiae examina et methodum confessionis frequentioris dare, quibus iam paratum sibi animae profectum seu lucrum tueri possit.
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] 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.

[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 alius conveniendibus districto, sive ingenio sive litteris 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.
[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.

EXERCICIOS ESPIRITUALES
PARA VENCER A SI MISMO Y
ORDENAR SU VIDA, SIN
DETERMINARSE POR
AFFECCIÓN ALGUNA QUE
DESORDENADA SEA

SPIRITUAL EXERCISES
to conquer oneself and regulate one’s
life without determining oneself
through any tendency that is
disordered

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

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

Para que así el que da los
exercicios 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 salvar, inquira cómo la entiende
y, si mal la entiende, corrijale con
amor ; y si no basta, busque todos los
medios conuenientes para que, bien
entendiéndola, se value.

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
denounce 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.

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

Imprimis, ut per huiusmodi
exercitia, tam qui ea tradit, quam qui
accipit, iuvari 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]

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
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.

THE FIRST WEEK

PRINCIPIO Y FUNDAMENTO
PRINCIPLE AND
FOUNDATION
PRINCIPIO SIVE
FUNDAMENTUM
PRINCIPLE OR FOUNDATION
El hombre es criado para alabar, hacer reverencia y servir a Dios nuestro Señor y, mediante esto, salvar su ánima; y las otras cosas sobre la faz 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 usar 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 desonor, vida larga que corta, y por consiguiente en todo lo demás; desirando y eligiendo solamente lo que más nos conduçe para el fin que somos criados.

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**Examen Particular y Cotidiano**

*Contiene en sí tres tiempos y dos veces examinarse*

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

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

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**24** PARTICULAR AND DAILY EXAMEN

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

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

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**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.
El segundo, después de comer, pedir a Dios nuestro Señor lo que hombre quiere, es a saber, grace para acordarse cuántas vezes a caído 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, discurrendo de hora en hora o de tiempo en tiempo, comenzando desde la hora que se leuantó hasta la hora y puncto del examen presente; y haga en la primera línea de la g= tantos punctos quantos a incurrido en aquel pecado particular o defecto; y después proponga de nuevo de emendarse hasta el segundo examen que hará.

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.

El terçero tiempo, después de çenar se hará el 2º examen, asimismo de hora en hora, [6v] comenzando desde el primer examen hasta el 2º presente, y haga en la 2ª linea de la g= tantos punctos quantas vezes a incurredo en aquel pecado particular o defecto; y después proponga de nuevo de emendarse hasta el segundo examen que hará.

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.

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

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

First Addition. The first Addition is that each time one falls into that particular sin or defect, let him put his
particular, ponga la mano en el pecho, doliéndose de auer caýdo ; lo que se puede hacer aun delante muchos, sin que sientan lo que hace.

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 alis nec advertentibus.

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

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

[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] 3ª. La 3ª. Conferir el segundo día con el primero, es a saber, los dos exámenes del día presente con los otros dos exámenes del día passado, 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] 4ª. La 4ª adició. Conferir vna semana con otra, y mirar si se a enmendado en la semana presente de la primera passada.

[30] Fourth Addition. The fourth: 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 ansí 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 breviorem, 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.
GENERAL EXAMEN OF CONSCIENCE TO PURIFY ONESELF AND TO MAKE ONE'S CONFESSION BETTER

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.

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

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.

DEL PENSAMIENTO

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.

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

[35] Venialmente se peca, cuando el mismo pensamiento de pecar mortalmente viene, y el hombre le da oído, haciendo alguna mórula o rescibiendo alguna delección sensual, o donde aya alguna negligencia en lanzar al tal pensamiento.

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

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

[38] DE LA PALABRA

No jurar, ni por Criador ni por criatura, si no fuere con verdad, necesidad y reverencia. Necessidad entiendo, no cuando se affirma con iuramento qualquiera verdad, mas quando es de algún momento cerca el

[38] WORD

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

[38] DE LOQUELA

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

[38] ABOUT SPEAKING

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.

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.

[39] Es de aduertir, 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.

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

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

By reverence I mean 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] It is to be noted that, though in swearing 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.

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

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

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

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

Second, eo quod ad honorem Deo exhibendum cum reverentia longe debiliter movemur ex commemoratione creaturarum, 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 reprehendunt Deum secundum essentiam, praesentiam et

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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.

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
No decir palabra ociosa; la cual entiendo, cuando ny a mí ny a otro aprovecha, ny a tal intención se ordena. De suerte que en hablar para todo lo que es prouechu, o es intención de aprovechar al ánima propia 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.

No dezir cosa de infamar o murmurar; porque si descubro pecado mortal que no sea público, peco mortalmente; si venial, venialmente; y si defecto, muestro defecto propio.

No decir palabra ociosa; la cual entiendo, cuando ny a mí ny a otro aprovecha, ny a tal intención se ordena. De suerte que en hablar para todo lo que es prouechu, o es intención de aprovechar al ánima propia 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.

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

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

2ª. Segundo, quando el pecado
cubierto se descubre a alguna persona
para que ayude al que está en pecado a
levantarle ; teniendo tamen algunas
conjecturas o razones probables que
le podrá ayudar.

First Way. The first: When the
sin it 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.

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

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

By recommendations of
Superiors I mean such things as Bulls

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 gravior
sten pro inaequali peccandi modo, et
pro diversa peccantium habitudine.

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 sanctíssimo sacramento; porque no poco se peca entonces, en ser causa o en hacer contra tan pias exortaciones y comendaciones de nuestros mayores.

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 sanctiones et aspernari audet ac transgredi. [14v]

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

1º puncto. El Primer punto es, dar gracias a Dios nuestro Señor por los beneficios rescibidos.

2º. El 2º, pedir gracia para conocer los pecados, y lancallos.

3º. El 3º, 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.

4º. El 4º, pedir perdón a Dios nuestro Señor de las faltas.

5º. El quinto, proponer enmienda con su gracia. Pater noster.

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

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

1°. El primero. Dado que quien cada añ o 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.

2°. El segundo. Como en los tales ejercicios spirituales se conocen más interiormente los pecados y la malicia dellos, que en el tiempo que el hombre no se dauía ansi a las cosas internas, alcançando agora más conocimiento y dolor dellos, abrá mayor prouecho y mérito que antes vbera.

3°. El 3° es, consequenter, que estando más bien confessado y dispuesto, se hallá más apto y más aparejado para rescibir el sanctísimo Sacramento; cuya recepción no solamente ayuda para que no caya en peccado, mas aún para conservar en augmento de gratia. La qual confesión general se hará mejor inmediate después de los ejercicios de la primera semana. [10r]

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.

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 confortet et ad fugam peccati, et ad gratiae receptae conservationem et augmentum. Porro generalis ista confessio post hebdomadum primae exercitia potissimum erit opportunata.

Porro generalis ista confessio post hebdomadum primae exercitia potissimum erit opportunata. [15v]

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.
PRIMER EXERCICIO ES MEDITACIÓN CON LOS TRES POTENCIAS SOBRE EL 1°, 2° Y 3° PECADO. CONTIENE EN SÍ, DESPUÉS DE VNA ORACIÓN PREPARATORIA Y DOS PREÁMBULOS, TRES PUNTOS PRINCIPALES Y VN COLLOQUIO

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

PRIMER EXERCICIO
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.

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 diuina maiestad.

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

Primer 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 cual es visible, la composición será ver con la vista de la imaginación el lugar corpóreo, donde se halla la cosa que quiero contemplar. Digo el lugar corpóreo, así como vn tempio 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 imaginatiua y considerar mi ánima ser encarcerada en este cuerpo corruptible, y todo el compósito en este valle como desterrado, entre brutos animales. Digo todo el compósito de ánima y cuerpo.

Primum praeludium est ratio quaedam componendi loci ; pro qua notandum est, quod in quavis meditazione 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 ipsum vel Mariam Virginem, et caetera quae spectant ad contemplationis nostrae argumentum. Sin autem speculationi [16r] subest res incorporea, ut est consideratio peccatorum nunc obleta, 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

Primer 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

Prima preludia est, quae in quavis contemplatione de re incorporea, ut Christo, effingendus erit nobis secundum imaginem quandam imaginariae loci corporei, id quod contemplamur repraesentans, veluti templum aut mons, in quo reperiamus Christum ipsum vel Mariam Virginem, et caetera quae spectant ad contemplationis nostrae argumentum. Sin autem speculatione [16r] subest res incorporea, ut est consideratio peccatorum nunc obleta, 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 Prelude. 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.

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

First Week 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.
compound of soul and body.

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.

Second Prelude: 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, lachrimae, paenae et angores petam, ad compatiendum Christo patienti. In praesenti ergo meditazione pudorem et confusionemque mei ipsius debo exposcere, attendens quam multi homines ob peccatum mortale vel unicum damnati fuerint, et quod ego toties peccando sim damnationem committeritus. [16v]

Primum punctum erit, ut exercerat 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 erubesceam et confundar totus, facta unius tantum peccati angelorum cum toti meis comparatione; unde colligere liceat, cum illi ob unicum crimem addicti sint

Rational animals.

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.

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.

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.

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.

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

Nota. Before all meditations, there must always be made the preparatory prayer and the two preludes already mentioned, which are sometimes changed, according to the subject matter.

First Point. 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

Nota. 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.
veces yo le he merecido por tantos. Digo traer en memoria el pecado de 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, veniendo en superstia, fueron convertidos de gracia en malicia, y lanzados del cielo [11v] al infierno; y así consequenter mouiendo más los afectos con la voluntad.

[51] 2° punto. El segundo, hacer otro tanto, es a saber, traer las tres potencias sobre el pecado de Adán y Eva; trayendo a la memoria cómo por el tal pecado hizieron tanto tiempo penitencia, y quánta corruption vino en el género humano, andando tantas gentes para el infierno. Digo traer a la memoria el 2o punto, cómo Adán fue criado en el campo damaçeno, y puesto en el paraýso terrenal, y Eve formata ex una costarum eius, et Eva formata ex una costarum eius, 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

[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

[51] Secundum est punctum, easdem potencias tres circa peccatum primorum parentum (quod secundum appellabimus) exercere; tractando memoria, quam diuturnam ob illud poenentiam egerunt, quanta humanum genus corruptio invasit, quis humanum genus malum ad inferos deturbari sunt. Memorandum est ad beatitudinis consummationem (quod necesse erat ad beatitudinis consummationem) non volentes per arbitrium liber-[17r]atem Creatori suo reverentiam et obsequium praestare, at contra eum ipsum insolescentes, conversi fuerint ex gratia in malitiam, et de caelo ad infernum praeципitati. Consecutorem discurrendum erit per officium intellectus circa haec pennisiculatius, nec non concitandis simul voluntatis affectionibus acrīus insistendum.

[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.

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

[iii] 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.

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 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.

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 to do hereafter, and thinking of the gravity of his suffering, what I had to do, and sinning against the infinite goodness of God, I will finally think of myself: What have I done for Christ? What do I do for Christ? What shall I do for Christ? And so I will find it well to end with the will as I have said.
tal, y así colgado en la cruz, discurrir por lo que se ofresciera.

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

And let me say an Our Father.

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.

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.

The preparatory prayer is the same as above. The first prelude requires the same mental re-creation of the place as in the previous meditation. 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.
tiempo en tiempo; para lo cual apruechan tres cosas: la 1ª, mirar el lugar y la casa adonde he habitédo; la 2ª, la conversación que he tenido con otros; la 3ª, el oficio en que he vivido.

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 who God is, against Whom I have sinned, according to His perfection:...
comparándolos a sus contrarios en mí:
su sapiencia a mi ignorancia, su
omnipotencia a mi flaqueza, su
justicia a mi iniquidad, su bondad a
mi malicia.

[60] 5º punto. El quinto, exclamation admiratue con crescido
afecto, discurriendo [12v] por todas las
criaturas, cómo me an d exado en vida
y consuvero en ella: los ángeles,
cómo sean cuchillo de la justicia
diuina, cómo me han sufrido y
guardado y rogado por mí; los santos
cómo an sido en interceder y rogar por
mí; y los cielos, 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, razonando
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

[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.

[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.

[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.
REPETICIÓN DEL 1° Y 2° EXERCICIO, HACIENDO TRES COLLOQUIOS

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

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.

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 maiores senserimus consolationem, desolationem aut aliam quancunque spiritualam affectionem; ac in illis diutius diligenterque immorandum erit; deinde occurrente nobis nobis spirituali motu, ad colloquia, quae sequuntur, tria veniernus.

[63] 1° colloquio. El primer coloquio a nuestra Señora, para que me alcance gracia de su Hijo y Señor para tres cosas: la primera, para que sienta interno conocimiento de mis pecados y aborrescimiento de ellos; la 2ª, para que sienta el desorden de mis operaciones, para que, aborresciendo, me emiende y me ordene; la 3ª, pedir conocimiento del mundo, para que, aborresciendo, aparte de mí las cosas mundanas y vanas; y con esto vn Aue María.

[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.

[63] Colloquium primum fit ad Dominam nostram, Christi Matrem, flagitando intercessionem eius apud Filium et gratiae impetrationem, nobis 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 pravitate, a rebus mundanis ac vanis nos recipiamus. His expletis, semel recitetur Ave Maria.

[63] 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.

[63] 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.

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
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.

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.

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.

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] I° puncto. El primer puncto será ber con la vista de la imaginación los grandes fuegos, y ánimas como en cuerpos ygneos.

[67] 2°. El 2°, oýr con las orejas llantos, alaridos, vozes, blasfemias contra Xpo nuestro Señor y contra todos sus santos.

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

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

[70] 5°. El 5°, 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
obraron según sus mandamientos; haciendo tres partes:

1ª parte. La 1ª, antes del advenimiento.  
2ª. La 2ª, en su vida.  
3ª. La 3a, después de su vida en este mundo. Y con esto darle gracias, porque no me ha dexado caer en ninguna desta, acabando mi vida. Asimismo cómo hasta agora siempre a tenido de mí tanta piedad y misericordia; acabando con vn 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.

El primer exercicio se hará a la media noche; el 2o, luego en lebantándose a la mañana; el 3o, antes o después de la misa, finalmente que sea antes de comer; el 4o, a la hora de bísparas; el quinto, vna hora antes de cenar. Esta repetición de horas, más o menos, siempre entiendo en todas las 4ª semanas, según la edad, disposición y temperatura, ayuda a la persona que se ejercita, para hacer los cinco exercicios o menos.

Nota. 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.

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.

ADDICIONES PARA MEJOR HAZER LOS EXERCICIOS Y PARA ADICIONES AD EXERCITIA MELIU AGENDA, ET AD EA

ADDICTIONS TO MAKE THE EXERCISES most useful for a better practice of the 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.
MEJOR HALLAR LO QUE DESEA

1ª addición. La primera addición es, después de acostado, ya que me quiera dormir, por espacio de vn Aueamaria pensar a la hora que me tengo de leuantar, y a que ; resumiendo el ejercicio que tengo de hazer.

[74] 2ª addición. La 2ª, 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 delante de su rey y de toda su corte, ashamed and confused at his king and the court, blushing, anxious, and confused, after the[513] himself, from whom he had previously received many and great favors. For the Second Exercise, receiving 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] 3ª addición. La 3ª, 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 omnibris alijis 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.º itidem exercitio, reputans quantum peccaverim, fingam me catenis [23r] vincum esse, ac protinus sistendum coram summo iudice, sicut mortis reus quisquam, ferreis ligatus compedibus, duci ad tribunal solet. His igitur, vel alii pro meditandarum rerum genere, cogitationibus imbutus, vestitu meo me induam.

[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.

Exercises and for achieving what we hope for

[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 y haver vn reuerencia o humiliación.

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

[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] 5ª adición. La quinta, después de acabado el ejercicio, 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.

[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] 6ª adición. La sexta, no querer pensar en cosas de plazer ny alegria, como de gloria, resurrectión, 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.

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

[78] 6ª. Ut cogitationes, quae gaudium adferunt, quals 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.

[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 pecados impide cualquier consideración de gozo y alegría ; mas tener delante de mí quererme doler y sentir pena, trayendo más en memoria la muerte, el juicio. 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] **7a** adición. La 7a, priuarme de toda claridad, para el mismo efecto, cerrando ventanas y puertas el tiempo que estuyiere en la cámara, si no fuere para rezar, leer y comer.

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.

[79] Ut eandem ob causam, omni me privem lucis claritate, ianuis ac fenestris clausis tantisper, dum illic moror, nisi quandiu legendum aut vescendum erit.

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] **8a** adición. La 8a, no reýr, ny dezir cosa motiu a risa.

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

[80] Ut a risu verbisque risum provocantibus, maxime abstineam.

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

[81] **9a** adición. La nona, refrenar la vista, excepto al rescibir o al despedir de la persona con quien hablare.

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

[81] Ut in neminem oculos intendi, nisi salutandi aut valedicendi poscat occasio.

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

[82] **10a** adición. La décima adición es penitencia, la qual se dividiue 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 :

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.

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

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] **1a** manera. La 1ª, es cerca del comer ; es a saber, quando quitamos lo superfluo, no es penitencia, mas 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.

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

The first: is about food. One may give up not only superfluous food (which is proper for temperance rather
temperancia; penitencia es, cuando quitamos de lo conueniente, y cuanto más y más, mayor y mejor; sólo que no se corrompa el subiecto, ny se siga enfermedad notable.

[84] 2ª manera. La 2ª, cerca del modo del dormir; y asimismo no es penitencia quitar lo superfluo de cosas delicadas o moles: mas es penitencia, cuando en el modo se quita de lo conueniente, y cuanto más y mas, mejor; sólo que no se corrompa el subiecto, ny se siga enfermedad notable; ny tanpoco se quite del sueño conueniente, y quanto más y más, mayor y mejor; sólo que no se corrompa el 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 cilíciios o sogas o barras de hierro sobre las carnes flagelándose, o lligándose, y otras maneras de asperezas.

[86] Nota. Lo que paresce 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 paresce 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.

[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 externally, rather than in another way which would cause notable illness within.

[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 that 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.

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

[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.

[85] 3ª circa ipsam carnem, ut infictum sentiat dolorem, admotis gestatisque ciliciis, funibus aut vectibus ferries; vel incussis verberibus ac plagis, vel aliiis austeritatis generibus adsumptis.

[86] In quibus tamen omnibus magis expedire videtur, ut doloris sensus in carne tantium sit, nec penetret ossa cum infirmitate periculo. Quare flagellis potissimum utemur ex funiculis minutis, quae exteriore affligant partes, non autem adoe interiores, ut valetudinem adversam causari possint.

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

Nota. La primera nota es, que las penitencias externas se hazen por tres efectos: el primero, por satisfacción de los pecados pasados; 2ª, por vencer a sí mismo, es a saber, para que la sensualidad obedezca a la razón, y todas partes inferiores estén más sujetas a las superiores; 3ª, para buscar y hallar alguna gracia o don que la persona quiere y desea; así como si desea haber interna contricción de sus pecados, o llorar mucho sobre ellos, o sobre las penas y dolores que Xpo nuestro Señor passaue en su pasión, o por solución de alguna dubitación en que la persona se halla.

Second Note. The second: It is to be noted that the first and second Additions 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.

Second Note. La segunda nota es, que la 1ª y 2ª adición se an de hacer para los exercitios de la media noche y en amanesciendo, y no para los que se harán en otros tiempos; y la 4ª adición nunca se hará en la iglesia delante de otros, sino en escondido, como en casa, etc.

Third Note. La tercera nota es, que la persona que se exercita aún no halla lo que desea, ansí como lágrimas, consolationes, etc., muchas veces apruecha 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 conuieue hazer más

Third Note. The third: When the person who is exercising himself does not yet find what he desires—as tears, consolationes, 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

Third Note. La tercera es, quando la persona que se exercita aún no halla lo que desea, ansí como lágrimas, consolationes, etc., muchas veces apruecha hazer mudanza en el comer, en el dormir, y en otros modos de hazer penitencia; de manera que nos mudemos, haziendo dos o tres días penitencia, y otros dos o tres no; porque a algunos conuieue hazer más

Third Note. 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.

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.

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.

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 subiecto 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 conoce mejor nuestra natura, muchas vezes en tales mudanzas da a sentir a cada vno lo que le conuiene.

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.

SEGUNDA SEMAMA

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

Oratión. La oración preparatoria sea la sólita.

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

[91] THE CALL OF THE TEMPORAL KING

IT HELPS TO CONTEMPLATE THE LIFE OF THE KING ETERNAL

Prayer. Let the Preparatory Prayer be the usual one.

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

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

Oratio praeparatoria fiet more supradicto. Praeludium primum ad constructionem loci nunc erit, ut spectare nos imaginemur synagogas,

HEBDOMADA 2ª

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] 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.

SECOND WEEK

[91] CONTEMPLATION OF THE KINGDOM OF JESUS CHRIST

through the likeness of earthly king calling his subjects to war

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

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

[92] 1º puntó. El primer puntó es, poner delante de mý vn rey humano, eligido de mano de Dios nuestro Señor, a quien hazen reverencia y obedecen todos los príncipes y todos hombres xpianos.

[93] 2º puntó. El 2º, 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 comigo, a de ser contento de comer como yo, y así de beber y vestir, etc.; asimismo, ha de trabajarme comigo en el día y vigilar en la noche, etc., porque así después tenga parte comigo en la victoria, como la ha tenido en los trabajos.

[94] 3º puntó. El 3º, considerar qué deuen responder los buenos súbditos a rey tan liberal y tan humano; y, por consiguiente, si alguno no aceptase la petición de tal rey, quánto sería digno de ser vituperado por todo el mundo y tenido por perjured con 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. 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 wit.

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

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

[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
Primo sic applicabimus exemplum. Si terrenus ille rex cum bellica sua evocatione dignus est, cui attentio et obsequium praestetur, quanto magis Christus rex aeternus mundque toti consipicus, qui singulos ad se his invitat verbis: Mea haec est iustissima voluntas, totius mundi dominium mihi vendicare, 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.

Secondo, considerabimus, quod si quicunque iudicio et ratione deputabatur, impetabatur, et patiendus fuit in labori, non solum voluntatem aut obsequium Christi, sed in eum ipsum se obsequi, atque totum se se totum offerat et addicat. Et quia Christus est rex et Dominus, qui non solet esse femeae ipsum ad suum servitium, et quia omnis servitio de suum praemio respondeat, necesse est eum ipsum, qui non cupidissime cupit, laboret mecum.

Tertio, qui se obsequi illius prorsus duxerint, non seipsos tantum ad laborum tolerantiam, verum etiam maiorem seu praelatoriam quaeram munera oblaturi sunt, expugnata carnis, sensuum amorisque proprii et mundani rebellio; unde [28r]

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.

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."

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.

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, dezindo:

[98] Eterno Señor de todas las cosas, yo hago mi oblación, con vuestro favor y ayuda, delante vuestra infinta bondad, y delante vuestra Madre gloriosa, y de todos los santos y santas de la corte celestial, que yo quiero v deseo y es my determinación deliberada, sólo que sea vuestro mayor seruiito y alabanza, de ymitaros en pasar todas iniurias y todo vituperio y toda pobreza, así actual como spiritual, queriéndome vuestra sanctissima maiestad elegir y recibir en tal vida y estado.

[99] 1º 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] 2º 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,
Oratión. La sólita oración preparatoria.
Primer preámbulo. El primer preámbulo es, traer la historia de lo que tengo de contemplar; que es aquí cómo las tres personas divinas miran toda la planía o redondez de todo el mundo lleno de hombres, y cómo, viendo que todos descendían al infierno, se determina en la su eternidad que la segunda persona se haga hombre, para salvar el género humano; y así, venida la plenitud de los tiempos, embiendo al ángel san Gabriel a nuestra Señora.

[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.

[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.

[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.
Not. 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.

1º punto. El primer punto es ver las personas, las vnas y las otras; y primero, las de la haz de la tierra, en tanta diversidad, así en trajes como en gestos: vnos blancos y otros negros, vnos en paz y otros en guerra, vnos llorando y otros riendo, etc.; asimismo lo que dizen las personas sobre la haz de la tierra, es a saber, cómo hablan vnos con otros, cómo iuran y blasfemian, etc.; como en el su solio real o trono de la su divina majestad, cómo miran toda la haz y redondez de la tierra y todas las gentes, en tanta cepuedad, y cómo mueren y descienden al infierno; 3º, ver a nuestra Señora, y al ángel que la saluda; y reflir para sacar prouecho de la tal vista.

2º punto. El 2º, 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 personas en la haz de la tierra, que en gestos y acciones tienen muchos, y muchos vicissim morientes; caeterasque variates prope innumeras. [29r]

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 infernurn.

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

Second Point. The second point is, auditiu interno excipere quid loquantur personae omnes, ut homines in terris disputant; blasphemantes, sibique invicem convitiantes; divinae vero resolutely.

Notandum hic est tam orationem praeparatoriam, quam tria praeludia, per totam hanc hebdomadam et reliquas sequentes tidem fieri, praeludiiis duntaxat pro diversitate rerum variatis.

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.

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.
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] 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.

[109] Colloquium postremo subiiciam, disquisitis studiose verbis, quibus divinam quamlibet Personam, Verbum incarnatum et ipsius Matrem digne valeam complissore; 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.
Oración. La sólita oración preparatoria.

[111] 1º preámbulo. El primer preámbulo es la historia; y será aquí cómo desde Nazaret salieron nuestra Señora, gráuida quasi de nueve meses, como se puede meditar piamente asentada en vn asna, y Joseph y vn ancila, leuando vn buey, para yr a Bethleem, a pagar el tributo que César hechóen todas aquellas tierras. Fol. 41, litt. a, b.

Prayer. The usual Preparatory Prayer.

[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 meditated1 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.

1As can be piously meditated is in St. Ignatius’s handwriting and is inserted before seated.

[112] 2º preámbulo. El segundo, composición viendo el lugar; será aquí con la vista ymaginatiua ver el camino desde Naçaret a Bethlem, considerando la longura, la anchura, y si llano, o si por valles o cuestas sea el tal camino; asimismo mirando el lugar o espelunca del nacimiento; quán grande, quán pequeño, quán bajo, quán alto, y cómo estaba aparejado.

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] Second Prelude. The second 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] 3º preámbulo. El 3º será el mismo y por la misma forma que fue en la precedente contemplación.

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

[113] Third Prelude. The third will not differ from the previous contemplation.

[114] 1º puncto. El primer punto es ver las personas; es a saber, ver a nuestra Señora y a Joseph y a la ancilla, y al niño Jesús después de ser nacido; haziéndome yo vn pobrezito y esclavuito indigno, mirándolos, contemplándolos, y seruiéndolos en [19v] sus neccessidades, como si

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] First Point. The first point is to look at the persons: the Virgin Mother of God, and her spouse Joseph, with her companion Joseph, with a young maid servant and an ox, they left for Bethlehem to pay the tribute imposed by Caesar.

[114] Punctum primum est aspectus personarum, ut Virginis Deiparae, et Joseph coniugis, cum famula, et Christi Domini, ut infantis nunc primum nati. Inter quos me adesse fingam, tanquam pauperculum, eorum utcumque necessitatibus cum reverentia maxima famulantem.*
presente me hallase, con todo acatamiento y reverencia posible; y después reflectir en mí mismo para sacar algún prouecho.

[115] 2° puncto. El 2°, mirar, aduertir y contemplar lo que hablan; y reflitiendo en mí mismo sacar algún prouecho spiritual.

[116] 3° puncto. El 3°, 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 frío, de injurias y afrentas, para morir en cruz; y todo esto por mí; después reflitiendo sacar algún prouecho spiritual.

[117] Colloquio. Acabar con un colloquio, así como en la precedente contemplación, y con un Pater noster.
felt some knowledge, consolation or desolation, making likewise one colloquio al fin, and saying an OUR FATHER.


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.

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.

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en esta repetición y en todas las siguientes se llevará la misma [20r] orden de proceder que se llevará en las repeticiones de la primera semana, mudando la materia y guardando la forma.

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.

in hac hebdomada et in sequentibus, qui fuit in prima ; nisi quod mutatur materia, eadem forma permanente.

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.

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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.

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.

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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.
circunstancias, y sacando algún prouecho de la vista.

El 2º, oýr con el oýdo lo que hablan o pueden hablar; y reflectiendo en sí mismo, sacar dello algún prouecho.

El 3º, oler y gustar con el olfato y con el gusto la infinita suavidad y dulçura de la divinidad, del ánima y de sus virtudes y de todo, según fuere la persona que se contempla; reflejando en sí mismo, y sacando prouecho dello.

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.

Acabarse ha con vn colloquio, como en la primera y segunda contemplación, y con vn Pater noster.

Primera nota. Es de aduertir 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 anything about them and drawing some profit from the sight.

nostram elicere.

out what is useful for us.

2º puntó. El 2º, oýr con el oýdo lo que hablan o pueden hablar; y reflectiendo en sí mismo, sacar dello algún prouecho.

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.

2m. Velut audiendo quid loquantur, aut loqui eas deceat, omnia in usum nostrum attrahere.

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.

3º puntó. El 3º, oler y gustar con el olfato y con el gusto la infinita suavidad y dulçura de la divinidad, del ánima y de sus virtudes y de todo, según fuere la persona que se contempla; reflejando en sí mismo, y sacando prouecho dello.

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.

3m. 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.

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.

4º puntó. 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.

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.

4m. Per internum tactum attrectare ac deosculari vestimenta, loca, vestigia caeteraque personis talibus coniuncta, unde fiat nobis devotionis vel boni cuiuslibet spiritualis maior accessio.

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.

Colloquy. One has to finish with one Colloquy as in the first and second Contemplation, and with an OUR FATHER.

Colloquy. One has to finish with one Colloquy as in the first and second Contemplation, and with an OUR FATHER.

Huic erit contemplationi per colloquium imponendus finis, sicut prioribus, adiecto itidem Pater noster. [32v]

A colloquy should end this contemplation, as with the previous ones; similarly add the Our Father.

1º nota. Primera nota. Es de aduertir 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 anything about them and drawing some profit from the sight.

Notanda insuper sunt haec quinque.

Primum quod tam in hac, quam in qualibet sequenti hebdomada, nullum debeo legere vel cogitare aliud mysterium, nisi quod eadem hora aut

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	extsuperscript{a} nota. La 2	extsuperscript{a}. El primer exercitio de la encarnación se hará a la media noche ; el 2	extsuperscript{o}, en amanesciendo ; el 3	extsuperscript{o}, a la hora de misa ; el 4	extsuperscript{o}, a la hora de visperas ; y el 5	extsuperscript{o}, antes de la hora de cenar ; estando por espacio de vnha hora en cada vno de los cinco exercicios ; y la misma horden se llevará en todo lo siguiente.

[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] 3	extsuperscript{a} nota. La 3	extsuperscript{a}. Es de aduertir que si la persona que haze los exercicios es biejo o débil, o aunque fuerte, si de la 1	extsuperscript{a} semana a quedado en alguna manera débil, es mejor que en esta 2	extsuperscript{a} semana, a lo menos algunas vezes, no se leuantando a media noche, hazer a la mañana vn contemplación, y otra a la hora de misa, y otra antes de comer, y sobre ellas vn repetition a la hora de visperas, y después el traer de los sentidos antes de cena [21r].

[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 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 dinner, and one repetition on them at the hour of Vespers, and then the Application of the Senses before supper.

[130] 4	extsuperscript{a} nota. La quarta. En esta segunda semana, en todas las x additions que se dixeron en la primera semana, se han de mudar la 2	extsuperscript{a}, la 6	extsuperscript{a}, la 7	extsuperscript{a}, y en parte la 10	extsuperscript{a}.

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] 2	extsuperscript{m}. Quod primum de incarnation Christi exercitium fit media nocte ; proximum diluculo ; 3. m circa horam missae ; 4. m sub vesperas ; 5. m paulo ante caenam.* [et postea paulo ante coenam.] Et eorum cuilibet spatio impedentur unius horae. Id quod abhinc deinceps ubique venit observandum.

[128] 3	extsuperscript{m}. 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 vesperas una repetitione, et sensuum applicatione ante coenam. * [et postea sensuum applicatione ante coenam.]

[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.

In 2a quidem hoc mutatur, quod simul atque excitor a somno, meditationem proxime instantem day, or one would somewhat disturb the other.

[130] 4	extsuperscript{m}. Quod in hac hebdomada 2. 	extsuperscript{a}, ex decem additionibus in prima traditis, variari debent 2. 	extsuperscript{a}, 6. 	extsuperscript{a} et 7. 	extsuperscript{a} cum decima ex parte.

The second Addition is changed in this way: As soon as I wake up, I must put into my mind the
deseando más conocer el Verbo eterno encarnado, para más le servir y seguir.

Y la 6° será traer en memoria frecuentemente la vida y misterios de Xpo nuestro Señor, començando de su encarnación hasta el lugar o misterio que voy contemplando.

Y la 7° será que tanto se deue guardar en tener obscuridad o claridad, vsar de buenos temporales o diversos, quanto sintiere que le puede aprovechar y ayudar, para hallar lo que desea la persona que se exercita.

Y en la 10a adición, 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 adiciones con mucho cuydado.

[131] 5ª nota. La quinta nota. En todos los ejercicios, demo en el de la media noche y en el de la mañana, se tomará el equivalente de la 2ª adición, de la manera que se sigue: luego en acordándome que es hora del ejercicio que tengo de hazer, antes que me baya, poniendo delante [21v] de mí a donde voy y delante de quién, resumiendo vn poco el ejercicio que tengo de hazer, y después haziendo la 3ª adición, entré en el exercitio.

[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 have to make, desiring to know more the Eternal Word incarnate, in order to serve and to follow Him more.

[131] 5° est ultimo notandum, quod in omnibus aliarum horarum (praeterquam noctis mediae et aurorae) exercitii, assumendum erit aliquid quod secundae et tertiae additioni aequivaleat, hunc in modum: ubi primum in mentem veniet adesse meditandi horam, priscquam accedam, prospiciam eminus, quo ferar et coram quo sim apparitus, ac transcursa obiter exercitii oblati parte, contemplationem statim auspicabor.

[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.

2° día. EL SEGUNDO DÍA tomar por primera y segunda contemplación la presentación en el templo, fol. 42, lit. d, e, y la huýda 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.

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.

Nota: Algunas vezes aprouecha, aunque el que se exercita sea rezio y dispuesto, el mudarse desde este 2° día hasta el 4° inclusiue, para mejor hallar lo que desea, tomando sola una contemplación en amaneciendo y otra a la hora de missa, y repetir sobre ellas a la hora de visparas, y traer los sentidos antes de cena.

Nota: 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.

THE SECOND DAY
Second Day. For first and second Contemplation to take the Presentation 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.

Second Day.

For first and second Contemplation to take the Presentation in the Temple and the Flight to Egypt as into Exile, 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.

THE THIRD DAY
Third Day. How the Child Jesus was obedient to His Parents at Nazareth; then, how He was found by them in the Temple, as below in the Mysteries of Christ’s Life. The two repetitions will be made, with the application of the senses.

The meditation is about the way the boy Jesus was subject to His parents in Nazareth; and so then to make the two repetitions and apply the five senses.
Preámbulo. Ya considerado el ejemplo que Xpo nuestro Señor nos ha dado para el primer estado, que es en custodia de los mandamientos, siendo él en obediencia a sus padres, y asimismo para el 2º, que es de perfección evangélica, cuando quedó en el templo, dexando a su padre adoptivo y a su madre natural, por vacar en puro servicio de su Padre eterno; comenzaremos, juntamente contemplando su vida, a investigar y a demandar en qué vida o estado de nosotros se quiere servir su divina maiestad. Y así, para alguna introducción dello, en el primer ejercicio 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 perfectión en quéquier 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.

Cum supra propositum fuerit exemplum Christi de vitae genere, quod in mandatorum Dei observacione 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 templurn se contulit, patre adscitio 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 possimus 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.

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.
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] 1º preámbulo. El primer preámbulo es la historia; será aquí cómo Xpo llama y quiere a todos debajo de su bandera, y Luzifer al contrario debajo de la suya.

[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 chair of

MEDITATION ON TWO STANDARDS
The one of Christ, our Commander-in chief and Lord; the other of Lucifer, mortal enemy of our human nature.

Oratio praeparatoria fit secundum morem.

[137] 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 cáathedra de fuego y humo, en figura horrible y espantosa.

fire and smoke, in shape horrible and terrifying.

1 Great is inserted, perhaps in the hand of St. Ignatius.

[141] 2° puncto. El 2°, 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 provincias, lugares, estados, ny personas algunas en particular.

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.

[142] 3° puncto. El 3°, considerar el sermón que les haze, y cómo los amonestá 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 dispúe a crescida soberuía; de manera que el primer escalón sea de rriquezas, el 2° de honor, el 3° de soberuía, y destos tres escalones ynduze a todo[s] los otros vicios.

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—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.

[143] Assí por el contrario se ha de ymaginar del summo y verdadero capitán, que es Xpo nuestro Señor.

So, on the contrary, one has to imagine as to the supreme and true Captain, Who is Christ our Lord.

[144] I° puncto. El primer puncto es features, terrible in his aspect.

First Point. The first Point is

Punctum primum erit

[144] The first point will be to admire

The 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.

Second 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.

Therefore, there are three main degrees of temptations, grounded in riches, honors, and pride, which lead swiftly down into all other sorts of vices.
considerar cómo Xpo nuestro Señor se pone en vn gran campo de aquella región de Hierusalén, en lugar [23r] humilde, hermoso y gracioso.

[145] 2º punto. El 2º, considerar cómo el Señor de todo el mundo escoje tantas personas, apóstoles, discípulos, etc., y los embía por todo el mundo, esparziento su sagrada doctrina por todos estados y condiciones de personas.

[146] 3º punto. El 3º, considerar el sermon que Xpo nuestro Señor hace a todos sus siervos 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 servida y los quisiere eligir, no menos a la pobreza actual; 2º, a deseo de oprobrios y menosprecios, porque destas dos cosas se sigue la humildad; de manera que sean tres escalones: el primero, pobreza contra riqueza; el 2º, oprobrio o menosprecio contra el honor mundano; el 3º, humildad contra la soberbia; y destos tres escalones ynduzgan a todas las otras virtudes.

[147] Colloquio. Vn colloquio a nuestra Señora, porque me alcanze 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 servido 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" autem est, speculari, quo pacto ipse mundi Dominus universi electos apostolos, discipulos et ministros alios per orbem mittat, qui omni hominum generi, statui et conditioni doctrinam sacram ac salutiferam impartiant.

[146] 3", auscultare concionem Christi exhortatoriam ad servos et amicos suos omnes, in opus tale destinatos, qua eis praecepti, ut iuvarce 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 contemtusque desiderium alliciant, unde humilitatis virtus enascitur. Et ita tres consurgunt perfectionis gradus, videlicet paupertas, abiectio sui atque humilitas, quae ex diametro divitis, honor et superbiae opponuntur, ac virtutes omnes statim introductum.

[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 Chrisr in a delightful place near Jerusalem, indeed established in a humble condition but of a very attractive beauty atnd of an extremely lovable look.

[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 eligir y rescibir, no menos en la pobreza actual; 2°, en pasar opprobrios y injurias, por más en ellas le ymitar, sólo que las pueda pasar sin peccado de ninguna persona ny displeazer de su diuina maiestad; y con esto vna Auemaría. [23v]

2° colloquio. Pedir otro tanto al Hijo, para que me alcançe del Padre; y con esto dezir Anima Xpi.

3° colloquio. Pedir otro tanto al Padre, para que él me lo conceda; y dezir vn Pater noster.

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 cenar.

4° día. El mismo quarto día se haga meditación de tres binarios de hombres, para abraçar el mejor.

Oración. La sólita oración preparatoria.  
Oratio praeparatoria ut semper antehac.

[148] Note. 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.
[150] 1º preámbulo. El primer preámbulo es la historia: la cual es de tres binarios de hombres, y cada uno de ellos ha adquirido diez mil ducados, no pura o débitamente por amor de Dios, y quieren todos saluarse y hallar en paz a Dios nuestro Señor, quitando de sí la gravedad e ynpedimento que tienen para ello en la afectión de la cosa acquisita.

[151] 2º preámbulo. El 2º, composición viendo el lugar; será aquí ver a mí mismo, cómo estoy delante de Dios nuestro Señor y de todos sus santos, para desear y conocer lo que sea más grato a la su divina bondad.

[152] 3º preámbulo. El 3º, demandar lo que quiero; aquí será pedir gracia para elegir lo que más a gloria de su divina majestad y salud de my ánima sea.

[153] 1º binario. El primer binario querría quitar el afecto que a la cosa acquisita tiene, para hallar en paz a Dios nuestro Señor y saberse saluar; y no pone los medios hasta la hora de la muerte.

[154] 2º binario. El 2º quiere quitar...
el afecto, mas así le quiere quitar, que quede con la cosa acquisita; de manera que allí venga Dios, donde él quiere; y no determina de dexarla, para yr a Dios, aunque fuese el mejor estado para él.

[155] 3\textsuperscript{a} binario. El 3\textsuperscript{a} quiere quitar el afecto, mas así le quiere quitar, que también no le tiene afición a tener la cosa acquisita 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 servicio y alabanza de su divina majestad; y, entre tanto, quiere hazer cuenta que todo lo dexa en afecto, poniendo fuerza de no querer aquello ny otra cosa ninguna, si no le mouiere sólo el servicio de Dios nuestro Señor; de manera que el deseo de mejor poder servir a Dios nuestro Señor le mueva a tomar la cosa o dexarla.

[155] 3\textsuperscript{a} postremo, affectum insincerum volens abiicere, rem ipsam vel tollere vel tenere aequa parata est prout ad divinum cultum commodius fore, vel ex divino instinctu vel ex rationis dictamine, animadverterit. Ac interim omnia relinquuens integra, illud tantum versat et inquirit, nec aliam relinquendae aut retinendae rei acquisitae causam, praeter rationem ac desiderium divinae gloriae, ut quam maxima sit.** [Ac interim ita se gerit, ut qui omnia in affect reliquerit, enitendo scilicet, neque hoc neque aliud quipiam expetere, nisi divinum obsequii intuitus moveret, ita ut non aliam admissatat relinquuendae aut retinendae rei acquisitae causam, praeter rationem ac desiderium melius Deo Domino nostro serviendi.]

[156] 3\textsuperscript{a} colloquios. Hazer los mismos tres colloquios que se hizieron en la contemplación precedente de las dos banderas. [24v]

[156] Three Colloquies. I will make the same three Colloquies which were made in the Contemplation preceding, on the Two Standards.

[157] Notandum ad haec, quod ubi affectum sentimus paupertati perfectae, quae tum in spiritu, tum in rerum abdicatione subsistit, adversantem et ad divitias magis desideres 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.

[157] 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.

Nota. Es de notar, que quando nosotros sintimos afecto o repugnancia contra la pobreza actual, quando no somos indiferentes a pobreza o riqueza, mucho apruecha, 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.

[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 interum mordicus tenere, ac Deum potius trahere ad votum proprium, quam, relicto impedimento, per conducibiliorem statum ad illum tendere. [38r]

[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 ordi...
para extinguir el tal afecto desordenado, pedir en los colloquios (aunque sea contra la carne) que el Señor le elija en pobreça actual ; y que él quiere, pide y suplica, sólo que sea servicio 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.

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.

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.

6th day. EL SEXTO DÍA, contemplación cómo Xpo nuestro Señor fue desde el río Jordán al desierto inclusive; llevando en todo la misma forma que en el quinto.

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].

7th day. EL SEPTIMO DÍA, cómo sancto Andrés y otros siguieron a Xpo nuestro Señor. Fol. 44, litt. a, b.

SEPTIMA, quomodo beatus Andreas et alii [39r] successive Christum securi sunt, ut dicetur fol. [60v].

8th day. EL OCTAUO, del sermón del monte, que es de las ocho bienauenturanzas. Fol. 44, litt. a, b.

8a, quomodo sermonem fecit Dominus in monte, octo beatitudinis modos edisserens, fol. [60v].

9th day. EL NONO, cómo Xpo nuestro Señor apareció a sus discípulos sobre las ondas de la mar. Fol. 45, litt. c.

9a, quomodo navigantibus discipulis se ostendit ambulans super aquas maris, fol. [62r].

10th day. EL DÉCIMO, Señor predicaua en el templo. Fo. 47, litt. g.

10a, quomodo in templo docuit, fol. [64r].

11th day. EL VNDÉCIMO, de la resurrectión de Lázaro. Fol. 46, litt. a, b, c, d.

11a, de Lazari suscitatione, fol. [63r].

12th day. EL DUODÉCIMO, del día de ramos. Fol. 47, litt. a, b.

12a, de gestis in die palmarum, fol. [63v].

All the above mentioned Mysteries can be found further in the
Notanda hoc loco sunt haec tria. Primo, quod in hac 2. hebdomada, iuxta temporis facultatem et utilitatem personae sese exercentis, possunt aliquot meditations vel adici, ut de mysteriis visitationis, pastorum, circumcissionis et trium regum ; vel substrahi ex suprapositis, quippe quae pro introductione tantum detineantur ad formandam melius contemplationem.

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.

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.

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.

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.

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.

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.

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.
[165] 1ª 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 mí sea posible, para que en todo obedezca 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.

[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, neither for my own life nor for the dominion of all the world, or my own life were in extreme danger, I would not deliberate about breaking a Commandment, whether Divine or human, which obliges and binds me under mortal sin.

[166] 2ª humildad. La 2ª es más perfecta humildad que la primera, es a saber, si yo me hallo en tal punto, que no quiero ni 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.

[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 or 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] 3ª humildad. La 3ª es humildad perfectíssima, es a saber, quando, incluyendo la 1ª y 2ª, siendo ygual alabanza 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

[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 objeeto, transgrediar ex deliberato mandatum ulla, divinum aut humanum, quod quidem peccati mortalis vinculo nos obliget.

[166] 2ª maioris est perfectionis, ut fixo animo ad divitias, paupertatem ; honorem, ignominiam ; brevitatem vitae ac longitudinem aequo sim propensus, ubi aequalis est divinae laudis et salutis meae occasion ; utque nulla vel humanae quantaecunque foelicitatis vel propriae mortis conditione proposita adducar unquam, ut culpam, licet venialem tantum, decernam admittere.

[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] 3ª est modus humilitatis absolutissimae, ut priores [40r] duos iam adeptus, etiamsi nullo superaddito, laus Dei par foret, ad maiorem tamen imitationem Christi eligiam potius cum eo paupere, spreto et illuso, pauperiem, contemptum et insipientiae titulum amplecti, quam

[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.

Nota. Assí, para quien desea alcançar esta tercerá humildad, mucho aprouvecha hazer los tres colloquios de los binarios ya dichos, pidiendo que el Señor nuestro le quiera elegir en esta tercerá, mayor y mejor humildad, para más le ymitar y servir, si ygual o mayor servuítio y alabança fuere a la su diuina maiestád.

Nota. 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.

Nota. 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.

PREÁMBULO PARA HAZER ELECTIÓN

1° punto. En toda buena elección, en cuanto 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 salvación de my ánima ; y así cualquier 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 acaece que muchos eligen primero casarse, lo qual es medio, y secundario servir a Dios nuestro Señor en el casamiento, el qual servir a Dios es fin. Assimismo ay otros que primero quieren aver beneficios, y después servir a Dios en 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.

Porro ad gradum hunc humiliatis 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.

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.

PRELUDIUM AD ELECTIONEM FACIENDAM

Ad bene quippiam elegendum nostrae sunt partes, ut oculo puro ac simplice spectemus quorum 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 uxorrem [40v] ducere primitus, aut ecclesiasticum munus seu beneficium adipisci statuant, atque ita denuo Deus postea inservire, utentes praepostere finis ac medio, nec ad Deum tendentes recta, sed oblique, ipsum ad perversa vota sua pertrahere conantes. Atqui e contrario plane agendum est, propósitum primum divino cultu, tanquam fine nostro, et electo
ellos. De manera que éstos no van
derechos a Dios, mas quieren que Dios
venga derecho a sus aflicciones desordenadas, y, por consiguiente,
hazen del fin medio y del medio fin; de suerte que lo que habían de tomar
primero, toman postero. Porque primero hemos de poner por obiect o
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 servicio y
alabanza de Dios nuestro Señor y salud eterna de mi ánima. [27r]

[170]
PARA TOMAR NOTICIA DE QUÉ
COSAS SE DEUE HAZER
ELECCIÓN, Y CONTIENE EN SÍ 4
PUNTOS Y VNA NOTA

1º puncto. El primer puncto. Es necesario que todas cosas, de las
quales queremos hacer elección, 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 elección
inmutable, así como son sacerdocio,
matrimonio, etc.; ay otras que caen
debaxo de elección mutable, así como
son tomar beneficios o dexarlos, tomar
bienes temporales o lançallos:

[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.

[171] 2º quod genera duo rerum
electioni quadrunt: nam quarundam
electio immutabilis est, ut ordinis
sacerdotalis et matrimonii, aliarm
vero mutari potest, sicut reddituum
ecclesiasticorum vel saecularium, quos
recipi et relinqui ex causa fas est.

[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° punto. Tercero. En la elección inmutable, 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 afectiones desordenadas, aparentiéndose 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 afeción alguna desordenada. [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 ordinately 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, as being an election out of order and awry. Many err in this, setting up a perverse or bad election as a Divine vocation; for every Divine vocation is always pure and clear, without mixture of flesh, or of any other inordinate tendency.

1 It does not appear that this election is a Divine vocation in the Saint’s hand, correcting we can not say that this election is His vocation.

2 Divine is added in St. Ignatius’ hand.

[173] 4° punto. 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 someone has duly and orderly 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 aduertir que si la tal elección mutable no se ha hecho sincera y bien ordenada, entonces aprueche 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

[174] Notandum autem est, quod si quis debito modo et ordine, absque carnali mundanoque affectu, quippiam elegit, quod mutari possit, non est curviolent electionem talem, sed potius ut in ea magis ac magis proficiat, adniti debet.

[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 frutos notables y muy apacibles a Dios nuestro Señor.

fruits notable and very pleasing to God our Lord should come from him.

fruit will be produced.

TRES TIEMPOS PARA HAZER SANA Y BUENA ELECCIÓN EN CADA VNO DELLOS

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.

THREE TIMES FOR MAKING, IN ANY ONE OF THEM, A SOUND AND GOOD ELECTION

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.

DE TEMPORE TRIPLICI AD ELECTIONES RECTE FACIENDAS MAGIS OPPORTUNO

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.

DE TEMPORE TRIPLICI AD ELECTIONES RECTE FACIENDAS MAGIS OPPORTUNO

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.

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.

The second time is when the soul is not acted on by various spirits, and uses its natural powers freely and tranquilly.

Second Time. 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.

Third Time. 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.

Third Time. The third time is 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.

Furthermore, that tranquility is known to be present whenever the soul, undisturbed by different spirits, freely exercises its own natural powers.
Si en el primero o segundo tiempo no se hace elección, síguense cerca este tercer tiempo dos modos para hacerla.

**EL PRIMER MODO PARA HAZER SANA Y BUENA ELECTIÓN CONTIENE EN SÍ SEYS PUNCTOS**

1° puncto. El primer punto es, proponer delante la cosa sobre que quiero hazer elección, así como un office o beneficio para tomar o dexar, o de otra qualquier cosa que cae en elección mutable.

2° puncto. Segundo. Es menester tener por obiecto el fin para que soy criado, que es para alabar a Dios nuestro Señor y saluar mi ánima; y con esto hallarme indiferente, sin afectión alguna desordenada, de manera que no esté más inclinado ny afectado 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 abanaza de Dios nuestro Señor y salvación de mi ánima.

3° 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; discursiendo bien y

**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.

**MODUS PRIOR SANAE BONAEQUE ELECTIONIS FACIENDAE SEX CONSTANS PUNCTIS**

Punctum primum erit proferre in medium rem deliberandam, ut de officio vel beneficio, acceptandum vel potius reiciendum sit, [42v] et ita de caeteris rebus, quae ad mutabilem electionem spectant.

**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.

**Second Point.** It is necessary to keep as aim the end for which I am 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.

**Third Point.** 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

**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.

[181] 4º punto. Quarto. Considerar, racionando, quantos cómmodos o prouechos se me siguen con el tener el offitio 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.

[182] 5º punto. Quinto. Después que asi he discurrido y raciocinado a todas partes sobre la cosa propósita, mirar dónde más la razón se inclina ; y asi, según la mayor moçión racional, y no moción alguna sensual, se deue hazer deliberición sobre la cosa propósita.

[183] 6º punto. 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 ofrescerle la tal elección, para que su diuina maiestad la quiera recebir y confinar, siendo su mayor seruitio y alabanza.

[184]
EL SEGUNDO MODO PARA
HAZER SANA Y BUENA
ELECCIÓN CONTIENE EN SÍ 4°
REGLAS Y VNA NOTA

1ª regla. La primera es, que aquel amor que me mueve y me hace eligir 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.

THE SECOND WAY
TO MAKE A GOOD AND SOUND
ELECTION
It contains four Rules and one Note.

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 conocido, y desesando yo toda su perfection, considerar lo que yo le diria que hiziese y eligiese para mayor gloria de Dios nuestro Señor y mayor perfection de su anima; 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 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.

1 is added, perhaps in St. Ignatius’ hand.

MODUS POSTERIOR BENE
ELIGENDI, IN REGULAS 4 ET
ADNOTATIONEM UNAM
DISTRIBUTUS

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] 2ª est considerare, si quis mihi vir amicissimus, cui nihil non perfectionis inesse cupiam, occurreret dubius suoer electione huismodi; quidnam ego illi decernendum maxime esset 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, occureret dubius circa electione huismodi, quidnam ego illi decernendum et eligendum ad maiorem Dei gloriam et maiorem animae illius perfectionem esse consulturus; quo animamadverso, id mihi agendum ducam, quod alteri suaderem.]

[186] 3ª regla. La 3ª, considerar, como si estuuiese en el articulo de la muerte, la forma y medida que entonces querria auer tenido en el modo de la presente eleccion; y, reglândome 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

[186] 3ª. Mecum insuper reputare, si mors ingrueret, quem me mallem observasse modum in praeenti deliberatione; iuxta hunc igitur eligendum nunc esse, facile intelligam.

[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] 4ª regla. La 4ª, mirando y considerando cómo me hallaré el día del juizio, pensar cómo entonces querría aber deliberado acerca la cosa presente; y la regla, que en- [29v]tones querría auer tenido, tomarla agora, porque entonces me halle con entero plazer y gozo.

[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 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.

1 To have is apparently in St. Ignatius' hand.

[188] Note. Tomadas las reglas sobredichas para my salud y quietud eterna, haré my electión y oblación a Dios nuestro Señor, conforme al 6º punto del primer modo de hazer electión.

[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.

[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 comprobandam. [44r]

[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] PARA EMENDAR Y REFORMAR LA PROPRIA VIDA Y ESTADO

Es de aduertir, 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 electión de las cosas que caen debaxo de electión mutable, apruecha mucho, en lugar de hazer electión, dar forma y modo de enmendar y reformar la propria vida y estado de cada vno dellos; es a saber, poniendo su creatión, vida y me make my decision in everything.

[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,

[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.

[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
Debet igitur quisquis eiusmodi conditionem sortitus est, ut finem creationis et vitae suae recte statuat ac sequatur, per exercitia supradicta et electionum modos attendere, atque ruminando sedulo colligere, quam amplam domum et familiam ac quem 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 pios operibus deceat, nihil affectando alius 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]

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.
Oración. La sólita oración preparatoria.

[191] 1º preámbulo. El primer preámbulo es traer la historia ; que es aquí, cómo XPo nuestro Señor desde Bethania embió dos discípulos a Hierusalem, a aparejar la cena, y después él mismo fue a ella con los otros discípulos ; y cómo después de auer comido el cordero pascual, y auer cenado, les labó los pies, y dio su sanctísimo cuerpo y preciosa sangre a sus discípulos, y les hizo vn sermón después que fue Judas a vender a su Señor.

[192] 2º preámbulo. El segundo, oýr lo que cosen ; y asimismo sacar algún prouecho dello.

[193] 3º preámbulo. El tercero, demandar lo que quiero ; será aquí dolor, sentimiento v confusión, porque por mis peccados ba el Señor a la passión.

[194] 1º puncto. El primer puncto es, ver las personas de la cena ; y refleitendo en mí mismo, procurar de sacra algúu prouecho dellas [30v]

2º puncto. El segundo, oýr lo que hablan ; y asimismo sacar algún prouecho dello.

Prayer. The usual Preparatory Prayer.

[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.

[192] Second Prelude. The second, to see the persons of the Supper, and, reflecting on myself, to see to drawing something useful for me.

[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.

[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.

Second Point. The second, to hear what they are talking about, and likewise to draw some profit from it.

Oratio praeparatoria eadem quae semper.

[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.

[192] 2m 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]

[193] 3m ex optatae rei petitione, scilicet doloris, indignationis et confusionis, eo quod ob peccata mea summus omnium Dominus tantis se tormentis ita obiciat.

[194] Punctum primum erit respicere caenantes, et aliquid in usum meum adducere.

The preparatory prayer is the same as always.

[191] The first prelude 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.

[192] The second prelude 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.

[193] The third 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.

[194] The first point will be to look at the participants at the supper and to derive something useful for me.

The second point: to hear what they say and gather something fruitful from it.
Third Point. The third, to look at what they are doing, and draw some profit.

Fourth Point. The fourth, to consider that which Christ our Lord is suffering in His Humanity,1 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.

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.

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.

The colloquy will be addressed to Christ and end with the Our Father.

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.

1 In His Humanity is in St. Ignatius' hand, correcting the Humanity of before Christ.
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 hacer vn sólo colloquio a Xpo nuestro Señor, o si la materia o la deuocion le conmueve, puede hacer tres colloquis, 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.

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] 2º día. SEGUNDA CONTEMPLACIÓN A LA MAÑANA, SERÁ DESDE LA CENA AL HUERTO INCLUSIUE

Oración. La sólita oración preparatoria.

[201] 1º 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 Josaphat, dexando los ocho en vna parte del valle y los otros tres en vna parte del huerto; y poniéndose en oración, sudó 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 derroando la ground with a single word, when I want to make one Preparatory prayer, I always wish 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.

[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 as drops of blood\(^1\) 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, 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.

[200] 2º día. SEGUNDA CONTEMPLACIÓN A LA MAÑANA, SERÁ DESDE LA CENA AL HUERTO INCLUSIUE

Oración. La sólita oración preparatoria.

[201] 1º 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 Josaphat, dexando los ocho en vna parte del valle y los otros tres en vna parte del huerto; y poniéndose en oración, sudó 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 derroando la
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.

1 As drops of blood is in St. Ignatius' hand, replacing like a bloody sweat.

2nd preámbulo. El segundo es ver el lugar; será aquí, considerar el camino desde monte Sión al valle de Josaphar, y ansiísmismo el huerto, si ancho, si largo, si de vna manera, si de otra.

3rd preámbulo. El tercero es demandar lo quiero, lo qual es propio de demandar en la pasión: dolor con Xpo doloroso, quebranto con Xpo quebrantado, lágrimas, pena interna de tanta pena que Xpo passó por mý.

1st 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 punctos y coloquio que se tuvo 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 traean los sentimentos 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

Notanda simul haec quatuor. Primum, quod post praeparatoriam orationem cum tribus praeludiis 2. huius exercitii, eodem modo et ordine procedendum est per puncta et per colloquium, ut in praeecedente de caena peractum est. Adiiciendae quoque erunt circa missae et vesperarum tempus duae repetitiones super una et altera dicta contemplatione. Ante caenam vero applicabuntur quinque sensus, praemissam ubique oratione praeparatoria, cum tribus praeludiiis oblatae materiae congruentibus, quemadmodum in hebdomada 2. satis descriptum est.

2nd note. After the preparatory prayer and the three preludes of this second Exercise, to proceed in the same manner and order through the points and 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.

2nd 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.

3rd 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.

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.

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.

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.
semana.

[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.
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, 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...
Ad monumentum delatus est, fol. [66v]. Primo mane, ex quo sepultus fuit donec beata Virgo in domum aliquam se recepit, fol. [48v].

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.

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.

Nota. Es de notar, que quien más se quiere alargar en la passión, a de tomar en cada contemplación menos misterios, es a saber, en la primera contemplación solamente la cena; en la 2ª el labar de los pies; en la 3ª el darles el sacramento; en la 4ª el sermón que Xpo les hizo, y así por las otras contemplaciones y misterios.

Nota. 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.

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.

Ad haec, traiecta tota passione, licebit proximo post die iterare eius dimidium, atque reliquum posttridie; perendie rursus totam simul. [49v]

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 abreviar en la pasión, tome a la media noche la cena, a la mañana el huerto, a la hora de missa la casa de Anás, a la hora de vísperas la casa de Caifás, en lugar de la hora antes de cena la casa de Pilato; de manera que no haziendo repeticiones ny el traer de los sentidos, haga cada día cinco exercitios distintos, y en cada uno ejercicio distintos misterio de Xpo nuestro Señor; y después de así acabada toda la pasión, puede hazer otro día toda la pasión juntamente, en vn ejercicio o en diuersos, como más le pareçerá 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 Caifhas, 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.

[210]

REGULÆ ALIQUOT AD VICTUM RECTE TEMPERANDUM

First: We should abstain less from bread than from other food, for it promotes gluttony or makes us subject to temptation.
lanzallo.

[212] 3ª regla. La tercera. Acerca de los manjares se deue tener la mayor y más entera abstinencia; porque así el apetito en desordenarse como la tentación en investigar son más prominentos 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 deliciados, en poca cantidad.

[213] 4ª regla. La quarta. Guardándose que no cayga en enfermedad, quanto más hombre quiture de lo conveniente, alcanzará más presto el medio que deue 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 se le conuiene; la 2ª, 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] 5ª 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; and so abstaining, 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.

[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.

[212] 3ª, quod circa pulmenta et edulia potissimum abstinentiae ratio versetur; cum per illa tum appetitus ad peccandum, tum inimico ad tentandum, maior subministretur occasio. Temperanda sunt igitur, vitandi excessus causa, quod fit dupliciter, dum vel cibus grossioribus vescimur atque assuescimus, vel dum parce delicatis utimur.

[212] 4ª est, quod quanto plus de conveniente victu sibi quis ademerit (vitato interim valetudinis adversae gravi periculo), tanto celerius mensuram cibi ac potus iustam discernere; tum quoniam ita abstinentiae ratio immissos, ex quibus facile poterit rationem victus commodiorem discernere; tum quoniam siquis ita abstinentes, se deprehenderit viribus imbecilliores esse, quam ut exercitia ipsa spirituali peragere commode valeat, sic facile advertet quam mensuram victus naturae necessitas requirat.

[212] 5ª, quod expedit inter comedendum imaginari quasi videamus Iesum Christum, Dominum nostrum, vescentem cum suis discipulis, observando quem teneat remove it.
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 así 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 santos, o de alguna pía contemplación, o de algún negocio spiritual que aya de hazer; porque estando en la tal cosa atento, 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, así 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 asíse consequtente cada día, la cantidad que consuine 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, eaque ad imitantudinum nobis proponendo. Usuveniet enim ut, occupato magis intellectu circa meditationem talem, quam circa corporalem cibum, discamus facilius victum moderari. 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

LA PRIMERA CONREMPLACIÓN
CÓMO XPO NUESTRO SEÑOR
APARECÍÓ A NUESTRA
SEÑORA FO. 51, LIT. […]

FOURTH WEEK

THE FIRST CONTEMPLATION
HOW CHRIST OUR LORD
APPEARED TO OUR LADY

QUARTA HEBDOMADA

CONTEMPLATIO PRIMA.
QUOMODO IESUS DOMINUS,
POST RESURRECTIONEM
APPARUIT SANCTAE MATRI
SUAE, UT HABETUR INFRA, FOL.

FOURTH WEEK

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 sólita oración preparatoria.

([299]); Prayer. The usual Preparatory Prayer.

Praeludium primum accipitur
ab historia : quomodo postquam
expiravit Dominus in cruce, sepulto
* [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 Virginis matri suae vivus, ut pie
ac verisimiliter credendum est.

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 he 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.

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.

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.

Third Prelude. The third, to
continebit gratiam

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] 1° puncto. 2° puncto. 3° puncto. El primero, 2° y 3° puncto sean los mismos sólitos que tuvimos en la cena de Xpo nuestro Señor.

[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.

[222] Punctum primum, 2.° ac 3.° eadem hic erunt, quae supra in contemplatione caenae fuerunt exposita, id est, considerare personas, verba, opera.

[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] 4° puncto. El quarto, considerar cómo la diuinidad, que parescía esconderse en la passión, paresce y se muestra agora tam miraculosamente en la sanctíssima resurrección, por los verdaderos y sanctíssimos efectos della.

[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.

[223] 4¢ 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.

[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] 5° puncto. El quinto, mirar el officio de consolar, que Xpo nuestro Señor trae, y comparando cómo vnos amigos suelen consolar a otros.

[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.

[224] 5°m, aestimare quam prompto copiosoque functus sit Dominus consolandi suos officio ; adhibita consolationis, quae ab amicissimo quopiam praestari potest, similitudine.

[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] Colloquio. Acabar con vn colloquio, o colloquios, según subiecta materia, y vn Pater noster.

[225] Colloquy. I will finish with a Colloquy, or Colloquies, according to the subject matter, and an OUR FATHER.

[225] Colloquio uno vel pluribus, iuxta materiam faciendis, terminetur contemplatio cum Pater noster.

[225] After one or several colloquies, made according to the subject, the contemplation will end with the Our Father.

[226] 1° 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 petendam, ut scilicet immensum Christi ac Matris gaudium participemus. [51v]

[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 grace to ask that we might partake of the immense joy of Christ and His Mother.

[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
en toda la semana de la [35v] pasión. De suerte que por esta primera contemplación de la resurrección se rija en cuanto los préambulos, según subiecta materia; y en cuanto los cinco punctos, sean los mismos; y las añadiduras que están abajo sean las mismas; y así en todo lo que resta se puede regir por el modo de la semana de la pasión, así como en repeticiones, cinco sentidos, en acortar o alargar los misterios, etc.

[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
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.

La 2ª será, luego en despertándome, poner en frente la contemplación que tengo de hacer, queriéndome afectar y alegrar de tanto gozo y alegría de Xpo nuestro Señor.

The sixth: To bring to memory what generates spiritual joy, such as the thought of glory.

La 6ª, traer a la memoria y pensar cosas motiuas a plazer, alegría y gozo espiritual, así como de gloria.

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.

La 7ª, usse de claridad o de temporales cómmodos, 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.

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.

La 10ª, 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 fuee justo impedimento.

the commodius se habere expertus fuerit; qua in re magnopere iuvabit, ante ingressum exercitii, tractanda puncta comminisci et numero certo praefinire.

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.

La 2ª, 6ª, 7ª, y la 10ª.

En esta 4ª semana, en todas las diez addicione, se an de mudar la 2ª, la 6ª, la 7ª, y la 10ª.

La 2ª, 6ª, 7ª, y la 10ª are to 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.

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.

In 2ª quidem, ut dum evigilo, repente mihi ponam ob oculos statutam contemplationem et de gaudio Domini cum suis studeam et ipse exiliarescere.

The sixth will be, to bring to memory and think of things that move to spiritual pleasure, gladness and joy, as of heavenly glory.

In 6ª vero, ut memoriae meae meae obliciam ea, quae laetitiam spiritualem cienet, ut cogitatio de gloria.

The seventh will be, 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.

In 7ª ut lucis et caeli utar commoditate, quae sese offeret, puta per tempus vernum, herbarum virentum et florum aspectu, aut aprici loci amenitatem; per hiemem vero solis vel ignis opportuno calore, et ita de caeteris corporis atque animi oblectionibus conquis, per quas Creatori et Redemptori meo congudere queam.

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).
Nota. Primero conviene aduertir en dos cosas. La primera es, que el amor se deue poner más en las obras que en las palabras.

Primer: Love itself depends more on deeds than on words.

La 2ª, 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 contrario, el amado al amante; de manera que si el vno tiene sciençia, dar al que no la tiene, si honores, si rriquezas, y así el otro al otro.

Second: Love consists in the mutual sharing of abilities, things, and deeds, for example, science, wealth, honor, and any other good.

Oración. Oración sólita.

Prayer. The usual Prayer.

We start with the usual prayer.

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.

First prelude: to see myself standing before the Lord, the angels, and all saints, all of whom are disposed in my favor.

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.

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.

First Point. The First Point is, to bring to memory the benefits of Creation and

First point: To recall to memory the benefits of Creation and
rescibidos de creación, redención y dones particulares; ponderando con mucho afecto quanto ha hecho Dios nuestro Señor por mí, y quanto me ha dado de lo que tiene, y conseqüenter el mismo Señor desea dárseme en quanto puede, según su ordenación diuina. Y con esto reflectir en mí mismo, considerando con mucha razón y justicia lo que yo deuo de mi parte ofrescer y dar a la su diuina maiestad, es a saber, todas mis cosas y a mí mismo con ellas, así como quien ofresce afectándose mucho:

Tomad, Señor, y recibid toda mi libertad, mi memoria, mi entendimiento, y toda mi voluntad, todo mi auer y mi 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.

Take, Lord, and receive all my liberty, my memory, my intellect, and all my will—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] 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 imagen de su divina maiestad. Otro

[235] Second Point. The second, to look how God dwells in creatures, in the elements, giving them being, in the plants vegetating, in the animals feeling in them, in men giving them to understand:1 and so in me, giving me being, animating me, giving me sensation and making me to understand;2 likewise making a temple of me, being created to the likeness

[235] 2m erit speculatis Deum in singulis existentem creaturis suis, et elementis quidem dantem ut sint, plantis vero ut in per vegetationem quoque vivant; animalibus insuper ut sentient; hominibus postremo ut simul etiam intelligent; inter quos accepi et ipse universa haec benefici: esse, vivere, sentir, [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.
tanto reflejando en mí mismo, por el modo que está dicho en el primer punto, o por otro que sintiere mejor. De la misma manera se hará sobre cada punto que se sigue.

[236] El tercero, considerar cómo Dios trabaja y labora por mí en todas cosas creadas sobre la faz de la tierra, id est, habet se ad modum laborantis. Así como en los cielos, elementos, plantas, fructos, ganados, etc.; dando ser, conservando, vejetando, y sensando, etc. Después reflectir en mí mismo.

[237] El quarto, mirar cómo todos los bienes y dones descienden de arriba, así como la mí medida potencia de la summa y infinita de arriba, y así justicia, bondad, piedad, misericordia, etc.; así como del sol descienden 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.

[238] TRES MODOS DE ORAR, Y PRIMERO SOBRE MANDAMIENTOS

[238] THREE METHODS OF PRAYER AND FIRST ON THE COMMANDMENTS

[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] 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] MODI TRES ORANDI

[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.

A colloquy should be made also, ending with the Our Father.
La primera manera de orar es cerca de los diez mandamientos y de los siete pecados mortales, de las tres potencias del ánima, y de los cinco sentidos corporales; la cual manera de orar es más dar forma, modo y exercitios, cómo el ánima se apareje y aprueche en ellos, y para que la oración sea acepta, que no dar forma ny modo alguno de orar.

**FIRST METHOD**

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*

Primeramente, se haga el equiualente de la 2ª adición de la 2ª semana, es a saber, ante de entrar en la oración repose un poco el spiritu, asentándose o paseándote, como mejor le parescerá, considerando a donde voy y a qué. Y esta misma adición se hará al principio de todos modos de orar.

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 gracia y ayuda para me enmendar adelante, demandando perfecta inteligencia dellos para mejor guardallos, y para mayor gloria y alabanza de su diuina maiestad.

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

Primo ergo mandatum quodlibet ordine discutiam, attendens quo pacto servaverim illud aut violaverim, [55r] deque succurrentibus in memoriam delictis veniam

I. *The Ten Commandments*

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.

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.

Primeramente, se haga el equiualente de la 2ª adición de la 2ª semana, es a saber, ante de entrar en la oración repose un poco el spiritu, asentándose o paseándote, como mejor le parescerá, considerando a donde voy y a qué. Y esta misma adición se hará al principio de todos modos de orar.

Primo ergo mandatum quodlibet ordine discutiam, attendens quo pacto servaverim illud aut violaverim, [55r] deque succurrentibus in memoriam delictis veniam

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 veces 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.

[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 estropieza en aquel mandamiento, así deue más o menos detenerse en la consideración y escrutinio dél. Y lo mismo se guarde en los peccados mortales.

[243] 2ª nota. Después de acabado el discurso ya dicho sobre todos los mandamientos, acusándose en ellos y pidiendo gracia y ayuda para enmendarme adelante, ase de acabar con vn coloquio a Dios nuestro Señor, según subiecta materia. [38v]

[244] SEGUNDO, SOBRE PECCADOS MORTALES

Acerca de los siete peccados mortales, después de la adición, se haga la oración preparatoria por la manera ya dicha, sólo mudando que la materia aquí es de peccados que se han de evitar, y antes hera de mandamientos que se han de guardar; 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.

[244] 2º. Similem orationis modum prosequemur circa mortalia peccata ; post additionem et praeparatoriam orationem, sicut fecimus in praeceptis ; nihil enim utrobiue varium occurrir, nisi quod ad materiam attinet, cum praecepta quidem servanda sint, peccata vero devitanda. Caetera eadem sunt, fietque itidem colloquium.

[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 precabor, recitando semel Pater noster. Porro in excutiendis singulis praeceptis, satis fuerit insumi spatum 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] 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 pravevaricatio 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] Completo de praeceptis singulis disccursu, post mei accusationem et gratiae implotorationem, ut ea vigilantius deinceps custodiad, 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.
y asimismo se guarde la orden y regla ya dicha y el colloquio.

[245] Para mejor conocer las faltas hechas en los peccados mortales, mirense sus contrarios; y así, para mejor evitarlos, propóngase y procure la persona con sanctos exercitios adquirir 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 et piam quamlibet exercitationem laborandum est unicusque, ut virtutes sibi paret, mortalibus peccatis sequestrem 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°, 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] 3º, 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] 4º, 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.º 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, encomiéndese en la oración preparatoria a su divina majestad, [39r] y después de considerado en cada vn sentido, diga vn Aue maria o vn Pater noster; y quien quisiere ymitar en el uso 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 subnotandum est quod si quis optet in sensuum suorum usu Christum imitari, debet in oratione praeparatoria se ipsum super hoc Deo commendare, factaeque sensuum singularum examination dominicam orationem subiicere. Si vero similem affectet beatae Virginis Mariae imitationem, ei se commendet tanquam a Filio id impetrature, 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 Ave María.

Lord for it; and after considering on each sense, say a HAIL MARY.

It is by contemplating the meaning of each word of the Prayer.

through pondering the meaning of each word of a prayer.

Addition. The same Addition which was in the First Method of Prayer will be in this second.

Additio eadem, quae superius, it praevia. [56r]

To start with the same Addition as above.

The preparatory prayer should be appropriate to the person toward whom it is directed.

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.

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.

The First Rule is that he will be an hour on the whole OUR FATHER in the manner already mentioned. Which finished, he will say the Hail Mary.

The Preparatory Prayer will be made according to the person to whom the prayer is addressed.

The preparatory prayer should be appropriate to the person toward whom it is directed.

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Three Rules about this should be observed.

First: We should spend one
Anima Xpi y Salue 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.

Anima Xpi y Salue Regina, vocal o mentalmente, según la manera acostumbrada.

[254] 2ª regla. La segunda regla es, que si la persona que contempla el Pater noster hallare en una 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] 2ª est, quod si orantibus hoc modo nobis [56v] in una voce vel duabus meditatio affluat, et interna simul delectatio ; postponenda erit concensurandi cura, licet hora tota praeterata, qua elapsa reliquum orationis cursim recitetur.

Anima Xpi y Salue Regina, vocal o mentalmente, según la manera acostumbrada.

[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] 3ª regla. La tercera es, que, si en una palabra o dos del Pater noster se detuvo por una hora entera, otro día, cuando 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 dijo 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] 3ª, ut quando ita contigerit, meditandae voci uni aut pauculis horam impenisidet, 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] 1ª nota. Es de advertir, que acabado el Pater noster en uno o en muchos días, se a de hacer lo mismo con el Hail Mary, y después con las otras oraciones; de forma que por algún tiempo siempre se ejercite en una de ellas.

[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 haece 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] 2ª nota. La 2ª 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
who has prayed, let him ask for the virtues or graces of which he feels he has most need.

virtutem aliquam aut gratiam petentes, qua maxime indigere nos senserimus.

prayer was related, asking for some virtue or grace of which we would feel the most need.

Addition. The Addition will be the same as in the First and Second Methods of Prayer.

Oratio praeparatoria fiet sicut in 2.° 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

Two Rules Concerning This

First Rule. The First Rule is, on the other day, or at another hour, having finished the Lord's Prayer according to this
quiera orar, diga el Ave María por compás, y las otras oraciones, según que suele, y así conseqüentemente procediendo por las otras.

[260] 2ª regla. La segunda es, que quien quisiere detenerse más en la oración por compás, puede decir todas las sobredichas oraciones o parte dellas, llevando la misma orden del anhélito por compás, como está declarado. [41r]

[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.

[260] Posterior, ut qui hunc orandi modum exercere cupit diutius, ad eum applicet precatione s omnes supradictas, aut earum partes, et paria anhélituum ac vocum interstitia observet. [57v]

[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 aduertir en todos los misterios siguientes, que todas las palabras que están inclusas en parénthesis, son del mismo Euangeli, y no las que están de fuera ; y en cada misterio por la mayor parte hallarán tres punctos 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 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.

1 For the parentheses of the Mss. quotation marks have been substituted.

[261] VITAE DOMINI NOSTRI IESU CHRISTI MYSTERIA

Notandum est primitus, omnia sequentium mysteriorum verba, quae includuntur parenthesi, ex ipsis Evangeliis deprompta esse, non item caetera ; ad haec, in unoquoque mysterio semper aut fere poni puncta tria, ut expeditior sit contemplatio, quo est distinctior.

[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] DE LA ANNU[N]TIATIÓN DE NUESTRA SEÑORA ESCRIBE SAN LUCAS EN EL PRIMERO CAPÍTULO, LITTERA C

St. Luke writes in the first Chapter [26-39]

[262] OF THE ANNUNCIATION OF OUR LADY

[262] DE ANNUNTIATA BEATAE MARIAE VIRGINI CHRISTI INCARNATIONE, DE QUA LUCAE PRIMO

About Christ's Incarnation Announced to the Blessed Virgin Mary (Lk 1)

97
1°. El primer punto es, que el ángel Sant Gabriel, salutando a nuestra Señora, le sinificó la concepción de Xpo nuestro Señor. (Entrando el ángel adonde estaba María, la saludó, diciéndole : Dios te salve, llena de gracia ; conçibirás en tu vientre y parirás vn hijo).

2°. El segundo, confirma el ángel lo que dixo a nuestra Señora, signifiçando la conception de Sant Joán Baptista, diciéndole : (Y mira que Elisabet, tu parienta, ha concebido vn hijo en su vejez).

3°. El tercio, respondió al ángel nuestra Señora : (He aquí la sierua del Señor ; cúmplase en mí según tu palabra).

DE LA VISITACIÓN DE NUESTRA SEÑORA A ELISABET DICE SANT LUCAS EN EL PRIMERO CAPÍTULO, LITTERA D

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 your word!"

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."

DE MARIA, ELISABETH COGNATAM SUAM VISITANTE, UT HABETUR LUC. PRIMO

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 invistit Maria Elisabeth, ac S. Ioannes, in utero existens, sensit Mariae salutationem et gestitit : (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 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!'"

3°. Tercio: (María estuvo con Elisabet quasi tres meses, y después se tornó a su casa).

[264] OF THE BIRTH OF CHRIST OUR LORD
St. Luke speaks in the second Chapter [1-15]

1°. Primero. Nuestra Señora y su esposo Joseph ban de Nazareth a Bethlehem: (Ascendió Joseph de Galilea a Bethlehem, para conocer subiectión a César, con Maria su esposa y muger ya preñada).

2°. 2°. (Parió su Hijo primogénito y lo embolbió con paños y lo puso en el pesebre).

3°. 3°. Llegóse vna multitud de ejército celestial, que dezia: gloria sea a Dios en los cielos). [42r]

[265] OF THE SHEPHERDS
St. Luke writes in the second Chapter [8-21].

Primero. La natividad de Xpo nuestro Señor se manifiesta a los pastores de la tierra: (Ascendit Joseph de Galilea in Bethleem, ut profiteretur cum Maria uxore sua praegnante).

Second Point. Second: Our Lady sings the canticle, saying: "My soul doth magnify the Lord!"

Third Point. Third: "Mary abode with Elizabeth about three months: and then she returned to her house."

Third: "And Mary stayed with her around three months, and went back to her own home."

Primo. Beata Maria cum Ioseph sponso suo [58v] e Nazareth proficiscitur Bethlehem: "And Joseph went up to Galilee, etc., to Bethlehem, etc., to register with his espoused wife Mary, who was pregnant."

Second: "She brought forth first-born Son and wrapped Him up with swaddling clothes and laid Him in the manger."

2°. (Peperit Filium suum primogenitum et involvit eum pannis et reclinavit in praesepio).

3°. Eo tempore (facta est mult[tu]do militiae caelestis laudantium Deum et dicentium: Gloria in excelsis, etc.).

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.""
pastores por el ángel: (Manifesto a nosotros grande gozo, porque hoy es nacido el Salvador del mundo.).

2º. Los pastores ban a Bethlehem; (Venieron con priesa y hellaron a María y a Joseph al Niño puesto en el pesebre).

3º. (Tornaron los pastores glorificando y laudando al Señor).

Shepherds by the Angel. "I manifest to you great joy, for this day is born the Saviour of the world."

2º. 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."

Third Point. Third: "The Shepherds returned glorifying and praising the Lord."

(Annuntio vobis gaudium magnum, quia hodie natus est vobis Salvator mundi, etc.).


3º. (Reversi sunt pastores laudantes et glorificantes Deum).

announce to you a great joy, etc. Today a Savior is born for you, etc."

2. The shepherds went quickly to Bethlehem: "And they came in haste and found Mary, Joseph, and the Infant in a manger."

3. "And the shepherds returned, giving glory and praise to God, etc."

[266]
DE LA CIRCUNCISSIÓN ESCRIBE SANT LUCAS EN EL CAPÍTULO SEGUNDO, LITTERA C

Primo. circuncisus est Puer.

1. The Child was circumcised.

2º. (El nombre del es llamado Jesús, el cual es nombrado del ángel ante que en el vientre se concibiese [ ]).

3º. Tornan el Niño a su Madre, la qual tenia compasion de la sangre que de su Hijo salia.

Second Point. Second: "His Name was called Jesus, which was called by the Angel, before He was conceived in the womb."

Third Point. Third: They gave back the Child to His Mother, who had compassion for the Blood which came from her Son.

[266]
DE CIRCUNCISIONE, Ibidem.

2º. Vocatum est nomen eius Jesus, quod vocatum est ab angelo priusquam in utero conciperetur).

3º. Redditus [59r] est Matri suae puer, quae illi compatiebatur de sanguinis visa effusione.

2. "He was given the name of Jesus, as the angel had said, before He was conceived in the womb."

3. The Child was given back to his mother, who looked with compassion at the outpouring of blood from her Son.

[266]
The Circumcision (Lk 2)

[267]
DE LOS TRES REYES MAGOS ESCRIBE SANT MATHEO EN EL CAPÍTULO 2º, LITTERA A

Primo. Tres magi reges ad Puerum Iesum adorandum venerunt, stella duce, ita attestantes: (Vidimus stellam

1. Three Magi and Kings came to adore the child Jesus, led by a star as they said: "We have seen His star in
estrella del en Oriente, y venimos a adorarle).

2º. 2o. Le adoraron y le ofrecieron dones : (Prostrándose por tierra lo adoraron y le [42v] presentaron dones : oro, encieny y mirra[]).

3º. 3o. (Rescibieron respuesta estando dormiendo, que no tornasen a Herodes ; y por otra vía tornaron a su región).

1º. Primero. Traen al Niño Jesús al templo, para que sea representado al Señor como Primogénito, y ofrescen por él (vn par de tórtolas o dos hijos de palomas).

2º. 2o. Simeón, veniendo al templo, (tomólo en sus braços), deçiendo : (Agora, Señor, dexa a tu sieruo en paz).

3º. 3o. Anna, (veniendo después, confessabas al Señor y ablabá dél a todos los que esperaban la redemptiión de Ysrael).

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."

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.""  

3. "Having received a warning in their sleep not to go back to Herod, they returned to their homeland by another way."

The Purification of the Blessed Virgin and the Presentation of the Child Jesus (Lk 2)
ESCRIBE S. MATHEO EN EL CAPLO. SEGUNDO, LITTERA C

1º. Primero. Herodes quería matar al Niño Jesús, y así mató los innocentes; 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[]).

2º. 2º. Partióse para Egipto: (El cual, lebántándose de noche, partióse a Egipto).

3º. 3º. Estubo allí hasta la muerte de Herodes. [43r]

DE CÓMO XPO NUESTRO SEÑOR TORNÓ DE EGIPTO ESCRIBE S. MATHEO EN EL CAPLO. 2º, LITT.

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).

2º. 2º. Leuantándose vino en la tierra de Ysrael.

3º. 3º. porque reynaba Archalao, hijo de Herodes, en Judea, retráxosse en Nazareth.

2º. 2º. 3º. 4º. Partióse para Egipto: (El cual, lebántándose de noche, partióse a Egipto).

3º. 3º. 4º. Estuvo allí hasta la muerte de Herodes.

1º. Primero. Herodes quería matar al Niño Jesú, y así mató los innocentes; y ante de la muerte dellos amonestó el ángel a Joseph que huyese a Egipto: "Arise and take the Child and His Mother, and fly to Egypt." (Mt 2:13-15).

2º. 2º. Second Point. Second: He departed for Egypt. "Who arising by night departed to Egypt."

3º. 3º. Third Point. Third: He was there until the death of Herod.


2º. Second Point. Second: Rising, he came to the land of Israel.

3º. Third Point. Third: Because Archelaus, son of Herod, was reigning in Judea, he withdrew into Nazareth.

1º. 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.'"

2º. Iter corripuit Ioseph Aegyptum versus: (qui nocte consurgens dissectis in Aegyptum).

3º. (Et stetit ibi usque ad obitum Herodis).

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."

2. Joseph hastily left for Egypt: "Getting up by night, etc., he withdrew in Egypt."

3. "And he was there until the death of Herod."

The Return from Egypt (Mt 2)

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."

2. "Getting up, etc., he came to the land of Israel."

3. Because Archelaus, son of Herod, reigned in Judea, he retreated to Nazareth.

DE LA VIDA DE XPO NUESTRO SEÑOR DESDE LOS DOZE AÑOS

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).

2º. 2º. Leuantándose vino en la tierra de Ysrael.

3º. 3º. porque reynaba Archalao, hijo de Herodes, en Judea, retráxosse en Nazareth.

1º. 2º. 3º. 4º. Partióse para Egipto: (El cual, lebántándose de noche, partióse a Egipto).

2º. 2º. 3º. 4º. Estuvo allí hasta la muerte de Herodes.

1º. 2º. 3º. 4º. Primero. 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.).

2º. 2º. 3º. 4º. Iter corripuit Ioseph Aegyptum versus: (qui nocte consurgens dissectis in Aegyptum).

3º. 3º. 4º. (Et stetit ibi usque ad obitum Herodis).

1. 2º. 3º. 4º. First: Herod wanted to kill the Child Jesus, and so killed the Innocents; Joseph, having been forewarned by the angel to flee to Egypt: "Arise and take the Child and His Mother, and fly to Egypt."

2. 2º. 3º. 4º. Second: He departed for Egypt. "Who arising by night departed to Egypt."

3. 3º. 4º. Third: He was there until the death of Herod.

4. 3º. 4º. Fourth: He was there until the death of Herod.

OF THE LIFE OF CHRIST OUR LORD FROM TWELVE TO THIRTY


2º. Second: Rising, he came to the land of Israel.

3º. Third: Because Archelaus, son of Herod, reigned in Judea, he retreated to Nazareth.

4. Fourth: Because Archelaus, son of Herod, reigned in Judea, he retreated to Nazareth.
First Point. First: He was obedient to His parents: "He advanced in wisdom, age and grace."

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?"

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?"
DE CÓMO XPO SE BAPTIZÓ
ESCRIBE S. MATHEO EN EL CAPLO. 3º, LITT. D

1º. Primero. Xpo nuestro Señor, después de auerse despedido de su bendita Madre, vino desde Nazareth al río Jordán, donde estaba San Joán Baptista.

2º. 2º. Sant Joán baptizó a Xpo nuestro Señor, y queriéndose excusar, reputándose indigno de lo bautizar, dízelle Xpo: (Haz esto por el presente, porque así es menester que cumplamos toda la justicia).

3º. 3º. (Vino el Espíritu santo y la voz del Padre desde el cielo, afirmando : Este es my Hijo amado, del cual estoy muy satisfecho).

DE TENTATIONE CHRISTI, LUC. 4º, ET MATH. 4º

1º. Primero. Después de auerse bautizado al desierto, donde ayunó quarenta días y quarenta noches.

2º. 2º. Fue tentado del enemigo tres veces : (Llegándose a él tentador le dízè: Si tú eres Hijo de Dios, dí que estas piedras se tornen en pan ; (El tentador le dízè: Si tú eres mi Hijo amado, del cual estoy muy satisfecho).
'Cast Thyself down from here.' 'If prostrate on the earth Thou wilt adore me, I will give Thee all this which Thou seest.'

3°. (Vinieron los ángeles y le servuían).

Third Point. Third: "The Angels came and ministered to Him."

3°. (accesserunt angeli et ministrabant ei).

3. "The angels approached Him and served Him."

DE LLAMAMIENTO DE LOS APÓSTOLES

1°. Primero. Tres veces parece que son llamados San Pedro y Sant Andrés: 1°, a cierta 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 díse S. Lucas en el capítulo quinto; terciamente, para seguir para siempre a Xpo nuestra Señor: Sant Matheo en el 4° capítu

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).

2°. 2°. Llamó a Philipo, como está en el primero capítulo de S. Johán, y a Matheo, como el mismo Matheo díse en el nono capitolio.

2. He called the sons of Zebedee (Mt 4), Philip (Jn 1), and Matthew (Mt 9).

3°. 3°. Llamó a los otros apóstoles, de cuya especial vocación no hace mención el euangelio.

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 2°, la dignidad a la qual fueron tan suauemente llamados; la 3°, quibus gratiae

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

Triab hic expendenda sunt: primum, quomodo erant apostoli abiectae conditionis; 2°, ad quantum [61r]fuerint dignitatem et quam suaviter vocati; 3°, 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.
3º, los dones y gracias, por las quales 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.

It seems that is added in the hand of St. Ignatius.

1º. Primero. Fue convidado Xpo nuestro Señor con sus discípulos a las bodas. First Point. First: Christ our Lord was invited with His Disciples to the marriage.

2º. La madre, declara al Hijo la falta del vino, diciendo : (No tienen vino) ; y mandó a los seruidores : (Haced qualquiera cosa que os dixiere). 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."

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."

1. Christ was invited with His disciples to a wedding.

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."

3. The Lord changed water into wine: "And He manifested his glory, and His disciples believed in Him."

1º. Primero. Hechó todos los que vendían fuera del templo con vn acote echo cuerdas. First Point. First: With a whip made of cords, He cast out of the Temple all those who were selling.

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 moneychangers, and overthrew the

1. He expelled from the Temple sellers and buyers with a whip made of cords.

2. "He threw away the scale of the moneychangers, and overthrew the
bankers who were in the Temple.

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."

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HIZO SOSEGOR 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.°

1°. Primo. Dormiente Christo coorta est in mari vehemens tempestas.

2°. Excitarunt a somno eum territi discipuli, quos de fidei levitate arguit : (quid timidi estis, modicae fidei ?).

3°. Ventis et mari praecepit, ut conquiescerent, et factura statim tranquillitas ; unde obstupentes homines dicebant : (quis est hic, quia venti et mare obedient ei ?).

(Mt 8)

DE CÓMO XPO ANDABA SOBRE LA MAR ESCRIBE S. MATHEO CAPITE 14, LIT. C

OF HOW CHRIST WALKED ON THE SEA St. Matthew writes Chapter 14 [22-34].


[280] The Walking on the Water (Mt 14)

[280]

1°. Primo. Sumo adhuc esset Christus, discipulis in naviculam abire iussis et dimissa turba, remansit ad orandum solus.

2°. Cum agitatetur noctu navicula, eo ipse venit ambulans super aquas, unde pterterrefacti discipuli phantasma esse iudicabant.

3°. Postquam dixerat ad eos: (ego sum, quia venti et mare obedient ei ?).

[280]

1. While Christ was sleeping, a violent storm broke forth on the sea.

2. The terrified disciples woke Him up, and He reproached them for shallowness of faith: "Why are you afraid, men of little faith?"

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]

First Point. First: Christ our Lord being asleep at sea, a great tempest arose.

Second Point. Second: His Disciples, frightened, awakened Him. Whom He reproaches for the little faith which they had, saying to them: "What do you fear, ye of little faith!"

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?"

[280]

1°. Primero. Estando Xpo nuestro Señor dormiendo, en la mar hizose vna gran tenpestad.

2°. Sus discipulos atemorizados lo despertaron, a los quales por la poca fe que tenían repreiende, diziendoles : (¿Qué teméis, apocados de fe ?).

3°. 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, diz iendo : (¿Quién es éste, al qual el viento y la mar obedescen ?).

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[280]

1°. Primero. Stando Xpo nuestro Señor en el monte, hizo que sus discipulos se fuesen a la nauezilla, y despedida la turba, comenzó ha hazer oración solo.

2°. La nauezilla hera combatida de las ondas ; a la qual Xpo viene andando sobre el agua, y los discipulos pensaban que fuese fantasma.

3°. Diziéndoles Xpo : (Yo soy, quién es éste, al cual el viento y la mar obedescen ?).
no queráys temer), San Pedro por su mandamiento vino a él andando sobre el agua; el cual dudando, comenzó a sampuzarse; mas Xpo nuestro Señor lo 1ibró, y le reprehendió de su poca fe; y después entrando en la nauezilla, cessó el viento.

DE CÓMO LOS ÁPSTOLES FUERON EMBIADOS A PREDICAR ESCRIBE S. MATHEO EN EL X CA., LI. A, B

1° Primero. Llama Xpo a sus amados discípulos y dales potestad de hechar los demonios de los cuerpos humanos y curar todas las enfermedades.

2°. Enséñalos de prudentia y paçientia : (Mirad que os embio a vosotros como obejas en medio de lobos ; por tanto, sed prudentes como serpientes y simplices como palomas).

3° 3o. Dales el modo de yr : (No queráys posseer oro ny plata ; lo que graciouslyly recibis, daldo graciosamente]. Y dióles materia de predicar : (Yendo predicaréys, diciendo : Ya se ha acercado el reyno de los çielos).

OF HOW THE APOSTLES WERE SENT TO PREACH
St. Matthew writes in the tenth Chapter [1-17].

1. To the disciples He had called, Jesus gave the power of expelling demons from people and of curing all kinds of diseases.


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."

DE CONVERSIONE MAGDALENAE,
LUC. C.° 7.°

Magdalene's Conversion (Lk 7)
Primero.  Entra la Magdalena adonde está Xpo nuestro Señor asentado a la tabla, en casa del fariseo; la cual tráya vn vaso de alabastro lleno de ungüento.

Secondo.  Estado detrás del Señor, cerca sus pies, con lágrimas los comenzó de regar, y con los cabellos de su cabeza los enxugaba, y bessaba sus pyes, y con ungüento los vntaba.

Tercero.  Como el phariseo acusase a la Madalena, habla Xpo en defensión della, diziendo: "(Perdónanse a ella muchos peccados, porque amó mucho.) And He said to the woman: "Thy faith hath made thee safe: go in peace."

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. 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. Christ defended her who was incriminated by the Pharisee, and said to him: "Her many sins are forgiven because she loves much." And then to the woman herself: "Your faith has saved you, go in peace."

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 alabastrium vas unguen to plenum.

Segundo.  Stans retro caepit pedes eius rigare lachrimis, et capillis suis abstergere, deosculari et ungere.

Tercero.  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).

1. The disciples asked Jesus to dismiss the crowd that was there.

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
Third Point. Third: "They did eat and were filled and there were twelve baskets over."

3. They ate and were satisfied, and there were twelve baskets of leftovers.

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.

Second Point. Second: He was speaking with Moses and Elias.

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 is risen from the dead."
1º. 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 evidente.

2º. Antes que lo resuscite, píde a la vna y a la otra que crean, diciendo: (Yo soy resurrección y vida; el que cree en mí, aunque sea muerto, vivirá).

3º. Lo resuscta después de auer llorado y hecho oración; y la manera de resuscitarlo fue mandando: (Lázaro, ven fuera).

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.

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 believes in Me, although he be dead, shall live."

Third Point. Third: He raises him, after having wept and prayed. And the manner of raising him was by commanding: "Lazarus, come forth!"

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1. Informed about Lazarus' sickness, Christ stayed where He was for two days, so that the miracle would be more evident.

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."

3. First He cried with them and prayed, and He resurrected him by way of a command; "Lazarus, come out."

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First Point. First: The Lord sups in the house of Simon the leper, along with Lazarus.

Second Point. Second: Mary pours the ointment on the head of Christ.

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? in fact she hath wrought a good work upon Me."

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1. Christ was eating at the house of Simon the leper, and so was Lazarus.

2. Mary poured out some ointment on His head.

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."
1°. Primero. El Señor embía por el asna y el pollino, diziendo: desataldos y traédmelos; y si alguno os dixere alguna cosa, dezid que el Señor los ha menester, y luego los dexarán.

Primero. The Lord sends for the ass and the foal, saying: "Loose them and bring them to Me, and if anyone shall say anything to you, say ye that the Lord hath need of them, and forthwith he will let them go."

2°. 2o. 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°. 3o. Le salen a recibir tendiendo sobre el camino sus vestiduras de los ramos de los árboles, y diciendo: Sáluanos, Hijo de Dauid; 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 comes in the name of the Lord: Save us in the heights!"

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."

Matthew, Chapter 21 [1-12].

Primo. Praecepit 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).

Primo. Docebat quotidie in templo.

2o. Finita praedicatione, in Bethaniam redibat, nemine apud Hierosolymam ipsum excipiente.

2. His preaching done, He returned to Bethany, nobody welcomed Him in Jerusalem.

Primo. Comedit cum discipulis paschalem agnum, eosque de

1. He ate the paschal lamb with the disciples, and foretold His imminent
Apostles, to whom He foretold His death. "In truth, I say to you that one of you is to sell Me."

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."

Third Point. Third: He instituted the most sacred sacrifice 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.

---

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."

Second Point. Second: Accompanied by St. Peter, St. James and St. John,

Third Point. Third: 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.

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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."

2. Taking three with Himself, Peter,
Sant Tiago y Sant Joán, oró tres vezes al Señor, diciendo: (Padre, si se puede hacer, pase de mý este cálib ; con todo no se haga my voluntad, sino la tuya). Y estando en agonía orava más prolixamente.

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.

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.

1°. Primero. El Señor se dexa besar de Judas, y prender como ladrón, a los cuales 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 diziendo: (¿A quién buscáys ?), cayeron en tierra los enemigos.

2°. Segundo. San Pedro hirió a un sieruo del pontifiçe, al qual el mansueto Señor dize: (Torna tu espada en su lugar), y sanó la herida del siervo.

2°. Servum pontificis percutienti Petro: (Mitte gladium tuum in vaginam), et sanavit servum.

3°. Desamparado de sus discípulos

3°. Captus, et a discipulis relictus, ad

3. After being caught and abandoned
es llevado a Anás, donde San Pedro, que le avía seguido desde lexos, lo negó una vez, y a Xpo le fue dada una bofetada, diciéndole: (¿ 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]

1º. Primero. Lo llevan atado desde casa de Anás a casa de Cayphás, adonde San Pedro lo negó dos veces, 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 as the Lord looked at him, he "went out and cried bitterly."

Primo. Abductur ligatus Christus ab Annae in domum Caiphae, ubi Petrus rursum 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. 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.

[292] DE GESTIS POSTEA IN DOMO CAIPEAE, MATH. 26.º

3º. Ainiendo desto los que lo tenían preso se burlaban del, y le herían, y le cubrían la cara, y le debían de bofetadas; y le preguntaban: (Prophetsa 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: "Prophesy to us, who is he that struck Thee?" and like things, blaspheming against Him.

3º. Circumstantes eum satellites illudebant, vexabant, et velata facie colaphis caedebant interrogantes: (prophetiza nobis quis est, qui te percussit); ac modis alii blasphemabant.

3. The guards around him ridiculed and maltreated Him, and, after covering His face and hitting Him with their fists, they asked: "Prophesy 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

OF THE MYSTERIES DONE FROM THE HOUSE OF CAIPEHS TO THAT OF PILATE, INCLUSIVE


OF THE MYSTERIES DONE FROM THE HOUSE OF CAIPEHS TO THAT OF PILATE, INCLUSIVE

[293] DE CHRISTI APUD PILATUM ACCUSATIONE MATH. 27.º ; LUC. 23.º ET MARC. 15.º

The Charge against Christ before Pilate (Mt 27; Lk 23; Mk 15; Jn 18)
1º. Primero. Lo llevan toda la multitud de los judíos a Pilato, y delante él lo acusan, diciendo: (A éste avemos hallado que hechaua a perder nuestro pueblo y vedaba pagar tributo a César).

2º. 2º. Después de abello Pilato vna vez y otra examinado, Pilato dize: (Yo no hallo culpa ninguna).

3º. 3º. Le fue preferido Barrabás ladrón. (Dieron vozes todos, diziendo: 'no dexes a éste. Sino a Barrabás').

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."

DE TRANSMISSO CHRISTO AD HERODEM, IBIDEM

Primo. Transmisit Pilatus Christum ad Herodem, aestimans quod esset galilaeus.

2º. Herod poscenti curiosa nihil penitus respondit, licet a iudeis valide accusaretur.

3º. Ab Herode cum suo exercitu spretus fuit atque veste alba indutus.

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.

[294] OF THE MYSTERIES DONE FROM THE HOUSE OF PILATE TO THAT OF HEROD

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!' "

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: Pilate, after having examined Him once and again, said: "I find no fault."

Third: The Jews claimed that they preferred the release of Barabbas, a brigand, rather than Christ Jesus: "Not this one, but Barabbas."

OF THE MYSTERIES DONE FROM THE HOUSE OF HEROD TO THAT OF PILATE

First: Pilate sent Jesus, a Galilean, to Herod, Tetrarch of Galilee.

Second: Herod, curious, questioned Him much and He answered him nothing, although the Scribes and Priests were accusing Him constantly.

Third: Herod despised Him with his army, clothing Him with a white garment.

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."

From Herod back to Pilate

1°. Primero. Herodes lo torna a embiar a Pilato, por lo qual son hechos amigos, que antes estavan enemigos.

2°. 2°. Tomó a Jesús Pilato, y açotol o; y los soldados hizieron vna corona de espinas, y pusiéronla sobre su cabeza, y bestiéronlo de púrpura, y venían a él y dezían: (Dios te salue, rey de los iudíos); y dábanle de bofetadas.

3°. 3°. 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, diziendo: (Crucifica, crucifícalo).

[296] DE LOS MISTERIOS HECHOS DESDE CASA DE PILATO HASTA LA CRUZ INCLUSIUE. JO., 19, LI. D

1°. Primero. Pilato, sentado como juez, les cometió a Jesús, para que le crucificasen, después que los iudios lo auían negado por rey, diziendo: (No tenemos rey sino a César).

2°. 2°. Llevava la cruz a cuestas, y no podiendola llevar, fue constreñido Simón cirenense para que la leuase detrás de Jesús.

3°. 3°. Lo crucificaron en medio de todos: (Salió pues Jesús fuera, coronado de espinas y vestido de grana; y dixoles Pilato: É aquí el hombre).

3°. Inter duos latrones crucifixus fuit,

[296] OF THE MYSTERIES DONE FROM THE HOUSE OF PILATE TO THE CROSS, INCLUSIVE

John 19 [15-20].

Primo. Christum remisit ad Pilatum Herodes, [66r] et ambo ea ipsa die, cum prius inimici essent, sibi invicem reconciliati sunt.

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.

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!"

Third point. Third: They crucified

3°. Ita coronatum spinis et purpura indutum eduxit in propatulum Pilatus, et ait: (Ecce Homo); pontifices vero conclamabant: (Crucifige, crucifige eum).

1. Herod sent Christ back to Pilate, and the same day, having before been enemies, they are reconciled with each other.

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.

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."


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!"

2. Christ carried His cross until, His strength abandoning Him, Simon of Cyrene was compelled to carry it after Him.

3. He was crucified between two
dos ladrones, poniendo este título:
(Jesús Nazareno, rey de los judíos.)

Him between two thieves, setting this title: "Jesus of Nazareth, King of the Jews."

adscripto título: (Iesus nazarenus rex iudeorum). [66v]

brigands; the sign said: "Jesus the Nazarene, King of the Jews."

DE LOS MISTERIOS HECHOS EN LA CRUZ. JO., 19, LIT. E, F, G

OF THE MYSTERIES ON THE CROSS
John 19 [25-37].

DE MYSTERIIS IN CRUCE FACTIS, IOAN., 19.

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 crucificaban; perdonó al ladrón, encomendó a San Joán a su Madre, y a la Madre a San Joán; dixo con alta voz: (Sitio), y dióse a beber hiel y vinagre; dixo que hera desmanparado; dixo: Acabado es; dixo: Padre, en tus manos encomiendo mi espíritu.

Primo. Blasphémanle, diziendo: "Thou wert He who destroyes the Temple of God; come down from the Cross." His garments were divided; His side, perforated by the lance, put forth water and blood.

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 escurecido, 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 parcess, 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, diziendole: (Tú eres el que destruyes el templo de Dios, baxa de la cruz); fueron divididas 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 summno ad infinam usque partem scissum ; et latus lancea confossus 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.
DE LOS MISTERIOS HECHOS DESDE LA CRUZ HASTA EL SEPULCHRO INCLUSIVE. IBIDEM

1º. Primero. Fue quitado de la cruz por Joseph y Nicodemo, en presencia de su Madre dolorosa.

2º. 2º. Fue llevado el cuerpo al sepulchro y vntado y sepultado.

3º. 3º. Fueron puestas gaurdas. [50r]

DE LA RESURRECTIÓN DE XPO NUESTRO SEÑOR. DE LA PRIMERA APARIÇIÓN SUYA

1º. Primero. Apareció a la Virgen María; lo cual, aunque no se diga en la Escritura, se tiene por dicho en dezir que apareció a tantos otros; porque la Escritura supone que tenemos entendimiento, como está escrito: (¿También vosotros estáys sin entendimiento?).

2º prim. Summo mane ad monumentum profectae sunt Maria Magdalae, Iacobi et Salome, inter se dicentes: (¿Quién nos alçará la piedra de la puerta del sepulchre saying: "Who shall lift for

[300] DE LA 2A APARICIÒN. MAR., CA. 16, LI. C

1º. Primero. Van muy de mañana María Madalena, Jacobi y Solomé, al monumento, diciendo: (¿Quién nos alçará la piedra de la puerta del

[300] OF THE SECOND APPARITION Mark, Chapter 16 [9].

1º. First: Mary Magdalen, Mary, the mother of James, and Salome came very2 early to the Sepulchre saying: "Who shall lift for

Primo. Summo mane ad monumentum profectae sunt Maria Magdalae, Iacobi et Salome, inter se dicentes: (Quis revolvet nobis lapidem ab ostio

[300] DE 2.ª APPARITIONE, MARC. 16.°

1º. 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

1. Once dead, the Lord was removed from the cross by Joseph and Nicodemus before the eyes of His very afflicted Mother.

2. His anointed body was brought into a sepulcher, which is then closed.

3. There some guards were put in place.

The Mystery of the Burial (Same Chapters)

OF THE MISTERS FROM THE CROSS TO THE SEPULCHRE, INCLUSIVE

Ibidem.

First: He was let down from the Cross by Joseph and Nicodemus in presence of His sorrowful Mother.

Second: The Body was carried to the Sepulchre and anointed and buried.

Third: Guards were set.

The Resurrection of Christ and the First Apparition

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?"

Primo. De cruce sublatus est mortuus Dominus per Ioseph atque Nicodemum in conspectus ipso Matris afflictissimae.

2º. Delatum est ad sepulchrum corpus, unctum et inclusum.

3º. Adhibiti sunt inibi custodes.

1Understanding is added, apparently in St. Ignatius' hand.
monumento? [)]

2º. 2o. Veen la piedra alçada y al ángelo que dize: (A Jesú Nazareno buscaís; ya es resucitado, no está aquí).

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).

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. Apareció a María, la qual se quedó cerca 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 Magdalenae, quae, alis 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 3ª APARIÇION. S. MAT., VLT.º CAPLO

1º. Primero. Salen estas Marías del monumento con temor y gozo grande, queriendo anunçiar a los discípulos la resurrectión 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.


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 apareció en el camino, diziéndoles: (Dios os salue); y ellas llegaron y pusiéronse a sus pies y adoraronlo.

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. Apparereis eis in via Christus sit: (Avete); et illae accedere ad 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 dezid 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 4ª APARIÇIÓN. CA. VLT.º DE LU., LI. B

[302] OF THE FOURTH APPARITION

[302] DE APPARITIONE 4.ª, LUC. ÚLTIMO

[302] The Fourth Apparition (Lk, Last Chapter)
1º. Primero. Oído de las mujeres que Xpo era resucitado, fue de presto Sant Pedro al monumento.

2º. Segundo. Entranendo el monumento, vio solos los Paños, con que fue cubierto el cuerpo de Xpo nuestro Señor, y no otra cosa.

3º. Tercero. Pensando San Pedro en estas cosas, se le aparesció Xpo, y por eso los apóstoles decían: (Verdaderamente el Señor a resucitado y apareció a Simón).

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.”

Primo. Audita Petrus ex mulieribus Christi resurrection, cucurrit ad monumentum.

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."

Primo. Duobus discipulis deinceps apparuit cum irent in Emmaus, et de ipso colloquerentur.

Second point. Second: He reproved 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?"

2º. 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?).

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.

3º. Rogatus, cum eis mansit, fractoque panis disparuit; qui subito in Hierusalem reverse, nuntiaverunt apostolis quomodo vidissent eum, et in fractione panis agnovissent.

3º. 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.
1º. Primero. Los discípulos estaban congregados (por el miedo de los Judíos), excepto Sancto Thomás.

Second Point. Second: Jesus appeared to them, the doors being shut, and being in the midst of them, He says: "Peace be with you!"

3º. 3º. Dales el Espíritu Sancto, dizándole: (Recebid el Espíritu Sancto; a aquellos que perdonáredes los peccados, les serán perdonados).

1º. Primero. Sancto Thomás, incrédulo, porque era absente de la aparición preceudente, dize: Si no lo viere, no lo creo.

Second Point. Second: St. Thomas, incredulous because he was absent from the preceding apparition, says: "If I do not see Him, I will not believe."

3º. 3º. Sancto Thomás creyó, diziendo: (Señor mío y Dios mío); al qual dize Xpo: (Bienesanturados son los que no

the bread.

1. All the disciples, Thomas excepted, were gathered together at home for fear of the Jews.

2. Though the doors were closed, Christ entered, "stood in the midst of them, and said to them: Peace be with you."

3. He gave them the Holy Spirit and said: "Receive the Holy Spirit; whose sins you will remit, they are remitted, etc."
vieron y creyeron).

[306] OF THE EIGHTH APPARITION
John, last Chapter [1-24].

1. Primero. Jesús aparece a 7 de sus discípulos, que estaban pescando, los cuales por toda la noche no habían tomado nada, y estendiendo la red por su mandamiento, (no podian sacarla por la muchedumbre de peces).

2. Segundo. Por este milagro San Joán lo conoció y dixo a Sant Pedro: (El Señor es); el cual se hechó en la mar, y vino a Xpo.

3. TERCERO. 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: (Apaçienta mis ovejas).

[307] DE LA 9ª APARICIÓN. MAT., CA.

1. Primero. Los discípulos por mandado del Señor van al monte Thabor.

2. Segundo. Xpo se les aparece, y dize: (Dada me es toda potestad en cielo y en tierra).

[307] OF THE NINTH APPARITION
Matthew, last Chapter [16-end].

1. By command of the Lord, the disciples went to Mount Tabor.

2. Appearing to them, He said: "All power has been given to me in heaven and on earth."
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 Santo).

3°. Mittens eos ad praedicandum per universum orbem, sic mandavit: (Ite, et docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus Sancti).

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."

[308] DE LA 10ª APARIÇÃO. EN LA PRIMERA EPÍSTOLA A LOS CORINTHIOS, CA. 15, LI. B

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."

[308] OF THE TENTH APPARITION In the First Epistle to the Corinthians, Chapter 15 [7].

(Después fue visto de más de 500 hermanos juntos).

[308] DE APPARITIONE 10.ª I COR. 15.º The Tenth Apparition (1 Cor 15)

"Afterwards He was seen by more than five hundred brethren together."

(Deinde visus est plusquam quingentis fratribus simul).

"Afterward, He was seen by more than five hundred brothers together."

[309] DE LA 11ª APARIÇÃO. EN LA PRIMERA EPÍSTOLA A LOS CORINTHIOS, CA. 15, LI. B

(Apareció después a Santiago). [52r]

[309] OF THE ELEVENTH APPARITION In the First Epistle to the Corinthians, Chapter 15 [7].

"Afterwards He appeared to St. James."

(Apparuit deinde Iacobo).

Then He appeared to James.

[309] DE APPARITIONE 11.ª, IBIDEM The Eleventh Apparition (1 Cor 15)

[310] DE LA 12ª APARIÇÃO

Apareció a Joseph ab Arimatía, como piamente se medita y se lee en la vida de los sanctos.

He appeared to Joseph of Arimathea, as is piously meditated and is read in the lives of the Saints.¹

Apparuisse Christum etiam Iosepho ab Arimathia legitur in hagiographis quibusdam, et verisimile est atque meditatu pium.

It is read in some hagiographies that Christ appeared also to Joseph of Arimathea. It is a probable fact and can be piously meditated.

[310] OF THE TWELFTH APPARITION DE APPARITIONE 12.ª The Twelfth Apparition (1 Cor 15)

[311] DE LA 13ª APARIÇÃO. 1ª EPÍSTOLA COR., CA. 15, LI. B

Apareció a Sant Pablo después de la Ascensión: (Finalmente a mí, como First Epistle to the Corinthians, Chapter 15[8]. He appeared to St. Paul Apparuit et beato Paulo post ascensionem: (Novissime vero)

He appeared also, after the Ascension, to Saint Paul, who himself said: "Last
abortiuo, se me aparesció). Apareció también en ánima a los padres sanctos del limbo; y después de sacados y tornado a tomar el cuerpo, muchas veces apareció a los discípulos, y conuersaua con ellos.

1º. 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.

2º. 2º. Sacólos al monte Olibeti, y en presencia dellos fue eleuado, y vna nuve le hizo desaparesçer de los ojos dellos.

3º. 3º. Mirando ellos al cielo, les dizen los ángeles: (Varones galileos, ¿ qué estáys mirando al cielo? Este Jesús, el cual es lleuado de vuestros ojos al cielo, así vendrá como le vistes yr en el cielo). [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.

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.

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.

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."
REGLAS PARA EN ALGUNA MANERA SENTIR Y COGNOCER LAS VARIAS MOCIONES QUE EN LA ÁNIMA SE CAUSAN: LAS BUENAS PARA RECIBIR Y LAS MALAS PARA LANÇAR; Y SON MÁS PROPIAS PARA LA PRIMERA SEMANA

1a regla. La primera regla. En las personas que van de peccado mortal en peccado mortal, acostumbra comúnmente el enemigo proponerles pláceres aparentes, haciéndoles imaginar delectaciones y placeres sensuales, por más los conservar y aumentar en sus vicios y pecados; en las cuales personas el buen espíritu usa contrario modo, punzándoles y remordiéndoles las consciencias por el sindérese de la razón.

2a regla. La segunda. En las personas que van intensamente purgando sus pecados, y en el seruíto de Dios nuestra Señor de bien en mejor subiendo, es el contrario modo que en la primera regla; porque entonces propio es del mal espíritu morder, tristar, y poner impedimentos, inquietando con falsas razones, para que no pase adelante; y propio del bueno dar ánimo y fuerças, consolaciones, lágrimas, inspiraciones, y quyetud, facilitando y quitando...

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.

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...

Prima regula est, quod illis qui facile peccant letaliter, et peccatum peccato addunt, fere solet inimicus noster illecebras carnis et sensuum delectationes obicere, ut eos teneat peccatis plenos, ac semper cumulum adaugeat, spiritus vero bono, e contrario, conscientiam illorum pungit assidue, et per synderesis rationisque officium a peccando deterret.

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.

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] 3ª regla. La tercera, de desolación espiritual. Llamo consolación, cuando en el ánima se causa alguna moción interior, con la cual viene la ánima a inflammarse en amor de su Criador y Señor; y consequentemente, cuando ninguna cosa criada sobre la haz de la tierra, puede amar en sí, sino en el Criador de todas ellas. Assimismo, cuando lanza lágrimas motiusa a amor de su Señor, agora sea por el dolor de sus peccados, o de la passión de Xpo nuestro Señor, o de otras cosas derechamente ordenadas en su servicio y alavanza. Finalmente, llamo consolación todo ahumento de esperanza, fee y caridad y toda leticía interna, que llama y atrae a las cosas celestiales y a la propia salud de su ánima, quietándola y pacificándola en su Criador y Señor. Porque así [53v] one may go on in well doing.

dare, sublatis obstaculis omnibus, ut expeditius alacriusque per opera bona semper ultra tendant.

[316] 4ª regla. La quarta, de desolación espiritual. Llamo desolacion todo el contrario de la tercera regla, asi como escurid of the ánima, turbación en ella, moción a las cosas baxas y terrenas, inquietud de varias agitaciones y tentaciones, moviendo 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.

dare, sublatis obstaculis omnibus, ut expeditius alacriusque per opera bona semper ultra tendant.

[316] Third Rule. The third: OF SPIRITUAL CONSOATION. 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.

[316] 3ª. Quod spiritualis proprius 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. Hence one may go on in well doing.

[316] Fourth Rule. The fourth: ON SPIRITUAL DESOLATION. I call desolation all the contrary of the third rule, such as darkness of soul, disturbance in it, movement to things low and earthy, 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.

[317] 4ª. 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.

[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 consolación es contraria a la desolación, de la misma manera los pensamientos que salen de la consolación, son contrarios a los pensamientos que salen de la desolación.

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.

1Third is in the Saint's hand, replacing first,
2 Darkness is perhaps in the Saint's handwriting, replacing blindness.

[318] 5ª regla. La quinta. En tiempo de desolación nunca hazer mudanza, mas estar firme y constante en los propósitos y determinación, en que estaba el día antecedente a la tal desolación, o en la determinación en que estaua en la antecedente consolación. Porque así como en la consolación nos guýa y aconseja más el buen espíritu, así en la desolación el malo, con cuyos consejos 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.

[318] 5ª. Quod tempore desolationis nihil deliberandum aut innovandum est circa propositum animi aut vitae statum ; sed in eis perseverandum, quae fuerant prius constituta, pute precedente die vel hora consolationis. [71v] Quemadmodum enim drum fruetur 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.

[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] 6ª regla. La sexta. Dado que en la desolación no deuemos mudar los primeros propósitos, mucho aprouecha el intenso mudarse contra la misma desolación ; así como es en instar más en la oraçión, meditación, 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 desolación, as by insisting more on prayer, meditation, on much examination, and by giving ourselves more scope in some suitable way of doing penance.

[319] 6ª. Quod, tametsi desolatione affectus homo priora sua consilia minime debit immutare, expediet tamen provideri et augeri ea, quae contra desolationis impulsum tendunt ; qualia sunt insistere orationi et meditationi cum discussione sui, ac penitentiae aliquid assumere.

[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] 7ª regla. La séptima. El que está en desolación 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

[320] 7ª. Quod quandiu premimir desolatione, cogitandum est nos interim relinquiqui a Domino nobis ipsis, probationis causa, ut per naturales

[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 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 gracia suficiente para la sald eterna.

[321] 8ª regla. La octava. El que está en desolación trabe x de estar en paçiencia, 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] 9ª regla. La nona. Tres causas principales son porque nos hallamos desolados: la primera es por ser tibios, perezosos o negligentes en nuestros exerçicios espirituales y asi por nuestras faltas se alexa la consolación espiritual de nosotros; la 2ª, por prouarnos para quánto somos, y en quánto nos alargamos en su seruitio y alauanza, sin tanto estipendio de consolaciones y cresçidas graçias; la 3ª, 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 [54r] 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

[321] 8ª. Quod hominem tentatione pulsantibus mire iuvat patientiae servandae stadium, ut que [72r] vexationibus huiusmodi propriè oppositurus et diametro resistit. Accersenda etiam spes est et cogitatio ad futurae bevi consolationis, si praesertim per sanctos conatus, in sexta regula signatos, desolacionis impetus frangatur.

[322] 9ª. Quod causae desolationis tres sunt praceipuæ: prima, quia propter nostram in spiritualibus studium exercitium tepidatem atque acediam, consolatione divina merito privamur; 2ª, ut probemur quinam sumus et quomodo in Dei servitium et honorem, absque praesente quodam consolationum donorumque spiritualium stipendio, nosmet impendimus; 3ª, 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 habe gratuas esse Dei dona, quae si vendicemus nobis ut propria, superbiae et vanae gloriae crimines, 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.

[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, alzando nuestro entendimiento en alguna soberanía o gloria vana, atribuyendo a nosotros la devoción o las otras partes de la spiritual consolación.

[323] 10ª regla. La décima. El que está en consolación piense cómo se aurrá en la desolación que después vendrá, tomando nuevas fuerzas para entonces.

[324] 11ª regla. La undécima. El que está consolado procure humiliarse y baxarse quanto pueda, pensando quán para poco es en el tiempo de la desolación sin la tal gracia o consolación. Por el contrario, piense el que está en desolación que puede mucho con la gracia sufficiente para resistir a todos sus enemigos, tomando fuerzas en su Criador y Señor.

[325] 12ª regla. La duodécima. El enemigo se haze como muger en ser flaco por fuerza y fuerte de grado. Porque así como es propio de la muger, quando ríe con algún varón, perder ánimo, dando huída quando el hombre le muestra mucho rostro; y por el contrario, si el varón comienza a huýr perdiendo ánimo, la yra, venganza y feroçidad de la mujer es...
muy crecida y tan sin mesura: de la misma manera [55r] es propio del enemigo enflaquecerse y perder ánimo, dando huyda sus tentaciones, cuando la persona que se ejercita en las cosas espirituales pone mucho rostro contra las tentaciones del enemigo, haciendo el opuesto per diametrum; y por el contrario, si la persona que se exercîta comienza a tener temor y perder ánimo en sufrir las tentaciones, no ay bestia tan fiera sobre la haz de la tierra como el enemigo de natura humana, en proseguición de su dañada intención con tan crecida malicia.

[326] 13ª regla. La tercecima. Assimismo se haze como van 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 susaciones sean secretas; y el contrario le displaze mucho, quando la hija al padre, o la muger al marido, descubre sus vanas palabras y yntención deprauada, porque fácilmente collige que no podrá salir con la impresa de la misma manera, quanto el enemigo de [55v] natura humana trae sus astucias y susaciones a la ánima iusta, quiere y desea que sean recibidas 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

[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 destituit, quoties spiritualem athletam corde imperterrito ac fronte ardua tentationibus [73r] videt reluctari; si autem trepidet ad primos imputus sustinendos, et quasi animum despondeat, nulla est bestia super terram inimico illo tunce efferator, acior et pertinacior in hominem, ut cum pernicie nostra, malignae obstinataeque mentis suae desiderium adimpleat.

[326] 13º. Quod idem inimicus noster morem insequitur nequissimi cuiusiam amatoris, qui puellam, honestorum parentum filiam, vel uxorem viri aliquis probi volens seducere, summopere procurat, ut verba et consilia sua occultasint; nilque reformitad 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 eundem modum obnixe satagat diabolus, ut anima, quam circumvenire cupit ac perdere, fraudulentas 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]

[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 manifestados.

because he gathers, from his manifest deceits being discovered, that he will not be able to succeed with his wickedness begun.

[327] 14ª 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 fuerzas 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 neçesçitados para nuestra salud eterna, por allí nos bate y procura tomarnos.

[327] 14ª. Quod solet etiam adversarius imitari aliquem belli ducem, qui obsessam arcem expugnare atque depraedari cupiens, explorata prius natura et munitione loci, debiliorem partem aggraditur. Sic nimirum et ille circuit animam et callide inquirit quarumnam virtutum praesidiis, moralium sculicet aut theologarum, 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 praeviderit.

[328] REGULAE ALIAE UTILES AD PLENIORUM SPIRITUUM DISCRETIONEM, ET 2.Æ HEBDOMADAE POTISSIMUM CONVENIENTES

[328] Prima est, quod proprium est Dei et angeli cuiusque boni, veram infundere spiritualem laetitiam animae, quam movent, sublata tristitia et perturbatione omni, quam ingessit daemon; cum hic e contrario sophisticis argumentis quibusdam, veri spetiem prae se ferentibus, laetitiam illam in anima repertam oppugnare solet.

[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] 2ª regla. La segunda. Sólo es de Dios nuestro Señor dar consolación a la ánima sin causa precedente; porque es propio del Créador entrar, salir, hacer moción en ella, trayéndola toda en amor de su divina majestad. Digo sin causa, sin ningún preuiento sentimiento o conocimiento de algún objeto, por el cual venga la tal consolación, mediante sus actos de entendimiento y voluntad.

[331] 3ª 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 maliçia.

[332] 4ª 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 santos, conforme a la tal ánima iusta, y después poco a poco procura de salirse, trayendo a la ánima a sus engaños cubiertos y peruertras yntenciones.

[333] 5ª 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 deceipts 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] 2ª. 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 objectum est, quod eiusmodi consolationem causari ex se possit.

[331] 3ª. 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] 4ª. Id moris est spiritui maligno, ut in lucis angelum transfigurans sese, cognitis piis animae votis primum obsecundet, mox inde ad perversa sua desideria illam allicit. Simulat etenim ab initio bonas sanclasque hominis cogitationes sequi et fovere; at deinde in occultas fallaciarsum suarum pedicas paulatim tractum illaqueat. [74v]

[333] 5ª. 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 distraíta, o menos buena que la que el ánima antes tenía propuesta de hacer, o 1a 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 provecho y salud eterna.

[334] 6ª regla. La sexta. Quando el enemigo de natura humana [57r] fuere sentido y conocido de su cola serpentina y mal fin a que induze, apruecha a la persona que fue dél tentada, mirar luego en el discurso de los buenos pensamientos que le truexo, y el principio dellos, y cómo poco a poco procuró hazerla descendir de la suavidad y gozo espiritual en que estaua, hasta traerla a su intención deprauada; para que con la tal experiencia conocida y notada se guarde para delante de sus acostumbrados engaños.

[335] 7ª 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 cuando la gota de agua cae sobre la piedra; y a los que proceden de mal en peor tocan los 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.

[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] 6ª. Quoties contingit in aliqua suggestione, reprehendi 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 fraudis facilius deinceps caveantur.

[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 cogitationes illas suggesterentis: sin autem in discursu mentis aliquid offeretur vel sequitur quod ex se malum sit, vel avocet a bono, vel ad minus bonum impellat, quam anima prius sequi decresisset; 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 salutí nostræ semper adversantem.

[334] 6ª. 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] 7ª. 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: illius autem, qui in dies tendunt detersium, oppositum 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.
sobredichos spíritus contrario modo; cuya causa es la disposición del ánima a ser a los dichos ángeles contraria, o simile; porque cuando es contraria, entran con estrépito y con sentidos, perceptiblemente; y cuando es simile, entran con silencio, como en propia casa a puerta abierta.

[336] 8ª regla. La oitava. Quando la consolación es sin causa, 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 propio tiempo de la tal actual consolación, del siguiente, en que la ánima queda caliente y fauorescida con el fauor y reliquias de la consolación passada; porque muchas veces, en este segundo tiempo, por su propio discurso de habitúdines y consecuencias de los conceptos y juízos, o por el buen spíritu, o por el malo, forma diversos 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.

[337] EN EL MINISTERIO LE DISTRIBUTIR LIMOSNAS SE [337] IN THE MINISTRY OF DISTRIBUTING ALMS [337] REGULAE NONNULLAE IN DISTRIBUENDIS [337] SOME RULES that must be observed

prorsus usuvenit. Cuius sane diversitatis ratio est, quatenus angelo utrilibet similis est vel dissimilis animae ipsius dispositio: si enim contrariam sibi eam alterutrum 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.

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.

[336] Eighth: 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.
DEBEN GUARDAR LAS REGLAS SIGUIENTES

[338] 

1ª regla. La primera. Si yo hago la distribución a parientes o amigos o a personas a quien estoy aficionado, tendrá cuatro cosas que mirar, de las cuales se ha hablado en parte en la materia de elección. La primera es, [38r] 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 tales personas, es por Dios, y que en la causa porque más las amo reluzca Dios.

[339] 

2ª regla. La segunda. Quiero mirar a un hombre que nunca he visto ni 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 así, ni más ni menos, guardaré la regla y medida que para el otro querría y juzgo seer tal.

[340] 

3ª regla. La tercera. Quiero considerar, como si estuviese en el artículo de la muerte, la forma y medida que entonces querría tener en el oficio de mi administración; y reglándome por aquella, guardarla en los actos de la mi distribución.

THE FOLLOWING RULES SHOULD BE KEPT

[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.

ELEEMOSYNIS SERVANDAE

[338] Prima. Si quid erogare libeat in homines genere vel amicitia coniunctos, erga quos sentitur proclivi 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 sentire in me, ut radicem esse et causam cuiuscunque meae affectionis erga cognatus et amicos omnes; ac operam dare, ut in hoc praesenti negotio praecipua ea ratio elucescat.

[339] 2ª. Ut considerem, si quis alter, cui parem mecum statum seu perfectionis gradum optem, me consulat super negotio istiummodi, quam ego illi erogationis faciendae dictaturas sim rationem; hac igitur et me uti par est.

[340] 3ª. Ut cogitem si mihi vitae nunc exitus instaret, [76r] quid hae 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.
La cuarta. Mirando cómo me hallaré el día del juicio, pensar bien cómo entonces querría aver qué uso deste oficio y cargo del ministerio; y la regla que entonces querría auer tenido, tenerla agora.

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.

La quinta. Cuando alguna persona se siente inclinada y affiçionada a algunas personas, a las cuales quiere distribuir, se detenga y rumine bien las quatro reglas sobredichas, examinando y probando su afectión con ellas; y no dé la limosna, hasta que conforme a ellas su dessordenada afectión tenga en todo quitada y lançada.

Fifth Rule. 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.

La sexta. Dado que no ay culpa en tomar los bienes de Dios nuestro Señor, para distribuirllos, cuando la persona es llamida de nuestro Dios y Señor para tal ministerio; pero en el quánto y cantidad de lo que ha de tomar y aplicar para sí mismo de lo que tiene para dar a otros, ay duda de culpa y exceso; por tanto se puede reformar en su vida y estado por las reglas sobredichas.

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.

La séptima. Por las razones ya dichas, y por otras muchas, siempre es mejor y más seguro, en Io
que a su persona y estado de casa toca, quan
to más se çerçenare y diminuyere, y quan
to más se açercare a nuestro summo pontifïçe, 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
condición 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.

[345] PARA SENTIR Y ENTENDER
ESCRÚPULOS Y SUASIONES DE
NUESTRO ENEMIGO, AIUDAN
LAS NOTAS SIGUIENTES

[346] 1ª nota. La primera. Llaman vulgarmente escrúpulo, el que procede
de nuestro propio iuyzio y libertad, es a saber, quando yo liberamente formo
ser peccado lo que no es peccado ; asi como acaeez que alguno, después que
a pisado una cruz de paja incidenter, forma con su propio iuyzio que a
pecado ; y éste es propriamente iuyzio

[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 scrubulum
appellant, 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. Hoe autem non
scrupulus proprie, sed iudicium potius
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
decree 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.

[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] 2ª nota. La segunda. Después que yo he pisado aquella cruz, o después que he pensado, o dicho, o hecho alguna otra cosa, me viene un pensamiento de fuera que he pecado, y por otra parte me parece que no he pecado; tamen siento en esto turbación, es a saber, en cuanto dudo y en quanto no dudo: éste tal es propio escrúpulo y tentación que el enemigo pone.

[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.

[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] 3ª nota. La tercera. El primer escrúpulo de la 1ª nota es mucho de aborrescer, porque es todo error; mas el 2º de la 2ª nota, por algún espacio de tiempo, no poco aprovecha al ánima que se da a espirituales exercitios; antes en gran manera purga y alimpia a la tal ánima, separándola mucho de toda aparença de peccado, juxta illud Gregorii: Bonarum mentium est ibi culpam cognoscere, vbi culpa nulla est.

[348] 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. 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."

We can properly say

[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] 4ª 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 consiste en si peccado mortal ny venial ny aparença alguna de peccado deliberado, entonçes el enemigo, quando no puede

[349] 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

[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 an 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, así como en vna palabra o pensamiento mínimo. Si la ánima es gruesa, el enemigo procura de engrossarla más, verbi gracia : si antes no hazia caso de los peccados veniales, procurará que de los mortales haga poco caso, y si algún caso hazia antes, que mucho menos o ninguno haga agora.

[350] 5° nota. La quinta. La ánima que desea aprouecharse en la vida spiritual, siempre debe proceder contrario modo que el enemigo procede, 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.

[351] 6° nota. La sexta. Quando la tal ánima buena quiere hablar o obrar alguna cosa dentro de la Iglesia, dentro de la inteligencia de los nuestros mayores, que sea en gloria de Dios nuestro Señor, y le viene vn pensamiento o tentación de fuera, para

[350] Fifth Note. The fifth: The soul which desires to benefit itself in the spiritual life, ought always to proceed 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] 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

[350] 5°. Ut anima progresi valeat in via spirituali, ad illius partis oppositum tendat necesse est, in quam inimicus tentat pertrahere : ut si laxiorem iste conscientiam facere adducere, faciat illa strictiorem ; aut relaxet e contra, si daemon nimium velit restringere. Sic enim contingat, vitatis extremae utriusque partis periculis, animam ipsam in medio quodam quieto et securo statu iugiter manere.

[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] 6°. 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.
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."

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."

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."

PARA EL SENTIDO VERDADERO QUE EN LA YGLESIA MILITANTE DEBEMOS TENER SE GAURDEN LAS REGLAS SIGUIENTES

**First Rule.** 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.

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.

**Second Rule.** 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.

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.

**Third Rule.** To pray the hearing of Mass often, likewise hymns, psalms, and long prayers, in the church and out of it; likewise the addition 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."

**Third: 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.**

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Let the following Rules be observed.

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Let the following Rules be observed.
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.

1 Likewise is added in St. Ignatius' hand.

prolixas preces in templis vel extra templa recitandas; tempora etiam probare, determinate officiiis 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] 4ª 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.

[356] 4ª. Laudare plurimum religionum status; atque caelibatum seu virginitatem matrimonio praeferrere.

[356] Fourth: To praise very much the religious state and to prefer celibacy or virginity to marriage.

[357] 5ª 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 alejan 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.

[357] 5ª. Comprobare vota religiosorum de servanda castitate, paupertate, obedientiaque perpetua, cum aliis perfectionis et super[er]gationis 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 lead 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] 6ª regla. Alabar reliquias de santos, haciendo veneración a ellas y oración a ellos; alabando estaçiones, peregrinaçiones, indulgençias, pardonanzas, cruzadas y candelas encendidas 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.

[358] 6ª. Laudare praeterea reliquias, venerationem et invocationem sanctorum; item stationes peregrinationesque pias, indulgentias, iubilaeas, candelas in templis accendi solitas, et reliqua huiusmodi pietatis ac devotionis nostrae administracula. [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] 7ª regla. Alabar constituciones cerca ayunos y abstinencias, así como de quaresmas, quatro témporas, vigils, viernes y sábado; assimismo, penitencias 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.

[359] 7ª. Extollere abstinentiae ac ieiuniorum usum, ut quadragesimae, quatuor temporum, vigiliarum, sextae feriae, sabbati aliorumque pro devotione susceptorum; item spontaneas afflictiones sui, quas
[61v]

[360] 8ª regla. Alabar ornamentos y edificios de yglesias; assimismo, ymáguines, y venerarlas según que representan.


[362] 10ª regla. Debemos ser más promptos para abonar y alabar así constitutiones, comendaciones, como costumbres de nuestros mayores; porque dado que algunas no sean o no fueren tales, hablar contra ellas, quier predicando en público, quier platicando delante del pueblo menudo, engendrarían más murmuraciones y escándalo que proyecho; y así se indignarían el pueblo contra sus superiores, quier temporales, quier的精神uales. De manera que así como haze daño el hablar mal en absencia de los mayores a la gente menudo, así puede hazer proyecho hablar de las malas costumbres a las mismas personas que pueden remediarlas.

[363] 11ª regla. Alabar la doctrina positiva y escholástica; porque assí por otros medios no se puede hazer prouecho hablar de las mayores a la gente menuda, así como assure que remedio y de ellas y en ninguna manera en su ofensa.

[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 the sacred doctrine, the one called Positive

[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.
como es más propio de los doctores positivos, así como de Sant Hierónimo, Sant Augustín y de Sant Gregorio, etc., el mouer los afectos para en todo amar y servir 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 neccesarias 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 apruechan 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 divina, se ayudan de los conçilios, cánones y constituciones de nuestra sancta madre Yglesia.

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 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.

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 amplexitudum animos movere; ita peculiare est beat Thomaee, 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: si quidem doctors huiusmodi, ut sunt tempore posteriores, non solum Scripturae sacrae intelligencia praediti sunt et veterum au[c]torum iuvantur scriptis; sed etiam cum influx divini luminis, conciliorum sanctionibus, decretis et varias Ecclesiae sanctae constitutionibus, ad salutis nostrae subsidium faeliciter utuntur. [81r]

Or explain for our times is added in the Saint's handwriting.

Culpabilis est ac vitanda hominum, qui adhuc in terris vivunt (quantunvis laudabilius) comparatio cum sanctis et beatis, ut dicendo: iste est doctor sancto Augustino; ille est alter S. Franciscus; aequalis est Paulo sanctitate, aut aliquas virtutes non est inferior, etc. [364] 12ª regla. Debemos guardar en hazer comparaciones de los que somos viuos a los bienauenturados pasados; que no poco se hiera en esto, es a saber, en dezir: éste sabe más que sant Augustín, es otro o más que san Francisco, es otro sant Pablo en bondad, sanctidad, etc.

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 gouierna y rige para la salud de nuestras ánimas, porque por el mismo Espíritu y Señor nuestro, que dio los diez mandamientos, es regida y governada nuestra santa 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 esie Domini nostri Iesu Christi et Ecclesiae ort hodoxae 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.

Dado que sea mucha verdad que ninguno se puede saluar sin ser predestinado, y sin tener fe y gracia, es mucho de advertir en el modo de hablar y comunicar de todas ellas.

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.

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.

No debemos hablar mucho de la predestinación por uía de costumbre; mas si en alguna manera y algunas veces se hablare, así se hable que el pueblo menudo no venga en eror alguno, como algunas veces suele, diciendo: si tengo de ser saluo o condemnado, ya está determinado, y por my bien hazer o mal no puede ser ya otra cosa; y con esto entorpeçiendo se descuydan en las obras que se hacen.

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 neglect good deeds and other means of salvation.

Simile ob causam frequens de praedestinatione sermo habendus non est; sique incidat nonnunquam, ita temperari decet, ut nulla plaebi 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.

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
become negligent in the works which lead to the salvation and the spiritual profit of their souls.

1Spiritual is added in St. Ignatius' handwriting.

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.

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.

Seventeenth Rule. Likewise, we ought not to speak so much with insistence on grace that the poison of discarding liberty be engendered.

Seventeenth: 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.

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

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 divino.

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 ascensu 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.