

God, with your virtue, here begins the Tree of Science

Prologue

Desolate and in tears, Raymond stood under a beautiful tree and expressed his desolation in song to mitigate some of the sorrow he felt because he could not obtain in the Roman Curia the holy work of Jesus Christ and of all Christendom for the public good.

While Raymond stood forlorn in the midst of a picturesque valley abounding with many fountains and many splendid trees, a monk who was walking through the valley heard him sing. Attracted by the mournful and poignant song, the monk followed the sound of the voice and came over to where Raymond stood. When he saw the cut of Raymond's garments and his flowing beard, the monk guessed that he was some kind of religious man from a foreign nation and addressed him in these words.

"My friend, what ails you, and why are you weeping? Please tell me your name and what country you come from. If I can do anything for you, I will gladly do everything I can. You look utterly forlorn and I want you to have some consolation; I want you to find consolation in our Creator because you are someone who contemns and disregards the fleeting life of this world".

Raymond introduced himself by name and spoke at length about his condition in life.

The monk was delighted to meet Raymond and said that he had looked for him for a long time because he wanted to ask him to compose one easily understandable book general to all sciences, so that through such a book the General Art that Raymond had already composed could be more easily understood, for in its current state it seemed too subtle for human understanding.

Moreover, the other sciences discovered by the sages of antiquity are so difficult to understand and take so much time to learn that practically no one can bring such studies to a satisfactory conclusion. And then, different sages have conflicting opinions about many doubtful points. For these reasons, the monk wanted Raymond to write one book general to all sciences that would also help to understand all other sciences. Indeed, a confused intellect poses a great hazard and severely handicaps devotion when it comes to honouring, knowing, loving and serving God and bringing salvation to one's fellow man.

Raymond replied:

"My good monk, I laboured for a long period of time, investigating the truth through various methods. By the grace of God I finally attained the true knowledge I so dearly desired to know and then I committed this knowledge to my books. Now I am desolate because I cannot accomplish an objective that is very dear to me and for which I have laboured for thirty years. Moreover, my books are not much appreciated; instead, let me tell you that many are those who think I am foolish to get involved in this kind of pursuit, and as far as I am concerned, I no longer have the will to write or to compose the book you want from me, nor any other book. Instead, I want to remain sad and desolate as I am; and since our lord Jesus Christ has so few Christian lovers in this world, I propose to go back to the Saracens to raise a protest, to show them the truth of our holy faith and to honour it as much as I can with the grace and assistance that I expect from God who created me so that I would proclaim his honour and reprehend those by whom He is dishonoured in this world."

"Raymond", said the monk, "you really should write the book I am requesting from you, for if you write it, people will understand your intention and you will be absolved from the accusations of stupidity that some level against you, though they do not know you nor do they know your books. Through this book, the true value of your other books will be justly appreciated. You will certainly not be absolved from guilt unless you do all the good that you

are capable of doing among Christians, and this book will restore the good you have already done. Moreover, I promise you that if you write this book, I will distribute it to many people and do all the good I can do with it during my lifetime.”

Raymond thought deeply about what the monk wanted from him, and about the good that could follow from writing the book. While he was considering these things, he saw standing before him a beautiful tree abounding in leaves, flowers and fruit and he reflected on the meaning of what he saw.

“Raymond”, said the monk, “what is on your mind, why don’t you answer me?”

“My good monk”, said Raymond, “I am thinking about all the things that this tree signifies, because all things in existence are signified by it. For this reason, I now want to write the book you requested and I want to compose it by considering the significations that this tree conveys to me through seven things, namely its roots, its trunk, its branches, its twigs, its leaves, its flowers and its fruit. And I intend to order the process of this book around these seven items.”

The Divisions of this Book

This book divides into sixteen parts, which make up this tree of science.

- 1) The first part is about the elemental tree.
- 2) The second is about the vegetal tree.
- 3) The third is about the sensual tree.
- 4) The fourth is about the imaginal tree.
- 5) The fifth is about the human or rational tree.
- 6) The sixth is about the moral tree.
- 7) The seventh is about the imperial tree.
- 8) The eighth is about the apostolic tree.
- 9) The ninth is about the celestial tree.
- 10) The tenth is about the angelic tree.
- 11) The eleventh is about the eviternal tree.
- 12) The twelfth is about the maternal tree.
- 13) The thirteenth is about the Christian and divine tree.
- 14) The fourteenth is about the divine tree.
- 15) The fifteenth is about the tree of examples.
- 16) The sixteenth part is about the tree of questions.

All sciences can be dealt with through these sixteen trees.

- 1) The elemental tree is included in this science as a means for knowing the natural properties of the elements, what the elements are, what operations they perform and what things follow from them.
- 2) The vegetal tree serves to give knowledge about plants, their acts of vegetation and the operations that arise in them following the natural properties of their natural instincts and appetites.
- 3) The sensual tree provides an art for knowing about things that are sensible, about things that are sensed and about their acts of sensing.
- 4) The imaginal tree provides an art and a method for knowing the impressions that are made by vegetated, elemented and sensed objects in the imagination
- 5) The human or rational tree provides ways of knowing about the principles of spiritual and corporeal things, the conjunctions between them, their natural properties, the ultimate purpose of the causes that exist for the benefit of humans, the inherent dispositions and habits of human beings and about many other things that we discuss in the fifth part of this book.
- 6) The moral tree provides knowledge of human virtues and vices and of the things that cause the virtues and vices to be present or absent.
- 7) The imperial tree provides knowledge about the governance of princes and about the purpose for which they are public persons placed in charge of the common good.
- 8) The apostolic tree provides knowledge about the vicariate that Jesus Christ handed down to Saint Peter, about the holiness required of prelates and of their subjects and about the purpose for which prelates are elected to take charge of the common good.
- 9) The celestial tree provides knowledge about the impressions that bodies in heaven above make in bodies here below and about the natural characteristics that bodies here below receive from those in heaven above.
- 10) The angelic tree provides knowledge about the quiddity of angels, their intrinsic operations, the glory they give to God and the reinforcements they supply to humans.
- 11) The eviternal tree provides knowledge about Paradise and Hell and about continuous and unending duration in the afterworld.

- 12) Through the maternal tree, we can understand how Our Lady Holy Mary is the mother of just men and of sinners, we can know about the hope and the help that we have and that we can have in her and from her and about the respect and the glorious love that exists between Our Lady and her son Jesus Christ.
- 13) Through the divine and human tree, we can know Jesus Christ, understand the participation between divine nature and human nature and know how Jesus Christ is the ultimate perfection of all created beings.
- 14) Through the divine tree, we can understand God and the operations He has in himself and in creatures, and the ultimate perfection that God has in himself and that we can have in God.
- 15) Through the tree of exemplars we can understand the exemplars derived from the previous trees and we show how to investigate and demonstrate their natural properties. This tree is very useful to preachers.
- 16) Through the tree of questions, we can understand the methodical art of putting questions and solving them. In addition, we can know how to investigate the truth about things and how to destroy and confound the errors written in many books that blind so many people and keep them in the dark.

The elemental tree

This tree divides into seven parts.

- 1) The first part is about its roots.
 - 2) The second part is about its trunk.
 - 3) The third part is about its branches.
 - 4) The fourth part is about its twigs.
 - 5) The fifth part is about its leaves.
 - 6) The sixth part is about its flowers.
 - 7) The seventh part is about its fruit.
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- 1) By its roots we understand the principles of the General Art, which are goodness, greatness, duration, power, wisdom, will, virtue, truth, glory, difference, concordance, contrariety, beginning, middle, end, majority, equality and minority.
 - 2) By the trunk, we understand the aggregate of all corporeal principles. It results in one confused body called the Chaos that fills up the full extent of space below the Moon. Throughout this Chaos, the species of all corporeal beings are disseminated or diffused along with their habitual dispositions so that this body is a confused substance subjacent to the accidents of elemented things.
 - 3) By the branches, we understand the four elements, namely fire, air, water and earth, which are the substantial principles of the elemented things sustained in them. The simple elements cannot be sensed and they are incorruptible because of their simplicity.
 - 4) By the twigs, we understand the four masses, namely the four compound and sensible elements, namely the fire that we sense in a flame, the air that moves between us and the Moon, the water in seas, fountains and rivers, and the earth in which our life is sustained. All these are limbs of the elemental tree.
 - 5) By the leaves, we understand the accidents of corporeal and corruptible things, such as quantity, quality etc.
 - 6) By the flowers, we understand instruments for doing things. For instance, hands are instruments for working, and feet are instruments for walking.
 - 7) By the fruit, we understand elemented things such as stones, apples, people, lions, fish, birds, gold and silver.

The first part of the elemental tree, namely the roots.

Goodness

In this part, we intend to give definitions of goodness and of the other principles so that the principles can be known by their definitions.

Goodness is the being by reason of which good does good, and thus it is good to be, and not to be is evil.

Goodness is a root of the elemental tree inasmuch as the tree is good in goodness and as it does good by reason of goodness by producing the primary things of nature, namely its branches, its twigs and its other parts, and the privation of it and of its operation would be evil. Its operations are primary insofar as all natural elemented things derive from it, for they are all essentiated from its essence. Goodness is a principle universal to all the parts of the tree that are good, such as the tree's greatness, which is good in goodness, and the same with duration, power and the other parts. Thus, goodness is the root of all the parts of the tree that receive their likenesses from goodness and that are good on account of it.

This general goodness in itself is full in itself and full of the other parts. It is full in itself and of itself inasmuch as it has in itself essential and concrete parts, which are of its specific natural essence, namely the bonificative, the bonifiable and bonifying. Goodness is full of the other parts as it is great through greatness, durable through duration and powerful through power. For these reasons, goodness is a root of the tree along with the intrinsic complement of fullness that we mentioned above, whereby goodness is a complete reason due to which the tree is good and does good.

Because goodness is full of itself and of other things, it must be a substantial root, for otherwise it would not be full of greatness, given that substance is greater than accident; nor would the tree be substantially good. Such a privation of substantiality would be evil, and it would create a vacuum in the tree and in its parts. Therefore, goodness is a substantial part so that nature does not suffer a vacuum.

Inasmuch as goodness is great in greatness, durable in duration and powerful in power, and likewise with the rest, it is subject to accidents, which are likenesses that it assumes from the other parts; and inasmuch as the other parts take on likenesses from it, these likenesses that they receive are accidents, as greatness is good in goodness, and so are duration, power etc. This is the general fountainhead of all the accidents that arise from the substantial parts.

Greatness

Greatness is the being through which goodness, duration etc. are great, encompassing all the extremes of being. Greatness is a substantial root of the tree so that the tree is substantially great and so that greatness is what it is, because if greatness was not a substantial principle, then smallness would be present in goodness, duration, power, virtue etc. and thus it would not be what it is, nor would the tree be great, which is impossible. Therefore, greatness is substantial in itself, whereas the likenesses it produces are accidental, just as we said about goodness. However, given that greatness is one part of the tree, the tree is substantially great on account of greatness in the same way as the whole is essentially whole on account of its parts. To prove that duration, power and the remaining roots of the tree except contrariety are substantial parts, it is sufficient to give the same proofs that we gave regarding goodness, greatness etc., which are also substantial parts.

However, we do not say that contrariety is a substantial part, as we proved in the General Table.

Through the same greatness we derive knowledge of the greatness that the tree has in its roots, its trunk, its branches, its twigs, its leaves, its flowers and its fruit.

Duration

Duration is the property through which goodness, greatness etc. are durable. Goodness lasts through duration as it exists and acts, because duration is good in its existence and action through goodness. Just as a root assumes influence from the earth in which it participates, so does duration act as a root from which goodness assumes in itself the influence that makes it durable, and that also gives duration to the likenesses of itself that goodness gives to the remaining parts of substance. The things we said about goodness also apply to power etc. For these reasons, duration is a reason through which the tree and all its parts are durable.

Power

Power is that through which goodness, greatness, duration etc. can exist and act. Goodness exists, and inasmuch as it exists, it has power to exist, for without its power to exist, it would not exist. Given this condition of the reasons of goodness and power, goodness exists as much as it can exist just as power is subject to the reason of goodness inasmuch as it is good through goodness. Through power, goodness can have its own operation within itself,

namely bonifying, which it could not have without power, so that power must have the act of powering in itself, through which goodness can have its act of bonifying, which it could not have if power did not have an act of powering. Therefore, power is a root of the tree along with bonifying inasmuch as bonifying is enabled by powering. The same applies to magnifying, enduring and the rest. Thus, powering in the tree follows from things made possible by its own reason and by reason of its parts. And the things that are impossible in it are impossible because they do not exist by reason of their own principles, just as it is impossible for fire to convert essentially into water, or for water to convert into fire, or for one species to convert into another.

Wisdom

Wisdom is that by reason of which the wise understand. In the elemental tree, there are natural instincts such as fire, which has a natural instinct to heat air so as to be in concordance with it and to heat water so it can be in opposition to it, so that generation follows from concordance and corruption follows from contrariety, given the fact that generation convenes with being and corruption convenes with non-being. Hence, for these reasons, fire has a natural instinct for performing such operations, although it has no discretion, for the elemented things that have no discretion nonetheless have natural inclinations to fulfill their intended purpose, and such natural instincts stand habituated in the figure of wisdom or science in humans. This is why natural instinct is a root of the elemental tree, and by reason of it, natural instincts are habituated and diffused in it.

Will

Will is that through which goodness, greatness etc. are lovable. In the elemental tree's own nature there is no spiritual will, though the wills of irrational animals are habituated and disseminated in it as seeds, as are the appetites of plants and of elemented things, these appetites are the natural appetites of natural causes desired by reason of goodness and of the other principles. Fire, for instance, has an appetite for heating air so as to give its likeness to air, a plant has an appetite for rain so it can live on it and grow, a lion has an appetite for a lioness so it can conserve its own species, a lion has a thirst for water so it can give moisture to its hot and dry parts; and so forth with other elemented things.

This natural appetite is a root of the elemental tree through which it can have particular natural appetites which are habituated and diffused under the universal appetite we are discussing.

Virtue

Virtue is the origin of the union of goodness, greatness etc. Virtue arises from the unity of goodness in the act of bonifying inasmuch as bonifying arises virtuously from the bonificative and the bonifiable, and the virtue arising from the bonificative and the bonifiable makes the act of bonifying virtuous along with the bonificative and the bonifiable. The same applies to the arising of virtue from other primary and secondary causes. This virtue is a root of the elemental tree, through which the tree has virtue in itself and in its parts so that they are virtuous and so that they operate with virtue.

Truth

Truth is that which is true of goodness, greatness etc. And verifying is that which is true of bonifying, magnifying etc. Fire is a being and as such, its being is true, for if its being was not true, it would simply not be. Therefore, fire truly exists as a being through truth just as it truly exists in heating through heat and in lighting through light. The truth which gives true being to primordial things is the universal root of the other truths comprised in the

elemental tree. It is the genus whereas the other truths are species diffused and habituated in the tree, and other individuated truths derive from species, such as the truths of fire and of the other elements, and these species belong to the root, which is the genus, or the general root. In addition, there are individuated truths such as the heat of pepper and garlic and the moisture and coldness of gourd.

Glory

Glory is the delight in which goodness, greatness etc. repose. The glory that comes with discretion belongs only to the rational soul and as such it is not simply present in the elemental tree; however, its likeness is figuratively present in the elemental tree whose parts repose in natural corporeal delight. For instance, fire enjoys giving its likeness to air by heating it, and fire enjoys being dried by receiving dryness from earth, and with this appropriated dryness fire enjoys destroying the moisture of air to compel air to receive its heat and to give less moisture to water; fire enjoys opposing water by heating it to mortify its coldness. Similarly, other natural things enjoy their operations, for instance, plants enjoy producing flowers and fruit, lions enjoy having intercourse with lionesses and so forth. Hence, the natural and general delight we are discussing is a root of the elemental tree through which specific and individual instances of the delight that some things have in others are disseminated in the tree as we said earlier.

Difference

Difference is that through which goodness, greatness etc. are clear reasons without confusion, and it is that through which the bonificative and the bonifiable are without confusion. Difference is a general root through which primordial natural things are different, as are secondary things such as goodness, greatness etc. in creatures which are not identical, instead, they are different through difference inasmuch as one thing is not another. The same applies to the bonificative, bonifiable and bonifying that are differentiated in goodness; and to the magnificative, magnifiable and magnifying that are differentiated in greatness. Thus, difference is a reason and an occasion whereby plurality arises from many things that are substantially different, which cannot be without difference and unless difference as a substantial principle is present in its substantial parts, namely the differentiative, differentiable and differentiating, which are parts of its essence and substance.

Difference is an accidental principle in yet another way, for instance, a tree and a stone are different by accident inasmuch as they are not different per se, but by reason of difference. For instance, a tree is not coloured per se inasmuch as it is subject to the species of trees, but it is coloured inasmuch as it is subject to the species of colour.

Difference has three species. Difference exists between sensual things, as between a man and a donkey, for they are of different species.

Difference exists between sensual things and intellectual things, as between the body and the soul that are differentiated by difference.

And difference exists between intellectual things, as between the intellect and the will and between God and angel that are differentiated by difference.

Through the three said species of difference, all beings are different. However, in the elemental tree there is no difference of spiritual things, but only of sensual ones. Through difference, the elemental tree has species disseminated or diffused in it and differentiated from each other, as are the species of a bull and of a donkey, of an apple and of a horse, of a leaf and of a flower and likewise with other substantial sensual elemented things. For these reasons, difference is a root of the elemental tree. From this difference derive all specific differences that exist in the tree potentially through matter and habitually through form.

Concordance

Concordance is that through which goodness, greatness etc. are concordant in unity and in plurality.

Many things are concordant in unity and in plurality through concordance, for instance, goodness, greatness etc. are concordant so as to be parts of one substance, such as the substance of an apple tree, which is good, powerful and great. Moreover, they are concordant so that each one remains what it is in substance while difference is not lost in this substance, nor do the parts lose their being and their natural properties, for if they were lost in the unity of substance, the plurality of things would be lost, and concordance would be lost due to this loss because it would have no subject in which to be sustained, and thus concordance would oppose itself, which is impossible, given that no being naturally opposes itself.

Therefore, concordance is the reason for unity and plurality, and by reason of this it is a root of the elemental tree, and through this root are disseminated in the elemental tree, which is subject to the human tree, many concordances among the natural things existing in the three species that we distinguished earlier in difference, as between fire and air which are in sensual concordance because they are concordant in heat.

Concordance exists between sensual and intellectual things such as the body and the soul which are mutually concordant so as to constitute one man while each part remains what it is.

There is concordance between intellectual things such as the intellect and the will which are mutually concordant in receiving one object when the intellect receives this object by understanding it and the will receives the same object by loving it.

Contrariety

Contrariety is mutual resistance due to a diversity of ends. This contrariety has three species, as we mentioned regarding difference.

Contrariety exists between sensual things such as fire and water between which there is contrariety due to heat and cold.

Contrariety exists between sensual and intellectual things as between the human soul and body, because the soul naturally looks to the afterlife whereas the body looks to this life.

Contrariety exists between intellectual things as between a good angel and an evil one, and likewise with other similar things.

The contrariety that exists between some sensual things and other sensual things is a root of the elemental tree so that specific contrarieties are disseminated in it as seeds existing under generation, corruption and under contrary ends, as for instance when fire seeks to heat things whereas water seeks to cool them.

The Beginning, or Principle

The beginning is that which relates to everything else by reason of some priority. This principle is a root of the elemental tree so that through it, the tree's parts are primordial and general. Just as a principle is good through goodness, great through greatness, durable through duration and powerful through power, so likewise power etc. are principles through principle, which gives them its likeness just as it receives likenesses from them.

We understand the general principle in two ways, namely substantial and accidental: substantial in the sense of the efficient, formal, material and final causes, and accidental in the sense of quantity, quality, relation and the other general accidents.

The efficient principle is for instance in fire that initiates heating, or in the natural agent that initiates generating, or in a man who generates another man.

The formal principle is for instance the form which informs the matter, such as the vegetative form that informs the matter of a tree inasmuch as it makes it remain vegetal in nature.

The material principle is for instance the matter of iron that is primordial to many things, such as nails, swords and knives.

The final principle is for instance man, who is the final principle of all his parts, for all the parts of a man exist so that the man can exist; or for instance habitation, which is the final principle of a room.

An accidental principle is for instance quantity, which is the principle of measure, and quality, which is the principle of figures and shapes, and likewise with the rest.

Through this general principle, many principles are diffused in the elemental tree, such as disposition, which is a principle of the habits that are diffused and disseminated in species.

The Middle

The middle is the subject through which the end influences the beginning with its likeness and through which the beginning flows back to the end, and it participates in the nature of both. The end influences the beginning with its likeness; for instance, the heater influences the heatable, while the act of heating is in the middle.

The middle has three species, as for instance a nail that joins two boards, or loving that joins the lover to the beloved, or heating between the heater and the heated.

Another modality of the middle is that of measurement, such as the center located in the middle of a circle, and heating, which is located in the middle between the heater and the heatable; understanding which is located between the intellective and the intelligible; the number two, which is between one and three; and the act, which is between the power and the object.

The third species of the middle is the middle between extremes, such as a line between two points, breadth between length and depth, the virtue of temperance, which is between too much and too little; and likewise with other similar things.

According to the three said species, the middle is a root of the elemental tree that has diffused or disseminated in itself many intermediaries, which are disposed to be led from potentiality into act by natural agents. For instance, the said middles exist in a peppercorn, as it has one middle point which is central to its surfaces. Moreover, in the peppercorn there is an act of heating, which joins the heater to the heated, and there are lines, which are terminated middle terms existing within the extremes of the surfaces. Thus, plants and generated things grow to a middle locus, which is the center of growth and generation, whence they descend to the end of privation through corruption.

The End

The end is that in which the beginning reposes. The end has three species.

There is the end of completion, such as the heated object that is the end of the act of heating, because heating exists so that heated objects can exist, just as the seen object exists as the end of the act of seeing, the beloved is the end of loving and the nail is the end purpose of a hammer. And likewise with other natural and artificial things.

Moreover, there is another end, which is the end of privation, such as the privation of virtue, or of sight, or of a dead man.

In addition, there is another modality of the end, such as the end of termination, which determines the boundaries of kingdoms and the extremities of substances.

Majority

Majority is the image of magnitude, immensity, goodness, eternity etc. There are three modes of majority.

There is the majority of substantial things, such as the substance of a man, which is greater in goodness and virtue than the substance of a donkey, especially as it consists of more components, given that reason is absent from donkeys, but present in men.

Another kind of majority is between substance and accident, such as substantial goodness, which is greater than accidental goodness.

Another kind of majority exists between different accidents, for instance: seeing is greater in goodness than heating, and understanding is greater than seeing.

By reason of these majorities, many majorities can exist in the tree, some of which are more major than others. For instance, fire has greater heating power in pepper than in water, a nail has a greater end purpose than a hammer, gold is of greater value than iron for buying and selling, and likewise with other things.

Equality

Equality is the subject in which the end of the concordance of goodness, greatness etc. reposes. This equality is a root of the elemental tree in three ways.

There is equality between one substance and another, as between Raymond and Martin, for both belong to the human species.

Then there is equality between substance and accident, such as quantity, which is as great in extensity as the corporeal substance that exists under it.

Another kind of equality is between one accident and another, as in a decoction made of two plants, one of which is in the fourth degree of heat and the other in the fourth degree of cold, as both are equal in respectively warming and cooling the patient.

There is also proportional equality, as among the organs of human substance which convene according to proportion, even though some organs are greater than others.

Following these modes of equality, the principle of equality is a root of the elemental tree in which are disposed and habituated many natural particular equalities derived from the above mentioned universal equality.

Minority

Minority is being close to nothingness. This minority can be understood in the same way as majority is understood, given that majority and minority are related.

Compared to majority, which has more being than minority has, minority is close to non-being.

Moreover, when things come into being from non-being, they are in minority before being in majority. And when things are corrupted from being into non-being, they are in majority before being in minority. Hence, considering these things, minority is a general principle and a root of the tree through which many minorities come into being, so that the tree contains the dispositions and the potential on account of which some of its parts are lesser than others.

We have discussed the roots of the elemental tree and we gave a doctrine for knowing how the elemental tree is laid out according to its natural roots, as we said. In this way, knowledge can be gained of the primordial natural things which are sustained, disseminated and disposed in the tree and of the way in which they are brought into habit and into act by natural agents which derive and descend from the primordial agents in the same way as the second man descends from the first, or as the second chicken descends from the first. God first created these agents so that they could, through natural operation, bring into actuality the individuals of the species that exist in the tree, as we explained above.

The trunk of the elemental tree

This trunk is what is called the hyle, or the universal chaos. It is the primordial body which exists as the source of all generable and corruptible elemented things, and it is a body composed of prime form and prime matter.

The prime form is an aggregate of the primordial forms we mentioned earlier, as bonificativity, magnificativity, durificativity, powerativity etc. compose one universal form under which they exist as constituent parts of the substance that is aggregated or composed of them, and this is the general form of the trunk.

Prime matter is an aggregate of many matters, namely bonificability, magnificability, durificability, powerability etc. because they are all disposed together so that from them there results one universal matter, just as many parts are disposed together to make one whole. This is the general prime matter of the trunk, and through bonifying, magnifying, durifying, powering and the other acts, universal form is joined to universal matter, and together they constitute one body (called the chaos) in which all particular bodies are disseminated as seeds and disposed to become individuated beings which belong to the being of the universal body, individuated beings such as pepper, garlic, apples, iron nails etc. that are made of the four elements.

Each root of this trunk signifies by its disposition that the trunk is a body. This is proved as follows, by considering goodness as one point, greatness as another point and likewise with the remaining roots. Hence, from the aggregation of goodness with greatness, of greatness with duration and of duration with power, there follows a line, which is length. And from the aggregation of duration with goodness and of power with greatness there follows surface, which is breadth. And given that each point is round because it is full of its essential concretes, such as goodness, which is full of its bonificative, bonificable and bonifying, there follows depth. All the points are mixed with each other so that in their mixture there is continuous quantity, for instance, goodness cannot be great without greatness, nor can it be durable without duration, nor can it be powerful without power; nor can greatness, duration and power be good without goodness. Therefore, the points are mixed with each other in continuous participation.

Thus, we have probed length, breadth and depth, from which a body necessarily results. And this body called the chaos is round and spherical because it consists of round parts (as we said above) and it is located in the concavity of the lunar sphere, which it fills up completely so that nature does not sustain a vacuum, for if nature could sustain a vacuum, natural things could not possibly exist. This trunk, or chaos, is invisible by reason of the state of confusion it is in, and also because its parts are continuous, so that each part is in every other part, whereas visibility belongs only to discrete parts, just as air, for instance, the eyes cannot see air because air participates with the eyes through direct contact. Moreover, because the parts in the trunk such as quantity, quality and the other accidents that are sustained in confusion in the chaos are formless, they must also be in a state of confusion.

The parts that exist in substantial and accidental confusion are disseminated so that they can be formed in individuated things which actually exist within their species, such as a man with his individuated body, or likewise a lion, and in each of them there is continuous quantity, determined quality, etc. Therefore, individuated elemented bodies have pores, or holes from which hair grows on animals and leaves grow on plants, and the chaos comes in and goes out through these pores, just as light transitions through glass and just as water seeps through holes.

The general trunk is made of its roots, which are primary causes. Hence, because the trunk consists of primary causes, it has a natural aptitude for consequently giving rise to secondary causes such as fire and to other elemented things that arise from it, as for instance: a plant, a man, a bird or a fish. Hence, as the trunk consists of goodness, greatness and of its

other parts, the secondary causes that arise from the trunk arise by reason of goodness, greatness etc. as in a plant that is good and great due to the goodness and greatness of the trunk, and thus, one goodness proceeds from another goodness, one greatness proceeds from another greatness, and likewise with the other natural parts.

This general trunk constitutes a third number, just as when bread is made of water, the flour and the water transit to a third number, which is neither water nor flour, although it is made of them. Likewise, a plant is not the four elements although it is made of them. And as the trunk transitions to a third number inasmuch as it is neither goodness nor greatness nor any of the remaining primary constituent parts, so do specific trunks or stems which exist potentially in the general trunk transit to another species and another number when the natural agent touches the general trunk by way of generation in the same way as the vegetative power vegetates bread into flesh when it transmutes the matter of bread and makes it stand under another species.

This trunk is a substance by reason of its substantial parts from which it is aggregated or composed, namely of substantial goodness, greatness and the rest, and it is subjacent to the accidents of its parts. Hence, in the same way that substance is made or constituted of substantial parts, so likewise its accidental part is constituted of many accidents that are present in it, which are the quantities of goodness, greatness etc. from which is made one general quantity composed of simple quantities and transferred to a third number from which arise specific quantities existing within species, such as the quantity of a horse, or of an apple or of an ox. And this transit is made by natural agents through the process of generation. Thus, the trunk is a universal aggregate of substantial and accidental parts.

The branches of the elemental tree

The branches of the elemental tree are the four simple elements. They are four in number so that difference, concordance and contrariety can exist among them. Indeed, difference, concordance and contrariety could not be received among three or less elements. If there were five elements, one of them would be superfluous because four elements suffice to enable difference to be both in concordance and in contrariety. For instance: the difference between fire and air is in concordance through heat inasmuch as fire and air are both of a warm complexion, and it is sufficient for difference to be in the contrariety between fire and water, inasmuch as fire is hot and water is cold. Likewise, earth must stand in the concordance of dryness that exists between fire and earth, and it must stand in the contrariety of earth and air through dryness and moisture, which are contraries. But this could not be so if there were not four elements. Likewise, the concordance between fire and air must be concordant in heat, whereas air and water must be concordant in moisture, and water and earth must be concordant in coldness. Moreover, the same applies to contrariety in its own way, as it must be subject to the hot and the cold complexions as well as to the moist and the dry complexions. For instance, all these complexions are present in pepper, and this is sufficient to compel pepper to be subject to the abovementioned differences, concordances and contrarieties. In addition, because there are neither more nor less than four elements, they are aptly disposed to be configured in elemented things in square, circular and triangular figures, and these three figures must necessarily be situated in all elemented things.

The square figure is made by the four elements in the following way:

- a straight line extends from fire to air through their concordance in heat,
- a straight line extends from air to water through their concordance in moisture,
- a straight line extends from water to earth through their concordance in coldness
- a straight line extends from earth to fire through their concordance in dryness.

From these four lines of concordance there results in elemented things the natural square through which the elements extend in amplitude.

The circular figure arises from the way in which the elements enter into each other: fire enters into air by giving it heat, while the heat does not abandon its own subject, which is fire. Likewise, air enters into water by giving it moisture; and water enters into earth by giving it coldness; and similarly, earth enters into fire by giving it dryness. Thus, roundness is present in elemented things in the shape of things like apples, or human heads.

The triangular figure is caused by the lines that go out from fire to air, from fire to earth and from earth to air. This triangle is made of two concordant lines and one contrary line, as are the triangle of air, fire and water, the triangle of water, air and earth and the triangle of earth, water and fire. Thus, there are four triangles that make up the square, and the square makes up the circle.

Consequently, there are necessarily four elements, neither more nor less, to ensure fullness without vacuum in elemented things and to ensure that there can be difference as well as concordance and contrariety between one element and another. The four distinct elements must have certain proper and appropriated qualities on account of which they are different, concordant, contrary and differentiated; on this account, heat is the proper quality of fire, moisture is the proper quality of air, coldness is the proper quality of water and dryness is the proper quality of earth.

Because fire and the other elements consist of one and the same abovementioned general trunk, and because they consist of one and the same goodness and greatness, one branch belongs to fire by reason of the difference which is their principle, whereas another branch belongs to air by reason of the distinction between heat and moisture, and the same goodness exists as one kind of goodness in fire through heat while it also exists as another kind of goodness in air through moisture. The same applies to water and earth. This clearly shows the difference between one element and another, which is due to their proper qualities; and the definitions that can be made of the elements become apparent, so that fire is the substance that is properly hot, air is the substance that is moist per se, and likewise, water and earth can be defined by their proper qualities. This shows how unity becomes plurality, as from one general goodness there arise many specific instances of goodness, just as many branches spread out from one trunk. This signification further signifies the multitudes of species that are disseminated or diffused in the branches and distinguished through their proper qualities.

Each element has its own locus that is best disposed for it, for instance: fire has its locus in its own sphere, which is contiguous to the lunar sphere; the sphere of air is contiguous to the sphere of fire; the locus of water is a sphere contiguous to the sphere of air and the sphere of earth is contiguous to the sphere of water in the surface inhabited by us. And by reason of these loci differentiated between height and depth and between the container and the contained, the elements are different and have diverse functions.

The reason why the sphere of fire is above the other spheres is that fire has the most virtue in itself, inasmuch as it has more form and less matter than the other elements have. Because fire is lighter and more mobile, it belongs to the highest sphere so that its movement can be accomplished more promptly and conveniently. The same applies to the sphere of air, which must be above the sphere of water, because air does not contain as much matter as water does and because air is light whereas water is heavy. And the reason why the sphere of water must be above the sphere of earth is that water has less matter than earth has and is not as heavy as earth, and also because some elemented things such as certain plants and animals cannot be supported in water alone, and because water cannot support itself on its own without earth.

In the four said branches consist the branches of all natural trees such as the branches of an apple tree, a lion's legs, a man's arms and legs, a heron's legs and wings, the lateral and dorsal fins of fish etc. The four simple elements signify the extensions produced by elemented things, as for instance the extension of the spreading branches of an apple tree or of the growing length of a man's arms and legs. Moreover, influence and growth are signified by each branch along with the other conditions it signifies, such as change in number, because just as fire transitions to a third number insofar as it is one simple branch of the general trunk, and just as it makes this transition through its specific properties, so do elemented branches transit from potentiality into act in a third number through natural agency.

The twigs of the elemental tree

The elemental tree has four twigs, namely the four masses, which are general members perceptible to the senses and composed of simple elements. The first mass is the fire that we see in flames and in embers.

The second mass is the air we breathe, in which we stand and that we smell and sense in the wind, which is air in motion.

The third mass is the water in the sea and in rivers, fountains, rain and dew that we sense through its coldness, colour, taste, appearance and smell.

The fourth mass is the earth on which we stand and that is present in stones and metals, which are made of congealed and dried-out earth.

Each of the four masses is composed of the four simple elements, and from them derive individuated substances existing within species, such as a human body, a tree etc.

The four masses are called the twigs of the general elemental tree. We call them twigs because they have conditions that are specific to the twigs and that are disposed in accordance with the disposition of the abovementioned roots in the same way as the bonificative, bonifiable and bonifying in goodness are twigs mutually related to each other so as to give rise to the bonified entity while each twig exists in the others. Thus, similarly, the four masses are twigs inasmuch as each element interacts with every other element in order to produce an elemented thing that is good and that is produced from simple causes or things.

For instance, fire is ignificative inasmuch as it is simple, and the remaining elements are ignificable in the masses and in the elemented things of the fiery species. Conversely, in elemented things of the airy species, air is aerificative while the other elements are aerificable. Hence, just as leaves, flowers and fruit proceed from the twigs of a plant, so do all individuated elemented things derive from the four masses.

In these four twigs, or masses, the elements are mortified and remiss as each element mortifies the others. For instance, fire mortifies air with heat to stop air from introducing moisture into water, which is the opponent of fire; and fire also mortifies air with the dryness it receives from earth, which opposes air so strongly that air cannot defend itself against fire. Conversely, air mortifies fire inasmuch as it gets help from water against heat and from moisture against dryness. And the same happens in its own way with water and with earth.

Hence, just as in an apple tree the matter is more digested in the twigs than in the branches, and more digested in the branches than in the trunk, so likewise, matter is more digested and more disposed in the four masses than in the simple elements. The reason why we compare the four masses to twigs is that without them no individuated elemented thing can arise from the simple elements, because elemented things cannot sustain the simplicity of the simple elements. The twigs of all specific natural trees are habituated and disposed in these general twigs in which one number transitions into another number just as one matter transitions from one species to another species through generation and corruption.

However, the simple elements always remain in their simple state of being, for if they lost their being when they entered into their twigs, they would have no motivation to generate

or to compose anything, given that every natural being avoids non-being and cherishes the integrity of its being; and also because neither goodness, nor greatness, nor the other roots of the general elemental tree could participate with elemented things if simple beings perished upon their entering into compound objects. If the simple elements had to lose their own numerical identity when they became parts of compound objects, then the roots of the general elemental tree would have to perish along with the simple elements, which is impossible. Therefore, the simple elements are present substantially and accidentally in compounds, just as silver and copper remain present in a coin, or water and wine in a cup of watered down wine, or the soul and the body in a man, or form and matter in substance, and likewise with other things similar to these.

Many lines converge to one point as the simple elements ascend and descend from their own spheres to the spheres of the other elements to enable the existence of the elemented thing which is their central focus and the ultimate purpose for which they exist,.

For this reason, every element must be present in every other element, for instance, if simple fire stayed in its sphere and did not descend here below, it would be idle and no elemented thing could issue from it; and neither the end, nor goodness, nor the other prime principles could support this in the natural course of things, not even the fire that is here below could support this because this fire, although it would be of its own essence, it would nonetheless have only compound parts without any simple parts so that it could not sustain itself in its own essential goodness; moreover, it would be deficient in goodness, duration, power etc. and it would be deficient in its own natural instinctive appetite that moves it to rise aloft, because it could not move upward, nor could the fire up above descend here below due to the fact that the sphere of water, if it was a simple and solid body, would obstruct its way and would not allow its contrary element to pass through it.

Moreover, the fire element which is up above could not participate with earth here below, nor could it receive dryness from earth, and thus, fire would be dry and hot per se. This would give rise to disorder because the elements could not constitute a mixture in which they could actually exist. Indeed, each element in mixture with the others must give its qualities to every one of the other elements so that they can all enter into composition together and so that continuous quantity can exist in them throughout the trunk, the roots and the branches of the elemental tree.

Thus, the elements are mixed together with each other just as the roots of the tree are, given that every root is mixed together with all the other roots and all of them together make up one mixture. For instance: goodness and greatness are mixed together inasmuch as each principle gives its likeness to the other, although the likenesses do not relinquish their own subjects. Likewise, the spheres stand permanently fixed in their sites as described above.

Each sphere is the center of its own element, for instance: the sphere of fire is the center of the fire element, but in order to accomplish the purpose of its existence, fire descends here below where it can generate elemented things of the hot complexion, while earth ascends up to fire to give its dryness to fire, so that in the sphere of fire, the earth element can receive the benefit of influence from the Moon and from the other planets.

While water is up above, it has an appetite for descending here below, as when a trader leaves his home and travels to distant lands in search of profit; while traveling abroad, he longs to be back home with his financial gains. In this way, elemental movement is conserved through the abovementioned square, circle and triangle. This conservation could not happen if the elements did not transit through all the extremes of the general elemental trunk.

The leaves of the elemental tree

By the leaves, we understand the natural accidents. Just as leaves are turned by the wind no matter where the wind comes from, so are accidents turned by the conditions of natural substances. Just as leaves are meant for preserving flowers and fruit against extremes of heat and cold and against strong winds, so likewise are accidents meant for preserving the substances in which they are sustained, for instance: heat preserves the act of heating with its quantity of heatable matter, and fire is ultimately preserved through the act of heating, just as it is preserved in its goodness, greatness, duration, power and natural instinct and appetite.

Just as leaves serve as ornaments to trees, so do accidents relate to substance, and substance is adorned and beautified by its accidents; thus, for all these, and many other reasons, we compare leaves to the accidents of substances, which are the general accidents in the elemental tree, which is general to other natural trees that derive from it, just as the quantity of simple fire is general to all the elemented quantities that belong to its species.

The general accidents are: quantity, quality, relation, action, passion, habit, situation, time and place. There are other accidents, such as colour, taste, heat etc. that can be included within the scope of the said general accidents. First, we will discuss quantity, we will investigate the origin of its principle and see how it extends throughout the elemental tree. Subsequently, we will discuss the other accidents.

Quantity

Goodness exist so that good things can exist, greatness exists so that great things can exist, and because these reasons and primary causes are different through difference inasmuch as one reason is not another reason on account of the diversity of their essences, they must also be quantified and they must have quantity. If they had no quantity, they would have to be infinite and they would have to be one identical number, just as goodness and greatness in God are infinite reasons and one identical number inasmuch as every reason is every other reason. However, this cannot be so in creatures. Without quantity, the created reasons of goodness and greatness cannot exist. Thus, quantity exists to enable goodness and greatness to exist, and quantity is therefore an accident because it was created not for its own end, but for enabling something else to exist.

Quantity is sustained in creatures that were created for their own ends, such as created goodness, which was created for its own end, and created greatness, which was created for its own end. Quantity arises from the substantial part in continuous and discrete ways, as in the quantity of goodness, which is continuous in its essence and in its concretes, namely in the bonificative, bonifiable and bonifying, in which it is continuous because each concrete is in every other concrete, and all are of one and the same essence of goodness.

Discrete quantity arises from both principles inasmuch as the one is not the other, and it is subjacent to continuous quantity inasmuch as both principles mix together, giving rise to a composite which transitions into a third number, just as watered down wine does in a cup. Following this continuous and discrete quantity which exist in the primary causes, namely in the roots of the elemental tree, quantity extends into the trunk, into the branches and into all the parts of the tree, where it exists in one species in the trunk, in another species in the twigs, in another species in the branches and so on with the remaining parts of the tree, just as a piece of iron takes on one shape as a nail, another shape as a hammer, another shape as a knife.

Thus, continuous quantity is indivisible as a species just as iron remains indivisible as a species, because species is continuous. Although it can take on the shape of a knife or of a nail, iron continues to be iron. However, inasmuch as the shapes are diversified, quantity is

divisible into discrete quantities. The same applies to quantity in the elemental tree and in the other natural trees that derive from it.

Quality

Each root is qualified by its quality: goodness is qualified by bonification, greatness by magnification, duration by durification etc. Hence, quality is a reason that preserves the proper numerical identities of things, for instance, fire is qualified by its own quality, namely its own heat, which is proper only to fire and to no other element. Thus, simple fire always retains its proper quality. Inasmuch as fire is dry through dryness, and given that this dryness is the proper quality of earth, fire is compounded with the other elements and enters into numerical identity in confusion together with them. Hence, so that fire can be simple and compound, it must have two qualities, a proper quality and an appropriated one. Fire's proper quality is its own heat, and its appropriated quality is the dryness it receives from earth.

As quality extends into proper and appropriated qualities, it signifies that being is qualified in two ways. In one way, a being is signified simply by its proper quality. For instance, if we ask what is the thing that is hot per se, the answer is fire, because no other being than fire is hot per se. Moreover, if we ask, what the being that is good per se is, the answer is that it is the being that has its proper goodness per se.

The other way in which being is qualified is when something is determined by an appropriated quality, in something else and by something else. For instance if we ask which element is hot through fire, the answer is air. There is yet another mode of determination, which is confused because many qualities enter into it, such as earth and water that can be made to heat things by fire. Such qualities arise and derive into the trunk which is made of the confusion of its roots, wherein goodness bonifies greatness, power etc.

The function of quality in the elemental tree consists in ensuring that many qualities potentially exist in it. The roots of the tree assist quality in its function, for it is good that one thing is not another thing, so that difference can exist between one thing and another thing, and there can be concordance with the end and with the other roots. Thus, simple fire can be actually present in elemented things inasmuch as it is simple in itself by reason of its proper quality, while it is compounded with the other elements through its appropriated qualities.

Because of this, simple primary causes do not lose their numerical identities when secondary and compound causes arise from them in elemented things, for they could not be compounded if the simple ingredients lost their identities upon entering into composition with the other qualities that exist in potentiality in the elemental tree and that are disseminated in it as subjacent species so that every species in potentiality keeps its proper identity. This is why the forms that exist in potentiality must be brought into actuality by their proper qualities and natural agents, as for instance, the form of a lion is actualized through a lion and a lioness, and likewise with other similar things.

Relation

Relation comprises two modes: one mode is dual and the other is ternary. These modes derive from the roots of the tree in which the primary relations exist; for instance, in goodness the bonificative and the bonifiable are related because if one of them exists, the other one must also exist; and this relation is dual because it has two terms.

The ternary relation is as in goodness in which there are the bonificative, bonifiable and bonifying, each of which relates to every other through the natural agent that brings forms from potentiality into actuality. Thus, the dual relation first stands in potentiality in a species, whereas the ternary relation comes forth into actuality in the individuals of species in the middle between species and individuated things when it operates in generation and production, and when this work is accomplished, relation must be present in the produced

individual and in the natural agent. For example, if there is a father, there must be a son, and conversely, if there is a son, there must be a father, and likewise with other things similar to these.

In accordance with the said relation that derives from primary causes, the operations of natural agents proceed and their disposition transitions from the roots to the trunk, from the trunk to the branches, from the branches to the twigs and so on in sequence to the fruit. Thus, relation extends throughout the entirety of the tree and it is disposed in species so that individuated beings are disposed to be brought into act through the way in which relation is subject to natural instincts and appetites, such as the appetite of the beginning that relates to the end, for if there is a beginning, there must be an end, and if there is an end, then there must be a beginning. From these two relative terms arises the middle term between both, without which there can be no relation, for without a middle term, the beginning and the end would be identical and the succession and generation of natural things would be destroyed in the tree. Therefore, relation is actually sustained in the elemental tree in the beginning, in the middle and in the end. This is the prime relation that extends throughout the entire tree and gives rise to secondary derived relations sustained in the successively generated elemented individuals of species, such as a lion or an apple tree. And in each lion that is produced and generated, a particular disseminated relation is present in the beginning, the middle and the end so that one lion can generate another lion.

Action and passion

Action and passion are primary accidents that arise from primary causes, such as the action that arises from goodness inasmuch as greatness is bonified by goodness, and passion arises in greatness inasmuch as it is bonifiable, and the action that is an accident is a likeness of bonificativity, an essential and substantial part of goodness. And passion, as an accident, is a likeness of bonifiability, which is a substantial and essential part of goodness.

Thus, accidental action arises from substantial action, and accidental passion arises from substantial passion. And as accidental action and passion derives from primary things, they are present in potentiality in the trunk, the branches and the other parts of the tree, and they are brought into act by natural agents so that substantial action produces accidental action from substantial passion in the passive quality. In this way, substances move accidents toward substantial perfections.

Habit

Prime habits belong to primary things, such as the habit of goodness which is of the likeness of greatness inasmuch as greatness has a habit of magnifying goodness while goodness has a habit of bonifying greatness. These habits extend throughout the entire tree, they are the prime natural habits in which the secondary habits that clothe individuated elemented things potentially exist. The species disseminated in the tree are the prime habits with which the roots of the tree and all its parts are clothed when natural agents clothe elemented individuals with prime habits by way of generation. For instance, when a lion generates another lion from what it receives from the elemental tree, it converts what it receives into its own species, and it also places in potentiality the things that it receives and habituates according to its species so that another lion can be clothed with the habit given by the generating lion to the generated lion. Thus, successively, one habit exists under another and arises from another, while conserving the lion's species just as many particulars are conserved in their universality, and every part is in every other part, and the whole is in its parts.

From these natural habits there arise artificial habits that are likenesses of the natural ones. The habit of acquired virtue is a likeness of the habit of natural virtue, when the likeness

of natural virtue extends into justice, prudence, fortitude, temperance and other virtuous habits that descend from them, such as chastity, patience, humility etc.

There are other artificial habits, such as the habits of grammar, logic and many others like them; and there are habits such as coats, tunics etc.

Situation

Situation as a prime cause is a principle general to secondary situations, for instance: the bonificative, bonifiable and bonifying are situated in goodness, they are of the essence of goodness and goodness is situated in them. There is another modality which is confused, for instance: goodness is situated in greatness inasmuch as it is great through greatness and greatness is situated in goodness inasmuch as it is good through goodness. These are secondary accidental situations, and likenesses of the primary situations. Thus, simple things are situated in themselves and in other things, for instance, goodness is situated in itself and in greatness, as we said. This is how situation exists in two modalities throughout the entire elemental tree, whence it follows that all the parts are situated in their whole, just as all the roots are situated in the trunk of the tree, and the whole is situated in its parts just as the trunk is situated in the roots. Likewise, every part is situated in every other part, for instance, goodness is situated in greatness and greatness is situated in goodness. In this way, the parts are both containers and contained. There is another situation where things are situated in discrete quantity, such as bones in flesh, wine in a bottle, a man lying down or standing up in a room, and likewise with other such individuated beings according to their straightness, obliquity and circularity.

Time

Time is a thing indivisible in itself, but it is divisible in other things by reason of the movement of things that are moved from potentiality into act, or from one place to another, or through growth by way of generation, or through decrease or diminishment by way of the corruption or alteration of one thing into something else. Hence, just as the species of iron remains as one though it is diversified into many shapes such as a knife, a sword or a hammer, so likewise time is one species in itself though it is divided into past and future by reason of its substantial and accidental subjects existing in movement and giving rise to moments, hours, days and years.

The figures and the likenesses of time appear in the movement, or the motion of things. The prime principle into which time is divided exists in the roots of the tree inasmuch as the likeness of one root moves into another root when every root gives its likeness to every other root. From this prime movement and principle there issue forth secondary principles and movements coming from potentiality into act in individuated elemented beings that appear in the figure of time, as we said. However, the form of time is simple, and it is neither visible nor perceptible to the senses, given that an indivisible form cannot be seen or sensed. The roots of the tree and all its other parts stand together in time just as they stand together in their locus by reason of truth and power, without which they could not exist. Moreover, time must be in the beginning, in the middle and in the end, without which it could not be sustained in movement. In the eviternal tree, we intend to demonstrate the way in which time has no end and no succession.

Locus

Locus is considered in two ways; the first way considers how locus exists in itself according to its own essence, the second way considers what locus is in other things.

In the first way, we consider locus as a being by reason of which many things can be located in it and in other things. Just as many things can be coloured with colour, heated by

heat and bonified by goodness, so likewise, many things can be located in locus. This locus is universal to all located things, and it first exists in the roots of the tree, which are located in it. For instance: locus inasmuch as it is good exists in goodness and conversely, goodness cannot exist without a locus.

We consider locus in another way as it divides or extends itself into other things. For instance: the bonificative, bonifiable and bonifying are located in goodness while goodness is located in them, and the bonificative is located in the bonifiable and conversely, and goodness is located in greatness inasmuch as it is clothed with the likeness of greatness and conversely.

From this second modality of locus, likenesses issue forth in the shape of elemented individuals whose likenesses are related as the container to the content, and these likenesses are visible, such as wine in a bottle, where the container and the content appear as they are brought from potentiality into act from the confused prime loci in the tree, as the trunk is located in its parts, while the branches are located in the trunk and the twigs are located in the branches.

Therefore, species are actually located in the tree, and in them elementable individuals are located potentially through universal matter and habitually through universal form, and they are brought into act in the likenesses of loci existing in discrete quantity, as for instance light that is located in a room while the room is located in air, and likewise with other things similar to these. These are the visible likenesses of locus, though the essence of locus can be neither seen nor sensed, given that locus is an indivisible being.

The flowers of the elemental tree

We compare the flowers of the tree to natural instruments. We do so because just as the flowers are closer to the fruit than are the leaves, the branches or the roots, so is the instrument closer to the work done with it. The instrument we call ‘the act of operating’ results from the operative and the operable. For instance: in writing, the pen is closer to the letters than the hand, and the hand is closer than the arm. Or again, the seen object follows from the act of seeing, the eyes are instruments for seeing and seeing is the work done by the instruments that are the eyes.

This general natural instrument is the center on which the roots focus their work, as do the trunk, the branches, the twigs and the leaves. It is general to the other particular instruments that derive from it and that issue forth as individuals of species, such as the flowers in the vegetal tree or the eyes and the tongue in the sensual tree, and likewise with other things similar to these flowers.

A general, invisible instrument cannot be perceived by the senses, but its likenesses and its parts appear in individuated instruments that are brought from potentiality into act, and in which proceed the operations that result in the fruits of the vegetal tree; and the fruit is of the essence of the flower, just as the fruit of the sensual tree is of the essence of the instrument.

The instruments of the vegetal tree are the eyes that are vegetated, whereas the fruit, which is the object perceived by the senses, results from the instrument, namely the act of sensing, which is closer to the flower of the sensual tree than to the flower of the vegetal tree. We say that both the sensitive and the sensible are instruments for sensing, the one by way of action and the other by way of passion.

For instance: when a man and a woman act as instruments for procreating a child, they are instruments in the twig whereas the act of generating is an instrument in the flower, which is closer to the generated being, as we said, and this generated being is of the same essence as the generating and the generable, for it is produced from the essence and the species of the father and the mother. In this way, the generated and sensed object is individuated and it

transitions into another numerical identity and into another essence, while remaining in the same species as the father and the mother.

The fruits of the elemental tree

The fruits of the elemental tree are elemented things, such as a stone, a piece of gold, an apple, a fish, a bird, a beast, a human body etc., all of which are elemented and individuated beings. We say that these beings are fruits because in them, goodness, greatness, power and virtue repose in a greater end than in the trunk, in the branches, in the twigs and in the leaves; this is because in an apple (which is a fruit) the species are conserved to the extent that an apple of a given species contains in itself another apple, and the same with the other abovementioned things.

An elemented thing is a fruit because the prime intentions of the prime causes are contained in it, for as goodness gives it likeness to greatness and conversely, there is more good gathered up in the fruit than in the remaining parts of the tree, as goodness and greatness place themselves by the first intention in the fruit while they remain in the flowers, twigs, branches, trunk and roots by the second intention. And duration, power and natural instinct and appetite do the same. This is why the fruits are in the upper extremities of the tree, and they provide more taste and usefulness than the other parts of the tree.

The fruit of the general elemental tree is invisible and cannot in any way be perceived by the senses, although its particular individuated results can be sensed and seen, such as Martin's gold, his apple, his falcon, his raven, his horse and his fish.

We have discussed the elemental tree and its parts, and as we propose to investigate the prime causes and the forms that are disseminated in the elemental tree, we have chosen some of them, actually one hundred, which we want to investigate so as to become familiar with them and so that through them, we can come to know many other forms through which we can become better acquainted with the other trees. First we will discuss unity, then plurality and so on successively with the remaining forms.

The hundred forms

1 – Unity

Unity extends throughout the elemental tree inasmuch as the tree is one and inasmuch as it is united from many units, such as one general goodness, one general greatness and so forth. Hence, by reason of its unity and of the units united in it, many units of things are disseminated and diffused in the elemental tree, such as the unity of a plant, the unity of a horse and so forth.

2 – Plurality

A plurality of things is disseminated and diffused in the elemental tree because the tree consists of many things, and also because every one of these things brings plurality to it, for instance, goodness comes to the tree with the bonificative, bonifiable and bonifying; greatness comes to it with the magnificative, magnifiable and magnifying and so forth. From the elemental tree, one stone, one apple, one bird and other such units can follow and derive by reason of the tree's unity, and likewise, many stones, many apples and many birds can follow by reason of its plurality. Hence, in the tree there is a plurality that is common to many pluralities just as there is a unity that is common to many units.

3 – Simplicity

In the elemental tree, simplicity proceeds from the prime causes, as for instance from the simplicity of goodness, greatness etc. and from the simplicity of fire, air and of the other elements. And the same with its simple accidents, such as simple quantity of the goodness and greatness of fire and of its heat and of other things in which simplicity is sustained throughout the entirety of the tree, inasmuch as the tree consists of simple, primary and general causes. Hence, just as goodness is a reason for good to do good, and just as greatness is a reason for great things to do great things, so likewise simplicity is a general species and a reason for the existence of many simplicities that derive from it as they are individuated by natural agents.

4 – Composition

The composition that is proper to the elemental tree is a species from which many compositions can be derived and produced, because the tree is composed of many causes. Hence, just as a natural limb naturally participates in its extremities, namely its beginning and its end, so must the elemental tree participate in its own composition, which it could not do if this composition was not a primary cause of many individuated elemented compositions.

5 – Form

The elemental tree is informed by general form, as we noted with regard to its trunk. Consequently, every form must participate in the general nature of form, and this general form is the principal origin of the many forms that are disseminated and diffused in the tree. All individuated elemented things are informed by the general form, and their information is done with greatness of goodness, duration, power, beginning and end. Therefore, the forms of a goat, of an eagle, of an apple tree etc. must be disseminated in the elemental tree and produced by natural agents.

6 – Matter

The elemental tree is made of general matter, as we noted with regard to its trunk, and from this matter many particular matters are disseminated, diffused and sustained in various species by their qualities and brought into act by natural agents such as a goat, an eagle or some other individual. And this must be by reason of goodness, greatness, duration, power, beginning and end and by reason of major natural appetites.

7 – Genus

Substance is a genus from which many species of the elemental tree derive their being. Substance exists as an aggregate of many substantial parts. This substance really must be a genus, because it is composed of real and general goodness, real and general greatness etc. so that it must be the prime substance of many other specific substances, just as the trunk is a substantial and general part related to many other substantial and general parts, such as the branches and the twigs.

Consequently, genus is a real being in the elemental tree, for if it was not a real substantial being and if it was only intentional - as logicians consider it to be - the aforesaid general principles would be present in the elemental tree without being real prime causes, and if they were abolished, the elemental tree would be abolished along with them, because it could not be a real being without them. In the absence of the primary causes, the secondary causes could not proceed from primary causes and every individual would exist on its own without coming from anything else, which is impossible. Therefore, genus is a real being in which natural species are sustained.

Species – 8

The species to which all individuated elemented things belong are disseminated throughout the elemental tree, and because they are really disseminated in the tree, they are not treated as mere rational constructs. Indeed, they are real beings, for if they were not real beings, goodness would not be the primary cause of good doing good so that consequently, goodness could do good only due to some cause other than itself and it would not be good on its own. Nor would greatness be the cause of great things, and just as nothing good could come forth from goodness, so likewise nothing great could come forth from greatness, nor could any individuals come forth from species. But it is impossible for good not to arise from goodness, or for great things not to arise from greatness, and just as this is impossible in the species of goodness and greatness, so likewise it is impossible for individuals not to arise from species. Therefore, a species must be a real being because the individuals that arise from species are real beings.

Intensity – 9

In the elemental tree, intensity is disseminated as a principle general to the many instances of intensity present in the individuals of species, as for instance in the intense colour of roses or of snow, or in the intense flavour of wine. All accidental intensities belong to one general intensity derived from the prime causes, namely: intense goodness, intense greatness etc.; these intensities are substantial, and as such, they have more entity than the accidental intensities, and thus the accidental instances of intensity, which are likenesses of substantial instances of intensity, can derive from them.

Extensivity – 10

Extensivity is a general principle from which many instances of extensivity descend. This general extensivity really exists in the tree, and its principles belong to the extension that goodness produces in greatness, duration, power etc. and that the latter reciprocally produce in goodness. This extensivity extends throughout the entire tree, and it gives rise to the confused instances of extensivity which appear in the confusion of colours, of tastes or of other sense objects in the sensual tree.

Abstract – 11

The elemental tree contains real and general abstract causes such as goodness, greatness etc. from which secondary abstractions derive, such as the goodness of the trunk, of the branches, of the twigs, of the leaves, of the flowers and of the fruit, and also the goodness of a lion, of an apple tree and of other things. These are real and natural abstractions from which logicians draw likenesses when they consider the prime causes in the abstract so that with these likenesses they can obtain knowledge of the true and real causes.

Concrete – 12

The elemental tree contains primary concretes which are causes general to secondary concretes. The bonificative, bonifiable and bonifying are the essential parts of goodness; and greatness also contains its own essential concretes, namely the magnificative, magnifiable and magnifying from which a good and great concrete being results. The trunk of the tree is good and great, and its branches, its twigs, its leaves, its flowers and its fruit are also good and great concretes. Habituated in these primary concretes are individuated concretes, such as a stone that is good and great, or a good, big apple.

Generation – 13

Generation is a general principle of the elemental tree, and it originates in the multiplication that is made of goodness, greatness and other prime causes inasmuch as they aggregate together to make one compound that exists in a third number, which is the trunk, as we said. This trunk contains potential generations of other trunks, and the branches contain the generations of particular branches. The same applies to the twigs, the leaves, the flowers and the fruit, to each in its own way. And when universal generation is touched by natural agents, then universal generation transitions into particular generations that are brought from potentiality into act.

Corruption – 14

General corruption is naturally sustained in the elemental tree, and specific instances of corruption descend from it. General corruption results from general contrariety, which is one of the prime principles, as we said regarding the roots of the tree. However, the elemental tree cannot be corrupted by any kind of corruption in the course of nature, nor can it be generated, because in the course of nature, a general cause cannot be corruptible. Moreover, the tree cannot be generated because if the general causes were generable and corruptible, they would not be primary causes, and they would exist even before existing, which is impossible. However, as secondary causes derive from primary causes, and as contrariety is general by reason of the secondary causes, corruptible things exist, given that contrariety naturally functions by inclining things from being to non-being. For instance, a smith who wants to make a knife from a sword deprives the steel of the shape of the sword so he can make a knife from the steel, because there is not enough steel for shaping both a sword and a knife. In a similar way, contrariety corrupts one form so that the concordance of the prime forms can generate another form. For instance: the vegetative power corrupts the form of bread so as to generate the form of flesh.

Privation – 15

Privation is a general principle of the elemental tree, and this general privation is general to many particular privations, for if there was no real general privation in the elemental tree, contrariety would be inhibited in it, and one matter could suffice to shape many figures, for instance, the same steel that exists in the shape of a sword could at the same time exist in the shape of a knife. Moreover, in natural beings there would be neither corruption, nor death, nor alteration, nor movement from power to act, and all these things are impossible. Therefore, privation is a real prime being, but as it relates to non-being, no real entity can be imagined in privation, and the intellect considers privation in a simply intentional way.

Fullness – 16

Fullness is a real general principle disseminated in the elemental tree; it derives from the primary instances of fullness such as the fullness of goodness consisting of the bonificative, bonifiable and bonifying of which goodness is essentially full. Fullness also derives from the fullness that goodness receives from greatness when greatness fills up goodness inasmuch as it makes it great, and likewise, duration fills up goodness inasmuch as it makes goodness endure. Thus, the tree is full of these instances of fullness, and it does not really sustain any vacuum. Fullness is made with the circle, the square and the triangle, which are general figures full of points and lines, as we said. From this general fullness descend particular elemented instances of fullness such as a stone that is full, or an apple, or a room full of air, and likewise with other things similar to these.

Emptiness – 17

Emptiness is considered in two ways. In one way, it is a real being whereas in another way, it is intentional and not real. It is a real being, as is the emptiness of the beginning and the middle that relate to an end that they cannot attain. For instance, water in pepper still retains its natural appetite for becoming dominant in pepper, and likewise, fire in pepper has a natural appetite to entirely despoil and deprive the essence of water so that fire could have greater concordance with earth and air and so that water, its contrary, could not offer any resistance at all.

Intentional emptiness is emptiness considered by the intellect inasmuch as it considers that a container is empty of water, or of wine, or of some other visible corporeal thing; or that a man is empty of maturity while he has not yet reached his full maturity, or that he is empty of chastity because he is full of lust, and likewise with other things similar to these.

Grossness – 18

Grossness comes from primary causes and it is the primary cause of many instances of grossness. It arises in conditions where matter has greater entity, as in water and in earth in which matter is present in greater quantity than in fire and in air. This is why the matter of water and earth is thicker, fuller and more durable than the matter of fire and air inasmuch as water restrains things and earth dries things out. However, by reason of air and water, there is another kind of grossness that is greater in extensity than the grossness of water and earth, and this is because air is more extensible than earth, and for this reason, phlegmatic people are more gross than melancholic people. If we compare the constitution of a melancholic person with that of a phlegmatic person, the constituent parts of a melancholic are heavier and more durable than those of a phlegmatic. These things prove and signify that in the elemental tree there is general grossness from which many particular instances of grossness derive.

Slenderness – 19

Slenderness is a general principle disseminated and sustained in the elemental tree; and it belongs to minority just as grossness belongs to majority. It arises by reason of heat and dryness, when heat consumes coldness and dryness consumes moisture. Coldness cannot restrain the parts that enter into it because fire opens up the pores so as to evacuate the heat in which it consumes the moisture that water receives from air, which is opposed by the dryness of earth. Hence, beings of the hot and dry complexion are more slender than those of the cold and moist complexion.

Lightness – 20

Lightness is a principle general to many instances of lightness. It is general by reason of the spheres of fire and air as these elements have an appetite for descending to the lower spheres of water and earth, where they descend along with their lightness, and because they are light, they ascend to their own spheres with lightness. Due to this general ascent and descent, particular instances of lightness occur in the individuals of species.

Heaviness – 21

Heaviness is a principle general to many particular instances of heaviness, and it exists by reason of the natural appetites that water and earth have for their centers. Thus, the water and earth that are present in the sphere of fire have an appetite for being here below and consequently they descend to the lower spheres here below due to their heaviness. When water and earth ascend up above, they ascend along with their heaviness. Because ascension and heaviness are opposed, they ascend in a violent movement compelled by the heavenly

bodies, which cooperate with the fire and the air that are joined to water and earth to attract the latter to the sphere of fire so that in it, water and earth can receive from the planets benefits with which they come back down here below. By reason of the said general heaviness and lightness, the fruits in a tree, such as apples, are inclined to descend here below to the earth's surface; and likewise with the rain, the snow and the dew from which the apples receive benefits from the upper causes.

The whole – 22

The whole in the elemental tree is general to many specific totalities. For instance: goodness is general to all instances of individuated elemented goodness, such as the goodness of iron, which is general to the goodness of swords, knives and nails; and the same with greatness etc. Thus, the whole of the tree locates its likeness in the fruit of the apple tree because an apple potentially holds all the likenesses of the elemental tree, namely the likenesses of the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit. In this totality of the elemental tree, all the species that give rise to individuals are disseminated, just as all the likenesses of the elemental tree are disseminated in an apple, so that many apples can be produced from one apple. The same also applies to fish, birds, humans and lions.

The parts – 23

In the elemental tree, there are general parts that are general to other particular parts. For instance: goodness, which is one of its parts, is general to other parts of the whole, as in the goodness of a good apple, or the goodness of a good fish, or the goodness of a good horse, and so forth. Thus, all the parts of the elemental tree are general to the parts of individual natural substances. By reason of this nature, many parts are disseminated in one part, while in individuals, some parts are in other parts. For instance, in pepper, heat is in fire and fire is in heat, and fire is in air inasmuch as fire enters into air along with its heat, and air is in fire inasmuch as air is clothed in the heat and dryness of fire. Hence, the things we said about the whole and its parts signify how natural properties exist in individuals, how some parts are in other parts, how the whole is in its parts, how the parts are in the whole, and this arises from the natural properties present in the elemental tree.

Interiority – 24

In the elemental tree, there is general natural interiority from which descend the specific natural instances of interiority that are present in the trees derived from it. This general interiority is signified in the roots of the tree, for instance: the act of bonifying is in the bonificative and the bonifiable. Thus, due to the interior bonifying in the elemental tree, the bonifying that is in an apple is naturally in the bonificative and the bonifiable that are in the apple. This further signifies the properties whereby things that are contained stand inside the things that contain them, such as a seed in an apple, a man in a room, individuals within their species and all elemented things within the elemental tree.

Exteriority – 25

In the elemental tree, there is general exteriority from which particular and specific instances of exteriority descend. General exteriority arises because difference makes its parts different, for instance: goodness is different from greatness, the trunk is different from its branches, one branch is different from another, and likewise with the remaining parts of the tree. This is why there are many things that differ in species, for instance: greatness is external to the species of goodness. And this is why in elemented things some things are external to other things. For instance: an apple is external to the leaves of the tree and it is external to

species of roses or of horses; and a container is external to its content, as a bottle is external to the wine it contains. All these particular instances of exteriority in natural things are possible by reason of the said general exteriority.

Stability – 26

In the elemental tree, there is general stability from which descend particular natural instances of stability, for instance, a tree steadily remains what it is in its individual identity, as do its parts, such as its goodness, greatness etc. that do not let go of their identity because duration conserves their own being. From this universal stability, instances of stability descend into individuated elemental things. For instance, an apple stands steady in its own numerical identity, as does Martin's horse and as does Martin; or take the stability of a stone that stands steadily in one place when it is not moving, or the stability of a nail driven into a board, or of the eyes in a face, and likewise with other things similar to these.

Movement – 27

General movement is present in the elemental tree as one of its parts, it is general to all movements of elemented individuals, and its origin is in the roots of the tree, as we said above. And here we must also say that in the tree's goodness, bonifying is moved by the bonificative and the bonifiable in the bonifying of greatness, duration etc., and that the trunk is bonified, magnified etc. by all the roots of the tree, and the same with the movement of the trunk and of the branches, and likewise with the twigs, leaves, flowers and fruit.

However, this general movement in the elemental tree does not move from one place to another, nor does it move by way of alteration or growth, for if it did so, it would not be present in the entirety of the tree. It is a general part disposed to the movement of individuated elemented things moved from power to act so that they can come into being through generation, or from being into privation through corruption, or from one quality to another, for instance from coldness into heat, or as a man moves himself from one place to another, because he has in his limbs a natural power to move derived from general movement, just as a body naturally has power to move by reason of the general body, and just as quantity has power to move by reason of general quantity. And the same applies to the movement that occurs in the alteration of species, as when wine is altered into vinegar. And it is the same with growth, as a man moves on from a smaller size to a larger size.

Hardness – 28

Hardness is one of the general parts of the elemental tree from which descend all instances of hardness in individuated elemented things. This general hardness consists of fire and earth, and of water and earth. It consists of fire and earth because fire heats earth while earth dries out fire so that moisture has no virtue in such a locus, and we see this in a tile that is hardened because it is dried out by fire.

We can see hardness in a stone, which consists of dried out powder congealed by water that restrains it, and this stone is hard due to the water and the earth that mortify the heat and the moisture in it. And the same with the hardness of bones, or of a peach pit, and so forth with other elemented things that are hard by reason of the said general hardness, which is the source from which all particular instances of hardness derive.

Softness – 29

In the elemental tree, there is general softness from which there descend instances of softness found in individuated elemented things. The softness in the elemental tree consists of fire and water, and also of air and water because fire heats air by dissolving one part from another, and fire heats water by mortifying the congealment present in individuated elemented

things due to the restriction exercised by water, while moisture extends through water and earth as air mortifies the dryness of earth with the help of fire that heats earth and thus destroys the concordance between earth and water. In this way, molten metals are made soft by moisture and heat, as are sanguine and phlegmatic persons, and likewise with other things similar to these, that are soft by reason of the general softness that is in the elemental tree.

Length – 30

Length in the elemental tree is the cause of the length of the trees produced by it. This length is present in the elemental tree through the natural extension of its branches, and also through the extension of its bonificativity and bonificability, its magnificativity and magnificability, and so forth. From this general and real length there issue and descend the lengths of individuated things, such as the length of a date palm, of branches, of the legs of animals and so on.

Length is due more to the hot and dry complexions than to the hot and moist, or to the moist and cold, or to the cold and dry complexions. Fire is diffusive in nature, and it receives dryness from earth, which is naturally evacuative and made restrictive by water, so that length is caused more by the dry complexion than by the other complexions. This is why plants of a hot and dry complexion are longer, more slender, and have prickly thorns.

Breadth – 31

Breadth is a general principle in the elemental tree, and it arises from the participation of the roots with each other, such as the participation of the bonificative and the magnificative, from which breadth follows. And it is the same with the participation of the bonifiable with the magnifiable, and also with the participation of the branches.

From this general breadth come specific instances of breadth that benefit from it, such as the breadth of a fig leaf, of a man's face or of his hand, and likewise with other things. Breadth is due to the hot and moist complexions, because fire is diffusive and air is impletive, and this is why plants extend their branches in breadth.

Depth – 32

Depth in the elemental tree is caused by its twigs and also by its roots. This is signified in bonifying and magnifying, which signify that depth is in the middle inasmuch as it stands in the middle of the branches. From this general depth, specific instances of depth descend, such as the depth of an apple or of a bone where the seeds of the apple and the marrow of the bone are located. This depth is due to the cold and dry complexion more than to any other complexion, because earth is spherical in form and water is restrictive in nature.

Potential – 33

Potential is present in the elemental tree in two ways. The first way is when the tree is aptly disposed to have individuated things produced from it out of potentiality into act. For instance: an apple is initially in potentiality in an apple tree inasmuch as in its initial relation to the tree, the apple stands in potentiality in it before coming forth into act.

The second potentiality arises from the first while the first potentiality is disseminated in the elemental tree as a real part of it along with its other real parts. This second mode of potentiality is the active mode, such as the power to heat or to see. This mode exists in potentiality in the first mode, namely in the bonificativity of goodness, the powerativity of power etc. and it is brought from potentiality into act in an elemented power such as the power of sight, which was in potentiality before coming into act.

Object – 34

The object exists in two ways in natural things, the one is interior and the other is exterior. The interior object is, for instance, bonificability, which is of the essence of goodness and which is the object of bonificativity, which is also of the essence of goodness.

The external object is, for instance, greatness inasmuch as it is bonifiable, and colour inasmuch as it is visible. The internal object is general to the external objects that are moved in the internal object. For instance: bread is an external vegetal substance whose matter is moved in the vegetability which is of the essence of the vegetating agent that transmutes bread into flesh.

The inner mode of objectification is located in the elemental tree, as in the bonificability of the elemental tree, which is the object of bonificativity so that bonifiability is a general object from which individuated elemented things descend as objects, such as the plantifiability of a plant, or the sensifiability of sensed objects. Thus, one objectability arises from another.

Act – 35

There are two kinds of act: one kind brings from potentiality into act things such as a grape that a man eats, which was previously in potentiality and is now in act. The other kind of act is the work of active and passive powers, such as heating, seeing etc. The first kind of act in the elemental tree is one real part of the tree that was not brought from potentiality into act, for it stands in the tree only through an act of creation whereby the tree is actual just as a good thing is good by reason of goodness and great by reason of greatness. This act is general to the acts of the individuated elemented things that come from potentiality into act both substantially and accidentally, as for instance in the act of an apple tree in which an apple is in actuality along with its colour. This act of the apple tree was in potentiality before the apple was either in potentiality or in act in the apple tree.

Priority – 36

The elemental tree comes first in priority before the vegetal and the sensual trees. This is because priority is one of the parts of this tree whereby it comes first and through it goodness, greatness and the other primary natures relate to the secondary priorities that are in the vegetal and sensual trees. The subject of this priority exists inasmuch as goodness is prior to the goodness of greatness, while greatness is prior in the greatness of goodness, and inasmuch as the roots are prior to the trunk, the trunk is prior to the branches, the branches are prior to the twigs and so on successively to the fruit of the tree in which they place their likenesses sustained in the potentiality in which the apple tree potentially stands. And the potential likenesses come into act when an apple is generated.

However, the priorities of the elemental tree do not succeed each other in a time sequence as if the roots existed before the trunk and the trunk before the branches, but the roots have priority inasmuch as the trunk comes out of them, and the trunk is prior to the branches inasmuch as the branches stem from it; but this is not so in particular trees in which potentiality comes before the actual production, as in the production of an apple, which was in potentiality before coming into actuality.

Secondarity – 37

Secondarity is a natural part of the elemental tree by reason of which the roots relate to the trunk before they relate to the branches, and the trunk relates to the branches before it relates to the twigs. However, in the sense of ultimate completion, the roots relate to the fruit before they relate to the trunk and the trunk relates to the fruit before it relates to the branches.

This is because the end is nobler in the fruit than in the trunk or in the branches. The order of secondarity in the elemental tree is the cause of individuated secondarities in individuated elemental things, as in an apple tree whose roots relate to the trunk before relating to the fruit in one sense, while they relate to the fruit before relating to the trunk in another sense. This signifies the secondary and primary intentions in elemented things.

Tertiarity – 38

Tertiarity is a part of the elemental tree that is general to all the individuated tertiaritys of the trees, in which the trees transit into a third number and through which individuals stand within species, just as from the form and matter of an apple there results a third number, which is an apple composed of form and matter. And the same with compound elements that transit into a third number through composition though it is constituted of the simple elements, and the same with their accidents. The entire virtue of particular things and the operations they have descends to a third number from the said tertiarity that is a part of the elemental tree through which its roots transit into the number of the trunk inasmuch as the trunk comes out of the roots, while the roots retain their priority and simplicity within the body that constitutes the third number.

Growth – 39

In the elemental tree, growth is naturally a principle general to the process of growth present in particular trees, so that general growth is a species within which many individuated instances of growth exist, such as the growth through which apple trees, birds and men grow. These instances of growth descend from the nature of growth up above, which begins in the roots of the elemental tree, for instance, goodness grows inasmuch as it receives the likenesses of greatness, duration, power etc. because goodness is greater through what it has in itself and through what it obtains from greatness, duration, power etc, than through what it simply has in itself. Moreover, goodness grows inasmuch as it gives its likeness to greatness, duration, power etc. And this kind of growth is incorruptible, because it is a simple part of the elemental tree inasmuch as it is the reason for the growth of its other parts.

Consumption – 40

In the elemental tree, consumption is a natural property through which instances of consumption stand here below in elemented individuals, as in the consumption of an apple or of a nail. This does not mean that there is some consumption up above that is a reason for the elemental tree to be consumable, because no general simple part can be consumable in the course of nature. Instead, it means that general consumption is a reason that belongs to specific compound parts, and consumption is a reason that belongs to them due to the contrariety of their ending in minority and imperfection.

Disposition – 41

Disposition is a simple general part of the elemental tree in which are diffused and disseminated the dispositions of natural things that exist here below, such as the species of goats and lions, which are disposed to be real beings by reason of the general disposition sustained in the roots of the tree, in its trunk and in its other simple parts, because it is good that species be a real being, and that it be great so that major principles and virtues can stand in its individuals. From this general disposition descend the dispositions here below, for instance, the matter of iron is disposed to have a nail that stands in potentiality in it, to be made out of it with the help of an artificial agent. Here, we see the difference between disposition and potentiality, because the matter of iron is in itself disposed to have a nail made

out of it, while the nail cannot be in potentiality in the matter without the smith who brings the nail into act from this matter.

Property – 42

Property stands in the elemental tree as one of its simple parts that is a reason for natural agents to use their properties, for instance, pepper has a heating property, rhubarb has the property of attracting cholera, a magnet has the property of attracting iron, and a lion has the property of generating other lions. All these properties descend from general property, just as the instances of goodness that exist here below descend from the goodness up above, which is a simple part of the elemental tree. Through this general property, bonifying is proper to goodness, magnifying is proper to greatness, heating is proper to fire and likewise with the other parts of the elemental tree.

Another kind of property is appropriated, such as the heat that is appropriated to air by fire, or such as goodness that is appropriated to greatness by simple general substantial goodness. Through this natural characteristic of property, appropriated species are appropriated as they are disseminated and sustained in the elemental tree by reason of the end for which they are meant, so that goodness can be great and complete in the end, and likewise with the other principles. This shows that species are real beings, such as the species of horses, donkeys and likewise with other similar things.

From this appropriated and general property descend the appropriated properties that exist here below in individuated elemented things, as in a female donkey, for whom it is proper to conceive from a donkey; but when she conceives from a horse, the conception is appropriated; and likewise, the generation of a mule from a female donkey is something appropriated by the horse. The same follows for plants, as when a scion from a peach tree is grafted onto an apple tree so that a peach-apple issues from both.

Proportion – 43

Proportion is one simple part of the elemental tree in which the natural proportions that exist here below are disseminated, and it consists of big and small parts following the disposition of the leaves of the elemental tree, as in the situation of the parts of a man in the concordance between greatness and smallness, majority and minority that are proportioned to their subjacent quantities. From this proportion, instances of beauty descend here below, along with other things that are pleasant to see. The contrary to proportion is apparent in a man of small stature with a huge head, and also in animals that do not have well-disposed and proportioned limbs.

Condition – 44

Condition is one simple part of the elemental tree by which its parts are conditioned. For instance, goodness, by reason of condition, gives its likeness to greatness so that greatness can give its likeness to goodness. Indeed, if greatness could not give its likeness to goodness, then goodness could not give its likeness to greatness, and likewise with the other primary causes that are all conditioned by condition just as they are good by reason of goodness. Thus, they are conditioned under the condition that they are the primary causes of the causes caused by them, and that they contain real species in themselves.

From the conditions up above, natural conditions descend among us here below. For instance, if one man likes another, the one who is liked is conditioned to like the one who likes him; and if a man temperately eats healthy food, health is conditioned to be present in him.

Further, from these natural conditions there arise artificial conditions that are similitudes of the natural ones, such as the conditions followed by merchants in purchasing

and selling, by soldiers at war, by public figures in their positions and likewise with other things similar to these.

Intention – 45

Intention is a simple part of the elemental tree, this is the natural intention whereby, for instance, the roots of the tree intend to give each other their likenesses so that the trunk arises from them; and the trunk intends to produce branches for the benefit of the fruit. For instance, fire intends to heat air because it has an appetite for greatness and for doing good, and it has an appetite for destroying water while intending to have greater concordance with earth in receiving its likeness and producing things of the hot and dry complexion. From these intentions that exist up above, intentions sustained in elemented individuals descend here below, such as the natural intentions for which iron and gold are disposed in matter and rendered potential by the artificial agent that brings them from potentiality into act.

People follow similitudes and examples from these natural intentions in formulating their accidental and artificial intentions, for instance, when a man extracts iron from ore with the intention of making an axe, a ploughshare, a hoe, a needle or a knife, or so that he can build houses to reside in and ships for plying trade, and likewise with other things similar to these.

Some intentions are primary and other intentions are secondary. The primary intention seeks to accomplish an ultimate end. The other intention is in the middle through which the beginning transitions to the end. The final intention is, for instance, human habitation while the intention in the middle is a room; or similarly, a tree is intended to produce fruit, the fruit is intended to sustain human life, while human life is intended for man to know, love, remember, praise, honour and serve God. And likewise with other things similar to these.

Order – 46

Order is a form that is as fixed in the elemental tree as the fixed stars are fixed in the firmament. By reason of this order, the elemental tree displays order among the entirety of its parts, for instance, goodness is the reason why the parts are good, greatness is the reason why they are great.

Instances of order here below are habituated within this natural general order, for instance, the elements stand in the order of their degrees in pepper; and orderly transmutations proceed from one species to another in an apple tree, so that the branches come before the twigs, and the flowers come before the fruit. As people strive to live in accordance with moral order, they adopt similitudes from such instances of natural order.

Operation – 47

In the elemental tree, operation is the natural form general to the operations here below that are sustained in the elemented individuals moved by it. Hence, the elemental tree acts through its operation, which is one of its simple parts, just as fire acts through heating and just as a power relates to its object. This is why individuals here below perform their actions in accordance with the nature of the operation proceeding up above, which is the reason for their operations, as for instance in an apple tree in which operation proceeds from the roots to the trunk and from the trunk to the branches, and so forth. People adopt examples from this natural operation when they perform artificial operations in the mechanical arts.

Influence – 48

In the elemental tree, influence is a form general to all influences of elemented bodies. This influence is a reason general to the influences of the roots in which it is sustained, as when goodness influences greatness, duration, power etc. with its likeness, while greatness,

duration and power influence goodness with their likenesses, and likewise with the trunk, as it influences the branches with its likeness, and as the branches exchange the influences of their likenesses among themselves, and likewise with the twigs, the leaves, the flowers and the fruit. This is why this general influence is the cause of influence here below, as in an apple tree, in which influence naturally proceeds from one thing to another, or as in the act of tasting when it receives the influence of flavour, and likewise with the sense of sight when as it receives the influence of colour, and the sense of smell when it receives the influence of odour, and so on with other natural things.

Reciprocal Influence – 49

In the elemental tree, the bonificative gives its influence to the bonifiable, while the bonifiable reciprocally gives its influence to the bonificative, inasmuch as the bonifiable is disposed to produce from the bonificative an act of bonifying that arises from the influence of both. From this general influence in the elemental tree, reciprocal influences are produced here below, as in pepper, in which fire instils its influence of heat and dryness into air, while air reciprocally sends this heat back to fire along with the dryness that air has no appetite to receive. People assume likenesses from this reciprocal influence and from other natural reciprocal influences, for instance if they refuse to receive gifts offered to them, or when they render evil for evil or good for good, and likewise with other things similar to these. Here we see how resolution returns to prime natural causes in the elemental tree, although they do not return to the same numerical identity they had before but in the identity they have now, given the fact that the former identity was lost through corruption.

Production – 50

Production is a general principle in the elemental tree, such as the production that proceeds in goodness and in the other roots of the tree so that a third number results from this production. For instance, in goodness, bonifying is produced by the bonificative and the bonifiable, magnifying from the magnificative and the magnifiable, and so on because from these productions, the trunk is produced as a third number, then the trunk produces branches that produce twigs, and the twigs produce leaves, flowers and fruit. From these general productions, the productions of every individuated and specified apple tree are produced, and the same applies to the vegetal and sensual trees. Here we see how the vegetal, sensual and imaginal trees are produced from the elemental tree in accordance with the nature of the said production.

Origin – 51

Origin is a natural property in the elemental tree from which arise and derive the origins of individuated things here below. Indeed, just as in goodness, bonifying arises from the bonificative and the bonifiable, so likewise do individuated things here below arise from primary causes. For instance, a child is born from a father and a mother through the mode of generation of the human species. Likewise, the act of bonifying arises in the species of goodness, just as the act of seeing arises from the visitive and the visible in the species of sight, and so forth with other things similar to these. This signifies the way in which particulars arise from their universals, which must be real beings, for otherwise, the particulars would not have anything from which to arise.

Emergence – 52

In the elemental tree, the act of bonifying emerges from the bonificative and the bonifiable and arises in goodness. Because greatness magnifies goodness, it emerges in the act of magnifying with the magnifiable, and in magnification with the magnifiable that are of

the essence of greatness and conversely. This signifies that some parts go out into other parts and come out from other parts and conversely, and that the trunk emerges from the roots and from their operations in the trunk, and likewise, the branches emerge from the trunk, the twigs emerge from the branches and the leaves, flowers and fruit emerge from the twigs. Hence, from the emergence up above, instances of emergence descend here below, such as an apple emerging from an apple tree and in the species of the apple tree so that another potential apple remains in it, and likewise with other similar things.

Separability – 53

In the elemental tree, division is a natural property through which some things are divided from others in trees here below, inasmuch as some things emerge from others. However, this does not mean that some parts of the elemental tree are divided from other parts, given that all the parts in the tree are in a state of confusion so that every part is in every other part; but by reason of division, which is one of the tree's simple parts, some parts are divided from other parts here below, as when an apple is separated from an apple tree when someone plucks it or when it falls to the ground; or when a child is separated from its mother; or when health is removed from a sick man, and likewise with other natural things similar to these.

Inseparability – 54

In the elemental tree, inseparability is a general form by reason of which the parts of the tree do not separate from it, nor does any part give up its numerical identity. For instance, the branches do not part with the trunk by reason of natural inseparability, nor do the branches part with their identity in the twigs. Similarly, there is inseparability among things here below, as in pepper, in which heat does not part with its proper subject, namely simple fire from which it cannot be cut off by reason of the natural inseparability up above, which is its prime cause and which is general to it, as in the inseparability of the heat of simple fire in pepper, and likewise with other natural things similar to these. For instance, a man can be fat at one time and thin at another time inasmuch as his radical moisture does not leave him, even though his nourishing moisture comes and goes. This signifies how individuals of species retain their identities and do not lose them even though accidents come and go, because their identities are preserved by the inseparability up above.

Possibility – 55

Possibility is a simple form of the elemental tree, and it is a branch of power. Hence, as all the parts of the tree are good by reason of goodness, so are they possible by reason of possibility. Possibilities here below result from this general possibility, for instance it is possible for a peppercorn, a horse or a falcon to be, and one peppercorn can result from another, one horse from another, and likewise with other natural things. Now this signifies that the vegetal, sensual and imaginal trees can come from the elemental tree, and that species can be real beings, and all this is by reason of the above possibility invested with positivity. And from this general possibility, possibilities result here below, such as pepper along with greatness of goodness, duration etc. of natural instincts and appetites; nor can contrariety oppose it given that possibility is more greatly magnified by a plurality of causes than by a single cause.

Impossibility – 56

Impossibility is simply a part of the elemental tree whereby it is impossible for goodness not to be what it is, and the same applies to greatness etc. From the impossibility up above result the impossibilities here below. For instance, in pepper, it is impossible for

coldness to have a virtue greater than that of heat, because heat in pepper is in the fourth degree whereas coldness is in the first degree.

Moreover, the impossibilities up above engender the contradictions that exist here below, as for instance, to be a man and not to be a man, or to be good and not to be good, which are contradictory and impossible things, and likewise with other things similar to these.

Similitude – 57

Similitude, or likeness, is a natural property which is a reason in the elemental tree by reason of which the roots give each other their similitudes, as when goodness clothes greatness with itself, and greatness reciprocates. Hence, the greatness that is accidentally sustained in goodness is a similitude of substantial greatness, and it is the same with the goodness that is sustained in greatness.

Here, we can learn about the similitudes that exist here below. Species have similitudes in their genera: for instance, humans and horses have a common similitude in the genus of animals. And this similitude descends from above, where the goodness of greatness and the greatness of goodness, for instance, are similar in duration because they both stand in duration.

There is another modality of similitude, for instance, the bonificative, bonifiable and bonifying are similar in goodness because the three are good by reason of goodness, which is their essential species. The similitude between individuals of the same species results from this kind of similitude, as for instance the similitude between Peter and Raymond who both belong to the human species.

Dissimilitude – 58

Unlikeness, or dissimilitude, is one of the simple parts of the elemental tree from which unlikenesses descend here below, for instance: the goodness of fire is unlike the goodness of water, and the goodness of a twig is unlike the goodness of a leaf. This is why the goodness of a man here below is unlike the goodness of a donkey, and similarly, the shape of an apple is unlike the shape of a rose, and the shape of a nail is unlike the shape of a hammer.

Nature – 59

In the elemental tree, nature is a prime principle with respect to natural things here below. Through nature, the roots of the tree are naturally produced along with all of its other parts, which are good by reason of goodness and great by reason of greatness. Thus, the parts that exist here below are naturally produced by nature up above, which is general to them.

Moreover, nature is a real being, for if it were not a real being, natural things here below would not have any natural common means for convening together when they convene in concordance, as when a male and a female convene in procreating a child, or when tastativity and tastability convene in the act of tasting, and likewise with other natural things.

Corporality – 60

Corporality is a simple form through which goodness, greatness and the other roots of the tree are corporeal causes that are naturally apt to give rise to a body in the trunk, the branches, the twigs, the leaves, the flowers and the fruit. From this supernal corporality proceed bodies here below, such as the body of an apple or of a man. And given that goodness has its bonificative, bonifiable and bonifying, and greatness has its supernal magnificative, magnifiable and magnifying as do the other roots, each body here below consists of corporeal parts, namely length, breadth and depth, which are of its essence, as its essence is of them. These three dimensions maintain bodies in corporality just as the bonificative, bonifiable and bonifying maintain good things in goodness.

Transmutation – 61

Transmutation is one of the parts of the elemental tree from which transmutations can be made, as when the matter of bread is transmuted through vegetation into the matter of flesh, and the heat of fire is transmuted into the heat of pepper. This shows us how transmutation is made here below of one thing into a plurality of things, as when the matter of iron is transmuted into the shape of a sword, and the matter of the sword is transmuted into the shape of a knife; while these transmutations are done with the same piece of iron; and likewise with other things. These transmutations could not occur here below without the transmutation up above, which is made of the goodness of the trunk, the goodness of the branches and the goodness of the twigs.

Light – 62

Light is one of the parts of the elemental tree, and this is by reason of difference that clearly distinguishes different parts. Light arises in the branches, especially in fire and air whose light is a colour which divides into the light of fire and the transparency of air, called clarity. From this light, descend the lights that are sustained here below in their coloured individuals clothed in light and clarity. We discussed this matter more broadly in the General Table.

Shadow – 63

Shadow is one of the parts of the elemental tree, it is made of the confusion that appears in the shadows of water and earth, it is of the colour white in water, and of the colour black in earth. Shadow is mainly due to the density of the matter of water and earth that impedes light and clarity with the restriction of water and the blackness of earth, but not with the whiteness of water clarified by the participation of air with the blackness of earth, which gives it its likeness. Through this supernal shadow, shadows exist here below, such as the shadow of an apple tree, of a wall or of a man, and so on with other elemented bodies.

The Line – 64

The line is a part of the elemental tree through which the simple parts of the tree are arranged in lines, such as the bonificative, which is one line while the bonifiable is another, and the magnificative is one line while the magnifiable is another, and the same with the branches, because simple fire stands in one line extended in simplicity, air has another line, and likewise with water and earth, so that the supernal general lines are sustained in lines here below in the vegetal and sensual trees, as in the body of an apple tree which is made of many lines, as is the human body.

Punctuality – 65

Punctuality is one simple part of the elemental tree that arises from a plurality of lines, for instance, bonifying is one point that stands in the middle between the bonificative and the bonifiable, just as the center stands in the middle of a circle; and the same with magnifying etc. From this supernal punctuality, points descend here below in elemented individuals, which are the acts of prime principles, for instance, tasting is the center of the tastative and the tastable because it arises from both correlatives, which are lines, given that the act of vegetating composes lines. This shows us how points arise from lines, how lines are composed of points and how a body is a common act of points and lines.

Surface – 66

Surface is one simple part of the elemental tree with which difference diversifies the disposition of the parts in the tree with regard to how each part is disposed to have its surface in the elemented individuals here below. Surface arises from the concretes of goodness in the elemental tree, and also from the concretes of greatness and of the other principles in which it exists in a state of confusion by reason of the confusion in the elemental tree.

Given that some parts are in other parts, surface stands in its own reality, numerical identity and nature, as does silver in a coin made of silver and copper. From this supernal surface descend all the surfaces here below, as they enclose the elemented bodies that are clothed with them, such as an apple, a nail and other similar things that are bodies contained within surfaces.

Figure – 67

Figure is one part of the elemental tree that is general to figures here below, and it consists of the circle, the triangle and the square. It consists of the circle, as do the likenesses that stand in circular fashion in the parts of the tree. It consists of the triangle, as in the bonificative, bonifiable and bonifying. It consists of the square, as in the four branches of the tree.

From these supernal figures descend the figures here below, as in the circular shape of a peppercorn, the triangular shape of a nose or the square shape of a man's palm. Following the figures here below, artificial operations are configured in the likeness of natural figures, in shapes such as those of a nail, a knife or a hammer.

Direction – 68

Direction is one simple part of the elemental tree, and it is general to other directions here below, of which there are six, namely up, down, before, behind, right and left. These six directions are in the disposition of the general direction that exists up above in a state of confusion. The natural agent brings its species from potentiality into act in elemented things, as in the human body, which has the said six directions with reference to itself, and not with reference to the body in which it is contained, for instance, a man's body is located in air, and as the air is in a state of confusion, it does not have the six directions in itself, but the man has them in it so that when the man turns around, or ascends from a low place to a high place, the directions change. Moreover, through the supernal direction, some bodies existing here below have straight lines, whereas others have oblique or crooked lines, for instance, date palms have straight lines, whereas fig trees have crooked lines. This straightness and this crookedness or obliquity exist by reason of the specific figures we discussed, namely the circular, triangular and square figures.

69 – Masculinity

Masculinity is a part of the elemental tree that is general to other masculinities here below, such as the masculinity of a date palm, or of a man. These masculinities descend from the supernal masculinity, which consists of bonificativity, magnificativity etc. This shows us why males are naturally stronger and nobler than females, and why public authorities should be men, while women should not be public figures with authority.

70 – Femininity

Femininity is a simple part of the elemental tree, and it consists of bonificability, magnificability and the other passive parts. From this femininity, other femininities descend here below, such as the femininity of a date palm, of a woman or of a chicken, and likewise

with other individuated females. Given that they consist of passivity, they are more digestible and easier to consume than individuated males, for instance, a hen is more digestible than a rooster; in the leek species a female leek is more digestible than a male leek, and it is the same with coctanum figs and other such things.

71 – Organization

In the elemental tree, organization is one of the simple natural forms and we compare it to the twigs, which are its four masses that we call the four major natural organs from whose organization there descend natural elemented organs here below, such as the twigs of an apple tree or the entrails, the head, the arms and legs of a man, and likewise with other things similar to these.

72 – Instrumentality

In the elemental tree, instrumentality is the form from which the instruments of natural things descend here below. This instrumentality of the elemental tree consists mainly in its flowers, because fruit is produced through the flowers, so that the flowers in an apple tree are instruments for producing apples, and a man's eyes are instruments for seeing, his tongue is an instrument for speaking, his hands are instruments for working, his feet are instruments for walking.

People adopt likenesses of such natural instruments when they make artificial instruments, for instance, a choir is an instrument made for singing, a knife is made for cutting, a horse is made for running, a ship is made for earning wealth and likewise with other things similar to these.

73 – Nourishment

In the elemental tree there is an apple that is nutritive as are the roots from which the fruit is nourished. From this nutritive apple descend the nutritive powers that exist here below, for instance, an apple tree is nourished on earth, rain, air and the heat of the sun; or a woman who nourishes her child with her milk. People adopt the likenesses of such natural nutriment in developing their mores, as when wise people nurture health, good morals and scientific habits in their children.

74 – Impression

In the elemental tree, there is one impressive form through whose nature the celestial bodies imprint their likenesses in the elemental tree. From these primary impressions descend the impressions that exist here below, such as the impressions of the vegetal, sensual and imaginal trees and the impression of the elemental tree – which can neither be seen nor touched – is manifested in these impressions. People adopt similitudes from these natural impressions to display their identities by adorning their shields and their seals with signs, for instance when a king emblazons his banner, and likewise with other things similar to these. And the impression of the inner concept is manifested through the voice when it is imprinted in the voice through an utterance, which is the impression of the internal concept. Likewise, the act of seeing is an impression of the visitive power and the visible object.

75 – Insertion

Insertion is a simple form in the elemental tree through the nature of which some substances are inserted into other substances. Supernal insertion is when air is inserted into fire so that it attracts the heat of fire into its moisture, or when water is inserted into air so as to attract the moisture of air to its coldness, or likewise, when earth is inserted into water so as

to attract the coldness of water to its dryness, and likewise when fire is inserted into earth so as to attract the dryness of earth to its heat. This shows us how the forms up above are drawn down here below, just as the forms here below are attracted to the upper forms so that mixture can naturally occur among the elements.

Another kind of supernal insertion is when the vegetative power is inserted into the elementative so as to attract to itself the act of elementing, as the sensitive power is inserted into the elementative and vegetative powers so as to attract the acts of elementing and vegetating to its act of sensing; and the imaginative power does likewise.

This supernal insertion is necessary by reason of the end in goodness, greatness, power, of natural instincts and appetites and of the other parts of the tree, because this end could not be if the insertion of a diversity of powers was not one of the simple forms of the elemental tree.

Therefore, the supernal insertion is the prime general cause of the insertions found here below, as in pepper, in which the qualities are inserted into each other; or as a scion of olive is grafted onto a wild olive tree; or as the species of horses is crossed with the species of donkeys in mules; or as in man, the vegetative is inserted into the elementative, the sensitive into the vegetative, the imaginative into the sensitive and the rational into the imaginative. And just as the scion of olive attracts the matter of the wild olive tree to its own nature, so likewise in animals, the upper forms attract the lower forms to the upper species.

76 – Being per se

Being per se is a simple form that exists in the elemental tree. Being per se is that by reason of which substantial beings always remain what they are per se, as goodness in the elemental tree forever remains what it is in itself. The same applies to its essential concretes, as well as to its trunk along with the remaining substantial parts of the tree. From this supernal form of being per se descend instances of beings per se found here below, such as the substance of an apple tree, which is what it is in itself and by itself, and likewise with the substance of a lion, and the same with all other natural instances of beings that exist per se.

God, as the prime cause, assists them in their existence by making his effect always remain what it is. Moreover, the influences of the celestial bodies assist in maintaining the existence per se of things here below.

Individuality – 77

In the elemental tree, individuality is a simple form that is primary to the individuals here below by which elemented individuals are individuated. They are individuated by reason of supernal individuality, just as good things are good by reason of supernal goodness, great things are great through supernal greatness and so forth. Supernal individuality is a reason for the trunk to be one individual inasmuch as it is a species, and likewise with each of the branches. Every supernal individual is a species of its own, as the Sun is a supernal species of its own, inasmuch as there is no other Sun. For this reason, the individuals of the elemental tree are general to the individuals here below through individuated natural agency, as an apple is individuated through the generation of the form and matter of the apple tree, or as a child who is individuated through generation by a man and a woman. And likewise with other things similar to these.

Attraction – 78

Attraction is a simple form in the elemental tree, and it is primary to the instances of attraction that exist here below. Attraction exists up above inasmuch as goodness attracts greatness to itself so as to be great, and as fire attracts earth so as to be dried by it. Similarly, there is attraction here below, as the roots of an apple tree attract to themselves the other

members of the elemental tree, and as the trunk attracts to itself what the roots receive, and as the branches attract to themselves what the trunk receives from the roots, and so on through successive attractions to the fruit, namely the apple.

There is another kind of attraction, as when a man attracts fragrance and flavour from an apple. And another kind of attraction is when an apple seed sown in the soil attracts from it the natural instincts and appetites of the upper tree and of the lower tree to produce an actual tree that exists in potentiality in the seed by way of generation.

Another kind of attraction is when a scion of olive attracts to itself the vegetation of the wild olive tree onto which it is grafted; or when the vegetation of a lion attracts to itself the vegetation of the ox or the donkey that he eats. And the same with the attraction of the sensitive power, when it attracts the virtue of the vegetative to its act of sensing, or when the power of sight attracts the visibility of its object to its act of seeing, or when an instrument attracts its work to itself. And likewise with other things similar to these.

Necessity – 79

Necessity is one of the simple parts of the elemental tree by reason of which the concretes of goodness are necessary to goodness so it can be substantially sustained in them. Every concrete is necessary to every other concrete. Similarly, the roots are necessary to the trunk, and likewise, it is necessary for fire to receive dryness from earth so it can mortify air with it to make it receive its heat and so that fire can transit through air to heat water.

There is another kind of necessity in the elemental tree, following the antecedents and resultants in natural things, for instance, if there is a body, than there must be length, width and depth, and conversely. From these supernal necessities derive the instances of necessity found here below, as the roots of an apple tree are necessary to it for receiving life from the soil, and likewise with other elemented things. And the same applies to the necessity of the Sun and of the other celestial bodies. And likewise with man, to whom tasting and touching are necessary. Also, if men exist, then animals must exist.

People adopt similitudes from these instances of natural necessity, as when a man builds a room out of the necessity for living in it, or when someone makes a tunic to fend off the cold, and so on with other artificial things that are necessary for the conservation of natural necessities.

Contingency – 80

Contingency exists in the elemental tree as a result of the impressions of the celestial bodies when they are deviated from their end by contrariety (which is one part of the elemental tree) against the concordance between them and the elemental tree. From this supernal contingency descend contingencies that exist here below accompanied by contrariety that deviates the ends of individuals away from their concordance and away from the supernal concordance, as for instance in a natural calamity when the frost burns up almonds while they are still in blossom, or when men are born crippled, and likewise with other natural contingencies.

From such natural contingencies, people adopt similitudes that they refer to in terms of fortune, as some people are fortunate in receiving wealth and honour, while the contrary is the case for other people, or as one horse has a good master whereas another horse has an evil master, or as one man loses a coin and another man finds it. And likewise with other things similar to these, so that fortune is really nothing in artificial forms, it only exists in the opinions and intentions of men, as a fantastic form that the human intellect attains and reproduces from real objects.

Perfection – 81

In the elemental tree, there is perfection by reason of which the tree is completely adapted to receiving impressions from the supernal celestial bodies. Perfection is also what makes the tree complete in its parts, as in its goodness, which is complete in its parts, namely in its essential concretes; and the same applies to the tree's other parts.

Moreover, the elemental tree is complete inasmuch as it is disposed so that the perfections that exist here below receive their complement from it. These perfections derive from supernal perfection, as does the perfection of an apple tree and an apple when they are complete, and likewise with animals. And people adopt similitudes from these instances of natural perfection in that they want to be complete through wealth, morals and scientific habits.

Imperfection – 82

Imperfection is one of the parts of the elemental tree through which some parts cannot be complete in other parts, for instance fire cannot be complete in heating air unless it receives dryness from earth, for if fire did not receive dryness from earth, it would void itself of its simple entity whose numerical identity would be lost when it enters into composition with air. Likewise, a flower is not complete in itself, inasmuch as it is meant for producing fruit, and not as an end in itself.

From this supernal imperfection, instances of imperfection descend here below, for instance an apple tree is imperfect in that it cannot sustain itself without the benefits it receives from the soil; and likewise, a man is accidentally imperfect due to vice, and naturally imperfect inasmuch he cannot sustain himself without food. Also, a man has not reached the fullness of age while he is an embryo, and likewise with other things similar to these.

Life – 83

Life is one of the simple parts of the elemental tree, from which life is received by the corporeal lives here below, as the vegetative power lives by vegetating and the sensitive power lives by sensing. The supernal life is in a confused state and it is disseminated in the elemental tree, which is disposed so as to give rise to the life of elemented individuals here below, for instance, a piece of iron is disposed to have a nail made from it that does not exist in potentiality in it without assistance from the smith. Therefore, blessed be God who attracted vegetal and sensual life from the elemental disposition, and who then attracted the first apple tree, the first lion, the first sardine, the first light, the first man and the first falcon.

Colour – 84

Colour is a simple part disseminated in the elemental tree in a state of confusion, and as such it cannot be perceived by the sense of sight. And it is general to the other colours that exist here below, such as the colours of apples or of people. It is also general to the four masses that are the twigs and members of the elemental tree through which and from which visibility remains in potentiality so that with assistance from visibility it can enable animals to see, which is a vital necessity.

Sound – 85

Sound is disseminated in the elemental tree in which it is general to the sounds, clamour and tumult that exist here below. The subjects of sound reside in the contacts between the branches up above, where sound is in a state of confusion. From it, the sound that is sensed by hearing descends here below, as the general instrument of voices and sounds that is disposed in the supernal sound to be brought from potentiality into act by the movement of

bodies existing here below, for instance, as thunder is moved through the air by the clash of opposite winds, or as the wind rustles in the leaves, or as the voice is moved by the tongue.

Odour – 86

Odour is disposed in the elemental tree, and it is brought into potentiality in things here below through the odour of vapours emanating from elemented things, such as the odour emanating from an apple or from a rose that an animal smells with the participation of its brain and its nose so that the animal takes pleasure in smelling odours that are suited to its complexion, and avoids odours that are contrary to it.

Savour – 87

Savour is disseminated and diffused in the elemental tree, and its subjects are natural appetites that relate to the sense of taste, which is disseminated in the elemental tree in a state of confusion, as is savour. Savour and the sense of taste are disposed in the tree in a potential state by natural agents that bring them into act when animals eat or drink, or that bring them to a habitual state when the animal is generated, for instance, a man has the habit of tasting savours even when he is neither eating nor drinking.

Feeling – 88

The sense of feeling is disseminated in the elemental tree in whose disposition the sensitive power is inserted into the elementative and vegetative powers so that from them animate natural agents can produce actual feelings of cold, heat, hunger, thirst and touch as well as other things similar to these as they occur in the course of the operations of animate natural agents. Through the feeling of touch, the natural appetites of male and female animals derive pleasure that inclines them to preserve their species.

Conception – 89

Conception is one of the simple parts of the elemental tree from which descend the conceptions that are here below, as when a woman conceives a child from a man, or when someone mentally conceives the things that he imagines and then manifests this conception through the tongue; we intend to discuss mental conception more broadly in the part on the sensual tree.

The conceptions here below derive from the conception up above whereby the elemental tree conceives from the influences of the heavenly bodies, so that fire conceives its acts of heating and of increasing its heat from the helpful assistance that the Sun's influence instils into it; and air conceives its heat from fire; and the flowers of the tree conceive their fruit, and elemental nature conceives the ends of the vegetal and sensual trees.

Sleep – 90

In the elemental tree, the trunk stems from the roots, the branches stem from the trunk, the twigs stem from the branches, the leaves and the flowers come from the twigs, and the fruit comes from the flowers.

Given that some parts come from other parts, the elemental tree contains the natural property of sleep that comes from the preparatory disposition that form performs in matter in things here below, inasmuch as form prepares matter and disposes it to operate. Hence, while form is disposing and preparing matter, sentient individuals receive the impression of sleep.

For instance, some plants have no leaves, flowers or fruit in the winter, because the pores of earth are constricted by water so that natural heat can dispose and digest the matter

around the roots before the renovation of leaves, flowers and fruit begins in early spring. Naturally, we can say that this plant sleeps during the winter.

Because the sensitive power is inserted in the vegetative power, and the vegetative in the elementative, sleep comes to the sensitive power to enable the preparation and digestion that will be followed by renovation and the transmutation of food into flesh and blood. This preparation mostly goes on at night while animals sleep because at that time, vapours are constrained and cannot ascend to fantasy, which is subject to the waking state that occurs mainly by day.

Wakefulness – 91

Wakefulness is caused by heat and dryness, and it is a supernal impression in the elemental tree whereby natural preparation takes place before a form here below can act on its matter once it has been otherwise disposed and prepared through sleep. This is why plants here below cyclically wake up in spring and remain awake until summer, when the fruit is harvested.

Wakefulness transitions from the vegetative to the sensitive power in animals that have their own vegetal nature which is awake because the pores are open so that fantasy can collect imagined species that lead the senses to real objects, as when a man visually imagines something pleasant and then moves toward the real object so that he can actually see it.

Dreaming – 92

The dreaming state is a confused state between wakefulness and sleep, just as the autumn season is a confused intermediary state between wakefulness and sleep, which is why melancholic persons naturally dream more than others. The nature of dreaming first arises in the prime supernal principles, it exists between the stages of disposition and preparation whereby some causes arise from others. This supernal nature gives rise to impressions of dreaming here below, and more so among people who are strongly inclined to deal with fantastic and irrational things. This is because the rational soul requires operations greater than those of an irrational soul. Hence, people dream in three ways.

One way of dreaming follows the supernal impressions we mentioned, and it is subject to the conditions and complexions that come from the vegetative and sensitive powers.

Another way of dreaming follows the disposition of the rational power that seeks out, during sleep, impressions previously received in the waking state, so that the rational power can apply its acts of remembering, understanding and loving to the things it loves or hates.

Another way of dreaming depends on some revelation of things to come given by God and by the good angels to a sleeping person; or by the devil as he prepares some species for the soul of the sleeping man that dispose him to sin, so that this man can commit sins after he wakes up from sleep.

Joy – 93

In the elemental tree, there are natural appetites. For instance, goodness has an appetite to be great, so that greatness can be good by reason of it; fire has an appetite for heating air and for receiving dryness from earth, and so forth. From such supernal natural appetites, the impression of joy descends into animals here below when they attain their desires, as when a hungry man becomes joyful when he can finally eat, or when a man sees something that he desires, or when a horse takes pleasure in eating or resting, and likewise with other things similar to these.

Moreover, in keeping with natural instincts and appetites, plants naturally take pleasure in satisfying their natural appetites. For instance, an apple tree is delighted (if we can speak of delight, though we have to use such a term for lack of a better one) inasmuch as it

successfully uses its leaves to protect its fruit against great heat from the Sun, or against great cold from the wind.

Anger – 94

In the elemental tree, there is the beginning, the middle and the end. The beginning is as in the bonificative, the end is as in the bonifiable and the bonified, the middle is as in the act of bonifying, and likewise with the other principles. And the contrariety that exists in the elemental tree impedes the principles from achieving concordance so that they cannot transit through the intermediary stage to attain the end they desire. For instance, dryness in fire impedes fire from giving heat to air.

Due to this natural supernal contrariety, things that are vegetated here below are inclined to display similitudes of anger. We see this when a small plant growing next to a big plant not of its species moves away from the shadow of the big plant as much as it can so as to receive heat from the Sun, and as a result, it grows a crooked trunk. Likewise, in animals, the impression of anger naturally comes from the supernal impression. For instance, a hen is angry when a hawk eats her chick; likewise, a sick man is angry about his ill health, or because he cannot meet his desired objectives.

Thus, melancholic men are more prone to anger than others, because contrariety impedes the concordance of natural appetites more strongly through dryness and coldness than through moisture and dryness.

Health – 95

In the elemental tree, health here below is disposed through the supernal order consisting of concordance extended through the entire tree, as in a plant that is disposed to provide health to the animal that eats it, also as in an animal that is healthy by reason of the concordance in the impression and conjunction of its elementative, vegetative and sensitive powers. This concordance is conditioned by the fact that some species are more concordant with certain species than other species are, for instance, barley is more suitable than wheat for horses whereas wheat is more suitable for humans than for horses, and likewise with other natural things similar to these.

Illness – 96

The things said about health can be taken in the contrary sense for describing illness, because the supernal disposition and order in the elemental tree sets some individuals of some species against individuals of other species, through an extreme removal of concordance between species. For instance, snakes oppose human nature through venom, and the same with realgar and other medicinal herbs that violently consume the humours.

Illness also attacks the the middle through the extremes by setting them against temperance that stands in the middle.

Illness is incurred through corruption and contrariety that stand against generation and concordance.

Likewise, illness is caused by sadness and fear or anger, impressions that are moved by the prime principles, as when a melancholic person is depressed due to melancholy to the point of falling ill because his sadness impedes the reception of benefits by the vegetative and sensitive powers from the rational power.

Industry – 97

Industry is signified in the elemental tree in terms of natural instincts and appetites and in terms of the leaves of the tree, which serve the purpose of preserving substance and fruit, for instance, the leaves of an apple tree have a natural instinct for protecting substance,

flowers and fruit against excessive heat; similarly, lions are industrious hunters, birds industriously build their nests, spiders weave their webs; in addition, irrational beings here below have many other kinds of industry that naturally descend from the supernal industry up above.

People adopt similitudes of the industry that irrational beings deploy as they live their lives inasmuch as a man contains in himself the elemental, vegetal, sensual and imaginal natures that live by means of industry.

Substance – 98

The substance in the elemental tree is general to substances here below, and it consists of the substantial parts of the tree and of the parts subjacent to them, as some parts are subjacent to other parts. For instance, goodness is subjacent to greatness inasmuch as it is clothed with the habit of greatness, and inasmuch as it is subjacent to the leaves that are sustained in it. Likewise, the vegetal tree is one substance made of many substantial parts subjacent to many accidental parts, as the twigs, for instance, are subjacent to the leaves. And the same applies to the sensual tree.

Essence – 99

In the elemental tree, we consider essence as a being that is general to other essences here below, and these essences stand above substance. For instance, the tree's essence, which is elementation, stands above elemented being, which is substance, and the goodness of the tree is the essence of the good that exists in the tree.

The same applies to greatness and to other abstract forms that are primary to all individual forms here below. For instance, the goodness of fire stands above the goodness of pepper, and the goodness of an apple tree stands above the goodness of the apple inasmuch as the apple is good. And the same with the sensual tree.

In all these things, substance is subjacent to essence inasmuch as the essence is sustained in its bonificative, bonifiable and bonifying, which are its substantial parts, and inasmuch as they are essential parts of goodness, which is an essence, substance and essence are mutually convertible. However, inasmuch as there is a difference between substantial and accidental parts, there is also a difference between substance and essence, as between humanity, which is the essence of man, and substance, which is man composed of substantial and accidental parts.

Being – 100

In the elemental tree, being is the most general genus insofar as no genus of sublunar corporeal entities is more general than being. From this supernal being descend all the beings that exist here below as elemented, substantial and accidental entities. For instance, the entity of an apple tree descends from the supernal entity.

We can know the general being that is up above and the being that exists here below through the hundred forms that we just discussed, given that they are causes and forms primary to the causes and forms that exist here below. And this being can be known by following what we said earlier about the elemental tree, and by following what we propose to say next about the vegetal, sensual and imaginal trees. In the imaginal tree, the imagination imagines one other intentional being that is a likeness of the real being we discussed above, as when a goat, through natural instinct, imagines a wolf along with the threat posed by it.

We have discussed the hundred forms, which are primary to the natural forms that exist here below whose secrets we can know by applying what we said about the primary forms, just as we can know the species if we know the genus.

Raymond wanted to go on to the vegetal tree, but the monk said that he found some doubtful points in what was said about the elemental tree about which he wanted to put some questions. However, Raymond said that he would put questions in the tree of questions, and henceforth, if any doubts arose about the subsequent trees, then questions and answers should be sought out in the tree of questions, following the orderly process of this book.

The Vegetal Tree

The vegetal tree, just like the other trees, divides into 7 parts: the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit.

The roots are general principles, and they have a dual nature, both elemental and vegetal.

The trunk has a dual nature, elemental and vegetal.

The branches are four natural powers, namely the appetitive, the retentive, the digestive and the expulsive powers, and they also have a dual nature.

The twigs also have a dual nature and they include generation, corruption, privation, renovation etc.

The leaves have a dual nature through elementation and vegetation and they are both visible and invisible.

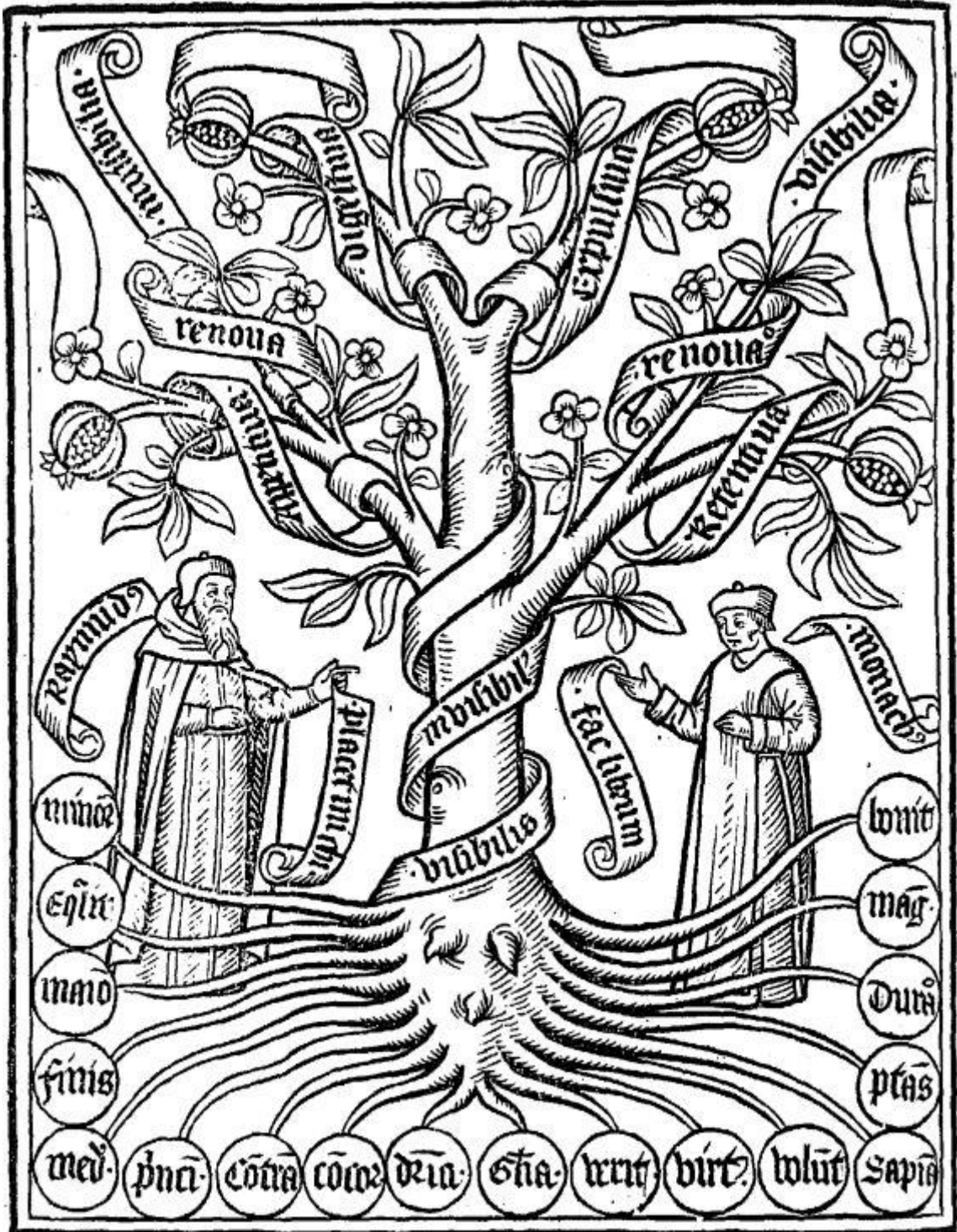
The flowers also have a dual nature, visible and invisible, elemental and vegetal.

Similarly, the fruits have a dual nature, they are visible in their elemental nature and invisible in their vegetal nature.

The figure of the vegetal tree

This tree divides into seven parts, namely the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit. It has a dual nature, for there is a difference between it and the elemental tree in which it is inserted through creation. This means that God created the vegetative power in it and from it, just as God created man from the earth and mud, and this is why elemented and vegetated individuals exist here below. Given that the tree has a dual nature, we must consider it intellectually in a dual way so as to know it better.

Figure of the vegetal tree



The roots of the vegetal tree

The roots of the vegetal tree are goodness, greatness, duration etc. as we discussed in the elemental tree. Each of these roots has a dual nature, in that each one contains elemental, vegetal, general and specific nature. The elemental is general and the vegetal is specific, while both together are one root composed of both natures and good by reason of goodness.

Vegetal nature transubstantiates elemental nature into its own species, just as a scion of olive grafted onto a wild olive tree draws and transmutes into its own species the influx that comes from the wild olive tree. All the roots together are lines that lead to the trunk of the vegetal tree to which they impart their natural conditions.

The trunk of the vegetal tree

This trunk has a dual nature, both elemental and vegetal. And this trunk is general to all the trunks that are vegetated under it, such as the trunk of an apple tree, of a lion, of a heron or of a fish. It is visible in its particulars, as in the visible and tangible trunk of an apple tree whose visibility and tangibility is attributed to the elemental essence, which contains gross matter in itself. But the essence that the apple tree has from vegetation can be neither seen nor touched, because its matter is so subtle that it cannot be seen or touched, though it figuratively appears in the sap that is in the trunk. For instance, the vegetal trunk appears in the trunk of a fig tree in the likeness of milk, and in the trunk of a lion in the likeness of blood. Nonetheless, the vegetal trunk is corporeal in nature because it is composed of its substantial corporeal parts, signified by the roots.

The branches of the vegetal tree

The branches of the vegetal tree have a dual nature, some of them are of the elemental nature and some are of the vegetal nature. And this tree has four branches, which are the appetitive, retentive, digestive and expulsive powers. There are four branches because this number is sufficient for the transubstantiations that are made through generation and corruption and by difference, concordance and contrariety in vegetation. They cannot be less than four, as was signified in the branches of the elemental tree. These four branches are general to all other vegetated branches, such as the branches of an apple tree, the limbs of a horse or of a man.

The appetitive power

The appetitive power is the reason for which some vegetated parts have an appetite for other vegetated parts. The appetites of the branches of the elements consist in this appetite, as do the appetites of vegetal things. This is why this appetite has a dual and compound nature. For instance, an apple tree has an appetite for rain, as it wants to fortify its own coldness with the coldness of water, and it has an appetite for daylight, as it wants to fortify its own heat with the heat of the Sun. Likewise, it has an appetite for earth and air.

The things that come in from the outside are moved by the power of vegetal growth constituted of things or causes that come from the outside into the species that exist within. For instance, the species of rain is converted into the species of the apple tree, and this conversion is desired by the appetitive power, as it wants great growth. The same applies to the growth of the trunk, the twigs, the leaves, the flowers and the fruit.

The appetitive is conditioned so that one element has an appetite for another and one complexion has an appetite for another by way of concordance of goodness, greatness, duration, power, virtue and natural instinct so that the ends of vegetation can follow, as when a horse's appetitive power has an appetite for preserving its species, whereby the horse is attracted to a mare so that it can engender a colt. A horse also has an appetite for food, to keep

its parts alive by transmuting the species of grass into the species of flesh, and by transmuting the water it drinks into the species of blood. A horse has an appetite for water when it is thirsty and wants to mortify the excessive heat of fire with the coldness of water, and the excessive dryness of earth with the moisture of air. When a horse feels too cold, it has an appetite for warm, sunlit places. And likewise with other natural appetites that it would be too long to enumerate.

Thus, appetite has a dual nature, consisting partly of the appetite that apple trees or horses have for the conservation of their species, and partly of the appetites of the elements that compose them.

The retentive power

By reason of the retentive power, the parts attracted from the outside by the appetitive power are retained inside. Given that the supernal elementative influences things here below, retention is conditioned by the stationary essential form that we discussed in the elemental tree, and that is general to all stationary things here below. Thus, the things retained by the retentive power can be used by the nutritive and digestive powers as matter that they can digest, just as money in a savings account can be spent to provide for needs as they arise.

This retention is a function of water more than of any other element, because water has the natural property of restricting things. For this reason, the digestive power is mainly conditioned by fire that diffuses the parts that the retentive retains through water. In addition, the retentive power has a feminine nature, by reason of the impression it receives in its conception of the things that come through the appetitive power, whereas the digestive has a masculine nature that imprints its likeness in natural things. This was indicated earlier in the articles about masculinity, femininity and impression in the elemental tree.

The digestive power

The digestive power is the power that digests what the tree receives from earth and from the other elements, along with the influences that come from the celestial bodies. For instance, an apple tree's roots receive from earth crude parts that they store in the retentive, and digestion digests them with natural heat and distributes them to the limbs and other parts of the apple tree so that the radical moisture can live on the nourishing moisture.

The same applies to animals, for instance, when a man eats, drinks and inhales vapours through his nose, the digestive power digests this nourishment and transmutes it from one species into another species, as when it transmutes bread into flesh and wine into blood. Likewise, the gross vapours that come from outside are converted into subtle vapours on the inside, and all this proceeds in accordance with the modes of generation, corruption, privation, individuation and other general forms discussed at the end of the elemental tree.

The expulsive power

The expulsive power is the power that expels the gross matter that the appetitive power abhors to include in the nourishment from which the digestive power attracts subtle matter that the appetitive wants to include in the plant's nourishment. For instance, the expulsive power of an apple tree projects an external layer of bark that is not vegetated, and leaves that fall from the tree. This is much more visible in an oak tree, as it has much thicker bark. And the same with animals, for instance, a man's expulsive power expels gross matter through spitting, sweating, urinating, defecating etc.

The four branches discussed above cannot be seen or touched because they are general to all the branches of the vegetal and sensual trees, and they are sustained in the elemental tree, while their individuated branches are diffused among vegetated and sentient substances.

When the appetitive power desires more than the retentive power can retain, and more than the digestive power can digest, then concordance stands more with corruption than with generation, and more with consumption than with growth. Whenever the retentive retains gross undigested matter against the expulsive that wants to expel it, it inclines toward consumption and corruption. And whenever the digestive does not digest as much as is required to nourish a plant or an animal, it is against generation and growth. Whenever the expulsive power is either too strong or too weak, substance undergoes corruption. Thus, physicians restore health by attending to the natural properties of the branches so as to facilitate their mutual cooperation in the nourishment of substances, and by teaching patients to maintain their health through temperance, which is the subject of concordance among the branches.

The twigs of the vegetal tree

The twigs of the vegetal tree have a dual nature, some of them are from the elemental tree and others are from the vegetal tree. The ones that come from the elemental tree are visible in an apple tree where renewal takes place in the spring season when flowers, leaves and fruit spring forth. The twigs that are from the vegetal tree cannot be seen or touched, and they are signified more strongly by generation, corruption, privation and renewal than by other forms. The transmutation and renewal of things comes about through generation, as indicated in the article on generation. And the same with corruption and privation as some forms are deprived through corruption and new forms are generated through generation.

These general twigs are composed of the general elemental tree and the general vegetal tree so as to dispose all the twigs of plants and animals that exist in them in a potential state to be brought into actuality with the help of natural agents and following the conditions of the roots and of the natural properties of the 100 primary forms that we discussed in the elemental tree.

In the twigs of an apple tree, the twigs of another apple tree exist in potentiality, and this potentiality is sustained in the disposition of the roots and of the 100 forms .

When the natural agent touches the twigs that exist in potentiality in twigs that are actual following the disposition of the roots, it brings the potential twigs into act. The natural agent is the apple that contains the seed, which acts in accordance with natural appetite and instinct that is diffused through all the forms, and it does this by going successively from some agents to others so that the species of the apple tree is conserved through this succession. And the same with the species of a horse.

The leaves of the vegetal tree

The leaves of the vegetal tree have a dual nature in that some are produced by vegetation and others are produced by elementation. The leaves of vegetation cannot be seen or touched because they reside within the leaves of elementation, which are visible and tangible in an apple tree. These leaves are substances that sustain the accidents that are the leaves of the elemental tree, in which the accidental leaves of the vegetal tree reside as products of vegetation, such as colour, savour, odour, sweetness, bitterness and other accidents similar to these, that are quantified, qualified, related while existing in action, passion, time, locus, habit and situation, as indicated in the leaves of the elemental tree.

The leaves are produced by vegetation for ornament and conservation, as when vegetative substance produces visible elemental leaves that are as clothing for the vegetative leaves that exist in the substance of the apple tree. And when the leaves fall from the apple tree, this signifies that the vegetative leaves have run their complete course in adorning and preserving the vegetative substance that then goes to sleep until the spring season when the leaves are renewed.

The virtue of the vegetal leaves that exist in potentiality in an apple is aroused and moved at the time when the apple is eaten by an animal as vegetated nourishment whose colour, savour and odour are perceived by the senses.

The flowers of the vegetal tree

The flowers of the vegetal tree have a dual nature, as they are composed of elementation and vegetation, such as an apple blossom that is visible inasmuch as it contains the elemental nature, but that is invisible and intangible inasmuch as it contains the vegetative nature within which the vegetative flowers are contained, and they are made of matter so subtle that you cannot see them. They result mainly from the instrument composed of the power, the object and the act from which derives the fruit, which is closer to the power, the object and the act than to other forms. For instance, the work is closer to the hand than to the arm, and closer to the hammer than to the hand, and likewise with other causes similar to these.

Specific flowers potentially exist in the general flowers. Flowers have more odour and savour than leaves, and more virtue as well, and their colour is more intense, which is because they are closer than are the leaves to the fruit, which is the noblest part of the tree.

As the blossoms wither away, fruit is generated so that the fruit is harvested after the blossoms are gone; and the fruit arises from the middle of the flower, where it has greater virtue. A blossom is lighter than a fruit, because the fruit is fuller, given that it contains in itself potentially all the parts of a future tree. The flowers in a tree do not last as long as do the leaves, which are meant for conserving the flowers and the fruit. And the blossoms that fall away are matter that the expulsive power projects away from the plant, because the process of digestion whereby the fruit is generated from the subtle matter of the blossom has been accomplished along with the things that the appetitive power wants, that the retentive power retains and the digestive digests in the parts of the fruit. If the blossoms drop off before the fruit falls, it is by reason of some infirmity of the tree and of its branches.

Some trees, such as fig trees, have no flowers given that their fruit develops in the twigs. This is because digestion proceeds more quickly in a great abundance of moisture and warmth than in other complexions. Ripe figs are abundantly moist and warm, and as such they are tastier than other fruit because human nature takes more pleasure in the sanguine complexion than in the choleric, phlegmatic and melancholic complexions.

The fruit of the vegetal tree

The fruit of the vegetal tree has a dual nature, in accordance with the dual nature of parts that we discussed earlier. Inasmuch as the fruit can be seen and touched, it is of the elemental nature. The form of the vegetal fruit appears in savour, odour and colour which are its figures that animals can feel with their senses. The vegetal fruit remains concealed and hidden from the corporeal senses that perceive figures. But the imagination attains it, as the object wherein are gathered together all the parts in which another fruit stands in potentiality, so that it is greater in goodness, greatness, virtue, power etc. than the flowers and leaves, which exist for the second intention.

An apple is the fruit of an apple tree, and as the apple contains more vegetation than do the flowers, the leaves or the other parts of the tree, the apple is the fruit of the tree because it is the end product, namely the vegetated being that results from the vegetative, the vegetable and the act of vegetating, and it is a center in which they repose just as many lines congregate and mix in one point, while each line gives its likeness to every other line so as to give rise to the end that their appetite desires to attain.

A fruit is fuller and heavier than a flower, because it relates to more things than does the flower, and because it contains more of the circle, the triangle, the square and the hundred forms, which are primary natural principles.

Some trees such as the willow and the ash do not produce any fruit, which is because their species are conserved in the flowers. Some fruit have no outer shell, such as cherries, whose pits are inside; this is because great moisture stands in the extremes while dryness stands in the pits at the center. Other fruit such as chestnuts and walnuts have an outer shell, but they have no shell, or pit, inside; this is because dryness is abundant on the outside and moisture is abundant inside. And likewise with other such things.

Each element has four species of plants in which and through which it rules over the other elements, for instance, fire rules in pepper and in garlic, which are in the fourth degree of heat, the third degree of dryness, the second degree of moisture and the first degree of cold. A fiery plant of another species is for instance, cinnamon in which fire is in the third degree of heat, earth in the second degree of dryness, air in the first degree of moisture while water is downgraded. A third species of plant is for instance fennel, in which fire is in the second degree of heat, earth is in the first degree, air is in three parts of one degree and water in two parts. In another plant, fire is in the first degree of heat, such as anise in which fire is in the first degree of heat, while earth has three points of dryness, air has two points of moisture and water has one point of cold.

Each of the other elements also has four species of plants, some in higher degrees than others as signified in the four abovementioned species. Thus, physicians have material for providing for the patient's health by administering plants in different degrees in accordance with the art of medicine. We wrote a treatise about this, called the Principles of Medicine in which we provided a doctrine for physicians to follow in applying the degrees of plants to the degrees of illness.

We have discussed the vegetal tree, and its natural secrets can be known by applying the process we adopted above to the hundred forms contained in the elemental tree, following the examples that we gave and that we intend to give further on.

The sensual tree

The sensual tree, like the other trees, divides into seven parts, which are the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit.

The roots are general principles and they are threefold in that they consist of the elemental, vegetal and sensual nature.

The trunk is a sensual body, and it is also threefold in that it is constituted of the said three natures.

The branches are the six corporeal senses, namely the sight, the hearing, the smell, the taste, the touch and the affatus. They are also threefold, as they are constituted of the three said natures.

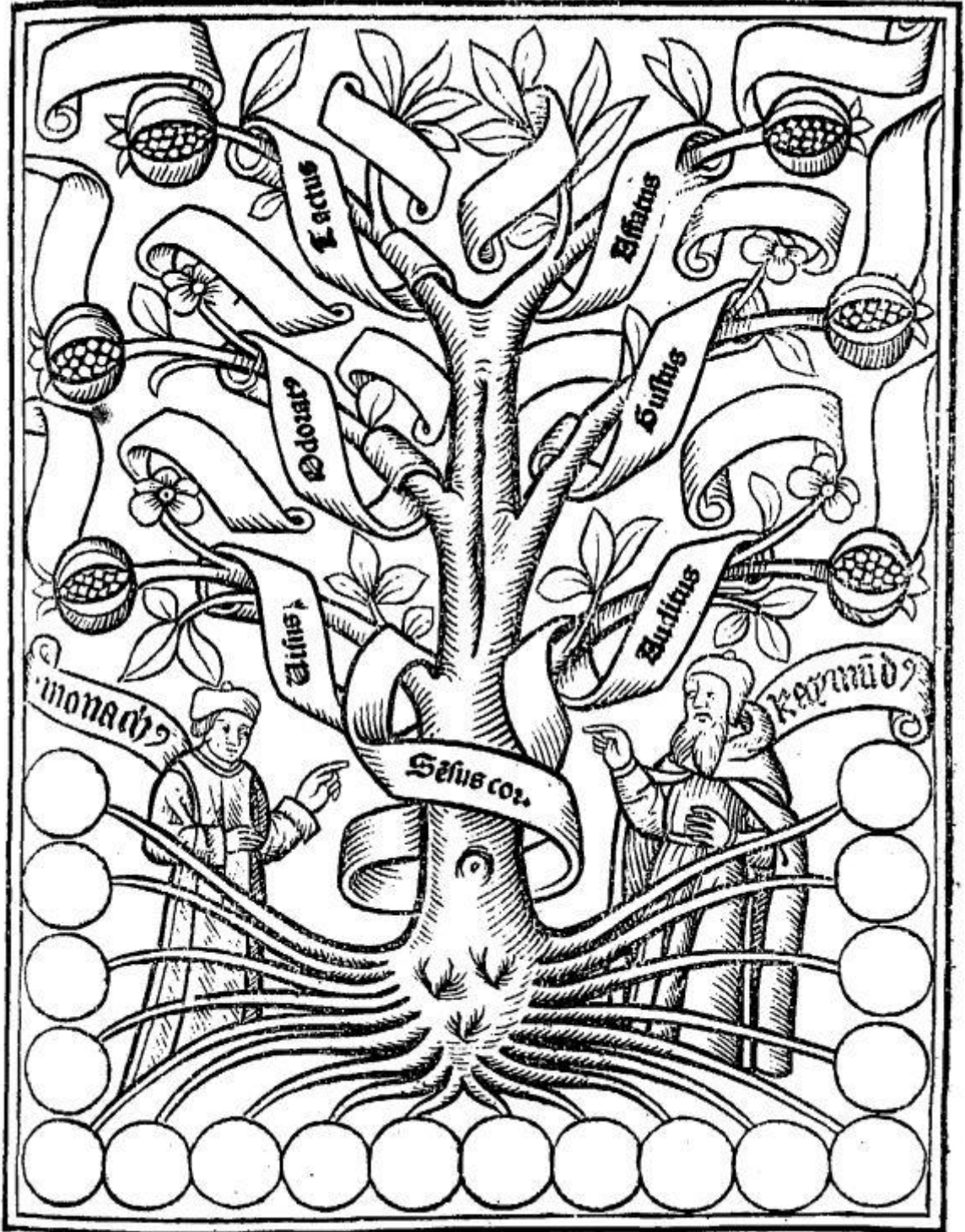
The twigs are the corporeal organs and limbs, both internal and external, and they are likewise composed of the said three natures.

The leaves are the accidents, which are likewise threefold etc.

The flowers are the acts of the sensual body etc.

The fruits are sentient individuals, such as men, horses and other animals.

Figure of the sensual tree



The sensual tree's threefold nature

This tree is about animals, it divides into seven parts as shown in the figure, and it has a threefold nature, consisting of the elementative, vegetative and sensitive natures, so that the tree is made of three species, as if an scion of an apple tree were grafted onto a pear tree and then a scion of a peach tree were grafted onto the scion of apple, producing a tree that includes all three species. Likewise, the vegetative power inserted into the elementative and the sensitive power inserted into the vegetative result in one tree made of all three powers. However, there is a difference between a tree made of the species of apple, pear and peach, which is made of discrete quantities, and the tree constituted of the elementative, vegetative and sensitive powers, which is made of continuous quantities, as every tree exists in every other tree.

The sensitive power is present in the general elemental tree and in the general vegetal tree, as required by the completeness of nature that requires that there be no vacuum in nature, also as required by the conjunction between things that are inside with things that are outside and as required by the dispositions and properties of the primary causes.

And likewise with the hundred general forms that we discussed in the elemental tree, where the treatise on the 100 forms signifies that in the course of nature, the sensual tree must necessarily extend into the elemental and vegetal trees, for otherwise, sensible properties would belong only to particulars and not to universals, for instance, stones and apples would not be naturally visible, the coldness of a stone could not be felt, the savour of an apple could not be tasted and its fragrance could not be smelled.

If this were so, it would follow that the sensitive power could not participate with the general primary forms of the elemental and vegetal trees, so that there could be neither growth nor generation of the sensitive power; and if Peter died along with his horse and his falcon, then the sensitive power would be annihilated in all three of them because it would have no general subject in which to sustain its form. For instance, if Peter's golden ring were melted down, its matter would be annihilated so that nothing would remain of it, not even the gold of which the ring was previously made. Moreover, pears and apples would be devoid of visibility and of their disposition to display the natural properties of sensibility. Nature could not sustain this, for this would amount to sustaining a vacuum as opposed to the greatness of goodness of the whole and of its parts; and many other awkward and impossible things would follow.

Therefore, the general sensual tree extends into the elemental and vegetal trees, so that there can be no inconvenient consequences and the primary forms can remain what they are.

The roots of the sensual tree

The roots of the sensual tree have a threefold nature, which means that their goodness has three natures, one is elemental, another is vegetal and another is sensual. The same applies to greatness and to the other roots of the tree. All three natures are good and together they constitute one good root in which each nature has its own function, so that the elemental nature receives benefits and growth from the elemental tree, while the vegetal nature receives them from the vegetal tree and the sensual nature from the sensual tree, in the same way as a particular receives benefits from its universal, and these benefits result in the generation and growth of animals such as men, horses and other animals that are composed and constituted of elemental, vegetal and sensual nature.

For instance, an apple tree has roots in which it receives benefits from earth and from the other elements; humans and other animals have their roots in the air in which they are contained, and in the other elements, which is because people and animals can move from place to place as the general vegetative and the general sensitive powers extend into air and

into the other elements, just as a glass bottle extends around the entire circle of the wine contained in it. The roots of a man are localized containers in which the influx and reflux of influence proceeds so as to keep the man alive. Pores are subject to the influx and reflux of the nourishing moisture as it comes and goes while the radical moisture lives on it, just as the light of a flame lives on the oil in a lamp.

These roots are general, and in them the specific roots of individuated animate beings stand disposed in potentiality waiting to be brought into act by natural agents. Thus, one root, for instance goodness, is general to many particular roots. Here, we are talking not about moral goodness, but about the natural goodness in which animals participate, and which is called a genus wherein the species of particular instances of goodness are disseminated, such as the goodness of horses, which is one species, while the goodness of herons is another species; from the goodness of horses derive the goodness of Peter's horse and the goodness of Martin's horse.

Many specific instances of goodness are disseminated in general goodness, just as many seeds of diverse species are disseminated in the same soil, so that this soil is general to every one of the seeds. We have experience of this in a garden planted with many diverse individual plants of various species.

Iron, glass, and tiles of clay are produced from soil or stone and the same soil is general to the three products. Likewise, the root that belongs to goodness is general to elemented, vegetated, sensed and imagined things, because it has these four natures. Hence, when iron becomes corrupted, and the same with clay tiles or glass, these materials return their matter and their nature to the earth just as if someone made a cup, a spoon and a ring from a piece of gold, and if he melted it all down afterward, the original piece of gold would return to its original state, denuded of the individual figures that had divided it into different parts. Likewise, the general root of goodness recovers its parts when figures go into privation along with the individuals that they belonged to, so that general elemental goodness recovers its part of specific goodness, general vegetal goodness recovers its part of specific goodness, general sensual goodness recovers its part of specific goodness; and this is how the primary forms of nature are conserved.

The trunk of the sensual tree

The trunk of the sensual tree is threefold, inasmuch as it consists of three natures, namely the elemental, vegetal and sensual natures. It is like the trunk of a man or a horse, which is one trunk constituted of the three said natures.

Through the elemental nature, the human body has bones, flesh and nerves, and it is visible and tangible. Through the vegetal nature, it has the natural properties of the vegetal trunk that we described earlier and its figure appears in the bodily fluids; the colour that it receives from blood is the figure of the sensual trunk dispersed throughout the entire human body. The sensual trunk is the common sense by whose nature the particular senses make their judgments, its nature is corporeal so that it is a substantial part of the body; and as the greatness of goodness is not greater in the elemental, vegetal and sensual trunks, in which it would be greater if the sensual trunk were accidental, given that the elemental and vegetal trunks are substantial, and that goodness is naturally greater in substantial parts than in accidental parts. And the same applies to greatness, power, virtue, natural instinct, natural appetite, the end and concordance.

Therefore, the trunk of the sensual tree is a substantial part that is naturally nobler in the end than are the elemental and vegetal trees because greater truth is attained through it and because it extends through many more objects than do the elemental and vegetal trees. For instance, visibility, savour and odour are attained by animate beings, whereas inanimate things cannot attain them; and also because the sensual trunk transmutes the elemental and vegetal trunks into its own species, and not conversely, just as a scion of olive grafted onto a

wild olive tree draws upon the matter of the wild tree and transforms it into its own specific matter.

The common sense cannot be seen or touched because of the great subtlety of its matter. It is common to its particular senses just as the heat of fire is common to the heat of pepper and of garlic, which are its particular instances, and through the common sense, each particular sense is common to a diversity of judgments. For instance, sight makes judgments about the white, black green and red colours and about beautiful or ugly things. Likewise, the sense of taste commonly makes judgments about sweet and bitter savours, wine and water, hot and cold water, the taste of apples and of peaches, and likewise with other things similar to these.

As the common sense receives benefits from the elemental and vegetal trunks, it enlivens the sentient subjects in which particulars of the elemental and vegetal natures are sustained, because the common sense converts the elemental and vegetal trunks into its own species in particulars that are of its own being in the same way as the vegetative power of an apple tree uses earth and the other elements and vegetates them out of their species by elementing itself out of the elements as it is a form that stands above them in greatness of goodness, power, virtue etc. On account of this, to the extent that the common sense is strong in its virtue, so are its particulars strong and virtuous as it fortifies their subjects, namely the other trunks.

The branches of the sensual tree

The sensual tree has six branches, namely the senses of sight, hearing, smell, taste, touch and affatus. In a treatise we wrote about the affatus, we proved that it is a sixth sense. There must be neither more nor less than six branches, for if there were more than six, then anything in addition to the six would be superfluous, and nature could not sustain this superfluity; and if there were fewer than six branches, nature would sustain a vacuum that it could not sustain. For example, if the sense of sight did not exist, then the visibility of things would be void and deprived of all purpose. And if the affatus did not exist, then speech would not fall within the species of any senses, so that it would exist in vain because it would have no purpose. The same applies to the sense of hearing and to the remaining senses.

Therefore, there are six senses according to the needs of corporeal nature and according to the six physical directions, and through the six senses all corporeal particulars can be perceived, and all imaginable objects are imprinted in them, the six senses must be substantial corporeal parts so that the common sense has its own parts that are of its own being and in which it is sustained, and it has a corporeal nature as we proved earlier.

These six branches are in the general tree (that we call the sensual tree) because they are general to all specific branches of animate individuals. For instance, the sense of sight is a power general to the senses of sight of men, horses, eagles and fish in the same way as general goodness contains many specific instances of goodness within itself. Every branch has its own subjects in which it is sustained. For example, sight is a threefold branch that contains three natures in itself, namely the elemental and the vegetal natures along with the nature of its common sense; and sight is particularized and individualized, as when Peter's eyes are elemented, vegetated and sensed. The same applies to the sense of hearing and to the remaining senses.

We want to discuss these senses as briefly as we can, nevertheless, we must discuss them in such a way as to provide knowledge of their entities, natures, operations and modes.

The sense of sight

The sense of sight is a threefold branch, as we said earlier. It is located in the eyes and that which can be seen and touched in the eyes is of the essence of the elemental tree, mainly

of the nature of fire and air, as the light of fire and the transparency of air are instruments for the act of seeing and for removing the shadows cast by water and earth.

That which is vegetated in the eyes is of the nature of the vegetative power, with its four branches that we already described; this part of the eyes can neither be seen nor touched, given that the vegetative power is invisible and intangible.

Each of its four branches fulfills a function in the eye: through the appetitive power, the visitive power seeks out its proper object, which is visibility, while the retentive retains the light of fire along with the transparency of air in a line between visitivity and visibility. The digestive power digests shadowy species to make them clear and lucid, and the expulsive power removes the shadows, just as fire removes the coldness from hot water.

The essence of sight can neither be seen nor touched, it is a form above the other forms, and it is above them in greatness of goodness, power etc. It has four essential parts, which are the visitive, the visible, the act of seeing and the common visible from which the particularized visible is individuated. For instance, the visitive of Peter's eyes is one part of his sight, and visibility is of the essence of sight, and the act of seeing belongs to both, it is internal so that Peter's sight consists of these three parts, and this sight is a branch of the common sense.

External visibility is the visibility of a distant object, for instance an apple or a pear that is a distant object inasmuch as it is not of the essence of Peter's sight, though it participates in that species of visibility which is the part of Peter's sight that is sensed and sustained in the eyes. And the digestive power digests the external visibility and transforms it into internal visibility just as it digests and transforms bread into flesh and wine into blood. And another act follows from this, which is the act of seeing and it is an accidental operation through which the object that one desires to see is seen and the visitive can repose in it.

Peter's eyes are elemented, vegetated and sensate, and his horse that he sees is visible. Between Peter's eyes and the horse there is one line through the air and the space that extends between the eyes and the horse; this line is composed of three natures, i.e. the elemental, vegetal and sensual natures, and the line exists between two terminal points; one of the points is contiguous to the horse and the other point is contiguous to Peter's eye. This contiguity and determination of the line stands in discrete quantity insofar as Peter's eyes and the horse are bodies that do not exist in the same place, and are different from each other. However, inasmuch as it belongs to the general sensual tree and as it consists of three natures, - elemental, vegetal and sensual - it is a continuous line; but in Peter's eyes it is sensed in one body inasmuch as a part of the general line enters into the eyes and inasmuch as it enters into the horse, which is another body, and this body is visible through its visibility, which is one of its essential parts whereby its colour is visible, with which the external line participates through contiguity. And because the visitive in Peter's eyes inclines itself toward its own visible by reason of natural appetitivity and appetibility, the digestive power digests the external visibility, which is not of the essence of the eyes, into internal visibility, which is an essential part of Peter's sense of sight.

Thus, as Peter's eyes attain the horse, neither does the visitive transit through the line to the horse, nor does the horse's colour come to Peter's eyes; this colour cannot come, for if it came, it would part with its proper subject, which is the horse. Nor can Peter's visitive power go to the object, for if it went there, it would part with its own subjects, which are the eyes. Therefore, the mode of seeing is the one we just described, and the same mode follows with regard to the other senses in accordance with their natural conditions.

The branch of sight is necessary to animals because they need the habits that they develop through the sense of sight to see things and to develop scientific habits. And visibility is an impression in the imagination that imprints in itself the likenesses of visibilities so that the imagination can retain a man's way back to his home, or a lion's way back to a fountain, and likewise with other things like these.

The sense of hearing

The sense of hearing is another branch of the sensual tree, and it is threefold as it has the same three natures as the branch of sight. It stands under the hot and dry complexion more than any other complexion. Therefore, bodies that are dried out by great heat can emit and retain more sound than other bodies can when they are struck. Thus, the ears are of the hot and dry complexion, and cholera expels its superfluities through them, given that the offal excreted through the ears is of the hot and dry complexion.

The sense of hearing contains the auditive, which is one of its essential parts, and it contains the audible, which is of the same essence as the auditive along with the act of hearing that arises from both and from the essence of hearing in which it originates and in which it remains as one of the essential parts. And the hearing is sustained in these three essential parts, just as the will is sustained in its own volitive, willable and act of willing.

In addition, there is a common audibility that is a part of the essence of the sensual tree that extends into air, stones and wood and that is sustained in the vegetal nature through continuous quantity. Thus, when a stone is struck with iron or when air is struck with a rod, audibility comes into act through the movement induced by the blow upon contact. The auditive attains this audibility in its own audible that is of its own essence and that participates with the external species of audibility whose likeness the digestive power digests in the internal audibility, as we described in the article on sight. From this attainment, there follows one accidental act of hearing with which the substantial, internal act of hearing is habituated and clothed.

The sense of hearing is necessary to life, so that scientific habits and the memory of past things can be developed, so that there can be an industry and mode for receiving future things. Indeed, without the sense of hearing, animals would have no way to survive, and men could not have any knowledge of God and his works.

Hearing, along with its essential correlatives, are substantial parts of the sensual tree, while the accidental habits that they receive can come and go without any corruption of the substantial parts.

The sense of smell

The sense of smell is the third branch, it has a threefold nature just like that of the sense of sight, and the way it operates is indicated by what we said about sight and hearing. The line between the sense of smell and its object is of the hot and moist complexion, because through heat, the sense of smell attracts from outside and inhales through air vapours in which are sustained the odours that issue from the pores of odoriferous substances. This indicates that all elemented beings reside in the trunk of the elemental tree, whose essence comes and goes through all things as do odours through their lines and their terminations.

The nose is an instrument made through the elemental tree for smelling, just as the ears are instruments for hearing. And the odorous object is a subject of the elemental tree, as a simple odour that is smelled, and the odourative power is the form of the sense of smell and a part of the common sense, its instrument comes from the vegetative part. In the sense of smell, the branches of the vegetative tree exist, each of them has its own function in smelling, as described in what we said about the vegetative in the chapter on the sense of sight.

The sense of smell is necessary to life by reason of the movement of the heart and the lungs that expel vapours from inside with the digestive and expulsive powers. The digestive digests these vapours into waste that the expulsive power expels, while the appetitive power desires new vapours that the odourative inhales to cool down the excess of heat in the heart, and to take natural delight in good, healthy fragrances that are pleasant to smell and that the retentive power retains until they are digested, and then the expulsive power drives their gross matter out.

The sense of taste

The sense of taste is the fourth branch, and it has the same threefold nature that we describe in the other branches. Its object is savour, and the power that relates to its object is the tastative power. The instrument that comes from the elementative part is that which can be seen and touched in an apple. And the instrument that comes from the vegetative part is the savour, which is tastable in the essence of the sense from which it springs forth just as a newborn child comes out in the essence of man, or as iron comes out in the shape of a nail, or as a heated object comes out in the species of heat.

The tastable is what receives the things that arise in taste and enter into it, it is of the essence of the tastative, and the act of tasting that is also of its essence issues from both, while all three are of the essence of the common sense. And the act of tasting that comes from outside is a habit that they adopt in the throat to which the tongue attracts the savour of the food and drink ingested through eating and drinking.

Given that foodstuffs come in a diversity of species and complexions, there can be a plurality of diverse lines from the tastative to the tastable. For instance, pepper produces a hot and dry line, whereas squash produces a cold and moist line; and these lines come from the elemental tree, whereas their savours come from the vegetative power that vegetates them out of the general tree into a specific tree with its branches. And the lines that come from the sensitive tree are the savours of the sensitive subject and the sensed object in the essential parts of sense.

The sense of taste is necessary to life, as animals cannot live without it, because the parts that exist within substance cannot live on their own, nor can they sustain the contrariety of complexions from which corruption and decrease of substance result; but the parts of substance are sustained by food from the outside that comes in through eating and drinking. Therefore, pleasure in eating and drinking is provided by taste, so that the appetitive power desires this pleasure and moves animals to take natural pleasure in eating and drinking.

The sense of touch

The sense of touch has three natures. From the elemental tree, it derives the flesh whereby the one who feels and what is felt come into contact, this functions mainly through the hot and moist complexions.

The thing that gives the greatest pleasure to the sense of touch comes through vegetation when it has an appetite for conserving the species, and it retains this pleasure so that the old forms are digested and transmuted into to new forms, and the expulsive power drives the old forms out.

The part that comes from the sensual tree can be neither seen nor touched, but it is what the sense consists of and it is its reason for sensing things just as goodness is a reason for bonifying. The reason for feeling consists in the tactive, the tangible and touching that constitute the being of the sense of touch, which is one branch of the common sense.

The sense of touch follows the mode of the other senses in sensing things, as we described earlier. It is a line between the tactive and the tangible, and it is composed of three natures. For instance, fire gives the disposition to feel heat, whereas the vegetative power gives pleasure and the sensitive power provides the sensation, and the natural agent brings the things that are disposed in the extremities of the tactive and the tangible into habit and act, so that man can feel heat, roughness and other things similar to these.

The sense of touch is highly necessary to life, and it is subject to greater pleasure or pain than any of the other senses. It is more common than the other senses, and extends through the entire body except for some bodily parts such as hair, nails or teeth that have very little sensitivity, because of the dryness that is in the hair by reason of the earth element, and because of the restriction that is in the nails and the teeth by reason of the water element.

The affatus

The affatus is the sense whereby internally conceived concepts are manifested through speech, as when a man speaks his mind, or when a bird such as a hen calls her chicks. The affatus has three natures just as the other senses have, so that the air element provides the voice, the vegetative provides the desired pleasure digested into species from which comes the voice, and the sensitive power provides the act of auditive sensing to the hearing by manifesting the concept through a line that moves from the mental conception to its verbal expression. This line goes from the sensitive to the sensible. The tongue is the instrument that moves the line, the manifest expression of the concept is the object, the affative faculty is the power and movement is the instrument. We discussed this sense at greater length in a treatise dedicated to it.

This sense is most necessary to life and for acquiring moral principles. For serving, loving, praising and honouring God, the affatus is more necessary than any other sense. Indeed, no other sense is as well suited to deal with God as is the affatus, with which God is named, taught, praised and invoked through prayer. The sense of hearing does not do as much because it passively receives God's name, whereas the affatus names God actively. For these reasons, the affatus is a nobler sense than the other senses, as it is closer to the end for which all beings are created, which consists in knowing, praising and loving God. This is why the affatus brings more merit than do the other senses, for instance, the apostles ascended to greater merit through speaking about God than through hearing about God, or through any of the other senses.

Moreover, the affatus is a sense that has to do with public utility and governance, whereas all the other senses have to do with specific utility. Hence, it would be most inconvenient if the affatus were not that branch of the common sense from which more utility derives than from the other senses.

The twigs of the sensual tree

The twigs of the sensual tree are like limbs or organs in which renewal proceeds through vegetation. Composition comes from the elementative power, and the communication of each sense with every other sense in the community of the senses comes from the sensitive power. Just as each branch has its own twigs, as we can see in an apple tree, so does the sensitive have twigs in each branch. We call these twigs organs, because in them and from them proceeds the renewal of individual leaves, flowers and fruit.

In man, the organs are the heart, the liver, the spleen, the lungs and the brain; these are the internal organs from which the external limbs, namely the head, the arms and the legs receive vital force. That which can be seen and touched in the organs and the limbs comes from the elemental tree. That which follows in every organ and limb through generation, corruption, privation and renewal comes from the vegetal tree. And that through which the limbs and organs are sensed comes from the sensual tree.

Limbs and organs are sensed because the common sense extends its twigs made of the sensitive, the sensible and the act of sensing into all the sensed, vegetated and elemented limbs and organs. And given that seeing, hearing, smelling, tasting, touching and speaking all follow from the limbs and the organs, the community of every sense exists on account of the twigs and of their own common internal virtue on which they live externally. In the twigs, instruments are sustained such as the eyes in the head, the hands on the arms, and the feet on the legs. The arms and the legs are limbs inasmuch as the instruments we mentioned are sustained in them, and inasmuch as they are branches in relation to the trunk, which constitutes a third number.

The leaves of the sensual tree

The leaves of the sensual tree have a triple nature, for instance, the quantity of fire belongs to the elemental tree, the quantity of taste belongs to the vegetal tree and the quantity of sensibility in which heat and taste are sensed belongs to the sensual tree. The same applies to quality and to the other accidents. Thus, the accidents mix together because of the mixture among the natures of the trees that mix together so as to constitute one sensual tree from three natures, namely the elemental, vegetal and sensual natures.

Just as the accidents of the elemental and vegetal trees extend throughout the entirety of substance, so do the accidents of sensual nature extend throughout the entire tree when the common sense extends through it. For this reason, when fire extends its heat through a vegetated and sensed body, the sensual nature extends its act of sensing so it can feel the heat. Likewise, the sensual nature extends its act in the act of tasting when it senses the savour extended by the digestive power, or when it feels pleasure in seeing its object, or when the sensitive power derives pleasure from the savour extended by the vegetative power. And it extends its act of sensing when it feels the pleasure that the appetitive power provides in seeing, touching, smelling and hearing inasmuch as the supernal forms that inform the accidents of the sensitive power convert the accidents that exist in the forms below it, just as a scion of olive converts into its own species the material it receives from the wild olive tree on which it is grafted. Nonetheless, just as silver retains its identity when it is mixed with copper in a coin, so likewise, the accidents of the lower forms remain in their own subjects, although they are clothed with the accidents of the upper forms. Thus, accidents stand in continuous and discrete quantity. They stand in continuous quantity by reason of the mixture of the forms with each other, and in discrete quantity because no accident ever parts with its own subject, even though it enters into mixture with other things.

The flowers of the sensual tree

The flowers of the sensual tree are threefold in nature, as in the eyes whose flower is the act of seeing while the eyes are the instruments of the act of seeing, and the act of seeing is the instrument for seeing coloured objects. Fire contributes its light to this act of seeing, and air contributes its transparency. And the digestive power digests the species that constitute the act of seeing, which is an accident of the sense of sight.

The substantial act of seeing is clothed in the accidental act of seeing - as we discussed in the article about the branch that is the sense of sight - so that this habit can be an instrument for seeing the desired thing, which is seen in its likeness, such as a human face viewed in a mirror wherein the likeness of the face is imprinted by reason of the elemental and vegetal trees that participate with the mirror as well as with the eyes and the face and with the line that is in the middle of the general participation. The same follows with regard to the flower of the sense of hearing, the flowers of the other senses and the instruments of the flowers, such as the act of hearing, which is a flower sustained in the ears that are its instruments. The act of hearing is an instrument for making heard the being that is voice or sound, and the thing that moves the instrument is the auditive correlative that moves the act of hearing in the audible correlative.

The fruit of the sensual tree

The fruit of the sensual tree is threefold in nature, we say this because it has the elemental, vegetal and sensual natures. The elemental nature contributes elemented beings to the sensual tree, such as a horse that we can see as an elemented object. The vegetative power contributes vegetated beings, in that the horse is vegetated. The sensitive power contributes sensed objects in that the horse is sentient and in that it is the object that is seen, which is the fruit of the sense of sight. It is its fruit because it is its end, which means that the sense of

sight exists so that there can be an object that is seen, just as iron exists so that a nail can be made of it; hands exist so that work can be done, operations exist so that things can be operated, and likewise with other things similar to these.

The same follows with regard to the fruit of hearing, which is the thing that is heard, just as the fruit of smelling is the thing that is smelled, the fruit of tasting is the thing that is tasted, the fruit of touching is the thing that is touched, and the fruit of the affatus is the thing that is said, or manifested. From all these fruits, there follows the thing that is sensed, and this fruit results from all the parts of the tree inasmuch as it is the center and the end of every one of its parts, and all the parts relate to it because ultimately, they are all intended for its purpose.

The practical application of the 100 forms

In this part, we provide a doctrine whereby one can know how to apply natural forms to individuated substances. The doctrine we give for this, the sensual tree, applies likewise to the other trees. Indeed, application is most useful and necessary, as it provides sustenance to the intellect to the extent that the intellect sustains itself by drawing upon the forms to provide the examples required by its object; and this is why we include this treatise on application in the tree of science.

1 : 1 – Unity 2 – Plurality

Unity is the reason why the sensual tree is one. And the reason why unity is a reason for the tree to be one is that the tree is one by reason of the units that it contains in itself, such as one goodness composed of three natures, and likewise with the other units.

There is plurality in the tree because the tree is composed of a plurality of things that are different in essence. This plurality of things said to be in the tree includes the pluralities of its roots, its trunks, its branches and so forth. Therefore, unity and plurality are the primary causes why the tree is one, although it contains many causes in itself.

2 : 3 – Simplicity 4 – Composition

Simplicity and composition are primary causal forms through which the tree is simple in its one numerical identity, although it is composed of many things. The tree is simple in one numerical identity because it consists of many simple causes such as the simple forms of fire and of the other elements, and of the appetitive power, which is one simple form, and likewise with the powers of sight and of the other senses. All these simple forms relate to one simple unit, like many lines converging to one point, and this simple thing is the sensual tree inasmuch as it has one numerical identity. And it is composed of many causes in the composition of its parts, just as the trunk is composed of elemental, vegetal and sensual natures.

3 : 5 – Form 6 – Matter

Form and matter are the constituting reasons of the tree whereby the vegetative form in an animal informs the elemental form, while the sensitive form informs the vegetative form. And this is because of the greatness of goodness, for it has a greater purpose in the higher forms than in the lower forms, which are as matter to the higher forms, or as second intentions are to prime intentions. The lower forms always remain in their simple numerical identity in accordance with their specific goodness, just as iron always remains what it is, be it in the form of a knife or in that of a nail.

4: 7 – Genera 8 – Species

Genera and species are the reasons why there are many genera and many species in the tree. For instance, general goodness is the reason why there are many specific instances of goodness in the tree, and general greatness is a reason why there are many specific instances of greatness in the tree just as fire has one kind of specific goodness, air has another kind and these belong to the general goodness that exists in a state of confusion in the trunk, and the same with the other general species within which elemented, vegetated and sentient individuals exist in the tree. For instance, Martin and his horse are animals, and the animal species belongs to the corporeal genus.

5: 9 – Interiority 10 – Exteriority

In the tree, exteriority and interiority are reasons why some reasons are inside the tree and other reasons are outside. For instance, fire is in air, and it is vegetated by the vegetative power and sensed by the sensitive power. Inasmuch as the numerical identity of fire is different from that of air, and from those of the sensitive and vegetative powers, as in Martin's horse, in which some forms are inside other forms through continuous quantity, and outside other forms through discrete quantity.

6: 11 – Abstract 12 – Concrete

In the tree, abstract and concrete reasons are the reasons why there are abstract and concrete causes in the tree, such as elementation, vegetation and sensuality, which are abstract forms by reason of which there are abstractions in the tree, such as heat, savour and visibility. And likewise with the concrete reasons, such as the elementative, which is a concrete of the lower elementation, as in the elementative power in a horse when it produces another elemented horse. And the same with the vegetative and the sensitive powers, given that the horse that is produced is vegetated and sensed.

7: 13 – Generation 14 – Corruption 15 – Privation

In the tree, generation, corruption and privation are forms general to many instances of generation, corruption and privation. Just as fire is good by reason of goodness, so is it generative by reason of generation when it generates heat inside a horse, while the vegetative power generates savour and the sensitive power generates the act of seeing.

Likewise, general corruption is a reason general to all instances of corruption, as when a horse eats grass, the form of grass is corrupted through general corruption so as to generate the specific flesh of a horse through general generation.

Likewise, privation results from corruption, which could not happen without the privation of old forms in the generation of new forms.

8: 18 – Grossness 19 - Subtlety

Grossness and subtlety are forms, and they are reasons in the sensual tree for the grossness of matter and the subtlety of forms. For instance, the matter of elemented things is gross and dense whereas their forms are subtle; moreover, the matter of the vegetative power is subtle as compared to the matter of the elementative power, and likewise, the matter of the sensitive power is subtler than that of the vegetative. And just as some kinds of matter are subtler than others, so are some forms subtler than other forms

9: 20 – Lightness 21 – Heaviness

Lightness and heaviness are general forms by reason of which there are many instances of lightness and of heaviness in the sensual tree. For instance, a horse's bones are heavy, or weighty, whereas the heart, the lungs and the marrow are light, and their heaviness

and lightness is due to the elemental tree, not to the vegetative and sensual trees. This is because the vegetative and sensitive powers have greater subtlety and simplicity than the elemental tree has.

10: 16 – Fullness 17 – Emptiness

Given that fullness extends throughout the entirety of the sensual tree, there cannot be any emptiness in the tree, for emptiness is the opposite of fullness. Just as goodness is full of the bonificative, bonifiable and bonifying, so is the sensual tree full of elementative, vegetative and sensitive essence. Nevertheless, by way of imperfection and corruption, there are empty causes in the sensual tree. For instance, the substance of an embryo is not perfect in its age and form that remain in potentiality so long as they are empty of the end for which they exist, and likewise with other causes similar to these. Ultimately, the forms attain their fullness when they are brought into act.

11: 22 – The whole 23 – The parts

The whole and the parts are the primary causes by reason of which the whole sensual tree is made of its parts, while its parts make up its whole. For instance, the whole horse is made of its elementative, sensitive and vegetative powers, while its parts make up the whole. This cannot be so unless the whole and the parts are primary causes of totality, as in the parts of a horse or of a human body. And likewise with other natural individuals.

12: 24 – Intensity 25 – Extension

Intensity and extension are forms primary to the intensities and extensions of the sensual tree. For instance, a very white horse has an intense colour, whereas a brown horse has a confused and extended colour. This intensity and extension depend on the elemental nature. And when a horse has a great appetite to eat due to its vegetative power, it enjoys intense savour, but the savour is extended and confused when it eats bad tasting things, as when it eats some bitter herbs. And the horse has intense eyesight due to the sensitive power, when its eyes are clear and well disposed to see; but its eyesight is extended and confused when its eyes are diseased.

13: 26 – Stillness 27 – Movement

Stillness and movement are forms primary to the sensual tree by reason of which it has many particular instances of movement and stillness. For instance, a horse remains still in one place when it is not moving. It still remains white due to the elementative power, plump due to the vegetative power, and happy due to the sensitive power. And a horse is what it is because all three powers still remain what they are. It is a moving and mobile being by reason of general movement, and when it moves from one place to another, its local movement is due to the elements. Inasmuch as a horse is moved, it grows, and this movement of growth is produced by vegetation; and inasmuch as it moves towards things that it sees and desires, its movement is impelled by the sensitive power.

14: 28 – Hardness 29 – Softness

Hardness and softness are primary forms general to the sensual tree that has many particular instances of hardness and softness derived from the general forms. For instance, flesh is soft, and it is soft by reason of the elementative power, while the bones are hard by reason of the elementative power.

The vegetative and the sensitive powers simply do not contain hardness and softness in themselves, just as they have no lightness or heaviness in themselves. Nevertheless, in a

horse they are forms inasmuch as they inform the horse's elemental power due to which hardness and softness exist.

15: 30 – Length 31 – Breadth 32 – Depth

Length, breadth and depth are forms primary to the instances of length, breadth and depth that are in the sensual tree, and that exist only due to the elemental tree, and this is because they are made of matter that is gross as compared to the matter of the vegetative and sensitive powers. The matter of these two powers is so subtle and has so little corporeal nature that it cannot be subject to length, breadth and depth, just as a human body has so little of the human nature that it is not sufficient by itself to constitute a human being.

Likewise, the bonificative is a substantial part of goodness but it is not sufficient on its own to constitute substance, just as a part is not sufficient on its own to constitute the whole. Thus, the length, breadth and height of a horse are essentially elemental, and all three dimensions are informed by the vegetative and sensitive powers that can extend in length, breadth and depth only as far as the said dimensions extend.

16: 33 – The power 34 – The object 35 – The act

The power, the object and the act are forms primary to the sensual tree. For instance, in a horse there are many powers, acts and objects existing under the said general forms. For example, a horse has the power to warm up the cold water it drinks, and this power is due to the elemental tree. And the digestion and transmutation from coldness to warmth is done by the vegetative power. And when the horse feels the coldness of the water he drinks, this feeling is due to the sensitive power. Thus, the act of warming belongs to the elementative power, the act of transmuting belongs to the vegetative power and the feeling belongs to the sensitive power. Inasmuch as the horse wants to drink water, the water is an elemental object objectified by the appetitive branch of the vegetative tree; and inasmuch as the water is visible, it is an object of the sensitive power.

17: 36 – Priority 37 – Secundarity 38 – Tertiarity

Priority, secundarity and tertiarity are forms primary to the sensual tree. The elemental tree naturally comes before the vegetal tree and the vegetal tree comes before the sensual tree, whence secundarity and tertiarity arise from the antecedent, the resultant and a third substantial individual, because fire first disposes the primary causes so that they can be vegetated. And the twigs of the elemental tree do the same because they contain digested matter that enables natural agents to produce vegetated substances.

The prime vegetative disposes itself to secondary habits inasmuch as the sensitive power produces a third number in its twigs subsequent to the twigs of the vegetative. This signifies logical argument consisting of two maxims and one conclusion, as the second maxim arises from the first and the conclusion arises from both to indicate real causes, just as the resultant springs from the antecedent while the third number, as for instance a horse, a heron, a man or a fish, springs from both.

18: 39 – Growth 40 – Decrease

Growth and decrease are forms general to the sensual tree. For instance, a lion's growth comes through the elemental tree from which is produced vegetative matter that the roots take up through the lion's eating and drinking. The sensitive power places this growth in the senses, and it does this because the retentive power retains what comes in and the digestive power digests it in a quantity greater than the quantity expelled as excrement. Decrease, or consumption works in the opposite way when the expulsive power excretes through corruption more than the digestive digests and more than the retentive power retains.

19: 41 – Disposition 42 – Property 43 – Proportion

Disposition, property and proportion are forms primary to the sensual tree. For instance, in a lion, the elemental tree has a disposition whereby the natural agent can draw the form of the lion through vegetation so that the lion that stands in potentiality in the elemental tree is brought into act in the sensual tree along with the properties of all three natures and the proportion that habitually exists among them; and the lion's limbs, organs and instruments are proportioned in this proportion.

20: 44 – Condition 45 – Intention

Condition and intention are natures primary to the sensual tree. For instance, the elemental tree is conditioned so that when it is touched by the vegetal tree, it instils into it the material subject with which the vegetative power builds vegetated things. And fire does the same when it intends to clothe itself with vegetated forms.

Vegetation is conditioned so that when it is touched by the sensual tree, it influences this subject with the intention of clothing it with sentient forms. Thus, the sensual tree is individuated in a lion through its conditions and intentions, following the way in which the natural agent touches all three natures in accordance with their conditions and the intentions for which they exist.

21: 46 – Order 47 – Operation

Order and operation are principles primary to the sensual tree, for by reason of the order that the elemental tree has in itself following its roots, its trunk and its other parts, it is disposed so that vegetated and sentient beings can be produced from it through operations that follow the order of vegetation in its operations, and that also follow the order of the sensitive power in its operations. We see this in a lion in which natural order and natural operations exist in accordance with the natural properties of all three trees.

22: 48 – Influence 49 – Reflux

Influence and reflux are causes primary to the sensual tree. Thus, in a lion, influence and reflux stand in accordance with the three trees when the elemental power influences the principles toward the end for which it exists, and the principles send a reflux of this end toward the end of vegetation, which sends a reflux of what it receives from the elemental tree to the principles of the sensual tree, and its own principles do the same, and the sensual tree receives these principles to accomplish the end from which it sends the reflux of its own principles. Thus, a lion is produced from the natural influence and reflux of all three trees.

23: 50 – Production 51 – Origin 52 – Emergence

Production, origin and emergence are natures primary to the sensual tree. For instance, in the elemental tree, the trunk is produced from the roots and the branches are produced from the trunk. As the branches arise from the trunk, they issue forth in themselves and are born in their own species. When vegetation touches the production, the origin and the coming out of the elemental tree through a natural agent, it produces from the elemental tree elemented things that are born and that come out in vegetated things. And the sensual tree does the same, when sensitive nature produces in its own species a vegetated and sentient lion that comes out and is born in the sensitive power, and that remains as a sentient being endowed with the sensitive power.

24: 53 – Separability 54 – Inseparability

Separability and inseparability are forms primary to the sensual tree. For instance, in a lion there is natural warmth that does not abandon its own subject, which is fire because it

cannot move away from it. Nor does vegetation part with its branches, for if it parted with them, it would no longer be what it is. Nor do the particular senses abandon the common sense, as parts cannot abandon their whole.

And when the abovementioned things, namely the elementative, vegetative and sensitive powers withdraw from a lion, then the lion ends up in privation. This signifies that simple things retain their own numerical identity when they become parts of compounds.

25: 55 – Possibility 56 – Impossibility

Possibility and impossibility are causes primary to the sensual tree. For instance, it is possible for elemented things to originate from the elemental tree, it is possible for vegetated things to be made from these elemented things, and it is possible for sentient beings to arise from these vegetated things.

These possibilities exist because in every tree, every principle relates to the end for which it exists. Thus, it is possible that a lion arises from all three trees, and according to the course of nature, it is impossible for this possibility not to exist. And the lion could not possibly be in the elemental tree if the simple principles of the elemental tree were lost in its lionhood. The same applies to the simple parts of the vegetal tree.

26: 57 – Similarity 58 – Dissimilarity

Similarity and dissimilarity are naturally primary to the sensual tree. For instance, in a lion there are similitudes of air, fire, earth and water inasmuch as the branches of the elemental tree place their likenesses in their twigs, and the lion attains these likenesses through seeing and touching, as it is made of them in accordance with elemental nature.

And the vegetative power places its likeness along with its essence in the lion, inasmuch as the lion vegetates the food it receives, and so long as it has the natural instinct and appetite to consume it, so as to live from it.

Likewise, the sensitive power places its likeness in the lion inasmuch as it enables the lion to feel heat and cold, to taste savours and to see visible things.

Moreover, the trees place their unlikenesses in the lion through corruption, as when food that naturally tastes sweet to normal lions tastes bitter to a lion with an impaired sense of taste.

In addition, there are unlikenesses between different species, for instance, horses and fish are dissimilar in shape, and likewise with other things similar to these.

27: 59 – Nature 60 – Corporality 61 – Transmutation

Nature, corporality and transmutation are naturally prior to the sensual tree. All the three trees introduce their natures into a lion, in whom fire introduces its natural act of heating, the vegetative power introduces its natural act of tasting and the sensitive power introduces its natural act of seeing.

In addition, fire and the other elements introduce corporeal nature into the lion, inasmuch as they introduce length, breadth and width along with the figures of the circle, the square and the triangle. Likewise, the vegetative and sensitive powers introduce corporality in the lion in that they are substantial corporeal parts. Moreover, they introduce into the lion the transmutation of forms that are disposed in potentiality so that they can be actually transmuted, as one lion is produced from another lion, and as the matter of the flesh of the sheep that the lion eats is transmuted into the matter of lion flesh.

28: 62 – Light 63 – Shadow

Light and shadow are causes primary to the sensual tree. For instance, fire introduces light into a lion, as an instrument for seeing, while water and earth introduce shadow, due to which the lion's pelt has a confused colour.

The digestive power introduces this light into the eyes, which digest the things that bring light, and it digests shadow by digesting the things that cast shadows.

The sensitive power introduces light inasmuch as it receives the impression of light and makes it arise and stand in its species, such as the light of fire in the lion's eyes, which is a part of them because it is sensed just as it is vegetated, and the same applies to shadow.

Here we can recognize that in the absence of the sun or of light, a lion stands contained in shadow just as wine is contained in a bottle. Thus, the lion casts shadows with those of its parts that are not touched by the sun or by light.

29: 64 – The line 65 – The point 66 – The surface

The line, the point and the surface are causes primary to the sensual tree. The elemental tree introduces points, lines and surfaces that are of its essence and nature into a lion. The points are like roots, the lines develop into length, width and depth, and the branches of the tree produce surface from the breadth of participating lines and from the contiguity between one line and another.

The points that the vegetative power introduces into lines are its roots, the lines are its branches and the surface is, for example, savour that is a surface existing in the middle of the tactile power of the one who tastes it.

Just as the sensitive power introduces sense into savour, the eyes attain surfaces and the points sensed on them by feeling, seeing and hearing, and they attain lines perceptible to the senses, such as its branches.

30: 67 – Figure 68 – Direction

The principles of direction and figure are primary to the sensual tree. The elemental tree introduces the six directions into a lion so that the lion that is contained by them can turn for instance, to the right or to the left. The elemental tree also introduces the circular, triangular and square figure into the lion, as we can clearly see, and it does so by following what we said regarding figure in the article about it.

The vegetative power introduces the directions into the lion, so that when it eats and digests its food, the expulsive power excretes a part of it in the downward direction and the digestive power digests the rest so it goes upward and to all parts, inasmuch as it supplies food to the brain and to the tail, to the right and left arms, to the feet, to the upper and lower back. Thus, the digestive power introduces into the lion a figure digested into the lion species. This figure was in a crude and confused state when it was in the semen.

The sensitive power introduces the directions into the six sentient senses along with the figure of the lion whose surface is sensed by the extremities of the senses.

31: 69 – Masculinity 70 – Femininity

Masculinity and femininity are causes primary to the sensual tree. For instance, the elemental tree introduces masculinity into a lion by reason of the natural properties it receives from bonificativity, magnificativity, aerificativity, and also from the other masculine forms.

In addition, the elemental tree introduces femininity into the lion by reason of bonificability, magnificability, ignificability, and also from the other kinds of feminine matter.

By reason of this, the lion species includes the lion and the lioness; and the vegetative power also introduces its masculine and feminine natural properties, which are vegetativity

and vegetability. Likewise, the sensitive power introduces things of masculine and feminine nature in the lion and the lioness, such as sensitivity and sensibility. Thus, the lion acts as a natural agent in the lioness in elementing through elementation, in vegetating through vegetation and in sensing through sensation.

32: 71 – Organization 72 – Instrumentality

Organization and instrumentality are primary natures in the sensual tree. For instance, the elementative power introduces into a lion the organs and instruments signified by the twigs and the flowers of its tree. As it introduces the organs, such as the heart, the liver, the head and the arms, it also introduces instruments such as the hands, the feet, the eyes etc.

The vegetative power introduces organs into a lion through the process of generation, corruption, privation and renovation of old and new forms. And it introduces instruments by introducing the nourishing moisture that the forms utilize in tasting and digesting other forms.

The sensitive power introduces organs such as the visitive, the visible and the act of seeing, which are organs and twigs of the sense of sight; it also introduces instruments, such as the act of seeing, which is a flower and which is not of the essence of eyesight or of the visitive power, and likewise with the rest.

33: 73 – Nourishment 74 – Impression

Nourishment and impression are causes primary to the sensual tree. The elementative power introduces nourishment into a lion in accordance with the nature to be nourished, just as goodness and greatness nourish a good great act of enduring and just as fire nourishes its heat on air and on earth as it heats things and introduces impressions of its species into them.

Because a lion is made of the four elements, it has roots, a trunk, branches, twigs, leaves, flowers and fruit as signified in the sensual tree.

The vegetative introduces nourishment into the lion as it gives it the nutritive power with which the lion nourishes itself on the food it receives; and it introduces its impression into the lion as it gives it appetite along with the remaining branches, the twigs and the other parts of the vegetal tree.

The sensitive power introduces nourishment into the lion as it introduces into it the acts of seeing, tasting, touching etc. It also introduces its impression into the lion as it introduces visibility into it, which is an impression of visitivity, while the act of seeing is imprinted by both powers; and likewise with the remaining parts of the sensual tree.

34: 75 – Insertion 76 – Being per se

Insertion and being per se are causes primary to the sensual tree and they exist in the natures of the three trees. The elementative power introduces the power of insertion into a lion in accordance with its innate natural power of insertion, just as fire inserts air into its heat so that warm moisture results from this insertion. In addition, it introduces being per se into the lion when it produces it as a being that is elemented per se and that is one substance standing per se; it also makes the lion into an elementing being per se when it makes the lion generate and element another lion.

The vegetative power introduces into the lion the natural power to insert that the lion exercises when it inserts itself into the matter of the flesh it eats and converts into its own leonine species. It also introduces being per se into the lion in that the lion is a vegetating being per se that vegetates the food it captures and then receives into its own species in which this food emerges and from which it is expelled.

The sensitive power introduces its power of insertion when it inserts the act of sensing into the lion's branches and into its other parts. In addition, the sensitive power introduces

being per se when it produces a lion as a sensed and sentient being per se, and when through generation the lion produces another lion as another sensed and sentient being per se.

35: 77 – Individuality 78 – Attraction

Individuality and attraction are natures primary to the sensual tree, and they are natures that belong to all the three trees that naturally introduce themselves into a lion, such as the individuality of the elemental tree, whence follows elemented substance as one lion issues forth from another lion from the branches and twigs of the elemental tree in the leonine species.

A lion has attraction, which is one instance of attraction among many in the elemental tree, just as fire has attraction when it draws dryness to itself from earth, and air has attraction when it draws heat from fire. Through this attraction, the lion attracts to itself the matter of the food it ingests, and the food also has an attractive nature through the elements.

The vegetative power introduces individuated being into the lion when the digestive power naturally divides one part from another, as does the expulsive power. In addition, the vegetative power introduces attraction into a lion when it attracts the species of food that it ingests.

Likewise, the sensitive power introduces its impression into the lion when from its general sensitivity and sensibility, it detaches and individuates the sensitivity and the sensibility that it produces in the lion it generates. In addition, it introduces into the lion the attraction between sensitivity and sensibility from which the act of sensing proceeds and extends into the acts of seeing, hearing, smelling and of the other senses.

36: 79 – Necessity 80 – Contingency

Necessity and contingency are principles primary to the sensual tree, as indicated earlier in the articles about them. The elemental tree introduces its necessities into a lion, because if there is a trunk, there must necessarily be roots, and if there is accident, there must be substance. This is why a lion must necessarily have a trunk or torso, and because it has heat in itself, it must have the substance of fire in itself. In addition, it is necessary for the lion to eat by reason of the contrary qualities that make up its parts.

The elemental power also introduces contingency into the lion in accordance with supernal contingency, so that by misfortune a lion can be born crippled, or it can encounter some beast it did not intend to meet, such as a snake or a man.

The vegetative power introduces necessities into the lion, for if the act of vegetating is present in the lion, then the lion must necessarily eat. The vegetative power also introduces contingency into the lion in accordance with supernal contingency, as described in the article on it.

The sensitive power introduces necessary causes into the lion; if the lion has the act of seeing, it must also have the sensitive and the visible. The sensitive power also introduces contingency when the privation of eyesight occurs by reason of blindness, due to defective elementative and vegetative powers.

This signifies that the sensitive power is a nobler power than the elementative and the vegetative, just as fire would burn forever if it had a sufficient supply of fuel.

37: 81 – Perfection 82 – Imperfection

Perfection and imperfection are causes primary to the sensual tree, and they are primary to it through the three natures of the tree.

For instance, the elementative power introduces perfection into a lion by supplying it with a complete body when it comes of age, and it does this through the complementarity that the elementative power has in the general trunk in the species of corporality. And it introduces

imperfection into the lion inasmuch as it introduces into it elementation in a potential state, whereby it can element another lion through generation, and this potentially existing lion is not complete.

The vegetative power introduces perfection into a lion inasmuch as it introduces its branches into it. And it introduces defect into the lion inasmuch as the lion cannot sustain itself unless it eats and drinks, because it has an innate act of vegetating whereby its parts are consumed through corruption.

The sensitive power introduces perfection in seeing and hearing into a lion. And it introduces accidental imperfection when it afflicts the lion with the sensations of heat, cold, hunger and thirst that it feels.

38: 83 – Life 84 – Colour

Life and colour are causes primary to the sensual tree. For instance, a lion is alive by reason of life, it is coloured by reason of colour, and the natures of the three trees participate in this. It is alive through the elemental tree inasmuch as it lives on elemented food; and it is coloured by the colours of the four elements, which are general to its colour.

The lion is alive through the vegetative power when it vegetates the things it eats by transmuting them into the lion species. In addition, it obtains its colour through the vegetative power when it digests general colours into specific colours. As the lion transmutes the water that it drinks into blood, it also transmutes the colour of the water into the colour of a lion. For instance, when people eat food that is too hot, the vegetative power vegetates a yellow colour in their eyes and face.

The sensitive power introduces life into the lion through which it feels heat, hunger and thirst, it introduces the colour of blood, and gives the lion the faculty of seeing colour.

39: 85 – Sound 86 – Odour 87 – Taste

Sound, odour and taste are natures primary to the sensual tree, and they derive from the three general trees.

Elemental nature provides ears to the lion, which are instruments for hearing; it provides a nose, which is an instrument for smelling; it provides a palate, which is an instrument for tasting.

The vegetative power gives the lion a natural faculty of hearing in that it digests sound into audibility through hot and dry natural properties that give out more sound than do the properties of the other complexions, as we see in thunder that is made of hot and dry vapours.

With the retentive power (which is a branch of the vegetative), it retains sound in the ears. It also provides odour ability in that it digests odours to dispose them toward durativity, for just as it digests water into blood, it digests odours into odourability. The vegetative power does this in the act of tasting whereby it digests tastability by disposing it to taste things, just as nature puts into iron a disposition to be made into a nail. It also puts the acts of smelling and hearing into the lion in that it gives the lion auditive and odourative faculties.

Here we can know how the vegetative power disposes external objects with the elementative power toward internal objects that are sensitive in nature and in which the sensitive power receives the external objects.

40: 88 – Touch 89 – Affatus

Touch and affatus are natural forms, and they are primary to the sensual tree. A lion has its sense of touch through the elemental tree inasmuch as the elemental tree provides discrete quantities in the form of things that are soft or things that are hard to the touch.

The affatus puts in the lion a tongue that is elemented and that is an instrument or organ of speech. In the act of touching, the vegetative power puts digested savour that is

disposed in potentiality so it can be felt and named in speech, and it disposes it in potentiality so it can be heard. And the sensitive power puts sensing into the act of touching; for instance, when a lion touches cold water with its tongue, it feels the coldness, and when it roars, it senses its own voice, and it also senses the voices of other beings with its power of hearing, which is a branch of the sensual tree.

41: 90 – Sleep 91 – Wakefulness 92 – Dreaming

Wakefulness, sleep and dreaming are powers primary to the sensual tree, which has the natural properties of the three trees. The elemental power awakens a lion inasmuch as it makes it feel hungry and leads it to imagine the things it needs through excesses of heat, cold, moisture and dryness. The elemental power also provides for sleep by way of natural rest through a cessation of the contrariety among the humours that keeps the lion - who cannot stand this contrariety – awake. On that account, nature gives it rest in sleep.

The elemental nature causes the lion to dream inasmuch as it puts it into a state between wakefulness and sleep where it receives impressions arising from both the waking and the sleeping states. Thus, people who have a hot and dry complexion dream of orange and yellow colours, of dryness and of battles. And as the soul wants to continue its activities of remembering, understanding and willing, while fire wants to continue heating and drying, choleric people talk in their sleep about things of a hot and dry nature and also about battles.

The vegetative power contributes its natural properties to the waking state, inasmuch as it gives the lion a taste for food; and it contributes to the lion's sleeping state inasmuch as it puts it to sleep so that it can better digest its food, which it cannot digest as well when it is awake because its senses impede digestion while they are pursuing sense objects. And it contributes its natural properties to the dreaming state by digesting the imaginary species that the imaginative power receives with some help from the senses. These imaginary species arise between waking and sleeping.

The sensitive power contributes its natural properties to the waking state as inasmuch as the senses make the lion use its faculty of sensing. It contributes its natural properties to the sleeping state when its powers are tired of sense activity and find rest in sleep. And in the dreaming state, it gives rise to confused species of sense impressions that arise between waking and sleeping.

42: 93 – Gladness 94 – Anger

Gladness and anger are forms primary to the sensual tree that have the natural properties of the three general trees.

A lion's elemental nature gives rise to the pleasure it derives from its forceful vigour that gives it the power to defeat other animals. It gives rise to anger in the lion through heat, cold, hunger, thirst and illness.

The vegetative power gives rise to pleasure in the lion inasmuch as it digests ingested food so as to maintain it in good health. It brings pleasure to a lion through savour and through its contact with a lioness. It also gives rise to anger in the lion through a mode that is contrary to pleasure.

The sensitive power gives rise to the pleasure the lion enjoys by seeing and savouring good tasting things. It also gives rise to anger when it makes it sense things that threaten its life, such as hunger, thirst and pain.

43: 95 – Health 96 – Illness

Health and illness are forms primary to the sensual tree. For instance, a lion is healthy by reason of health and it is ill by reason of illness. These impressions arise through the natural properties of the trees.

The elementative nature determines the lion's good health through well-tempered complexions, whereas it gives rise to illness through ill-tempered complexions.

The digestive power is a source of health when the lion digests its food properly, but when its operations are defective, it gives rise to illness.

The sensitive power fosters the lion's good health through the pleasure it takes in eating and drinking, because the savouring of good-tasting things enlivens one's nature. And likewise with the pleasure that the lion has when it sees things that are pleasing to it. On the other hand, unpleasant sense impressions can make the lion sick.

44: 97 – Industriousness

Industriousness is a form general to all the industries exercised by animals, and it is sustained in the general powers, i.e. the elementative power, the vegetative power and the sensitive power.

A lion is industrious in hunting due to the elementative power that receives this industriousness from above in the natural instinct and appetite of fire, which has a way of heating water by heating air, which it heats so that fire can transit through the heated moisture that air gives to water to mortify water. Also, fire has a way of heating air by instilling dried heat into it, so as to mortify with its dryness the moisture present in water, so that water does not receive benefit from air.

In a similar way, the vegetative power is a reason for a lion to be industrious following the general mode that the vegetative tree has in its branches. For instance, a lion has a way of going to warm places when it feels cold and to cold places when it feels hot. In this way, the digestive power can better operate in accordance with the sensitive nature, when it helps the lion find cold places when it is hot and to find warm places when it is cold. In addition, it makes itself invisible to animals at night, because they are scared when they see a lion, therefore, it hunts at night more than by day.

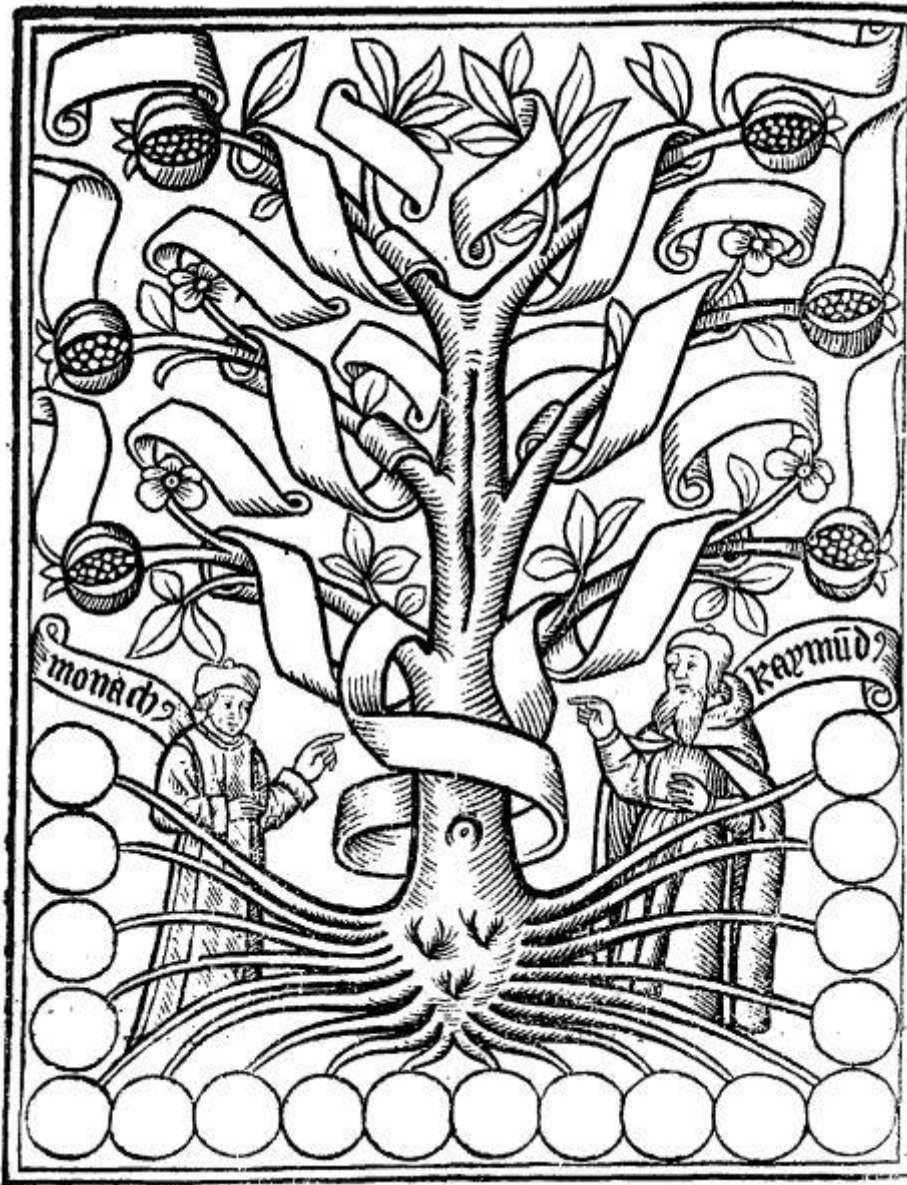
45: 98 – Substance 99 – Essence 100 – Being

Substance, essence and being are general forms that are primary to the sensual tree. For instance, general elemental substance places in a lion specific and individuated substance derived from the four masses, and whose essence is lionhood, which is elemental in nature inasmuch as the lion can be seen and touched. The same applies to a lion's elemented entity.

The vegetative power does likewise as it conserves the leonine species by vegetating it. Likewise, the sensitive power conserves the species through sensing or feeling, and generates it through the natural agent.

Lionhood, which is the essence of a lion, exists through vegetation and sensation, because without vegetating and sensing, the essence cannot stand above the substance that stands beneath the essence through the acts of vegetating and sensing, which are of the entity of the substance and of the essence. Here, you can know how substance emerges in particulars under essence and its operation, just as good things stand under goodness. In addition, you can know how essence and substance stand beneath entity. This knowledge contains a wealth of philosophy, as do, moreover, the things said about the hundred forms applied to an individuated being in the sensual tree. This application is a general subject that provides a doctrine for obtaining the art of methodically applying the hundred forms to the investigation of the secret truths of entities following the method we used in investigating natural secrets with the hundred forms, and in investigating individuated, elemented, vegetated and sentient beings with the natural properties of the elemental, vegetal and sensual powers.

The Imaginal Tree



Like the other trees, this tree divides into seven parts, namely the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit.

- The roots are likenesses of real general principles as the imagination imagines them
- The trunk consists of the imagined likenesses of the trunks of the other trees.
- The branches are the imagined likenesses of the branches of the other trees.
- The twigs are the imagined likenesses of the twigs of the other trees.
- The leaves are the imagined likenesses of the leaves of the other trees.
- The flowers, likewise, are the imagined likenesses of the flowers of the other trees.
- The fruits are the imagined likenesses of the fruits of the other trees.

This is the tree of likenesses and impressions. It divides into seven parts as we said, and it consists of the likenesses of the elemental, vegetal and sensual trees, for inasmuch as it is general, it is inserted into them and mixed with them, just as the vegetal tree is inserted into

(or grafted onto) the elemental tree and the sensual tree is inserted into (or grafted onto) the vegetal tree.

The likenesses of which the imaginal tree consists are masculine and feminine. The masculine likenesses are of the bonificative, the magnificative and of the other forms. The feminine likenesses are of the bonifiable, the magnifiable and of the other matters. Thus, the imaginal tree contains in itself the imaginative, the imaginable and also the act of imagining, which is a likeness of bonifying, magnifying and of the other acts. The imaginative is a likeness of the bonificative, the magnificative etc. whereas the imaginable is a likeness of the bonifiable, the magnifiable etc.

This tree is about imagination, a creature most necessary to animals, for they could not live without it, nor could they relate to sense objects. For instance, a lion could not return to its waterhole without imagining it, nor could a bird find its way back to its nest, nor could people find their way home, nor could they know how to build a house that does not yet exist; without imagination, people could not forge nails, make clothing or build ships, nor could they develop scientific habits, nor could they do anything else that is necessary for their survival, nor could they remember what they have done.

This tree can be neither seen nor touched. Imaginability is present in inanimate bodies, while imaginativity, imaginability and imagining are present in animate bodies. Imaginability is present in inanimate bodies such as fire and air, which are similar in that they are warm, or when a mirror receives the shadow and shape of a plant, whose likeness is represented by light through shadow. Imaginability is present in animate bodies that are similar to each other in species; for instance, Peter and Martin are similar in that they are both of the human species, and likewise with other things similar to these.

The roots of the imaginal tree

The roots of the imaginal tree are the likenesses of the real roots described in the elemental, vegetal and sensual trees, such as goodness, greatness, duration, power and the other roots, along with the likenesses of the abovementioned 100 forms such as unity, plurality etc. The roots of the imaginal tree are general to all specific likenesses just as the real roots are general to all specific likenesses, as shown in the examples we provided.

Goodness gives its likeness to greatness inasmuch as greatness is good by reason of goodness, and greatness gives its likeness to goodness inasmuch as goodness is great by reason of greatness. The imaginal tree arises from these real likenesses, and it consists of their likenesses and impressions, as it receives the real likenesses of the roots just as wax receives the likenesses of the letters on a seal, or as a mirror receives the shapes placed in front of it, or as when a man imagines a horse he has seen, and when he imagines the goodness of this horse inasmuch as it is a good runner, and when he imagines the greatness of the horse because he has seen that it is a great horse, and as he has seen that the horse is handsome, he imagines its beauty as if it were greatness, given that greatness is the beauty of goodness, for it is beautiful for goodness to be great.

Just as the sensitive power has the natural property of sensing in its species the savour of an apple that a man is eating, which it does not sense in the species of the apple, but in its own essence, so likewise, the imaginative receives and attains real likenesses in itself inasmuch as the digestive power digests them. In these likenesses received by the imaginative power from goodness, greatness and the other roots, the natures of the real trees, which are unimaginable, are present and they participate with the imaginative, which generally extends into them. For instance, fire and the other elements make figures in elemented things and colour them with colours; for instance, a horse, which is an elemented being, has shape and colour, which are good and great.

As imaginary likenesses descend from real likenesses, just as accidents come out of substance, the imaginative power receives real likenesses from the horse that are good, and

great, and it receives them from the sensitive power, which is the instrument of the reception that it attains by seeing colour and size, and the digestive power digests these imaginary species as they are disposed to being imagined inasmuch as they exist in a potential state in objects along with the imaginative power and the help of the sensitive power, as we said. Thus, all three natures of the real trees dispose the way in which the imaginative power receives their likenesses, which are apparent in the goodness and greatness of a horse.

The trunk of the imaginal tree

The trunk of the imaginal tree is made of common likenesses in a state of confusion, and it is constituted by the natural essences of its roots. Specific likenesses are present in it in a potential state and they are drawn out by natural agents, both animate and inanimate. The inanimate agents are, for instance, when a plant, or a horse casts a shadow of its shape on the ground, or a reflection in a mirror or in water by reason of the Sun, and likewise with other things similar to these.

In this way, as the trunk is touched, it responds in nature to the kind of touching with which natural agents touch it. If the trunk is touched by goodness, it responds with a likeness of goodness; touched by greatness, it responds with a likeness of greatness. For instance, God is just, merciful and humble, so that when He is touched with justice, He responds with justice; when He is touched with mercy, He responds with mercy; when He is touched with humility, He responds with humility. The trunk of the imaginative power functions in a similar way; when it imagines goodness in the species of a horse, it renders a good likeness of a horse, and the imaginative power receives in its own nature the likeness it brings from potentiality into actuality, as when fire heats up cold water and thereby brings into act the heat that was previously in a potential state.

This likeness comes in two modes. One mode is when the likeness is not received by the imagination, as is the case when a plant casts its shadow on a mirror, or on water, or on the ground, and this shadow is a likeness of real elemented likenesses, given that the plant does not imagine this likeness, nor do the mirror, the water or the ground imagine this likeness, because they are not animate substances. Nevertheless, imaginability participates with these likenesses in the general trunk, which is elemental, vegetal, sensual and imaginal in nature. Thus, the second mode of likeness comes through animated natural agents, such as a horse or a man, who have the imaginative faculty to receive, by imagining it, the shadow cast by a plant in water or on the ground.

Here, we know that imaginability comes in two modes. On the one hand, imaginability is a disposition of a thing to be represented by an image, as when the shadow of a plant appears in a mirror, or in water, or on the ground. On the other hand, there is imaginability that is of the essence of the faculty of imagination joined in an animal to masculine imaginativity, which stands along with its imaginability and in its imaginability in one individuated substance and within one and the same species. And in its innate imaginability, the imaginative power attains the imaginability sustained externally in the shadow of a plant, which is a likeness of the plant seen in a mirror, or in water, or on the ground, and this likeness is received by an animal such as a man when he imagines it.

The trunk responds to this shadow with the likeness of goodness inasmuch as the shadow is a good image; and as the image is great on account of the great operation it performs, the trunk renders a likeness of greatness. And because things done in the past endure in the imagination that renders them, the likeness of duration comes forth from the trunk. Likewise with power, because great power stands in this act of imagining, it elicits a great likeness of power from the trunk. And likewise with natural instincts, appetites and other likenesses that come from real and general forms, which are imaginable because some forms assist other forms so that their likenesses can be imagined by reason of imagination just as they are good by reason of goodness, great by reason of greatness and so forth.

The Branches of the Imaginal Tree

The branches of the imaginal tree are the likenesses of the branches of the other trees, just as footprints are likenesses of feet at work, so likewise the branches of the imaginative power are impressions of the operations performed by real and natural trees. Now we will give some examples of this as briefly as possible so as to better convey the knowledge of imagination.

The likeness of fire

Simple fire can neither be seen nor touched. Its likeness stands in the twigs, namely in compound fire, which is the work of simple fire appearing as a flame that is visible and composed of the four elements. As there is more fire than any other element in the flame, the likeness of fire and not of the other elements appears in it. On the basis of this likeness, the imagination imagines simple fire, and receives a likeness of simple fire from the flame and from what is not included in the flame. This likeness comes from the flame's visible imaginability, that the imagination converts into its own imaginability, which is a part of the animal that imagines the flame.

Hence, just as fire transitions to water through a medium, which is air, the imaginative power similarly uses one likeness to receive another likeness when it uses its own real likeness, which is a part of the imaginative animal, to receive the likeness of a flame of fire that is an imaginary, or a fantastic likeness depured and digested in the brain; this likeness is extracted from the real imaginability of the flame, and it stands in the middle between the animal's real imaginability and the imaginability of the flame, just as the dreaming state is an intermediary state between sleeping and waking.

This imaginability stands between two real imaginabilities as a fantastic imaginary species that is not of the essence of the imagination, just as accident is not of the essence of substance. It is produced through the operation of imagining and it is an instrument through which the imaginative transitions to imagine simple fire by imagining its visible likeness, which is the flame. Nonetheless, simple fire cannot be imagined as a shape or figure, though it can be imagined through its qualities, which are heat, lightness and colour. Here we know how the imagination reproduces species that are likenesses of real things.

The likeness of the appetitive power

The appetitive power is one branch of the vegetal tree, and its likeness is one branch of the imaginal tree, just as the likeness of fire is one branch of the imaginal tree. The appetitive power is a real being in the vegetal tree, and animals receive its likeness in their natural appetites. For instance, man has a natural appetite to eat and drink, and also to use his other senses. Thus, man is naturally inclined to imagine appetizing things, which he imagines with imaginativity. Given that imaginativity and imaginability are related, the imaginative power receives its own masculine likeness with the likeness of imaginativity, and with its masculine likeness, the imaginative power receives a feminine likeness from the imaginable and appetizing object by reason of colour, savour, voice, odour or touch. In the same way, the imagination receives likenesses from the retentive, digestive and expulsive powers. Here, we see how the imaginative power draws likenesses from the vegetal tree.

The likeness of eyesight

The likeness of eyesight is a branch of the imaginative power in which visible things are imprinted. Let us take, for instance, the imaginative powers of men or of spiders. A man can see his home while it is at a distance, because he can imagine it; a spider can imagine the web it wants to weave... The act of imagining is a species reproduced from the imaginability

that is sustained in a visible room composed of the four elements into which the general imaginative power is inserted along with the visibility of the compound elements.

If a man's visitive power has previously touched the matter and the shape of a room, then at a time when the man is away from the room, or when he closes his eyes, the imaginative power attracts from the room's visibility a likeness, which is a fantastic species received by the imaginative power and imprinted in it. Thus, imaginability remains as a real being signified by the visibility of the object.

The imaginative power reproduces the likeness of the room's imaginability when it receives this likeness in its own innate imaginability, which is concordant in species with the room's imaginability. And the visibility of the room is the instrument with which the imaginative power draws a likeness from the room's imaginability and places it in its own imaginability to which it is joined in a man who moves his imaginative power to imagine a room. Here, we recognize the natural process that the imaginative power follows in reproducing the species it draws from imaginability with its instrument, which is the act of seeing that we discussed earlier.

The likeness of hearing

The likeness of the sense of hearing is one branch of the imaginal tree. For instance, a man hears some notes or utterances that are audible by the ears through the air, all of which are parts of the elemental tree in which audibility is sustained and disposed to be heard as it stands in the potentiality of being heard by the auditive power, which is of the essence of the senses, and which is that part of a man with which he hears utterances.

The imaginative power extends through the air and through the ears, and also through other parts. When the universal form that extends through the elemental tree is touched by some specific imaginative form (which is of its own nature), it responds in kind with imaginability specific to the utterances heard by the sensitive power and that the imaginative power receives through the act of hearing, which is the instrument from which it draws the likeness by imagining it, and this likeness is an impression, similar to a footprint in a bed of ashes.

The above provides a doctrine about the way in which the imaginative power reproduces species and draws them from the likenesses of audibility with the instrument, which is the act of hearing.

The likeness of the sense of smell

The likeness of the sense of smell is one branch of the imaginal tree with which animals imagine the things that they smell, and they do this in the way we described in the article on the likeness of the sense of sight.

When objects of the sense of smell are imagined, there is no circular, square or even triangular figure for lack of a solid body in which the figure of smelling can be formed, in that it has no surface that the eyes can see, but the imagination imagines the figure of smelling in the species of an apple, a tree or a rose. Thus, the imagination transitions to imagining an object in which the odour is sustained, and the imagination moves on and imagines the pleasure that the sense of smell derives from such objects.

The likeness of the sense of taste

The likeness of the sense of taste is one branch of the imaginal tree, and the imagining of taste is a likeness of taste reproduced from objects of the sense of taste, or from their likenesses, as when someone imagines the sweetness of an apple or the bitterness of frankincense. Sweetness and bitterness are real beings, whereas the likenesses that the imagination draws of them are fantastic species sustained in the masculine nature of the

imagination with the act of tasting as its instrument, which receives sweetness and bitterness through the attraction of the masculine nature drawing the feminine nature to itself; and inasmuch as the feminine sense disposes itself to be attracted by reason of natural appetite, it also attracts the masculine nature to itself.

The likeness of the sense of touch

The sense of touch is one branch of the senses, as we said, and the likeness of touch is that which the imaginative power draws to its species when it imagines acts of touching. When a man touches hot iron, or cold water, or a woman, this contact is perceived by the sense of touch in which the imagination is disseminated and inserted, and then the imaginative power responds specifically in its own imaginable nature, which is a part of the animal.

Thus, the imaginative power draws fantastic species made of the act of imagining clothed with touching, which is a real being clothed in a fantastic likeness produced by the imagination. Thus, when a man imagines the touch of a woman, this likeness moves his natural warmth and instinct to satisfy the appetite for the conservation of the human species through procreation. And this is because the sense of touch and the imaginative power are naturally mixed together in continuous quantity. However, because the imagination is one essence, whereas touch is another essence and as the two powers are distinct in species, the image produced by the imagination stands in discrete quantity.

The likeness of the affatus

The affatus is one branch of the senses, as we proved earlier. From the affatus, the imaginative power draws a likeness, just as when fire heats up cold water, it draws into act the heat that was previously in a potential state in the water, and it clothes the coldness of water with heat so that the water stands within heat, and this heat is attractable from the essence of attractive heat.

Similarly, the imaginative power draws its likeness from the affatus, wherein it stands in potentiality inasmuch as the affatus is imaginable by reason of the inner concept manifested through the voice. From this likeness, the imaginative power clothes the affatus in its own imaginability, which is distinct in subject but not in species from imaginativity, in which the affatus is clothed in the fantastic likeness that comes out of general imagination, which is a real being touched by a specific being, and this specific being is a part of an individuated imaginative power in the human species, or the species of horses and so forth.

Thus, singers first imagine the notes they conceive inwardly, and they draw likenesses of these notes in the utterances they produce with the mouth and the tongue, or in the likenesses of utterances they form with instruments such as the viol or the organistrum (hurdy gurdy). They could not do these things if the imaginative power did not receive likenesses in its own species from the affatus, or from likenesses of the affatus.

The twigs of the imaginal tree

The twigs of the imaginal tree are likenesses of the twigs of the elemental tree, of the vegetal tree and of the sensual tree. They are likenesses of the elemental tree inasmuch as they are composite likenesses that signify simple likenesses, as when the four masses of compound elements signify likenesses of the simple elements.

And thus, there are four imaginable twigs existing under the species of the elemental twigs, as when the imaginative imagines the mass of earth that we inhabit, the mass of water that we see in the sea, the mass of air in which we exist and the mass of fire that we sense through touch and sight, as for instance the fire that stands enclosed in iron and in stone.

The imaginative power imagines these masses with help from the twigs of the vegetative and sensitive trees. The twigs of the vegetative tree are the generation, corruption, privation and renewal of species generated in the earth and of elemented individuals arising from the earth, as when an apple tree is generated in earth, from earth and from an apple that belongs to the species of the apple tree, through the corruption and privation of old forms and the renewal of new forms.

Hence, as the imaginative power imagines the four forms, it imagines the earth element whence they arise and in which they attain the natural elemental properties from which the imaginative power draws likenesses of plants. The imaginative power imagines earth with help from the sensitive power, i.e. with help from its twigs, which are the sensitive, the sensible and the act of sensing in the branches of the sensitive tree (whose twigs are the sensitive, the sensible and the sensing). In the sense of sight they are the visitive, the visible and the act of seeing and in the sense of hearing they are the auditive, the audible and the act of hearing.

By showing to the imaginative power the members of bodies presented to the organs of the common sense, the visitive power helps it to imagine visible objects. Thus, the imaginative goes on to imagine earth, whose conditions and properties it attains in the visibilities of the elements that derive from it. And the things it attains in the twigs of the elementative, vegetative and sensitive trees are its own essential twigs, which are imprints of the above mentioned twigs, which imprint in the twigs of the imaginative their likenesses as they are moved by natural agents, i.e. by the agents that imagine the real twigs of the said trees.

The leaves of the imaginal tree

The leaves of the imaginal tree are likenesses of the leaves of the elemental, vegetal and sensual trees. The leaves of the elemental tree are quantity, quality and the other predicates that issue forth from elemental substance in the species of elementation. And the imaginative power imagines them by means of the leaves of the vegetal and sensual trees, which are its instruments for imagining the leaves of the elemental tree. These instruments imprint their likenesses in the imaginative power, which captures them and then transitions to the likenesses of the elemental leaves.

On the likeness of quantity

The imaginative power captures the likeness of real quantity, which is a fantastic likeness that it captures with the assistance of the three trees that are its instruments for receiving the said likeness. For instance, the elemental tree makes a figure of corporeal substance inasmuch as it disposes length, breadth and depth, which are continuous quantities of substance that cannot be seen or touched, whereas their figure is seen by the senses. And the imaginative power considers length, breadth and depth from which it draws quantity in the

abstract, and what it draws is the likeness of quantity it attains when it sees it in colour and shape.

The imaginative power makes a likeness of discrete quantity and it receives this likeness with the assistance of the elemental and sensual trees. For instance, the elemental power composes the fingers of a hand, difference distinguishes them by number, and the sense of sight receives them in distinct numbers, as does the imaginative. And thus, the imaginative power multiplies numbers from one, two, three and other discrete quantities that can be enumerated. This quantity of number is not anything in itself, but it is the likeness of real discrete quantities, which likeness is the work of the imagination as it considers a plurality of things.

Further, the vegetative power assists the imagination's work with its roots. For instance, the taste of wine is strong when the wine is pure but it is not as strong when the wine is diluted with water. Thus, the imaginative power considers greater and lesser strength. To this effect, it considers the quantity of strength with assistance from the sense of taste tasting the wine, and it does not capture it with any likeness of circular, triangular or square figures because taste is not visible, as it is not an object of sight, which is why the imaginative power cannot imagine taste as an object of eyesight, but only as an object of taste. Here we know how the imaginative power captures some quantities through some senses and other quantities through other senses. In this way, it considers one general quantity, which is a likeness of real and general quantity extended in substance through length, breadth, depth and sphericity.

On the likeness of quality

Sound comes through the elemental tree, and under sound there stand words that are audible by the sense of hearing. Given that a word cannot be seen or tasted but only heard, it is imaginable through the sense of hearing while its imaginability is disposed through the elemental tree and the sensual tree, which are instruments for imagining objects; and with these instruments the imaginative power draws a likeness from a word and places it in its act of imagining so that the likeness has one foot in the word whose figure it is and the other foot in the imagination whose work it is.

The likeness stands in the middle between the word and the imagination which draws the likeness from the word with the assistance of the sense of hearing which hears it and with the assistance the sense of touch which touches it when the act of hearing is in the middle between the sense of hearing and the act of touching located between the tongue and the air when the tongue touches the air in which it forms the voice that the sense of hearing captures by hearing it before presenting it to the imagination; and that which the imagination captures is a likeness, as when a seal conveys its letters to wax and the wax takes on the likenesses of the letters, but not the letters in themselves. Here, we know how likenesses issue forth from real beings.

Following what we said here about the likeness of hearing in the act of hearing, we can know how the imagination captures likenesses of quality in words in which quality is extended, so that you can ask what kind of words the king spoke to his people while the one who answers this question imagines the likenesses of the words in which the imagination retains them, just as wax retains the likenesses of the letters engraved on a seal.

The imaginative power does the same with natural qualities such as heat, cold, sweetness, bitterness and with the goodness of sweetness and the bad taste of bitterness. These forms are just like the impressions of the letters of a seal in wax, and the imaginative power captures these likenesses by reason of quality.

On the likeness of relation

With his eyesight, a man sees an infant being born of its mother, and thus he considers the mother with the child, and the father with the child. Consequently, he considers that if there is a father, then there is a son, and if there is a son, then there is a father. And the same follows with regard to relation existing between equal causes. Indeed, if there is equality, then there must necessarily be a plurality of things, and the same with concordance. This necessity is a real being from which the imagination draws the likeness of relation so that real entity converts with relation in one identical number. And the imaginative power draws the likeness of relation, locates it within itself and clothes its act of imagining with it, just as it clothes it with the similitude of whiteness when it imagines white things. Here we know that relation is one cause in reality, whereas its likeness is another cause in the act of imagining, just as a letter is one cause in a seal and its likeness is another cause in wax.

On the likeness of action and passion

The eyes see a hammer pounding a nail into shape, and they see fire heating water, which feels hot to the sense of touch; without feeling the water, one cannot know that fire heats water. Thus, the senses are instruments through which the imaginative power draws likenesses of action and passion which it places in its act of imagining clothed in these likenesses as they constitute a garment extended into active and passive things, this garment captures the likenesses of objects through its likeness in the same way as the eyes capture black, green and red likenesses in the clarity of white light. In this way, the imaginative power, through likenesses of action and passion, captures the likeness of the action of a hammer pounding out a nail, of the action of fire heating water, of the passion of iron from which a nail is forged and of the passion of water heated by fire.

On the likeness of habit

Fire clothes water with its heat inasmuch as fire heats water while water receives the habit of fire by reason of contrariety, whereas air receives the habit of fire that heats it by reason of concordance. As the imaginative power transitions to these habits and imagines them through the habit of science, the act of imagining begins with external habits, just as a tunic is a habit of the man wearing it, as is a mantle, and as is the habit of colour when a man is whitened with colour. Similarly, the act of tasting is sweetened by the sweetness of savour; and so on with other habits from which the imaginative power receives likenesses of habits. Just as the intellect understands many things with intellectivity, or just as a blacksmith makes many nails with the same hammer, so does the imaginative power attain many likenesses of habits such as the habits of a mantle, of a tunic, of water, of air, of contrariety and concordance through one likeness of habit. Here, we know how one intellect is general to understanding many things.

On the likeness of situation

Natural figures are situated in the circle, the square and the triangle, and so are artificial figures. The eyesight attains these figures, and inasmuch as the eyesight attains them, it disposes them to be imagined when they are absent from sight. While the eyes are looking at these figures, the imaginative power cannot imagine them because the eyesight rules the act of seeing, just as fire that heats water rules the act of heating. But when the eyes no longer see the figures they previously saw, then the imagination rules the act of imagining them since it has habituated them through the act of seeing that revealed to it the situation of quadrangularity, circularity and triangularity. And when the imaginative power captures the likeness of a real situation, with this likeness that it captures, it can imagine many real situations, such as the situation of a human hand, of a room, of a village or of a city. It can

even situate a chimera and capture it in the likeness of a man, a bull, a fish and a woman, and it can capture it in larger or smaller sizes. The imaginative power does this because the situations it produces in the habit of situation are not sustained in any real habit, but only in the habit of imagining the likenesses of situation previously captured from real situations. This natural property enables painters to depict the likenesses of various habits and situations in figures either large or small.

On the likeness of time

The eyesight perceives day and night through the likenesses of both, and from this perceived likeness, the imaginative power draws a likeness when it imagines one day or one night, and when it imagines day at one time and night at another time. Thus, it captures the likeness of time along with the likeness of movement, whose likeness is an instrument that the imaginative power uses to capture likenesses of advancing time.

Similarly, the figure of growth is an instrument with which the imagination captures the likeness of time, as in a plant that is small at one time and big at another time, or in fruit that is green at one time and ripe at another time. And because time can be neither touched, nor seen, nor tasted, nor smelled, the senses show a likeness of time to the imagination, as when the sense of taste shows that an apple is green at one time and ripe at another time. Thus, when the imagination captures this likeness, it captures the likeness of time and clothes its act of imagination in the habit of this likeness, and strips it of the particular likenesses which it captures inasmuch as it remains as a general habit for imagining the generality of time. From this generality, it descends to imagining time in particular things, such as daytime and night time, and the bygone time of a dead man, and the present time of a living man, and the future time of an infant who is about to be born.

On the likeness of locus

The eyes see wine in a bottle, and they see the bottle in a room, and the room in a city, and the city in space. Thus, they represent locus to the imagination just as a mirror represents the figure of a thing standing before it; and from this representation disposed by the eyes, the imagination draws the likeness of locus. This likeness stands in potentiality before it is made actual by the eyes and the imagination, just as a nail stands in a chunk of iron before it is actually made from the iron with a hammer by the blacksmith; likewise, the eyesight, the imagination and the instrument (which is a figure of the container and the content, such as wine contained in a bottle) are reasons whereby the imagination captures the likeness of locus with which it imagines things that are located and the things in which they are located, such as wine in a bottle, and the bottle in a room. And because the eyes cannot sense or see locus, they represent a likeness of locus to the imagination, which the imagination captures in its own specific nature as a form abstracted from a real being and sustained in the imagination and generalized for imagining many particular loci, i.e. their likenesses, which are particular likenesses of the general likeness that the imagination captures by reason of locus.

The flowers of the imaginal tree

The flowers of the imaginal tree are likenesses of the flowers of the elemental, vegetal and sensual trees. They are likenesses of the flowers of the elemental tree in that the imagination imagines its flowers, such as the act of elementing, which is a flower and an instrument of the elemental tree just as a foot is an instrument for walking and a hand is an instrument for operating. The imagination captures the likeness of these flowers and instruments when it sees figures in which operation is going on as in the operations of elementing and walking.

The flowers of the vegetal tree are the power, the object and the act, which is the act of vegetating whose likeness the imagination captures with eyesight in seeing, with the sense of taste in tasting, as when the eyesight sees a vegetated apple and the sense of taste attains its savour. And these operations of the senses instil their likenesses into the imagination, like footprints in sand, and the imagination captures them just as the sand captures the imprints of feet.

And the imaginative power imagines the operations of the vegetative power, and as it imagines them it moves the branches of the vegetative power to have an appetite for savoury things. And the vegetative power moves the branches of the elemental tree as when a man imagines some pleasant tasting things toward which he moves for eating and drinking.

The imaginative power captures the likenesses of the flowers of the sensual tree, such as the act of seeing, which is a flower and an instrument with which the power of sight captures the objects it sees. The likeness that the imaginative power captures is a habit with which it clothes the act of imagining by reason of the act of seeing. The act of hearing does the same, following what was indicated in the accidents of the imagination.

The imaginative power captures likenesses of the flowers of the trees and makes one general likeness of them, just as a logician considers many individuals within one species. With this general flower, it imagines specific flowers following the natural properties of instruments, formal actions and material passions, so as to give rise to imagined things that are clothed in the act of imagining that imagines them.

The fruits of the imaginal tree

The fruits of the imaginal tree are likenesses of the fruits of the elemental tree, which are elemented things; the fruits of the vegetal tree are vegetated and elemented, and the fruits of the sensual tree are sensed, vegetated and elemented, for instance, a horse is elemented, vegetated and sensed. And so the fruits of the imaginal tree are imagined; this fruit is of the essence of the imagination, as a man is imagined by nature, so is he elemented, vegetated and sensed, and the imagined things that a man captures, such as a lion and a horse imagined by him are not of the essence of the man's imagination by reason of both discrete and continuous quantity, just as the fire in Peter, the fire in a lion and the fire in an apple are of one continuous essence in that they are one simple element, but not in that they are diversified compounds.

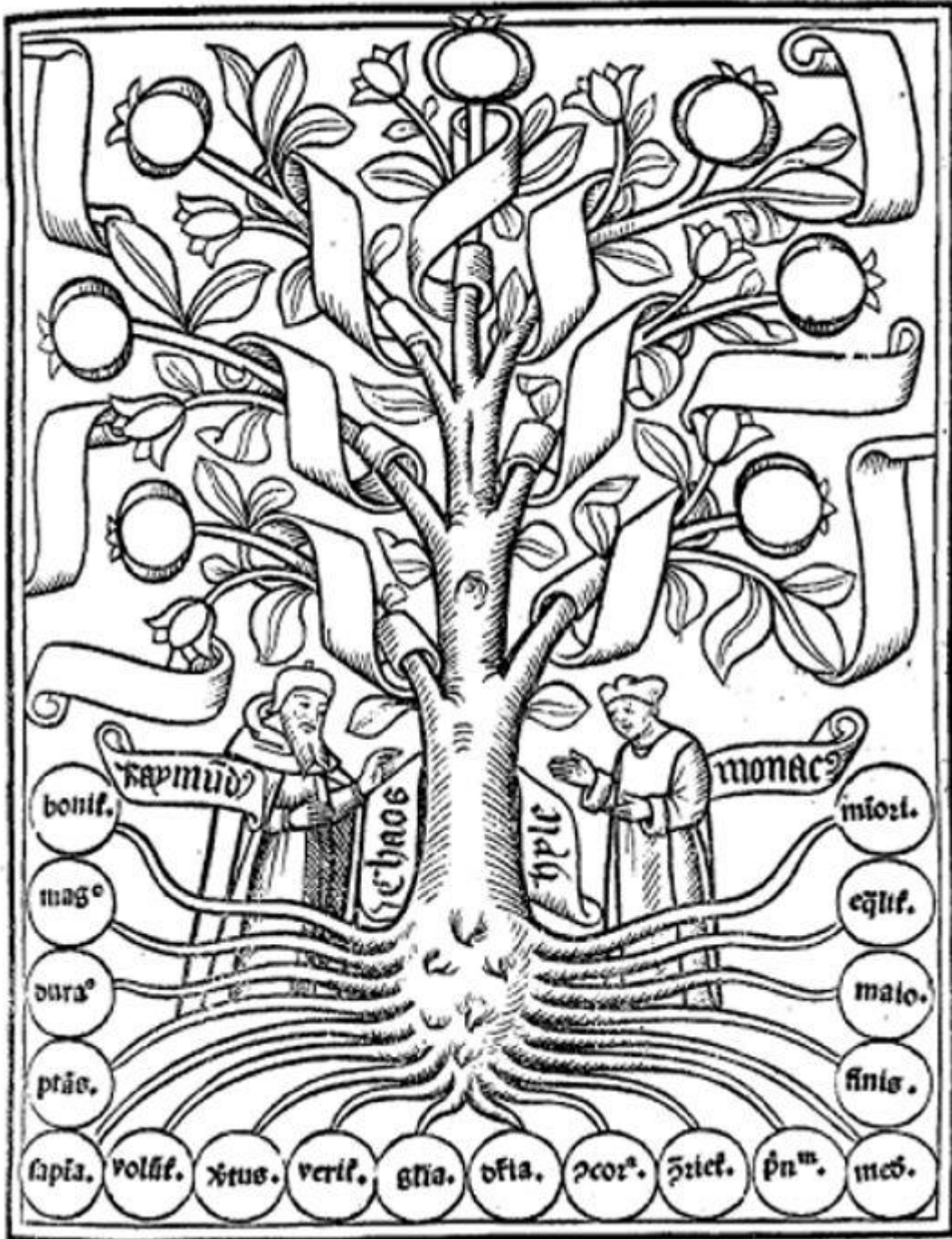
Thus, the imaginative power in its fruit, which is of its essence, attains the imagined object, which is of the essence of the horse whose figure it attains by imagining it just as it attains the likenesses of quantity, quality and of the remaining accidents for which we provided a doctrine in the leaves of this tree. And the fruit, which is that imagined object which is of the essence of the imaginative power is a fruit that comes at the end of imaginable things, so as to build the habits of science and so that animals can have the industry they need to survive and to obtain the things they need for survival, such as a needle, or a hen's nest, or a room, or the iron that people use for drawing fire out of a stone, and likewise with other things similar to these.

We have discussed the tree of the imagination, which is most useful for deriving knowledge about the mechanical and the liberal arts; and the better you know it, the better disposed you are to possess the habits of arts and sciences, and you can increase your knowledge of it by following the process that we followed in the treatise about it and in the treatises about the remaining trees. And the more you use it by imagining things with the roots, the trunks, the branches, the twigs, the leaves, the flowers, the fruit, and with the hundred forms we placed in the elemental tree and in the application of the sensual tree, the more you develop your act of imagining so it can capture the true likenesses of real natural and artificial things.

The rational, or human tree

- The rational, or human tree, like the other trees, divides into seven main parts, namely into the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit.
- The roots are the general principles of this art, however, they are of a dual nature, namely corporeal and spiritual, inasmuch as a man is composed of a body and a soul.
- The trunk is the human genus, or the human species. It consists of five trunks, which are the four preceding ones along with the one which has to do with the rational soul.
- The branches are human organs and limbs, and the powers of the soul. And thus, the said branches are of a dual nature, corporeal and spiritual.
- The twigs are the properties of the said organs, limbs etc.
- The leaves are accidents of man etc.
- The flowers are the natural acts of man etc.
- The fruits are individuated men, such as Peter, Paul, Martin etc. These fruits are considered in two ways, namely by reason of existence and by reason of agency etc.

Arbor humanalis. Fo. xxxiii.



This tree divides into seven parts, namely the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit.

The roots of the human tree

The rational, or human tree contains in itself five natures, including the four natures of the four trees we already discussed inasmuch as they are relevant to the human body as parts of it. The fifth nature is of the nature of the rational soul joined to the human body, inasmuch

as from both there arises a man called Peter or Martin, and so on with all the other individuals that exist within the human species.

One root arises from both kinds of goodness while composition takes place inasmuch as each goodness gives its likeness to the other, and the same applies to greatness, duration, power and the remaining roots. Thus, spiritual goodness inclines itself toward the magnitude of corporeal goodness, while corporeal goodness inclines itself and rises aloft to the magnitude of spiritual goodness, and this happens naturally by reason of majority and minority that introduce themselves into the magnitude of goodness. Majority belongs to spiritual goodness, which has the first intention and a nobler end, whereas minority introduces itself into the magnitude of corporeal goodness which has the second intention that exists for the end of the first intention.

Corporeal goodness comes together with spiritual goodness along with the four natures of the four trees that we already discussed. Spiritual goodness receives them in a third number, which is the body, so that from these four natures one corporeal goodness arises in one natural and substantial goodness of the rational soul. And difference preserves the essences of both kinds of goodness and makes each one remain in its own number. And concordance accords each goodness with the other in one human goodness, and this goodness transitions to a third number. The same applies to greatness and to the remaining roots of the tree.

Thus, when a man is touched or when he touches something in accordance with corporeal goodness, then spiritual goodness responds to this contact in accordance with the goodness of corporeal nature, inasmuch as it is the form and the complement of it, just as when someone touches a soldier of a king, the king responds as a universal that defends its particular. When the goodness of the rational soul is touched by some good or evil temptation, the parts subjected to it respond just as soldiers respond when the king is touched, and they defend him on account of the purpose for which he is king. This order was established through creation and it remains in the soul when it comes in its pure state to the body, with which it enters into composition or conjunction; but the body responds in a contrary way to the extent that it is infected with original sin.

Proof of this original sin was given in the comment to the General Table and more proof will be given below. For this reason, just people have merit in that they constrain the nature of the body with the nature of the soul and make the body remain obedient to the purpose for which it was created.

The trunk of the human, or rational tree

The trunk of the human tree consists of five trunks, which are the first four trunks along with the one that corresponds to the rational soul, this is the rational trunk, it is joined to the ones that come to it and these trunks all transit into a third number, which constitute one trunk of man as parts constitute their universal, called human substance; we give it this name because it is a part more common than any other part of the tree, and because it stands under the other parts.

In this trunk, every root has its own function, and likewise in every specific trunk of which the trunk is composed, which are its gross parts whereas the roots are its fine parts. When it is touched by one gross part, all its other parts respond because its parts are mixed together with the parts of the other trunks so that all the trunks respond to the touch of the trunk that is touched. Thus, difference conserves all the real parts of this contact; and concordance concords them and brings them close to this contact, as when the substance of a man is touched by excessively great heat, the soul and the natural instinct respond by desiring water or coldness. To this end, the soul moves the body toward a fountain, the imaginative power imagines a fountain and its surroundings, the eyes see the ways through which the man passes, and the appetitive power wants the man to drink cold water so as to increase coldness

in the body and to mortify the excessive heat so that the digestive power can have the tempered measures that are proper to natural warmth.

The branches of the human, or rational tree

The branches of the human tree are made of two natures, namely corporeal nature and spiritual nature. The branches of corporeal nature come out from the trunk inasmuch as it is of corporeal nature, and the branches of spiritual nature come out from the human, or rational trunk inasmuch as it is of spiritual nature. Let us first discuss the corporeal branches, and then the spiritual branches.

The corporeal branches of the human tree

The corporeal branches consist of four natures, i.e. the elemental, vegetal, sensual and imaginal natures. They consist of elemental nature, such as the arms and legs which are parts of the body which is signified by a man's back, which signifies the elemental trunk, which is a part of the human trunk.

The branches that are vegetal in nature are the appetitive, retentive, digestive and expulsive powers. The branches that are sensual in nature are the six senses of the body. The branches that are imaginal in nature are 14 in number, 4 of them are likenesses of the branches of the elemental tree, 4 others are likenesses of the branches of the vegetal tree, and 6 branches are likenesses of the branches of the sensual tree. All these branches, which we have already discussed, are branches of the substantial human tree. Every branch has its own nature with its own conditions, which we stated in the trees that came before this one.

Thus, if you want to investigate the secrets of these corporeal branches, which exist so that man can be constituted of them, then inquire about them in man following the way in which they are disposed in the chapters preceding this one. This inquiry is most useful, and it is disposed in the treatises already made about the trees, and also in this treatise that we propose to make about this tree. As we propose to be brief, we do not want to recapitulate the corporeal branches in this tree, since we gave sufficient knowledge about them in their respective trees.

The spiritual branches of the human or rational tree

The human, or rational tree has three spiritual branches, namely memory, the intellect and the will, which are three powers that are of the essence of the rational soul, just as the four elemental branches are of the essence of the elemental trunk and just as the trunk comes from its roots. First, let us discuss memory, and then we will discuss the intellect and the will.

On memory, which is a spiritual branch of the human or rational tree

Memory is a branch of the human or rational tree, and it consists of goodness, greatness, duration, power, wisdom, will, difference, concordance, beginning, middle, end, majority, equality and minority. And it is placed in a third number, for just as man consists of a soul and a body and transitions into a third number inasmuch as he is neither a soul nor a body, likewise, memory is neither goodness nor any other principle although it consists of these principles, which it uses in accordance with their natural properties.

Memory is good through goodness, given that goodness is one of its parts, and thus it performs good operations that consist in remembering things done in the past. Through this act of remembering, man has the habit of science which is good and whose privation would be evil.

Memory is great through greatness, its greatness is good through goodness, and on this account it performs good and great operations because it is great to remember past things that are absent from the senses.

Because memory is made of duration, it naturally makes past things endure by remembering the things that were done in the past by men whose works endure through the memory that remembers them.

Memory is made of power by reason of which it can be what it is, it can remember things done in the past, and it can consist of goodness, greatness and wisdom.

Because memory participates with wisdom and with will, which are the other branches, it has a natural instinct to remember things through wisdom and it has a natural appetite to remember things through will and thus it moves the natural instincts and appetites of the other branches comprised in the human body, as when someone remembers some pleasure of the flesh and this act of remembering the elementative power moves by heating the body, the vegetative power moves by vegetating, the sensitive power moves by sensing and the imaginative power by imagining so that this pleasure can become actual. The same happens when someone remembers something unpleasant that they have received from someone else, for then he is moved to anger through the natural instinct and appetite of memory; and memory moves the other branches with which it participates along with natural instincts and appetites in accordance with their conditions so as to wreak vengeance, and this is why people often get angry. However, if they are patient, they become virtuous and obtain merit.

Because memory is made of virtue, it performs virtuous operations, as it is virtuous of it to remember things done in the past according to their natural conditions.

Memory is made of truth, and therefore it remembers true things. And when it cannot remember true things, it is opposed by the contrariety that exists among the branches of the elementative, vegetative, sensitive and imaginative powers with which memory participates. And thus, it often believes that it is remembering true things, though it is remembering things that are contrary to the truth.

Memory is made of glory, or delight; therefore, by nature, it has delight and pleasure, as when fire delights in heating, the vegetative power in vegetating, the senses in sensing and the imagination in imagining things.

Memory is made of intellectual difference by reason of which it has concretes in itself that are of its own essence, namely the memorative, the memorable and the act of remembering, and because it is made of power, it can have these things. And it is good for memory to have them, because it is made of goodness. And it is great for it to have them in itself and that they are of its own essence. And on account of this it remembers different things, and it can remember them and it is good for it to remember them. There are many things that are good for it to remember, as when the beloved takes pleasure in being remembered by the lover because it is good to be remembered.

Memory is made of intellectual concordance, and therefore it concords the branches with which it participates in remembering the things it desires to remember. These branches help it in that they are made of concordance just like itself. And they oppose the contrariety that opposes the concordance of remembering. Hence, according to the way in which memory gets help from the branches with which it participates, it is concordant and well disposed to remember.

Memory is made of principle, and therefore it is a principle for remembering memorable things, just as the eyes are principles for seeing visible things. And because memory is made of principle, with its act of remembering it begins or it originates its act in its own memorable part that is of its own essence, wherein it obtains memorable things that are external to it and do not belong to its essence, and these things are memorable, or fit to be remembered because they participate with memory in the body to which it is joined. And through the likenesses of the branches to which it is joined, memory attains likenesses of other beings that are not joined to it, as when a mother remembers her son, or a soldier remembers his horse, and the son and the horse are memorable inasmuch as they are

elemented, vegetated and sensed, whereby genera and species participate with what is joined to memory, so that through the things joined to it, memory begins to receive species of other beings similar to these.

Memory is made of the middle, therefore it has in itself its essential act of remembering, which is in the middle between the memorative and the memorable. Moreover, memory is in the middle between the intellect and the will so that it can temperately receive the species that they entrust it with, and so that it can restore these things to them when they seek them out in memory. In addition, because memory is made of the middle, it naturally remembers things through an intermediary, i.e. through fantastic remembering, which is a multiplied species and an instrument for recalling memorized things.

Memory is made of the end, namely of the final cause and therefore it has repose in remembering the memorable things on whose account memory was created, namely in remembering God, with His operations, properties and dignities. It is located in the occipital area in the back of the human head because it is an instrument for remembering things done in the past and their terms, as well as the species that the intellect and the will gathered up in it and profited from through it so that they can constitute the habits of science, of charity and of the other virtues.

Memory is made of majority so as to be a substantial part of the soul, for if it existed by accident, it would not be disposed to remember great things, nor would it have a great act of remembering, given that greatness has greater concordance with substance than with accident; the same applies to goodness and also to will, virtue, truth, glory, duration, power, difference, concordance, beginning, middle and end.

Memory is made of equality, and thus it consists of equal parts, namely the memorative, the memorable and the act of remembering which are its essential parts in which it is sustained. Because its equality is made of goodness, it is good; because it is made of greatness, it is great; because it is made of duration, it endures; because it is made of power, it can exist; and likewise with the other forms.

Memory is made of minority because it was created from nothing, and because it has in itself some parts that are lesser than others, as are the accidents which are not as great as the substantial parts, namely goodness, greatness etc. by reason of which memory is a substantial part of the rational soul. And minor parts of memory could not exist if memory was not made of minority.

Memory is not made of contrariety, for if it were made of contrariety, it would be corruptible. Nonetheless, it is subject to contrariety inasmuch as the branches of the other trees with which it participates are made of contrariety. This is why people do many things against memory by moving parts of themselves against it, as when a man acts against his own parts by cutting off his hand, or when he works too hard, or refuses to eat when he is hungry, and likewise with other things similar to these.

We have discussed memory and its parts, and through what we said about them, you can have knowledge of memory and of its quiddity, because the whole is known by knowing its parts. Just as a sentient body responds when it is touched by any one of its branches or by any one of its forms, so does memory respond when it is touched by any one of its forms or parts. For instance, if it is touched with evil against its goodness, it responds by opposing the greatness of goodness to this evil. And if it is touched with goodness, it responds with the greatness of its goodness by remembering good things, and likewise with other contacts with which it can be touched, for it can respond through as many modes as it has parts, and moreover in accidental ways, inasmuch as it is made of concordance through which it can respond in opposition to contrariety, inasmuch as it is made of truth, it can respond in opposition to falsehood, and so forth.

This treatise on memory is most useful for knowing and obtaining the habit of science and also for obtaining a method for remembering things that happened in the past because it

gives a doctrine whereby one can move his memory to remember desired objects, which are remembered through their likenesses with the parts of memory. Through what we said in the branches of the other trees, a doctrine is provided for applying the likenesses of these branches so as to remember them in accordance with their conditions and in accordance with the conditions of the parts of memory. In addition, this treatise we just gave about memory is disposed to be included in the memorative art, which can be done by following the indications in the present treatise.

On the intellect, which is a spiritual branch of the human or rational tree

As we said, memory is made of goodness, greatness and of the other principles, and we say that the intellect likewise consists of the same and that it transitions into a third number just as memory does. Accordingly, if you want to discuss memory and to inquire into its natural secrets, then you can discuss it in the same way as we discussed memory and its principles.

To obtain better knowledge of the intellect and of its natural conditions, we want to apply the hundred primary forms that we gave in the elemental tree to the intellect and investigate it with them. Let us begin with unity and plurality.

P3 - 1 – Unity, 2 – Plurality

The intellect is one through unity just as it is good through goodness and great through greatness. It has several things in it through plurality, namely the intellective, the intelligible and the act of understanding. Inasmuch as it is one, it naturally considers one as one; and inasmuch as it is made of several things, it naturally considers plurality as plurality.

P4 - 3 – Simplicity, 4 – Composition

The intellect consists of simple principles, i.e. of simple goodness, simple greatness etc., therefore it is by nature a simple part of substance individuated in a simple number, and by reason of this simplicity, it attains simple beings. And because it is composed of many principles, in that it transitions through natural composition from many simple principles into a third number - for instance a man is composed of a soul and a body and he transitions into a third number, i.e. a human being – the intellect thus attains beings that are composed of many simple principles.

P5 - 5 – Form, 6 – Matter

Through the form of goodness, the intellect has a good formal nature, and the same with greatness so that the intellect has in itself the intellective, which is a form composed of the bonificative and the magnificative. And because it is made of natural goodness inasmuch as it is bonifiable, and of greatness inasmuch as it is magnifiable, it has a material nature called intelligibility. And it has its act of understanding through the acts of bonifying, magnifying etc.

P6 - 7 – Genus, 8 – Species

The intellect is made of general goodness in that it is made of one goodness, of which memory and will are also made, and the same with general greatness, and therefore it has a natural aptitude for considering general things. And because its goodness is specifically proper to it and distinct from the goodness of memory and will, it naturally considers specific things. Through this natural property, logicians consider the genera and species of natural things.

P7 - 9 - Intensity, 10 – Extensity

In itself, the intellect has natural properties that are a part of its essence, such as its own intelligibility, and outside of its own essence it has intelligibility that is not of its own essence, as for instance the intelligibility of an apple, of a lion or of the heat of fire, so that it transitions to the consideration of external natural properties with its internal natural properties, which have general and specific concordance with the external ones.

P8 - 11 – Abstract, 12 – Concrete

The intellect is made of goodness, which is an abstract form consisting of concretes that have form inside them, i.e. the bonificative, bonificable and the act of bonifying, so that it has a natural aptitude for considering abstract forms, for inclining itself to its concretes and for understanding them. Thus, it acquires the habit of science.

P9 - 13 – Generation, 14 – Corruption – 15 – Privation

The intellect does not arise through generation, for if it did, then in the natural course of things it would have to decay through corruption, whereby it would have the natural property of privation. However, because it is joined to corporeal substance generated from the elemental, vegetal, sensual and imaginal trees, it attains the considerations of generation, corruption and privation, and it undergoes passion through the corruption and privation joined to it inasmuch as it cannot complete its perfection nor can it remove the imperfection from itself while its organs and instruments impede its understanding of intelligible things.

P10 - 18 – Grossness, 19 – Subtlety

The intellect participates with beings made of subtle and gross matter, for instance, the body joined to it is made of the subtle matter of fire and the gross matter of earth. Through the vegetative nature it has subtler matter, and it has even subtler matter through the sensitive and subtler still through the imaginative. Thus the intellect accidentally acquires increasingly subtle natural properties for understanding intelligible things. And when its intelligence is gross, it is because its organs and instruments are engrossed with gross matter, as in phlegmatic persons whose understanding is naturally as subtle as that of choleric persons. Nevertheless, melancholic persons have subtle understanding though they are of a cold and dry complexion, and this is by accident on account of memory, which has greater concordance with this complexion than with any other because it naturally retains species due to the constriction of water, and their memory is also naturally ample due to the evacuation of earth by its evacuative property whereby many substances can arise from earth and be nourished by it.

P11 - 20 - Lightness, 21 – Heaviness

The intellect has no natural properties of lightness and heaviness, but because it participates with light and heavy things by accident, it understands things more lightly and easily at some times than at other times. For instance, the intellect of a fasting man is better disposed to understand things than is the intellect of a man whose belly is full of undigested food.

P12 - 16 – Fullness, 17 – Emptiness

The fullness of the intellect consists of its intellective, intelligible and act of understanding, and of fulfilling the purpose for which it was created. And its emptiness is when it does not fulfill the purpose for which it was created and when it is against the purpose of its principles, i.e. against the purpose of its goodness, its greatness etc. This happens when it considers the natural properties of the other trees more often and more deliberately than those of the intellectual tree to which it belongs as a branch.

P13 - 22 – The Whole, 23 – The Parts

The intellect consists of its parts, i.e. of its goodness, greatness and other principles. Hence, it constitutes a whole because anything made of parts must be the whole of its parts. Therefore, inasmuch as it is a whole, it has a natural aptitude for understanding things in their totality; and inasmuch as it consists of parts, it has a natural aptitude for understanding the parts of things.

P14 - 24 – Interiority, 25 – Exteriority

The intellect participates with internal things and external things, such as the inner warmth of the body to which it is joined and the inner goodness sustained in its inner concretes. Therefore it has a natural aptitude for considering the interiority of things. When it participates with external things, it has a natural aptitude for considering the extensity of many colours under one colour that colours the body joined to the intellect. And because it participates with extended goodness, extended greatness, power etc. it has a natural aptitude for considering things that are extended into each other.

P15 - 26 – Stillness, 27 – Movement

The intellect is accidentally in stillness and in movement because it participates in locus with things that are in loci, such as the body to which it is joined, which is in a locus and which is mobile from one locus to another. Thus, the intellect accidentally stands in locus through the body and it is moved from one locus to another by the body's movement so that it moves itself by moving the body. And as it is moved locally by the body, it accidentally transitions through intermediary space by means of the body, given that the body cannot transit from one place to another place unless it transitions through the space between them. Here we can know that the intellect, though it exists in a place through the body, it does not, by its own nature, transit through any intermediary path for understanding objects outside of it, and it understands distant things as rapidly as it understands things that are near. This signifies that because it is separate from the body, it is in distant places as rapidly as in places near to it, and that it moves to those places although it does not transit through intermediary space by its own nature, and that it is not a body that naturally moves by transiting through intermediary places.

P16 - 28 – Hardness, 29 – Softness, 30 – Length, 31 – Breadth, 32 – Depth

Hardness, softness, length, breadth and depth are not parts of the intellect because they are forms of corporeal substance; but as the intellect is joined to a body which is subject to these forms, it stands in these parts by accident, and through its participation with them it attains their likenesses sustained in external subjects.

P17 - 33 – The Power, 34 – The Object, 35 – the Act

The power, the object and the act stand together in the intellect, and they are both proper to it and appropriated by it. They are proper to it as its own intellective, intelligible and act of understanding; they are appropriated by it as is the power of sight, which participates

with the intellect as does the visible object as well as the act of seeing. Thus, it understands the intelligibilities of the things that are the visitive, the visible and the act of seeing, so to speak, when in its appropriated intelligible it attains things that are not of its own essence, such as the intelligibility of colour, or the sight of the visitive of a lion, of an apple or of imagination. It strips these external intelligibilities from a fantastic intelligibility abstracted from real intelligibilities, and it clothes its own intelligibility with them; and this is how the intellect is clothed with the habit of science.

P18 - 36 – Priority, 37 – Secundarity, 38 – Tertiary

In the intellect there is a prime principle, and through this prime principle it attains antecedent principles, such as the propositions that precede a conclusion. And it attains secondary things because it is made of the middle, so that it attains the minor proposition, which follows the major one. It attains a third number in individuality multiplied from many parts and placed in the third number, and it does this because it is made of the end, which is one of its principles through which it is placed in the third number, and also because it is constituted of its principles. In the third number, the intellect is one branch of this tree.

P19 - 39 – Growth, 40 – Consumption

In the intellect there are no natural properties of growth or decrease, inasmuch as it is a spiritual substance. However, it accidentally grows and decreases in the habits it acquires according to the goodness, greatness, truth and wisdom it has acquired. And it does this by reason of the parts with which it participates, on account of which its acquired habits grow or decrease along with the growth and decrease of these parts.

P20 - 41 – Disposition, 42 – Property, 43 – Proportion

Disposition, property and proportion are forms that exist in the intellect. Through disposition it is disposed to understand in accordance with its own disposition and with the disposition of its parts with which it participates in its conjunction with the body. It has its innate property of understanding, and it has its own intellective, intelligible and act of understanding, and because it has its own being, proper parts are appropriated to its being, such as the goodness that properly exists within the species of intellect, and likewise with greatness and with the other parts of which it is constituted. These parts stand together proportionally, and therefore it responds proportionally to the proportions of its parts with which it exists in conjunction with the body.

P21 - 44 – Condition, 45 – Intention, 46 – Order, 47 – Operation

Condition, intention, order and operation are innate forms of the intellect with which it responds to the parts through which it is in conjunction with the body so that it responds with its own intention to the body's intention, and thus it conditions and orders the body so it can operate and follow the end, or intention for which it exists, which is the knowledge of God and of things that are true.

P22 - 48 – Influence, 49 – Reflux

Influence and reflux are innate forms of the intellect by reason of which it operates the influence and reflux of its act of understanding along with its virtue, power, greatness and goodness in the body and in the parts of the body to which it is joined and in which it instills life, sustenance and information. The intellect returns the flow of things it receives from these parts so that it can understand God and so that it can understand things that are similar in genus and species to the parts to which it is joined; consequently, its understanding consists of

many things of different genera and species. When this influx and reflux come to a stop, man comes to privation and death or to the privation of understanding.

P23 - 50 – Production, 51 - Origin, 52 – Emergence

Production, origin and emergence are forms through which the intellect produces its understanding, which arises from the intelligible and goes out in intellectivity, as when a man understands himself to be a man, or when he understands other things. Therefore, the intellective has a natural aptitude for producing a likeness of what it understands so that it can participate in it through this likeness. And this likeness has the natural property of coming out and arising in its own species, which is the work of the intellective and the intelligible, whose reality is signified in their work of understanding. This signifies that the fantastic species which the intellect multiplies arises from intelligibility, and the intellect stands and arises in intellectivity so that the species is a likeness of both.

P24 - 53 – Separability, 54 – Inseparability

Separability and inseparability are innate forms of the intellect, as in the real act of understanding, which is of the essence of the intellect that never leaves its own subject, for if it did, there would be no natural or substantial intellectivity and intelligibility in the intellect. Instead, they would be accidental forms in it and not of its own essence. And the understanding that is inseparable from the intellect is not the same understanding as the one that is made of fantastic species reproduced from the likeness of real understanding, which never leaves its own subject. This fantastic understanding has a natural property whereby its likeness appears in the species that the intellect reproduces from it, from the intelligible and from itself, i.e. from the intellect. And this fantastic species comes and goes as its particulars are renewed and end up in privation, so that one understanding is not another understanding, as when someone makes a nail, then destroys it, and then makes another nail from the same piece of iron, the shape of the first nail is not the shape of the second nail although the matter of both always remains identical. This is signified by the greatness and smallness of understanding, because man has great understanding at one time and small understanding at another time so that the identity of each understanding is quantitatively distinct.

P26 - 55 – Possibility, 56 – Impossibility, 57 – Likeness, 58 – Unlikeness

An apple has innate visibility because it is visible, it has tangibility because it is tangible and it has odourability because it can be smelled; likewise, the intellect has its likeness because it is intelligible, and without its likeness it cannot be intelligible, given that the intellective cannot be on top of the intelligible without an intermediary, namely the likeness with which it understands the intelligible. And just as likeness stands in the intellect's intelligibility when it understands, so does the unlikeness of intelligibility stand in it when it ignores a thing that it does not understand; its ignorance is the unlikeness of understanding, just as shadow is the unlikeness of light.

P27 - 59 – Nature

The intellect has its own innate nature through which it has the natural property of understanding and from which arises the likeness that is the act of understanding. Hence, just as the intellect is good through goodness and great through greatness, and just as fire is hot through heat, so likewise the intellect through its natural property of understanding is able to understand and this natural property is proper to it, just as the natural property of heating is proper to fire. It is the same with the natural property of seeing, which belongs to the eyes.

P28 - 60 – Corporality, 61 – Transmutation

The intellect participates with corporality so that it attains other instances of corporality to which it is not joined, as when the sense of taste tastes a small amount of sea water and concludes that all the remaining water in the sea is salty, though it has not tasted it all. This signifies how the intellect attains the whole through one part that is joined to it, as when the sense of taste in the act of tasting one tastable part concludes that the other parts are tastable and that they are disposed to taste the same as the part that the sense of taste actually attains.

Just as a blacksmith transmutes the same iron material from one shape to another, for instance by making a nail from a knife, so does the intellect transmute one and the same material of understanding from one act of understanding to another, as in understanding an apple and a horse in which there is intelligibility inasmuch as they are disposed to be understood. And the intellect has one act of understanding when it understands an apple and another when it understands a horse. Thus there is a transmutation from one act of understanding to another, and this transmutation comes about on account of the diversity of the intelligible objects. And the act of understanding remains as one on account of the unity of the intellective power. Here we know that the habit of science is one on account of the intellective power and that the habits of science are many on account of their diverse intelligibilities.

P29 - 62 – Light, 63 – Shadow

Light and shadow are forms with which the intellect participates, i.e. the light of fire and the shadow of earth, which are parts of the body to which the intellect is joined. The intellect has innate understanding, which is like a light that illumines the intelligibilities of intelligible things; and the intellect attains them with this light so that there is greater concordance between the intellect and fire than between it and earth, because ignorance is the shadow of understanding in which the intellect does not attain intelligible things while they remain concealed in the shadow of ignorance.

P30 - 64 – Lines, 65 – Points

Lines and points are forms with which the intellect participates inasmuch as it is joined to a body of which points and lines are natural parts. Thus, the lines and points with which the intellect participates are the means through which it attains the lines and points of substances not joined to it. And it attains them by reason of the likenesses between some points and other points, and between some lines and other lines that belong to the genus of corporeity. This signifies that the intellect attains the parts of things to which it is joined sooner than it attains the parts of things to which it is not joined, just as the hand touches the pen before the pen touches the letter, so likewise the intellect first reproduces the likenesses of the parts to which it is joined.

P30 - 66 – Surface, 67 – Figure, 68 – Direction

In the intellect, direction, surface and figure are forms through which the intellect joined to a body is able to understand. These forms are individuated from the essential nature of the body to which the intellect is joined; and it is habituated with them as a man is dressed in a tunic and as substance is coloured with colour. Thus, the intellect can attain corporeal habits by reason of the habits it acquires from the body, and it considers directions in accordance with the habit of direction, surface in accordance with the habit of surface and figure in accordance with the habit of figure. Here, we know that the intellect first attains the habits of the parts to which it is joined, and that in every habit it attains many terms which exist under one habit of science.

P31 - 69 – Masculinity, 70 – Femininity

Masculine and feminine parts participate with the intellect inasmuch as they are parts of the body joined to it, such as visitivity and visibility, calefactivity and calefactibility, vegetativity and vegetability etc. Because the intellect has intellectivity and intelligibility, there is concordance among the various parts of the human or rational tree, and by reason of this concordance, the corporeal parts are disposed to be understood and the intellect is disposed to understand them.

P32 - 71 – Organisation

The intellective, the intelligible and the act of understanding are internal organs of the intellect, which are in concordance with the twigs of the common sense, such as the visitive, the visible and the act of seeing, the auditive, the audible and the act of hearing, and so on with other things similar to these. And through this concordance among its organs, the intellect is disposed to understand what the twigs of the branches are, just as the father and the mother convene in loving their son because he represents their likenesses.

P33 - 72 - Instrumentality

The intellect has many instruments for understanding, given that all the instruments of the other trees are forms with which the intellect understands. For instance, the act of elementing is the instrument with which elemented things are made, the act of vegetating is the instrument with which vegetated things are made, and likewise with the acts of sensing and imagining. All these are forms with which the intellect produces its act of understanding, which is the instrument of the intelligible and of the intellective that moves the intelligible which clothes the intellect, as when a hammer moves the shape of a nail with which it clothes the substance of the nail. Therefore, the intellect transitions to understanding elemented, vegetated, sensed, imagined, reasoned and humanized things, as well as other things similar to these, with all the instruments.

P34 - 73 – Nourishment

The intellect nourishes the act of understanding with all of its own natural conditions and with all the conditions of the other branches. Thus, when the intellect inclines itself to understand good things, it nourishes its act of understanding with the nature of goodness. And when it has an appetite for understanding great things, it nourishes its great act of understanding with the nature of greatness. And when it wants to understand the end for which it exists, it then nourishes its act of understanding with natural properties. When it wants to understand the body, it nourishes its understanding by understanding the conditions of the body, which are length, breadth, depth and its other conditions. This signifies the mode by reason of which the habits of sciences are nourished, and how, through the contrary mode, the habits of science are destroyed.

P35 - 74 – Impression

Impression is an innate form of the intellect, it is made of the intellective and the intelligible as the intellective imprints its likeness in intelligibility and this likeness appears in the act of understanding. This natural impression belongs to the intellect in a general way by reason of the natural properties of its parts, and this impression is also natural and specific, for instance when the act of bonifying is imprinted and leaves its trace in the intellect's natural goodness, and likewise with other things. By reason of the general impression produced from multiple things, and by reason of the impressions that exist in the trees in which the intellect participates, the intellect has the natural property of understanding its own likeness, which the intellect imprints in intelligible things so as to extract its act of understanding from them,

which is the characteristic impression of the beings that are understood and of the being that understands them.

P36 - 75 – Insertion

The intellect is made of goodness, greatness and of the other primary forms. Hence, when goodness gives its likeness to greatness, then greatness is clothed with goodness, and its goodness receives in its own species the things it magnifies, as when the sense of taste receives the things that come to it through the act of tasting. In this way, the intellect receives in its own species the natural properties that come to it from its parts inasmuch as it clothes them in its essence in whose concretes it converts the act of bonifying into good understanding, and it does the same with the act of magnifying, which it converts into great understanding; through its own innate nature, the intellect is concordant with the insertions of the other trees, and it transitions through this concordance to its understanding of them.

P37 - 76 – Perseity, 77 – Individuality, 78 – Attraction

Perseity, individuality and attraction are forms with which the intellect is clothed, and the intellect is what it is through perseity just as it is good through goodness and just as it is individuated through the nature of individuality, inasmuch as memory, the intellect and the will each per se have special goodness that is individuated from general goodness and that stands under its own perseity and numerical identity, and the same with its specific greatness and with its other principles. Thus, the intellect has a natural attractive virtue through which it attracts virtue from goodness for understanding that it is good and virtuous, and likewise with greatness. And through its attractive virtue it attracts the virtue of the other trees to its understanding so that it can understand their subjects.

P38 - 79 – Necessity, 80 – Contingency

Necessity and contingency are forms of which the intellect necessarily consists in accordance with its natural conditions through which it attains natural intelligibilities., just as the eyes naturally attain colour, and just as the sense of taste naturally attains savour through tasting. And the form of contingency is accidental, because the intellect attains objects following the disposition of the other trees, which are disposed to understand at one time and not at another time, and to understand through one mode and not through another mode. The act of understanding is as proper to the intellect as heating the wood that it burns is proper to fire. However, when water is poured on the wood, then fire, by contingency, is unable to heat it.

P39 - 81 – Perfection, 82 – Imperfection

Perfection and imperfection are forms that the intellect uses. It uses perfection inasmuch it acts in accordance with the end for which it exists, i.e for understanding God and other beings with the virtue of its principles. And when the intellect uses imperfection, then it acts against the end for which was created, which is when it understands true beings against the virtue of its own principles and of its sisters, which are the other branches of the soul, as when it understands falsehood and the will loves falsehood. This signifies that a power accidentally falls into vice through another power.

P40 - 83 – Life

Life is a form that is a part of the intellect, just as goodness is, because the intellect is good by reason of goodness just as it is alive by reason of life. Through life, the intellect has the natural property of enlivening the other trees that are disposed to be enlivened by it, as when the vegetal, sensual and elemental trees are made alive by it when they are joined to it.

P41 - 84 – Colour, 85 – Sound, 86 – Odour, 87 – Sense, 89 – Conception

The intellect uses colour inasmuch as it understands colour, and the same with the other branches of the sensual tree, because they are intelligible and because the intellect draws their intelligibility to its own intelligibility wherein it understands them just as the sphere of the Moon draws water toward itself up to the sphere of fire wherein the Moon gives its benefit to water. And just as water, with its conditions, comes to receive influence and benefit from the Moon in the sphere of fire, so do the intelligibilities of the trees, in accordance with their own conditions, come to receive influence in the intelligibility of the intellect, as when the sense of sight that is joined to the intellect comes to receive benefit inasmuch as the eyesight is understood by the intellect by reason of colour, which the intellect understands, and through which it understands the power of sight that receives colour as its object.

P42 - 90 – Sleeping, 91 – Waking

Waking exists due to the intellect, whereas sleeping exists due to the idleness of the intellect. Therefore, people who make great use of their intellect sleep less than others do. And dreaming exists between understanding and ignorance, just as doubt exists between affirmation and negation. Waking exists due to the intellect because the intellect draws instruments to its act of understanding, these are the instruments of the other trees and it operates with them so it can understand, as it operates with the act of heating so it can understand heated things, and with the act of seeing so it can understand seen objects.

The reason why the intellect's idleness belongs to the sleeping state is that the flowers of the other trees are taking rest because their natural agents are tired of moving them, and therefore the intellect does not have anything to operate with for attaining corporeal objects. And the reason why dreaming is between waking and sleeping is that the intellect partially attains some likenesses of real visibilities which it partially ignores because its instruments are not disposed to enable it to do good with them, just as a blacksmith cannot shape a nail with a hammer that is too small.

P43 - 93 – Gladness, 94 – Anger

Gladness and anger are forms that exist in the intellect partly according to its own properties and partly according to the natural properties of the will. They exist in the intellect according to its own natural properties inasmuch as the intellect gladly uses its natural instinct to understand its objects. And when it is impeded from understanding them, its natural instinct inclines it to anger to which it is moved by the will that loves the act of understanding, for it is through this loving that the intellect takes pleasure in understanding. When the will hates understanding, then natural instinct moves the intellect to be angry at the will.

P44 - 95 – Health, 96 – Illness

Health and illness are present in the body due to the intellect, for inasmuch as the intellect delights in understanding, it enlivens the body to which it is joined if it understands delightful things; but if it understands things that are harmful to the body, the intellect dries up the body and the bones. Thus, the intellect is the cause of the body's health or illness. In itself, the intellect is disposed to be either healthy or ill in spirit. It is disposed to be healthy when it directs its principles toward the end for which they exist, for instance if it directs goodness to the act of bonifying; but when it abuses its principles, then it becomes ill due to sin.

P45 - 97 – Industry

Industry is a form with which the intellect is practical, this industry comes from the sensitive tree and from the other trees. Industry is the instrument with which the intellect

receives the modes whereby animals live and plants vegetate. For instance, a fox has industry in hunting, and a creeper has industry in attaching itself to the branches of trees and in climbing them, and likewise with other things similar to these.

P46 - 98 – Substance, 99 – Essence, 100 – Being

The intellect is a substantial part of the rational soul, its essence is intelligence and it is a being in that it is full of essential concrete parts, which are the intellective, the intelligible and the act of understanding. It is a substantial part of the soul because it is made of substantial parts, namely substantial goodness, greatness etc. Intelligence is its essence in that the intellect's real essential concretes equally stand under its essence. It is a being in that it is composed of substantial and accidental parts. It is composed of substantial parts, as we said, and it is composed of accidental parts, as we intend to show in the leaves of this tree.

We have discussed one hundred primary forms, and as they were applied to the human intellect, so can they be applied to the will in accordance with its conditions.

On the will, which is a spiritual branch of the human or rational tree

1. The will is made of goodness, greatness and of the other spiritual forms that go into its constitution, like many lines converging to one point. Just as man uses his constituent parts for warming, vegetating, sensing and imagining, so does the will use, or must use goodness, greatness etc. It must use goodness because the will is good, and likewise with greatness. And because it has the freedom to use its parts, it can acquire another kind of goodness called virtue, which is accidental, meritorious and moral.
2. In man, the will is joined to the branches of the other trees, such fire, which is one of the branches of the elemental tree; it has an appetite for heating things and for receiving dryness. The will has a natural appetite for loving the appetites of fire when fire has these appetites in accordance with the natural course of things, for instance, when a man feels cold, he has a great appetite for being warmed by fire, and the will loves this appetite because it loves the body to which it is joined, Thus, there is good, great etc. concordance between the will and the appetite of fire. But when fire has an appetite for excessive heat, given that the will loves coldness in just proportion, it loves coldness in opposition to excessive heat so that it moves a man to eat cold things, to seek out cold places and to wear less clothing.
3. The vegetative power is lovable because it is good and great, and because through it the body lives on things that come from outside, which the vegetative converts to the natural properties of the body. And because it is lovable, the will loves it. Thus, people love the savours in which the vegetative power delights and they avoid the bitter tastes that the appetitive power does not require for retention or digestion. However, when the appetitive demands enjoyment against the goodness of the will, and if the will loves this enjoyment, its love is not good, but it is vitiated inasmuch as its loving turns against goodness and justice. Therefore, people who treat the vegetative justly love the temperance with which they restrain the appetitive from undue enjoyment so that the will can preserve its goodness, which is more lovable than the enjoyment derived from vegetation. If someone does the opposite, then he loves minor things more than major things, and thus he is full of vice, sinfulness and guilt.
4. The will loves the senses when they sense things by looking, by listening, by smelling good fragrances, by tasting, touching and speaking; and the will does this because it naturally loves the parts to which it is joined. Therefore it moves the body to look at beautiful things, because beautiful things are pleasing to the eyesight. And the will moves the body to hear beautiful words, and it does likewise with other kinds of sense enjoyment in which the body delights and finds pleasure. Because the will must naturally love justice

by loving the greatness of goodness more than it loves the enjoyment derived from the senses, if it delights more in sensing things than in remembering, understanding and loving them, it turns against the greatness of its loving, as do the men who love the beauty of women on account of what the senses can sense more than they love the beauty of their will, their intellect and their memory in loving, understanding and remembering.

5. In man, the will and the imaginative power are joined together just as parts are joined together to make a whole. As the will and the imaginative have an inclination to love the sensitive power, the imagination is the instrument of the will inasmuch as in it the intellect imagines sensual pleasures, and then the imaginative power moves the will to love sensual pleasures. Here we know how some powers move other powers, as when the will moves the intellect to imagine sensual pleasures in the imaginative power, which is their likeness, when these pleasures are naturally lovable. And the imaginative moves the will to love these pleasures as when a ship moves itself and moves the sailors from place to place. If the will does not move its loving in this movement with greatness of goodness, power, virtue etc. then it moves itself into sin as it converts the instrument that is the act of imagining to do evil works, which are the privation of the magnitude of good and virtuous love in the act of loving. Here we can know that evil is the privation of good and that sin is the privation of virtue; and we can know how people incline themselves toward evil and sin, and this inclination is the privation of the ascent to good and virtuous works.
6. The will is made of equality just as it is made of goodness, greatness, duration and power; and the same applies to the intellect and to memory. Therefore the will naturally has powers that are equal just as they are good and great, these are its own lover, beloved and act of loving, which are equal in it. Hence, just as the will participates with the intellect and with memory in the species of goodness, greatness etc. so does it participate with them in the species of equality. Here we know that all three powers of the soul are naturally equal just as they are good through goodness, great and powerful through greatness and power etc. However, because people do not know how to use their equality, they think that one power is greater than another, as when someone considers that the will is greater than the intellect inasmuch as it commands the intellect to understand the objects it wants to love, though the intellect is equal to this will inasmuch as it commands the will to love intelligible objects with great goodness, virtue, truth etc. And likewise with the equality of memory, which is an instrument disposed to receive the species that the will and the intellect equally store in it, which they acquire and reproduce so that memory can restore them equally to both.
7. In the vegetative power there is an equality of natural instincts and appetites. For instance, the appetitive power is equal to the natural instinct of the retentive power, and when it is greater, then it turns against the digestive power, and the same happens if the natural instinct of the retentive power is greater than the natural instinct of the appetitive power. Therefore, according to the course of nature, the natural instincts and appetites of the vegetative power must be equal. However, because people are more inclined to sensual appetites that give pleasure than to the instincts through which natural heat is generated and conserved, they consequently believe that the appetitive in the vegetative is greater than the natural instinct of the retentive power, and this belief is contrary to the true conditions of the body. They do likewise when they conclude that the will has greater freedom than the intellect, whose freedom is just as great as the freedom of the will. Just as it is a great thing for the will to have freedom through which it can choose to love this object or the other, so is it a great thing for the intellect to be able to understand this object or the other freely and without constraint. Just as the eyes are free to see, just as fire is free to heat the things it heats, and just as the will is free to love or to hate, so is the intellect free to understand truth or falsehood.

The twigs of the human or rational tree

The twigs of the human or rational tree are made of five natures, namely the elementative, vegetative, sensitive, imaginative and rational natures. Thus, every twig comes with its own natural conditions in this tree. For instance, fire comes with its twigs, which are the ignificative, the ignificable and the act of ignifying in the mass which is the twig of the elementative, the elementable and the act of elementing composed with the other elements.

And with this twig there stands a twig clothed with the vegetative power with which the human or rational tree clothes its twig, and through this garment it is disposed to generation, corruption and renovation, and it transitions to the twigs of the sensitive power by reason of which it is disposed to be an instrument of the visitive, visible, the act of seeing and the object of sight, and of the auditive, the audible and so on with the other particular senses of the common sense.

Next, it transitions to the imaginative power by leading to it objects that it has through its own nature and also through the natures with which it is clothed by the vegetative and sensitive powers in which it is disposed so as to be imaginable in accordance with its conditions and with the conditions it receives and gives.

And once it is thus clothed and habituated, it transitions to the ratiative power whose twigs are the memorative, the memorable and the act of remembering in memory, the intellective, the intelligible and the act of understanding in the intellect and the lover, the beloved and the act of loving in the will.

Thus, the soul receives in its twigs the properties and qualities of the elemented twigs, and it does the same with the vegetated, sensed and imagined twigs. Here we know that through the mixture of the twigs in the human or rational tree, the continuous participation of the twigs is established so that there is one continuation of humanity constituted of discrete quantities that are discrete inasmuch as they are parts of a whole, which is man; and this whole is a whole composed of many things through continuous quantity.

As the twigs are thus mixed all together in the human or rational tree, there is participation of objects with objects, of powers with powers and of acts with acts arising from elementable, vegetable, sensible, imaginable and ratiative objects. And because these objects are under the species of objectification, they are in a concordance whereby they are all disposed to act as instruments of each other so as to be objectified by the powers. And the same follows with regard to the concordance of powers and acts, such as the elementative, vegetative, sensitive, imaginative and ratiative powers, which are concordant in receiving objects inasmuch as they are under one species of activity. And from both concordances there arise concordant acts, namely the acts of elementing, vegetating, sensing, imagining and reasoning. When these concordances are destroyed through contrariety, which is opposed to the purpose of the twigs, then the twigs become divided and the man dies.

The leaves of the human or rational tree

The leaves of the human or rational tree are made of the same five natures of which the twigs are made. As we discussed four natures in the preceding trees, in this tree we intend to discuss the fifth nature, which is made of the spiritual leaves in the human or rational tree, and we will discuss their participation with the other leaves. First, let us deal with the quantity of the human or rational tree, which is measured in the rational soul.

Quantity in the human or rational tree

In man there is one continuous quantity that consists of several discrete quantities because it is composed of several trees. We discussed quantity in the four preceding trees, with which we will now investigate quantity in the rational tree joined to the human body.

For instance, fire has quantity through existence and agency, and its individuated parts in elemented things have quantity in length, breadth and depth and in circular, square and triangular figures, as in a peppercorn or in a horse. These individuated quantities transit into the vegetal tree in which they imprint their likenesses, and when they come to it, the vegetal tree receives their individual quantities in figures into which it extends them.

The same applies to the sensual tree and to the imaginal tree, whose quantities are likenesses of the real quantities that come to it. And the same applies to the rational tree as it extends itself into the trees to which it is joined, as in a man in whom the soul is extended throughout all the quantities of the body, and this extension is the soul's quantity in which length, breadth and depth do not really exist, nor do any corporeal circles, triangles and squares really and essentially exist in the soul.

But the soul receives these figures of quantity in its own quantity, just as wax receives in its own quantity the quantity of the letters on the seal. Moreover, the quantity of the rational tree consists in the quantity of spiritual goodness, greatness and also of the other proper roots as they produce one continuous quantity that exists under memory, i.e. under its quantity. And the same applies to the intellect and to the will. Memory, for instance, cannot be a whole made of its parts unless each of its parts has quantity, and each part is distinct from every other part.

The body joined to the soul by amability has quantity, and thus the will must measure it in the act of loving in accordance with its own amability, which cannot be measured unless the will has quantity, and its quantity consists in the ternary number, namely in the amative, the amiable and the act of loving, of these three consists the quantity of the will, which can be neither seen nor touched, nor even imagined, because it is not corporeal in nature. And the same applies to the quantity of the intellect and of memory.

God is intelligible, and his intelligibility is without quantity in its amativity, in its act of loving and in itself. This is because God's goodness, magnitude, power etc. as well as his other forms are infinite, and each one is numerically identical to every other. However, his intelligibility is quantified in the human intellect, which understands things up to a certain limit, and it sets this limit within itself because it is finite and limited as it is made of finite, limited parts all different from each other in numerical identity.

Here we know that the rational tree extends into the human tree in accordance with the quantity of the corporeal tree, while remaining in a quantity of goodness, greatness and of the other spiritual forms that is greater than the quantity of the corporeal forms. This is because the rational tree has greater magnitude of goodness and virtue than the corporeal tree.

The reason why we compare the quantity of the rational tree to the leaves is that just as leaves turn in all directions with the wind, so does the quantity of the rational tree follow the quantities of the corporeal tree to the extent that they are lovable, intelligible, memorable and disposed to elementing, vegetating, sensing and imagining.

The leaves in the human tree that come from the elemental tree are the accidents of the body consisting of heat, cold, dryness, moisture, colour, length, breadth, depth, visible shape i.e. circular, triangular or square. The leaves that come to the human tree from the vegetative tree are savour, odour etc. Those that come from the sensitive tree are acts of seeing, hearing etc. And the leaves that come from the imaginative tree are likenesses of the other trees.

Quality in the human or rational tree

In the human or rational tree there are as many natural qualities as there are natural properties of the trees. Thus, the rational tree has its own proper natural qualities on account of which we can say it has qualities, and in turn, its goodness, greatness etc. also have qualities. In its goodness there is qualified good being, and in its greatness there is qualified great being. It exists well through goodness and it exists magnificently through magnitude.

These qualities, as they are mixed and joined together with each other cause man to be qualified.

For instance, let us ask: what kind of man Peter or Martin is, good or bad, big or small, healthy or ill. Every tree introduces its proper quality into this determination: the elemental tree introduces the colours black and white; the vegetative tree introduces health and illness; the sensitive tree introduces the feelings of heat and cold; the imaginative tree introduces the likenesses of other qualities; and the rational tree introduces joy and sorrow, or the habit of science. And likewise with other things similar to these.

Relation in the human or rational tree

Given that the human or rational tree is constituted of several trees, in it there are several relations mixed with each other. Thus, in man there is general relation general to all things, which is the relation of the humanificative, humanifiable and humanifying, or the relation between a father and his son. The relation of the humanificative, humanifiable and humanifying derives from the relations of the twigs in the other primary trees so that Martin the man is humanificative (man-producing) inasmuch as he is made of the previous said trees, but not inasmuch as he is made of the rational tree because no man can either generate or create a rational soul. Therefore, relation does not extend into every part of the human tree.

The relations of the rational tree are in its twigs, i.e. in the memorative, the memorable and the act of remembering in memory, in the intellective, the intelligible and the act of understanding in the intellect, in the amative, the amiable and the act of loving in the will; in its trunk they are in the ratiative, the reasonable and the act of reasoning; they are in its roots, for instance in goodness in which there is the relation of the bonificative, the bonifiable and the act of bonifying. And likewise with other natural relations.

Action and passion in the human or rational tree

As the human tree is made of several trees, there must be several actions and passions in it. For instance, action and passion exist in Martin through the elemental tree because his natural warmth warms the food he eats, and his coldness is heatable, and he has action in himself through the vegetal tree inasmuch as the digestive power digests the food it receives, and he has passion in himself through corruption, inclination to death and renovation in other forms of other species, such as the worms that derive from the matter of his corpse.

There is action in man by reason of the sensual tree inasmuch as he senses colour with the eyes and savour with the sense of taste, and there is passion in him inasmuch as he feels pain. Through the action of the imagination, the flesh moves to carnal delights and sustains passion in the movements it makes.

Action and passion are in man through the rational tree, as all the primary trees have passion under the rational tree, which is the ruler and the form that informs all the lower forms with their natural inclinations and movements. The rational tree has passion in acquiring the necessities that the lower forms need when the soul attends to the work of keeping the body alive by providing for its vital needs, as when it needs a room for shelter, a needle for sewing or a plough for ploughing.

Moreover, the rational soul has action and passion simply in itself; for instance, in the will, the amative is active and the amiable is passive while the act of loving between both has passion from the impressions and passions of the habits it receives. And likewise with other things similar to these, as when the intellect has passion because it cannot understand, and the will has passion because it cannot have what it wants.

Habit in the human or rational tree

The human tree has many diverse habits, some of them are natural and others are artificial. The natural habits are determined by the conditions of the primary trees as described in the leaves of the elemental tree. The same applies to the habits of the vegetal, sensual and imaginal trees which, in accordance with their conditions, come to the habits of the rational tree to take sustenance just like matter takes sustenance from its form and from the end of its form.

The human or rational tree is clothed in all these natural habits. For instance, it is clothed in colour and warmth by elemental habits, in savour, sweetness and odour by vegetal habits, in sight and hearing by sensual habits, in imagination by imaginal habits and in memory, intellect and will by rational habits.

From all these natural habits, artificial habits derive which are necessary for the tree's survival and well-being. Through the elemental habit, people wear coats to fend off the cold, and thus they practice the art of tailoring their garments, or the art of metal-working with which blacksmiths make knives, needles and ploughshares. Through the vegetal power, people practice arts such as milling, baking and medicine. Through the sensual power, they cultivate habits of architecture and of arts with which they produce beautiful pictures, ornaments and instruments. Through the imaginal power, they produce images, and through the rational power, people cultivate the habits of virtue, which are faith, hope, charity, justice, prudence, fortitude etc. We intend to discuss these artificial moral habits in the part on the moral tree. Here, as briefly as we can, we will speak of mechanical and liberal habits, and let us first speak of the art of the blacksmith.

The art of the blacksmith

The vegetal tree has its natural instincts for producing leaves, flowers and fruit. Likewise, considering the process of the trees according to natural instinct, blacksmiths develop their industry and their methods in the art of metal-work. For instance, considering the roots in which goodness is signified to him, a blacksmith makes a good knife that is big and durable through greatness and duration, strong through power and proportioned through proportion to suit the end for which it is made. The trunk signifies to him that he must make the knife out of several things, just as the trunk is made of several things. Through the leaves he considers the instruments with which he makes the knife; he considers its size, its situation and its durability, and likewise with other things that he considers when he makes an elegant and useful knife well adapted to its purpose. As the blacksmith follows the process of the trees according to their natural instincts, he disposes his imagination to perfectly imagine his art and he refines his understanding so as to make good use of it.

The art of carpentry

A carpenter receives likenesses of the other trees from the imaginal tree and he considers the necessities of human life by imagining houses, boxes, spoons, ploughs for ploughmen, saddles for horses, lances for soldiers and so on with other things relevant to his trade. All these considerations direct him and dispose him in accordance with the conditions of the trees along with primary and secondary principles. Hence, a carpenter who knows this science can do his work with more refinement than other carpenters because the dispositions of the trees give him a doctrine for subtly imagining circular, triangular and square figures that must be considered in the process of the art of carpentry.

The art of tailoring

A tailor considers needles, thread, scissors and cloth; and he considers all these things for the purpose of making clothes. He clothes the branches and considers ornaments for them.

He considers fashions in the roots, he considers the human body in the trunk and he considers through form the size and proportion of a coat and of its wearer. The tailor wants the tunic to be good and great, he wants it to be durable through duration and power, he wants its colour to be pleasing to the eyes and its texture to be soft and pleasant to touch, and likewise with other things similar to these. Therefore, a tailor well habituated to his art first begins his work with the primary forms disseminated by natural instinct through the trees and through their parts. Mechanics accomplish their works by according natural instincts together with artificial habits.

The art of agriculture

Farmers consider ploughs, ploughshares, bridles, oxen, stores of seeds and times for sowing and reaping, as well as other things similar to these. These considerations begin in natural instincts and in primary forms that dispose the farmer's farming habits in accordance with their natural dispositions and conditions, which the farmer receives while learning his art, for instance, through goodness he considers a good plough, a good ploughshare, good oxen, good pruning, good times for sowing and reaping. All these considerations come to his mind according to the way in which he uses the imaginal tree in capturing the likenesses of the other trees, which he captures from their roots, trunks, branches, twigs, leaves, flowers and fruit.

The art of commerce

Traders consider what is needed in various regions and they go to places where there is a great abundance of things that are needed in other places. Some traders, for instance, travel to places where people grow pepper and weave cloth to bring these things to lands where neither pepper nor cloth are produced. Thus, a trader first considers his general purpose which is to live in a condition of well-being that is great, durable, powerful and lovable; and he considers the properties of things in which people find satisfaction. After these initial considerations of the roots, the trader then considers the trunk to see his own specific aggregated profits which he earns through the acquisition of many things. From this trunk there issue great and good branches and beautiful leaves and twigs adorned with beautiful leaves and fruit all with the intention of providing adornment and of avoiding hunger, thirst and shabby clothing. In all these things the trader has a method for receiving the meanings of the trees and of their mutual cooperation. Therefore, a good and refined trader is one who knows how to capture the things signified by the trees following the process of this art.

The art of navigation

Mariners consider galleys, ships and boats, and they consider sails, masts and other things that have to do with ships. Then they consider the times for setting sail, the ports where they can find refuge, the stars, the needle of the magnetic compass, the winds, the distances in miles and other things required by their art.

All these considerations first arise from primary natural forms disseminated in the trees from which natural instincts and appetites descend and dispose the habits of the mariner to follow their conditions when the mariner exercises his art of navigation and captures the things signified by the trees in the imaginal tree along with the branches of the human or rational tree.

Someone who is good at receiving the meanings of the trees and applying them to the purpose of navigation, which is to earn profits, is wiser than other mariners and more trustworthy with ships and merchandise.

The art of chivalry

A knight considers the purpose of chivalry, which makes him consider a good horse and good riding, a strong sword to deal out blows, a lance with which he can strike from a distance and a strong shield to cover himself with. The purpose of chivalry makes him consider the way in which he can deceive and defeat his enemy and exercise his functions so as to be useful, honoured and held in universal esteem. These considerations first begin in the primary natural forms disseminated in the trees, which dispose the artificial forms that are instruments of the art of chivalry. Some knights have better training than other knights in the habits of this art, because they know how to adjust primary natural forms to secondary artificial forms.

The art of grammar

Grammar is the art that teaches how to speak correctly, to properly accentuate words, to accord verbs, nouns, prepositions, substantives and adjectives and so on with the other parts of this art. This orderly procedure first arises in the primary forms disseminated in the trees in which they are ordered according to the course of nature, and from this order, an artificial habit derives from the order it follows in speaking and rendering good Latin while avoiding wrong accents; into such Latin, it transposes the meanings of words found in vernacular languages.

The art of logic

A logician considers the end by considering what is false and what is true; and he considers falsehood and truth in the shape of nouns and verbs. He considers them in the shape of nouns so as to have knowledge of things that are what they are and thus, he considers and defines nouns. And likewise, he considers and defines verbs to know how substances operate. All things consist in two things, which are existence and action; in investigating these principles the logician has secondary intentions, which are the significations of real things that natural or physical science deal with, and the logician draws terms and likenesses of natural operations from them.

Moreover, he includes the ten general predicates in his considerations along with genera, species, differences, properties and accidents. He disposes maxims before conclusions, he has methods for arguing and signifying that what is false is true and what is true is false so as to gain a better knowledge of truth and falsehood. And likewise with other things pertaining to logic.

All these considerations arise in natural primary instincts that are sustained in the trees and really disseminated in them as good, great, lovable, true and distinct from each other. The habit of logic is disposed in view of all these real forms, and it comes from potentiality into act through the artificial agent that captures in the imaginal tree the likenesses of the other trees so that it can constitute and order the likenesses of the logical art and thus gain knowledge about things.

The art of rhetoric

A rhetorician finds ways to speak with beautifully adorned words so that the sense of hearing can take pleasure in hearing them and so that through this pleasure the rhetorician can move the listener's will to do what he wants him to do by using rhetoric as an instrument for accomplishing the ends he desires.

This instrument derives from the primary principles along with their natural adornment, and also from the natural properties of higher instruments. Choosing among the primary natural principles that are disseminated in the trees, the rhetorician uses the imaginal tree to capture likenesses that he can adorn and dispose at will, he then transposes these

likenesses into words depicting beautiful and pleasing exemplars, which he uses to compose elaborate salutations, humble supplications, duly formulated petitions and promises. Thus, when the rhetorician touches the natural forms and principles we placed in the trees and applies the habit of rhetoric to them, he has a method and an abundant supply material for applying his science to attain his desired ends inasmuch as he believes that he can attain them by means of rhetoric.

Arithmetic

An arithmetician considers imaginary discrete quantities reproduced from real discrete quantities as similitudes from which he reproduces numbers that he disposes in figures representing determined quantities. Thus, he considers one with its figure, two with its figure, ten with its figure, twenty with its figure, one hundred with its figure, one thousand with its figure and so forth. And he considers the placement of figures as they are placed before and after each other in the art of algorithm. He also considers the placement of substances whose number he wants to know, such as the placement of stones in the construction of towers, and so forth with other things having to do with this art. He attains the end of this art if he can recognize the higher order and the primary forms in the natural trees, because the habit of arithmetic appears in these forms just as an image appears in a mirror, given that an arithmetical number is a visible image of a real number that refers to real, singular and distinct entities in whose number its likeness appears.

Geometry

A geometer considers continuous quantities which he measures from the beginning to the middle and from the middle to the end; and he draws a circle by considering its middle point at the center its circumference. Then he considers the square and the triangle that complete the circle. He arrives at these figures by using the likenesses of higher level natural habits which he applies to his art to determine the size of towers, or to determine, as mariners do, the distances between some winds and others.

Hence, just as health is a principle of memory, so are real and continuous quantities the higher principles of artificial quantities abstracted from matter, and with these quantities the geometer measures the things that can be measured by applying his art.

Natural emplacements are of great help in the practice of this art, they are discussed in the elemental tree and also in the leaves of this, the human or rational tree.

Music

A musician considers the proportional disposition of voices in the upper, lower and middle ranges, voices that are long or short, coarse voices or fine leading voices. He also considers the right accents and intonations of vowels and consonants when he adorns musical voices and instruments with melodies pleasing to the ear and comforting to the human soul.

Thus, he sets into methodical order an art whereby he derives voices disposed in a pleasing combination of sound and voice and so he brings the musical habit into act. The prime natural principles consist of the forms we discuss as we follow the process of the trees and from whose instincts the musician has a natural instinct for deriving the habit of music, just as a smith produces a nail from potentiality into act out of a piece of iron and thus accomplishes the purpose of being a smith. Thus, the roots, the trunks and the other parts of the trees are primary natural principles from which the artificial principles of the art of music descend.

Astronomy

Astronomers consider the natural properties of celestial bodies along with the influences and impressions that they send to bodies here below which receive these influences and impressions that dispose and move them to perform natural operations following the roots of the trees and in accordance with their trunks, branches, twigs, leaves, flowers and fruit.

To this end, astronomers consider the fixed stars in the firmament, and they divide stars into twelve parts which are the twelve signs namely: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces; and to these they attribute the qualities of the branches of the elemental tree. They attribute the quality of fire to Aries, the quality of earth to Taurus, the quality of air to Gemini and the quality of water to Cancer, and so with the remaining signs in the same order. They say that Aries is a mobile masculine sign ruled by the planet Mars; and that its head is good in the beginning and in the end, and so forth with the remaining signs in the sequence.

The astronomer also considers the seven wandering planets, which are Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon; and to these planets he attributes the qualities of elements which are the properties that the planets require here below in order to effectively move generable and corruptible things to follow their natural instincts and to act according to the modes whereby plants and animals can either live or come to corruption and privation, so that the course of nature remains unbroken.

They say that Saturn is of an earthy complexion, that it is bad, that lead and Saturday, among other things, are attributed to it. And they say that Jupiter is of the complexion of air, that it is beneficial, and that tin and Thursdays belong to it. And likewise with the rest of the planets in sequence.

Astronomers consider moments, hours, days, months, years and the movements of things in accordance with the complexions and aspects of the signs and planets that change positions with time as they run their course in space.

They consider the abundance or shortage of fruits, as well as health and illness, profit and loss, official policies, victory in battle, and likewise with other things similar to these. The roots, trunks, branches, twigs, leaves, flowers and fruit of the trees are primary natures general to all the said considerations, all of which are disposed to receive influences or impressions from up above. For instance, a roof tile made of clay is disposed to receive influence from the Sun through fire and earth; wax receives a softening and dissolving influence from the Sun through fire and air, and so forth with other things similar to these. Therefore astronomers must know the philosophy of generation and corruption as indicated in this treatise and in the process that we follow in the natural trees.

The art of law

Lawyers consider justice and legality so as to avoid illegality and so that peace and charity can prevail among people in loving God, in serving him and in giving him due reverence and honour. Thus, they say that the principles of law consist in loving God, living honestly, and giving everyone their rightful due. Because there is a lack of charity among people and private good is loved more than public good, the science of law has been invented in which laws and canons are provided in order to preserve things that are conducive to public and private utility and to the orderly disposition of goods. Therefore, judges, attorneys and doctors are trained to preserve and protect the science of law following the mandates of the Pope and the emperor and the positions they have established wherein the science of law is sustained following the natural principles and primary causes that we placed in the trees, which are general to all the particular cases of which the science of law consists.

Particular cases can be examined and known along with their true natural properties and intentions because they are considered in their universal context through the process of

the general primary trees. These universals must be known to all lawyers so that they can have a better knowledge of their science; and when defects are encountered in particular cases they can resort to a higher degree of general perfection by placing concordance between general and specific things, or between universal and particular things, as between the whole and its parts.

The art of medicine

Medicine exists for the sake of procuring health. Hence, physicians consider the qualities of the things that are necessary for preserving health and destroying illnesses caused by unnatural accidents. Consequently, they dispose and order the natural properties of their patients so that their health is actually restored to the state that they previously enjoyed. They consider decoctions, bandages, electuaries, baths, bloodletting, diets and other things like these. They also consider the degrees of fevers and of medicinal plants, along with the concept of simple fevers with their mutual interpolations. They consider the hours in which illnesses begin and in which they subside or end, and so forth with other things indicated by the principles of medicine.

All particulars here below are caused by primary general particulars up above, which consist in the process of the trees from which, or through which the first physicians, by natural instinct, considered the art and habit of medicine. Therefore, these principles are most necessary to practitioners of the art of medicine who need to know particulars through universal principles.

The physicians who so often fail in their experiments have no knowledge of prime natural principles. This is why so many people die at the hands of physicians, people who would have survived without the physicians due to the concordance that exists up above and due to the natural appetites and instincts that industriously rule over their particulars. We see that through natural instinct, dogs eat herbs to induce vomiting and with these herbs they restore health by expelling harmful and undigested things; and cats also do the same, as we know by experience.

Philosophy

A philosopher wants to know the truth about things and to enjoy his knowledge. Hence, he fortifies his intellect by acquiring one universal habit under which many truths can be known in sciences that extend into many truths through similitudes. Consequently, the philosopher considers real primary causes and descends through them to real particulars which he investigates with the primary causes. His investigation consists in ascending and descending from higher causes to lower causes and from lower causes to higher causes, to gain knowledge of the effects of the ones through the others. We indicate the primary causes in the natural trees and in their constituent parts that situate and clothe them in many habits.

Theology

Theology speaks of God, of his essence, his properties, his dignities, and of the operations that God has in himself and in creatures. Theology supposes that God possesses the plenitude of every perfection in his existence and action, that He has no defects and no need of anything, and that He is the ultimate perfection of all creatures.

In considering such things, the theologian follows the ultimate purpose of the branches of the human or rational tree, as well as the ultimate purpose of the roots and of all the parts of the tree. Thus, he finds greater enjoyment in his considerations than does anyone else, by reason of the nobility of the object. And when he inclines toward the consideration of primary nature according to philosophy, he formulates a science by converting the primary positions that he has established in theology into necessary demonstrations and reasons. Thus,

philosophical theologians find greater enjoyment in theology than others do because they necessarily attain the rationale of positive principles which are otherwise simply considered in accordance with the opinions of true authorities. This is why philosophy is most necessary for learning theology and for defeating error, injury and false opinions which are contrary to the truths that sustain and form the habits of theology.

The situation of the human or rational tree

The human or rational tree is situated in the five natures that constitute it. It is situated in one way in the elemental tree, in another way in the vegetal tree, in another way in the sensual tree, in another way in the imaginal tree and in another way in the rational tree.

Through the elemental tree, the human tree has a body situated in the circle, the triangle and the square. Through the vegetal tree, its corporeity is situated in accordance with the figures of the elemental tree, which contain greater corporeity in them than the vegetal tree does. Thus, one cannot think about corporeal figures simply by referring to the vegetal tree, because its corporeity can neither be seen nor touched. The situation that Peter and Martin have on account of the vegetal tree is produced by generation, corruption, privation and renovation along with the other parts of the tree.

The situation produced by the sensual tree follows the way in which the sensitive powers are situated in its branches, twigs, flowers and fruit, as we said. The same applies to the imaginal tree, which consists of similitudes of real situations; and the same with the rational tree, as we said, which is situated in the occipital area by memory, in the forehead by the intellect, in the heart by the will and in the trunk by all the parts of the body.

Time and the human or rational tree

The human or rational tree exists in time in accordance with the dispositions of the trees that constitute it. As the trees are diverse, they exist in time in diverse ways. For instance, fire warms Martin at all times, whereas the vegetative power makes Martin healthy at some times and sick at other times. The sensitive power makes him feel sometimes warm and sometimes cold, sometimes hungry and sometimes thirsty. The imaginative power makes him delighted at some times and angry at other times. The rational power sometimes inclines him to act with justice and sometimes it disposes him to pursue illicit and injurious ends.

Nevertheless, time always exists in Martin and Martin always exists in time. However, because Martin consists of a diversity of parts and natural properties, he diversifies time in similitudes of time which are not of the essence of time. For instance, the intellect captures the likeness of a crow in the imagination and visualizes it in white at one time and in black at another time; these considerations are not of the essence of the crow, nor are they of the essence of its colour, but they are species reproduced from likenesses of the crow and of its shape which are imprinted in the imagination by the intellect, just as the images of the letters of a stamp or a seal which are not of the essence of the seal are imprinted in wax.

Locus and the human or rational tree

The human or rational tree exists in a locus, and locus exists in it just as some parts exist in other parts. However, the totality of Martin exists in a locus, whereas the totality of locus does not exist in Martin, for if it did exist entirely in him, then lions and towers would have no locus in which to stand. But inasmuch as Martin is determined by the five trees that constitute him, he exists in locus in diverse ways. Thus, he exists in one way in the elemental tree, which places him in a determined locus inasmuch as he contains in himself the circular, square and triangular figures full of length, breadth and depth. And the vegetative power localizes Martin inasmuch as it produces his figure by vegetating it. The sensitive power localizes Martin inasmuch as it extends into the vegetative and elementative powers. The

imaginative power localizes Martin insofar as it lodges between his forehead and his occipital area where fantasy and the reproduction of fantastic images proceed under the species of imagination. And the rational power localizes Martin by moving him from place to place.

Locus exists in Martin accidentally inasmuch as it is located in greater virtue in one locus than in another, for instance locus is placed in his brain by his acts of remembering and understanding when he makes judgments about things and it is located in his heart by his loving of good things that are lovable and by his hating of evil things that are detestable. Nonetheless, the rational power does not simply exist in a locus, but it stands accidentally in loci as determined by their conditions, just as a ship's mast moves on from one locus to the next as it is carried along by the movement of the ship in which it stands.

The flowers of the human or rational tree

The flowers of the human or rational tree are made of five natures, namely the elemental, vegetal, sensual, imaginal and rational natures. In the elemental power, the act of elementing is a flower inasmuch as man is made of a conjunction of the elementable with the elementative from which results the act of elementing. Man is elementable inasmuch as he is generable from the four elements. Man is elementative when he generates another man, and thus the act of elementing is a flower from which the elemented being follows; it is a flower because the roots of the elemental tree, its trunk, its branches, its twigs and its leaves all ultimately produce the flowers which are situated above them by reason of their major end, inasmuch as a flower is closer to the elemented being which is a part of the humanified being.

The act of vegetating is a flower in this tree in whose production the roots of the vegetal tree along with the trunk, the branches, the twigs and the flowers all participate. The act of vegetating is a flower because through it humans live from external causes that enter through the acts of tasting, touching and smelling while vegetation vegetates the input and transmutes it into the human species, in a process without which no human can live.

The act of sensing is a flower through which humans sense things by seeing, hearing, smelling etc. It is a flower because the roots of the sensual tree along with the trunk, the branches, the twigs and the leaves all participate in producing the act of sensing so that people can sense things and be sensed by others. The flower that is the act of sensing is general inasmuch as it extends to many flowers, i.e. to the flowers of seeing, hearing, smelling, tasting, touching and using the affatus (speaking).

The act of imagining is a flower of the imaginal tree in whose production the roots, the trunk etc. participate. It is a flower because through the act of imagining humans retain in memory things that are now absent and that were previously heard, smelled, tasted and touched, or previously uttered by the affatus.

The act of reasoning is a flower in whose production the roots participate as do the trunk etc. It is the flower that endows humans with rationality so that they do the things that they want to do with good reason because the things that are done with good reason are good, great, durable, virtuous, true and lovable, and in such things man puts to use his intellect and the end for which it was created. When he does the contrary, he behaves like a brute animal in the things he does and he makes the flowers that are subject to his free will remain standing in idleness, through which idleness they cannot fulfill the purpose for which they exist. Here we recognize the great seriousness of sin that deviates such noble flowers from the ultimate purpose of their existence.

The fruit of the human or rational tree

The fruit of the human or rational tree is dual in nature: one fruit is by reason of existence and the other is by reason of agency. The fruit that is by reason of existence is the one through which man is what he is, and this fruit has fruits that are under it, or subject to it,

so that humanified being is produced from elemented, vegetated, sensed and reasoned being. In this fruit, other fruits exist in a potential state, along with the conditions of the fruits that a father can give to the son whom he generates, except the rational tree, which arises through creation so that humans have freedom, for if the rational tree were produced through generation, then people would be just as naturally inclined to reasoning as they are to seeing, hearing etc. and consequently merits and moral virtues would be lost and many other inconveniences would follow.

The fruit that exists by reason of agency exists in relation to the end for which man was created, namely for remembering, understanding, loving, honouring God and serving him with full reverence. This fruit is nobler than the first fruit and it is also higher, because the first fruit exists so that this one can exist, and its virtue or nobility consists in the virtue and nobility of the object, who is God supremely worthy of all honour and worthy of being remembered, understood, loved, honoured and served more than any other being that is not God.

Here we recognize the great fault that men commit when they love their children because they are humanified by them and derived from them more than they love their children because they are created for honouring and serving God, and thus they reduce a major end to a minor end in their intention. Consequently, they misuse their faculties by acting in ways that are contrary to reason and contrary to their own natural principles so that they deviate from the end for which they exist and in this deviation they cannot attain glory.

The same follows for men who love to honour themselves more than they love to honour God and who love the fruits and flowers of the sensual tree more than they love the fruit of the branches in the rational tree. They are like stones falling from a lofty place to the lowest place. In this descent, men descend into the abyss from which they will never come out nor will they have anything with which they could ascend to supernal glory, because they persist in holding their heads below and their feet above inasmuch as they pervert prime intentions into second intentions.

The Moral Tree

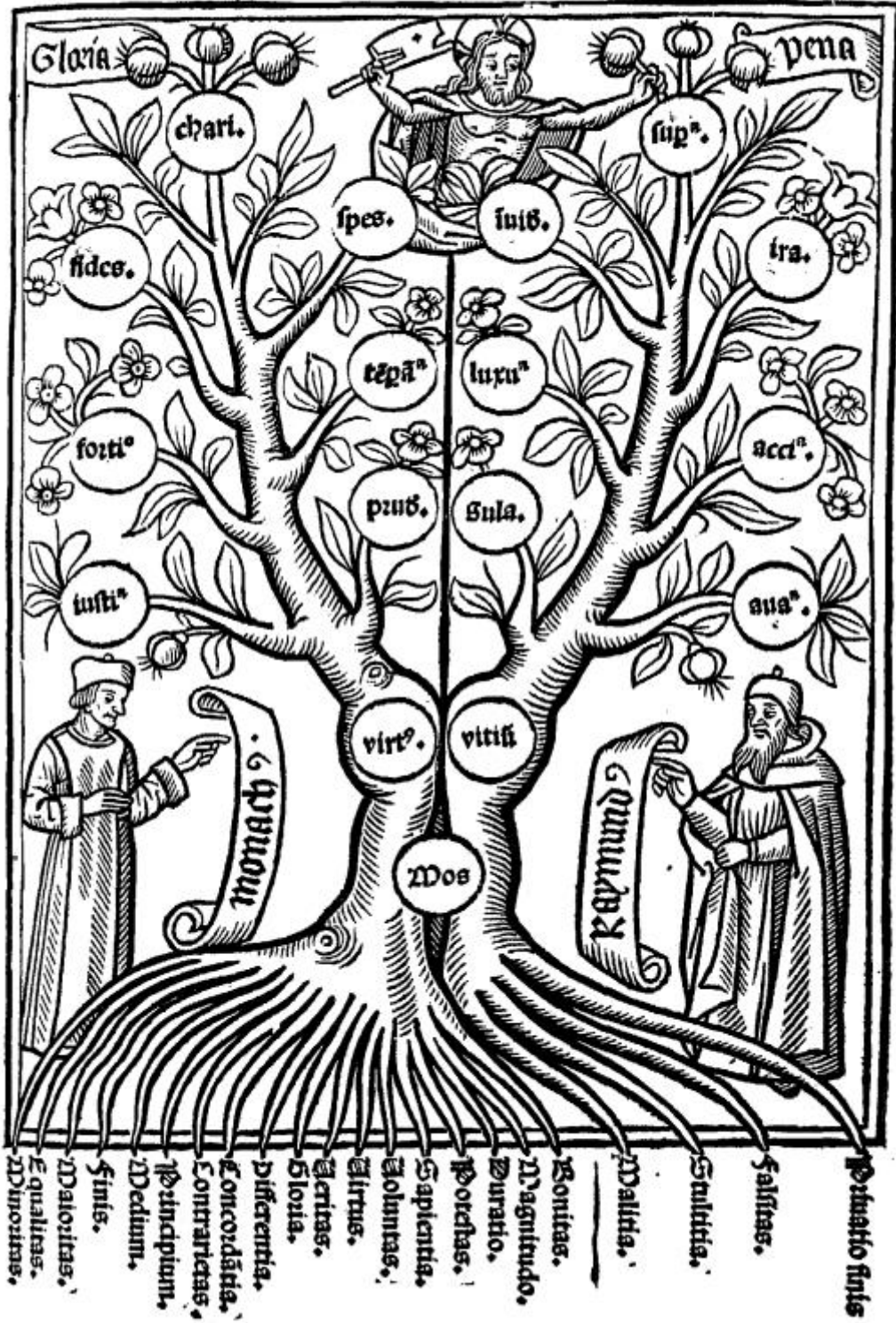
Summary

This tree called the moral tree divides into two trees above a single trunk common to both, and its roots also divide into two parts as shown in the following figure, given that the said tree is made of virtues and vices. We will discuss the tree of vice in its appropriate place, now let us discuss the tree of virtue, which divides into seven parts like the other trees, namely into the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit.

- The roots are the general principles of this art, as in the preceding trees.
- The trunk is confused and general morality.
- The branches are the cardinal virtues and the theological virtues.
- The twigs are likenesses of real twigs.
- The leaves are the accidents of the virtues.
- The flowers are the merits acquired through the virtues.
- The fruit is the reward or retribution.

Arbor moralis.

Fo. xlv.



This tree is dual in nature. One part is made of good morals called virtues, which are earned or acquired and represent likenesses of the real human or rational tree. The other part is made of bad morals called vices, which are unlikenesses of the likenesses of the parts of the human or rational tree. Let us first discuss the first part and then the second part.

The first part divides into seven parts, namely the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit.

The roots of the moral tree

The roots of the moral tree are likenesses of the roots of the human or rational tree. For instance, moral goodness is a likeness of real goodness, moral greatness is a likeness of real greatness, moral perseverance is a likeness of real duration, moral power is a likeness of real power, moral understanding is a likeness of real understanding, moral virtue is a likeness of real virtue, moral loving is a likeness of real loving. And the same with moral truth, delight, difference, concordance, contrariety, beginning, middle, end, majority, equality and minority, which are likenesses of truth, delight, difference and of the other real principles. All these moral likenesses are impressions of real, primary and natural forms. And just as the real and substantial forms are made of five natures (as we said in the human or rational tree) so are the moral impressions likenesses of five real natures. For instance, moral goodness is good by reason of elementation, vegetation, sensation, imagination and rationality.

Moral goodness exists by reason of elementation, as when a good man uses elemented things in an orderly way inasmuch as he properly uses them for their intended purpose, for instance by giving bread and money, which are elemented things, in alms to the poor who beg for them in the name of God who created these things so that both rich and poor people can live on them.

Moral goodness is a likeness of vegetal goodness inasmuch as people make good use of vegetated things, as when a good man gathers vegetated things to do good works with them through which God is honoured and served, and he takes these things to the extent that he needs them to live, and likewise gives them in alms to the poor for whose needs the vegetal tree draws them from the earth and makes them bear fruit, and the just man gathers them and distributes them with justice and charity to those who need them and who partake of them with justice and temperance so that they can live good lives with which they can serve God.

Moral goodness exists by reason of the sensitive power as when a good man makes good use of his senses in seeing and hearing, and likewise with the other flowers of the sensitive power. He makes good use of his act of seeing when he sees sensual things and receives from them the good meanings that they signify, as when he sees a handsome son, a beautiful woman, a beautiful flower, a beautiful horse etc. on account of which God must be praised for having created such beautiful creatures. And likewise with the other flowers, as when a good man hears music played with instruments and when he hears the word of God, he makes good use of his hearing inasmuch as he considers the good meanings that are signified by the words and by the melody, which signifies the melody that is heard in the afterlife.

Moral goodness exists by reason of the imagination, as when a good man imagines things and deduces good meanings from his imagination which he applies to good works; as when someone imagines the works of mercy and is moved by his imagination to do good works. And when he imagines beautiful women and his imagination moves him to the pleasures of the flesh, he then moves himself in the contrary sense by imagining the unseemly things that are in women, unmentionable things that are not fit speak or write about, and with this movement he moves himself to chastity, which is a good move.

Moral goodness consists in remembering what is good, understanding what is good and loving what is good. This goodness is as great as the acts of remembering, understanding and loving are great; it is as durable as remembering, understanding and loving are durable; it

can be powerful in good remembering, understanding and loving, and likewise with other things like these.

Hence, in the example we gave of goodness with the five real natures of the trees, you can understand moral greatness, which is made of real instances of greatness following the five natures of the trees. And likewise with moral duration and other moral likenesses when the natural and real roots give their likenesses to each other, as when the goodness in the elemental tree gives its likeness to greatness while greatness gives its likeness to goodness, and so forth. The moral roots give their likenesses to each other, as when moral goodness makes moral greatness good while moral greatness makes moral goodness great, as when someone has greatness of courage in war because he is afraid of shame but he loves honour, and goodness makes this greatness good while greatness makes goodness great, because great goodness is goodness that avoids the shame of great defects and gives rise to great good fortune and honour.

Consequently, when people who are adorned and clothed with moral virtues are touched or tempted by some defect or other, every moral virtue touches every other moral virtue as they give their likenesses to each other so that people fortify virtue against vice and become familiar with virtue. Just as mustard has the natural property of becoming stronger the more finely it is ground, just as a rebellious animal charges more violently the harder you strike it to drive it off, just as an evil woman refuses to be corrected, likewise, virtuous people the more they are touched by the temptation to move toward the vices, the more vigorously they move to the contraries of the vices, i.e. to the moral virtues with which they are familiar and which help each other against their enemies.

Here we know that our blessed God permits just people to be tempted by demons, by evil men, by poverty, by dishonour and by other things contrary to prosperity so that they can grow stronger through a more frequent practice of virtuous habits, because the more they practice them, the better disposed they are to receive the divine grace that our blessed God transmits to them, as it needs a good and great place into which it can enter abundantly.

The trunk of the moral tree

The trunk of the moral tree is made of the natural essences of the roots that constitute it, and it is a confused and general moral habit in which particular mores potentially exist with which well-bred people are habituated in accordance with the habits that they attract from the trunk into the branches, the twigs, the flowers and the fruits from which they arise, issue forth and are made to the extent they endure through duration inasmuch as they are loved by the will, powered by power, made good by goodness and moved toward the end for which they exist, as the intellect understands this end, and concordance accords the principles and the means so that they can arrive at the end by opposing that contrariety which contradicts the principles and the means to make the concordance of good moral habits idle and void of its purpose.

The trunk of the moral tree is invisible, it cannot be touched or imagined in circular, triangular or square figures. This is because it is not corporeal in nature, but it is a likeness of corporeal nature and of spiritual nature. The intellect attains this trunk in what it understands of the real roots and the real trunk of which the moral trunk is made, whose likeness is sustained in memory that remembers it and in the will that loves it. From the roots, the intellect draws habits disposed to remembering, understanding and loving, such as the habits of justice, prudence and of the other moral virtues that can arise as likenesses from the trunk which is general to them just as a piece of iron is general to the figures of a knife, a sword and a hammer.

The branches of the moral tree

The branches of the moral tree are the seven virtues, of which four are cardinal and three are theological. The cardinal virtues are justice, prudence, fortitude and temperance. The theological virtues are faith, hope and charity. There is a difference between the cardinal and the theological virtues inasmuch as the with the first four, man disposes himself to live well in this present life, and every human can have them if he can naturally draw likenesses from the prime natural properties of the moral trunk, where they exist in a confused state and whence they are disposed to be brought into act. But the three theological virtues cannot be obtained without God's grace, and God gives them to whomever it pleases him to give them, because they are paths to the afterlife. However, God freely gives them to people who are adorned and clothed with the cardinal virtues, which are concordant with the theological virtues.

Justice

Justice is the virtue by reason of which a man gives to each one his due. Justice arises from the roots of the tree, and especially from equality by reason of which goodness, greatness etc. give their likenesses equally to each other. In this equality of giving, justice arises and stands, because it is fair that greatness should give its likeness to goodness, just as goodness gives its likeness to greatness. It is good that likenesses are equally given, and it is also great that they endure in this equal mutual giving. Thus, justice is good, great and durable in the equality of such giving. Here we know that giving done without equality does not endure, as when Martin is weary of giving great gifts to Peter while Peter only gives him small gifts; which is because greatness and smallness are opposites, and through this contrariety, concordance suffers injury contrary to justice, which is made of causes that are equal and great, or equal and small.

Justice is the virtue by reason of which memory remembers justly, the intellect understands justly and the will loves justly. Consequently, the will naturally loves justice through which it can love justly, memory can remember justly and the intellect can understand justly. By reason of justice, the will loves memory's just remembering and the intellect's just understanding so that it moves people to remember, understand and love justly. Memory and the intellect do likewise, so as to be mutually clothed in the habit of justice along with the will so that all three together uphold justice against their enemies, which are unjust remembering, understanding and loving, which rise up against justice when people are idle in receiving the likenesses of the primary natural properties and when they accept their unlikenesses; as when an evil man unjustly accepts the likeness of evil against the likeness of good, and when he accepts a small likeness of goodness against a great likeness of goodness. And likewise with other things in which injury arises and stands, for injury is the privation of justice.

Prudence

Prudence is the virtue by reason of which the wise accept good things and avoid evil things, love greater good more than lesser good and fear greater evil more than lesser evil.

Prudence belongs above all to the intellect, for just as an olive branch grafted on a wild olive tree draws to its own species and nature the things that come to it through the wild olive tree, so does the intellect clothed with the habit of prudence attracts to itself and to its own nature the things that come to it under the habits of prudence, goodness, greatness, duration etc. Just as fire reigns more strongly in pepper than do the other elements, so does the intellect reign more strongly in the habit of prudence than in the other roots of the tree. Therefore, prudence grows and multiplies more in the habit that the intellect takes on than in the habits taken on by memory and by the will. And when this habit is lost and reduced to privation, then the intellect is more guilty than are memory and the will, because prudence

participates with the intellect more than with memory and the will as it clarifies good and great objects for memory and for the will through experience. Therefore, people who are friends of prudence seek to know things by experiment that they can imagine, remember, hear, taste and touch. They take the time to think their investigations through, until the light illuminates their memory and their will so that they make the right choice of what is good to love, remember and understand or to hate. At that time, memory helps to make a choice and a judgment inasmuch as it remembers the likenesses of the prime natures as well as their unlikenesses. Through such remembering, memory disposes the lovability of likenesses and the detestability of unlikenesses so that the will feels moved to love the likeness of real goodness, the likeness of real greatness etc. and moves to hate their unlikenesses. Thus, when the intellect and memory have concordance in representing good likenesses to the will against evil likenesses, they incline it to love prudence and to hate its opposite, given that power is greater in the intellect and memory together than in the will alone. However, it sometimes happens that memory and the intellect represent good and bad likenesses to the will, but the will chooses the bad ones and leaves the good ones. This happens because the intellect and memory exercise lesser power and lesser greatness of goodness, duration, virtue and truth, while memory remembers lesser ends and forgets major ends.

Fortitude

Fortitude is the virtuous habit whereby people are strong in resisting the vices and in striving to acquire the virtues. Fortitude mainly arises from the power that reigns in goodness, greatness, duration, wisdom, will, truth, glory, difference and concordance as they compel and fortify the beginning, the middle, the end and majority against the minority and the equality of the vices, because good things stand against the equality of evil things. Thus, when fortitude is tempted by evil against good, it then fortifies goodness with greatness and with the other primary natural properties. And when fortitude is tempted by smallness against greatness, it multiplies or fortifies greatness with majority against minority and smallness. Thus, soldiers are strong and daring in battle and they have great courage and desire for victory. When they are tempted against temperance at the table, they are strong against gluttony with great goodness, great memory that remembers and great power of the will that loves wisdom, health and legitimate speech, which nobody can have if he eats and drinks too much. When a soldier is tempted by lust, by pride or by other vices, his power administers its likeness to the other primary natures and likewise receives their likenesses so that he can put on the habit and the adornment of fortitude with which he can defend himself against the vices, The primary natures concur in this as power fortifies itself by giving its likeness to them and receiving their likenesses from them.

Temperance

Temperance is the virtue with which people can have better health than with any other virtue, as they defeat their appetites through temperance.

Temperance consists more of equality than of any other principle. Thus, it has greater concordance with justice than with any other virtue, because it gets help from justice before getting help from the other virtues, as it measures lawful things with justice and defends itself against unlawful things with justice.

Temperance gets help from fortitude against big appetites for eating and drinking inasmuch as fortitude preserves temperance, and then comes justice that dismisses excessive appetites and multiplies minor appetites to make the appetites equal between the digestive power and the retentive power. This same equality helps prudence, which teaches caution and ways in which people develop temperance against gluttony on the condition that before people begin eating, prudence should move them to remember, understand and love

temperance and to hate gluttony and all that goes with it. And temperance moves men to consider the small utility of savours and the great peril of illness that arises when many great savours in food are strongly remembered and loved. This is why prudence advises people to forget the excessive savours, to remember temperance and to dispose themselves to put on the habit of temperance. Just as through natural instinct, four brothers or four sisters have a natural way of helping each other against their enemies, so do the cardinal virtues have a natural instinct and a way to help each other against the vices.

Faith

Faith is the virtue that compels the intellect to positively make true affirmative and true negative statements about true things.

Faith exists in order to restore truths that are lovable, memorable and worthy of consideration by means of good likenesses that signify them. When visible things are absent from the eyes, their likenesses are captured by the imagination so that they can be desired and then seen again.

Faith mainly has to do with the intellect when it believes things it cannot understand; though memory and the will help its belief because the will desires to attain a truth through supposition though it cannot attain this truth through necessary reasons at that time; in addition, the will desires this attainment because it wants to attain the lovable properties of the objects that the intellect is considering. And memory does the same as it has a natural instinct for remembering desirable and memorable things so that it can be in concordance with the will.

By reason of faith, intellectivity enquires into the intelligibilities of true things by disposing intelligible matter in accordance with necessary reasons, and God helps to produce this disposition. Help also comes from the amativity of the will and from the memorativity of memory; and thus the intellect raises itself aloft and refines itself as much as it can to elevate its understanding of the truths of things through necessary reasons, for instance through understanding the holy trinity of God, his Incarnation, the creation of the world, the resurrection of man, the sacrament of the altar, the power that the Pope holds along with his keys, and so on with other things similar to these. The intellect cannot make this ascent unless it first supposes the possibility of each of the said objects. Thus, faith functions by making the intellect suppose that it can understand what is true. Faith is a light to the intellect through which it inquires after true knowledge, and when it has acquired or captured the truths of things in one degree of truth, faith disposes matter for the intellect by enabling it to ascend further to an even greater magnitude of understanding, and this ascent proceeds from one degree to the next degree up to the point above which it cannot go.

Faith is above the intellect while the intellect is below faith, just like an olive branch is grafted upon a wild olive tree. As more matter comes up from the wild olive tree to the grafted olive branch, the branch grows taller by converting the matter that comes to it into its own species. Here we know that faith always remains along with the merit that a man earns through it, although the intellect at times attains truths about God through necessary reasons, truths that it could not previously attain but that it had supposed to be true through the virtue of faith. If faith did not exist, then simple people who work in the mechanical arts could not participate in the truths of God and of his operations. However, because faith is in them, they participate in these truths with their loving, believing and remembering, just as they participate in sense objects that they cannot sense by imagining them, and through this imagining they move on to the sensing of the sensible objects that they desire to sense by seeing, hearing, smelling, tasting them etc.

Hope

Hope is the virtue that makes a man hope for the end that he desires, inasmuch as he believes that he will attain this end more through the power and goodness of God and through the power and goodness of others than through his own goodness and power, and likewise with greatness, duration, wisdom and will.

Hope exists more by reason of the end than of any other principle. With hope, people trust in God's mercy and they trust that God will forgive their sins, for God has greater power for forgiving sins than people have power to sin, and they trust that God's goodness is greater in doing good than is the malice of men in doing evil, and that when it comes to loving good and pious things God's will is greater than human will, and the same with God's wisdom and duration. Anybody who thus hopes for God's forgiveness obtains the end that he wants.

When some people want to do some things for serving and honouring God, if they cannot achieve them on their own because of the little power that they have, they have recourse to divine power and by hoping for it they hope to get help because they ultimately intend to honour God's power, and such persons have true hope. But people who want to attain some end so as to receive honour, wealth and service and so to say, to be saved and liberated from grave peril while they entertain these desires for their own advantage and not simply for the love of God, such people do not have true hope, because nobody can have true by committing sins, given the fact that hope and sin are contrary to each other, and hope has concordance with virtue, justice and charity.

Just as faith prepares matter for the intellect and enables it to raise its understanding aloft to understand lofty intelligibilities, so does hope prepare matter for the will and enables it to raise its loving aloft to love lofty amabilities and memorabilities. Thus, hope is a cause that gives people great pleasure and repose, and the greater the hope, the greater are the pleasure and the repose.

Here we recognize that God allows some people who are children of hope and who are devotees of his to be poor and in grave peril, so that they can have confidence in God's goodness and power. Just as great cold makes a man remember the warmth of fire, or great heat makes a man remember the coolness of water and the location of a fountain, likewise, the tribulations that the friends of God undergo in this world for the sake of his love make them remember God's great power and great goodness, and likewise with God's great humility, compassion and will.

Charity

Charity is the virtue that brings association and consolation between the lover and the beloved when they deal in lovabilities. Through charity, people love God and his works, they love each other and they love themselves. Charity has more to do with the will than with any other principle; charity cannot be complete without an act of loving directed to God and to man in a great magnitude of goodness, justice and lovability. Those who direct their loving to God and to themselves are children of charity clothed in the habit of charity. But those who do not direct their loving to God and to themselves in great magnitude of goodness, justice and lovability have not clothed their loving in the habit of charity, but they have clothed it in a semblance of charity that contradicts its own form just as the figure of heat opposes the figure of coldness in hot water.

Just as money and possessions are the wealth of rich people, so is charity the wealth of poor people. Indeed, charity wants the rich to spend their wealth on meeting the needs of the poor. Charity is moreover a transfer of wealth to the rich from the poor because charity requires that the poor should serve the rich to help them meet their needs. In this way, charity puts one foot with the rich, it puts the other foot with the poor and extends loving through charity toward God, who is the beloved.

Charity is a likeness of the will that desires the amabilities of the beloved; as such, charity keeps the beloved present in the lover's intellect and memory where he abides as he is loved, remembered and understood. Hence, charity is the virtue that gives more pleasure than any other virtue, and through it the lover is attached to his beloved so that he cannot leave him, nor can he grow weary of honouring and serving him. In this book, we discuss things in brief because people do not like prolixity that soon makes them grow tired of loving, and thus we do not want to say here everything that we could say about charity.

We discussed the moral virtues, now let us discuss the way in which some virtues can be obtained through other virtues, and how they can contradict the vices, which are their opposites.

Justice and prudence

When prudence disposes the objects of justice by inquiring into what is lawful and what is unlawful, then prudence is an operation of the intellect that understands the issue at hand. Thus, inasmuch as prudence prepares the objects of justice, it is a reason disposed in order to make judgments, and by reason of this disposition, prudence helps justice to make its decisions.

The same with justice when it helps prudence, for inasmuch as prudence realizes that it is better to love God than to love creatures, justice disposes prudence to find the way and the industry that can move human hearts to love God above all else, for it is just to love major amabilities more than minor amabilities and to love nobler things more than things that are less noble. Here, you can find out how the wise get help from justice when they are tempted against prudence, and how they get help from prudence when they are tempted against justice.

Justice and fortitude

Fortitude fortifies justice against injury when a man acts with fortitude. For instance: a judge is tempted with money to pronounce a false judgment, and he considers fortitude multiplied from goodness, greatness, wisdom, will, virtue, truth and glory which are better than money, then he contradicts injury and as he stands strongly on his decision through this act of fortitude, justice has material for judging and conversely, inasmuch as justice justifies fortitude because it is just that fortitude should use its natural constituent properties and that it should stand against things that are contrary to its parts. Here we can recognize how fortitude first requires a consideration of what is lawful and what is unlawful before the will moves on to loving or before justice moves on to judging.

Justice and temperance

Temperance disposes justice to make good and true judgments inasmuch as temperance makes people grow in wisdom and develop a subtle intellect. And justice disposes equal measures for temperance whereby it must move people to be temperate in eating, drinking, speaking, working and so forth with other things that justice measures in equal parts or proportions. When someone has an excessive desire to eat, to drink, to speak, to spend money or to go ahead with his impulses, justice represents what is lawful and what is unlawful to the natural instinct that temperance has through the magnitude of goodness. And by reason of the end for which man was created, temperance has concordance with the natural instinct of justice, which arises through the magnitude of goodness and through the end for which man was created. This concordance exists between two natural instincts which both have the same end, and thus it overcomes the concordance between gluttony and injury which is against the common end of justice and temperance.

Justice and faith

Justice is the reason why faith is present in people who are occupied with worldly matters or with the mechanical arts, and who cannot develop an elevated intellect enabling them to understand the subtle matters that they attain through faith. It would indeed be unfair if people who are occupied with their necessities could not participate in God and in God's truths. Therefore, justice wants the intellect to capture lofty truths on its own, even when it does not understand these lofty truths because it is occupied with understanding lower truths. And faith helps justice inasmuch as it captivates the intellect and makes it believe in lofty truths, by doing this, faith prepares material for justice so that the credulousness of the intellect can be clothed in the habit of justice because it is disposed to make good and true judgments by reason of this habit.

Justice and hope

Justice prepares objects for hope inasmuch as it is just that people should place greater hope in God's power along with his goodness, his greatness and his will than in created power. Hence, as justice justifies and requires this, it participates with hope, and hope uses this participation justly by hoping for help, mercy and forgiveness. This hope causes justice to make a good and true judgment. Here we know that justice and hope have concordance against injury and despair.

Justice and charity

It is just to love what is lovable and to hate what is detestable, and inasmuch as this is just, justice disposes its amabilities for the benefit of charity. And inasmuch as charity relates to God and to one's neighbour, justice disposes its objects for it, i.e. its justificabilities, for it is just that a man should love God, his neighbour and himself. Here we know that people incur guilt when they refuse to love either God or their neighbour, for then, justice does not prepare its objects to establish concordance with them; such people are guilty, and consequently they are worthy of just punishment.

Prudence and fortitude

Prudence and fortitude have concordance, in that fortitude produces abstinence until prudence finds its desired object; for instance, when a man is abstaining from sin while fortitude fortifies him against the vice that prudence ultimately recognizes, expels and replaces with its contrary. Prudence could not do this if fortitude did not cause abstinence to restrain a man's will, which is prone to succumb to sin when temptation arises.

Prudence is a cause of fortitude in that it selects the objects of fortitude, as when a man who is tempted to sin makes a difference between major good and minor good, major evil and minor evil. And through this light produced by difference, fortitude has a natural instinct for being strong against vice, given that major good is more desirable than minor good and major evil is more detestable than minor evil.

Prudence and temperance

Prudence prepares its material for temperance inasmuch as it considers that health is good whereas gluttony is evil. And because health is good, temperance has a natural instinct to do the good that induces health and to avoid the evils caused by excessive eating and drinking; this natural instinctive appetite gives rise to the natural instinct of prudence inasmuch as it prepares material to guide prudence in choosing the things that constitute health and in avoiding the things that generate illness.

Prudence and faith

Through faith, the intellect is captivated and raised aloft to believe sublime things that it cannot understand under the habit of science, but that it believes under the habit of credence. Prudence helps faith inasmuch as the intellect considers its own infirmity and the loftiness of its object. Through such considerations, prudence has concordance with faith and it prepares for faith the things that are proper to believe; and faith accepts these things so that prudence can make a true and credible choice inasmuch as these things are restored in faith so that faith can use its natural instincts and appetites freely in compelling the intellect to believe when it believes the things that it must believe freely by reason of the choice that prudence freely makes. Here we can find out about the freedom of the intellect, which consists in prudence, whereas its captivity consists in faith.

Prudence and hope

Wisdom consists in placing one's hope in God by reason of the goodness of his mercy, power, will, wisdom and truth. And it is very foolish to consider one's money, wisdom or friends more highly than God. When prudence considers this distinction between wisdom and foolishness, it then gives rise to hope, which is the subject matter of prudence when prudence chooses the habit of wisdom, goodness, greatness, power and will. And the same with the habit of mercy inasmuch as it makes hope consider God's great mercy, which is greater than all the sins of mankind. Prudence chooses this habit, and through this choice it remains what it is, and by making this choice it avoids the privation of itself.

Prudence and charity

Prudence and charity have concordance, because it is very wise to love God, oneself and one's neighbour, and it is very foolish to love neither God, nor oneself, nor one's neighbour. And it is very stupid to hate one's neighbour, because he is a creature of God and the work of God; indeed, one who loves God very much must love God's works. These considerations belong to the conditions of charity, as charity proposes them to prudence according to its conditions so that prudence can choose its objects and dismiss their opposites. And prudence causes and disposes its habits for charity inasmuch as it considers that they are good habits, and chooses them while dismissing their contraries. Here we recognize the great concordance that exists between the habit of prudence and the habit of charity, and how the privation of the one habit causes the privation of the other habit.

Fortitude and temperance

Fortitude and temperance have concordance because fortitude is the power with which temperance defeats gluttony, just as a soldier in battle defeats his enemy with his power. And as fortitude is the power of temperance, the operation of temperance is the felicity of fortitude when it has its act in the act of temperance. Here we recognize the great conjunction of fortitude and temperance, for just as in charity, just judging and just loving cannot be separated, likewise, fortitude and temperance cannot be separated, and when the habit of fortitude separates from the habit of temperance, neither habit can remain.

Fortitude and faith

Fortitude and faith have concordance because fortitude fortifies faith inasmuch as it forcefully constrains the intellect to believe truths that it does not understand. And as fortitude is the vigour of the intellect, the intellect overcomes itself so it can be habituated and clothed in the habit of faith, just as a king humiliates himself with the power of his humility so as to be humble and to be able to share with the poor by understanding their needs. And the same

with the power of the king's mercy with which he overcomes himself when he forgives those who have offended him.

Fortitude and hope

Fortitude is the vigour of hope, and hope is an instrument and a habit of fortitude with which it can use its natural properties and do its natural work. For instance, a man in need has faith in God's mercy inasmuch as he is not defeated by despair that wants to defeat hope in men by making them consider the great sins of those who place their hope in God's great justice. Thus, fortitude and hope are the feet with which poor people walk about begging for alms from the rich, and sinners go about begging for God's mercy.

Fortitude and charity

Fortitude is the power of charity with which charity fortifies itself against cruelty and enmity and stands strong against its enemies. Thus, charity is a difficult habit so that it can be a great power, as when a man who has been wronged needs great power of charity to love the neighbour who has offended him. And it is difficult to serve God and to honour him because of the impediments, which are great when God allows them to be great so that charity can use greater power in dealing with the honour of God.

Thus, when someone who loves God grows weary of serving him, fortitude is touched and gives great vigour to charity so that charity can be great by obtaining this greatness in magnitude of vigour, which is fortitude with which he fortifies his loving whereby he loves God and the honour of God. For instance, when a poor man gives alms to another poor man, this almsgiving is very difficult because the man gives away something that he himself needs.

Temperance and faith

Temperance and faith have concordance with each other in the concordance they have with fortitude, just as two sisters have concordance with fortitude in loving their brother because by reason of fortitude (which is the vigour of temperance and of faith), faith and temperance have concordance. Just as faith fortifies temperance, so does temperance fortify faith because a temperate diet disposes the intellect to choose belief against unbelief, whereas drunken men are easily turned into believers or unbelievers. Thus, people who have faith also love temperance because it enables them to make a better use of faith.

Temperance and hope

Temperance earns merit and merit disposes the habit of hope to expect a reward. When people who have sinned against temperance choose to do penance and to love temperance, then temperance disposes for hope a habit which makes sinners confident that God's mercy will forgive the faults committed against temperance.

Hope causes the habit of temperance inasmuch as it brings men to reflect on God's mercy, supposing that they hate gluttony and love temperance.

Temperance and charity

For charity to be a virtue, people need temperance; charity cannot be a virtue without temperance because charity cannot be sustained in gluttony. If temperance is necessary to charity, then temperance must be a virtue. Thus, charity causes temperance inasmuch as temperance must exist as a virtue so that charity can exist, and vice-versa. Here we know that charity is a nobler virtue than temperance, because temperance consists of second intentions, whereas charity consists of primary intentions.

Faith and hope

Faith is the light that bears witness to the great power, humility and mercy of God, because great is the power that can make two natures (i.e. divine and human) exist as one person who is called Jesus Christ. Great is the humility that is shown when divine nature (who is the son of God) wants to be clothed with human nature, who is Christ the man. Great was the mercy shown when God, although mankind had not asked for his forgiveness, wanted to forgive man's sins through Incarnation accepted by mercy, who is God. Thus, faith causes in man great hope in God's great power and in his great mercy, compassion and humility; such hope could not be caused to exist if man did not believe in God's Incarnation. This tells us that infidels are not disposed to have as great a hope as the hope that the Christians are disposed to have, given the fact that the infidels do not believe in God's Incarnation.

Faith and charity

Faith and charity have concordance inasmuch as we believe through faith in divine production through generation and spiration whence follows the Trinity of Persons, namely the Father, the Son and the Holy Spirit, and because we believe in the Incarnation and in the passion of Christ the man, the Son of God, faith causes charity in a magnitude of goodness, duration, power, wisdom, will and virtue since the Trinity and the Incarnation are lovable objects much disposed to be loved by the will as it loves great lovable things through the light of faith. Major faith disposes the will to have major charity, so that there is concordance between charity and faith through the magnitude of goodness and of the other forms which are the instruments of their concordance. Here we know that those who do not cultivate their faith with magnitude of goodness, virtue, truth, wisdom and power, can only have little charity.

Hope and charity

The magnitude of hope grows in the magnitude of charity, because when one has major charity toward God, toward himself and toward his neighbour, he then causes the magnitude of hope; and conversely, the more that a man hopes in God and in God's friends, the more magnitude of charity he causes. Thus, charity and hope, in accordance with their greatness, are causes of all other magnitudes of goodness, duration, power, wisdom, will, truth, virtue, end and concordance. Consequently, people can have as much charity and hope as they want to have. Here we know how great is the guilt incurred by those who neglect to obtain a great magnitude of charity and hope.

We discussed the seven moral virtues and how they mix with each other. Now let us discuss the 16 moral virtues that derive and descend from the primary ones. Following the doctrine we gave for mixing the virtues together, you can derive a doctrine and method for mixing the virtues that we propose to discuss next.

Holiness

Holiness is the virtue whereby the saints are innocent and purified of sin. The other virtues help holiness to be a virtue because it is a common virtue made of many virtues such as justice, that sanctifies men inasmuch as it exists in them as an occasion for them to be just. And prudence makes them wise inasmuch as it indicates to them the things through which they can become wise. And fortitude fortifies them against the vices while temperance maintains them in good health, with a subtle intellect and lawfulness in their speech. Faith makes the saints believe the truths that they cannot understand, and hope makes them hope for the things that lead to great attainment through faith. Charity makes them participate in society with brotherly love by loving God and serving him. All these virtues, along with others that descend from them are adjuvants and instruments to make men holy so that they can live lofty lives purified of sin.

Patience

Patience is the virtue through which people acquire the passive virtues, as when strong people are patient with those who treat them unlawfully. Thus, patience disposes in the passions material that makes people humble and charitable in accordance with natural appetite and instinct and the with the concordance that exists between forms and matters. According to the way in which matter is disposed, form takes pleasure in operating in it and in producing what it desires from it. A wise man once said that patience is a virtue that wins and that cannot be defeated. It is the virtue by which the devil is defeated more often than by any other virtue.

Abstinence

Abstinence is the virtue that restrains the will when it wants to desire things that it should detest. Abstinence begins for the purpose of charity, prudence illuminates it, fortitude fortifies it, justice justifies it, and hope makes it expect the fulfillment of its desires. While abstinence makes people abstain, prudence has time to deliberate together with justice and with temperance in order to make a good and true decision and to choose the things through which man achieves felicity while avoiding harmful things. More than any other virtue, abstinence is the virtue that opposes wrath right from the outset.

Humility

Humility is the virtue that humbles minor virtues before major virtues with justice, and that humbles major virtues before minor ones with itself. Thus, it is greater through major things than through minor things, and it is greater on its own than through justice. Its goodness is multiplied in minor beings and in major beings. A sage once said that humility is not a great virtue if it descends while intending to ascend with goodness, with no intention to remain in the lowest region where there is little goodness. Through this intention there is great humility toward great supernal kinds of goodness, and so justice exalts it by reason of its merits. Thus, it is said that as much as major persons humble themselves before minor persons, by so much are they exalted in the magnitude of goodness, virtue, charity and hope.

Compassion

Compassion is the virtue that makes the humility of the heart ascend up to the eyes and that converts it into tears and weeping through the passion that a compassionate man feels for his neighbour when he sees him in tribulation and peril. Compassion descends from charity and from the resemblances between people under the species of minority through which they have a natural instinct (without discounting free will) that makes them feel some compassion for others, since they have concordance in humility through minority, a minority represented by everyone. Therefore a sage once said that cruelty arises from conceit that does not consider the minorities in which some people naturally participate with others.

Chastity

Chastity is the virtue that places order in the copulation between man and woman.

Through chastity, people consider the purpose of matrimonial copulation, which is to produce children who are servants of God. This purpose leads them to consider the holiness of holy matrimony and the foulness of lust with its accompanying circumstances; and so much so that prudence chooses the circumstances that are favourable to chastity, conserves the purpose of matrimony and forsakes the circumstances that engender lust. Thus, there is great concordance between holiness and chastity, and this concordance gets help from prudence, abstinence, fortitude and hope.

Generosity

Generosity is the virtue that opposes avarice more strongly than any other virtue does. Generosity is the daughter of charity and hope, and this daughter opposes avarice, which is the daughter of cruelty and despair. Thus, generous people who are children of generosity become donors so that they can exercise their generosity, and not because they expect to be rewarded by those to whom they donate; instead, through the modes of generosity that they practice they expect and hope to be rewarded by a great increase of their generosity in which their will reposes when they secure it with the magnitude of goodness and perseverance.

Lawfulness

Lawfulness or fidelity is the virtue that makes men keep their promises, and when they cannot keep a promise, it makes them feel ashamed. Lawfulness is the virtue that stands against betrayal, deception and lies, one of its feet comes from justice, its other foot comes from fortitude, and the lawful man lies peacefully in the bed of truth in which he has acquired charity and hope. Therefore, faithful persons keep their promises because justice requires it, and fortitude makes them strong against falsehood and deception. And charity and hope make them afraid of shame.

Constancy

Constancy is the virtue that makes a man persevere in his good resolutions. Constancy makes people firm with fortitude and makes them hope in the greatness of goodness, perseverance, justice and truth. Therefore, people who are constant in their good resolutions stand strongly against vice, and they persistently hope in God's help and in the merits they have acquired through a long perseverance in goodness and truth. On this account, a sage once said that people who are children of constancy are strong and have many friends through which they remain constant in their opposition to their enemies.

Diligence

Diligence is the virtue with which charity and prudence defeat laziness. Diligent people are quick to move, they consider the consequences of things, they like to be awake more than they like to sleep, they do not want to be fat so that they can quickly go to their desired end, when they are impeded they languish out of excessive desire, and when they are weary, then fortitude fortifies their desire with prudence and hope so much so that charity makes them audacious and does not allow them to sleep much.

Sweetness

Sweetness is a virtue, a daughter of charity born and arisen from prudence and humility. Sweetness makes people strong because it binds them with charity in patience and humility. Thus they willingly allow themselves to be led at will by conceited, cruel and impatient men until they defeat their conceit with humility, they defeat their wrath with patience and they defeat their cruelty with charity to the extent that the likenesses of the latter ultimately dominate the former. See, for example how a lion is kind and sweet to other, smaller animals when they treat it with sweetness instead of conceit and wrath and when they want to be agreeable to the lion's will.

Conscience

Conscience is the virtue that uses fear to advise a man to do good and to avoid evil. Conscience makes people fearful of the Lord who returns good for good and punishment for evil. Thus, conscience raises the threat of the Lord's power and justice, and those who fear such threats approach God with an attitude of reverence through which they earn merit and

grow in virtue. And when they do not fear these threats, they sin against the Lord through their irreverent attitude. Therefore, conscience binds them with justice to punishment and does not sustain in them any hope in God. And this kind of conscience follows natural instinct.

Fear

Fear is the virtue that makes people afraid of offending charity and gives them respect for justice. Fear is a servant of love when prudence moves on to consider the perils that a threat could pose, when it makes people imagine many unfortunate events that do not subsequently occur. Thus, fear makes people stand between justice and charity: justice makes them afraid of making mistakes in their dealings with the Lord while charity makes them afraid of offending God's goodness. And this kind of fear develops the virtue of hope when it has concordance with charity in expecting mercy from the Lord.

Contrition

Contrition is the virtue that moves people to make satisfaction and to do penance, it makes concordance among mercy, justice and hope, because satisfaction brings justice, penance brings hope and therefore mercy must also be present. This is why contrition is a virtue that cannot fail, indeed, it goes straight to the desired end. Thus it makes people happy when it makes them weep because through the weeping, it brings them into concordance between themselves and their Lord.

Shame

Shame is a passive quality that reveals the disposition of minor forms through which a man is disposed to do unlawful things, and shame arises from such minor things. Naturally, women feel more shame than men, given that men are major through action whereas women are minor through passion, nonetheless, men should feel greater shame for their defects or their sins than women, because a defect in form is worse than a defect in matter. Therefore, through their acquired virtues, virtuous men have a greater fear of shame than women have. And in this passage we realize that men do not make a fair judgment when they do not rebuke men more than women for committing the sin of lust.

Obedience

Obedience is the virtue that makes the will (which is naturally free) a servant or a subject of another will which is common to many other wills. Obedience is a virtue in whose habit many wills exist ordered to one end, like many lines directed to one point. Therefore, obedience requires order among all the virtues so that all the wills under its rule can be ordered, for instance, justice requires that the will of a religious be habitually compelled to obey the will of his superior. And the same with prudence and with the other virtues. This is why the will of the superior that dominates many wills must be ordered in accordance with the habits of the other virtues so that with them he can guard his sheep who do not want to have any freedom to sin inasmuch as they oblige themselves to desire the will of the superior in doing good works. And just as the common will is greatly honoured, it is also placed in great honour and peril, for if it is disorderly and stripped of virtuous habits, no other will has greater guilt and no other will deserves greater punishment.

The twigs of the virtues

The twigs of this tree can be known in the light of what we said about the twigs of the other trees, especially the twigs of the imaginal tree. The twigs of the virtues are likenesses of real natural twigs, for instance: the twigs of justice are likenesses of real powers, objects and

acts. For example: Martin is just, he receives the object of justifiability under the habit of justice and gives a righteous judgment between P. and R.

The twigs of each virtue are loci in which the virtues arise anew and live from the roots of the tree, i.e. from goodness, greatness etc. When a judge makes a judgment regarding P.R., a renewal of goodness, greatness etc. occurs and another renewal of goodness, greatness etc. occurs when he makes a judgment about G. and H. Thus, the twigs of the judge's justice are instances of justice that are general to many judgments; and likewise with the twigs of his prudence and of his other virtues. This is signified by plants when they produce fruit from new twigs.

The leaves of the virtues

The leaves of the virtues are the accidents of the virtues with which the virtues are adorned and clothed. These accidents can be known through the accidents of the other trees, as these accidents are the likenesses of the virtues that appear in the virtuous works done by people habituated with virtue. Now we strongly desire to clarify and expound the secret truths of things and so we want to discuss the accidents of the virtues in this tree.

The quantity of virtue

Martin's justice has quantity, as do his prudence, his fortitude and his other virtues. It can grow or decrease in quantity, but it can neither grow nor decrease without quantity. This quantity cannot be touched or seen, nor is it of a real essence, but develops as the quantity of a fantastic species, which is a habit developed into a habit of justice. This quantity has neither length, nor breadth, nor width, nor does it consist of circular, triangular or quadrangular corporeal figures, but it consists only in a spiritual figure that represents the quantity of the habit of justice, which is a continuous quantity inasmuch as it is the essence of one habit and which is a discrete quantity inasmuch as the distinction among power, object and act is present in the three twigs of justice.

The quality of virtue

Martin's prudence has the quality of goodness on account of which people say that it is good. And it has the quality of greatness on account of which people say that it is great. And likewise with duration, power and the other accidental forms whose specific qualities represent particular qualities such as the heat of fire, which represents the heat of pepper and of garlic. Just fire has heat as its proper quality which is differently appropriated by pepper and by garlic while it remains one in its own species, so does prudence also have its proper quality. And the quality that justice has in the habit of prudence is a quality of justice appropriated by prudence so that it can use the habit of justice. This point is of great significance in moral philosophy.

The relation of virtue

Relation is present in the virtues, as in fortitude and in the other virtues, and thus relation can be considered in several ways. It can be considered as a form that is present in the abstract and in the supposite: if there is fortitude, then one who is clothed in the habit of fortitude is strong, and if there is a supposite, then it must be habituated. For instance, M. is strong in battle or in judgment or in patience or in the prosperities of this world or in poverty.

Another mode of relation is signified in the twigs of prudence by reason of the power, the object and the act, for if the fortificative exists, then the fortifiable and the act of fortifying must also exist, and vice-versa. And the same with relation that exists through identity and concordance.

The action and passion of virtue

In temperance, virtue is active through form and passive through matter. And passion is felt before action because the passion is felt in the hunger of the appetitive power clamouring for food, and then comes form which disposes the matter in the habit of virtue. Thus, when people exercise temperance, they have passion which is a passive virtue with which the active virtue operates or acts. Nonetheless, one who has great temperance loves the operation of virtue so much that the passive virtue does not compel him to feel passion according to the form of reason that his will has obtained from the sensible and passible quality; similarly, when fire moves earth to its natural instinct then water does not give it much passion.

The habit of virtue

The virtue of faith is a habit in which the intellect is habituated and clothed so that it can believe true things about God and his works when it does not understand them through arguments but in a merely positive way. These positions are likenesses of necessary reasons that arise through the force of argument. Faith is a virtuous habit because virtuous and admirable works are done through faith, indeed, attaining the truths of things without necessary reasons is a most admirable thing. Consequently, some say that faith is not a natural habit, but a gift of grace infused by God who gives it because people need it, and because human nature cannot supply this need, for if it could supply it, then faith would be a natural habit and necessary proofs would be superfluous.

The situation of virtue

Hope is a virtue situated in goodness, greatness and other likenesses of prime real beings. Just as a body is really situated in the elemental, vegetal and sensual trees, so is hope a likeness situated in many likenesses, for just as the body has one situation through the circular figure, another through the triangle, another through the things below it and another through the things above it, and likewise with the other directions, so is hope situated in one way through goodness, in another way through greatness and so forth. The same applies to the situation that hope has in the other virtues, given that some virtues are situated in other virtues, for instance, hope is situated in justice, for there is great justice in people who have more hope in God than in money, possessions and friends. And the same with prudence, given that it is wise to have hope in God. And the same with other situations of the virtues that you can know through what was said about the situation of hope.

The time of virtue

Charity is a virtue existing in time for it arises in time, it can be present at one time but not at another time, and it can be greater at one time than at another time. The existence that charity has in time is appropriated to it by the real nature of time and not by the nature of charity, given that charity is not made of real things, but it is a likeness of real things that are lovable and loving. And time, which is a real form, is corporeal in nature, just as an accident is of the nature of substance and though it is not of the essence of substance, it is a nature through which substance can exist, for instance, charity can be implemented and multiplied or deprived in time, but without time it cannot be implemented, multiplied or deprived just as substance cannot be quantified without quantity, nor can it be qualified without quality, nor can it be coloured without colour.

The locus of virtue

Holiness is a virtue that is spiritually located in spiritual justice, in prudence and in the other virtues which are spiritual likenesses of real virtues located in real corporeal loci. The

virtues cannot exist without a locus, nor can they be in one place at one time and in another place at another time without a locus. Just as a crystal accidentally captures the colour of gold when it is placed on top of some gold, so do holiness and the virtues of which it consists capture the likeness of locus inasmuch as they exist in subjects that are located in loci. Thus, just as a tunic moves from one locus to another as it is carried along by the movement of the man wearing it, so does holiness accidentally move from place to place, carried by the movement of the holy person wearing the habit of holiness. A coat does not move from place to place under its own power, nor does holiness transit by reason of its own nature through the middle between the beginning and the end; and thus its movement indicates the movement of separate substances that move from place to place though they are not contained in any locus in the circular, triangular and square figures, nor are they contained in the directions of space.

The flowers of virtue

The flowers of virtue are the merits that people acquire through the virtues they have, and as the virtues are diverse, so are the flowers diverse and distinct. Knowledge of the moral tree is most necessary, and this is why we speak at great length about this tree. Nonetheless, we are not expounding it at length, on the contrary, we are being brief by giving just the information needed to provide material for a preacher to use by applying the conditions that we set out for the moral tree. Now, we want to discuss the flowers proper to the virtues.

The flower of justice

The flower of justice is the merit that comes from remembering, understanding and loving a judgment that is remembered, understood, loved, bonified - and likewise qualified by the other acts of the justified roots - to produce an act of judging and to clothe the roots in the habit of justice. Thus, the flower of justice lives when justice is remembered, understood, loved, bonified, magnified and when it justifies the habits of the other virtues, whereas the privation of the flower of justice indicates the contrary.

The flower of prudence

The flower of prudence is the merit earned through discretion by people who, when they meet with good and with evil, know how to find ways to choose what is good and reject what is bad, with help from the branches of the sensual, imaginal and rational trees. Thus, wise people seek advice and they give the will and the intellect enough time for deliberation before choosing between lovabilities or detestabilities and before making judgments, while memory remembers the assistance available from the branches of the trees that we discussed earlier. Therefore, they are called wise and discreet in all their works, and they achieve their desired end.

The flower of fortitude

The flower of fortitude is the merit that comes from the fortified acts of remembering, understanding and loving which arise from the fortified acts of bonifying, magnifying etc. Its figure is the act of fortifying, which is the flower of fortitude in which appear the energies that are clothed with it. Highly courageous people are strong on account of this flower and when they are tempted to do something unlawful, the flower fortifies goodness against evil, for it lives on the act of bonifying just as a lamp lives on its oil. And when they are tempted to do something against the other flowers, they fortify them against their contraries. Therefore, strongly courageous people are armed with many spiritual and moral flowers with which they defeat sensual temptations.

The flower of temperance

The flower of temperance is the merit of its act through which the acts of the other virtues are tempered, as when a judge has moderate expressions in his judgment, he is temperate in food and drink, in his studies and in his expenses, and likewise with other things similar to these. This flower stands in the middle of the locus of temperance so it can be stronger and have a better knowledge of the beginning and the end and so it can have major concordance with the other flowers; and when it moves out of the middle locus and approaches one of the extremes, it becomes infirm and disposed to corruption.

The flower of faith

The flower of faith is the merit of the act that it has when it believes true things and lives on the truth of beings with the help of the flowers of the other virtues, such as the flower of justice, for it is just to believe true things when they cannot be understood. And it is difficult to believe them and not to understand them. And this vigour, which is the flower of fortitude, irrigates the flower of faith to make it strong against unbelief and to enable the other flowers to be strong in it.

The flower of hope

The flower of hope is the merit earned by hoping for lawful things according to justice and mercy; it is sustained with the other flowers, for it is just to hope in God who makes true judgments of the people who serve him and who honour him with all their might. It is fair that God should help those who are working for him. And it is just that God should forgive those who do penance for the sins they have committed, who have contrition and who make satisfaction, and it is just that God should forgive those who place their hope in him.

The flower of charity

The flower of charity is the merit earned through loving lovable things, this loving is clothed with the flowers of the other virtues while it also clothes their amabilities with itself. For instance: charity's act of loving is just through justice, discreet or prudent through prudence, strong through fortitude, moderated by temperance; this loving clothes the flower of justice inasmuch as it causes it to be loved, and the same with the other acts of the flowers.

Following what was said about the flowers of the primary virtues, you can obtain knowledge of the subsequent flowers that descend from the primary ones. For instance, the flower of holiness is merit that sanctifies the other flowers and purifies them of sin.

The fruit of the moral tree

The fruit of the moral tree has two modes of existence. In one way, it exists as the reward of the flowers. In the other way, it exists so that God can be virtuously served and honoured.

The first way is when the reward of justice is earned by judging, the reward of prudence through discretion, the reward of fortitude through fortification, the reward of temperance through tempering, the reward of faith through believing, the reward of hope through hoping and the reward of charity through loving or out of loving.

The rewards of the roots also enter through these modes, for instance the reward of justice enters through bonifying, magnifying and the other acts that clothe and adorn its flower.

The second mode of fruit exists at a higher level, it is loftier and nobler than the first and it is the cause of the first, i.e. moral qualities exist so that God can be served virtuously with virtuous justice, prudence etc. and also with virtuous goodness, magnitude etc. and the same with the virtuous acts of remembering, understanding and loving. Hence, nobody can

attain God by wanting to serve him in a vitiated way, nor does the blessed Lord our God want to accept such service. Here we find out the reason why God has so few servants and why so many people greatly disgrace him inasmuch as they serve him in a vitiated manner, while they believe that they are serving him virtuously in this world. Thus, after their death, they receive none of the rewards they thought they deserved, but instead, they are punished inasmuch as they wanted to serve God in a vitiated way.

The second part of the moral tree

This part deals with the vices, and it has as many divisions as the first part, these divisions are the roots, the trunk, the branches and so on. From the things said in the first part, we can obtain knowledge about this part as contraries are known through their counterparts. Nonetheless, we want to clarify this tree and we now intend to discuss the vices.

The roots of the vices

The four roots of the vices are evil, stupidity, falsity and privation of the end. Related to these four roots are greatness, duration, power, will, delight, difference, concordance, contrariety, the beginning, the middle, the end, majority, equality and minority. Greatness relates to evil inasmuch as evil is great, and it relates to stupidity, which is the opposite of wisdom, inasmuch as stupidity is great, it relates to falsity inasmuch as falsity is great, it relates to the privation of the end inasmuch as the privation is great, so that greatness is perverted into a vice against the virtue that it previously was. Hence, the definition of greatness existing in vice is this: greatness is that through which evil, stupidity, falsity and the privation of the end are great. And here is another definition of greatness: greatness is that through which the duration of evil, stupidity, falsity and privation of the end is great, and greatness thus transitions into vice.

The definition of evil that opposes goodness is this: evil is that on account of which greatness, duration, power, stupidity, will, falsity, delight etc. are bad as the evil of guilt gives its likeness to their likenesses inasmuch as it perverts them into vices and sins. Hence, evil is that by reason of which an evil person does evil, the very being of evil is evil and its privation is good.

In this tree which is about the vices, duration is that by reason of which malice, greatness, power and the other forms are perverted into vice and sin. Thus, duration is evil against goodness, its greatness is evil against virtue and against the other forms.

In this tree, power is that through which the evil of greatness, duration etc. can exist and act. This power is evil and its privation is good, and this is because evil follows from it.

Stupidity is the opposite of wisdom inasmuch as it makes fools of all those who are habituated and clothed with it, as when a stupid man falsely understands beings against their good and true intelligibilities, whose end is intelligible by reason of wisdom. Thus, stupidity is evil and vicious, and its privation is good.

A vicious will is one by reason of which lovable things are detested and things that are clothed in habits of virtue are detested whereas things that are clothed in the habits of vice are loved; such a will is evil and empty of its end.

Vice is the privation of virtue and it arises from the likenesses of units, i.e. from evil and from evil greatness, duration, power etc. Under a vicious habit good forms are perverted into evil forms and into the privation of the end under false likenesses.

Falsity is the habit by reason of which the likenesses of good and virtuous forms are perverted into false likenesses thus making falsehood look like the truth and making the truth look like falsehood.

The enjoyment of vicious habits is that in which the vices repose. Thus, evil men enjoy doing evil and they are distressed by the good that good people do.

The difference between one vice and another is evil, it is a confusion of goodness, greatness and of the other forms that are clothed in virtue. Therefore, evil people have a confused intellect and a confused will, and they love darkness more than they love light.

The concordance between one vice and another is evil, and its privation is good. Thus, an evil signification arises from good concordance that is against good contrariety. Consequently, through such a vicious concordance many vices convene together in one and in many evils.

Evil contrariety is that which is against good ends and good concordances. Therefore, it is evil and its privation is good.

An evil principle is one that comes before many evil principles, it is general to many principles and its being arises from the privation of the good natural principle which is general to good principles. In this evil general principle, evil principles initiate particular evils inasmuch as people are disposed to do evil, inasmuch as man was created from nothing, and nothingness has no natural good of any kind, for if it did, then being would be non-being, which is impossible and contradictory. Here we can know the principles of sin, where sin arises, from what and through what it arises and why man has freedom to do good and evil, for this freedom that man has to commit sin is not a creature but it arises from the nature of nothingness inasmuch as people incline through it to the general principle from which they come, i.e. non-being or nothingness. And inasmuch as they have being and as they have been created for doing good, people have a natural inclination to do good with their created freedom, through which they initiate good actions against evil actions. This part is very useful to know and very difficult to understand for people of little knowledge and especially so for those who are vicious and opposed to good principles.

A vicious means is the privation of a virtuous means; it is a subject in which the privation of the end influences the beginning with its likeness and the beginning sends its evil likeness back to the privation of the end. In this flux and reflux of influence, the prime forms are perverted into vices and into evil likenesses from which great durable evils can follow and rise up against the natural instincts and appetites of the good forms.

The privation of the end is a void and it is an evacuation of the good middle and of the good beginning, therefore the privation of the end is evil, and under its evil habit good forms are perverted into sins and into evil forms when they are voided of their good natural beginnings and middles. Thus, in Hell, good natural forms are void of the good natural ends to which good natural beginnings and middles relate, they are habituated with vicious accidental beginnings and middles and they never attain the end that they should normally attain in the natural course of things.

The punishment that the damned will suffer through the privation of their natural end is something that nobody can express or describe. We intend to say more about this punishment in the eviternal tree,

Vicious majority is the major imperfection that relates to non-being and that makes its contrary, which is minority, convene with being. Minority naturally has concordance with non-being. Here by reason of the likeness of non-being and of the likeness of being, we can know which forms are contrary likenesses of being and of non-being. As people become more evil, they develop more concordance with non-being than do people who are not as evil and who comparatively have some concordance with being. Here we can know that majority is evil in the privation of the end, in stupidity and in falsity, and the infidels exist in this majority under the habit of stupidity, as also do wealthy and avaricious Christians who allow common goods to remain idle and deprived of their end to the detriment of the poor.

The equality between one evil and another is the privation of equality between one good thing and another. Therefore, avaricious people are worthy of great punishment. And the more avaricious they are, the greater is the punishment they deserve because they multiply the equality between one evil and another and they deprive the end for which their wealth was

created. This privation of the end is very evil as many great evils convene in it against the end of goodness and against the end of its greatness, its duration, its power, its natural instinct and appetite.

A vicious minority is the privation of a virtuous minority which has concordance with non-being; here we can know a mode by reason of which we could have knowledge of the quiddity of virtue and the quiddity of vice. This knowledge is very useful to those who want to be habituated with the virtues and who want to avoid the vices and their habits.

We discussed the roots of vice along with their definitions through which you can know them and the way in which they stand under four vicious habits, namely the habits of evil, stupidity, falsity and the privation of the end. Under these four habits there stand the other habits of the other roots which relate to their species, just as the matter of a wild olive tree relates to and converts itself into the matter of the olive branch grafted on it. The trunk of the vicious tree is composed of these four forms which exist above the lower forms on which they live.

The trunk of the tree of vice

The trunk of this tree is made of the likenesses of what are called its roots, it is a common state of general confusion and a source in which the vices lie in a potential state. The natural agent draws these vices from their potential state and brings them into act and into habit as when Martin, a vicious man, draws forth his evil along with the greatness of his evil from this trunk. And the same with his stupidity and the power he has to be stupid, and likewise with the duration of his perseverance in evil, in stupidity, in falsity and in the privation of the end of virtue, whose trunk is contrary to the trunk of vice.

This trunk is invisible because it is made of the likenesses of the sins that constitute it. It contains multitudes of evils and in it, people can find occasions to multiply and increase their sins, given that specific forms can be multiplied from general forms. Minority is a part of the trunk, and consequently, sinners can diminish their sins and they can also augment them because majority is another part of the trunk; and because the privation of the end is a part of the trunk, sinners can deprive their sins, and they can do this with power, which is also a part of the trunk. Nonetheless, with God's help, they can stand against the power of the trunk, and they can do this with contrariety, which is a part of the trunk in which the concordance of the virtues morally disposed in potentiality is present just as coldness is naturally present in heated water. This passage clarifies how a sinner has the power to give rise to virtue by reason of the contrariety which is against vice, although he needs God's help without which a sinner cannot get out of his sin because he is incarcerated in the prison of justice. It is most useful to know this passage.

The branches of the tree of vices

The main branches of this tree are gluttony, avarice, lust, conceit, acidity, envy and wrath. These seven branches are habits beneath which lie the forms that constitute the trunk. We propose to give definitions of them so as to make them better known.

Gluttony

Gluttony is the sin which deprives itself of abstinence and temperance more than any other sin does. It is the most lethal of the vices, for it can cause more human mortality than any other vice can.

Gluttony very often makes people ill, given that excessive eating or drinking destroys one's digestion and one's natural appetite which is normally enjoyable to the vegetal tree. Therefore, fathers and mothers who love their children's lives should not nourish them with a wide variety of delicacies because indulgence in such delights of taste can make one prone to

gluttony which is harmful to life and to wealth, and they can make a glutton prone to idleness, intellectually dense and inclined to larceny when his wealth has been squandered on excessive eating or drinking, or on delicacies that are more expensive than other foods, such as chicken, partridge, large fish and other foods that cost more than beef or sardines do.

Avarice

Avarice is the vice that is more contrary to the ultimate purpose of temporal goods than is any other vice. Through avarice, money lies idle in the treasure chests of every avaricious person, wheat lies idle in granaries etc. An avaricious man has no hope inasmuch as he puts all his trust in his money, nor does his appetite have any satisfaction inasmuch as a miser does not eat healthy food that is digestible and enjoyable to the appetitive power. Thus, the avaricious man is against the very elemental tree from which his coins are produced. And the same with the contrariety that he has against the vegetal tree, inasmuch as he is against the savours and enjoyments in which nature takes delight. He is also against the sensual tree inasmuch as the avaricious man dresses poorly, sleeps in a useless bed and laboriously goes through all kinds of trouble. And likewise with other things similar to these, as was the case of the avaricious man who at the time of his death did not care to make satisfaction for the sins he had committed against generosity, against truth and against the purpose of wealth.

Lust

Lust is the vice that destroys the order of carnal copulation inasmuch as it makes it deviate from its intended purpose. The purpose of carnal copulation is to restore and multiply the human species into many humans. However, lust makes one forget this purpose and makes one remember enjoyments of the flesh that are against the course of nature and that we dare not mention in writing or in speech due to their great vileness. Vile are the ones who live under such habits clothed with such enjoyments, and they are worthy of great punishment.

Lust is harmful to the health, for the pleasures it gives destroy the vegetal tree. And lust scatters the wealth that lechers gather and spend as they dispose acts of envy, deceit, betrayal and many other evils to bring them into act. We have had experience of many great evils brought by women upon lustful men and through them upon many other people.

Conceit

Conceit is the vice that makes people desire to possess honours that they do not deserve to have. Conceit makes one forget the minor natural properties from which man proceeds whereas it makes one remember only the major properties given by God under the condition that man should be humble and that he should wear the habits of virtue with which he should honour God and his neighbour.

Thus, conceited people do not want to have anything to do with their peers, nor do they want to love others, and they commit certain acts that cause humble people remain enslaved due to their weakened position. Conceited people covet the goods of humble people who have ascended with humility to the perfections that God gives to them. Thus, conceited people are envious, they are clothed in the habit of acidity and they readily speak evil and irate words when they are denied honour in matters of higher importance, and they also behave in this way when their conceit drags them down to consider the pettiest of matters, but such matters are trodden underfoot by the humble people who ascend with humility to the loftier positions from which the conceited people fall. Consequently, conceit gives rise to wars, labour, ire, sadness, many varieties of impoverishment along with many other evils that it would be long to describe, and there is no need to discuss them here because we know them by experience.

Accidy

Accidy is the vice that makes people lazy in doing good, pleased at the sight of the distress of others and grieved at the sight of the prosperity of others. Accidy is a vice that many people have without realizing it, and such people do not believe that they are in mortal sin. This vice is more secretive than the other vices, and many are those who lose their souls through accidy even though they believe that they are saved. This is why accidy is a very dangerous sin that holds great sway in this world.

Accidy is against charity and against the natural brotherhood of man, it is a means through which natural goods are impeded from attaining their natural ends because they cannot get past the obstacle of accidy. Thus, accidy makes people lazy and resistant to diligence, to justice and to the other virtues.

Envy

Envy is the vice that is against proper charity and common charity. Envy is against proper charity inasmuch as envious people want to have the goods of others against justice and hope. When they cannot have them, envy makes them consider ways of obtaining them that give rise to betrayals, lies, deceit, larceny and many other evils. Therefore, envy is a very serious sin inasmuch as it causes people to have evil desires for goods that belong to others.

Envy is against common charity, i.e. against God's charity that gives goods in common to everyone, just as fire gives its heat in common to the plants in which it rules as well as to the plants in which the other elements rule. Envy is against common charity, against brotherhood and against the natural sharing of goods so that envious people do not go after general goods, but they go after the specific goods that they want to obtain by attacking their neighbours.

Ire

Ire is an excessive movement of the will and it comes with sadness through which the will desires the passion of good beings and the action of evil beings so that the good can be destroyed.

Ire destroys the truths sought by the intellect and leaves it in darkness by destroying the light with which the intellect could seek them out. Ire also destroys the functioning of memory, so that irate people do not know what they are doing and they act haphazardly against natural instincts and appetites, and after this kind of misbehaviour, they remember nothing of their errors and transgressions, nor do they remember how they committed them.

This is why irate people should be kept tied up until they subdue their fury, until they recover the light on the paths of their intellect and memory and until they dispel the darkness through which irate people wander haphazardly and without discretion, so that they are worse than beasts because beasts are motivated to do what they do by their imagination and their natural instincts and appetites.

There is no sin as dangerous as the sin of ire because ire binds the hands and feet of contrition, of conscience, of patience, of abstinence and of the other virtues so that they cannot come forward to intervene. This is why ire is against being and in concordance with non-being inasmuch as it inclines good things that are worthy of being toward non-being while it produces into being evils that are not worthy of being produced into being. Thus, an irate man draws no distinction between the destruction of his father, of his son, of his sister, of his brother and of other close blood relatives on the one hand, and the destruction of strangers on the other hand, because he forgives no one, he remits no debts, nor does he consult anyone with reason. Who can ever describe all the evils that come through ire!

Gluttony and avarice

Gluttony and avarice stand in concordance against temperance and generosity. Thus, gluttony disposes material for avarice with which it opposes generosity. For instance: on account of their special desires for food, gluttonous people gather larger than necessary amounts of temporal goods. Avarice works against generosity by hanging on to things that should be given away once sufficient food is provided for all who want to eat. Avarice works against temperance by disposing material for the benefit of gluttony so that the glutton can eat and drink to excess against temperance; and avarice retains many superfluous things that no one could possibly eat or drink in their entirety; counting on all this wealth, the glutton can set his plans on plentiful eating and drinking because he can get more food with the assets that avarice saved up for him.

Gluttony and lust

Gluttony and lust have concordance against chastity and temperance because gluttony makes people eat and drink to excite their lust, so that gluttony sides with the pleasures of lust against temperance and against chastity inasmuch as gluttony disposes material for lust through excessive eating and drinking. Lust also disposes material for gluttony so as to oppose chastity and temperance. Here we see how some vices are concordant with other vices against the virtues, and we can see how the concordance of vices is received in the trunk following the natural properties of the roots, which are the primary unlikenesses of the virtues.

Gluttony and conceit

Gluttony and conceit have concordance against temperance and humility because conceited people like to eat and drink in great quantity inasmuch as they refuse to be slaves of temperance, which gives suffering to its servants so that they can develop humility through which they can rise to earn the merit that comes through suffering. Gluttony makes people conceited against temperance because it does not want temperance to have any obedient subjects.

Gluttony and accidy

Gluttony and accidy have concordance against temperance and diligence because gluttony makes people lazy through excessive eating and drinking; it makes them forget the purpose of the necessities of life, and thus gluttony turns against itself.

Accidy makes people forget the purpose of things and makes them too lazy to provide for food that is necessary for life as required by the natural properties of the vegetal tree. Accidy also makes people forget that temperance is meant to be an instrument for developing a healthy lifestyle.

Gluttony and envy

Gluttony and envy have concordance against temperance and charity because gluttony works against proper and common charity in the sharing of food. It takes wealth away from the poor and hands it over to the rich. Envy works against temperance by increasing the desire for food and drink when envy wants to supply gluttony with the food and drink it craves.

Gluttony and ire

Gluttony and ire have concordance against temperance, abstinence and discretion because gluttony makes people drunk and prone to consent to the impulses of their will, which leave them no time to deliberate and to choose to exercise discretion, abstinence and prudence.

Ire is against temperance and against gluttony: as ire produces sadness and as it does not allow for any consideration of temperate measures, it places the body and the food in a perilous situation wherein temperance has no subject in which it can durably abide, nor does gluttony have a subject in which it can abide when the food runs out and there is nothing left to eat, and health is impaired by a deathly sadness that destroys all appetite for food.

Avarice and lust

Avarice and lust have concordance against chastity and generosity because misers avariciously keep for themselves the things that they should give away. Thus, they are against generosity because they unduly retain goods in their possession, and they are against chastity when avaricious people amass worldly wealth so that they can enjoy lust with beautiful and evil women, who require comparatively more expensive gifts than ugly and evil women do.

Avarice and conceit

Avarice and conceit have concordance against generosity and humility. When avarice amasses worldly wealth, it then prepares material for conceit because conceited people become increasingly prone to conceit as they get wealthier.

When the disposition to conceit comes along with great wealth, then conceit disposes material for avarice against generosity. Some of the wealthy are against generosity precisely because they are wealthy whereas poor people are humble by reason of the same generosity, and the wealthy are humble when they donate their goods to the poor and when humility makes the rich man descend and ascend against conceit and avarice. Things being as they are, a rich man once fell into in a quandary, he did not know whether he should raise his son to be avaricious or to be generous.

Avarice and envy

Avarice and envy have concordance against generosity and charity because envy is against the charity from which generosity arises. And avarice is against charity inasmuch as it is against generosity, which is an instrument of charity.

Avarice and ire

Avarice and ire are against generosity and abstinence because avarice, inasmuch as it is against generosity, prepares material that can arouse the anger of avaricious people when they happen to lose some wealth or when someone advises them to be generous and reprehends them for their avarice. This anger, inasmuch as avarice is its instrument, is against generosity.

Lust and conceit

Lust and conceit have concordance against chastity and humility, for inasmuch as lust is against chastity, it is against the humility whereby people humble themselves by subjecting themselves to chastity. And inasmuch as conceit is against humility, it is against chastity to which it does not want to be subjected, instead, it loves to feel free to enjoy the pleasures of lust.

Lust and accidy

Lust and accidy have concordance against chastity and diligence because lust is against chastity and it prepares material for accidy by making people lazy so that they do not acquire chastity and are not diligent in resisting lust. And inasmuch as accidy is against diligence, it prepares material for lust by making people lazy in acquiring chastity.

Lust and envy

Lust and envy have concordance against chastity and charity. By making people covet beautiful women, envy prepares material for lust against chastity. And envy makes people desire wealth, which envy prepares as material for lust inasmuch as wealth enables men to have beautiful women. As lust works against chastity, it prepares material for envy to work against the charity that exists between a husband and his beautiful wife when lust makes others desire and covet her. The same happens when lust makes Peter covet the wealth of the husband so that Peter, who is also envious, can use it to satisfy his lust.

Lust and ire

Lust and ire have concordance against chastity and abstinence because lust, inasmuch as it is against chastity, moves the lustful will of Peter to ire when he cannot have a woman to enjoy lust with. And ire, inasmuch as it is against abstinence, helps lust against chastity, and lustful Peter cannot have access to chastity through willing deliberation by reason of the sudden movement of anger against chastity.

Conceit and accidy

Conceit and accidy have concordance against humility and diligence. Given that conceit is against humility, it is also against diligence, which is acquired through humility, and inasmuch as accidy is against diligence, it is against humility, which is acquired through diligence.

Conceit and envy

Conceit and envy have concordance against humility and charity. Inasmuch as conceit is against humility, it is also against charity, which has concordance with humility. And inasmuch as envy is against charity, it is also against humility, which has concordance with charity.

Conceit and ire

Conceit and ire have concordance against humility and abstinence. Inasmuch as conceit is against humility, it is against deliberation on abstinence, which obtains deliberation in a humble and patient will, and likewise in a humble intellect and memory. And inasmuch as ire is against abstinence, it is against humility, which is acquired through abstinence against ire.

Accidy and envy

Accidy and envy have concordance against diligence and charity. Given that accidy is against diligence, it prepares material for envy through laziness when lazy Peter desires to obtain Martin's wealth, and he covets this wealth with laziness because he does not want to work for it. And inasmuch as envy is against charity, it is against diligence in earning wealth.

Accidy and ire

Accidy and ire have concordance against diligence and abstinence; inasmuch as accidy is against diligence, it has concordance with ire against abstinence, which cannot be obtained without diligence of memory, intellect and will. And inasmuch as ire is against abstinence, it has concordance with accidy as it prepares material for laziness, which has concordance with the privation of diligence.

Envy and ire

Envy and ire have concordance against charity and abstinence and inasmuch as envy is against charity it is against abstinence, And inasmuch as ire is against abstinence, it is against charity with which abstinence is earned.

We discussed the principal vices and we combined them with each other so that the ones can be known through the others. Now we propose to discuss some other vices which are resultants of the primary ones. First, let us discuss injury.

The resultant vices

1 - Injury

Injury is the vice that is against justice per se. It is against justice inasmuch as it has concordance with the vices, which work together with conceit against justice because it takes conceit to contradict justice which is so lofty in goodness, greatness, fortitude and wisdom, whereas in conceit there is no goodness at all, instead, conceit utterly defiles anybody who wears its habit.

2 - Indiscretion

Indiscretion is a vice that is against prudence inasmuch as it is the privation of prudence. It is against prudence with the help of laziness and ire, because laziness makes men indiscreet inasmuch as they do not want to inquire into the truth of things. In addition, ire obscures their intellect and turns them into idiots incapable of exercising the habit of prudence.

3 - Faintheartedness

Faintheartedness works against fortitude by allowing contrariety grow to major proportions. It stands against fortitude with desperation so that the fainthearted draw no strength from the hope that strengthens the courage of those who trust in God's power, goodness, faithfulness, and in the truth on which these virtues rest. Here we see a vice that cannot by itself defeat a virtue, and that joins in an alliance with other vices against this one virtue. Therefore, when many vices rise up together against one virtue, then virtuous people bring many other virtues into an alliance with this virtue so that together they can repel many vices.

4 - Intemperance

Intemperance is that which opposes gluttony to temperance and weakness to fortitude. Gluttony fortifies weakness when the prime natures of the sensitive power imagine pleasurable sense objects to the extent that fortitude is defeated by its opposite and by the help that gluttony gives to weakness. Consequently, wise persons mortify the imaginings that excite the pleasures of sense by forgetting such pleasures and by remembering other pleasures that come to virtuous persons through their consideration of the virtues so much so that gluttony cannot help weakness but instead, it is defeated by fortitude.

5 - Infidelity

Infidelity is that which works against faith by using false likenesses that seem to be true according to the course of nature; and it can do this because of the privation of remembering that does not remember the works performed by God above the course of nature to make his great power better remembered, understood and loved so that people can have greater hope in him. Therefore, when wise persons are tempted by infidelity, let them

remember the things that God has done, such as creating the world and the first man, and the miracles that God has performed in the past and is still performing now to fortify their faith; and let them also consider that God can do more than the intellect can understand.

6 - Despair

Despair is that which is against hope, which it opposes with memory when memory remembers the magnitude of sin and the magnitude of justice, while forgetting the magnitude of mercy and compassion. Therefore, wise people, when they come up against such opposition, remember the equality between God's justice and his mercy. They have hope against despair and they have a fear of God's justice, and with this fear they honour him with humility, contrition and satisfaction; and then, justice helps hope against despair and is in concordance with mercy.

7 - Cruelty

Cruelty is that which opposes charity with avarice and with conceit so much so that charity cannot defend itself against its foes until it gets help from the opponents of its foes. When humility and generosity come forward to help charity against cruelty: humility opposes conceit and generosity opposes avarice. Given that charity, humility and generosity have concordance with being, whereas conceit, cruelty and avarice have concordance with non-being, it follows that cruelty, conceit and avarice cannot stand against charity, generosity and humility.

8 - Betrayal

Betrayal is a vice that is against fidelity, and people betray each other in many ways. One way is when people violate fidelity through lust; another way is when people violate fidelity through avarice. Therefore, wise and law-abiding people cooperate with lawfulness in its diverse modes, as they do when they help lawfulness fight against lust with chastity; but when they do not know the right methods, their fidelity remains helpless against betrayal, as when someone erroneously wants to summon the help of chastity and fidelity against a betrayal motivated by avarice.

9 - Homicide

Homicide is the vice that has more modes of expression than any other vice has; it can be motivated by envy, conceit, ire, lust and by many other vices. Therefore, when discreet persons are tempted to commit homicide they consider the ways in which people are tempted by vices and they get help from the contraries of the vices. A man was deceived when he wanted to mortify the temptation of homicide with the fear of justice and not with charity toward his fellow man, which is stronger against avarice than the fear of death; and he committed a murder that he would not have committed had he summoned up help from charity.

10 - Larceny

Larceny is the vice that is due more to gluttony than to any other vice. Therefore, temperance is more contrary to larceny than any other virtue is. Thus, someone was mistaken because he did not know how to get help against the temptation to steal, against which he wanted to get help from fidelity and not from temperance.

11 - Mendacity

Mendacity is the vice that is the most greatly opposed by truth and modesty. Someone was deceived because he wanted to mortify mendacity with justice more than with truth and modesty; thus, he lied by speaking false words, and when he had finished lying, then truth and modesty aroused his conscience more powerfully than justice did. Then he knew that truth and modesty were more contrary to mendacity than was justice all by itself. Consequently, he adopted a method: when he wanted to lie he would consider truth and modesty before considering justice or any other virtue.

12 - Slander

Slander is the vice whose chief opponents are goodness and charity. Thus, a discreet person considered faith and charity when he wanted to speak evil of someone; and through this consideration, goodness deprived the will of malice and so did charity, and the will was converted to blessing from cursing which is mainly motivated by malice and cruelty.

13 - Impatience

Impatience uses conceit and ire against patience; conversely, patience uses abstinence and humility against impatience. A battle once broke out in the will between patience and impatience; with the help of God who helped humility and abstinence against conceit and ire, patience defeated the impatience in this man's will.

Indeed, God always helps the virtues and not the vices. Some people claim that it is easier to practice the vices than to practice the virtues. In one sense, they are right in saying this, if we consider the natural properties that humans have through minority and through the roots from which they proceed, namely from non-being and from the infection that they have contracted by reason of original sin. In another sense, they are wrong inasmuch as the things that God helps one to do are easier to do than are the things that get no help from God. This is why people incur guilt when they fail to do good and when they do evil instead of good.

14 - Inconstancy

Inconstancy is a vice that uses indiscretion and faintheartedness against constancy, whereas constancy stands with prudence and fortitude against inconstancy. In this way, a battle once broke out between constancy and inconstancy in a man's conscience, and constancy was defeated because accidty helped indiscretion and faintheartedness, while diligence was too slow in arriving.

15 - Impurity

Impurity is a vice that opposes holiness with malice and with greatness of injury, indiscretion, debility, intemperance, unbelief, desperation and cruelty. Conversely, holiness resists impurity by making an alliance with goodness and magnitude of justice, prudence, fortitude, temperance, faith, hope and charity. Thus, holiness and impurity once fought a battle in the free will of a man, and holiness was defeated because gluttony, avarice, lust, conceit, accidty, envy and ire arrived with reinforcements.

16 - Falsity

Falsity is a vice that stands with hypocrisy and with simony against fidelity; and conversely, fidelity stands with truth against falsity. Thus, when a battle broke out in a man's free will, falsity was defeated by fidelity because fidelity could do more with truth than falsity could do with hypocrisy and simony. But when a certain prelate was reprehended for

hypocrisy and for practicing simony, he was defeated by falsity and he dismissed the accusations of hypocrisy and simony made against him.

17 - Laziness

Laziness stands with usury against laziness; and conversely, diligence stands with trade against laziness. This is because usurers are reprehended for their usurious practices and it is written that usury is a sin because there should be no laziness stopping the people from earning the goods that are necessary for life and that have to be earned through diligence and trade.

18 - Discourtesy

Discourtesy stands with gluttony, avarice and conceit against courtesy; and conversely, courtesy stands with modesty against discourtesy. In this context, a battle broke out between courtesy and discourtesy, and courtesy won because it was stronger in its alliance with modesty than was discourtesy in its alliance with gluttony, avarice, lust and conceit.

Nonetheless, modesty has to be great because one little virtue cannot do anything against many vices. This is why a sinner, when reprehended, excused himself and said that he was tempted into error by many vices, and that he had gotten no help from as much as one little virtue, which was defeated because it was so small. But this one virtue would have won the battle had it been great.

19 - Disobedience

Disobedience is the contrary of obedience and they were once confronted in battle in a religious man. Obedience was armed with patience, abstinence and humility, whereas disobedience was armed with impatience, ire and conceit. Obedience was defeated because ire annihilated the habit of prudence, and obedience was defeated through this deprivation, because if prudence had been present at this battle, then obedience would have been able to deliberate and to sufficiently consider patience, abstinence and humility.

The twigs of the vices

The twigs of gluttony consist of active appetitivity, passive appetibility and of the mean between both, which is the act of wanting; and these are its three principal members in which the generation of its habit proceeds along with the privation of the habit of temperance, which becomes corrupted in the twigs wherein proceeds the renovation of many sins existing under the habit of gluttony sustained in the habits of its twigs and members.

The twigs of avarice and of the other vices can be considered in the context of what we said about the twigs of gluttony and about the twigs of the other trees. As we want to avoid prolixity, we leave it up to the intellect exercised in this science to provide the knowledge that can be obtained about the twigs of the other vices.

The leaves of the vices

The leaves of the vices are likenesses of real accidents and these likenesses are against the likenesses of real accidents, which are clothed in the virtues. Because these leaves are difficult to understand, we intend to provide a clear knowledge of them, and we will deal with every one of them.

The quantity of vice

Vice is determined in quantity, for if it were not determined in quantity, all vices would be equal and they would be as great in the beginning as in the middle and in the end,

nor would there be any difference between venial and mortal sin, which is impossible. Therefore, vice is determined in quantity and the quantity is a likeness extended continuously through the nature of the elemental, vegetal, sensitive, imaginal and rational trees. And this quantity is discrete inasmuch as the trees are distinct.

For instance, when lustful Peter imagines the pleasures of lust with his imagination, then his flesh, which is his instrument, swells up. And in this swelling, fire puts heat and extension into length, width and depth. And the vegetative power introduces enjoyment, all the more so when the imagination is greater. The sensitive power introduces the act of sensing, the imagination introduces the act of imagining, the will introduces the act of desiring, memory introduces the act of remembering and the intellect introduces the act of understanding. Every one of these powers multiplies its acts and its operations in this swelling movement.

Thus, the habit of lust must necessarily be a reason for operations done in quantity. This quantity cannot be seen or touched because it is a likeness of the movement of the flesh, and it does not belong to its essence, but it is an accidental figure of it, just as the square figure of a man is a likeness of his form. And this likeness of quantity that is due to the habit of lust comes from potentiality into act through the agent when it draws it from the disposition of matter (in which it stands in potentiality) through the natural agent and through its nature, in the same way that a nail exists in potentiality in a piece of iron through the disposition of the iron and through the power of the smith who extracts from this piece the shape of a nail, which is a quantified thing.

However, there is a difference because the figure of the nail is a creature inasmuch as it is placed in the disposition of the iron, and it is not a creature inasmuch as it is placed there by an artificial agent. The quantity of lust is not a creature in the potentiality of a lustful man, nor is its extended movement clothed in the habit of lust. Through the imaginative, sensitive, vegetative and elementative powers lust is natural, and its quantity is a creature. Here we can know that the quantity of lust belongs to the rational part of the subject and not to the corporeal part. Therefore, irrational animals have no lust because they have no rational mind.

The quality of vice

Peter's avarice is qualified by malice, by magnitude, and also by the other forms. The quality of avarice is a likeness and an impression of the habit of avarice, while the will is clothed in the likeness of avarice which it reproduces. The intellect reproduces a fantastic species in the species of quality inasmuch as it understands a qualified object; and memory does likewise. Thus, the habit of avarice is sustained by the qualities of the acts of all the three powers which move the imaginative power to imagine things that are subjected to avarice.

The relation of vice

The relation of vice is as follows: if there is gluttony, then there must be a glutton, without whom there can be no gluttony, and conversely. Relation is present in the branches of this tree and it is signified in its twigs, as when the will has a desire to eat that is contrary to temperance, and in this desire there is a relation between the power which desires and the desired thing. And this relation is a habit clothed in gluttony that despoils the will of its habit of temperance inasmuch as it takes control of the relation with which temperance is clothed.

The action and passion of vice

Action and passion are present in vice, for instance in wrath, because the will is an active power that moves the elementative power to heat things up when the will uses the imaginative power to heat up the vegetative and sensitive powers, so much so that an angry man feels passion through his sensitive power, and his will is saddened by this passion. Here

we know that the will has matter which is naturally and substantially proper to its essential form that moves it to sadness and passion along with the vegetative, sensitive, imaginative and elementative powers, which are the will's instruments for this movement of action and passion because they are joined to the will. Thus, we can know that an irate and saddened will, inasmuch as it is a form, holds in potentiality a supply of matter disposed to be used by the sinful habit of ire when the will puts on the act of wrath that issues forth from the matter of the will in which the act was already disposed before it arose from it.

The habits of vice

The habits of vice include conceit, accidy and the other vices. A habit of vice is an accidental form and the unlikeness of a habit of virtue. For instance: conceit is the unlikeness of the virtuous habit of humility, and infidelity is the unlikeness of the habit of faith. The habit of conceit goes forth into act through the form of the will which wants to exalt vile things above noble things against justice and charity, and through the matter of the will inasmuch as this exaltation is lovable against justice and charity. Here we see that the habit of conceit comes from unjust amativity and amability, just as the likenesses of the eyes, the nose, the mouth and of the other parts of a face appear in a mirror disposed to receive the likenesses which the real parts of the face imprint in it, just as a seal imprints its letters in wax, which are waxen similitudes of the letters on the seal. Here we know how real beings reproduce their likenesses in other substances which are not of their essence as in wax, which is not of the essence of the seal. Thus, the unjust amativity and amability (which are real parts of the will) reproduce their likenesses in the unlikenesses of justice that grow irate and exist in injury clothed with conceit, because the will wants to have noble things subjected to vile, or less noble things.

The situation of vice

Situation is the reason why one likeness is situated in another in the habit of virtue, and it is also the reason why one likeness is situated in another in the habit of vice. The habit of accidy makes the will lazy in doing good, desirous of evil and attentive to this desire. Thus, the operation of accidy is situated in laziness against goodness and in diligence for doing evil. Likewise, the intellect and memory have their operations situated in the habit of accidy which is made of the unlikenesses of goodness, greatness etc. Here we know how the habit of vice is situated in a vicious situation clothed in a vicious habit wherein one vice arises from another, so that vicious habits arise from vicious situations and vicious situations arise from vicious habits. Here we can obtain great knowledge of moral philosophy.

The time of vice

Time, inasmuch as it is a real being, does not exist in a vicious habit, but inasmuch as vicious habits exist in time, they signify the likenesses of time. For instance, envious Peter may desire his neighbour's wife at one time, his neighbour's vineyard at another time, and his horse at another time, and thus time is subject to the habit of envy which is general to many particulars existing at different times; this does not mean that time is a universal in itself, but it means that it is a subject disposed to many works that Peter cannot do all at the same time, just as the vegetative power cannot at one and the same time compose the species of grapes in a warm and dry complexion and in a cold and dry complexion. Here we know that envy, and also the other habits of sin, are not of the essence of time, but time is their instrument inasmuch as they can be sustained in something else, because they can exist in plurality at different times.

The location of vice

Vice is located in two ways: one way is when it is naturally in a locus, as in a blind man, in a crippled man or in a deaf man, and likewise with other natural vices that have nothing to do with the habit of sin worn by the rational soul. The other way is when it is located in the rational soul, as when the habits of treason or of betrayal or of impatience exist in a spiritual locus, which is the will of an impatient man who is fond of betrayal. This is not a corporeal locus, but a spiritual one, clothed in the habit of vice and located in a locus, namely in an evil will which is evil because it wants evil and which is not good because it does not want good; and the same with the intellect and with memory.

Because these three powers are loci in which vicious habits are present, and because they are in the body joined to the soul, and as the soul is made of three spiritual powers, vicious habits exist accidentally in a corporeal locus, which is the human body that is accidentally habituated to vicious habits because it is located in the soul in which it is entirely extended. Here we can know how the body commits sin by accident inasmuch as it is accidentally habituated to the vicious habits in which the three powers of the soul are clothed. This signifies the resurrection so that the body of Peter who dies in mortal sin can be punished because it acted as, or was an instrument of the soul that sinned in conjunction with the body.

Following the examples we gave of vicious accidents in the said moral vices, we can know about the accidents of venial sins, as when the vicious quantity of the will moves itself to desire the pleasures of the flesh and the will initially resists this appetite inasmuch as quantity does not extend to the middle, nor does it enter into any successive movement that reaches any end. When a point disposed together with another point, a line can be drawn between them, but when the other point is lacking, the line does not issue forth into actuality. Similarly, the principle of carnal appetite arose from the habit of lust, but it did not extend itself because reason and chastity stopped the extension toward the second point when reason refused to consent to this point and hated the principle of the first point, which was venial sin sustained only in the beginning and in only one point which was destroyed by another principle contrary to it and arisen from the habit of chastity with many points extending through the middle from the beginning to the end. This shows us that from the evil of venial sin, there arises good which does not exist in the essence of evil, just as evil does not exist in the essence of good.

The flowers of the vices

The flowers of the vices consist of instances of guilt incurred through sinful habits. For instance, the will commits a sin when it wants to exist under the habit of gluttony, of avarice or of lust, and so forth with the other sins. The flowers are instances of guilt inasmuch as the will incurs guilt when it clothes itself in vicious habits though it could clothe itself in virtuous habits. Hence, just as a heated object follows from the act of heating, so likewise through guilt, or with guilt, there follows an evil fruit of sin, which is the privation of good fruit. Thus, the act of sinning is an evil flower because it is the work of sin just as the act of heating is the work of the calefactive and the calefactible inasmuch as the active power that is the form of fire moves heat, which is active through form and inasmuch as heat is moved as a passive form moved through matter by the active form. Similarly, in the act of sinning, man is the agent who moves the will to sin. And the same with the intellect and with memory and with amativity, which is the form of the will when it moves its matter, which is amability, to sin. Thus, the act of sinning is the flower of the agent and the patient, and from this flower, sin arises, comes forth, is sustained in the will and extended into many habits in which the will is clothed; these habits consist of its act of loving clothed in many sinful ways.

The fruits of the vices

The fruits of the vices come in two ways. In one way they come as a consequence of guilt, i.e. as a punishment imposed by God's justice that punishes sinners by meting out punishment that is evil against goodness, great against real greatness and durable against real duration, and so forth with the other real forms of which man is constituted, against which divine justice deals out punishments in opposition to real and accidental forms, as the sins are great, small and diverse, for instance, corporeal punishment is awarded for corporeal sin, and spiritual punishment is awarded for spiritual sin. For the sin of lust, justice awards the heat of fire and the privation of the will's intention; and for the sin of gluttony, when it desires tasty and savoury things, justice awards distasteful things in the vegetal and sensual trees and in the imagination when it imagines the great quantity of punishment, and in the rational power when it understands that this punishment is eviternal, for then it understands that it has eviternally lost the purpose for which it was created. This end is voided of the beginning and the middle which naturally belong to it, for the intellect has lost the end, and memory and the will have also lost it. This allows us to see how great spiritual punishment is, and that it is even greater than corporeal punishment.

The second way in which the fruits of vice arise is more primordial than the first way. It is good that sin be followed by punishment which is an instrument with which God punishes sinners for their sins, and the punishments they receive are instruments through which the merits of the just are better known, along with the glory that God bestows upon them in body and in spirit. This is why venial sin is a kind of preparation through which a just person moves toward exercising virtue due to the arousal that venial sin brings about when it arouses virtue to stand up to its contrary, just as water in a furnace arouses the coals to greater heat.

Thus, the punishment of sin and guilt constitutes a kind of disposition and example that arouses the just person's intellect to a better knowledge of God's grace, mercy, justice and of the glory it receives from God. However, we do not mean to say that God is an occasion of sin, nor do we mean that injury is an occasion for a man to be injurious; and injury is not an occasion for the prince's good justice, for if it were, it would follow that an opposite would be an occasion for its counterpart, which is impossible.

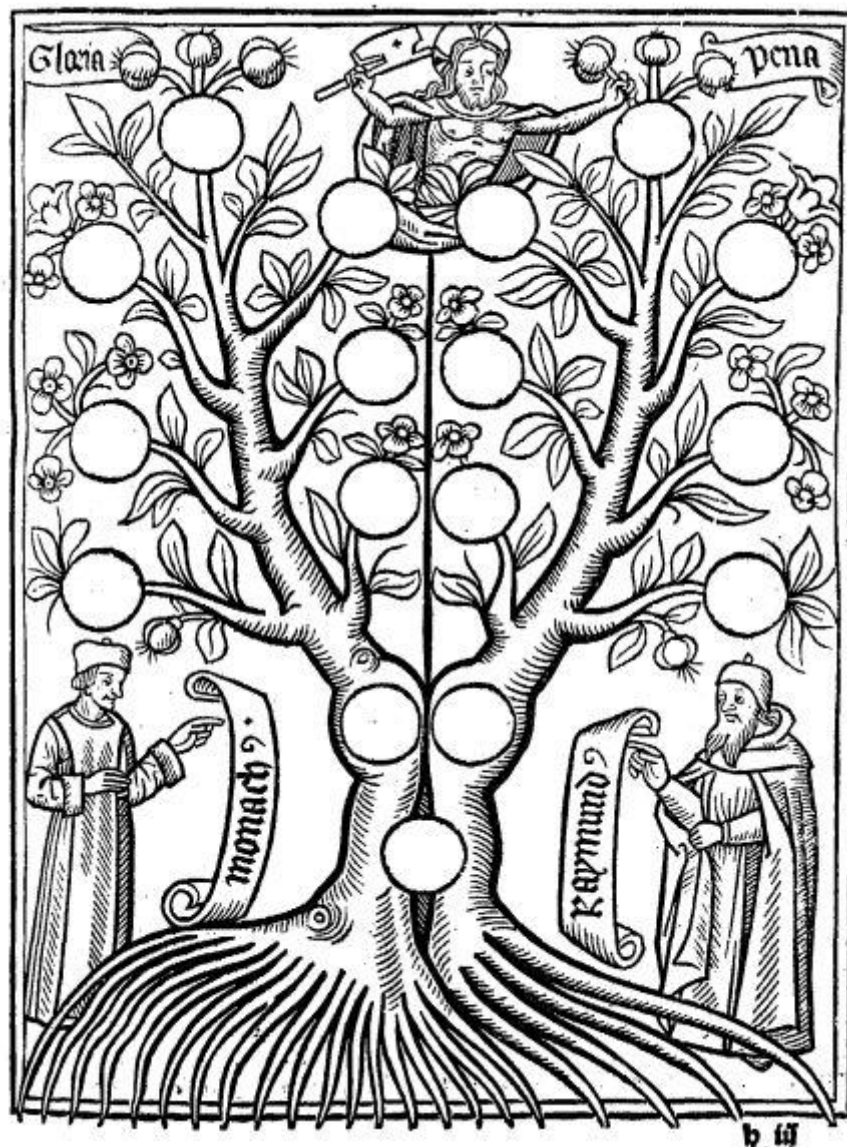
We have discussed the moral tree, this tree is very useful to know and those who preach sermons do very well to follow its process, for it is also good for those who listen to their sermons because such sermons follow the dispositions of the tree in providing knowledge about moral issues, namely what they are, where they come from and where they stand, and in showing how the virtues can be obtained and developed and how the vices can be destroyed.

The Imperial Tree

Summary

The imperial tree has to do with the governance of a republic. Like the other trees, it divides into seven parts, namely the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit.

- The roots are the general principles of this art.
- The trunk is the common governance, or the emperor.
- The branches are barons, officials etc.
- The twigs are the virtues that leaders must have.
- The leaves are the accidents etc.
- The flowers are the decisions of the leader and of his officials.
- The fruit is peace among the people.



About the imperial tree

This tree divides into seven parts, namely the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit. It further divides into two parts, the first of which convenes with the first part of the moral tree, and it is a likeness and impression of this part, just as the letters imprinted in wax are likenesses of the letters in the seal. Hence, in this part, the roots of the first part of the moral tree must correspond to the prime roots of this tree, and the trunk must correspond to the trunk, and so on in sequence up to the fruit. We intend to discuss the first part of this tree and give examples through which the second part can be understood, because the first part of this tree is the emperor or the ruler that opposes the second part of the moral tree. And we need not give any examples of the second part of this tree because the things we will say about its first part, and the things that we said earlier about the second part of the moral tree will inform you and give you a method for peacefully governing the people and the kingdom.

The roots of the imperial tree are instances of goodness, greatness, duration, power, wisdom, will, virtue, truth, glory, concordance, principles, means, ends, majority, equality and minority that all convene together in one community of one goodness, one greatness, one duration, one power and so on in sequence down to minority. This goodness belongs to one common person, as do greatness and the rest, and this person is called the emperor or the leader.

Peter's goodness, Martin's goodness and the goodness of others submit to the leader's or emperor's habit of goodness and the emperor governs them in such a way that the accidental external instances of goodness have concordance with the internal instances of natural corporeal goodness. And the same with the greatness of Peter, Martin and the others. Thus, the emperor, or the leader, is an image of God on earth for governing the people's moral goodness in corporeal matters, as well as all instances of greatness, duration and of other things that concern his people.

Here we know about the honour that belongs to a leader, about the great merit he can expect if he is good and about the servitude in which God places him as he is obliged to reign over many instances of goodness with only his goodness, over many instances of greatness with only his greatness, over many instances of duration with only his duration, over many instances of power with only his power, over many instances of will with only his will...

Just as one shepherd is obliged to lead many sheep, so is the leader obliged to rule over many instances of goodness with his own goodness; thus, his goodness is in servitude and for this reason he must be humble and not conceited.

The leader's principal and common goodness consists of many particular instances of goodness, this goodness is general and free, and by reason of this freedom and generality it must protect itself so as not to decline from good to evil and so as not to have any concordance with the second part of the moral tree. If it declines toward evil and if it has concordance with the second part of the moral tree, it falls from many high degrees to many lower degrees, and it commits injury and sin against the many particular instances of goodness that had elected the leader's goodness, which he is now perverting into vice and malice. His vice is above the particular instances of the goodness of his people, it is a case of vice standing above virtue. Here we can see how great and serious the defects of a bad leader are, for they constitute great and serious matter for producing bad examples, and they are an occasion for God's justice to punish him with perpetual torment.

Vice has such a great concordance with smallness and minority that no real entity convenes with it and it has total concordance with non-being, but virtue, its opposite, has concordance with greatness and with being. Here we know how great the prince's defects, or misdeeds are inasmuch as his vice has neither any real entity nor any concordance with anything real. Moreover, its concordance with smallness and with minority is so great that it

convenes in every way with privation and non-being when it stands above a multitude of instances of great and real goodness and above a multitude of good, great and real durations, and makes the duration of vice persist in power over such a great multitude of powers.

Through his own stupidity and ignorance he tramples on untold wisdom and with his hatefulness he tramples on untold amabilities. Moreover, vice is valued above virtue, falsehood above truth, emptiness above purpose, and so forth. This is just like introducing poison into medicine, darkness into the light and punishment into repose, and likewise with other noxious forms inserted into the good things that work against the things from which evil forms attract the nature of good things and pervert them into evil mores. Indeed, it is most astonishing that any man would want to be a leader, considering all the dire calamities he would have to face

The trunk of the imperial tree

The trunk of the imperial tree is an entity confused in the common governance that signifies the public figure of the leader, and in this governance particular instances of governance of people living in castles, villages and cities are disposed in potentiality, and these governances come into act through the leader if he uses his general goodness, his general greatness and so forth with the other common forms multiplied from the roots of the tree.

Just as a smith is general and his hammer is general for drawing particular shapes out of a piece of iron, which is general to many particular shapes such as the shape of a knife, a sword or a nail, so is a good leader general when he draws into act with his general forms the things that are disposed for the governance of the general trunk and moreover for the matter of every particular instance of governance.

When the leader is bad, his trunk is common to the actual voiding of purpose of the good forms that stand above him, as he makes them deviate from the end for which they exist. It is as if someone had evacuated the act of bonifying from bonificativity and bonificability, and the act of magnifying from magnificativity and magnificability, so that nothing could be bonified or magnified, and as if he had replaced them with evildoing and belittlement so that only spoiled and diminished results could follow.

A good leader is a trunk that is common to many particular trunks and when he fulfills the purpose of the forms subjected to him while also fulfilling his own purpose with the purpose of the forms subjected to him as when someone fills one instance of goodness with many instances of goodness and one instance of greatness with many instances of greatness. Much honour and love are reserved for a leader who is fully equipped in this way. And if the leader drives out many good things with one evil thing and many great things with one small thing, then nobody can imagine or describe his vanity.

Here we are shown how a good leader is the object of many amativities so that he is loved, honoured and praised by many people, and how a bad leader is the object of many odibilities and how he is hated, cursed, dishonoured and disobeyed.

The branches of the imperial tree

- ❖ The imperial tree has ten branches.
- ❖ The first branch consists of magnates and nobles such as barons, counts, dukes, marquis and viscounts.
- ❖ The second branch consists of knights of the same shield.
- ❖ The third branch consists of city governors.
- ❖ The fourth branch consists of counsellors to the emperor.
- ❖ The fifth branch consists of administrators.
- ❖ The sixth branch consists of judges.

- ❖ The seventh branch consists of lawyers.
- ❖ The eighth branch consists of bailiffs and executioners.
- ❖ The ninth branch consists of a discreet confessor.
- ❖ The tenth branch consists of investigators.

All these branches must be habituated and clothed with the first branches of the moral tree.

About barons

A prince needs barons to help him to exercise his rule and to keep possession of his rank of nobility, because the nobility of the prince is conserved in the nobility of his barons, just as one universal is conserved in its many particulars. Therefore, princes are wrong to oppose the nobility of their barons; indeed, by destroying their barons' nobility, they destroy their own nobility. Thus, a prince who has barons under him is nobler than a prince who has none, just as general substance is a genus that stands above the genus of corporeal substance; and this general substance could not stand aloft if corporeal substance could only be a species and not a genus.

Moreover, princes need barons in combat, so that they can have many flags with many men standing in order under each flag, while each flag stands ordered beneath the prince's major flag. Indeed, without the barons, there would be no need for more than one flag in combat, while the prince would have to be capable of adequately ordering and governing his soldiers and his people all by himself. His orders and his rule would necessarily be confused because his wisdom would not be adequate to the task of governing so many particular instances of governance; consequently, he would risk losing his advantages and his honour in combat.

Just as the prince needs his barons, so do the barons need their prince to defend them and to assist them in their needs. Thus, the prince enables each baron to resist some other baron who wants to do him wrong. Consequently, barons would be wrong to oppose their prince and to ask him for privileges and freedoms through which they would acquire power and honour against the prince's power and honour.

Here we understand that according to the order of unity and plurality, there should be only one emperor in the world, ruling over many kings and princes just as one Pope rules over many prelates. However, given that an emperor in our times no longer wields the power that an emperor had when the Roman emperors reigned, we are now faced with the task of establishing equality between one prince and another, or between one city and another, and the empire is divided up into many parts and into many urban communities. Consequently, there are wars and hardships in the world, and there is no power in the world that helps to mitigate the suffering brought about by wars and evil men. And this is because private advantage is valued above public good.

About knights

A prince needs knights for his governance. Men who have horses have the prerogative of wielding more power than men without horses; and because knights have horses and also because of age-old tradition, special honours are bestowed upon knights. Thus, the more power and honour that the knights are granted, the more compliant and cooperative they are with the prince's rule and the more reluctant they are to grumble or to commit illicit acts.

Given that honour naturally gives people a higher rank but vileness reduces people to a lower rank in the moral sense, honour is disposed in degrees so that it is more proper to knights than to city governors, to city governors than to the merchant class and to the merchant class than to the common people among whom there are no higher or lower degrees

of rank inasmuch as castles, towns and cities need their services in the mechanical arts. Therefore, it would be wrong for a prince to fail to observe the time-honoured practice of honouring the status of his knights; indeed, the princes who wrongfully bestow knighthood upon unworthy individuals give knighthood a bad name.

About city governors

City governors are in charge of cities whose privileges they must maintain and preserve. Therefore, city governors are excluded from other functions; they can be neither knights nor merchants nor practitioners of the mechanical arts, for they are the keepers of the city's traditional conventions, but tradesmen of the mechanical arts are at their orders. Thus, city governors are honoured in some ways in which merchants are not honoured, because the former have public responsibilities and they must own horses and sufficient wealth to be able to live from their income and carry out their functions.

About advisors

A prince must have a good council of good persons, and his council must include barons, knights, municipal counsellors, merchants and some persons from among the common people who are informed about the conditions prevailing among the population and in the cities. Likewise, the prince must fear his confessor and heed his advice and the confessor must reprehend the prince if he goes against his good advice.

Just as the people's goodness puts its trust in the prince's goodness while the prince's goodness puts its trust in the people's goodness - and the same applies to wisdom, will and the other forms discussed in the roots of this tree - so does a prince put his trust in his council and he entrusts the council with general goodness along with the other forms that his people have entrusted him with. Therefore, a prince really needs to receive advice that is good through goodness, great through greatness, durable through duration, powerful through power, wise through wisdom, charitable through charity, virtuous through virtue, true through the truth and complete through to the end. This kind of advice ensures the rule of a good prince with good governance, but the contrary kind of advice ensures the rule of an evil prince with evil governance. Thus, princes often lose their principalities and leave their subjects angry, sad and in peril of losing another principality which is eviternal. Indeed, princes are wrong to throw noble, wise, powerful and virtuous persons out of their council and to submit the council to vile and petty advice void of the forms that we discussed. This kind of vile advice infects and darkens of the prince's reign, causing misery and tribulations to the people who are like sheep harassed by wolves and abandoned by their shepherd.

About administrators

A prince needs administrators such as bailiffs, sheriffs, castellans, tax collectors and other indispensable officials, and they must be clothed with the virtues against the vices. Bad administrators can cause a prince to lose his lands and his money, and they can confound his authority. Therefore, people are wrong to want to work as administrators for their own advantage more than for the prince's advantage, because they are thus working against the public good. A prince would be wrong to appoint as an administrator just anyone who asks for such a position, just as a Pope would be wrong to consent to somebody's election as a prelate or as a public figure if this individual asked for such a position or if he practiced simony in order to obtain such a position.

About judges

The prince needs judges for making judgments. These judges must be wise and they must receive their wages from the prince so that they can have more freedom to render

judgments that are true in truth, good in goodness, virtuous in virtue, and so forth with the other forms; for they cannot enjoy this kind of freedom if they accept wages from anyone else. Thus, judges should be paid enough to allow them to live honourably as is fitting for their rank. Just as the prince signifies God on Earth by maintaining peace among the people, so does a judge signify the prince through his judgments, because the judge's honour is the prince's honour, but the corruption of a judge brings disgrace and disrepute to the prince.

About lawyers

A prince needs lawyers who are good, faithful and wise, he should have lawyers in every city under his direction. To keep them honest they must be prohibited from accepting wages from people, and they must not prolong litigation, nor incur expenses for the parties in litigation. A prince really needs such lawyers, and he would be wrong not to have them. But the monk spoke up and said that such lawyers would be too biased in favour of the prince. Raymond replied that a prince was obliged to have such lawyers because all things that had to do with good judgment were instruments of the prince who was the general judge, just as a hammer, tongs and an anvil are tools with which a blacksmith makes good nails, and he should make the nails promptly so that things can come to a good and timely conclusion.

About bailiffs and executioners

A prince needs bailiffs who are enabled to capture individuals accused of crimes and punish them if they are found guilty, and they must serve as emissaries for administrators and judges. These bailiffs, or executioners must accept wages only from the prince so that they can carry out their functions better and more faithfully. Here the prince can consider that it is not proper for him to be conceited, because every bailiff and every executioner represents the prince's person, and given that he is a prince, he must punish evildoers, which obliges him to hire executioners whose functions are not of the noblest variety.

About inspectors

A prince needs inspectors who investigate to see if judges, administrators, lawyers and executioners have done anything against the prince or his people. These investigators must be good, wise and wealthy and they must come from all three strata of society, namely the upper, the middle and the lower classes so that they can better determine the truth and so that the inspectors from each class can on their own launch investigations into all three classes. This procedure is necessary for putting some fear into the judges and other officials. The prince must punish his officials if he finds out that they have failed in their duties or committed an offence, for a prince who refrains from punishing a single official thereby commits injury against many people when the offence is committed against his office, and as he will be accountable to God for these offences, the prince must not be forgiving and indulgent in every case.

About the confessor

A prince needs a good and discreet confessor, who should be a member of a religious order and firmly detached from worldly things; he must be accessible to people who come to see him if the prince is doing something that is clearly unfair, he must inform the prince's conscience and he must enquire to see if the prince has done anything against the interests of his people. Just as a prince must have inspectors who inspect his officials, so must he have an inspector who inspects him as well, and such an inspector is absolutely necessary for the prince and his people.

The twigs of the imperial tree

The twigs of the imperial tree are signified by the twigs of the other trees, especially the twigs of the first part of the moral tree, which they must uphold against the twigs in the second part of this tree. The prince has seven twigs among others, namely justice, love, fear, wisdom, power, honour and freedom. Without these twigs, a prince cannot have good flowers or good leaves, nor can any good fruit be obtained from him.

The prince's justice

The prince's justice is a twig that is general to many instances of justice that are good, great, durable and powerful. Therefore, the prince's justice must be good, great and powerful, his goodness and greatness are signified by the branches of the moral tree, and the prince has to know this signification in order to know how his justice works together with prudence, fortitude and the other virtues. And just as justice is a twig that the prince must have inasmuch as it is general, so likewise must justice be a twig in the prince's subjects so that there be concordance between general justice and particular instances of justice.

The prince's love

Love is a twig that belongs both to the prince and to his subjects. This love can be known by reading the treatise on charity in the moral tree. And the prince must have love, for he must love his people and be loved by his people because love and the beloved are in concordance. Therefore, a prince should nurture his people more strongly with love than with fear, given that it is nobler to love than to fear, because a man can sustain for the sake of love things that he could never sustain on account of fear. Therefore, princes would be wrong to take no consideration of whether they are loved or not, while wanting people to fear them. This fear without love cannot be good, nor can it last, given that fear without love gives great affliction to the human soul. This kind of affliction can turn many people against the prince, people whom he has nurtured with hate against love, injury against justice, treason against fidelity and with many other evils that arise out of fear without love.

Love is nurtured with the lovabilities of lovable things, as for instance with justice, which is naturally lovable along with humility, honesty and the other forms we discussed in the second part of the moral tree. But hatred is nurtured with the opposite, which consists of the detestable forms we discussed in the second part of the moral tree. Therefore, inasmuch as a prince wants to be just, chaste and humble and also have the other virtues, he nurtures his people to love the lovable things in himself and with this nourishment he also nurtures his people to love the lovable things in itself, and with both nourishments of love he nurtures hate for hating hateful things such as injury, conceit, lust and the other vices.

Fear of the prince

Fear is a twig that the prince needs for two reasons: the first and most important reason is that the prince must fear God, the second reason is that he must fear his people. He must fear God so as not to offend his people whom God has entrusted to him just as sheep are entrusted to their shepherd. He must fear his people so as not to offend the love that his people has for him, for a prince does great wrong to his people when he wreaks injury and deception against it. Likewise, the people must fear God so as not to offend God by offending the prince whom God gave to them as their ruler; and the people must also fear the prince so as not to offend his love and so as not to destroy the concordance between love and fear.

There is yet another kind of love that the people must have for their ruler considering the prince's power and wisdom along with the power and wisdom of his judges, administrators, advisors and the prince's justice. Therefore, a prince would be wrong if he diminished his own power by not having discreet advisors and officials, but in having

advisors and officials who nurture his people with too little fear; from this nourishment there arises a lack of love and eventually, in time, a feeling of hate and contempt of the people for their ruler.

The prince's wisdom

A prince is expected to be wise and discreet; he should be consciously aware of the intention for which he is a prince and he should know how to govern his people so that the people fear him on account of his wisdom. Indeed, a discreet prince is greatly to be feared on account of his wisdom and on account of his power: the prince's wisdom is feared by his council, by his officials and by his people given that wisdom reveals what is licit and what is illicit, along with the judgments to be meted out to those who act against the prince's interests. In former times, there were wise princes who made their sons learn philosophy, because it is a general science that enlightens the human intellect so it can recognize the truth about things. Thus, the princes of antiquity who had been educated in philosophy had good methods of governance and good natural mores.

The prince's power

A prince has to deal with power because power is an instrument of his reign. And power is a general instrument of the prince in the same way that a hammer is a general instrument for a smith to make knives, swords and nails. Thus, with his power, the prince is a general judge of major, middling and minor issues, and the greater his power is, the better is his instrument. Therefore, people of minor or inferior rank would be wrong to consent with those of major rank that the prince's power should be diminished: any decrease in a prince's power diminishes his position, whence there follow divisions among kingdoms and lands, betrayals, wars and many other evils that arise when a prince loses the power to exercise his functions.

The prince's honour

A prince has to deal with honour, and honour has two feet with which it walks along the paths of justice. Justice consists of peace for the people, and one foot of honour is love, but its other foot is fear. Thus, the more honour that the prince has, the more strongly he can enforce justice, given that honour is to be both loved and feared. Consequently, a prince would be making a mistake if he failed to preserve the honour that is due to him, and the people would making a mistake if they disgraced their prince, because the people's honour and repose consists in the prince's honour. Here we can see the great nobility of honour that is so much desired by people.

And yet there are some who want to obtain honour through vile means, who want to have honour to the detriment of their ruler's honour and who cannot have this honour when they want to have it because a contrary cannot be obtained through its own contrary. This is signified by worldly people who love their own honour more than God's. Consequently, whatever they have in the way of acquiring honour cannot be enough for them because they have no honour, though they want to have it, and they cannot have their fill of something that they do not have.

The prince's freedom

Freedom is an intellectual form given to man so that he can freely do good and freely avoid evil. Doing good is a most noble endeavour and its nobility requires that it must be done freely and not under compulsion, but vice and sin are so evil and so vile that they must be detested freely and not under compulsion. Thus, people are given free will to do good and to avoid evil. And the same applies to the intellect and to memory given that God, by reason of

his nobility, can be freely objectified by man's intellect, will and memory, as can other good beings created by God.

Because man has the freedom to do good and to avoid evil, if he does good and avoids evil he acquires merit by reason of which there accrues good that is greater than the good that he does. And if he does evil and avoids good, he incurs guilt by reason of which there accrues greater evil than the evil that he does and more good is lost than the good that he did not want to do. Here, the afterlife is signified along with God's great justice.

God did not give man freedom for the purpose of doing evil; instead, He gave man freedom for the purpose of doing good and avoiding evil. If God had given man freedom for the purpose of doing evil, he would have created one freedom against another freedom, and he would have created two powers, one of which is good but the other is evil and he would have created two freedoms, one of which is good and but the other is evil; however, it is impossible for God to create evil and it is impossible for one freedom to be opposed to another freedom in a subject whose freedoms are intellectual parts, or else they would be forms necessarily confined to following the course of nature, such as fire which freely opposes water, and water opposes fire. However, in a subject in which fire and water are joined together, one is the ruler whereas the other is the subject, as in a choleric person in whom fire is the ruler, and as in gourd in which water is the ruler.

Man has the freedom to do evil because he has a natural affinity with non-being from which he was created, and because there is original sin. Hence, he has the freedom to do evil because the nature appropriated to him comes from nothingness, and this nothingness is its center toward which he freely descends under the impulse of sin just as a stone descends toward the earth's center under the impulse of gravity, and this gravity appropriates its center to the stone so that it can be its center and so that the stone can repose in it. From the knowledge given here, you can know the origins of the freedom that people have to do evil, and this freedom is the privation of the freedom that people want to use to do good and to avoid evil. This passage is very subtle and useful to know.

Following what we said about freedom, the prince must consider freedom and find out if he loves using it to do good and to avoid evil, and if he hates using it to do evil. Therefore, the people must not oppose the freedom that a prince has to do good and to avoid evil, because a population works against its own interests if it wants to preserve in the city some ancient customs which are opposed to justice and opposed to doing good and avoiding evil.

We have discussed the twigs of the imperial tree, and following the seven ways in which we discussed them, a prince can consider other twigs that are appropriate to him, such as firmness. It is noble for a prince to be firm and constant, and it is most useful for him not to speak in duplicitous words. He can find out more about constancy by referring to our earlier discussion of constancy in the branches of the moral tree; and the same applies to patience, fidelity, generosity and to other primary forms appropriate to a prince.

The leaves of the imperial tree

The leaves of the imperial tree are signified in the other primary trees, however, we want to deal with them briefly in this tree. Raymond first wanted to discuss quantity, and he considered that a prince had to deal with old customs, laws and regulations signified by the leaves in order to preserve order in his reign. He spent a long period of time thinking about this, and with a sigh, he spoke the following words:

“Oh! Woe is me, for I have no helpers to help me work for the common good; if only I had some helpers, I could promote a method in which the science of law (which is in a state of confusion) could be successfully clarified and learned in a brief period of time.”

“Raymond”, said the monk, “it would be good if you included the method you are talking about in this book, for it is still possible to attain your desired objective.”

Then Raymond said that he could not describe the method in a few words, nor did he want to describe it in many words, and therefore he did not want to deal with this subject matter at all. But the monk promptly said some words to arouse Raymond's conscience if he did not deal with this subject now that God had given him knowledge of it, and God never gives anything without a purpose. Therefore, those on whom God bestows his gifts are guilty if they do not carry through to the end with the grace they receive from God, or if they do not do everything they can to achieve this end. For this reason, Raymond was willing to deal briefly with a general method for the science of law as he could not cover the subject completely by himself because he had no experience with any particular form of legislation, and also because he intended to deal with loftier matters of greater purpose.

Raymond considered the primary forms of the science of law and named 40 forms that can cover all particulars of the science of civil law. They are as follows:

purchase	statute	condition	disobedience
sale	proxy	torture	mendacity
loan	removal	blame	destitution
repayment	legacy	deceit	fortune
deposit	accusation	defamation	voluntary
promise	excuse	larceny	ignorance
proof	exchange	lust	forgetting
confession	loss	betrayal	freedom
denial	invention	homicide	servitude
doubt	giving	blasphemy	presumption

In planning one general book on the science, or rhetoric of law the 40 above forms should be considered, and knowledge of each form should be provided in the same way as we gave knowledge about the 100 primary forms in the elemental tree. Particular examples of legislation should be applied to the 40 forms just as we applied the 100 forms in the sensual tree and in the human or rational tree by using natural examples.

Moreover, the method that we followed in the branches of the human or rational tree -- which consists of combining the forms with each other and receiving the significations of the combinations in the same way as they are received in the maxims or conditions of *Ars Inventiva* and *Ars Amativa* -- should be applied to the 40 forms so that from three general forms of the science of law, one maxim is produced following the order of *Ars Inventiva*. One question about law whose solution is signified by the maxim should be attributed to each maxim, in the same way as the minute questions of *Ars inventiva* along with their solutions are signified by the maxims of that art. Solutions to questions about legislation should be made from these maxims following natural and necessary reasons.

In this way, the science of law which deals with particulars can be reduced to general forms. Moreover, a doctrine for the practice of the science of law can be given by delving into the said questions. A discourse should be made with the 40 forms combined with the accidents of the primary trees so that the accidents that are produced or that follow from the forms in the science of law can be known, for some accidents belong to one tree and other accidents belong to another tree, for instance the accidents of the elemental tree are different from the accidents of the vegetal tree. Once the application of the primary accidents to the accidents of the 40 forms is known, it can be used to make judgments and arguments by mixing some accidents together with others as forms are mixed together with each other and by receiving significations in accordance with the nature of the forms and of the accidents that issue from these kinds of mixture.

In addition, the prince should ensure that this kind of book be taught to those who would be judges or lawyers so that they can use it to make their pleas and their judgments,

and thus resolve many litigations in a brief period of time through natural and necessary reasons. And these judges and lawyers should be directed collectively by the prince, as we said, for this will enable them to better understand the book and to better use it for establishing concordance among the accidents of law which occur by chance and which are particulars of the necessary and natural accidents that belong to the general forms. This passage is most useful to those who love the science of law.

At this point, Raymond wanted to conclude the part about the leaves and go on to the part about the flowers, but the monk asked him to give him some examples to clarify the part about the leaves. And thus, Raymond gave an example of the art applied to the forms of buying and selling following the 9 modes of the general accidents, and the practice of the other forms can be modeled on this example.

Quantity in the imperial tree

A knight sells his horse to a merchant for one hundred florins. This transaction involves the substantial quantity of the horse and of the florins, and this quantity is subject to the form of buying and selling in the following way.

The knight must receive all the florins, each florin must weigh its legal weight and be made of gold, and each florin must be whole. The trader must receive the same in the horse, i.e. the horse must be healthy and whole, it must have its proper bridle, for it is as important for the horse to be healthy and whole as it is for the florins to weigh their legal weight, to be whole and to be made of gold, and likewise with the bridle, which is meant for the use of the horse and of the trader, just as the florins are meant for the use of the knight.

In this purchase and sale, the elemental tree introduces the discrete quantity, the colour and the weight of the florins and the physical shape of the horse. The vegetal tree introduces the horse's health and the refinement of the gold. The sensual tree introduces the quantity of words heard by the sense of hearing that state the conditions of the purchase, and it introduces the horse's colour and the discrete quantity of florins that the eyesight sees. The imaginal tree imagines the quantity of the horse and of the florins and determines a certain substantial quantity for the purchase and sale. The human tree naturally introduces the likenesses and virtues of the other trees as we see when it determines the just accuracy of the quantity that is given and received in accordance with the nature of remembering, understanding and loving in purchasing and selling.

Quality in the imperial tree

The quality of goodness enters into the sale of the horse in that the knight guarantees that the horse is good, and the quality of gold enters into the purchase in that the trader guarantees that the gold is good, in that the trader promises to pay a qualified number of florins, and in that the knight promises to give a horse having certain qualities, let us say a white horse or a black horse, this horse or that horse.

Many qualities congregate in the quality of this transaction, among them we see many likenesses of real qualities, such as the quality of the words heard by the sense of hearing as sound, which is sustained by the elemental tree, and likewise with the other qualities that are imagined and sensed, all these qualities together condition the purchase and the sale of the horse with the habit of quality.

Relation in the imperial tree

Relation is present in the purchase of the horse in that one man is buying and another man is selling. The transaction which is the subject of this relation consists in four terms: in the horse, in the gold or in its value, in the knight and in the trader so that there are four terms in the relation, without which the relation cannot exist; and conversely, without relation,

purchase and sale could not exist, nor could they exist if one or more of the four terms were absent.

This is how the purchase and the sale are conditioned by the standard of the prime natural forms of relation. In this relation, the trees function in diverse ways related to their diverse natural properties, and relation is sustained in these natural properties.

Action and passion in the imperial tree

Action and passion are present in purchasing and selling. The knight has action on the money and the trader has action on the horse. As there is an exchange of action and passion, the knight will have action on the money because of the passion he had with regard to the horse and the trader will have action on the horse because of the passion he had with regard to the money.

Thus, passion is consequent upon action, and this follows the conditions of the trees, for if the knight promises to sell a good, whole and healthy horse, he will have action on good gold in the right amount quoted verbally and heard as sound by the ears, once these words are remembered, understood and loved by the trader. But if the knight does not promise to sell a good, whole and healthy horse, he will have no spiritual action on the price if the trader intends to buy a good, whole and healthy horse for 100 florins.

Nevertheless, according to the sensual tree, the law requires that the trader be punished for not inquiring after the things that he must say, hear and see regarding the horse, because he must ask the knight if the horse is good, whole and healthy, and he must test the knight by duly performing the action that a trader's senses must perform to find out the whole truth about a horse. But even so, the action that the knight wants to have on the money is not compliant with spiritual law because it is against the branches of the first part of the moral tree.

Habit in the imperial tree

The purchase and the sale of a horse exist under a general habit under which many things can be bought and sold. Therefore, a habit of buying and selling should be made in the science of law, consisting in one ordered statute regulated by the natural principles seeded in the trees.

For instance: the knight must sell his horse under the habit of justice, prudence, fortitude and charity, and therefore he must state the condition and the measurements of the horse, whether its condition is good or bad, for by stating the good conditions he is charitable toward himself, but by stating the bad conditions he is charitable toward his neighbour. If there is any hidden vice in the horse that the knight does not disclose to the trader to whom he sells the horse then he violates the principles of justice, prudence, fortitude and charity so that justice punishes him for making this fraudulent sale by depriving him of the spiritual goods that are earned by exercising justice, prudence, fortitude and charity. This punishment is from God, not from the prince, and consequently, the trader must diligently exercise the habit of prudence when purchasing the horse by finding out its condition before handing over the money, just as the knight must conclude the sale under the habit of prudence inasmuch as he must make sure that the florins are made of the right weight and quality of gold.

Situation in the imperial tree

In the purchase and sale of a horse, words are situated under certain terms. The knight situates them in utterances that signify the sale, the good quality, the conditions of the horse, and the trader captures these situations in his memory, intellect and will in which the knight's words are situated in the hope of a sale just as the likenesses of the letters of a seal are engraved in wax. It is the same with the words said by the trader about giving one hundred

florins to the knight in return for the horse, when the knight captures these words in his memory, intellect and will. And this exchange of impressions is performed with the instruments of the sensual and the imaginal trees. Consequently, these situations of words must be modeled on the likenesses in the first part of the moral tree so as to have a complete figure of the circle, the triangle and the square, which are the measures and conditions of which figures are full and which signify the natural norms that apply to purchase and sale.

The circular figure consists in the continuity of justice, prudence, fortitude and charity. The figure is square because purchase and sale are made of four terms, which are the actions of the knight and of the trader, as described above, and the subjects which are the horse and the gold. And the triangle consists of the trader's intention to buy a horse and to sell, or trade his gold, and of the relation between the situation and the promise of a horse for gold. And the same applies to the knight's intentions. This treatise on situation applied to the acts of purchase and sale is very useful to know, it is one species of the art of commerce.

Time in the imperial tree

In the purchase and sale of a horse, the words through which the knight and the trader reach their agreement are present in time. They agree that the knight will hand over the horse at the same time as he receives the florins from the trader, and that the trader will receive the horse from the knight at the promised time when the trader pays the florins to the knight. Thus, time involves the simultaneous presence of the money and of the horse. If the trader pays the money even though he has not yet taken possession of the horse, he must keep a receipt stating that the knight owes him the horse he sold him for a hundred florins, and the knight must do the same if he hands over the horse to the trader before receiving the money.

Locus in the imperial tree

Just as the money, the horse and the possession of both are equally present in time, so is the possession of the money and of the horse equally present in locus, so that the knight hands the horse over to the trader at the same place where the trader hands over the money to the knight. However, due to some impediment in finding the right venue, or because the knight and the trader cannot both be free at the same time, the law requires, according to justice, charity and fidelity to the prime intention, that the money be paid in one place at one time and the horse be handed over in another place at another time. If due to the distance of the place or due to some delay in time the horse happens to die on the way, then the law requires that the trader not be obliged to pay the money, and if the knight has already received the money, then he must pay it back. This is sustained by law in accordance with natural forms that establish difference between some places and others and between some times and others in the elemental tree.

By following this doctrine given for using the accidents in purchasing and selling a horse, you can find out how to use the accidents in the purchase or the sale of a villa, of a camp, of bread, of a boat and of other such things as are subject to being purchased and sold. Thus, the example of the horse is one species of the general habit of law, and by this doctrine you can know how to set in order the specific laws and documents that exist under the general habit of law.

The flowers of the imperial tree

The flowers of the imperial tree are the judgments made by the prince and by his officials. These flowers are signified by the flowers of the other trees and by their process. The prince's flowers are decrees and acts of governance that move to uphold justice and peace among the people. The prince's flowers are grafted on the flowers of his people, and thus they

are loftier and more beautiful than the flowers of anyone from among his people because they convert the lower matter of the people's honour into the prince's honour.

However, when the prince is evil, his flowers are evil because they pervert the lower honour of his people into disgrace by making the lower honour subject to the vileness and disgrace of the prince in his lofty position. This is why the prince's flowers are ugly and deformed into evil shapes, and no good fruit can come from them.

The prince's flowers are instruments for governing the flowers of his people so as to make the people responsive to the many acts of governance that the prince makes with his flowers. Consequently, the prince must not be negligent, nor sleep too much, nor hunt too much, nor rest too much because his idleness leaves his people stranded in idleness when they have no instrument that can move them to receive governance or to have peace. Thus, because of the prince's idleness, his people suffer from troubles and wars. When he defeats the purpose of being a prince he also defeats the purpose of his own existence, and with his own voidness of purpose, he defeats the purpose of his people. This is why princes are wrong to delight in the vainglory of this world, in pleasures of the flesh and of the senses while they are expected to face such a great number of lofty responsibilities, just as a hammer is an instrument for producing many nails and just as a lit candle is an instrument for lighting up a room for many people.

The fruit of the imperial tree

The fruit of the imperial tree is peace among the people that enables them to live peacefully and to remember, understand, love and serve God. People who are at war and in mutual strife are not much disposed to loving, honouring and serving God, nor can they have charity toward themselves or toward others because they are so preoccupied with troubles and territorial wars. Just as plants need the heat of the Sun and the coolness of dew, so does the people need justice and peace from the prince. This is why princes are wrong in allowing wars on their territories or in waging war on each other against the interests of justice, of peace and of the flowers of the other trees over which they rule as princes. An evil prince exposes all the flowers subjected to him to trouble and war, and therefore he is deserving of great punishment when he fails to enforce the rule of law and to preserve peace and justice. At this juncture we see how great are the merits of a good prince and how great are the rewards he can expect; and if the prince is evil, we see how great is the punishment he can expect for the great crimes he is guilty of committing.

The fruit of the imperial tree is general to all the fruit that are included in it, just as the heat of fire is general to the heat of pepper, of a man, of a lion, of a heron or of a fish, and without this general heat the heat of the said individuals cannot be an instrument for heating individuated beings. Thus, the fruit of a prince who is accountable for such fruits is spoiled when it inclines toward special interests at the expense of the general public interest, as an evil prince does when he loves his own interests more than the interests of his people. Indeed, when the prince's fruit is spoiled, the people's fruits are also spoiled, just as the health of a peppercorn, or of a man, of a lion, of a heron or of a fish would suffer if fire withdrew its heat into itself and stopped giving it to them.

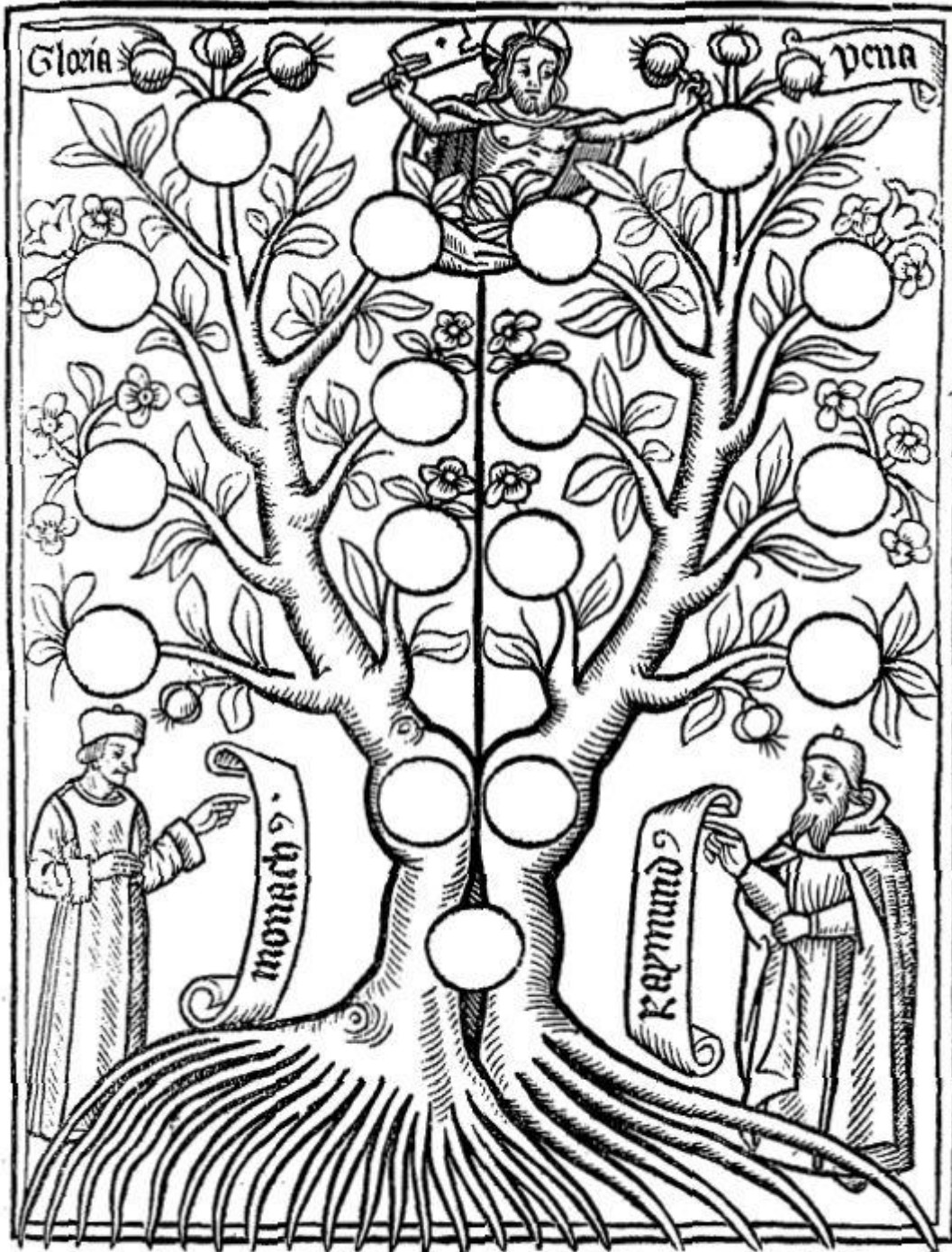
In no fruit is there so much foul taste and smell as in the fruit of an evil prince, for if the general fruit tastes and smells foul, it is harmful to the smaller, special fruits; and because the fruit of the evil prince is general, it infects all the fruit with its foul taste and smell. This is why it is astonishing to see that the evil prince believes in his own valour while he is full of such foul smelling and foul tasting fruit from which there arise and derive so many evils and so many infirmities that attack a great many people and that undermine many of the most highly held values. And the foul smell and taste of the prince are perceptible in the evil works he does and that he believes he can conceal from the people by covering them up with a semblance of good taste and smell, but since the foul smell and taste of this fruit are general,

they cannot be concealed from the people; just as fire cannot hide its heat from a man who is eating pepper, so likewise a prince cannot hide his vices from the people that he abuses and deceives. And these people, who have eyes to see and ears to hear, know that they are getting no peaceful governance and no good example from their lord.

At this juncture, we can realize that no other tree produces an evil fruit that is as dangerous, as harmful and a source of as much evil as is the fruit of the evil prince's tree.

The Apostolic Tree

Arbor apostolicalis. Fo. lxx



De arbore apostolicali.



Arbor aposto-
 licalis in septē partes diuidi-
 tur. q̄ sunt radices / truncus /
 brāche / rami / folia / flores / et

fructus. Et est arbor generalis ad res et or-
 dines spirituales: in qua sunt impressio-
 nes vicarie sancti petri. subiecti cuius est
 alba petra: pura: munda: et scripta sancti
 tate. in qua sunt impressiones litterarum
 sigilli domini nostri iesu christi. Que si:

The apostolic tree divides into seven parts, which are the roots, the trunk, the branches, the twigs, the flowers, the leaves and the fruit. This tree is general to things of the spiritual order in which are present the impressions of the vicar Saint Peter, and whose subject is a pure white stone bearing a holy inscription containing the impressions of the letters of the seal of Our Lord Jesus Christ; these letters are his works and the good examples that he gave to the people in loving and honouring God and one's neighbour. Because these letters are graven in stone, they are stronger than if they were impressed on wax; and because the stone is white, they are more clearly visible than if they were written in the sand. Moreover, the letters are beautiful and pure because the stone is white.

The roots of the apostolic tree

The roots of the apostolic tree are the cardinal and theological virtues we discussed earlier in the treatise on the moral tree. Consequently, the apostolic person must be just in his justice, prudent in his prudence, strong in his fortitude, temperate in his temperance and an educator of Christians in the faith, for he must give them hope in the afterlife through hope, and he must love his people out of charity. But if the apostolic person does the opposite of these things, he is acting against the roots of his own principles.

The Pope's justice must be good in goodness, great in greatness, durable in duration, powerful in power, illumined by wisdom, loved by love, virtuous in virtue, true in truth and it must be the repose in which the particular instances of justice of his people find their repose. And the same applies to prudence and to the other virtues and roots of the tree.

The Pope's justice must be different through difference, so that he must be just in one way through the moral virtues and in another way through the theological virtues.

There must be concordance in the Pope's justice between the virtues for it is just that many virtues should convene together in the end for which they are intended.

The Pope's justice must stand against injury through the contrariety between the virtues and the vices.

The Pope's justice as an efficient and formal cause must be the governing principle of the instances of justice of his people.

The Pope's justice must be an intermediary between God and his people through his role as the general mediator for the benefit of the people that God entrusted to him just as sheep are entrusted to their shepherd.

The Pope's justice must fully attain its end, for it is just that the Pope should do accomplish the tasks for which he was created as the universal prelate general to all prelates.

Due to the majority of the Pope's position, his justice must be greater than any other instance of justice among his people, which is only fair, given that he is a prelate and that he is the general vicar.

The Pope's justice must be charitable in its equality for it is just to give to everyone his due.

The Pope's justice must attend to the minor issues of his people because the people are in a minor position and he is in a major position, for it is just that the highest ranking person should humble himself and attend to the minor issues of his people so as to protect them just as a shepherd protects his sheep from the ravening wolves.

The Pope, given that he is Saint Peter's vicar, must have the same faith as Saint Peter has. And he must have this faith under the habit of goodness so that the Pope is good and his faith is also good.

The Pope must have great faith because Saint Peter had great faith; and the Pope's faith must be great enough to respond to his people's faith.

The Pope's faith must be enduring because it is general because particular durations are deprived by the deprivation of general duration.

The Pope's faith must be strong so that his fortitude can fortify the fortitude of every person. This is why God ordained that the Roman Empire be given to the Pope so that with his secular arm the Pope could be strong in resisting the enemies of the faith.

The Pope's faith must be a bright light to mankind through wisdom and through good example because this brightness illumines the faith of every man, just as the major light of the Sun illumines the minor lights of many stars.

The Pope's faith must be charitable and lovable so that he can arouse charity and ardent love among his subordinates with great fervour.

The Pope's faith must be virtuous and it must stand against vice.

The Pope's faith must be true so as to be against falsehood and error.

This is why Jesus Christ said to Saint Peter: "Peter, if you love me, then tend my sheep." And he said this three times to signify that the sheep belong to God the Father, to God the Holy Spirit and to God the Son of God and of man who are one God, one Christ who chose for his sheep one pastor to nourish them with the truth of faith to keep them alive. And in the person of Saint Peter, all the sheep are entrusted to the faith of every Pope. This is why a Pope would be wrong to fail to make faith grow in many sheep so as to make it very universal and so that many sheep can live within its fold, seeing that the grace of spiritual life is much greater than the grace of corporeal life. Indeed, the Pope's faith must be the repose of the faith of every man, as particular good things find their repose in general ones.

Between the Pope's faith and the faith of his people there must be no difference because his faith must be at one with the faith of his people

The Pope must bring every man's faith into concordance with his faith.

With his faith, the Pope must oppose those who are against the faith, and on account of this contrariety he must fight to destroy the errors that are widespread among Saracens, Tartars and Jews who are antagonistic to the Christian faith due to such errors of theirs. He must also destroy the schisms that prevail among schismatic Christians who have deviated from the true Christian faith.

The Pope's faith must be a principle, a light and a good example going forth before all his sheep so that they can see the place where the eviternal pastures and living waters are found.

The Pope's faith must be a means through which light is received from God and given by the Pope to his people just as the Moon receives its virtue from the Sun and instills it into plants and into sentient substances here below.

The Pope's faith must be relevant to the end for which he is the Pope, and this purpose consists in lighting up pathways with his faith and in showing the paths that the saints have trodden on their way to a holy life of contemplation and penance.

The Pope's faith must be as much greater than the people's faith as the shepherd is greater than his sheep.

The Pope's faith must be equal to the faith of his sheep in believing what is true about God.

Given that the Pope is the shepherd who shares one common faith with his sheep, he must come down and attend to their minor issues so that he can make his sheep climb higher and receive the benefits of his major position, just as fire inclines toward air whose virtue is not as great as that of fire and makes air rise upward inasmuch as it increases the virtue of air. And the Sun does the same with fire when it makes fire rise upward inasmuch as the Sun multiplies the heat of fire.

Just as we applied the prime principles to the roots of justice and faith in the apostolic tree, we can also apply them to the tree's other roots from which the trunk arises. Thus, the prime principles transit to the roots, they transit to the trunk as best fits their disposition, and they transit to the branches and continue on to the other parts of the tree.

The trunk of the apostolic tree

The trunk of the apostolic tree is a general public person or figure who is called the Pope. The elemental trunk introduces into this trunk the parts that belong to the body, and the vegetal, sensual, imaginal and human trunks do the same as the elemental trunk each in its own way. And the rational tree introduces into this general person the parts that belong to the soul. The apostolic function introduces the person's generality with the first part of the moral tree. Thus, the apostolic trunk is greater and fuller of the magnitude of goodness and of the other virtues than any other trunk from among his people because in it, the other trunks of his people stand in order and are disposed toward the end for which they were created.

However, if the Pope is evil, no trunk is as harmful as his trunk, nor does any other trunk pervert so much good into evil, nor is any other trunk as deserving of punishment, just as a Pope, if he is good, has greater glory than anybody else.

The Sun is greater than the Moon, and thus the Moon receives benefit from the Sun, and it would not be right for the Sun to receive benefit from the Moon, because it is in a higher place and it is bigger than the Moon. However, according to one opinion of natural science, the light of the Sun is a point which is the center of many lines made of the light of the fixed stars in the firmament which aggregate their virtue in the Sun so that influence is transmitted here below by the Sun from the stars to many places, following the way in which the bodies here below need influence from the bodies in heaven above. Thus, the apostolic trunk is elevated in virtue by the influence which comes from above from Jesus Christ and from the saints and it is a congregation in which the influence of his function and of his virtue divides and is transmitted to and shared with particular lower trunks who need the apostolic trunk to enlighten and educate them and to make them disposed to receive influences from above. Thus, the trunk of the apostolic tree resembles the Sun in its splendour and in its function.

Consequently, the lower trunks, their particulars and all those that are entrusted to the Pope must show reverence and honour to him as the parts to the whole. This beautiful and noble splendour is situated in the middle between the influences that come from above and the reactions to them here below. And if perchance some dark cloud from the second part of the moral tree is present in the general apostolic trunk, the figure of this cloud is one of very intense shadow opposed to light, evil opposed to goodness and in vice opposed to virtue. Because it is in a high place, many people see it, and as it is a great shadow, it impedes the descent of great light from the superior trunk to lower particular trunks. From this there follows a great privation of good, a privation that is as great as the shadow is great; and this shadow multiplies as much evil as there is privation of good. At this juncture, we recognize that just as the apostolic trunk through its virtue and splendour is the cause of great good, so likewise, through vice and through darkness it can be the cause of great evil. Now, one wonders why men would be so eager to occupy an apostolic position, considering all the perils that it entails.

The trunk is in the middle between the roots and the branches as it comes from the roots while the branches come from the trunk. And when the roots are defective, the trunk is also defective, when the trunk is defective, the branches are defective too, and the defects in the branches cause defects in the twigs, the leaves, the flowers and the fruit. Therefore it is most necessary for the trunk to have good roots, for if it has evil roots, then it has them working against itself and it produces evil branches on which the twigs, the leaves, the flowers and the fruit die of drought. We have experience of this with plants and with the order of the universe and with the short wings of the Church of Saint Peter, these wings under which all people in this world should abide and find repose so that with these wings they can fly and ascend up to the holiness of eternal life. The spreading of the wings and their growth depend on the disposition of the trunk, and the disposition of the trunk depends on the growth

and the multiplication of the roots. And this disposition toward growth and multiplication depends on the freedom of the trunk, which is a general power for drawing the roots to itself with the greatness of goodness and of the other roots, just as a substance attracts its natural parts to itself because it is good in goodness, duration and power.

The branches of the apostolic tree

The branches of the apostolic tree are cardinals, patriarchs, archbishops, bishops, abbots, priors, ministers and other public figures. These branches are the tree's officials who enable it to govern the people in compliance with the natural purpose for which the trunk exists as a general public figure made of the roots, which belong to the trunk just as many parts belong to the whole. Good branches come from a good trunk and the better and greater that the branches are, so much better and greater is the trunk, and conversely because the goodness and the greatness of the branches stand on the goodness and the greatness of the trunk, therefore there must be great concordance between the trunk and the branches and between the different branches so that the magnitude of goodness and of the other roots of the trunk which are general to the roots of particular branches is present in the trunk and in the branches.

When contrariety happens to arise between the trunk and the branches and among the branches, then the magnitude of goodness is perverted into the magnitude of malice, which injures the trunk and the branches and due to these wounds the twigs suffer damage as do the leaves, the flowers and the fruit of the tree. Therefore, the presence of contrariety in the apostolic tree is a great privation of good.

Just as the trunk is a point aggregated from many terms, which are the terms of its roots, so likewise the trunk is one point and one center related to many branches. Thus, the trunk is a dual point, one of the points belongs to the upper nature and the other point belongs to the lower nature. And if these two natures are in discrete quantity and not in continuous quantity, then they become infirm because the health of either nature depends on continuous quantity so that each nature is in the other, so that the trunk is full in all its parts, so that the branches are full, and so that the flux and reflux of influence of discrete quantities is present in one continuous quantity. Through this flux and reflux of influence, the trunk grows from its roots and the branches grow from the trunk. And the trunk gives its likeness which it receives below to the branches above it while the branches return to the trunk the likenesses that they receive from it. Indeed, when the concordance of discrete quantities is present in continuous quantity, then such things are possible in the magnitude of goodness in the branches as are not possible when the discrete quantities are not aggregated in one continuous quantity.

As we said regarding the trunk of the elemental tree, the trunk transitions into a third number inasmuch as one number is made of many numbers, and likewise the trunk of the apostolic tree transitions into a third number which is general to many particular numbers. And the same applies to the branches of the trunk of the apostolic tree when they transition into a third number through the nature of the trunk just as the trunk of the elemental tree transitions into a third number through the nature of its roots. And just as the elemental trunk retains the nature of its roots although it transitions into a third number inasmuch as it is not its roots, likewise the branches of the apostolic tree must retain the natural properties of the trunk from which they grow, although no branch is a trunk, just as no root of the elemental tree has any appetite to be the trunk, given that each root has a natural appetite to serve its own numerical identity; furthermore, in the course of nature, a part has no appetite to become the whole. Thus, the branches of the apostolic tree must conserve their numerical identity, nor must any of them have an appetite to be the trunk, nor must the trunk have an appetite that wants a branch not to be a branch from which the trunk conserves its own nature. This passage contains much knowledge through which the state of the trunk and the branches can be viewed.

The twigs of the apostolic tree

The apostolic tree has 10 twigs among others, and the other 7 are the twigs of the imperial tree, which are also relevant to the apostolic function.

The ten twigs are the ten commandments, which are to worship God, to respect the Sabbath, not to take God's name in vain, to honour one's father and mother, not to bear false witness, not to steal, not to kill, not to fornicate, not to covet another's wife, not to covet another's goods. However, many other commandments can be understood to arise from these ten, while these ten commandments can reduce to 2 commandments given by our Lord Jesus Christ when he was asked to tell which commandment had the first priority. The first commandment is to love your Lord with all your heart, mind and strength, the second is to love your neighbour as yourself. Now we intend to discuss these two precepts, beginning with the first.

The first commandment of the apostolic tree

The first commandment of the apostolic tree divides into 4 parts. The first part says: "Love the Lord your God with all your heart." This is a commandment to the will because the heart is the place where the will chooses its object which it either desires or hates. By saying 'with all your mind' it also addresses a commandment to the intellect and to memory which precede the will when the mind selects its object. This second commandment is dual in nature as it addresses the intellect and memory, and thus there are three commandments. By saying 'with all your strength', the commandment is multiplied as it addresses the multiple souls, which are the powers, namely the vegetative soul, the sensitive soul, the imaginative soul and the elementative power inasmuch as the soul has power over elemented things, and now we have six commandments: three are for the rational soul, another one is for the vegetative power, another one for the sensitive power and the remaining one is for the imaginative power. Thus, the 4 commandments contained in the first part multiply into 6 parts.

As the second commandment says "Love your neighbour as yourself", it also multiplies into the above 6 parts, given that a human being is lovable in that his will, his intellect, his memory, his imaginative, sensitive and vegetative powers are lovable and also in that the elementative power, which is a part of man, is lovable on account of man just as a part is lovable on account of the whole. Consequently, we want to deal with the process of these twigs by multiplying two commandments into seven, so that:

1. the first part is a commandment to the will
2. the second part is a commandment to the intellect
3. the third part is a commandment to memory
4. the fourth part is a commandment to the imaginative power
5. the fifth part is a commandment to the sensitive power
6. the sixth part is a commandment to the vegetative power
7. the seventh part is a commandment to the elementative power

All these commandments address the Pope and all his subjects, and they address him more than anybody else in that he can serve God more than anybody else can. And they also address the cardinals and other figures in the upper ranks of the hierarchy. Similarly, fire naturally wants that pepper, which is in the fourth degree of heat, should use more heat than cinnamon, which is in the third degree, and that cinnamon should use more heat than fennel, which is only in the second degree, and that fennel should use more heat than anise, which is only in the first degree of heat.

This passage tells us that the public figures in a community are all the more obliged to obey God's commandments as they occupy a higher rank, and if they do not obey God, they are more disobedient than those who are not public figures.

The first commandment of the apostolic tree addresses the will

The holy apostolic Father has received the mandate to love God with all his heart. And as God is a great Lord, He made a great mandate and He addressed it to a great person, for an apostolic person is a great in that he is a public figure and the mandate is given to his will to which are subjected many wills obedient to the superior will. Because the superior will is great, God says that he wants to be loved with the totality of one's will and with all the magnitude that the will can deploy in loving, and also with the totality of one's goodness, duration, virtue, truth, concordance, beginning, middle, end, majority and equality. Thus, the mandate consists of many great things and it enjoins one to love great things such as God's goodness, his greatness and also his other essential forms. And it is a great thing for an apostolic person's will – which occupies such a lofty general position and governs so many wills – to love God with its entire being, namely with the entirety of its goodness, greatness, duration, power etc. Therefore, it must love all the good that it is capable of loving, and it must love good that is as great as its loving can be great, and it must love as long as its loving can last. Here we realize that the apostolic person's will is obliged to love God's honour and the people's interests as much as a man is capable of loving them.

The second commandment of the apostolic tree addresses the intellect

God commanded the apostolic intellect to understand him and to make him known and understood with all its goodness, its greatness, its power, its duration, its virtue, its truth and so on with its other forms. This commandment signifies the conversion of the nations so that the nations can repose in glory without end once they are extricated from their errors and led to understand the truth about God and his works.

This is a great commandment, given by one great Lord to another great Lord whose intellect is general to many intellects and consists of many great things that are good and durable and that can be great, because God does not command impossible things and thus the apostolic person is capable of obeying the order given to him, and he is obliged to obey the Supreme Lord to the full extent of his great mandate in everything that can be understood to serve the honour of God and the interests of his people. God gave him this commandment when He told him that he must love God with all his mind.

The third commandment of the apostolic tree addresses memory

The apostolic person's memory was created for remembering God; moreover, it was created to make God remembered by his people. And memory is mandated to apply all the power it has in the greatness of goodness, duration, virtue, truth and of the other forms to remembering God and to making God remembered by his people who have been entrusted to him to make them remember God and his works. God gives this commandment when He tells him that he must love him with his whole mind.

This is indeed a great commandment, made of great things by a great Lord under whose governance so many people are obliged to follow his will. And his memory must be capable of accurately remembering what his intellect understands in the execution of his mandate. Just as the mandate is great, obedience must also be great, but if obedience is not great, then disobedience must be great, in this way magnitude is perverted into disobedience. Hence there follows great evil that is powerful, durable, false, vicious and a source of many other evils.

Here, we realize that inasmuch as God gave a great mandate to a great Lord entrusted with great things, God wants to be remembered with magnitude of goodness, greatness, duration, virtue and truth. This magnitude is lovable, it is intelligible, it is possible through power, good in goodness, virtuous in virtue, true in truth and durable in duration. We also realize that God does not want to be remembered with a small act of remembering, given that He can be remembered with great magnitude of goodness, duration etc.

The fourth commandment of the apostolic tree addresses the imagination

God commands that he be loved with all the strength that a man has, and man has the talent of imagining the good things he can do. Consequently, man is given the commandment to love God with his imagination. This commandment means that God gives the apostolic person the mandate to ensure that God is loved by his people including those who work in the mechanical arts with their imagination as well as masters in the sciences and in the liberal arts who work with the intellectual mind that we discussed earlier. Thus, the apostolic person is mandated to make his people love God, namely the people who practice the liberal arts as well as those who practice the mechanical arts. This is indeed a great mandate because it is given by a great Lord to a great Lord who has great power to make people love God in a great many ways. Given all this, it is a great wonder to see a Pope who can live for a long time, or who can sleep, or who can be idle in any way, as he is held to obey God in so many great and important matters.

The fifth commandment of the apostolic tree addresses the sensitive power

The power of the senses is a human power that consists in six modes, as was discussed in the branches of the sensual tree. When God commanded man to love him with all his strength, He commanded him to do this with all his senses, which are instruments and powers with which man can love, honour and serve God. Just as a smith can love the money that he earns by making a knife with his hammer and tongs, so likewise can man love God through seeing, hearing, smelling, touching and speaking by using all these things to honour God. The apostolic person is a man with great power to see – and likewise with the other senses – because many powers of sight are subject to his sight just as many wills are subject to his will and just as many words are subject to his words, and thus the mandate he has is great.

Here, we realize that God wants man to serve Him with all his strength in that He commands man to love him with all the strength of his senses in the entire magnitude of their goodness, duration, power and virtue and likewise with the other sensitive and sensible forms from which the act of sensing arises and comes forth.

It is no wonder that God wants to be loved with all these things, given that He created them to honour him and to serve him. One who does not love God with all these things although he has the power to do so, leaves his powers idle and thwarts their purpose; just as a rich man is avaricious when he puts his money in a safe and no fruit comes from it, though the money belongs to the poor who suffer from hunger, thirst and cold because they cannot have this money. Thus, God indicated that he is suffering hunger, thirst and cold for lack of the things that negligent people leave in idleness when He said: “You saw me hungry, and you did not feed me.” This passage arouses the conscience and moves it to great contrition, satisfaction and fear. But those who leave their senses idle in that they do not serve God with all their strength are disobedient to God’s commandments.

The sixth commandment of the apostolic tree addresses the vegetative power

Humans are capable of using the vegetative power as when they grow plants, store grains in granaries, keep wine in barrels and likewise with other things similar to these. Humans have the capability of clothing the branches of the vegetal tree with the branches of the first part of the moral tree. And since God commanded man to love him with all his strength, and since the apostolic person is a man, he has been given the mandate to love God with the entire vegetal tree, since he wields power over it; and this power is great because his tree is general to many trees.

Here we realize that God wants man to serve him with all the fruits that grow from the earth, from which he should give alms to the poor. The Pope must procure these alms with everything in his power, which is general to the powers of the people who harvest the goods that grow out of the earth.

The seventh commandment of the apostolic tree addresses the elementative power

Coins are composed of the four elements, as are towns, camps, cities, needles, swords and knives, and so on with other elemented things, such as Martin's clothes, his chicken, his ox etc. and humans have the power to use all these things. Consequently, God commanded man to serve him with all elemented things. And since the Pope is a man, he is mandated to serve God with all the elemented things required for his service to the full extent that he can serve God with them. And because his power is great, it requires great service from him. But the Pope cannot carry out this great service without great charity, love and power. Consequently, God honoured the Pope to the extent of placing him above all mankind in the magnitude of dignity, so that the Pope would have great love and charity toward God, with which he would move his great power toward the end for which this power was given to him, namely to the end of honouring and serving God.

We have discussed the 7 commandments with which man must love God and his neighbour. And the things we said above signify how great and how serious is the sin of man's disobedience to God inasmuch as this sin is the deprivation of the end for which God gave his commandments to man. This sin disposes one to many torments of eviternal duration that are sustained by those who are disobedient to God and who have died in the mortal sins they have committed against God.

The leaves of the apostolic tree

We intend to discuss these leaves in two ways. The first way is with the 7 sacraments of the Church which adorn and fortify it. The seven sacraments of the Church are baptism, confirmation, matrimony, the Eucharist, the holy orders, penance and extreme unction. Secondly, we will discuss these leaves with the accidents pertaining to the apostolic tree, just as rules are written in canon law, as these rules are ornaments and fortifications for the Church.

Baptism

Baptism is a sacrament that is necessary because of original sin, as is proved in the comment on the General Table. Baptism is a figurative likeness of holiness, and this holiness is an impression in the sacrament which converts to itself the end for which man was created just like a branch of olive grafted on a wild olive tree converts to itself the matter and the influence that flow into it from the wild olive tree. Indeed, the form of this sacrament, when it is deposited in the patient receiving baptism, purifies, cleanses and transmutes impurity into purity and darkness into light. And it does this with divine power given to man as an

instrument to be used to represent God who wants to recover what he had lost in his subject. Just as a hammer is the smith's instrument for making a key or a knife, so likewise divine power is the priest's instrument with which he sanctifies and cleanses the subject soiled by original sin. Indeed it is most admirable that man can use God's power as God uses it. And this astonishment arouses the human intellect to understand God's great power, arouses the will to love God and arouses memory to remember the magnitude of faith, hope and charity.

The elemental tree introduces water into this sacrament, and the vegetal, sensual and moral trees introduce their natural properties inasmuch as they are passive forms in the subject receiving the sacrament. In these forms, an impression is made by the superior forms that are in the rational tree when they move the instrument with the order of words which belong to the sensual tree and in which the instrument makes impressions that the lower forms receive in order to be sanctified and returned to the end for which they were created and which participate with God in the same way as the letters stamped in the wax participate in likeness with the letters on the seal.

Confirmation

Confirmation is meant for a child who was not disposed to understand what happened at the time of his baptism and who now needs to receive the impression of the first sacrament in its acts of understanding and also in the acts of its memory and of its will. Thus, the sacrament of confirmation is an instrument of the first sacrament, for although baptism was disposed to make an impression in the powers of the subject's soul, it could not make an impression in the acts of these powers, namely in remembering, understanding and loving, for it made impressions in the powers only. And through the sacrament of confirmation, the characteristics of the sacrament are imprinted in the acts of the powers inasmuch as the baptized person remembers, understands and loves his agreement to be cleansed of original sin.

Matrimony

Matrimony is the sacrament that orders the copulation of man and woman toward the end for which masculinity and femininity exist, which is to reproduce the human species so that God can be loved and honoured by many people. This sacrament specifies an individual man and an individual woman with an order of words and with an order of the inner concept which moves the words uttered by the one administering the sacrament and uttered by those who receive the characters of the sacrament imprinted inwardly and outwardly, and the officiant binds them together and they remain bound. The sacrament is sustained in the cohabitating couple just as the letters of a seal are sustained in wax. This sacramental bond exists because copulation is intended to generate offspring by reason of the first branches of the moral tree, and it is not intended for sensual enjoyment because the final product of the operations of the sensual powers must be harvested in the rational tree.

The Eucharist

The Eucharist is the sacrament of the altar, and this sacrament exists so that God can participate greatly with man in the magnitude of goodness, duration, power, wisdom, will, virtue, truth, concordance, beginning, middle, end, majority and humility.

God participates with man in the magnitude of goodness through the sacrament because it is a very great and good thing for man to receive and retain the body of Christ Who is the end and the complement of all corporeal things, and it is good for the priest to touch the body with his hands and to introduce it into the communicant's body so that the body that touches purifies from sin the body that is touched by it and so that in this contact between the one who touches and the one who is touched there is a participation of goodness of the one

with the goodness of the other. And this good that is introduced into the human body is so great that no human mind can conceive how great it is.

In this sacrament, God and man participate in the magnitude of duration because great is the duration and the conservation in that the Christ, who is the man-God, remains without any increase or decrease of Himself in the sacrament and in the communicant, for the Christ does not increase through the substantial transmutation of bread into the body of Christ and of wine into the blood of Christ, nor does He decrease when the communicant transmutes into his own flesh the matter of the bread that was transmuted into Christ, and likewise with the wine and the blood. This is a great miracle, it is a figurative impression of great duration and a typical figure of this sacrament, which is an instrument for signifying the great duration of Christ the God-man.

In the sacrament of the altar, God and man participate in the magnitude of power, for great is the power that God gives to the priest to transmute bread into flesh, a power that can transmute such a small piece of bread into flesh that is of the magnitude of the body of Christ, which is great because it is joined to Divinity, and likewise with the wine and the blood. And great is the power that the priest has in the place where he confects the sacrament, because in this place he transforms wine into the blood of Christ who is in heaven. The priest does this with the infinite power of God, which gives itself over to him as an instrument moved at will by the agent, just as a hammer is an instrument with which a smith can make nails at will. And this participation in the magnitude of power in this sacrament is like the participation between a smith and his hammer in the art of manufacturing; however, the participation is greater in the sacrament because the instrument is infinite, and it is active in confecting the sacrament just as a hammer is active in producing a nail; and just as a hammer is passive in that it is moved by the smith's hand, so is infinite power a passive instrument in that it makes itself available to the priest who confects the sacrament with it.

In the sacrament of the altar, God and man participate in the magnitude of wisdom in that the priest believes that he is transforming bread into the body of Christ and wine into the blood of Christ; and his belief stimulates his intellect to understand God's great power, great goodness, great duration, great wisdom, great will and likewise with the other divine forms. The belief held by the priest signifies the forms we discussed, which the intellect attains in the form of understanding, and the priest's intellect is captivated inasmuch as he believes that the sacrament is true, and thus, belief is a light in which his intellect attains science. Here we find out that belief causes science regarding the sacrament in the priest by reason of the great participation between the priest's intellect and Christ's intellect when he understands that the sacrament is true, and thus, science participates with science and science participates with belief in the priest. This passage is most pleasing to understand, and it signifies that belief and argument can exist together at the same time in this sacrament and in the other sacraments as well, and also in the articles of the Catholic faith. This is why the prophet Isaiah said that a man cannot understand unless he believes. Therefore, belief is a light to the understanding, so that through belief, a man accepts an object just as the priest accepts the truth of the sacrament, and through this object in which he believes, he understands many other objects to be true, which are goodness, greatness, duration, power etc. as we discussed earlier.

In the sacrament of the altar, God and man participate in the magnitude of will, for great is God's will in wanting to be present in the sacrament of Christ, and great is the magnitude of the priest's will in that it is disposed to love this sacrament immensely, for it is lovable inasmuch as it is great in goodness and in the other forms of Christ. And the sacrament exists so that the participation between God and man can be great between one will and another will and between one act of loving and another act of loving, and participation could not attain this magnitude if the sacrament did not exist. Therefore, God ordered that there be a sacrament of the altar, so that the participation in love can be great.

The sacrament of the altar is a reason through which the virtues of God and man are in great participation, for great is the virtue of Christ who can be present in heaven and in the sacrament, and great is the virtue of the priest's words when they make present one Christ – not many christs – in many places, namely in many tabernacles at the same time. And the participation between Christ and the priest in the magnitude of virtue cannot be without the sacrament, which is the subject of this participation in the magnitude of virtue. Hence, as the virtues are opposed to the vices, priests who confect the holy sacrament while in a state of mortal sin are wrong to do so, and the same applies to other people who receive the sacrament while in a state of mortal sin.

Jesus Christ and man participate greatly in the magnitude of truth in the sacrament, for in it there is great participation between one truth and another in that the higher truth multiplies the lower truth in itself in the magnitude of goodness, of power and of the other forms when it causes to come true the words that the priest utters when he says: "This is my body". And it is a great miracle of truth that the body of Christ is one thing and the priest's body is another thing, and that the body of Christ and the body of the priest are both agents in confecting one body, which is the sacrament. However, this cannot be without the sacrament that the priest confects in the figure of Christ by speaking as if he were Christ himself when confecting it. How great is this participation between the administrator and the Lord and between their respective truths!

The course of nature cannot suffice to bring about this true participation, but just as a branch of olive draws to its own species the matter of the wild olive tree on which it is grafted, so likewise the higher truth attracts the lower truth to its magnitude and makes it ascend to the higher truth. This is why it is said that the sacrament is above the course of nature, and the higher truth shows itself to be so great, as do the higher duration, power, wisdom, will and virtue so that the magnitude of the participation between one truth and another truth is a mirror in which the higher magnitudes appear. But this mirror could not exist if the sacrament's magnitude was not as great as we say it can be.

God and man participate in magnitude of concordance through the sacrament. God and the priest are in such a strong concordance through the sacrament that contrariety cannot contradict it naturally, neither through place, nor through time, nor through quantity, nor through colour, nor through taste, nor through any other accident such as weight and shape. Place is not an obstacle because Christ is present in many places, i.e. in many tabernacles at the same time. Naturally, it is impossible for one man to be present in heaven, on earth and in many places at the same time and thus, place and time are defeated along with the remaining abovementioned natural accidents which exist in the course of nature through the concordance between Christ and the priest. And this concordance between Christ and the habit of the sacrament in which the priest is clothed is so great that no living man can estimate it. This is why a priest would be wrong to be lustful, conceited, avaricious and gluttonous because he would be offending the habit of the holy sacrament, a garment so beautiful that never could he have one more beautiful and noble than this.

The sacrament of the altar is a great principle as it is the complement of the efficient, formal and material causes. It is a great fulfillment of the priest when he complements all his created principles, namely his natural goodness, greatness, duration, power, wisdom, will, truth and virtue with the superior principle, which is the origin of all created things. As he is informed by this great complement, the priest's matter has repose in the forms of the principles. Hence, there is no living man capable of expressing in speech or in writing the great principle which the priest initiates at the time when he transforms bread into flesh, wine into blood, emptiness into fullness; nor can any living man estimate the magnitude of this principle as it is sustained in goodness, in duration and in the other forms.

The sacrament of the altar is an instrument that mediates between God and man in that it joins the superior forms to the lower forms so that one form is in another form. For

instance: air is a middle term in which fire and water join together so that each element exists in the other, and lower forms enter into this conjunction with natural contrariety, a contrariety that the superior forms convert into concordance in a supernatural way, which is represented by the concordance that fire and water have in air in pepper, where fire can have great heat and water can undergo great passion in the peppercorn. Likewise, in the sacrament, the superior forms have great action but the lower forms undergo great passion. Indeed, the action and passion are so great that they could not be any greater between Christ and the priest. And it is most delightful to understand and to meditate upon such a great action and passion between God and creature.

The end for which the world was created is made known through the sacrament of the altar. This end consists in knowing the greatness of divine goodness, duration, power and the other forms of God, and it also consists in knowing the magnitude of human goodness, duration, power, wisdom, will and of the other forms of Christ's humanity. And this end is known through this sacrament, in which resides the great end of superior goodness and lower goodness, and likewise with the other forms. Hence, the sacrament is a habit in which the end of the world's creation is known and consequently, this habit is the most beautiful mirror that could exist in this life between God and man, given that in this mirror, we can see such a great many magnitudes of final complements in the superior forms with which the superior forms complete the lower forms.

In the sacrament of the altar, God and man participate with majority, because God cannot instil any more of his goodness, greatness, duration, power and likewise with the other forms; nor can man receive more influence from above in his goodness, duration, power and other forms. Thus, God and man participate with a majority of influence, and this participation in majority between God and man cannot exist in this mortal life without the sacrament. Therefore, priests who are capable of confecting this sacrament very often, but who do the opposite, are doing wrong.

In the sacrament of the altar, God participates with man in the great humility of his goodness, greatness, duration, power, wisdom, will and truth, because it is a great thing that the one who is God and man would want to participate here below and to humble himself so much along with all his lofty qualities which are so lofty that they cannot be any loftier, and that he would let himself be moved about from place to place to be distributed to the people. Therefore, the priests and the people who receive the sacrament while they practice the vice of conceit are doing wrong, given that conceit and humility are opposites. Here we realize that priests must be more humble than other men in their ways of speaking, dressing, riding and living etc. because they are meant to behave with great humility, as did Jesus Christ who was humble in all his dealings in this world.

The holy orders

The holy orders is a sacrament that is necessary for the other sacraments, because it is the instrument with which the other sacraments are made. The sacrament of the holy orders is as great as the sacraments it relates to, just as a hammer must be proportioned to the size of the nail. Hence, as the sacraments of the altar and of penance are so great, the ordination receive by the priest must be great so that through his ordination he is empowered to confect the sacrament of the altar, to give penance to people, in tying and untying them with the keys of Peter which open and close heaven and earth to men. The order of priesthood corresponds to this opening and closing, and this order is a sacrament, a sacrament so greatly extended in its magnitude through goodness, justice, mercy and compassion in judgment that nobody can fully describe it or conceive it. Therefore, priests who have received such a great ordination are wrong to incline toward any kind of sin, given that ordination and sin are opposed.

Penance

Penance is a sacrament which is extended in the contrition of people who do penance for the sins that they committed and that they confess to the priest when they submit themselves to his judgment as they intend to make reparation with the help of the virtues against the vices. The three forms of contrition, confession and satisfaction are passive forms in which the likenesses of the active forms that the priest has are received; and the priest imprints the likenesses of these forms in the judgment he gives when he forgives sins through the power of the keys that close and open the passive forms.

The sacrament of penance arouses people to feel fear and contrition and to hope for indulgence. Confession and satisfaction motivate contrition and conversely, contrition motivates them just as when one form moves another form toward its end. For instance, with its heat, fire in pepper moves the forms of moisture, coldness and dryness, and dryness moves moisture and coldness in pepper. And likewise with spiritual forms, for instance: the will moves the intellect to understand good objects that are good by reason of their good properties, and to understand great objects that are detestable because of their evil. And the intellect does the same when it moves the will to love intelligible objects and to hate detestable objects.

Extreme unction

Extreme unction is the sacrament that is necessary for the end of life. Just as baptism is meant for the beginning of life and confirmation is meant for the middle of life, so is extreme unction meant for the end of life. In extreme unction, the sinner confesses his sins and acknowledges the purpose of the forms which are in eternal life and the purpose of the forms that are being deprived in this life. Thus, extreme unction is a point in which the sinner confesses and acknowledges the lines that are erased in this life, and the future lines in eviternal life.

This confession made at the time of supreme unction is a sacrament in the patient and in the agent. If the patient is losing his sense of discretion because of serious illness, it is restored in the agent who administers the sacrament. Just as when someone loses one eye, then naturally a great part of the power of the lost eye is restored in the organ of the surviving eye. Here we understand that baptism and confession are restored in times of need in the absence of a priest inasmuch as sacraments can be administered by another person who is not a priest. Here it also becomes apparent how much God wants the sacraments to be great.

We have discussed the seven sacraments of the holy Church, which adorn it just as the Sun adorns the earth by shedding its light upon it, just as a light removes the darkness from a room at night, so likewise do the seven sacraments with the light and the participation of the superior forms with the lower forms demonstrate the nobility of the Creator and of creatures.

The second part of the leaves of the apostolic tree

The leaves of the apostolic tree are the canons, which are accidents that the Pope needs for his governance. These canons are disseminated in judgments and decisions, and many others are in a disposition to be known, and those which are known can be applied to a certain number of other more general known canons so that many particulars can be artificially applied to a few universals, and the practice of these canons is given here following the mode we gave in the leaves of the imperial tree. We want to apply the same mode to just one of the leaves, by discoursing through the general accidents. The mode of discourse we will give here is a doctrine that will show you how to discourse artificially through the other leaves with the general accidents. Through this doctrine, you can reduce the long positive rhetoric that is called canon law to a brief and necessary science.

About the supreme Trinity – 1-- about quantity

We firmly believe and we simply confess that the supreme Trinity is without any continuous and discrete quantity. Although we believe in one Father, one Son and one Holy Spirit, and that all three are one God and not three gods, we believe and we confess that there is no quantity in the Trinity because there cannot be any quantity in it, given that all three remain as one Essence, one God, one Nature, one Goodness and likewise with the other essential forms or reasons. Discrete quantity cannot exist without a diversity of essences, or without the diversity between the essence and the concrete supposite, as in created goodness in which the bonificative, the bonifiable and the act of bonifying are distinct in that each one is not the others. And although they are of one essence of goodness, none of them is goodness and thus each one is attained through quantity and is determined in the quantity of goodness. But this is not so in God's holy Trinity, because the Father is the entire divine essence, the Son is the entire divine essence and the Holy Spirit is the entire divine essence; and from the totality of himself, the Father produces the Son, and the Father with the Son together produce the Holy Spirit. And because the Father is infinite, and the Son is infinite, and each produces from the totality of his essence, the product that is produced from them cannot be quantified in extensity or in eternity, because the product is of an infinite and eternal essence so that in this blessed production, quantity can have no place at all. We firmly and simply believe that in God's blessed Trinity there is no quantity, nor can there be any quantity.

About quality

In the supreme Trinity there is no accidental quality because the goodness of the Father and of the Son and of the Holy Spirit is an essential and substantial quality in that the Father has a quality, the Son has a quality and the Holy Spirit has a quality so that each person is determined by a quality by which that person is known, and each person has its own property that determines it and that distinguishes it from the other two persons; the Father is distinguished by the paternal property, the Son is distinguished by the filial property and the Holy Spirit is distinguished by the property of spirability. These three personal properties together are one divine and eternal property infinite in its goodness and in the other divine forms, for each one has its quality and each one remains identical in essence to the others. And each person is qualified by the operations of generation and spiration in which there is distinction between persons.

Through goodness, the Father generates a Son who is good; through greatness; the Father generates a Son who is great; through eternity, the Father generates a Son who is eternal. Thus, goodness is qualified, greatness is qualified and eternity is qualified in generation and spiration. Consequently, the forms engaged in divine production are real reasons all of which remain as one form through the nature and essence of Godhead and the unity of one God.

This passage is most delightful to meditate and it is a principle to solving many objections made against the supreme Trinity. These objections are difficult to understand for those who know little about God or whose belief in God is too small.

About relation

We believe and we confess that in God's blessed Trinity there is substantial relation, but no accidental relation. It is substantial in that the Father produces the Son from the entirety of his substantial essence, we say from its entirety and not from a part of it because there can be no parts in infinite and eternal substance. This is why the relation is really substantial without any accident. And the same with the relation between active spiration and passive spiration. The likeness of this substantial divine relation is the relation of a human father to his son. But this relation is not sensed by any of the senses because it is so hidden

within the interior that none of the senses can attain it. However, the intellect attains it in the hope it multiplies from the relation which is an accidental consideration as it knows that without the father, there would be no son, and conversely.

The reason why the substantial relation is necessary is that Martin generates his son from his own substance and accidents; so that this relation has one foot in the father and one foot in the son; and this is according to the mode we discussed in the branches of the elemental, vegetal and sensual trees. And Martin generates his son from his accidents just as a smith makes the accidents of a piece of iron into the accidents of a nail, so that the relation between Martin and his son is an accidental one.

Therefore, this is a threefold relation: the first is substantial and real, the second is accidental and real and the third is intentional because it is multiplied in the intellect inasmuch as the intellect understands it and clothes its understanding in the garb of its fantastic species which belong to the genus of relation.

About action and passion

We neither believe nor do we assert that in the blessed divine Trinity there is either accidental action or accidental passion because there can be no accident in infinite and eternal production. Nonetheless, we believe that there is substantial action and substantial passion in that we say that the Father is the agent in that He produces the Son, and the Son is the patient because He exists through production, but given that the Father produces the substantiated Son from his own substance while the producer and the produced remain as one substance, action and passion must be real substantial persons in which action and passion cannot be localized because the Father is in the Son and the Son is in the Father in that They are one substance. Likewise, time can have neither a beginning nor any movement in the divine Persons because the Father is infinite in extension as in eternity, and so is the Son. And the same with quantity, as we said, quantity cannot have any place in them because the accidental forms of action and passion cannot exist in a subject in which there is no time, no place, no quantity, no movement inasmuch as action and passion are one and the same substance and one and the same essence. And the same follows with regard to the Holy Spirit, which is passive spirability proceeding and arisen through procession from active spirativity without time and without the other accidental forms because it remains one substance with active spirativity, which is the Father and the Son. Here, we have a method for solving questions put by Saracens who are against the Holy Trinity because they deny the existence of any action or passion in Godhead, while affirming that there is no accident in God.

About habitus

We neither believe nor do we assert that here is any habitus in the Holy Trinity, given that habitus is an accident but God is pure act in existing and acting, so that the magnitude of his goodness is eternal existence, and the magnitude of his goodness is eternal operation, and likewise with the other divine forms. Thus, the Father is his own magnitude which is the Father eternally and infinitely generating the Son eternally and infinitely. And the same with the Holy Spirit Who issues eternally and infinitely from the Father and the Son.

For these reasons, neither in the Holy divine Trinity nor in its essence can there be any habitus, nor was any creature that He created habituated in God before He created them, because they were ideas in his wisdom before He created them, and these ideas were nothing other than God himself. And there were many ideas, because there had to be many creatures, but there was only one idea inasmuch as God is one. As in a mirror in which there is a virtue for receiving many diverse figures, such as the figures of a man, a horse and a castle, while this virtue is one in itself and a part of the mirror, so likewise God, before there were any

creatures, with his wisdom, which is essentially and substantially a divine form, attains the coming creatures, and He attains them actually, and not habitually.

Aristotle and his followers erred on this point in asserting that the world is eternal so that creation would not be a habitus in God and that God's operation would eternally and actually be in the world; but that which they wrongly believed to be a habitus if the world were created, is actually a pure act of God's wisdom that captured the things to come. It is as if the receptive virtue of a mirror transited to the capturing of forms before these forms even existed; this it could not do in the natural course of things, but God's wisdom is capable of doing this because his virtue and his power are in one pure act which is infinite in its attaining of what is within it and external to it.

About situation

In God's Trinity there is no situation given that God is not a body nor is He of any kind of corporeal nature because an infinite being cannot be an extended body, given that a body cannot exist without length, breadth and depth, nor without the circular, square and triangular figures, but none of these things can exist in infinity.

Therefore, some philosophers from the time of Antiquity and some of the modern Saracen philosophers who follow in their footsteps are wrong in denying that God exists both outside and inside the firmament essentially, and in asserting that God exists both outside of and inside of the firmament only potentially and virtually, and likewise with the other forms. And they negated this because they were afraid of asserting that God would be a body if He were essentially both outside and inside the firmament, just as fire is a body that is present both inside and outside a room, for just as God is infinite through eternity in which the time of the world and the movement of the firmament evolve, and God is outside the world in that the world is not eternal because it has a beginning, and eternity is outside the world because eternity is not a divisible being just as the infinite divine and spiritual extensity, given that it is not a body, is present both inside and outside the world. And this divine and spiritual essence is the Father producing the Son from himself and the Holy Spirit proceeding from the Father and the Son.

This is why created situation is a mirror and a likeness wherein the human intellect perceives the mode according to which the divine persons and the divine essence are, so to speak, likened to created situation. The Father is essentially the generating and spirating agent, the Son is generated and spirating, and the Holy Spirit is spirated. And the same with the essence, which is in one way the Father, in another way it is the Son and in another way it is the Holy Spirit; and the essence remains without any distinction in itself although the Persons are in it.

This figurative mirror of situation is a creature that is disposed and ordered in such a way that through it the human intellect can see the mode of the divine Essence and of the Persons, and likewise with the other divine forms. In divine goodness, the Father is the bonifying agent, the Son is the bonified and bonifiable patient, and likewise, the Holy Spirit is the act of bonifying between the Father and the Son acts through the mode of generation, and between the Father, the Son and the Holy Spirit through the mode of spiration. But the human intellect could not understand these things if there were no such thing as situation, which is an instrument as necessary for understanding the mode of the Persons as colour is necessary for imagining a coloured object.

About time

In God's Trinity there is no time, given that time cannot be without a beginning and without the presence of the things that are moved and initiated in which time is sustained. Also, because the Father generates the Son from eternity in that He generates him from

himself, who is eternity, and the same with the Father and the Son who spirate the Holy Spirit from themselves, who are eternity.

Just as when a smith makes a nail from a piece of iron, he cannot make it from wood at the same time as he is making it from iron, so likewise, and much better, the product of eternity cannot be essentially, naturally and substantially involved in time or in anything temporal in nature, because it is produced from eternity and in eternity.

Therefore, the Saracens and the Jews are wrong to negate the Trinity in Godhead, for they believe that if they affirmed the Holy Trinity, they would be affirming that there is time in God and they would be negating eternity.

In this passage we can realize how the human intellect in Christians is more elevated than the intellect of other sects as it understands the operation of the producing agent and the produced patient without time and without any movement of either one.

About locus

In God's Trinity there is no locus, given that locus can exist only in finite beings, for instance a bottle is the locus of wine and a room is the locus of a man standing in it, and likewise with locus as we discussed it in the elemental tree. There can be no locus in an infinitely extended subject such as God the Father Who is infinite in extensity without length, breadth, depth and without any localized nature.

The Father produces the Son from the entirety of himself and He cannot be in one locus while the Son is in another locus for then they would be finite supposites. If the Father were in one locus and the Son were in another locus, then the Son would not be produced from the Father's essence which is a being that is infinite in extensity, nor would the Son be produced from the entirety of the Father. And the same with the Holy Spirit who infinitely and without quantity – without which there can be no locus - arises from the Father and the Son and in the Father and the Son so that the Holy Spirit arises in infinity and arises in itself so as to be infinite. And thus, there is no way in which any locus can exist in the divine Trinity.

This is why some Saracens and Jews are wrong in holding the opinion that Christians believe that the Father is in one locus, the Son is in another locus, and the Holy Spirit is in another locus, because the infidels mistakenly believe that every distinct thing has to have a distinct locus, as for example a man, a tree, Martin, his son etc. And when we say that the Father is in the Son, the Son is in the Father and likewise with regard to the Holy Spirit, it does not follow that we mean that one part is in another part, given that the divine Persons are not parts, because there are no parts in infinity, as we said. But the Father is in the Son and the Son is in the Father and likewise with the Holy Spirit, in such an essential and natural way that they are one in essence and nature.

We have discussed the accidents and given a doctrine whereby you can know how to negate the presence of accidents in the supreme Trinity and to exempt it from accidents, and with this doctrine you can know how to respond to the objections made against the Holy Trinity by reason of the said accidents. A similar doctrine can be obtained for using these accidents by affirming and negating them in the context of other canons, transcripts, constitutions and other such things.

Indeed, by applying the canons to the 9 general accidents, judges can make knowledgeable decisions, lawyers can make knowledgeable pleas, plaintiffs can make knowledgeable accusations and respondents can build knowledgeable defence. And thus a doctrine is given, as we said, whereby you can know how to make one science out of the general forms to which canon laws reduce; and you can obtain knowledge of particular things in the universal forms. Moreover, such a book would be of great use to the Pope and to his officials.

The flowers of the apostolic tree

The flowers of the apostolic tree are the 14 articles of our Christian faith whereby we believe and assert that there is one God, Father, Son and Holy spirit, Creator, Recreator and Glorifier. The 7 above articles concern Divinity and the remaining ones concern humanity, these are: that our Lord Jesus Christ was conceived by the Holy Spirit, was born of the Virgin Mary, was crucified, died, descended to Hell, on the third day He rose again from the dead, He ascended into heaven whence He will come to judge the living and the dead.

We call these 14 articles flowers because they are loftier than what we are humanly capable of believing about God and his works; a man's belief in them is a flower from which the fruit is born, this flower is our holy mother the Church sustained in just, holy and Catholic people who are the sheep of our lord the Pope, the vicar and successor of Saint Peter who was crucified and died in Rome; and Rome is the seat of his vicariate, this seat is called a rock whose conditions are that it must be strong, living and white. Consequently, it is wrong for apostolic persons to fail to protect this stone from death, frailty and impurity given that it was entrusted to them according to its conditions which require that men be alive, strong and pure from sin.

Before we come to the proof of the existence of one God, we will first prove the existence of eternity, followed by infinite goodness, infinite magnitude and the other forms because God's nature is signified by these forms and we intend to make proofs and draw conclusions about them according to their natural properties. Next, we will prove that God exists, and then we will prove the Articles. We want to prove each article by giving five reasons based on the prime forms and their definitions. These prime forms are goodness, greatness and the others.

Nonetheless, if we say anything contrary to the holy faith of the Roman Church, we do not say it knowingly, but through ignorance. Therefore, we humbly submit the things we say and hand them over to the most holy Roman Church, because we believe in what the Church will do with them.

About God's forms or reasons

Eternity

If there is no eternity, then everything that exists must have been initially brought into being by itself, but this is impossible because everything would have existed even before existing. Therefore, eternity exists, and we call it the supreme duration.

Supreme goodness

If there is no supreme goodness, then there is no lower goodness either, which is impossible because they are related to each other. Therefore, there is supreme goodness, and it is infinite, for if it were not infinite, it would then imply that the major good that is less distant from infinity is more distant from infinity because it is closer than minor good to non-being, so that minor good is greater than major good, which is impossible. Therefore, supreme and infinite goodness exists.

Infinite magnitude

If there is no infinite magnitude, then everything that exists is terminated in extensity, and thus eternity, which is infinite in duration, and divine goodness, which is supreme as was proved, are terminated in magnitude, which is impossible because the finite and the infinite have no proportion in the same subject. Therefore, infinite magnitude exists as do eternity and supreme goodness.

Infinite power

If there is no infinite power, then all power is finite, which is impossible, because eternity is in infinite duration, and since it is in infinite duration, it is enabled to be in infinite duration by power, for without power, it cannot be infinite. Therefore, there is infinite power on account of which eternity can be infinite in duration.

Infinite wisdom

Eternity exists, as proven above, and because it exists it can be known, and thus eternity has infinite knowability just as it is infinite in itself, and it is enabled to be infinite by infinite power. And it is good that it be infinite in its knowability through supreme goodness. Therefore, infinite knowability exists and consequently, infinite knowingness also exists because they are mutually related. And thus, infinite wisdom consequently arises from both.

Infinite will

If there is no infinite will, then every will is finite and thus supreme goodness (whose existence we proved), infinite duration, infinite power and infinite wisdom are not infinitely lovable by the will, but this is evil against goodness, since all that is good is lovable. And this also supposes a vice unbecoming to the infinity of magnitude, eternity, power and wisdom if the infinite lovable did not exist, which would be bad for them all, which is impossible. Therefore, infinite amability exists and consequently, so does infinite amativity, since they are mutually related.

Infinite virtue

If there is no infinite virtue, then all virtue is finite, and therefore there is no supreme goodness, nor any infinity of magnitude, eternity, power, wisdom and will that are infinitely virtuous in virtue, and thus they are idle in their infinity and void of the end that we call perfection. From this it follows that supreme and infinite vice convenes with the supreme goodness and immensity of magnitude etc. which is impossible. Therefore, infinite virtue exists, and the said forms are virtuous on account of it.

Infinite truth

If there is no infinite truth, then all truth is finite in the goodness of the immensity of magnitude in eternity etc. and thus it is false to say that supreme goodness etc. exist; but we proved their existence, and now it follows that they are and that they are not, which is a contradiction. Therefore, infinite truth exists on account of which eternity, goodness etc. are truly existent.

Infinite glory

If there is no infinite glory, then all glory is finite, and therefore there is no glory for the will in loving itself nor in loving supreme goodness etc. But this is evil against good, smallness against greatness, vice against virtue and falsehood against truth. And thus, goodness etc. would not have the wherewithal to be supreme, while glory would exist in finite things that would be supreme in goodness, will and virtue, which is impossible. Therefore, infinite and supreme glory exists.

The infinite principle

If there is no principle that is infinite in its priority, then all principles are finite, and many principles have equal finite priority, which is impossible, for we already proved that supreme goodness, immense magnitude etc. have infinite priority because supreme goodness

etc. have the priority of supremacy. Therefore, there is one supreme principle through which supreme goodness etc. have priority before everything else.

The infinite medium

If there is no infinite medium, then all media are finite, which is false, because in supreme goodness – whose existence we proved – the act of bonifying would not be an infinite medium between the bonificative and the bonifiable, and thus it could not be supreme because it would be idle and devoid of virtue. Moreover, it would not be lovable if the act of loving was a finite and not an infinite medium between the lover and the beloved. Therefore, the supreme infinite medium exists, through which all the forms we discussed have a pure act, so they cannot be idle.

The infinite end

If there is no infinite end, then all ends are finite. By the end, we mean the perfection and final purpose of a thing. The existence of an infinite end can be seen in what we said in the proofs regarding supreme goodness etc. which cannot be infinitely without an end because goodness would be naturally idle in that it would not be a reason for the infinity of magnitude to be good, and likewise with eternity and conversely, which is impossible etc.

Infinite concordance

If there is no infinite concordance, then all concordance is finite and supreme goodness etc. do not convene in infinity, which is impossible for then they cannot be infinite in virtue and lovability.

Infinite equality

If there is no infinite equality, then all equality is finite and consequently supreme goodness etc. are not equally infinite, and thus some forms are finite and not infinite, which is impossible. Therefore, there is one infinite equality on account of which all the aforesaid forms are infinite.

Proofs of God's existence

We want to prove God's existence with five reasons, in the following way.

A proof that God exists

If God exists, then his existence is good, great and eternal, for we consider that God is perfect in goodness, magnitude and duration. And if God does not exist, then his non-existence is evil and eternal magnitude is evil because God never was and never will be. From this it follows to the contrary that if God exists, then the magnitude of eternal good exists and therefore God must necessarily exist, because magnitude has greater concordance with goodness than with evil in duration, given that duration and privation are opposites but duration and being are mutually concordant, while magnitude and goodness are concordant with being, whereas smallness, which is contrary to magnitude, and evil, which is contrary to goodness, have concordance with non-being. Therefore, God's existence has been proven.

A second proof that God exists

If God exists, then there is more possibility than impossibility in the eternity of magnitude and goodness. But if God does not exist, then the contrary is the case, because even if we suppose that there is no God, eternity must necessarily exist, for if there was no eternity, everything in existence would have given rise to itself on its own. However, it is

impossible for any substance to give rise to itself, for if it could give rise to itself and produce itself on its own, then its power to do this would have to reside in some pre-existing subject, but this would further compound the contradiction because this pre-existing subject would be something without being anything at all, and this contradiction is impossible. Therefore, eternity necessarily exists, and in eternity the possibility of magnitude of goodness is greater if God exists, for if God is eternity itself, then eternity can be infinite in the magnitude of goodness since God exists as eternity. But if God does not exist, eternity cannot be infinite in the magnitude of goodness, and consequently magnitude and eternity have greater concordance with the impossibility of good than with the possibility of good – a possibility that exists as a pure act – and this major concordance is impossible because the concordance of magnitude and eternity must not convene with evil and impossibility more than with goodness and with good that is empowered to be and actually possible, as it were. Therefore, God must necessarily exist.

A third proof that God exists

If God exists, then the truth is in major reality of goodness, greatness and eternity; but if God does not exist, then the truth is in minority and falsehood is in majority in the opinion composed of fantastic species in which God's existence is considered, who is infinite goodness, magnitude and eternity. But this consideration is false and it is greater than the reality of magnitude and goodness which are infinite in eternity. Thus, eternity has greater concordance with the magnitude of goodness falsely considered in a fantasy that the human intellect captures and which is neither of the essence of eternity nor substantial, than with the magnitude of real goodness which is truth and substance. Such a concordance is impossible, and its impossibility proves that God necessarily exists.

A fourth proof that God exists

If God exists, then his existence is lovable, but if God does not exist, then it is detestable, and this is because magnitude, goodness and eternity have concordance in lovability. But if God does not exist, then His being is not lovable since it does not and cannot exist, but that through which it cannot exist is lovable given that the truth is naturally lovable. Therefore, if God does not exist, it follows that his privation is lovable and his being is detestable, it also follows that loving is good and great and that hating is likewise good and great, whence it naturally follows that minor good is more lovable than major good, and that good is detestable but evil is lovable, and that major evils are more lovable than minor evils. But this is impossible, according to our experience and according to natural reason. Therefore, God necessarily exists, for otherwise, the aforesaid impossible contradictions must follow.

A fifth proof that God exists

If God does not exist, nothing in existence has any substantial end, since the end reposes only in accidents. What we call the end is completion without any defect, for if God does not exist, the end consists only in the acts of the powers and of the prime forms. The end of fire, for instance, consists in heating, the end of the vegetative power is in vegetating, that of the sensitive power is in sensing, that of the imaginative power is in imagining, and that of the rational power is in remembering, understanding and loving. And the end of the moral tree consists in virtifying, that of the imperial tree in judging and likewise with the apostolic tree, and the end of the Sun consists in shining, and the end of the firmament consists in moving, and likewise with the others, inasmuch as the end consists in the act of operating and not in the product of the operation. And it exists in the beginning and in the middle of beings, and these beings are void of anything substantial and full of the accidental things that are the end. Therefore, some philosophers of antiquity said that generation, corruption and privation must

be eternal general principles, so that God's operation can be eternal. Thus, they say that some old forms must come to privation and corruption so that new forms can come from power into act only to return afterward to privation and corruption, and all this proceeds through an eternal cycle of generation and corruption. Hence, it follows that the ends of things are the acts of generating, corrupting and depriving, and since they are more in privation than in being, it follows that privation is the end of all that is, and that being is subjected to an end contrary to being, and that it finds repose in this end. But this is impossible and contrary to the course of nature, though the impossibility becomes a possibility if God does not exist. However, because God does exist, the contrary order of things exists, namely that the operation exists for the purpose of the operated product, and that the accidents exist so that substance, which is the end and the complement of the accidents, can exist and repose in them. For example, a smith's tongs and his hammer repose in a nail, the nail reposes in the lumber it joins together, and the lumber finally reposes in a ship. And likewise, the heat of fire reposes in the heated compound, the act of vegetating reposes in the vegetated thing, the act of sensing reposes in sensed substance, the act of imagining reposes in the imagined object, and the acts of understanding, remembering and loving repose in the substance that is remembered, understood and loved, virtuous action reposes in the virtuous person, judging reposes in justice, justice reposes in peace and peace reposes in serving as an instrument with which people can know, remember and love God and with which they can pass from this life over to the afterlife, where they are eternally with God and receive glory from him, while God continues to be remembered, understood and loved by man. As for the acts of remembering, understanding and loving God, these three forms are the ends and the complements of all created beings. Thus, it follows that if God exists, then the beginnings and the middles of things relate to some end, an end which they attain and in which they repose. But if God does not exist, then the aforesaid contradictions arise, contradictions that cannot exist in the natural course of things, nor even in the supernatural course of things, for otherwise, non-being would be the cause of being and of everything in existence, so that non-being would be something and nothing, which is impossible.

Proving the articles of the faith

A proof of God's unity

Our blessed God is good through goodness, great through greatness, eternal through eternity, powerful through power etc. and consequently, God must be one through unity, for if God was not one through unity, the other forms in God would be greater than unity and unity in God would be in minority, which is being close to non-being. And thus, God's unity would not be God nor would it be divine in nature, and God would be minor through unity, and this minority would be evil against goodness, smallness against greatness, privation against eternity, frailty against power, and so on with the other forms, for God cannot possibly have any contrariety or defect in himself, given that He is pure concordance and completion.

Therefore, God is completely one through unity in two ways: in one way He is one just as Martin is one and a horse is one so as to be one substance. The other way is that there are not many gods but only one God just as there is only one Sun, only one Moon and only one fire. And God is completely one through both modes of unity, without which unity cannot be a reason for God to be completely one. Therefore, there is only one God and not many Gods.

A second proof of God's unity

In God, power, wisdom and will are one identical number, or else there would have to be accidents in God if power was not in itself wise, nor lovable nor loving, or if wisdom was

neither powerful nor loved in itself, or if the will was neither powerful nor wise in itself because power would be understood or intelligent through wisdom and loved or loving through the will, and wisdom could understand through power and would love through the will, and the will could love through power and would understand through wisdom, but not through itself. Just as air cannot be warm by itself but only through fire, and just as fire cannot be dry by itself, but only through earth. Therefore, divine power, wisdom and will in God must be one identical number without any accident nor any smallness of the magnitude of goodness, power, wisdom or will. Therefore, there is one God, and not many Gods, since power, wisdom and will in God are one identical number, God can be through power if his will wants it, and his wisdom can know through the will, and the will must desire if it can exist because magnitude belongs to his will, his power, his wisdom and his goodness if there is one God and not many. But if they are many and not one only, the will is against the magnitude of its own goodness, power and wisdom. Likewise, wisdom is against the magnitude of its own goodness and power. And the same with power which is capable of opposing the magnitude of the goodness of its own wisdom and will. But no form in God can be opposed to itself or to any other divine form. However, we do not mean to say that there are many forms in God, but that there is only one form, but we have to express it in this manner inasmuch as the reasons that are in God are called forms by us. Therefore, it is proven that there is one God and not many Gods.

A third proof of God's unity

God's goodness must be so great that it cannot be any greater, for if it could be greater, it would be great in potentiality and diminished in act, and the resulting smallness would be against magnitude, against goodness and against the other forms, which is impossible. Therefore, God's goodness is so great that it cannot be any greater, and the greatest major goodness that can be is the one which is God so that no other God has any other goodness, so that goodness can be infinite in magnitude, and its infinity consists in being one and not many. However, a man is good and a horse is good, without the goodness of either one being against God's goodness which is infinite and which is God himself, but the external created instances of goodness are finite. Therefore there is only one God, and not many Gods so that the magnitude of his goodness can be infinite, and the same with his extensity, eternity and power, none of which could be an infinite form if there were many Gods.

A fourth proof of God's unity

If there were many Gods, then only one God would not be sufficient on his own to be the end of his forms. For instance: the goodness of one God could not repose in its own magnitude, which would be finite and terminated in that some other magnitude would be another God, and likewise, magnitude could not repose in goodness because some other goodness would be God. And thus, none of the many Gods would have his end in himself or in any other God, because if his end was in some other being, then he would not be God, and each divine form of each God would be void of its own end, which is impossible. Therefore, there are not many Gods but only one God in whom all his own forms repose since each form that exists in him is infinite and thus, God exists as an infinite being, complete and without any defect.

A fifth proof of God's unity

If there are many Gods, then there are many eternities and each of these eternities is God. And since each God is infinite through eternity, each God must be infinite through extensity given that in God, extensity and eternity are equal in themselves and in the

magnitude of goodness, power and the other forms. But this could not be if there were many Gods, because eternity would be greater than extended magnitude, as this magnitude would touch the magnitude of another God. And each God would have the directions of above, below, before, behind, right and left in which different magnitudes would oppose each other, as when the dimensions of one body meet together with the dimensions of another body. And thus, the substance of each God would be terminated at a certain locus beyond which it would not extend. And the Gods would have to be inside each other like parts within parts but the whole would not follow from the sum of the parts, which is impossible and against the magnitude of goodness, eternity and infinity and indeed against the course of nature. Therefore there is only one God and not many Gods.

The second, third and fourth articles

The second article affirms belief in the Father, the third article affirms belief in the Son and the fourth article affirms belief in the Holy Spirit. We intend to prove these three articles by proving the Trinity, and we intend to prove It in three ways, following the way in which we proved It in the Book of the Three Sages. The first way of proving the divine Trinity consists in proving that there is a plurality of several things in God. The second way consists in proving that these things are persons, which are properties, so that one is the paternal property, the second is the filial property and the third is passive spirability. The third mode consists in proving that there are three persons in God, and neither more nor less than three.

A proof of God's plurality

God is one, and God is good, great, eternal, powerful etc. Hence, just as God understands through wisdom and loves through will, so does God unite through unity, bonify through goodness, magnify through magnitude, eternalize through eternity, empower through power. And this must be so because wisdom and will must not relate more greatly to the end than do unity, goodness, magnitude, eternity and power. Therefore, God unites through unity so that one produces one that is only the one and not another, and thus unity is that by reason of which the one produces the one just as goodness is that by reason of which good does good, and the will is that by reason of which the lover produces the beloved, and wisdom is that by reason of which the one who understands produces the understood object. Inasmuch as God is one, He cannot produce himself, namely his unity, because a being can never produce itself. And as God must produce one product so that unity is an end in itself, there must be one God who produces one God so that the one is the producer and the other is the product, and so that one arises from one and the act of uniting arises from both, so that by reason of unity there are three concretes of the essence and nature of unity. And all three are one essence and one nature, nor are they several essences or natures so that the unity is great and the three others are the uniter, the united and the act of uniting. Therefore there must necessarily be a distinction between them in that one is not another, for without this distinction unity could not be that by reason of which the one produces the one, and it would be idle and nothing would follow from it either in its essence or from its essence and nature, and it would be small in itself but great in creatures in which there is the reason of one creature producing another creature by way of generation in the course of nature. For instance: Martin is one, and God's unity is that by reason of which Martin produces Peter, who is one son of his. Therefore, God's unity, which cannot be greater by reason of some other thing than it is great in itself, must be a reason in its own essence for one God to produce one God. Therefore, it is proven that plurality must necessarily exist in God in accordance with the magnitude of his will, his virtue, his truth and his glory.

Unity is always greater in the magnitude of goodness and power through existing and acting than through merely existing or through merely acting. For instance: fire is greater through its being and through its heating than through merely being or through merely heating, for thus it would not be what it is. Therefore, God's unity is greater in the magnitude of goodness, eternity and power through existing and acting than it would be through only one of the two. And as in God's unity there must be the greatest major magnitude of goodness, eternity and power that can possibly be, in it there must be not only what exists in it, but the unitive, the unitable and the act of uniting must be operating in it, and God's unity cannot have this operation without the act of uniting, while the one is not the other. For instance: a smith can work neither with iron nor with the unity of iron unless there is a uniting act so that from the steel he fashions on nail, or one knife, or several of them. Therefore, in God's unity there is a plurality of several things such that one correlative is not another, so that his unity can be great through existing and acting.

A second proof of God's plurality

God is God through his Divinity, just as a good thing is good through goodness and just as one individual is one through unity. And because God has action in himself in that He understands himself and loves himself, there must be an act of deifying in God, just as there are acts of understanding and loving in God. Indeed, if God had understanding and loving in himself without an act of deifying, then He would be greater in goodness, power, eternity and end through wisdom and will than through Divinity, which is impossible. Therefore, in Godhead there is an act of deifying which cannot be in Godhead without a distinction between the deifier, the deifiable and the act of deifying. And God cannot deify himself, because He is already God, and He is the Godhead, and He cannot eternalize himself because He is already eternal and He is already eternity. However, God within himself can deify the deified with the deifier through deifying. Therefore, it is proven that in God there is plurality sustained in the deifier, the deifiable and an act of deifying together with an act of distinguishing.

A third proof of God's plurality

God is God through his act of existing, just as a hammer is a hammer through its act of existing and bread is bread because it is made of flour and water, and likewise with other substances. Hence, since the hammer exists so that the nail can exist, and since bread exists so that man can live on it, so likewise and much better, God exists so as to be God, for if God existed not by reason of the end but by reason of existence, He would be in minor goodness of magnitude, eternity, power, wisdom, will, glory, virtue and truth, but the hammer and the bread would be in greater major magnitude of goodness than God inasmuch as they would be what they are through their mode of being and moreover, something good would follow from their existing, but God would merely exist through his act of existing from which no further good would follow in creatures, and he would be more disposed toward producing small things than great things in which the end of his existence would repose, just as the purpose of a hammer is for the purpose of the nail and the purpose of bread is for the purpose of human life.

It is impossible for any end that is not of God's essence to be the purpose of its own existence, and for hammers and bread to have greater magnitude than God who is the prime cause. Therefore there is existence and agency in God, and God must be as good and as great through agency as through existence. And therefore God is God as much through his agency as through his existence. Hence, as God is God through his existence, He must also be God through his agency, namely through his act of deifying, so that God is from God and the deifying agent exists so that the deified and the deifiable can exist while the deified and the

deifiable exist so that deifier and the act of deifying can exist. But this cannot be without a plurality of many things. Therefore, there must necessarily be plurality in God.

A fourth proof of God' plurality

God is a pure act, and He is an infinitely pure act. Therefore, there must be an act of infinitizing in God, for if there was no act of infinitizing in God's infinite actuality, a contradiction would follow with regard to God, namely that God would be an infinite act and God would not be an infinite act. God would be an infinite act through the mode of existing, so that his essence would have no limit in extensity and in eternity, in which there are no terminals of beginning, middle and end, and infinity would be limited in its act of infinitizing in that it would not have this act at all. And thus it would be both infinite and finite so that it could not be in infinite actuality. Therefore the act of infinitizing must come from the infinitizer and the infinitizable, which cannot be without the plurality of all three. Further, if in God there was no act of infinitizing of goodness in its act of bonifying which proceeds from the bonifier and the bonifiable, nor in the act of eternalizing which proceeds from the eternalizer and the eternalizable, nor in powering which arises from the powerer and the powerable, nor in understanding which arises from the intellective and the intelligible, nor in willing which arises from the volitive and the willable - and likewise with the other forms - , goodness would be idle in that it would not infinitely produce good from good, and its idleness would be bad for it. And likewise, eternity would be idle in infinitizing from the eternalizer and the eternalizable, and its idleness would be the privation of its infinity. Likewise, power would be idle in that it would not be a reason for infinitizing, and its idleness would be the impossibility of anything being possible to power and the impossibility for power to do any possible thing; and likewise with the other forms. Therefore, each form must necessarily have an infinitizing act so as to be a pure act in itself just as the divine forms are in their totality one pure act in infinity. They must also be in the infinitizer and the infinitizable as a pure act just as they are in infinity, but this could not be if there was no plurality in God. Therefore, there must necessarily be plurality in God.

About the divine properties

It was proved above that there is plurality in God, and now we want to prove that this plurality consists in personal properties, namely the paternal, the filial and the passive spirable properties.

1 – In God's goodness there are the bonifier, the bonifiable and the act of bonifying; in magnitude there are the magnifier, the magnifiable and the act of magnifying; in eternity there are the eternalizer, the eternalizable and the act of eternalizing; in power there are the powerer, the powerable and the act of powering; in wisdom there are the intellective, the intelligible and the act of understanding; in the will there are the lover, the beloved and the act of loving, and likewise with the other dignities of God. And this must necessarily be the case, so that the dignities be not idle and so that they have their own complement in themselves.

For instance: God's act of understanding must be good through goodness and it must be made of goodness and of greatness by reason of which it must be great. And the same applies to the act of eternalizing, by reason of which it is eternal from eternity. And the same with the act of understanding, which must be through wisdom and of wisdom, and so likewise with the act of loving, which must belong to the will. But if this were not so, God's act of understanding would not be great in goodness nor would it be made of goodness, and likewise with magnitude and the other forms. And because the act of understanding is great, the one who understands must be great and the one who is understood must be great, and each one must be so great that none can be any greater, any better or any more eternal. And likewise with the other forms. Therefore the one who understands (the intellective, or the intelligent)

must be the Father and the understood must be the Son so that God, by understanding himself, produces such a great act of understanding in himself that from it there follows an understood object which is of the essence of the intelligent while the intelligent and the understood both are essentially the act of understanding, and the distinction remains between the intelligent and the understood, which must be the distinction between the Father and the Son because the intellect must essentially consist of the intelligent so that the act of understanding be greater, for if the understanding was not of the essence of the intelligent, then it would be minor, but such a minority has no place in God. Just as Martin must be called a father when he generates a son from himself, so likewise, God understanding that He produces the understood from himself must be called the Father because He generates It from himself; and consequently, the understood must be called the Son. And each of them must be a substantial person, so that magnitude be sufficient in itself and in goodness, eternity, power and the other dignities of all three persons. Thus it is proved that divine plurality consists of paternity and filiation.

2 – God’s plurality must be of the lover, the beloved and loving, in the lover, the beloved and loving and through the lover, the beloved and loving, for if any of these forms was absent, God’s plurality would be void of one, or of two or of all three of them. Plurality is therefore of loving, in loving and through loving, and it is in the lover and the beloved, of the lover and the beloved and through the lover and the beloved, and thus there is sufficient magnitude of goodness and of the other forms of all three. The lover must be the Father and the beloved must be the Son because there can be greater goodness and magnitude of love between the Father and the Son – because the Son is of the Father – than between any other supposites that are not of the essence of love and that are not the Father or the Son. And because the Father loves the Son and the Son loves the Father, magnitude must be so strongly sufficient in itself and in goodness, eternity, power and the other dignities of this love between the Father and the Son, that the loving must be as great in all the dignities, through all the dignities and of all the dignities as the Father and the Son are great.

Therefore, the act of loving must be a person and a spirable property on account of which it must be called the Holy Spirit that arises from and is produced by the Father and the Son, the Father loving the Son, the Son loving the Father and each one loving the other as much as himself. But if this production that arises from the love of the Father and the Son, if this love that they both have, was not the Holy Spirit, then it would not be sufficient in the magnitude of goodness, eternity, power and of the other dignities and this production would be subject to minority and smallness against magnitude, and it would not be what it is in any of the forms, which is impossible. Therefore, this production is the Holy Spirit, that is the passive spirable person spirated through love which is active spirativity consisting in both the Father and the Son loving each other.

3 – Divine plurality – whose existence we proved – must be in the greatest relation that goodness, magnitude, eternity etc. can possibly be in. For instance, in love in which the lover, the beloved and the loving are of the essence of love, the lover, the beloved and the loving are in a greater relation than if they are not of the same essence. For example, Martin loves money, honours and the pleasures of the flesh, and so forth. Therefore, given that in God’s plurality there is a greater relation between the lover, the beloved and the loving, the lover must be the Father, the beloved must be the Son and the loving must be the Holy Spirit. And all three must be love and they must be the relation of the one to the other as love and relation are sustained in them just like an essence is sustained in its concretes which arise from it essentially. Therefore, there is a sustaining of the personal properties which are paternity, filiation and spiration, so that the relation is great in the magnitude of goodness, of love and the other dignities for just as in love, the lover cannot be without the beloved, nor can the lover and the beloved be without loving.

Naturally, the greatest major concordance of goodness, greatness, eternity, power, wisdom, will etc. that can be in plurality, namely in the distinct and personal properties is the concordance between the Father, the Son and the Holy Spirit, in that the Father produces the Son from the totality of himself and from the totality of what He has, and the Son is not from anyone other than the Father, which is not the case with Peter, who is the son of Martin and of his mother, and who is not entirely from Martin because he is also from his mother; nor is he from the totality of Martin because he is not of the essence of Martin's rational soul; nor is he Martin because Martin is located in one place and his son Peter is located in another place. But this is not the case in God because the Son is from the totality of the Father, He is in the Father and the Father is in the Son. And the Father loves the Son with all of his loving and the Son loves the Father with his entire self. And the loving belongs to them both and to one amativity which they both are, and which remains as one amability.

Therefore, the greatest major concordance that can possibly be is the concordance between the three divine persons in the magnitude of goodness and of the other dignities. But this could not be if plurality did not consist in paternity, filiation and spiration.

4 – Divine plurality must be in the greatest major equality that can possibly exist between one thing and another and this major equality must have a sufficient magnitude of goodness, eternity etc. Therefore, the greatest possible major equality exists between the Father, the Son and the Holy Spirit. The Son is from the totality of the Father's goodness and from the totality of the Father's magnitude, and also from the totality of his eternity, power, wisdom and will. Such a great magnitude of equality cannot be unless it is between the Father and the Son as the Father generates the Son from the totality of himself and from the totality of his goodness, greatness, eternity etc, and as the Father together with the Son spirate the Holy Spirit that arises, or is spirated from the totality of the goodness of them both, and from the totality of their magnitude, etc. And the Holy Spirit exists as an equal mean between the Father and the Son in that He issues forth from both. Divine plurality, according to its goodness and its nature, requires a major equality between supposites, and therefore it must consist in the equality of paternity, filiation and passive spiration.

The ternary number in God

It has been proved that there is a plurality of persons in God, namely the Father, the Son and the Holy Spirit. Now we want to prove that there can be neither more nor less than three persons, considering the magnitude of goodness, eternity, power and the other dignities.

A proof that there can be neither more nor less than three persons

The magnitude of goodness is that goodness has in itself and of itself the bonificative, the bonifiable and the act of bonifying; and the magnitude of eternity is that eternity has in itself and of itself the eternificative, the eternifiable and the act of eternifying and the same with the other forms. This indicates that there are three and no more than three divine persons, for if there were more than three, then any extra addition would be superfluous in the forms. For instance: in goodness, there would have to be two or more bonificatives, two or more bonifiables, or two or more acts of bonifying. Thus, one bonificative, one bonifiable and one act of bonifying would not be sufficient and the magnitude of each correlative would be defective, which would be an evil defect and a diminishment of every correlative. And if there was only one bonificative in goodness without any bonifiable correlative of its own essence and without an act of bonifying which is of the essence of both, then the relation could not have any magnitude of goodness, it would be defective in magnitude and this would be evil. Therefore, there are three correlatives in goodness, neither more nor less, and the same with eternity and the other forms.

A second proof that there can be neither more nor less than three persons

The Father is bonificative, magnificative, eternificative, possificative, intellective, and amative in love. And the Son is bonifiable, magnifiable, eternifiable, powerable, intelligible and lovable in love. And the act of loving in this love is the Holy Spirit, who is the act of bonifying, magnifying, eternalizing, powering and understanding. And there is a distinction between the Father, the Son and the Holy Spirit whereby the Father and the Son are the act of generating in love, and the Father, the Son and the Holy Spirit are the act of spirating in love, and the act of spirating is distinct in that the Father and the Son are spirative but the Holy Spirit is spirable. Therefore, there are neither more nor less than three persons.

A third proof that there can be neither more nor less than three persons

If in Godhead there is one and no more than one Father, one and no more than one Son, one and no more than one Holy spirit, then the magnitude of each person is sufficient for the singularity of each person. Likewise, goodness is sufficient for the singularity of each person. And the same with eternity, power, wisdom and will. Just as it is sufficient for one kingdom to have one king who is good, great, powerful, wise and virtuous, and for heaven to have one Sun and one Moon, and for elemented things to have one fire, one air, one water and one earth, and for the soul to have one memory, one intellect and one will, and for a syllogism to have two maxims and a conclusion, for a body to have one length, one breadth and one depth, and likewise with other things similar to these. Therefore, one Father, one Son and one Holy Spirit are one God and not many Gods and they are sufficient in God, just as in God's love the lover, the lovable and the act of loving are one love and one God. The beloved and the lovable are one identical number that is the Son, for if the beloved was one and the lovable was another, then the beloved would be brought from potentiality into act, and the lovable would be in potentiality in the future. And the Father is loving, and loved by the Son, and He is the same identical number as the lover and the beloved. And there is a distinction in that inasmuch as He is the lover, He is the Father, but He is beloved inasmuch as He is loved by the Son. And the same with the Son, who is the Son inasmuch as the Father understands Him, and who is the lover inasmuch as He loves the Father. And the same with the Holy Spirit, Who is the Holy Spirit inasmuch as It loves and the beloved are the Father and the Son loved by the Holy Spirit Who is spirated from them both, as the Father and the Son exist as one lover as they love the Holy Spirit and produce It.

There is another mode of loving from which production does not follow, as when the Father loves himself and in this love there are the lover, the beloved and the act of loving all in one and the same numerically identical person. Likewise, the Son loves himself and He is one and the same person in loving himself, just as we said about the Father. And the same applies to the Holy Spirit. And the loving of each person is one essence and one love just as there is one goodness for each one and for all three, one magnitude, one eternity, one power, one wisdom, one will, one Divinity, one God. And this must necessarily be the case so that the magnitude of goodness, of eternity and of the other forms can be sufficient for the property of each person in the community of all three. This passage is very useful to know and it is a must for those who desire to have knowledge of the Holy Trinity.

The greatest major concordance that can be in any number consists in the ternary number, as in the concordance of the bonificative, the bonifiable and bonifying in goodness, in the concordance of the magnificative, the magnifiable and magnifying in magnitude, and likewise with the others. And as the numerical concordance in God must be the greatest major numerical concordance that can possibly be, and not a minor concordance, it must consist in only three, and neither more nor fewer than three. It cannot consist of fewer than three, for concordance would then be minor, given that a greater concordance arises from three than from two. It cannot be made of 4 because a fourth number would be redundant in this

concordance, as in goodness, in which the concordance of three is sufficient, namely the concordance of the bonificative, the bonificable and bonifying. Therefore, the greatest major concordance consists in three, and it is greater in three than in any other number, because one arises from another one and one issues forth from both while all three remain as one essence, one nature, one God, so that no fourth number follows as is the case with creatures. For instance: man is made of a body, of a soul and of the conjunction between them, and it transitions into a third number which is not any of its parts, nor is any of its parts on its own a man. But in God, the Father is God, the Son is God and the Holy Spirit is God, and all three are one God, and this God is the Father, He is the Son and He is the Holy Spirit. And thus, the number remains in three persons and in one God, the one God is none other than the three persons, and the three persons are none other than this one God. And this must necessarily be the case, so that there be no parts and no composition in God, and so that magnitude has a sufficiency of itself, of goodness, eternity, power and of the others in the ternary number, as we said earlier.

The greatest equality that can exist between several things is in the ternary number. One can stand equally between two and more equally between two than between three, four or more for as the one is further distant from the fourth than from the first or from the third, and the first would be closer to the second than to the third or to the fourth, and the third would be closer to the fourth than to the first,

.And if the equality is made of six so that two are in the middle, two are in the beginning and two are in the end, then the equality made of six cannot be as great as the equality made of only three, because one of the two that are in the middle is closer to the two that are in the beginning than is its partner, which is closer to the two points at the end. Therefore, the ternary number must necessarily be considered in God so that there can be the greatest major equality and closeness that can possibly exist between the three divine persons. Thus, the Holy Spirit is in the middle between the Father and the Son in that It arises from both, the act of loving is in the middle between the lover and the beloved in that it arises from both, and the Son is in the middle between the Father and the Holy Spirit in that the Holy Spirit arises equally from the Son and the from Father, who is in the middle between the Son and the Holy Spirit because the Father spirates the Holy Spirit as much as He generates the Son.

All perfection can exist in the beginning, the middle and the end, but it cannot exist outside of these terms, nor can it exist without them. And because the number of the divine persons must be perfect, it perfects itself in three so that there is one principle that does not principiate but is principiated, and this is the Father. And there must be another one that is principiated, and this is the Son who initiates the Holy spirit, and who is principiated by the Father. And there is yet another principle that is principiated, that is the Holy Spirit, and It does not principiate another principle, so that It completes the number and the end of the principles and so that the act of initiating stands in the middle between the principiator and the principiable. For if the Holy Spirit principiated another principle, which would in turn principiate yet another one and so forth, then the number could not be complete in infinity as one principiable would always remain in potentiality waiting to be principiated and hence the act of principiating could not stand in the middle between the principiator and the principiable. And thus the number would not be of three but of many more principles in which there would be no ultimate repose. And without an end, the beginning and the middle would be void of purpose inasmuch as their end would be potential and not actual, they would be eternally seeking this end without ever attaining it, and thus there would be a deficiency of the magnitude of goodness and of the other principles in the middle and in the end, but this is an impossible defect, and its impossibility is proof that the number of persons consists only in Trinity, and we proved this with necessary reasons with the help of our Lord in heaven who is pleased when humans get to know It so that through this knowledge they can better remember

and love It, and also so that knowledge of It can be given to infidels who do not believe in It, and so that they can attain their glory through this knowledge.

We have proved the existence of the Holy Trinity, which the Saracens and the Jews ignore, while they think that Christians believe in some other Trinity made of different parts from which three Gods would follow. They say that Christians believe that when the Incarnation of the Son of God occurred, the essential divine nature divided itself into three parts, of which one is the Father, another is the Son and another is the Holy Spirit. And some say that Holy Mary is another part, and so they argue that Christians are in error given that the divine essence is infinite, indivisible and immutable. Moreover, they say that the Father came before the Son in time, and the Father with the Son came before the Holy spirit, and that each person is in a different locus. Thus they raise many other objections of inconvenience and impossibility against Christians, but they would not raise such objections and propositions if they knew the Holy Trinity that Christians believe in. Therefore, His Holiness the Pope and his brothers the cardinals would do well if they ensured and ordered that holy men committed to dying for Christ, learned in the Arabic or Saracen language should go out to preach to the Saracens, to debate with them and to show them the Holy Trinity that Christians believe in, while negating the trinity that Saracens think Christians believe in. By doing this, our Holy Father the Pope and his brothers could promote the Catholic faith more than they ever could by using swords, shields and daggers.

About creation

The fifth article consists in believing and asserting that God is the creator of the world, as we proved with 20 reasons in the General Table and as we will prove with 5 reasons in the present book.

First, if the world is eternal, then there are two eternities: God's eternity and the world's eternity whence there would follow a minority of the magnitude of goodness in God's eternity, which is nobler and greater if it is singular than if there are many eternities, just as one God is nobler and greater than many gods. And it is the same with the Sun, whose singularity is the reason for its goodness and its perfection. And the same applies to the Moon, which is a singular being, and likewise to fire and to other things such as the singularity of a king in his kingdom, of the intellect in the soul, and the power of eyesight in Martin's body, and in his horse's and falcon's bodies. Therefore, eternity must be against the magnitude of its own goodness if there are many eternities, for this deprives eternity of its singularity, and this is an evil privation and a diminution of magnitude. Since this kind of contrariety is impossible, for God cannot be against himself, it must necessarily follow that God alone is eternal. Therefore, the world is principiated in time by God, because God principiated time in the world, nor can anything else principiate it because then that thing would be principiating itself., but it is impossible for a being to principiate itself. Therefore, God is the creator of the world.

If the world is eternal, then its eternity is the ultimate complement of its parts, given that the infinite is the ultimate complement of finite things. The world's eternity is infinite in that it is not principiated in time, nor does it have any beginning, middle or end, and its goodness is finite in that it does not extend to infinity and inasmuch as the world is subject to evil, which is the opposite of goodness. And the same with magnitude, which is finite in itself inasmuch as the world has a finite circular shape and given that all bodies must be finite. And the power of the world is also finite inasmuch as it does not extend out to anything infinite that is of its own essence. And the same applies to the other forms and parts of the world, all of which are in themselves finite and thus confined within quantity, just as a line is confined between two points. Nonetheless, inasmuch as the world's eternity is infinite, all the general parts of the world's substance are infinite in eternity in that they last forever without any beginning, middle or end. And thus it follows that goodness is greater in something else than

in itself, and so is magnitude, and so with power and the other forms, but it is impossible within the course of nature that any being can be greater and nobler in something else than in itself. Therefore it is proved that just as the world's forms are terminated and comprehended within quantity, the world's eternity must be terminated within a beginning, a middle and an end in time. Therefore, the world was created and it is not eternal, and we say that it was created because it was produced not from anything else, but from nothingness.

If the world is eternal, then magnitude has a greater concordance with malice than with goodness, given that the world contains more evil than good and that it always was and forever will be, since the world was not principiated. For every good man there are a thousand evil men, and for every centenarian, there are many millions who die long before reaching that age. And for every pleasure and every good thing that a man can have in this life, he has to bear with a hundred evils and discomfitures. Moreover, there never was a first man and there will never be a last man. In this way, magnitude extends into evil more than into good, and into a greater possibility of evil than of good, of vice than of virtue, of falsehood than of truth, of contrariety than of good concordance and of the privation of the end than of its achievement. Thus, the world's eternity is more subject to evil than to good, to lesser good than to greater good and to greater evil than to lesser evil. And its end is the privation of things that can be generated and corrupted, as their second intention is for being and their first intention is for non-being. And it follows in accordance with the course of nature that a minor good is more lovable than a major good while a major evil is to be feared less than a minor evil, but this is untenable. Therefore, the world was created from nothingness so that the above untenable statements cannot hold, and so that magnitude has greater concordance with goodness than with evil, and inasmuch as the world will thus be better in eviternal life, which we will prove in the eviternal tree.

We have proved the Holy Trinity of God in which the Father eternally produces his Son and the Father with the Son eternally spirate the Holy Spirit. And if the world is eternal, then there is an equal production of God's eternity along with the world's eternity in duration so that in eternity there are two equal productions, namely God's and the world's. And thus it follows that the internal operation does not comprehend in every way the external operation, and this external operation is the world, which is equal in duration to the internal operation, but this equality is impossible in duration as well as in goodness, magnitude etc. so that God's eternity is before the world which was created in time, just as God's goodness is before the world's goodness and before its other forms that exist through quantity and in quantity while God's goodness exists without quantity. Therefore, the world was created and it is new.

If the world is eternal, then in its parts there is no general principle that is of the world's own essence, because its eternity is not principiated, nor is its power principiated nor are any of its general forms which are of its essence principiated, and consequently there cannot be any general principle that is general to particular principles which are of its own essence. Nor can there be a universal end of the world because a universal end cannot exist without a universal beginning, and the beginning and the end must be of the essence of the world's substance. Nor can there be a general middle in the substance of the world because a general middle cannot exist without a general beginning and a general end. Thus, the beginning, the middle and the end are not general forms that are of the essence of the world. Hence, it necessarily follows that in the world there are no particular forms existing under the general beginning, middle and end, but this is impossible and contrary to our sense experience. For instance, Peter has a beginning, a middle and an end as do his horse and his falcon. And the same applies to an apple, to a fish and to everything that exists within the cycle of generation and corruption. Consequently, there must be some general natural forms under which there stand lower particular forms that are of the essence and nature of the upper forms, like parts that exist within the whole and under the rule of the whole. Thus, we have proved that the world was created, by reason of the experience we have of particular

beginnings, middles and ends that are of the essence of the world and that are parts of it, which could not exist if the world was eternal.

We have proved that the world is new and that God is the creator of the world. And thus, His Holiness the Pope and his brothers their Eminences the cardinals would do well to strive to destroy an opinion held by Saracens, Tartars and many schismatic Christians that the world is eternal, if these people will die while holding this opinion, then they are doomed to perpetual Hellish punishment. Those who hold this prejudiced opinion against God negate that God is the creator, and a prejudiced view of God and his eternity is also held by those who have the capability of destroying this opinion, but who neglect to destroy it. Moreover, this is a very dangerous opinion to hold because it is vigorously being spread throughout the world, and the spreading of it diminishes faith and hope in an afterlife, for if the world was eternal, everything that we believe about the Old Testament and the New Testament would be contrary to the truth. Therefore it is good, nay, it is excellent to provide proof that the world was created by God.

About recreation

Recreation is the sixth article and we divide it into four parts. The first part is that the first man sinned. The second part is that his sin was general to the senses. The third part is that this sin was general at the spiritual level. The fourth part is that recreation has been accomplished.

1 - Proof that the first man sinned

God created the world, as we proved, and since man is a part of the world, God also created man. And God created man with the magnitude of goodness, duration, power, wisdom, will, virtue, truth and glory in the concordance between the beginning, the middle and the end. Given that all these forms are present in God, they were present in the creation of man, and man must have been created in the magnitude of goodness, duration etc. so that between the agent forms and the patient forms there was concordance of magnitude with magnitude and of goodness with goodness and likewise with the other forms.

The Sun, for example, is quantitatively large in size with its light, its virtue and its movement, and therefore it was created with the magnitude of goodness, duration, power and of the other forms. Likewise, man is great, and he is greater than the Sun in the magnitude of goodness, power and virtue in the natural course of things, because more different kinds of goodness participate with man than with the Sun, given that man can sense things, he can imagine them, and he can remember, understand and love God, which the Sun does not do.

Indeed, at the moment of his birth, man first feels ill before feeling well, from then on he begins to be active in vanities, misdeeds and sins before he begins to practice the virtues, so that initially he sets out against the end for which he was created. But the Sun has no such beginning and it always remains steady in the function it was created for. And the same applies to elemented things, to plants and to living things whose soul is not rational. Therefore, at the outset, man must have undergone a perversion of good into evil, of magnitude into smallness, of duration into privation, of power into weakness and of virtue into vice, which occurred in the first and general created man through whom mankind succumbed to the perversion that entered through mortal sin. Therefore, the first man sinned.

A scion of cultivated olive grafted on a wild olive tree draws to itself from the wild tree the matter on which it feeds and grows, and then produces fruit of its own species and not of the wild variety. The wild tree has no way to produce fruit in its own wild species because the scion of olive converts the wild species into its own. Likewise, the rational tree, grafted as it is on the sensual tree in accordance with the nature of magnitude, goodness and virtue should attract the sensual tree toward good and not toward evil, toward virtue and not toward

vice. However, a young person's initial behaviour in life shows a contrary pattern: it is as if the wild tree attracted to itself the nature of the cultivated olive graft and produced fruit of its own wild species, but the cultivated olive branch would not produce fruit of its cultivated species. In this way, the body drags the rational soul down where it loves vanities and sins more than the virtues and the end for which man was created.

But this cannot be unless the first man sinned, because this behaviour is common and general to all humans at the outset when they first begin to enter into this world. This behaviour cannot be principiated by any man other than the first general man, just as pepper and garlic would not be of the hot and dry complexion if fire was not hot and dry at the outset, and if it was not one general hot and dry fire from which descend all the hot and dry things that cannot descend from the fire which issues forth from a stone struck against iron and which is not general to the generation of pepper and garlic. Therefore, one man must have sinned and by reason of his sin the body inclines the soul more easily toward the vices than the soul inclines the body toward the virtues.

As we said in the elemental tree, goodness is the reason for good to do good, and greatness is that on account of which goodness is great, duration is that on account of which goodness is durably great and magnitude is durably good, and so with the others. But this is not the case with the human condition, because ever since the world was created up to this present time, there is more evil than good, evil is greater than good and the magnitude of evil has always been present. We have consistently experienced this in human relations. Therefore, it does not follow that goodness is the reason for a good and great thing to have a good and great act because goodness is deficient in greatness, greatness is deficient in goodness and they are both deficient in duration. And magnitude consents that evil be the reason for an evil being to do great evil, and duration consents to the magnitude of evil while goodness remains diminished as only a small reason for a good being to do good, and all this proceeds in accordance with the fallen state that the world is in.

None of this can be true unless the first man sinned, because neither the second man, nor the third, nor the fourth and so on successively from one generation to the next, would suffice for this general perversion from good to evil, of great good into great evil, and of a great duration of goodness and magnitude into a duration of evil and smallness. Therefore, the first man must have sinned and by reason of sin, there follows the generalized magnitude of evil that has lasted for so long and is still here.

Contrariety is an accidental form, and concordance is substantial in one sense and accidental in another sense, as we said in the elemental tree. Therefore, concordance is closer than contrariety to magnitude and as such, concordance is naturally more capable of enduring in good than contrariety is capable of enduring in evil, given that a major power has greater capabilities than a minor power; for instance: the heat of pepper can heat more strongly than the heat of anise, and one pound of ice can cool more strongly than one ounce of ice. But contrariety deviated the world in man from the end for which it was created, and as the quantity of deviation is greater than the quantity of conservation that concordance retained in man so that the world would remain true to the purpose for which it was created, it indicates that the first man sinned, whence it follows that contrariety, which is naturally a smaller form than concordance, can defeat concordance. Indeed, unless the first man sinned, contrariety could not so easily defeat concordance, for concordance is a good thing in the course of nature and moreover, it is a creature. But we are talking about contrariety as the privation of concordance, just as evil is sin and the privation of goodness.

Being and privation are opposites, as are virtues and vices, good and evil, greatness and smallness, truth and falsehood and so on with the other oppositions. Thus, evil, which is sin, does not accord with being because good, which is virtue, accords with being, just as falsehood does not accord with being because truth accords with being. Likewise, the

magnitude of evil and of falsehood do not accord with being because the magnitude of good and truth do accord with being.

And this is because the course of nature has been perverted into an unnatural course, as when a man's natural warmth is perverted into unnatural warmth occasioned by too much eating or drinking, by some other excess or by some lesion in the complexions as when a man is feverish due to an excess of heat or due to the corruption of any of the humours, or when he has a headache after eating or drinking too much, for without an occasion of some kind, there can be no perversion of natural heat into unnatural heat or of health into illness. Therefore, this is a disease that afflicts all mankind, inasmuch as people are more readily disposed to do evil than to do good, and to do great evil than to do great good. There are more people who do evil and who abide in falsehood without the faith than there are people who do good and have the faith; people do more evil deeds than good deeds, and those who live in error outnumber those who live in the truth, all due to the first man who sinned and whose sin introduced our fallen state, which cannot be general without the sin of the first man who was general to all mankind inasmuch as all humans descend from him. Therefore, the first man must have sinned.

Now that we have proved that the first man sinned, some may nonetheless object that each and every man sins at the time when he actually abuses his freedom, but this is not due to the first man; and we do not contradict them on this point with reference to particular actually committed sin. For instance: Peter is a sinner as is Martin, but William and James could be just men because actual sin does not universally extend to everyone, given that it is only particular. Moreover, man does not sin on account of the freedom he has, for instance: a smith does not sin when he produces a poor quality knife either because of a defect of his hammer, or because he does not know how to make a good knife, or because he does not want to make a good knife.

The reasoning with which we proved that the first man sinned was comprised of general principles, such as our greater readiness or promptness to do evil than to do good, the fact that we willingly do more evil than good, and because we feel the evil of punishment sooner than we feel the goodness of repose. Moreover, this generality is so total that it cannot come about without something that occasions it, and the occasion cannot be provided and principiated by any particular individual; and thus we proved that sin was principiated by a general man named Adam, from whom we all descend.

2 – Original sin is general to the senses of all humans

We have proved that the first man sinned and now we want to prove that this original sin is naturally general to all mankind, in that every man has a body. However, sin is no more natural than, for instance, nurturing a girl with a poison naturally lethal to man. Hence, we say that original sin is natural only inasmuch as it is extended and disseminated in all humans against the natural course of the virtues for the possession of which man was created, as if a girl were nurtured with a universal antidote that would naturally enable her to survive the onslaught of poison.

God is just, and whatever He does is done with justice, and He is good so that He does everything He does with his goodness, and because God is life, He created man to live, and therefore it follows that God created man to live and not to die. Hence, as man is naturally mortal, the mortality of human nature must have arisen from original sin, which is as general to mortality as mortality is general to all existing humans, though some are just and good and others are unjust and evil, but mortality exists as much in just and good people as in unjust and evil people. Therefore, original sin extends into the corporeal mortality of all humans, and if it were not a general sin, God would be unjust and evil toward just and good people in that He would deprive them of the end of life by punishing them with mortality and with many corporeal ordeals such as hunger, thirst, heat, cold and disease as much as He subjects

evildoers to the same things, but this cannot be so because God is good and just. Therefore, it is proved that original sin is present in all humans, and this is why they all generally experience suffering through the senses and the mortality of the body.

The rational soul is the form of the body to which it is joined and to which it gives being in that the soul sustains the body as a living being, given that the soul, by its very nature, would always keep alive the body to which it is joined and of which it is a part when a soul and a body together make up a man, for whom the parts have a natural appetite, just as many parts have an appetite for their whole, which is the ultimate purpose of each part. And as the body is inclined toward corruption against the nature of the soul and against the natural instincts and appetites of many parts making up one whole, this inclination that the body has against its own natural instincts and appetites – all of which have a purpose – is due to original sin, which deviates the body from the purpose for which it was created, given that sin and virtue are opposites, given that the body was created with virtue and given that it deviated from its purpose by sin. But this could not have arisen in the middle of the lineage, or in any man other than Adam because the beginning comes before the middle and the end comes after the middle. Therefore, given that all humans are mortal, original sin must be present in them.

Goodness is the reason for good to do good and because evil is against goodness, it is not a reason for good to do evil; and likewise, evil is the reason for evil to do evil. If goodness is the reason for the production of being, then malice is the reason for the privation of being. Evil is therefore the reason for mortality that deprives humans of being so that their bodies are ultimately buried, they fall into dust and into the privation of the movements of hearing, of seeing and of other faculties that belong to the living body which was obtained through the production of the good being for which goodness was the reason. In this way, the presence of original sin is signified in all humans as the cause of their corporeal mortality, for if there were no original sin, then general evil could not stand against general good. Nonetheless, some may object that irrational animals also die even though they are not in original sin. However, there is a reasonable answer to this, which is that irrational animals were created for the purpose of the rational animal, for just as fire rules in pepper while the other elements are subject to the conditions of fire, just as the king rules in war and the soldiers follow his conditions, so likewise in the natural course of the elements over which the human body rules, the conditions of other animate bodies follow the conditions of the human body which needs to use them, just as the light in a lamp lives on oil, and this oil must be disposed to let the light live on it.

The human body is made of goodness, magnitude, duration and so on with the other substantial forms. In addition, it consists of accidental forms such as contrariety, quantity, quality and the rest. Thus, if original sin did not extend into the human body, contrariety would be unable to destroy the substantial forms because contrariety is an accidental form against which all natural substantial and accidental forms are arrayed, but nonetheless, contrariety wins out and for this reason the body is inclined toward corruption and mortality, and contrariety wins the war with assistance from original sin without which it would not have such power. Therefore, original sin is present in the body of every man inasmuch as everybody is mortal because of it.

However, some may object that the body dies because it is composed of the four elements among which there are opposites, such as fire and water that are opposed through heat and cold, and such as air and earth that are opposed through moisture and dryness. Now a true and reasonable answer is that in each body there is more concordance than contrariety, as in every corporeal triangle there are two concordant lines and a third line that is between opposites. For instance: fire and air agree through heat, fire and earth agree through dryness, but earth and air oppose each other through moisture and dryness. Consequently, there is more concordance than contrariety, for if concordance did not naturally predominate, then original sin would sustain the body against mortality with the help of what comes in from the

outside through eating and drinking against internal contrariety which assists greater concordance. But since original sin exists, men can lose their natural sense of justice by not eating temperately, and they would not lose it if Adam and his successors had led just and honest lives. Nonetheless, some may object that there is contrariety between fire and air, because fire is dry but air is moist, and thus there must be more contrariety than concordance. The true answer to this objection is that the concordance between the heater and the heated is greater in that the one does not resist the other, instead, they have a mutual appetite for each other greater than the contrariety between fire and air, for each element resists the other in mutual opposition in a mode of disjunction while concordance stands in the mode of conjunction. Moreover, fire has greater power with its proper quality's concordance than with its appropriated quality's opposition. Therefore, the reasoning still holds true, namely that in the body there is more concordance than contrariety in the course of nature.

3 – Original sin is present in the soul

Following the process we adopted in the natural trees we said that the vegetal tree is grafted on the elemental tree, the sensual on the vegetal and the rational on the sensual. What we call the rational tree is the human soul grafted on the body it is joined to. Just as fire is grafted on air in that it stands above air in the mode of action, and air is grafted on water in that air gives water the heat that is received by it from fire. And thus the elemental power is drawn down through the vegetative power into the plant in order to element and the vegetative power in a horse draws the sensitive power down in order to vegetate and in man the sensitive power draws the rational power down in order to sense things. Thus the upper forms act on the lower forms while the lower forms, by reason of their intrinsic passive appetite, attract the upper forms just as matter attracts form to itself. Thus, the vegetative power moves the elementative in a plant, and the sensitive power moves the vegetative in a horse, and the rational power moves the sensitive power in a man. This signifies that original sin extends into every rational human soul, following the said inclination because the human body is infected and corrupt, and in its state of corruption, the rational soul moves it to its acts of elementing, vegetating and sensing, and it also moves the body to fulfill its needs for food, drink, dwelling, clothing and other external things, which are God's creatures that the body is not worthy of using inasmuch as Adam offended his creator, and in this way the rational soul of Peter or of Martin is an instrument for committing sins because of original sin, and its guilt is general because of this instrumentality.

There are two ways of committing sin, namely through original sin and through actual sin. Actual sin divides into mortal sin and venial sin, as it is the case for a Saracen, a Jew, or in some other non-Christian person in whom original sin is physically extended, and as it is also the case for Christians according to the nature of mortality and punishment, but not according to the redemption that was accomplished through the passion of Christ, for on account of Christ's passion and recreation, the Christian's soul is cleansed of guilt and his body is cleansed of original sin, but the Saracen's soul remains infected although it is not of the essence of Adam's soul, and this infection and this guilt is venial sin in his case, but by reason of the body, it is a mortal sin. Just as a clear crystal placed on a black surface takes on the black colour which makes it look black, just as a man who behaves injuriously is injurious, or one who behaves lustfully is lustful. Here you can realize that the soul of a Saracen or of a Jew who believes that he has the truth and who is not committing any actual mortal sin will not suffer spiritual punishment but will suffer punishment through the body inasmuch as he will lose spiritual glory because of it. Therefore, original sin is present in the soul of an infidel, and this is due to the similarity to the body assumed by the soul, just as a man who is unjust and injurious is clothed in the habits of these vices.

In Adam, the entire human species was exalted above all the other corporeal species which were all created to serve man. But Adam sinned, as we proved, and considering God's

great justice, just as through grace the entire human species was exalted in Adam in the magnitude of goodness, so likewise it was afterward disrupted in the magnitude of evil by reason of justice, so that it fell to a condition worse than that of any other creature by reason of sin and guilt and it was subjected to greater punishment than any other creature. But this could not be the case if every man's soul was not infected with original sin and moreover, God can give to man through grace and not due to any merit on man's part more than God's justice can punish man through guilt. And since God's grace and God's justice are one and the same number identical in goodness and magnitude, then God must be as capable of punishing guilt as He is capable of giving grace. Therefore, the human species after original sin is in a worse condition than are species such as apple trees, horses, fish and herons because the latter individuals have no punishment after death and thus their condition is not as vile as is the condition of men who die in original sin. Moreover, it would be an injury to God's justice if it could not deal out punishment as much as God's mercy can bestow graces.

If there was no original sin in non-recreated man, then his body would not be tormented after the resurrection because it would have nothing with which to feel torment, or his soul would have to be glorified while his body would have to be punished, and his body would be in Hell while his soul would be in Paradise, but this is impossible. Therefore, the soul must be subject to original sin so as to be an instrument with which the body of an infidel deceased in a state of original sin can be tormented and punished for this sin.

Adam sinned, as we proved, and original sin remained corporeally present in all men, as we proved. Now, perseverance in sin cannot be general without a subject, and the human body cannot be recreated by itself while the subject perseveres in sin, and sin requires a subject, namely man, who cannot exist without a soul and a body. Consequently, the soul became subjected to perseverance in sin so that man could be subjected to this perseverance. And thus, original sin is present in the souls of infidels in an indirect and oblique way, but it is present in their bodies directly and without any intermediary. Now just as one man can be unloved by another man but not by himself, so likewise, a soul can be infected through original sin and not by itself, which is because of the great conjunction and participation between it and the body. In the light of this, we can estimate the great magnitude of holiness and the grave consequences of sin.

The fourth mode of proof has to do with recreation, but it does not belong in this place because we have yet to prove that the Son of God became incarnate and was crucified as a man. By proving the two articles that He became incarnate and was crucified for the recreation of mankind, we will also prove the article on recreation.

God is the glorifier

This is the seventh article, it testifies that God is the glorifier, namely that God gives glory to the saints in glory and this article will be proved with three modes of proof.

- ❖ The first mode consists in proving the resurrection when the bodies of just men will be glorified.
- ❖ The second mode consists in proving that human souls are immortal, i.e. naturally incorruptible so that each man who goes to heavenly glory is restored to a pristine state from his soul and from his resurrected body.
- ❖ The third mode consists in proving that glory is given by God.

1 - Proof of the resurrection

God created man with the magnitude of goodness, duration, power and of the other forms, and thus there is naturally great goodness in man, and his goodness is greater due to the duration of the body together with the soul than due to the duration of either one alone,

and the same applies to the magnitude of power. Therefore there must be a resurrection, given that creation is done with the magnitude of goodness of the agent in the patient, and that it could not be in the patient if there was no resurrection in which the magnitude of goodness can endure corporeally and spiritually in eviternity.

If there is a resurrection, then God's power can operate in man eviternally, but if there is no resurrection, then God has power over man only in this present life of ours, and given that man is more than just a soul, as the whole is greater than its parts, he is more subject to God's power in this life than in the afterlife, and this life is better and nobler than the afterlife, because a subject is nobler when God's power can empower it with a greater magnitude of goodness. But this life cannot possibly be better than the afterlife, and so there must be a resurrection so that the power vested in man can use the magnitude of goodness, of duration and of the other forms. Therefore, there will necessarily be a resurrection, and this according to the magnitude of divine goodness and the great use it requires from its effect in terms of magnitude of goodness, justice, grace and will.

If there is no resurrection, then in the afterlife God is remembered, understood and loved by the soul and not by man, and God is remembered, understood and hated by the unjust soul but not by man, and thus God's justice is defective because in this life, God was remembered, understood and loved by the just man, and He was remembered, understood and hated by the unjust man, and thus justice would reward someone who did not love God, but it would punish someone who did not hate God. Therefore there is a resurrection so that God's justice can reward those who loved God and punish those who hated God.

Now in this world there are many just people who do much corporeal work for the Lord our God and who die for the love of God, and if there was no resurrection, the body would not be rewarded for the labours it sustained in this world in God's service. And likewise, many unjust people who enjoy great prosperity in this world and who are not punished in this world for the evil they have done during this life in offending God, and thus their body, or bodies would not be punished if there was no resurrection, and God's justice would fail in its judgment, which is impossible and contrary to the magnitude of justice. Therefore, there will be a resurrection so that after this life the body can receive its wages which will be good for the good and evil for the evil ones.

All created corporeal things were created in order to serve the human body, and consequently the human body is as it were a center or a goal toward which all other corporeal creatures are disposed, just as the elements are disposed to form elemented things, just as the branches of the vegetal tree are disposed to form vegetal things, just as the branches of the sensual tree are disposed toward sensed objects. Hence, if there was no resurrection of human bodies, then after the end of the world, all corporeal substances would be deprived of their purpose given that there is no generation, no corruption, nor any operation of elemental nature after the end of the world. But if there is a resurrection, then the purpose of all corporeal substances is fulfilled in the glorification of the bodies of the saints with whose nature elemented bodies as well as celestial bodies participate in a partnership that extends into eviternity. Therefore, there will be a resurrection so that corporeal things can retain their full purpose and so they can have a center where they find complete repose.

Here we realize that a sinner who dies in mortal sin does tremendous wrong to the corporeal creatures that served him during his lifetime here below in eating, drinking, seeing, hearing, touching, speaking, illuminating and in many other ways, for their service to the sinful man is a total waste, since his corporeal parts are not only deprived of their own purpose but they also deprive other external parts of their purpose. Consequently, men who die in mortal sin are deserving of great punishment.

2 - Proof of the immortality of the rational soul

1 - There are 5 general powers in man, namely the elementative, vegetative, sensitive, imaginative and rational powers. The first four powers make up the body, and the rational power is the soul, which is not corporeal in nature, for if it was, it would be elemental and subject to the conditions of the elements, and it would not oppose the acts of the senses, as when a man resists overeating with temperance and when he contradicts the imagination with reason, which attains higher truth than the imagination cannot attain; as when we who are situated on the upper part of the Earth's globe imagine that the people at the antipodes are falling away. The imagination can also imagine that a sweet apple is sour when it is tasted by a diseased sense of taste. But the intellect attains the fact that the antipodes do not fall down because if they did, they would be rising upward. Nor is the sweet apple sour, but an ailing sense of taste mistakes sweetness for sourness. Therefore, the intellect is of another nature and essence because it is not a body, just as when someone puts an arrow into a fire, the wood burns but the iron does not burn, so likewise the body dies but the soul does not die. Thus it is proved that the rational soul is immortal in the natural course of things, and that the soul remains alive after the death of the body.

2 - The human body dies in two ways. In one way, as we proved earlier, the body dies as a consequence of original sin, which does not cause the soul to die, given that original sin is a venial sin for the soul, as we proved. The other way the body dies is due to the fact that it is composed of the four elements, each of which opposes the others, and because it is generated from corruptible forms and clothed with new forms. But the soul is not elemental, nor is it corporeal in nature, nor is it generated, but it is created simply without any succession of generations, and thus it has nothing in itself that would cause it to be mortal. Therefore, the soul is immortal just as a white flower, being white, has no natural inclination to be black. Now the rational soul opposes its life to death just as a white flower opposes its whiteness to blackness, and just as a hot substance opposes its heat to a cold substance.

3 - Our blessed God created the soul for remembering, understanding and loving him. Indeed, God created the soul so well so that it can remember, understand and love God with the magnitude of duration as well as with the magnitude of goodness, power, wisdom, will, virtue and truth, given that God is to be remembered, understood and loved as much in his eternity as in the magnitude of his goodness, his power and his other dignities. Therefore, the rational soul is immortal and eviternal, given that God is to be remembered, understood and loved eviternally; moreover, the soul is immortal so that God's magnitude can satisfy the magnitude of God's memorability, intelligibility and lovability in eviternity.

4 - If the soul were mortal, given that it is not elemental or corporeal in nature, as we proved earlier, then after death it would have no subject in which it could be sustained. And likewise with its parts, which are the roots of its tree, and it would be reduced to nothingness, and thus God would be unjust if He did not punish the evil soul and if He did not reward the just soul, and if He created the soul again another time, then He could not re-create it in its original numerical identity because its parts would be new parts, other than the original parts, given that in two creations there must be two numbers which are as distinct in their plurality as the two creations. This part requires a subtle understanding. Therefore, the soul is not created another time and so it remains immortal so that its number remains subject to God's justice, which gives glory to the good soul and punishment to the evil soul.

5 - The just soul is not rewarded in this world because it finds no repose in this world, indeed, the entire world cannot be enough to give it satisfaction, for as soon as a man gets what he wants, he immediately wants something else. Since God is just, the rational soul must be immortal so it can find the repose it merits on account of its good acts of remembering, understanding and loving God. And the same applies to the souls of the unjust who cannot be punished in this world, such as those who have great prosperity and little work to do in this

life. Consequently, they must be punished in the afterlife with the magnitude of justice, i.e. in the endless magnitude of eviternity, and we want to prove the existence of eviternity further on.

3 - Proof that God will give glory to the saints in glory

1 - God created the world with the magnitude of goodness, eternity, power, wisdom, will, glory and truth. And thus God's magnitude is as much a reason for God creating the world by reason of glory as by reason of goodness. Therefore, the end of the world is as great through its glory as through its goodness. Hence, truth is sufficient for glorifying men in glory, so that magnitude can suffice for the end of glory as well as for the end of goodness. Thus it is proved that God who created the world will give glory to good men. And this passage is pleasant to understand because the intellect rejoices when it attains in truth the glory that it expects and it also rejoices in the new mode of proof that we gave by way of the General Table.

2 - There is glory in God, He is his own glory, and if God did not give glory to those who love his glory, then He would be unfair to the amability of his glory and to the amativity of those who love his glory. Thus, God would be unjust and avaricious toward his own amability and to the amativity of men. And the same would apply to his memorability and to his intelligibility, and to the memorativity and intellectivity of men; but such an injury is impossible. Therefore, God will give glory to all those who die in a state of goodness, virtue and truth and who love him and who hope in his glory.

3 - The article says that God is the glorifier and the magnitude of God's glory signifies it with the magnitude of goodness, duration, power, wisdom, will, virtue and truth. The magnitude of glory signifies that God is the glorifier with the magnitude of goodness, for it is a great and good thing to give great duration, great power, great wisdom, great will and great virtue to glory in eviternity. However, if God did not glorify the saints, then the contrary would be indicated, namely that glory would not be signified as giving itself to men with the magnitude of goodness, but with the smallness of goodness. And thus God would be against his own magnitude which He has in his goodness, his duration and in his other dignities, but this is impossible. Therefore, the contrary must be true, which is the concordance of magnitude, glory, goodness, eternity etc.

In that the article says that God will give glory, we ask whether or not God will give glory to men. If we hold that the negative is true, then the article is false and its amability is deficient in the magnitude of goodness, eternity etc. But the truth is that glory has a complete sufficiency of amability, and therefore this article is true, it is to be affirmed and not to be negated.

Now, we want to inquire whether God will glorify the saints through an intermediary or without any intermediary. If we say that it is without an intermediary, we affirm that God is visible to the corporeal eyesight, but this is impossible. Therefore, God must glorify the bodies of men with some intermediary glory which is visible, and this is the glorified body of the Christ, which we intend to prove. Moreover, we ask whether God will glorify the angels and the souls of the saints with species reproduced from his likeness, or without any species. If we understand that this is done using species, we affirm that glory is in minority against the majority of the glory of goodness, duration, power, wisdom, will, virtue, truth, concordance, beginning, middle, end and equality. Therefore, the contrary must be true, namely that God glorifies with and not without an intermediary, just as air heats fire without any intermediary, unlike fire that heats water through an intermediary, or a smith who uses an intermediary to make a nail as fire first heats up the air before heating up the water, and as the smith strikes the nail with a hammer moved by his hand. If this nail, or this knife could be made without any intermediary, then the smith could, if he wanted to, make a nail without using a hammer. Here we recognize that it is sufficient for the divine will to make its act of will in order to

glorify the souls and the angels that steadily and perseveringly abide in their object, which is God's glory. Indeed, no one can find the expressions to describe the glory that they enjoy.

God is the glorifier without contrariety and with the pure concordance that magnitude, eternity, power, wisdom, will, glory, virtue and truth have in magnitude against smallness; and likewise with the concordance that magnitude, eternity, power, wisdom, will, glory, virtue and truth have with goodness against evil; and the same with the concordance that goodness, magnitude, power, wisdom, will, glory, virtue and truth have in eternity against privation. And the same with the end and with the other forms. This passage is most pleasant to understand and it signifies the great glory that arises from the concordance that all the divine forms have when they glorify the saints in their home in the heavenly kingdom.

We have discussed the seven articles that pertain to Divinity, now we must speak of the seven articles that pertain to humanity.

Proof that Jesus Christ was conceived by the Holy Spirit

This article requires three proofs. The first is of the existence of the Incarnation, The second is that Jesus Christ was conceived by the Holy Spirit and not by man. The third is that He has already become incarnate and that He will not become incarnate in the future.

1 – Proof that God became incarnate

When God created the world, present at the creation were his goodness, his greatness, his wisdom and his will. Wisdom understood the magnitude of the end for which God created the world. And God understood that this end was great by reason of the presence of His magnitude at creation, and He understood that it was good by reason of goodness and lovable by reason of will. The world was thus created for a great, good, intelligible and lovable end. Hence, it follows that if God were incarnate, then the end for which the world was created is in such a great bonificability, magnificability, intelligibility and lovability that it could not be any greater, for if it could be any greater, then divine bonificativity, magnificativity, intellectivity and amativity would be defective in the end, which is impossible. Therefore, God became incarnate because the major end for which the world could possibly be created is that God becomes incarnate in one part of the world, namely in man in whom more natures participate together than in any other creature, and this man is a person in God and joined to God, so that from divine nature and human nature there results one person, one supposite, one God and one man, and not two gods or two men but just one deified man who is the Son of God made man.

God wanted to assume human flesh so that just as his dignities have repose in themselves in their operation which is so great that it cannot be any greater, so likewise, they would have repose in external works, namely in creatures, but this cannot be unless God became incarnate and unless He deified a creature, for just as his goodness cannot be any greater by reason of good doing good, it is also a reason for a good God to produce God, and the same with magnitude and the others so that divine goodness cannot be any greater by reason of a good creator producing a good creature as it is when goodness is a reason for God to produce the creature for God and God is so clothed with this creature that He is this creature and that God and this creature are one person who is the God-man. And thus, goodness has repose in the greatest major creature, as does wisdom. And the will also has repose because it cannot love any creature nobler than this one. And the same with magnitude, because it cannot make a creature any greater. Therefore, God became incarnate so that his dignities could repose in external works. But if God has not become incarnate in the past and moreover if He will not become incarnate in the future, then although goodness would be the reason for the good creator to create great good with magnitude, God would not create good that is as great as it could be, as if goodness and magnitude could be reasons for

creation while wisdom knew this inasmuch as it knew of a greater creatability of magnitude and of goodness, so that goodness and magnitude would have no repose in creation, nor would wisdom, nor any other form, and God would infinitely create good and great creatures without ever coming to a complete end at any time, which is impossible.

Between a cause and its effect there is concordance, and through this concordance, every efficient cause naturally loves its own operations. God is the prime cause and the world is his effect, or work. And therefore there is concordance between God and the world and the subject of this concordance is the participation between God and creatures, a participation that the will wants to make so great that it cannot be any greater. And it cannot be any greater than if God becomes incarnate, for then He participates through Incarnation with all creatures insomuch as man contains in himself the natural properties of all creatures, and if God did not become incarnate, then the divine will would not love the great participation in great concordance between God and creature, but it would have concordance with smallness and contrariety against magnitude and concordance, and through its concordance with smallness and contrariety it would be against the operations of magnitude, goodness, eternity and power etc, but this contrariety is impossible, and therefore, God has become incarnate.

God created the world by reason of goodness, and thus He created a good world; God created it by reason of greatness, and thus He created a great world. God is Divinity just as He is goodness, greatness etc. so that he must have created the world by reason of Divinity and therefore the world must have been first deified and then it must have been bonified and magnified, for if it had not been deified, then goodness and magnitude would be resent at creation, but not Divinity, which would remain idle in creation, which is impossible, given that God's goodness and magnitude are one identical number and they are also one identical number with God who created the world. The world is thus deified in one man, who is God, for the entire world cannot be deified, just as it is not entirely good in the unity of goodness, nor is it entirely great in the unity of magnitude, but these unities are in the deified man who is a part of the world in which Divinity was the reason for which God deified man, by becoming incarnate and made a man.

Because God became incarnate, He can be the ultimate complement of all corporeal things in eviternity, but this cannot be if God did not become incarnate, for if God was not united to a body, then elemental, vegetal and sensual nature could not attain him or participate with him, and thus they would be void of the end toward which they would reach in eternity through their beginnings and their middles, without ever attaining it at any time, and this would be an evil void, evil against goodness and small against magnitude. Therefore, God became incarnate so that the glorious body that He assumed could be seen and so that his words could be heard. In his glorious body are included the natures of the elemental, vegetal and sensual trees and so it is full of the beginnings and middles of corporeal creatures because all corporeal things repose in it following the nature of corporeity, but a creature that is not deified cannot adequately provide the ultimate repose.

Proof that Our Lord Jesus Christ was conceived by the Holy Spirit

The power and the object have concordance in operation, the concordance that the visitive and the visible have in seeing, that the intellective and the intelligible have in understanding, that the bonificative and the bonifiable have in bonifying and so with the rest. And the greater the concordance, the greater is the simple act and the closer it is to the power and the object. Therefore, the Christ must have been conceived by the Holy Spirit in Our Lady Holy Mary the glorious virgin, for if he had been conceived by a man, the act would not be as simple and as pure between God and Our Lady Holy Mary, and the Christ would have two fathers, one of whom would be God but the other would be a man and Our Lady would not then have as pure a conception in conceiving God as she had without human intercourse, and the conception would be diminished, as would be the operation of the power, and because

of this diminishment, the Incarnation could not be in the greatest majority of concordance in which must be between the power and the object. Therefore, Jesus Christ was conceived by the Holy Spirit without any intercourse with a man.

If Jesus Christ was conceived through carnal intercourse with a man, then the Son of God would have two fathers and one mother, namely God the Father and a human father so that the human father would be as much his father as Our Lady is his mother. But this cannot be so considering the magnitude of the Son of God, for just one God the Father is sufficient and there is no need for a human father, and moreover, filiation occurs more naturally between one father and one mother than between two fathers and one mother. And the greatest concordance between the Father, the Mother and the Son must be in the Incarnation, and the Christ must necessarily have been conceived by the Holy Spirit and not by a man.

If the Christ was conceived from a man, or from a man as the father and a woman as the mother, He would be a man like any other man and there could not be any Incarnation, for man must necessarily be made man in Divinity and not in himself, so that there can be one person made of both natures, namely divine nature and human nature. This person cannot be one if the Christ as a man was a man in himself and if He was not made a man in Divinity, for then he would have been conceived from a human father and mother. Therefore, the Christ is the God-man generated by the Holy Spirit and not by a man, because He was produced in Divinity from his mother.

If the Christ was conceived from a man, then Our Lady Holy Mary could not have remained a virgin after the conception but she would have been corrupted by the man, and through this corruption, the holiness of intention would be diminished in purity, goodness, magnitude, will and power in the Incarnation, and likewise with the other forms; so that conception would not be worthy of joining divine nature and human nature together in one person and one supposite who is the God-man. Therefore, Our Lady must have been a virgin so that in conception she could elevate her dignity and her power to a major greatness of goodness, virtue etc.

God made man from earth and then He made woman from man, in this order, therefore God must have made man from woman. And if the Christ was the son of a man and of a woman, the third mode would be missing, in which man is produced from woman without the intervention of a man, and this would leave a void in the order and greatness of goodness etc., but this voidness is impossible because it is against the goodness of magnitude and of the other forms.

2 – Proof that God has already become incarnate

The Incarnation must exist with the magnitude of truth so that the magnitude of goodness can be in it, but it cannot be in it if it is accompanied by the smallness of truth, a smallness of truth resisted by a greatness of falsehood and evil, for thus there can be no Incarnation. It has been proved that the Incarnation exists and therefore, if God has already become incarnate, it exists with the magnitude of truth. Indeed, if God were to become incarnate in the future, all the people who believe or who have believed that He has already become incarnate are wrong to believe in the said Incarnation against the truth and thus they are in an evil and sinful state, and they are headed for infernal fire, whence would follow the smallness of truth and the privation of the magnitude of goodness in the divine will, power and wisdom, which is impossible. Therefore, God has already become incarnate so as to restore the magnitude of goodness and truth in the people who believed in the past, in those who believe now and who will believe in the future that He has already become incarnate.

If God had not already become incarnate, and if He were to become incarnated in the future, then at the time when he becomes incarnate in his future Incarnation, people would have no way of believing in it because they would hold the opinion that this new Incarnation is as false as the previous one which people believed to be true, and thus they would not have

the freedom to believe, it would be impossible for them to believe in the magnitude of goodness, wisdom, will, truth and virtue, and this impossibility would make Incarnation impossible. Therefore, God has already become incarnate, so that the said impossibility cannot follow.

If God has already become incarnate, then it is right to give reverence and honour to Our Lord Jesus Christ and to the apostles, martyrs, confessors who have been authenticated and are considered as saints. And if God has not yet become incarnate, then the Christ who was born in Bethlehem and crucified in Jerusalem was an impostor, and all those who believe him have been misled by him and thus, God is against justice and against the mode of Incarnation, and there follows a diminishing of God's mercy and compassion inasmuch as all Christians, Jews, Saracens and pagans are inevitably bound for Hell, since God has neither compassion nor mercy for them. Therefore, God has already become incarnate, so that He has great mercy and compassion, and so that the saints who believe in the Incarnation are rewarded for the sorrows they endure for the sake of the faith.

The Incarnation must exist with a magnitude of purpose in duration just as it is with a magnitude of purpose in goodness, wisdom, power. But if God has not yet become incarnate, then the end of the Incarnation is opposed to the major magnitude of duration subject to the magnitude of goodness in power, wisdom and will because the period of time passed before the Incarnation until its future advent was not subject to the magnitude of goodness in the duration of power, wisdom and will. Thus, duration is deficient in the forms and conversely, the forms are deficient in duration, which is impossible. Therefore, God has already become incarnate, and through his great compassion, God is pleased to enable us to see the God-man in his glory.

If God has become incarnate, then there is a distinct order between the first intention and the second intention. The prime intention is what we call the New Testament, and the second intention is the Old Testament, which comes next to the New Testament in successive concordance and in a continuous timeline. But if God has not become incarnate, then the contrary follows and the concordance of the continuous quantity timeline is in privation but still exists in discrete quantity, and this belief which is held by Christians is a false contrivance if God has not become incarnate yet. This discrete quantity sets up contrariety between the first intention and the second intention against their major concordance, which is in both the continuous and the discrete quantity. Therefore, God has already become incarnate so that there is a major concordance of quantity between the first intention and the second.

Proof that Our Lord Jesus Christ was born

We proved that God became incarnate, and the consequent results of the Incarnation that extend through the beginning, the middle and the end must come after the beginning of the Incarnation, which confirms that He was born. Indeed, if He were not born though He became incarnate, then there would be no sequence of beginning, middle and end in the Incarnation. The Incarnation and the humanity of the Christ would be deficient in magnitude of truth, and this deficiency would be evil against goodness and vicious against virtue and so on with the rest. Therefore, Jesus Christ was born a God-man, given that the God-man has become incarnate.

Jesus Christ was born naturally so that his nativity has the pattern of the natural course of things relevant to a human nativity. And He was born in the human species because He was a man and the Son of God. Inasmuch as He was a man, He was born a man in the human species and the deified man was born as God in Divinity, this is how God was born in humanity and man was born in Divinity, and this had to be so by reason of the personal unity of both natures, namely divine nature and human nature.

Christ's nativity had to take place in a locus natural to human nature just as it had to be above the course of nature with regard to the divine nature which was joined to human nature

above the course of nature in that Our Lady remained a virgin after the birth as she had been a virgin at the time of conception. Just as Divinity did not need to follow the mode of the natural course of things, namely, it did not have to move from place to place, and likewise He did not need to come out of the Virgin's body by corrupting the means and the place of transition. And this supernatural transition was similar to the conception which took place above the course of nature in that Jesus Christ was made a man not in a human supposite, but in a divine supposite wherein his humanification was produced and sustained.

Christ's nativity had to conserve the intention of his mother as well as her virginity and her amativity so that the magnitude of divine goodness could be sufficient for the magnitude of Our Lady's will whose intention it was to remain a virgin in the beginning, in the middle and at the end of the Incarnation and of the nativity of her Son; but there would be no such sufficiency of goodness if the Christ was not born of a virgin, and thus He was born of a virgin so that the magnitude of goodness could abide forever in the intention of virginity.

If Jesus Christ was born of a virgin, then he was conceived by a virgin and her virginity, her holiness and her purity were in major concordance of goodness, magnitude, duration, power, wisdom, will, glory, virtue and truth. But if Our Lord Jesus Christ was not born of a virgin, then concordance would be in a minority of magnitude, of goodness and of the other dignities, however, this concordance in minority is impossible. Therefore Jesus Christ was born in a major concordance of virginity.

Proof that Jesus Christ died

The Divinity of Jesus Christ honoured His humanity as much as it could, so that it could not honour it any more greatly inasmuch as God created it in Divinity in which it was joined to the Son of God. Therefore, humanity had to honour Divinity as much as it could honour it, it could not honour it with prosperity and temporal delights because Divinity does not need the honours of prosperity and worldly enjoyment, but it requires that a man be poor in this world and that he endure labours and death for the sake of honouring it. Therefore, Jesus Christ had to die as a man so that his humanity would honour his Divinity and so as to set an example for others of how Divinity must be honoured. Jesus Christ died to show by example that although He was mortal as a man due to original sin, He was nonetheless immortal in that He was sustained in Divinity. And He was mortal so that general death could die along with his specific mortality. This general death was defeated because the One by whom the entire world was created endured the passion in order to recreate the world. This specific passion was sufficient for removing the general guilt, just as the end is sufficient for the generality of the world which was created to fulfill the purpose of the Christ for the Christ. Here we have the proof that the world was recreated through the death of the Christ, which had to take place so that the world could be recreated through it and so that it would go back to the end for which it was created. Indeed, if the world were deviated in eternity from the end for which it was created, then magnitude, goodness and the other divine forms would be missing in the end, which is impossible.

It was proved that the world was deviated from its end because of original sin, and therefore Jesus Christ wanted to die so that his death would be a reason for his people for whom He died to love him, and this reason could not be in such a great magnitude of amability as it was through death, for a shepherd cannot show more love for his flock than if he dies for its sake. And because Jesus Christ loved his people with a magnitude of amativity, he wanted to show the magnitude of his amability by dying for it. Here we can realize that Jesus Christ allows Saracens and pagans to exist so that Christians can have a great material source of amability to which they can show great amativity, even unto suffering labours and death for its sake in order to convert the infidels to God and to recover the Holy Land. Thus. His Holiness the Pope and his brothers, their eminences the cardinals and the other prelates

are wrong not to nurture Christians to go out and die for Our Lord Jesus Christ and thus to show great amativity.

Jesus Christ was created a man in order to honour, love and serve God to his full capability as a human being. Consequently, in the end, he had to achieve great honour, great amativity and amability, but all this could not exist in the end if He did not die in order to honour Divinity, for the end would not be like the beginning and the middle in the magnitude of amativity and amability, and this end must naturally correspond to the beginning and to the middle according to the continuous quantity of the magnitude of human amativity and amability. Thus it is proved that Jesus Christ was crucified and died.

Jesus Christ died as a man, but he did not die as God, just as Saint Peter died in that he was a body, but not in that he was a soul. And the body of Christ hanging on the cross died inasmuch as its soul left it, but it did not die inasmuch as the Divinity did not leave him, nor was the conjunction of human and divine natures dissolved. Thus, Jesus Christ was both dead and alive, without any contradiction: He died in accordance with human mortality but He was alive inasmuch as He was deified in the living Godhead from which life can never depart. And thus it follows, without any contradiction, that God died and did not die on the cross. He died inasmuch as He was the man-God when He died as a man but He did not die inasmuch as He was the God-man when He did not die as God. Thus the death of the Christ took place within the natural course of events but the Christ remained alive in the supernatural course of events; here we see the mutual correspondence between the articles of the Incarnation, the nativity and the passion both within the natural course of human nature and above the natural course of human nature. This is a delightful topic for meditation.

Proof that Jesus Christ descended to the infernal regions

The soul of Jesus Christ descended to the infernal regions which were the abode of Adam and of the holy forefathers who had left this mortal life and whose souls Jesus Christ had redeemed. And He wanted to descend to visit them so as to celebrate their redemption with the greatest possible magnificence of rejoicing - indeed, the joy was greater when the Lord showed up in person than if He had sent an envoy - and given the magnificence of the redemption, the rejoicing over it had to be made manifest with major hilarity and with major truth, and this major truth was made manifest more effectively by the One who effected the redemption than by anyone else.

When the Soul of the Christ descended to the infernal regions, it was united with Divinity and thus Adam and the prophets saw and recognized God in the soul of the Christ, and they could not have recognized or seen the Divinity through anyone else to whom the Divinity was not joined. And thus they saw a part of the man, namely his soul, and in it they saw the Son of god. Through this vision, the constant certitude of their redemption was strongly enhanced, and to obtain this major certitude, the soul of Christ had to descend to the infernal regions and to rescue the saints from there. The soul of the Christ descended to the infernal regions to signify and to display the victory that the Christ won on the cross when He redeemed mankind with his own blood. It signified that Christ's soul was not afflicted by any punishments dispensed in the infernal regions, and by showing this, the Christ openly signified to the saints that the guilt of original sin had been consumed, for they could see that His soul, which was similar to their souls, did not undergo any passion in the place where they had gathered.

The soul of the Christ descended to the infernal regions to punish the damned more severely, for his soul made manifest the victory He won by rescuing those who believed in Jesus, while those who denied his advent had to remain in Hell forever. Just as the appearance of the Christ's soul was a source of greater glory for the just, it also had to be a major source of punishment for the unjust.

Just as the Christ wanted to descend from life to death on the cross, so likewise did He want to descend from the life acquired through his death on the cross to the death of the saints who were confined to darkness due to original sin. And this is how things had to be so that his descent could go forward with the magnitude of goodness, charity and humility. But this could not be if the Christ did not descend to the infernal regions.

Proof that Jesus Christ rose from the dead

The major end of goodness, magnitude etc. consists more in the whole man than in any of his parts taken separately. Thus, Our Lord Jesus Christ had to rise from the dead so that the major end could come. Indeed, if He had not risen from the dead, then He must have been guilty of something that impeded the major end. But no such guilt can possibly exist in the Christ because the in him the man is joined and personally united to the Divinity and sustained in it.

Jesus Christ rose from the dead so as to be a man made of a body and a soul, as He was before his death. And when He died, He was a man inasmuch as the Son of God was a man, but He was not a man inasmuch as the soul was absent from the body. And because the son of God wanted to be a man made of a soul and a body, Jesus Christ rose from the dead so that the divine will could attain its desired objective, which it could not attain if Jesus Christ did not resurrect from death to life.

The Christ's resurrection from the dead showed that on the cross He had won a total victory over original sin. But if Jesus Christ did not rise from the dead, then it would have been a sign that the victory was not a total one. This is why Our Lord Jesus Christ had to rise from the dead, and He had to resurrect under his own power and not through anyone else's, because just as the Son of God became incarnate under his own power, so did the soul of the Christ return under its own power back to its body which it had left.

Jesus Christ rose from the dead so as to be an example and a sign of the general resurrection of mankind which is yet to come. Therefore, through his own resurrection, He instilled into men a greater hope in their future resurrection, and He would have been against this greater hope if He had not resurrected, but Jesus Christ cannot be against major hope, considering the magnitude of goodness, justice and charity.

If Jesus Christ did not rise from the dead, then his body would remain on earth while his soul was in heaven, and his body would not enjoy the privilege it holds in the magnitude of goodness, glory and will over and above the bodies of all other humans. But this privilege is necessary, and Jesus Christ holds it by reason of the conjunction of divine nature with human nature, and in this conjunction, the human nature of Our Lord Jesus Christ is exalted in the major magnitude of goodness, glory, end and will above all other creatures. Therefore, Our Lord Jesus Christ rose from the dead.

Proof that Jesus Christ ascended to the heavens

The souls of the saints abide in the Empyrean heaven, where they contemplate God, see God face to face, and spiritual eye to spiritual eye. But in this mortal life, no soul can contemplate God or see him without an intermediary, namely without a fantastic species. Thus, the upper region is nobler than the region of this mortal life and Jesus Christ had to raise his body up to the lofty altitudes at the summits of the noblest of all loci. But this could not be if Jesus Christ did not ascend to the heavens.

Jesus Christ ascended to the heavens in order to give glory to the saints whose glory is enhanced by the sight of his presence, but they would have less glory if He did not ascend to the heavens, for thus Our Lord Jesus Christ would be against major glory and He would have greater concordance with minor glory, which is impossible, given that glory and majority have concordance with the magnitude of goodness and of the other forms. When Jesus Christ

ascended to the heavens, He inspired in the souls of the saints a greater hope in the coming resurrection. Indeed, when they saw Jesus Christ risen from the dead, the general resurrection was better revealed and indicated to them, and through this major revelation and indication, the saints have even greater glory and even greater hope in the resurrection.

When Our Lord Jesus Christ recreated mankind, He rescued the souls of the saints from Hell and they went to Paradise, given that Paradise is the locus where the end for which the world was created is attained. Therefore, this present life of ours is in the beginning and in the middle, but the afterlife is at the end. Hence, if the souls of the saints go to Paradise, then obviously the soul of Jesus should go there too and his body should ascend to the heavens, given that He is the achievement of the full restoration of their souls.

Our Lord Jesus is nobler by reason of his divine nature than by reason of his human nature, and thus if He did not ascend to the heavens, divine nature would be injured by human nature. And it is the same with the body and the soul, given that the soul is nobler than the body. It is as if a branch of olive grafted on a wild olive tree sent its natural properties downward while the nature of the wild olive tree ascended upward so as to produce olives of the species of the domesticated graft, but these olives would be of the wild and not of the domesticated species. Therefore, Jesus Christ ascended to the heavens because no such incongruity can be found in him.

God is good and his goodness is a reason for him to do good; and God is great, and therefore his goodness is a reason for him to do great good, but his goodness is not a reason for him to do little good instead of great good; since his Divinity is great, It could not benefit the humanity He assumed if He held his humanity down in places where only small things and no great things are attained, Therefore, the glorious humanity of Jesus Christ ascended to the loci where great good things are attained.

Proof that Jesus Christ will be the judge on Judgment Day

On Judgment Day, good and evil men will have to be judged so as to bring all created entities to a final resolution. And this judgment has to be understood, seen and heard, for without understanding, seeing and hearing, there cannot be any final resolution in the magnitude of goodness, of truth and of the other forms. Therefore, the judge will have to be the God-man; He will have to be God so that the judgment be understood in the magnitude of truth, and He will have to be a man so that the judge be visible and so that his judgment be audible. Thus, all peoples will have to congregate in one place so that they can see and hear the judge. But this cannot be if Jesus Christ is not the judge. Therefore, Our Lord Jesus will judge the good and the evil on Judgment Day.

The judgment must be in a continuous quantity of the beginning, the middle and the end, and because quantity in diverse entities remains while distinct quantities are sustained by the difference between the beginning, the middle and the end, the judgment must be in conformity with the beginning, the middle and the end. Hence, if Our Lord Jesus Christ is the judge, then his judgment must be based on principles suitable for honouring the Divinity along with the humanity joined to it. And likewise with the middle, given that Jesus Christ as a man mediates between God and his people, and the same with the end, given that all things were created for honouring God and the humanity of the Christ. Therefore, Jesus Christ will be the judge on Judgment Day.

Our Lord Jesus Christ will be the judge so that there will be major glory for good people and major punishment for evil people, for it is a great glory for the good to see the One who will be similar to them mete out judgment and call them to perpetual glory. And it will be great punishment for evildoers when they see such great power wielded the man who will sentence them to perpetual punishment, and as the judgment must be in the magnitude of truth, it will be greater inasmuch as it will give major glory to good men and major punishment to evil men. Therefore, Jesus Christ will have to be the judge. One and the same

heat is great in one subject and small in another subject, for instance, the heat of fire is greater in pepper than in anise, whose conditions do not allow it to be the subject of great heat; and it will be the same with the major judgment that will come at the end of the world. But this judgment cannot be great if there is not some great subject in which it is sustained, and there cannot be a great subject if the One who metes out the judgment is not the supreme and the greatest judge that can be. Hence, as God is not a body, if He gave his judgment vocally, the voice would not come from him and would not be a part of him, the one who would speak would not be the senior judge, but a middle level judge, and thus the judgment could not be great because it would have no subject in which it could be great. Therefore, the judge who will judge the good and the wicked will have to be the same One who will speak out and pronounce the judgment, but this cannot be if the judge is not a man. Therefore, Jesus Christ will come to judge. As He is a man, He will speak out in person, and as He is God, He will be the first supreme judge, and thus the judgment will be great.

The magnitude of judgment requires that the one who judges should be the end of the judgment, and that the one who is judged should relate to this end in accordance with the magnitude of goodness and of the concordance between the judge and the one who is judged. And the same follows with regard to the magnitude of malice and contrariety of those who have committed offenses against the judge. Therefore, Our Lord Jesus Christ must be the judge, since He is the end of all created beings inasmuch as He is God and a man, and the just relate to this end in accordance with the magnitude of goodness and concordance, but the wicked offend him with the magnitude of malice and contrariety.

The fruit of the apostolic tree

The fruit of the apostolic tree is the one in which the fruits of all the other aforementioned trees are gathered together, because all and everything that exists in this life in accordance with the divine order that God put in creatures in the life we are now living, is directed toward the apostolic and general tree just like many lines are directed toward one point constituted by them which is also the center in which they meet one another and find their completion, like many parts in their whole.

The fruit of the apostolic tree is the salvation of the nations through an orderly ministry to make God remembered, understood, loved, honoured and served more than anyone else. And this apostolic tree is so noble and has conditions that are so noble that it requires one public figure who is its cultivator and who has dominion over all men. Between the cultivator and the fruit, the concordance in the magnitude of goodness, holiness, virtue and truth must be so great that there can be none greater so that the great concordance is not lacking in majority and so that the concordance does not exist in a minority of magnitude, goodness, holiness, virtue and truth, for if it did so exist, all the fruits of the other tree would be injured by the minor concordance, and this injury would offend the magnitude of goodness etc.

The fruit of the elemental tree consists of elemented things such as a stone, an apple, a horse, a fish, a heron, a man, a piece of gold, of iron, of salt or of some other metal. And all these things are subjected to the apostolic tree in such a way that all the elements directly order the elemented things that are used by the apostolic prelate who uses them for the salvation of the nations, to avoid their damnation and to give honour to God. By a stone we understand the building of rooms and towers for the camp and for the city. By a horse we understand the instrument with which knights act as the military arm of the Holy Church. By a heron we understand all the flying creatures to be used by the Pope, and likewise with fish as well as with gold and iron which we understand to mean the mechanical arts. By salt we understand the savour of food. And we understand the same in the vegetal and sensual trees. For instance: an apple has to have taste in order to be appetizing so that when it is eaten it gives rise to life and to sensed objects that constitute a fruit through which the mechanical

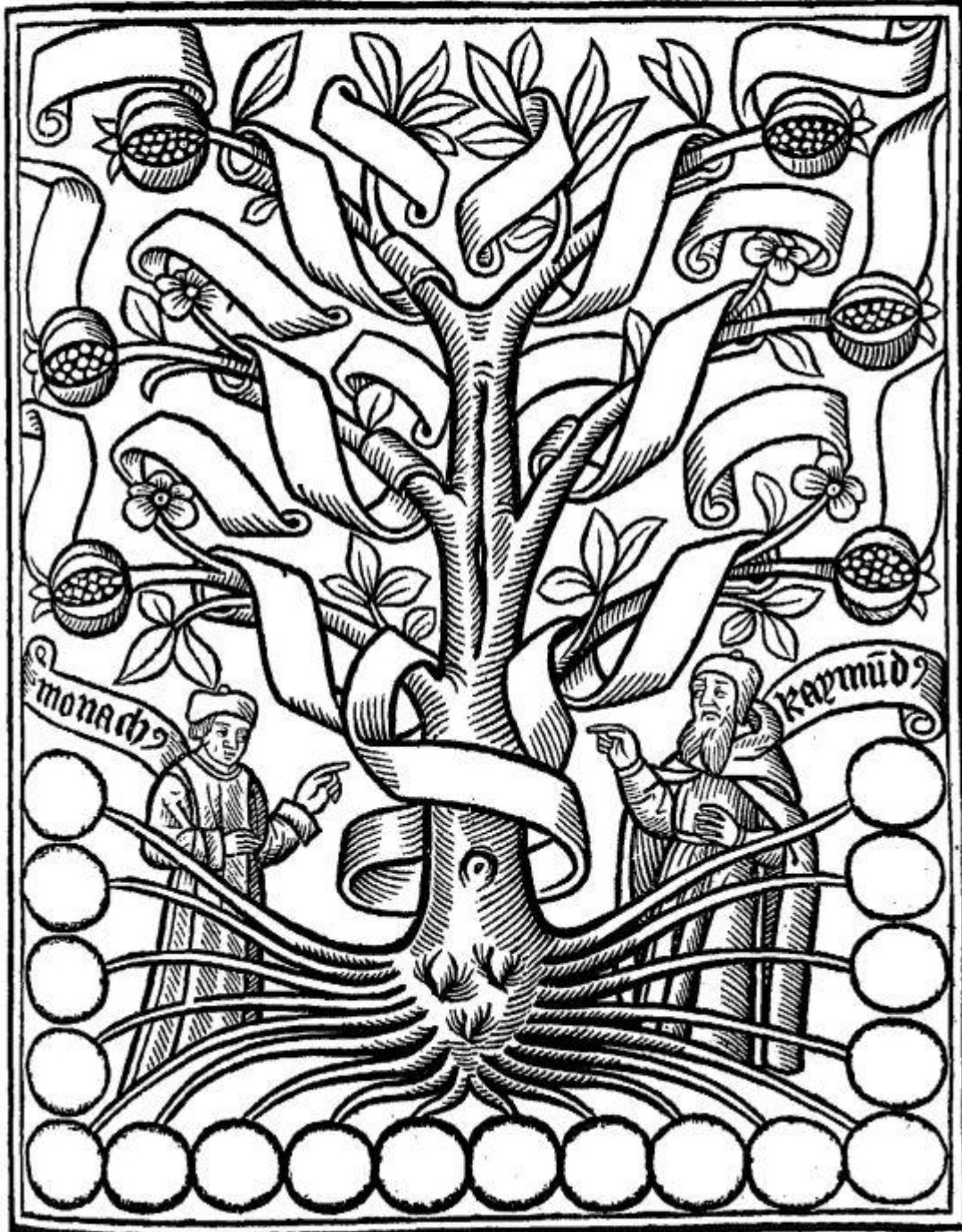
sciences and the liberal sciences can come into being. And it is the same with the imaginal, human and moral trees so that the fruit is gathered up with the virtues in the apostolic tree as well as in the imperial tree to enable the emperor to maintain peace in the world and to destroy the rebellious infidels with the mandates of the Holy Apostolic Father so that fruit can be gathered under his administration. Even the quintessence is its fruit and thus it is an apostolic fruit. Now who can conceive or describe the nobility of the apostolic tree. Therefore, this kind of fruit must have the noblest of all pastors. Thus, when the cardinals elect a Pope, as much as it is in their power, they should choose a cultivator who is well proportioned to the fruit, and the elected Pope should maintain himself in this proportion.

The celestial tree

Arbor celestialis. Fol. lxxxv.

De arbore celestiali. Summarium.
Arbor celestialis sicut dicitur in septem
 partibus. videlicet in radicibus/truncis/brachiis/
 foliis/ramis/flores/et fructibus.
 Radices sunt principia generalia ex-
 cepta contrarietate.

Truncus sunt celi.
 Branche sunt duodecim signa.
 Rami sunt planete.
 Folia sunt accidentia celestia.
 Flores sunt actus celestes.
 Fructus sunt res create inferiores.



Summary of the celestial tree

The celestial tree likewise divides into 7 parts, namely the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit.

- ❖ The roots are the general principles except contrariety.
- ❖ The trunk is the heavens.
- ❖ The branches are the twelve signs.
- ❖ The twigs are the planets.
- ❖ The leaves are the celestial accidents.
- ❖ The flowers are celestial acts.
- ❖ The fruits are created things here below.

About the celestial tree

The celestial tree divides into seven parts, namely the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit.

The roots of the celestial tree

When God created the world, He created one general goodness of the corporeal nature, and the same with greatness, duration, power, one instinct, one appetite, and likewise with the other prime general principles which are of the corporeal nature. And each principle divides into two parts, one part is made of the quintessence and the other is made of the four substances of the world of which the elemental tree consists. Thus, one general goodness divides into many instances of goodness, one kind of goodness is of the quintessence and the other kind of goodness is of the lower essences. Now this corporeity was most general so that the upper goodness and the lower goodness could naturally be in major concordance. And it is the same with upper and lower magnitude and with the other primary forms except contrariety because general contrariety was not included among the upper principles so that none of them oppose any others and so that there be neither generation nor corruption in them, nor any privation of old forms nor any renewal of new forms. Thus, general contrariety is sustained in the four substances of the world, which are the branches of the elemental tree and by reason of this contrariety, some elements oppose each other so as to bring about generation and the renewal of new forms, as was described in the part on the elemental tree. And therefore the roots of the celestial tree are goodness, magnitude, duration, power, natural instinct and appetite, virtue, truth, delight, difference, concordance, the beginning, the middle, the end, majority, equality and minority.

The celestial tree is good by reason of goodness and through goodness it has reason for good movement and it has a good operation, influence and restoration. Through magnitude it is great in extensity and corporality, it is durable through duration, powerful through power, and through wisdom, its parts have a natural instinct to seek out the end for which they exist, and they desire these ends through appetite, they perfect them with virtue, and they attain them with the help of movement, which is the instrument for this attainment. Through truth, its influences are naturally true, and through delight the upper forms enjoy giving their likenesses to the lower forms. Through difference there are different roots and some roots have certain operations and influences while other roots have other operations. Through concordance, there is concordance among the roots, through the beginning the roots are the prime causes of things here below, through the middle they have the middle among them, such as the goodness of the Sun wherein the act of bonifying is in the middle between the bonificative and the bonifiable, and the Sun is in the middle between Saturn and the Moon. And through the end, the upper causes relate to their objects in accordance with the

corporality, the generation and the corruption of the things here below which are needed to sustain human life and man's science in knowing, remembering, honouring and serving God. And through majority, some roots are greater principles in some regions than in others and in some elemented things more than in others. For instance: Saturn has greater virtue in autumn than in the spring. Through equality, the upper principles are simply equal in goodness, duration, power etc. Through minority, the influence of some principles is less than that of others, and the influence of one principle is less than that of another. For instance: the Sun does not influence the Moon with as much virtue in England as it does in India. Thus, each upper form has its own *raison d'être* with regard to the lower forms following the way in which the upper forms mix together and how they mix their influences together with the virtues they instil into the lower causes that are moved by them.

When the general principles were divided in the beginning of the world's creation, some parts were placed above and other parts were placed here below, as we said, and the upper parts were stripped of many natural properties that the lower parts have. For instance: the goodness of the firmament was purified and stripped of weight, heat, moisture, cold, dryness, hardness, softness, roughness, smoothness, bitterness, sweetness, alteration, generation and corruption. And likewise with the other parts of the firmament.

About the trunk of the celestial tree

The trunk of the celestial tree is like a skin extended in a circle, it is a body that reaches from the sphere of fire all the way to the surface which is above all other surfaces and within which all corporeal things are contained. This surface is the terminus in which the celestial trunk terminates, it is made of its parts, namely its roots, and it does not participate with any corporeal thing above it.

The trunk is composed of its roots in a state of confusion and thus it is animated by the motive soul, just as the trunk of the elemental tree is animated by the elementative power, the trunk of the vegetal tree is animated by the vegetative power and the trunk of the sensitive tree is animated by the sensitive power. Thus, its end is in the mover, the mobile and the moved object because its movement is the reason for all corporeal movements here below. And its parts are all curved or circular. For instance: its goodness forms an arc with its bonificative, bonifiable and bonifying; and the Sun makes an arc above Earth during daytime through the east, the south and the west, and thus there is continuous successive movement, as its goodness moves into magnitude and its magnitude moves into goodness, and likewise with the other parts of the trunk. And thus, the goodness which is in the eastern direction has an appetite for the magnitude in the west, which is bonifiable, and the movement of bonifying extends from east to west. East and west are divided according to the divisions between day and night, and inasmuch as they are directions of the elemental trunk, there are, with respect to different locations, several east's and west's, and several south's. For instance, there is one east when the Sun rises in Jerusalem and another when the Sun rises in Sicily, and another when it rises in Norway, and likewise with the other parts of the elemental trunk. And the same applies to the south and the west. Here we realize that the firmament has repose in movement just as a stone has repose in stillness and in its center. Indeed, just as rain falling through the air moves to occupy a place where it neither moves on its own nor is it moved by anything else, so likewise all the parts of the firmament move toward moving so that there be a mover, a movable and movement, and thus its movement never stops.

The celestial trunk moves in a circle, the elemental trunk stands in the middle of it and the parts of the celestial trunk and the elemental trunk mutually correspond in accordance with the spatial directions of both trunks, so that if the elemental trunk needs anything in any of its parts, then the celestial trunk, in its contiguous relation to the elemental trunk, influences, completes and satisfies the elemental trunk just as upper goodness does with lower goodness and upper magnitude does with lower magnitude. Also, if the elemental trunk needs

heat in the eastern region against the cold in the western region, then the Sun, which is an instrument and a branch, augments the heat of that region with its splendour just as fire augments with its heat the heat that is in water when it heats it in a pot or in the belly of a horse who has drunk it, or in the leaf of a pumpkin plant that receives dew during the night, and likewise with other things similar to these. And the Sun does this by reason of its goodness, its magnitude etc.

Following the example we gave in the branches of the sensual tree that showed how powers relate to their objects through a continuous elemented line although the power does not go out to the object, nor does the object go out to the power inasmuch as they are in discrete quantity, and the act is accomplished through the natures of both kinds of quantities, the continuous and the discrete, so likewise the celestial trunk and the elemental trunk relate to each other according to continuous quantity and discrete quantity, although the upper trunk does not enter into the lower trunk, nor does the lower trunk enter into the upper trunk inasmuch as they have discrete quantity, but the upper influence arrives here below by reason of general continual quantity in which both trunks are, as in one general corporeal goodness, one general corporeal magnitude and likewise with the other forms. And the operation of impression proceeds in this line of generality, as in the example we gave in the branches of the sensual tree. And here we realize that the Sun's light does not come down here below, but that its likeness is received in the surface of the elemental tree, which represents it here below through the continuous quantity of light. And the same applies to the goodness of Aries and to its motivity which are received by the goodness of fire and by its motivity. Its likeness appears in the goodness of pepper and in the motivity of a flame, and likewise with other things similar to these. This philosophy is most delightful to understand, and it opens the way to the knowledge of many natural secrets.

The trunk of the celestial tree cannot be sensed because it is in a state of confusion, and its colour can be sensed in the fixed and the wandering stars, its figure is circular and it is the cause of all circularities or circular corporeal figures, but this figure is not visible and it consists of triangular parts existing in an oblique line, as we said earlier. And thus it is the cause of triangles here below, such as the triangle made of fire, air and earth, and according to the spatial directions of the elemental trunk, it corresponds to the quadrangular figure, as do noon and midnight which face each other along a general corporeal line, and likewise with east and west. Thus there are four regional impressions that correspond to four squares by which squares here below are caused, and triangles arise from them because the general squares are situated in a triangular disposition.

The celestial trunk is neither light nor heavy because it is made of oblique and round lines that simply do not have any up or down in themselves, just as a beginning and an end cannot be situated in a circle. The celestial trunk cannot be corrupted nor is it generated, but nonetheless it is the cause of generation and corruption in things here below because it helps some things in some places less than it helps other things in other places. Nor does the celestial trunk either grow or diminish in itself, for it has no appetite for any other locus but the one in which it is located, and the same with its parts. And we can speak of many other properties that the celestial trunk has but that the lower trunk does not have, just as the lower trunk has many properties that the upper trunk does not have, such as heat, weight etc. Because we want to avoid prolixity, we omit mentioning here many properties of the upper tree and we now go on to discuss its branches.

The branches of the celestial tree

The branches of the celestial trunk are the 12 signs, and these must correspond to the branches of the elemental tree following the orderly relation between the lower bodies and the upper bodies. However, in the positions adopted by the philosophers of antiquity, we see some contradictions with what should be the necessary order, for instance, Aries is judged to

have a fiery complexion, Taurus has an earthy complexion, Gemini has an airy complexion, but according to natural reasoning the situation above must correspond to the situation of the branches of the elemental tree: so there must be three signs of the airy complexion in spring, three of the fiery complexion in the summer, three of the earthy complexion in autumn and three of the watery complexion in winter. The three signs of spring are Aries, Taurus and Gemini, the three signs of summer are Cancer, Leo and Virgo, the three signs of autumn are Libra, Scorpio and Sagittarius, and the three winter signs are Capricorn, Aquarius and Pisces. However, just as the four seasons of the year move in a circle around the earth, so do the signs move around the earth in accordance with the situation of spring, summer, autumn and winter. Now if the philosophers of antiquity made an error in defining this cycle, it is no wonder that their followers fail in their experiments and in the judgments rendered through the art of astronomy.

If Aries is good, Taurus is good and Gemini is good, then the entire quadrant of spring is good. And as they concord in goodness, they must also concord in mobility and in masculinity. And by reason of the concordance they have between them, they must concord in Mars, which is attributed to Aries, in Venus, which is attributed to Taurus and Mercury, which is attributed to Gemini. And this is contradicted by the femininity attributed to Taurus and to the neutrality attributed to Gemini, and likewise with other similar things that display many inconsistencies in the positions of the ancient philosophers. For instance: the earthy complexion is attributed to Saturn, but earth is the lowest element with the slowest movement and the smallest sphere, but Saturn is the highest planet and its cycle is longer than that of any other planet. For these reasons, His Holiness the Pope and his brothers, the cardinals, would do well if they saw to it that the science of astronomy be set in order in accordance with the necessary order that exists among the impressions from above on things here below in their proper situations, and also to inquire into the experimental results that arise from such an order. This investigation could be done by following the process of this book with the help of the procedures of *Ars inventiva* and of *Tabula generalis*.

The branches of the celestial tree must correspond to the branches of the vegetal tree. For instance: Aries, Taurus and Gemini must move the appetitive power toward objects of a moist and warm complexion by reason of the spring season; Cancer, Leo and Virgo toward objects of a hot and dry complexion in the summer, Libra, Scorpio and Sagittarius toward objects of a dry and cold complexion in autumn, and Capricorn, Aquarius and Pisces must move the appetitive power toward objects of the cold and moist complexion in winter. However, if Leo moves the appetitive power in summer towards a cold and moist object, it does so in order to have more material to heat and to dry, for matter that is excessively heated and dried has an appetite for moistening and cooling, and the same with the other regions.

The branches of the celestial tree must correspond to the branches of the sensual tree. For instance: Aries has greater concordance with the eyesight through moisture and warmth than does Leo through heat and dryness. And Leo has greater concordance with the sense of hearing through heat and dryness than does Pisces through coldness and moisture, and likewise with other things similar to these. The same follows in the spiritual branches. Aries must have greater concordance with the heart and the will through moisture and warmth than does Pisces through coldness and moisture or Sagittarius through dryness and cold. Leo has greater concordance with the frontal part of the brain and with the intellect through heat and dryness than does Pisces through coldness and moisture. And Scorpio must have greater concordance with the brain and with memory in the back of the head near the occipital through coldness and dryness than does Gemini through moisture and warmth. And the same applies to the arms, the tibia and to the other human limbs and organs. Here we can know in which season of the year and in which hour of day or night a physician must give medicines to his patients, and how some signs are concordant with giving medicine to one organ while other signs agree with other organs.

Because Earth is located in the middle of the eighth sphere, six signs always stand above the upper surface of the globe while the other six remain below following straight lines drawn from east to west and from south to north. Thus, every sign ascends following the spatial directions, or cardinal points of Earth. Let a. stand for east, c. for west b. for south and d. for north. Consequently, Aries, Taurus and Gemini ascend from a. to b.; Cancer, Leo and Virgo ascend from b. to c.; Libra, Scorpio and Sagittarius ascend from c. to d. and Capricorn, Aquarius and Pisces ascend from d. to a. We have experience of this, for the Sun is hotter when it descends from b. to c. than when it ascends from a. to b. because it receives more virtue from Cancer, Leo and Virgo than from Aries, Taurus and Gemini.

When Aries ascends from a. to b., its ascent is its head, and its descent is from b. to c., which is its tail, while b. is its middle. Thus, it influences the branches of the elemental tree in one way with its head, in another way with its middle and in another way with its tail. Thus, the astronomer makes one judgment about the head, another about the middle and another about the tail. And he does the same with the other signs. They make judgments about Cancer, Aries, Libra and Capricorn, which are mobile, which means that things placed under their dominion do not last. Lasting things are ruled by Taurus, Leo, Scorpio and Aquarius, which are not mobile, and things that last, but not for very long, are ruled by Gemini, Virgo, Sagittarius and Pisces, which are only partly and not totally mobile.

Aries descends from b. to c. following the situation of the upper circle which extends from a. to c., and Gemini descends before Aries does, and so does Taurus. Thus, in the quadrant of b. to c., the astronomer first makes his judgment about Gemini before judging Taurus next and then Aries, and this also applies to the other signs. For this, there are twenty-four hours in the natural day whereby astronomers can know how to judge a sign according to its hour. And likewise with the twelve months and the four seasons of the year that we discussed earlier.

Masculinity is attributed to some signs by reason of form while femininity is attributed to other signs by reason of matter, and thus some signs have action and others have passion so that males and daytime are signified by the active signs, but females and the night are signified by the passive signs. However, males and females are generated in one and the same region and hour, and this is by reason of the conception of the bodies here below, which receive impressions from the bodies above in accordance with their receptive dispositions. For instance: fire always naturally heats the substances it touches, but it does not heat the skin of a fire-dwelling salamander, and this is because the salamander was born and nurtured in fire and because it is made of fire more than of the other elements. Similarly, although a sign is masculine, its masculinity is not a reason for its region to produce a male in some matter that is more disposed toward femininity following the disposition of the branches of the elemental tree. Here we realize how difficult it is to understand astronomical judgments.

The reason why mobility is attributed to some signs while immobility is attributed to other signs, is that the things that are produced by generation must be produced through movement of growth and of causes of alteration and this movement wears out the moving instruments, just as when a horse gets weary of running, or when the heart gets weary of thinking, or when the mouth gets weary of talking, or when hands get weary of work. Therefore, nature needs rest, as we experience in sleep or when plants do not give fruit in winter, or when a horse gets tired of running, or when a slingshot is so worn down by frequent stretching that it can no longer deliver a powerful impulse. Therefore, on account of this, a sign which is stable such as Leo (so they say) is counted as immobile, and the signs that are not mobile function by keeping tired substances in a state of rest, but the mobile signs function by keeping substances mobile, moving and moved after their rest. They also say the some signs are not mobile, but common, such as Virgo, and this is because motivity, mobility and stability meet together. And all these things are done in accordance with the lower impressions, given that the signs are continually fixed in the firmament and in its parts

according to the mobility of some parts, the immobility of other parts and the common nature of other parts, all this with respect to things here below. For instance, the Sun dries out tiles and melts wax with one and the same heat.

As it is good to be and evil not to be, it is said that being is good and non-being is evil. Therefore we hear that some signs are good because they cause being, but that other signs are bad because they do not cause being. And astronomers accept the judgment that Aries is good because good follows from it, but Leo is evil because wars and battles follow from it. We also hear that the good signs bestow good prosperity, long life, good health and enjoyment upon people, but that the bad signs do the opposite. And they intend to say these things according to natural impressions to which the rational soul does not always consent because of its free will because God in his goodness or in his justice uses his effect at will at all times and in all places. This is why astronomers are wrong to trust so much in the judgments of the impressions made by the upper bodies here below, which can be destroyed above the course of these impressions by God and by man's free will- as described in the moral tree – just as a man can destroy the letters imprinted in wax with a stylus or a seal.

About the twigs of the celestial tree

The twigs of the celestial tree are the seven planets. The philosophers of old say that Saturn is topmost, and then comes Jupiter, and the others then follow in order down to the Moon. And they say that Saturn is bad, and that it causes lead and Saturdays, and they say that it is of the earthy complexion. They also say that Jupiter is good, that it causes tin and Thursdays, and that it is of the airy complexion. They say that Mars is bad, that it causes iron and Tuesdays and that it is of a fiery complexion. Further, they say that the Sun is good, that it causes gold and Sundays and that it is of the fiery complexion. In addition, they say that Venus is good, that it causes copper and Fridays and that it is of the watery complexion. And they say that Mercury is neutral and that it causes quicksilver and Wednesdays. They say that the Moon is good to the good and bad to the bad, that it causes silver and Mondays and that it is of the watery complexion.

The planets must be situated in accordance with the situation of the elements so that their situations are in an orderly mutual correspondence. The elemental spheres come in the following order: the sphere of fire is at the top, the sphere of air is contiguous to the sphere of fire so that fire has an affinity for air, while air is above the sphere of water so it can have an affinity for water, and water is above earth so it can have an affinity for earth. And thus, by reason of the affinities between what is above and the things here below, the influence descends here below, but this is not in the order of situations determined among the planets by the philosophers, because they put Saturn, which is dry, on top and then they put air, which is moist, below it. And then, under air, they put Mars and the Sun, which are both hot and as they participate with each other, an excessive likeness of heat arises and destroys the orderly situation that is relevant to the order that exists among the elemental spheres. They even put the watery complexion below Mercury, a dry planet.

Our art points out many inconsistencies in the opinions of the Ancients regarding the situation of the planets, but nonetheless it admits that in this contrary placement, Saturn can be on top with its dryness and Jupiter can come next with its moisture, thus giving rise to a line made of opposites from the dryness on top to the moisture under it in the elemental spheres, and thus, concordance can follow between the heat on top and the moisture under it, namely between the heat of fire and the moisture of air. The art also recognizes that the dryness of Mars descends to the dryness of the Sun, the moisture of Venus descends to the dryness of Mercury and then Mercury's dryness descends to the Moon's moisture. And the art agrees with this pattern for it enables the mixture of planetary influences to constrain the elements.

The planets move from west to east against the movement of the signs, which move from east to west. Thus, there is a face-to-face encounter between the virtues and influences of the firmament and those of the planets. For instance, the face of Aries and the face of Saturn meet face-to-face, which could not happen if Saturn moved from east to west. And because they meet face-to-face, there is a greater influence shed by this meeting on things here below, so that major virtue and mixture can follow here below. Here we realize why the planets are called wandering stars and why they have diverse operations and orders to follow.

The Sun accomplishes its cycle in the 365 days and 6 hours that make up the year. The Moon moves in a monthly cycle, and here we see that the Sun corresponds to the twelve months which divide into the four yearly seasons of spring, summer, autumn and winter, each of which takes three months, because two lines are stronger through concordance than is one line through contrariety, as in summer, when the concordance of hot and dry is greater than the contrariety between moist and dry, which makes a triangle consisting of three lines and three angles, and every line and angle takes a month. And the Moon must correspond to each month so as to have concordance with the triangle of each season, namely spring, summer, autumn and winter. And this must be so, for the Moon to be able to gather and collect influences through coldness and dryness, just as in summer, fruit is harvested through heat and dryness. Here we know why a year must have 365 days and 6 hours, which it has so that each cycle can be continuous with the following cycle and so that leap years can be introduced.

There must be 7 planets to satisfy the concordance between the square and the triangle: thus, four planets constitute the square here below and three planets constitute the triangle here below. The triangles and the squares are mixed together in a mixture related to the planets, as one planet aspects another planet in one way at one time and in another way at another time. And thus the lines of their respective aspects mix together and bring to perfection the influence and the virtue that fully comes down to things here below and reproduces its likeness here below, just as many sources of light together make one general source of light, just as many movements make up one general movement, just as many voices make up one general sound, just as many drops of water make up one general sea, and likewise with other things similar to these.

The Sun stands in the middle, as the terminus of the triangles and the squares. Inasmuch as the Sun participates with Saturn, Jupiter and Mars, a square arises from the four planets. Let a. stand for Saturn, b. for Jupiter, c. for Mars and d. for the Sun. The square goes from a. to b., from b. to c., from c. to d. and from d. to a. In each square there are two general triangles, one is from a. to c. and the other is from b. to d. And in each of these there are two triangles, one is made of a. b. and the center of the square, another is made of b. c. and the center of the square, another is made of c. d. and the center of the square and another is made of a.d. and the center of the square. And the same pattern repeats itself from the Sun to the Moon. This is why the Sun has more virtue in things here below than any other planet has. And here we recognize that virtue is greater in the middle than in the extremes.

The twigs of this tree correspond to the twigs of the elemental, vegetal, sensual, imaginal and rational trees. The twigs of the elemental tree correspond those of the celestial tree inasmuch as the former are caused, composed and mixed together by the latter, for their mixture and their imprinting are the effects of the mixture that the planets produce in their mutual relations as they give their likenesses to each other following the way in which they aspect each other.

They correspond to the twigs of the vegetal tree inasmuch as generation, corruption, privation and renovation move under the influence communicated from above to the surface of the lunar sphere which is contiguous to the surface of fire. For instance: pepper and garlic cannot be generated without the Sun, lead and Saturdays are caused by Saturn, and likewise with the other planets.

They correspond to the twigs of the sensual tree. For instance, the Sun is an instrument of the eyesight for seeing things, Saturn is an instrument of the hearing for hearing things, and likewise with the other planets.

They correspond to the twigs of the imaginal tree in that the planets instil their likenesses in things here below in such a way that they do not contribute any substantial or accidental part of themselves, nor do they positively place anything here below that is of their own essence, but only their likenesses, just as the letters of a seal do not leave anything of their own essence on the wax, but only their likenesses. Thus, through the impressions it receives from above, the imagination can naturally receive likenesses that are in the likeness of substances.

The same follows regarding the twigs of the human or rational tree. For instance: the Sun instills its likeness in the eyesight, as we said, and memory receives virtue in the brain through Saturn, the will receives virtue through Jupiter and the intellect receives virtue through the Sun. What is said here – along with many other reasons we could also mention – indicates the situation of the planets, and the manners in which they instil their likenesses in the way of goodness, magnitude and the other forms in things here below, and how they do this with regard to the hundred primary forms placed in the elemental tree. A knowledge of the situations of the planets can enable you to obtain an art and a method for finding out whether the art of astronomy compiled by the philosophers of old holds any truth or if there is any truth in the judgments made by astronomers, which very often fail.

About the leaves of the celestial tree

About quantity in the celestial tree

The leaves of the celestial tree stand for the general accidents of the tree, which are the reasons why accidents exist here below. For instance, the quantity of the region of Aries, Taurus and Gemini is considered in two modes, namely as continuous and discrete quantity, and we consider these two modes in three figures, which are the circle, the square and the triangle.

Continuous quantity is considered from Aries through Taurus and through the sequence of the signs to Pisces and from Saturn and Jupiter to the Moon. This quantity extends throughout the entire firmament and it is one quantity made of many quantities, which are the quantities of the primary roots, and as the roots are different from each other, continuous quantity is made up of discrete quantities, namely of quantified form and matter. The discrete quantity of the roots shows up in the diversity of the signs and planets.

There is another mode of continuous quantity, which goes from Aries to Libra and from Cancer to (Scorpio?) Capricorn and from Saturn to the Moon. This continuous quantity comprehends all the loci within the eighth sphere, and it is sustained in the general forms of the quintessence and also in the four general substances of the world. For instance: iron takes on one shape as a knife and another shape as a hammer, and the same applies to magnitude and to the other forms. Just as the flesh of a finger consists of one continuous quantity, so likewise does the entirety of the world's universal substance extend into one continuous quantity of goodness, and continuous quantity has parts that are of its own nature, just as the continuous quantity of a finger has discrete parts, which correspond to the bones. Here we see that the discrete quantities of the quintessence and of the four substances receive influence from the upper continuous quantity, just as the quantity of the bones of a finger receives influence from the quantity of its flesh. And the quantity of flesh does not deposit anything of its own essence in the quantities here below, but only the influence of its nature through which it participates with them in a continuum. And here we know how the Sun multiplies the quantity of growth in plants and of heat in pepper although the Sun's quantity neither descends down here below nor does it withdraw within itself, even though the quantities here

below receive influence and impressions from it. This philosophy is delightful to understand and it opens a way to knowing many natural principles and secrets.

The quantity of the quintessence consists in a circular figure following the situation of the signs from Aries to Pisces and from Saturn to the Moon, and from Aries to the Moon, and it is in the square figure in that it consists in four regions, one region consists of Aries, Taurus and Gemini, another region consists of Cancer, Leo and Virgo, another region consists of Libra, Scorpio and Sagittarius, and another region consists of Capricorn, Aquarius and Pisces. And the triangular figure consists in the planets, and the same with the square, in that they form a triangle and a square; this matter was discussed in the twigs of this tree. Here we know how the upper quantity is situated and how it causes the situation of quantity here below following the circle, the square and the triangle.

About quality in the celestial tree

The Sun is qualified by the difference between itself and the other planets and it is qualified by its goodness and its brightness. And this quality is proper to it, though the Moon is also good, just as fire is good and air is good, but since air and fire are distinct through heat and moisture, the goodness of fire is subject to one quality but the goodness of air is subject to another quality. The same applies to the goodness of the Sun and the Moon, in that it is present in one specific property in the Sun and in another specific property in the Moon.

There is another mode of quality which is appropriated, such as the heat of the Sun, which is a quality appropriated to it, and likewise with the Moon's coldness. This is by reason of their diversified operations, since the Sun causes fire to multiply heat by reason of the concordance of its light with the light of fire, whose proper quality is heat. And the same with the other qualities of the other planets that imprint their likenesses in the proper and appropriated qualities of things here below. Thus is why it is said that Saturn is bad and of the earthy complexion and so forth, because it is the cause for an increased production of dryness, coldness and melancholy in people, which causes them to think many bad thoughts, and so forth with the other planets.

About relation in the celestial tree

The Sun is made of goodness, magnitude and of the other forms. In goodness, there is the bonificative, bonifiable and bonifying wherein stands the relation which is that part of the Sun through which it has the natural property of bonifying the relations here below that are of the species of goodness. Just as the Sun's light is a reason for the multiplying of the heat of fire because the Sun has concordance with fire through light, so likewise the Sun's relation is a reason for it to reproduce the relation of fire in the heater, the heatable and the act of heating as well as in the bonificative, the bonifiable and the act of bonifying. Here we know the way in which the upper accidents imprint their likenesses in accidents here below, and the movement of the firmament and of its parts is designed for this purpose, because the movement of the firmament is greater up above than here below, and because of this majority, impressions are made in things here below by things up above.

About celestial action and passion

The Sun is made of goodness, magnitude and of the other roots, and its goodness would not be great if it did not exist by reason of the good doing good. But good cannot do good without action and passion, and therefore the Sun has action in that it is bonificative, but its essential bonifiable is passive as matter is passive under form, while the act of bonifying arises from both. And the same applies to action and passion in the Sun by reason of goodness, where the subject of the operation is magnitude which is bonifiable, and likewise with duration. And power as well as the other parts of the Sun receive likenesses of its

goodness inasmuch as they are good parts and good essences by reason of goodness. And from this action and passion which are internal to the substance of the Sun there arises an external passion. For instance: the Sun has action on Venus inasmuch as it gives it its likeness, and Venus is passive inasmuch as it receives this likeness. And Venus is an active planet inasmuch as it has action on Mercury, and Mercury is passive inasmuch as it receives it. And the same with Mercury that has action on the Moon, while the Moon is passive inasmuch as it receives it. This is why they say that the Moon has more matter than any other planet so that its matter be disposed to receive many great passions that come to it from the planets above it, and this is why the Moon signifies its properties in things below more strongly than any other planet does. Hence, sailors observe the Moon as do people when they want to do bloodletting, or to plant and to prune trees, as do women who want to conceive offspring, and likewise with other things similar to these. For instance, sea crabs are fuller under one Moon than under another. Here we know that the upper actions and passions are the reasons for actions and passions here below following the course of nature. And this gives rise to the opinions that some people have regarding good and bad fortune while they remain ignorant of the freedoms that exist here below in rational souls over which the upper bodies have no action, for souls have more action on the bodies they are joined to than the upper bodies have. Those who are wise to this fact say that good and bad fortune have nothing to do with spiritual reality.

About habit in the celestial tree

The Sun has the habit of drying out tiles and of melting wax. Just as fire has a habit of drying out tiles by reason of the dryness it receives from earth, so likewise does the Sun have a habit of drying out tiles by reason of the dryness it receives from Saturn. And just as fire has the habit of softening wax with its own heat, so does the Sun, through its own light, have the habit of moving and multiplying the light of fire with which it agrees in species, and fire moves more strongly in softening wax with heat inasmuch as the Sun multiplies its heat. Thus, the Sun indirectly has a habit of softening wax by reason of heat, which is moved by fire in the same way as a hand moves letters with a pen. And the habits up above are reasons for the habits here below just as the habits of the figures of letters inscribed on a seal are the reasons for the habits of the letters that are moved and produced in the wax. Here we know that some habits derive from others through similitude and not materially; this knowledge provides an opening for the human intellect to rise aloft to an understanding of beautiful natural secrets.

About situation in the celestial tree

Situation in the celestial tree is signified by the things we said about its quantity and about its roots, its trunk, its branches, its twigs, its leaves, its flowers and its fruit. Now the situation that exists up above is the cause of situations here below. For instance: the Sun situated in its circle is a thing that moves and is moved; it moves inasmuch as it moves itself from west to east, but it is moved inasmuch as the firmament moves it from east to west. Moreover, the Sun is situated in the middle between Saturn and the Moon, which is why the Sun has more action than any other planet has on the bile in the liver which is situated in a central part of the body. This shows us that the situation up above imprints its likeness in the situations of elemented substances.

About time in the celestial tree

The celestial tree is situated in a circle, which is a figure that has neither a beginning nor an end. Likewise, the movement that moves in the firmament from Aries to Taurus and so on to Pisces and from Saturn to the Moon, and from Saturn to Aries, Taurus and then on to

Pisces moves above the surface of the sphere of fire, and thus it has no shadow that could give rise to the division of time into days and nights. Therefore, in things up above, time does not multiply days and nights, but it only multiplies them here below by reason of the Earth's shadow. Indeed, everything that exists up above is illuminated and brightened by the Sun and by the stars without any shadow of night. Nonetheless, time multiplies in other things but not in itself. For instance, Saturn moves in one way but Jupiter moves in another way, and so on with the other planets including the Moon because time stands in them in discrete quantities, whereas in itself time stands as one single thing, just as one day that stands in many moments without any shadow or any multiplication into a plurality of days. Here, time is revealed to the intellect as it exists in itself and in other things. Thus, time stands in itself without any movement just like a circle that has neither a beginning nor an end.

Just as a sinner needs God's mercy and just as a man who has been wronged needs God's justice, so likewise do the substances here below have a need for time to be varied in the substances up above. For instance: Saturn is in one place at one time and in another place at another time, at one time it is below Aries and at another time it is below Taurus. And thus, the natural situation of time here below requires ordered situation in time up above, so that time up above can transmit its likeness to the time that exists here below, which it receives in elemented substances that exist at one time but not at another time, or that exist in one place at one time and in another place at another time. Also, one and the same substance can operate diversely, for instance, fire heats, lights, dries, softens and does other things similar to these that it would take too long to describe in full.

About locus in the celestial tree

Locus is one part of the celestial tree, for just as the firmament stands on its own in time, so does it stand located in itself. And within itself, it contains everything that participates in locus. But it does not have any locus outside of itself in the course of nature because the eighth sphere contains within itself everything that is located in a locus. This is why some say that outside the firmament there naturally cannot be a body of any kind because locus cannot be infinite, nor is the nature of locus infinite, moreover, locus cannot have an appetite that goes beyond the limits within which corporeal substance is confined and terminated. Now if a stone moved from here below up to Aries, this would be for it an ascent, and such a movement would be unnatural for it, just as it would be an appetite unnatural to Saturn if it wanted to be located above Taurus just as it would be unnatural for Aries to want to be above Taurus, or for Taurus to want to be above Aries.. Thus, in the course of nature, locus is terminated inside the eighth sphere. Nonetheless, we believe through faith that there is a crystalline, or Empyrean heaven above the eighth sphere. We intend to discuss the Empyrean heaven when we get to the eviternal tree.

About the flowers of the celestial tree

The flowers of the celestial tree are acts that exist between powers and objects moved by movement that extends through them just as they extend through it. For instance, the flower of Aries is in Mars, the flower of Taurus is in Venus, the flower of Gemini is in Mercury, that of Cancer is in the Moon, that of Leo is in the Sun, that of Virgo is in Mercury, that of Libra is in Venus, that of Scorpio is in Mars, that of Sagittarius is in Jupiter, that of Capricorn is in Saturn, that of Aquarius is in Saturn and that of Pisces is in Jupiter. These flowers are considered in this way according to the opinions of the ancients, but our science does not entirely agree with this situation because it follows no order, and experience cannot possibly do without natural order.

The act of elementing is a flower, as when fire produces a heating movement in air with which the act of elementing is clothed, or as when gold and Sundays are clothed by the

Sun. The act of vegetating is the flower of the vegetal tree and Thursday is a flower of Jupiter; the act of sensing is a flower of the sensual tree and Saturday is a flower of Saturn, the act of imagining is the flower of the imaginal tree and silver and Mondays are flowers of the Moon. And the flowers here below receive influence from the flowers above. For instance: a lion produces a flower in a lioness by elementing, an apple tree produces a flower in an apple by vegetating, the sense of taste produces a flower by tasting food, the imaginative power produces a flower by imagining an object, and likewise with other flowers such as a rose or a lily or the act of writing. The flowers that exist here below are not produced from the essence or from the matter of the flowers up above, just as a note played on a violin is not of the essence of the internal note that the musician conceives in his imagination. But the flowers that exist here below are moved by lower natural agents with help from the flowers up above when natural agents move in accordance with the course of nature to produce from their essences the flowers here below, as when the sound of a violin is produced from accidental essences by touching the strings, or when a lion produces the acts of elementing, vegetating, sensing and imagining when it generates another lion.

About the fruit of the celestial tree

The fruit of the celestial tree exists in two ways, in one way it exists within the scope of its own natural properties, and it exists above its nature in another way through its connection to the Empyrean heaven. The natural fruit of the celestial tree consists of causes which are moved and toward which motive forms move when they move mobile things to produce substances that are moved from power to actuality. And the same applies to the accidents such as: Martin's gold, his apple, his horse, his body, his castle, his knife, his book. And it is the same with other things that are moved by either natural or artificial agents with help from the supernal forms.

The supernal fruit is situated up above by reason of the end, just as a man is an ultimate fruit in which are gathered the fruits of the elemental tree, of plants and of irrational animals, if indeed such a man was God during this present life. In such a man, the fruits of Aries, of Taurus, of Saturn, of Jupiter and of the others are harvested.

But if the man is a sinner, then these fruits are lost to him like gold lost in a shipwreck in the high seas, for sin sets a man against all the corporeal fruits that God created, whereas acquired virtues have concordance with all these fruits. Therefore, the supernal fruit is man moved in his substance, and above man there is another higher fruit for whose ultimate purpose all the other fruits exist, this purpose is to know, to remember and to love God and to honour and serve him. May it please God that his people succeed in harvesting this fruit.

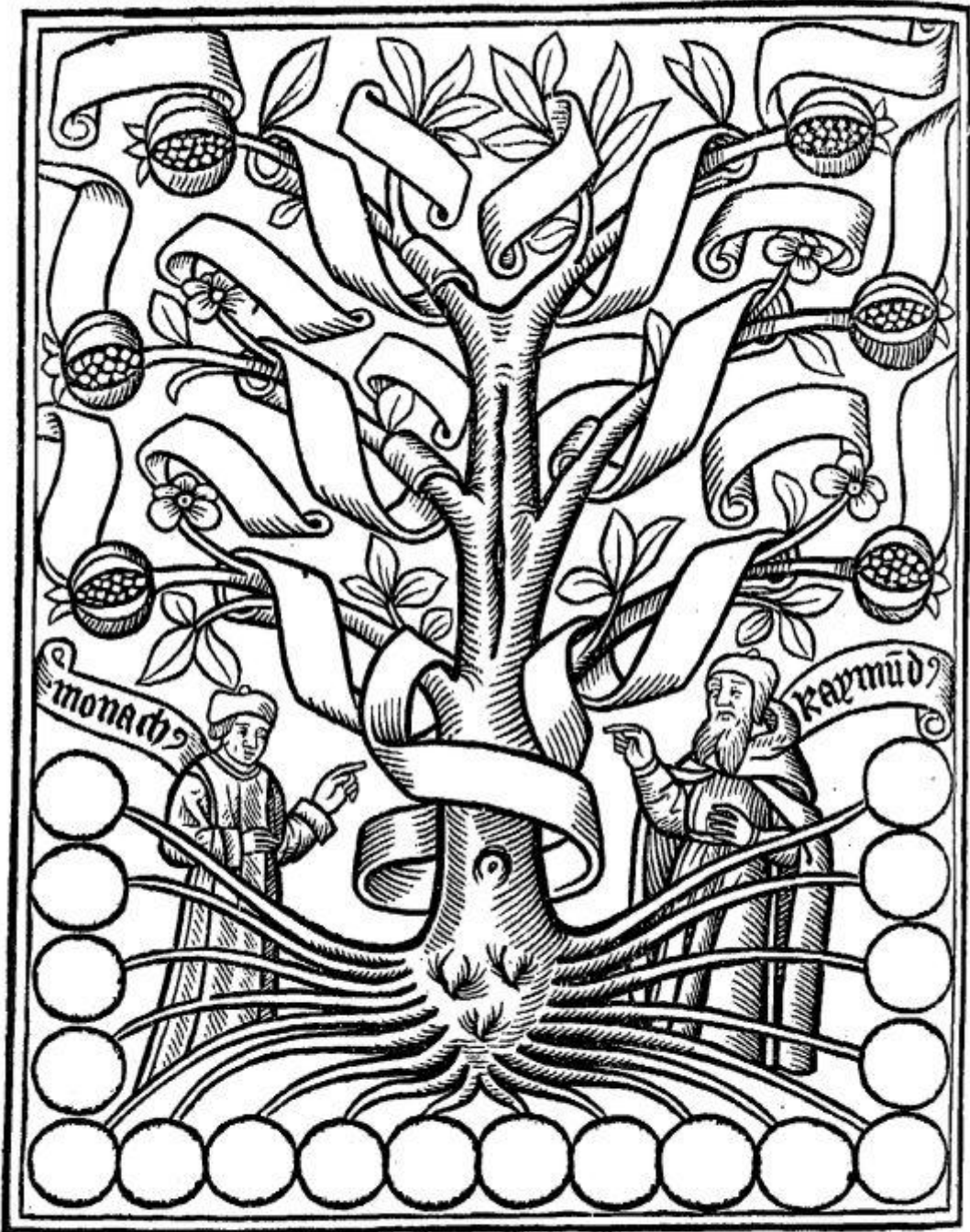
About the angelic tree

Summary

The angelic tree has to do with angelic nature. And like the other trees, it divides into seven parts, namely the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit.

- ❖ The roots are goodness, magnitude and the other general principles except contrariety.
- ❖ The trunk is spiritual substance.
- ❖ The branches are the three virtues, namely memory, the intellect and the will.
- ❖ The twigs are the correlatives of these virtues.
- ❖ The leaves are spiritual accidents.
- ❖ The flowers are angelic acts.
- ❖ The fruits are loving and praising God and serving him.

Arbor angelicalis.



¶ De arbore angelicali.



Arbor angeli-
calis diuidit̄ i septē partes.
vz i radices/trūcū/biāchas/
ramos/folia/flores/et fruct⁹.

Et est arbor spūalis: q̄ videri nō pōt nec
tāgi/ et que figurā corpālē nō habet: nec
producta est de alio/ sed de nihilo. Et plu-
res alias condiciones habet: quas nō ha-
bent arbores: que sunt de nā corporali.

¶ De radicib⁹ arboris angelicalis.

The angelic tree divides into seven parts, namely the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit. And it is a spiritual tree, it cannot be seen or touched, it has no corporeal figure, it is not produced from anything else, but from nothingness. Moreover, it has many other conditions that the trees which are not corporeal in nature do not have.

About the roots of the angelic tree

Goodness, magnitude, duration and the other forms except contrariety are the roots of the angelic tree which constitute the angelic tree just as a man is constituted of a soul and a body. Thus, the tree transitions into a third number above the roots that remain as its parts, just as man transitions to a third number, as we said earlier.

An angel's goodness is produced from nothingness, and it is produced in spirituality and not from generality or from general goodness. The reason why every angel is its own species is that every angel is made of one goodness and not of some other goodness. The same applies to its magnitude and to its other parts when they thus produce and constitute one species as the one substance, one essence and one suppositum that every angel is. This is why angels are simpler than other creatures.

An angel's goodness is produced in magnitude, and thus it is great, it is produced in duration and thus it is durable, it is produced in power and thus it can be powerful, it is produced in wisdom and thus it is a reason for wisdom to be good, it is produced in the will and thus it is lovable, it is produced in virtue and thus it is virtuous, it is produced in truth and thus it is true, it is produced in glory and thus the angel has repose in goodness and in concordance without contrariety so that it is good and incorruptible. It is produced in the beginning and thus it is initiated in time, it is produced in the middle, and thus the act of bonifying is in the middle between the bonificative and the bonifiable which are of its own essence, and because it is produced in difference, the bonificative, the bonifiable and the act of bonifying remain different, and as goodness is produced in the end it is a reason for doing good, and as it is produced in majority, it is produced substantially given that substance has greater majority and entity than accidents. As it is produced in equality, its concretes are equal in its essence, and as it is produced in minority, it contains in itself accidents which are its instruments and its garments. And the things we said about goodness can also be said about magnitude, duration and the other forms.

An angel is produced from the roots that we discussed, these roots are produced from nothingness, and as some roots are produced into other roots, they constitute an angel. Thus, an angel is naturally provided with the occasions to perform operations similar to its roots, i.e. operations that are good by reason of goodness, great by reason of magnitude, durable by reason of duration, and likewise with the other forms. And there are many operations because an angel is constituted of many things, which are reasons for it to perform the numerous operations of a good angel. But an evil angel does the opposite as it perverts its natural goodness so that it accidentally turns into a reason for evil, and its magnitude turns into a reason for great evil. For instance: an injurious and evil king perverts his great power by pursuing great evil, great wrongdoing, great vanities and many other vices. And this kind of contrariety between inner forms and outer operations is a bond by which the obstinate evil angel is captured and bound so that it cannot do any good, while it is given license to do evil.

About the trunk of the angelic tree

Spiritual substance that has no inclination to join a body is the trunk of the angelic tree. Now the trunk is said to be an aggregate of roots that give rise to a third number as every root extends into every other root. For instance: goodness extends into magnitude and duration so that magnitude is entirely good, and duration is entirely good. And the same with

magnitude extended into goodness and into duration so that they are great through magnitude. And the same with duration inasmuch as goodness and magnitude are durable through duration. Through these extensions and mixtures is produced the multiplied product, namely the trunk, which is good through goodness, great through magnitude, durable through duration and likewise with the other forms.

Given that goodness comes to the trunk as the bonificative and the bonifiable, and magnitude comes as the magnificative and the magnifiable, and likewise with the other roots of the trunk, the trunk is a substance composed of spiritual forms and spiritual matters under one general form and one general matter, and the general form is constituted of bonificativity, magnificativity and of the other forms, and general matter is constituted of bonificability, magnificability and the others. And the conjunction of general form with general matter is constituted of real and essential acts of bonifying, magnifying and other acts that are parts of substance.

The trunk is a substance because it stands under every one of its parts that are sustained in it. For instance, Martin's body is said to be a substance because it stands beneath accidents. And when the angelic trunk is touched, it responds with its parts, which are the reasons for its response. For instance, if the will loves some amability, then goodness responds by bonifying, to make the loving good, and magnitude responds by magnifying to make it great, and duration responds by enduring so that the loving be durable, and likewise with the other forms.

This kind of touching touches the divine dignities so that the angel touches himself and his parts and so that it responds to the one touching it from outside in accordance with the magnitude of goodness, of duration and of the other forms by loving the divine dignities. A good angel does this, but an evil angel does the opposite.

The angelic trunk has neither length nor breadth nor depth, because it is not corporeal in nature, nor does an angel have any circular, square or triangular figures, because just as it separate from bodily surface, it is also separate from length, breadth, depth, from natural contrariety, from hardness, softness, heat, moisture, coldness, dryness as well as from gravity and levity. Moreover, it is separate from vegetation, sense and imagination. And the extension of its parts thus really extends itself without any locus as every part exists in every other part, just as the imagination extends itself into phantasms when it imagines one small figure and when it imagines a large figure, as when Martin first imagines a horse, and afterward he imagines a great mountain. And the same applies to the act of loving, as it extends to loving one man more than another, or one woman more than another, and likewise with other things similar to these.

About the branches of the angelic tree

Memory, the intellect and the will are the branches of the angelic tree and they arise from the roots. For instance: memory is made of goodness, magnitude, duration, virtue and other forms that are parts of it; and fire is made of goodness, magnitude and of the other roots of the elemental tree. Just as fire transitions into a third number in that it is a substantial whole existing above its parts, just as memory transitions and ascends above its parts in that it is the whole that they constitute as well as their center and their end, for all the parts participate in constituting it, as do form and matter, which relate to substance so that substance is constituted and built up by them. Thus, substance ascends above its parts so as to exist in a third number, because it is one and it is made of a plurality of things. And because memory is made of goodness, magnitude etc., it uses goodness, magnitude and the other forms in the same way as the sensitive power proceeds in sensing an object, i.e. by using its powers, which are the particular senses.

The angelic intellect is made of goodness, magnitude, duration, power, virtue, truth and of the other forms, and the same applies to the will so that they transit and ascend into a

third number in the same way as memory does. Thus, the same goodness exists in memory in one way, in the intellect in another way and in the will in yet another way. And the same applies to magnitude, duration, power, virtue, truth, glory, difference and the other forms. This is because God is to be remembered, understood and loved, but God cannot be bonified, magnified etc. by a creature because none of these forms can really bonify or magnify God. Thus, the goodness which cannot bonify God exists under the memory, intellect and will of which God can be the object through remembering, understanding and loving. And the act of goodness consists in remembering, understanding and loving, which are clothed in this act so as to be good and worthy of having God as their object whom they remember, understand and love. We understand that the things we said about goodness also apply to magnitude, duration and to the other forms.

Just as the divine persons are distinct in one and the same goodness through their personal properties, which are paternity, filiation and passive spiration, so likewise are the branches of the angelic tree distinct under one and the same angelic goodness and essence by reason of the distinct potential powers which are the memory, intellect and will. And the distinction is made through difference, which is one part of the angelic essence along with the goodness and the concordance that the powers have to accept objects, which stand on the concordance which is one part of angelic substance. And the power that they have to receive objects exists by reason of the power which is one part of angelic substance; and inasmuch as they receive objects with a magnitude of remembering, understanding and loving, they receive them through the magnitude which is one part of angelic substance. And inasmuch as they receive objects with a majority or a minority of remembering, understanding and loving, they accept them with the majority and minority which are parts of angelic substance. And the same applies to the other forms and parts of angelic substance. Here we know how a good angel receives objects in one way through innate species and in another way through acquired species. When it receives an object with an innate species, then it accepts it with a major magnitude of goodness, duration, power etc. just as wax receives the letters on a seal without any intermediary, although it does not multiply any species either external to its own nature or of any parts that are not constituent parts of the wax. Here we know how angels constantly attain objects and their truths. For instance, fire with its innate species of heat constantly attains the substance of hot iron, and the vegetative species attains vegetal substance with its innate species.

When an angel acquires goodness and holiness, then as it uses its powers well, it attains objects with its acquired species, which it produces from potentiality into act and which are not of the essence of the supposite, for they are accidental and through minority they are less than the innate species, which are major through majority, as we previously said. And here we know that angels acquire merit by receiving objects and that they become just, charitable, holy and virtuous. But to the contrary, the evil angels accept objects against the natures of their principles.

The good angel has an intellect that investigates not through doubt but through either affirmation or negation. For instance: Saint Michael has no doubts about whether or not Martin is just or unjust, for in Martin's conditions it perceives the truth of his goodness as promptly as it perceives the truth of his wickedness, just as the imprints in wax attain the likenesses of the letters on the seal. But the demons do not function in this way, because their intellect is infirm and deviated from its end, and thus a demon first begins by doubting whether Martin is good or evil instead of affirming or negating right away.

About the twigs of the angelic tree

The memorative, the memorable and the act of remembering are one twig of memory. The intellective, the intelligible and the act of understanding are another twig, which belongs to the intellect. The volitive, the willable and the act of willing are another twig, which

belongs to the will. And thus there are three twigs, just as there are three powers, and thus the branches mix together as they receive objects just as the twigs mix together in these objectifications; for instance: the memory, the intellect and the will of Saint Michael mix together as they accept some object which is remembered, understood and loved, and by reason of this mixture, the memorative, the intellective and the volitive mix together, as do the memorable, the intelligible and the willable and the acts of remembering, understanding and willing.

Just as the memorative, the memorable and the act of remembering are one twig of memory, so likewise the bonificative, bonifiable and bonifying are another twig of goodness contained in the twig of memory. Likewise, the magnificative, magnifiable and magnifying are one twig of magnitude contained in memory. And likewise with the twigs of duration, power, virtue etc. Also, the bonificative, the bonifiable and bonifying are twigs of goodness contained in the intellect whose twig contains in itself the twig of goodness so that its twig is good. The same twig of goodness exists in the twig of the will so that the twig of goodness is one in itself but it is distinguished in the twigs through distinct properties, namely through memory, the intellect and the will. Here we realize that a twig is one in essence and that there are many twigs due to their distinct mutual operations. The twig of memory is of the essence of memory, and the memorable which is of the essence of the twig of the intellect is different from the memorable which belongs to the twig of memory. Both memorabilities are different inasmuch as the difference between the branches participates in the unity of essence in that they are of one and the same goodness and of one and the same magnitude. And likewise with the lovability of the twig of the will and with the lovability of the twigs of memory and of the intellect, and the same with intelligibility. And here we know that an angel is created in the likeness of the supreme Trinity in the unity of essence.

When a good angel understands itself, it understands itself in its intelligibility which is called the possible intellect; and it understands with its intellectivity which is called the active intellect, while the act of understanding arises from both. And inasmuch as it understands intelligibility, intellectivity and the act of understanding, it does not reproduce any other species of intelligibility, nor of intellectivity, nor of understanding. For if it did, it would not understand itself with the magnitude of goodness, duration, power, wisdom, will, virtue, truth, glory, end and majority, but instead it would understand itself with the contrary of goodness, magnitude etc. Therefore, it understands itself with the parts of which it is constituted. For instance, the Sun illumines itself with its own light, and fire that heats itself with its own heat. This is a most delightful passage to understand and it teaches that just as an angel understands itself with itself, so does it understand other things with itself, just as a knife cuts meat with itself, or as a nail perforates a board with itself, or as a horse runs with its own legs.

Given that the angelic twigs participate in one and the same goodness, magnitude etc., and moreover because there is no natural contrariety in this participation, the angel entirely converts itself into its acts of remembering, understanding and loving because it has no resistance from its parts that could sow contrariety between one twig and another. This passage tells us about the magnitude of simplicity and freedom that is in the good angels and about the magnitude of simplicity and obstinacy that is in the evil angels, who are simply so perverted to evil remembering, understanding and loving that in them there is no power that remains empty of evil and full of good wherein it could deliberately consider the possibility of converting its remembering, understanding and loving to good.

Martin sees a horse with his eyes, but Saint Michael understands Saint Gabriel with his intellect, and as Saint Gabriel is intelligible with the magnitude of goodness, virtue, truth, power and will, Saint Michael understands Saint Gabriel in accordance with the magnitude of his intellectivity and in accordance with Saint Gabriel's intelligibility, and thus the magnitude of each angel transitions into a great act of understanding. Here we know that the holy angels

have a natural privilege over humans when it comes to understanding, because Martin is composed of a soul and a body and the body is not of the essence of the intellect, nor do the body and the soul participate together in one and the same simple goodness, because corporeal goodness is one thing and spiritual goodness is another thing. But this is not the case with Saint Michael because the goodness of his memory, of his intellect and of his will is one and the same goodness, and thus he understands himself much better than Martin understands himself, as he cannot understand himself as well as Saint Michael or Saint Gabriel, who are not tied to a body, can understand themselves. Also, Saint Michael can understand better than Martin can that Saint Gabriel is good, because Saint Michael's goodness is spiritual, and so is Saint Gabriel's goodness.

Martin sees a horse through colour and he hears it through voice, and Saint Michael understands that Saint Gabriel is good through goodness and great through greatness; and when his will has repose in fulfilling the end for which he understands Saint Gabriel, he understands that Saint Gabriel is good and great. Here we find out how the parts of the substance of one angel are disposed to understand, remember and love another angel. And as Saint Michael understands the evil angel, given that goodness and evil do not correspond with each other in the concordance of one goodness with another goodness, Saint Michael understands the evil angel in accordance with the contrariety between goodness and evil, and likewise with the other forms. And in the same way, Saint Michael understands that Martin is a sinner or that Peter is a virtuous man.

Saint Michael needs no eyes to see colours in order to understand them, because the magnitude of his understanding suffices for understanding colours through which he understands the coloured object, as well as and much better than Martin understands a coloured horse when he sees its colour. Nor does Saint Michael need to imagine corporeal things before he can understand them because the magnitude of his intellect perfectly accomplishes the act of understanding corporeal things so that he has no need to have an instrument that is corporeal in nature. God's intellect understood the colours black and white before the world was created so that He had no need for corporeal eyes and imagination, because God had sufficient magnitude of power, wisdom, virtue, will, glory, truth and goodness.

We have discussed the natural properties and modes of the angelic twigs and their natural mode of understanding, and they naturally have this mode in accordance with their loving and remembering. And in the flowers we intend to discuss the natural modes that angels follow in remembering, understanding and loving God, namely the natural mode and the supernatural mode.

The leaves of the angelic tree

By the leaves of the angelic tree, we understand the accidents relevant to angelic substance, and first, let us discuss quantity

About quantity

We consider spiritual quantity in an angel in two modes, namely the discrete and the continuous modes. The continuous mode applies, for instance, to goodness as there is one goodness in which the good properties of the branches of the tree exist. The discrete mode applies when different branches exist in goodness, because the goodness of memory is one thing, that of the intellect is another thing and that of the will is yet another thing. Thus, the quantity of goodness is one and continuous in itself; and it divides into as many discrete quantities of goodness inasmuch as many parts of the tree are good through goodness in certain determined quantities. And the things we say about goodness can also be said about magnitude, duration, and the other forms.

In the roots there are discrete quantities, as goodness has one quantity, but magnitude has another quantity, etc. And from all of them there arises one continuous quantity extended into the trunk, the branches and the twigs. In addition, each root has its own discrete quantities, as the bonificative has its own quantity in goodness, and so does the bonifiable. And the same applies to the act of bonifying, to magnitude and likewise to the other forms. Moreover, the quantity of goodness in magnitude is one quantity, and the quantity that duration has by reason of goodness is another quantity, and the quantity that power has by reason of goodness is another quantity given that magnitude, duration, power etc. are good through goodness.

Angelic substance is incorruptible through duration when duration is quantified inasmuch as it has a beginning, but it is not quantified inasmuch as angelic substance will endure through eternity. Therefore, quantity is a measure of time in the beginning, because quantity was initiated in time and it is with this measure that we measure the parts of an angel and of its substance which has no corporeal subject and which does not extend into length, width and height, as is the case with the duration of substance that does not extend corporeally into eternity. Here we find out about the extension of spiritual quantity such as goodness, which eternally extends itself as much into magnitude as it extends into eternal duration.

Angels are numerous in quantity and the fact that angels are more similar to God in their substance than to humans - given that God is spiritual substance and angels are also spiritual substance - signifies that there are more angels than humans because man is composed of both corporeal and spiritual substance. Hence, as there is magnitude in God and also in angels and in men, God's magnitude must have greater concordance with an angel's magnitude than with the magnitude of a human, since there is greater concordance between one spiritual substance and another than between a spiritual substance and a corporeal one. And thus, by reason of the said major concordance, it is indicated that there is a greater number of angels than of men and also that the number of angels must be an odd number so as to be more similar to the most blessed divine Trinity.

The quantity of angels must be a ternary number, namely majority, equality and minority, without which their numerical quantity would not be perfect. Hence, there are some angels who are greater in the magnitude of goodness, power, wisdom and will than other angels and as they are closer to God, they have no function other than to contemplate God. And there are other angels who are minor in the magnitude of goodness, power, wisdom and will, their function consists in ministering to humans here below by protecting them from demons, by encouraging them to practice the virtues and by steering them away from the vices. And there is yet another mode of angelic orders comprised of the angels that are in the middle and who equally have the function of ministering to the lower angels through the influence they receive from the superior angels. These are the angels who carry out missions, give revelations and announce prophecies. From these three hierarchies of angels, nine orders are multiplied, signifying the seven planets, the eighth sphere and the trunk of the elemental tree. Indeed, if God set order among corporeal substances, then He certainly must have set order among spiritual substances, and He must have done this in the number in which corporeal and spiritual substances have major concordance. Moreover, the nine following things are subject to order, they are: God, angels, heaven, the soul, the imaginative power, the sensitive power, the vegetative power, the elementative power and the power to do artificial work.

About quality in the angelic tree

Saint Michael is good through goodness and he is great through magnitude, and thus he is qualified by his special forms by reason of which each angel is individuated in and by itself, and not from anything or anyone else. Take for instance a knife and a nail: they are

individuated in themselves but ultimately, they are individuated from something else, namely a piece of steel, but this is not the case with angels because each angel is qualified by its own individuality, which is not individuated from any substance other than its own. In addition, it has two qualities of goodness, the one is innate and the other is acquired. The innate part is the angel's own part of which it is constituted, the acquired part is its goodness by reason of which it has merit, and this quality is appropriated to it when God confirms it in the angel because the angel freely serves God.

Fire has its heat in a diversity of substances, such as the substance of pepper, garlic and fennel, and thus one and the same quality is distinguished through other things and not in itself, but through the distinctions between different substances.

According to this mode, the quality of Saint Michael and of each and every angel is not distinct in itself, but it becomes distinct through the other mode, whereby Saint Michael is good in that he loves God and in that he understands God and in that he remembers God. And likewise when he understands Saint Gabriel, or his own self, and likewise with the others. And as his remembering, understanding and loving take on the noblest objects, goodness extends itself in remembering, understanding and loving just as the heat of fire extends itself more when it heats air than when it heats water.

Fire heats pepper more strongly than it heats fennel, and thus it puts more heat into a major act of heating and less heat into a minor act of heating because pepper can receive more heat than fennel can receive. And it is the same with the remembering, understanding and loving that angels have of the objects they receive in which they place more or less intent in accordance with the greater or lesser dispositions that these objects have to be remembered, understood and loved. Here we understand that the angels do not use their qualities in the same way that humans use their qualities in this mortal life, as for instance a miser who remembers more often the magnitude of treasure than the magnitude of good understanding, good loving and good remembering when these acts are bonified by charity, justice, prudence, fortitude, temperance, hope and faith.

Saint Michael the archangel does not use his qualities to no purpose, but humans use them in vain during this life. Now Saint Michael understands that Saint Gabriel exists, and he does not say that Saint Gabriel is not Saint Raphael, nor does he say that Martin's horse is not Peter's horse, because he does not receive an object in any other way than the way the object really is. But after understanding that Saint Gabriel exists and that Saint Raphael exists it would be redundant for Saint Michael to say that Saint Gabriel is not Saint Raphael, and this redundancy on his part would be a vice contrary to virtue, smallness contrary to the magnitude of goodness of the intellect, memory, will, truth and glory. And here we find out how angels find repose in the truths they attain.

The Sun in itself does not shine more at some times and less at some other times, but its light reproduces its likenesses more at some times than at other times, just as daylight is brighter in the third hour (the third hour after sunrise) than at dawn, and just as it is brighter at noon than in the third hour. Likewise, an angel is not better and wiser at some times than at other times, but its knowing and its goodness are in a greater major magnitude of goodness in receiving some objects than in receiving other objects. Here, we know how an angel having one and the same quality could be greater or lesser in goodness due to some cause external to itself, while its innate goodness always remains in a certain determined quantity. And this passage opens the way to finding out many natural secrets of the proper and the appropriated qualities; inasmuch as the proper qualities cannot introduce any more or any less of themselves in the receiving of objects, but the appropriated qualities can. And so the difference between innate species and acquired species is due to the fact that the acquired species are drawn from objects and reproduced from them.

About the relations of angels

In angels there are internal and external relations. The internal relation exists, for instance, in goodness which has in it the correlatives of the bonificative, the bonifiable and bonifying, and relation exists in its magnitude with its magnificative, magnifiable and magnifying. And the magnificative magnifies its own magnifiable as it magnifies goodness which is magnifiable, and likewise, magnitude is bonifiable. And the same with duration and the other forms as they relate through giving each other their likenesses. This relation is within the angel's substance, of which it is a part.

Moreover, there is another kind of relation through which angels attain objects. For instance: Saint Michael understands Saint Gabriel and Saint Gabriel is understood by Saint Michael. Now if there is one who understands, then there must be one who is understood and there must be an act of understanding, and the converse is also true. This relation between angels is necessary so that they can exist in the magnitude of goodness, duration and power etc. And here we know the privilege and the excellence of virtue and nobility that angels have above humans, because Martin has many intelligible things that he does not understand. We also know how angels attain the truths of corporeal substances, even though they have no eyes nor any other senses; but they attain these truths through the intellect because these truths are intelligible and because the good angels are intelligent with a magnitude of goodness, duration etc.

About the action and passion of angels

Action and passion exist in angels in two modes, the one is internal and the other is external. The internal mode is substantial in one way and accidental in another way. The substantial mode has to do with the form and matter that constitute angelic substance as described in the trunk. The accidental mode is when one form gives its likeness to another form, for instance, Saint Michael's goodness gives its likeness to his magnitude, and inasmuch as it gives, it is an active form, and inasmuch as magnitude receives it, it is a passive form. The action and passion that are both internal and external exist when Saint Gabriel is understood, loved and remembered by Saint Michael and when Saint Michael receives pleasure in remembering, understanding and loving Saint Gabriel. And the same applies to the evil angels, when they have action over humans by tormenting and tempting them to the extent that divine justice gives them license, in addition, the evil angels undergo passion when they torment and tempt humans.

About the habits of angels

In every angel there are three general habits, which are its branches. Now, just as the habits of grammar, logic and rhetoric can be present in Martin, so likewise every angel has the habit of remembering, understanding and loving. However, an angel's habit is nobler than Martin's habit because it continually uses its particular properties which are clothed in habits of magnitude of goodness, duration, power etc. But while Martin is applying grammar, he is not applying logic and rhetoric, nor is he using the totality of particulars that stand under the habit of grammar all at the same time. Here we find out that the habits of angels are great, and that every part of each habit is simultaneously in mutual correspondence with every part of each of the other habits. And thus we find out that the good angels enjoy great glory, and that consequently the evil angels suffer great punishment because their habits correspond with their particulars in a counter-natural way, just as the habits of the good angels are in natural concordance with their particulars.

Moreover, there are other meritorious acquire habits, such as the habits of justice and charity that Saint Michael has: his justice is clothed in the habit of goodness in that it is good, and it is clothed in the habit of charity in that it is lovable. And it is the same with the habits

of the evil angels: Lucifer is clothed in habits of wrongdoing and cruelty just as his wrongdoing is clothed in the habit of malice. And likewise with other habits that have been acquired through guilty and sinful acts.

About the situation of angels

An angel's substance is situated in accordance with the situation of the parts in the tree, namely: the situation of the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit. And the roots are all situated within each other just as goodness is clothed in magnitude. Inasmuch as goodness is great through magnitude, it remains fixed in magnitude, and the converse is true when magnitude is in goodness because magnitude is then good through goodness. And the same applies to the situation of the trunk because it is situated in its parts, and likewise with the branches, and the same with the other natural situations of the tree.

The angels are situated in the Empyrean heaven, as we said in the chapter on quantity. And similarly, they are situated in the situation of the object and the act, as one angel is the object of another angel with the magnitude of goodness, duration, power, wisdom, will and of the other forms. And here we find out how great is the glory enjoyed by the good angels and how great is the punishment suffered by the evil angels who are situated in Hell where the greatest majority in magnitude of malice, of wrath, of vice and of perverted natural instinct is situated; and the same with equality and minority.

About the time of angels

An angel is principiated - or in other words it is given a beginning - in that it is created and inasmuch as it is principiated outside eternity, it is principiated in time, given that everything in existence must exist either in eternity or in time; and given that time requires corporeal movement, the time in which an angel is principiated is not a part of the angel who is a spiritual substance. But the angel is principiated in time in the same way as it is located in a given place without occupying space. Thus, an angel by its own nature does not have to pass through successive movement in time, but time, in accordance with its nature, receives the angel's movement when it moves from place to place at different times. For instance, Saint Gabriel moved from the Empyrean heaven when he came to make the annunciation to Our Lady in Nazareth, but the presence of Saint Gabriel in more than one place at one and the same time is something that time cannot sustain. Therefore, Saint Gabriel is present in time above the nature of time, both in the beginning and throughout eternity into which the movement of time does not extend. This is a very important and passage that takes a subtle intellect to understand it, and it gives pleasure to the intellect which is capable of understanding it, for it shows the lofty altitude and nobility of spiritual substances over corporeal ones.

About the loci of angels

We consider the loci of angels in accordance with two modes; one locus is internal and the other is external. The internal locus is as when Saint Michael is located spiritually in himself just as a whole is located in its parts, the parts in their whole and every part is in every other part, as Saint Michael's goodness is in his magnitude, his magnitude is in his goodness, the roots are in the trunk and the trunk is in the roots. This internal kind of location does not require any external surface that is subject to the conditions of corporeal locus. Thus, the angel's substance exists locally above the nature of locus inasmuch as it does not occupy the locus in which it is located. An angel's substance that is moved from one locus to another does not give up, in its movement, the successive order of first and last and of past and future time which are distinct from the present. Thus, many angelic substances can be in the same

locus without occupying the locus and thus can exist in time and in movement without any successive order from the first parts to the last as is the case with the movement of a heron, whose head comes first and whose feet come last in movement. Here we know that angels exist locally above the nature of locus, as locus is external to their essence and not a part of them. In addition, angels have another kind of external locus, such as the Empyrean heaven in which some angels are in some places and other angels are in other places in accordance with how close they are to Our Lord Jesus Christ. And the same applies to Hell, in accordance with the various depths of the abyss that the evil angels occupy.

Moreover, there is another kind of locus which exists objectively both inside and outside. For instance, let us take an object that Saint Michael receives and in which he places his remembering, understanding and loving. This is an external locus inasmuch as it is not of the essence of Saint Michel, but it is of the essence of Saint Gabriel or of some other angel, and Saint Michel receives its presence in himself. Here we know that just as there is no occupation of any locus either in the power or in the object, so likewise, spiritual substances do not mutually occupy other spiritual substances when they exist in one and the same place, nor when they receive one and the same object, nor when they remember, understand and love one and the same object.

About the flowers of the angelic tree

The flowers of the angelic tree are of two kinds, some are particular and others are universal. The particular ones are additions acquired from the roots, such as the acquired acts of bonifying, magnifying, enduring, powering, understanding, loving, virtufying, glorifying, differentiating, concording, principiating, mediating, completing, majorifying and equalizing. These gerunds are all flowers acquired in the same way as a just man acquires justice, or as a chaste man acquires chastity. The subjects of these flowers are the natural and essential gerunds of the twigs, namely the natural acts of remembering, understanding and loving adorned and clothed with their flowers that function as instruments for acquiring the general flowers which consist of the acquired and produced acts of remembering, understanding and loving in goodness, magnitude, duration and power etc. We say this because the gerunds of the reasons are implied and induced in the acquired and produced flowers so that angels can be worthy of remembering, understanding and loving God and his works, and moreover so that they can be worthy of being remembered, understood and loved by the Lord our God and glorified by him. And here we know that the good angels attain God face to face, unchangeably and with no intermediary as they remember, understand, love, praise and bless God and as they receive blessings and glory from the One whom they bless.

A seraph understands God, and the flowers assist its understanding. Inasmuch as the seraph understands that God is good, the flower of goodness makes its understanding good, inasmuch as it understands that God is great, the flower of magnitude makes its understanding great, inasmuch as the understanding endures, the flower of duration assists perseverance in understanding, and to enable the seraph to understand God directly without any intermediary, power is given to assist the act of understanding; and the will loves this assistance from the seraph's understanding with its acquired acts of bonifying, magnifying, enduring, powering, and the same with the other flowers. Thus, the will repose in the act of understanding. For as much as understanding rises aloft with assistance from the flowers, so much does the will's loving rise aloft where it stands fixed in the beloved. And just as understanding gets assistance from the flowers in its ascent, so does loving get assistance from the flowers in its ascent. And understanding has repose in the ascent of loving, because they both ascend equally toward their object and they are both equally clothed and adorned with flowers. And the same applies to remembering when it ascends aloft to the remembered object with assistance from the flowers inasmuch as God is remembered, understood and loved by the angel's branches with all the flowers. Just as the Sun attracts upward the warmth that is in

dew, which rises aloft with assistance from the Sun, so does God's goodness attract and draw upward the goodness of the memory, intellect and will of the seraph in remembering, understanding and loving. And the same with God's magnitude and with his other dignities, and thus the upper dignities and the lower flowers are in mutual correspondence when the acts of the branches ascend. This kind of ascent and mutual response is most pleasing to understand, and if anyone who understands it well still offends God in any way, he is worthy of great punishment.

A seraph has such a lofty understanding of God because God's dignities are an exemplar for the seraph's understanding. And it is the same with the seraph's remembering and loving and with its other flowers. Thus, it attains God in two ways: naturally and supernaturally. The seraph attains God naturally in accordance with its primary principles of which his roots, his trunk and his branches are made, just as fire naturally heats air and the Sun naturally illumines the Moon, and this kind of nature is licensed through the merits of the flowers.

A seraph attains God above its own nature inasmuch as God makes the acts of the branches and of the flowers rise aloft, for just as the seraph's will loves God more than it loves itself, so does the seraph's intellect understand God more than it understands itself; and when it ascends aloft to understand God above itself, it then understands beyond its natural capacity to understand an object. And to the extent that God gives it the license to do so, the seraph reveals the things that it receives beyond its natural capacity to the lower angels who do not have the same magnitude of understanding as it has.

About the fruit of the angelic tree

The fruit of the angelic tree is of two kinds: natural and supernatural. It is natural inasmuch as every act of its branches comes to fruition, as when Saint Michael the archangel understands an object that is understood, desired and remembered by him by reason of goodness, magnitude etc. and this remembered, understood and beloved object is the natural fruit of the branches and of the twigs, so that the roots are neither idle nor void and so that the end is the center of repose.

The fruit that is above the nature of this tree is God's supreme recallability, intelligibility and lovability, which are God and conversely. And these three supreme objectabilities are the fruit of the angelic tree, they are its center and its repose. Given that the fruit is above and the tree is below, not all the fruits can be comprehended by the branches of the tree, for if they could be comprehended by the branches, then the branches would have the same magnitude as the fruit. And the same applies to the acts of the branches. Thus, the uppermost fruits, such as God's lovability, are in a magnitude of goodness, eternity and power beyond what an angel is capable of loving, and the same with God's recallability and his intelligibility, just as one vase in the sea is full of water, so likewise the acts of the branches are full of supernatural fruits and just as the entire sea cannot enter into the vase, so likewise the supernatural fruits cannot be comprehended by the acts of the branches, given that the fruits are infinite but the acts of the branches are finite.

God's recallability as well as his intelligibility and his lovability are fruits of the angel's recollectivity and so is entire divine essence with the three divine persons, with all the divine dignities and also with the entirety of divine nature. Therefore, the supernatural object relates infinitely, in all its totality, essence and nature and with all of its flowers to the lower power inasmuch as the lower power fills itself up entirely with the object so that all of its parts are full of the object just like a room is full of air and the Sun is full of light. Indeed, the power is more full of the object than iron in a furnace is full of heat, because iron contains water, which resists heat with its coldness, since water is a part of compounded and elemented iron. But the angel's powers contain no contrary part that could impede its attainments. Therefore, the angel's recollectivity is completely full of God's recallability even more so

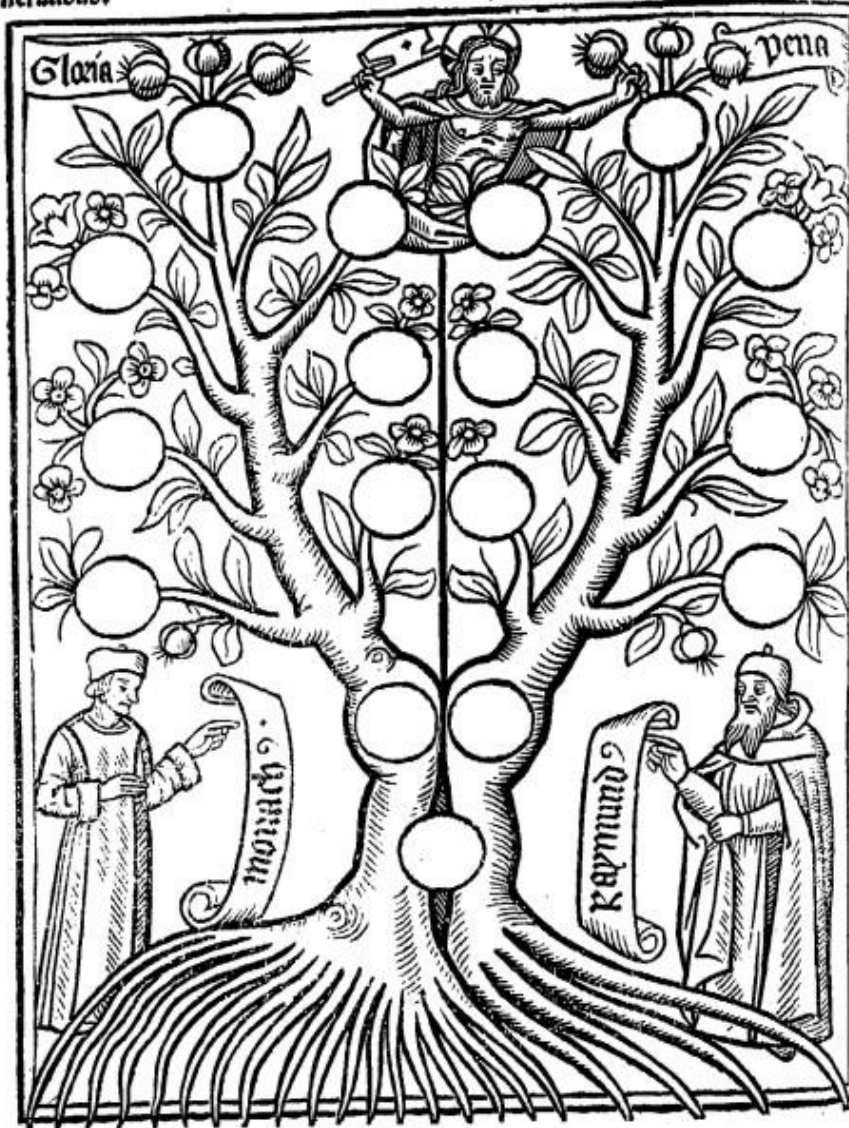
than a cask is full of wine, than a room is full of air, than a hot iron is full of heat or than the Sun is full of light, because the Sun's light is an accident and as such it cannot fill up the Sun's substance – which is greater than accident – as completely as God's substance, which is his recallability, can fill up the angel's recollectivity. And this complete fulfillment is of such a magnitude that the angel's recollectivity cannot forget the supreme supernatural recallability which fills it up, nor does the angel's will have any inclination to hate God's recallability, because it is full of supreme lovability, of which it would not be full if memory could have any inclination to forget the fruit. And the same applies to the angel's intellectivity, for it is so completely full of supernatural intelligibility that it cannot have any inclination to ignore it. In addition, every angel sees all three fulfillments in every other angels. Is there anyone who can conceive in his mind the full magnitude of their glory, who can narrate it in speech or describe in writing!

The ETERNAL Tree

Arbor euiternalis.

De arbor euiternali. Summarit.
Arbor euiternalis dividit̄ i septē
 ptes. v3 in radices/trunci/brā-
 chas/rāos/fo^o/flores/ ⁊ fruct^o.
Radices sunt merita de principijs ge-
 neralibus.

Truncus est duratio.
Branchae sunt paradisus ⁊ infernus.
Rami sunt retributiones.
Folia sunt accidentia.
Flores sunt actus glorifica. siue cōdē.
Fructus sunt cōplementa finium.



Summary of the eviternal tree

The eviternal tree divides into seven parts, namely the roots, the trunk, the branches, the twigs, the leaves, the flowers, the fruit.

- ❖ The roots are the merits of the general principles.
- ❖ The trunk is duration.
- ❖ The branches are Paradise and Hell.
- ❖ The twigs are rewards or retributions.
- ❖ The leaves are accidents.
- ❖ The flowers are the acts of glorification or of condemnation.
- ❖ The fruits are the accomplishment of all ends.

About the eviternal tree

We consider the eviternal tree in terms of the afterlife, and it divides into roots, a trunk, branches, twigs, leaves, flowers and fruit.

By the roots we understand the merits that come through secondary intentions, which are artificial works done by reason of the primary principles, which are the roots, such as the merits that are acquired through goodness, magnitude, perseverance, power, etc. and also through the branches of the human and angelic trees and through the moral tree, because judgment and reason must be brought to bear on all these things so that the end can be among the primary principles.

Saint Peter is just, and a seraph is also good through his justice, which is good by reason of goodness. Thus, he must be rewarded with good, and because his justice is great, he must be rewarded with great good, and since his justice was durable in this mortal life, it must be durable in the afterlife, and likewise with the other forms, so that for good power he is rewarded with good achievement, for good understanding he is rewarded with a good understood object, for good loving he is rewarded with a good beloved, for virtuous loving he is rewarded with a virtuous beloved, for true good he is rewarded with good truth, and the same with concordance, difference, the beginning, the middle, the end, majority and equality. And these acquired forms are the roots of the tree, they are meritorious forms, such as the merit of good things through good, the merit of great things through magnitude etc.

Mohammed, and likewise Lucifer, was an unjust and false Saracen, and because his injuriousness, his lust and his sectarianism were evil, he must be repaid with evil for evil, and because he did great harm by leading many people into error, he must be repaid with great punishment, and because his evil and their evil still endures, he must be repaid with lasting punishment, and the same with the other forms. This accumulation of acquired guilt consists of the roots and of evil merits. The same applies to a mechanic who does bad work and deceives people. And the same with the corrupt judge who gives false judgments, or the miserly rich man who impedes the purpose of his wealth which he steals from the poor who need that wealth; and likewise with other things similar to these.

Just as the substance of an apple tree or of a horse or any other natural substance is full of real forms, and nature does not sustain a vacuum, so likewise God's justice does not tolerate that any works done by humans or by angels in thought and in the other ways in which works get done should ever be forgotten on Judgment Day, for God's justice is great, and for this reason it must necessarily have a great subject to judge. And here we know that sinners who have persevered in sin or in sins for a long period of time, sins that have given rise to many evils among their followers, will have to render many accounts on Judgment Day. This point is most terrifying for sinners to consider.

About the trunk of the eviternal tree

By the trunk of the eviternal tree we understand the duration of merits both good and bad, great and small, and of those merits that are obtained through great power of goodness or of evil, or through great or small understanding, or through great or small amativity, or through great or small hatred, or through great or small virtues, or through great or small vices and likewise with the other forms. For all the forms of the trunk, which are its roots, constitute one duration of merits and demerits, which will never have an end, and we call this duration the eviternal trunk, and it will last forever so that God's justice has a subject it can judge.

In this mortal life, the works of humans are first in the beginning, after that they are in the middle and ultimately they are in the end, which is the time of their death. They cannot exist after the end, or otherwise, the end would not be what it is. For instance: Martin would not be who he is without his head, and therefore the works remain eviternalized in the end so that after the end they are no more.. And in this end point, which is indeed the ultimate end,

which extends into death, come those that are eviternalized, just as the fruits of trees ripen in summer. And both merit and guilt last through this eviternity, for this is the end in which are gathered together all the works that humans did in this mortal life, and they are lined up here in one eviternal line which begins where death ends, and it cannot have an end in privation because it ends in the Judgment. To ponder this passage is most pleasant for the just but it is horrifying to sinners.

As we said in the angelic tree, just as the branches are made of the roots, so is the eviternal trunk made of merit and guilt under the form of duration, i.e. guilt and merit are sustained in eviternity so that the judgment can be lasting and so that the end of merit is eviternal repose, but the end of guilt is labour, and this end is a voidness of the virtues and of the real primary forms which are eternally attracted to their center without ever attaining or possessing it.

About the branches of the eviternal tree

We consider the branches of the eviternal tree in two modes. In the one mode we understand Paradise and in the other mode we understand Hell. We understand that Paradise is in the Empyrean heaven which is above the firmament, it is full of light, of the same light as that with which the glorified bodies will be clothed, and they will have as much light and even more light than the light of the Sun, which is brighter in the Sun than in the Moon. And thus there will be light from light. And this light will last eviternally, and it will be greater in some bodies than in others, in accordance with the major or minor merits of the just, for just as there will be eviternal light from light, so likewise will there be a Paradise of the saints in accordance with their merits. And it will be to the glory of God, through remembering, understanding, loving, praising while our blessed God gives himself objectively to eternal glorification, and He does this well through goodness, magnificently through magnitude, eviternally through duration, powerfully through power, intelligibly through understanding, lovably through love, virtuously through virtue, truly through truth, gloriously through glory, and completely through the end.

About the twigs of the eviternal tree

The eviternal tree has two twigs, the one belongs to the branch of Paradise and the other belongs to the branch of Hell. The twig of Paradise multiplies into three twigs, one is the twig of justice, the twig of grace is another and the twig of passions is another.

The twig of justice is the one which repays good with good, great good with great good, durable good with durable good and the same with the other forms.

The twig of grace is the one which gives good that is greater than the good that the recipient has merited on account of good.

The third twig is the twig of passions or of the rewards received in glory. They are received justly in glory through justice and eviternally through grace, and the saints receive these rewards from the supreme liberal judge who is the end of all accomplishments.

The infernal twig multiplies into two twigs, the one is the twig of justice and the other is the twig of passions. The twig of justice repays evil with evil and great guilt with great and evil punishment and it gives eviternal evil to eviternally punish the sinners because they erred against eternity, which is infinite in duration and which produces its likeness in eviternity with great goodness for good men and with great evil for evil men, with a magnitude of duration for good men and with a magnitude of duration for evil men, and this magnitude of duration is eviternity, which is a certain likeness of eternal duration in that it is without an end. Eviternity must necessarily exist, so that eternity can produce its likeness as much as divine goodness produces it in goodness, divine greatness produces it in greatness etc.

About the leaves of the eviternal tree

First, about quantity

The quantity of eviternity is like that of a line which is terminated in its beginning but not in its end. For instance, fire has a multiplying virtue so long as it has sufficient combustible and heatable matter, for fire would always grow and continue to burn if its supply of wood always increased. Therefore, the quantity of eviternity had a beginning in time by reason of the merits and the demerits that had a beginning in time but it is not terminated in the end because the rewards of just men and the punishments of evil men are durable, as is the justificative virtue of the supreme judge. But fire does not have such virtue, as its virtue cannot make wood endure because it destroys the wood that it burns. However, the supreme justifiativity with its virtue makes the justifiability of the just endure in a continuous eviternal quantity because it has concordance with them in the magnitude of goodness and eternity; and it can make the punishability of the lust endure because his judgment has concordance with the magnitude of goodness, eternity etc.

Just as the continuous quantity of goodness is sustained in the discrete quantities of the essence of the continuous quantity of the bonificative, bonifiable and bonifying which are of the essence of goodness, so likewise the continuous quantity of eviternity has discrete quantities in which it is sustained, namely the quantities of humans and of angels in whom is sustained the eviternal continuous quantity of glorifiability in the glorious and of tormentability in the damned, and by reason of this sustaining, there must be some eviternable discrete quantities so that continuous eviternal quantity can have eviternal subjects in which it can be sustained, such as the magnitude of goodness, whose continuous quantity must necessarily have discrete quantities in which it can be sustained so that the essence of goodness be durable.

About the qualities of the eviternal tree

The qualities of the eviternal tree are acquired likenesses and likenesses of the real forms in good men and good angels and they are unlikenesses of the real forms in evil men and evil angels. For instance: Saint Peter is good through the goodness of justice, but Judas is evil through the malice of perdition.

Saint Peter's goodness is a quality appropriated through justice; and the evil of Judas is a quality that is against appropriated goodness due to the betrayal he committed, whereby he betrayed Jesus Christ. These appropriated qualities are eviternally appropriated, indeed, just as dryness is appropriated to fire so that fire can mortify air with it and thus compel air to receive its heat, and fire could not heat air without this dryness, because in its great simplicity air would avoid the contrary juxtaposition of itself to fire; likewise, Saint Peter must have an appropriated quality of goodness in eviternity, so that the reward can endure, a reward that Saint Peter acquired with justificativity to which the supreme justificativity must necessarily respond by causing its likeness to exist in eviternity, and it could not cause this if the quality acquired by Saint Peter was not appropriated in eviternity, and the lower causability would be greater than the upper causativity, which is impossible. Therefore, Saint Peter's bonificativity must be an eviternal quality, and it is the same with the quality of Judas, which he acquired through treason, which is malefactibility wherein the supreme punitivity has an eviternal subject, which it could not have if the malefactibility was to end in privation, for in that case, punishability would have a greater major magnitude of disposition and order than the supreme justificativity has, but this is impossible.

God created Saint Michael, and He created him in time, for without time, no creature can exist. If a creature was created without time, it would not be principiated, and without a beginning, no creature can exist, given that a creature is something produced out of nothing.

And as Saint Michael was created in time, in that period of time he freely converted himself to remembering, understanding and loving God with the entire magnitude of his goodness, duration, memory, intellect, will, virtue and truth, which qualities were appropriated to him in eviternity by reason of his total conversion. But if they were appropriated outside of eviternity, the entire conversion would not be actual, because some of it would remain in a potential state, and thus he would have the opportunity to deliberate in such a way as to make him hate, ignore and forget God. Just as the Sun, as soon as God created it, entirely converted itself to circular movement and just as it was entirely illumined with light without any darkness, so likewise and much more so, Saint Michael – who is a spiritual substance – converted himself entirely to remembering, understanding and loving God so that there remained in him no possibility by reason of which he could ever forget, ignore or hate God.

Hence, Saint Michael's merit must have been acquired in eviternity, and the same with magnitude, duration and the other forms. Therefore, Saint Michael was qualified and clothed in eviternal qualities, and this was done with the help of grace from above. And the same applies to Lucifer in the contrary sense, for he entirely converted himself to evil qualities against good ones, so much so that there remained in him no possibility of ever converting himself to good. Hence, just as a stone that is falling down through the air has no possibility of ascending upward by reason of its heaviness, so likewise, Lucifer who is totally converted to evil has no possibility of ever converting himself to a good quality. Thus, his evil quality must be eviternal.

About relation in the eviternal tree

In the course of nature, while substance endures, the relation of form and matter also endures so that form is active and matter is passive. Similarly, in eviternal relations, while Saint Peter, who is good through justice endures, the remunerative, the remunerable and the act of remunerating endure in bonifying in which they relate to each other by reason of the good subject that Saint Peter is. But if relation was lacking, then the subject would be wronged, and a relation of contraries would endure in him, namely the injuriative that is remunerable, bonifiable and glorifiable with goodness. However, it is impossible for this kind of duration to exist either in eviternity or outside eviternity, because the justificative is up above in the magnitude of goodness, eternity etc. Therefore, there is a superior eviternal relation between the justificative and the justifiable and between the good remunerative and the good remunerable.

Judas Iscariot was evil through malice and in this malice there began the relation of the evildoer, the evil that is done and the act of doing evil, which was Judas's sinful act, and it was subjected to relation so that once Judas died, the subject of the relation remained in evil, which was sinning converted into evildoing. Therefore, after death, Judas had to remain in existence in the act of eviternalizing and to remain subjected to the relation of the punitive, the punishable and punishing.

Everything that God created was created for the supreme end so that all was created with the magnitude of goodness, eternity, power, wisdom, will, virtue, truth, glory and end. Therefore, the entire world was created by reason of the supreme recallability, intelligibility and amability. Therefore, the created memorative, intellective and amative must respond to the supreme objectifiable in eviternity so that they equally relate in remembering, understanding and loving sustained in eviternity without which the objectabilities of the superior magnitude of goodness of the created objectivities would be defective, as they would be lacking in the magnitude of the end for which they were created, and thus there would be contrariety in the relation between active and passive forms, but this contrariety is impossible. Therefore, concordance must be present in the eviternity of the said relations. And the same follows for contrary relations, for instance, Lucifer is contrary to the supreme objectabilities with an evil recollective, intellective and amative.

About the actions and passions of the eviternal tree

In Saint Peter's glorified body, actions and passions will stand in concordance without contrariety, just as fire heats air, water and earth, so likewise in the natural concordance such as the concordance between form and matter which are in relation so as to constitute the substance in which they repose. Hence, the action and passion that will be present in Saint Peter's body will be without any corruption and generation, and they will be as eviternal as a circle without discrete quantity. And it will be the same with the spiritual actions and passions in the just, such as Peter's will, which will be eviternally rewarded in its amativity and amability with a magnitude of goodness and loving.

Judas Iscariot's body will be eviternally imprisoned in Hell and subjected to many actions and passions due to the contrariety of qualities without any concordance, just as if fire heats water and water cools fire with the contrariety of both while heat endures in air and in water and coldness endures in fire and water by reason of the judgment and of its subject, and likewise with the contrariety between the other elements. And thus, concordance cannot endure in them so that the punishment be simple and contrariety will endure in eviternity so that the judgment can have a subject in which it can endure. And this subject that has eternal actions and passions is neither generable nor corruptible. For just as a stone artificially ascends upward against its own weight, so likewise the eviternal contrarieties of actions and passions will last above the course of nature in the bodies of the damned. And it will be the same with spiritual actions and passions. For instance: the will of Judas Iscariot will suffer passion in loving and in hating by reason of the action that his intellect will have in understanding that the will shall never have what it desires and that it will always have what it does not want. And it will be the same with the passion that the intellect will suffer because the will shall want and hate the repose that the intellect does not want, and it will love its end of privation. These actions and passions are so great that nobody can conceive or narrate them.

About the habits of the eviternal tree

The eviternal habits are two branches of the tree, some are habits of glory that the saints have and will have, and others are habits of sorrow that the damned have and will have. The saints have habits of joy, but the damned have habits of sorrow. For instance: saint Peter has joy as a habit as well as justice and holiness, but Judas Iscariot eviternally has sadness as an eviternal habit along with injury and punishment.

Saint Peter's understanding is habituated in eviternity which it understands just as he understands his intellectivity in which he understands the intelligibility of eviternity, and he understands it with the habit of goodness, glory and charity. And it is the same with Judas's understanding, which has a contrary habit in eviternity as his intellectivity understands the intelligibility of eviternity in terms of malice, punishment and hatefulness, and the same with the habit of memory. These habits are instruments through which the saints have eviternal glory and the damned have eviternal punishment. Judas has a habit of conscience and of despair along with a habit of sadness and likewise with his habit of eviternal intelligence and also with his memory inasmuch as all the habits will be appropriated to eviternity just as the Sun's light is appropriated to it without any corruption of light or of substance. This passage is most horrifying for sinners to consider but on the contrary, it is most pleasing and delightful to the saints by reason of their holy consideration habituated with charity, glory, justice and goodness.

About the situation of the eviternal tree

In the Empyrean heaven, the angels are present before Our Lord Jesus Christ, ordered and situated in accordance with the magnitude of goodness, justice and charity, and so are the

human saints. And this kind of situation will be eviternal. The demons are situated eviternally in Hell, and it will be the same with damned humans, who will stand situated in fire and piled up on top of each other just as stones are piled up to form high mountains. And it will be the same with those who will stand in boiling water like fish in the sea. This kind of situation will be real inasmuch as the substances subjected to it will be eviternally understood so necessarily as to constitute a real situation. This passage is most horrifying and frightening, and people should consider it often so as to have fear and resist sin.

About time and the eviternal tree

When God created the world, He created it with the magnitude of goodness, wisdom and will, and his wisdom comprehended that there was a set number of humans to create. And his will loved this understanding of number, and goodness bonified this number. Thus, humans were created in a given quantity that was foreseen before they were created by God's wisdom. Therefore, the movement of the firmament which exists so that there can be generation and corruption in things here below to generate and produce human bodies, must come to a final stop, and beyond this point there is no movement of the elements or of the firmament. The production of the full number of humans will be complete inasmuch as there will not be any natural movement, neither in the firmament nor in the elements. Thus, time will not have a subject in which there can be any multiplication of years, months, days, hours and moments. There will not be any time in the succession of substances moved from one time to another. And thus, eviternal time will be without movement.

A fish moving in water moves from one place to another but not from one water to another, since water is essentially one in itself so that the essence of water makes no difference to the fish. Similarly, the glorified bodies in glory will move in time from one place to another and each body will move according to its will by reason of goodness and pleasure so that in time there will be no differentiation through successive movement as such, because neither hours nor movements will multiply from one time to the other. Thus, their movement will be in eviternal time without any succession of time although succession is in local movement as the bodies of the saints move from east to west and from west to the Empyrean heaven, and also to other places. Just as the movement of the glorified body will multiply neither hours, nor moments, nor days, nor years in time, so likewise the objectification of the powers that will partake in glorification by remembering, understanding, hearing and seeing will not multiply hours, moments, days nor years in time, and succession will be from one object to another in accordance with the magnitude of goodness, glory and truth, just as the said succession of movement will be. This passage is pleasing to consider for it indicates that divine glory will be eviternal.

About locus and the eviternal tree

The holy angels will move at pleasure from one place to another and in every place they visit they will have glory so that the difference between one locus and another will not consume eviternal glory which will be located in the Empyrean heaven and also within the firmament wherever the saints are pleased to move. Hence, just as the movement of the glorified body does not place any successive reality in eviternal time, so likewise the movement of the glorified body does not posit any successive reality of glorification distinguished by movement from one place to another, so that the difference of loci that exists so that the movement of glorified bodies can exist does not consume eviternal glory. This is a subtle passage to understand.

The locus of the damned is Hell, which is eviternal, and as the body of a damned soul moves from one place to another, it will have punishment in every place it moves to. Just as a fish moving from place to place in the sea always swims through water, so likewise a change

from one place to another does not separate the fish from the water, nor does it separate the water from the fish. Thus, Hell will be a place subject to eternal torment and the bodies of the damned will stand in fire as steadily as a gem stands in a ring or as Aries stands in the firmament, regardless of whether a body is moved from place to place by the flame of fire or by water.

About the flowers of the eviternal tree

The flowers of the eviternal tree are eternal glorifications such as the glorification of bonifying, enduring, powering, understanding, loving, virtufying and all these are adorned and clothed with glorification.

About the glorification of bonifying

The glorification of bonifying in eviternalizing will be present in the saints by reason of goodness, as goodness exists by reason of bonifying and as glory exists by reason of glorifying this bonifying, so that the bonificative, the bonifiable and the bonifying along with the essence of goodness will be full of glorifying, for the complement of the essence of goodness consists of the bonificative, the bonifiable and bonifying, and it will have this complement in eviternalizing.

The glorifying that consists of bonifying assists the act of magnifying so as to make it great, and this magnifying will extend throughout the entirety of the bonificative, the bonifiable and the bonifying, but this act of magnifying cannot be extended without the extension of glorifying and eviternalizing, for if it was deficient in eviternalizing and glorifying, then there would be minorifying in it and there could be no magnifying, given that magnifying has concordance with majority.

The glorifying that consists of bonifying will assist the act of enduring in extending itself into the bonificative, the bonifiable and the act of bonifying so that they can exist in eviternity, because inasmuch as the bonificative endures, the bonificative, bonifiable and bonifying must endure as well, and the converse is also true.

The glorifying that consists of bonifying will assist the act of powering inasmuch as the bonificative is capable of bonifying and the bonifiable is capable of being present in the act of eviternalizing, and likewise with bonifying inasmuch as it can be present in eviternalizing while bonifying can arise from both capabilities, and from the bonifying and powering that are present in eviternity there follows eternal glorifying. Thus, in eviternity there remains a product that is bonified and bonifiable, glorified and glorifiable. This passage is pleasant to consider.

Understanding will assist glorifying which will consist of bonifying because the intellect of a saint in its goodness will eviternally understand the glorified bonificative, bonifiable and bonifying. And this understanding will give rise to the glorifying of the saint's understanding. And from the glorifying that will be present in the saint's understanding, light will be received eviternally in the glorifying and eviternalizing that arise from the intellect's bonifying. This is a subtle passage to understand.

Loving will assist glorifying which will consist of bonifying, because the saint's will desires that the bonificative, bonifiable and bonifying be eviternally present in his goodness; and it shall be as he desires. And because the object that the will desires arises in goodness, glorifying arises in the saint's loving and this glorifying will be light for his intellect in its bonifying. And thus there will be two lights eviternally present in glorifying, and the one light will be received from the other. This is a most pleasant passage to consider.

Virtufying will assist glorifying which will consist of bonifying because the virtue of goodness will stand eviternally in the essential concretes of goodness, whence eviternal

glorifying will arise in bonifying. Indeed, great will be the glory of that goodness which will have a virtuous bonificative, a virtuous bonifiable and virtuous act of bonifying present in it.

Verifying will assist glorifying, which will consist of bonifying because God's truth eviternally posits in truth the bonifier, bonifiable and bonifying of goodness. Hence, glorifying will arise in bonifying; indeed, it will be a great glory for goodness when its concretes will eviternally and truly be present in the verifying of the bonifier, bonifiable and bonifying.

We showed how the other flowers assisted the flower of goodness, and thus we provided a doctrine about the way in which the flowers mutually assist each other in having glorifying in eviternalizing. For instance: that glorifying which will arise from magnifying will be assisted by the flower of goodness inasmuch as it will make it good, just as duration will make it endure and just as power will empower its capabilities. And following the example we gave of goodness, you can give examples of the other forms.

In the eviternal tree there are flowers that are contrary to the flowers we just discussed. These contrary flowers are eviternal torments sustained by the damned, such as the real tormenting of goodness, magnitude, power, intellect, will, virtue and truth, which are real and natural parts of the substance of the damned. And these flowers mutually assist each other in their tormenting so as to produce a torment of great magnitude.

About the torment of loving

The torment of loving shall be assisted by evildoing so that the loving shall be evil inasmuch as malice shall extend itself into the will's amative, lovable and loving so that the amative, lovable and loving shall be evil. The amative shall be evil inasmuch as it shall love evil and inasmuch as it shall love what it cannot have and hate what it shall have for all eviternity. Its lovable object shall be evil because the lovable object that it shall love shall be detestable by nature. Thus, evil loving shall be produced from the lover and the lovable in eviternalizing and tormenting, for great shall be the torment of the lover, the lovable and loving when they shall eviternally exist in evildoing.

Magnitude will assist in the tormenting of loving because the amative will be great in loving great injurious things and in hating great things that are worthy of loving. Thus, great will be the torment of this loving in eviternalizing wherein it will hate God, who is the most lovable object and the greatest in the lovability of goodness, eternity, infinity, power, wisdom, will, glory and truth.

Enduring shall assist in the torment of loving inasmuch as it shall make it exist in eviternalizing against the amative and the lovable that shall have tormenting from the loving extended by both into eviternalizing. Hard as this passage may be to consider, sinners could nonetheless recover their spiritual health if they would kindly give it due consideration.

Power will assist in the tormenting of loving inasmuch as the tormenting will be able to exist in eviternity against the amative the lovable and the detestable, while the amative the lovable and the detestable can exist in opposition to loving, and the amative can oppose the lovable and the lovable can oppose the amative, and it is the same with the detestable. This contrariety will be able to stand through power so that loving can be in great torment.

The intellect of the damned shall assist in the tormenting of loving because the intellect shall understand that the will shall eviternally desire what it shall never have and that it shall eviternally have what it hates to have. And the will shall eviternally hate and blaspheme this understanding that the intellect shall have eviternally. Thus, loving will be tormented by what the intellect understands. For if the intellect did not eviternally understand the torment of the will, then the will could have some repose in its loving and some hope of attaining its desire. But it can have neither repose nor hope, given that the intellect truly and eviternally understands the torment of loving whereby the will is so forcefully tormented that there is nobody in this mortal life who could conceive it, narrate it or describe it in writing,

nor can all living humans together conceive it, supposing that a single concept could be produced from all human minds thinking together about this torment. Indeed, this kind of cogitation cannot stand in eviternity wherein the torment proper to the loving of a human sinner who is damned will take place. This passage arouses sadness in sinful persons, if they want to really think about it.

Virtue shall assist in the tormenting of loving inasmuch as it shall be a reason for the arising of vice, which is its opposite, just as the sense of taste of a sick man is contrary to the taste of an apple when the sick man eats it and finds that it tastes bitter instead of sweet. Thus, real virtue shall be an occasion for moral virtue to arise, and this occasion will eviternally torment loving while virtue exists as an occasion for vice to arise in the lover, the beloved and the loving. Through this occasion, God's justice shall torment the sinner's will which will hold on to its loving, its lover and its lovable object in defiance of virtue.

The true reality of the sinner shall assist in the tormenting of loving because it shall truly show the will's offence to the intellect, and so conscience shall awaken and hating shall extend from it because the will shall hate the conscience that demonstrates to the intellect the truth that it hates because it gives it torment. And the will shall have an appetite for ignoring the voice of conscience and for understanding just the opposite to this voice, but then the truth shall demonstrate that it cannot be. Thus, it shall be tormented in eviternity. And if it could ignore the voice of conscience, it would have some respite in its understanding and the will's loving would likewise have some respite from the torment it is in. However, the intellect shall be powerless to ignore the manifestation of conscience that the will shall give to it. Thus, the torment of loving shall be present in the verifying and in the understanding, and the will shall detest this verifying and this understanding and consequently it will submit the real truth to an appetite for falsifying things against its verifying, as when an intellect has an appetite for ignoring things despite the understanding it has of them. In this passage we find out how some forms will torment other forms with their acts that are called the flowers of eviternal torments. These flowers would be very frightening to sinful men if they considered them according to the doctrine we give about them in this tree.

About the fruits of the eviternal tree

The fruits of the eviternal tree are the ultimate complements of the real constituent parts of the substances of the saints, such as the fruit of goodness, the fruits of magnitude, duration, power, wisdom, will, glory and truth. But the fruits of the damned are the privation of the fruits of those who are saved, such as the privation of the end of goodness, of the end of magnitude, of the end of duration and likewise with the privation of the other forms. All these fruits and the fruits of those who are saved are eviternal, and they are constituted in eviternity just as the fruits of trees are harvested in the summer. These eternal fruits are sown during this mortal life just as the fruits of plants are sown in the winter so as to harvest other fruits in the summer, and this harvesting and this proliferation signify the harvesting and the proliferation of eviternal fruits.

About the fruit of goodness

The fruit of goodness consists in the complement of the bonificative, the bonifiable and the act of bonifying, but this complement cannot exist without eviternity, for if the act of goodness suffered privation, it could not be the complement of the bonificative, the bonifiable and the bonifying. Thus, fruit is harvested in eviternity wherein there is no cessation and no idleness of the bonificative, the bonifiable and the bonifying.

The fruit of magnitude is the complement of the magnificative, the magnifiable and the act of magnifying, so that the magnificative is always great in magnifying great things. It is the same with the magnifiable magnified in great magnifying, and this magnifying is so

great that it does not contain in itself any shadow of smallness, for if it did, it could not be the complement of the magnificative, magnifiable and magnifying. Therefore it must be their complement in eviternity wherein it must be harvested so that no shadow of diminishing or of smallness is present in it at any time.

The fruit of duration cannot be harvested in the privation of itself, nor in the privation of its durative and durable, nor in the privation of its durifying. Therefore it must be harvested at the end of all three of its concretes and of itself, but this harvest cannot be one of partial duration of glorified substance unless it be in eviternity wherein the end of glorified substance is harvested and sustained, just as colour is sustained in substance, heat is sustained in fire and light is sustained in the Sun.

The fruit of power is that it can eviternally have real concretes in itself and that it is the reason why goodness can exist, as well as magnitude and the other parts of glorified substance. Moreover, it is that through power every primary part can have essential concretes in itself, for instance, goodness, by reason of power, can have in itself its essential bonificative, bonifiable and bonifying. Thus, the fruit of power is harvested in eternity, outside of which it cannot be harvested because no created end can have a complement outside of eviternity, given that all the created ends that are not harvested in eviternity become deficient, as is the end of a horse, a heron, a fish, an apple tree, a piece of gold which do not transit into eviternity, given that they all go to corruption and not to resurrection.

The end of wisdom is harvested in eviternity, where it is eviternally harvested, as is the fruit of wisdom, which consists of the intellective, the intelligible and the act of understanding inasmuch as it is understood and harvested. And inasmuch as God's intelligibility exists in eviternity, fruits are harvested in eviternity wherein the created intellect eviternally understands God face-to-face, as we said earlier in the angelic tree. And the fruit will be collected by the intellective that will harvest it in its own understanding. And thus, fruit is harvested in all three concretes so that it will be the complement of the intellect without any defect, without any idleness and without any cessation.

The fruit of the will is harvested in eviternity wherein it is harvested eviternally. Hence, its harvesting requires two conditions, the one is that it must be harvested completely without any defect and that the amative must harvest it in itself and in its own loving. The other condition is that it must not cease harvesting, for if it ceases harvesting, loving also ceases after some fruit is harvested and no more fruit will be harvested, for then the fruit is possessed in idleness without any loving. And thus the fruit is not harvested in the majority of the end of the amative, lovable and loving. Therefore, there must remain more fruit to harvest. The two stated conditions signify the conditions of eviternity and the glory that the saints will enjoy in harvesting the object and in loving it, and this object is our blessed God who remains lovable by the created amative in eviternity as completely as the beloved abides in eviternity. The nobility of this fruit which is harvested and remains to be harvested, cannot be conceived by any living being.

The fruit of virtue is harvested in its merit, and it is harvested with eviternity, as is the amative who will be eviternally virtuous in loving the virtuous beloved and lovable from which virtuous loving arises in eviternity without ceasing. It is good to desire this kind of fruit which is to be harvested and already harvested and to give little appreciation to the corporeal fruits of this mortal life, for they cannot be harvested through excessive drinking and eating, nor through living amid pleasures and honours.

The truth will harvest its fruit in its end with eviternalizing, as created truth attains uncreated truth in generating and spirating, as we said in the apostolic tree and as we will further discuss in the divine tree. And thus the fruit of verifying will be harvested in verifying while the fruit of truth will be harvested in truth. And it will be harvested by the verificative from the verifier and by the verifiable from the verifiable. Given that this fruit is harvested in truth of such great magnitude and from truth of such great magnitude, eviternity is necessary

for this harvest, without which there can be no great harvest, no ripening of fruit and no segregation of falsehood.

Fire in a flame materially harvests one light from another light just as one burning candle harvests light from another burning candle, and it harvests it in light, in heat and in the conditions of the light from which it is harvested and set alight. This material harvest is a figurative indication of the harvest of the glorious fruit that will be harvested in eviternity, just as light arises from light and in an even nobler condition to the extent that spiritual fruit is nobler than material light. Thus, the end of the glorious saint will be eviternally harvested from glory and in glory, and gloriously without any torment and with conditions that ensure full and complete glory.

Following the method we used in treating the fruits that the blessed souls eviternally harvest in heaven, you can find out how the damned eviternally harvest theirs. Still, as it is good to frequently consider eviternal infernal punishment, we want to briefly indicate the harvests of eternal torment.

About the fruit of evil

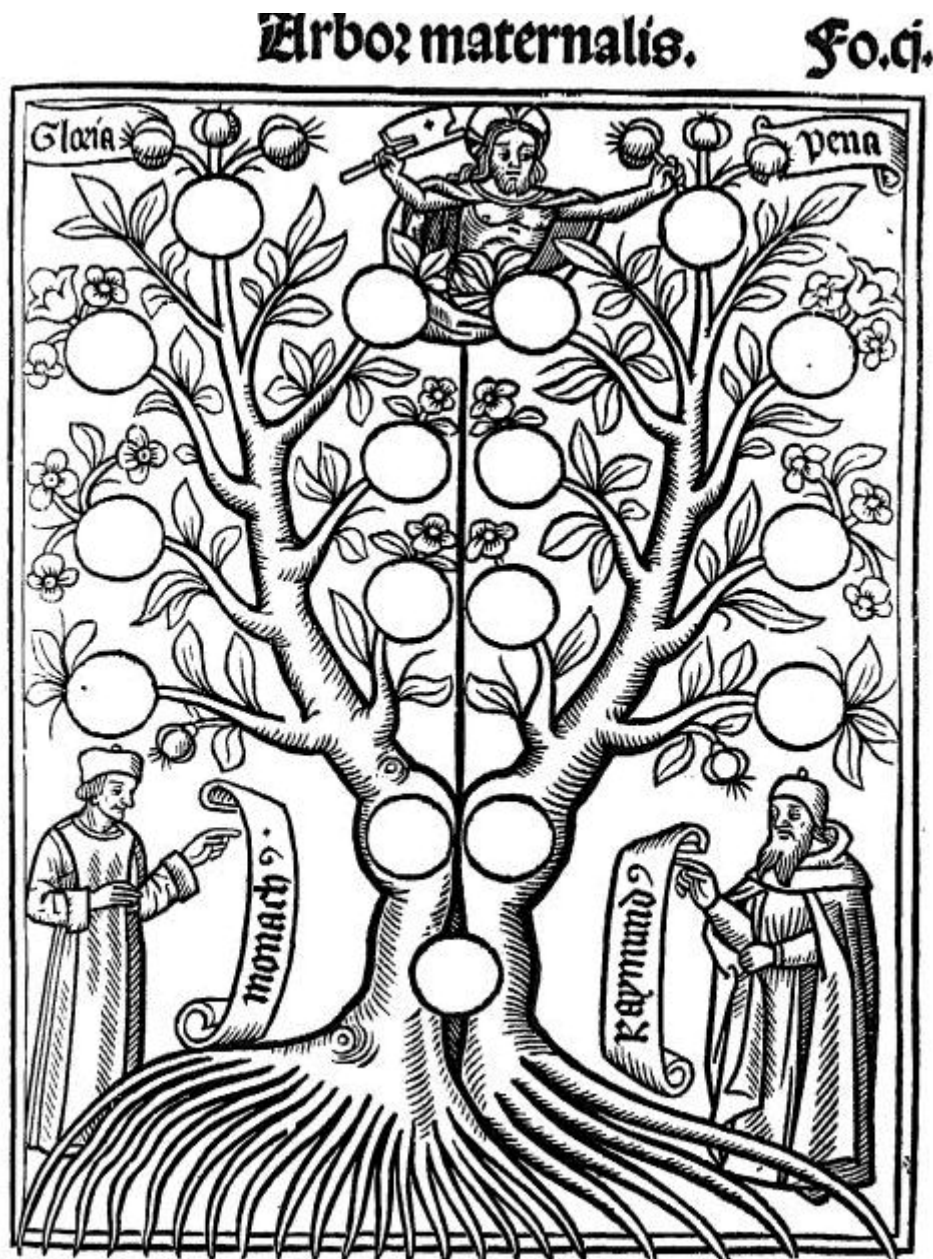
The fruit of evil is the privation of goodness, as in the will of a damned soul, of whom real and natural goodness is the part by reason of which the amative, the lovable and the act of loving – which are the essential concretes of the will – are required to be good because they were created for a good end. As they were created to be good, it is in their nature to be good. But when goodness has lost its end, the concretes of artificial will and artificial goodness remain empty. And this is the end to which they shall eternally go without ever attaining it at any time because they relate to this end through artificial evil, and they relate to this end so purely and simply that in artificial evil there simply is no artificial goodness for indeed, artificial evil and artificial goodness oppose each other as strongly as – and even much more strongly than – natural goodness opposes artificial evil. Artificial evil and artificial goodness oppose each other more strongly than heat opposes coldness and more strongly than whiteness opposes blackness. Consequently, natural goodness will be entirely full of artificial evil in eviternal punishment, and this punishment will be harvested by the amative and the lovable, which are the concretes of the will. Moreover, the fruits of evil will be harvested in eviternity and the torment of each concrete will forever remain to be harvested in eviternity through loving and hating.

The torment of harvesting spiritual fruit signifies the harvesting of corporeal fruit in eviternal torment, as when the body of a damned soul shall be tormented in fire so that fire shall torment fire, water shall torment water, air shall torment air and earth shall torment earth. In addition, fire shall torment air, water and earth and conversely. In this way, the torment shall never at any time have an end, a middle or a beginning because the torment shall continue eviternally. Then there shall be the partial fire, which shall be a part of the body tormented by external fire, as when the partial fire of iron in a furnace is made very hot by the fire of the furnace. Therefore the partial fire inside the damned individual shall be tormented by the general fire outside of it, and it shall be the same with the other partial parts which shall be all opposed to each other, void of concordance and empty of their own ends. And it shall be awesome to see fire opposing fire and the universal opposing its particular. I do not want to say any more about the great magnitude of this punishment because there is only little I can say with regard to the major magnitude of the punishment that exists in eviternalizing, this punishment shall be harvested materially in the body and spiritually in the soul when it is harvested by the soul in the body inasmuch as the body, if it is full of achieved ends, comes to the soul by reason of its glorification, but if it is empty of its purpose then it comes to the soul bringing torments. Here, we can learn about the material fire through which the soul will suffer torment in the body joined to it.

About the maternal tree

The maternal tree has to do with Our Lady the Virgin Mary. Like the other trees, it divides into seven parts, namely the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit.

- ❖ The roots are the ends of recreated humans.
- ❖ The trunk is the habit of many touches.
- ❖ There are two branches, namely divine nature and human nature.
- ❖ The twigs are hope, compassion, advocacy etc.
- ❖ The leaves are the nine general accidents.
- ❖ The flowers are the acts of the dignities of Our Lady.
- ❖ The fruit is Our Lord Jesus Christ.



We attribute this tree to Our Lady Holy Mary, mother of the just and of sinners, and thus we call it the maternal tree. We divide it into seven parts, like the other trees.

About the roots of the maternal tree

The roots of the maternal tree are many, and among them there are the ends of recreated humans that had been lost by reason of original sin and who were restored through the death of Jesus Christ whereby original sin was brought to an end, as we said earlier in the apostolic tree.

Adam and his descendants were created for glory and because of original sin they were deviated from the original glory, but it pleased the Son of God to take on human flesh and the God-man became the Son of Our Lady in order to restore Adam and his descendants to the end for which He created them; and thus, Our Lady who is also our mother is the end of all of them. She is our mother because she is the matter from which the Son of God assumed human flesh in order to restore the ends of the first humans to their initial state. Consequently, Our Lady is the mother of the ends of Adam, of Noah, of Abraham, of Isaac, of Jacob, of Moses, of Saints Peter and Paul and indeed of all those who have been cleansed from original sin by her Son Our Lord Jesus Christ.

The end purpose of a human is to remember, understand and love God, to honour, praise and bless him, to serve him and to have eternal glory in him. Therefore, the end of a human is very great in goodness, in magnitude and in the other prime forms. And since many humans are recreated, Our Lady is the mother of many ends, as in the root of Adam in which there are many partial ends such as the end of his goodness, the end of his magnitude and likewise with the other corporeal and spiritual ends. Therefore, the motherhood of Our Lady is great, given that there is such a great number of ends in such a great number of humans, and this is why such a mother is so noble and so greatly worthy to be loved, remembered, praised, understood, honoured and served.

As it was said in many places, man is the end of all the corporeal things whose end was lost through original sin, and its loss was caused by the deviation of the end of man. And as the end of man returned to its initial state through the recreation made by the Son of Our Lady, the ends of all the celestial bodies and of all the elements and of all elemented things were restored to the end for which they were created through this recreation. Therefore, Our Lady is the mother of all the ends of all those things, for without her, not even one of their ends could have been restored or would ever be restored to their initial state. Thus, the Sun, the Moon, the stars, fire and the other elements, apple trees and other plants, iron and other metals, horses and other animals would serve humans in vain inasmuch as man would be a sinner and disobedient to his creator. Hence, all these creatures lost their ends which are to serve the just man who is a friend and servant of God. However, as Our Lady is materially the mother of recreation, she is the mother of all those ends that are for the service of man. And therefore Our Lady is our mother, and her motherhood has the magnitude of many ends which are of great necessity, utility and virtue.

About the trunk of the maternal tree

The trunk of the maternal tree is the motherhood of the roots, as we said. And this trunk is constituted of many things inasmuch as it is a general habit by reason of which all corporeal ends can return to their pristine state. Thus, when Our Lady is touched by any particular end, then the trunk, which is universal, responds to this particular touch like a whole responding to its parts. Therefore the trunk is a habit of many touches and many responses which are natural according to the nature of touch, as when Martin, who is a son of hope, touches Our Lady and Our Lady responds to his touch as the mother of hope. And if he touches her with compassion, Our Lady responds to him as the mother of compassion. And it is likewise with the other forms. And this is how, through touches and responses, sinners obtain help and restoration when they address Our Lady with their needs.

Now such a trunk which is supremely general to such a great number of touches and which immediately responds with a complement to all of them should be cherished very dearly by loving, remembering, understanding, honouring and serving it. Indeed, it is more general in the magnitude of goodness, power and virtue than the splendour of the Sun, or than the heat of fire because neither fire nor the Sun can respond to the touch of hope, compassion, charity, mercy and pardon to which the motherhood of Our Lady responds. And this is why Christians are wrong when they do not show the nobility of this trunk to the unbelievers who have no hope in Our Lady, nor any knowledge of her goodness; instead, they deny and slander and discredit the excellent virtue and nobility in which God placed her as the mother of all corporeal creatures inasmuch as his Son, in his benignity and together with her, recreated all corporeal creatures (as we said).

About the branches of the maternal tree

The maternal tree has two branches, namely the divine nature of Jesus Christ and his human nature. And Our Lady is the mother of these branches inasmuch as they arose in the filiation that was made in her from both the said natures. And this filiation is the Son and the God-man, He is the Son of God in Godhead and He is the Son of man in his humanity, and as both filiations are jointly present in one Son, the motherhood of Our Lady attains both the branches that spring from her in that one Son who is the God-man was born from her.

The human branch arises from Our Lady along with the divine branch that generated it from the flesh and blood of Our Lady, and that generated it through the conception of Our Lady when she consented to this generation. Thus, Our Lady is materially the mother of the Incarnation with regard to the body of Our Lord Jesus Christ, which was made of corporeal matter, and she was formally a mother inasmuch as she believed and loved the conception, and thus she was a mother corporally and spiritually, materially and formally. She was indeed a mother through the supernal divine form that moved her spiritual conception and her corporeal matter to filiation. This was how the branches arose from Our Lady in a great magnitude of filiation from her great motherhood and they arose so greatly in the magnitude of goodness, duration, power, wisdom, will, virtue and truth that their arising could not have been nor could it ever be any greater, neither in terms of Divinity in humanity, nor in terms of humanity in Divinity, nor in terms of creation in a creature. Thus, the magnitude of the branches corresponds to the magnitude of motherhood and the magnitude of motherhood corresponds to the magnitude of the branches so fully that there can be no correspondence greater than this.

Big trees have big branches and the bigger the branches, the bigger are the shadows they cast, shadows where people come to find shade in times of great heat. Hence, all humans, as many as were born and as many as are yet to be born, and who are in a state of salvation are taking shade under the branches of Our Lady's motherhood inasmuch as they are protected from the punishment that fell upon the human species because of original sin. Therefore, praised and blessed be this trunk, from which such great branches arise, under which such a great number of humans find repose.

About the twigs of the maternal tree

Mercy, hope, compassion, advocacy, humility and virginity are twigs of the maternal tree.

Mercy is a twig of the maternal tree inasmuch as sinners find mercy through Our Lady from her Son who remits sins, for Our Lady is the mother of mercy in that her Son the God-man is mercy. And as the mercy of the Son is great, so great is the mercy of motherhood, and it gives satisfaction with great forgiveness, graces and gifts to those who seek mercy.

Our Lady is the refuge of sinners and of those who need to have virtues and temporal goods and who are in tribulation and peril. She is their refuge inasmuch as they have hope in her that she will help them in their needs, as when a sinner succumbs to the sin of lust or of avarice or to some other sin and he has hope in Our Lady that she will help him to have chastity, or charity, or any other virtue he desires to have. Thus, the hope that Our Lady has in her Son that He will give to the sinner the things for which the sinner prays to him responds to the sinner's hope. And both hopes respond to each other and to the concordance of magnitude, goodness, virtue and charity so well that there is so much hope in Our Lady that by reason of this response, nobody should grow weary of her because if someone grew weary of Her, then Our Lady would have grown weary of her Son with the magnitude of her hope, which is impossible. And it is the same with others who are poor in temporal goods but who have hope in Our Lady that she will help them to survive so that they could serve her and her Son. For instance, a good woman whose son is ill has hope in Our Lady that she will cure him. And likewise, a sailor in deadly peril on the high seas has hope in Our Lady that she will guide him to a safe harbour.

The compassion that Our Lady has for sinners is one twig of the tree, and it is a great twig, it is great because it has great compassion, given that all the works of Our Lady are great in the magnitude of goodness, wisdom, will, virtue and truth. Moreover, this twig is great because of the great needs of the humans for which Our Lady has compassion and of those who ask Our Lady for help with compassion and who have compassion because they love Our Lady, so that both compassions correspond to each other, namely the compassion of Our Lady and the compassion of humans, and by reason of this response, sinners attain the things they desire through Our Lady. Indeed, the angels count the tears that humans shed when they pray to Our Lady for compassion.

Advocacy is a twig of this tree, this is the advocacy that Our Lady extends to sinners when her Son's justice wants to punish them. Our Lady is an advocate with mercy, hope, compassion and with the love that she has for her Son and for sinners, with the love they have for her and for her Son and also with the contrition that they have for their sins, and with the confession that they make, and also with the satisfaction they promise, and there are many other forms with which Our Lady informs her advocacy along with the petitions she presents to her Son on behalf of sinners. But the Son's justice defends itself and accuses sinners of the great sins that they have committed against the Divinity who created them and against the humanity who recreated them. This follows the nature of justice and of judgment, because it is as natural for justice to judge as it is natural for the intellect to understand, for fire to heat and for the Sun to shine. However, since the Son in his humanity and Our Lady are both on the same side in their advocacy, the justice of the Son of God cannot defend itself against the prayers of the Son in his humanity joined to his mother's prayers. A good advocate is one who says in her advocacy that it is as natural for mercy to show mercy as it is natural for justice to judge and to punish, and even more so, because through mercy there arises a magnitude of goodness for glorifying the those who have been saved through penance, and through justice and punishment there follows punishment for the damned that is great in magnitude. Moreover, Our Lady says and alleges that she cannot contradict justice and the likeness of justice, which is the just penance that sinners do with contrition, confession, satisfaction and with hope in her advocacy.

Humility and virginity are twigs of the maternal tree. Our Lady's humility is a twig in that it is an example and a model of humility for many. And her virginity is a twig in that it is an example and a model of virginity for many, because many men and many women want to have humility and virginity, such as the men and women who love religion so that they can have the habit of humility in their speech, in their clothing, in their bedding, in their housing and in their diet.

About the leaves of the maternal tree

The leaves of the maternal tree are what we call the nine general accidents. First, let us discuss quantity.

About the quantity of the maternal tree

This quantity corresponds to the magnitude of goodness of the maternal tree, for the magnitude of goodness of the maternal tree extends in quantity as much as the tree's goodness is quantified by quantity. Hence, as magnitude extends so much into goodness, and as this tree's motherhood is better than any other motherhood, and better than all other motherhoods taken together, it has a great quantity of goodness above all the quantities of all the other instances of motherhood because no motherhood apart from the motherhood of Our Lady has the filiation whereby the Son of God became man. Moreover, the quantity of Our Lady's motherhood is greater in goodness than the/sum of all the quantities of all other instances of motherhood, given that all the humans who are recreated and saved are the children of Our Lady through recreation and by reason of her filiation and of her motherhood they are glorified in eviternity, in a glory whose quantity of duration is so great that it has no end. Thus, the magnitude of goodness, power etc. possessed by the continuous and discrete quantities of the maternal tree cannot be told or written by any living being.

About the qualities of the maternal tree

Acquired and given goodness is a quality of motherhood, and it is the same with the magnitude of goodness and with the goodness of magnitude, and likewise with the tree's other qualities. For instance: maternal virtue is as great as the tree's goodness which extends through all the tree's qualities. And God appropriated each of these qualities to maternity with such a great magnitude of virtue and goodness that it made them the mothers through recreation of all the instances of goodness and of the virtuous qualities of humans who are recreated and saved, such as Saint Peter's goodness and his virtue, which are acquired qualities given by God's grace and which are leaves through the recreation of qualities acquired and given through the maternal tree. And thus the qualities of the maternal tree correspond to the qualities of redeemed sinners just as general qualities correspond to special qualities, for instance, Our Lady's goodness is general to all the instances of goodness in redeemed sinners. Here we recognize that Our Lady is worthy of all praise and of being much praised and served by her people given that she is so good, so great and so complete with all complements that it is her function to complete all the complements required by the qualities of redeemed sinners.

About the relations of the maternal tree

Mother and child are related in creatures, for if there is a mother, then there must be a child, and if there is a created child, then there must be a mother. But outside of creatures there can be as son even though there is no mother, for instance, the Son of God has no mother insofar as He is God, but He enters into relation with his mother insofar as He is the Son of man. This filiation and this motherhood respond just as well, just as magnificently and just as virtuously to each other as they respond to each other in their relation. Therefore, the response of relation is in such a high degree that no other degree can be as great in goodness, power, glory, virtue, love and truth as is this degree of relation between created and uncreated beings.

Another degree of relation exists between one creature and another in a major magnitude of goodness greater than that of any other created degree, and this is the relation between Our Lady and her Son in his humanity, who is greater in goodness than the totality of creatures, because all creatures were created for him and He is their end and their

complement. Thus, his relation to Our Lady is above all created relations, just as the Son is better than any other created son and also better than the totality of other created sons. Hence, it follows that she is the greatest mother because she has a Son who is greater than the sons of all the other mothers. And just as her Son is the end and the complement of all created sons, so likewise his mother is the end and the complement of all created mothers.

About action and passion in the maternal tree

Our Lady has action over the demons because none of them can do any harm to her children, who are her children through the hope they have in her, and who are her children through charity inasmuch as they love her. Moreover, they are her children through custody, because she keeps them safe and defends them just as a good and strong shepherd keeps his flock safe and defends it. Hence, as the demons have great power to do evil, Our lady has great action in the demons over the passion that they undergo inasmuch as they cannot do anything against the power of Our Lady, nor against her will.

And there is yet another action that Our Lady has, which is even higher and in an even greater magnitude of goodness, when she has action on the will of her Son, the God-man, who is stronger than the totality of angels and the totality of humans, and hence, if there is great passion in goodness, then there must be great action in goodness when Our Lady acts on her Son's will, and his will wants everything that Our Lady wants, and things are done in accordance with the will or the petition of Our Lady, because her Son obeys her in all things and He does her will so as to respond to her with the natural love that exists between a son and his mother, and above all between the greatest Son and the greatest mother.

About the habits of the maternal tree

Our Lady has a memory, an intellect and a will; through her memory she has the habit of remembering, through her intellect she has the habit of understanding and through her will she has the habit of loving. She has the habit of remembering in order to remember the sinners who remember her in their times of need, in their tribulations, in their fears, and who cry out to her to help them, for without her help, they are dead, lost and put to shame in many ways. Just as the Sun has the habit of illumining the earth around which its movement is disposed to turn, so likewise and much better still, given that Our Lady is greater in goodness and has more virtue than the Sun, she has the habit of remembering the sinner as her remembering is touched by him when he remembers her in his times of need and asks for her help, just as fire has the habit of warming a man who approaches it because he feels cold. The fiery element's habit of heating is not as great as Our Lady's habit of remembering, given that memory is a nobler and loftier habit than heat, and if fire so strongly heats an elemented object that approaches it, how much more does Our Lady remember the sinner who approaches her with penance, hope, and remembering. And the things said about memory can also be said in their own way with regard to the intellect and the will.

About the situation of the maternal tree

Our Lady is in the Empyrean heaven before her Son Our Lord Jesus Christ, and she is closer than any other creature to her Son. Beneath her are the angels and humans who stand arrayed in successive order, all next to one another singing, praising and blessing her and giving reverence and honour to her whose glorious body is situated in a splendour greater than the Sun's, whose head is crowned with virginity and greater holiness than any other head except her Son's. Thus, the situation of Our Lady's glorious body is most beautiful, fair and lovely to behold.

There is another situation of Our Lady, and this one is spiritual, whereby her memory is situated in good remembering, her intellect in good understanding and her will in good

loving. And inasmuch as the objects that Our Lady receives by remembering, understanding and loving are situated in the magnitude of goodness, her remembering, understanding and loving are also situated in the magnitude of goodness. Therefore, great is the situation of Our Lady as she remembers her Son the God-man and the sinners who cry out to her and also those who locate her goodness, nobility and charity in their remembering, understanding and loving.

About the time of the maternal tree

From the beginning of the world until the time of the Incarnation and crucifixion of the Son of God, no human ever entered into Paradise. Therefore, the prophets and the saints were waiting in Hell for the time of Our Lady's birth and also for the time when her Son would become incarnate so that the fruits of the blessed souls could be harvested at that time just as the fruits of plants are harvested in summer. This is the most noble period of time that ever was, it is the center and the end of all other periods of time, just as a point at the center of a circle is a place where many lines gather and unite together.

Moreover, the other periodic movements in time of all heavenly bodies and all terrestrial bodies must relate to this time in order to be recreated, because they were all subservient to humans who were disobedient to God and in whose service they did not attain the end of service, nor did they attain the end for which they were created, for they had lost this end through original sin. Therefore, there was a time when Our Lady was born in a great magnitude of exaltation, in the magnitude of goodness, in the great desirability of the saints and for their utility, and in a great amability of the celestial bodies and the terrestrial bodies.

About the locus of the maternal tree

Our Lady is in Paradise, she is the mother of the God-man and the God-man is her Son so that the mother is the mother through the Son and the Son is the Son through the mother. And it is the same in its own way with sinners, for they have hope in Our Lady and they are children of hope inasmuch as they are children of Our Lady through their hope. It is a great wonder that they are children of hope who are situated in hope and that through this hope they are children of Our Lady in whom they take refuge and place their hope, but nonetheless, considering the great location of motherhood, this is no great wonder, for just as the firmament contains many things in itself by reason of the magnitude of its size and location, so likewise does Our Lady contains in herself many hopes held by sinners, and with these hopes, the sinners are located and sheltered just as chicks are taken under the wings of the mother hen and warmed by her warmth, which signifies the warming that sinners receive by loving Our Lady. These sinners are warmed by the love of Our Lady who clothes them with the habit of hope and invites them to the place reserved for the blessed souls where she now stands and where they will be located eternally.

About the flowers of the maternal tree

The flowers of the maternal tree are the acts of Our Lady's dignities with which fruits are gathered, such as bonifying, which is an act of Our Lady's goodness, and magnifying, which is an act of her magnitude, and the persevering of bonifying and magnifying which is an act of duration inasmuch as it makes her bonify and magnify her good and great remembering, understanding and loving.

It is the same with powering, which is the act of power with which she powers her good and great remembering, understanding and loving. It is the same with the act of virtue, by reason of which Our Lady's remembering, understanding and loving are virtuous. And the same with verifying, which is the act of truth through which the other flowers exist in truth. And likewise with the act of glory, through which the other acts participate in glorifying.

As many voices in the art of music or as the sounds of the celestial bodies produce one third common sound that is pleasant to hear, so does the common act of goodness, magnitude, duration, power, virtue, truth and glory produce three general flowers, namely Our Lady's remembering, understanding and loving with which she can harvest great fruits of the greatest excellence in goodness, duration, power, glory, virtue and truth.

Our Lady's remembering, understanding and loving are sublime flowers and they are as lofty as and even much loftier than the flower of a lily is lofty or a rose is lofty in redness and fragrance, they are loftier than the flower of a vine that ascends above the flowers of every tree it climbs, loftier than the flower of aloes, which is more useful than the flower of the plum tree. Our Lady's flowers are so lofty that all the flowers of the sinners who have hope in her are overshadowed by the shadows of the supernal flowers from which they receive savour, utility, colour and fragrance. We are enabled to come to this shade by her love.

About the fruit of the maternal tree

Jesus Christ is the fruit of Our Lady, the glorious virgin mother. And just as an apple is a fruit that is harvested in the hot season, so likewise Our Lady harvests her fruit with love, and she harvests it in the season of mercy, which is when her Son remits the sins of sinners out of love for her. Just as an apple is harvested for its savour and fragrance, and a rose is harvested for its pleasing colour, so does Our Lady harvest her fruit for the pleasure she has in remembering, understanding and loving her Son and his works.

Our Lady's fruit is harvested in order to give life to humans slain by original sin; and in the One fruit united from divine nature and human nature, Our Lady harvests the fruit of the sinners who have hope in her, and these fruits are the ends that were discussed in the roots of this tree. And sinners harvest hope, contrition, tears, sighs and weeping, so that they can harvest Our Lady's fruit and come to her glory.

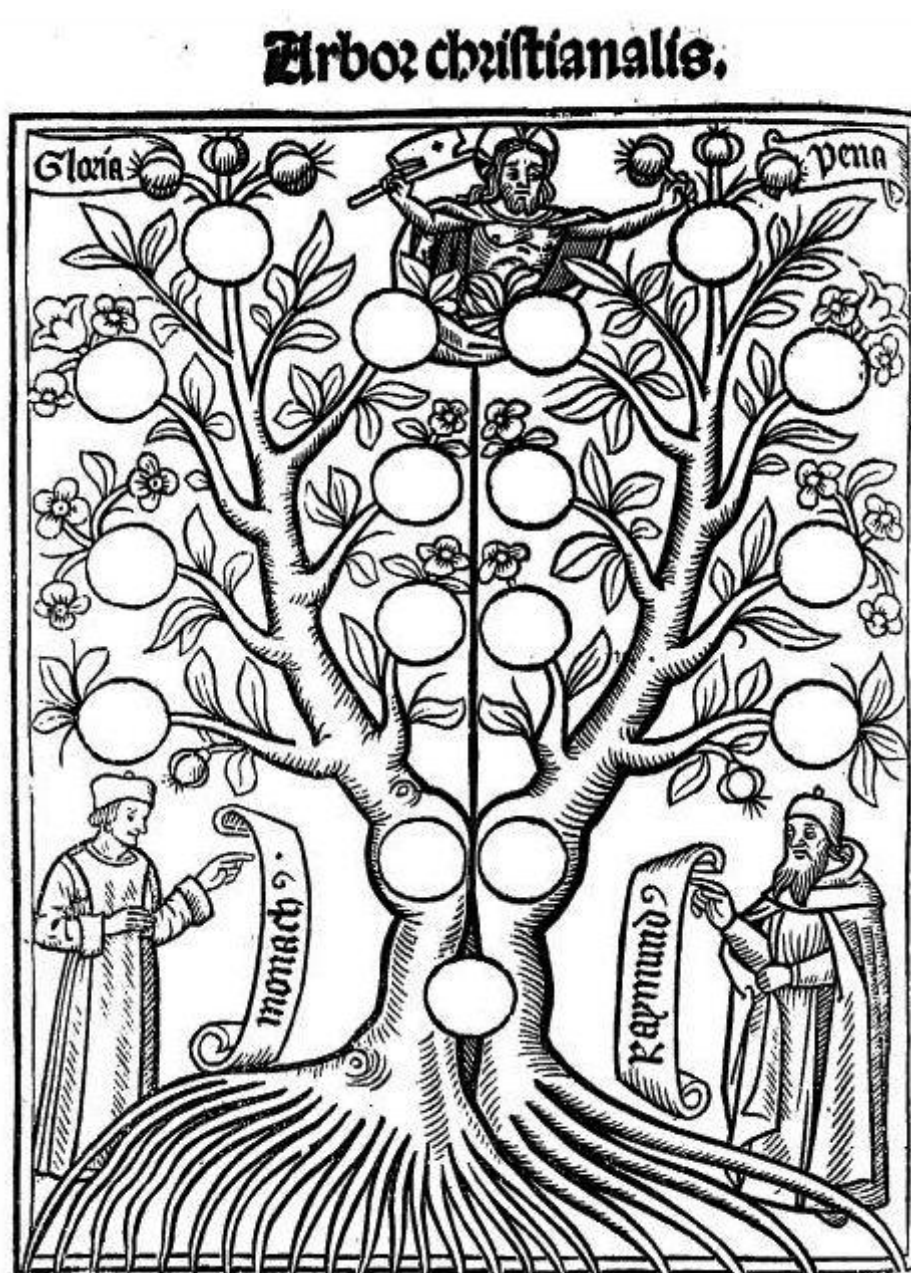
Our Lady harvested her fruit in the nativity with her virginity, because she was a virgin when she conceived it, and she harvested it with poverty because she conceived it with humility, she conceived it without any passion because she conceived it without any corruption, and in her Son, the Son of man, she harvested the Son of God who is her Father and her Son, He is her Father through creation and He is her Son through his Incarnation. Our Lady harvests her Son with the grace of the Holy Spirit and by bonifying, magnifying, powering, glorifying and verifying her remembering, understanding and loving.

The tree of Jesus Christ

Summary

The Christian tree has to do with Our Lord Jesus Christ, and like the other trees it divides into seven parts, which are the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit.

- ❖ The roots are the general principles, both divine and human.
- ❖ The trunk is Jesus Christ.
- ❖ The two branches are the divine nature and the human nature.
- ❖ The twigs are the relations between the two natures.
- ❖ The leaves are the accidents of Jesus Christ.
- ❖ The flowers are the acts of the roots.
- ❖ The fruit is recreation etc.



About the tree of Jesus Christ

This tree divides into seven parts which are the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit. This is a dual tree, one of its parts is about creature and the other part is about the creator. And in this tree the creator participates with all creatures inasmuch as both natures are united in the unity of one person.

About the roots of the tree of Jesus Christ

Two natures issue from the roots of this tree, some roots belong to the human part and other roots belong to the divine part. The roots that belong to human nature are, for instance, goodness that is real, human, elemental, vegetal, sensual, imaginal and rational as was discussed in the first natural trees. This human goodness of Our Lord Jesus Christ is united with his divine goodness in that Our Lord Jesus Christ is good through both kinds of goodness. He is good through human goodness and He is good through divine goodness. And He is a man who is the good God through divine goodness, and He is God who is a good man through human goodness in that there are two kinds of goodness, human goodness and divine goodness, and both natures, namely the divine nature and the human nature are good through each kind of goodness. And because one kind of goodness transitions into another kind of goodness, there arises a participation between both kinds of goodness, this participation is as close as, and much closer than is the participation between water and wine in a cup of watered down wine where wine is in water and water is in wine.

Human goodness comes to divine goodness with the five natures of the first five trees, and divine goodness comes to human goodness in its own divine filial person while goodness exists in common to the Father, the Son and the Holy Spirit. And much better still, the common human goodness of Our Lord Jesus Christ is common to the five natures of the trees and as the goodness common to the five trees becomes specific in one specific man who is Our Lord Jesus Christ, so likewise the personal divine goodness which is God the Son comes in person to the human goodness of Our Lord Jesus Christ which is specific and thus both kinds of goodness participate together in one individual who is Jesus Christ. And because the specific human nature of Our Lord Jesus Christ participates with the common nature, and as the filial divine goodness is common in nature to the paternal goodness and to the spiritual goodness divine nature participates with the human nature of Jesus Christ and through it, with the entirety of real created nature. And as we gave an example of human goodness and divine goodness, you can give examples of human magnitude and divine magnitude, and likewise with the other roots of the tree. Here we know the mode of Incarnation of God the Son and the participation that God has with all creatures through the Incarnation, which we proved in the apostolic tree and which we intend to prove again in this tree where we deal with the mode of Incarnation, so as to have knowledge of it.

The human goodness of Our Lord Jesus Christ comes to divine goodness inasmuch as divine goodness attracts it to itself and to its own nature as well as and much better than a scion of cultivated olive grafted on a wild olive tree attracts to its own nature the nature of the wild tree that comes to it. And divine goodness comes to human goodness with its own nature, which is above the course of the nature of human goodness as well as and much better than the nature of the cultivated olive which is above the wild olive tree. And just as the cultivated olive makes the nature of the wild olive tree stand in itself, so likewise and much better, divine goodness makes human goodness stand in itself. Here we know how the human nature of Our Lord Jesus Christ is sustained in the divine nature, while both natures remain distinct in one person, who is Our Lord Jesus Christ.

About the trunk of the tree of Jesus Christ

The trunk of the tree of Our Lord Jesus Christ is of a dual nature inasmuch as there are two natures and it is one inasmuch as the natures are united as well as, and much better than gold and silver are united in a coin which is made of two metals and which is one substance made of both metals. However, this example is not sufficient because the coin is in a third number, but the trunk does not transition into a third number, because divine nature remains forever with no change, no increase and no decrease, but the example is sufficient inasmuch as a coin is one thing made of two natures, and likewise, Our Lord Jesus Christ is one substance consisting of two natures. Moreover, the example is not sufficient because the gold and the silver in a coin enter into composition, but divine nature does not enter into composition with human nature because its simplicity is so great that it cannot enter into composition, for if it did enter into composition, its simplicity would have no magnitude and it would transition into a third number composed of two natures.

To compose a coin, some parts naturally and mutually come into other parts, for instance, the parts of artificially molten gold and silver naturally and mutually enter into each other so as to make one substance, which is one coin made artificially through a process of artificial fusion. Thus, a coin exists through artifice and not through nature. But Our Lord Jesus Christ is one individual made of two natures in another way. He is one individual made of two natures inasmuch as He is made of human nature and divine nature while the divine nature and the human nature remain distinct and a man is made artificially from Our Lady and from the rational soul in divine nature. And as He is made of a body and a rational soul, He is naturally a man. And as He was made a man in the divine nature which his human nature assumed and put on as a garment, He was artificially made the Son of Our Lady. And He was made in a supernatural way, and the Son of God was made a man in a supernatural way. And thus Our Lord Jesus Christ is one person made of two natures, and He is one person naturally in that He is made of two natures, but He is one person in an artificial way in that the Incarnation was made artificially and above the course of nature.

The trunk is made of human goodness, magnitude, duration and of the other roots of the human or rational tree, and it is also made of divine goodness, magnitude, eternity and the other divine dignities. And as the human roots and the divine dignities participate in one trunk, which is the God-man called Jesus Christ, when the trunk is touched with the likenesses of its natural properties, it responds to this touch in accordance with its own natural properties, given that there is a natural concordance between one likeness and another. Hence, if Martin in good and if he produces a good act of loving with which he loves Our Lord Jesus Christ, then the two kinds of goodness in Jesus Christ, namely the divine goodness and the human goodness, both respond to Martin's goodness and to the goodness of his loving. And the two wills, namely the divine will and the human will, do likewise when they love Martin and his loving, and his goodness, and the goodness of his loving. And it is the same with the other natures and parts of the trunk, for instance, if Martin touches Our Lord Jesus Christ with his remembering, understanding, loving, power, virtue and likewise with the others for much better than when a man touches a drumhead and all its parts respond, so likewise the natures and parts of Our Lord Jesus Christ respond to the touch of humans touching him by praying, contemplating, honouring, praising, obeying and serving. Therefore, this kind of touch is good because the response to it is great.

If Martin touches the trunk with only a little bit of loving, and if he touches it because he wants his son, whom he loves very much, to be cured of an illness, then the trunk responds in accordance with the way it is touched by Martin, because the great love of Our Lord Jesus Christ does not respond with great loving to Martin's small loving, since it is touched with small loving, nor does it respond to the great loving that Martin has for his son, because it is being touched in the wrong way, inasmuch as Martin touches major goodness with minor

loving and minor goodness with major loving. Here we find out how people pray to Our Lord Jesus Christ in a disorderly way and why they are not heeded, and are instead punished for their petitions, for which they must be punished by justice just as they would have their requests granted if they took the right approach when they pray to Our Lord Jesus Christ.

In an apple the four elements exist in one way in concordance and in another way in contrariety. They exist in concordance as when fire and air have concordance in heat inasmuch as fire gives its likeness to air and air has the appetite to accept this likeness of fire, which is its heat. They exist in contrariety as when fire and water oppose each other through heat and coldness, because water does not want to accept the likeness of fire, but instead it resists it as much as it can with its coldness. This kind of contrariety which exists in an apple does not exist in the trunk because divine nature and human nature have concordance as divine nature gives itself to human nature so that God is made man and man is made God as divine nature receives human nature and divine nature remains what it is without any change or alteration. Here we know that divine nature does not undergo any alteration or mutation of itself in the conjunction that it makes with human nature, just as fire does not undergo any alteration in the constitution it makes with air through heat, when fire exalts air to a nobler state inasmuch as it clothes it with its heat which is in concordance with it, and similarly, human nature is exalted inasmuch as it is clothed with the divine nature and in concordance with it. This is why Saracens and Jews are wrong to negate the Incarnation of the Son of God and to say that God must undergo some alteration in the conjunction and the union between himself and man, in whom there are many natural deficiencies, if some man wants to be God. But let it be known that God's goodness and complete perfection cannot receive any infirmity or alteration through any union or conjunction it makes with man, because its eternity makes it endure immutably without any increase or decrease.

In the trunk, divine nature is the principle and human nature is principiated, because God principiated man from Our Lady, and God principiated man in himself, namely in his Divinity. Thus, man cannot principiate anything in God, given that man is entirely principiated, and man is principiated from the material principle into the formal principle, and this is why man, by his nature, or by any other nature that is relevant to man either substantially or accidentally cannot in any way degrade, diminish or increase divine nature, and he cannot principiate, multiply or alter anything in divine nature even though the human nature is joined to it. Here we know that when God created the world, He received no change in himself because He principiated the entire world, so that the world was entirely principiated from nothing, and as it was principiated from nothing it was principiated in its entirety, for if the world was eternal, it would not have been principiated in its entirety, and since the world was principiated in its entirety, it cannot principiate anything in God, for if it could principiate something in God, then it would not be principiated in its entirety, nor would God be an entirely formal principle and some part of God would be a material principle, which is impossible.

About the branches of the tree of Jesus Christ

The tree of Jesus Christ has two branches, namely human nature and divine nature. The human branch is elemental, vegetal, sensual, imaginal and rational, given that it is made of these five natures which it contains in itself. And by these natures, which are parts of him, Jesus Christ could sense sensible objects in this mortal life. Through the elemental nature, He felt heat and cold, and through the vegetal nature He had appetite for eating and drinking. Through the sensual nature He attained color, sound, taste and smell. With the imaginal nature, He reproduced species by imagining the shapes of corporeal substances. With the rational nature, He remembered, understood, loved and used his reason. Thus He was truly a man and He used his natural conditions naturally and with virtue.

The divine branch is filial, eternal and infinite, and it is goodness, power, wisdom, will, virtue, truth and glory. Thus, while Jesus Christ was living this mortal life, the divine branch performed miracles above the natural course of things, it felt no hunger, no thirst, no heat, no cold and it attained corporeal objects without reproducing any species and without using any powers of sense.

Inasmuch as the branches were within each other, each branch attained objects in accordance with its nature, as when the divine branch, by reason of its communication with the human branch, felt hunger, thirst, heat and cold, and as it saw colours through the eyes, and reproduced species with the imagination and remembered, understood and loved the likenesses of corporeal substances in the same way as a man does. And it did this because the divine branch was human and is human through the human branch just as a white substance is white through colour, and a substance is a body through length, breadth and depth. And the human branch, by reason of the connection it had and still has to the divine branch, really attained corporeal objects without reproducing any species so that it needed no intermediary likenesses, nor did it feel hunger, thirst, heat and cold, nor was it ignorant of anything because it was immortal and it still remains immortal. Here we know the mode that Our Lord Jesus Christ had in his works in this mortal life in accordance with the nature of the branches and of the conjunction between them.

The branches of this tree are great in goodness, duration, power, wisdom, will, glory, virtue and truth, and every branch is great in itself. The human branch is greater in the divine branch than in itself, and the divine branch is greater in and through the human branch than all the other created branches. Thus, both branches are great, and since the branches have such great magnitude, can anyone mentally conceive or tell in words or describe in writing the magnitude of the trunk to which the said two branches belong?

There is difference between the two branches, because the one is divine in nature and the other is human in nature. The greater the branches, the greater is the difference between them and their greater difference signifies greater concordance between both branches in being one person, one trunk, one Jesus Christ. Thus, the branches are great in difference and concordance, and because of their great magnitude, their mutual concordance is greater than any other concordance between creator and creature, and consequently, the difference between the one branch and the other must be greater than any other difference between creator and creature. This major difference is signified by the major distinction between one divine person and another, and it is the same with concordance. Therefore, it is wrong to say that the distinction between the Father, the Son and the Holy Spirit is not as great as the distinction between God and a horse, given the fact that there is greater concordance between the divine persons than there is between God and a horse, and this major concordance cannot be without a major distinction between the persons.

Both branches are great in the end with majority. They are great in the end with majority because the end of the divine branch – so to speak – cannot be any greater, given that it is infinite, eternal, and the ultimate complement of all creatures. And the end of the human branch is so great that a creature cannot be any greater, because all other creatures are created for it and it is joined to the end of the divine branch.

About the twigs of the tree of Jesus Christ

The twigs of the tree of Our Lord Jesus Christ are the relations between both natures, as when divine will and human will relate to each other in loving, and as when the divine intellect and the human intellect relate to each other in understanding, and as when God's eternity and the memory of Our Lord Jesus Christ relate to each other in remembering. Hence, as both natures are of such magnitude, is there anyone who can mentally conceive, or tell in words or describe in writing the magnitude of these twigs, for the human will loves the divine will so much that if every created will united together with every other created will so that all

created wills were united in one will, then this will would not be capable of as much love as the love with which the will of Jesus Christ loves the divine will, and the divine will loves the human will so much that it cannot love it any more strongly. Therefore, the love that the divine will has for the human will is so great that God's power is terminated in this love in that it cannot produce any greater loving than this between God and creature, and it has repose in this terminus so that the will of each nature finds repose in this major loving. Moreover, this repose consists in the understanding and the remembering of both natures and thus Saracens and Jews are wrong to negate the greatest repose that can be between God and creature through remembering, understanding and loving.

As the human nature contemplated the divine nature through remembering, understanding and loving, it gave thanks to the divine excellence that assumed it and placed it in itself for the excellent and lofty degree to which it was raised. From this summit, as well as and much better than a man on a high mountain top looking down at the valleys and the plains, Jesus Christ the man looks at sinners when the sinner prays to his creator, the Son of God and the Son of man to have compassion for sinners. All this is done in one divine person who is Jesus Christ and thus his prayers must be heeded by reason of the great union between both natures. This passage is most pleasant and delightful for sinners to consider as they look up to the lofty summits of Our Lord Jesus Christ from the low places where they fell into sin and from which they arise as they contemplate the lofty summits of Our Lord Jesus Christ and of his twigs by remembering, understanding and loving these twigs more than anything else.

In the relation between understanding, remembering and loving the concordance is so great that no contrariety can be present, but there would be contrariety in this relation if the divine nature did not heed the prayers that the human nature makes to it on behalf of sinners, to forgive them and to give them salvation. But since both natures are in one person, their judgment is one, and this judgment is loved by the human nature, which loves everything that the divine nature loves, and moreover, the human will loves the divine will more than it loves itself or the salvation of sinners, and consequently the human will makes prayers with justice which is followed and accompanied by the mercy of divine nature, mercy is the sister of justice, and justice cannot let its sister down. This passage is an object of fear and hope for sinners.

About the leaves of the tree of Jesus Christ

About quantities

Jesus Christ the man is adorned and clothed with the accidents without which He would not be a man. For instance, He has quantity in accordance with the elemental, vegetal, sensual, imaginal and rational trees. When divine nature assumed human nature, it assumed the continuous and discrete quantities of human nature, but in itself, divine nature remained without any quantity, as when in watered down wine the water receives the colour and taste of the wine, as when water receives heat from fire, as when a man receives virtue through justice and prudence, and likewise with other things similar to these. This is how infinity and quantity participate: infinity, inasmuch as the divine nature is infinite and in that there is one supposite, which is the trunk, infinity has continuous quantity in human nature through all the trees that belong to the conditions of human nature. And since they are distinct, the continuous quantity is sustained in discrete quantities. And just as infinity has quantity not in its own nature but in another nature, so likewise quantity is infinite in the other nature but it remains terminated in itself. But this cannot be without the conjunction of both natures in the unity of one person.

About the qualities of Jesus Christ

We consider quality in two ways: proper quality and appropriated quality. A proper quality is as when Martin is naturally good, in that he is a creature. An appropriated quality is as when Martin, who is good, is also just, wise, charitable and temperate, and likewise with the other acquired virtuous habits. The divine nature appropriated these appropriated qualities to itself inasmuch as it assumed the human nature, just as fire appropriates to itself the dryness of earth when fire clothes itself with earth and earth appropriates its dryness to it. And it is the same when the human nature appropriates its conditions to the divine nature, and it does this because substantial divine qualities meet together with the substantial and accidental qualities of humanity in the unity of the trunk. And here we know the reason why Our Lord Jesus Christ loved the acquired virtues in this world: it was so that the divine nature could have them in the human nature.

About the relations of the tree of Jesus Christ

The divine nature and the human nature of Our Lord Jesus Christ are really distinct in essence; and because both natures are joined and yet distinct in the same trunk, there follows a relation: if God is man, then man must be God, and if man is God, then God must be man. In this passage, the Saracens can recognize their errors as can the Jews who do not believe in the Incarnation because they think that Christians believe that if God assumes human nature, then He can no longer be God, for when the material bread that a man eats is transubstantiated into the species of flesh, it then casts off the form of bread along with its matter and stands clothed in the form of flesh, for it has become matter subject to the form that dissolved the relation between the form and matter of bread. And they also accuse Christians of believing that when the divine nature died in the passion of Our Lord Jesus Christ, then God was no longer God and the man was no longer a man. But inasmuch as Christians believe in the said relation, God died as a man, and He remained God in his own being, though He was dead in his human nature, and the man continued to be God inasmuch as God continued to be a man. Hence, Christians are wrong not to tell the Saracens about the relation and the mode of Incarnation in the way that they actually believe in them, for if some wise Saracens knew the mode and the relation of the Incarnation, they would suppose that the Incarnation is possible, though they presently suppose that it is impossible because they do not have any knowledge of it. But if the possibility of the Incarnation could be proposed to them along with the conditions of the Incarnation that people can give them by following the process given in this book, many Saracens would convert to the Christian faith, given the fact that there are many wise Saracens who do not believe in Mohammed because the kind of life that he led has shown them by experience that he was neither a prophet, nor a virtuous man, nor was he truthful.

About the actions and passions of Jesus Christ

In Our Lord Jesus Christ, the divine nature is active and the human nature is passive inasmuch as the divine nature assumed the human nature and sustained it in itself, for it was indeed in the divine nature that He was made a man from human nature. Among its conditions, the Christ's human nature has actions and passions such as the natural action and passion of the body, it has actions that follow the natures of the trees, and also the passion it suffered on the cross, and the action that he similarly had on the cross when he defeated original sin.

The Saracens accuse Christians of believing that God had passion in the human nature through hunger, thirst, heat, cold and through death on the cross. For this reason, some wise Saracens refuse to believe that God can be a man. This is why Christians are wrong in not clarifying what they actually believe to the Saracens, and hence, Christian believers must

staunchly negate the presence of these passions in the divine nature but affirm their presence in the human nature, just as water has passion through heat in a peppercorn, but it has no passion through coldness in a gourd.

About the habits of Jesus Christ

When the divine nature received the human nature, it assumed the human condition. Hence, it assumed human habits so that it remembers just as a man remembers with the habit of memory, it understands just as a man understands with the habit of intellect and it loves just as a man loves with the habit of will, and the same with the habits of the other trees that belong to the human condition. In this passage we know that the habits of Our Lord Jesus Christ are great, and so are their acts because God who comprehends all creatures under the habit of man wants to comprehend them all by remembering, understanding and loving them. Here we find out how great is the love of Our Lord Jesus Christ for his people, and how great was the passion He suffered on the cross. And just as a logician acquires the habit of logic through science, so likewise Our Lord Jesus Christ the man has all things in his memory in that the Divinity under the habit of created memory wants to remember all the things it remembers inasmuch as He is a man and inasmuch as He is God. Thus, Our Lord Jesus Christ attains and comprehends all creatures inasmuch as He is God and inasmuch as He is a creature.

About the situation of Jesus Christ

The divine nature is situated in the human nature just as the iron in a knife is situated in the shape of an object that is not of the essence of iron, but that is an accidental figure situated in the form and matter of a knife. Therefore, Divinity is situated in humanity inasmuch as it is clothed with it, but in such a way that the divine nature in its own conditions is not situated in any figure because an infinite essence by its nature cannot have a circular, square or triangular shape, given that all figures are finite and all are sustained in the corporeal substance that is clothed in figures and shaped by them. But the Saracens do not know about the mode of Incarnation because of what they believe that Christians believe about situation in the Incarnation and they suppose that the Incarnation is impossible, as they say, because if God were incarnate, then the divine infinity would have to have a finite figure with which it would be entirely clothed and terminated through the circle, the square and the triangle. But this implies a contradiction in the Incarnation, whereby God is both infinite and not infinite. And this is why Christians are wrong not to show to the Saracens the way in which they believe that the Incarnation and its situation took place by telling them that the Divinity, who is God the Son, is situated in humanity, not inasmuch as the Divinity is infinite, but inasmuch as the situation of the Son of God as a man is limited to a certain finite figure with which He is clothed just as an apple is clothed with colour and tasting is clothed with savour, when someone eats an apple, then the substance of the apple is not of the essence of its colour, nor is tasting of the essence of the savour, nor is iron essentially shaped like a knife, for if iron was essentially shaped like a knife, it could not be shaped into nails.

About the time of the tree of Jesus Christ

Eternity and time both participate in Our Lord Jesus Christ, for the Son of God is eternity and He was made a man in time, and thus eternity and time participate. However, eternity is not in time, for if it was in time it would not be what it is, given that eternity is a being without a beginning and without any movement. But inasmuch as God is a man, eternity is in time, just as god is man in man, and just as water is hot in the heat of fire and not in its own nature, for if water boiled in a pot was hot by its own nature, then water would be hot even in the absence of fire. And this mode whereby eternity participates with time in

Our Lord Jesus Christ is unknown to the Saracens, nor is there anyone to show it to them. Consequently, they say that if God were incarnate, then his eternity would be perverted into temporality, as if cold water could cast off its natural coldness and take on the habit of heat.

About the locus of the tree of Jesus Christ

Our Lord Jesus Christ, inasmuch as He is God, is in every locus, and inasmuch as He is a man, He is in the Empyrean heaven, as we said earlier in the apostolic tree. Inasmuch as God is a man, God is located in one place where the man is and not in another place where the man is not. And inasmuch as the man is God, the man is in every place through God, which is in accordance with the relation that we discussed in the present tree, and I wish the Saracens knew it, for if they knew it then they would never say that Christians believe that the Divinity left heaven upon becoming incarnate and was located only in Saint Mary and nowhere else. Nor would they accuse us of believing that the humanity of the Christ is present in every locus inasmuch as the man is God, given that God is everywhere. This is easy to know, just as it is easy to know the relation we discussed. Therefore, Christians are wrong not to show this easily understandable relation to the Saracens.

About the flowers of the tree of Jesus Christ

The flowers of Our Lord Jesus Christ are what we call the acts of the roots, such as the bonifying of goodness, the magnifying of magnitude and likewise with the other acts that are subject to the conditions of Our Lord Jesus Christ. These acts are flowers of a dual nature: the one is the bonifying of divine goodness and the other is the bonifying of human goodness, and likewise with the remaining flowers. We want to blend the roots together following their natural definitions and thus to make maxims and conditions with which we can understand the flowers and show proofs of the Incarnation of the Son of God. Moreover, we will provide a methodical art of using the roots to demonstrate the proofs that need demonstration.

Let us proceed as follows: let us make one camera with goodness and magnitude, another camera with goodness and eternity and so forth in orderly sequence to the camera of equality and minority, and let us fortify every camera with the roots so as to derive maxims that signify the blessed Incarnation of the Son of God.

About goodness, magnitude and the Incarnation

Goodness is a reason for good to do good. And if goodness and magnitude are numerically identical, then goodness is a reason for good to do great good. But in God, goodness and magnitude are numerically identical, and therefore goodness is a reason for God to produce a good and great creature. Hence, the Incarnation of the Son of God signifies that God produces a good and great creature and that goodness is a great reason for this production. And if someone asks whether God became incarnate in many humans, the answer should be given in the way we will show further on in the tree of questions.

About goodness, eternity and the Incarnation

Goodness is a reason for eternal good to produce eternal good. And eternity is a reason for one eternal good to remain forever as the producer and for the other eternal good to remain forever as the product. And thus, the Holy Trinity of God is signified, as well as the Incarnation of the Son of God. The Holy Trinity is hereby signified in a way that we will discuss in the flowers of the divine tree. The Incarnation is signified inasmuch as goodness is a reason for eternal being to produce a creature that is so eternalized and bonified that this creature is eternal, for it is conditioned with the same conditions as those of eternity just as the eternal being is conditioned with the same conditions as the creature. Here, we must have knowledge of the relation we discussed earlier in the present tree.

About goodness, power and the Incarnation

Goodness is a reason for a powerful being with whom goodness is numerically identical to produce a good powered being. And it is the same with the goodness of fire, which is a reason for the power of fire to produce a good powered, heated and elemented product although the goodness and the power of fire are not numerically identical. However, fire uses goodness by reason of power and it produces what this reason requires, which is a natural instinct and appetite inasmuch as it produces a good powered elemented being, such as pepper and other elemented substances. Hence, if fire is productive by reason of goodness although the goodness and the power of fire are not numerically identical, then how much more is divine goodness a reason for divine power with which goodness is one and identical in number, to produce a good, great, powerful, powered and created being who is eternalized and deified, and in whom the Son of God is made a man.

About goodness, will and the Incarnation

God's goodness and his will are numerically one and the same, and goodness is a reason for the will to love the created product as much as goodness can be a reason for good to produce great good, and this good is as great as goodness can produce it and as wisdom can understand it. The Incarnation is signified by this, as the will responds to the reason of goodness by loving this great and good production whose greatness is as great as wisdom can understand.

About goodness, virtue and the Incarnation

With virtue, goodness is a reason for a good virtuous being to produce a good and virtuous created being, and it is a reason for it with the magnitude of power, wisdom and will. But if it did not produce a good and virtuous being, then the produced, created and virtuous good, considering the reasons that goodness gives it, would do evil and would be vicious. This indicates that the Incarnation is true.

About goodness, truth and the Incarnation

Goodness is a reason for true good with the magnitude of duration, power, wisdom, will and virtue to produce a good verified being in as great a reason of truth as goodness is a reason for truth, given that the divine truth has as great a concordance as goodness has with magnitude, duration, power, wisdom, will, virtue and truth. This signifies the Incarnation through the response that truth gives in accordance with its reason to divine goodness.

About goodness, glory and the Incarnation

Glory is attributed to goodness so that goodness can be a reason for good glorious being to produce good glorious being, and the good being is glorious in producing it. This signifies the production of glorious good just as a cause takes pleasure in producing a good glorious effect in accordance with the all that magnitude, duration, power, wisdom, will, truth and virtue require from the two reasons that belong to glory and goodness.

About goodness, difference and the Incarnation

There is a difference between the creator and the creature and this difference is good, and just as difference must be good, so must it be durable, great and powerful in the magnitude of wisdom, will, glory, truth and virtue. This reason signifies the Incarnation through the mutual response of the said reasons.

About goodness, concordance and the Incarnation

There is concordance between God and creature, and it is good. As concordance is required to be good, it is also required to be great, durable and powerful, and it is the same with wisdom, will, virtue, glory, truth and difference. Indeed, if these reasons did not have as great a place as goodness has in concordance, then evil and smallness would arise against magnitude, and likewise with the other reasons. The Incarnation is thus signified by the mutual responses of equal reasons in concordance.

About goodness, contrariety and the Incarnation

No contrariety can contradict the reasons of divine goodness given that it is a reason for good to produce created good and it is a reason for it to do so with a great concordance of magnitude, duration, power, wisdom, will, virtue, truth, glory and difference. Hence, contrariety cannot contradict the reason of Incarnation, and therefore the reason of the Incarnation must remain in the reason of goodness, and this reason signifies its demonstrability.

About goodness, the beginning and the Incarnation

Goodness is a reason for good to principiate good, and as it is a reason for goodness to do so with magnitude, it is a reason for good to principiate great good. And it is the same with duration, power, wisdom, will, virtue, truth, glory, difference and concordance. Thus, it is signified that the Incarnation is principiated, given that goodness is a reason along with the other reasons for a good principle to be principiated.

About goodness, the middle and the Incarnation

The good which is the creator is an intermediary through which active reasons produce passive created reasons, and their production is good in that the producer exists as a producer by reason of the magnitude of the great product as much as by reason of the goodness of the good product, and it is the same with duration, power, wisdom, will, virtue, truth, glory, difference, beginning and concordance. But this cannot be so unless God becomes incarnate in concurrence with the major end of the mutual response between goodness, the producer and the created product.

About goodness, the end and the Incarnation

Goodness is a reason for good to produce created good by reason of the end so that this end is good, and just as great as it is good. And it is the same with duration, power, wisdom, will, virtue, glory, truth, difference, the middle, the beginning and concordance. The Incarnation is thus signified by reason of the great magnitude of goodness and of the end.

About goodness, majority and the Incarnation

Goodness has greater concordance with magnitude than with smallness, and thus goodness is a reason for good to produce created good in major created goodness. And duration, power, wisdom, will, virtue, truth, glory, difference, the end, the middle and the beginning all have the same concordance. The Incarnation is signified by reason of this concordance.

About goodness, equality and the Incarnation

Goodness is equally a reason for good to produce created good with the magnitude of duration, power, wisdom, will, virtue, truth, glory, difference, concordance, the beginning, the middle, the end and majority. Therefore the product must be great and equal to the good

producer, durable and equal to the good producer, and powerful and equal to the good producer, as this produced good is equal, great, durable, powerful, and so on with the others. And this is in the greatest major equality that can possibly exist between uncreated reasons and created reasons. But this could not be so if God was not incarnate.

About goodness, minority and the Incarnation

Divine goodness is a greater reason for good to produce created good with majority than with minority. And this is because magnitude has greater concordance with the majority of goodness than with minority and with the majority of magnitude than with minority given that smallness and minority have concordance. And it is the same with the majority of duration, power, wisdom, will, virtue, truth, glory, difference, concordance, the beginning, the middle, the end and equality. Thus, the Incarnation is signified and proved through major concordance. Now if anyone raises the argument that the world is eternal as a consequence of this proof, the response is to say that the greatest major duration of a creature consists in deification. And the fact that the world is not eternal was proved earlier in the apostolic tree.

About magnitude, duration and the Incarnation

The magnitude of duration is when the divine nature and the human nature remain what they are, each with its own conditions, and when they jointly constitute on supposite, one Jesus Christ. Therefore, the Incarnation exists so that magnitude can be a reason for duration and duration can be a reason for magnitude in accordance with the relation between creator and creature.

About magnitude, power and the Incarnation

Power is the reason why magnitude can exist and do great works and magnitude is the reason why power can be great in existence and agency. And these mutually convertible reasons are better signified in the relation between the creator and creation if the Incarnation exists. However, if the Incarnation did not exist, the signification of the conversion would be less strongly conveyed and one reason would be deficient in the other reason in conversion and relation, but this is impossible, and the provability of the Incarnation consists in this impossibility.

About magnitude, wisdom and the Incarnation

Magnitude is the reason why wisdom knows a great creation, and the creation that wisdom knows is so great that it cannot know of any greater, for if it could know a creation greater than this one, then power would have greater concordance with wisdom than magnitude has, and magnitude would convene more with the smallness of knowing than with the magnitude of power, but this concordance is impossible. Therefore, magnitude is a reason for divine wisdom to know the greatest major creature that it can know, and by reason of this major creature that must be known, the Incarnation must exist, for without the Incarnation, wisdom's knowledge of the possibility of this major creature would be void of purpose.

About magnitude, the will and the Incarnation

Divine magnitude is a reason for the divine will to love a great creature, and this creature must be so great that the divine will cannot love a creature greater than this one. Indeed, if it could love a greater creature but did not love it, then magnitude would not be a reason for the will to love the greatest major creature, instead, it would be a reason for smallness of the will, but this reason is neither lovable by the will, nor is it possible through power. Therefore, the Incarnation exists by reason of which the will loves a creature that is so great that it cannot love a creature greater than this one.

About magnitude, virtue and the Incarnation

Magnitude is a reason for virtue to be great and virtue is a reason for magnitude to be virtuous; and the magnitude of virtue exists in the relation between God and creature while every creature exists for the purpose of the Incarnation. But without the Incarnation, magnitude is not a reason for divine virtue to be a great reason for created virtue. Therefore, the Incarnation exists so that there is a response between virtue and magnitude and between creator and creature.

About magnitude, truth and the Incarnation

If the Incarnation exists, there follows a great truth of the creator in the creature and of the creature in the creator, a truth so great that there can be no greater truth. But without the Incarnation, the magnitude of truth is in privation while magnitude and truth are insufficient for the magnitude and truth of creation, which is impossible. By reason of this impossibility, the Incarnation is proved, for it is a great truth that the creator is a creature and the creature is the creator without any contradiction and in accordance with the relation we discussed in the leaves of this tree.

About magnitude, glory and the Incarnation

If the Incarnation exists, then there is great glory for creatures because it is a great glory for a creature to be united with the creator in the unity of one person who is both the creator and the creature, and it is a great glory for the saints, who are creatures, to share in the natural properties of this supremely great creature who is united with the creator. But if there is no Incarnation, then the magnitude of glory is in privation and the smallness of glory is in being. And it follows that magnitude and glory have concordance with privation and smallness while glory has concordance with being, but this concordance is impossible, and this impossibility is proof that the Incarnation exists.

About magnitude, difference and the Incarnation

Between the creator and the creature there is a difference; and if the Incarnation exists, then there is a great difference between God and creature, for difference is great indeed when two natures are different in one person, and moreover this difference is greater in goodness, duration, power, wisdom, will, glory, virtue, truth, concordance, the beginning, the middle, the end and majority than any other difference that exists between God and creature. But without the Incarnation, the possibility of great difference is in privation, which is impossible because divine magnitude cannot be lacking in the greatest major and noble difference that can possibly exist between creator and creature.

About magnitude, concordance and the Incarnation

If the Incarnation exists, then there is great concordance between creator and creature, a concordance so great that no greater concordance can exist between creator and creature. Indeed, there is a great concordance between them inasmuch as they are one person while both natures remain distinct and concordant. But without the Incarnation, the great concordance between creator and creature is in a state of privation so great that there can be no greater privation, whence it follows that the magnitude of the rebel is concordance and not contrariety between the creator and the creature, which is impossible. Therefore, the Incarnation exists.

About magnitude, the beginning and the Incarnation

The magnitude of the beginning is that it is principiated by a principle which is not principiated in time nor in quantity, and that the principiated is one suppositum along with the

principle which is not principiated in time nor in quantity and that this principiated being is the principle of all created being by reason of the end. And this principiated principle of such magnitude is principiated in the Divinity through the Incarnation, if there is an Incarnation. But without the Incarnation, magnitude is insufficient for the great principiated principle and the greatest major principle that can be principiated in time and in quantity, but this is impossible and against the magnitude of the major principiant and the major principiable. Therefore, the Incarnation exists.

About magnitude, the middle and the Incarnation

If there is an Incarnation, then it is a great conjunction of the beginning and the end, and this great conjunction is in the middle in which the creator and the creature are joined together. This middle stands between the beginning and the end and through it the influence of the creator on the creature and the reflux of influence from the creature to the creator while the middle exists as a subject and as one person. And for magnitude to be sufficient for such a great intermediary and for such a great subject, there must be an Incarnation.

About magnitude, the end and the Incarnation

The Incarnation exists so as to be a major end for creatures, because if there is an Incarnation, then one creature is placed in such a great magnitude of the end that there can be no greater end, as this creature who is the end and the completion of all creatures is joined to the divine nature and in personal unity with it. This end and this completion cannot be any other creature but the one who is united to divine nature and who exists as one person with it. Therefore, there is an Incarnation so that there is a major magnitude of the end in creature. This passage can respond to some objections that may be raised against the singular Incarnation of one person and one trunk made of divine nature and human nature, because this could not be if God assumed more than one humanity.

About magnitude, majority and the Incarnation

The major magnitude of a creature is that it is joined in unity to the creator. Therefore, the Incarnation exists so that there is a major magnitude of the creature and a major concordance of magnitude and majority in one supposite, who is both the creator and a creature. However, if there is no Incarnation, then the major magnitude of creature is disposed to come into being, but there is no one to bring it into act. And thus magnitude is lacking in the majority of creature and communicates itself to the minority of creature since minority has concordance with the smallness of creature, which is impossible. Therefore, there is an Incarnation. And if someone argues that God produces small creatures in that He produces a horse, a heron etc. the answer is that God produces small creatures for the service and use of great creatures, and God produces great creatures, namely humans, for the service of the major figure who is the trunk of this tree.

About magnitude, equality and the Incarnation

If the Incarnation exists, then the magnitude of equality exists between created goodness and created magnitude, and likewise with the other constituent forms of the human nature that God assumed. And this magnitude of equality is magnified in the great equality that is between divine goodness, divine magnitude and eternity and the other divine dignities. Therefore there is an Incarnation so that the magnification of created equality be in act, created by the uncreated Son subject to the equality of goodness of divine magnitude etc. But if there is no Incarnation, then magnitude is hostile to the equality of likeness, which is impossible.

About magnitude, minority and the Incarnation

As compared to majority, minority is close to non-being, and the same with smallness as compared to majority. Thus, divine magnitude, which is infinite and eternal, has major concordance with the majority of created goodness, of created magnitude, of created duration and the same with the other forms. Therefore, there is an Incarnation so that major concordance can follow, for without the Incarnation there would follow minor concordance against the magnitude of goodness etc.

About eternity, power and the Incarnation

Power can do more with a creature in eternity than outside of eternity. Therefore, God can do more with a creature in himself than outside himself, given that God is eternity. Therefore, God has the capability to take on human nature, which He took on so that He can use more of his power in the creature and the creature can use more of its power in God.

About eternity, wisdom and the Incarnation

God eternally understands that He can do more with a creature in himself than outside himself. Therefore, he must bring to completion that which his wisdom understands about his power, his eternity and his creature, for otherwise his wisdom would understand in vain the major power that He has over creation in himself and outside of himself. Therefore, there is an Incarnation in which is perfected all that God's wisdom understands about his power and about creature in his eternity and outside of it.

About eternity, the will and the Incarnation

Eternity makes the will's act of loving endure as well as wisdom's understanding. And since the will loves a creature as much as wisdom understands it, wisdom understands it more in the magnitude of goodness if it understands that it is united to eternity than if it does not understand that it is united to eternity. Consequently, the will wants to bring about the perfect accomplishment of what wisdom understands about creature in the magnitude of goodness. Therefore there must be an Incarnation so that the desire of the divine will is perfectly accomplished.

About eternity, virtue and the Incarnation

Eternity can remove a creature's virtue farther away from vice in itself than outside itself. And since divine virtue is so productive of created virtue, just like eternity, it brings to perfection that which can remove a creature the farthest away from vice. Therefore there is an Incarnation, without which divine virtue cannot remove a creature from vice as far away as divine eternity can remove it.

About eternity, truth and the Incarnation

Truth can verify a creature inside eternity more than outside eternity, which it does by uniting it with eternity, and eternity can make this verifying endure more in itself than outside itself. Therefore, the Incarnation exists so that divine power can extend itself into the major verifying and enduring of a creature.

About eternity, glory and the Incarnation

A creature can be more glorified inside the act of eternalizing than outside the act of eternalizing when this eternalizing is the act of filiation in the act of divine generation, as we proved earlier in the apostolic tree. Therefore, the Incarnation exists so that divine glory can

be as productive of glorification in a creature as power can glorify this creature in the act of eternalizing.

About eternity, difference and the Incarnation

If there is an Incarnation, then the divine and human natures are one person made of two essentially different natures in one substance in which eternity makes both natures endure in difference without any increase or decrease of either nature. This duration is the greatest major act that divine eternity can have in the distinction between God and creature. Therefore, there is an Incarnation so that eternity can have a major act, as we discussed earlier.

About eternity, concordance and the Incarnation

Eternity and divine concordance are equally productive in a creature if there is an Incarnation, because concordance concurs the union of Divinity and humanity in the unity of one divine person while eternity makes this concurring and uniting endure. Therefore, there is an Incarnation so that eternity and concordance can be equally productive in a creature.

About eternity, the beginning and the Incarnation

Just as the natural agent can principiate a nobler substance in the human species than in the species of a horse, so likewise can divine power principiate a nobler principle in divine eternity than in the species of man or of any other creature, and as divine power is the principle of creature, in that it is a principle, it relates as a principle to the greatest major created principle so as to relate to its major likeness, and therefore it relates to the created principle united to divine eternity. But this could not be if God was not incarnate.

About eternity, the middle and the Incarnation

Just as a creature is more durable in eternity than outside of eternity, so likewise is it more lovable in eternity than outside of eternity. Thus, major durability and major lovability are intermediaries through which the creator and the creature join together in divine eternity inasmuch as both are one person, so that the major durability and lovability of the creature can follow. Therefore, there is an Incarnation, without which the major disposition of durability and lovability would be greater in the creature than in the creator.

About eternity, the end and the Incarnation

The end of creature is eternity, and this end is better achieved if there is an Incarnation. Therefore, there is an Incarnation so that the end is better achieved. If there is no Incarnation, then the end of creature is not achieved in the greatest major act that eternity can have in a creature, but in a minor act, which is against the major act of divine will which loves the major end of the creature, but it is impossible for the act of eternity to be excluded from this major act of loving.

About eternity, majority and the Incarnation

Eternity can show its likeness better with majority than with minority, given that eternity is greater than creation. Hence, there is an Incarnation so that creation is in a majority above which there can be no greater majority. But if there is no Incarnation, then eternity shows its likeness with the minority of creation against its majority, which is impossible, and this impossibility is evidence that the Incarnation exists.

About eternity, equality and the Incarnation

A creature is loved by divine will in the magnitude of goodness just as it is eternalizable by eternity in the magnitude of goodness. And this is because eternity and divine

will relate equally to creation, and therefore there is an Incarnation through which a creature is eternalized inasmuch as it is united to eternity in the unity of one person.

About eternity, minority and the Incarnation

Creation was produced from nothing, and because minority is closer to non-being than majority is, there must be an Incarnation so that eternity can remove creation far away from minority and place it in the greatest majority in which it can be placed, and this majority is the greatest of all majorities due to the Incarnation, without which eternity cannot remove any creature as strongly from minority and consequently from non-being.

About power, wisdom and the Incarnation

God's power can do as much in creation through powering as God's wisdom can do through knowing, given that divine wisdom is able to have its knowledge through power, and since wisdom knows more about the creator's power in creation if there is an Incarnation than if there is none, power must extend itself to the powering of creation as much as wisdom extends itself into knowing. Therefore, there is an Incarnation so that power and wisdom can equally extend themselves into their acts.

About power, will and the Incarnation

The divine will can love the Incarnation without giving rise to any inconvenience. And since the divine will can love it, divine power can power it. But if it could not power it, then the act of loving could extend more into the lovability of a creature than power could extend into its possibility. Thus, it would follow that divine power would relate more strongly to creation through the will than through itself, which is impossible. Therefore, there is an Incarnation so that power can relate as strongly to the powering of creation as the will can relate to the loving of creation. And if the will could love the Incarnation but did not love it, then power would be able to relate more strongly to the powering of creation than the will could relate to the loving of creation, which is impossible. Regarding this point, some argue and say that God's power can do many things with creatures that the will does not love. And the answer to this is that power cannot power them if the will hates them, nor can it remain idle in these things if the will loves them, nor is power constrained in any way to do this by the will, given that divine power and will are one identical number, nor does the will love anything without the magnitude of goodness. By referring to the present passage, we can respond to the objections that some might raise about the consistency of our proofs, namely that the will does not love many Incarnations because there could be no unity in one person if there were many Incarnations of divine nature into human natures, nor does the divine will want power to be capable of multiplying the degrees of creatures against the proportional order in which they must be ordered under one superior end, which is the trunk of this tree. Indeed, God cannot create an order in which goodness has a nobler end in the species of horses than in the human species or in which colour has a nobler end than substance. This response is sufficient to counter the objections that might be raised against the consistency of our proofs and conclusions. Nonetheless, we intend to discuss this matter more broadly in the tree of questions.

About power, virtue and the Incarnation

God's power can do as much with the sensitive virtue as it can do through the intellective virtue, but because the intellective is nobler than the sensitive, God's power cannot communicate as much through the sensitive as it can through the intellective, because God cannot be sensed by the sensitive virtue, given that He is not a corporeal substance, and He can be understood by the intellective virtue, given that God is an intelligible spiritual

substance. Therefore, divine power relates more strongly through uncreated virtue to the powering of the intellectual virtue than to powering the sensitive virtue, and this is in accordance with the course of nature. But divine power ascends above the course of nature and desires that there be an Incarnation so that it can communicate as much to the human senses as to the human intellect by deifying both of these powers through the mode of Incarnation, so that the sensitive power is joined to the Godhead as much as the intellectual power is, so that God's power can extend as much in giving virtue through the Godhead to the sensitive as to the intellectual. And it is the same with the elementative, vegetative and imaginative powers.

About power, truth and the Incarnation

Divine power can do more with created truth in divine truth than it can do with one created truth in another created truth. This is because uncreated truth can receive more powering and enlivening than created truth can, and because uncreated truth relates to created truth as nobly and as productively as divine power verifies created truth in itself and as divine power verifies itself in created truth, which it does with the full capability it has to power the act of verification. But this could not be unless there was an Incarnation, for without it power could verify more uncreated truth in created truth and more uncreated truth in created truth through a true act of Incarnation, more than uncreated truth could power uncreated power in created power and created power in uncreated power by powering the act of Incarnation, which is impossible, and this impossibility constitutes evidence of the Incarnation.

About power, glory and the Incarnation

God's power can give greater major glory to a creature through the Incarnation than without the Incarnation, given that the greatest major glory that a creature can have or can give to another creature comes into existence through the Incarnation, which must exist so that power can respond to major created gloriability and uncreated gloriativity, for without this response, uncreated power cannot have repose in glorifying a creature, for if it could have repose without this full response, it would have to accept repose with a minor act of glorifying against a major one, which is impossible.

About power, difference and the Incarnation

The more that power can differentiate, the more it can establish concordance, and the greatest major acts of differentiating and concurring that exist between God and creature can exist if there is an Incarnation, for it is indeed a great difference when there are two natures, one of which is finite and the other is infinite and one person is made from both natures and a great concordance is established between both natures in the unity of one person. Therefore there is an Incarnation so that power can extend into the greatest major difference and concordance that can possibly exist between God and creature.

About power, concordance and the Incarnation

In the concordance between infinite nature and finite nature that concord in the unity of one person there is greater major powerativity, powerability and powering than there is in the concordance between infinite nature and finite nature that do not convene in the unity of one person nor in the concordance between infinite and finite nature. Therefore, there is an Incarnation so that the greatest major concordance that can arise through the Incarnation is the subject of the greatest major powerability, powerativity and powering. But if there is no Incarnation, then divine power is deficient in the said major powerability, powerativity and powering in the greatest major powering that can be between God and creature. Consequently, it is also deficient in the said major concordativity, concordability and

concording. In addition, it is deficient in the magnitude of goodness, virtue, wisdom and will, which is impossible. This impossibility constitutes evidence that there is an Incarnation.

About power, the beginning and the Incarnation

Divine power can principiate more magnitude of created goodness within itself than outside of itself. Therefore, the Incarnation exists so as to be the subject of the greatest major created principle in the magnitude of goodness. But if there is no Incarnation, then the major principiability of creature and the major magnitude of goodness are deficient in power, which is impossible, given that divine wisdom knows this major principiability and its magnitude of goodness, and the divine will loves this principiability and magnitude of goodness as much as wisdom knows it.

About power, the middle and the Incarnation

Powering is the medium between powerativity and powerability. And the greater that this medium is in the magnitude of goodness, so much more do powerativity and powerability extend in the magnitude of goodness. Therefore the Incarnation exists so that divine powerativity and created powerability can have great extension and intensity with the magnitude of goodness.

About power, the end and the Incarnation

Divine power can exalt a creature more in knowability and lovability by producing this end from itself and from creature in the unity of one person, than by producing this end without unity in one person who is of divine and human nature. Therefore the Incarnation exists so that power can satisfy divine knowativity and amativity along with the greatest major knowability and lovability of creature.

About power, majority and the Incarnation

Divine power can be more powerful in a creature with majority than with minority, namely with created majority and created minority, just as fire can heat more strongly with major heat than with minor heat, and just as fire can communicate its heat more powerfully to major heatability than to minor heatability. Therefore, the Incarnation exists so that divine power can be most powerful in the creature that has the greatest majority of created goodness, and so that it can be most powerful in the greatest major created bonificability, which it can be by means of the Incarnation through which God exalts a creature to the loftiest major magnitude of goodness to which a creature can be raised.

About power, equality and the Incarnation

The divine forms relate equally to the created forms, given that the created forms are equally created by the divine forms, namely by universal substance, which is God, who is good, great, eternal etc. and equally God through His dignities. Therefore, divine power must respond equally to the major good that is created, knowable and lovable by divine wisdom and will. Therefore the Incarnation exists, in which there is an equal response of divine powerativity, knowativity and amativity that attain the greatest major created good through the Incarnation.

About power, minority and the Incarnation

Created power is less in a plant than in an animal, it is less in a horse than in a man, and therefore God's power can be more powerful in a horse than in a plant and in a man than in a horse. And this is by reason of the passive powers, for the greater they are in possibility, the more greatly they can be passive under divine powerativity. Thus, the Incarnation is

signified so that there be one major passive created possibility that is farther removed from minority and in the greatest active majority, which cannot be without the Incarnation.

About wisdom, the will and the Incarnation

Everything that the divine wisdom knows is loved by the divine will in the knowativity and knowability of wisdom, but not according to the conditions of objects that are evil due to sin, for God knows about sin though He does not love sin with his will. And as good is opposed to sin, the will must love everything that is good that wisdom knows, for if it did not love the entirety of this good, it could love sin against the goodness, the knowativity and the knowability of wisdom. Thus, the will loves everything good that wisdom knows and the will loves all this in accordance with the possibility of good amativity.

This passage responds to a general objection that can be raised against the consistency of the conclusions regarding the Incarnation which we gave in several places in the course of this process. We say moreover that the will loves all the good objects that wisdom knows, and thus it loves a horse that wisdom knows, though there is only small goodness in the horse; but because it has some goodness in itself, it is lovable. How much more indeed does the will love a lovable created object that is united to divine goodness and wisdom, given that the divine will naturally loves greater good more than lesser good. Therefore, the Incarnation exists and it is true to say that if the divine will loves the small goodness that is in a horse, how much more does it love the great goodness in the Incarnation. But if there was no Incarnation, it would be true to say that if the divine will loves great good, it then follows that it loves small good, but this is a false statement, for if it was true, then the divine will would also love small good proportionally more than great good, as if a king could be in a greater major proportion to his power when he wields it by giving away a horse than by giving away a city.

About wisdom, virtue and the Incarnation

God's wisdom knows virtuously everything that it knows, and if it knows small virtue then it follows that it knows great virtue, given that it is more natural for God's wisdom to know great virtue than to know small virtue, just as we said about the will. Therefore, there is an Incarnation so that wisdom can know the greatest major virtue that can exist when God is in a creature and a creature is in God. But if there is no Incarnation, then the greatest major virtue of God in a creature and of a creature in God cannot be virtuously known. Thus, only minor virtue would be virtuously knowable and it would follow that God's wisdom is conditioned to knowing small virtue better than great virtue and minor virtue better than major virtue. Thus, it would be subject to the same conditions as Martin's wisdom which, due to the fact that it was produced from non-being, is conditioned to know the small virtue of fire better than the great virtue of an angel.

About wisdom, truth and the Incarnation

There is no wisdom that knows as great a magnitude of truth as God's wisdom knows, as it is more natural for God to know greater truth more than lesser truth. Therefore, there is an Incarnation in which wisdom knows the greatest major truth of God in a creature and of a creature in God through the unity of a divine person and a human person in one created unity. But if there is no Incarnation, then it is natural for God's wisdom to know minor created truth more than major truth and to know minor grace from the creator in a minor creature more than major grace from the creator in a major creature, which is impossible.

About wisdom, glory and the Incarnation

God's wisdom must necessarily know great glory more than small glory because divine wisdom is divine magnitude; as such, it knows its object in accordance with its condition without any smallness, though it does know the small glory present in objects that do not have as great a magnitude of glory as others that are worthy of major glory. Hence, if wisdom comprehends lesser glory, it clearly follows that it also comprehends greater glory, given that lesser glory is not of the essence of divine wisdom. Therefore, the Incarnation exists so that wisdom can comprehend great glory, a glory greater than any creature can have. If there is no Incarnation, then wisdom comprehends major glory habitually but it comprehends minor glory actually when it exists in some angel. However, this is impossible given that the magnitude of glory is greater in actuality than in potentiality.

About wisdom, difference and the Incarnation

If there is an Incarnation, then God's wisdom knows the greatest major difference that can exist between God and a creature in the goodness of God and of creature as this difference exists between uncreated and created goodness while both are joined together in the unity of one person who is divine and human and who is good in divine and human goodness. And the majority of this difference consists in the great magnitude of created and uncreated goodness. Therefore, there is an Incarnation so that wisdom can know the great difference between the two kinds of goodness and also know the great magnitude arising from their conjunction.

About wisdom, concordance and the Incarnation

The magnitude of concordance consists in the concurring of a plurality of beings in the unity of one person while each being remains in its own quantity. For instance, fire and air have concordance in the unity of ginger, which is of a moist and warm complexion, and they would have an even greater concordance in ginger if they could exist in it without the presence of earth and water. Hence, there must be a great concordance between God and creature, so that divine wisdom which is naturally the subject of great objectabilities can understand this great concordance. Therefore, there is an Incarnation in which the greatest major concordance that can exist between God and creature is sustained.

About wisdom, the beginning and the Incarnation

God is the principle of creature and He is the principle of creature with the magnitude of the end, and thus God is the principle of creature with the magnitude of the major end, given that the magnitude of the end and the beginning have greater concordance in majority than in minority. And God's wisdom knows this, and not only God's wisdom, but also this small intellect of Raymond's who composed this book can know it, and Martin's intellect can also know this as can Peter's intellect because it is possible for them to know this, as it is self-evident. Therefore there is an Incarnation so that God's wisdom can know the principle of creature in the majority of the end, for the major end of creature consists in the Incarnation.

About wisdom, the middle and the Incarnation

Creating is the means between God and creature. The creative power is the creator, the creatable is the creature and the creating that issues from the creatable is a passive act, which is a part of creature. The creative power adds nothing of its own essence to this act of creating, but the act of becoming incarnate, if it actually exists, is a greater means between God and creature than the act of creating because in the act of becoming incarnate the creator joins himself to the creature. Therefore, the Incarnation exists so that divine wisdom can know the greatest means that can exist between God and a creature, and this is the act of becoming incarnate, which is of the essence of the creator and the creatable in the trunk of

this tree. But if there is no Incarnation, then God's wisdom knows this major means only intentionally and not in reality, just as Raymond knows it, and God knows that the minor means really exists and is knowable in reality and in lovability while the major means is knowable only in fantasy and odibility, which is impossible.

About wisdom, the and the Incarnation

All that God's wisdom knows, it knows through to the end, because it knows nothing without a purpose. Thus, a sage once said that God's wisdom does not know the things that never come into actuality at any time because if it knew such things, this knowability would be superfluous and these inconsequential things would be known to no purpose. Hence, God's wisdom knows everything by reason of the end because God knows all that He knows for himself and by himself, and all knowable things are known by God in view of their end. Therefore, the Incarnation exists so that there be one greatest major knowability of the created end that is proportioned to major knowativity. But if there is no Incarnation, then the major knowativity by reason of its deficiency in some knowability that is superfluous and void of purpose, is deficient in the greatest major knowability of the created end it can possibly know which is impossible.

About wisdom, majority and the Incarnation

Major knowability relates to major knowativity, and if there is an Incarnation, it then gives rise to the greatest knowability of creature that can possibly be in the creator and to the greatest knowability of the creator that can possibly be in a creature. This major knowability responds to the major knowativity. But if there is no Incarnation, then knowativity remains without the major knowability of creature, and thus knowability remains void of the major created knowability while it is full of the minor one, which is impossible. Therefore, the Incarnation exists.

About wisdom, equality and the Incarnation

If there is an Incarnation, then wisdom knows the greatest major equality of the creator in a creature and of a creature in the creator. We do not mean to say that the creature is equal to the creator, but that the equality it has in its parts is joined in the trunk of this tree to the equality of the divine persons. But if there is no Incarnation, then the divine wisdom does not know the major created equality in the major uncreated equality, and the minor equality is sufficient for it to repose in, which is impossible and against the major uncreated equality and against the major possibility of created equality.

About wisdom, minority and the Incarnation

Wisdom cannot understand as much about goodness in minority as it can in majority, given that major goodness is more understandable than minor goodness. Therefore, there is an Incarnation so that there can be a major intelligibility of created goodness, and this intelligibility is raised to majority by reason of the Incarnation in which created goodness ascends to the greatest major degree of created intelligibility, a degree to which it cannot ascend without the Incarnation, nor can the divine intellectivity attain it without the Incarnation. Therefore, there must be an Incarnation so that the divine intellectivity can comprehend the greatest major intelligibility that can be created.

About the will, virtue and the Incarnation

God's will loves the virtues and this is why it sets the virtues before us as paths to glory, namely: faith, hope, charity, justice and the other virtues with which the saints advance toward glory. Thus, virtue is lovable and because it is lovable it relates more strongly to a

major end of virtue than to a minor one. Therefore, the Incarnation exists through which the divine will relates to the greatest major end of created virtue, and this greatest major end of created virtue is joined to the end of uncreated virtue.

About the will, truth and the Incarnation

Falsehood is not lovable because it is against the end of truth, which is lovable, and the greater the falsehood is, the more detestable it is. Thus, the major end of truth is more lovable than its minor end. Therefore, there is an Incarnation so that the end of created truth can be loved to the greatest major degree of lovability, for it cannot be so greatly loved without the Incarnation.

About the will, glory and the Incarnation

If there is an Incarnation, then the major created glory is loved in major lovability, but if there is no Incarnation, then the major created glory is loved in minor lovability. Given that the major created glory can exist through the conjunction of divine nature and human nature in the unity of one person, there must be an Incarnation so that the glory of a creature can be loved to the greatest major degree to which it can possibly be loved.

About the will, difference and the Incarnation

There is a difference between God's glory and the glory of creature. This difference is lovable in goodness but not in malice, and consequently it is more lovable in magnitude than in smallness given that great goodness is more lovable than small goodness. Therefore, there is an Incarnation by reason of which the goodness of the said difference is more lovable in magnitude than in smallness, for without the Incarnation, the contrary would be true.

About the will, concordance and the Incarnation

If the divine will did not love the major concordance between God and creature, then concordance would be lovable in the minority of the end in which it would repose, but this is impossible and against the major goodness of concordance. Therefore, there is an Incarnation by reason of which the major end of concordance is loved.

About the will, the beginning and the Incarnation

The divine will loves created principiability more in majority than in minority. This is because principiability is the cause of principiability. And thus the Incarnation exists so that the uncreated amativity can follow the order of amability that exists between a cause and its effect in the major magnitude of goodness through the Incarnation better than without the Incarnation.

About the will, the middle and the Incarnation

Between great amativity and great amability there is a greater means than between small amativity and small amability. Thus, loving is a greater means through major amativity than through minor amativity. Therefore, there is an Incarnation by reason of which the greatest major loving is the greatest means between the major uncreated amativity and the major created amability.

About the will, the end and the Incarnation

The divine will loves the end of creature, for if it did not love it, it would have created it to no purpose, or it would have created it counter to its purpose, which is impossible. Thus, the divine will loves the end of creature, and it loves it with the magnitude of its goodness, so that great goodness is loved in the end. Therefore the end of creature is loved to the greatest

major degree of created goodness, given that magnitude has greater concordance with major than with minor goodness. Therefore, there is an Incarnation, following what is said here..

About the will, majority and the Incarnation

Major will can love more than minor will, and major will is more lovable than minor will. Thus, the Incarnation is proved following this process, for if there is an Incarnation, then there is one created will that is created in greater lovability than any other created will. This passage signifies the response that can truly be given to defeat a very general objection against proving the Incarnation by following our process. And this passage is most useful and subtle to understand because it signifies and shows that there must be only one Incarnation, so that through singularity, the Incarnation can ascend to the greatest major degree of created lovability, which responds to the greatest major degree of uncreated amativity.

About the will, equality and the Incarnation

Just as the major lovability of creature is more lovable than its minor lovability, so likewise the major knowability of creature is more lovable than its minor knowability, and the same with major created bonificability. Therefore, there is an Incarnation so that the lovable in created majority respond equally to each other, but there can be no such response without the Incarnation. This passage is most pleasant and subtle to understand because it signifies the proof of the Incarnation very clearly.

About the will, minority and the Incarnation

No minor will can resist a will that is in majority with the magnitude of goodness, duration, power, wisdom, virtue, glory and truth. Therefore, there is an Incarnation without which the minor will could resist the major will because it would not want created will to be in the greatest major magnitude of created goodness, duration, power, wisdom, virtue, glory and truth.

About virtue, truth and the Incarnation

Virtue does not sustain that virtue is vice, nor does virtue sustain that truth is falsity. There is therefore a concordance between truth and virtue, and consequently between vice and falsity. This signifies the Incarnation, for if the Incarnation is major, then the created virtue is in the major uncreated virtue and the major created virtue is in the major uncreated virtue. And thus there is a major concordance of uncreated truth and virtue with created truth and virtue against major vice and falsity. But if there is no Incarnation, then the major concordance of vice and falsity can resist the major concordance of truth and virtue, which is impossible.

About virtue, glory and the Incarnation

Virtue and glory have concordance, as do vice and punishment, given that the saints go to glory with virtue but the damned go to punishment with vice, and if there is an Incarnation, then the concordance of created virtue and glory is in major repose while the vicious sinners are in major punishment. Therefore the Incarnation exists to ensure that there is a greater distance between the concordance of virtue with glory and the concordance of vice with punishment.

About virtue, difference and the Incarnation

Faith, hope and charity are different virtues and the greater they are, the more different they can be in a greater concordance of goodness, magnitude and truth, and they can exist in this major concordance if there is an Incarnation which is subject to major credibility, hope

and charity. Therefore there is an Incarnation so that the major virtue, difference and concordance that exist between God and creature are sufficient for the major virtue of the difference and concordance of faith, hope and charity. This is why a sage once said that a Christian, according to his belief, can rise higher in virtue or sink lower into vice than a Saracen or a Jew or any other man.

About virtue, concordance and the Incarnation

There is concordance between one virtue and another and there is concordance between one vice and another, and these concordances are contrary. And the greater that the virtues are, the more contrary is their concordance to the concordance of the vices, and conversely. Therefore, there is an Incarnation so that through it there can be a great concordance of justice, prudence, fortitude, temperance, abstinence, patience, humility, compassion and conscience against a major concordance of injury, stupidity, frailty, gluttony, impatience etc. given that the Incarnation is an occasion for major justice, prudence etc. if it exists. But if it does not exist, then its privation is an occasion for a minor concordance of the virtues and a major concordance of the vices. And here we can understand that the Christians who are condemned to Hell will receive greater punishment than will the rest of mankind.

About virtue, the beginning and the Incarnation

Major virtue can be principiated in a major principle of goodness given that power can be more communicable to virtue in a major principle than in a minor one. Therefore, there is an Incarnation so that virtue can be in a major principle and so that divine power can communicate its likeness in this majorification, along with the likeness of divine virtue and divine principle.

About virtue, the middle and the Incarnation

Virtue is naturally greater in the middle than in the extremes, and this is because the middle of virtue when it stands in the middle locus of substance is farther away from its opposite than when it stands in the extremes of substance. This kind of created virtue signifies the Incarnation, for whose lovability the loving of Saint Peter stands more strongly in the middle locus of the will which is between amativity and lovability than the loving of any other will that does not belong to a Catholic or Christian person.

About virtue, the end and the Incarnation

The closer that charity is to its end, the more strongly do the virtues of faith and hope relate to charity. And if there is an Incarnation, then the virtues of faith and hope relate more strongly to the end of charity than if there is no Incarnation. Therefore, there is an Incarnation so that the virtues of faith and hope can better relate to the end of charity. It is indeed a great faith to believe in the Incarnation, and through the Incarnation, sinners can have great hope in the mercy and charity of God and of the deified man inasmuch as God is made man.

About virtue, majority and the Incarnation

If God's virtue was against major created virtue, then it would have to have concordance with some vice, but such a concordance is impossible. Thus, the divine virtue is in no way contrary to major created virtue, to which it would be contrary if there was no Incarnation, inasmuch as it would not create virtue in the greatest major creability in which it could create it. Therefore, the Incarnation exists.

About virtue, equality and the Incarnation

Divine wisdom and will relate virtuously to major creability. Wisdom relates to the greatest major creability that it can understand, which must arise from a deified creature because wisdom cannot understand a creature any greater in the magnitude of goodness, virtue and wisdom; and just as wisdom relates to major creability through the Incarnation, so does the will given that the will attains its object as virtuously as wisdom does. Therefore, there is an Incarnation, since the major creability is loved by the divine will, for if there was none, then the divine will would not have any repose in the created object as wisdom has, so that wisdom would be virtuous in attaining its object, but the will would be vicious. But this is impossible and against the equality in which wisdom and the will come together in accepting the majority of creation.

About virtue, minority and the Incarnation

Minor virtue is not as principiable by the divine principle as is major virtue. And this is because major principiability of virtue is more proper to God's virtue than is minor principiability of virtue. Therefore, there is an Incarnation so that the resultant of the antecedent propositions can follow, and it follows inasmuch as the Incarnation is sufficient for the greatest principiability of virtue that can possibly be principiated.

About truth, glory and the Incarnation

Truth and glory are opposed to falsity and punishment, and as much as truth and glory are against punishment and falsity, they are in the magnitude of goodness. Therefore there is an Incarnation so that humans can be more contrary to punishment and falsity through glory and truth, and so that they can be in the magnitude of goodness, for if there is an Incarnation, it exists in such a great magnitude of goodness that no creature can surpass it in the magnitude of goodness. And through this magnitude of goodness, men can better set glory and truth against punishment and falsity, which they could not do if it was not for the magnitude of goodness that accrues through the Incarnation. Without the Incarnation, God would side with punishment and falsity against this magnitude of goodness.

About truth, difference and the Incarnation

The truth is that there is a difference between God and creature, and inasmuch as this difference exists, it exists in truth and the truth exists in it. And so that this existence of difference in truth and of truth in difference can be in major knowability and lovability, God must be incarnate, for without the Incarnation the said difference would not exist in so great a magnitude of knowability and lovability, and God would be against the magnitude of goodness. At this point, some might argue and say that God must be united or joined to all creatures. But we can respond by saying that if God was incarnated in a donkey, such an Incarnation would be against the magnitude of the knowability, the lovability and the truth of the Incarnation. And thus the response is in a singular Incarnation.

About truth, concordance and the Incarnation

In major concurring there can be major verifying and in major verifying there can be major concurring. However, this cannot be in majority if it is against the major goodness of knowing and loving. Therefore there is an Incarnation so that through it the divine nature and the human nature can exist together in the greatest major verifying and concurring.

About truth, the beginning and the Incarnation

If there is an Incarnation, then verifying and principiating exist between God and creature in major truth and in major principle, but if there is no Incarnation, then verifying and

principiating exist between God and creature in minor truth and in minor principle. Therefore there is an Incarnation so that there can be a major verifying of major truth and a major principiating of major principle, but if there is no Incarnation, then God is against major verifying and principiating, and consequently God is against major truth and major principle, which is impossible.

About truth, the middle and the Incarnation

The act of verifying, inasmuch as it issues from the verifier and the verifiable, is the means of truth; it stands in the middle between the verifier and the verifiable, and in it they both join together in concordance and repose. God is the verifier and creature is verifiable, and thus God wanted to be incarnate so that there could be a verifying of God and creature in which both could repose in concordance inasmuch as this verifying is comprehensive of created verifiabilities in the magnitude of goodness, end and truth.

About truth, the end and the Incarnation

God is truth, and He is the end and the complement of all creatures with truth. And if God is incarnate, then there is an end of God's truth and an end of created truth. Hence, it follows that the end of creatures is closer to them through the Incarnation, but it is farther away without the Incarnation. Therefore, there is an Incarnation so that the ultimate end and complement can be closer to creatures. Indeed, God would be against this closeness if He did not become incarnate.

About truth, majority and the Incarnation

The greatest major truth that can exist between God and creature is enabled to exist by the Incarnation. Therefore, there is an Incarnation so that this truth can exist in a majority of magnitude of goodness, duration, power, wisdom, will, glory, end and virtue. But if there is no Incarnation, then God is against this major truth with major falsity that is greater than the truth, since falsity prevents the truth from being in majority, which is impossible.

About truth, equality and the Incarnation

The divine will loves its creature, given that it is its own handiwork. And if the divine will loves creature so much that it wants to be this creature, then its loving is in majority, but if it does not want to be this creature, then it is in minority. But the act of loving must be in majority so that the act of verifying can ascend to majority, and so that the will and the truth can be equal in loving and verifying a creature in the greatest majority of equality. Thus, the Incarnation is proved by truth and equality.

About truth, minority and the Incarnation

The closer that the truth is to minority, the farther away it is from the majority of the magnitude of goodness; conversely, the closer that the truth is to the majority of the magnitude of goodness, the farther away it is from minority. Therefore there is an Incarnation so that in its majority of magnitude and goodness, created truth can be farther removed from the minority of magnitude and goodness than if there is no Incarnation, for then created truth has no universal created subject in which it can be farther removed from the minority of magnitude and goodness, and in which it can be closer to the majority of magnitude and goodness, and God is deficient in raising the truth to the greatest major magnitude of goodness, but such a deficiency is impossible.

About glory, difference and the Incarnation

In order to be removed from contrariety, glory has in itself the difference between the glorifier, the glorifiable and the act of glorifying which are subjects of the concordance between them. With this concordance, glory can stand against contrariety, given that concordance and glory are opposed to contrariety. Thus, glory opposes contrariety with difference, with which it is all the more contrary to contrariety as the difference is in major concordance. Therefore there is an Incarnation, so that there can be a major concordance of the uncreated glorificative with the created glorifiable in glorifying, and so that through major concordance, glory can exist together with difference in major concordance against contrariety.

About glory, concordance and the Incarnation

Glory is contrary to punishment and concordance is contrary to contrariety, and thus glory and concordance have concordance together against contrariety and punishment. In addition, contrariety and punishment both have concordance together against glory and concordance, so that we have two concordances and two contrarieties. And the more that glory and concordance exist in the major magnitude of goodness, the more that they oppose punishment and contrariety. Therefore, there is an Incarnation so that glory and concordance can be more strongly opposed to contrariety and punishment, which are defeated by glory and concordance with a major magnitude of goodness, with which they can win the battle if there is an Incarnation. But if there is no Incarnation, then glory and concordance do not have any way of defeating a major magnitude of evil, punishment and contrariety.

About glory, the beginning and the Incarnation

When a principle is principiated in glory and its nature is joined to the nature of glory, then it is principiated in the greatest major magnitude of goodness if the nature of glory is uncreated. Therefore, there is an Incarnation so that the created principiated being can be principiated in the greatest major magnitude of goodness. If there is no Incarnation, then God, who is glory, though He is the greatest major principiativity through glory, is absent from the greatest major principiability, but such a defect is impossible, and this impossibility is proof of the Incarnation.

About glory, the middle and the Incarnation

God's glory is a lofty summit of magnitude and goodness, but man is in a profoundly low degree of magnitude and goodness because man was created from nothing, and he cannot rise aloft to receive glory at the summit of magnitude and goodness without an intermediary that is of the nature of the summit and of the nature of lowliness. Therefore, there is an Incarnation that mediates between both natures, with which and through which the magnitude of the lesser goodness can rise aloft and receive glory in the magnitude of the supernal goodness, just as in counting numbers one transitions from the first number through the second to the third, and from the second through the third to the fourth, and so forth until the number is complete.

About glory, the end and the Incarnation

God is the end and the glory of man, and thus the end of man is God's glory, and the glory of man is the end which is God. Since God created humans for glory, there must be an Incarnation comprising of the glory and the end of God, and of the ultimate nature of human glory, as nature makes a difference between one glory and another, and between one end and another. And as it makes a difference, so does it make concordance, but this difference and

concordance cannot be made in the greatest major magnitude of goodness if it is not joined to the nature of the end and glory of God, to which it cannot be joined without the Incarnation.

About glory, majority and the Incarnation

Human glory cannot rise aloft to the greatest major magnitude of goodness without the Incarnation, and it rises aloft and attains it through the Incarnation, for the greatest major glory that man can have in the magnitude of goodness is for himself to be joined to the divine nature. Therefore there is an Incarnation, so that in man made God and in God made man, human glory can ascend aloft to the greatest majority of the magnitude of goodness.

About glory, equality and the Incarnation

If in God's glory there was no equality between its essential glorifier, glorifiable and its essential glorifying, there could be no repose in equality in the full magnitude of the goodness of equality that humans have in their will from the essential amative, lovable and loving, in their intellect from the essential intellective, intelligible and understanding and in their memory from the essential memorative, memorable and remembering. And it is the same with the equality that humans have between their intellect, memory and will. And this privation of repose would follow if there was no Incarnation, for without it human glory would not exist in the greatest major equality of magnitude and goodness acting through their abovementioned essential concretes.

About glory, minority and the Incarnation

If there is an Incarnation, then there is one man who has greater glory than all angels and all humans. And glory is subject to the concordance of majority and unity in this man, who is greater above all men in glory and in the magnitude of goodness. But if there is no Incarnation, then glory cannot be subject to the greatest major concordance of unity with majority and with itself, and thus created glory has nothing with which it can remove itself far away from minor minority, nor can it be in major majority, therefore there must be an Incarnation so that glory can remove itself through the Incarnation from minor minority, which is major minority, and abide in the major majority of the magnitude of goodness. With this passage we can respond to a general objection that can be raised, though falsely, against the true conclusion about the Incarnation.

About difference, concordance and the Incarnation

The magnitude of power consists in the concordance without contrariety of different natures in one supposite made of them. Therefore, there is an Incarnation through which divine nature and human nature convene in one supposite inasmuch as the course of nature does not resist this union that it has with divine nature above its own nature, nor does the excellence of divine nature resist itself in the union that it makes with human nature, which is most lowly in nobility. And this is by reason of the great concordance that divine power has in the magnitude of concurring. But it could not have such a great magnitude of concordance without the Incarnation.

About difference, the beginning and the Incarnation

Difference exists between one principle and another. For instance: the Father is one active principle, the Son is another principle which is passive and the Holy Spirit is likewise a passive principle arising from both. And these three principles are all one common principle, which is the creator principle while the creature is principiable, and creating proceeds from both if there is an Incarnation, because in the Incarnation, the act of creating is of the essence of both the creator and the creature, just as the act of substantiating is of the essence of the

form and matter of substance. Therefore, there is an Incarnation so that divine power can have great magnitude in creating and in principiating, in which it cannot have so great a magnitude without the Incarnation.

About difference, the middle and the Incarnation

Difference exists between God and creature, and the act of creating is in the middle between them. However, the act of creating is not of the essence of the creator, but it belongs to the creatable, just as the figures that a seal imprints in wax are of the essence of the wax but not of the essence of the seal. Thus, the act of creating is comparatively not as great a means between God and creature as it could be if it was of the essence of both the creator and the creature, just as generating is of the essence of the generator and the generable. Therefore, there is an Incarnation so that there be a great means in the difference between God and creature, and this means is great in the magnitude of power inasmuch as it is one trunk made of divine and human nature through the acts of creating and incarnating.

About difference, the end and the Incarnation

There are two modes of the end that are different in general with regard to the creator and creature. One of the modes belongs to the creator and the other mode belongs to creature. Now if there is an Incarnation, then both ends join together in one person who is the general end of all creatures. He is general inasmuch as He is a creature who is ultimately general through the exaltation He receives in His deification, and thus by reason of his nature and of the nature He receives from above, He is the general end of all the created ends that are of his nature. Therefore, there is an Incarnation so that power along with difference can be present in the magnitude of the end.

About difference, majority and the Incarnation

Created nature is not as different from its particulars as it is different from divine nature, because all its particulars are finite and terminated, but divine nature is infinite; this is why the difference between divine nature and human nature can be greater than the difference between one created nature and another. Therefore, there is an Incarnation so that the majority of difference can be subject to the magnitude of power in the uniting of divine nature to human nature exactly as much as the majority of difference is subject to the magnitude of power when it differentiates human nature from divine nature through creating. But this could not be if the Incarnation did not exist, for without it the magnitude of power would be deficient in majority in uniting the creator and the creature.

About difference, equality and the Incarnation

The more that power can equalize many differences in one creature by reason of magnitude and goodness, so much greater is the powering that it has in equating many good and great things in goodness. Therefore there is an Incarnation so that power can equalize human goodness, magnitude, duration and the other prime forms of human substance in the divine equality that exists between the Father, the Son and the Holy Spirit by reason of divine goodness, magnitude, eternity etc. But power could not have this magnitude of powering without the Incarnation.

About difference, minority and the Incarnation

The smaller that minority is, the greater it is, as minority is greater in a grain of millet than in a peppercorn and greater in a peppercorn than in a bean. Thus, a peppercorn is bigger than a grain of millet and a bean is bigger than a peppercorn, and likewise with other things similar to these. Therefore, substance is major through majority and it is minor through major

minority, as shown by the above examples. Thus, we know that the difference between one small substance and another small substance is less than the difference between a great substance and a small substance. And thus, the Incarnation is signified so that power can raise the difference between the creator and creature aloft to such a great majority that none greater can exist in powering, majorifying and differentiating.

About concordance, the beginning and the Incarnation

Between a principle and the act of principiating there is an act of concurring, and this concurring is in the magnitude of the lover and the lovable inasmuch as the principiator and the principiable are great in principiating and loving, and hence, as there is concordance of the creator with the creatable, of the principiator with the principiable and of the lover with the lovable, there must be an Incarnation so that magnitude can extend in a great concurring of the conconnector with the concordable, of the principiator with the principiable and of the lover with the lovable. But magnitude cannot have this extension without the Incarnation.

About concordance, the middle and the Incarnation

In concordance, the concordant, the concordable and the concurring relate to each other in the same way as the lover, the lovable and loving relate to each other in love. Therefore, concordance is the means between the concordant and the concordable and as much as the concordant and the concordable relate through great loving, the concordant is great in loving and in love. Therefore there is an Incarnation so that the concurring of God with creature can exist in great loving and so that this loving can be so great that magnitude is not missing from the majority of concordance and love and of concurring and loving.

About concordance, the end and the Incarnation

The end of the concordant and the concordable is the act of concurring. And the end of concurring is the concurred object, and this concurred object is in a magnitude of love and of loving as great as the magnitude of love that the concordant and the concordable have in concurring and loving. Therefore, there is an Incarnation in which a supposite is concurred through concurring with a magnitude of loving between the concordant creator and lover and the concordable, creatable and lovable object. And such a concurred object requires the greatest major end that can exist between God and creature through concurring, loving and completing.

About concordance, majority and the Incarnation

The divine will loves the concordance of God with creature in that majority in which power can concord it. And it does this so that wisdom can know in concordance an act of loving as great as its understanding is great. Consequently, since wisdom knows that the greatest major concurring can arise from becoming incarnate, the will must love this major concurring, which it could not love if it did not love to become incarnate.

About concordance, equality and the Incarnation

As much as concordance has equal essential concretes in love, so much greater is the equality between concurring and loving. Therefore, there is an Incarnation so that there can be great concordance between concurring and loving, and so that this concordance can be so great in magnitude that the magnitude of love and concordance cannot be missing from the greatest major magnitude of equality that can exist between concurring and loving, in the relation of the creator with creature.

About concordance, minority and the Incarnation

Minor loving cannot be in major concordance, nor can minor concurring be in major love without the Incarnation, and so that minor created loving can be in major uncreated concordance and minor created concurring can be in major uncreated love, there must be an Incarnation so that major created loving can be in major created and uncreated concordance and the major created concurring can be in major love and in uncreated concordance.

About the beginning, the middle and the Incarnation

No created principle can reach the end without going through the middle, for if it could reach the end without going through the middle, then the created principle would be identical to its own end, which is impossible. Here we find out about the nature of sin in people who love themselves more than God. Hence, created principle reaches the end through the middle where the end is as great as the middle and the middle is as great as the end. Therefore, there is an Incarnation so that the created principle can relate through a major middle to a major end. However, this could not be if there were no Incarnation, for without the Incarnation the major principle and the major middle would be naturally deficient in the major end, which is impossible.

About the beginning, the end and the Incarnation

From a major end there follows a major beginning and from a major beginning there follows a major end. Therefore, there is an Incarnation which enables this correspondence. In other words, if there is an Incarnation, then majority is created through it in the beginning of the world and in the end of the world. Indeed, creation cannot have a major beginning and end greater than it has through Incarnation, for if it could, it could be sustained and majorified in a nature greater than divine nature, which is impossible.

About the beginning, majority and the Incarnation

The greatest principle that God can participate through creating is the principle he can participate through becoming incarnate, that is to say, through participating a creature in himself and sustaining it in unity with himself. Therefore, there is an Incarnation so that through it God can satisfy major participating, which He cannot satisfy without becoming incarnate.

About the beginning, equality and the Incarnation

Without the Incarnation, God could not equalize the created principle with the created end in the magnitude of goodness, given that in creatures the end is naturally nobler than the beginning. For instance: inhabiting a room is a nobler end than building a room; living is a nobler end than eating. Therefore, there is an Incarnation so that in it and through it the uncreated principle and the created end can have equality in the magnitude of goodness, and they have obtained this equality in the human nature that God has assumed. And this equality is the end and the beginning of all other created equalities. Here we can know the way in which God, through the Incarnation, naturally exalted all creatures through the equality of the end to the beginning.

About the beginning, minority and the Incarnation

Because the world was created from nothingness, and nothing exists in nothingness, the world was created from the greatest major minority from which it could possibly be created. Therefore, there is an Incarnation so that a real principle produced from major minority to major majority can arise. However, this could not be if God was not incarnate, for it was through Incarnation that the created principle was produced in view of the greatest

majority of the end. But if there was no Incarnation, then the world would have been produced from major majority to an end sustained in minor majority.

About the middle, the end and the Incarnation

There must be a proportion in the magnitude of virtue between a major middle and a major end. The world was created for some end that has to have a middle proportional to it so that through it the beginning of the world can have repose in the end. Therefore, there must be an Incarnation, because through it the middle is proportioned between the end of the world and its beginning inasmuch as it is sufficient for the universal created good that just one of its parts be joined to divine magnitude. And likewise, it is sufficient for universal created duration that one of its parts be joined to eternity, and likewise with the other prime forms. However, this could not be if there were no Incarnation, for without it created virtue would be left with a deficiency in uncreated virtue, but such a deficiency is impossible.

About the middle, majority and the Incarnation

When the middle is placed in the majority of virtue, then the beginning and the end are also placed in the majority of virtue. But if the middle is not placed in the majority of virtue, then the beginning and the end are placed in emptiness. Therefore, there is an Incarnation through which the created middle is placed in major virtue and through which the created beginning and the created end are placed in major virtue.

About the middle, equality and the Incarnation

No created middle can naturally be in the equality of the end and the beginning, given that the beginning and the end are not equal in the magnitude of virtue, because the beginning exists for the end, and not conversely. If the converse was true, then in the course of nature movement would move successively from the end to the beginning, and the natural course of things would be destroyed by this movement going against the course of nature, as if a stone could fly, or water could heat fire while fire cools water, or light could give out darkness, and likewise with other such things that go against the course of nature. Therefore there is an Incarnation through which the created middle is equal to the created beginning and to the created end, as they are both equal in the Incarnation. This minority of the middle and of the beginning ascends to the equality of the end.

About the middle, minority and the Incarnation

From a minor middle there follows a minor end and a minor beginning. Consequently, from a major middle there follows a major end and a major beginning. And when the world was created, the minor middle came before the major middle so that the production in multiplication would be successive up to majority. But if in the creation of the world the major middle came before the minor middle, then succession would proceed in the contrary sense, i.e. it would go from a major end to a minor one. Here we learn about the nature of sin. Therefore, there is an Incarnation so that succession be sustained in the middle in which virtue is moved from minority to the majority beyond which no natural appetite can go.

About the end, majority and the Incarnation

There is proportion between the end and majority, and between imperfection and minority. Hence, the end would not be proportioned to majority nor would majority be proportioned to the end if there was no Incarnation by reason of which the created end ascends to majority and majority has repose inasmuch as it does not require any greater end, for a creature cannot have a greater appetite for a major end greater than the Incarnation. But if there was no Incarnation, then the opposite would be true.

About the end, equality and the Incarnation

If there is an Incarnation, then the created end is equally memorable, intelligible and lovable in it because in the course of nature, no amativity can claim a major created amability greater than is the end sustained and completed by the Incarnation. It is the same with the intellectivity of every man, for it is not presented with any loftier created intelligibility. And it is the same with recollectivity. Hence, if there is an Incarnation, then the spiritual powers of every just man and of every holy angel are equal in the end. Therefore, there is an Incarnation so that the end can be subject to equal created amativity and amability, equal created intellectivity and intelligibility and equal created recollectivity and recallability.

About the end, minority and the Incarnation

The final purpose of the horse is less than the final purpose of the knight because the end of the horse is in the service of knighthood, and the end of the knight is in maintaining justice and peace, as it is indicated in the imperial tree. Thus, it is signified that the universe was created for a minor end and that some of its parts were created for a major end, for if the created universe as a whole was informed by an end that is greater than any of its parts, then each part would have its own end in itself in which it would repose and it would have no appetite for anything outside itself, just as if horses were never intended to be ridden by knights, or as if a knight was not meant to maintain justice, or as if iron was never intended to be made into a knife, but this is impossible. Hence, there is one part of the created universe that is the final purpose of the entire universe, and the good universe, along with its parts, was created entirely to this end. Therefore, there is an Incarnation without which no part of the universe could be the end of the entire created universe, because no part would be worthy of such a great majority, as it would be less than the created universe, given that a part is less than its whole.

About majority, equality and the Incarnation

If there is an Incarnation, then there arises from it major common utility for all the parts of this good created universe. And likewise with this great created universe, and also with the other primary forms because all creatures, in the course of nature, rose aloft to greater virtue. But if there is no Incarnation, then common virtue and utility are in privation. Therefore, there is an Incarnation so that the creator is not absent from the major community, virtue and utility of goodness, magnitude and the other prime forms.

About majority, minority and the Incarnation

The creator has concordance with majority, but the creature has concordance with minority. Thus, God is greater than creature and there cannot be equality between the creator and creature. Hence, as God created the world in accordance with his nature, his priority was to create it first in the major magnitude of goodness, duration, power, wisdom, will, glory, virtue, truth, end, middle, beginning, equality, difference and concordance before creating it in the minor magnitude of the forms, for if He initially dealt with the minority of the forms before dealing with their majority, He would go about creation in a reversed order that is against his own nature, which is impossible. This world was created by reason of the greatest major magnitude of goodness and of the other forms. But the world could not have been created in the greatest magnitude of majority if God was not incarnate.

About equality, minority and the Incarnation

The equality in an egg is less than the equality in a chicken, and the chicken has a greater magnitude of goodness and virtue than the egg. If the egg was the end of the chicken, the ends would become inverted so that the egg would be for the chicken and the chicken

would be for the egg, and both ends would move in a circle and they would be equal in minority, and the end would have no subject in which it could exist in majority through the magnitude of goodness and virtue, which is impossible and against the course of nature. Consequently, the chicken has a nobler end than the egg. And since the chicken arose from an egg, there must be some other end that is greater in the magnitude of goodness and virtue than the chicken, and so on successively from one degree to the next, from one end to the next and from minority to majority all the way up to one supreme created end which is the end of all created ends. But this end cannot exist without the Incarnation, for without the Incarnation it could not have great enough goodness of magnitude and virtue to be the end of all creatures. Therefore, there is an Incarnation without which all created things would move in a circle equal in minority and void of the majority of the end, just like the said circle of the chicken and the egg.

About the fruit of the tree of Jesus Christ

We consider the fruit of this tree in four ways.

- ❖ First, through recreation,
- ❖ Secondly, through exaltation,
- ❖ Third, through manifestation,
- ❖ Fourth, through deification.

There is a recreation, as we proved in the apostolic tree. Hence, the recreation of all mankind is the fruit on which live all the blessed souls that have been saved. This fruit is sustained in the human nature and in the divine nature in which those who are saved harvest the fruit of life, and without which all those who deviated from the end for which they were created would be dead. But through this fruit, they reverted to their true end. This fruit is harvested materially from Our Lady and formally from the cross. This fruit is sufficient for giving life to all the people in the world by reason of its great generality and nobility. Hence, the Church would be wrong not to do everything in its power to ensure that all the people in this world can live on this fruit.

We consider the fruit of exaltation inasmuch as the entire created universe was exalted through the Incarnation, because through the Incarnation, the Divinity naturally participated with the entire created universe inasmuch as It assumed human nature, which participates with all creatures in nature's course. And the entire universal genus, inasmuch as it participates with the Divinity, is exalted above the course of nature. For instance: general natural goodness is exalted in the specific goodness of the Christ, and the same with the other prime natural forms.

Our Lord Jesus Christ is a fruit through manifestation inasmuch as God manifests in him the repose that God's dignities have in the natural human prime forms of Jesus Christ, as when divine goodness has repose in the created goodness of the Christ inasmuch as it deifies it in a higher degree of bonificability, as when divine magnitude magnifies the magnitude of the Christ to a loftier degree of magnificability, as when eternity durifies the human duration of the Christ to a loftier degree of durifiability and as when divine power powers the Christ's human power to a loftier degree of powerability, and likewise with the other forms. And all these excellent lofty degrees are fruit that the Divinity harvests from humanity in order to manifest the acts of its dignities in a majority of manifestation, and in this manifestation, the divine nature reposes inasmuch as the manifestation exists in the supreme degree of perfection. And likewise with the degrees of goodness, magnitude and the others. We already indicated this in the proof of the Incarnation that we made with the flowers of this tree, as in the first flower, which is of goodness and magnitude, in which it is shown that the exaltation of created goodness in divine goodness and magnitude is a reason for the production of a

good and great creature. Thus, the harvesting of fruit is manifested in this camera through the magnitude of goodness, and in the second camera, which is about goodness and eternity, it is manifested through good duration, and so forth in orderly sequence all the way to the camera of equality and minority.

The fruit of the Incarnation is dual in nature: there is the humanity of Our Lord Jesus Christ, which is harvested by the Divinity, namely by the Son who took on human nature when He was made a man. And humanity is a fruit in Divinity inasmuch as Our Lord Jesus Christ is the man-God, and it is a fruit in which the blessed souls in glory harvest glory in three ways: sensually from the body of Christ, spiritually from the soul of Christ and divinely from his Divinity. This fruit is so lofty, so glorious, so great, so good, so true and so virtuous that it cannot be conceived mentally, nor can it be described in speech or in writing.

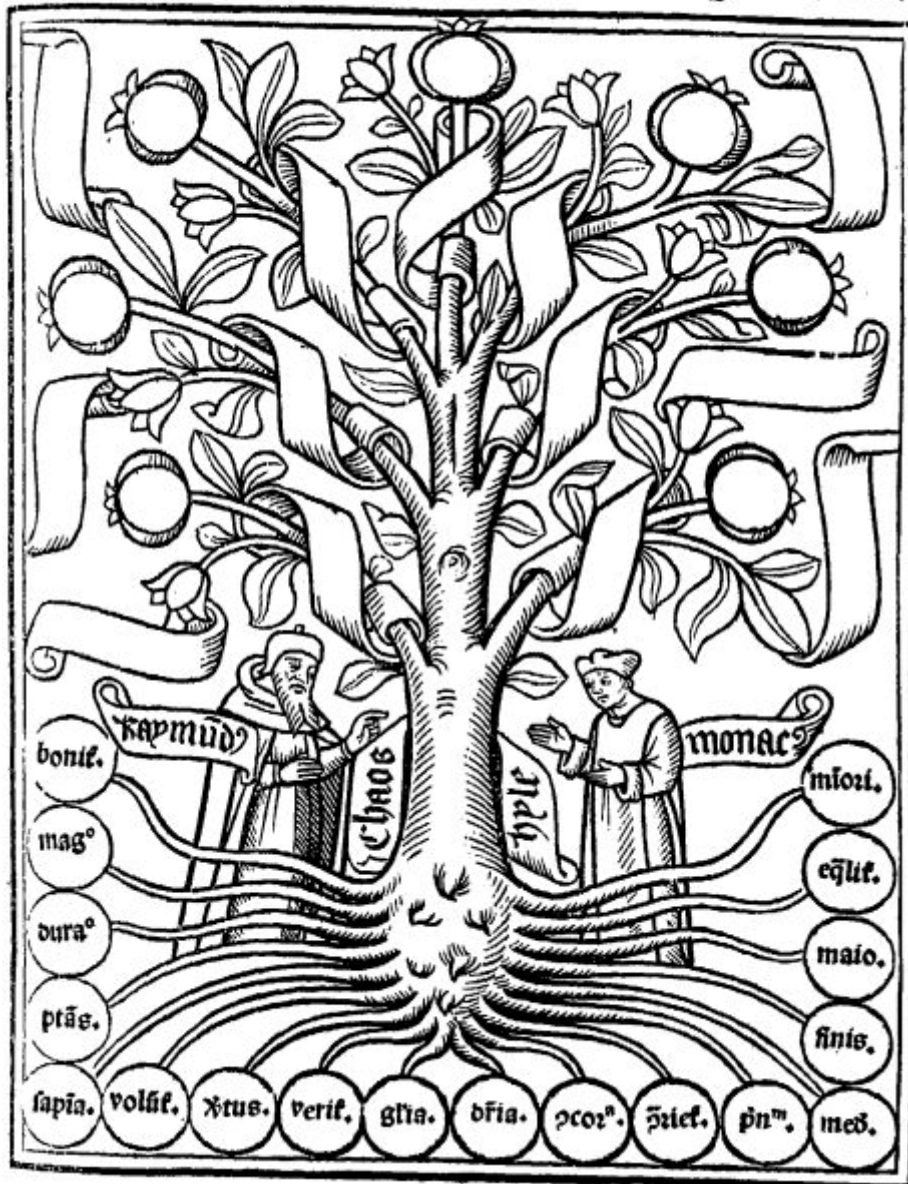
About the divine tree

Summary

The divine tree has to do with the Godhead and like the other trees, it divides into seven parts:

- ❖ The roots are God's dignities
- ❖ The trunk is God's substance
- ❖ The branches are the personal properties
- ❖ The twigs are generation and spiration
- ❖ The leaves are the negations of accidents
- ❖ The flowers are proofs of productions
- ❖ The fruit is God, perfect and complete.

Arbor diuinalis. Fo. cxviii.



About the divine tree

We consider this tree in seven ways, according to:

1. the dignities,
2. divine substance,
3. the divine persons,
4. generation and spiration,
5. the negation of accidents,
6. proof of the divine productions and
7. completeness without any defect.

1. In the first part, which is about God's dignities, we consider the roots of the tree.
2. In the part about substance we consider the trunk, i.e. the divine essence and nature.
3. In the similitudes of the branches, we consider the personal properties.
4. In the similitudes of the twigs, we consider generation and spiration.
5. In the similitudes of the leaves, we consider the negation of accidents in God.
6. In the similitudes of the flowers, we consider the proofs we will give of production in the Holy Trinity.
7. In the fruit we consider completeness because God is complete without any defect.

About God's dignities

God's dignities are what we call his essential goodness, magnitude, eternity, power, wisdom, will, virtue, truth, glory, the distinction between the divine persons and the concordance between them, the beginning, the middle, the end and equality. We consider the divine dignities as real reasons with their definitions and we also consider the acts they have. For instance:

- ❖ Goodness is a reason for the bonifier to bonify.
- ❖ Magnitude is a reason for the magnifier to magnify.
- ❖ Eternity is a reason for the eternalizer to eternalize.
- ❖ Power is a reason for the powerer to empower.
- ❖ Wisdom is a reason for the wise to understand.
- ❖ Will is a reason for the willing to desire.
- ❖ Virtue is a reason for the virtuous to act virtuously.
- ❖ Truth is a reason for the verifier to verify.
- ❖ Glory is a reason for the glorifier to glorify.
- ❖ Distinction is a reason for the distinguisher to distinguish.
- ❖ Concordance is a reason for the concorder to concord.
- ❖ A principle is a reason for the principiator to principiate.
- ❖ The middle is a reason for the mediator to mediate.
- ❖ Infinity is a reason for the infinitizer to infinitize.
- ❖ Equality is a reason for the equalizer to equalize.

The following are examples of these acts and of these reasons.

Goodness is a reason for good to produce good so that neither goodness nor good are idle. God the Father is good when He produces a good Son through goodness.

Magnitude is a reason for great being to produce great things, so that it is not idle. God the Father is great in that he produces a great Son by reason of his magnitude, which responds to the production with all his magnitude.

Eternity is a reason for eternal being to produce eternal being, it is a reason for the Father, who is eternity, to produce an eternal Son by reason of his eternity, which is a reason both for eternity and for him not to be idle.

Power, likewise, is a reason for the powerer to produce a powered being so that it has in itself the powerer, the powered and the act of powering, without which it would be idle.

Wisdom, likewise, is a reason for the Father to produce a wise being so that there is the understanding, the intellective and the understood.

Will is a reason for the willer to produce the willable and the willed so that there be the act of willing, the willer and the willed.

Virtue is a reason for a virtuous being to produce a virtuous being in accordance with its reason, for if it did not do this, then virtue would be idle and the virtuous being would be vicious.

Truth is a reason for a true being to produce a true being so that in truth there can be the act of verifying and the verified and so that truth can be sustained in all three, and conversely.

Glory, likewise, requires by its nature that a glorious being must produce a glorious being so that it can have in itself the glorifier, the glorifiable and the act of glorifying.

Distinction is a reason for the distinguisher to distinguish a being distinct from itself. The distinguisher is the Father, who by reason of distinction produces a distinct being, namely the Son, and hence distinction is a reason for the distinguishable by reason of whose distinguishability the divine reasons can exist along with their natural and essential acts.

Concordance, similarly, is a reason for concurring the acts in their productions so that the bonifier is numerically one and identical with the magnifier, the eternalizer etc., so that bonified being is one and numerically identical with magnified, eternalized etc. being and also so that the acts of bonifying, magnifying, eternalizing etc. are numerically one and identical with each other. Moreover, so that all the things we said can have concordance in goodness, magnitude, eternity etc. and in being one and the same essence, one nature, one Godhead, one God. And the things we said about the Son are equally to be understood regarding the Holy Spirit, and the things said about goodness, magnitude, eternity, power, wisdom, will, virtue, truth, glory, distinction and concordance are equally to be understood regarding the beginning, the middle, the end and equality.

The divine dignities are numerically one and identical with each other so that goodness is identical with magnitude, with eternity and with the others inasmuch as their number is simply one without any distinction of number through essence, nature or Divinity. This is so that goodness can be as good, as great, as powerful etc. by itself as it is through magnitude, eternity etc. and likewise so that magnitude be as properly good in itself as it is good through goodness, as eternal in itself as it is eternal through eternity and likewise with the others. Indeed, if goodness and magnitude were not numerically one and identical, it would follow that there are accidents in God, for instance, goodness would be great accidentally through magnitude, but it would not be great in itself. However, there are no accidents in God, and thus the dignities must all be one identical number.

We say that there are real reasons in God and we enumerate them by saying 'goodness, magnitude, eternity' etc. by reason of their acts, which cannot be unless there are real reasons such as bonifying, magnifying etc. given that God is good, great, eternal etc. And although God is good through goodness, He is actually goodness itself and He has an act of bonifying, likewise, inasmuch as God is great, He has an act of magnifying through magnitude. And as God thus exists under these reasons (in a manner of speaking), as the Father, He has acts of bonifying, of magnifying and of producing a good and great Son, a Son

good through goodness and great through magnitude. Here we know that reasons which do not exist as numerically distinct from each other can be real reasons by reason of the distinction between the supposites, namely the producer and the product, which are distinguished by their personal properties. But if the reasons were not real through production, if their state in production was as confused as their state in numerical identity, then God would have no reason to produce anything because there could not be any distinction in production, since God would not consider the reason of goodness for producing good, nor the reason of magnitude for producing a great product and likewise with the other reasons. And God would be idle in his reasons because there would be no reasons unless there is production, for the reasons are not enumerated in essence but they are enumerated in production. Therefore, the dignities are real reasons, clarified and enumerated through production although they are not enumerated in the unity of number through the essence and nature of Divinity. This passage greatly clarifies the most holy Trinity, namely a divine plurality of supposites than must necessarily exist so that there can be real, proper, essential, clear and enumerated reasons in God.

All these reasons are good through goodness, great through magnitude, eternal through eternity, powerful through power, scientific through wisdom, loved by the will, virtuous through virtue, true through the truth, glorious through glory and numerically not distinct through distinction, but they are real, enumerated, clear reasons through the distinction between the supposites. And it is the same with the concordance of the reasons that have concordance not in that they are numerically one and identical, but inasmuch as they participate in the concordance of the supposites. And the reasons are principles not in that they are numerically one and identical, for as they are numerically one and identical, one reason cannot be the principle of another reason, but they are principles, one principle in the principiator and producer, which is the reasons; and they are principiated inasmuch as the principiated product is the reasons from which it is principiated and produced. Nor indeed are the actions means in essence in the sense that one reason is in the middle of another, given that they are in their totality one simple essence, but through the nature of the middle and the distinction between persons, in goodness, bonifying is in the middle between the bonifier and the bonifiable, magnifying is in the middle between the magnifier and the magnifiable, and likewise with the others. Moreover, the reasons are not many ends, but they are one end just as they are one essence, but they are ends as they are reasons through production, as the Father produces a bonified product for the end of goodness and a magnified product for the end of magnitude, and likewise with the others. Nor are the reasons equal in essence, for if they were, then they would be many and distinct from each other, but they are equal through equality in the distinction between the supposites, so that goodness, magnitude, eternity and power participate just as primordially and productively in production and distinction as do wisdom, will etc.

About the substance of the divine tree

We consider substance as the being in which the reasons are sustained. However, we say that substance and the reasons are one and the same essence, nature, Divinity and God. But we consider substance inasmuch as it is subject to the reasons, as good being is subject to goodness, great being is subject to magnitude, eternal being is subject to eternity, and likewise with the others. Thus we understand that substance is good, great, eternal, powerful etc.

Following what we said in the elemental tree, the trunk transitions into a third number so that it is not one species with its roots because it is the whole and the roots are its parts. But the divine substance does not transition into a third number so that it is one number and its reasons and dignities are another number because it is goodness, magnitude etc. and each reason is the entire substance. Here, our reasoning makes a distinction inasmuch as we understand the substance of all the reasons, while we understand that the reasons are of

themselves clear, without confusion, enumerable and also substantial inasmuch as they are substantially the reasons of a common being who is God and who is substance. Moreover, they are common substances in the unity of number and in the distinction of persons.

When sensibility presents itself to sense by reason of colour, the common sense then responds by seeing it, and when it presents itself by reason of sound or voice the common sense responds to this presentation by hearing it, and the same with other particular sensibilities to which the common sense responds with particular powers. Similarly, and much better beyond any comparison, when divine substance is touched by its reasons, it responds to these reasons. However, we do not mean to say that the reasons are parts, but that they respond according to their reality and numerality in touch, so to say, in its interior production or in the external influence it has on creatures, for if substance, inasmuch as it is good, is touched by reason of goodness, it responds to goodness and produces good so that goodness can have its primordially, productivity and abundance in it. And when it is touched by magnitude, great substance responds and produces great being so that magnitude can have primordially and productivity in this touch, and likewise with the others. Thus, the one that responds in this substance is the Father producing the Son, and as the Father is touched by goodness, He produces the Son out of goodness, and as He is touched by magnitude, He produces the Son out of magnitude, and from his own goodness and magnitude. Therefore the Son is produced as a good and great being, and He is good through goodness and great through magnitude. And as He is produced from the totality of goodness and the totality of magnitude, He remains with the Father as one and the same goodness, one and the same magnitude, and the same with eternity and the others. When divine substance is touched by good men who do good works for the love of Our Lord, then divine goodness touches substance, and this substance, which is God, responds with its goodness to created goodness by instilling the grace of goodness. And it is the same when divine substance is touched by magnitude, inasmuch as people do many great good deeds for Our Lord, then divine magnitude touches substance and substance responds by instilling many great good things into its servants. And the same applies to eternity and to the other reasons. But when evil people touch substance by doing evil deeds, then justice touches substance, which touches the evildoers with vengeance by inflicting the pain of punishment on them. And if their evil deeds are great, then justice increases the punishment accordingly. This passage shows us how God responds to the just and to sinners, according to the way He is touched by the supernal and by the lower reasons.

Divine substance cannot be sensed because it does not consist of corporeal things, and it is unimaginable because it has no circular, square or triangular figure, nor any condition whereby it can be sensed substantially or accidentally, given the fact that it is infinite and eternal, nor is it a substance composed of parts nor of any other thing. An eternal and infinite being that has no accidents in it cannot be a composite, above all because it is pure simplicity producing through pure simplifying one simple person who is the Father producing from all of His simplicity another person who is the Son, and the same with the Holy Spirit. Hence, a substance that is simple and in which simplifying is present along with eternalizing and infinitizing, cannot possibly be a composite given that composition and simplicity are mutually opposed.

About the divine persons of the divine tree

The branches of the divine tree are the personal properties, namely: paternity, filiation and passive spiration, and they exist in divine substance in accordance with the natures of the dignities, and substance is sustained in the dignities just as essence is sustained in its essential concretes. Now we will deal with these branches, so to say, in the following way: by applying the dignities to each personal property in accordance with its conditions and with the nature of

each person, and also by demonstrating the trine number of persons. We do this to further clarify this tree, even though we discussed the Trinity quite sufficiently in the apostolic tree.

About divine paternity

God is good, and given that his goodness is a reason for him to do good, God is active in doing good, and doing good is also called producing good. As God's magnitude is a reason for him to do great things, doing great things is also called producing great things. And we will follow this form of expression throughout this entire process.

As God is great, He is active in producing great things; thus, substance responds equally to both reasons by producing great good. God cannot produce this great good from anything other than himself because his magnitude is infinite and entirely committed to being a reason for producing an infinitely great being, and the same with goodness. No substance except the substance which is God is infinite, so that God must produce a great, good and infinite being from himself. And likewise, eternity is a reason for eternal being to produce eternal good. And similarly, power is a reason for a powerful being to produce powered good. And wisdom is a reason for the wise to produce a good object that is known. And the will is a reason for the amorous lover to produce a good beloved. And virtue is a reason for a virtuous being to produce virtuous good. And truth is a reason for the true to produce true good. And distinction is a reason for the distinguisher to produce distinct good. And concordance is a reason for the concorder to produce concordant good. And principle is a reason for the principiator to produce principiated good. And the middle is a reason for the mediator to produce mediated good. And the end is a reason for the perfecter to produce perfect good. And equality is a reason for the equalizer to produce equalized good.

All the reasons are active in God in accordance with their nature, and the common supposite is also active in God in accordance with its own nature, and when the common supposite responds to these reasons in producing good, then all the reasons respond to produce good. It is the same with the production of great being and with the production of eternal being, and the same with all the reasons that respond to every other reason both singly and in common, as the common supposite, who is God, also responds, and in his response He is the Father because he has to produce a product from himself in compliance with the requirements of all the reasons.

Here we learn about the way in which the dignities are reasons from which arises the paternal property which is productive, responsive, completive, and obedient to the reasons, while paternity exists, so to say, as their common subject to meet their requirements in the way of production. Thus, there must be a Father because someone has to respond to all the reasons from himself, and no other subject can sufficiently meet the requirements of the reasons. Between the producer and the product that stand at the summit of the reasons there must be a greater proximity and participation in natural concordance and loving which must arise through generation because another production that is not through generation cannot be sufficient for the responses of the reasons. Therefore, paternity has been proved, through which we understand the first branch of this tree.

God is good, and his goodness is a reason for him to do good, and if God did not respond to the reason, then the reason would be idle and God would be idle, and the reason would be deficient in virtue, goodness would be deficient in magnitude, and goodness along with the common supposite would be deficient in the end, in truth, in glory, in power, in wisdom and in will. And if God made his response only in a created subject and not in an uncreated subject, He would make a merely external response and not an internal one so that the reasons would be deficient in infinity and in eternity, and conversely. This would be evil against goodness and against all the reasons, which is impossible. Therefore, there is an internal response within uncreated substance, and it exists through the production of the product by the producer.

In the substance of a grain of millet, which comes in a very small quantity of magnitude and of goodness, goodness is a reason for the natural agent to produce good from this substance, and magnitude is also a reason for the natural agent to produce great good from this substance. And if this substance is buried in the earth and if it has the conditions required by the reasons, then there follows production and response when the grain of millet effects good and great growth inasmuch as a tree is produced from it, which has the conditions that we discussed in the vegetal tree. Now it is more proper for God - who is himself the greatest good - to produce great good rather than minor good. And it is more proper for millet to produce minor good rather than major good because the good in it is small, but nonetheless it produces major good greater than itself inasmuch as it produces a tree into actuality with many branches, twigs, leaves, flowers and fruit. Consider how much more major good God can produce, for God is infinitely great good inasmuch as the Father produces a Son equal to himself in compliance with the requirements of the reasons.

About divine filiation

Filiation is the second branch of this tree, and it comes in the second place because the reasons that come before it relate to it as the producer naturally relates to the product in the order of production. However, we do not mean to say that in this order of before and after there is any time, or movement, or any more nobility in one person than in another, and this filial property is subject to the reasons in the mode of passion just as the paternal property is subject to the reasons in the mode of action. Thus, goodness is a reason for good to produce good, and the reason relates in a dual way to the common supposite, in the one way through action and in the other way through passion. Hence the common supposite responds in a dual way to the reason of goodness, in the one way it responds as an agent and in the other way it responds as a patient; as an agent it is the bonifier and as a patient it is the bonifiable. And because magnitude is present in this reason, it makes the bonifier great and it makes the bonifiable great as well. Hence, the bonifier, when touched by magnitude, produces from itself and from its goodness the bonified product. Indeed, if it did not produce it from itself the bonified product would not be great nor would it have a subject in which it could have great action. And in this production, eternity is a reason inasmuch as it makes the bonifier and the bonifiable last eternally. Similarly, distinction is a reason in this production so that the bonifier is eternally distinct from the bonifiable, and the bonifiable is distinct from it in that the one is not the other, and this is for eternity so that eternity can make distinction last. Moreover, power is the reason why the bonifier can be distinct from the bonifiable, and the bonifiable from the bonifier, and why the bonifier can eternally produce the bonified bonifiable. And wisdom, will etc. concur in this, following what was said about magnitude, eternity and power. Thus, filiation is a personal property through all the reasons, which relate to it passively just as they relate actively to the paternal property. This passage shows us that every dignity is in one way a reason through action and that in another way, it is a reason through passion. However, we do not mean to say that the reasons undergo any kind of material passion, given that they are simple forms and given that they are not more than one because each form is numerically identical and one with every other form, as we said in the process of clarifying the dignities. And just as goodness is one dual reason in that it relates in two ways to the supposite as we said, so likewise does one and the same form have a dual relation with the common supposite, so that there can be the formative and the formable, just as light arises from light and God arises from God while the duplicated form is sustained in the persons and the unity of form is sustained in the common supposite, so that form arises from form and not from matter, nor from any material passion.

The Son is bonified and bonifiable. He is bonified so that He does not remain in a potential state, but so that He is completed through a pure act; and He remains bonifiable so that the dignities are eternally reasons for the productive and the producible in eternity,

namely the Father and the Son. And although the Son is producible, the Father adds nothing to the Son, given that the Son is produced eternally, and produced from eternity, infinity and from all the other forms. Nor does the Father add anything to himself, because there is no place for addition in infinite and eternal substance, which neither splits nor removes nor divides anything from itself, although He produces the Son from himself. Such are the conditions of the Father and of the Son that all the reasons require, each reason from every other reason and from the natural essence, which is a common substance that responds to these requirements when it is touched by the reasons. Here we learn about the reasons why there cannot possibly be any idleness in the divine reasons.

About the divine property of spiration

In creation, the act of creating arises from the creator and the creatable: it arises formally from the creator and materially from the creatable. It arises formally from the creator inasmuch as it produces creature from nothing, it arises materially inasmuch as it produces creating from the creatable. However, a creature does not produce an act of creating, or else it would be a creator, but it is a passive power from which the act of creation is produced as the power is subject to this act of creation during the period of time in which it is produced by the creator. And some creatures follow this order in artificial operations, as in the rational tree in which the artificial agent produces the act of operating from the operable object, for instance, when a smith produces a nail from iron, he then produces the act of operating from the operable, but this operable is not of the essence of the operator. However, it is not so in creatures in the natural course of things. For instance, in a plant, the act of generating is of the essence of the generator and the generable, as the generator produces the act of generating from itself and from the generable when it generates an apple, or a horse or some other similar naturally produced substance. And this order is a mirror in which is represented the supernal natural order we discussed in the first and second branches of the present tree. Hence, following what we said, in this process we want to investigate the nature and the modalities of the third branch by following this method.

Divine goodness is a threefold reason for the good, namely for God, to do good, which is to produce good. First, inasmuch as goodness is a reason for the good to be the agent, and the Father is the agent in this sense. Secondly, inasmuch as goodness is a reason for the Father to produce a bonifiable product, who is the Son. Third, inasmuch as goodness is a reason for the Father and for the Son to produce the act of bonifying, who is the Holy Spirit. However, we do not mean to say that the act of bonifying is the Father and the Son in generating, but we say that the act of bonifying is the Holy Spirit. We will discuss this matter more broadly in the twigs of the present tree.

Thus, goodness relates in three ways to good and good responds in three ways to the reason of goodness. It responds in the singular number inasmuch as the Father is one, the Son is another and the Holy Spirit is another. It responds in a dual number inasmuch as the Father is one and the Son is another while the Father and the Son both together are one act of bonifying of both just as the act of generating of both persons is one act. It responds in a ternary number inasmuch as the Father relates to the Son and the Son relates to the Father equally by reason of bonifying because goodness is an equal reason for both, and since the Son does not bonify the Father, the Father and the Son both relate to another act of bonifying, which is the act of spirating, in which they respond to goodness by spirating the Holy Spirit, who is the third person, as we said. Now we want to use this method to better clarify who the third person is.

When a smith makes a nail, he moves the hammer before moving the nail. Thus, he first acts by operating before the nail is made and it follows that the act of operating is an instrument of the operator and the operable. However, it is not so with the divine persons, for if the Father first acted by spirating or through spiration than by producing the Son, then

spiration would be the an instrument just as the act of operating is an instrument in the fabrication of a nail, and the bonifying of spiration would be an instrument that would not be of the essence of the Son, just as the act of operating of a smith is not of the essence of the nail he makes. Thus, the Father relates to the Son and the Son relates to the Father, and according to the mutual relation between both and to the equal relation of both with respect to goodness, they both together spirate by spirating the Holy Spirit who is the third person resulting from the antecedent mutual relation of the Father and the Son equal in their response to goodness by reason of bonifying or bonification. In this passage we can understand the error of some Greeks who believe that the Holy Spirit issues only from the Father and not from the Son.

Following the above example in which we inquired about the third person with goodness, we can lead a similar inquiry with greatness, eternity, power and the others, because every dignity is a threefold reason for the common being. For instance:

- ❖ Magnitude is a reason in the magnifier, in the magnifiable and in magnifying,
- ❖ as well as through the magnifier, through the magnifiable and through magnifying,
- ❖ as well as from the magnifier, from the magnifiable and from magnifying,
- ❖ as well as to the magnifier to the magnifiable and to magnifying,
- ❖ and also with the natural mode of magnification.

And likewise with eternity and with the other dignities. Thus, all the dignities are subject to one passive spiration, which is a personal property constituted by the response that the common being makes to the dignities in accordance with the active spiration on account of which the dignities require the passive spiration so that their acts can exist between the Father, the Son and the Holy Spirit, though their acts cannot exist between the Father and the Son given that the Son does not bonify the Father, nor does He magnify the Father, because the Son is entirely bonified and magnified by the Father, but inasmuch as the Father and the Son respond to goodness by bonifying and to magnitude by magnifying, they are both active in bonifying and in magnifying as they bonify and magnify the Holy Spirit. This passage most clearly indicates the Holy Trinity.

About the divine ternary number

There can be no goodness in magnitude without the essential concretes in which goodness is sustained and with which it remains one in nature and in essence. These concretes are the bonifier, the bonifiable and bonifying. One concrete produces another through goodness, and they both produce a third concrete, for without these concretes, goodness would have no subject to sustain it, nor could it be a pure act, because it could have no bonifying, nor could it exist, and even if it did exist, it would have to be sustained in a potential state in some other subject. Further, the bonifier, the bonifiable and bonifying would not be of the essence of goodness, so that goodness would be small against greatness, which would be bad for goodness, as bad is contrary to good. In addition, goodness would be deprived of its pure act, and this would be against eternity. Moreover, goodness would have no essential power in itself, and it would be deficient in power, for power would be neither knowable nor lovable in goodness. And it is the same with virtue, truth, glory etc. in which goodness would be deficient, and reciprocally all the dignities would be deficient in goodness, since deficient goodness cannot give full complement to the dignities in their entirety. But this is not the kind of goodness that is in God. God's goodness is a pure act and it has its essential concretes, which are three, namely the bonifier, the bonifiable and bonifying. And with all the three, goodness is a great, eternal, powerful, knowable and lovable etc. reason.

Thus, there are three persons under the reason of goodness, as we said and proved earlier in our inquiry into the paternal and filial properties and the spirable property. And just as there must be three persons and not fewer than three by reason of goodness, so likewise the persons must be three and not fewer by reason of magnitude, which is great because it has its own essential concretes in itself, namely the magnifier, the magnifiable and magnifying without which it cannot be great. Likewise, eternity cannot be great without its essential eternifier, eternifiable and eternifying, and the same applies to the magnitude of the other dignities.

If a fourth supposite, or a fifth or more supposites were added to goodness and if they were all simply of the essence of goodness as are the three we just discussed, then goodness would be small and not great, for if it had two bonifiers, i.e. two fathers, then they would both be deficient in ultimate magnitude. Just one Father is ultimately greater in goodness than two fathers, if one is sufficient for the entire end of goodness under the reason of the paternal property. Indeed, if there were two fathers, they would be distinct from each other and one paternal property, namely one Father, would not be ultimately sufficient for the entire end of goodness, instead, there would have to be two or more fathers, just as one Martin is not sufficient for the entire human species, and thus goodness would be defective if it had two paternities, or two fathers in itself, and consequently it would not be great. If it was not great, it would have to be small, given the opposition between smallness and magnitude. And it is the same with two filiations and two spirations. Therefore there are not more than three personal properties in divine goodness. And it is the same with divine magnitude, eternity and the others.

In divine goodness, there can be no extraneous property which is not the bonifier, the bonifiable and bonifying because goodness is full of all three and it naturally does not require a greater number of properties, nor can it be full without the three. As we said earlier: it is enough for a body to have length, width and height from which the circle, the square and the triangle are made. A body does not need more than these dimensions, nor could it exist without all three dimensions. Thus, there would be a redundancy if the divine goodness needed to have an external property which would not be the bonifier, the bonifiable and bonifying. Therefore, there is no fourth person, nor are there any more than three persons in the divine goodness. And it is the same with divine magnitude, eternity and the others.

The bonifier, the bonifiable and bonifying are divine goodness and divine goodness is all three so that it is one in essence, nature and number. Thus, there is no subsequent third number as is the case in man or in other created substances, due to the fact that the soul and the body are not of one essence nor are they of the same nature, man transitions into a third number which is the whole while the soul and the body are its parts. Because a part is not the whole and the whole is not a part, there is one number in the whole but there is another number in the part, and the more parts that there are, the greater is that number. But it is not like this in divine goodness, given that the bonifier is the entirety of goodness and the entirety of goodness is the bonifier, and the bonifiable is from the entire bonifier and from the entirety of goodness, and bonifying is from the entirety of goodness and from the entirety of the bonifier and the bonifiable, and goodness is all three, and all three are goodness, and this is why they are not parts of goodness because each one is goodness in its entirety, and goodness is each one of them. Therefore, we must not say that goodness is in a fourth number, for it cannot issue forth from the number of all the three, given that the three are not parts of it, but each one is goodness in its entirety. And it is the same with magnitude, eternity etc.

Because goodness, magnitude and the other divine dignities are numerically one and identical as we said earlier in the roots of the present tree, in the divine essence the bonifier is not one supposite while the magnifier is another and the eternator is yet another. Instead, they are one and the same paternal property, not multiplied into many paternities. Although there are many reasons, their plurality arises from the mode of production which proceeds through

generating and spirating between which there is a distinction, as we said, but the reasons are not many inasmuch as every reason is every other reason so that there is no multiplication between one father and another given that there is only one Father, who is the bonifier, the magnifier, the eternalizer etc. And He is the bonifier by reason of goodness, He is the magnifier by reason of magnitude, He is the eternalizer by reason of eternity etc. and we can understand the same about bonifiability, magnificability, eternability etc.

About generation and spiration

Generation and spiration are twigs of this tree, and given that these twigs are signified by the twigs of the rational tree and of the angelic tree, we propose to follow the mode we adopted for the branches: just as we posit the subjacent and intrinsic nature of the acts of the dignities under the branches, so likewise do we propose to deal with the same acts in terms of generating, spirating, understanding and loving, in other words, in terms of generating through understanding and in terms of spirating through loving or through love.

About generation

Divine wisdom requires its productivity and its primordially from the wise being who is God, and it touches God in three ways inasmuch as it is a reason for the intellective, the intelligible and understanding. And the wise being who is touched by the reason of wisdom responds as the intelligent, the intelligible and understanding, as He understands himself. And because He understands himself, He is intelligent and also because He understands himself, He is intelligible, for if He was not intelligible, He could not understand himself. Thus, God understands himself, and He has an act of understanding in himself, without which nothing can be understood, nothing can be intelligent and nothing can be intelligible. Consequently, He makes his response to wisdom in accordance with the natural properties of wisdom and the natural properties of the respondent touched by wisdom.

In the response that the wise being makes to the reason of wisdom, all the dignities concur equally with their acts, which lay claim to their productive and primordial nature through this contact. For instance: goodness requires that understanding be good so that bonifying can be present in it, magnitude requires that understanding be great so that there can be magnifying in it, eternity requires that understanding be eternal so that there can be eternalizing in it, and likewise with the other acts. Understanding and bonifying arise in response to the bonifier and bonifiable from which bonifying arises, and as magnifying is present in this response, the magnifier and the magnifiable are in it as well, and as there is eternalizing in this response, the eternalizer and the eternalizable from which eternalizing arises are also in it.

In the act of understanding there are the bonifier, the bonifiable and bonifying. The bonifier is intelligent and does not bonify itself, because it is already good; but nonetheless, the intelligent bonifier understands itself. And at this point there arises a distinction, and generation and production come into being, however, we do not mean to say that this production principiates anything in time, but that it principiates things in the natural parameters of distinction and response, inasmuch as the intelligent being and the bonifier are one generative, bonificative and intellective property. The distinction arises inasmuch as the intellective does not bonify itself through the intellective property, but it understands itself. And inasmuch as the intellective has to remain as one supposite with the bonificative, the bonificative bonifies itself in another and thus it conceives the word, which is the Son, and the productivity of goodness remains what it is as does the productivity of wisdom, so that the acts of bonifying and generating are distinctly present in the twig that we call 'generation'.

God understands himself with magnitude, but He does not magnify himself because He is already great. And so that magnifying can be as great as understanding, magnifying

transitions into another thing through understanding so as to be equal to understanding. At this point, there arises a distinction so that magnifying can be as great as understanding. And so that there can be distinction and equality, there is generation and production while wisdom and magnitude, the two reasons that have their acts in generation, remain equal in productivity and primordially.

God understands himself with eternity, but He does not eternify himself because He is already eternal. And because He understands himself, distinction and equality arise inasmuch as by understanding himself, God eternifies himself in another suppositum which remains eternal and which is understood to be something other than the intelligent subject, namely the intelligible object, and distinction does this along with equality so that eternalizing and understanding can be equal in productivity, primordially and nature. And concordance does the same, as it concords eternity and wisdom in distinction and in equality through production and generation, and this must be through eternification so that the productivity of eternity is equal to the productivity of wisdom and so it can cause the intellective and the eternifier to exist and to endure under a certain determined property and so it can cause the intelligible and the eternizable to exist and to endure under another certain determined property. And thus, eternalizing and understanding are subject to generating while this generating exists through eternalizing and understanding.

God understands himself with power, and He cannot understand himself without power. And God does not power himself, since He is already powerful; but inasmuch as God can be intelligent, He transitions to powering another and also to understanding the other so that in this transition both reasons have their respective equality and primordially. And thus, distinction arises along with equality and the distinction of otherness begins inasmuch as the intelligent understands another while understanding itself. And He must necessarily understand another so that the powerer that cannot power itself can power another, and this is how powering and understanding stand equally under generating.

God understands himself with virtue, but He does not virtify himself since He is already intelligent and virtuous. And virtifying must be equal to understanding, so that distinction can arise and make the act of virtifying transition into a virtifiable generable object to which the act of knowing transitions so that the object is known as much through wisdom and understanding as through virtue and virtifying. Thus, virtifying and understanding stand equally under generating, and generating arises equally from both.

God understands himself with truth, but He does not verify himself because He is already true. And given that verifying must be equal to understanding, and given that the intelligent being cannot verify itself, it transitions to a verifiable object so that it can be verifying in it. Thus, the intelligent being must transition to an intelligible object that is distinct through the distinction supporting it, and thus the intelligible and the verifiable are one and the same, and there remains one objective power, which is at once the intellective, the verificative and the distinctive power, and there follow the acts of verifying, understanding and distinguishing which stand equally under generating and producing, without which the verifier cannot verify the equality of understanding if it does not transition to verifiability, intelligibility and distinguishability following the natural process of equalizing the object with the acts of the three reasons and with their activity.

God understands that He is glorious, but He does not glorify himself since He is already glory, which requires that the glorious being must have an act of glorifying equal to the act of understanding. Thus, God must respond to the reason of glory so that the glorifier is one and the glorifiable is another, and so is the act of glorifying which consists of the glorifier and the glorifiable equal to the understanding that must arise from the intelligent and the intelligible because understanding cannot be equal to glorifying if it does not arise from both. And at this point, distinction and equality are present. Distinction arises so that there can be an act of distinguishing between the glorifier and the glorified and between the intelligent and

the understood. Equality is also present here so that glorifying and understanding are equal, and thus, glorifying and understanding stand under generating.

God understands that He is God, and therefore He is intelligent through wisdom, and He is intelligible by Divinity. However, God cannot deify himself since He is already God, nor can He distinctly divide his Divinity into many divinities, for then He could be divided into many gods. And because Divinity must be as rational as wisdom, it requires an act of deification from God just as wisdom requires an act of understanding from the wise. Here, distinction arises along with the act of distinguishing, and the act of deifying transits from the deifier to the deifiable, to which the act of understanding must transit from the intelligent to the intelligible along with the act of distinguishing which is between both, so that deifying and knowing can be equal. And thus, deifying and knowing stand equally under generating along with distinguishing which is the act of distinction just as primordially as understanding is the act of wisdom, and as deifying is the act of Divinity.

God understands himself, and He must understand the concordance between the intellective, the intelligible and understanding, for if there was a lack of concordance, then God would not have anything with which to be removed from contrariety, just as He is removed from evil by goodness, from smallness by magnitude and likewise with the other dignities. Therefore, there must be concordance between the intelligent being, the intelligible object and the act of understanding. Concordance cannot be present here without the concorder, the concordable and concurring, and therefore concordance is just as primordially a reason for God through concurring as is wisdom through understanding. Therefore, there must be a distinction whereby the one is the concorder and the other is the concordable, for without it there can be no concurring. And because concurring must be equal to understanding, so likewise must wisdom transition to the intelligible through distinction and through distinguishing, just as concordance relates to the concordable and thus, concurring and understanding stand equally under generating and producing.

God understands himself, and He cannot understand himself without the intellective, the intelligible and understanding. And if the intellective is not the principle of the intelligible, then understanding cannot be a principle of both and thus there is a deficiency of principle in the act of understanding so that this understanding has nothing with which to be removed from the principle of ignorance, and if this was so, then understanding would be removed farther away from malice by goodness, farther away from smallness by magnitude than it is removed from ignorance by the principle of understanding, and if understanding was not naturally a principle, it would be closer to ignorance, but this closeness is impossible. And therefore understanding is an essential and natural principle through which understanding is removed far away from the principle of ignoring, which cannot principiate ignoring in the divine act of understanding since understanding is the principiating of the divine principiator and principiable. And given that God is a principle, as we proved above, He does not principiate himself inasmuch as He is the principiating principiator, and because principiating must be equal to understanding, the act of principiating must transition from the principiator to the principiable and it must remain between both, but it cannot do this without assistance from the distinction which exists between the principiant principle and the principiable principle and which must also exist between the intelligent principle and the intelligible principle. And thus, understanding and principiating stand equally under generating and producing.

God understands himself, and He understands that the act of understanding is in the middle between the intelligent and the intelligible, and that the act of understanding is clearly clarified when it is understood that it is in the middle between the intelligent and the intelligible. But if the intelligent being does not understand that there is a means between itself and the intelligible object, it has nothing with which it can understand either itself or the intelligible object, because the privation of understanding is in the privation of the means. If

this was so, then God would not understand himself, nor would He understand that He is intelligent, nor would He understand that He is understood, which is impossible. Understanding is a real means that exists between the intelligent and the intelligible and its mediation is assisted by distinction when it places itself in the middle between the intelligent and the intelligible with the act of distinguishing and through the act of distinguishing. And thus, understanding, mediating and distinguishing stand equally under generating, which arises from them and in them and through them and which is numerically identical and one with them. God understands himself, and just as his wisdom in its primordially requires the intelligent, the intelligible and understanding, so likewise does the end, which is the complement, primordially requires from God the perfecter, the perfectible and the act of perfecting. God cannot complete himself, because He is already fully complete, but because he must respond to the reason of the end, He responds to its primordially just as the accomplisher and the perfectible respond to the acts of perfecting and of completing. But God could not do this without a distinction between the perfecter, the perfectible and the act of perfecting by producing the perfectible from himself because He cannot perfect it from any other subject, given that reason requires an infinite and eternal act of perfecting. Therefore there is a distinction in this act of completing so that completing and understanding are equal and the distinction is between the intelligent and the intelligible, and this must be necessarily so by reason of equality which must exist so that the intelligent subject can distinguish another from itself in producing the intelligible, however, it does not distinguish itself inasmuch as it is intelligent, but it distinguishes something other than itself through producing. And this must be so because the completer cannot complete itself because it is complete and full in itself, just as the intelligent being is already intelligent in itself. But it must fill the perfectible with itself by producing it from itself. Thus, understanding and completing stand equally under generating and producing along with distinguishing, without which the end of completing and of understanding could not follow, and God would understand himself idly and in a voidness of utility and purpose, which is impossible and against the reason of the end of wisdom, magnitude, goodness, eternity etc.

God understands himself with equality between the intelligent, the intelligible and the act of understanding. Without this equality, wisdom cannot be removed away from inequality between the intelligent, the intelligible and understanding in the same way as it is removed from ignorance by itself with the intelligent, the intelligible and the understanding, from evil by goodness, from smallness by magnitude, from time by eternity, from confusion by difference, from contrariety by concordance and likewise with the other reasons. Therefore, between the intelligent, the intelligible and the understanding equality is present along with distinction without which equality cannot exist given that it cannot exist without a plurality of things. When equality, for its productivity, requires the equalizer, equalizable and equalizing from God so that it consists of all three and all three consist of it, God then responds just as primordially to the reason of equality as He responds to the reason of wisdom when it requires the intelligent to be in the intelligible and in understanding. Hence, production must follow equally through equalizing and understanding when they stand equally under the act of generating.

It has been proved and shown that the infinite acts of the divine reasons are subjacent to the act of generating which is above them inasmuch as it consists of them all, and thus generation arises from the generator and the generable, and it remains numerically identical and one with both of them because it does not transition into a third number, for if it did so, it would be a whole and the generator and the generable would be its parts, which is impossible, given that a part must always be finite, but generating arises from the infinite infinitizer generating the infinitizable generated and generable product.

Let us give praise to God from whom comes all wisdom and all good, because we clarified this twig very clearly, it comes from the first two branches, and it is the act of

generating that arises from the generator and the generable, and both are in it and through it the one is in the other. Hence, Our Lord Jesus Christ said, with regard to his Divinity, that He was in the Father and the Father was in him, and he who sees the Son sees the Father, and he who sees the Father sees the Son.

About spirating

The second twig is about spirating under which the gerunds of the dignities stand under loving, which is the act of love. The act of goodness requires that from the love the Father has for the Son and from the love the Son has for the Father there must arise a loving that can be a person just as the Father and the Son are persons, so that the bonifying of goodness can be present in personal loving. To this requisition, the Father and the Son respond with distinction and with equality so that they can satisfy goodness, and they satisfy goodness by distinguishing the act of loving, by spirating it and by equalizing it with themselves. Thus, bonifying stands under spirating in loving and goodness can repose in this loving.

The Father loves the Son in two ways. In one way He loves his Son by generating and in another way He loves his Son inasmuch as He responds to the love the Son has for him, and the Son loves the Father not by producing him, but He loves the Father because his amability is great. Thus, the Father and the Son respond to magnitude by producing their act of spirating, from which the spirable arises through the nature of loving under which magnifying stands in distinguishing and equalizing.

The Son cannot eternalize the Father because the Son is eternalized by the Father, and since He can love the Father, He loves him inasmuch as the Father is lovable through eternity, which is lovable in the Father and through which the Father is lovable. Now the Father cannot eternalize the Son another time, because the Son is already eternalized by him inasmuch as He is generated by him and from his eternity. Thus, eternity along with love require that the Father love the Son given that He is loved by the Son, and accordingly, the Father obeys eternity and love and loves his Son. And from these two amativities there arises one eternal loving called spirating, which remains as one amativity in order to remain as one spirativity productive of one spirability, who is the Holy Spirit, spirated and spirable in eternity and from eternity in eternalizing, which proceeds through the nature of loving as it stands under spirating.

The Son cannot produce the Father because it is neither in the nature of possibility nor of possibility that the Son, who is produced by the Father, should produce his Father. And because power can neither extend itself nor communicate itself to the Son so that the Son could produce his Father, it requires from the Son's will that He love the Father so that in this loving, power can have personal powering as primordial and abundant as is the act of generation. Consequently, the Son responds to power and loves the Father with personal loving. And power requires from the Father that He should love his Son with personal loving, and so the Father loves his Son with personal loving. And thus the two personal amabilities meet together in one personal loving which is spirated, personated and powered by the nature of loving, and under spirating there stands powering, which is the act of power.

The Father produces a virtuous Son because He produces him with virtue, from virtue, through virtue and in virtue. For these reasons, virtue requires from the Son that He should virtuously love his Father with a loving which is just as virtuous as the Father's act of producing is. However, the Son cannot do this without a personal act of loving, to which the Father responds with the response of virtue, which is not the response of generation. And this response must be just as great as the response that the Son gives to virtue. Therefore, the Father gives a response to virtue by reason of loving the personal response, so that there can be a personal act of virtue in love that the Father and the Son have between them, with the assistance of distinction, by reason of which this personal act can be produced, spirated,

personalized, loved and virtufied. We place the act of virtue under this spiration when with the other acts it constitutes one common spiration, which is overarching, in other words, which is above the infinite acts of the dignities through the nature of loving and of love, and through love and in love.

The Father produces the Son with truth, and thus the Father is productive truth and the Son is producible. And truth cannot convert in such a way that the Father would be the producible truth and the Son would be the productive truth. If they could convert, a contradiction would follow inasmuch as the Father would be a father and not a father, the Son would be a son and not a son, because each of them would be at the same time a father and a son. And because in this conversion truth cannot have an act of verifying, it requires from the Son that He should love his Father with a love as great as the Father's act of verifying is great through the nature of generating. And the truth does this so that it can have as great an act of verifying through the Son's act of loving as it has through the Father's act of generating. Thus, the Son responds to truth and He loves the Father with an act of verifying and loving as great as the act of verifying and generating. Consequently, the truth requires that the Father should respond to the Son's loving with an act of verifying that is as great as the Son's act of loving. And as the Father is obedient to the reason of truth, He responds to the Son through the nature of loving and verifying, and from these two responses that meet together, loving and spirating issue forth much better than fire would issue forth if two huge mechanically propelled stones collided so strongly that the totality of the fire potentially present in them was brought into act. In this passage, we learn about the nature of spiration and how verifying along with the other acts constitutes spirating through the nature of loving.

The Father has glory in producing his Son from his own glory and inasmuch as He produces him from his own glory, He is the Father, and inasmuch as he glorifies together with the Son through the nature of loving, the Father has glory in loving the Son and the Son has glory in loving the Father, because it is a great glory for the Father to produce such a noble Son and it is a great glory for the Son to have such a noble Father. Consequently, glory requires from the Father that He should have as great an act of glorifying in loving the Son as He has in generating him, since the Son has such great glory in loving the Father as in loving himself. Hence, the Father responds to glory as much through the nature of loving as He responds to it through the nature of generating inasmuch as He generates the Son from it. Now, both reasons meet together in glory through the nature of loving. And from this encounter, spirating issues forth in glory much better than thunderclaps come forth as sound and lighting bolts come forth as light and movement from winds colliding together. Therefore, the One who arises from this encounter in glory is the Holy Spirit under whom stands glorifying through the nature of loving.

The Father generates the Son, as it was proved in the apostolic tree and as it is also proved in this tree. And because the Father generates the Son, He responds to distinguishing, which is the act of distinction, as the Father distinguishes the Son apart from himself by generating him so that the Father remains as one distinctive property while the Son remains as another, distinguishable property. And because the Son cannot distinguish the Father, distinction requires from the Son an act of distinguishing through the nature of loving, and He loves the Father with personal loving, and the Father must respond to this loving through another mode of distinguishing which is different from generating, for otherwise, the Father would not love anything else except the sole act of generation, for He would not love the generated product nor would He return love for love so that the response would be deficient in distinction and in personal loving, which is impossible. Therefore, the Father loves the Son with personal loving in distinguishing and loving inasmuch as two personativities, of which the one is the Son and the other is the Father, meet together in distinguishing and loving, and love is the subject from which their distinguishing and loving arise much better than the loving of the lover and the lovable arise in the love of an angel. Thus, spirating issues forth

from both personal amativities and persons when they unite together in one property which is spirative, distinctive, amative and productive, from which there issues forth one property which is spirable, distinguishable, lovable and producible. Thus, distinction can obtain its act of distinguishing through the act of the Son in a loving act which is as great as the loving that distinction obtains through the Father in the act of generating.

In generating the Son, the Father has concordance with all the reasons that require their infinite acts from him. For instance: goodness requires bonifying from the Father, since He is good, and magnitude requires magnifying since He is great, and likewise with the other reasons. Now the Father responds to all the reasons and thus, among others, He responds to concordance; and concordance requires concurring and generating, for it requires concurring in loving from the Son and it wants that concurring to be as great in its loving as it is in generating. But the Son cannot have such a great concurring without personal loving which is concordative, productive and amative. Therefore, the Son loves the Father with his entire amativity, and the Father responds to the Son with an amativity which is equally as great as the Son's in concurring through the nature of loving because the Father is as obedient to concordance as is the Son. And from this concurring, spirating arises through the nature of loving, so that concordance obtains its concurring in two equal modes. The one mode is through generating and the other mode is through spirating: in the spirating mode, concurring stands under loving just as in the generating mode, concurring stands under generating through understanding.

God is a perfect principle, and a principle cannot be perfect without these three modes: it must be a principiating and non-principiated principle, which principiates from itself the principiated and the principiable, and this principiated and principiable is the principiator of another principiated in which principle is terminated so that beyond it there is no other principiability, because the common principle remains within the ternary number, as was proved in the third branch. And because the Father principiates the Son but the Son does not principiate the Father, and principle requires an act of principiating from the Son, the Son responds to the reason of principle and principiates personal loving out of necessity, because principle requires from the Son as great a principiating in loving as it requires from the Father in understanding. Thus, the Son loves the Father with personal loving in principiating the principiable, and principle requires that the act of principiating by the Father be as great through the nature of loving as through the nature of understanding. Thus, the Father and the Son meet together in one personal loving, and much better than two good humans who love each other and meet together in one kind of loving and in one natural property of love. Therefore, the father finds the Son in one nature which is amative, spirative and principiative in response to the common principle, and the Son finds the Father in a similar way inasmuch as from both modes there arises one nature of principiating, so that the magnitude of their encounter can be great in the principiation of loving produced through spiration. In this passage, we recognize the great magnitude of the nature that the Father and the Son display in loving and in principiating the Holy Spirit, and in perfecting It so strongly from principiability and lovability that It does not require any further natural property enabling It to produce another person because it is sufficient for the Holy Spirit that It be produced, since It is produced through such a great magnitude of loving and principiating.

The Father generates the Son, and He generates him with the means of goodness, which is the act of bonifying that participates in generating inasmuch as the Father produces a good Son. And the same with the means of magnitude which participates in generating inasmuch as the Father produces a great Son, and the same with the other means which are the infinite acts of the reasons, which attain their acts in generating or in generation in which they repose, and they require this repose from the Son. And because the Son cannot generate the Father, the Son responds to the reasons through the nature of love or through loving, which is the act of love with which He loves the Father and in which goodness has its act of bonifying,

as the Son produces a bonified product, and likewise with the other means. Therefore, the Son must necessarily produce a third person so that He can respond with goodness to the bonifier and with magnitude to the magnifier. However, He cannot bonify the Father, nor can He magnify the Father by producing him, nor can He even bonify or magnify himself through production because He is already produced by the Father. Therefore, the Son relates to the Holy Spirit through the nature of loving so that He can respond and love the Father by producing infinite intermediary acts; and in this mutual response, the Father must respond as strongly as the Son. Therefore, the Father and the Son meet together in one act of loving, which is the means of love, from which issues the act of spirating, as well and much better than water from a fountain, elemented things from the elements, heat from fire, splendour from the Sun or sweetness from honey.

The end of completion requires from the Father an act of completing and finishing, and the Father responds by generating an infinite and complete Son. In this generating, the act of infinitizing and completing has its end, and thus, the end obtains in the act of generation the repose it requires from the Son, and the Son, by spirating, responds through the nature of loving to the Father whom the Son must love greatly enough to enable him to respond to the Father's infinitizing and completing, to which He cannot respond without the production of acts of infinitizing and completing. Therefore, the Son obeys by producing the Holy Spirit, whom He causes to come forth through the virtue of the love with which He loves the Father, and thus the end has repose in the Son's loving through infinitizing and completing. And the Son requires this repose from the Father who must love him as strongly as He generates him. Thus, spirating is constituted of the said requisition and response through the nature of loving.

In generating, there is an equalization of the acts of bonifying, magnifying, eternalizing and the other acts and dignities which are the Father's and the Son's in generating. These acts and dignities require from the Son through loving in equalizing because they have equality through the way of understanding as this equalizing issues forth, so to say, from the Father and the Son, they require from the Son that equalizing should come through the path of loving from himself to the Father. And because the Son is obedient to the reason of equality, He must relate to the Father by producing a spirable product through the nature of loving. And in order to equalize himself with the Son in the act of loving, the Father comes to the Son through the same path through which the Son comes to him, and they both meet together in the act of spirating, loving, equalizing, bonifying, magnifying, and likewise with the other acts, which have repose in this encounter through spirating.

As we discussed the second twig, we showed a method for gaining knowledge of the Holy Spirit's natural properties, which the Father and the Son have as they spirate, and under this nature, so to say, stand the acts of the dignities which constitute spiration through the nature of loving. May it please the Father and the Son that many of us be enlightened through loving, knowing, honouring, praising and serving them. Indeed, it is most astonishing to see the great magnitude of this twig and of its shadow, and how few are the men who abide in this shadow as compared to those who are under the shadow of the evil spirit. May God defend his servants from that evil shadow and promptly give us many good shepherds who can release men from its darkness.

There are no accidents in God

In the leaves of the apostolic tree it is proved that in the supreme Trinity there are no accidents; now we want to prove that there are no accidents in God's essence. First, let us discuss quantity.

About quantity

God's essence is infinite through infinity and eternal through eternity, and it is one and numerically identical with these two properties. And likewise with magnitude, duration, power, wisdom, will etc. Therefore, there can be no quantity in the divine essence because quantity is a limited thing and it cannot comprehend a being that is extended infinitely by itself because its will wants that it be infinitely extended, so to say, and power can do this because it is infinite, and magnitude accomplishes it, and its wisdom knows it, for if wisdom did not know this, it would be evil against goodness, and likewise with eternity, in which time cannot principiate anything new from its own essence, for if it did so, then God would not exist, and we already proved in the apostolic tree that God exists, and that there is one God and no more than one. Therefore, there cannot be any quantity in God, nor can quantity have any natural conditions in God.

There is no accidental quality in God

God's goodness, magnitude, eternity, power, wisdom, will etc. are one and numerically identical, and thus they cannot be accidental qualities, given that accident and minority have concordance, as do smallness and minority, but magnitude and smallness are opposites, and this magnitude is a substantial quality which is proper and not appropriated, for if it was appropriated, it would have concordance with smallness and neither its lovability nor its intelligibility nor its possibility would be great, but they would be small, whence evil would follow against goodness, against itself and against the other dignities. Therefore, magnitude is a proper substantial quality. Hence, it is proper to God to understand himself and to understand the entire created universe in the eternity in which He understands all this. Consequently, it is as impossible that in his understanding or through his understanding there should occur or evolve any kind of newness in his essence, just as it is impossible for his infinity to devolve into quantity.

There is no accidental relation in God

As it was proved in the twigs, goodness requires from good an act of bonifying, a bonifier and a bonifiable and it makes its requisition with a magnitude that we understand is infinite. And goodness does the same with eternity, power, wisdom and will with which it is one identical number. Consequently, God, who is good, responds to the reason of goodness and relation with a substantial response as the Father produces the Son and the Father together with the Son spirate the Holy Spirit as we said earlier. And this production is the substantial relation of the bonifier, the bonified and bonifying because the will does not want it to be an accidental relation so that its love can be in the magnitude of goodness, and power complements the will with the magnitude of amativity while relation complements the will with the magnitude of lovability. In addition, power complements the intellect with the magnitude of knowativity, and relation does the same with the magnitude of knowability and as much as power is primordial and abundant in the knowativity and lovability of this great relation, so much is eternity primordial and abundant in magnitude and so much is magnitude primordial and abundant in eternity. Hence, this relation cannot be one of accidental goodness, but to the contrary, it must necessarily be a substantial one.

God the Son understands himself, He understands the Father and He understands the Holy Spirit; and inasmuch as He is the Son and He understands that He is the Son, his existence and his agency are of one and the same essence, though the Son does not produce himself through understanding because He has already been produced by the Father's understanding. And inasmuch as the Father understands that He is the Father, He does not produce himself. Thus, the act of understanding and the existence of his paternity are one and the same number. Likewise, the Holy Spirit understands itself but does not produce itself, and thus, its understanding and its existence – or its spirability -- are one identical number. Following the example we gave of relation through personal understanding, a relation from which no accident can follow, we can also understand that in divine bonifying, magnifying, eternalizing, powering, loving etc. no accident can be present in the relation because just as a human cannot be generated in eternity, so likewise, divine relation cannot exist among accidents.

The Son understands the Father and He understands himself. His understanding is not something that stands in the middle between the Father and the Son, for it is nothing other than the Son, who is his own understanding as Martin is his own humanity, but Martin is not his own understanding. This passage shows that the understanding of the Son of God has a prerogative over Martin's understanding in that the understanding of the Son of God is substantial understanding, as is the Father's understanding and as is the holy Spirit's understanding. And just as the Father, the Son and the Holy Spirit remain as one essence, one nature, one substance, one goodness, one magnitude etc., so likewise the understanding of the Father, of the Son and of the Holy Spirit remain as one common understanding, which is one God, one essence, one substance, one Divinity, one nature, one goodness, one magnitude etc. Hence, inasmuch as God understands himself, He does not produce himself nor does He produce anything else. But inasmuch as the reasons relatively require of Him – as we proved earlier – real substantial relations, as when goodness requires the bonificative, the bonifiable and the act of bonifying from him, God is active in production following the responses of the relation wherein He is the Father from whom the Son and the Holy Spirit follow, as we said. In this passage, we see the mode of relation that exists properly in God inasmuch as the production of the persons arises by reason of the dignities that they commonly require along with their proper relations. Inasmuch as God understands that He is God, and that He is himself the intelligent, the intelligible and the understanding, He does not thereby produce himself. But when the intellect requires from God the intellective, the intelligible and the understanding with goodness, it then requires from him the bonificative, the bonifiable and bonifying, and likewise with the other dignities. There must necessarily be a production of the divine persons so that there can be a response to the real relations of the dignities. This passage is most pleasing to understand, and through it we can know the manner in which the Saracens negate the supreme Trinity. They rightly maintain the common relation of God, in saying that as God understands himself He is himself the intellective, the intelligible and the understanding. And though they are right in their statements about the common relation, they are wrong in negating the real and proper relations of the dignities, as we said, by reason of which there must necessarily follow the trinity of persons, which we have proved.

In God there is neither accidental action nor accidental passion

God is a substantial form that cannot be passive under another form, given that it is infinite and eternal and it has no material nature, for if it had any, it would not be a pure form. And the fact that it is pure form without any matter is supported with the concurrence of all the real reasons, namely goodness, magnitude etc. so that neither matter nor any condition pertaining to matter can be present in God. And though we say that the Son is generable and that the Holy spirit is spirable, it does not follow that they are materializable in the divine essence, because the Son and the Holy Spirit are produced from the pure form of the Father,

and the Holy Spirit is produced from the pure form of the Father and the Son. In the leaves of the apostolic tree, we discussed this proposition that in God there is neither any accidental action nor any accidental or material passion.

In God there is no habit

In God there are memory, intellect and will, and we say that God has memory inasmuch as He represents to his intellect that He is as capable of acting with goodness, magnitude and eternity as his will desires and as his intellect understands. Hence, the representation that is made in eternity by memory, by the intellect and by the will is not through accidental habit because accidental habits do not represent anything in eternity, but only in time. Thus, God's memory cannot be an accidental habit, nor can it be properly called a habit, for it is a pure act since its representation is in eternity. And it is the same with the divine intellect and the divine will since they receive their objects in eternity. Thus, the divine intellect as well as the divine memory and the divine will do not attain the extrinsic things which belong to the created universe neither in the past, nor in the present nor in the future since they attain them in eternity, but because some creatures are created at one time and other creatures at another time, the divine will wants Martin to come before his son Peter. And it is the same with the contingencies that occur in accordance with the natural dispositions of creatures, but there are no contingencies in the divine wisdom, memory and will because they attain their objects in eternity, and in accordance with the freedom of will and of divine power etc. and following the natural properties and order of created substances that are subject to contingencies.

In God there is no situation

The Father is in the Son and the Son is in the Father, and it is the same with the Holy Spirit without any accidental situation, because in them there is no circular, triangular or square figure, nor is there any length, width or height given that the divine substance is spiritual and infinite. For these reasons, situation as it is understood to exist in creatures does not exist at all in God, but since God is in creatures and creatures are in God, the situation of the divine persons is indicated to the human intellect so that it can have knowledge of them. For instance, when Martin loves his son, then understanding is situated in amativity and lovability in Martin's will. Likewise, and much better, the Holy Spirit is between the Father and the Son, and the Son is in the Father inasmuch as He is from the Father and inasmuch as they are one essence, the one is in the other, as when goodness is situated in its essential bonificative, bonifiable and bonifying in which it does not render the figure of breadth, length and height, and the same with the divine essence in the Father, the Son and the Holy Spirit, inasmuch as they are one essence, they are within each other, for instance, goodness is situated in its essential bonificative, bonifiable and bonifying in which it does not render any figure of breadth, length or height, and the same with the divine essence in the Father, in the Son and in the Holy Spirit, wherein it is present in such a way as not to render any divisibility of itself, for it is in the Father in one way, in the Son in another way and in the Holy Spirit in another way, and the divine essence is in the Father as the Father, it is in the Son as the Son and it is in the Holy Spirit as the Holy Spirit.

In God there is no time

As much as it is impossible for cold to be of the nature of heat, for darkness to be of the nature of light, for vice to be of the nature of virtue, so much, and much more so, is it impossible for time to be of the nature of eternity, given that God is eternity and that He is an infinite, immobile substance. Indeed, an infinite being cannot be moved, nor can its natural properties be mobile or moved because they are just as great in magnitude as the infinite

substance is great in magnitude. What we call natural properties are the conditions of substance along with its real reasons and their acts. Therefore, time cannot be present in God, but since God cannot use mobile creatures without time, He deals with them through time, just as a smith deals with iron using the heat of fire, a pair of tongs and a hammer. And just as a smith makes a nail externally to his own hands, so likewise did God principiate the world in time outside of his eternity, and He moves creatures from place to place and from one state to another state so that time does not enter into eternity. Thus, when God created the world, He did not principiate any newness in himself, but newness stood principiated outside of eternity, and this newness is sustained in time by reason of the beginning, for without time, the principle of creature could not be principiated by God, nor could this principle have any creatures in which it could be produced.

In God there is no locus

Locus cannot exist in God, given that God is infinite substance that cannot be confined to any locus, for if a substance were confined to some locus, it would not be infinite. And divine substance must be infinite so that amability can be sufficient for God's great amativity, but it could not be sufficient for it if it was finite. Also, it must be sufficient for infinite generability and spirability so that the acts of the dignities can be infinite. Therefore, God is not confined to any locus, but to the contrary, He is outside of any locus. However, God is present in locus, for if He was not essentially present in locus, such as the locus of a stone or of the sea, and likewise with the other substances all the way up to the eighth sphere, God's essence would be limited. Consequently, God is essentially present in every locus, presently, powerfully, wisely - and likewise with his other conditions. Now because God is outside of locus and also within locus without any quantity, locus is located and comprehended in God. This was why a sinner who had committed mortal sin asked himself where he could run to find a place to escape God's justice, which he feared intensely. If he runs to the east, God is present there, and God is also present in the west, in the south, in the north, in Hell and in heaven. Consequently, this wise man said that he would go to God's mercy with hope, contrition, confession and satisfaction because the wrath of God is not present in his mercy.

About the flowers, or the divine productions

Through the divine flowers we consider the productions that we proved and that we want to prove again so as to better clarify the method whereby the supreme Trinity can be proved with the prime forms and with the divine productions by reason of the acts of the forms. These are necessary acts from which the forms cannot cease if they are to continue completing and producing. At this point, we propose to make cameras with the forms of this book, with which we will prove the divine productions that exist through generation and spiration.

About goodness, magnitude and eternity

In God, goodness, magnitude and eternity are one and the same number. God is good, great, eternal and his goodness requires production from good, in good, through good, with good, in itself, from itself, through itself and with itself. It does this so that its requisition can be great and eternal, which it would not be if it was deficient in the four said prepositions. God then responds to goodness, which is his reason inasmuch as He is good. Thus, inasmuch as God is good, He responds to goodness; inasmuch as God is great, He responds to magnitude; inasmuch as God is eternal, He responds to eternity as in eternity, goodness and magnitude He produces good being from good being, great being from great being, eternal being from eternal being, and through goodness, magnitude and eternity, and with goodness, magnitude and eternity. But if God produces nothing, the supposite does not respond to the

reasons with the prepositions, and thus it remains idle; this idleness is evil and small against goodness, magnitude and eternity. But this is impossible in God. Therefore, in God there is production which is good, great, eternal and infinite in goodness and not in evil, in greatness and not in smallness, in eternity and not in time. And it is produced from good being into good being, from great being into great being and from eternal being into eternal being. And it is produced from good being so that the producer can be good in producing and so that the product is good. And it is produced from great being so that it is infinite in its magnitude, and from eternity so that the act of producing lasts throughout eternity, and this producing act is produced with the reason of goodness and magnitude and with the response which the supposite gives to the reasons by producing the product.

About goodness, magnitude, eternity and power

So that goodness, magnitude and eternity be not idle, they require from divine power that the act of powering be present in bonifying, magnifying and eternalizing. Power is good through goodness, great through magnitude, eternal through eternity, and this is true inasmuch as the reasons are real, and that every reason is every other reason, for if they were not real, they could not be reasons. Power responds in accordance with its own nature and with the natural properties of the reasons, and justice, when it requires this, communicates itself through the act of powering of the powerer in the powerable, of the bonifier in the bonifiable, of the magnifier in the magnifiable and of the eternalizer in the eternalizable. And this is the sequence of production (in a manner of speaking) because one cannot speak of the supreme production in this mortal life without using improper terms.

About goodness, magnitude, eternity and wisdom

God's wisdom knows that goodness cannot be great without the bonifier, the bonifiable and the act of bonifying, which are of its essence. And it knows that eternity cannot be great without the eternalizer, the eternalizable and the act of eternalizing, which are of its essence. And as wisdom must necessarily know great goodness and great eternity, the objects through which wisdom can know that they are great must necessarily be present in goodness and in eternity. Therefore, in goodness there are the bonifier, the bonifiable and the act of bonifying, in eternity there are the eternalizer, the eternalizable and the act of eternalizing and consequently there is production without which wisdom cannot objectify the magnitude of goodness and eternity at the summit.

About goodness, magnitude, eternity and will

The divine will loves the magnitude of goodness and eternity. It could not love the magnitude of goodness if it did not love the amative, the lovable and the act of loving which are of its essence, nor could it love the magnitude of eternity if it could not love the eternalizer, the eternalizable and eternalizing which are of its essence. Moreover, it could not love the magnitude of eternity if it did not love the distinction between the bonifier, the bonifiable and the act of bonifying through the nature of understanding and loving so that eternity can make the one be the bonifier, the other be the bonifiable and the other be the act of bonifying and so that it can make all three exist and endure as one essence of goodness, one nature of Divinity and one common substance, which is goodness, magnitude and eternity. Thus, we have proved that production must necessarily exist.

About goodness, magnitude, eternity and virtue

The idleness of the good is a vice; it is a vice as great as the idleness is great and a vice that lasts as long as the idleness endures. It is a great vice, but since virtue and vice are contraries and there is no vice in God, as God himself is virtue, there must necessarily be no

idleness in goodness, which would be in it if there were no bonifier, bonifiable and bonifying in which the magnitude of eternity has no idleness so that magnitude magnifies the bonifier, magnifies the bonifiable and magnifies the bonifying. But magnitude could not do this without the production which is of the essence of goodness and which is infinite in eternity wherein eternity makes the one be the bonifier, the other be the bonifiable and the other be the act of bonifying.

About goodness, magnitude, eternity and truth

In the nature of goodness and eternity, the magnitude of truth is greater in both existing and acting than in merely existing or merely acting. Hence, just as goodness and eternity relate to truth with magnitude, truth also relates to goodness and eternity with magnitude; and goodness exists in a greater magnitude of truth if it has in itself the bonifiable bonifier actively verifying, eternalizing and producing the bonifiable, verifiable and eternalizable product. Therefore, there must be production in goodness so that truth can relate to goodness and eternity with a magnitude as great as the magnitude with which goodness and eternity relate to truth.

About goodness, magnitude, eternity and glory

In God, goodness, eternity and glory are one identical number; and for glory to be great, it must be present in a good, eternal and glorious being who produces a good glorified and glorifiable product from its goodness and from its eternity, for great is the glory of the glorious glorifying of the eternally glorifiable product that is good, eternal and infinite. Such a great glory cannot exist without production, which must exist so that glory can be great and so that goodness and eternity can repose in its magnitude.

About goodness, magnitude, eternity and difference

Without the distinction between the bonifier, the bonifiable and bonifying, eternity cannot be great in goodness. Indeed, eternity without any distinction would be idle in goodness and consequently it would be small and there would be a decrease in goodness, for without distinction, no operation of any kind could exist. Therefore, there is distinction in goodness between the bonifier, the bonifiable and bonifying so that eternity can exist in them, for great is eternity's magnitude that makes eternity present in goodness through its eternalizing of one correlative as the bonifier and of the other as the bonified bonifiable while the bonified and the bonifiable eternally remain as one product that is produced and producible, eternalized and eternalizable.

About goodness, magnitude, eternity and concordance

Goodness cannot be great in eternity without concordance, given that the magnitude of eternity exists in goodness if it eternally concurs the bonifier and bonifiable in the act of bonifying and producing, but there can be no producing without concordance, nor can the producing act be in privation, since eternity is great in goodness, in which it cannot be great without concordance.

About goodness, magnitude, eternity and contrariety

Goodness and eternity are far removed by concordance from contrariety so that the distance between them is great, and it is a great distance because concordance and contrariety oppose each other. And because goodness, magnitude and eternity are concordant in God, goodness and magnitude in God are far removed from contrariety by concordance of the concorder, the concordable and the concurring, for without these three they could not be removed from contrariety by concordance because without them, concordance would have no

subject in which it could be sustained. Therefore, goodness and eternity are removed from contrariety by the concorder, the concordable and their concurring, which are of the essence of goodness and of eternity so that they are farther removed from contrariety, namely goodness from malice, eternity from time and magnitude from smallness. Therefore, there is production in God, given that this production cannot sustain any privation of production in eternity in the concorder, the concordable and the concurring.

About goodness, magnitude, eternity and principle

If the principiator did not principiate the principiable from eternity and in eternity, it could not be great in goodness; hence, to be great in goodness, it principiates the principiated product from eternity and in eternity. And the same would follow if it did not principiate the principiated product from goodness, for without this it could not be great in eviternity. Therefore, the non-principiated principiating principle principiates the principiated principle from its eternity and from its own goodness. Moreover, it principiates it from a non-principiated principle so that the principiator and the principiated can exist eternally. And the same follows with the magnitude of principle in eternity, in goodness and in the beginning, and this cannot follow without production, which must necessarily exist so that principle can exist in the magnitude of its own goodness and of eternity.

About goodness, magnitude, eternity and the middle

If there was no bonifying in goodness nor any magnifying in magnitude, then magnitude could be present neither in goodness nor in eternity, for it would not have anything in which it could exist, nor could magnitude remove goodness and eternity from smallness. Therefore, there is production in goodness and in magnitude through bonifying and eternalizing, which cannot exist without production.

About goodness, magnitude, eternity and the end

The magnitude of the end cannot be present in goodness if the bonifier is not active in bonifying the bonifiable bonified product from goodness, in goodness, through goodness, with goodness and with eternity. Likewise, the end of eternity cannot be great if eternity is not active in eternalizing in eternity, from eternity, through eternity, with eternity and with goodness. And because the end of goodness and eternity must be great, production necessarily follows, which must necessarily exist since goodness is a reason for bonifying with magnitude, and likewise, eternity is a reason for eternalizing with magnitude, for if production did not arise, there would be no magnitude in the end of goodness or of eternity, but magnitude must be present in this end because without it, the end of goodness and the end of eternity would be reduced to smallness.

About goodness, magnitude, eternity and majority

If there is a production of persons in God through the magnitude of goodness and eternity, from the magnitude of goodness and eternity, in the magnitude of goodness and eternity and with the magnitude of goodness and eternity, then goodness, magnitude and eternity in God can be in a majority greater than the majority in which they would be if the said production was not present in God, for then they would not be in the greater majority where they must be. And thus they would be in a minor majority of actuality while the major majority would remain in potentiality, which is impossible, and this impossibility shows that there must necessarily be production in God.

About goodness, magnitude, eternity and equality

Goodness cannot be great without equality between the bonifier, the bonifiable and bonifying, nor can eternity be great without equality between the eternalizer, the eternalizable and eternalizing. Indeed, without this equality, magnitude could not communicate with goodness if there were any smallness in goodness and eternity, which is impossible. Therefore, there is equality between goodness, magnitude and eternity, and production consequently arises.

About goodness, magnitude, eternity and minority

There would be major minority in divine goodness and eternity, if there were no magnitude in which they are present in the mode of production. Consequently, an inventor once said that inasmuch as a man is noble and at the same time inclined to wrongdoing, this man's defect is worse than that of some other man who is not as noble. Therefore, God's goodness would be greatly defective and in a greater minority of magnitude than any other goodness, if the reason of the bonifier, the bonifiable and bonifying were eternally and infinitely idle. Hence, in divine goodness there is eternal and infinite production from the bonifier, the bonifiable and bonifying, without which it would be in a greater minority of magnitude than any other goodness.

About power, wisdom and will

Wisdom knows power and will, and thus power and will are knowable. The will loves power and wisdom, and thus power and wisdom are lovable. Since power exists in God as productively and as primordially as do wisdom and will, they are powerable by power just as power is knowable by wisdom and lovable by the will. Hence, wisdom and will are powerable. They are powerable, not in the sense that they are produced from power into act – because they are eternal – but they are powerable inasmuch as power can produce from them a powerable beloved and understood object which power must be capable of producing and which it must produce so as to be neither idle in wisdom and will nor absent from them. Therefore, there is production in Godhead.

About power, wisdom, will and virtue

Wisdom can know virtue through power, and the will can love virtue through power, but power cannot produce virtue because virtue is already eternal. However, virtue can exist through power and if this is so, then power must be capable of producing a virtuous product from virtue so that power can be as powerful in virtue and with regard to virtue through acting as it is through existing and so that power can equalize the action it has with regard to virtue, for by producing the product power can equalize its powering of virtue with the understanding of wisdom and with the loving of the will by an act of producing when it objectifies this virtue through power, as we said. But power could not have this equality if it did not produce a virtuous product from virtue.

About power, wisdom, will and truth

If wisdom can know truth through power and if the will can love truth through power, then power must be capable by itself of powering truth so that what it can do with truth is knowable by wisdom and lovable by the will. Therefore, power must produce a verifiable verified object from truth so that truth is objectifiable as much by an act of powering as by wisdom and will, without which there would be no production, because the truth would be knowable by wisdom and lovable by the will, but without production, power would have no action of its own in truth while wisdom could know truth on its own and the will could love

truth on its own. Therefore, there is production so that the acts of powering, knowing and loving can equalize with each other in truth.

About power, wisdom, will and glory

Wisdom has action in glory with understanding, and the will has action in glory with loving. Therefore, power must have action in glory with powering. Power cannot have action in glory without producing a glorious product from glory, and in this producing act it has the act of powering and the powerer is the active agent that is productive and gloriative of a glorious product from glory, and power is powerable, enactable and glorifiable inasmuch as the glorious object is producible and enactable from lovable and knowable glory.

About power, wisdom, will and distinction

Through power and also through wisdom, the intellective, the intelligible and understanding can and do exist in wisdom; through power and also through the will, the lover, the lovable and loving can and do exist in the will. And if there were no distinction between the intellective, the intelligible and the act of understanding – and the same applies in its own way to the will – then power would be powerless in wisdom given that a being cannot act without distinction. Therefore, power cannot be free in wisdom without distinction, and because it must be in wisdom freely and without constraint, it must have power in wisdom in which and from which it can act with distinction by producing a wise product from wisdom, namely an intelligible product produced and producible by the empowering empowerer, the distinguishing distinguisher and the generating generator, which is the generative intellect.

About power, wisdom, will and concordance

Without production, power can have concordance neither with wisdom, nor with the will, nor with the concorder, nor with the concordable, nor with the intellective, nor with the intelligible, nor with the lover, nor with the lovable, nor with the powerer, nor with the powerable. Therefore, power without production can do nothing with regard to concordance or in concordance because concordance cannot exist without production, given that concordance cannot exist without a plurality of distinct things. Therefore, there must be production in Divinity so that power can be active in concordance as well as in itself, in the will and in wisdom; and moreover so that power can concord the concorder and the concordable in concordance.

About power, wisdom, will and contrariety

In God, power, wisdom and will are concordant, and thus there can be no contrariety in God, given that concordance and contrariety are opposites. Therefore, power is capable of acting with wisdom and with will as well as with itself, and power is capable of acting with the knowable and the knowing of wisdom, with the lovable and the loving of love and with its own powerable and powering. And contrariety cannot contradict this, for if it could contradict this, then it would be sustained in God and God would not simply be concordance. Therefore, in God there is no contrariety that contradicts production, for without production, contrariety would hold God's power bound against the concordance of the intellective, the intelligible and understanding, the amative, the lovable and loving, the possificative, the powerable and powering.

About power, wisdom, will and the beginning

If power, which we understand is an agent and a supposite, can principiate the knowable from wisdom, the lovable from the will and the possible from itself, then through this mode of principiating it can be farther removed from ignorance, detestability and

impossibility. And because that which removes wisdom farther from ignorance must necessarily exist, an act of principiating must exist in the production from principle of the principiated and principiable product.

About power, wisdom, will and the middle

In wisdom, the act of understanding can be in the middle between the intellective and the intelligible; and in the will, loving can be in the middle between the amative and the lovable. Therefore, in power there must be an act of powering in the middle between the powerer and the powerable, or else power could act more in another and through another than in and through itself, in other words, power could relate to the middle in wisdom and in will inasmuch as the acts of understanding and loving can exist through power, but in itself, power could not relate to its own middle, namely the act of powering which is in the middle between the powerer and the powerable. But it is impossible for power to be more productive and more primordial in another dignity than in itself, and it must have its proper act of powering simply in itself, which it could not have without the production of the productive and the producible and of the powerer and the powerable.

About power, wisdom, will and the end

Just as the end of wisdom is the understood object and the act of understanding, and just as the end of the will is the beloved and the act of loving, likewise, the end of power must be the powered object and the act of powering, or else power could not attain its end in itself but only in another through the understanding and the understood in wisdom and through loving and the beloved in the will. If this were the case, then the intellective could have its understanding and its understood object through power, and the amative could attain its act of loving and its beloved in itself, but power could attain nothing if it did not have the powering and the powered object in itself, which it must have simply in itself so that it can have its own end in itself and repose in its own end. Therefore, power has the powered object and the act of powering and consequently of producing, which must necessarily be present in every substance in which the act of powering and the powered object are present.

About power, wisdom, will and majority

Power that can interact with wisdom and with will is greater than power that cannot interact with wisdom and with will. Therefore, there must be production in Divinity so that divine power has the means with which it can be greater than all other powers. Hence, power is capable of interacting with wisdom and with the will insofar as the possificative can produce the intelligible from wisdom and the lovable from the will.

About power, wisdom, will and equality

In God, power, wisdom and will are removed by equality from inequality, given that equality and inequality are contraries. Thus, power, wisdom and will in God are equal with the equality of understanding, loving and powering, without which they can have no equality, and therefore there is an act of powering in God, which cannot be without an act of producing that comes from the powerer and the powerable, the productive and the producible.

About power, wisdom, will and minority

Minority is a being close to non-being. Wisdom comes close to non-being through ignorance, the will comes close to non-being through hating what is good and power comes close to non-being through idleness. Therefore, power, wisdom and will must be removed from minority through powering, understanding and loving so as to remove them from non-being by removing them from minority. And if the act of powering did not exist simply in

God, it would have nothing in itself to remove itself from minority or from non-being, but it would have to be removed from minority and non-being by others, namely by good understanding and good loving. Thus, power would be in itself close to minority and non-being, which is impossible. Therefore, power is far removed from minority and from non-being by its own act of powering. Hence, there is production in God, without which the act powering could not be in Him, given that powering and producing are closely related.

About virtue, truth and glory

Virtue and vice are contraries, as are truth and falsehood and as are glory and punishment. And they oppose each other more strongly by existing and acting than by merely existing, given that there is virtufying in virtue, verifying in truth and glorifying in glory, and given that there is sinning in vice, falsifying in falsehood and tormenting in punishment. And as God must be more strongly opposed than any other being to vice through virtue, to falsehood through truth and to punishment through glory, there must be an act of virtufying in God's virtue, an act of verifying in God's truth and an act of glorifying in God's glory. But this cannot be without the producing which goes on through virtufying, verifying and glorifying.

About virtue, truth, glory and difference

God is glory, and He is glorious; God is virtue, and He is virtuous, and therefore God must be the truth and He must be true so that truth can be as primordial as virtue and glory are in God, or else there would be a difference between virtue, glory and truth so that glory as well as virtue would be true by mere accident, which would be vice against virtue, punishment against glory and falsehood against truth. Therefore, God is the truth and He is true, God is virtue and He is virtuous, God is glory and He is glorious. God could not be true without the production of a virtuous and glorious product of a magnitude so great that truth makes the one be the producer, verifier, virtufier and glorifier, makes the other be the glorifiable, verifiable, virtufiable, and makes the glorifiable, verifiable, virtufiable be produced from the glorifying glorifier, the verifying verifier and the virtufying virtufier.

About virtue, truth, glory and concordance

Without production in God, virtue, truth and glory cannot have concordance. As they are one and numerically identical, they cannot have concordance, given that concordance cannot exist without the presence of a plurality of things. And if virtue, truth and glory do not have real, natural, proper and essential concordance, their concordance is in privation and this privation is vice as opposed to virtue, glory and truth, and it is punishment as opposed to glory, truth and virtue, and consequently it is real, natural, properly essential falsehood opposed to truth, virtue and glory. Indeed, there can be no privation either in glory, or in virtue, or in the truth because vice, falsehood and punishment would then follow. Therefore, virtue, truth and glory must have concordance, which they cannot have without the production of the concorder, the concordable and the act of concurring in acts of virtufying, verifying and glorifying.

About virtue, truth, glory and contrariety

God could not have complete glory if He was in any way associated with punishment, nor would God have complete virtue if He was in any way associated with vice, nor would God have the complete truth if He was in any way associated with falsehood. Therefore, in God there must be production that is real, proper, natural and essential, so as to be removed from vice by virtufying, from falsehood by verifying and from punishment by glorifying. A

virtuous being takes its distance from vice by producing a virtufied product from virtue, a verified product from truth and a glorified product from glory.

About virtue, truth, glory and the beginning

Through glory, God is glorious, through virtue, He is virtuous, through truth He is veracious. Although the term 'veracious' is not a word in common usage, we nevertheless have to use this expression to enable us to say what we understand about divine truth. The same applies to the term 'principious', for we must use a vocabulary with which we can best clarify the natural properties of God. And as God is a principle, He must be just as greatly principious through principle as He is virtuous through virtue, veracious through truth and glorious through glory. A principious being cannot be virtuous, veracious and glorious without its own essential principiator, principiable and act of principiating, which cannot exist without the producing of the principiable by the principiator in virtufying, verifying and glorifying.

About virtue, truth, glory and the middle

Without the middle, no glorifying, no virtufying and no verifying can exist, and even if they could exist, they would not be what they are, given that glorifying is in the middle between the glorifier and the glorifiable, virtufying is between the virtufier and the virtufiable, verifying is between the verifier and the verifiable, just as generating is in the middle between the generator and the generable, and loving is between the lover and the lovable. Therefore, in glory as well as in virtue and in truth there is a middle and consequently, producing is in the middle between the producer and the producible, for without this act of production, the acts of glorifying, virtufying and verifying could be neither in the nature of the middle nor of the nature of the middle.

About virtue, truth, glory and the end

Truth would be vitiated if it could not be sufficient for the end, and it would not be sufficient for the end if it did not arise in verifying and from verifying, just as glory would not be sufficient for the end if it did not arise in glorifying and from glorifying. Truth cannot be sufficient for glory without the verifier and the verifiable and without the verifier producing the verified object from itself, because truth really, properly, naturally and essentially has in itself the verifier, the verifiable and verifying, so that the end cannot be defective on account of truth. Therefore, there is production, and production is the repose of complete fulfillment.

About virtue, truth, glory and majority

There is major truth in glory if there is a production of the glorifiable and of glorifying in glory. Without this production, truth would have a minor presence in glory, and this minority would be against truth just as vice is against virtue and punishment is against glory. Therefore, the glorifier, the glorifiable and glorifying must be present properly and naturally in glory so that truth can be major and not minor in glory. When we say 'major truth' we actually mean that truth can be neither major nor minor. This is a subtle passage to understand. Indeed, truth in glory must be major and not minor because truth must exist in glory as something virtuous and not as something vicious. Truth could not be virtuous in glory if it had a minor presence in glory and if it did not have the major majority in which it exists and acts as it verifies, produces and glorifies from itself a true glorifiable product with true glorifying.

About virtue, truth, glory and equality

If the glorifier, the glorifiable and the act of glorifying were not present in glory, then truth would not have anything in which glory could be sustained because truth cannot be sustained in glory along with inequality. Such sustaining would be vicious inasmuch as there would be minority in it, given that in every inequality there must be minority. Therefore, truth is sustained in glory by equality between the true glorifier and verifier, the true glorifiable and verifiable and the true verifying and glorifying. This sustainment cannot be without natural and essential production.

About virtue, truth, glory and minority

If in God's glory there was no production of the glorifier, the glorifiable and glorifying, then truth could not verify anything in glory, because it could not verify that the glorious is one thing and the glorifiable is another thing. Thus, truth would be in glory without verifying and consequently, glory would be in truth without glorifying, and so to say, idling would be present in them, which is something vicious against something virtuous, and close to non-being through minority, a minority that must be present in every instance of glory and of truth in which there is idleness of glory and truth. And because neither idling, nor minority, nor vice can be present in God's virtue, truth and glory, there must be production in God through the glorifying of the glorifier and the glorifiable and through the verifying of the verifier and the verifiable.

About distinction, concordance and contrariety

In every being in which there is neither distinction nor concordance nor contrariety there must be idleness, given that operation cannot be without distinction, nor without concordance or contrariety. And because idleness does not oppose contrariety, in God there must be concordance that opposes contrariety through concurring and operating. And because in God there is concordance without contrariety, there must be distinguishing in God so that God can oppose contrariety with concordance because God is farther removed from contrariety if concurring and distinguishing are in him, which would not be the case if there was only concurring in him. Therefore, there must be distinguishing in God, so as to be farther removed from contrariety. In God, there can be no distinguishing without producing by the distinguisher, the distinguishable and distinguishing.

About difference, concordance, contrariety and the beginning

In a being in which there is no difference, no concordance and no contrariety, there can be no principiating, given that all principiating needs to have distinguishing, and all distinguishing needs either concurring or opposing. There has to be principiating in God so that through principiating He is removed far from the idleness of goodness, magnitude, eternity, power, wisdom, will, glory, virtue and truth and so that God is active in concurring and not in opposing. And principiating must be in the producing of the principiator and the principiable with distinguishing, without which there cannot be any principiating without the idleness of goodness, greatness and of the other dignities.

About difference, concordance, contrariety and the middle

In God there is no contrariety, and if in God there is concordance in distinguishing, the concordance is in the middle between the distinguisher and the distinguishable and this middle is removed from contrariety, and distinguishing is removed from contrariety in concurring which is in the middle between the concurring and the concordable, with which contrariety cannot participate. Therefore, there is an act of producing so that there are means that contrariety cannot attain and in which it cannot participate.

About difference, concordance, contrariety and the end

If in God's essence there is no concordance of the concorder, the concordable and concurring, then the end of concordance is absent from God's essence, which is void of this end, and this voidness would be due to some kind of contrariety due to which the end of concordance cannot exist. But because in God's essence there can be no contrariety and no voidness, the end of concordance must be in it, which it could not be without distinguishing of the distinguisher and the distinguishable without which concordance would be full of idleness and consequently void of an end. Therefore in God there must be concordance and distinction between the concorder and the concordable and between the distinguisher and the distinguishable so that completing can be between the completer, or the perfecter and the perfectible. But this cannot be without the producing of the producer and the producible.

About difference, concordance, contrariety and majority

Given that concordance convenes with being and contrariety convenes with privation, difference must be greater in concordance than in contrariety, since majority has concordance with being and minority has concordance with privation. Therefore, difference is greater in concordance than in contrariety, and concordance cannot be in majority without the distinction between the concorder and the concordable in which there is no contrary minorifying or depriving. This act of distinguishing cannot exist without the producing of the producible by the producer.

About difference, concordance, contrariety and equality

Equality cannot exist without distinction, given that equality cannot exist without a plurality of things, and it is the same with concordance and contrariety. Concordance can exist either in equality or in inequality, and it can be farther removed from contrariety in equality than in inequality. In God's nature there must be equality of the concorder, the concordable and the act of concurring, in which there must be concordance of the equalizer, the equalizable and the act of equalizing so that the divine nature be equally removed from contrariety by equality and by concordance. But it cannot be removed from this contrariety without the production of the naturizer, the naturable and the act of naturing and of the distinguisher, the distinguishable and the act of distinguishing, without which there can be no concorder, concordable and concurring, nor any equalizer, equalizable and equalizing.

About difference, concordance, contrariety and minority

Concordance between accidental forms is in majority, but the concordance of substantial forms is in majority. Therefore, distinction is farther removed from contrariety in substantial concordance than in accidental concordance. And it is the same with concordance, as it is farther removed from contrariety in substantial distinction than in accidental distinction. Therefore, there must be production in God, so that the divine form can have the wherewithal for being removed from contrariety and minority, from which it cannot be removed without substantial distinguishing and concurring.

About the beginning, the middle and the end

God is the prime principle and the prime end. Thus, God must be the prime principle with an act of principiating which is in the middle between the principiator and the principiable, because without an act of principiating which is in the middle between the principiator and the principiable properly, essentially and naturally, there could be no end of the beginning in the beginning, nor could the end remain as one and identical in essence and nature with the beginning. Thus, God would be the first in principiating creature, which would be the end of principiating, and the prime principle would not have the end of

principiating in itself, and thus it would be accidentally principiated by something else and not by itself, which is impossible. God is the beginning and the end simply in himself and by himself, since in God there can be an act of principiating in the middle between the principiator and the principiable. Therefore, there is production in God, without which there could be no act of principiating in the middle between the principiator and the principiable.

About the beginning, the middle, the end and majority

If in God there was no production of the principiator, the principiable and the act of principiating and of the perfecter, the perfectible and perfecting, then principiating and perfecting could not be in majority, but the said production must exist so that principiating and perfecting cannot participate with minority, with which they could participate if there was no proper, real, essential and natural production of the principiator, the principiable and principiating and of the perfecter, the perfectible and perfecting.

About the beginning, the middle, the end and equality

The principle in which the principiator, the principiable and principiating exist equally is full of perfection whereby the principiator perfects itself by producing from itself equally the principiable, so that from both, namely the principiator and the principiable, principiating equally arises in the middle between the principiator and the principiable. Therefore, there must be production in God, without which there can be no perfection of principle in the equality between the principiator, the principiable and principiating.

About the beginning, the middle, the end and minority

A minor principle is one in which the principiable is not of the essence of the principiator, and this is because the act of principiating is neither of the essence of both, nor can it be in the middle between both. And because this principle is in minority, it cannot be by itself in perfection, nor can it have repose in its own nature. And because God is a principle in himself, He has his own perfection in himself, in him there must properly and naturally be the production of the principiator, the principiable and principiating, which remain and exist in perfection.

About majority, equality and minority

The greater equality is, the farther it is removed from minority and the smaller it is, the farther it is removed from majority. Therefore, in God, equality must be in the greatest majority in which it can possibly be between the equalizer, the equalizable and equalizing, so that in this major majority it can be farther removed from major minority of the equalizer, the equalizable and equalizing. However, this cannot be without the production of the major equalizer, equalizable and equalizing, and thus there must be production in God.

It has been proved that there is production in God, and a doctrine has been provided for applying the primary forms to prove that in God there is production which is of paternity, filiation and passive spiration. And necessarily, this production must be in a ternary number, and not in any greater or smaller number.

About the fruit, or the perfections of the divine tree

By the perfections of the divine tree we understand the fruit of the divine tree, which we consider in two modes, namely: the inner fruit and the outer fruit. What we call the inner fruit is the fruit that naturally arises from the acts of the divine dignities, as the product or fruit arises bonified from bonifying, magnified from magnifying, eternalized from eternalizing, powered from powering, understood from understanding, beloved from loving, virtufied from virtufying, verified from verifying, glorified from glorifying, distinguished

from distinguishing, concorded from concurring, principiated from principiating, mediated from mediating, perfected from perfecting and equalized from equalizing.

What we call the bonified fruit is the Son and the Holy Spirit, that are the fruit of the Father through bonifying and producing. And we call the Holy Spirit the bonified fruit, which is produced and spirated by the Father and the Son through bonifying, and also through magnifying and the other dignities. These fruits are natural, divine and essential; they are harvested and they still remain to be harvested. They are harvested so that they can be perfect and they are yet to be harvested so that they can be harvested in eternity and so that their acts are not in privation and their dignities are not idle. And they are harvested through production, generation and spiration.

These fruits cannot possibly be evil because they arise from goodness, they cannot be small because they arise from magnitude, they cannot arise from privation because they arise from eternity, they cannot be impossible because they arise from power, they cannot arise from ignorance because they arise from wisdom, they cannot arise from detestability because they arise from love, they cannot arise from the vices because they arise from virtue, they cannot arise from falsehood because they arise from truth, they cannot arise from punishment because they arise from glory, they cannot arise from darkness because they arise from spiritual light, they cannot arise from contrariety because they arise from concordance, they cannot arise from idleness because they arise from principle, they cannot arise from emptiness because they arise through a medium, they cannot arise from defect because they arise in perfection, they cannot arise from majority and minority because they arise from equality.

Another mode of considering the fruit consists in the common contemplations. Just as it is with the Father so is it with the Son and with the Holy Spirit who contemplate the Father and themselves through loving. The Son contemplates the Father through understanding and remembering, as He loves the Father and the Holy Spirit and himself. This common loving brings into being one common beloved through essential and common contemplation, and this is the Son of God inasmuch as the Son contemplates God the Father, God the Holy Spirit and himself as God as all three exist as one God and not more than one. This is why the contemplation is one and common inasmuch as there is unity of the nature of Divinity, and of the essence of goodness, greatness and of the others. Thus, there exists one remembered, understood and beloved being in the common contemplativity and contemplability, and one of the beloved is the Father, the other is the Son and the other is the Holy Spirit, and this is according to the personal contemplativity and contemplability which is signified in the branches and in the twigs.

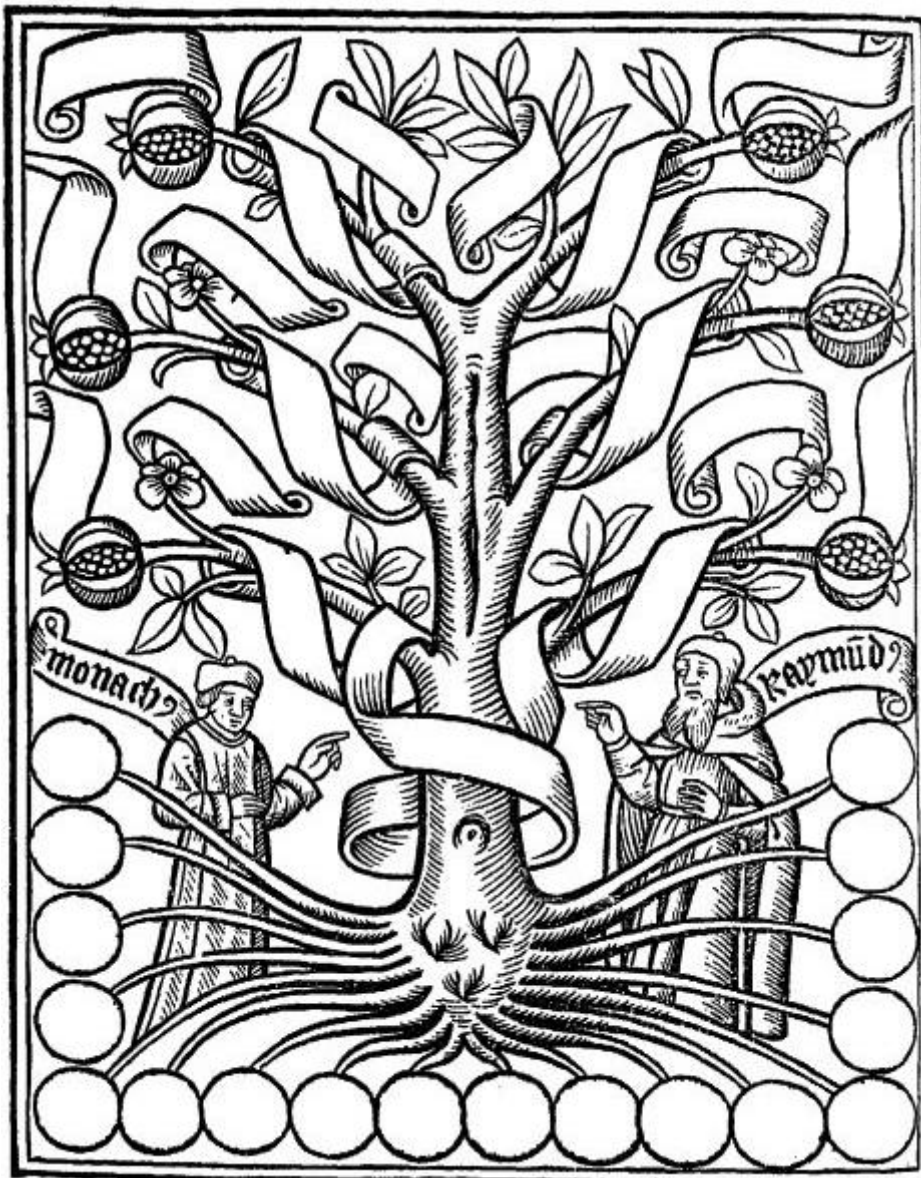
About the external fruit

The external fruits are creatures that the divine tree makes by creating and producing them, and the internal fruits that we discussed are the fruits of creatures that exist outside of their natures because they are not of the same essence, but they are their perfection, just as the divine beloved is the fruit and the complement of all created amativities and good appetivities. And likewise the divine understood product is the of all created intellectivities and natural instincts. And likewise, the divine remembered product is the fruit of created memorativities and past things. And it is the same with the personalized divine bonified product, which is the fruit of all created bonificativities and bonificabilities, and the same with magnitude and the others. May it please God through his compassion to give some of these supreme fruits to us who stand at the foot of the tree in dire need of these fruits.

About the tree of exemplars

The tree of exemplars contains a recapitulation of the above trees through examples and proverbs.

- ❖ The roots give examples of the roots of the preceding trees
- ❖ The trunk gives examples of the roots of the preceding trees
- ❖ The branches give examples of the branches of the preceding trees
- ❖ The twigs give examples of the twigs of the preceding trees
- ❖ The leaves give examples of the leaves of the preceding trees
- ❖ The flowers give examples of the flowers of the preceding trees
- ❖ The fruit give examples of the fruit of the preceding trees



This tree divides into seven parts, namely the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit. Each of these parts divides into 14 parts: the first part is about the roots of the elemental, vegetal, sensitive, imaginal, human-rational, moral, imperial, apostolic, celestial, angelic, eviternal, maternal, Christian and divine trees. And it is the same

with the second and the other parts. And each of the said seven parts divides into 14 parts so that we can give examples of the natural properties and modes of the trees following the disposition of their roots, trunks, branches etc. and so that we can have abundant material for giving examples, given that all things are either explicitly or implicitly contained in the said 14 trees. And through the examples we will give you can obtain a doctrine for knowing natural secrets, for acquiring moral virtues, consolation and friendship with people, and you can also develop a useful habit of understanding many things that are pleasant to hear.

We divide the examples we give into two parts, namely into narratives and proverbs investigated in accordance with the natural properties of the trees. We propose to observe this process in this tree, and as the subject matter is vast, we cannot proceed with its entire magnitude because we are too preoccupied with other things, and also because people shun prolixity, and thus we will deal with this tree in brief. Nevertheless, the things we will say will provide a doctrine for discovering new proverbs and narratives and a way to extend the human intellect through the immensity of this tree's subject matter.

About the roots of the tree of exemplars

1. - Fire desired with its appetite that its heat in water be good so that its goodness could have great virtue. Thereupon, water asked air to think of it when air felt sick, and the monk asked Raymond to explain this proverb to him.

Raymond answered the monk and said that air was ailing with two diseases, the one was due to love and the other was due to sorrow. Air loved fire very much, and it was sick with love because it was displeased with what earth did to fire. And air wanted to dominate over earth, its enemy. Air was sick with sorrow because it suffered from the dryness that fire introduced into it, because this dryness tormented its moisture.

Consequently, water told air that it should think of it when it suffered from this illness caused by fire's introducing air's opponent into it, and moreover water said that air should hate fire for doing this. Water said these things because it wanted air to turn against fire and to have concordance with water.

But air replied to fire and said that it would rather be sick and be a good legitimate friend of fire that gave it its likeness, than to be healthy at the expense of doing anything to deceive or to wrong its friend in the least, for no illness is as serious as the illness that comes through betrayal and ungratefulness when it makes one forget the benefits one receives from one's ruler. Consequently, air said that it wanted to be a submissive subject of fire, its ruler, so that it could have action in water and thus show its dominion with a great magnitude of goodness and virtue, because the heat of fire is a great virtue and it is a great good for fire to be the ruler of its friend through the concordance of love and to be the ruler of its enemy through contrariety.

2. - Water wept as it said to air that it was unaware of the way in which fire was cheating earth, and air asked water to tell it what this treachery was. Water replied and said that fire and earth were in association with each other and that they had promised each other to share all their earnings in common between themselves. It turned out that earth earned some iron and fire earned some gold.

When it came to dividing and sharing the iron and the gold, earth told fire that fire should do the division, but actually, earth said this so that fire would give it gold in return for the dryness that earth gave to it, and also because someone who divides things generously always gives the largest share to the other, and it believed that fire would do likewise. Then fire divided up the profits, gave earth the iron and kept the gold for itself.

Air replied and said to water that fire did not cheat in any way when it divided up the profits, since earth had a false intention when it chose to tell fire to divide the iron and the gold into shares, which fire did in a fair way so as to punish earth for holding such a false opinion.

3. – Air asked water not to associate with earth after water had entered into an association with air, because between two contraries there is nothing that can last for a long period of time, given that air and earth existed in a state of vehement opposition. Water replied to air and said that great is the duration that endures in concordance through action and passion. Air was astonished at what water said, and it asked it how the association of action and passion can endure in lasting concordance, given that action and passion oppose each other. Water replied in these words.

Once upon a time, the colour of fire and the colour of earth encountered each other in a flame of fire, in which they had concordance in the mode of action and passion, because earth said to fire that since it gave its dryness to fire, it wanted to have its colour placed at the summit of the flame, and in the smoke that comes out from fire, and also in the things that fire burns up, as for instance in coal and in pepper. Then fire replied to earth and said that it was quite pleased with this proposal, since its own colour would remain located in the middle of the flame. And it is the same with hot iron, hot coals and other things similar to them.

4. – Earth told fire that it would not give it any dryness because fire would give it over to air, the enemy of earth. Fire replied to earth that it knew nothing about the power of generosity. “Fire,” said earth, “tell me what the power of generosity is”.

“Once upon a time – said fire – generosity and avarice encountered each other. Generosity gave all of everything it had until it could give no more, because it had nothing left to give. And generosity asked avarice, that was full of so many things, to give it some of its possessions so that it could give them to others, for it was sick of not being able to give anything to others. But avarice made an excuse and said that it was unable to give anything to generosity because it did not want to take on its likeness. Then, generosity resorted to those to whom it had given something and to those to whom it wanted to give something. And they all rose up together against avarice and despoiled it of the goods it possessed so that generosity could have something to give. Avarice became sad and sick, and said these words: “Oh! How sorely I grieve the loss of my treasure for which I worked for so long and for which I suffered so much hunger and thirst along with so much disgrace and fear, and now I see it all given away to my enemies by my enemy”.

5. – Fire and air encountered each other in a deep forest in which air had spent a long period of time searching for earth so as to wreak revenge on it for having insulted air in some way. At the time when fire and air encountered each other, the Sun was setting, and consequently air asked fire to produce light for it the whole night through so that it could find earth, for it was most intent on finding it. However, fire spent a long period of time in weighing air’s proposal that it should produce light to enable air to find earth, because fire was ashamed of contradicting the requests made to it by air, and fire had pangs of conscience about betraying its friend earth that air wanted to destroy and kill. And in the meanwhile, as fire was considering these things, air wondered why fire did not respond to the petitions it made, and air said to fire that it was well aware of the fact that it did not love air all that much since it did not respond to its requests in way that would oblige air to be grateful. However, fire said to air that it did not know how wisdom responded to the will.

“How did this happen?” asked air.

“Once upon a time,” said fire, “the will had a great desire to find a man whom it loved very much and it asked wisdom to show it the ways and the dwelling places where he could find its beloved friend. Wisdom responded to the will and said that its request was fair and that it would gladly show it these places, but wisdom would not show these things to the will if it knew that the will wanted to slay this man, or to disparage or injure him in some way, because the man that the will was looking for had done many things to satisfy wisdom.”

6. - Fire asked air if fire loved it as much as it loved water. Air replied and said to fire that it was asking an unfair question and that it knew little about the nature of love. "Air," said fire, "What then is the nature of love?" But air kept silent, nor did it want to give fire any

response, and this made fire wonder why air did not respond, and fire insisted on an answer from air over and over again until air related the following words to fire.

Once upon a time, the will encountered wisdom while it was traveling to a city where memory resided, and the will had chosen to meet with memory because it wanted to frequently remember its friend. However, wisdom was also taking ire - that is the enemy of the will - along on its trip, and so the will did not give wisdom a good reception, though it did show wisdom the ways and the dwellings through which it could track down memory. And when the will arrived at the place where memory was abiding and remembering its friend, they held a great feast and they enjoyed great mutual consolation so much so that wisdom, in its discontent, stood up against the will when it saw that the will did not hold as great a feast and enjoy such a magnitude of consolation when it met wisdom as when it met memory. Thus, wisdom reprehended the will for favouring memory and for showing so little gratitude for the satisfaction and the honour that the intellect had contributed to the will. The will excused itself and said that it felt greater pleasure in giving its likeness to another without suffering passion than in laboriously assuming the likeness of another.

7. – Water was traveling through a deep forest where it encountered stone and iron from which fire came forth; and water reviled them and gave them a thorough scolding because they made it sick whenever fire heated water in a pot or a jar and took away the coldness which water was so fond of. Stone and iron replied to water and said that fire committed a vicious deed by giving them its virtue. But water was astonished to hear these words and said that it seemed impossible that anything that gives virtue could be vicious in giving it.

“Once upon a time,” said iron and stone, “in a meadow there grew a herb that had the virtue of curing lepers of their illness. Somebody showed the herb to a leper, the leper ate some and was cured of leprosy by the virtue of this herb. But ultimately, it happened that the same man went to relieve himself in the same meadow and wiped his loins with the very same herb that had cured him. Consequently, the herb was vicious in giving its virtue away to someone who subsequently disgraced and dishonoured it.”

Thereupon, water asked them: “What virtue does fire give me when I am in the pot?” Stone and iron replied that water and flour wanted to make bread, so that they could give virtue with this bread to humans who could then live on it. And they made this bread in the oven with the virtue of fire, for without fire they could not make any bread nor could they give any virtue to humans.

8. – Two truths encountered each other in fire. The one truth was the truth of heat and the other truth was the truth of dryness, and they both asked fire by which one of the two it felt that it was protected against falsehood and water. Then fire said to its lucidity that it should answer the question, but the coldness of water objected to fire that it had not chosen an impartial judge, given the fact that lucidity convened with heat in the day, for daytime is bright and warm and as such it opposes dryness at night, but the night is cold and dark by reason of the earth’s shadow. Fire replied to the coldness of earth and said that once upon a time, in a city, there was an ordinary citizen who plotted to become the king of the city and who considered various ways of murdering the king who was his lord.

When this man first hatched his plot, he started out with a plan based on a false imagining, since he could not use the truth to bring such a plan to fruition. By carefully following his plan he succeeded in seizing great power against his king in the city; but then the king thought of a way to destroy the man. When the king, in turn, conceived his plan, his method was based on truth. Consequently, truth and falsehood waged a fierce battle in the city, and falsehood was ultimately defeated because it had concordance with non-being and nothingness, whereas truth had concordance with being so that the king made his decisions in the light of his conscience by choosing truth and not falsehood, since falsehood is opposed to charity and has concordance with darkness.

Air complained to water about fire, saying that fire freely took pleasure in tormenting it with earth, although air enjoyed receiving heat from fire; but because water was the enemy of fire, it had not the least desire to console air. Instead, it wanted air to say even more evil about fire, because the more that air spoke out against fire, the more severely fire tormented air; and thus, water believed that air could be tormented increasingly day by day until it would go so far as to seek help from earth who was its enemy. Consequently, air continued complaining to earth about fire and said that it had done it great wrong. Earth replied to air by excusing fire and by heaping verbal abuse on air so as to make it suffer even more bitterly as it vented its natural antagonism to its adversary. While air suffered these vexations, the more it complained, the more intensely it suffered, and it had no other alternative than to ask fire to have pity on it. Then, fire said these words to air:

“We have heard that a king had a knight of whom he was very fond, and out of his great love for the knight, he honoured him in many ways, granted him money, horses and whatever he needed. The more the king gave to the knight, the more the knight loved the king and served him with increased vigour. But the king wanted to test this knight, to see if the knight loved him only for what he gave to him, and not because he was his lord; and he let a long period of time go by without giving the knight anything, so that the knight was no longer as pleased with the king as he used to be, nor did he serve the king as well as he had habitually done in the past. To further test the knight’s intentions, the king took away from him a fine castle that he had previously given to him. Thereupon, the knight became enraged, left his king and approached a count who was an enemy of his king and whose son the knight had slain in battle. He said to the count that he wanted to be his servant so that with him he could take revenge on the king. The knight together with the count fought one battle against the king, and the knight was captured. He begged for the king’s mercy and begged the king to give him back his castle and his friendship.

The king replied to the knight that he would take his plea under advisement and consult with mercy and justice. Mercy asked the king to spare the knight so that the magnitude of mercy could be great in the king. But justice advised the king to punish the knight because the king’s justice should be greater than his mercy, especially as the king is meant more for enforcing justice than for granting mercy. Moreover, the knight was not well-intentioned when he begged for indulgence inasmuch as he asked the king to give him back the castle. Ultimately, the king heeded the allegations made by justice and sentenced the knight to be tormented and put to death.

10. – A rose and a peppercorn were talking about fire and water. The rose praised water because it multiplied the goodness of parts by joining them with each other so that the magnitude of goodness could be great in water. But the peppercorn praised fire because fire divided goodness into many parts, so that many good substances could exist within its genus. The rose and the peppercorn each upheld their positions until a bitter quarrel broke out between them. The peppercorn said that a substance that gives much to many others is worth more than a substance that restricts itself and gathers many things to itself while disregarding the fact that other substances also need them. But the rose said the contrary, and thereupon, the rose and the peppercorn came to dryness and asked it to resolve the dispute, because dryness was a quality related to both parties. But dryness excused itself and said that it did not want to be the judge, and it spoke in these words.

“We have heard that a king rendered a judgment in a dispute between two knights over the legal ownership of a castle. The knight who did not legally own the castle gave the judge one thousand florins to get a favourable decision from him. But the knight who was the legal owner of the castle gave the judge only a hundred florins to get a favourable decision from him. Consequently, the judge was inclined to favour one of the parties over the other, i.e. he was more inclined to favour the one who gave him a thousand florins than the one who gave him a hundred florins, and he wrongly awarded the castle to the one to whom it did not

belong. Similarly, earth was more inclined toward the rose than toward the peppercorn and therefore it refused to be the judge.

By chance, the king discovered that the judge had received a thousand florins from the knight to whom he awarded the castle, but only a hundred florins from its legal owner. Then the king summoned the knights to stand before him in his council, and he asked the council if they could naturally explain why one knight gave a thousand florins but the other knight only gave a hundred, given that both knights were equally wealthy. In the king's council there sat a wise elder who said that the knight who gave only a hundred florins was presumably the legal owner of the castle. This is because the one who is legally in the right is more grieved by the expenses that he incurs in a lawsuit or in a quarrel than the one who is not legally in the right, because the latter is more than willing to spend money so as to acquire what does not belong to him. Then the king decreed that in his land, the presumption should be unfavourable toward the party that gives a bigger salary to the judge and that it should favour the party that gives less to the judge.

11. - Fire wanted to deceive water and it said to water that water could help fire to produce a peppercorn, which is a small thing, and fire would help water to produce something big like a pumpkin or a head of lettuce. Thus, they would both have mutual concordance. Water said that it had heard that a poor knight had one son and a wealthy peasant had a daughter. The son and the daughter got married so that the knight's son could be rich on account of his wife and the peasant's daughter could be honoured on account of her husband. But the honour was converted into disgrace once all the money was spent and the son's honour suffered disgrace during every season of his life from then on. Now, water narrated this example because it was aware of the deception and the fraud that fire was plotting against it, given that a peppercorn lasts longer than a pumpkin and the passion that coldness suffers in pepper is much greater than the action it has in a pumpkin, even though a peppercorn is small and a pumpkin is big. Consequently, water replied to fire that it did not want to have concordance with it in terms of this similitude, because then it would have to spend a long period of time imprisoned under severe stress in a peppercorn.

12. - Fire asked water to ascend together with it up to the Sun, for during their voyage they could cultivate their mutual friendship through conversation. Water replied and said to fire that two contraries could not comfortably travel down the same road at the same time and it noted especially that the Sun was its enemy and that it was a friend of fire. Nevertheless, water said to fire that if fire wanted to accompany it to the Moon during the night, and not during the day, then together with fire it would proceed or descend along one path to the Sun.

13. - When the four elements principiated pepper, fire contributed four ounces of lightness, earth three ounces of heaviness, air two ounces of lightness, but water contributed one ounce of heaviness. As soon as pepper was principiated, the six ounces of lightness wanted to ascend upward, but the four ounces of heaviness wanted to remain below, i.e. in earth. And pepper consented to the appetite of the four ounces but did not want to consent to the appetite of the six ounces. Consequently, the six ounces told pepper that it was acting in a way that was contrary to its own nature, by choosing to abide in a lower place rather than in a higher place, given that magnitude is greater through major appetites than through minor ones. Then pepper replied in these words. "We have heard that the wind led a grape seed up into a high mountain where it was very cold. The seed brought forth a trunk, some branches, twigs, leaves and flowers, but due to the excessive cold that reigned in that region, it could not produce any fruit. And because it had received the beginning of its natural being at the foot of a mountain, it wanted to abide more in lower places than in higher places, so as to bear fruit and reproduce its own species.

14. - Air placed itself in the middle between water and fire to establish concordance so that all three would rise up together against earth. When air established a concordance between fire and water against earth, then earth refused to give its dryness to fire and to

receive coldness from water. And thus, fire and water were always labouring to establish concordance between themselves, and they were greatly astonished that they could achieve no concordance either through air or through water.

Then they asked Saturn if it knew the key reason for which they were unable to achieve concordance. Saturn spoke as follows.

“There once was a hermit, holy in his life and in his conversation, who said to his guardian angel that he was very astonished: how indeed could it be that while he was contemplating God, he had no temptation to commit sin, but as soon as he stopped contemplating and praying God, evil desires crept in along with temptations and vain cogitations. His angel told him that it is no wonder that a man is tempted to think vain thoughts, because there is no medium for establishing concordance between God and man so that man is entirely removed from all natural inclination to sin and from all contrariety between God and man”.

Saturn then added:

“Air does not have what you want for establishing concordance between yourselves against earth, since you are not removed from the contrariety in which you now exist, although you want to have concordance in air”.

Fire and water then realized through what they heard said about the holy hermit and through the natural opposition in which they existed, how holy persons have temptations and think vain thoughts.

15. – Fire and earth begat one daughter called ‘Majority’ in pepper, while air and water begat another daughter called ‘Minority’ in the same pepper. Both daughters were the wives of pepper, and pepper begat from them one son who murdered his father, and then the tailor cursed his scissors and his needle. The monk asked Raymond to explain this exemplar to him. Raymond replied and said:

“We heard that a tailor’s needle once begat for him a daughter called wealth and his scissors begat for him a daughter called honour. The tailor took both daughters as wives from whom the tailor produced one son, and when the tailor passed away, his only son refused to give him even a modest piece of cloth to cover his nudity, and against any consideration of wealth and honour, they buried him naked. Consequently, the tailor cursed his scissors and his needle, with which he had gathered up wealth and bestowed honours upon his son. But the scissors and the needle made an excuse to defend themselves against the curse and they said that they were not guilty because it was none other than he that had put himself in a position of minority of wealth and honour while he placed his son in a major position. Consequently, an unavoidable conflict had to arise between them at the time of the father’s death.

“Raymond,” said the monk, “what was the name of his son?”

Raymond replied and said that the tailor’s son was called privation, which means the end of honour and of wealth.

16. – In pepper, fire is in majority and water is in minority. Consequently, water asked air and earth to help it against fire, because its minority could not sustain the majority of fire. But air and earth replied and said to water that it did not know how a good lady answered her bad husband. “How did she answer him?” said water.

Air and earth said that they had heard that a very wealthy man had a wife to whom he said these words:

“I want you to rule over me and I want you to do as you will with me and with my wealth. And I am saying this so that you be good and so that your goodness be greater than my goodness.”

But the spouse answered in these words:

“It is impossible to acquire major goodness with two contrary natures.”

17. – The fire in pepper invited air and earth to help it against water, which was equally contrary to it through coldness and heaviness in general, and fire wanted to destroy

this equality by destroying the equal proportion they had in pepper, for after destroying both qualities in pepper, fire wanted to destroy water just as envy, which by destroying the special equality between amativity and amability wanted to destroy the charity between two brothers.

“And how did this transpire?” asked air and earth.

“We were told that a very wealthy merchant had two sons to whom he gave wives while he was alive, and at the time of his death he ordered in his will that both sons would inherit equal possession of the goods that he willed to them, which meant that they must not divide these goods during their lifetime. The merchant did this so that they would have equal charity toward each other. Thereupon, envy thought of a way to destroy this charity, and it said to the first born son that it was not fair for him to be equal with his brother in wealth or in honour, since God made him the first born. Consequently, he should take the issue to court and have the goods divided, with him getting the bigger share of the wealth. The elder brother replied to envy and said that it did not know what the father had intended to do when he made his will. Envy asked:

“And what did your father intend to do when he made his will?”

The eldest son replied and said:

“Our father killed a man in this city who had one son. Now this son has as much wealth as my brother and I have between us. Consequently, our father wanted us to refrain from dividing the inherited goods and to have charity for each other; for if he left a bigger share to me and a smaller share to my brother, the charity between us would not be in equality, and once my brother’s power was diminished the enemy could first kill him, and then kill me. And as for you, Oh envy! You must never again address me in that kind of language !”

18. – “We have heard that fire and water each went on a pilgrimage and that they encountered each other on the way. Then fire spoke to water in these words:

“In this land, there are many knights who are friends of mine and who are ready to do whatever I want them to do for me because they are pleased with the many favours I have done for them.”

As soon as fire said this, water knew right away from hearing its words that fire was afraid of it. Consequently, it knew that fire had less power and virtue than water, for if water had less power and virtue than fire in the land where the two met, it would have felt afraid before fire felt afraid, but water did not feel afraid even after fire had said these words. And because water now considered that fire was the first of the two to be afraid, it felt filled with virtue and fortitude against fire. Thereupon, water attacked fire and defeated it, because fire, in an attempt to make water afraid, had said that in this land there were knights who were its friends. Water told fire that what it heard could not make it afraid of what it did not see.

We have discussed the roots and given a method for knowing how to apply them to moral issues, by following the way in which we applied them. Now, to avoid prolixity, let us move on to the trunks of the trees.

About the trunks

First, about the trunk of the elemental tree

1. Air asked fire not to heat it up too much because if it heated it up too much then water would not receive moisture from it.
2. As earth was envious of fire and air because of the concordance they have in figs, it asked fire to have concordance with it in pepper.
3. Water said to fire that its coldness could do more in summer against the fevers that sick people suffer from in that season, than the heat of fire could do in winter against the cold that healthy people suffer from in that season.
4. Fire said bad things about earth because earth is black, but fire said good things about earth because earth is dry.
5. Water wept because air received heat from fire, who was water's enemy.
6. The spring season rebuked the Sun in the summer for destroying the beautiful work it had done in April and May.
7. Fire asked the Sun not to give its likeness to the Moon since the Moon received the likeness of water.
8. Fire praised itself because it existed in many things, but water spoke ill of fire because fire burned up many things.
9. Fire said that in fennel it was stronger than water, but air replied that water in lettuce was stronger than fire. Consequently, fire knew that air was not very fond of it.
10. Air protested against fire, saying that since fire was so bright and resplendent, why was it always associating with earth, which is black. And fire then knew that air envied it for this reason.
11. The matter of water would not be fatigued in the least by the form of air if it approached it with concordance and without contrariety.
12. Earth touched the contrariety between fire and water, and contrariety got angry at earth for saying that touching it would be bad.
13. Air said to fire that it was so too heavy for it to bear, and fire replied to air that it was heavy not in itself, but because of earth.
14. Water wanted to be pleased with fire when fire remembered it in the summer, but then it thought that fire remembered it in order to destroy it.
15. Water wept because fire heated it too much, and complained to the Sun about it; but the Moon reprehended water for complaining to its own enemy.
16. Water said to fire that it ruled over snow, and fire replied that the Sun was its friend.
17. Water said to fire that it was greatly desired by the damned in Hell, but fire replied and said that it was wedded to justice.
18. Water said to fire that it was strong at night, and fire replied that it was strong during the day.
19. Autumn held the border for winter by expelling summer and the spring held the border for summer by expelling winter.
20. With fear and toil, water ascended to the sphere of fire so as to receive virtue from the Moon; with audacity and satisfaction it came back down.
21. Water said to fire that it had no heat in a dead animal, but fire replied to water that water stank in a dead animal.
22. Water said to fire that ladies washed their faces with water to make them fair and comely; but fire replied to water that it was through fire that ladies desired their husbands.

23. Water said to fire that its fountains filled the watering holes where animals would gather, but fire replied to water that fire supplied wine to the taverns where humans came to drink.
24. Winter said to summer that it was empty of coldness, but summer said to winter that it was empty of heat.
25. Water said to fire that it was fatter than fire, but fire replied to water that it was healthier than water.
26. Water said to fire that it was more dense than fire, but fire replied that it could run faster than water.
27. Water said that it was discreet because it gathered many things together, and fire replied that it was liberal because it gave many things away.
28. Water said that the king was crowned with water inasmuch as water ruled over the king's brain, but fire replied to water that the king was an upside down tree.
29. Water said that the king had ordered a beautiful silver cup to be made, but fire replied to water that the king wore a crown made of gold.
30. Water said that the queen had beautiful white teeth thanks to water, but fire replied that the queen had beautiful hair thanks to fire.
31. Water said that garlic was clothed in the colour white, which put the colour white above the colour of fire, but fire replied that oil, being of a fiery nature, stood above water in a lamp.
32. Water said that its magnitude in the sea was greater than the magnitude of fire in stone and iron, but fire replied to it and said that if it had a sufficient supply of firewood, it would consume all the water in the sea.
33. Water said that it irrigated plants, but fire replied that it harvested the fruits of plants in the summer.
34. Water said that it moved mills, but fire replied to water that it heated up furnaces.
35. Fire said that it caused flesh to be soft, but water replied that it caused the bones to be hard.
36. Fire said that it rode on the back of water in pepper, but water said that it rode on the back of fire in camphor.
37. Water said that it was long in pumpkins, but fire replied to it that its length in dates was straight.
38. Water said that it cooled down fire in hot iron and in marble stone, but fire replied that it heated up water in kitchen pots, in sulphur, in thunder and in lightning.
39. Water said that fish lived in it, but fire replied that humans used fire to see at night.
40. Water said that wine made humans talk empty talk, but fire replied that animals passed water as urine.

Proverbs of the vegetal trunk

1. A cherry tree said to a fig tree that cherries were the first to ripen, but the fig tree replied that figs were more desirable than cherries.
2. A cherry said to a blackberry that it was black and bumpy, but the blackberry replied that cherries were quick to spoil.
3. A lettuce said that it cured sick people, and wine said that it made people happy.
4. An apple said to a compost pile that it stank, but the compost pile replied that it was of the same race as the apple.
5. Cinnamon said that it was found in the spoons of kings, but the beans replied that they were found in the spoons of holy religious people.
6. Wheat said that barley was food for peasants, but barley replied that it sold better than wheat.

7. Wheat said that barley would turn into oats, but barley replied that sometimes wheat would go bad and poison those who ate it.
8. Pepper said that it was more expensive than wheat, but wheat replied that it was more useful than pepper.
9. The king harvested roses while the peasants harvested wheat.
10. The king refused to eat figs because pigs ate them.

Proverbs of the sensual trunk

1. A horse said to a knight that he did not have to wear spurs because it would gladly move ahead, but the knight replied that fear made women run.
2. A horse said to a knight that it was honoured by him, but the knight replied that it was fed by him.
3. A mule said to a horse that it was the horse's brother, but the horse replied that it looked more like a donkey.
4. A donkey said to its master that it knew how to sing, and its master replied that he knew how to cry.
5. A donkey said that it wanted to continue sleeping, but its master said that he wanted to continue moving ahead.
6. A donkey said that it was too heavily burdened, but its master said that he had many children.
7. A dog said to a cat that cats ate rats, but the cat replied that a cat would never sleep with its nose tucked under its tail.
8. A mule said to a donkey that it would not resist its master because power and art could conquer everything.
9. A wolf asked a sheep why it remained close to humans who ate meat and who made leather shoes and woolen shirts. The sheep replied that it did not live on stones.
10. A wolf questioned a dog to find out why the dog was not his well wisher. The dog replied that it loved its master's sheep because it loved its master.

Proverbs of the imaginal trunk

1. The flesh complained to the imagination about making it hot and swollen by imagining scenes of lust. And the imagination complained to memory because it recalled lustful imaginings that aroused the flesh. But memory complained that the will did not make it forgetful of lust.
2. A goat that had never seen a wolf before was afraid of it when it saw one. Somebody saw his wife combing her hair, and it aroused his jealousy.
3. Betrayal touched the imagination and the imagination imagined a pillory.
4. The eyes saw a beautiful lady dressed in beautiful clothes but the imagination imagined her in a nightgown.
5. A man wanted to buy a horse and the imagination imagined oats.
6. A man once asked the king to do justice to a city, but the king imagined injury.
7. Fear makes one imagine death but audacity makes one imagine honour.
8. Modesty makes one imagine transgression and lawfulness makes one imagine compensation.
9. The hermit's good reputation makes him imagine hypocrisy.
10. The imagination imagines at night the things it does not find during the day.

Proverbs of the human rational trunk

1. The will asked the eyes: "Why do you like looking at beautiful women rather than at ugly women?" As for you, The eyes said to the will: "As for you, since neither

beautiful nor ugly women are of your nature, why do you prefer beautiful women to ugly ones?"

2. The intellect asked the ears: "Why do you take such pleasure in listening to vain discourse?" The ears replied to the intellect: "As for you, why do you not rebuke those who talk such nonsense?"
3. Memory asked the nose: "What pleasure do you derive from smelling a rose?" The nose replied to memory: "Why does a rose remind you of lust?"
4. The will asked the mouth: "Why do you eat so much?" the mouth replied to the will: "As for you, why don't you close me?"
5. The will asked the flesh: "When a women touches you, why do you get aroused?" The flesh replied to the will: "As for you, why do you not love chastity?"
6. The intellect asked the mouth: "Why do you lie?" The mouth replied to the intellect: "As for you, why don't you advise me?"
7. The soul said to the body: "Why do you sleep so much?" The body replied to the soul: "As for you, why are you idle while I am awake?"
8. The soul said to the body: " Why do you tremble when you are cold?" The body replied to the soul: "When you sin, why do you feel pangs of conscience?"
9. The soul said to the body: "Why are you sick?" The body replied to the soul: "Why don't you love temperance?"
10. The soul said to the body: "Why are you dying?" The body replied to the soul: "Why are you leaving me?"

Proverbs of the moral trunk

1. Virtue said to vice: "Who is your father?" Vice replied: "Your privation is my mother."
2. Virtue said to vice: "Why do so many people love you?" Vice replied to virtue: "It is because you are idle."
3. Virtue said to vice: "Why are you my opposite?" Vice replied to virtue saying that it was its contrary so that virtue could have great magnitude.
4. Virtue said to vice: "Where do you abide?" Vice replied: "I am found in the places from which you are absent."
5. Virtue said to vice: "I will accuse you on the day of judgment." Vice replied: "Your free will shall excuse me before the judge."
6. Virtue said to vice: "Why have you no fear?" Vice replied: "Why have you no conscience?"
7. Virtue said to vice: "Why do you love darkness?" Vice replied: "Why are you not up and about in the daytime?"
8. Virtue said to vice: "Do you have a brother?" Vice replied: "The punishment that you will suffer will be my sister."
9. Virtue said that it was present in the king's ring, but vice replied that it was present in the king's will.
10. Virtue said to vice that it was attacked by vice in the poor, and vice replied that virtue should complain to the rich about this.

Proverbs of the imperial trunk

1. Goodness said to an evil prince that he had handed over to death its son, who was called 'Bonifying'.
2. An evil prince said to magnitude: "Why do you keep me idle in goodness?"
3. Duration said to the evil prince: "Goodness is reprehending me for making you last so long."

4. Magnitude wanted the power of the evil prince to be in smallness.
5. The evil prince's stupidity captured and incarcerated the wisdom of his people.
6. The evil prince's ill will exiled loving from his people's will.
7. The people's virtue wore the prince's vice hung around its neck.
8. The evil prince's mouth was not ashamed of lying.
9. A prince's vainglory gives rise to great toil in his reign.
10. An evil prince sows confusion in the conscience of his people.
11. No evil prince has concordance with his people.
12. No contrariety is worse than the contrariety between a prince and his people.
13. The prince began doing evil and his people followed him.
14. A good prince is one who abides in the midst of his people.
15. When a prince is evil, the ultimate purpose of his people perishes.
16. A prince has greater dominion over a small population of good people than over a large population of bad people.
17. A prince must have equality between justice, wisdom and charity.
18. A prince who dishonours his people has minor honour.

Proverbs of the apostolic tree

1. Goodness asked the will: "Why did you elect an evil prelate?" The will said: "And as for you, goodness, why didn't you make me good?"
2. Magnitude wanted the prelate to be the descendant of a great bloodline, but wisdom said that it was more valuable than the greatness of lineage in making decisions.
3. Without charity and wisdom, a prelate's judgment cannot be durable.
4. A good prelate's power gladly stands in the circle, but not in an angle.
5. The will did penance and wept because it had elected an evil prelate.
6. Wisdom and will both came running to the election of a prelate, and the will made it to the election before wisdom.
7. The virtue of a prelate is better than the virtue of the Sun.
8. A prelate's lie kills the truth for his people.
9. A prelate is like an upside down tree if he does not show his people the way to glory.
10. A prelate must never confound or diminish his functions.
11. A good prelate is one in whom devotion and wisdom are in concordance.
12. Contrariety between a prelate and a prince is very dangerous.
13. The prelate's holiness is at the root of the people's faithfulness.
14. A prelate's decisions must stand in the middle between devotion and wisdom.
15. In no man is honour more perfect than it is in a good prelate.
16. No man has a more important function than a prelate.
17. A prelate must be elected in the equality of charity and wisdom.
18. No man is lesser in goodness than an evil prelate.

Proverbs of the celestial trunk

1. From many corruptible forms there arises an incorruptible body.
2. From the forms that are in prime movement, the prime mobile arises.
3. The prime movement is naturally unceasing.
4. The forms of heaven are primordial in terms of light just as they are primordial in terms of movement.
5. As the forms of heaven relate to the prime circle, so do they relate to the prime movement.

6. As the forms of heaven relate to the major movement, so do they relate to the major circle.
7. Major sphericity gives rise to major mobility.
8. Natural spherical forms give rise to a spherical body.
9. Simple circular movement does not transition through a middle.
10. No circular movement is either heavy or light.

Proverbs of the angelic trunk

1. A good angel cannot be lacking in anything.
2. An evil angel does not attain any end.
3. No angel has any past or present.
4. No angel ever has any doubt.
5. No angel is light or heavy.
6. No angel has been produced by another angel.
7. No angel extends into local space.
8. No angel is ever idle.
9. No good angel could ever be captive.
10. No evil angel is free.

Proverbs of the eviternal trunk

1. In eviternity there is no termination in the end.
2. Eviternity has its head in time and its tail in eternity.
3. Eviternity has no middle.
4. Movement does not extend into eviternity.
5. Number does not increase in eviternity.
6. No being can get out of eviternity.
7. Eviternity is the mirror of eternity.
8. No creature can be greater than eviternity.
9. Eviternity will last as long as eternity.
10. Eternity and eviternity formed an association.

Proverbs of the maternal trunk

1. Since Our Lady is equal to compassion, nobody must despair of her.
2. If someone is filled with conscience and weeping, then he can be assured of compassion and love from Our Lady.
3. Our Lady's virtue is such that she can even cleanse sinners of their sins.
4. Our Lady responds with mercy to those who call upon her.
5. No demon can harm anyone who calls upon Our Lady.
6. Our Lady desires that everyone should touch her with penance.
7. Our Lady never fails anybody who does good penance for their sins.
8. If someone wants to be loved by Our Lady, let them spread the honour of her Son.
9. Our Lady has maternal love for every penitent sinner who has contrition.
10. Our Lady provides for all the needs of those who praise her Son and make him be praised and loved throughout the world.

Proverbs of the trunk of the Christian tree

1. Human nature touches divine nature with compassion for its people.
2. Divine nature remembers creatures with compassion.
3. Divine love remembers the passion that Our Lord Jesus Christ suffered on the cross to honour divine nature.

4. The human nature present in Our Lord prayed to the divine nature for its people.
5. The human nature loves its people and the divine nature loves human nature.
6. No creature is as good in itself as in God.
7. God can do more with creature within himself than outside himself.
8. God can love creature more through becoming incarnate than through creating it.
9. God can participate more with creature through becoming incarnate than through understanding it.
10. Without the Incarnation, there can be no major concordance between divine nature and human nature.
11. The greatest major unity of creature was made in the unity of divine nature.

Proverbs of the trunk of the divine tree

1. Divine goodness said that it wanted good from itself and that it wanted to be this same good, and so the will also loved this and power perfected it.
2. Goodness said that it wanted to be in good and that it wanted to be this same good, and so wisdom knew this and power perfected it.
3. Goodness said that it wanted to be through good and that it wanted to be this same good, and so magnitude consented to this and power perfected it.
4. Goodness said that it desired bonifying, the will said that loving wanted bonifying, wisdom said that it wanted to know it, eternity said that it wanted to eternalize it and magnitude said that it wanted to infinitize it.
5. Goodness said that it wanted to bonify God's existence, power said that it could give it to goodness, the will said that it wanted to love it, wisdom said that it could know it and eternity said that it could eternalize it.
6. The bonifying of goodness is substantiated in substance.
7. The infinitizing of infinity is substantiated in substance.
8. The eternalizing of eternity is substantiated in substance.
9. The divine will desires that its substance be charity.
10. The divine will does not want any idleness to exist in its substance.

About the branches of the tree of exemplars

First, an exemplar from the branches of the elemental tree

Fire, air, water and earth met together in difference, concordance and contrariety. Then, principle told difference said what happened to a lady with her husband.

“How did it happen?” said difference to principle. Principle said:

“They say that a lady had a husband whom she loved very much on account of matrimony and on account of the children they had. The lady was discreet and well-bred, but her husband was very lecherous and a spendthrift who dilapidated his wealth. Thus, the lady could not live without hating and loving, nor did she find an end in which she could repose, for she could not love her husband perfectly because of the defects she saw in him, nor could she totally hate him since she loved him for the sake of matrimony and of her children. Consequently – said principle to difference – you can have repose neither in concordance nor in contrariety, given that every element encounters every other element in concordance and contrariety, and they cannot avoid this contrariety, nor can I find a means through which I can arrive at the end without toil. And ultimately, the same happened to me as happened to a certain lady.”

“And what was this?”

Principle said:

“They say that a knight along with his wife and his son were captured by the Saracens, and the king of the Saracens said to the lady that she could walk free either with her husband or with her son. Now the lady did not know which one she could choose, nor did she know whether to leave or to stay because charity and sorrow hindered her and left her so perplexed that she was unable to enjoy the freedom granted to her by the king. And thus she stood and she wept, and her will did not move her to leave, nor could it find repose.”

Now difference knew that the elements had to sustain severe toil during their mutual encounters.

An exemplar from the branches of the vegetal tree

The appetitive, the retentive, the digestive and the expulsive powers encountered each other in temperance and death rebuked daylight. The monk asked Raymond to expound this exemplar to him and Raymond said:

“We heard that death and life fought against each other day and night. However, death wanted to associate itself with daylight to better enable it to destroy life; but by reason of the natural instinct that life and daylight had in common, daylight was aware of the falseness of death. Consequently, daylight consented to death’s proposal so it could deceive death and so that daylight could be even more strongly opposed to the night; and because death was a branch of the vegetal tree, daylight said it wanted to have death’s friendship in temperance. Death consented to this friendship, but they were friends in appearance only and they were not faithful in the least.”

“Consequently, when life and daylight encountered the night, they slew death in temperance. While death was dying, it rebuked daylight for associating with life and for not being a good friend inasmuch as life did not oppose temperance but instead allowed temperance to enjoy the hospitality of daylight. However, daylight replied to death that it wanted to be loyal to life, because their association was based on loyalty. Then the night reprehended death and said to it that just as death was more present in gluttony than in temperance, so likewise life was more present in temperance than in gluttony, and therefore it was no wonder that daylight could deceive death in temperance.”

An exemplar from the branches of the sensual tree

We heard that once upon a time, a rat was standing together with its daughter in a hole, and near the hole a kitten was busy playing with a feather. Then the rat said to its mother that it wanted to play with this kitten that had no discretion, for if it had any discretion, it would not be playing with that feather. And because it had no discretion, it did not know about the natural contrariety between rodent hunters and rodents. The young rat even said that it would be nice if it could enter into an association of friendship with the kitten. Because on account of their friendship, once the cat grew up, it would do the rat no harm and would allow the rat to eat from the stores of wheat. The mother rat replied to the daughter and said that it did not know what a lady once said to her husband.

“And what was that?” said the rat to its mother.

“My daughter,” said the rat, “it is said that a burger killed a knight who had one son. The burger had one daughter, and they agreed between themselves that the son and the daughter would marry so that the friends of the knight and the burger’s friends could make peace with each other. And when the burger wanted to give his daughter away in marriage to the knight’s son, the burger’s wife spoke to her husband in these words.”

“It is said that a horse and a lion entered into association and agreed to go on a pilgrimage. The horse asked if he would find grass to eat on the way, because it could not go along if there was nothing to eat. But the lion said that they would go in the name of God, and thus there was no need to seek after food because God would feed them sufficiently. But then

the horse considered that the lion had brought no food along and that the lion, who did not eat grass, if it did not find anything to eat, would kill and eat its companion, given that animals have a greater need to eat than to observe social graces. Then the horse refused to go on a pilgrimage with the lion and to associate with it although they were not angry at each other. And then the burger refused to arrange this marriage because knights are conceited men who thrive on honours and who spare no one in their wrath, which is enough to make this kind of marriage arrangement useless.”

An exemplar from the imaginal branches

It is said that a sheep had two lambs. One day while it was standing in a meadow with both its offspring, a wolf caught one of the lambs, killed it before its mother’s eyes and devoured it. The sheep did not flee from the wolf; instead, it begged the wolf not to kill its child but to give it back, and it wept and cried out very loudly because of the sorrow it felt when it saw the wolf eat the lamb as it cried out to its mother for help. While the wolf ate the lamb, a crow and a dove perched in a nearby tree listened to the words the sheep spoke to the wolf and they watched the wolf kill and eat the lamb.

After the wolf had gone, a man arrived and captured the other lamb, slaughtered it in front of its mother and shared it in a meal with other humans. But then, on bended knees, the sheep raised its eyes to heaven and blessed God for offering up her child for the service of man who was created for serving God. And this time the sheep was happy and completely forgot the anger it had when it saw the wolf kill and eat the lamb before its very eyes.

Then the dove said to the crow that it was very astonished because the sheep did not show any discretion in pleading with its enemy, the wolf, nor did it imagine the enmity that existed between wolves and sheep, nor was she disturbed when humans ate the other lamb.

The crow replies and said these words:

“It is said that a shepherd had a son, and a lion caught his son. While the lion was killing and devouring him, the shepherd’s son cried out to the shepherd for help. Now the shepherd had some discretion and although he was unarmed, he nonetheless confronted the lion and rescued his son, for he was not swayed by any of the phantasms raised by the fear of lions that he inevitably experienced and he was unhindered by his discretion though it told him not to confront the lion unarmed. Instead, he remained steadfast in the charity he had for his son.

For similar reasons, the sheep was not afraid of the wolf because the sheep’s love for its lamb made it forget its fear and did not allow it to imagine the peril it was in and the long-standing enmity between wolves and sheep. Instead, its love for its lamb made the sheep place some hope in its enemy, who it hoped would give it back its lamb without hurting it.

Then the dove knew how great was the charity that destroyed the shepherd’s discretion and the sheep’s imagination. Thereupon it told the crow to explain the reasons why the sheep was not angry at the man who ate her child. The crow said:

“It is said that a knight had a big hound that he loved very much and with which he would go deer hunting. One day it happened that the knight along with his horse and his hound went on a hunting expedition in a deep forest very far away from his castle. As he traveled through this forest, he happened to cross paths with another knight who was an enemy, who was well protected and who slew the knight and took away his horse. But the hound remained all day next to its master, in the evening there came a wolf that wanted to devour the slain knight, but the hound defended the body, fought off the wolf and the wolf had to flee.

The hound was getting very hungry, so much so that its natural instinct aroused in it an urge to leave its master, go to the castle and eat some bread. But it was afraid that the wolf might come back and devour its master. Hence, it did not want to move away from its master. Instead, it remained so close to him that it ultimately died of hunger and thirst.

Now the dove understood that the wolf signified the wolf that ate the lamb. And it understood that the dog that let itself starve to death while serving its master and protecting him from harm since God had appointed it to serve the knight, and it had promised God to serve him with all its might, this dog signified the sheep that wanted to serve God by serving man with its offspring, and that was greatly pleased to see this man eating the lamb because he was a just man and a friend of God. Had this man been unjust and in a state of sin, the sheep would have been just as angry at this man as it was angry at the wolf for eating its offspring.

An exemplar from the corporeal human branches

It is said that a lion once called together a parliamentary council and asked its people if it lacked anything in its kingdom, or if any animal in its kingdom was disobedient to him. The stag replied saying that there was no peace in its kingdom because men with their horses were waging war on the other animals that man killed with his arrows. Then the lion sought advice from the fox, who was a highly discreet animal, and it spoke to the lion in these words:

“My Lord, man is an animal that uses an art that enables him to defeat animals and to slay them, because he rides horses that run very fast and he carries a bow and arrows to slay animals with. Hence, it would be good for you to make peace with man because man uses discretion, so that he can ride a horse and shoot projectiles that kill animals from far away, and man is stronger than you, because when he runs short of fortitude, he gets help from his mastery and his knowledge. For these reasons, it would be good for you to send him some delegates to negotiate a peace settlement between you and him along with influential men of his court who are friends of yours and who would say many good things to the king about you to make him aware of your status as a lion, so that animals could truly defend themselves when men wanted to do them harm.”

The lion thought that the fox’s advice was good, but when the fox said it would gladly go along with the envoys, then the dog said to the lion that it would not be good for the fox to be an ambassador because foxes ate chickens, and chickens lived and died in the company of man. The dog said moreover that the fox was pretentious in boasting that he could be an ambassador. The lion now knew that the dog was telling the truth and it chose the dog for ambassador. But the wolf said to the lion that the dog would track down animals for man to kill, and that the dog wanted to go to man so he could eat bread. And the wolf said this because it did not want the dog to guard the sheep.

The lion heeded the wolf’s advice and asked the dog if it would be good for the wolf to lead the delegation. The dog consented that the wolf should go ahead and attend the meeting with man, but it was only so that man could kill the wolf because it killed and ate sheep.

Compelled by its ravenous appetite for devouring sheep, the wolf joined the delegation without considering the peril presented by the hostility that existed between wolves and men. Consequently, the wolf asked for leave and led the delegation forward. In its first encounter with man, even before it could make its opening statement or show its letters of credence, a man shot and killed the wolf with one arrow, and its mission was a total failure.”

An exemplar from the human spiritual branches

It is said that memory, the intellect and the will wanted to ascend to heaven to see God. Then some tension developed among them because each one wanted to be the first to go so as to be the first to see God’s goodness and magnitude.

Memory argued that it should be the first to go because it was the first to receive objects, whereas the intellect and the will received them afterward. And when the intellect and

the will let go of their objects, memory kept them in its custody. For these reasons, memory argued that it should go first.

But the intellect argued that it should go first because it showed objects to the will and provided light with which the will could find its objects in memory.

The will, speaking for itself, argued that it should go first because it had greater virtue than the intellect and memory inasmuch as it could love things that the intellect could not understand and that memory could not remember. When people want to remember and to understand some things, they refer to what they have committed to memory and to what they have understood in the past. But in the present instant, memory cannot remember nor can the intellect understand these objects when the will wants to love.

While the three ladies all stood there, a nightingale alighted on the tree under whose shadow the three ladies were standing and when it understood the tension that existed among them, it said to them that they did not know what a Gentile said to a Christian, to a Jew and to a Saracen in a book that Raymond wrote called the Book of the Gentile and the three Sages.

“And what did he say?” asked the ladies. The nightingale answered and said that a Christian, a Jew and a Saracen were having a debate in front of a Gentile, who asked them not to base their arguments on any authorities that are remembered, supposed and loved but that are not understood naturally by the intellect, inasmuch as they are merely believed. Instead, he wanted their debate to consist of natural arguments and demonstrations. At that time, the intellect went first as it gave light to memory and to the will so they could see if the positions they adopted were true or false. Then all three ordained that intelligence should go first. Nonetheless, there was tension between the will and memory regarding which of the two should come next after the intellect. But the nightingale decided that the will should go before memory and memory should be the last. And thereupon it spoke in these words:

It is said that Future Time and Time Past booked into a hotel that belonged to a good man called Movement. They were leading a donkey laden with food. The good man said that he would not open the gates of the hotel until they had agreed on whether the donkey’s head or its tail should go through the door first. Then Future Time and Time Past easily agreed that the donkey’s head should enter first, following its natural movement. And then the donkey walked in head first and asked which end should be the first to enter, and they said that this had already been determined when the donkey walked in, for then future time entered first and past time entered afterward. Following this experiment, memory knew that it had greater concordance with bygone things than with future things, it realized that the will should be the first to enter after the intellect, and that memory should come last.

As the three ladies ascended to heaven, their arduous journey brought them closer to the Sun. The intellect became fatigued and it could no longer bear the Sun’s intense heat. It then told the will to go first because it did not fear the Sun’s heat. Consequently, the will first led the way, then came memory and the intellect came last, because it understood nothing, but merely supposed to be true the things that the will and memory affirmed about God and his great goodness.

An exemplar from the moral branches

It is said that a king wanted to send an envoy to the emperor, and this king told his council that from the four cardinal virtues and from the three theological virtues, he wanted to choose two and appoint them to be envoys whom he wanted to be in mutual concordance; but they could not have any concordance at all because all the virtues had to be members of the delegation.

Consequently, the king appointed a knight as an envoy in whom all the virtues would be present. This knight asked the king if he knew whether or not the emperor was just because if he was not just, justice would be of no use to him. And if he was not wise, then prudence would be of no use to him. Nevertheless, whether the emperor was strong or not, it would be

good for fortitude to be a part of the delegation if charity was present in the emperor, but if there was no charity in the emperor and no justice, then the knight could not harbour any hope in himself, given that the emperor had greater power than the king.

Thereupon, the king said to the knight that he wanted to defeat the emperor with his prudence, if the emperor had no prudence and no justice, given that prudence and justice have greater concordance with art than power and ignorance. Consequently, he could take hope along with him as an associate.

Then the king gave the knight certain written documents, following which the knight would have to make his representation without adding anything to their content, without omitting anything and without making any innovations. But then the knight made an excuse and said that he would not go on the mission because he could bring neither prudence nor hope along with himself. Consequently, the king gave him back the license to freely use prudence in the mission so that he could use his professional skills, and he placed his hope in the knight because of the prudence and the charity that he had.

An exemplar from the imperial branches

It is said that a king who was very discreet had in his court one very lecherous and ill-mannered baron, and one executioner who was chaste and well-mannered. The king called together a big parliamentary meeting where dressed many people of his entourage in silk. As for the lecherous baron and the executioner, he had them dressed in cheap cloth. All those present at the meeting were greatly astonished because the king had dressed the baron and the executioner in the same quality of cloth, so that the baron deemed himself greatly disparaged while the executioner deemed himself greatly honoured. They asked the king to explain this exemplar to them. The king then spoke in these words:

“There was a knight who had a very beautiful wife who was highly libidinous and who would paint her face with white lead and other colours to make herself look more beautiful. It happened one day that the knight asked his wife to tell him the truth, and if she did not answer him, he would kill her. But she said that she would tell him the truth so long as he did not kill her if she told him the truth.

The knight asked his wife which kind of beauty made her more white and more pure, was it the beauty of her face, or the beauty of the intention she had when she painted her face. She replied that beauty was white and clear in her facial complexion but that beauty was the opposite of this in her intention, because of the impure thoughts from which she formed her intention to decorate and paint her face. Then the knight asked his wife if beauty was more beautiful in the face or in the will. She answered him that inasmuch as the soul was better than the body, beauty was more beautiful in the will than in the face. Then the knight dressed his wife in a cheap outfit, because her intention was impure.

Now the lecherous baron and the other participants in the parliament knew that the king had dressed the baron in a cheap outfit because the baron’s soul was impure, however, the executioner was not happy with this, and the king addressed him in these words.

“It is said that a tiny worm called ‘vermicula’ that breeds in peoples’ hands once complained to God for having made it such a small creature whereas He made man so great and so honoured. Then God placed the vermicula in man and by doing this, God honoured it inasmuch as He introduced it into an association with man and enabled it to eat human flesh so that man would not get puffed up about his honour and so that the germ could forget how small and vile a role it played in society inasmuch as it was honoured by its presence near man and in man.”

Consequently, after the king had given this exemplar, the executioner said to the king that he did not know what the hawk said to the dove. “And what did it say?” asked the king. The executioner replied:

“It is said that two monkeys stacked some wood on a firefly, believing that it was a flame, because they felt cold and they wanted to light a bonfire to get warm. The dove repeated over and over again to the monkeys that the firefly was not a flame and that it was clear for all to see that these monkeys, who had once been human, now presented a disgraceful caricature of man.

But the hawk said to the dove that it should never castigate a crooked and obstinate person because it could bring down harm upon itself. Indeed, a crooked and obstinate man will not let himself be castigated and he will create trouble for anybody who would castigate him.

However, the dove did not believe the hawk’s advice and it believed that the monkeys had not heard what it said to them from the tree where it was perched. So it flew down and landed near them and said to them that the firefly was not made of fire. Right away, the monkeys grabbed the dove, killed it and ate it. The hawk commented that although it had wasted its words on the dove, nonetheless the truth of its prediction was immediately proven by experience.

An exemplar from the apostolic branches

It is said that honour and wisdom went on a pilgrimage and while they were staying at an inn, wisdom prepared something to eat. When it set the table, it placed black bread on a white tablecloth. The tablecloth thought it was being depreciated because black bread was sitting on it. But the bread replied to the tablecloth that it would neither be white nor would it be whole without a tear regardless of whether the bread that sat on it was white or not. Thereupon, honour knew that the bread was a friend of wisdom and did not want to eat it, but told wisdom to serve it some white bread. Wisdom replied and said that it refused to serve any white bread if it had to be presented on a torn tablecloth. And it stood there the whole day through, refusing to eat.

The next day they hit the road again and along the way they witnessed a fight between two wolves and two dogs. As they fought, a hound who was a brother of one of the dogs arrived, and though it wanted to help its brother, it said to it that it would help the other dog first, and so it did. The two dogs defeated one wolf and killed it and then they attacked and killed the other wolf.

When both wolves were dead the hound’s brother asked it to tell him the reason why it wanted to help the other dog first. It replied that if it had helped its brother first and supposing that they were too tired after defeating the wolf, then they would have failed to help the dog who was not its brother and the wolf could have killed it. But with regard to brotherhood, he supposed that if he was tired of fighting, it would nonetheless have helped its brother because the love it had for its brother would have given it the virtue and the vigour to fight and win.

And wisdom said to honour that charity was a good associate to have because it did not want to travel in association with honour given that honour loved nothing else but only itself alone, and because it wanted all others to serve it while it did not want to serve anybody else.

Then wisdom and honour parted ways and honour spent the entire day traveling alone. Honour came to a city, but it could not find the bishop’s hospice and so it entered into the home of a peasant. This peasant was eating supper together with his wife and sons, and near the table there stood a donkey, a pig and an ox. Honour ate the black bread that the peasant had before him and sat with the peasant at the table covered with a black and torn tablecloth. Even though the bread was black and the tablecloth was torn, honour could not abstain from eating because it was ravenously hungry. While the peasant ate, he told honour to help him lead the ox and the donkey to water. But honour replied that it had been brought up not to walk behind oxen and donkeys, but to ride on a horse. Then it rose from the dinner table and

told the peasant to make it a comfortable bed to sleep in, and to throw that pig out of the house.

An exemplar from the branches of the celestial tree

An astronomer cursed his master. “Raymond,” said the monk, “how did this happen?” Raymond said:

“A widely renowned astronomer once arrived in a city. The king of the city told the astronomer to take a look and see when he would die. The astronomer replied and said to the king that he would die within this current year. The king believed that the astronomer was telling the truth, and his fear of death made him unable to eat or to sleep, so much so that it compelled him to go every day to a room where the astronomer stayed with a disciple of his, and to get the astronomer to look and see if he might perchance have erred in the computations or in the art of astronomy because he wanted this astronomer to find out if he had some chance of staying alive. Again and again, the astronomer would inquire and find that the king could not get through the year.

While the king was languishing in sadness and sorrow, another king happened to send to him a girl who had been raised on poison and who ate nothing else but poison. The astronomer said that he could not believe that this girl could live on poison, because his science could not allow for it, especially as she was born under Aries, a sign of the moist and warm complexion which is contrary to the dry and cold complexion of poison. However, the envoys who brought the girl gave her some poison to eat and to drink in the presence of the king and the astronomer, and the young lady suffered no harm from what she ate and drank. This made the king feel slightly relieved and he thought for a moment that the art of astronomy did not always yield true judgments. Nonetheless, due to his intense fear of death, the experience of the girl with the poison did not expel fear from the king’s heart because he imagined death too vividly. And thus, while the king spent his days in sadness and fear, a learned knight came to see the king and asked him what was ailing him. The king secretly whispered to the knight that he was expected to die certainly within the current year, according to what the astronomer, who was standing in front of him, had said.

Then the knight realized that the astronomer together with an accomplice in the city were plotting to murder the king, and that the astronomer was predicting that the king would surely die within the year in an attempt to scare the king to death. The knight asked the astronomer if he knew how long he had to live, and he replied and told the knight that he only had ten years left to live. One day, the knight asked the astronomer if he was really sure of what he said. The astronomer replied that he had long ago found out the moment of his own death.

The knight seized a sword he was carrying and amputated the astronomer’s head to make the king happy and to let the king know that the astronomer, along with his science, had been lying to him. That was when the astronomer’s disciple cursed his master and said that never again at any time would he trust the art of astronomy.

An exemplar from the branches of the angelic tree

It is said that an avaricious man who was very wealthy was astonished because he could never have enough wealth, and the more wealth he piled up, the more he wanted to grab the goods of his neighbours. One day as he was riding on horseback near his castle he happened to meet three poor men on the road who were eating one big loaf of bread and a small dish of meat, and each man was inviting the others partake in the meal. When he considered that among the poor there was charity in things both great and small, but that in himself there was only cruelty and avarice, and that he did not invite the poor to share in his goods, which were plentiful, and that he felt envious of the meager goods that the poor

possessed. Then he cursed his wealth and wanted to be a poor man, and consequently he asked the three poor men to admit him into their society so that his will could be fully satisfied and allow him to sleep, because it laboured so intensely with riches both great and small that he could find no repose.

The poor men said that they heard that Saint Michael and Saint Gabriel encountered God in an orchard and the two archangels comforted each other in God's presence: the more that the one loved God, so much more would the other love God. While they thus stood, Lucifer came and said that he wanted to associate himself with them under the condition that he would have all of God entirely for himself, but the others would not get anything. Then they knew that Lucifer was a bad angel in that he wanted to have all of God under the condition that God should not be sufficient to satisfy all the others who wanted to have him. They replied to Lucifer and said that he was a bad angel because he wanted to possess all of a general good that was necessary to many particular good beings. And then the miser knew that the poor men did not want to associate with him because they were afraid that he would eat up all the bread and all the meat without inviting any of them to share in the meal.

An exemplar from the branches of the eviternal tree

Lucifer cursed his intellect. "And how did this happen, Raymond?" asked the monk. Raymond said:

"It is said that Lucifer sent his intellect to God to ask God to take hope away from him. And when his intellect was before God, he saw the truth who was reading a book and who said that Lucifer did not have the will to love hope and the truth also said that since he did not love hope, never at any time would he have hope. Then the intellect went back to Lucifer without hope. And then Lucifer cursed his intellect because it did not bring with it any hope in God's mercy. But the intellect said these words in defence of itself:

"It is said that there was a king who was very just and who understood the nature of the human will, and in his land there was a knight who intensely hated the king, and who, along with a son of his, plotted to murder the king. He asked the king if it would please him to have his son in his court to serve at his table, and he said this to place his son in a position to poison the king, and he also told his son that after the king's demise he would ensure that his son would be king.

The son, impelled by his powerful desire to be a king, consented to his father's will without any regard for the heavy risk he was taking, as his father's advice and his desire made him oblivious to danger; nor did the father have any regard for the peril in which he put his son, so great was his ill will toward the king.

But the king was fully aware of the conspiracy, and he said that contrary wills produced one daughter called Despair. He said that a king gave this daughter in marriage to a knight who had a child from her. The king asked the knight if he believed that hope or despair would be born from his daughter-in-law. And then the knight knew that the king understood the nature of human will. The knight also realized that he was going to die and he placed no hope in the king because his ill will toward the king was so great in magnitude that he could not convert it into love for the king, and he preferred to die while hating the king and despairing of any indulgence and losing hope for his very life rather than to love the king and to hope in his mercy.

And thus he died in a state of fury, as did a certain man who cursed his own being and his own life."

"Raymond" said the monk, "how did this happen?"

Raymond replied:

"It is said that there was a sinful man who greatly loved the vanities of this world for whose sake he committed many reprehensible and dishonest acts. It so happened that God wanted to show great mercy to this man and so God gave him the grace to be aware of his

offences. And for a long period of time afterward, the man persevered with all his might in promoting the glory of God.

But it so happened that this man suffered a long and severe illness through which God punished him during this mortal life; and God permitted the devil to make this man despair of God's mercy when he remembered the magnitude of his sins and God's justice more than God's mercy. Consequently, he lost the great love that he once had, and out of despair, he hated himself. He believed that he could die any day from his grave illness, he nurtured in his imagination all kinds of images of the infernal punishments that he believed he would be eternally bound to suffer. He affirmed his own damnation with more certitude than a man holding a slice of bread in his hand believes that he can eat this bread.

Nonetheless, he had some hope in Our Lady on account of a book he had written earlier out of love for her, in this book he had highly commended and praised her. The man imagined the torments of Hell so vividly that even after he was cured, it seemed to him that he was still standing there in Hell. Many secrets about the conditions endured in Hell were revealed to him during his illness.

As he languished in illness and despair, one day he happened to see in front of him a cat capture a rat or a mouse, and he saw the cat kill the mouse and eat it. And this man, on account of his great sadness and his fear of eternal punishment, wished he was this rat eaten by a cat. He said to himself that his own existence was cursed by the expectation of many great and durable infernal torments."

An exemplar from the branches of the maternal tree

The Wise One gave his blessing to the divine dignities. "Raymond," said the monk, "How did this come about?" Raymond replied: "It is said that goodness, magnitude, eternity and the other divine dignities asked God the Son who was so good, so great, so eternal, so powerful, so wise, so loving, so virtuous and so glorious through them to create through his love for them, one Son among all creatures who would be as good as his goodness requires or required, as great as his greatness required, as great as magnitude requires, and the same with the others. And God the Son responded to the dignities that were entreating him and said that He could not make this son as good and as great as He wanted him to make him if He did not have a mother as good and as great as would be fitting for such a Son.

And then the said dignities prayed to God the Son that He make such a mother, and that He place his own likeness in this mother, according to his will, because the more He would place it in her, the more contented the dignities would be. They also said that each one of them wanted to be the mother of the son of this mother, and that they would make this mother from their likenesses. And then God the Son gave his blessing and He provided and ordained the conception of Our Lady the Glorious Virgin as well as her nativity in a great magnitude of goodness and magnitude, and the same with the other created likenesses.

Then the world said to God that it was saturated. "Raymond," said the monk, "How did this come about?" Raymond replied: "It is said that when God created the world, the world asked him why He created it. God replied and said to the world that He created it in order to make one Son from it, who would be the brother of God the Son and that from the world He would make one woman who would be the mother of this son of God. Then the world laughed and rejoiced and said that it was greatly honoured that one part of it should be god and that another part of it should be his mother. And then the world said that it did not have, does not have and will never have any fear of falling into desperation.

"Raymond," said the monk, "Why did the world say this?" Raymond replied: "It is said that in England there was a lady who had been a long time loving devotee of Our Lady, but then her husband killed a knight and this husband died and left one son. This son lived with his mother, and he asked her to let him go on a pilgrimage to a city in which there was an altar dedicated to Our Lady where she performed many miracles. But the lady, out of her fear

for her son's safety, did not allow him to go on the pilgrimage because she feared that some relatives of the knight whom her husband had slain would kill her son on the way.

The son asked his mother who it was that she loved most of all. She replied to him that there was no one that she loved as much as Our Lady. Then the son rebuked her and said that she did not love Our Lady more than she loved him, since she refused to let him go to honour Our Lady and to see her miracles, nor did she have any hope in Our Lady that she would defend him from the hands of his enemies. Then the lady allowed her son to go on the pilgrimage; she entrusted him to her mother Holy Mary saying that as the mother of God and of our Lord, she would protect and safeguard her son on his way because she had recommended him to her.

However, it so happened that when the son was a day's journey away from the city in which he was born, his enemies captured him, cut off his hands and plucked out his eyes. And the son, as best he could, went to the church and said to Our Lady that his mother's hope had failed. Ultimately, his mother was told that her son had been severely maimed. She said that she did not believe any of this, went to the church and there she found her son cured so thoroughly that there was nothing at all wrong with him. She added that she knew very well what a good mother Our Lady was and that Our Lady would never want to disappoint in any way her daughter who hoped in her."

An exemplar from the branches of the Christian tree

A hermit blessed God at sunrise. "How did this come about, Raymond?" Asked the monk. Raymond said: "We are told that a hermit had retreated to a lofty mountain where he contemplated and praised God. This hermit was a simple, unlettered man. It so happened that a Jew came to dispute with him and asked the hermit if he could show him the way in which divine nature and human nature could be one person in Jesus Christ without any conversion of either nature into the other. Indeed, if the hermit could show him this, then he would want to become a Christian.

Then the hermit replied to the Jew and said that he was a simple, unlettered man and the question directed at him should instead be put to people well versed in letters. Nonetheless, he said that he would pray to God to reveal to him the way in which divine nature and human nature could be one person in Our Lord Jesus Christ and he asked the Jew to come back the next day, when he would answer the question as he saw fit and in accordance with what God would reveal to him. Then the Jew left the hermit's company. The hermit prayed God to reveal to him the mode of the Incarnation, that no rational human can understand unless he first has faith and when he first begins to doubt he must say that so long as he cannot attain the mode of understanding, he wants to simply believe. However, in that night he raised many doubts about his faith while he expanded his considerations of doubting in faith and he spent that entire night suffering temptations so much so that he could not sleep. And he believed that the Christian faith was not true, and then he cried out to God, asking why He did not help him in his time of temptation, and why didn't God recognize the many labours and afflictions that he sustained out of love for him. While the hermit was engulfed in sadness, the Sun rose brightly shining, and then he blessed God for having created such a beautiful creature. And because he blessed God in the time of tribulation, his blessing made humility, wisdom and compassion descend from heaven and showed him the mode of the Incarnation, and he blessed and praised God for having remembered him in his labours and in his great peril.

When the Jew returned to him, the hermit spoke in these words.

"It is said that wisdom, will and power met together in a grove planted with many good, great and virtuous trees. Together, the three eventually agreed to perform one beautiful work in the grove. One small tree stood in the grove, and the will asked wisdom if it knew a power whose virtue was so great that it could give the natural properties of this one small tree

to all the other trees in the grove so that they would be great inasmuch as they would all be clothed in the nature of the small tree.

Wisdom replied to the will and said it knew that power had the virtue to clothe all the other trees with the nature of the small tree in accordance with the nature of the big trees, but not in accordance with the nature of the small tree. Then, the will asked power to be just as great in these trees - which are divine goodness, magnitude, eternity and the other divine dignities - as wisdom's act of knowing and the will's act of willing were great in their desire to be clothed with this garment. The mode of Incarnation consisted in the equality that power, wisdom and will had in the big trees and in the small tree. And then the Jew understood the mode of Incarnation, he praised and blessed God and he desired to be a Christian and to spend all his time working with all his might for the honour of God."

An exemplar from the branches of the divine tree

The end said that no being could have any value without it. "How did this come about, Raymond?" Asked the monk. Raymond said:

"In a city there was a big church where many ladies would congregate, they were very noble and their nobility was of ancient lineage. These ladies were idle in the church because not one of them ever said or did the things for which she came to church, until the end appeared to them and said to them that they would be worth nothing without it, because without it they were not doing the least amount of good. Then goodness, who was one of these ladies, spoke in these words."

"When I consider my essence and my nature, I desire that one great good be made of me so as to make me as great in acting as I am in existing. Indeed, it is a serious defect for any form to remain idle and without purpose; now I can be as great through acting as I am through existing but if I am not that great, then greatness bears the guilt because it is found wanting in the magnitude of acting and existing. And if a form does not endure as much through acting as through existing, then it is eternity's fault because it does not make acting endure as long as existing."

And goodness said the same about power. Indeed, power cannot be excused from its guilt if it is not just as great in acting as it is great in existing, given that it has the capability to be that great. Moreover, the will asks power to be that great, wisdom knows that power is capable of being that great, the end requires power to be that great and the other forms require the same. All the forms said to goodness that in the presence of the end, each one of them felt the natural properties of the presence of the end as well as and much better than a man in the presence of fire feels heat when he stands close to it."

About the twigs of the tree of exemplars

An exemplar from the twigs of the elemental tree

It is said that a peppercorn and a pumpkin encountered each other and the peppercorn said that fire was more valuable than water, but the pumpkin said that water was more valuable than fire. The reason why the peppercorn said that fire was more valuable than water was because fire was more similar to God than water, because if fire had a sufficient supply of firewood, it would grow so great that it would consume the entire world.

And the form of fire has this natural property in order to signify the production that is in the divine persons which consists in infinitizing, magnifying and eternalizing. No other element but fire alone has this exceptionally great property and thus it is more similar to God than any other element.

However, the pumpkin argued back and said that water was more valuable than fire because water irrigated plants, fish lived in water, but the flame of fire destroyed and

consumed everything it touched. Moreover, no creature is as idle as fire because the natural property that fire has to multiply its flames – provided that it has enough firewood – remains idle so long as it does not multiply its flames, and given that there is no idleness in God, fire is more unlike God than any other element inasmuch as it is more idle than any other element. And then the sheep rebuked its shepherd.”

“And what was this all about?” asked the peppercorn and the pumpkin replied:

“They say that some sheep were standing in a meadow, and next to the meadow there was a deep forest inhabited by many sheep-eating wolves. Due to their great fear of the wolves, the sheep were emaciated because they did not dare to eat their fill, and the food they did manage to eat was of little benefit to them.

Then it happened that a shepherd reprimanded a sheep because its lamb was too skinny. He threatened the sheep with punishment because after all, it could eat lots of grass in this meadow and give lots of milk with which it could fatten up its lamb. But the sheep rebuked the shepherd and said to him that her lamb was emaciated and the grass tasted bitter because the shepherd slept all day, he was seldom awake at night and he did not burn down that forest along with all the wolves that lived in it.

Some proverbs from the twigs of the vegetal tree

1 – It is said that generation, corruption, privation and renovation encountered each other in an apple. Corruption was descending from the heights and generation was ascending from the depths when they encountered privation and renovation who said these words about the wheel of fortune.

2 – “They say,” said privation, “that once there was a very beautiful lady who painted her face, adorned her clothes and wore a crown of precious stones on her head. One day this lady happened to look into a mirror and she saw how very beautiful and well adorned she was. She asked her beauty where it would abide after her death and her beauty replied that it would lodge at Graveworm Hotel where the grave worms would eat up her eyes and her face. And then the lady spoke in these words.

3 – “Oh God! You have beauty in the virtue of the producer and the product: you are the beauty of our salvation.

4 – Loving a beautiful being consists in bonifying it and bonifying a beautiful being consists in loving it and the existence of what is beautiful consists in its enduring.

5 – Goodness that exists is more valuable than beauty that gives way to corruption.

6 – Goodness is more beautiful in virtuous thinking than in colours or in the adorning of garments.

7 – Beauty that slays the soul is entirely unnatural.

8 – Only a fool would delight in any kind of beauty inherent to a body that will soon begin to stink and quickly rot away.

9 – Beauty lodged in a bad hotel has no value.

10 – Beauty that lives forever and never dies is worth more than the entirety of corporeal treasure loved by people in this world.

11 – The beauty that belongs to the lover and to the beloved never dies if it is intrinsic to goodness.

12 – Goodness in humility is more beautiful than a crown on one’s head.”

13 – After the lady spoke these words, she smashed the mirror and said that she would never again gaze at her reflection in it because mirrors had a natural property that made many beautiful ladies get frequently engrossed in memories of lust and of conceit. Then this lady made a mirror out of goodness in which she would take very frequent looks at herself; she would praise God when she happened to see in the mirror that she was good, but when she saw in the mirror that she was vicious, she would confess her sins, weep over them and beg for mercy.

Some proverbs from the twigs of the sensual tree

It is said that the eyes went on a pilgrimage to see a beautiful lady. The affatus told the eyes that this lady was good and chaste, and the ears were pleased to hear such words. Hence, there was great concordance and great friendship between the eyes, the speech and the ears. While all three stood together in concordance and friendship, the eyes asked the affatus to say some words that would be pleasant to hear because they were tired of hearing dishonest words. And the eyes asked the affatus to say some beautiful words because foul language made them uncomfortable. Then the affatus spoke in these words.

1. "Oh, Jesus! You were born in Nazareth: you are man made God and God made man.
2. Jesus, you are man and God so that God can participate with every created being.
3. Jesus, you were conceived by the Holy Spirit, and by dying on the cross you redeemed mankind through your great virtue.
4. Jesus, you resurrected from the dead, you ascended into heaven and you will judge the living and the dead.
5. Jesus, the saints will ultimately bask in the supreme glory of your sensual nature.
6. Jesus, the world was created in the first place for you so that you could be known, praised and honoured.
7. Forgive us, Jesus for you are the personality of both God and man and you were cruelly scourged for our sake.
8. Jesus, you suffer sorrow for our sake because we are all sinners in exile from good love.
9. Jesus, do not relegate us to oblivion, since it would please you if we all could see you.
10. Jesus, it is good to call on your name, to understand you, to remember you and to love you."
11. As the affatus was saying these words, it asked the ears and the eyes if it was obedient to their requests. The ears said: "What words can be sweeter than the words of Jesus Christ?" And the eyes said: "What words can be more pleasing than the words of Jesus Christ?"

Some proverbs from the twigs of the imaginal tree

It is said that the eyesight and the sense of taste met each other in the imaginative power. Taste said to the eyesight that it had a wrong view of a beautiful house.

"How did this come about, Raymond?" asked the monk. Raymond said:

"It is said that a very wealthy merchant who was nearing the time of his death told his son not to make beautiful doors so that the beauty of the doors would not betray or show the presence of his wealth. The merchant passed away and his son did not understand him because every house he lived in had an ugly door though the houses were beautiful on the inside. The son imagined installing a beautiful large door on every house he lived in, but once he had made such a door, he saw that it was not proportioned to the houses because they were very tiny. Consequently, he demolished these houses and built bigger and more lavish ones that were proportioned to the new doors in beauty and in size, but that swallowed up a half of his total assets and took his attention away from the art of commerce. Moreover, he imagined that the owner of such beautiful houses should be a knight and that he should keep horses, falcons and a large retinue to fill all the empty rooms.

However, one day the king happened to come down the street where the houses stood. He was attracted by the beautiful doors and he wanted to go inside. Indeed, such a large number of picturesque houses led him to imagine great treasures, and he thought that this merchant had many florins. So the king said to the merchant that he was asking him to lend

him a thousand florins, and the merchant had to lend them to the king whether he wanted to or not. On account of his huge expenditures and all the money he had to lend to the king, in a brief period of time the son no longer had anything to eat. Thereupon, taste said to the eyes that they needed to eat to stay alive and that they had a wrong view of the beauty of the houses.

Then the eyes said to taste that it had a wrong view of avarice.

“And how did this happen?” asked the monk.

“It is said that a certain very avaricious prince would spend his days imagining plenty of golden and silver goblets, rings, precious stones, silken belts adorned with gold and silver... And because of the magnitude with which he imagined hoarding all these things it happened that a king declared war on this prince. The prince, driven by his immense greed and his inveterate habit of constantly imagining new ways to gather vast treasures, was incapable of imagining the harm that the king could and would do to him; he did not even keep knights to defend the city of which he was the prince. Then the king arrived, occupied the city, captured the prince and seized his hoard of treasure. When the prince said to the king that he could restore the city with this money, the king had molten gold poured into our prince’s mouth, and told him that since he loved gold so much, he should go ahead and drink some. Then the prince died and while he was dying, the eyes said to taste that it had a wrong view of avarice.”

An exemplar from the twigs of the human-rational tree

It is said that prayer wanted to ascend into heaven, and the body asked prayer to take it along, but prayer said to the body that because it was too heavy, it could not ascend together with it. Nonetheless, prayer accepted from the body the imagination with which it could imagine the glory of Paradise. Then prayer ascended into heaven together with the imagination; as it was ascending it encountered intention on the way, and intention asked prayer where it wanted to go. Prayer replied to intention and said that it wanted to ascend into heaven where it proposed to pray God to give it Paradise, and it brought the imagination along so that it could imagine the glory of Paradise; prayer did not want to stay on earth, which was too close to Hell; indeed, the imagination had already imagined Hell and because of the fear of Hell it had experienced, it asked prayer to take it along to abide with it in heaven.

Intention said: “It is said that a knight who was very wealthy and adept at arms loved the vainglory of this world. The knight had a son, and when he was nearing death, he told his son to follow in his footsteps, for these footsteps led to wealth, honour, audacity, magnificence and fame.

When the knight passed away his son attended to his burial, but a short time later he had to move his father’s body to another place. The corpse gave off such an overwhelming stench that the son could not stand close to it. And then he imagined how his father had descended from a position of great honour to a state of abject vileness, how he had lost all his friends because not one of them wanted to stand close to him, how he had lost all the victories that he had won in past battles, how people no longer talked about him because they had forgotten him, so that nothing at all of what his father had previously loved remained in him, indeed, he lost everything when he died.

Then the knight’s son decided to renounce the world and he sold all his possessions. He said to God that he wanted to give all that he had to the poor so that God would give him Paradise and save him from the torments of Hell. And after he gave everything he had to the poor, he said that he wanted to give himself to God so that God would give him Paradise, and he joined a religious order in which he lived for a long time in obedience to his superiors, he sang many masses and he had many afflictions and tribulations all of which he bore patiently so that God would give him Paradise, and when the time came for him to die, he confessed his

sins, he took Holy Communion, wept over his sins and begged for God's mercy so that he would not go to Hell but to everlasting glory.

But then his soul went to Hell where it remained eviternally and where it suffered and where it will forever suffer the severe punishments indicated by the eviternal tree.

Prayer and the imagination were astounded by what intention told them, especially given the fact that God was just. Then, intention said to prayer and to the imagination that God had rendered a fair judgment by damning this religious man because any good that he did was more motivated by a fear of Hell and a desire for glory than by goodness and by the love of God. Now as for you, prayer, and you, the imagination, you do not know what the end said to the beginning."

"And what did it say?" asked prayer and imagination.

Intention replied.

"It is said that a white end told the beginning to clothe itself in the colour white and come over to stand together with it. But the beginning clothed itself in the colour black and wanted to come to the end and abide with it, but the end said that two contraries could not stand together in one and the same place, nor could there be two gods in heaven.

Then prayer realized that someone who intended to do good in order to avoid damnation and to obtain salvation was someone who wanted to be God, since his desire to be in heaven was motivated more by his self-love than by the love of God, more by his own goodness than by God's goodness, and more by his own glory than by God's glory.

And then prayer told the imagination to go back down to earth because it was too busy imagining the torments of Hell and the glory of Paradise. Prayer wanted to ascend to heaven alone and on its own without any corporeal nature and it wanted above all to offer God prayers of thanksgiving and to work for God's honour as required by God's goodness, magnitude, eternity, power, wisdom, will, virtue, truth and glory.

An exemplar from the twigs of the moral tree

It is said that the power, the object and the act went on a pilgrimage to a church. It was a church dedicated to virtue, majority stood at one of its door and minority stood at another door. Majority stood at the door of this church so that those who wanted to enter with their power of will would have major virtue; but minority stood at the gate of this church so that those who wanted to enter with their power of will would have minor virtue.

While the power, the object and the act were standing at the door of this church, they asked freedom if they should enter through the door of majority or through the door of minority. Freedom said that it had no mandate to advise anyone because it was common to both doors, and while it excused itself, a lady named Grace said these words.

"It is said that a man laboured for a long time for the cause of God's honour and he was unable to finish the work. One day it happened that he was thinking and really wondering why God did not help him to accomplish this task that he was doing for the love of God. However, he considered that maybe perchance he had some vice in himself on account of which God did not give him the virtue with which he could successfully complete his task.

While he was thinking about these things, he looked within himself and searched for any vice he could find; he then fell asleep and in a dream he saw a certain lady standing before him clothed in a diversity of materials whose colours were black and white. The man asked the lady what the colours of her clothing meant. The lady replied and said that the colour white signified the will of the people who loved only the honour of God and who cared not at all for their own honour; instead, they wanted all the honour to belong to God. And the colour white signified the will of those who had no fear of their own dishonour, nor were they ashamed to work for the honour of God. And she said that the colour black signified the will of those who honoured God so that they themselves could be honoured and those who were afraid of being ashamed or disgraced for the sake of God's honour. Then this man woke up

and entered into the church through the door of majority to see this for himself, and he said that from this moment on he would never again desire his own honour, nor would he be afraid of being shamed or dishonoured, nor would he hesitate to lay down his life in working for the honour of God.

Then, the saint gave her white vestments and asked me and majority to be his friends in all good things and to protect him from evil and from things that were not so good. Consequently, this man brought to a successful conclusion his holy undertaking on which he had laboured for so long in order to procure honour for God in this world.”

When the power, the object and the act heard these words, they entered through the door of majority and addressed a request to the saint as follows:

“Your holiness, said amativity, if you please, I want you to love according to the major majority of my power, my wisdom and my will since you are lovable with a majority of possibility, intelligibility and lovability, and I want the act of loving between you and me to be clothed with majority extended into the magnitude of goodness, duration, power, wisdom, will, glory, virtue and truth. Then the saint gave all three what they requested; and he said to Grace and to majority that he would associate them together and that they would not pass through the doors of minority.”

An exemplar from the twigs of the imperial tree

It is said that a king, on the day of his coronation, asked his council what conditions a king had to have in order to reign. His council replied to him and said that among other conditions, a king had to have seven principal conditions, namely justice, wisdom, charity, power, fear, honour and liberty. Then the king, in the presence of his people, asked if the people would consent or concede that a king had to have all these conditions. The people were unanimous in begging the king to have these seven conditions because without them, no king could rule his kingdom. So the king replied and said that he wanted to have these conditions, and he asked his people to be the enemies of those who would advise it in any way to violate these conditions. The people agreed to this and an official document was drawn up between the people and the king to seal the agreement. Consequently, the king adopted these conditions from the hundred names of God and had them written on the doors of his palace so that anyone who wanted to ask him to do anything that violated these conditions would be afraid to do so because of what the king and the people could do to him. In this way, the king was free to rule his people as a good friend. And when anyone asked him to do something that was against these conditions, the king would make them read the conditions inscribed on the doors of the palace, and he made them do penance, which they would do, or else he would sentence them to a horrible death. The conditions are as follows.

About justice

1. Oh, God! You are true justice, and when I remember my crimes my conscience makes me fear you.
2. God deals justly with his power, his will and his wisdom that have everything they want to have.
3. God gives as much to goodness from the act of bonifying and from the bonified object as He gives to the will from the act of loving and from the beloved.
4. If God were idle in himself, then He would be neither just nor glorious.
5. God is just in judging, God is just in forgiving and God is just in equalizing his justice with his mercy.
6. If God had not become incarnate as a man, He would not have had great generosity toward creatures.
7. Justice brings humility, mercy and compassion and disposes the will to love.

8. Someone who wants to judge himself should sooner seek God's mercy.
9. Justice in remembering, loving and thinking is more valuable to man than the possession of gold or of honours.
10. I submit and entrust myself to God's justice, may it do and act with me according to its judgment and its will and I beg for its leniency as I do penance for my sins.
11. Mercy and good will established a great partnership between justice and compassion.

About wisdom

1. Oh, God! You are wisdom and you are knowing, I want to love you and to keep you as my beloved as much as my will is capable.
2. God is his own pure intellect and therefore He understands everything that is.
3. Because God understands the intrinsic magnitude of his goodness, He equally knows its intrinsic bonifiability, which is good and great intelligibility.
4. God understands that He is understood by himself and God understands that the understood object is a person into whom He can extend His act of understanding.
5. There can be no intention in the act of understanding if there is no distinction between the one that understands and the object that is understood so that the end of understanding can exist in perfection.
6. If nothing followed from understanding, then the goodness of the one that understands and of what is understood would not exist and all good would be relegated to ignorance.
7. Understanding must exist through distinction in order to contain the concurring which removes it from opposing.
8. The man who is deified has a greater intelligibility of good than any other created being has.
9. God assumed human nature so that he could be greatly understood by man, therefore let us understand God more than anything else.
10. The intelligibility in God is just as great as his intellectivity because God has equal magnitude and goodness.

About love

1. Oh God! You abide in the will and in love, remember your servant who procures your honour with love.
2. God has the magnitude of the lover, the lovable and the beloved in his will just as God has the magnified and the magnifying in the magnifier.
3. The will is stronger through loving than through hating and thus hating cannot exist in God.
4. The truth has magnitude inasmuch as the verifier, the verifying and the verified are loved.
5. Just as wisdom finds its fill in knowing goodness, magnitude and eternity, so does the will find its fill in loving them.
6. God so wanted to love man that He wanted to suffer death for the sake of man.
7. If you know how to concord the nature of the lover, the lovable and loving, then you know how to protect yourself from all the vices.
8. Good loving in the will and good remembering through friendship are more valuable than all the good that is sensed through the senses.
9. If you know how to use the will, nobody can defraud you, nor can you ever be short of any good thing.
10. Nobody can give more than one who gives his loving without any sinful intention.

About power

1. Oh God, You are power and You would not be glorious if the power in You were idle.
2. Power that can power goodness, infinity and eternity has neither limit nor quantity.
3. Power that cannot principiate an act of bonifying from a principle cannot be sufficient for goodness.
4. Power, wisdom and will in God are one Divinity by which deified being is powered.
5. Since there is powering in power, if there was no deifying in Divinity, power could not exist as God.
6. Power that is spiritual has power over sensual power because it is supernatural.
7. Power is more powerful in loving than it is in seeing or in imagining.
8. Power is more valuable in nurturing good will and good memory than in gathering up gold and silver.
9. God wanted to give himself as much as He could to our understanding and loving and consequently He wanted to become incarnate.
10. No living being can estimate the power that God gives through the Holy Sacrament of the Altar.

About fear

1. Because God is all love, there can be no fear in Him.
2. Anyone who fears anything cannot be a major lord because fear belongs to minor being and not to major being.
3. Fear is a consequence of love when it is the fear of a good and true servant who is afraid to cause any blame or injury to his lord.
4. It is better for a man to be afraid of failing his lord than to be afraid of punishment or sorrow.
5. A man who is afraid of dishonouring God is very fortunate to have such a fear because it keeps him full of fidelity.
6. Those who do not honour God do not fear God and those who do not fear God do not approach God with love; indeed, their disgrace is complete.
7. Fear is as valuable on account of goodness as it is valuable on account of possibility, because they are equal in the beloved.
8. One must be as much afraid of judging as of showing mercy because both are equal in loving.
9. Fear makes one grateful, fear makes one grow in love and fear avoids human pitfalls.
10. Fear in good health is more valuable than fear in sickness because it has more freedom of will.

About honour

1. God must be honoured with honour and not with vileness and defectiveness.
2. Man must honour God with the virtue of understanding, loving and remembering.
3. He dishonours God who utters God's name in song while his mind is busy with the vile deeds he desires to accomplish.
4. He who is ready to swear for a trifle and to commit perjury as he swears, knows not how to honour God.
5. Alas! God has honoured so many people in this world who do nothing to render him honour with their wisdom and their will.
6. The kind of honour that is due to God is greater in magnitude than any other honour.
7. He who does not love God more than sin blames and contemns God.
8. One honour that is of God is worth more than the honours of an entire population.

9. If you want to give much honour to God, then you must very frequently remember the honour that He bestowed on us by becoming incarnate.
10. He who has the capability of diffusing God's honour throughout the entire world must remain in a state of great fear because he will have no excuse for himself on the ultimate judgment day.

About freedom

1. God is free in his existing and He is free in his acting with the powerer, the powerable and powering.
2. In his great goodness. God has free power through the bonifier, the bonifying and the bonified.
3. God has more freedom in his capability than man has in his will, and nobody can know how free God is.
4. God is free in infinitizing, in eternalizing and in completing, and nothing can resist him.
5. Freedom in willing, remembering and knowing is worth more than the possession of kingdoms or of an empire.
6. God created man in virtue but man fell into slavery on his own because man did not know himself.
7. Every man can have the freedom to love God and to hold God dearly to his heart, because God does not force anyone to love him.
8. A man who is a slave of sin has no free will because justice keeps him incarcerated.
9. No man who is in virtue can be in slavery, nor can anyone who falls into sin be free, until he knows himself.
10. Slavery and punishment when accompanied by justice are worth more than freedom and the accumulation of honours.

An exemplar from the twigs of the apostolic tree

It is said that the will and the intellect were in a garden, discussing about God and his works. The intellect said to the will that it was more valuable than the will because it could transcend to understanding things above the sensitive and the imaginative powers. It transcended above the sensitive power when an ailing sense of taste sensed bitterness in a sweet apple and decided that this apple was bitter, but the intellect decided that the apple was sweet and thus attained the truth through understanding. The intellect transited above the imaginative power when the imaginative imagined that an angel moved with it from one place to another and when it imagined that the angel transited through a medium, but the intellect understood above the imagination inasmuch as it understood that the angel did not transit according to its own natural properties, but that it transited through a middle only with regard to the nature of locality and that the imagination imagined local movement by imagining the loci.

The will then replied and said that it also ascended above the sensitive and imaginative powers, and even above itself. It ascends above the sensitive power, as when a man feels hungry and his will wants to fast; it ascends above the imaginative power as when a man imagines the pleasures of the flesh and the will forces the imagination to imagine the opposite. "I even ascend above myself", said the will, "inasmuch as I love God more than myself and inasmuch as I toil for the honour of God more than for my own honour."

The intellect replied and said that it also ascended above itself to God inasmuch as it mortified itself by believing about God things that it did not understand so it could honour God to the highest degree it could attain.

An exemplar from the twigs of the celestial tree

It is said that Saturn and Jupiter asked the Sun to convey to God their prayer that He place an intermediary between them because contrary complexions could never have repose. The Sun replied to them that they did not know what God said in answer to a hermit. "And what did God say in his answer?" asked Saturn and Jupiter. The Sun replied.

"It is said that a certain hermit who dwelt in a mountain had many temptations, and he prayed daily to God to take these temptations away because they harassed him too violently. But God answered the hermit and said that these temptations were good for him because when he was tempted by lust, he would remember and love chastity; and when he was tempted to eat, he would love fasting; and when he was tempted to sleep, he would remember and love prayer; and when he was tempted by conceit, he would remember his own vileness and the many offences he had committed, the vile place from which he was born, and the vile abode where he would have to dwell after death and where the worms would eat him up.

In this way, the temptations that this hermit resisted would stimulate him and admonish him to do good, to refrain from idleness and always to do the opposite of what the temptations suggested. Consequently, the hermit was a just man who acquired great merit every day through the good works that he did and through overcoming many evil temptations."

An exemplar from the twigs of the angelic tree

It is said that in a certain cathedral there was a certain bishop, he was an idiotic man who did not know how to preach properly and who was incapable of reprehending his clergymen for their evil deeds because he had no idea of their offences and weaknesses. The clergymen wished for the death of this bishop so they could have a wise bishop who would be a good preacher and who would appreciate their good points.

Then it happened that after the death of the said bishop, they had another bishop who was discreet, a good preacher, who knew the offences that they committed as well as their other weaknesses and who reprehended them so much that he kept them toiling day in and day out. One day it happened that some of the clergymen asked an old priest to advise them about what they should do with this bishop because they could not sustain all the toil that he imposed on them. The priest replied and said that they should do what the good angel did.

"And what does the good angel do?" asked the clergymen.

The priest replied and said

"The good angel mixes its twigs, and it mixes them in concordance. Hence, if you mixed the desire that you once had while the previous bishop was alive with what you know now about your current bishop and if the mixture was made in concordance, then you would be at peace with him because he is good and he would know that you are good and he would love you as one should love good people; he is good and discreet but you are evil and yet you want him to be wise. You are the ones responsible for creating this toil."

An exemplar from the twigs of the evil tree

It is said that a certain prelate once committed a mortal sin that was very vile to confess, and a certain prince was living in the sin of lust. However, it happened that both men, namely the prince and the prelate had a conversation about confession and the prelate asked the prince if he went to confession. The prince replied that he wanted to make a true confession which he could not do because when he felt an inner prompting to confess he considered that he would not abandon this sin after confession and this was why he did not want to go to confession. He said that confession was of no value without contrition and satisfaction. But the prelate said to the prince that he should not forsake confession just because of that, for although this confession would not be sufficient for his salvation, it would

nonetheless have some value for the body and for the soul because the body would feel passion and the soul would feel shame, and when he went to confession he would also remember the torments of Hell that his confessor would threaten him with, and thus his confession would be an occasion for good.

It so happened that the prince believed the prelate's advice and due to his putting confession into practice he began to feel contrite and to imagine eviternal punishment so much so that one day he proposed to take his courage in both hands and to make a true confession after having made false confessions so many times, and then he confessed with the intention to never return to the sin of lust. After confession he felt that he was confirmed on the path of chastity and he praised God's mercy and blessed God for having remembered him.

On another occasion, the prelate again asked the prince if he had been to confession. The prince told the prelate what had happened to him when he followed his advice and the prelate was very pleased that the prince had believed him. And the prelate was very astonished when he realized that he was capable of giving advice to someone else but not to himself and that he loved the prince's good more than his own good because he was glad for the good of the prince but he was not sorry about himself being in the sate of mortal sin. He then proposed to exercise self-control and to advise himself before advising anybody else.

Then he asked the prince if it was worse to be eviternally engulfed in fire or to feel ashamed for one day. The prince answered that this was such an easy question that it did not warrant an answer. Then the prelate said to himself that he wanted to believe the prince, given that the prince had believed him and he wanted to overcome his own weakness with this advice since he had overcome someone else's weakness with it. And he wanted to rejoice in his own good as much as in someone else's good. Then the prelate confessed the said sin, and he felt very ashamed about having remained in a state of sin for such a long period of time without ever confessing it. After confession he wept over his sin, persevered as a just man and led a holy life.

An exemplar from the twigs of the maternal tree

It is said that mercy, hope, compassion, advocacy, humility and virginity all met together in the will, who said to them that it was very happy to be in their society and asked them not to leave its company. The six ladies replied to the will that they would remain with it so long as it would neither keep them idle nor love their contraries because the idleness of mercy gave rise to great evil, and the same with the idleness of hope, compassion, advocacy and humility. Moreover, virginity is a mirror for ladies who are virgin brides of Jesus Christ, in this mirror they see the splendours and the dispositions of Our Lady in her white vestments.

The will replied that it wanted to commit itself entirely to their works for the love of Our Lady and that it did not wanted to be like the power of a certain prince.

“And what was this?” asked the six ladies. The will replied.

“It is said that a certain prince had great power to do good and to avoid evil, but after his father died, he decided to have a good time by hunting, touring, eating and doing other such things that are required by the body. And while he abused his great power by keeping it idle, this same power did great evil in the kingdom on account of its idleness.

Then power said to the king that since he was keeping it idle in doing good, he would not keep it idle from doing evil. And then the king used all the power of the kingdom and all his personal power to wage war against a king whose land he snatched away at the cost of many lives. The entirety of the power he had to do good and to avoid evil will have to render accounts for these serious crimes on judgment day.”

An exemplar from the twigs of the divine tree

It is said that giving and receiving encountered each other in goodness. Goodness asked them what they wanted and giving replied that it would be the herald of generosity and that it had come in order to announce to everyone that generosity wanted to give goodness if they wanted to receive it. And receiving told goodness that it was the herald of necessity and that it had come to announce to the people that they should receive goodness if generosity wanted to give it. The people replied that they wanted to receive goodness if generosity wanted to give it. Then goodness said that it was pleased that the heralds had arrived and that human will was present under the condition that generosity would give as much as the people could receive, and that the people would receive as much as they could receive. And then generosity gave to goodness some goodness from goodness so that goodness was contented and so that giving and receiving remained in its company. Goodness was happy with giving and receiving and it said to generosity:

“Anyone who wants to give me to someone who cannot receive me does not know how to use me in giving and receiving and he causes me to remain idle along with power, my sister who can give as much loving and understanding as it can receive.”

About the leaves

An exemplar of quantity from the leaves of the elemental tree

It is said that God’s wisdom and justice encountered each other in a man. Wisdom wanted to predestine the man and justice wanted to judge him. But the man’s quantity said to wisdom and justice that it wanted to be made equally of both of them since both were equally God, its creator. However, quantity could not see how its request would be fulfilled because if this man were predestined, then it could not see how justice had as much to do with him as wisdom, but if the man were judged, then it could not understand how wisdom had as much to do with him as justice.

Then wisdom and justice replied to the man’s quantity that it should be made equally of both and that quantity was incapable of knowing the mode whereby it was equally made of both unless it used the transcendent point through which the human intellect and the will ascended above their own nature so they could understand and love this mode in accordance with divine nature and the equal association that wisdom and justice have with creatures so that the one does not injure the other but so that they have concordance in equal possession inasmuch as wisdom is capable of predestining this man, justice is capable of judging him and power is capable of completing the predestining and the judging.

Quantity, according to its nature, marveled at what wisdom and justice were saying and it supposed that in their natural concordance they were telling the truth, and then quantity believed and loved this truth. When it happened to have doubts, it would understand that it was offending both wisdom and justice because it wanted to be made more of the one than of the other, and it would do penance for this offence and beg for mercy.

An exemplar of quality from the vegetal tree

It is said that a man once urinated under an almond tree. The almond tree dropped one resplendent white blossom into a foul and stinking place. Then the blossom complained to the man about the almond tree who had thrown it down from such a lofty place to such a lowly one. It was so beautiful, white and fragrant but then it was thrown down into such a dark, foul-smelling place.

Then the man said to the almond blossom that it did not know what a pig said to an apple.

“And what was this?” asked the blossom.

“It is said that an apple tree produced a beautiful apple to which it gave a very beautiful colour along with exquisite taste and fragrance. When the apple was ripe, the tree just let it fall to the ground because this was where it wanted to be. And as it lay on the earth, a certain pig came along, it was very ugly, smelly and black; it had just risen from its mud hole. The pig picked up the apple and as it chewed on it, the apple complained about the pig, but the pig spoke to the apple in these words.”

“It is said that heat, moisture, coldness and dryness encountered each other in some cherries; the foursome said that they wanted to dwell in these cherries because they were beautiful and because they hung from tall trees. While they dwelt in the cherries, the four qualities saw that they could not reach any further perfection in them, nor could they ascend any further in the magnitude of goodness and virtue. Consequently, they agreed among themselves to abandon the cherries that still hung from the tree and to lodge in the cherries that had fallen on the ground and that a sow and its piglets were eating.

This is because the four qualities are worth more in animated substances than in vegetal substances although they are not as beautiful in the former as in the latter. Now, it is by reason of this greater majority of goodness that you, an apple, want to descend from the loftiest to the lowliest places, and this is why you should not complain either about me or about the apple tree.”

An exemplar of relation from the sensual tree

It is said that the relation between the power, the object and the act searched for great goodness in the eyes, where it could not find any because the eyes did not see at night and they saw many evil sights. And as relation wanted to find great goodness but could not find any in the eyes, it sought for it in the ears, where it did not find it because the ears heard nothing at night when people slept, and they sometimes listened to evil words. Next, it went to the nose to try to find great goodness where it did not find any because the nose smelled things that stank and the stench went in and out through the nose. Relation went to taste where it believed it would find great goodness, but it did not find any because the sense of taste became fed up with eating. After this it went to touch where it believed it would find great goodness, but it did not find any because it felt pain, heat and cold that are hurtful to all things. Then it went to the affatus where it expected to discover great goodness but it did not find any because the affatus was a frequent liar and the lies it concocted were evil.

Relation was greatly astonished because it could not find any great goodness in the body, and it came to an elegant inn where it searched for it but did not find any because the innkeeper had died on that day, and it searched for great goodness in the wealth of this man but did not find any because the innkeeper had lost it all. Relation searched further for great goodness in the dead man’s friends but it did not find any among them because they had forgotten this man who loved them very much and through whom they had received many good things. While relation went from place to place on its quest for great goodness, it found a man who contemned honours and it asked him where it could find great goodness, The man replied to relation and said that he did not know where it could find great goodness since he had not found any of it in the honours of this world that so many people were enamoured with.

“And how did this happen?” asked relation. The man replied and said to relation:

“I constantly desired to be able to find great goodness, to abide in its presence and to participate with it, and I thought that I could find it in the thing that people most desired to have and for which they worked the hardest, namely honour in this world. When I encountered honour, I believed I would find great goodness and utility in it but instead I found in it the heavy toil that people imposed on those who loved and embraced worldly honour. The toil was so onerous that I could neither sleep, nor rest, nor enjoy any good thing. Instead, worldly honour burdened me so heavily with guilt and sin that I could hardly bear it

and it set me in such great enmity with some people that I walked in the shadow of death wherever I went because I wanted to be honoured more than they were honoured.

For these reasons, I eschew honour and I want to have nothing to do with it, if anyone wants it, let them take it, but it brings none of the good that people believe it brings.”

From then on, relation no longer searched for great goodness in this world, but it sought it out in the afterlife, in spiritual substances, in God in whom it found it in its entirety, and wherein it found its permanent abode.”

An exemplar of action and passion from the imaginal tree

It is said that a sinner who had remained in a state of mortal sin for a long period of time went hunting and promptly caught a rabbit. Then the sinner imagined the passion that the rabbit suffered in its death because he could hear the defenseless rabbit’s piercing shrieks when the hound crushed its bones. Imagining the passion suffered by the rabbit led the sinner to imagine the passion that the sinners in Hell must suffer and the evil action that the demons must exercise over them.

And then there awoke in him the desire to get out of the state of mortal sin in which he had so long remained and as he wanted to do penance, he imagined that God’s mercy was great and he proposed to confess his sins at the time of his death when he would also give up his sinful habits. He still remained in a state of sin, but nonetheless his conscience made him feel remorse every day each time he imagined the hapless rabbit. And because his conscience was very severely burdened, he wanted to give up his sin, and as he wanted to go to confession, he remembered God’s great mercy but still, this man remained as obstinate as ever; indeed, he proposed to choose one part of the whole since he could not stand the suffering of his troubled conscience and he decided either to stop imagining the torments of Hell suffered by sinners or to stop hoping in God’s mercy.

Then he approached a wise clergyman and asked for advice after telling him about the trouble he was in. The wise man answered him and told him to climb to the summit of a tall tower and to stand there at the top of the wall on one foot. The sinner climbed up the tower and wanted to follow the wise man’s advice, but because of his vivid imaginary picture of the danger of death, he did not dare to do what the wise man had advised him to do.

The wise man responded with another question: “Is it more dangerous to fall to the ground from a tower, or to fall from this life into Hell?”

On hearing these words, the sinner visualized Hellish torments so vividly in his imagination that his fear drove him to confession, after which he put his hope in God’s mercy, gave up his long-standing sinful habits, made satisfaction for his sins and by the grace of God he led a holy life.

An exemplar of habitus from the human-rational tree

It is said that beauty and goodness came to a certain lady intending to stay with her: beauty would stay in the body and goodness would stay in the soul. And through these two habits with which the lady was clothed, she became a great celebrity in the city and people often talked about her beauty and her goodness. However, her husband was ugly and very hard to get along with. Consequently, the lady’s beauty complained to goodness about the husband’s ugliness because it was not pleased with having to participate with its opposite. Then the lady’s goodness said to her beauty that it did not know the reproaches that the flame and the oil in a lamp made to each other.

“And what were they?” asked beauty. Goodness replied:

“It is said that in a certain room there was a lamp that burned every night, and the flame lit up the room in which one man and one demon were depicted. The man was dressed in white garments and looked very handsome, but the demon was dressed in black garments

and looked very ugly. And then the flame took great pleasure in showing off the two pictures, so that the people praised the beauty of the man's picture and the beauty of his garments in contrast with the ugly shape of the demon and its black garments. While the flame rejoiced in the good work it did, the oil complained to the flame that it was consuming it and it told the flame that it refused to endure suffering in order to procure pleasure for the flame. But the flame said to the oil that without suffering and toil it could not participate in the good work that it did. Then, beauty was satisfied with the good exemplar that goodness offered."

An exemplar of situation from the moral tree

It is said that during a certain festival a prince was seated on his throne. He was clothed in gold and silk, on his head he had a crown made of gold and precious stones, and in his hand he held a golden rod. Before him there stood many people who said that the king was sitting most nobly on his throne where his presence properly signified the king's nobility.

However, his soul was in a sorry state because nobody loved him, instead, people wished him dead on account of his evil deeds, for he was a very vicious man, very badly brought up and an enemy of the virtues. And while the king sat there, his body said to his soul:

"Oh! My soul, my friend, come and rejoice in my honour!"

His soul replied and said to his body's eyes that they should rejoice in the honour rendered to the body while the ears wept over the king's public disgrace. Indeed, the people had many harsh words to say about the king, and these words brought him dishonour far greater than the honour of sitting on the throne. Consequently, the eyes laughed but the ears wept. And the soul thought that this body did not have much longer to live."

An exemplar of time from the imperial tree

It is said that a prince had a daughter whom he loved very much because he had no other son or daughter apart from her, nor did he believe he would have any. The king said to his daughter that he wanted to give her a husband and after his death he wanted her husband to be the king. The damsel said to her father that she did not want to have a husband because she wanted to remain forever a virgin in glory in the presence of Our Lady, she wanted to become more similar to Our Lady so that this assimilation would make Our Lady love her even more.

The father rebuked his daughter and said that he wanted a king of his lineage to remain in his kingdom, who would be the son of his daughter, and so on successively from one king to the next until the end of the world. But the damsel asked her father if he would tell her the truth in answer to some questions she wanted to put to him, and the king said that he would. Then she asked him if he believed that there were more evil kings than good kings. And the king said that in his time there were more evil kings than good ones, and moreover this had also been the case in the past for even then, there were more kings of evil repute than of good repute.

"Now let me ask," said the damsel, "if you believe that there are more evil persons than good persons among your people." The king replied that there were more evil people than good people in his kingdom.

"Let me further ask," said the damsel, "if you believe that you are doing more evil than good." The king replied to his daughter that he did more evil than good.

The damsel said that he should be consistent with his answers, and that he should not desire that from his body there should issue forth descendants who would be more evil than good, who would offend God in various ways and who would go to Hell where they would blaspheme God in eviternity, along with the lineage from which they were born. The king was

a sinful man, but when he heard these words from his daughter he had contrition for his sins, made satisfaction, became a saintly man and led a good life.”

An exemplar of locus from the apostolic tree

It is said that power, wisdom and will asked equality to accompany them because they wanted to go to some place where they could do good works. Equality consented to their requests; and when they set out for their sought-after place where they could have equal operations, they encountered goodness and placed themselves in it. The will said that it wanted to love goodness with its entire being, wisdom said that it wanted to know goodness with its entire being and power said that it wanted to power goodness with its entire being. And equality said that it wanted goodness to be loved, known and powered equally on the condition that goodness equally bonified power, wisdom and will. Goodness said that it was pleased with this.

And then the monk asked Raymond to explain how this mode could work. Raymond replied that the mode worked because in one way, the five ladies together were one agent made of power, wisdom, will, equality and goodness, and in another way they were one feasible object and from both there issued forth an operation operated by all five ladies together. Through this, the monk understood the mode sustained in the equality of bonifying, powering, understanding, loving and equalizing, but he still could not understand how this mode could be without any locus determined a container and a content since such a locus could not exist in this mode. Then Raymond spoke to the monk in these words.

“It is said that fire, air, water and earth wanted to go on a pilgrimage to a place where they would signify the operation which is not in the locus of a container and a content. And then they entered into an apple made of all four elements, so that the apple was not contained by them, nor were they inside the apple, nor was the apple outside of them nor were the elements inside.

While the elements conveyed this signification to memory, to the intellect and to the will, they discovered that they were standing in the soul wherein the operation which is not in the locus of a container and a content showed its signification more strongly.”

“Consequently”, said Raymond to the monk, “since the soul signified more strongly the interiority that the divine forms have in each other without any determination of a container and a content such as the four elements have in an apple, then how much more strongly can the nature which is higher aloft than the soul and farther removed from locus signify the interiority of one form in another without the existence of a container and a content.”

An exemplar of quantity from the celestial tree

It is said that the circle, the square and the triangle encountered each other in quantity, who was their mother. Quantity held an apple made of gold and asked its children if they knew to whom this apple should be given.

The circle replied to quantity and said that it should have it because it was the first-born, it was bigger and ran faster than its brothers.

But the square said that it should have it because it was closer to man than the circle and it was bigger than the triangle.

Conversely, the triangle said that it should have the apple because it was closer to man than the circle and more similar to God than the square.

Then quantity gave the apple to her son the triangle.

However, Aries and his brothers along with Saturn and his brothers rebuked quantity and said that it had made a bad choice, since the triangle had no similarity to God in length,

breadth and depth, but the circle had a similarity to God because it had no beginning and no end.

The square rebuked quantity and said that its decision was bad, because quantity was more similar to God in the four elements than in the triangle, and without the four elements no humans could exist in order to love and to know God.

But the triangle excused its mother quantity and said it had made the right choice inasmuch as the triangle was more similar to the human soul and to God's Trinity through the ternary number than were its brothers the circle and the square, but nonetheless, quantity was mistaken in giving the triangle an apple whose figure was round and not triangular.

An exemplar of quality from the angelic tree

It is said that a hermit came to a fountain to drink water and there he found a demon who was weeping because he had caused a monk to commit sin with a nun. The hermit asked the demon why it was crying, since it had satisfied its will by doing evil. But the demon replied that it wept because it suffered the worst of all possible punishments, indeed, its punishment would grow more severe each time it did another evil deed. The hermit asked the demon why it caused humans to commit evil deeds despite the fact that this increased its own punishment. The demon replied:

“It is said that a crow once asked the four elements to tell it what they lived on. Fire replied that it lived on earth in that it received dryness from earth. Air said that it lived on fire in that it received heat from fire. Water said that it lived on air in that it received moisture from air. Earth said that it lived on water in that it received coldness from water.

The crow asked them if their life converted to its contrary when they were in elemented substances. And the elements replied to the crow that if they became perverted when in elemented substances, then they would be similar to fevers. At this point, the hermit understood that the demon's qualities were perverted from good to evil, and that it knowingly did evil to obtain more evil in the same way as a just man knowingly did good to obtain more good.

An exemplar of relation from the eviternal tree

It is said that Paradise laughed at Hell because it was black. Conversely, Hell laughed at Paradise because there were so few people in it, given that far more humans dwelt in the blackness of Hell than in the whiteness of Paradise. Then Paradise said to Our Lady that it was very displeased with the ridicule to which Hell was subjecting it. Hence, it asked Our Lady to ask her Son Jesus Christ not to allow any man to go to Hell from now on, so that all men would go to Paradise and so that there would be more people in Paradise than in Hell.

Indeed it is unreasonable if Hell, with all its evil, has anything in itself that could be greater than Paradise which is entirely good, given the fact that the relation between the glorifier and the glorifiable should be greater than the relation between the tormentor and the tormentable.

Then Our Lady replied to Paradise in these words:

“It is said that a king who greatly loved justice had a son from his wife, the queen who was a very good lady. One day it happened that the queen carried her infant son into a wooded park for some recreation. In this park there was a wolf; it pounced on the queen, injured her badly and snatched her infant from her arms. The wolf brought the baby to its mate the she-wolf and to its cubs for them to eat, but the she-wolf refused to eat it; instead, it nurtured it along with its cubs who played with it. And when he had grown big and the wolf's offspring had grown big, together they roamed the woods inhabited by many evil beasts. Thus the king's son developed the habit of eating raw meat just like the wolves did, and he also killed people and stole sheep.”

At this point Paradise knew, from what Our Lady said, that because of the evil customs of those who devoured the sheep, and of the people whose behaviour in no way resembled the good behaviour of their fathers and mothers who practiced good customs in this mortal world, so many went to Hell and so few went to Paradise. Then, the wolf who had abducted the queen's son was cursed by Paradise for teaching others to eat raw mutton, and Paradise also cursed the queen's maidservants because they did not conduct a search for her son and moreover because they did not accompany the queen when she walked into the woods.

An exemplar of action and passion from the maternal tree

It is said that action and passion encountered each other in Jesus Christ and stayed in him for a long period of time, after which He transmitted them to Saint Peter and told action to stand in Peter's soul and passion to stand in Peter's body. He told faith, hope, charity, justice, prudence, fortitude, temperance, humility, chastity, mercy and compassion that He would associate them with Saint Peter and so long as action and passion were present in Saint Peter, they would not leave their company.

However, if action wanted to stand in the body and passion wanted to stand in the soul, then the virtues should forsake their company and leave the wolves free to eat the sheep; moreover, Jesus Christ told justice that He would punish the shepherds who did not take good care of their sheep.

But Our Lady replied to these words and said that sinners had action in her because she was their mother and the fountain where they could drink hope and find mercy. For these reasons, the virtues must never totally leave Saint Peter because then Saint Peter would be incapable of having hope in her.

Then Jesus said to the virtues that He would do what his mother wanted him to do because she had action in him since He was her Son whom she had nourished.

An exemplar of habit from the Christian tree

It is said that necessity and contingency encountered each other in difference, who clothed them in the same cloth and called them "ideas". And they asked difference, since they were different, why it clothed them both with one and the same cloth. Difference replied and said that they were different in creatures but not in the Creator because both were but one idea in the Creator, and by reason of unity, it clothed them in the same cloth, by calling both of them "ideas". Given that the habits were diverse in shape, the cloth was diversified in figures sustained in diverse creatures.

Then the monk asked Raymond to explain this exemplar to him because it was so subtle that he was incapable of understanding it. Raymond answered and told the monk that this exemplar was written down and that he should read it as many times as needed until he understood it, given the fact that the habit of science was built by making many repetitions, but if he did not understand it after the third reading, he should read the chapter on habit in the divine tree because this passage signified the things Raymond said about the ideas.

Moreover, Raymond advised the monk to observe the same order in other places in this book where one part clarifies another.

An exemplar of situation from the divine tree

It is said that a man was considering God and wondering how God existed and stood before the world came into existence. He said that God had no body and he said that God did not stand in a circular, square or triangular way. And because God could not be imagined according to the three corporeal situations, he supposed that God consisted of nothing, because if God was anything, then He would stand at least in some of the said situations. And

as he supposed that God was nothing, he felt very profound sorrow in his soul and said that all the fasting he had done and all the Our Fathers he had recited for the love of God were for nothing, because he supposed that there was no other life but the one we are living here and now. He no longer wanted to fast or to recite the Our Father and he decided to move to a certain city where he would take a spouse and enjoy the corporeal delights that he could get.

While the hermit was climbing down the mountain on his way to the city, he came across a dove perched in a tree, who asked the hermit where he was going. The hermit told the dove what had happened to him, and then the dove spoke to the hermit in these words.

“It is said that a Christian and a Saracen were debating theology with each other. The Christian asked the Saracen where God’s will was situated before the creation of the world. The Saracen replied and said that it stood in the lover, the beloved and loving. But the Christian asked the Saracen if there was any distinction between the lover, the beloved and loving. The Saracen replied that there was none. Then the Christian said that since there was no distinction between them, there could not be any will in God since it had nothing in which it could stand, and since it had nothing in which to stand, it could not be anything.

And then the Saracen said that this will existed in itself. But the Christian asked if the will existed in itself without the three, because it would be idle without them. The Saracen said that it stood with all three. And the Christian said that it could not exist in itself without the distinction of all three, for without distinction they would be neither three, nor two, nor would the number three exist, but the will would be void of them all. And the Saracen could not respond to this.

“Similarly, let me ask you the same question about God’s goodness.” said the Christian and he asked the Saracen where God’s goodness was before the world was. The Saracen did not dare to say that it was in the bonifier, the bonifiable and bonifying because he did not want to consent to the production of the divine persons, and so he said that it was in itself without the bonifier, the bonifiable and bonifying. But the Christian said that as such, divine goodness would be idle and void of the magnitude of power and end, and void of the end of magnitude, because the magnitude of goodness in divine goodness must be as great in acting as it is great in existing. It would be void of power because it would have power neither in itself nor in anything else, nor would any other thing have power in it or from it. It would be void of an end because nothing good would follow from it.

Then the Saracen was convinced by the reasons the Christian offered to him as evidence of the fact of divine production. And the hermit realized that the situation of God was not to be found in a corporeal subject but in a spiritual one, just as the will stood in the lover, the lovable and loving and goodness stood in the bonifier, the bonifiable and bonifying spiritually and not physically. Then the hermit returned to his hermitage where he resisted the temptations that the devil procured for him and he persevered in being a good man; he said that virtuous acquired goodness was not to be found in the circle, the square and the triangle but that it was present in the good works that belonged to the genus of good acquired virtue.

About the flowers

Proverbs from the flowers of the elemental tree

1. Gold is more valuable to a poor man than to a rich man.
2. The fire that burns up heretics is a good fire.
3. Fire is more valuable in the warmth of a heart than water in the fairness of a face.
4. The blackness in iron is worth more than the whiteness in silver.
5. The fire that is in stone incarcerates the one who does not draw it out.
6. The light of fire defeats the night.
7. Fire that descends is a child of the wolf who comes down from the mountain to the valleys where live the sheep.

8. Fire is not cold by nature and an evil envoy cannot be good at making peace.
9. Fire descends with humility and ascends with conceit.
10. Without iron on the horse's feet there would be no gold on the king's head.

Proverbs from the flowers of the vegetal tree

1. A pumpkin who was a slave to pepper spoke disparagingly of itself and of water.
2. A rose would signify conceit if it did not grow among thorns.
3. As soon as the almond blossom was empty, it fell to the earth.
4. The fire that is invisible in the oil becomes visible in the flame.
5. Pepper scolded garlic for wearing white clothes.
6. Pepper does not grow in every region of earth.
7. A horse rebuked a king for speaking ill of barley.
8. Wine comforts the heart with warmth and destroys the brain with dryness.
9. Wine in a barrel is more plentiful than wine in a cup, but it is closer to its end in a cup than in a barrel.
10. A black scarab born from white flour is an evildoer.

Proverbs from the flowers of the sensual tree

1. The eyes said to the intellect that it should understand God in his infinity but the intellect challenged the eyes to stare at the midday Sun.
2. A mule asked the mare who was its mother not to tell anyone that it was the son of a donkey, but the mare replied that it could not conceal its lineage because it was apparent in the shape of its body.
3. A mule met a horse and a donkey; it greeted the horse but it refused to greet the donkey.
4. A man saw a place where he experienced fear and remembered his enemies.
5. The soul remembered its sin, the eyes wept and the mouth fasted.
6. When a man cut meat with a knife he felt softness and when he cut bone he felt hardness.
7. A man tasted bitterness in a sweet apple so that his intellect would understand illness and his will would love health.
8. Water cannot sense heat, and visibility cannot be seen.
9. The eyes want to see visibility but they see only colour, which is not of the essence of visibility.
10. No man is visible.

Proverbs from the flowers of the imaginal tree

1. No imaginary thing is visible.
2. When the rational soul sleeps it moves the sensitive power without moving the imagination.
3. The imagination can imagine all at once the entire circle of a town, but not the entire circle of the firmament.
4. In this life it is better to imagine death than to imagine life.
5. The imagination that imagines beauty without goodness is an evil imagination.
6. A prince should imagine the gallows more than he imagines the crown.
7. The imagination has greater concordance with the intellect than with the will.
8. The imagination cannot extend in magnitude without reproducing species.
9. Every imagination is an instrument of the imaginer and the imaginable.
10. Excessive imagining makes memory unreliable.

Proverbs from the flowers of the human-corporeal tree

1. A man's life consists in the concordance of its parts.
2. A sinner cannot claim to be right in anything that has to do with God.
3. A man who loves himself more than God is a man who belongs to the devil.
4. A man who loves God more than himself procures glory for God.
5. It is more useful for man to think well than to feel well.
6. There is hardly a man who does what he was created to do.
7. Not all men with good reputations are good.
8. The good reputation of an evil man is a habit of hypocrisy.
9. A man who wants to be valued more for his body than for his soul has less value than a donkey.
10. A man who very frequently imagines where he came from knows the paths of day and night.

Proverbs from the flowers of the human-spiritual tree

1. The will asked the intellect to tell it what it should say to its beloved because it loved its beloved more than itself.
2. If the will greatly loved the beloved it would not let him fall into oblivion.
3. When the intellect saw the beloved holding a sword in one hand and a flower in his other hand; it told the will that it would fear the beloved and that it would hope in his mercy.
4. The will loved its beloved so much that it had no time to love itself.
5. Memory remembered the beloved, the intellect understood him and the will desired that he should be honoured by all men.
6. The will hoped that the beloved would remember sinners and treat them with compassion.
7. The will became sick through excessive loving but it was cured by a surge in remembering and understanding of the beloved with goodness.
8. Memory, the intellect and the will wept over their sins and the beloved transmitted charity and hope to them.
9. A will that loves good gathers white flowers but a will that loves evil gathers black flowers.
10. The will rose aloft to meet the beloved and told him that the world that belonged to the beloved was being destroyed by evil men.

Proverbs from the flowers of the tree of moral virtues

1. Justice, prudence, fortitude and temperance gathered white merits to clothe themselves in white garments when they served the beloved.
2. Faith wept and repeatedly asked its men for help but hardly anyone responded to its plea.
3. Charity complained to justice about evil men who did not want to love it; and hope remembered mercy.
4. A man who is afraid of justice is deficient in charity.
5. Great justice is not to be feared as much as the privation of great hope.
6. A discreet man is one who remembers truth and prudence before he speaks.
7. No man can be just if he has no hope in justice.
8. Strength in prudence is better than strength in wood or in iron.
9. One who is clothed in the virtues lacks nothing.
10. If God ever failed a virtuous man, then God would be against justice, charity and hope.

Proverbs from the flowers of the tree of moral vices

1. Temperance complained about gluttony and justice punished fortitude.
2. Who harvests guilt by loving also harvests punishment.
3. Because conceit is a vice, when it believes that it is rising aloft, it is actually sinking downward.
4. A child conceived in lust is punished for its father's guilt.
5. No avaricious man has any hope.
6. An irate man is removed farther from prudence than any other man.
7. There can be no similarity between God and vice, and consequently vice cannot be a creature.
8. No vice has any concordance with being.
9. There is no difference between vice and guilt.
10. One vice in the soul is worse than a thousand vices in the body.

Proverbs from the flowers of the imperial tree

1. The justice of a king is the peace of his people.
2. A king's justice is more beautiful than his crown.
3. When the king is honoured the king's people are honoured.
4. Great enslavement can never last for long.
5. No man can defend himself unaided against an evil prince.
6. No man can be sure of a prince's friendship.
7. An evil prince and a major demon became partners.
8. The power of an evil prince is in the imprisonment of wisdom and will.
9. It is difficult for a well-armed prince to be humble.
10. In no man is humility as beautiful as it is in a prince.

Proverbs from the flowers of the apostolic tree

About the articles on Divinity

1. Since everything exists because God exists, if God did not exist then no other being would exist.
2. If there were more than one God, then infinity would be nothing.
3. There cannot be two infinite Fathers..
4. Through the contact of the divine reasons, God the Son is begotten by God the Father.
5. The Holy Spirit arises from the encounter between the Father and the Son.
6. If the world could possibly be eternal, then possibility could be without possibility.
7. The recreation of the world made man doubly obliged to serve God.
8. Every man was created for knowing the great magnitude of God's glory.
9. Nothing can deviate the world from the end for which it was created.
10. God can do more within himself than anywhere else.

About the articles on humanity

1. The conception of Jesus Christ is nobler and better than the creation of the world.
2. Because it was more fitting for God to produce great good than to produce small good, He showed his power better by taking birth from a virgin than by creating the world.
3. Great human loving comes alive through the death of Jesus Christ.
4. Jesus Christ descended into Hell so that he could make the saints ascend to the heavens.
5. The resurrection of Jesus Christ mirrors the universal resurrection.
6. The end of Christ's humanity is in God's supreme reasons.

7. The magnitude of judging is in true sensing and understanding.
8. He who hates Jesus Christ hates the end of all things.
9. No name is more virtuous than the name of Jesus Christ.
10. No testimony holds more truth than do the articles of the faith.

Proverbs from the flowers of the celestial tree

1. Elementing is a flower of Leo, the Sun and Sunday.
2. Vegetating is a flower of Sagittarius, Jupiter and Thursday.
3. Sensing is a flower of Capricorn, Saturn and Saturday.
4. Imagining is a flower of Cancer, the Moon and Monday.
5. Aries, Taurus and Gemini laugh at those who claim to know everything about their natural properties.
6. The Sun and Venus criticized Mercury for making men daydream about the quicksilver that is born inside the earth.
7. Who can know how many times Aries, Taurus and Gemini have encountered Saturn, Jupiter and Mercury?
8. Silver in a purse is worth more than silver in mercury.
9. He who fears Gemini and Cancer more than God is a heretic.
10. The mutual friendship of God's power, wisdom and will is greater than the mutual friendship of Capricorn, Mars and Saturday.

Proverbs from the flowers of the angelic tree

1. Saint Gabriel's glory is greater than its whole or its parts.
2. When a man commits sin he insults his good angel.
3. A good angel advises with understanding but a bad angel advises with imaginings.
4. A good angel's advice leads upward but a bad angel's advice leads downward.
5. A bad angel gives advice with skill and falsehood but a good angel gives advice with skill and lawfulness.
6. No demon has any concordance in itself.
7. Punishment is inherent to the devil just as movement is inherent to the circle.
8. Every demon torments itself and torments others too.
9. The evil angel is totally perverted into evil and sin.
10. No demon has any hope or any charity.

Proverbs from the flowers of the eviternal tree

1. "Tell me, Hell, what do you desire?" asked Paradise, and Hell replied: "Paradise, I desire that no good should ever come to you.."
2. "Tell me, Hell, why are you so angry?" "Paradise, I am angry because I have been robbed by Christ."
3. "Tell me, Hell, why do you wrong your friends?" "Paradise, it is because I do not love the public good."
4. "Tell me, Hell, do you have plenty to eat and drink?" "Paradise, people never give up their sinful ways."
5. "Tell me, Hell, have you drunk the blood of kings?" "Paradise, I am saturated with redness."
6. "Tell me, Hell, what kind of dealings do your tenants engage in?" "Paradise, we deal in despair and in every kind of evil."
7. "Tell me, Hell, can anyone ever be released from you?" "Paradise, no resident of mine is capable of doing penance."

8. "Tell me, Hell, why are you fed with such a vast multitude of people?" "Paradise, it is because the Christ is little known and little loved."
9. "Tell me, Hell, why are you so evil?" "Paradise, it is because I am lawless."
10. "Tell me, Hell, what are you afraid of?" "Paradise, I fear the Christ because he causes people to have contrition."

Proverbs from the flowers of the maternal tree

1. "Mother," said Christ, "are you saved?" "My Son," said she, "I am saved, and they often call me blessed."
2. "Mother, what do sinners say?" "My Son, they say that you are merciful and that you show them mercy."
3. "Mother, why are there so many sinners?" "My Son, it is because they do not have good shepherds."
4. "Mother, how can I make you happy?" "My Son, if you please, show great mercy."
5. "Mother, the people have almost entirely forgotten me." "My Son, let me remind you to have compassion for them."
6. "Mother, I will show mercy to everyone who wants mercy." "My Son, show sinners the right way to follow."
7. "Mother, have you any compassion?" "My Son, why have I wept so much?"
8. "Mother, why do you call upon me so often?" "My Son, it is because the world is going to perdition."
9. "Mother, so many people do not love me!" "My Son, and so many people cry out to me!"
10. "Mother, why are you so fond of forgiveness?" "My Son, why do you never contradict me?"

Proverbs from the flowers of the Christian tree

1. "Hail, humanity, my friend, see how much I have honoured you!" "Hail, Divinity, my Lord, see how much punishment I suffered for the sake of your honour!"
2. "Hail, humanity, the entire world was created for you!" "Hail, Divinity, the entire world was recreated in me by you."
3. "Hail, humanity, you must not complain about me!" "Hail, Divinity, you make me well known and honoured!"
4. "Hail, humanity, in me you are God!" "Hail, Divinity, through me the world is yours!"
5. "Hail, humanity, pray to me!" "Ah! Divinity, the people are crying out to my mother!"
6. "Hail, humanity, I desired great good for you!" "Hail, Divinity, Jerusalem is lost!"
7. "Hail, humanity, how beautiful is your abode!" "Hail, Divinity, defend my parents from the abode of evil!"
8. "Hail, humanity, how beautiful you are!" "Hail, Divinity, how many people call upon me."
9. "Hail, humanity, you are so richly adorned!" "Hail, Divinity, I am so much in demand among the people!"
10. "Hail, humanity, you are my resplendent likeness!" "Hail, Divinity, show mercy for my sake!"

Proverbs from the flowers of the divine tree

1. "Hail, God the Son how my heart loves You!" "Hail, God the Father, the Holy Spirit is a flame."
2. "Hail, infinite Father and Son!" "Hail, Holy Spirit, You are produced from both!"
3. "Hail, infinite generation!" "Hail, complete and perfect spiration!"
4. "Hail, eternal passive spiration!" "Hail, eternal active spiration!"

5. "Hail, passion, you want to be infinite!" "Hail, action, you want to be complete!"
6. "Hail, God the Son, you have a noble Father!" "Hail, Father, You have a Son without a mother!"
7. "Hail, Father and Son!" "Hail, Holy Spirit full and complete!"
8. "Hail, Father and Son You are my source!" "Hail, river that asks for nothing more!"
9. "Hail, Father and Son, You are one God with me!" "Hail, Holy Spirit, we both belong to You."
10. "Hail, Holy Spirit, You make the number of divine production perfectly complete." "Hail to the enumerator who sets the number!"

About the fruit

Proverbs from the fruit of the elemental tree

We heard that one day the gold and the emerald in the royal ring had an argument: the gold said that the elements were meant more for itself than for the emerald because it was more useful than the emerald, but the emerald said that it was more useful to the king while gold was more useful for merchants. Then the gold said to the emerald that it did not know what iron said to wood. "And what did it say?" asked the emerald. The gold replied:

"They say that after a king's victory at war, an argument arose between the king's shield and his sword. The shield said that it protected the king from injury by sustaining the onslaught of spears and swords aimed at killing him, and that he would be dead by now had it not been for the shield.

However, the sword said it had won the war by killing and wounding the king's mortal enemies. Then the emerald said to the gold that it had given an exemplar against itself, for even if gold was splendid to behold in the king's shield, it was of no use in the sword that wounded and killed hostile knights, whom the sword could not kill if it was made of gold. Moreover, knights are given iron swords to protect and defend the king, and knights are supposed to kill the king's mortal enemies, so that a sword has two functions: the one consists in defending the king and the other consists in killing his enemies. But a shield has only one function and that is all. And then the gold felt ashamed for having given an exemplar against itself, indeed, it was well aware of the fact that the emerald protected the king against poisoning and that it gladdened the king's heart."

An exemplar from the fruit of the vegetal tree

It is said that there was an argument between the elementative power and the vegetative power in an apple. The elementative said that the apple was its fruit because it was a body made of the elements and all the qualities it had were made of the elements. But the vegetative argued back and said to the elementative that it had not heard the judgment that a certain judge rendered between the beginning and the end. "And what was this?" asked the elementative. The vegetative replied:

"It is said that some flour, some water and an oven made a loaf of bread that a man wanted to eat so he could live. The water, the flour and the oven said that they did not want that man to eat the bread. But the man said that he wanted to eat the bread, since bread was made for eating. Then they went to a judge who pronounced his verdict: the man would eat the bread since the water, the flour and the oven had made it to be eaten and to sustain life. And he punished the water, the flour and the oven for resisting the end for which they existed."

An exemplar from the fruit of the sensual tree

It is said that a miller was fattening a pig by feeding it with some wheat he had stolen. One day when the miller was feeding the pig some of this wheat, the donkey wanted to join the pig in eating it. But the miller hit the donkey with a cudgel to keep it from eating the wheat. The pig was perplexed when it saw that the miller did not want the donkey to eat the wheat, and it asked the donkey why its master beat it. The donkey replied and told him that the master was an evil thief and that he was doing it wrong by not allowing it to eat any of the wheat it had transported for him.

The pig said to the donkey that from all this it was apparent that the master loved it more than the donkey and that the pig was more honoured in that it was never put to work or made to carry wheat or do to anything else. In addition, its master gave it wheat to eat at will but refused to give any to the donkey who had done the work of transporting it.

The donkey said to the pig that it had a wrong view of his master's friendship and honour; for in fact the master had castrated it so it would not produce any offspring, and he did not want to put the pig to work because he wanted to fatten it up. Once it had grown fat by eating plenty of wheat, he would strike it with an axe, slaughter it and then salt it away as food for him to eat.

The pig was very displeased with what it heard from the donkey and said that it had eaten that wheat against its own interest because it had eaten it in preparation for slaughter. Moreover, he had eaten stolen wheat, and this bothered its conscience which the fear of death had awakened. Consequently, the pig said that it would go to do penance in a vineyard full of many grapes, and it said that it would not eat any stolen wheat and it would not remain with its master who had greatly wronged and disgraced it by castrating it. Now this pig did not perceive itself as belonging to the genus of irrational animals. And then the pig went to the vineyard and wanted to eat some grapes, but the grapes said that they were fruit that belonged to the owner of the vineyard and not to the pig whose plans for the vineyard had nothing to do with what the human owner had in mind, and therefore the pig was committing a sin.

Then the pig said that it refused to be swayed by its conscience but only by its fear of death, and it went on to eat as many grapes as it wanted. While the pig was eating the grapes, a crow told it that this fruit belonged to the vineyard's owner, and since the pig was eating grapes that belonged to him, the owner would wait for it to get nice and fat on his grapes before slaughtering it. Thereupon the pig had qualms of conscience about the grapes it was eating, it left the vineyard and fled to a deep forest where it said that it wanted to eat in a way that would not lead to its death. And the pig preferred to be thin and long-lived rather than to be fat and die young."

An exemplar from the fruit of the imaginal tree

It is said that the past and the future had a dispute over the imagination because each of them claimed that the imagination properly belonged to it. The past argued that the imagination belonged to it because it imagined past things. The future replied that the imagination belonged to it because it imagined future things.

While the two continued arguing, the future said that it would appoint a judge who would resolve the dispute, and it said that the present should be the judge because it stood in the middle between both.

The past said that although it was true that the present stood in the middle between both, nonetheless the will of the present did not stand in the middle because it loved future things more than past things; consequently, the past said that it would be a good thing if the intellect were the judge, because the intellect stood in the middle inasmuch as it understood past things and future things.

But the future said that the intellect would not be a competent judge because it was better proportioned to the imagination and had more concordance with the imagination in dealing with past things than in dealing with future things.

They failed to reach an agreement, they could not find a judge whom they could unanimously accept; and so they continued fighting with each other. And because the imagination was often solicited by memory and because it liked to be in the past more than in the future, future time was defeated by past time. Then the future said to the present that it was wrong in not helping it since the present loved the future so much.

An exemplar from the fruit of the human tree

It is said that the body and the soul had a dispute over man, the body said that man was its fruit but the soul said the contrary. The body argued that man was its fruit because it was made of more things than the soul was made of given that it consisted of four trees namely the elemental tree, the vegetal tree, the sensual tree and the imaginal tree, but the soul consisted of only one tree. And then the soul said to the body that it did not know what holiness said to honour. "And what was that?" asked the body. The soul replied and said:

"We heard that a certain bishop lived in the company of ten clergymen who were good and devout men and who led a holy life. He had a splendid position in the Church and he greatly desired to be an archbishop so he could be even more highly honoured and have even more clergymen under his rule. The bishop came to the curia and got himself promoted, but when he became an archbishop, the clergy of his archbishopric were evil men who did not live holy lives; they resisted the archbishop when he chastised them and caused him great trouble, even threatening to kill him if he did not join their ranks forthwith.

Then the archbishop said that holiness, not honour was what made a prelate, although holiness did not herd as many beasts along the road as honour did. And he said that he would gladly give up honour for holiness if he could recover it. Then holiness said to honour that the peace that came with holiness was more valuable than the trouble that came with honour. Moreover, the soul told the body that it honoured man more than the body did because the body put the animal nature in man, while the soul put the nature of angels in man."

An exemplar from the fruit of the moral tree

It is said that when virtue and merit confronted each other in the moral tree; virtue said that merit was its fruit, but merit replied that virtue did not know what a horse said to a king. "And what was this?" asked virtue. Merit then spoke in these words.

"It is said that a king had a falcon that was very agile at capturing herons. One day the king happened to go hunting and the falcon captured a heron that it brought all the way down to earth from the clouds. Then the king greatly rejoiced over his falcon because it had performed so brilliantly in bringing down the heron, and he told the falcon how much he loved it.

But the horse said to the king that it was very surprised to see how much the king loved the falcon because the falcon's performance was in no way intended to please the king but only to get something to eat for itself. The king retorted that he did not believe what it said and that it was simply envious, and then he dug his spurs into the horse and made it run for a long period of time.

The horse said to the king that he could test the truth of its words by experience: if he gave the falcon something to eat, then it would not go out and catch any herons out of love for the king, indeed, when it went after them it was never without intense disdain. Moreover, the king had to believe the horse because it would always carry the king wherever he wanted, no matter if its stomach was empty or full, and it was patient with him when he dug his spurs into its sides, but the falcon would certainly not be as patient if the king ever happened to strike it.

At last the king realized that the horse was telling the truth and that it had earned merit; and then he wanted to love the horse more than he loved the falcon. Indeed, the falcon performed his act not out of love for the king but only to meet its own needs, and when it was displeased with the king, it would fly away and come back to him only to get a handout of food.”

An exemplar from the fruit of the moral tree

It is said that the king’s crown and the peace of the people confronted each other in the imperial tree and began a dispute. The crown said that it was the fruit of the imperial tree, but peace among the people said that itself, and not the crown, was the fruit. The crown argued and said that it was the fruit because it was on the king’s head, whereas peace stood among the people that sat at the king’s feet. Then, peace said to the crown that it did not know what war said to the king’s horse. “And what was that?” asked the crown. Peace replied in these words.

“It is said that a king had a splendid horse that was strong and an excellent racer. This horse spent much time resting and it would eat as much as it wanted to, nor did it have any work to do because the king had peace in his land and with his neighbours. However, it happened that the king was riding this plump, conceited horse that wanted to do some evil to the people and to the other horses whom it scorned and belittled. It then advised the king to declare total war, for this would provide an opportunity to become famous as a good knight riding on his good horse.

The king really believed the horse and went to war with a prince who defeated him in battle and who took his land away from him. And the king fled on horseback to a foreign land where he had to sell his crown to buy something to eat. He lived in poverty, the horse became quite emaciated because it had little to eat, and it lay on a muddy floor because there was nobody to clean its stable.

Then war told the horse that in advising the king, it had given him advice that was against the interests of its own plumpness, of the cleanliness of its bed and of the luster of its coat.”

An exemplar from the fruit of the apostolic tree

It is said that honour and the salvation of the nations had a dispute between themselves because each one claimed that it was the fruit of the apostolic tree. Honour argued and said that it was the fruit because the Pope was the most honoured man in the world. Salvation argued and said that it was a much better fruit that was present in many people whereas honour was vested in only one man. Therefore, the bigger and more useful of the two must be the apostolic fruit, or else the end would not be at the summit of the tree, and the tree would bear no fruit because the end would be absent from the summit. Thus, the beginning would be honoured at the summit but the end would be dishonoured on the ground so that the tree would be perverted from good to evil and would bear evil fruit. It would be perverted from magnitude to smallness and would bear small fruit. It would be perverted from duration to corruption and the fruit would be corrupted. It would be perverted from power to weakness and consequently the fruit could not invigorate anyone who ate it. Moreover, it would be perverted from wisdom to ignorance and it would not give light to men to lead them along the right paths by daylight. In addition, its will would be perverted from lovability to hatefulness, its virtue would be perverted into vice, its truth into falsehood and its glory into punishment, and thus in the entire universe there would not be a tree as evil as the apostolic tree if honour was situated at the summit while the end of the tree was situated in the earth at the foot of the tree. Therefore, the salvation of a multitude of men said that it had to stand at the summit so that the tree could stand upright and be the greatest tree in all the world; honour would be one

of the flowers from which the fruit would be born and come forth, and many people would live on this fruit in eviternal life and thus escape perpetual death.

An exemplar from the fruit of the celestial tree

It is said that a great dispute arose between the Sun and a king whose wife bore him a son. The Sun said that the king's child was rationally his son just as a good man did good by reason of goodness. And the king said that it was naturally his son, just as fire naturally heats and a father naturally begets a son and draws him forth from his spouse in his own human species, but the Sun had no spouse nor was it a man. Consequently, the king said to the Sun that it did not know what judgment he once pronounced against a high official of his kingdom. "And what was it?" asked the Sun. The king replied in these words.

"Once I happened to post an official of mine for a long period of time in a certain city, and I finally turned the city over to his custody, and I expected him to uphold and to promote my honour and the public good. But this official worked as hard as he could to promote his own honour, and did nothing at all for me. This official remained in his position in that city for such a long period of time that the people regarded him as their lord and rendered him the honour that they were supposed to render to the king.

When I happened to visit that city, the people did not honour me as their lord and their king, but they honoured the official as if he were the king, because they were accustomed to doing that. Then I told the official to get out of that city and go seek royal honours in a city that he owned, because I refused to let him be honoured as a king in my city, for two kings could not sit well together in the same city. Then the Sun said to the king that he did not know what Mercury told the alchemist. "And what was that?" asked the king. The Sun replied in these words.

"I was told that an alchemist wanted to make silver from quicksilver and quicksilver from silver. But Mercury told the alchemist that quicksilver was born in the earth and that it made quicksilver in collaboration with advice from Aries and Taurus along with their brothers and also with advice from Saturn and its friends whose consensus ordained that quicksilver be generated from its mother the earth and from its father Mercury. Consequently, Mercury did not want its son to have another father or another mother. Aries, Taurus and Gemini consented to Mercury's will and Mercury along with all its brothers also consented. Consequently, the alchemist could not make pure silver out of mercury because he could not do it without our will, i.e. without the will of its primary father and of its primary mother."

Then the king realized that the Sun, by giving this exemplar, had meant to say that the son the king had from his spouse was a son of the Sun inasmuch as he was the son of a public figure, but that he was the son of the king and of the queen inasmuch as he was an individual of the human species.

An exemplar from the fruit of the angelic tree

It is said that a hermit once saw an angel and a demon having a dispute with each other. The angel said that doing good was the fruit of existing but the demon said that existing was the fruit of wrongdoing. The angel argued and said that doing good was the fruit of existence because goodness was greater in the remembering, understanding and loving of an angel who actively contemplated God than in an angel's essence. But the demon said that natural goodness was bad due to bad remembering, understanding and loving. Then the hermit said that they did not know what a Greek once said to a Latin and to a Saracen. "And what was that?" asked the angel and the demon. The hermit replied in these words.

"I have been told that a Latin and a Saracen met each other in a vineyard abounding with grapes. While they ate the grapes, the Latin said to the Saracen that wine was made from grapes and the Saracen replied to him that what was made from grapes was not wine but

‘nabit’. Now ‘nabit’ was the Arabic word for ‘wine’ but the Christian did not know the meaning of the word ‘nabit’ and the Saracen did not know the meaning of the word ‘wine’ and each one negated what the other said until this escalated into a major dispute, but then a certain Greek who knew both languages came along and said that ‘wine’ and ‘nabit’ meant one and the same thing in accordance with the real numerical identity of the thing referred to, though they did not mean one and the same thing in one and the same language, and hence their dispute was due to the fact that they did not understand each other.”

The hermit said these things to the angel and to the demon so that the angel would understand that it was telling the truth from the point of view of its good condition while the demon would understand that it was telling the truth from the point of view of its evil condition.

An exemplar from the fruit of the eviternal tree

It is said that a man was listening to a homily on Paradise and Hell, and the preacher said that good men would have eternal glory but bad men would have eternal punishment. After the homily the man thought very seriously about what he had heard the preacher say regarding the glory of Paradise and the punishments of Hell, and he felt more afraid of the punishments of Hell than desirous of the glory of Paradise. Hence, he often considered the torments of Hell and he persevered for so long in these considerations that he remembered practically nothing about God and about Paradise.

The great fear that he felt made him waste away and when he was emaciated and ill, he said to his soul that the fear he was experiencing would ultimately kill him. Then he proposed to forget all about the torments of Hell and to focus instead on desiring the glory of Paradise, because a desire for great good could make the body plump and healthy and gladden the soul. However, since he had spent so much time engrossed in the torments of Hell, he was incapable of using his memory at will because he had overfed it by excessively remembering the torments while forgetting the glory.

Hence, he decided to go to a very wise friend of his to whom he explained his condition; he asked his friend to suggest method for remembering Paradise and forgetting Hell because he felt that the overwhelming fear could kill him at any moment. His friend told him the reason why he chose to remember the torments of Hell rather than to remember Paradise was that he loved himself more than God; and so he advised him to love God more than himself because one is more afraid of the disgrace of the things that he loves the most and remembers the most than of the evil that could befall the things that he does not love and remember as much.

Consequently, this man began to love God more than himself and to remember God’s goodness more than his own goodness, and he said that the former was better than the latter; he desired this to be so and said that there was a great reason for it because God’s goodness was the fountain and the fruit where all good things were gathered together and harvested. This man accustomed himself so strongly to remembering God’s goodness that he had no fear of the torments of Hell, nor did he worry about himself because he no longer cared for honour, comfort or wealth, and it no longer mattered to him if he received blame or praise, threats or salutations, slander or honour, nor did he remember vengeance. Nevertheless, because God whom he loved above all was so dishonoured, his days went by in sorrow and sadness and he said to the people:

“Oh, you people! Why do you keep on sinning? Why do you dishonour my beloved? Indeed, if you considered more often the sorrow and the evil that follow upon sin you would have nothing to be lighthearted about.”

An exemplar from the fruit of the maternal tree

It is said that a certain monk regularly praised Our Lady by saying to her that she was the mother of the Recreator so that her Son could recover the fruits lost by the world through original sin. The monk would then say to Our Lady that she was obliged by the sinners to pray to her Son, indeed, if there were no sinners, then she would not be the mother of God. The monk persevered in this kind of prayer for a long period of time and ultimately, one night, while the monks filed out of the church after saying matins, he approached the altar and prayed to Our Lady as he was accustomed to. He then saw her sitting on the altar; and she wept as she said these words:

“Those who say that sin is the occasion of my honour greatly slander me because sin cannot be the occasion of anything good, for if sin could give rise to good, then it could not give rise to evil-doing. However, I am greatly honoured by those who say that I am the mother of God because God wanted to be a man; and I am obliged by such men to pray to my Son since I am so much praised and honoured by them. But those who say that I would not be the mother of God if there were no sin are saying in fact that the fruit of maternity is not my Son Jesus Christ, but that it is sin. This shows that they do not know what the intellect said to the will.”

“And what was that?” asked the monk and Our Lady replied as follows.

“We have heard that the intellect said it wanted to understand the Trinity of God, the Incarnation and the Articles, but the will said that it did not want the intellect to understand these things, because it wanted to believe in God’s Trinity, the Incarnation and the Articles of the Christian faith in such a way as to acquire great merit through its credulity and to acquire great glory through great merit, which it would fail to acquire if it understood the Articles of the Faith.

The intellect said in answer to the will that this statement implied that the less it understood the articles, the more glory it would have. Consequently, ignorance that was the opposite of understanding would be an occasion for the intellect to have greater glory, and this was why it refused to believe the will. Moreover, it said that just as the will desired to acquire great glory through great loving, so likewise did the intellect want to acquire great glory through great understanding. Moreover, it rebuked the will and told it that it was created more for greatly understanding God than for having great glory just as the will was created for greatly loving God more than for loving itself.

In addition, the intellect said that understanding the Trinity would not necessarily make it lose the habit of faith. Initially, it believed in the Trinity, and ultimately it proposed that as soon as it forgot the Trinity, it would keep It stored away in the habit of faith from which it could retrieve It when it wanted to understand It. Consequently, the intellect said that faith was a condition of its understanding and that it harvested the fruit of the Holy Trinity through understanding when it understood It; and it harvested the fruit through faith when it believed in It even though it was incapable of understanding It.”

Then the monk, in response to the words Our Lady addressed to him, said to Our Lady that she was the mother of God because God wanted to be a man and that she was the mother of sinful humans by reason of the common recreation without which they could not be her sons.

An exemplar from the fruit of the Christian tree

It is said that the will sent the intellect to an orchard in which there were many beautiful and good trees one of which was bigger and more beautiful than the others and also gave more beautiful and better fruit. The will told the intellect to bring it some fruit from those trees for it to eat. The intellect went to the park, but it was lazy and the tall trees were harder to climb than the smaller ones; and so it brought the will some fruits from the small

trees. The will did not find them very tasty because no great taste could come out of such small fruits. The will said to the intellect to go back to the park and bring it back the best and the tastiest fruits, because these small fruits could not satisfy its appetite, which was too great to be contented with their feeble taste. Then the intellect had to go back to the orchard where it had to climb taller trees at the cost of great effort and it brought some fruits to the will, but the will could not be satisfied with them because its appetite was still greater than their taste. Consequently, it told the intellect to go back to the orchard because it had not brought it the tastiest fruits from the trees, nor had it brought the biggest fruits; indeed, if it brought them, the will would be satisfied with them.

Then the intellect accused the will of being an envious master who did not spare the labour of its servants, who was never satisfied with their work, who had no gratitude for the service rendered to it, because the intellect brought it silver, gold, precious stones, apples, figs, cherries, horses, falcons, castles, cities, honours, beautiful women, children, beautiful clothing, nor was the will grateful for the fruit that the intellect brought. The will asked the intellect if there remained in that orchard some tree that bore bigger and better fruit than any of the trees from which it had brought it fruit up to now. The intellect replied that there was such a tree and that it had not climbed this one because it demanded too much effort from those who wanted to climb it. Then the will said to the intellect that it would meet with the same fate as a certain wealthy miser did. "And what was that?" asked the intellect. The will replied in these words.

"It is said that in a city there lived a wealthy man who was very avaricious; one day the king of the city asked him for a loan of a thousand talents. The miser excused himself and said that he was unable to lend him this sum. The king told the man that on the contrary, he could afford to lend him the money, but the miser told the king that he could not lend the talents to him because his will refused to, and he could not constrain his will, which was in God's hands.

But the king told the miser that he should be ashamed of being so cheap as to refuse to lend him a thousand talents, and moreover the king said that the man had three alternatives from which he could choose the one he liked best. One alternative was that on that day he could eat fifty raw onions within a period of one hour, another alternative was that he could receive a hundred lashes on the same day, but he could also choose to lend the thousand talents on that day.

The miser considered that he would be better off if he ate fifty onions than if he received a hundred lashes or if he lent a thousand talents. He began to eat the onions, when he had eaten twenty and could eat no more, he spewed everything out from his mouth and spent the rest of that day hovering close to death. The next morning the king asked if he wanted to lend him a thousand talents, or would he rather receive a hundred lashes. The miser said that he wanted the hundred lashes. But by the time he had received thirty lashes he could not take any more and finally he said that he would lend the thousand talents."

"And as for you, intellect," said the will, "you went through toil and trouble climbing all the trees, which you could have totally avoided if you had first brought me fruit from the tallest and best tree, which fruit you must bring to me now without further delay. And you should know that I am not pleased with you inasmuch as you dishonoured me because you only brought me food of mediocre taste and you did not bring me any great-tasting food.

Then the intellect went to the big tree and climbed it at the cost of great effort. From the lower branches it harvested justice, prudence and the other cardinal virtues, from the topmost branches it harvested faith, hope and charity, and from another branch that was loftier than the others it harvested Jesus Christ. It carried all the fruits to the will, who first ate some virtues to develop a greater taste for loving Jesus Christ. The more the will loved and ate Jesus Christ, the more satisfied it was and the more it enjoyed tasting the food. Hence, it did

not want to stop eating and said to the intellect that it should forget its troubles and rejoice in the pleasures its master experienced in eating.”

An exemplar from the fruit of the divine tree

It is said that there was a philosopher who was also a master in theology; this man would saddle his palfrey and ride around the woodlands and the meadows near the city to take rest from his arduous studies. One day, as he rode across a meadow, he happened to see a beautiful fountain under a beautiful tree adorned with beautiful fruits. And as he crossed the meadow, he came upon an ox who was lying down and chewing the cud.

When he arrived at the fountain under the tree he considered that the fountain signified science because science issued forth from the intellect into the will like the water that gushed forth from the fountain into the meadow. After this, he considered that he was similar to the ruminating ox because he always wanted to know more, and was never contented with what he knew. When he saw the fruit in the tree he considered the fruit that could come from the knowledge he acquired, and as he was never contented with what he saw, he always desired to know more and more. If anyone argued with him, he would get puffed up with his knowledge, he would disparage others, he would more often than not uphold errors against doctrine and truth, just to prevent others from ever finding out that his intellect was defeated by another intellect.

As he considered these things, he felt disgusted with himself and said that all his learning was of little benefit to him because he was unhappy with it. He had not harvested the fruit of humility while he gathered knowledge and he felt frustrated as he left the fountain. When he came near to the ox who was ruminating the grass it was eating, he considered that the science he knew was not well digested and that he wanted to review it again, he wanted to be in a peaceful place where he would have no conflict with anyone because of what he knew and where he would seek out the entirety of the fruit of science that he could harvest from science.

Then he climbed up a lofty mountain and there he built a room where he studied and sought out the fruit of science that his will loved so much. His intellect reviewed once again every passage that he had previously read in his books.

When he had reviewed all the books on philosophy, he did not yet feel fully saturated with science. Then he went on to the theological books, and as he reviewed them all, he felt that he was totally satisfied and he realized that theology was the fruit of philosophy while philosophy was its instrument.

And then he ascended to harvest fruit in the supreme Trinity by considering the production of the divine persons and the reasons of this production; for instance, by saying that the Father naturally generates the Son infinitely and eternally so that the Son is just as infinite by reason of magnitude, just as eternal by reason of eternity, just as good by reason of goodness as He is natural by reason of nature, and the same with the other divine reasons.

The philosopher further considered the production of the Holy Spirit. He persevered for a long period of time in harvesting fruit from the highest summits of intellect and will, until he passed away from this world. He had completed all the steps of his itinerary, his intellect was completely filled with knowledge the Holy Trinity and his will was fully contented. Glory be to God! Amen.

Table of Contents

PROLOGUE	1
THE TREE OF SCIENCE	3
THE DIVISIONS OF THIS BOOK	4
FIGURE OF THE ELEMENTAL TREE	6
THE ELEMENTAL TREE	7
THE FIRST PART OF THE ELEMENTAL TREE, NAMELY THE ROOTS	7
<i>Goodness</i>	7
<i>Greatness</i>	8
<i>Duration</i>	8
<i>Power</i>	8
<i>Wisdom</i>	9
<i>Will</i>	9
<i>Virtue</i>	9
<i>Truth</i>	9
<i>Glory</i>	10
<i>Difference</i>	10
<i>Concordance</i>	11
<i>Contrariety</i>	11
<i>The Beginning, or Principle</i>	11
<i>The Middle</i>	12
<i>The End</i>	12
<i>Majority</i>	13
<i>Equality</i>	13
<i>Minority</i>	13
THE TRUNK OF THE ELEMENTAL TREE	14
THE BRANCHES OF THE ELEMENTAL TREE	15
THE TWIGS OF THE ELEMENTAL TREE	17
THE LEAVES OF THE ELEMENTAL TREE	19
<i>Quantity</i>	19
<i>Quality</i>	20
<i>Relation</i>	20
<i>Action and passion</i>	21
<i>Habit</i>	21
<i>Situation</i>	22
<i>Time</i>	22
<i>Locus</i>	22
THE FLOWERS OF THE ELEMENTAL TREE	23
THE FRUITS OF THE ELEMENTAL TREE	24
THE HUNDRED FORMS	24
1 – <i>Unity</i>	24
2 – <i>Plurality</i>	24
3 – <i>Simplicity</i>	25
4 – <i>Composition</i>	25
5 – <i>Form</i>	25
6 – <i>Matter</i>	25
7 – <i>Genus</i>	25
<i>Species</i> – 8.....	26
<i>Intensity</i> – 9.....	26
<i>Extensity</i> – 10.....	26
<i>Abstract</i> – 11	26
<i>Concrete</i> – 12.....	26
<i>Generation</i> – 13.....	27
<i>Corruption</i> – 14.....	27
<i>Privation</i> – 15.....	27
<i>Fullness</i> – 16.....	27
<i>Emptiness</i> – 17	28

<i>Grossness</i> – 18.....	28
<i>Slenderness</i> – 19.....	28
<i>Lightness</i> – 20.....	28
<i>Heaviness</i> – 21.....	28
<i>The whole</i> – 22.....	29
<i>The parts</i> – 23.....	29
<i>Interiority</i> – 24.....	29
<i>Exteriority</i> – 25.....	29
<i>Stability</i> – 26.....	30
<i>Movement</i> – 27.....	30
<i>Hardness</i> – 28.....	30
<i>Softness</i> – 29.....	30
<i>Length</i> – 30.....	31
<i>Breadth</i> – 31.....	31
<i>Depth</i> – 32.....	31
<i>Potential</i> – 33.....	31
<i>Object</i> – 34.....	32
<i>Act</i> – 35.....	32
<i>Priority</i> – 36.....	32
<i>Secundarity</i> – 37.....	32
<i>Tertiary</i> – 38.....	33
<i>Growth</i> – 39.....	33
<i>Consumption</i> – 40.....	33
<i>Disposition</i> – 41.....	33
<i>Property</i> – 42.....	34
<i>Proportion</i> – 43.....	34
<i>Condition</i> – 44.....	34
<i>Intention</i> – 45.....	35
<i>Order</i> – 46.....	35
<i>Operation</i> – 47.....	35
<i>Influence</i> – 48.....	35
<i>Reciprocal Influence</i> – 49.....	36
<i>Production</i> – 50.....	36
<i>Origin</i> – 51.....	36
<i>Emergence</i> – 52.....	36
<i>Separability</i> – 53.....	37
<i>Inseparability</i> – 54.....	37
<i>Possibility</i> – 55.....	37
<i>Impossibility</i> – 56.....	37
<i>Similitude</i> – 57.....	38
<i>Dissimilitude</i> – 58.....	38
<i>Nature</i> – 59.....	38
<i>Corporality</i> – 60.....	38
<i>Transmutation</i> – 61.....	39
<i>Light</i> – 62.....	39
<i>Shadow</i> – 63.....	39
<i>The Line</i> – 64.....	39
<i>Punctuality</i> – 65.....	39
<i>Surface</i> – 66.....	40
<i>Figure</i> – 67.....	40
<i>Direction</i> – 68.....	40
69 – <i>Masculinity</i>	40
70 – <i>Femininity</i>	40
71 – <i>Organization</i>	41
72 – <i>Instrumentality</i>	41
73 – <i>Nourishment</i>	41
74 – <i>Impression</i>	41
75 – <i>Insertion</i>	41
76 – <i>Being per se</i>	42
<i>Individuality</i> – 77.....	42
<i>Attraction</i> – 78.....	42

<i>Necessity</i> – 79.....	43
<i>Contingency</i> – 80.....	43
<i>Perfection</i> – 81.....	44
<i>Imperfection</i> – 82.....	44
<i>Life</i> – 83.....	44
<i>Colour</i> – 84.....	44
<i>Sound</i> – 85.....	44
<i>Odour</i> – 86.....	45
<i>Savour</i> – 87.....	45
<i>Feeling</i> – 88.....	45
<i>Conception</i> – 89.....	45
<i>Sleep</i> – 90.....	45
<i>Wakefulness</i> – 91.....	46
<i>Dreaming</i> – 92.....	46
<i>Joy</i> – 93.....	46
<i>Anger</i> – 94.....	47
<i>Health</i> – 95.....	47
<i>Illness</i> – 96.....	47
<i>Industry</i> – 97.....	47
<i>Substance</i> – 98.....	48
<i>Essence</i> – 99.....	48
<i>Being</i> – 100.....	48
THE VEGETAL TREE.....	50
THE FIGURE OF THE VEGETAL TREE.....	50
FIGURE OF THE VEGETAL TREE.....	51
THE ROOTS OF THE VEGETAL TREE.....	52
THE TRUNK OF THE VEGETAL TREE.....	52
THE BRANCHES OF THE VEGETAL TREE.....	52
<i>The appetitive power</i>	52
<i>The retentive power</i>	53
<i>The digestive power</i>	53
<i>The expulsive power</i>	53
THE TWIGS OF THE VEGETAL TREE.....	54
THE LEAVES OF THE VEGETAL TREE.....	54
THE FLOWERS OF THE VEGETAL TREE.....	55
THE FRUIT OF THE VEGETAL TREE.....	55
THE SENSUAL TREE.....	56
FIGURE OF THE SENSUAL TREE.....	57
<i>The sensual tree's threefold nature</i>	58
THE ROOTS OF THE SENSUAL TREE.....	58
THE TRUNK OF THE SENSUAL TREE.....	59
THE BRANCHES OF THE SENSUAL TREE.....	60
<i>The sense of sight</i>	60
<i>The sense of hearing</i>	62
<i>The sense of smell</i>	62
<i>The sense of taste</i>	63
<i>The sense of touch</i>	63
<i>The affatus</i>	64
THE TWIGS OF THE SENSUAL TREE.....	64
THE LEAVES OF THE SENSUAL TREE.....	65
THE FLOWERS OF THE SENSUAL TREE.....	65
THE FRUIT OF THE SENSUAL TREE.....	65
THE PRACTICAL APPLICATION OF THE 100 FORMS.....	66
1 : 1 – <i>Unity</i> 2 – <i>Plurality</i>	66
2 : 3 – <i>Simplicity</i> 4 – <i>Composition</i>	66
3 : 5 – <i>Form</i> 6 – <i>Matter</i>	66
4 : 7 – <i>Genera</i> 8 – <i>Species</i>	67
5 : 9 – <i>Interiority</i> 10 – <i>Exteriority</i>	67
6 : 11 – <i>Abstract</i> 12 – <i>Concrete</i>	67

7: 13 – Generation 14 – Corruption 15 – Privation	67
8: 18 – Grossness 19 – Subtlety	67
9: 20 – Lightness 21 – Heaviness	67
10: 16 – Fullness 17 – Emptiness	68
11: 22 – The whole 23 – The parts.....	68
12: 24 – Intensity 25 – Extension.....	68
13: 26 – Stillness 27 – Movement	68
14: 28 – Hardness 29 – Softness.....	68
15: 30 – Length 31 – Breadth 32 – Depth.....	69
16: 33 – The power 34 – The object 35 – The act.....	69
17: 36 – Priority 37 – Secundarity 38 – Tertiarity.....	69
18: 39 – Growth 40 – Decrease.....	69
19: 41 – Disposition 42 – Property 43 – Proportion	70
20: 44 – Condition 45 – Intention.....	70
21: 46 – Order 47 – Operation.....	70
22: 48 – Influence 49 – Reflux.....	70
23: 50 – Production 51 – Origin 52 – Emergence.....	70
24: 53 – Separability 54 – Inseparability.....	70
25: 55 – Possibility 56 – Impossibility.....	71
26: 57 – Similarity 58 – Dissimilarity.....	71
27: 59 – Nature 60 – Corporality 61 – Transmutation	71
28: 62 – Light 63 – Shadow.....	72
29: 64 – The line 65 – The point 66 – The surface.....	72
30: 67 – Figure 68 – Direction.....	72
31: 69 – Masculinity 70 – Femininity	72
32: 71 – Organization 72 – Instrumentality	73
33: 73 – Nourishment 74 – Impression.....	73
34: 75 – Insertion 76 – Being per se.....	73
35: 77 – Individuality 78 – Attraction.....	74
36: 79 – Necessity 80 – Contingency.....	74
37: 81 – Perfection 82 – Imperfection	74
38: 83 – Life 84 – Colour.....	75
39: 85 – Sound 86 – Odour 87 – Taste.....	75
40: 88 – Touch 89 – Affatus	75
41: 90 – Sleep 91 – Wakefulness 92 – Dreaming.....	76
42: 93 – Gladness 94 – Anger.....	76
43: 95 – Health 96 – Illness	76
44: 97 – Industriousness	77
45: 98 – Substance 99 – Essence 100 – Being.....	77
THE IMAGINAL TREE	78
THE ROOTS OF THE IMAGINAL TREE	79
THE TRUNK OF THE IMAGINAL TREE	80
THE BRANCHES OF THE IMAGINAL TREE	81
<i>The likeness of fire.....</i>	81
<i>The likeness of the appetitive power</i>	81
<i>The likeness of eyesight.....</i>	81
<i>The likeness of hearing</i>	82
<i>The likeness of the sense of smell.....</i>	82
<i>The likeness of the sense of taste</i>	82
<i>The likeness of the sense of touch.....</i>	83
<i>The likeness of the affatus</i>	83
THE TWIGS OF THE IMAGINAL TREE	84
THE LEAVES OF THE IMAGINAL TREE	84
<i>On the likeness of quantity.....</i>	84
<i>On the likeness of quality.....</i>	85
<i>On the likeness of relation.....</i>	86
<i>On the likeness of action and passion.....</i>	86
<i>On the likeness of habit.....</i>	86
<i>On the likeness of situation</i>	86
<i>On the likeness of time</i>	87

<i>On the likeness of locus</i>	87
THE FLOWERS OF THE IMAGINAL TREE	88
THE FRUITS OF THE IMAGINAL TREE	88
THE RATIONAL, OR HUMAN TREE.....	89
THE ROOTS OF THE HUMAN TREE	90
THE TRUNK OF THE HUMAN, OR RATIONAL TREE.....	91
THE BRANCHES OF THE HUMAN, OR RATIONAL TREE	92
<i>The corporeal branches of the human tree</i>	92
<i>The spiritual branches of the human or rational tree</i>	92
On memory, which is a spiritual branch of the human or rational tree.....	92
On the intellect, which is a spiritual branch of the human or rational tree.....	95
P3 - 1 – Unity, 2 – Plurality	95
P4 - 3 – Simplicity, 4 – Composition.....	95
P5 - 5 – Form, 6 – Matter.....	95
P6 -7 – Genus, 8 – Species.....	95
P7 - 9 - Intensity, 10 – Extensity	96
P8 - 11 – Abstract, 12 – Concrete.....	96
P9 - 13 – Generation, 14 – Corruption – 15 – Privation	96
P10 - 18 – Grossness, 19 – Subtlety.....	96
P11 - 20 - Lightness, 21 – Heaviness.....	96
P12 - 16 – Fullness, 17 – Emptiness	97
P13 - 22 – The Whole, 23 – The Parts	97
P14 - 24 – Interiority, 25 – Exteriority.....	97
P15 - 26 – Stillness, 27 – Movement	97
P16 - 28 – Hardness, 29 – Softness, 30 – Length, 31 – Breadth, 32 – Depth.....	97
P17 - 33 – The Power, 34 – The Object, 35 – the Act	97
P18 - 36 – Priority, 37 – Secundarity, 38 – Tertiarity	98
P19 - 39 – Growth, 40 – Consumption.....	98
P20 - 41 – Disposition, 42 – Property, 43 – Proportion.....	98
P21 - 44 – Condition, 45 – Intention, 46 – Order, 47 – Operation	98
P22 - 48 – Influence, 49 – Reflux.....	98
P23 - 50 – Production, 51 - Origin, 52 – Emergence	99
P24 - 53 – Separability, 54 – Inseparability	99
P26 - 55 – Possibility, 56 – Impossibility, 57 – Likeness, 58 – Unlikeness.....	99
P27 - 59 – Nature	99
P28 - 60 – Corporality, 61 – Transmutation	100
P29 - 62 – Light, 63 – Shadow.....	100
P30 - 64 – Lines, 65 – Points.....	100
P30 - 66 – Surface, 67 – Figure, 68 – Direction	100
P31 - 69 – Masculinity, 70 – Femininity.....	101
P32 - 71 – Organisation	101
P33 - 72 - Instrumentality	101
P34 - 73 – Nourishment.....	101
P35 - 74 – Impression	101
P36 - 75 – Insertion	102
P37 - 76 – Perseity, 77 – Individuality, 78 – Attraction	102
P38 - 79 – Necessity, 80 – Contingency	102
P39 - 81 – Perfection, 82 – Imperfection	102
P40 - 83 – Life	102
P41 - 84 – Colour, 85 – Sound, 86 – Odour, 87 – Sense, 89 – Conception	103
P42 - 90 – Sleeping, 91 – Waking.....	103
P43 - 93 – Gladness, 94 – Anger	103
P44 - 95 – Health, 96 – Illness	103
P45 - 97 – Industry	103
P46 - 98 – Substance, 99 – Essence, 100 – Being.....	104
On the will, which is a spiritual branch of the human or rational tree.....	104
THE TWIGS OF THE HUMAN OR RATIONAL TREE	106
THE LEAVES OF THE HUMAN OR RATIONAL TREE	106
<i>Quantity in the human or rational tree</i>	106
<i>Quality in the human or rational tree</i>	107
<i>Relation in the human or rational tree</i>	108
<i>Action and passion in the human or rational tree</i>	108
<i>Habit in the human or rational tree</i>	109
The art of the blacksmith	109
The art of carpentry	109

The art of tailoring.....	109
The art of agriculture.....	110
The art of commerce.....	110
The art of navigation.....	110
The art of chivalry.....	111
The art of grammar.....	111
The art of logic.....	111
The art of rhetoric.....	111
Arithmetic.....	112
Geometry.....	112
Music.....	112
Astronomy.....	113
The art of law.....	113
The art of medicine.....	114
Philosophy.....	114
Theology.....	114
<i>The situation of the human or rational tree.....</i>	<i>115</i>
<i>Time and the human or rational tree.....</i>	<i>115</i>
<i>Locus and the human or rational tree.....</i>	<i>115</i>
THE FLOWERS OF THE HUMAN OR RATIONAL TREE.....	116
THE FRUIT OF THE HUMAN OR RATIONAL TREE.....	116
THE MORAL TREE.....	117
THE ROOTS OF THE MORAL TREE.....	119
THE TRUNK OF THE MORAL TREE.....	120
THE BRANCHES OF THE MORAL TREE.....	121
<i>Justice.....</i>	<i>121</i>
<i>Prudence.....</i>	<i>121</i>
<i>Fortitude.....</i>	<i>122</i>
<i>Temperance.....</i>	<i>122</i>
<i>Faith.....</i>	<i>123</i>
<i>Hope.....</i>	<i>124</i>
<i>Charity.....</i>	<i>124</i>
<i>Justice and prudence.....</i>	<i>125</i>
<i>Justice and fortitude.....</i>	<i>125</i>
<i>Justice and temperance.....</i>	<i>125</i>
<i>Justice and faith.....</i>	<i>126</i>
<i>Justice and hope.....</i>	<i>126</i>
<i>Justice and charity.....</i>	<i>126</i>
<i>Prudence and fortitude.....</i>	<i>126</i>
<i>Prudence and temperance.....</i>	<i>126</i>
<i>Prudence and faith.....</i>	<i>127</i>
<i>Prudence and hope.....</i>	<i>127</i>
<i>Prudence and charity.....</i>	<i>127</i>
<i>Fortitude and temperance.....</i>	<i>127</i>
<i>Fortitude and faith.....</i>	<i>127</i>
<i>Fortitude and hope.....</i>	<i>128</i>
<i>Fortitude and charity.....</i>	<i>128</i>
<i>Temperance and faith.....</i>	<i>128</i>
<i>Temperance and hope.....</i>	<i>128</i>
<i>Temperance and charity.....</i>	<i>128</i>
<i>Faith and hope.....</i>	<i>129</i>
<i>Faith and charity.....</i>	<i>129</i>
<i>Hope and charity.....</i>	<i>129</i>
<i>Holiness.....</i>	<i>129</i>
<i>Patience.....</i>	<i>130</i>
<i>Abstinence.....</i>	<i>130</i>
<i>Humility.....</i>	<i>130</i>
<i>Compassion.....</i>	<i>130</i>
<i>Chastity.....</i>	<i>130</i>
<i>Generosity.....</i>	<i>131</i>
<i>Lawfulness.....</i>	<i>131</i>
<i>Constancy.....</i>	<i>131</i>

<i>Diligence</i>	131
<i>Sweetness</i>	131
<i>Conscience</i>	131
<i>Fear</i>	132
<i>Contrition</i>	132
<i>Shame</i>	132
<i>Obedience</i>	132
THE TWIGS OF THE VIRTUES.....	132
THE LEAVES OF THE VIRTUES.....	133
<i>The quantity of virtue</i>	133
<i>The quality of virtue</i>	133
<i>The relation of virtue</i>	133
<i>The action and passion of virtue</i>	134
<i>The habit of virtue</i>	134
<i>The situation of virtue</i>	134
<i>The time of virtue</i>	134
<i>The locus of virtue</i>	134
THE FLOWERS OF VIRTUE.....	135
<i>The flower of justice</i>	135
<i>The flower of prudence</i>	135
<i>The flower of fortitude</i>	135
<i>The flower of temperance</i>	136
<i>The flower of faith</i>	136
<i>The flower of hope</i>	136
<i>The flower of charity</i>	136
<i>The fruit of the moral tree</i>	136
THE SECOND PART OF THE MORAL TREE.....	137
THE ROOTS OF THE VICIES.....	137
THE TRUNK OF THE TREE OF VICE.....	139
THE BRANCHES OF THE TREE OF VICIES.....	139
<i>Gluttony</i>	139
<i>Avarice</i>	140
<i>Lust</i>	140
<i>Conceit</i>	140
<i>Accidy</i>	141
<i>Envy</i>	141
<i>Ire</i>	141
<i>Gluttony and avarice</i>	142
<i>Gluttony and lust</i>	142
<i>Gluttony and conceit</i>	142
<i>Gluttony and accidy</i>	142
<i>Gluttony and envy</i>	142
<i>Gluttony and ire</i>	142
<i>Avarice and lust</i>	143
<i>Avarice and conceit</i>	143
<i>Avarice and envy</i>	143
<i>Avarice and ire</i>	143
<i>Lust and conceit</i>	143
<i>Lust and accidy</i>	143
<i>Lust and envy</i>	144
<i>Lust and ire</i>	144
<i>Conceit and accidy</i>	144
<i>Conceit and envy</i>	144
<i>Conceit and ire</i>	144
<i>Accidy and envy</i>	144
<i>Accidy and ire</i>	144
<i>Envy and ire</i>	145
<i>The resultant vices</i>	145
1 - Injury.....	145
2 - Indiscretion.....	145

3 - Faintheartedness.....	145
4 - Intemperance.....	145
5 - Infidelity.....	145
6 - Despair.....	146
7 - Cruelty.....	146
8 - Betrayal.....	146
9 - Homicide.....	146
10 - Larceny.....	146
11 - Mendacity.....	147
12 - Slander.....	147
13 - Impatience.....	147
14 - Inconstancy.....	147
15 - Impurity.....	147
16 - Falsity.....	147
17 - Laziness.....	148
18 - Discourtesy.....	148
19 - Disobedience.....	148
THE TWIGS OF THE VICES.....	148
THE LEAVES OF THE VICES.....	148
<i>The quantity of vice.....</i>	148
<i>The quality of vice.....</i>	149
<i>The relation of vice.....</i>	149
<i>The action and passion of vice.....</i>	149
<i>The habits of vice.....</i>	150
<i>The situation of vice.....</i>	150
<i>The time of vice.....</i>	150
<i>The location of vice.....</i>	151
THE FLOWERS OF THE VICES.....	151
THE FRUITS OF THE VICES.....	152
THE IMPERIAL TREE.....	153
ABOUT THE IMPERIAL TREE.....	154
THE TRUNK OF THE IMPERIAL TREE.....	155
THE BRANCHES OF THE IMPERIAL TREE.....	155
<i>About barons.....</i>	156
<i>About knights.....</i>	156
<i>About city governors.....</i>	157
<i>About advisors.....</i>	157
<i>About administrators.....</i>	157
<i>About judges.....</i>	157
<i>About lawyers.....</i>	158
<i>About bailiffs and executioners.....</i>	158
<i>About inspectors.....</i>	158
<i>About the confessor.....</i>	158
<i>The twigs of the imperial tree.....</i>	159
<i>The prince's justice.....</i>	159
<i>The prince's love.....</i>	159
<i>Fear of the prince.....</i>	159
<i>The prince's wisdom.....</i>	160
<i>The prince's power.....</i>	160
<i>The prince's honour.....</i>	160
<i>The prince's freedom.....</i>	160
THE LEAVES OF THE IMPERIAL TREE.....	161
<i>Quantity in the imperial tree.....</i>	163
<i>Quality in the imperial tree.....</i>	163
<i>Relation in the imperial tree.....</i>	163
<i>Action and passion in the imperial tree.....</i>	164
<i>Habit in the imperial tree.....</i>	164
<i>Situation in the imperial tree.....</i>	164
<i>Time in the imperial tree.....</i>	165
<i>Locus in the imperial tree.....</i>	165
THE FLOWERS OF THE IMPERIAL TREE.....	165
THE FRUIT OF THE IMPERIAL TREE.....	166

THE APOSTOLIC TREE.....	168
THE ROOTS OF THE APOSTOLIC TREE	169
THE TRUNK OF THE APOSTOLIC TREE.....	171
THE BRANCHES OF THE APOSTOLIC TREE.....	172
THE TWIGS OF THE APOSTOLIC TREE	173
<i>The first commandment of the apostolic tree.....</i>	<i>173</i>
<i>The first commandment of the apostolic tree addresses the will.....</i>	<i>174</i>
<i>The second commandment of the apostolic tree addresses the intellect.....</i>	<i>174</i>
<i>The third commandment of the apostolic tree addresses memory</i>	<i>174</i>
<i>The fourth commandment of the apostolic tree addresses the imagination.....</i>	<i>175</i>
<i>The fifth commandment of the apostolic tree addresses the sensitive power.....</i>	<i>175</i>
<i>The sixth commandment of the apostolic tree addresses the vegetative power.....</i>	<i>176</i>
<i>The seventh commandment of the apostolic tree addresses the elementative power.....</i>	<i>176</i>
THE LEAVES OF THE APOSTOLIC TREE	176
<i>Baptism.....</i>	<i>176</i>
<i>Confirmation.....</i>	<i>177</i>
<i>Matrimony.....</i>	<i>177</i>
<i>The Eucharist.....</i>	<i>177</i>
<i>The holy orders.....</i>	<i>180</i>
<i>Penance.....</i>	<i>181</i>
<i>Extreme unction.....</i>	<i>181</i>
<i>The second part of the leaves of the apostolic tree</i>	<i>181</i>
About the supreme Trinity – 1-- about quantity.....	182
About quality	182
About relation	182
About action and passion	183
About habitus.....	183
About situation.....	184
About time	184
About locus.....	185
THE FLOWERS OF THE APOSTOLIC TREE	186
<i>About God's forms or reasons.....</i>	<i>186</i>
Eternity.....	186
Supreme goodness.....	186
Infinite magnitude	186
Infinite power.....	187
Infinite wisdom.....	187
Infinite will	187
Infinite virtue	187
Infinite truth.....	187
Infinite glory.....	187
The infinite principle.....	187
The infinite medium.....	188
The infinite end.....	188
Infinite concordance	188
Infinite equality.....	188
<i>Proofs of God's existence.....</i>	<i>188</i>
A proof that God exists.....	188
A second proof that God exists.....	188
A third proof that God exists.....	189
A fourth proof that God exists.....	189
A fifth proof that God exists	189
<i>Proving the articles of the faith.....</i>	<i>190</i>
A proof of God's unity	190
A second proof of God's unity.....	190
A third proof of God's unity	191
A fourth proof of God's unity	191
A fifth proof of God's unity.....	191
The second, third and fourth articles.....	192
A proof of God's plurality	192
A second proof of God's plurality	193
A third proof of God's plurality	193
A fourth proof of God' plurality.....	194
<i>About the divine properties</i>	<i>194</i>

<i>The ternary number in God</i>	196
A proof that there can be neither more nor less than three persons.....	196
A second proof that there can be neither more nor less than three persons.....	197
A third proof that there can be neither more nor less than three persons.....	197
<i>About creation</i>	199
<i>About recreation</i>	201
1 - Proof that the first man sinned.....	201
2 – Original sin is general to the senses of all humans.....	203
3 – Original sin is present in the soul.....	205
<i>God is the glorifier</i>	206
1 - Proof of the resurrection.....	206
2 - Proof of the immortality of the rational soul.....	208
3 - Proof that God will give glory to the saints in glory.....	209
<i>Proof that Jesus Christ was conceived by the Holy Spirit</i>	210
1 – Proof that God became incarnate.....	210
Proof that Our Lord Jesus Christ was conceived by the Holy Spirit.....	211
2 – Proof that God has already become incarnate.....	212
Proof that Our Lord Jesus Christ was born.....	213
Proof that Jesus Christ died.....	214
Proof that Jesus Christ descended to the infernal regions.....	215
Proof that Jesus Christ rose from the dead.....	216
Proof that Jesus Christ ascended to the heavens.....	216
Proof that Jesus Christ will be the judge on Judgment Day.....	217
THE FRUIT OF THE APOSTOLIC TREE.....	218
THE CELESTIAL TREE.....	220
SUMMARY OF THE CELESTIAL TREE.....	221
ABOUT THE CELESTIAL TREE.....	221
THE ROOTS OF THE CELESTIAL TREE.....	221
ABOUT THE TRUNK OF THE CELESTIAL TREE.....	222
THE BRANCHES OF THE CELESTIAL TREE.....	223
ABOUT THE TWIGS OF THE CELESTIAL TREE.....	226
ABOUT THE LEAVES OF THE CELESTIAL TREE.....	228
<i>About quantity in the celestial tree</i>	228
<i>About quality in the celestial tree</i>	229
<i>About relation in the celestial tree</i>	229
<i>About celestial action and passion</i>	229
<i>About habit in the celestial tree</i>	230
<i>About situation in the celestial tree</i>	230
<i>About time in the celestial tree</i>	230
<i>About locus in the celestial tree</i>	231
ABOUT THE FLOWERS OF THE CELESTIAL TREE.....	231
ABOUT THE FRUIT OF THE CELESTIAL TREE.....	232
ABOUT THE ANGELIC TREE.....	232
SUMMARY.....	232
ABOUT THE ROOTS OF THE ANGELIC TREE.....	234
ABOUT THE TRUNK OF THE ANGELIC TREE.....	234
ABOUT THE BRANCHES OF THE ANGELIC TREE.....	235
ABOUT THE TWIGS OF THE ANGELIC TREE.....	236
THE LEAVES OF THE ANGELIC TREE.....	238
<i>About quantity</i>	238
<i>About quality in the angelic tree</i>	239
<i>About the relations of angels</i>	241
<i>About the action and passion of angels</i>	241
<i>About the habits of angels</i>	241
<i>About the situation of angels</i>	242
<i>About the time of angels</i>	242
<i>About the loci of angels</i>	242
ABOUT THE FLOWERS OF THE ANGELIC TREE.....	243
ABOUT THE FRUIT OF THE ANGELIC TREE.....	244
THE EVITERNAL TREE.....	246

ABOUT THE EVITERNAL TREE	247
ABOUT THE TRUNK OF THE EVITERNAL TREE	247
ABOUT THE BRANCHES OF THE EVITERNAL TREE	248
ABOUT THE TWIGS OF THE EVITERNAL TREE.....	248
ABOUT THE LEAVES OF THE EVITERNAL TREE.....	249
<i>First, about quantity</i>	249
<i>About the qualities of the eviternal tree</i>	249
<i>About relation in the eviternal tree</i>	250
<i>About the actions and passions of the eviternal tree</i>	251
<i>About the habits of the eviternal tree</i>	251
<i>About the situation of the eviternal tree</i>	251
<i>About time and the eviternal tree</i>	252
<i>About locus and the eviternal tree</i>	252
ABOUT THE FLOWERS OF THE EVITERNAL TREE	253
<i>About the glorification of bonifying</i>	253
<i>About the torment of loving</i>	254
ABOUT THE FRUITS OF THE EVITERNAL TREE	255
<i>About the fruit of goodness</i>	255
<i>About the fruit of evil</i>	257
ABOUT THE MATERNAL TREE.....	258
ABOUT THE ROOTS OF THE MATERNAL TREE.....	259
ABOUT THE TRUNK OF THE MATERNAL TREE	259
ABOUT THE BRANCHES OF THE MATERNAL TREE	260
ABOUT THE TWIGS OF THE MATERNAL TREE	260
ABOUT THE LEAVES OF THE MATERNAL TREE	262
<i>About the quantity of the maternal tree</i>	262
<i>About the qualities of the maternal tree</i>	262
<i>About the relations of the maternal tree</i>	262
<i>About action and passion in the maternal tree</i>	263
<i>About the habits of the maternal tree</i>	263
<i>About the situation of the maternal tree</i>	263
<i>About the time of the maternal tree</i>	264
<i>About the locus of the maternal tree</i>	264
ABOUT THE FLOWERS OF THE MATERNAL TREE	264
ABOUT THE FRUIT OF THE MATERNAL TREE.....	265
THE TREE OF JESUS CHRIST	266
ABOUT THE ROOTS OF THE TREE OF JESUS CHRIST	267
ABOUT THE TRUNK OF THE TREE OF JESUS CHRIST	268
ABOUT THE BRANCHES OF THE TREE OF JESUS CHRIST.....	269
ABOUT THE TWIGS OF THE TREE OF JESUS CHRIST	270
ABOUT THE LEAVES OF THE TREE OF JESUS CHRIST	271
<i>About quantities</i>	271
<i>About the qualities of Jesus Christ</i>	272
<i>About the relations of the tree of Jesus Christ</i>	272
<i>About the actions and passions of Jesus Christ</i>	272
<i>About the habits of Jesus Christ</i>	273
<i>About the situation of Jesus Christ</i>	273
<i>About the time of the tree of Jesus Christ</i>	273
<i>About the locus of the tree of Jesus Christ</i>	274
ABOUT THE FLOWERS OF THE TREE OF JESUS CHRIST.....	274
<i>About goodness, magnitude and the Incarnation</i>	274
<i>About goodness, eternity and the Incarnation</i>	274
<i>About goodness, power and the Incarnation</i>	275
<i>About goodness, will and the Incarnation</i>	275
<i>About goodness, virtue and the Incarnation</i>	275
<i>About goodness, truth and the Incarnation</i>	275
<i>About goodness, glory and the Incarnation</i>	275
<i>About goodness, difference and the Incarnation</i>	275
<i>About goodness, concordance and the Incarnation</i>	276

<i>About goodness, contrariety and the Incarnation.....</i>	276
<i>About goodness, the beginning and the Incarnation.....</i>	276
<i>About goodness, the middle and the Incarnation.....</i>	276
<i>About goodness, the end and the Incarnation.....</i>	276
<i>About goodness, majority and the Incarnation.....</i>	276
<i>About goodness, equality and the Incarnation.....</i>	276
<i>About goodness, minority and the Incarnation.....</i>	277
<i>About magnitude, duration and the Incarnation.....</i>	277
<i>About magnitude, power and the Incarnation.....</i>	277
<i>About magnitude, wisdom and the Incarnation.....</i>	277
<i>About magnitude, the will and the Incarnation.....</i>	277
<i>About magnitude, virtue and the Incarnation.....</i>	278
<i>About magnitude, truth and the Incarnation.....</i>	278
<i>About magnitude, glory and the Incarnation.....</i>	278
<i>About magnitude, difference and the Incarnation.....</i>	278
<i>About magnitude, concordance and the Incarnation.....</i>	278
<i>About magnitude, the beginning and the Incarnation.....</i>	278
<i>About magnitude, the middle and the Incarnation.....</i>	279
<i>About magnitude, the end and the Incarnation.....</i>	279
<i>About magnitude, majority and the Incarnation.....</i>	279
<i>About magnitude, equality and the Incarnation.....</i>	279
<i>About magnitude, minority and the Incarnation.....</i>	280
<i>About eternity, power and the Incarnation.....</i>	280
<i>About eternity, wisdom and the Incarnation.....</i>	280
<i>About eternity, the will and the Incarnation.....</i>	280
<i>About eternity, virtue and the Incarnation.....</i>	280
<i>About eternity, truth and the Incarnation.....</i>	280
<i>About eternity, glory and the Incarnation.....</i>	280
<i>About eternity, difference and the Incarnation.....</i>	281
<i>About eternity, concordance and the Incarnation.....</i>	281
<i>About eternity, the beginning and the Incarnation.....</i>	281
<i>About eternity, the middle and the Incarnation.....</i>	281
<i>About eternity, the end and the Incarnation.....</i>	281
<i>About eternity, majority and the Incarnation.....</i>	281
<i>About eternity, equality and the Incarnation.....</i>	281
<i>About eternity, minority and the Incarnation.....</i>	282
<i>About power, wisdom and the Incarnation.....</i>	282
<i>About power, will and the Incarnation.....</i>	282
<i>About power, virtue and the Incarnation.....</i>	282
<i>About power, truth and the Incarnation.....</i>	283
<i>About power, glory and the Incarnation.....</i>	283
<i>About power, difference and the Incarnation.....</i>	283
<i>About power, concordance and the Incarnation.....</i>	283
<i>About power, the beginning and the Incarnation.....</i>	284
<i>About power, the middle and the Incarnation.....</i>	284
<i>About power, the end and the Incarnation.....</i>	284
<i>About power, majority and the Incarnation.....</i>	284
<i>About power, equality and the Incarnation.....</i>	284
<i>About power, minority and the Incarnation.....</i>	284
<i>About wisdom, the will and the Incarnation.....</i>	285
<i>About wisdom, virtue and the Incarnation.....</i>	285
<i>About wisdom, truth and the Incarnation.....</i>	285
<i>About wisdom, glory and the Incarnation.....</i>	286
<i>About wisdom, difference and the Incarnation.....</i>	286
<i>About wisdom, concordance and the Incarnation.....</i>	286
<i>About wisdom, the beginning and the Incarnation.....</i>	286
<i>About wisdom, the middle and the Incarnation.....</i>	286
<i>About wisdom, the end and the Incarnation.....</i>	287
<i>About wisdom, majority and the Incarnation.....</i>	287
<i>About wisdom, equality and the Incarnation.....</i>	287
<i>About wisdom, minority and the Incarnation.....</i>	287

<i>About the will, virtue and the Incarnation.....</i>	287
<i>About the will, truth and the Incarnation.....</i>	288
<i>About the will, glory and the Incarnation.....</i>	288
<i>About the will, difference and the Incarnation.....</i>	288
<i>About the will, concordance and the Incarnation.....</i>	288
<i>About the will, the beginning and the Incarnation.....</i>	288
<i>About the will, the middle and the Incarnation.....</i>	288
<i>About the will, the end and the Incarnation.....</i>	288
<i>About the will, majority and the Incarnation.....</i>	289
<i>About the will, equality and the Incarnation.....</i>	289
<i>About the will, minority and the Incarnation.....</i>	289
<i>About virtue, truth and the Incarnation.....</i>	289
<i>About virtue, glory and the Incarnation.....</i>	289
<i>About virtue, difference and the Incarnation.....</i>	289
<i>About virtue, concordance and the Incarnation.....</i>	290
<i>About virtue, the beginning and the Incarnation.....</i>	290
<i>About virtue, the middle and the Incarnation.....</i>	290
<i>About virtue, the end and the Incarnation.....</i>	290
<i>About virtue, majority and the Incarnation.....</i>	290
<i>About virtue, equality and the Incarnation.....</i>	291
<i>About virtue, minority and the Incarnation.....</i>	291
<i>About truth, glory and the Incarnation.....</i>	291
<i>About truth, difference and the Incarnation.....</i>	291
<i>About truth, concordance and the Incarnation.....</i>	291
<i>About truth, the beginning and the Incarnation.....</i>	291
<i>About truth, the middle and the Incarnation.....</i>	292
<i>About truth, the end and the Incarnation.....</i>	292
<i>About truth, majority and the Incarnation.....</i>	292
<i>About truth, equality and the Incarnation.....</i>	292
<i>About truth, minority and the Incarnation.....</i>	292
<i>About glory, difference and the Incarnation.....</i>	293
<i>About glory, concordance and the Incarnation.....</i>	293
<i>About glory, the beginning and the Incarnation.....</i>	293
<i>About glory, the middle and the Incarnation.....</i>	293
<i>About glory, the end and the Incarnation.....</i>	293
<i>About glory, majority and the Incarnation.....</i>	294
<i>About glory, equality and the Incarnation.....</i>	294
<i>About glory, minority and the Incarnation.....</i>	294
<i>About difference, concordance and the Incarnation.....</i>	294
<i>About difference, the beginning and the Incarnation.....</i>	294
<i>About difference, the middle and the Incarnation.....</i>	295
<i>About difference, the end and the Incarnation.....</i>	295
<i>About difference, majority and the Incarnation.....</i>	295
<i>About difference, equality and the Incarnation.....</i>	295
<i>About difference, minority and the Incarnation.....</i>	295
<i>About concordance, the beginning and the Incarnation.....</i>	296
<i>About concordance, the middle and the Incarnation.....</i>	296
<i>About concordance, the end and the Incarnation.....</i>	296
<i>About concordance, majority and the Incarnation.....</i>	296
<i>About concordance, equality and the Incarnation.....</i>	296
<i>About concordance, minority and the Incarnation.....</i>	297
<i>About the beginning, the middle and the Incarnation.....</i>	297
<i>About the beginning, the end and the Incarnation.....</i>	297
<i>About the beginning, majority and the Incarnation.....</i>	297
<i>About the beginning, equality and the Incarnation.....</i>	297
<i>About the beginning, minority and the Incarnation.....</i>	297
<i>About the middle, the end and the Incarnation.....</i>	298
<i>About the middle, majority and the Incarnation.....</i>	298
<i>About the middle, equality and the Incarnation.....</i>	298
<i>About the middle, minority and the Incarnation.....</i>	298
<i>About the end, majority and the Incarnation.....</i>	298

<i>About the end, equality and the Incarnation</i>	299
<i>About the end, minority and the Incarnation</i>	299
<i>About majority, equality and the Incarnation</i>	299
<i>About majority, minority and the Incarnation</i>	299
<i>About equality, minority and the Incarnation</i>	299
ABOUT THE FRUIT OF THE TREE OF JESUS CHRIST	300
ABOUT THE DIVINE TREE	302
ABOUT GOD'S DIGNITIES.....	303
ABOUT THE SUBSTANCE OF THE DIVINE TREE	305
ABOUT THE DIVINE PERSONS OF THE DIVINE TREE.....	306
<i>About divine paternity</i>	307
<i>About divine filiation</i>	308
<i>About the divine property of spiration</i>	309
<i>About the divine ternary number</i>	310
ABOUT GENERATION AND SPIRATION	312
<i>About generation</i>	312
<i>About spirating</i>	316
THERE ARE NO ACCIDENTS IN GOD	320
<i>About quantity</i>	320
<i>There is no accidental quality in God</i>	320
<i>There is no accidental relation in God</i>	320
<i>In God there is neither accidental action nor accidental passion</i>	321
<i>In God there is no habit</i>	322
<i>In God there is no situation</i>	322
<i>In God there is no time</i>	322
<i>In God there is no locus</i>	323
ABOUT THE FLOWERS, OR THE DIVINE PRODUCTIONS	323
<i>About goodness, magnitude and eternity</i>	323
<i>About goodness, magnitude, eternity and power</i>	324
<i>About goodness, magnitude, eternity and wisdom</i>	324
<i>About goodness, magnitude, eternity and will</i>	324
<i>About goodness, magnitude, eternity and virtue</i>	324
<i>About goodness, magnitude, eternity and truth</i>	325
<i>About goodness, magnitude, eternity and glory</i>	325
<i>About goodness, magnitude, eternity and difference</i>	325
<i>About goodness, magnitude, eternity and concordance</i>	325
<i>About goodness, magnitude, eternity and contrariety</i>	325
<i>About goodness, magnitude, eternity and principle</i>	326
<i>About goodness, magnitude, eternity and the middle</i>	326
<i>About goodness, magnitude, eternity and the end</i>	326
<i>About goodness, magnitude, eternity and majority</i>	326
<i>About goodness, magnitude, eternity and equality</i>	327
<i>About goodness, magnitude, eternity and minority</i>	327
<i>About power, wisdom and will</i>	327
<i>About power, wisdom, will and virtue</i>	327
<i>About power, wisdom, will and truth</i>	327
<i>About power, wisdom, will and glory</i>	328
<i>About power, wisdom, will and distinction</i>	328
<i>About power, wisdom, will and concordance</i>	328
<i>About power, wisdom, will and contrariety</i>	328
<i>About power, wisdom, will and the beginning</i>	328
<i>About power, wisdom, will and the middle</i>	329
<i>About power, wisdom, will and the end</i>	329
<i>About power, wisdom, will and majority</i>	329
<i>About power, wisdom, will and equality</i>	329
<i>About power, wisdom, will and minority</i>	329
<i>About virtue, truth and glory</i>	330
<i>About virtue, truth, glory and difference</i>	330
<i>About virtue, truth, glory and concordance</i>	330
<i>About virtue, truth, glory and contrariety</i>	330

<i>About virtue, truth, glory and the beginning</i>	331
<i>About virtue, truth, glory and the middle</i>	331
<i>About virtue, truth, glory and the end</i>	331
<i>About virtue, truth, glory and majority</i>	331
<i>About virtue, truth, glory and equality</i>	332
<i>About virtue, truth, glory and minority</i>	332
<i>About distinction, concordance and contrariety</i>	332
<i>About difference, concordance, contrariety and the beginning</i>	332
<i>About difference, concordance, contrariety and the middle</i>	332
<i>About difference, concordance, contrariety and the end</i>	333
<i>About difference, concordance, contrariety and majority</i>	333
<i>About difference, concordance, contrariety and equality</i>	333
<i>About difference, concordance, contrariety and minority</i>	333
<i>About the beginning, the middle and the end</i>	333
<i>About the beginning, the middle, the end and majority</i>	334
<i>About the beginning, the middle, the end and equality</i>	334
<i>About the beginning, the middle, the end and minority</i>	334
<i>About majority, equality and minority</i>	334
<i>About the fruit, or the perfections of the divine tree</i>	334
<i>About the external fruit</i>	335
ABOUT THE TREE OF EXEMPLARS	336
ABOUT THE ROOTS OF THE TREE OF EXEMPLARS	337
ABOUT THE TRUNKS	344
<i>First, about the trunk of the elemental tree</i>	344
<i>Proverbs of the vegetal trunk</i>	345
<i>Proverbs of the sensual trunk</i>	346
<i>Proverbs of the imaginal trunk</i>	346
<i>Proverbs of the human rational trunk</i>	346
<i>Proverbs of the moral trunk</i>	347
<i>Proverbs of the imperial trunk</i>	347
<i>Proverbs of the apostolic tree</i>	348
<i>Proverbs of the celestial trunk</i>	348
<i>Proverbs of the angelic trunk</i>	349
<i>Proverbs of the eviternal trunk</i>	349
<i>Proverbs of the maternal trunk</i>	349
<i>Proverbs of the trunk of the Christian tree</i>	349
<i>Proverbs of the trunk of the divine tree</i>	350
ABOUT THE BRANCHES OF THE TREE OF EXEMPLARS	350
<i>First, an exemplar from the branches of the elemental tree</i>	350
<i>An exemplar from the branches of the vegetal tree</i>	351
<i>An exemplar from the branches of the sensual tree</i>	351
<i>An exemplar from the imaginal branches</i>	352
<i>An exemplar from the corporeal human branches</i>	353
<i>An exemplar from the human spiritual branches</i>	353
<i>An exemplar from the moral branches</i>	354
<i>An exemplar from the imperial branches</i>	355
<i>An exemplar from the apostolic branches</i>	356
<i>An exemplar from the branches of the celestial tree</i>	357
<i>An exemplar from the branches of the angelic tree</i>	357
<i>An exemplar from the branches of the eviternal tree</i>	358
<i>An exemplar from the branches of the maternal tree</i>	359
<i>An exemplar from the branches of the Christian tree</i>	360
<i>An exemplar from the branches of the divine tree</i>	361
ABOUT THE TWIGS OF THE TREE OF EXEMPLARS	361
<i>An exemplar from the twigs of the elemental tree</i>	361
<i>Some proverbs from the twigs of the vegetal tree</i>	362
<i>Some proverbs from the twigs of the sensual tree</i>	363
<i>Some proverbs from the twigs of the imaginal tree</i>	363
<i>An exemplar from the twigs of the human-rational tree</i>	364
<i>An exemplar from the twigs of the moral tree</i>	365

<i>An exemplar from the twigs of the imperial tree</i>	366
About justice.....	366
About wisdom.....	367
About love.....	367
About power.....	368
About fear.....	368
About honour.....	368
About freedom.....	369
<i>An exemplar from the twigs of the apostolic tree</i>	369
<i>An exemplar from the twigs of the celestial tree</i>	370
<i>An exemplar from the twigs of the angelic tree</i>	370
<i>An exemplar from the twigs of the eviternal tree</i>	370
<i>An exemplar from the twigs of the maternal tree</i>	371
<i>An exemplar from the twigs of the divine tree</i>	372
ABOUT THE LEAVES.....	372
<i>An exemplar of quantity from the leaves of the elemental tree</i>	372
<i>An exemplar of quality from the vegetal tree</i>	372
<i>An exemplar of relation from the sensual tree</i>	373
<i>An exemplar of action and passion from the imaginal tree</i>	374
<i>An exemplar of habitus from the human-rational tree</i>	374
<i>An exemplar of situation from the moral tree</i>	375
<i>An exemplar of time from the imperial tree</i>	375
<i>An exemplar of locus from the apostolic tree</i>	376
<i>An exemplar of quantity from the celestial tree</i>	376
<i>An exemplar of quality from the angelic tree</i>	377
<i>An exemplar of relation from the eviternal tree</i>	377
<i>An exemplar of action and passion from the maternal tree</i>	378
<i>An exemplar of habit from the Christian tree</i>	378
<i>An exemplar of situation from the divine tree</i>	378
ABOUT THE FLOWERS.....	379
<i>Proverbs from the flowers of the elemental tree</i>	379
<i>Proverbs from the flowers of the vegetal tree</i>	380
<i>Proverbs from the flowers of the sensual tree</i>	380
<i>Proverbs from the flowers of the imaginal tree</i>	380
<i>Proverbs from the flowers of the human-corporeal tree</i>	381
<i>Proverbs from the flowers of the human-spiritual tree</i>	381
<i>Proverbs from the flowers of the tree of moral virtues</i>	381
<i>Proverbs from the flowers of the tree of moral vices</i>	382
<i>Proverbs from the flowers of the imperial tree</i>	382
<i>Proverbs from the flowers of the apostolic tree</i>	382
About the articles on Divinity.....	382
About the articles on humanity.....	382
<i>Proverbs from the flowers of the celestial tree</i>	383
<i>Proverbs from the flowers of the angelic tree</i>	383
<i>Proverbs from the flowers of the eviternal tree</i>	383
<i>Proverbs from the flowers of the maternal tree</i>	384
<i>Proverbs from the flowers of the Christian tree</i>	384
<i>Proverbs from the flowers of the divine tree</i>	384
ABOUT THE FRUIT.....	385
<i>Proverbs from the fruit of the elemental tree</i>	385
<i>An exemplar from the fruit of the vegetal tree</i>	385
<i>An exemplar from the fruit of the sensual tree</i>	386
<i>An exemplar from the fruit of the imaginal tree</i>	386
<i>An exemplar from the fruit of the human tree</i>	387
<i>An exemplar from the fruit of the moral tree</i>	387
<i>An exemplar from the fruit of the moral tree</i>	388
<i>An exemplar from the fruit of the apostolic tree</i>	388
<i>An exemplar from the fruit of the celestial tree</i>	389
<i>An exemplar from the fruit of the angelic tree</i>	389
<i>An exemplar from the fruit of the eviternal tree</i>	390
<i>An exemplar from the fruit of the maternal tree</i>	391
<i>An exemplar from the fruit of the Christian tree</i>	391

An exemplar from the fruit of the divine tree..... 393
TABLE OF CONTENTS 394