

## *Abbreviations and Praenotandum*

### **ABBREVIATIONS RE BALMA MANUSCRIPTS**

- A* Latin ms. Trier 158/1254 (Stadtbibliothek)  
*G* Latin ms. Grenoble 863 (Bibliothèque municipale)  
*M* Latin ms. Melk 103/1719 (Monastery, Melk, Austria)  
*T* Latin ms. Clm 18590 (Staatsbibliothek, Munich, Germany)  
*V* Latin ms. Vienna 1727 (Nationalbibliothek)  
*CSEL* *Corpus Scriptorum Ecclesiasticorum Latinorum*  
*PL* *Patrologia Latina*, edited by J.-P. Migne

*Dionysiaca* = *Dionysiaca*; recueil donnant l'ensemble des traductions latines des ouvrages attribués au Denys de l'aréopage. Paris: Desclée, de Brouwer & Cie, 1937- (2 vols.)

The printed edition of the Latin text that is being referred to is the text contained in Hugues de Balma [Hugh of Balma], *Théologie Mystique*, text edited by Francis Ruello. Paris: Éditions du Cerf, 1995 and 1996 (2 vols.). This edition is abbreviated as 'p' (for 'Paris').

<i>abbrev.</i>	<i>abbreviat/abbreviant</i>
<i>add.</i>	<i>addit/addunt</i>
<i>corr.</i>	<i>corrigit/corrigunt</i>
<i>del.</i>	<i>delet/delet</i>
<i>in marg.</i>	<i>in margine</i>
<i>lin.</i>	<i>linea/lineam</i>
<i>om.</i>	<i>omittit/omittunt</i>
<i>supplev.</i>	<i>supplevit/suppleverunt</i>

### **PRAENOTANDUM**

Biblical references are to the Douay Version  
(and, in parentheses, to the King James Version, if different)  
The italicized or bracketed headings or subheadings  
in the translation are supplied by the translator.

## NOTES TO THE PREFACE

1. See Edmond Vansteenberghe, *Autour de la Docte Ignorance. Une controverse sur la Théologie mystique au XV<sup>e</sup> siècle* [Vol. 14 of Beiträge zur Geschichte der Philosophie des Mittelalters (Münster: Aschendorff, 1915)]. Note Ludwig Baur's and Josef Koch's corrections for Vansteenberghe's edition: pp. 107-110 of Koch's *Cusanus-Texte. IV. Briefwechsel des Nikolaus von Cues. Erste Sammlung* [Sitzungsberichte der Heidelberger Akademie der Wissenschaften, 1944 (Jahrgang 1942/43)].

2. See the Bibliography (on p. 15 above) under the entry "Hugh (of Balma)."

3. See the Bibliography (on p. 15 above) under the entry "Kempf, Nicolas."

## NOTES TO THE INTRODUCTORY ESSENTIALS

1. See the bibliography.

2. Artaud-M. Sochay. "Hugues de Balma," columns 1028-1030 in Vol. V (1962) of G. Jacquemet, editor, *Catholicisme hier, aujourd'hui, demain* (Paris: Letouzey and Ané), column 1029.

3. Jacques Dubois. "Le Domaine de la chartreuse de Meyriat: Histoire d'un désert cartusien," *Le Moyen Age: Revue d'histoire et de philologie*, 74 (1968), 459-493. See especially p. 459n2 and p. 492.

4. Sochay, *ibid.*, column 1028.

5. Sochay, *ibid.*, column 1029.

6. Harald Walach. *Notitia experimentalis Dei - Erfahrungserkenntnis Gottes. Studien zu Hugo de Balmas Text "Viae Sion lugent" und deutsche Übersetzung* (Salzburg: Institut für Anglistik und Amerikanistik, 1994), p. 127.

7. Walach, *ibid.*, p. 109.

8. Pierre Dubourg. "La date de la *Theologia mystica*," *Revue d'ascétique et de mystique*, 8 (1927), p. 160.

9. Francis Ruello {p. 12 of Vol. I of his translation and edition of Hugues de Balma's *Théologie Mystique* (Paris: Éditions du Cerf, 1995 and 1996 [2 vols.])} asserts that, assuredly, the *Theologia Mystica* was written after 1272, since it borrows from Aquinas's commentary on Aristotle's *Nicomachean Ethics* and since this commentary was completed in 1272. Ruello has in mind Hugh's *Via Unitiva* 93, which expresses the Aristotelian idea (from the opening sentence of the *Metaphysics*) that all men by nature desire to know. However, Ruello gratuitously assumes that Hugh could have known of Aristotle's sentence only from Aquinas's commentary rather than from, say, James of Venice's Latin translation, made during the second half of the twelfth century—or from word of mouth, as occurs in scholarly communities.

10. Walach, *op. cit.*, pp. 134-136. See also pp. 154-155.

11. Note, as well, *Dionysiaca* 152<sup>5</sup> [i.e., Thomas Gallus's paraphrase on p. 681 of Vol. I]. See also the suggestive passages at *Dionysiaca* 971<sup>1-4</sup>; 839<sup>1-3</sup>; 787<sup>2</sup>; 795<sup>4</sup> - 796<sup>2</sup>; 800<sup>1</sup>; 880<sup>4</sup>; 940<sup>4</sup>.

12. *Via Unitiva* 32.

13. See my brief discussion on pp. 11-17 of my *Nicholas of Cusa's Dialectical Mysticism: Text, Translation, and Interpretive Study of De Visione Dei*. Minneapolis: Banning, 1988 (2nd edition).

14. Benoit du Moustier. "Hugh of Balma," *Catholic Encyclopedia*, Vol. 7 (1967), p. 188.
15. Walach, *op. cit.*, pp. 241-242.
16. Matthew 5:8.
17. Nicholas of Cusa, *Sermones*, Paris edition (1514) of Cusa's works [*Nicolai Cusae Cardinalis Opera*. Reprinted by Minerva Verlag (Frankfurt am Main, 1962)], Vol. II, f. 153<sup>v</sup>
18. John 6:48.
19. John 14:6.
20. II Corinthians 4:4. Philippians 2:6.
21. *Via Illuminativa* 24.
22. See, below, the references in n. 20 of Notes to the Translation (*Via Illuminativa*).
23. The expression "unitiva apprehensio" is used at *Via Unitiva* 90:8.
24. *Via Unitiva* 3:2-3 and *Quaestio Difficilis* 34:10. See also *Quaestio Difficilis* 49, where mention is made of *pars summi affectus*.
25. *Via Unitiva* 107:19.
26. See, below, n. 20 of Notes to the Translation (*Via Illuminativa*).
27. Eckhart was accused of having taught: "Nos transformamur et convertimur in eum simili modo sicut in sacramento convertitur panis in corpus Christi, quotquot panes essent tamen fit unum corpus Christi. Quidquid in alterum convertitur hoc fit unum cum eo, sic ego convertor in eum quod ipse operatur me suum esse, non simile, per viventem deum. Verum est h[a]ec quod ibi nulla est distinctio." See Augustinus Daniels, editor. *Eine lateinische Rechtfertigungsschrift des Meister Eckhart* (Münster: Aschendorff, 1923) [Vol. 23, Heft 5 of Beiträge zur Geschichte der Philosophie des Mittelalters], IX. 39 (p. 54).
28. Saint Augustine. *Sermons III/11. Newly Discovered Sermons*. Translated by Edmund Hill [Vol. III/11 in the series: The Works of Saint Augustine: A Translation for the 21st Century], (Hyde Park, NY: New City Press, 1997), p. 369 [Sermon 360B].
29. Albertus Magnus. *Super Dionysium de Divinis Nominibus*, Chap. 1 [Vol. 37, Part 1, edited by Paul Simon, of *Alberti Magni Opera Omnia* (Münster: Aschendorff, 1972)], p. 18, lines 35-40.
30. Gregory of Nyssa. *Oratio VII*, 23. See p. 237<sup>b</sup> of Philip Schaff and Henry Wace, editors. *Nicene and Post-Nicene Fathers*. Vol. 7: *Cyril of Jerusalem, Gregory Nazianzen* (second series) (Peabody, MA: Hendrickson, 1999). Reprint of the edition of 1894.
- Hugh of Balma, too, uses the word "absorb." See *Via Unitiva* 10-11.
31. See, for example, *Dionysiaca* 63<sup>5</sup>; 96<sup>1</sup>; 116<sup>1</sup>; 427<sup>3-4</sup>; 461<sup>4</sup>; 533<sup>2</sup>; 609<sup>1</sup>.
32. Maximus the Confessor. *Epistolae* (*Patrologia Graeca* 91:613D).
33. Albertus Magnus. *Super Dionysium de Ecclesiastica Hierarchia* [Vol. 36, Part 2 of *Alberti Magni Opera Omnia* (Münster: Aschendorff, 1999)], p. 16, lines 50-54.
34. Sometimes one's being misled results from a translation problem. For example, a passage from Athanasius's *De Incarnatione* is sometimes rendered as "He became man that we might become God"—a rendering that fosters the impression that the soul's personal identity becomes disintegrated by being integrated into God. Yet, a more discerning translation would be: "He became a man in order that we might

become divine.” See Athanasius, *Contra Gentes* and *De Incarnatione*. Edited and translated by Robert W. Thomson (Oxford: Clarendon Press, 1971), pp. 268-269 [re *De Incarnatione* 54:11-12]. (Neither of the foregoing two translations are, exactly, Thompson’s.) Athanasius writes: αὐτὸς γὰρ ἐνηνθρώπησεν, ἵνα ἡμεῖς θεοποιηθῶμεν.

35. Gaming, Austria is located some 50 kilometers southeast of Steyr.

36. Gairach—also known as Gayrach, Geirach, Jurkloster—is situated in what today is Slovenia. It is in the diocese of Gurk and in the vicinity of Laško and Celje.

37. The settlement of Pletriach was located in what today is called Pleterje and Pletrje [situated in Kranjsko (German: Krain), a region of Slovenia].

38. Dennis D. Martin. *Fifteenth-Century Carthusian Reform: The World of Nicholas Kempf* (Leiden: Brill, 1992), pp. 299-300.

39. As regards Hugh of Balma’s use of “*infallibilis*” and its variants, see his *Via Unitiva* 4:20 [p. 14]; 12:3 [p. 26]; 14:2 [p. 30]; 14:5 p. 30]; 15:10 [p. 32]; 18:7 [p. 34]; 30:19 [p. 52]; 81:21 [p. 130]. See also his *Quaestio Difficilis* 26:6-7 [p. 208]; 28:14-15 [p. 212]; 41:17 [p. 222]; 46:5 [p. 226].

40. See Nicholas of Cusa’s *De Concordantia Catholica* [Vol. XIV in the series *Nicolai de Cusa Opera Omnia*], edited by Gerhard Kallen (Hamburg: Meiner, 1964): See the sections indicated by margin numbers 67-68; 92; 94; 95 (line 10); 156; 540. Note also Paul Sigmund’s important work *Nicholas of Cusa and Medieval Political Thought* (Cambridge, MA: Harvard University Press, 1963). Note, further, the English translation *The Catholic Concordance* (Cambridge, Eng.: Cambridge University Press, 1991). See also Morimichi Watanabe’s *The Political Ideas of Nicholas of Cusa with Special Reference to his De Concordantia Catholica* (Geneva: Librairie Droz, 1963).

41. Nicholas of Cusa, *De Concordantia Catholica*, *op. cit.* (n. 40 above), Book II, Chapter 7 (95:8-11).

42. At the beginning of unitive desires, however, much effort is required. Note especially *Via Unitiva* 9.

43. The present translation follows Latin ms. Vienna 1727 (=V; see, above, the abbreviations-page). In the few places in which V seemed to be defective, I turned to T. If T had the same defect, I turned to M and, if necessary, then to A and, if necessary, then to G.

44. Ruello’s edition of Balma’s *De Theologia Mystica*, *op. cit.* (n. 9 above), p. 110 of Vol. I.

## NOTES TO THE TRANSLATION

### PROLOGUS [in Vol. I]

1. Lamentations 1:4.

2. Cf. Francis Bacon.

3. Sometimes, as here, Hugh uses the plural “*amoris affectiones*,” whereas at other times he uses the singular “*amoris affectus*” or “*amoris affectio*.” With a few exceptions, I translate both expressions using the English plural “affections of love.” Cf. *Prologus* 5:13. *Via Illuminativa* 7:4. *Via Unitiva* 3:1-2. *Quaestio Difficilis* 7:8 and 30:6 and 31:4. Hugh makes no distinction between “*affectio*” and “*affectus*.” The sin-

gular form “*affectus*” he uses much as the Latins used the singular form of “*sensus*,” rendered in English most often as “the senses.”

4. Sometimes, as here, Hugh seems to distinguish between the meaning of “*intellectus*” and the meaning of “*intelligentia*.” This distinction is never explicit; but *intelligentia* seems to be a higher intellectual power than is *intellectus*, for angels have *intelligentia*. At other times Hugh writes “*intellectus sive intelligentia*,” using “*intelligentia*” as just an alternative name for *intellectus*.

5. Psalms 88:15 (89:14).
6. The word “next” points to the subsequent *via illuminativa*.
7. Canticle of Canticles 1:1 (Song of Solomon 1:2).
8. Psalms 138:11.
9. That is, the soul ascends unto the unitive stage.
10. Anagogical interpretation is interpretation in terms of the conceptualizations of mysticism.
11. Ecclesiasticus 24:5.
12. Psalms 33:6 (34:5).
13. Industries are acts of devotion and/or repentance that are undertaken in order to obtain God’s grace so that one may approach Him more closely.
14. Psalms 33:9 (34:8).

#### VIA PURGATIVA [in Vol. I]

1. Psalms 88:15 (89:14).
2. Matthew 15:27.
3. Cf. Proverbs 14:33-34.
4. Psalms 88:15 (89:14).
5. Apocalypse (Revelation) 18:7.
6. Psalms 138:7-8 (139:7-8).
7. The mind’s Forerunner, here referred to, is Jesus Christ
8. Canticle of Canticles (Song of Solomon) 2:14.

#### VIA ILLUMINATIVA [in Vol. I]

1. Psalms 83:6-7 (84:5-6).
2. Cf. Nicholas of Cusa, *De Mente* 13 (149).
3. Wisdom 7:26.
4. *Dionysiaca* (Paris, 1937) I, 18, 1-3.
5. *Dionysiaca* I, 568, 4 - 569, 1.
6. Luke 14:10.
7. *Dionysiaca* I, 568, 1 - 569, 1.
8. Psalms 138:11 (139:11).
9. I Samuel 16:12.
10. John 17:3.
11. Isaiah 33:22.
12. Psalms 83:11 (84:10).
13. The word “*sursumactio*,” construed literally, indicates an act of elevation, a being elevated by someone or something else.

14. Canticum Canticorum 1:1 (Song of Solomon 1:2).
15. Canticum Canticorum 1:3 (Song of Solomon 1:4).
16. Canticum Canticorum (Song of Solomon) 7:11.
17. Canticum Canticorum (Song of Solomon) 5:2.
18. Canticum Canticorum (Song of Solomon) 4:8.
19. Canticum Canticorum (Song of Solomon) 2:10.
20. Hugh holds the view that believers become deified by being spiritually absorbed into God through mystical union. See, for example, *Via Unitiva* 4 and 10-11 and 43 and 63 and 66 and 97. *Quaestio Difficilis* 5. Cf. the reference to “deifying love” at *Via Illuminativa* 20:10. Hugh does *not* hold that in the mystical union the soul’s self-identity is effaced.
  21. God is not a respecter of persons. Acts 10:34.
  22. Canticum Canticorum (Song of Solomon) 8:6.
  23. Canticum Canticorum (Song of Solomon) 2:5.
  24. Canticum Canticorum 1:3 (Song of Solomon 1:4).
  25. Canticum Canticorum 1:3 (Song of Solomon 1:4).
  26. Psalms 44:10 (45:9).
  27. Judges 13:18 (Vulgate).
  28. Isaiah 31:3.
  29. Isaiah 45:15.
  30. I Corinthians 13:5. Cf. Matthew 6:33.
  31. Canticum Canticorum (Song of Solomon) 2:3.
  32. Canticum Canticorum (Song of Solomon) 2:3.
  33. Apocalypse (Revelation) 17:14.
  34. Philippianus 2:11.
  35. Jeremiah 31:3.
  36. Lamentationes 4:8.
  37. Isaiah 59:2.
  38. I Corinthians 2:9.
  39. John 4:14.
  40. Cf. Daniel 12:3.
  41. Psalms 20:5 (21:4).
  42. Isaiah 31:9.
  43. Canticum Canticorum (Song of Solomon) 2:10.
  44. Canticum Canticorum (Song of Solomon) 3:1.
  45. I Corinthians 6:17.
  46. Cf. Matthew 17:2.
  47. Canticum Canticorum (Vulgate) 6:9.
  48. Philippianus 3:20.
  49. Canticum Canticorum (Song of Solomon) 4:12.
  50. Canticum Canticorum (Song of Solomon) 2:1.
  51. Canticum Canticorum (Song of Solomon) 5:2.
  52. Wisdom 9:15.
  53. Canticum Canticorum (Song of Solomon) 2:14.
  54. Canticum Canticorum (Song of Solomon) 4:7.
  55. Matthew 11:28.
  56. Matthew 11:29.

57. Psalms 33:9 (34:8).
58. Matthew 11:29.
59. Matthew 11:30.
60. Genesis 15:1.
61. Genesis 15:1.
62. Cf. Ephesians 6:10-18. Philippians 2:25.
63. Psalms 90:14 (91:14).
64. Job 40:18.
65. Job 41:21.
66. Psalms 90:15 (91:15).
67. I Corinthians 13:5.
68. Matthew 5:45.
69. Cf. Aristotle, *Nicomachean Ethics* IX, 3 (1165<sup>b</sup>27-29).
70. Psalms 1:1.
71. Jeremiah 2:19.
72. Jeremiah 2:19.
73. Cf. John 14:2.
74. Psalms 44:11 (45:10).
75. Psalms 62:2 (63:1).
76. Psalms 38:4 (39:3).
77. "... in the third stage": viz., the unitive way.
78. II Corinthians 3:18.
79. I Peter 1:12.

#### VIA UNITIVA [in Vol. II]

1. Cantic of Canticles 1:1 (Song of Solomon 1:2).
2. Wisdom 8:1.
3. *Dionysiaca* I, p. 406.
4. Wisdom 8:1.
5. I Corinthians 6:17.
6. Psalms 62:2 (63:1).
7. Apocalypse (Revelation) 14:4.
8. "... for each [of these states]": viz., the state of the creature qua creature here on earth and the state of the creature in glory, i.e., in Heaven.
9. Cantic of Canticles 1:3 (Song of Solomon 1:4)
10. Cantic of Canticles (Song of Solomon) 2:4.
11. Job 7:15.
12. Philippians 1:21.
13. See Section 9 above.
14. Job 29:18.
15. Wisdom 7:9.
16. II Timothy 1:12.
17. Romans 8:35 and 38.
18. Deuteronomy 4:24. Hebrews 12:29.
19. The expression "natural philosopher" here indicates a philosopher who makes inferences from nature—inferences to religious and metaphysical truths. Cf.

the expression “natural theology.”

20. Romans 1:20.
21. Proverbs 8:31.
22. *Dionysiaca* I, 568.
23. Philippians 3:8.
24. Deuteronomy 11:24.
25. Proverbs 1:17.
26. Isaiah 60:8.
27. Wisdom 3:1.
28. Psalms 72:28 (73:28).
29. Cf. with Cicero and Augustine. See, e.g., Augustine’s *De Civitate Dei* XIX, 21, 1 (*PL* 41:649).
30. I John 4:16.
31. Jeremiah 9:1.
32. Psalms 146:2 (147:2).
33. Psalms 33:6 (34:5).
34. I Timothy 6:16.
35. Luke 1:78.
36. Isaiah 9:2. Matthew 4:16.
37. Iohannes Cassianus, *Consolationes* I, II, 1 (*CSEL* XIII, p. 8).
38. Iohannes Cassianus, *Consolationes* I, II, 1 (*CSEL* XIII, p. 8).
39. Wisdom 3:5.
40. Job 29:18.
41. Iohannes Cassianus, *Consolationes* I, II, 2 (*CSEL* XIII, p. 8).
42. Canticle of Canticles (Song of Solomon) 5:2.
43. Wisdom 7:11. “... together with her”: i.e., together with that wisdom.
44. Luke 6:38.
45. God, here referred to (in Latin) as “*collator*,” is the one who in the Scripture verse (Luke 6:38) is said to “press down” the measure. In Latin, the measure is said to be *conferta*, a word cognate with “*collator*.”
46. John 6:68 (6:69).
47. Philippians 3:8.
48. John 8:36.
49. John 16:33.
50. Matthew 13:44.
51. Psalms 83:11 (84:10).
52. Cf., above, Section 50.
53. I Timothy 6:16.
54. Malachias (Malachi) 4:2.
55. Psalms 33:6 (34:5).
56. Matthew 5:45.
57. *Dionysiaca* I, 406.
58. “... for theft”: i.e., for attributing to oneself that which is rightly attributable only to God.
59. I Peter 5:5. James 4:6.
60. Apocalypse (Revelation) 7:12.
61. Psalms 38:4 (39:3).



62. "... human industries": See n. 13 of the notes to the Prologue (of the present translation).

63. Re *oculus pietatis* (eye of graciousness) see also Nicholas of Cusa, *De Visione Dei* 5 (15:1, Hopkins' edition of the Latin text = 13:1 of the Heidelberg edition).

64. In subsequently expanding upon the nature of the industries, Hugh distinguishes five industries, not just four; for the industry that is related to the mind is twofold. Hugh then proceeds to mention both a twofold sixth industry, which he does not enumerate as sixth, and an unenumerated seventh industry.

65. I John 4:26.

66. Psalms 120:1 (121:1).

67. Job 5:1.

68. Tobias 12:12.

69. Daniel 9:23.

70. Tobias 12:1-3.

71. Cf. Exodus 17:11-12.

72. II Paralipomenon (II Chronicles) 6:12-13.

73. Luke 7:38.

74. Luke 10:39.

75. Matthew 26:39-44.

76. Luke 23:46.

77. Acts 1:10.

78. Cf. *Dionysiaca* I, 568-569.

79. Luke 18:13.

80. Psalms 138:11 (139:11).

81. Psalms 41:9 (42:8).

82. I Peter 5:8.

83. Romans 8:29.

84. "... the Old Seducer": i.e., Satan.

85. Matthew 5:16.

86. Cf. Matthew 6:6.

87. Cf. Psalms 49:17 (50:17).

88. Isaiah 1:6.

89. I Peter 4:1.

90. II Timothy 2:12.

91. I Peter 1:12.

92. John 12:26.

93. Job 3:3, 11, and 12.

94. Isaiah 66:24.

95. Wisdom 5:8.

96. Cf. Isaiah 26:10.

97. II Corinthians 11:28.

98. II Corinthians 11:29.

99. Luke 1:78.

100. Luke 15:4-5.

101. Jeremiah 9:1.

102. Exodus 17:11-13.

103. Cf. Exodus 32:10.
104. "... the foregoing two things": viz., the food of reflecting upon Christ's suffering and the food of compassion.
105. Job 31:18.
106. Canticle of Canticles 1:3 (Song of Solomon 1:4).
107. These two kinds of wisdom must be distinguished if one is rightly to understand what *sapientia mystica* is.
108. Paul teaches that Christ Jesus "is made unto us wisdom...." (I Corinthians 1:30).
109. Cf. in the present work Section 109 below.
110. *Dionysiaca* I, 567-569.
111. Canticle of Canticles (Song of Solomon) 4:9.
112. Augustine, *De Vera Religione* 19, 52 - 22, 60 (*PL* 34:145-149).
113. *Dionysiaca* I, 406.
114. *Dionysiaca* I, 386-387. See also Colossians 2:3.
115. *Dionysiaca* I, 567 and 568.
116. *Dionysiaca* I, 567.
117. *Dionysiaca* I, 567.
118. James 1:17.
119. Luke 10:42.
120. Here "fragrant" translates "*odoribilis sive olfactibilis, quod idem est.*"
121. See *Via Unitiva* 110:3-5, as well as *Quaestio Difficilis* 14:11-13 and 15:16-7 and 37: 1-4, as regards the meaning of "*relinquere*" and of this present passage.
122. Psalms 76:3 (77:2).
123. Psalms 76:4 (77:3).
124. Thomas Gallus, the Abbot of Vercelli, *Explanatio Mysticae Theologiae* (Paris, 1934), p. 14.
125. Romans 1:20.
126. Psalms 18:7 (19:6).
127. Matthew 6:6.
128. Aristotle, *Metaphysics*, opening sentence.
129. The one English word "knowledge" here translates the three Latin words "*scientia*," "*notitia*," and "*cognitione*."
130. Hugh here paraphrases the Latin translation of Thomas Gallus made in 1238. See *Dionysiaca* I, 578 [p. 710].
131. *Dionysiaca* I, 567.
132. Luke 10:42.
133. Cf. *Dionysiaca* I, 385-386. See, below, Section 14 of *Quaestio Difficilis*.
134. *Dionysiaca* I, 568.
135. *Dionysiaca* I, 406.
136. *Dionysiaca* I, 568.
137. *Dionysiaca* I, 568.
138. *Dionysiaca* I, 590-591.
139. Ecclesiasticus 24:11.
140. I Corinthians 1:19. Isaiah 29:14.

141. Luke 1:52.
142. Psalms 115:16-17 (116:16-17).
143. *Dionysiaca* I, 7-8. (Cf. *Dionysiaca*, p. 673 [Vol. I], which contains the Latin translation by Thomas Gallus).
144. II Corinthians 5:13.
145. See, above, Section 82 of *Via Unitiva*.
146. Cf., above, Section 109 of *Via Unitiva*.
147. *Dionysiaca* I, 620.
148. Luke 14:10.
149. *Dionysiaca* I, 568.
150. *Dionysiaca* I, 569.
151. *Dionysiaca* I, 569.
152. Cf. *Dionysiaca* I, 55.
153. *Dionysiaca* I, 569-570.
154. Wisdom 3:5.
155. I Corinthians 2:9.
156. Canticle of Canticles (Song of Solomon) 3:4.
157. The appended section is the *Quaestio Difficilis*, below.
158. *Dionysiaca* I, 6-7. Cf., below, Section 36 of *Quaestio Difficilis*.
159. Psalms 143:5 (144:5).

#### QUAESTIO DIFFICILIS [in Vol. II]

1. Psalms 38:4 (39:3).
2. Augustine, *In Joannis Evangelium* 96.4 (*PL* 35:1876 (near top)). *De Trinitate* X, 1, 1 (*PL* 42:972).
3. Here Hugh uses the word “*intelligentia*” (in the accusative case). See, above, note 4 of the Prologue. Cf. Nicholas of Cusa, *Sermo XIX* (6:9-10). Heidelberg Academy edition. *Memory, understanding, and will* (or *love*) are also Augustine’s distinctions, in *De Trinitate*, of the soul’s three operations and of its trinitarian image.
4. *Dionysiaca* I, 567-568.
5. *Dionysiaca* I, 578 (Thomas Gallus’ paraphrase on p. 710).
6. *Dionysiaca* I, 385-386. Cf., above, the English translation that corresponds to *Via Unitiva* 97:11-17.
7. *Dionysiaca* I, 386-387.
8. Psalms 33:9 (34:8).
9. “Commentator of Vercelli”: i.e., Thomas Gallus. The subsequent quotation is from his *Explanatio Mysticae Theologiae* (Paris, 1934), p. 14.
10. Genesis 29:17.
11. Luke 10:42.
12. John 12:3.
13. The topic here still regards only scholastic meditation or contemplation.
14. This idea seems to be, perhaps, a corrupt paraphrase of Augustine’s *De Trinitate* VIII, 3, 4 (*PL* 42:949, near the bottom).
15. *Dionysiaca* I, 406.
16. “... succeeds the purgative way”: viz., the *via illuminativa*.

17. *Dionysiaca* I, 5-7. Cf., above, Section 115 of the *Via Unitiva*.
18. *Dionysiaca* I, 578 (Thomas Gallus' paraphrase on p. 710).
19. The first argument is found, above, in Section 3. The other eight arguments continue through Sections 4-11. The reference to the Lord's Prayer a few lines below the present marker is to the *via illuminativa* and the discussion there.
20. Psalms 38:4 (39:3).
21. See n. 2 above.
22. *Dionysiaca* I, 565.
23. Psalms 38:4 (39:3).
24. Psalms 33:6 (34:5).
25. "... the opposite is the case": i.e., it is the case that love will precede knowledge.
26. Aristotle, *De Anima* III, 7 (431<sup>a</sup>14-15) and III, 8 (432<sup>a</sup>7-9).
27. Canticle of Canticles (Song of Solomon) 5:16.
28. *Dionysiaca* I, 386-387.
29. *Dionysiaca* I, 569.
30. This idea, but not these words, is in *Dionysiaca* I, 569.
31. *Dionysiaca* I, 569-570. Cf. Psalms 17:12 (18:11).
32. "weight of love" is a metaphor borrowed from Augustine's *Confessions*.
33. Cf. I Corinthians 2:12-14.
34. I Corinthians 2:6.
35. Luke 24:49.

TEXTUAL NOTES TO *PROLOGUS*  
AND *VIA PURGATIVA* [in Vol. I]  
(The present translation follows *V*.)

- n1. Subheading "*PROLOGUS*" omits *V*. I have supplied it.
- n2. Here *VT* have "captivi", whereas *M* has "captiva" and *AG* have "captivis"; *M* is being followed here in the translation.
- n3. Here *V* has "potest nec potuit nec poterit intelligere", whereas the printed Latin text [at 7:6 (p. 134)] omits "nec poterit".
- n4. Here *V* has "abundantia", whereas *p* [at 8:4 (p. 136)] has "abundantiam".
- n5. Subheading omits *V*
- n6. Here, after "glorificatur", *V* has "cum enim dicat beatus Dionysius quod in ierarchia angelorum", which *p* [at 1:10 (p. 144)] omits.
- n7. Here *V* has "illum", whereas *p* [at 1:12 (p. 146)] has "illud".
- n8. In this long Latin sentence I am following the text of *V*, as *p* [at 1:10] does not do.
- n9. Here *V* has "acquirantur", whereas *p* [at 2:32 (p. 148)] has "acquiratur".
- n10. Here *V* has "occultissimo", whereas *p* [at 3:9 (p. 150)] has "occultissime".
- n11. Here *V* has "intensius", whereas *p* [at 4:1 (p. 152)] has "intentius".
- n12. Here *V* has "dominicae", whereas *p* [at 4:13 (p. 154)] has "divinae".
- n13. Here *V* has "huius", whereas *p* [at 4:16 (p. 154)] has "huiusmodi".
- n14. Here *V* has "totius", which *p* [at 4:20 (p. 154)] omits.

- n15. Here *V* has “suffecit”, whereas *p* [at 5:3 (p. 154)] has “sufficit”.  
 n16. Here *V* has “et”, whereas *p* [at 7:23 (p. 158)] has “vel”.  
 n17. Here *V* has “aliquid”, which *p* [at 9:5 (p. 164)] omits.  
 n18. Here *V* has “hoc”, whereas *p* [at 10:9 (p. 164)] has “hac”.  
 n19. Here *V* has “quemquam”, whereas *p* [at 13:8-9 (p. 172)] has “quemdam”.  
 n20. Here *V* has “summo”, which *p* [at 13:12 (p. 172)] omits.  
 n21. Here *V* has “faciem”, which *p* [at 14:18 (p. 174)] omits.

### TEXTUAL NOTES TO *VIA ILLUMINATIVA* [in Vol. I]

Subheading “*VIA ILLUMINATIVA*” omits *V*. I have supplied it.

- n1. Here *V* has “suo”, whereas *p* [at 1:3 (p. 176)] has “tuo”.  
 n2. Here *V* has “purata fuerit”, whereas *p* [at 2:11 (p. 180)] has “fuerit curata”.  
 n3. Here *V* has “ad”, whereas *p* [at 4:8 (p. 180)] has “et”.  
 n4. Here *V* has “aspirat”, whereas *p* [at 7:9 (p. 184)] has “suspirat”.  
 n5. Here *V* has “et”, which *p* [at 7:20 (p. 184)] omits.  
 n6. Here *V* has “discipulis”, whereas *p* [at 8:8 (p. 186)] has “disciplinis”.  
 n7. Here *VTM* have “vita”, whereas *AG* have “via”, as does *p* [at 9:5 (186)].  
 The present translation here follows *A*.  
 n8. Here *V* has “apparebit”, whereas *p* [at 9:16 (p. 188)] has “parebit”.  
 n9. Here *V* has “remota”, whereas *p* [at 12:2 (p. 192)] has “recte”.  
 n10. Here *V* has “favorabilior”, whereas *p* [at 13:11 (p. 196)] has “favorabiliter”. In line 13:8 *p*, following *VTM*, has “quia”, which I omit, following *AG*.  
 n11. Here *VTM* have “repraesentans”, whereas *p* [at 16:13 (p. 202)] has “repraesentans”.  
 n12. Here *V* has “ergo”, which *p* [at 20:3 (p. 210)] omits.  
 n13. Here *V* has “quod est mirabile”, whereas *p* [at 20:31 (p. 212)] has “admirabile”.  
 n14. Here I follow not *V* (which has “proprii”) but *A* (which, on f. 241<sup>v</sup>, has “proprie”).  
 n15. Here *V* has “quomodo”, whereas *p* [at 24:40 (p. 220)] has “quo”.  
 n16. Here *V* has “quaerendo”, whereas *p* [at 25:8 (p. 220)] has “quaerendum”.  
 n17. Here *V* has “ipsum”, which *p* [at 26:1 (p. 220)] omits.  
 n18. Here *V* has “hoc”, whereas *p* [at 28:11 (p. 228)] has “haec”.  
 n19. Here *VTM* add “quia”, which *AG* do not have. The present translation follows *A*, as does also *p* [at 29:3 (p. 232)].  
 n20. Here *V* has “ingerere”, whereas *p* [at 31:24 (p. 236)] has “ingere”.  
 n21. Here *V* has “omnes”, which *p* [at 32:8 (p. 238)] omits.  
 n22. Here *V* has “et”, whereas *p* [at 32:12 (p. 238)] has “ut”.  
 n23. Here *V* has “qui”, whereas *p* [at 32:19 (p. 238)] has “quia”.  
 n24. Here *V* has “videbis”, whereas *p* [at 34:25 (p. 242)] has “videbitis”.  
 n25. Here *V* has “semper intendit”, whereas *p* [at 35:10 (p. 242)] has “superintendit”.  
 n26. Here *V* has “Quoniam”, whereas *p* [at 35:15 (p. 244)] has “Cum”.  
 n27. Here *V* has “praemiabit”, whereas *p* [at 37:9 (p. 246)] has “praemiabitur”.  
 n28. Here *V* has “suum”, which *p* [at 38:3 (p. 246)] omits.  
 n29. Here *V* has “felici”, whereas *p* [at 39:5 (p. 248)] has “fidei”.

- n30. Here *V* has “reliquisse”, whereas *p* [at 40:2 (p. 248)] has “relinquisse”.  
 n31. Here *V* (as also not the other 4 mss.) does not have the word “angogicam”; it seems reasonable to add it editorially, as wisely does *p* [at 44:7 (p. 256)].  
 n32. Here *V* has “occultatam”, whereas *p* [at 44:13 (p. 258)] has “occultata”.  
 n33. Here *V* has “faciliter”, whereas *p* [at 44:13 (p. 258)] has “feliciter”.  
 n34. Here *V* has “cum”, whereas *p* [at 45:12 (p. 258)] has “cur”.  
 n35. Here *V* has “abscidetur”, whereas *p* [at 45:14 (p. 258)] has “abscindetur”.  
 n36. Here *V* has “tuae”, whereas *p* [at 50:4 (p. 264)] has “tunc”.  
 n37. Here *V* has “sicut”, whereas *p* [at 52:4 (p. 266)] has “sic”.  
 n38. Here *V* has “contingam”, whereas *p* [at 52:9 (p. 266)] has “constringam”.  
 n39. Here *VTMAG* wrongly have “efficias”, which *p* [at 53:10 (p. 268)] rightly corrects to “efficies”.  
 n40. Here *V* has “meus”, whereas *p* [at 54:13 (p. 268)] has “mens”.

### TEXTUAL NOTES TO VIA UNITIVA [in Vol. II]

Subheading “VIA UNITIVA” omits *V*. I have supplied it.

- n1. Here *V* has “quae”, whereas [at 3:6 (p. 12)] has “et”.  
 n2. Here *A*, as also *p* [at 7:15-16)] has “termino”, which *V* omits. The present translation follows *A*.  
 n3. Here *V* has “dicatur”, whereas *p* [at 7:19 (p. 20)] has “dicitur”.  
 n4. Here *V* has “amorem”; but the present translation follows *A*, which has “amore”, as does also *p* [at 8:2 (p. 20)].  
 n5. Here *V* has “vero”, whereas *p* [at 8:11 (p. 22)] has “vere”.  
 n6. Here *V* has “iudicetur”, whereas *p* [at 12:7 (p. 28)] has “iudicatur”.  
 n7. Here *V* has “sui ipsius”, which *p* [at 12:19 (p. 28)] omits.  
 n8. Here *V* has “quietativum”; but the present translation follows *G*, which has “quietativus”, as does *p* [at 14:3 (p. 30)].  
 n9. Here *V* has “ut”; but the present translation follows *A*, which has “vel”, as does also *p* [at 14:7 (p. 30)].  
 n10. Here *V* has “huius”, whereas *p* [at 14:10 (p. 30)] has “huiusmodi”.  
 n11. Here *V* has “montes”, as does also *p* [at 17:9 (p. 34)]. But the correct reading is “mentes”, as found in *T*.  
 n12. Here *V* has “unice”, whereas *p* [at 17:15 (p. 34)] has “anima”.  
 n13. Here *V* has “theologicae”, whereas *p* [at 18:4 (p. 34)] has “theologiae”.  
 n14. Here *V* has “vel”, whereas *p* [at 18:26 (p. 36)] has “et”. No difference results for the translation.  
 n15. Here *V* has “cum”, which *p* [at 19:7 (p. 38)] omits.  
 n16. Here *V* has “quem”, whereas *p* [at 19:11 (p. 38)] has “quod”.  
 n17. Here *V* has “haberet”, whereas *p* [at 20:8 (p. 40)] has “habent”.  
 n18. Here *V* has “calcaverit”, whereas *p* [at 20:19 (p. 40)] has “calcavit”.  
 n19. Here *V* has “etiam”; but the present translation follows *T*, which has “in”, as does also *p* [at 22:9 (p. 42)].  
 n20. Here *V* has “interfectione”, whereas *p* [at 26:12 (p. 46)] has “interfectionem”.  
 n21. Here *V* has “vitam aeternam”, whereas *p* [at 27:4 (p. 48)] has “vita aeterna”.

- n22. Here *V* has “regreditur”, whereas *p* [at 28:6 (p. 48)] has “progreditur”.
- n23. Here *V* has “immediatissime”, whereas *p* [at 29:3 (p. 48)] has “immediate”.
- n24. Here *V* has “theologicos”, whereas *p* [at 30:13 (p. 52)] has “theologos”.
- n25. Here *V* has “perfecto”. But the present translation follows *A*, which has “perfectio”, as does also *p* [at 31:14 (p. 54)].
- n26. Here *V* omits “quem” and “est”, which *p* [at 34:15-16 (p. 58)] rightly includes, taking a clue from *G*.
- n27. Here *V* has “in”, whereas *p* [at 35:5 (p. 58)] has “de”.
- n28. Here *V* has “in multis”, whereas *p* [at 35:28 (p. 60)] has “et multi”.
- n29. Here *V* has “perpeti”, which *p* [at 36:4 (p. 60)] omits. The ablative case is here used adverbially.
- n30. Here *V* has “inveniretur”, whereas *p* [at 36:12 (p. 60)] has “invenitur”.
- n31. Here *V* has “ad”, which *p* [at 37:12 (p. 62)] omits.
- n32. Here *V* has “principiis”; but the present translation here follows *A*, which has “principis”, as does also *p* [at 37:16 (p. 62)].
- n33. Here *VTMAG* omit either “in<sub>1</sub>” or “in” in “insensibilibus”. The present translation construes the text as “in insensibilibus”, as does also *p* [at 38:5 (p. 64)].
- n34. Here *V* has “ad”, which *p* [at 39:1 (p. 64)] omits.
- n35. Here *V* omits “pariter”, which *A* rightly has; the present translation here follows *A*, as does also *p* [at 40:7 (p. 66)].
- n36. Here *V* has “profundius”, which *p* [at 41:3 (p. 66)] omits.
- n37. Here *V* has “aptat”, whereas *p* [at 42:18 (p. 68)] has “appetat”. *M* corrects “aptat” to “appetat” (pe *supra lineam*). The present translation follows *V*.
- n38. Here *V* has “et in suo loco naturali inavertibiliter radicari”, which *p* [at 45:3 (p. 72)] omits.
- n39. Here *p* [at 46:7 (p. 76)] adds “enim”, which is not found in *V*, the ms. being followed by the present translation.
- n40. Here *V* has “liberam”, whereas *p* [at 48:9 (p. 78)] has “libera”.
- n41. Here *V* corrects “minas” from “minus”; *T* has “minus”; but *MA* have “minas”, as does also *p* [at 49:4 (p. 80)]. The present translation follows *VM*.
- n42. Here *V* has “in”, whereas *p* [at 50:17 (p. 82)] has “et”.
- n43. Here *V* has “spiritualium”, whereas *p* [at 51:5 (p. 82)] has “spiritualem”.
- n44. Here *V* has “habitat”, whereas *T* has “inhabitat”, as does also *p* [at 53:10 (p. 86)].
- n45. Here *V* has “consequetur”, whereas *p* [at 53:12 (p. 86)] has “consequenter”.
- n46. Here *V* omits “Dionysius”, which *T* has (*in marg.*), as does also *p* [at 54:3 (p. 88)].
- n47. Here *V* omits “et”, which *A* has, as does also *p* [at 54:14 (p. 88)]. The present translation follows *A*.
- n48. Here *V* omits “praemia”, which *A* rightly includes, as does also *p* [at 56:6 (p. 90)]. The present translation here follows *A*.
- n49. Here *V* has “veniet”, whereas *p* [at 60:15 (p. 96)] has “veniat”.
- n50. Here *V* has “haec”, whereas *p* [at 26:6 (p. 98)] has “hoc”.
- n51. Here *V* has “excitationibus”, whereas *p* [at 63:14 (p. 100)] has “exercitationibus”.

- n52. Here *V* omits “ei”, which *T*<sub>2</sub> has (*in marg.*), as does *p* [at 63:16 (p. 100)]. The present translation here follows *T*<sub>2</sub>.
- n53. Here *V* has “promittenti”, whereas *p* [at 65:13 (p. 104)] has “promittentem et”.
- n54. Here *VM* have “vino”, whereas *T*<sub>2</sub> and *A* have “vivo”, as does also *p* [at 67:9 (p. 106)]. The present translation here follows *T*<sub>2</sub>.
- n55. Here *V* has “propheticum” whereas *p* [at 68:5 (p. 108)] has “Prophetae”.
- n56. Here *V* has “firmam”, whereas *p* [at 68:13 (p. 108)] has “forman”.
- n57. In the corresponding Latin sentence *V* wrongly has “manudictem”, whereas *T* rightly has “manuductive”, as does also *p* [at 69:14 (p. 110)].
- n58. Here *V* has “meum”, whereas *p* [at 70:13 (p. 112)] has “meam”.
- n59. Here *V* has “laudem”, whereas *p* [at 70:20 (p. 112)] has “laude”.
- n60. Here *V* has “ceteris”, which *p* [at 72:5 (p. 114)] omits.
- n61. Here *V* has “alia”, which *p* [at 73:2 (p. 116)] omits.
- n62. Here *V* has “dicetur”, whereas *p* [at 73:16 (p. 116)] has “dicitur”.
- n63. Here *V* has “conformatur”, whereas *p* [at 74:7 (p. 118)] has “confirmatur”.
- n64. Here *V* has “quo”, whereas *p* [at 75:1 (p. 118)] has “quod”.
- n65. Here *V* has “fecibus” [from “faex”], whereas *p* [at 75:4-5 (p. 118)] has “sensibus”.
- n66. Here *V* has “deliquerunt”, whereas *p* [at 76:17-18 (p. 120)] has “dereliquerunt”.
- n67. Here *V* has “et”, which *p* [at 78:23 (p. 124)] omits.
- n68. Here *V* has “interfectione”, whereas *p* [at 79:5 (p. 126)] has “interfectionem”.
- n69. Here *V* has “deum”, whereas *p* [at 79:15 (p. 126)] has “Deus”.
- n70. Here *V* rightly deletes the word “ut”, which *p* [at 79:15 (p. 126)] has.
- n71. Here *V* has “qui”, whereas *p* [at 82:12 (p. 132)] has “quae”.
- n72. Here *VTMAG* have “excessus”, whereas *p* [at 82:12 (p. 132)], rightly following Dionysius’s text, has “excessu” and adds “et”. But cf. 87:8 (p. 138), where *V* again has “excessus”.
- n73. Here *p* [at 82:12 (p. 132)] rightly adds “et”, which *V* and the other mss. omit.
- n74. Here *V* has “dionysii”, whereas *p* [at 82:20 (p. 132)] has “Dionysii Ariopagitae”.
- n75. Here *V* has “misterio”, whereas *p* [at 84:12 (p. 134)] has “Magisterio”.
- n76. Here *V* has “perfecto”, whereas *T* has “perfectio”, as does also *p* [at 86:8-9 (p. 138)]. The present translation here follows *T*.
- n77. Here *V* has “penitus”, which *p* [at 86:16 (p. 138)] omits.
- n78. Here *V* has “transcentis”, whereas *M* rightly has “transcendit” (*correctura*), as does also *p* [at 88:2 (p. 138)]. The present translation here follows *M*.
- n79. Here *V* has “dicentur”, whereas *p* [at 88:7 (p. 140)] has “dicuntur”.
- n80. Here *V* has “et”, which *p* [at 89:2 (p. 140)] omits.
- n81. Here *V* has “a parte”, whereas *p* [at 89:3 (p. 140)] has “parte”.
- n82. Here *V* has “huius”, whereas *p* [at 90:22 (p. 142)] has “huiusmodi”.
- n83. Here *V* has “delectationum”, whereas *p* [at 90:29 (p. 144)] has “delectationem”.



- n84. Here *V* has “defecit”, whereas *p* [at 90:30 (p. 144)] has “deficit”.
- n85. Here *V* has “relinqui”, whereas *p* [at 96:11 (p. 154)] has “reliqui”.
- n86. Here *V* omits “virtutem”, which *A* has, as do *p* [at 97:12 (p. 156)] and the *Dionysiaca*. The present translation here follows *A*.
- n87. In the corresponding Latin sentence *V* has “nos<sub>2</sub> ipsi”, whereas *p* [at 97:16 (p. 156)] has “nos<sub>2</sub> ipsos”, as does the *Dionysiaca* for John the Sarracen’s Latin translation. Cf. the Latin text of *Quaestio Difficilis* 14:7, where *V* has “nos<sub>2</sub> ipsis”. The present translation here follows the reading “nos ipsos”.
- n88. Here *V* has “quem”, whereas *p* [at 98:13 (p. 158)] has “quam”.
- n89. Here *V* has “ipsum”, whereas *T* has “ipsam”, as does also *p* [at 99:6 (p. 160)]. The present translation here follows *V*.
- n90. Here *V* has “alii”, whereas *T* has “aliiis”, as does *p* [at 103:4 (p. 162)]. The present translation here follows *T*.
- n91. Here *V* has “sursumactive”, whereas *p* [at 104:6 (p. 164)] has “sursumactione”.
- n92. Here *V* has “soli”, whereas *p* [at 105:4 (p. 164)] has “solo”.
- n93. Here *V* has “usibus et derisionibus”, although the *Dionysiaca* has “risibus et delusionibus”, whereas *p* [at 112:6 (p. 176)] has “risibus et derisionibus”.
- n94. Here *V* has “rationis”, which *p* [at 113:3 (176)] omits
- n95. Here *V* has “ps”, whereas *G* writes out, correctly, “psalmistam”.

#### TEXTUAL NOTES TO *QUAESTIO DIFFICILIS* [in Vol. II]

The heading “Quaestio Difficilis” and the subheadings “Pro” and “Contra” are not found in *V*. I have supplied them. The subheading “Solutio” is found in *V*.

- n1. Here *V* has “exardescet”, whereas *p* [at 3:2 (p. 182)] has “exardescit”.
- n2. Here *V* has “scilicet”, whereas *p* [at 6:10 (p. 186)] has “id est”.
- n3. Here *V* has “vel”, whereas *p* [at 8:12 (p. 190)] has “et”.
- n4. Here *V* has “faciet”, whereas *p* [at 10:6 (p. 192)] has “facit”.
- n5. Here *V* has “ut”, whereas *p* [at 11:8 (p. 194)] has “est”.
- n6. Here *V* has “ut”, whereas *p* [at 11:9 (p. 194)] has “est”.
- n7. Here *V* has “unionem”, whereas *p* [at 13:2 (p. 194)] has “unionem”.
- n8. See, above, the note for *Via Unitiva* 97:16 [=n87]. In the present Latin sentence *VTM* have “nos totos ipsis”, whereas the *Dionysiaca* and *p* [at 14:7 (p. 196)] more correctly have “nos totos ipsos”. The present translation follows the *Dionysiaca*.
- n9. Here *V* has “animi”, whereas *p* [at 24:3 (p. 206)] has “omni”.
- n10. Here *VT* have “adoptatam”, whereas *A* has “adaptatam”, as does also *p* [at 25:12 (p. 208)]. The present translation here follows *A*.
- n11. Here *V* has “exterioribus”, as does also *p* [at 28:6 (p. 210)]; by contrast, *TM* have “exteriores”, the reading that is being followed here in the translation.
- n12. Here *V* has “percepti”, whereas *p* [at 28:7 (p. 210)] has “percipit”.
- n13. Here *VTMA* have “imaginatione”, whereas *p* [at 28:16 (p. 212)] has “imaginationem” and *G* has “imagine”.
- n14. Here *VTM* have “ulla”, whereas *p* [at 30:2 (p. 212)] has “nulla”.
- n15. Here *V* has “amoris”, whereas *T* has “amore”, as does also *p* [at 20:3 (p. 212)]. *AG* have “affectione amoris”. The present translation here follows *T*.
- n16. Here *V* has “non licet”, as does *p* [at 30:4 (p. 212)]; by contrast, *T* has

only “licet”, the reading that the present translation here follows.

n17. Here *VTMAG* have “affectionem”, whereas *p* [at 30:6 (p. 212)] has “adfectum”.

n18. Here *V* has “derelinque”, whereas *T* has “derelinqui”, as does also *p* [at 32:2-3 (p. 214)]. The present translation here follows *T*.

n19. Here *VTM* omit “in”, which *AG* supply and which *p* [at 35:4 (p. 216)] includes. The present translation here follows *A*.

n20. In the corresponding Latin sentence *T* and *p* [at 36:2 (p. 216)] have “tangi”, a word not found in *VMAG*. The present translation here follows *V*.

n21. Here *V* has “perfecte”, whereas *p* [at 40:16 (p. 220)] has “perfecta”.

n22. Here *V* has “praeviae”, whereas *p* [at 40:17 (p. 220)] has “praevia”.

n23. Here *V* has “currit”, whereas *p* [at 43:9 (p. 224)] has “currat”.

n24. Here *V* has “Quod”, whereas *p* [at 44:12 (p. 224)] has “quia”.

n25. Here *V* has “absciditur”, whereas *p* [at 44:25 (p. 226)] has “abscinditur”.

n26. Here *VTMAG* have “mirabiliter”, whereas *p* [at 47:25-26 (p. 230)] has “miserabiliter”.

n27. Here *V* has “discipulus”, which *p* [at 49:2 (p. 232)] omits.

### CORRECTIONS FOR THE PARIS EDITION OF THE LATIN TEXT

(The printed edition of the Latin text that is being referred to is the text contained in Hugues de Balma [Hugh of Balma], *Théologie Mystique*, edited by Francis Ruello. Paris: Éditions du Cerf, 1995 (2 vols.). This edition is abbreviated by ‘*p*’. Deviations of *p* from *V* are noted below. Only exceptionally is any account taken of mss. *TMAG*.)

#### CORRECTIONS FOR *PROLOGUS* [in Vol. I]

6:20 [p. 132] Deinde/conscondit: *transforma in* Deinde con/scendit [=V ]

7:6 [p. 134] nec potuit intelligere: *transforma in* nec potuit nec poterit  
intelligere [=V ]

8:4 [p. 136] abundantiam: *transforma in* abudantia [=V ]

#### CORRECTIONS FOR *VIA PURGATIVA* [in Vol. I]

1:10 [p. 144] glorificatur: *adde* cum enim dicat beatus Dionysius quod in  
ier archia angelorum [=V ]

1:12 [p. 146] illud: *transforma in* illum [=V ]

2:11 [p. 148] sic: *transforma in* sicut [=V ]

2:12 [p. 148] sic: *transforma in* sicut [=V ]

2:14 [p. 148] humiliatur: *transforma in* humilietur [=V ]

2:32 [p. 148] acquiratur: *transforma in* acquirantur [=V ]

3:9 [p. 150] occultissime: *transforma in* occultissimo [=V ]

- 4:13 [p. 154] divinae: *transforma in dominicae* [=V ]  
 4:16 [p. 154] huiusmodi: *transforma in huius* [=V ]  
 4:20 [p. 154] beatitudinis: *transforma in totius beatitudinis* [=V ]  
 5:3 [p. 154] sufficit: *transforma in suffecit* [=V ]  
 7:3 [p. 158] magis multipliciter: *transforma in multipliciter magis* [=V ]  
 7:7 [p. 158] sibi beneficium: *transforma in beneficium sibi* [=V ]  
 7:23 [p. 158] vel: *transforma in et* [=V ]  
 8:3 [p. 160] in<sub>2</sub>: *delendum est* [non in V ]  
 9:5 [p. 164] cupientes: *adde aliquod* [=V ]  
 10:9 [p. 164] hac: *transforma in hoc* [=V ]  
 11:6 [p. 168] commendatur: *transforma in commendetur* [=V ]  
 13:8-9 [p. 172] quemdam: *transforma in quemquam* [=V ]  
 13:12 [p. 172] dilectus: *adde summo* [=V ]  
 14:18 [p. 174] immediate: *adde faciem* [=V ]

## CORRECTIONS FOR VIA ILLUMINATIVA [in Vol. I]

- 1:3 [p. 176] tuo: *transforma in suo* [=V ]  
 2:11 [p. 180] fuerit curata: *transforma in purata fuerit* [=V ]  
 4:8 [p. 180] et: *transforma in ad* [=V ]  
 5:17 [p. 182] arctius: *transforma in artius* [=V ]  
 7:9 [p. 184] suspirat: *transforma in aspirat* [=V ]  
 7:20 [p. 184] Unde: *adde et* [=V ]  
 8:8 [p. 186] disciplinis: *transforma in discipulis* [=V ]  
 9:16 [p. 188] parebit: *transforma in apparebit* [=V ]  
 12:2 [p. 192] recte: *transforma in remota* [=V ]  
 13:2 [p. 196] et: *delendum est* [non habet V ]  
 13:5 [p. 196] Sic: *transforma in Sicut* [=V ]  
 13:11 [p. 196] favorabiliter: *transforma in favorabilior* [=V ]  
 16:13 [p. 202] repraesentans: *transforma in repraesentas* [=V ]  
 17:12 [p. 204] super: *transforma in supra* [=V ]  
 19:2 [p. 208] tuum, etc.”: *transforma in tuum”*, etc.  
 20:3 [p. 210] terra<sub>2</sub>: *adde ergo* [=V ]  
 20:31 [p. 212] admirabile: *transforma in quod est mirabile* [=V ]  
 20:34 [p. 212] praesentatur: *transforma in praesentetur* [=V ]  
 24:40 [p. 220] quo: *transforma in quomodo* [=V ]  
 25:8 [p. 220] quaerendum: *transforma in quaerendo* [=V ]  
 26:1 [p. 220] petit: *adde ipsum* [=V ]  
 27:1 [p. 226] lumen: *transforma in lucem* [=V ]  
 28:11 [p. 228] haec: *transforma in hoc* [=V ]  
 31:24 [p. 236]ingere: *transforma in ingerere* [=V ]  
 32:8 [p. 238] me: *adde omnes* [=V ]  
 32:12 [p. 238] ut: *transforma in et* [=V ]  
 32:19 [p. 238] quia: *transforma in qui* [=V ]  
 34:25 [p. 242] videbitis: *transforma in videbis* [=V ]  
 34:28 [p. 242] iugum meum: *transforma in meum iugum* [=V ]  
 35:10 [p. 242] superintendit: *transforma in semper intendit* [=V ]

- 35:15 [p. 244] Cum: *transforma in* Quoniam [=V ]  
 35:15 [p. 244] speraverit: *transforma in* speravit [=V ]  
 37:9 [p. 246] praemiabitur: *transforma in* praemiabit [=V ]  
 38:3 [ p. 246] solem: *adde* suum [=V ]  
 39:5 [ p. 248] fideli: *transforma in* felici [=V ]  
 40:2 [p. 248] relinquisse: *transforma in* reliquisse [=V ]  
 43:28 [p. 256] fuerit: *transforma in* fuerat [=V ]  
 44:5 [p. 256] acceptata: *transforma in* accepta [=V ]  
 44:13 [p. 258] occultata: *transforma in* occultatam [=V ]  
 44:13 [p. 258] feliciter: *transforma in* faciliter [=V ]  
 45:12 [p. 258] cur: *transforma in* cum [=V ]  
 45:14 [p. 258] abscindetur: *transforma in* abscidetur [=V ]  
 50:4 [p. 264] tunc: *transforma in* tuae [=V ]  
 52:4 [p. 266] sic: *transforma in* sicut [=V ]  
 52:9 [p. 266] constringam: *transforma in* contingam [=V ]  
 54:13 [p. 268] mens: *transforma in* meus [=V ]

## CORRECTIONS FOR VIA UNITIVA [in Vol. II]

- 1:2 [p. 8] ascenditur: *transforma in* ascendatur [=V ]  
 3:6 [p. 12] et: *transforma in* quae [=V ]  
 6:15 [p. 18] et: *transforma in* etiam [=V ]  
 7:14 [p. 20] habitat: *transforma in* inhabitat [=V ]  
 7:19 [p. 20] dicitur: *transforma in* dicatur [=V ]  
 8:11 [p. 22] vere: *transforma in* vero [=V ]  
 12:7 [p. 28] iudicatur: *transforma in* iudicetur [=V ]  
 12:19 [p. 28] pretiositatis: *adde* sui ipsius [=V ]  
 14:10 [p. 30] huiusmodi: *transforma in* huius [=V ]  
 14:11 [p. 30] inflammatur: *transforma in* inflammetur [=V ]  
 17:15 [p. 34] anima: *transforma in* unice [=V ]  
 18:4 [p. 34] theologiae: *transforma in* theologicae [=V ]  
 18:26 [p. 36] et: *transforma in* vel [=V ]  
 19:7 [p. 38] sic: *adde* cum [=V ]  
 19:11 [p. 38] quod: *transforma in* quem [=V ]  
 20:8 [p. 40] haberent: *transforma in* haberet [=V ]  
 20:19 [p. 40] calcavit: *transforma in* calcaverit [=V ]  
 24:9 [p. 44] diligit: *transforma in* diligit [=V ]  
 24:13 [p. 44] Deo solo: *transforma in* solo Deo [=V ]  
 26:5 [p. 46] insignata: *transforma in* insignita [=V ]  
 26:5 [p. 46] hoc: *transforma in* eo [=V ]  
 26:12 [p. 46] interfectionem: *transforma in* interfectione [=V ]  
 27:4 [p. 48] vita aeterna: *transforma in* vitam aeternam [=V ]  
 28:6 [p. 48] progreditur: *transforma in* regreditur [=V ]  
 29:3 [p. 48] immediate: *transforma in* immediatissime [=V ]  
 30:13 [p. 52] theologos: *transforma in* theologicos [=V ]  
 35:5 [p. 58] de: *transforma in* in [=V ]  
 35:28 [p. 60] et multi: *transforma in* in multis [=V ]

- 36:4 [p. 60] omnia: *adde* perpeti [=V ]  
 36:12 [p. 60] invenitur: *transforma in* inveniretur [=V ]  
 37:12 [p. 62] ut: *adde* ad [=V ]  
 39:1 [p. 64] quod<sub>1</sub>: *adde* ad [=V ]  
 41:3 [p. 66] immitunt: *adde* profundius [=V ]  
 42:18 [p. 68] appetat; *transforma in* aptat [=V ]  
 45:2-3 [p. 72] excitari: *adde* et in suo loco naturali inavertibiliter radicari [=V ]  
 46:4-5 [p. 76] “Domine, inquit, ad: *transforma in* “Domine”, inquit, “ad  
 46:7 [p. 76] enim: *delendum est* [non habet V ]  
 48:9 [p. 78] libera: *transforma in* liberam [=V ]  
 48:14 [p. 78] dominatur: *transforma in* dominetur [=V ]  
 50:17 [p. 82] et: *transforma in* in [=V ]  
 51:5 [p. 82] spiritualem: *transforma in* spiritualium [=V ]  
 53:10 [p. 86] inhabitat: *transforma in* habitat [=V ]  
 53:12 [p. 86] consequenter: *transforma in* consequetur [=V ]  
 54:6 [p. 88] decoratur: *transforma in* decoretur [=V ]  
 57:13 [p. 92] arctioribus: *transforma in* artioribus [=V ]  
 60:15 [p. 96] veniat: *transforma in* veniet [=V ]  
 62:6 [p. 98] hoc: *transforma in* haec [=V ]  
 63:14 [p. 100] exercitationibus: *transforma in* excitationibus [=V ]  
 65:13 [p. 104] promittentem et: *transforma in* promittenti [=V ]  
 68:5 [p. 108] Prophetae: *transforma in* Propheticum [=V ]  
 68:13 [p. 108] forman: *transforma in* firmam [=V ]  
 70:13 [p. 112] meam: *transforma in* meum [=V ]  
 70:14 [p. 112] et “proiecisti: *transforma in* “et proiecisti  
 70:20 [p. 112] laude: *transforma in* laudem [=V ]  
 72:5 [p. 114] magis: *adde* ceteris [=V ]  
 73:2 [p. 116] duo: *adde* alia [=V ]  
 73:16 [p. 116] dicitur: *transforma in* dicitur [=V ]  
 74:2 [p. 118] “Christo, inquit, semel: *transforma in* “Christo,” inquit, “semel  
 74:7 [p. 118] confirmatur: *transforma in* conformatur [=V ]  
 75:1 [p. 118] quod: *transforma in* quo [=V ]  
 75:4-5 [p. 118] sensibus: *transforma in* faecibus [=V ]  
 76:17-18 [p. 120] dereliquerunt: *transforma in* deliquerunt [=V ]  
 78:23 [p. 124] careat: *adde* et [=V ]  
 79:5 [p. 126] interfectionem: *transforma in* interfectione [=V ]  
 79:15 [p. 126] Deus: *transforma in* Deum [=V ]  
 79:15 [p. 126] ut: *delendum est* [non habet V ]  
 82:11 [p. 132] quae: *transforma in* qui [=V ]  
 82:20 [p. 132] Ariopagitae: *delendum est* [non habet V ]  
 84:12 [p. 134] Magisterio: *transforma in* mysterio [=V ]  
 86:16 [p. 138] intelligentia: *adde* penitus [=V ]  
 88:7 [p. 140] dicuntur: *transforma in* dicentur [=V ]  
 89:2 [p. 140] iubetur: *adde* et [=V ]  
 89:3 [p. 140] parte: *transforma in* a parte [=V ]  
 90:22 [p. 142] huiusmodi: *transforma in* huius [=V ]  
 90:29 [p. 144] delectationem: *transforma in* delectationum [=V ]

- 90:30 [p. 144] deficit: *transforma in* defecit [=V ]  
 96:11 [p. 154] reliqui: *transforma in* relinqui [=V ]  
 98:13 [p. 158] quam: *transforma in* quem [=V ]  
 99: 6 [p. 160] ipsam: *transforma in* ipsum [=V ]  
 104:6 [p. 164] sursumactione: *transforma in* sursumactive [=V ]  
 105:4 [p. 164] solo: *transforma in* soli [=V ]  
 111:9 [p. 174] sequestratur: *transforma in* sequestretur [=V ]  
 113:3 [p. 176] omnem: *adde* rationis [=V ]

CORRECTIONS FOR *QUAESTIO DIFFICILIS* [in Vol. II]

- 3:2 [p. 182] exardescit: *transforma in* exardescet [=V ]  
 6:10 [p. 186] id est<sub>2</sub>: *transforma in* scilicet [=V ]  
 6:19 [p. 186] cognoscit: *transforma in* cognovit [=V ]  
 8:11 [p. 190] hoc: *transforma in* isto [=V ]  
 8:12 [p. 190] et: *transforma in* vel [=V ]  
 10:6 [p. 192] facit: *transforma in* faciet [=V ]  
 11:8 [p. 194] est: *transforma in* ut [=V ]  
 11:9 [p. 194] est: *transforma in* ut [=V ]  
 13:2 [p. 194] unionem: *transforma in* unionem [=V ]  
 13:7 [p. 196] cognoscit, etc.”: *transforma in* cognoscit”, etc.  
 14:1 [p. 196] capitulo: *delendum est* [non habet V ]  
 14:7-8 [p. 196] deificatos: *transforma in* deifactos [=V ]  
 15:7 [p. 198] absconditi, etc.”: *transforma in* absconditi”, etc.  
 15:8 [p. 198] vocat: *transforma in* vocet [=V ]  
 15:12 [p. 198] prius: *transforma in* primo [=V ]  
 17:8 [p. 200] unit, etc.”: *transforma in* unit”, etc.  
 21:10 [p. 204] ergo: *transforma in* igitur [=V ]  
 24:3 [p. 206] omni: *transforma in* animi [=V ]  
 28:7 [p. 210] percipit: *transforma in* percepit [=V ]  
 28:16 [p. 212] imaginationem: *transforma in* imaginatione [=V ]  
 30:2 [p. 212] nulla: *transforma in* ulla [=V ]  
 30:4 [p. 212] non: *delendum est* [=T et coniectura mea]  
 30:6 [p. 212] adfectum: *transforma in* adfectionem [=V ]  
 36:2 [p. 216] tangi: *delendum est* [non habet V ]  
 40:14 [p. 220] persistere: *transforma in* perstare [=V ]  
 40:16 [p. 220] perfecta: *transforma in* perfecte [=V ]  
 40:17 [p. 220] praevia: *transforma in* praeviae [=V ]  
 43:9 [p. 224] currat: *transforma in* currit [=V ]  
 44:12 [p. 224] quia: *transforma in* Quod [=V ]  
 44:22 [p. 226] sic: *transforma in* sicut [=V ]  
 44:25 [p. 226] absconditur: *transforma in* absconditur [=V ]  
 44:26 [p. 226] supernatans: *transforma in* superenatans [=V ]  
 46:9 [p. 228] ergo: *transforma in* igitur [=V ]  
 47:25-26 [p. 230] miserabiliter: *transforma in* mirabiliter [=V ]  
 47:30-31 [p. 230] quotiescumque: *transforma in* quotienscumque [=V ]  
 49:2 [p. 232] scholasticus: *adde* discipulus [=V ]

**ADDITIONS TO, AND CORRECTIONS FOR,  
THE LATIN NOTES TO THE  
PARIS EDITION OF THE LATIN TEXT**

(The printed edition of the Latin text that is being referred to is the text contained in Hugues de Balma [Hugh of Balma], *Théologie Mystique*, edited by Francis Ruello. Paris: Éditions du Cerf, 1995 (2 vols.). In the notes below this text is abbreviated by 'p' (for 'Paris').

**MODIFICATIONS FOR NOTES TO PROLOGUS [in Vol. I]**

- PROLOGUS [p. 124] *non habet V*  
 3:16 [p. 128] *captiva: captivi VT captiva M captivis AG*  
 5:16 [p. 130] *quotiescumque: quotienscumque V*  
 5:16 [p. 130] *milleties: millesies V*  
 6:21 [p. 132] *quotiescumque: quotienscumque V*  
 7:6 [p. 134] *potuit: nec poterit add. V*  
 8:4 [p. 136] *abundantiam: abundantia V*

**MODIFICATIONS FOR NOTES TO VIA PURGATIVA [in Vol. I]**

- VIA PURGATIVA [p. 144] *non habet V*  
 1:10 [p. 144] *glorificatur: cum enim dicat beatus Dionysius quod in ierarchia angelorum add. V*  
 1:12 [p. 146] *illud: illum V*  
 p. 146, *re nota a: haec nota non est recta*  
 2:11 [p. 148] *sic: sicut V*  
 2:12 [p. 148] *sic: sicut V*  
 2:14 [p. 148] *humiliatur: humilietur V*  
 2:32 [p. 148] *acquiratur: acquirantur V*  
 3:9 [p. 150] *occultissime: occultissimo V*  
 4:1 [p. 152] *intentius: intensius V*  
 4:13 [p. 154] *divinae: dominicae V*  
 4:16 [p. 154] *huiusmodi: huius V*  
 4:19-20 [p. 154] *fontem: totius add. V*  
 5:3 [p. 154] *sufficit: suffecit V*  
 7:3 [p. 158] *magis multipliciter: multipliciter magis V*  
 7:7 [p. 158] *sibi beneficium: beneficium sibi V*  
 7:23 [p. 158] *vel: et V*  
 p. 159, *re nota c: haec nota non est recta*  
 8:3 [p. 160] *in<sub>2</sub>: om. V*  
 9:5 [p. 164] *cupientes: aliquod add. V*  
 10:9 [p. 164] *hac: hoc V*  
 11:6 [p. 168] *commendatur: commendetur V*  
 13:8-9 [p. 172] *quemdam: quemquam V*  
 13:12 [p. 172] *dilectus: summo add. V*  
 14:18 [p. 174] *immediate: faciem add. V*

## MODIFICATIONS FOR NOTES TO VIA ILLUMINATIVA [in Vol. I]

VIA ILLUMINATIVA: *non habet V*

1:3 [p. 176] tuo: suo *V*

4:8 [p. 180] et: ad *V*

5:17 [p. 182] arctius: artius *V*

7:9 [p. 184] suspirat: aspirat *ex suspirat corr. V*

7:20 [p. 184] Unde: et *add. V*

8:8 [p. 186] disciplinis: discipulis *V*

9:5 [p. 186] Via: vita *habent VTM via habent AG*

9:16 [p. 188] parebit: apparebit *V*

12:2 [p. 192] recte: *in remota in marg. ex recte corr. V*

12:14 [p. 194] obtinebit: optinebit *V obtinebit T*

13:2 [p. 196] et: *om. VTMAG*

13:5 [p. 196] Sic: Sicut *V*

13:11 [p. 196] favorabiliter: favorabilior *V*

13:12 [p. 196] vitae: vite [=vitae] *in marg. V*

16:13 [p. 202] repraesentans: repraesentas *V*

17:12 [p. 204] super: supra *V*

p. 208, *re nota pro linea 19:1: muta captata in captata de*

20:3 [p. 210] terra<sub>2</sub>: ergo *add. V*

p. 210, *re nota a: Jug. 13, 58: transforma in Jug. 13, 18*

20:31 [p. 212] admirabile: quod est mirabile *V*

p. 212, *re nota c: Is. 45, 5: transforma in Is. 45, 15*

20:34 [p. 212] praesentatur: praesentetur *V*

24:17 [p. 218] sponsa: *non proprie scribit V*

24:36 [p. 220] Deum: *adde notam: Is. 59, 2*

24:40 [p. 220] quo: quomodo *V quomodo in quoniam transformat T*

25:8 [p. 220] quaerendum: quaerendo *V*

26:1 [p. 220] petit: ipsum *add. V*

26:6 [p. 222] qua: *ex quam [rasura] corr. V*

27:1 [p. 226] lumen: lucem *V*

28:11 [p. 228] haec: hoc *V*

28:15 [p. 230] inferiora: *descendat post inferiora scribit et del. V*

28:18 [p. 230] Quae: *habent VTM Qui habent AG*

p. 230, *re nota pro linea 19: transforma 19 in 18*

29:3 [p. 232] primo: quia *add. V*

31:24 [p. 236]ingere: ingerere *V*

32:8 [p. 238] me: omnes *add. V*

p. 238, *re nota a: transforma in Matth. 11, 28*

32:12 [p. 238] ut: et *V*

34:25 [p. 242] videbitis: videbis *V*

34:28 [p. 242] iugum meum: meum iugum *V*

35:10 [p. 242] superintendit: semper intendit *V*

35:15 [p. 244] Cum: Quoniam *V*

35:15 [p. 244] speraverit: speravit *V*

p. 245, *re nota a: transforma in Ps. 90, 14*



- p. 245, *re nota* b: *transforma in* Job 40, 18  
 37:9 [p. 246] praemiabitur: praemiabit *V*  
 38:3 [p. 246] solem: suum *add. V*  
 39:5 [p. 248] fideli: felici *V*  
 39:11 [p. 248] sit: *scribit et del. V om. T*  
 40:2 [p. 248] relinquisse: reliquisse *V*  
 40:31 [p. 250] f. 25 v *in marg. : move ad lineam 32*  
 43:28 [p. 256] fuerit: fuerat *V*  
 43:20 [p. 256] somno: sopno *V* sompno *T*  
 44:5 [p. 256] acceptata: accepta *V*  
 44:13 [p. 258] occultata: occultatam *V*  
 44:13 [p. 258] feliciter: faciliter *V*  
 45:12 [p. 258] cur: cum *V*  
 45:14 [p. 258] abscindetur: abscidetur *V*  
 50:4 [p. 264] tunc: tuae *V*  
 50:5 [p. 264] contemplantur: conteplantur *V* contemplantur *T*  
 52:4 [p. 266] sic: sicut *V*  
 52:9 [p. 266] constringam: contingam *V*  
 53:3 [p. 266] et: *bis V*  
 53:10 [p. 268] efficies: efficias *VTMAG*  
 54:13 [p. 268] mens: meus *V*  
 54:16 [p. 268] etc.: *om. V*

MODIFICATIONS FOR NOTES TO *VIA UNITIVA* [in Vol. II]

- VIA UNITIVA: *non habet V*  
 1:2 [p. 8] ascenditur: ascendatur *V*  
 3:6 [p. 12] et: quae *V*  
 5:14 [p. 16] apparere: *ex* appareat *corr. V*  
 6:15 [p. 18] et: etiam *V*  
 7:14 [p. 20] habitat: inhabitat *V*  
 7:19 [p. 20] dicitur: dicatur *V*  
 8:11 [p. 22] vere: vero *V*  
 10:1 [p. 26] eandem: eandem *V*  
 12:7 [p. 28] iudicatur: iudicetur *V*  
 12:19 [p. 28] pretiositatis: sui ipsius *add. V*  
 14:10 [p. 30] huiusmodi: huius *V*  
 14:11 [p. 30] inflammatur: inflammetur *V*  
 p. 32, *re nota* 15a: *transforma in* II Tim. 1, 12  
 15:6 [p. 32] quinimmo: *transforma in* quin immo  
 17:15 [p. 34] anima: unice *V*  
 18:4 [p. 34] theologiae: theologicæ [=theologicae] *V*  
 18:26 [p. 36] et: vel *V*  
 19:7 [p. 38] sic: cum *add. V*  
 19:11 [p. 38] quod: quem *V*  
 20:8 [p. 40] haberent: haberet *V*  
 20:19 [p. 40] calcavit: calcaverit *V*

- 22:3 [p. 42] milleties: millesies V  
 22:9 [p. 42] in: etiam V  
 24:9 [p. 44] diligit: diligat V  
 24:13 [p. 44] Deo solo: solo deo V  
 26:5 [p.46] insignata: insignita V  
 26:5 [p. 46] hoc: eo V  
 26:12 [p. 46] interfectionem: interfectione V  
 27:4 [p. 48] vita aeterna: vitam aeternam V  
 28:6 [p. 48] progreditur: regreditur V  
 29:3 [p. 48] immediate: immediatissime V  
 30:13 [p. 52] theologos: theologicos V  
 31:3 [p. 54] accedere: q *post* accedere *scribit et del.* V<sub>2</sub>  
 34:15 [p. 58] quem: *om.* V  
 34:16 [p. 58] est: *om.* V  
 35:5 [p. 58] de: in V  
 35:28 [p. 60] et multi: in multis V  
 35:28 [p. 60] disponentur: *habet* V  
 36:4 [p. 60] omnia: perpeti *add.* V perpeti *habet* T  
 36:12 [p. 60] invenitur: inveniretur V  
 37:12 [p. 62] ut: ad *add.* V  
 37:16 [p. 62] principis: principiis V principiis T in principis *corr.* T<sub>2</sub>  
 38:2 [p. 64] gaudia: *ex* gaudiam *corr.* V  
 38:5 [p. 64] in<sub>1</sub>: *aut* in<sub>1</sub> *aut* in *in verbo* insensibilibus *om.* VT<sub>MAG</sub>; in  
 insensibilibus *coniecturavi*  
 39:1 [p. 64] quod<sub>1</sub>: ad *add.* V  
 41:3 [p. 66] immitunt: profundius *add.* V  
 42:17 [p. 68] cognoscit: *habet* T  
 42:18 [p. 68] appetat: aptat *in* appetat (*pe supra lin.*) *mutat* M  
 p. 69, *re nota* a: *transforma* in Lc 6, 38  
 45:2-3 [p. 72] excitari: et in suo loco naturali inavertibiliter radicari *add.* V  
 46:7 [p. 76] enim: *om.* V  
 48:9 [p. 78] libera: liberam V  
 48:14 [p. 78] dominatur: dominetur V  
 p. 78, *re nota* b: *pone in paginam* 80  
 49:4 [p. 80] minas: *ex* minus *corr.* V  
 50:17 [p. 82] et: in V  
 51:11 [p. 82] comprobentur: *habet* T  
 53:8 [p. 86] alii: *habet* T  
 53:10 [p. 86] inhabitat: habitat V  
 53:12 [p. 86] consequenter: consequetur V  
 54:3 [p. 88] Dionysius: *om.* V in *marg.* T  
 54:6 [p. 88] decoratur: decoretur V  
 54:14 [p. 88] et: *om.* V  
 55:7 [p. 88] quanto: *habet* A  
 56:6 [p. 90] praemia: *om.* V  
 57:13 [p. 92] arctioribus: arcioribus V [=artioribus]  
 57:16-17 [p. 92] amplectendum: amplectandum V

- 58:10 [p. 94] mente *habent* *VTM*  
 60:15 [p. 96] veniat: veniet *V*  
 62:6 [p. 98] hoc: haec *V*  
 63:14 [p. 100] exercitationibus: excitationibus *V*  
 p. 105, *re nota* 65a: *transforma* in Cf. *Dion.* I, 568  
 p. 108, nota pro lineis 68:4-6: *re* 4-6 *iuxta* - meis *om.* *T*: *transforma* in 4-5  
     *iuxta* ... *Prophetae om.* *T*  
 68:5 [p. 108] *Prophetae*: *propheticum* *V*  
 68:13 [p. 108] *forman*: *firmam* *V*  
 69:14 [p. 110] *manuductive*: *manudictem* *V*  
 70:13 [p. 112] *meam*: *meum* *V*  
 70:20 [p. 112] *laude*: *laudem* *V*  
 72:5 [p. 114] *magis*: *ceteris add.* *V*  
 72:15 [p. 116] *sustineret*: *habet* *V*  
 73:2 [p. 116] *duo*: *alia add.* *V*  
 73:16 [p. 116] *dicitur*: *dicetur* *VTM*  
 74:7 [p. 118] *confirmatur*: *conformatur* *V*  
 75:1 [p. 118] *quod*: *quo* *V*  
 75:4-5 [p. 118] *sensibus*: *fecibus [=faecibus]* *V* [*ex faex*]  
 76:17 [p. 120] *quia*: *habet* *V*  
 76:17-18 [p. 120] *dereliquerunt*: *deliquerunt* *V*  
 78:23 [p. 124] *careat*: *et add.* *V*  
 79:5 [p. 126] *interfectionem*: *interfectione* *V*  
 79:15 [p. 126] *Deus*: *deum* *V*  
 79:15 [p. 126] *ut*: *scribit et del.* *V om.* *TM*  
 82:11 [p. 132] *quae*: *qui* *V*  
 82:12 [p. 132] *excessu*: *excessus* *V*  
 82:20 [p. 132] *Ariopagitae*: *om.* *V*  
 83:5 [p. 134] *in*: *supra lin.* *V*  
 84:12 [p. 134] *Magisterio*: *magisterio* *A misterio* *VTM* *magistro* *G*  
 85:4 [p. 136] *a*: *supra lin.* *V*  
 86:8-9 [p. 138] *perfectio*: *perfecto* *V* *perfectio* *T*  
 86:16 [p. 138] *intelligentia*: *penitus add.* *V*  
 88:2 [p. 138] *transcendit*: *transcentis* *V* *transcendunt* (*in marg.*) *T<sub>2</sub>* (*ex tran-*  
     *scentis correctum*) *in* *transcendit* *ex ? corr.* *M* *aut* *M<sub>2</sub>*  
 88:7 [p. 140] *dicuntur*: *dicentur* *V*  
 89:2 [p. 140] *iubetur*: *et add.* *V*  
 89:3 [p. 140] *parte*: *a parte* *V*  
 90:5 [p. 142] *odoribilis*: *odorabilis* *V*  
 90:22 [p. 142] *huiusmodi*: *huius* *V*  
 90:29 [p. 144] *delectationem*: *delectationum* *V*  
 90:30 [p. 144] *deficit*: *defecit* *V*  
 96:11 [p. 154] *reliqui*: *relinqui* *V*  
 97:10-11 [p. 156] *Nominibus*: *om.* *VT* *in marg.* *M*  
 97:16 [p. 156] *ipsos<sub>2</sub>*: *ipsi* *VTMG* *ipsis* *A*  
 98:13 [p. 158] *quam*: *quem* *V*  
 98:15 [p. 158] *circumscribiliter*: *circumscripabiliter* *V*

- 99:6 [p. 160] ipsam: ipsum *V*  
 103:4 [p. 162] aliis: alii *V*  
 104:6 [p. 164] sursumactione: sursumactive *V*  
 105:4 [p. 164] solo: soli *V*  
 111:9 [p. 174] sequestratur: sequestretur *VTMAG*  
 113:3 [p. 176] omnem: rationis *add. V*  
 115:18 [p. 180] quam: quod *V*

MODIFICATIONS FOR NOTES TO *QUAESTIO DIFFICILIS*  
 [in Vol. II]

- QUAESTIO DIFFICILIS: *non habet V*  
 3:2 [p. 182] exardescit: exardescet *V*  
 6:10 [p. 186] id est<sub>2</sub>: scilicet *V*  
 6:19 [p. 186] cognoscit: cognovit *V*  
 8:11 [p. 190] hoc: isto *V*  
 8:12 [p. 190] et: vel *V*  
 10:6 [p. 192] facit: faciet *V*  
 11:8 [p. 194] est: ut *V*  
 11:9 [p. 194] est: ut *V*  
 13:2 [p. 194] unionem: unionem *V*  
 14:1 [p. 196] capitulo: *non habet T*  
 14:7 [p. 196] ipsos: ipsis *V*  
 14:7-8 [p. 196] deificatos: deifactos *VT*  
 15:8 [p. 198] vocat: vocet *V*  
 15:12 [p. 198] prius: primo *V*  
 21:10 [p. 204] ergo: igitur *V*  
 24:3 [p. 206] omni: animi *V*  
 25:12 [p. 208] adaptatam: adoptatam *VTM* adaptatam *A* adoptata *G*  
 28:7 [p. 210] percipit: percepit *VTMAG*  
 28:16 [p. 212] imaginationem: imaginatione *VTMA* imagine *G*  
 30:1 [p. 212] Ultimo omnis meditatio *habet A*  
 30:1-3 [p. 212] in ... contemplatio: *om. A*  
 30:2 [p. 212] nulla: ulla *VTM* ulla *aut* nulla *scribit G*  
 30:3 [p. 212] sine amore: sine affectione amoris *AG*  
 30:3 [p. 212] amore: amoris *V* amore *T*  
 30:4 [p. 212] non: *habet M*  
 30:6 [p. 212] adfectum: affectionem *VTMAG*  
 36:2 [p. 216] tangi: *om. V*  
 40:14 [p. 220] persistere: persistare *V*  
 40:16 [p. 220] perfecta: perfecte *V*  
 40:17 [p. 220] praevia: previe *V* [=praeviae]  
 41:12 [p. 222] utraque: *habent VT*  
 43:9 [p. 224] currat: currit *V*  
 44:1 [p. 224] quintum: *habet V*  
 44:12 [p. 224] quia: Quod *V*  
 44:22 [p. 226] sic: sicut *V*

- 44:25 [p. 226] abscinditur: absciditur *V*  
44:26 [p. 226] supernatans: superenatans *V*  
46:9 [p. 228] ergo: igitur *V*  
46:18 [p. 228] milleties: millesies *V*  
47:25-26 [p. 230] miserabiliter: mirabiliter *habent VT MAG*  
47:30-31 [p. 230] quotiescumque: quotienscumque *habent VT*  
47:31 [p. 230] milleties: millesies *V*  
49:2 [p. 232] scholasticus: discipulus *add. VT MAG*  
49:16 [p. 232] Amen. *G: transforma in Amen. V* [in last line of notes]