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').

| abbrev. | abbreviat/abbreviant |
| add.    | addid/addunt        |
| corr.   | corregit/corrigunt  |
| del.    | delet/delent        |
| in marg.| in margine          |
| lin.    | linea/lineam        |
| om.     | omittit/omittunt    |
| suppl ev.| supplevit/suppleverunt |

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


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.


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


9. Francis Ruello (p. 12 of Vol. I of his translation and edition of Hugues de Balma’s *Théologie Mystique* (Paris: Editions 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.


11. Note, as well, *Dionysiaca* 1525 [i.e., Thomas Gallus’s paraphrase on p. 681 of Vol. I]. See also the suggestive passages at *Dionysiaca* 9711-3; 8397; 7954-7962; 8001; 8804; 9404.

12. *Via Unitiva* 32.

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.
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 simil 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 ha[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).
31. See, for example, Dionysiaca 63; 96; 116; 427-33; 461; 533; 609.
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
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 Pleteje and Pletrje (situated in Kranjsko (German: Krain), a region of Slovenia). 
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: Librarie 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. 

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.


6. The word “next” points to the subsequent via illuminativa.

7. Canticle of Canticles 1:1 (Song of Solomon 1:2).


9. That is, the soul ascends unto the unitive stage.

10. Analogical interpretation is interpretation in terms of the conceptualizations of mysticism.


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]


7. The mind’s Forerunner, here referred to, is Jesus Christ


VIA ILLUMINATIVA [in Vol. I]

1. Psalms 83:6-7 (84:5-6).

2. Cf. Nicholas of Cusa, De Mente 13 (149).


5. Dionysiaca I, 568, 4 - 569, 1.


10. John 17:3.


13. The word “sursumactio,” construed literally, indicates an act of elevation, a being elevated by someone or something else.
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.

22. Canticle of Canticles (Song of Solomon) 8:6.
23. Canticle of Canticles (Song of Solomon) 2:5.
24. Canticle of Canticles 1:3 (Song of Solomon 1:4).
25. Canticle of Canticles 1:3 (Song of Solomon 1:4).
28. Isaiah 31:3.
29. Isaiah 45:15.
31. Canticle of Canticles (Song of Solomon) 2:3.
32. Canticle of Canticles (Song of Solomon) 2:3.
34. Philippians 2:11.
35. Jeremiah 31:3.
37. Isaiah 59:2.
42. Isaiah 31:9.
43. Canticle of Canticles (Song of Solomon) 2:10.
44. Canticle of Canticles (Song of Solomon) 3:1.
45. I Corinthians 6:17.
49. Canticle of Canticles (Song of Solomon) 4:12.
50. Canticle of Canticles (Song of Solomon) 2:1.
51. Canticle of Canticles (Song of Solomon) 5:2.
52. Wisdom 9:15.
53. Canticle of Canticles (Song of Solomon) 2:14.
54. Canticle of Canticles (Song of Solomon) 4:7.
57. Psalms 33:9 (34:8).
60. Genesis 15:1.
64. Job 40:18.
66. Psalms 90:15 (91:15).
67. I Corinthians 13:5.
68. Matthew 5:45.
70. Psalms 1:1.
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. Canticle of Canticles 1:1 (Song of Solomon 1:2).
2. Wisdom 8:1.
5. I Corinthians 6:17.
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. Canticle of Canticles 1:3 (Song of Solomon 1:4)
13. See Section 9 above.
16. II Timothy 1:12.
17. Romans 8:35 and 38.
19. The expression “natural philosopher” here indicates a philosopher who makes inferences from nature—infenences to religious and metaphysical truths. Cf.
Notes to the Via Unitiva

the expression “natural theology.”
22. Dionysiaca I, 568.
29. Cf. with Cicero and Augustine. See, e.g., Augustine’s De Civitate Dei XIX, 21, 1 (PL 41:649).
32. Psalms 146:2 (147:2).
33. Psalms 33:6 (34:5).
34. I Timothy 6:16.
37. Iohannes Cassianus, Consolationes I, II, 1 (CSEL XIII, p. 8).
38. Iohannes Cassianus, Consolationes I, II, 1 (CSEL XIII, p. 8).
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.
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.”
47. Philippians 3:8.
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.
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).


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.

66. Psalms 120:1 (121:1).
68. Tobias 12:12.
70. Tobias 12:1-3.
75. Matthew 26:39-44.
77. Acts 1:10.
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.
89. I Peter 4:1.
90. II Timothy 2:12.
91. I Peter 1:12.
95. Wisdom 5:8.
97. II Corinthians 11:28.
98. II Corinthians 11:29.
100. Luke 15:4-5.
104. “… the foregoing two things”: viz., the food of reflecting upon Christ’s suffering and the food of compassion.
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. Dionysiac I, 567-569.
111. Canticle of Canticles (Song of Solomon) 4:9.
114. Dionysiac I, 386-387. See also Colossians 2:3.
115. Dionysiac I, 567 and 568.
117. Dionysiac I, 567.
118. James 1:17.
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).
125. Romans 1:20.
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 Dionysiac I, 578 [p. 710].
131. Dionysiac I, 567.
133. Cf. Dionysiac I, 385-386. See, below, Section 14 of Quaestio Difficilis.
134. Dionysiac I, 568.
136. Dionysiac I, 568.
137. Dionysiac I, 568.
139. Ecclesiasticus 24:11.
Notes to the Via Unitiva

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.
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.
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).
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.
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).
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.
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.
21. See n. 2 above.
22. Dionysiaca I, 565.
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*14-15) and III, 8 (432*7-9).
27. Canticle of Canticles (Song of Solomon) 5:16.
29. Dionysiaca I, 569.
30. This idea, but not these words, is in Dionysiaca I, 569.
32. “weight of love” is a metaphor borrowed from Augustine’s Confessions.
34. I Corinthians 2:6.

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 “occul-tissime”.
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 “aliquod”, 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 “favorabiliiter”, 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 “repraesentas”, 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. 241v, has “proprie”).
n15. Here V has “quomodo”, whereas p [at 24:40 (p. 220)] has “quò”.
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 “hoe”, 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 “videbı̈s”, 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 “praemiabitus”.
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 “fidelı̈”.
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 “angogiam”; 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 “abscedetur”, whereas p [at 45:14 (p. 258)] has “absicde-
36. 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) right-
3a. 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 pre-

n3. Here V has “dicatur”, whereas p [at 7:19 (p. 20)] has “dicitur”.
n4. Here V has “amoremi”; 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 “judicetur”, whereas p [at 12:7 (p. 28)] has “judicatur”.
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 doe 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 18:8 (p. 44)] 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 “haberent”.
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 “interfectionem”, 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 “imme-
diate”.

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” 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 cor-
rects “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 “conse-
quenter”.

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 “exerci-
tationibus”.

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n52. Here V omits “ei”, which T₂ has (in marg.), as does p [at 63:16 (p. 100)]. The present translation here follows T₂.

n53. Here V has “promittenti”, whereas p [at 65:13 (p. 104)] has “promitentem et”.

n54. Here VM have “vino”, whereas T₂ and A have “vivo”, as does also p [at 67:9 (p. 106)]. The present translation here follows T₂.

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 “manudicitem”, 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 “deliquerunt”, whereas p [at 76:17-18 (p. 120)] has “dereliquerunt”.

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 as “fecibus” [from “faex”), whereas p [at 75:4-5 (p. 118)] has “sensibus”.

n66. Here V has “interfectione”, whereas p [at 79:5 (p. 126)] has “interfectionem”.

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 V [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 Ar-riopagitae”.

n75. Here V has “misterio”, whereas p [at 84:12 (p. 134)] has “Magisterio”.

n76. Here V has “perfetto”, 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”, whereas p [at 86:16 (p. 138)] omits.

n78. Here V has “transcentis”, whereas M rightly has “transcendit” (correc-tura), as does also p [at 88:2 (p. 138)]. The present translation here follows M.

n79. Here V has “dicitur”, 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 “delectionationem”, whereas p [at 90:29 (p. 144)] has “delectionatem”. 
n84. Here V has “deficit”, 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 does p [at 97:12 (p. 156)] and the Dionysiaca. The present translation here follows A.

n87. In the corresponding Latin sentence V has “nos₂ ipsi”, whereas p [at 97:16 (p. 156)] has “nos₂ ipsos”, as does the Dionysiaca for John the Sarracen’s Latin translation. Cf. the Latin text of Quaestio Difficilis 14:7, where V has “nos₂ 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 “aliis”, 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 delusionibus”, although the Dionysiaca has “risibus et delusionibus”, whereas p [at 112:6 (p. 176)] has “risibus et delusionibus”.

n94. Here V has “rationis”, which p [at 113:3 (176)] omits.

n95. Here V has “pš”, 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 “exardescit”, whereas p [at 3:2 (p. 182)] has “exardescet”.

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 VTMA 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 “percepi”, whereas p [at 28:7 (p. 210)] has “percipi”.

n13. Here VTMA have “imaginatione”, whereas p [at 28:16 (p. 212)] has imaginationem and G has “imagine”.

n14. Here VTMA 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 “affeccione 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 “derelinqu”, 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 “absceditur”, 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.

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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]


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

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

CORRECTIONS FOR VIA PURGATIVA [in Vol. I]

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

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


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

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


3:9 [p. 150] occultissime: transforma in occultissimo [=V ]
Corrections for Printed Edition of Latin Text

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 sufficit* [=V]
7:3 [p. 158] magis multiplicer: *transforma in multiplicer 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: *de 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 summus* [=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] artius: *transforma in artius* [=V]
7:9 [p. 184] aspirat: *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 favorabilius* [=V]
17:12 [p. 204] super: *transforma in supra* [=V]
19:2 [p. 208] tum, etc."; *transforma in tuum", etc.
20:3 [p. 210] terra: *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]
Corrections for Printed Edition of Latin Text

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: addesuum [=V ]
39:5 [p. 248] fidel: 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: addesuiipsius [=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] diligent: transforma in diligat [=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 theologos [=V ]
35:5 [p. 58] de: transforma in in [=V ]
35:28 [p. 60] et multi: transforma in in multis [=V ]
Corrections for Printed Edition of Latin Text

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; adde ad [=V]
41:3 [p. 66] immituit: 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]
46:7 [p. 76] enim: delendum est [non habet V]
48:9 [p. 78] libera: liberam [=V]
48:14 [p. 78] dominatur: dominetur [=V]
50:17 [p. 82] et: transforma in in [=V]
51:5 [p. 82] spiritualm: 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: haec [=V]
63:14 [p. 100] exercitabam: transforma in excitationibus [=V]
68:5 [p. 108] Prophetae: transforma in Propheticum [=V]
70:13 [p. 112] meam: transforma in meum [=V]
70:14 [p. 112] et ‘proieisti: transforma in ‘et proieisti
70:20 [p. 112] laude: transforma in laudem [=V]
72:5 [p. 114] magis: adde alia [=V]
73:2 [p. 116] duo: adde alia [=V]
73:16 [p. 116] dicitur: transforma in dicetur [=V]
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]
82:11 [p. 132] quae: transforma in qui [=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] delectionem: transforma in delectionum [=V]
Corrections for Printed Edition of Latin Text

90:30 [p. 144] deficit: transforma in defect [=V ]
96:11 [p. 154] reliqui: transforma in reliqui [=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: 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 ]
28:16 [p. 212] imaginationem: transforma in imaginatione [=V ]
30:2 [p. 212] nulla: transforma in nulla [=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 ]
40:16 [p. 220] perfecta: transforma in perfecte [=V ]
40:17 [p. 220] praevia: transforma in praeveia [=V ]
43:9 [p. 224] currit: 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] abscinditur: transforma in abscinditur [=V ]
44:26 [p. 226] supernatans: transforma in superatans [=V ]
46:9 [p. 228] ergo: transforma in igitur [=V ]
47:30-31 [p. 230] quotiescumque: transforma in quotiescumque [=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 hierarchia angelorum add. V*
1:12 [p. 146] *illad: 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*
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 recta est*
8:3 [p. 160] *om. V*
10:9 [p. 164] *hac: hoc V*
11:6 [p. 168] *commendatur: commendetur V*
13:8-9 [p. 172] *quendam: quemquam 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
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
17:12 [p. 204] super: supra V
p. 208, re nota pro linea 19:1: muta captata in captata de
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
24:40 [p. 220] quo: quomodo V quomodo in quoniam transformat T
28:11 [p. 228] haec: hoc V
p. 230, re nota pro linea 19: transforma 19 in 18
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
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
MODIFICATIONS FOR NOTES TO VIA UNITIVA [in Vol. II]

VIA UNITIVA: non habet V
1:2 [p. 8] ascenditur: ascendatur V
6:15 [p. 18] et: etiam V
7:14 [p. 20] habitat: inhabitat V
7:19 [p. 20] dictur: dicatur V
8:11 [p. 22] vere: vero V
12:7 [p. 28] iudicatur: iudicetur V
12:19 [p. 28] pretiositas: 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: theologice [=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
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
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
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] invenit: inveniretur V
38:2 [p. 64] gaudia: ex gaudiam corr. V
38:5 [p. 64] in: aut in, aut in in verbo insensibilibus om. VTMAG; in
   insensibilibus coniecturavi
39:1 [p. 64] quod: ad add. V
41:3 [p. 66] immittunt: 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
48:9 [p. 78] libera: liberam V
p. 78, re nota b: pone in paginam 80
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
54:6 [p. 88] decoratur: decoretur V
55:7 [p. 88] quanto: habet A
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
70:13 [p. 112] meam: meum V
70:20 [p. 112] laude: laudem V
75:1 [p. 118] quod: quo V
76:17 [p. 120] quia: habet V
76:17-18 [p. 120] dereliquerunt: deliquerunt V
79:5 [p. 126] interfectionem: interfectione V
82:11 [p. 132] quae: qui V
82:12 [p. 132] excessu: excessus V
86:8-9 [p. 138] perfectio: perfecto V perfectio T
88:7 [p. 140] dicuntur: dicentur V
89:3 [p. 140] parte: a parte V
90:5 [p. 142] odorabilis: odorabilis V
90:22 [p. 142] huiussmodi: huisus V
90:29 [p. 144] delectionem: delectionum V
90:30 [p. 144] deficit: defecit V
96:11 [p. 154] reliqui: relinqui V
97:16 [p. 156] ipsos,: ipsis VTMG ipsis A
MODIFICATIONS FOR NOTES TO QUAESTIO DIFFICILIS

[Quaestio difficilis: non habet V]

3:2 [p. 182] exardescit: exardescet V
6:10 [p. 186] id est: 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: unitionem V
14:1 [p. 196] capitulol: 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 adaptata A adoptata G
28:16 [p. 212] imaginationem: imaginacione 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 VTMA 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
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
44:26 [p. 226] supernatans: superenatans V
46:9  [p. 228] ergo: igitur V
46:18  [p. 228] milleties: millesies V
47:30-31 [p. 230] quotiescumque: quotienscumque habent VT