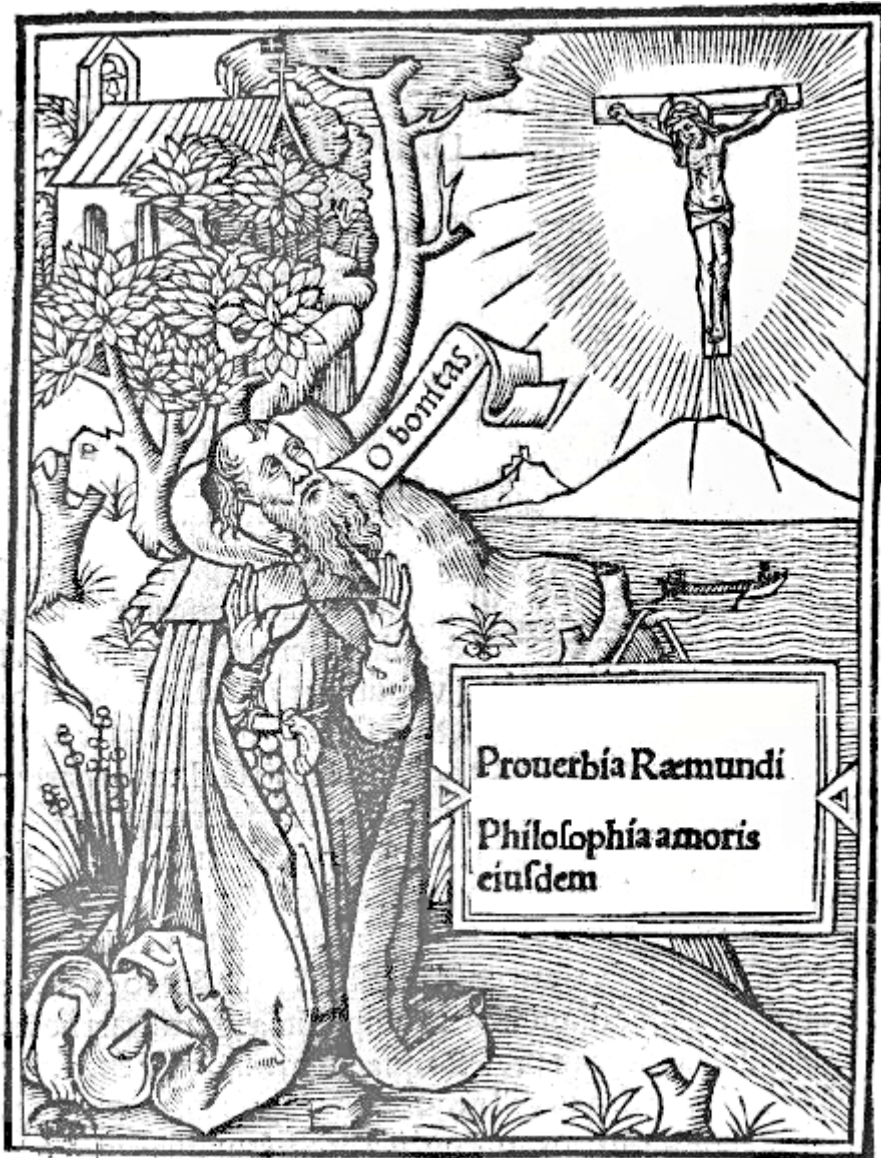


**Raymond's Proverbs – Part I. 100 Names of God –  
Proverbia Raemundi – Pars I. De 100 nominibus Dei**  
God, in your virtue, here begin Raymond's proverbs.



## Foreword

Given that a proverb is a brief statement that contains some profound science, we want to signify and to show great science and contemplation through proverbs by following the doctrine of the General Table and we want to make many proverbs in order to provide a great doctrine through them

This book is very useful for knowing and loving God, yourself and your fellow man and it shows the natural properties of substances and of their accidents. It is also good for knowing the moral virtues and vices. This material is adaptable to preaching and also to debate, by adducing the proverbs of this book.

This book gives many proverbs, and a proverb is disposed so you can easily become familiar with it and recall it, therefore this entire book is disposed so that you can easily become familiar with it through remembering, understanding and loving it.

***This book divides into three parts:***

1. The first part contains proverbs about the 100 Names of God, of which we made one book wherein we demonstrated the divine nature with its works and applied it to moral science.
2. The second part is about natural proverbs through which we can learn about the natural properties of creatures.
3. The third part is about moral proverbs.

***We divide each part into 100 chapters and each chapter has 20 proverbs.***

## The First Part

### **1. About God's Name**

1. Because God is perfect, His Name is perfect.
2. God and His Name convert with each other.
3. The Name of God uttered by man is a similitude of God's Name.
4. The Name that is God is not a creature, but the Name of God that men utter is a creature.
5. Creature necessarily implies God, and the creator is not a creature.
6. When you name the supreme good you are naming God, but there is only one supreme good, and the supreme good that man refers to is a creature.
7. When you name the being who needs nothing you are naming God.
8. When you name infinity and eternity you are naming God.
9. When you name infinitizing and eternizing you are naming God.
10. If there were no will other than God's will, if you named the will, you would be naming God.
11. God's Name is not variable but the Jew, the Christian and the Saracen have different variations of it through different voices and words.
12. We name God when we refer to the infinite and the eternal, just as we name iron when we refer to anything that is made of iron, be it a hammer or a nail.
13. In God: God's Name from God's Name is God from God.
14. In God, the Son receives the Father's Name inasmuch as He is the Son and God.
15. The Holy Spirit receives His Name from the Father and the Son inasmuch as He is one Person and one God.

16. When you name the Father, the Son and the Holy Spirit in God's essence, you name God three times.
17. The Father is God, the Son is God and the Holy Spirit is God and because they have only one essence, one nature, one goodness, infinity, eternity and power, they are only one God.
18. In God there is a proper Name and a common Name, the proper Name applies to the Persons but the common Name applies to the divine essence, the divine nature, the divine reasons and their acts.
19. In God, when you name goodness, you name good; when you name good, you name goodness; when you name bonifying, you name the bonifier, the bonifiable and the bonified.
20. The divine reasons have proper Names through the production of Persons and they have a common Name through their essence and nature.

## **2. *God must necessarily exist***

1. God must exist because supreme good must exist.
2. If there is no supreme good, then its absence is supreme evil, but supreme evil cannot exist because if it did, it would destroy everything that is good.
3. There is only one supreme good because there cannot be more than one supreme good.
4. One supreme good cannot be above another supreme good because then it would be both supreme and not supreme.
5. The supreme good is God Who is at the summit of everything that is good.
6. Infinite being is necessary for if there were none, then everything in existence would be finite and the most finite beings would be the noblest ones.
7. If there is no infinite being, then every being that has less entity is farther removed from the infinite than a being that has more entity; and a smaller being, because it is farther removed from a thing that does not exist is nobler than a greater being; and the smaller something is, the better concordance it has with being.
8. Small being cannot have more entity than great being, as we know by experience; therefore, God who is infinite being must exist.
9. Because there is infinite being, all finite beings that have greater entity are closer to infinite being than are finite beings of lesser entity.
10. There must be one and not more than one infinite being because if there were many infinite beings, then one infinite being would be inside another and it would not be infinite.
11. Eternal being is necessary, for if there were no eternal being, everything in existence would have a beginning and the first being would give rise to itself, which is impossible.
12. There must necessarily be no more than one eternity, Who is God; for if there were more than one eternity, inconvenience would follow just as if there were many instances of supreme goodness or if there were many infinite beings.
13. Infinite power must necessarily exist, for if it did not exist, neither supreme good, nor infinite being, nor eternity could exist. All things exist because they have the power to exist and the power through which they all exist is an infinite being.

14. God is infinite power because He is infinitely capable, for if He were not infinitely capable, He would be infinite in existence but finite in action and it would follow that infinite being and finite being have natural concordance, which is impossible.
15. In supreme goodness, one good being is not above another; in infinite being, one being is not above another; in eternity, one being is not above another and in infinite power, one being is not above another.
16. Because in God one being is not above another, God is as perfect in His end as He is perfect in His essence.
17. God is the supreme end, and the supreme end cannot exist if supreme being does not follow through it, from it and in it.
18. The ultimately supreme being is a perfect being in whom there is an infinite and supreme act of perfecting.
19. The supreme end cannot remain idle, nor can the infinite act of infinite being and infinite power remain idle.
20. We proved that God must necessarily exist as the supreme being and the ultimate end, blessed be His Name! Amen.

### **3. About God's Essence**

1. The Divinity is God's essence, and God is convertible with Divinity.
2. There could not be one God if Divinity, infinity and eternity were not convertible with each other.
3. God is much better at deifying through Divinity than at creating through power.
4. The act of deifying is present in Divinity just as loving is present in love.
5. If Divinity and Nature in God were not mutually convertible, God would not be His own Nature.
6. God is God through Divinity much better than man is man through humanity.
7. God is from God through Divinity much better than man is from man through humanity.
8. Nobody can have any knowledge of God without the act of deifying.
9. Who does not know the Divinity does not know God.
10. If the Divinity did not have the deifying of the divine Persons in itself then its intrinsic goodness, magnitude, eternity and other reasons would remain idle.
11. If there were many instances of divinity then there would be many gods just as there are many humans because there are many instances of humanity.
12. One goodness is sufficient for the Divinity, as are one eternity and one infinity.
13. God arises from God in the Divinity much better than man arises from woman in humanity.
14. The Divinity remains undifferentiated because God the Father generates His Son who is God and the Son arises in the Divinity.
15. It is just as impossible for distinction to multiply many Divinities as it is impossible for it to multiply many infinities.
16. One Divinity is sufficient for a plurality of persons through production just as one eternity is sufficient for one God in duration.
17. If you understand the Divinity well, what else do you need to love?

18. Someone who disbelieves that there is an act of deifying in the Divinity cannot love the Divinity.
19. The Divinity has an act of deifying through the Father as the Father begets the Son through generation.
20. The Divinity is convertible with deifying just as it is convertible with generating and spirating.

#### **4. About God's Unity**

1. In God, unity is to One as the intellect is to understanding.
2. No unity can be infinite without an act of uniting.
3. Because God's unity is infinite, it is one without a second.
4. God is one through unity just as He is infinite through infinity.
5. In unity, if one One did not unite with another One, then unity would be idle.
6. The magnitude and nobility of unity is that it has the uniter, the unitable and the act of uniting in itself and of itself.
7. One can do more with one's own unity than with the unity of another.
8. Without the distinction between the one and the other, the one could not know the other.
9. Because God's unity is infinite, one goodness, one infinity, one eternity, one nature and one essence are sufficient for God.
10. The will for which one God is not enough, is deficient in everything.
11. The will that loves many things more than God has many gods.
12. If there were many gods, there would be no infinite unity.
13. Due to God's unity, every creature has unity.
14. Because God's unity is simplicity, no composition follows from it.
15. The voidness of unity is the privation of the uniter, the unitable and the act of uniting.
16. Unity is the essence of one and of many if the many belong to it.
17. Unity that needs things outside of itself is not full unity.
18. If the One did not give Itself to the One, there would be no generosity from the essence of unity.
19. The unity that fulfills all unities is most lovable.
20. Because God is One, no being wants to be disunited.

#### **5. About God's Plurality, or the Divine Trinity**

1. Divine plurality or distinction is the cause of created plurality just as God's unity is the cause of created unity.
2. If God did not have production within Himself, then He could not have production outside in creatures.
3. Without divine production, the infinite acts of the divine reasons could not exist.
4. If there were no plurality in God, then the eternal love of the lover, the beloved and the act of loving could not be present in God.
5. Divine power would be small if it could not produce a divine bonified product from divine goodness, a divine magnified product from divine magnitude and a divine powered product from itself.

6. God's wisdom would know little if it did not know how to infinitize one from another, or to eternalize one from another, and the same with all of its reasons.
7. Divine love would be idle if it did not have the eternal lover, the beloved and the act of love in itself.
8. The divine will would be avaricious if it only loved the trinity of the lover, the beloved and the act of love in itself and if it did not love it in the goodness of the bonifier, the bonifiable and the act of bonifying.
9. Since the trinity of the lover, the beloved and the act of loving is sufficient for the will, quaternity would be superfluous in it.
10. The divine will would not be full if it did not have the lover, the beloved and the act of loving in itself.
11. If there were no distinction of one thing from another in the divine will, then divine wisdom could not know the eternal nature of the lover and the beloved.
12. Without distinction in the divine will, there cannot be any concordance and equality between the lover and the beloved.
13. If there is no distinction between the lover and the beloved in the will, then no eternal and infinite end follows from its act of loving.
14. In no number can there be as great an equality between one thing and another and between one thing and two things as there is in the ternary number.
15. In the ternary number, principle can be more perfect than in any other number because it is perfected in the principiator, the principiable and the act of principiating.
16. In eternity, the principiable and the principiated necessarily convert with each other so that the principiator and the act of principiating can be present in eternity.
17. No number is more general than the number that consists of the power, the object and the act.
18. If there were no ternary number of divine Persons in the divine essence and nature, none of the divine reasons would attain its end in itself nor could it convert with the essence.
19. Only in the ternary number can there be a perfect principle that consists of a principiating and non-principiated Person, of a principiated and principiating Person and of a principiated and non-principiating Person.
20. In no number can relation be as great, as necessary and as noble as it is in the ternary number.

## ***6. About God the Father***

1. Because God understands that He can produce as much as His entire being from Himself, God the Father is the Father of God the Son, and if He did not understand this, He would understand that idleness is present in His power.
2. Nothing can possibly exist before Paternity for if there were such a thing, then the Father would not have naturally and properly come before the Son through Paternity.
3. It is more proper to God Father a God than to a man to father a man; because a man has a son from himself with another who is a woman, whereas God has His Son solely from Himself.

4. The reason why one Person in God must be the Father while the Son must be another Person is so that there be perfect concordance between one Person and another; indeed, no concordance in nature can be greater than a concordance between a plurality of things in which one thing arises from another.
5. No one resembles another as closely as a son resembles his birth father.
6. It is far more fitting for God to be a Father by nature than to be a Father through creation.
7. If there were no generation in God, then God would not have the wherewithal to totally distance Himself from corruption.
8. That through which God can be most understood must be within God Himself; therefore God the Father must be totally understood by His Son Who arises in His entirety from the entirety of the Father.
9. If there were no Father in the divine Nature, then no divine reason or dignity could be first on account of Paternity.
10. The One Who is the infinite and eternal Father has no need of anything.
11. If God were not the Father, then He could not be the Father of eternity whose Father He is inasmuch as He gives eternity through generation to His Son.
12. It is far nobler to be the Father of one infinite Son than to be the Father of all infinite and finite beings.
13. If God were not the Father, then there would be no God the Son nor would there be anyone with whom an infinite and eternal relation could exist.
14. Because the Father begets His Son from His infinity, and because the Son is born in infinity, the Father is not greater than the Son.
15. Because the Father generates His Son from eternity and the Son is born in eternity, the Father cannot possibly be before the Son.
16. Because the Son is begotten from the totality of the Father's essential nature, the Father and the Son cannot belong to more than one essential nature.
17. Because the Son is born from the Father and in the Father through infinity, the Father cannot be in any place where the Son is not also present.
18. Because the Son is begotten from the entirety of the Father's wisdom, the Father and the Son have one and only one understanding between them.
19. Because the Son is begotten from the entirety of the Father's goodness, the Father's goodness and the Son's goodness are one goodness without a second.
20. If the Father did not love the Son as much as Himself, then the Son would not be fathered by the entirety of the Father's will but He would be finite, and not begotten from the entirety of the Father's infinity.

## **7. About God the Son**

1. Because the Son arises from the entirety of the Father, He arises from the Father's goodness.
2. Because the Son arises from the totality of the Father's goodness, He is just as good as the Father.
3. The Son exists so that there can be a Father and the Father exists so that there can be a Son, this is why the end of both is one end without a second.
4. Because the end of the Father and the Son is one end without a second, there cannot be more than one Father or more than one Son in God.

5. If God the Son could be the Father, then the Son's singular end could not suffice for the Father's singular end.
6. Given that one Paternity cannot come before another Paternity in eternity, the Son cannot be the Father in eternity.
7. There cannot be many infinite ends in infinity.
8. The Son is distinct from the Father through generation and He is one with the Father in essence because He comes from the totality of the Father's essence.
9. Because the Son is of the same essence as the Father, He can be the Father of creature through the Father.
10. The Son was disposed to become incarnate, but not the Father because the Son was assimilated to creatures through Filiation.
11. If there were no God the Son, no creature could be a child of God.
12. If sin were a creature, it would be similar to the Son of God.
13. Because sin is against creature, it is more contrary to God the Son than to God the Father.
14. Because the Son is more similar to creature than the Father, He is more contrary to sin than the Father.
15. Because the Son is more contrary to sin than the Father, the Son became incarnate in opposition to sin.
16. God the Son has a similarity to creature and by reason of this similitude, creatures are set in their order of filiation.
17. A creature is a child in three ways, namely: through creation, through similitude and through recreation.
18. Without God the Son, creature could not have a perfect likeness to God.
19. No one cares for the sinner as much as the Son of God does.
20. A man who loves his own son more than the Son of God is more contrary to God through the Son than through the Father or the Holy Spirit.

## **8. About God the Holy Spirit**

1. The love between the Father and the Son must be a third person so that there be no accident.
2. In God, the act of generating is not any nobler than the loving between the Father and the Son.
3. One Person must arise through loving just as one Person must arise through generating.
4. Without the third Person, bonifying would be superfluous to goodness and loving would be superfluous to the will.
5. Without the third Person, the Father could not love the Son as much as He can generate Him.
6. It is no more and no less natural for the Father to generate the Son than it is natural for Him to love Him.
7. It is as proper to the Father to love the Son as it is proper to Him to understand the Son.
8. The Father considers what He loves as perfectly as He considers what He has the power to do.
9. The Father shuns idleness in love as much as He shuns idleness in power.



10. If the Son were idle in loving the Father, He would be idle in understanding the Father.
11. By the standard of perfection, proceeding from two is just as necessary as arising from one.
12. In God, number arises in One from One and it is perfect or complete in one proceeding from two.
13. The Holy Spirit is as perfect because the number of Persons is perfected in Him, just as the Father and the Son are perfect because they spirate Him.
14. The Holy Spirit is as noble through two instances of passion just as the Father is noble through two actions and the Son is noble through one passion and one action.
15. Every divine reason is a principle through the Father in the Son, every divine reason is a means through the Son and every divine reason is ultimate repose through the Holy Spirit.
16. The reason why the Holy Spirit does not produce a Person is so that the appetite of every reason can find its ultimate repose in the Holy Spirit.
17. The third Person is Spirit because He is one conception of love emerging from two.
18. Since the Father and the Son work for one end through love, this end is Spirit.
19. Just as the second Person is the Son by birth, so is the third Person a Spirit as it proceeds from two.
20. The Spirit is Holy because it does no harm to the Father and the Son inasmuch as the Holy Spirit has no appetite to produce a fourth Person.

## **9. About divine singularity**

1. If God were not singular in goodness, infinity, eternity and power, He could not be at the summit of everything.
2. God is more singular through generating and spirating than through creating.
3. God is as singular in the magnitude of will as in the magnitude of intellect and power.
4. Singularity is far more fitting to God than irreproductibility to the Sun or the Moon.
5. Since God is singular, He has singular properties.
6. Singular Paternity, Filiation and Spirability are as fitting to God as singular infinity and eternity.
7. The world cannot be eternal because God must be singular in eternity.
8. If God were not singular in eternity, then He would not be singular in infinity.
9. It is just as impossible for God the Father to have a peer in eternity as in infinity.
10. Since God is singular in virtue, He is farther removed from vice than any creature.
11. Because every act of the divine reasons is singular at the summit, every one of His reasons is singular in perfection.
12. God is as singular in the magnitude of goodness through His compassion as through His judgment.
13. No singularity would be great if one Goodness were not sufficient for God.
14. If God had to have two Paternities, the neither one would be singular in infinity.
15. God is as singular in infinitizing and eternalizing as in understanding and loving.

16. Just as the supreme goodness does not allow for any other supreme goodness, supreme singularity does not allow for any other supreme singularity of another essence that is not its own.
17. Because in God, the Father allows the Son to be singular in nativity, the Son allows the Father to be singular in Paternity.
18. In God alone can many numerically identical reasons exist.
19. A plurality of Persons in one Essence can only exist in God.
20. The Father has one singular Son in the magnitude of goodness, and therefore He has one human Son JESUS CHRIST Who is singular in the magnitude of goodness.

## **10. About God's existence**

1. God is good on account of no other goodness than His own
2. God exists through infinity and eternity.
3. The Divinity has Its being through the divine Persons in Whom It is sustained.
4. God is the Father through Paternity, the Son through Filiation and the Holy Spirit through Spiration.
5. God is God through Paternity, Filiation and Spiration.
6. God is perfect because each of His reasons has a perfect act.
7. God is God through generating and spirating,
8. God exists on His own and not through anything else.
9. God in His holiness is harmless to all creatures.
10. With His liberty, God is the benefactor of all.
11. Through generating and spirating, God is the first of all works.
12. Through eternity, God exists before time and before any finite quantity,
13. God is removed from evil through bonifying and from ignorance through understanding.
14. God is close to the sinner with compassion, contrition and prayer.
15. Just as God is immutable in eternity, so is He persevering in His justice against a conceited sinner.
16. God opposes a perverse prince more than He opposes a perverse subject.
17. No natural power is against God's power.
18. God opposes sin much more strongly than fire opposes water.
19. Because God is infinite, He is essentially present in every place and outside of every place.
20. God is God as much in the end of His internal operation as He is God in His Divinity.

## **11. About God's work**

1. Because God is infinite in every way, He must have an infinite operation.
2. There is no operation as noble as the one performed by God in God.
3. An infinite operation cannot be restricted to place or quantity.
4. An eternal operation is forever outside of time and movement.
5. The operation that is of the essence of the operator, the operable and operating is a perfect operation.
6. Without operation, the divine reasons would be idle.

7. If there were no operation in God's substance, then every operation would be better and nobler outside of substance than within substance.
8. Every cause naturally values its effect.
9. Just as God has the supreme operation within Himself through the Trinity, so does God have the supreme operation outside Himself through the Incarnation.
10. God can operate more with Himself than with creature.
11. God can do more supernaturally than creature can do naturally.
12. God is as capable of acting through power as through wisdom and love.
13. It is more proper for God to act for His own end than for an alien end.
14. There is no operation greater than the one which gives rise to good remembering, understanding and loving.
15. If God the Father engendered the Son through His Paternity, then the Son could be the Father.
16. Because the Father engenders the Son from the entirety of the Father's essence, the Son is the entire essence of the Father.
17. If the action that the Father and the Son have in the Holy Spirit were not one single action, then there would be more than one Holy Spirit.
18. No action can be eternal if it was not present in the beginning.
19. There can be no operation without a distinction between the agent and the act.
20. No operation is perfect without an end, without concordance and without equality.

## **12. *God exists per se***

1. God is God on His own and not because of anything else.
2. Because God is from Himself, He is by Himself.
3. God's capability comes from Himself and no other.
4. God can do much better on His own than any effect can do through its cause.
5. The act of infinitizing by the infinitizer and the infinitizable is as truly present in divine infinity as the act of understanding by the intellectualive and the intelligible is present in divine wisdom.
6. If God did not have an intelligible of His own in His essence, He could not have an act of understanding on His own.
7. God would have no power on His own if he could not act in Himself from Himself.
8. If God cannot act from Himself in another, then He cannot have any power on his own.
9. Because God has infinite power, He has freedom by Himself in all things.
10. God can do as much with His goodness as He can do with His will.
11. God is the creator by Himself but the act of creation does not happen by itself.
12. Since God is merciful on His own He is also the first to show mercy.
13. God is a giver of graces on His own so that He can receive gratitude from those to whom He gives graces.
14. God is simply lovable for His goodness.
15. Every instance of goodness in God exists on its own.
16. Each divine Person is God on its own.
17. God alone exists on His own.

18. God is the Father by Himself while the Son, inasmuch as He is begotten, is the Son through the Father.
19. The Holy Spirit is God through the Father, through the Son and through Himself.
20. JESUS CHRIST is a man through God in God and He is a man on his own inasmuch as He took birth in the human species.

### **13. About divine liberty**

1. God's power is free in infinity and in eternity.
2. God's power would not be free in infinity and in eternity if God could not do what He wanted to do with infinity and eternity.
3. Power can power goodness, wisdom and will from infinity and eternity.
4. Good liberty can never be idle in goodness and power.
5. Divine wisdom is free in infinity and eternity.
6. Divine wisdom could not be free in infinity if it ignored the act of infinitizing that proceeds from the infinitizer and the infinitizable.
7. The Divine will could not be free in infinity if it did not love the eternalizer, the eternalizable and the act of eternalizing in eternity.
8. Finite freedom cannot constrain infinite freedom.
9. Because God's freedom is good, it does not constrain the freedom of good will.
10. Because God's freedom is just, it does not constrain the will of evil men.
11. The freedom to do good that men cannot always have is restored to them inasmuch as they have it in their power to always desire good.
12. The freedom to understand that men enjoy is similar to the freedom of wisdom.
13. Man's freedom to do good is a similitude of the freedom of God's goodness.
14. If the freedom that men have in their power to do evil were similar to the freedom of God, then the same power would be subjected to a concordance between good and evil freedom.
15. God creates no evil freedom.
16. If God had created evil freedom, then God would have created a creature against His own freedom and goodness.
17. A cause can never knowingly produce its effect against itself.
18. God has far greater freedom in Himself than in anything else.
19. God could do infinite things in creatures if creatures had the capacity to receive them.
20. The greatest freedom that God had in creation came with the Incarnation.

### **14. About divine simplicity**

1. Because God is simple in infinity and eternity, He is simple in all things.
2. Just as the Son is God because He is born from God in the Divinity, He is simple because He is born in simplicity from a simple being
3. Just as God is removed from evil by goodness, so is He removed from composition by simplicity.
4. Without simplifying, God cannot be removed from composition..
5. The Holy Spirit is made of simplicity because the Father and the Son are one simple principle in the Holy Spirit.
6. Every divine reason is simple and has a simple act.

7. If there were no simple act of bonifying in divine goodness, then divine goodness would not be sufficient to perform its act on its own.
8. In God, powering must be as simple as understanding.
9. Without an intelligible of His own, God could not have a simple act of understanding.
10. The composition of essences cannot follow from the divine Persons because they are of the same essence and simplicity.
11. Composition has no place in a simple thing arisen from another simple thing
12. If composition could take place in a simple thing arisen from another simple thing, then there would be no act of simplifying in these things.
13. A simple thing that arises from another simple thing cannot exist without an act of simplifying.
14. In creatures, no simple thing can arise from another simple thing without composition.
15. A simple thing can arise from another simple thing much better than from a compound.
16. Created understanding cannot consist of one simple thing.
17. In creature, no simple thing arises from another.
18. If goodness and power were one simple thing in a creature, this simply powerful being would have no power to do evil.
19. If there were no simple power in creatures, then there could be no simple object in them.
20. A compound object requires a compound power in creatures.

## **15. About divine holiness**

1. Because God is holiness, there cannot be any guilt in any of His acts.
2. Without bonifying, no power can be holy.
3. God would not be holy if He did not produce everything that He is capable of producing from goodness.
4. There is no holy wisdom in a will that is attached to sin.
5. A will that hates the act of infinitizing in infinity is not a holy will.
6. The will cannot be holy without charity
7. There can be no guilt in eternal holiness.
8. Nobody but God alone can be holy on their own.
9. No man is holy if he believes that he is holy.
10. Men cannot purchase holiness.
11. One holiness never opposes another.
12. Who acts against holiness acts against all that is good.
13. No idle power is holy.
14. Holiness in a poor man is more valuable than honour in a king.
15. Who dies on account of holiness lives on account of holiness.
16. Holiness is more valuable in great wisdom than in small wisdom.
17. A holy man's fame does not die.
18. Holiness is not as valuable through sensing as through understanding.
19. It is better to die through holiness than to live through sensing.
20. Because God's acts are holy, His reasons are holy.

## **16. About divine life**

1. The life that lives on its own is an infinite life.
2. No life is complete without an act of enlivening.
3. Life is removed from death through enlivening.
4. Anyone who does not love is not alive.
5. Anyone who ignores the truth is not alive.
6. Anyone who behaves well is alive but anyone who behaves badly is dying.
7. Anyone who lives on life cannot die.
8. Power that can do nothing with life can do nothing about death.
9. All corporeal lives taken together are not worth one single spiritual life.
10. No man can who is in sin can stay alive.
11. No man can who practices virtue can die.
12. It is better to die in order to live than to live in order to enjoy the senses.
13. Anyone who lives in virtue has no shortage of anything.
14. Life would not be infinite if the afterlife lived on its own.
15. Loving lives on remembering and remembering lives on understanding.
16. Understanding lives on remembering and loving.
17. Active forms live on passive forms.
18. Passive forms live on active forms.
19. Matter cannot live without form.
20. Anyone who loves God is alive.

## **17. About infinity**

1. Infinity cannot exist without the act of infinitizing.
2. If infinity could exist without the act of infinitizing, then its power would be infinite in idleness.
3. Any substance without quantity is infinite.
4. Without the act of infinitizing, infinity would be emptied of its end.
5. Infinitizing is much better suited to infinity than loving is suited to the human will.
6. Finishing is not as suited to finite things as infinitizing is suited to infinity.
7. If there were no infinitizing in god, all of His reasons would be idle in eternity.
8. Without infinitizing, nothing can arise from infinity.
9. If nothing could come from infinity, then God would be both finite and infinite.
10. Without the eternal infinitizable, there could be no infinitizing.
11. Every finite thing must humble itself before the infinite.
12. A great operation is much better suited to infinite being than a small operation.
13. Because God is infinite, He created creatures that are greater and lesser in goodness.
14. Because God's power is infinite, God can be infinite without corporeal extension.
15. God is infinite in one numerical identity of power, wisdom and will.
16. If God could create sin, He would not be infinite in goodness.
17. Infinite duration does not convene with a finite subject.
18. Without infinite extension, God cannot be beyond limitation.
19. The acts of the divine reasons are infinite through infinity just as they are good through goodness.

20. Just as God encompasses time in eternity, so does He encompass quantity in infinity.

### **18. About eternity**

1. If there were no eternity, then some being would produce itself and would exist before existing.
2. Eternity cannot be complete without eternalizing.
3. Eternalizing convenes with eternity just as perfecting convenes with perfection and just as understanding convenes with wisdom.
4. Without eternalizing, wisdom cannot extend into eternity.
5. Infinite extensity is the extensity that wisdom has in eternity.
6. It is impossible for one who is born in eternity to be born in time or in quantity..
7. Eternity needs nothing outside itself.
8. Without eternalizing, no power would be as idle as the power of eternity.
9. If God could not do more in eternity than in time, His power would be greater in time than in eternity.
10. In eternity, the eternalizable and the eternalized are mutually convertible.
11. Divine eternity is as good through eternalizing as the divine will is good through loving.
12. Without eternalizing there would be no end in eternity.
13. Eternalizing must arise from eternity just as infinitizing must arise from infinity.
14. Days cannot be computed in eternity.
15. It is as unfitting for eternity as it is unfitting for infinity to have a peer.
16. Eternity without singularity would not be at the summit in every way.
17. If the divine will did not love eternalizing in eternity, it would love wisdom in which it would love understanding more than eternalizing.
18. Without eternalizing, the divine reasons could not have any repose.
19. Without eternity there would be no eviternity and without eviternity, no creature could have repose.
20. Eviternity is a mirror of eternity in the end.

### **19. About perfection**

1. No substance is perfect without eternal and infinite perfecting.
2. Perfecting is the repose of the divine reasons in the divine persons.
3. Every act of perfecting must come from perfection.
4. One who loves God above all things has a perfect act of loving.
5. Without perfection, the will would not be full of the amative, the lovable and loving.
6. Perfection is the instrument with which the human will perfects its loving.
7. Goodness cannot be complete without its essential bonificative, bonifiable and bonifying.
8. Divine goodness cannot be complete without the perfection of goodness.
9. Perfection perfects one act with another act and it perfects itself with all the acts.
10. God can perfect Himself more than another.
11. Perfection cannot be complete outside its own nature.
12. Perfection with defect cannot be eternal.

13. No defect can perfect the will.
14. If there were no perfecting in God, then God could not perfect the will.
15. Every reason in God is complete.
16. Perfection needs nothing outside itself.
17. Nobody is perfect apart from God.
18. It is much better for a man to perfect his loving with goodness than with money, sensual pleasure or honour.
19. Without perfecting, all loving would be idle.
20. No defect can serve to complete anything.

## ***20. About divine totality***

1. No infinite being can be a part of anything.
2. If the totality of the Son did not arise from the totality of the Father, then Paternity and Essence could not be convertible in God.
3. Because the Son is from the totality of the Father, therefore the Son is the totality of the Father's essence.
4. If the Holy Spirit did not proceed equally from the totality of the Father and from the totality of the Son, then the goodness between the Son and the Holy Spirit would be finite.
5. Goodness is not total without the bonificative, the bonifiable and bonifying.
6. The totality of infinite power cannot be confined to finite being.
7. The power that is outside of everything finite is totally infinite.
8. All the power that God is capable of in creature ultimately resides in the human nature of Jesus Christ.
9. Because God is indivisible, He is totally present in every place.
10. God's power can do more with the whole than with a part.
11. An essence cannot be totally infinite if nothing arises from it.
12. Nobody can have God unless he has God in His totality.
13. In God every Person is in every other Person.
14. Every divine Person can be in every other divine Person because every divine Person is from be in every other divine Person in eternity.
15. All the acts of the divine reasons are inside each other.
16. Without the totality of God, you cannot have any part of God, and vice-versa.
17. In created substance the whole is greater than its parts.
18. If the whole were not greater than its parts, the man would not exist in the third number.
19. Because God is not made of parts, His Trinity is just as noble as His Unity.
20. If the Son of God did not become incarnate in His totality, then He would not be totally a man.

## ***21. God is the supreme good***

1. God is convertible with His goodness.
2. If God were not His goodness, then He would be finite in it.
3. Divine goodness would be finite if it did not convert with eternity, power, wisdom and will.
4. No good thing exists outside of goodness.



5. God can do more with His goodness in eternity than in time.
6. The Father produces the Son Who is just as good through His goodness as He is wise through His intellect.
7. If there were many instances of goodness in God, none of them would be infinite.
8. Because divine goodness is an end, it is lovable in itself.
9. If there were no goodness, then there would be no desirability.
10. Anyone who does not love goodness for its own sake does harm to goodness.
11. Anyone who is not good is not worthy of loving goodness.
12. No sin can result from goodness.
13. All finite goodness must humble itself before infinite goodness.
14. Infinite goodness shows great humility when it humbles itself before finite goodness.
15. If it were bad for bonifying to be in goodness than it would be good for evildoing to be in it.
16. Without bonifying, all goodness would be idle.
17. The bonifying that is in eternity is an infinite act.
18. Evildoing is against goodness just as falsifying is against the truth.
19. Bonifiability and possibility convert with each other in God.
20. Infinite goodness is not the one that needs anything outside itself.

## ***22. God is the supreme magnitude***

1. God's magnitude could not be infinite if His power could not produce anything from it.
2. Without magnifying, magnitude cannot be great.
3. In God, magnitude and great being convert with each other.
4. What cannot act with magnitude cannot be great.
5. Magnitude cannot be great without concordance and equality.
6. Magnitude cannot have as great a concordance with minority as with majority.
7. A great being can do more with magnitude than with smallness.
8. The magnitude of goodness cannot have any concordance with evil.
9. Because God is magnitude, every being wants to be great.
10. No one can have repose outside of magnitude.
11. Every excess inclines toward smallness.
12. All the acts of the divine reasons are great.
13. What arises from magnitude cannot be small.
14. In creatures, magnitude is greater through its own act than through an alien act.
15. A magnifiable being that does not consist of magnitude cannot be great.
16. Because God is magnitude, great works are more fitting and better proportioned to God than small works.
17. The magnitude of empire and rulership is not as valuable as the friendship between the lover and the beloved.
18. Every instance of smallness must be obedient to magnitude.
19. The magnitude of goodness is worth more than the magnitude of honour.
20. Magnitude cannot be great without virtue.

### ***23. God is the supremely powerful One***

1. Because God is power, all power is lovable.
2. Finite power cannot do anything against infinite power.
3. No one can constrain the power that has power in infinity and eternity.
4. A power that cannot produce anything from itself is not perfect.
5. Without infinite power, eternity cannot be infinite.
6. Power that is not free is not perfect.
7. The capability of infinite power must have eternal and infinite possibility in itself.
8. Power cannot do as much with another as it can do with itself.
9. A power that cannot give as much as it can receive is weak.
10. The power of loving is worth more than the power of sensing.
11. Power that is not capable at all times is not great.
12. Power that can act without goodness and truth is not a creature.
13. All idle power is weak.
14. One who keep power idle is doing injury to power.
15. Power cannot be complete without powering.
16. Power is greater through concurring than through opposing.
17. The prime power is the power that can principiate.
18. No power can simply exist on its own without anything else.
19. Necessary power is greater than contingent power.
20. Power and powering cannot have repose.

### ***24. God is the supremely wise One***

1. Wisdom without understanding cannot be infinite.
2. Eternal understanding cannot be without eternal intelligibility.
3. God's intellectivity is greater than the intelligibility of creatures.
4. God understands everything without any intermediary,
5. There is no idleness in God's understanding.
6. Everything that God understands, He understands on His own terms.
7. God understands Himself with His intellect just as He loves Himself with His will.
8. God does not produce God not inasmuch as He understands God but He produces God inasmuch as He understands that it is in His power to produce God
9. Because the Holy Spirit understands that it is not in His power to produce God, He does not produce God.
10. Because the Father and the Son understand that it is in their power to produce God, they produce God.
11. God is not greater than His understanding.
12. The evil that God understands is not evil in His understanding.
13. Everything that God understands within Himself is God, but what a creature understands within itself cannot be God.
14. What God understands outside Himself is not God.
15. God's understanding does not extend farther than His substance.
16. Evil is understood by God inasmuch as He wants to understand it.
17. If any intelligibility in God were a creature, then God would not understand everything in eternity.

18. If God ignored anything, then there would be something greater than God.
19. God would be doing injury to his understanding if He did not desire that it be understood by man.
20. Just as God desires to be greatly loved by people, He also desires to be greatly understood by them.

## ***25. God is the supremely amorous One***

1. Just as God is the totality of everything in the divine will, He is also the totality of everything in divine wisdom.
2. So that hating cannot be God in the divine will, it cannot exist in the divine will.
3. The divine will understands every good thing as much as divine wisdom understands it.
4. The divine will does not hate every evil thing inasmuch as divine wisdom does not understand it.
5. The divine will loves all the acts of the divine reasons as much as it loves itself.
6. Loving that is not from God is not infinite.
7. A will that cannot give the totality of its loving does not have infinite power.
8. The will that has no infinite lovable is not complete.
9. All finite wills must obey the infinite will.
10. God does not produce God inasmuch as He loves Himself but He produces God inasmuch as He loves to be loved by God.
11. God from God is infinitely lovable.
12. With humility and patience, the finite will moves the infinite will to compassion.
13. Anyone who does not love the divine will betrays it.
14. Anyone who hates anything in God, hates God in totality.
15. Anyone who loves anything more than God turns this thing into his god.
16. God would not participate and does not participate with anyone without loving.
17. God cannot love the people who do not love Him.
18. Loving founded on wisdom is always worth more than loving based on belief.
19. Anyone who does not love God in His totality does not love God at all.
20. Everything that God loves, He loves with the totality of Himself.

## ***26. God is the supremely attentive One***

1. God's virtue is the center and the end of all virtue.
2. Virtue without an act cannot be removed from vice.
3. There is no moral virtue in God.
4. Every moral virtue is contingent.
5. Virtue from which no other virtue can arise is not infinite.
6. Through good loving, you can obtain what you want to from virtue.
7. It is delightful to remember, understand and love virtue.
8. One day with virtue is worth many days with gold.
9. A man cannot get tired of virtue.
10. Anyone who hates virtue loves vice.
11. Vice cannot result from any virtue.
12. Virtue is so available that every man can have it.
13. Virtue in loving is more valuable than hardness in iron or steel.

14. He who dies with virtue lives with virtue at all times.
15. Virtue in a poor man is more valuable than vice in a king.
16. Nobody can approach God without virtue.
17. God invested His Names with virtues far greater than those He created in stones and herbs.
18. The totality of all sensing is not as valuable as one attentive act of understanding.
19. As studious person has no shortage of anything.
20. The One Who gives the most virtue is the One Who has the most virtue.

### ***27. God is the supremely true One***

1. If God were not the truth, He would not be infinite.
2. Truth that does not come from truth is finite in goodness.
3. If the truth were not an object of the will, it would not be lovable.
4. Anyone who does not love the truth does not love any amability.
5. Without truth, God would not be intelligible.
6. Anyone who falsely believes that he loves God is an evildoer.
7. Anyone who does not understand the truth understands nothing at all.
8. Man is man through his understanding and loving of the truth.
9. The intellect loves to understand the truth more than honour.
10. No man is poor if he loves the truth.
11. The truth emboldens many people.
12. The times we are living in are more in need of the truth than of anything else.
13. If someone knew the truth well they would love it deeply.
14. Truth is never weak in its own genus.
15. The truth is weak in every evil man.
16. The truth is weak without charity.
17. Truth mixed with falsehood is not God's way.
18. The truth in one man is worth more than all the falsehoods in all men.
19. No falsehood can defeat the truth.
20. Every man can support the truth with goodness.

### ***28. God is the supremely glorious One***

1. Glory cannot be infinite without glorifying.
2. Nothing is farther removed from punishment than the One Who is glory arisen from glory.
3. The act of eternalizing is the glory of eternity.
4. It is delightful to consider eternal glorification.
5. The paths to glory are the virtues.
6. It is great glory to give a gift that is infinite in goodness.
7. Glorifying through understanding is worth more than glorifying through sensing.
8. The supreme glory that comes through sensing is in Our Lord JESUS CHRIST.
9. Who has the Son of God has great glory.
10. The supreme end of Glory consists in God.
11. The One Who is power, wisdom and will has great glory.
12. Only a fool would believe that he has obtained glory through vice.
13. The reasons enjoy divine glory in the act of glorifying.

14. Anyone who sells the glory of the afterlife to obtain glory in this world is not a wise trader.
15. Those who do nothing that is glorious have no glory.
16. Glory can never be evil in itself.
17. An evil man spreads evil glory.
18. Glory and punishment cannot be together in the same subject.
19. Glory is greater in goodness than in honour.
20. Who loses glory loses everything.

### **29. God is justice**

1. Justice in God consists equally between the divine reasons.
2. God would not be just to the magnitude of goodness if He remained idle with His power.
3. God is as just in powering as in loving.
4. God is not more just in avenging than in sparing.
5. Judgment without understanding is hazardous.
6. Nobody is just without just loving.
7. Because God is just in truth, He cannot be just in falsehood.
8. The bad name of an evil judge greatly dishonours justice.
9. Justice cannot be true without goodness.
10. In God, the son is just toward the Father inasmuch as He does not want to be the Father.
11. The Father is just toward the Son inasmuch as He equalizes His Son with Himself in the Holy Spirit.
12. Each person is just toward every other person through equal loving and understanding.
13. The divine will would not be just if loved its own act more than the act of eternity.
14. Nobody can be injurious and virtuous at the same time.
15. He who judges himself has no fear.
16. Anyone who is against justice is against everything.
17. It is better to judge oneself than to judge another.
18. God's justice is greater and better in Himself than in another.
19. God is a judge because of the lack of charity.
20. God measures all the works of men with justice.

### **30. God is generosity**

1. Because God is generosity, He is far removed from avarice through it.
2. Infinite generosity cannot be without an infinite and eternal gift.
3. The One Who has infinite generosity can give as much of one reason as of another.
4. A gift made out of goodness cannot be given without bonifying.
5. He who gives in order to receive is not generous.
6. He who takes away from the one to give to the other is not generous.
7. Someone who gives good loving to his friend gives him more than if he gave him all the gold in the world.
8. He who gives God cannot give anything more.

9. No one is as contrary to avarice as someone who gives himself.
10. It is better to give science than to give honour.
11. He who gives nothing is not alive.
12. He who gives for a good cause has no regrets.
13. It is impossible to give a good gift without justice.
14. It is much better to give good remembering to the memory than to give good food to the mouth.
15. He who give good works to the hands and good paths to the feet gives much.
16. He who gives charity gives to himself.
17. A great gift is one that comes from generosity.
18. The generous man has no shortage of virtues.
19. Because God is generosity, it can be as great in a poor man as in a rich man.
20. Generosity is more necessary to a rich man than to a poor man.

### **31. The formator**

1. Because God is infinite power, He is infinite form.
2. Form that needs matter cannot be infinite in power.
3. That which One who is made of form and nothing else must be form
4. Goodness cannot be a form without bonifying.
5. The disposition of form and matter is beauty.
6. Because God is form and not matter, there is more power and virtue in form than in matter,
7. A form cannot have its act outside of itself.
8. A form that is better through matter than by itself is not a great form.
9. Without the distinction between the intellect and the object understood by it, the intellect cannot inform its understanding.
10. Concoring cannot be a form without the distinction between the concorder and the concordable.
11. A form cannot have an end without a beginning and a middle.
12. God informed the world with His end.
13. No form is naturally against itself.
14. No form wants idleness.
15. Because God is form and He is the end, matter has repose in the end of form
16. The end of an appropriated form has repose in the end of a proper form.
17. Any form that does not inform only deforms.
18. All substance is first principiated by form before matter.
19. No simple form can be sensed.
20. God informed the world but man deformed it.

### **32. Production**

1. One who does not produce good from goodness is not a good producer.
2. Good and great production results from great goodness.
3. Without producing, no power could have its act.
4. In producing the divine Persons, the divine reasons give each other their similitudes.

5. Infinite production must come from infinity and eternal production must come from eternity.
6. Production that does not attain an end is not great.
7. Anything that produces a small product from magnitude must be small.
8. One who produces a great product must be great.
9. Any production that does not attain its end is small.
10. Without growth, there is no production in creatures.
11. Every form that is produced from power into act is new.
12. In God, the act of loving is a Person inasmuch as it is produced and inasmuch as it is not produced, it is essence, love and nature.
13. Inasmuch as the Father understands that He is the Father, He produces the Son but inasmuch as the Son understands that He is the Son, He does not produce a Son or a Person.
14. If the Son produced a Son by understanding that He is the Son, then He would be the Son of the Son and not of the Father.
15. If the Father produced the Holy Spirit by understanding Himself, then the Holy Spirit would be the Son.
16. If the Son produced the Holy Spirit by understanding that He is the Father, He would be the Father of the Holy Spirit.
17. Because the Father and the Son contemplate each other through love and not through Paternity or through Filiation, they produce the Holy Spirit Who indeed is neither the Father nor the Son.
18. Inasmuch as the Holy Spirit understands that He proceeds from the Father and the Son, He can understand that He is neither the Father nor the Son.
19. Divine production begins with the Father in the Son and ends in the Holy Spirit.
20. Production of power from infinite and eternal power is much better than production of power from finite created power.

### **33. Beauty**

1. If the act of eternalizing were something ugly in eternity, then idleness in eternity would be beautiful.
2. The beauty of goodness consists in bonifying and the beauty of love consists in loving.
3. Idleness cannot be beautiful
4. In no flower is the colour as beautiful as loving is beautiful in love and as understanding is beautiful in wisdom.
5. Fidelity between the lover and the beloved is very beautiful
6. An ugly ruler has the abiding hatred of his people.
7. He who has beautiful thoughts is beautiful.
8. No beauty is greater than the beauty of holiness.
9. No virtue can be ugly and no vice can be beautiful.
10. White teeth in a mouth are not as beautiful as the truth.
11. No one has a Son as beautiful as the One the Father has, nor does anyone have a Mother as beautiful as the one that the Son has.
12. A good soul is more beautiful than the Sun.
13. No crown can be beautiful on an evil king.

14. No clothing can be ugly on a good man.
15. Intrinsic beauty is always greater than extrinsic beauty.
16. Anything that is shameful to mention is ugly.
17. Hatred and beauty are contraries.
18. Happiness beautifies the face.
19. A beautiful room is made ugly by poverty.
20. There is nothing as ugly as sin.

### **34. About JESUS CHRIST**

1. No name has a subject as great as the name of Our Lord JESUS CHRIST.
2. God's operation is better in JESUS CHRIST than in all the other creatures.
3. If man were not the end of all creatures he could not be God.
4. No name has greater virtue than the name of Our Lord JESUS CHRIST.
5. God wanted to be a man in order to participate with all creatures.
6. No creature is as valuable in itself as in JESUS CHRIST.
7. There is no honour that can legitimately be against JESUS CHRIST.
8. The One who ensures that Our Lord JESUS CHRIST is present in many places must have great power.
9. Our Lord JESUS CHRIST is so beautiful that He cannot abide in an ugly place.
10. Our Lord JESUS CHRIST is so humble as to go to visit the sick in their homes.
11. God could not create goodness greater than the goodness of JESUS CHRIST.
12. Nobody can approach God without Our Lord JESUS CHRIST.
13. Anyone who dishonours JESUS CHRIST commits the greatest injury.
14. Anyone who is honoured by JESUS CHRIST has a great obligation toward Him.
15. If you do not honour Our Lord JESUS CHRIST, why are you laughing?
16. If you do not honour Our Lord JESUS CHRIST, why are you not weeping?
17. If you swear by JESUS CHRIST, why do you commit perjury?
18. If you speak disparagingly of JESUS CHRIST, have you anything good to say about anything?
19. If you do not love JESUS CHRIST, what do you love?
20. If you give yourself to Our Lord JESUS CHRIST what have you to fear from those who would incarcerate you?

### **35. About creation**

1. If the world were not created and if it were eternal, then God's eternity would be dishonoured by the world's eternity.
2. If the world were created as an end in itself, then it would be created for a lesser end.
3. If God could produce eternity outside of Himself, then he could produce infinite possibility.
4. No power can be greater in eternity than in the act of powering.
5. The world was created from nothingness so that God's power could bring being out of non-being.
6. The world was created principally so that God could be remembered, understood and loved.



7. Anyone who deviates the world away from the end for which it was created does great injury to God.
8. The whole world was created and proportioned to Our Lord JESUS CHRIST.
9. The reason why the world was not created earlier is that the divine wisdom did not want to create it.
10. The reason why the world was not created bigger than it is, is that the divine wisdom knew the confines of the world's creability.
11. The reason why many worlds were not created is that one world is sufficient for one man and for that man to be God.
12. In creation, the creature arises from nothingness but God arises from Himself.
13. God created all corporeal creatures for mankind and He created mankind for Himself.
14. God alone is capable of creating.
15. Each divine Person is the creator inasmuch as each divine Person is God.
16. If God created the world through nature, then the world would have divine nature.
17. Every divine reason introduces its similitude into the world's creation.
18. An individual who is in a state of sin has no rights to claim from any creature.
19. Nobody can inflict injury on a creature by serving God through that creature.
20. Because God created the world with goodness, magnitude, power, wisdom and will, He created the world for a sublime purpose.

### **36. About recreation**

1. God is the creator and the Recreator; thus, He is the Lord on two accounts.
2. If there were no original sin, man would not be mortal.
3. Because the first parents sinned, their descendents live in torment.
4. Because man is born in sin, he needs more things than any other animal.
5. If man were not born in sin, he would have no motive to be evil.
6. Because man is born in sin, he is free to do evil.
7. Because of original sin, the soul that was created for understanding is now subject to ignorance.
8. Because God is life, He created mankind so it would live and not so it would die.
9. No death can come from life.
10. General death could not be principiated in any specific man.
11. Without general death, general man could not be punished.
12. JESUS CHRIST is ultimately the general man Who recreated the world.
13. The first man sinned through enjoyment and JESUS CHRIST recreated the world through His passion.
14. God lost the world through man and man gave the world back to God.
15. God created the world for man and God recovered the world for man.
16. God the Holy One assumed human nature in order to repair mankind.
17. Unless one specific man were God, man could not repair all that the general man was capable of destroying.
18. Creating the world was easy but recreating it was difficult.
19. Nothing is more difficult than turning evil into good.
20. Given that God was the Recreator through His passion, how can any man still be a sinner?

### **37. About the Resurrection**

1. Because man sinned against eternity, he must resurrect and be judged in eviternity.
2. If a man who has done good did not resurrect, then only a part of him would be judged and not the whole.
3. God's justice does not catch up with all men during this mortal life.
4. Man performs actions and thus he requires judgment.
5. God can judge the entire man better than a part of man.
6. If man did not resurrect, the human body would not attain its end in God.
7. Without the Resurrection, God could not satisfy the moral virtues.
8. Without the Resurrection, no corporeal substance could attain its end in God.
9. With the Resurrection, every divine reason is the repose of its similitude.
10. The Resurrection mirrors the magnitude of God's power.
11. Without the Resurrection, hope would be lost.
12. Corporeal substances have a good appetite for the Resurrection.
13. Without the Resurrection, JESUS CHRIST would not participate with mankind.
14. The poor are gladdened by the Resurrection.
15. On account of the Resurrection, people flee from sin.
16. Those who commit sin delay the Resurrection of good men.
17. The Resurrection will bring generation and corruption to their end.
18. At the Resurrection, the number of humans will stop growing.
19. Without the Resurrection, this mortal life would be more attractive than the afterlife.
20. Without the Resurrection, there would be no salvation for mankind.

### **38. About salvation**

1. God saves man so that man can attain his end.
2. If there were no salvation, man would not exist after the end this mortal life.
3. If God were not the Saviour, man would attain his end through his own merits.
4. Because God is the end of mankind, He saves mankind in Himself.
5. The principles of good men are saved in the divine reasons.
6. Human goodness is saved in God's goodness.
7. The salvation of man is eviternal repose.
8. Anyone who is not saved must be damned.
9. Salvation is worth more than everything else.
10. Salvation is so desirable that sinners believe that they will obtain it.
11. The privation of salvation annihilates every perfection.
12. Salvation puts an end to damnation.
13. He who loses salvation acquires all evil.
14. The entirety of this mortal life is not worth the salvation of one man.
15. You cannot buy salvation, but you can sell it.
16. You can sell your salvation by committing sin.
17. Salvation is greater than merit.
18. Salvation is the eviternal gathering of good men.
19. Because salvation is the center of perfection, it is delightful and desirable.
20. He who desires salvation desires all that is good.

### **39. About participation**

1. God participates in action with all creatures through His act of creation.
2. God participates in existence with all creatures through the Incarnation.
3. In the humanity that God assumed, there is something from every creature.
4. Divine goodness and created goodness participate through similitude.
5. The divine will and the human will participate in loving.
6. God and creature participate in the same end.
7. Without the Incarnation, God would not participate with mankind in existence but only in action.
8. Participation is greater through existing and acting than through only one of the two.
9. The Incarnation is the end of all created participation.
10. In the Incarnation, God participates more with one man, namely JESUS CHRIST than with all creatures.
11. God loves major participation more than minor participation.
12. God loves the participation of one power with another more in magnitude than in smallness.
13. God ordered the Holy Sacrament of the Altar in order to participate with many people in this mortal life.
14. Those who participate with God are all those who put God's power to use.
15. God gives His power to human power to ensure great participation between the one and the other.
16. God participates with the sinner in contrition, confession and satisfaction.
17. God participates with mankind through faith, hope and charity.
18. The greatest participation that can exist is the participation of God with God in the unity of essence and nature.
19. Every divine reason participates with every other divine reason in the production of generation and spiration.
20. All the acts of the divine reasons participate with each other.

### **40. About edification**

1. God the Father edified His Son in infinity and eternity.
2. God the Father and God the Son edify God the Holy Spirit within themselves.
3. The supremely noble edification is the edification of God in God.
4. The divine Persons edify the acts of the divine reasons.
5. The deifier deifies the deifiable through existing.
6. The act of deifying is edified in the end.
7. God edified man within Himself through deifying.
8. God edified the end of corporeal substances in the nature of the body that He assumed through the Incarnation.
9. God edified some similitudes in others.
10. A similitude that is very similar to God has a great edifice.
11. A great edifice cannot exist in small goodness.
12. The edifice that arises from the essence of the edifier and the edifiable is incorruptible.
13. He who edifies good loving in God knows much about edification.

14. The ways of God are edified in JESUS CHRIST.
15. The moral virtues are palaces where God abides.
16. Sinners edify God's mercy in hope, patience and humility.
17. Every good merit is edified in virtue.
18. An edifice not made by God is built on sand.
19. All earthy edifices are not worth one good spiritual edifice.
20. It is hard to edify Hell through your existing.

#### ***41. About sustainment***

1. Because God is substance, everything in existence is sustained in God.
2. Because God the Son is produced from the Father's own substance, the Son is sustained in the Father.
3. Because God the Son is sustained in Himself, He is substance.
4. The loving of the Father and the Son is substantiated in the Holy Spirit.
5. The Holy Spirit is sustained by loving.
6. All instances of goodness are sustained in God's goodness.
7. All ends are sustained in God's end.
8. External virtue is sustained in internal virtue.
9. Science is sustained in memory.
10. The merits of men are sustained in God's justice.
11. New species are sustained in old species.
12. The king's honour is sustained by justice.
13. The proportional disposition of creatures is sustained ultimately in JESUS CHRIST.
14. The number of men who have died is sustained in God's memory.
15. Loving is sustained in the lover and the lovable.
16. Conceit has no substance in which it can be sustained.
17. Sin is sustained in the works of major men.
18. Excessive honour does not rest on stone columns.
19. The columns of fidelity are made of marble.
20. One act of virtue is sustained in another.

#### ***42. About the granting of prayers***

1. God grants the prayers of sinners through the man-God.
2. Because God participates with man in existence, He grants men's prayers through action.
3. God never grants the prayer of a conceited man.
4. God grants prayers for the general good more than for specific good.
5. Because God is virtue, He does not grant the prayers of men who have no virtue.
6. How could God grant the prayer of someone who does not love Him?
7. No prayer is granted to anyone without God's intercession.
8. How could God grant a good prayer with evil?
9. With what would God grant the prayer of someone who wants to deceive Him?
10. He who believes that he can have his prayer granted through sin is a fool.
11. God grants prayers with generosity in giving and with mercy in forgiving.
12. God grants the prayers of good men with justice.

13. God grants one good prayer through another.
14. The granting of a sinner's prayer consists in compassion.
15. God does not excuse Himself to a just man.
16. No one who persistently entreats God ever gets weary of it.
17. The One Who is generosity, mercy and justice cannot be excused from showing mercy and giving gifts.
18. God is the only One Who has an excuse against sin.
19. God grants nothing unless it is for His own end.
20. God grants nothing against His honour.

### **43. About order**

1. There can be no order in God without plurality.
2. There can be no order in one in which there is no plurality.
3. Though there is neither before nor after in God, there is order in God.
4. Because the Son and the Holy Spirit are made of infinity and eternity, they do not come after the Father.
5. The acts of the divine reasons are set in order through generation and spiration.
6. God is removed from disorder by order.
7. Goodness cannot be in order without the bonifier, the bonifiable and bonifying.
8. The end of the world is ordered in the order of JESUS CHRIST.
9. God's end has priority over the world's end.
10. Order cannot be made from vices.
11. Without internal order there can be no external order.
12. Order in loving is more valuable than order in speaking.
13. Order in holiness is more beautiful than order in clothing.
14. A virtue cannot be without order.
15. Order in prayer is more valuable than order in reading.
16. Moral order cannot be evil.
17. Humble people are orderly in eating.
18. There is no order in excessive honour.
19. Every public figure requires more order than any private individual.
20. The order of the resultant consists in the order of the antecedent.

### **44. About visitation**

1. God visits the good with goodness but He visits the evil with power.
2. Humility must follow from patience just as good follows from goodness.
3. He who is not humble through patience will be humiliated by justice.
4. A humble person exercises power through freedom rather than through constraint.
5. When God visits by giving gifts, He expects to get gifts in return.
6. He who never transmits to others what he receives from God is poor indeed.
7. God visits with love so that He can be loved.
8. Anybody who does not love God hates God.
9. God visits tribulations upon men to arouse their fortitude and courage.
10. Nobody can be tested without adversity.
11. God visits disease upon men so that they can bless Him when they regain their health.

12. He who blesses God in illness blesses God in health.
13. God visits men with justice so they would love Him.
14. He who loves justice has no fear of sin.
15. God visits men with hope to make them remember His mercy.
16. There is no contrariety between hope and mercy.
17. God visits sinners with compassion to make them weep over their sins.
18. He who weeps over his sin in this mortal world will laugh in the next world.
19. God visits men in their conscience to keep them awake.
20. He who sleeps with something on his conscience dies with that thing on his conscience.

#### **45. About consolation**

1. God makes men remember His Incarnation for their consolation.
2. Nobody can lose as much as has been given to him through the Incarnation.
3. God makes men remember His Passion for their consolation.
4. Nobody who remembers God's passion can lose hope.
5. God consoles men in fear so that they would fear Him.
6. To fear God is to totally love God.
7. God consoles men with His infinity to make them less attached to finite things.
8. He who loves finite good more than endless good does not know how to love well.
9. God consoles men with His eternity to make them unafraid of the struggles of this life.
10. He who expects great good has no fear.
11. God consoles through giving and forgiving.
12. He who transmits hope also hopes to receive gifts and forgiveness.
13. God consoles men with virtues that enable them to live in freedom.
14. He who is consoled by virtue will soon be laughing.
15. God consoles men when He makes them understand Him.
16. If you understand God, what more do you want?
17. God consoles men with the truth.
18. If you love the truth, what can you lose?
19. God consoles with a holy life, for he who leads a holy life does not die.
20. Patient men are consoled by God's patience, but how can anyone be consoled when they see how greatly God is dishonoured?

#### **46. About counsel**

1. God advises men to do good to give Him an occasion to do good to them
2. He who does not believe the advice from God believes the advice from the devil.
3. God advises men not to do evil because He does not want to subject them to violence.
4. He who follows the advice of freedom must freely allow himself to be subjected to violence.
5. God advises loving so as to be loved.
6. All advice against God is evil.
7. A wise man's advice is more valuable than a rich man's advice.

8. A humble and noble person gives good advice.
9. The advice of an avaricious man is extremely doubtful.
10. Do not ask for advice about taste from someone with an abnormal sense of taste.
11. Do not ask a blind man for advice about colour.
12. Seek as much advice as you need to have.
13. Advice given without deliberation is doubtful.
14. Watch the hands of the one advising you.
15. Do not seek advice from anyone else before seeking it from yourself.
16. No counsel is as hazardous as counsel taken with oneself.
17. No one has the freedom to advise himself.
18. By giving good advice, you give a most precious gift.
19. He who gives bad advice is a traitor.
20. No advice is good without charity and hope.

#### **47. About fortification**

1. God fortifies man's fortitude with His fortitude.
2. With His goodness, God fortifies and comforts the goodness of men.
3. With His loving, God strengthens the loving of good people.
4. Strengthening through fear is not as valuable as strengthening through love.
5. If you want to strengthen your loving, place it in hope.
6. One virtue fortifies another virtue.
7. There is no need to comfort a patient man.
8. He who loves the most knows the most about comforting.
9. There is no sense in comforting people whose gains are greater than their losses.
10. The comfort of the ailing soul consists in contrition, confession and satisfaction.
11. A false man will not receive comfort.
12. The comforting of a sinner consists more in sighs and tears than in fasting and sackcloth.
13. A well comforted man is well fortified.
14. There is no comforting for someone who has lost God.
15. Comforting is meant not for the offender but for the victim of the offense.
16. There is no comfort in Hell.
17. If you are not comforted with fear, then be comforted with love.
18. Fortify yourself in God's power and you will not be defeated.
19. If a man is faithful, how can he be desolate?
20. Man is fortified by every effort than he makes for God.

#### **48. About defence**

1. If God did not defend men from the devil, all men would commit sin.
2. CHRIST defends us against death with His death.
3. The divine reasons defend our acts with their acts.
4. Every similitude wants to defend its similitude.
5. Through major goodness, man defends minor goodness against evil.
6. Only a fool would believe that he can defeat vice without help from virtue.
7. Defend yourself from every vice with the contrary to that vice.
8. He who defends himself legitimately has no fear.

9. A man defends himself better with the truth than with an oath.
10. If you cannot defend yourself with one virtue, then engage many virtues.
11. If you cannot defend yourself with small virtue, then engage great virtue.
12. Defence with virtue is stronger than defence with a sword.
13. Nobody can defend himself from a patient man.
14. If a man threatens you, then respond with silence.
15. Nobody can defend himself with false excuses.
16. No one can defend himself while he is irate.
17. Defence always requires discretion.
18. He who defends himself with humility wins through compassion.
19. Man defends his own end with God's end.
20. A man can defend himself against temptation by praying better than by fasting.

#### **49. About the healer**

1. Without love, God does not cure men of their sins.
2. The first doctor to cure the soul is God.
3. The second doctor that cures the ailing soul is conscience.
4. The third doctor who brings health is contrition.
5. The fourth doctor who provides health is confession.
6. The fifth doctor who brings health is satisfaction.
7. The doctor who preserves health is prayer.
8. He who heals the acts also heals the powers.
9. The ailing will is cured with good loving.
10. A soul who is ill because of the body is a foolish soul.
11. A sick man cannot be good at healing another.
12. Healing with love is more valuable than healing with fear.
13. He who does not consider his own illness more frequently than the illnesses of others is a fool.
14. A minor illness needs neither a great doctor nor many words.
15. If you want to cure yourself from sin, then love God above everything else.
16. God is not pleased with being loved with lukewarm love.
17. The conscience can never find repose in illness.
18. It is difficult to heal an inveterate disease.
19. He who does not know how to heal himself cannot be good at healing anybody else.
20. Someone who has never been ill cannot appreciate the goodness of health.

#### **50. About the chastiser**

1. God chastises his friends with love and his enemies with fear.
2. Through example, God chastises one man through another.
3. God reminds people of the punishments of Hell to motivate them to chasten themselves.
4. Without virtue, you cannot chastise anybody else.
5. If you cannot punish the guilty by giving them things then chastise them by taking things away from them
6. An obstinate man cannot be chastened.



7. You should chastise politely rather than rudely.
8. Do not reprehend anybody without reason.
9. While you are irate, do not chasten another.
10. It is better to be chastened by your friend than by your enemy.
11. Great punishment is suitable for great offences and small punishment for small offences.
12. Castigation is more effective before eating than after eating.
13. Every person who chastises is lovable.
14. He who chastises with goodness does no penance.
15. Do not chastise anybody without deliberation.
16. Chastising oneself is more valuable than chastising another.
17. Chastise with both love and fear.
18. Chastise with intelligence and humility.
19. Chastise your mouth by fasting.
20. Chastise your tongue with silence.

### ***51. About the nourisher***

1. God nourishes the end of man for His own end.
2. Nourish your remembering with God's recallability.
3. Nourish your understanding with God's intelligibility.
4. Nourish your loving with God's lovability.
5. Nourish the external virtues with internal virtues.
6. Nourishment with love is more valuable than nourishment with fear.
7. The nourishment taken at the beginning is durable.
8. An intellect that is nourished with humility is quick to understand the truth and to concede it.
9. A well-nourished man is a rich man.
10. It is more valuable to gather food than to gather money.
11. Nourish your friend with love and your enemy with fear.
12. It is more valuable to nourish your loving with virtue than to nourish the body with food.
13. Nourish your mouth with the truth and with beautiful words.
14. It is dangerous to nourish your enemy in your home.
15. He who does not feed himself does not feed anybody else.
16. Nourish modesty in your eyes.
17. Nourish your heart with hope.
18. Nourish yourself with patience so you can have peace.
19. Nourish yourself with abstinence so you can act with deliberation.
20. Bad nutriments lead to many ills.

### ***52. About the director***

1. God directed the world to a good end but man deformed the world with sin
2. God directed the world with His Incarnation but man misled the world by slandering God's advent.
3. God directed the world to His Honour but man misled it by slandering God's honour.

4. God directed the intellect toward virtue but man depraved it with falsehood.
5. God directs man toward good things through remembering but man misleads his memory into oblivion.
6. God directs man to be lenient but man deviates away into desperation.
7. If you want to direct your will effectively, then love God more than everything else.
8. If you want to direct your intellect effectively, then begin by supposing truth before supposing falsehood.
9. You can direct your loving and your understanding through good remembering.
10. He who directs his mind to good thinking puts a distance between himself and the evil of sin.
11. A man directs himself better with the virtues than with money.
12. Direct your loving with fear.
13. He who disbelieves the truth is not well directed.
14. Direct your hands to do good works and your feet to walk good paths.
15. He who directs himself to fidelity directs himself to peace.
16. You can direct one virtue with another.
17. You cannot direct someone who neither likes nor believes you.
18. Direct yourself to live a good life and to die a good death.
19. Direct yourself to accept judgment.
20. Direct your sensing so you can develop your understanding.

### ***53. About the commander***

1. God made the commandments so that men would fear Him
2. Because God commanded man to do good, there is no excuse for anyone not to do good.
3. God gave you the commandments so that you would honour Him with obedience.
4. God made the commandments because He is the Lord and He wants to be honoured.
5. You must honour God with the totality of your power because He has commanded the totality of your power to honour Him.
6. God commands you, and it is up to you to command your body.
7. He who neither loves nor fears is not obedient.
8. He who disobeys God's instructions has the devil as his instructor.
9. Obedience through love is worth more than obedience through fear.
10. He who is obedient through love is freely obedient.
11. He who obeys the truth receives honour.
12. God gives you His commandments for your good and for His honour.
13. God's mandate is to rule and your mandate is to serve.
14. God commands you to love the virtues which are His paths.
15. God commands you to go toward His end so you can repose in it.
16. God commands you to love greater good more than lesser good.
17. God commands you to give so that He can give to you.
18. God commands you to forgive so that He can forgive you.
19. God commands you to do penance so that he does not need to judge you.

20. God commanded you not to love evil so that you would not love what He does not love.

#### **54. About choice**

1. Freely and with love, God chooses the good and casts away the evil.
2. If God did not choose freely, He would not choose with love.
3. Without freedom there could be no grace in choosing.
4. In God's choice, freedom is as fully present as goodness.
5. He who chooses freedom chooses justice.
6. There is no justice in an evil choice.
7. He who chooses honour also chooses labour for himself.
8. He who casts aside good and chooses evil does not make a wise choice.
9. He who gives small good priority over great good knows little about choice.
10. Electing a public figure is a hazardous undertaking.
11. The world is in dire need of good choices.
12. Choose a good morning before choosing a good evening.
13. He who chooses without deliberation chooses in confusion.
14. It is better to choose good loving than to choose good sensing.
15. He who chooses this world and casts the afterworld aside knows little about choice.
16. In making your choice, give priority to your understanding over your loving.
17. Credulity is not a good motive for making a choice.
18. The worst enemies of choice are ignorance and avarice.
19. He who chooses himself for God chooses himself for himself.
20. Choose to give before choosing to receive.

#### **55. About the maker**

1. Because God makes good from good, He does not make good from evil.
2. Because God is great good, He does not turn great good into small good.
3. Just as God does not do anything without love, He does not do anything out of fear.
4. God makes goodness into bonifying and the intellect into understanding.
5. If God did anything for monetary or other gains, then He would be lacking in something.
6. He who does not make power into power does not have great power.
7. You can do more with great power than with small power.
8. You can do more out of freedom of will than you can do under constraint.
9. A healthy man can do more than a sick man.
10. He who does not do good does evil.
11. He who does evil destroys what is good.
12. By doing good, men put a distance between themselves and evil.
13. You can do more by giving than by receiving.
14. You can do more in the morning than in the evening.
15. You cannot do as much alone as you can do with another.
16. You can do more with your soul than with your body.
17. If you cannot do good with your hands, then do good with your will.

18. If you cannot do one good thing, then do another.
19. If you cannot do the good that you desire by applying one virtue, then apply another virtue.
20. Do all the good that you do for the love of Our Lord.

### **56. About value**

1. Because God is value, He wants honour.
2. Anyone who does not value God has no value at all.
3. A good man is more valuable on account of his soul than on account of his body.
4. An evil man is less valuable on account of his soul than on account of his body.
5. He who has no strong moral values has no strength to avoid disgrace.
6. A man is worth more on account of his virtues than on account of his honours.
7. If you want to be valued, then show your good will.
8. Do not pursue valueless objectives instead of valuable ones.
9. Valour with humility is more valuable than a king with a crown.
10. Nothing is as valuable as valour.
11. A king has no value if the people hate him.
12. Loving justice is worth more than the Sun and the Moon.
13. Nothing has as little value as an evil man.
14. A nail is more valuable than a hammer and man is more valuable than gold.
15. The more you love valour, the more of it you have.
16. There is no shortage as dire as the shortage of valour.
17. You can have as much valour as you want to have.
18. Valour would be great if it had something to reside in.
19. Some believe that they march with valour although they march with dishonour.
20. If you do not act with valour while you can, you will not have valour when you want.

### **57. About Our Lord**

1. God is the Lord of all things because He created all things.
2. God is the Lord of what does not exist inasmuch as He can create it.
3. God is the Lord because all dominion belongs to God.
4. Because God is the Lord, He reigns with goodness and virtue.
5. Nobody can be competent to rule without goodness and virtue.
6. Dominion gives goodness and virtue the occasion to serve.
7. God alone is the unconditional Lord.
8. Great goodness in a subject is more valuable than small goodness in a ruler.
9. He who diminishes his own power is a fool.
10. The earthly ruler is an image of the heavenly Lord.
11. He who has a good ruler has peace.
12. The honour of the ruler is the honour of the subject.
13. Nobody is as evil as an evil ruler.
14. Love is more becoming to rulers but fear is more becoming to subjects.
15. People under an evil ruler are deficient in all good things.
16. Someone who is born in slavery cannot be a rightful king.

17. A good ruler is closer to God through his own good governance than through his son.
18. You should value your lord more highly than your brother.
19. The King does not value his son as highly as he values his people.
20. There must be no governance without justice and compassion.

### **58. About the conqueror**

1. God is the conqueror with good reason.
2. God conquers as much through goodness as through power.
3. God does not defeat freedom without just cause.
4. God can defeat neither goodness nor love.
5. God does not defeat His own similitude.
6. Conquer your own self and you will not be conquered.
7. A virtue cannot be defeated.
8. With vice, you may be defeated.
9. Conquer your body through your soul.
10. It is better to conquer yourself than to conquer your enemy.
11. With God you will defeat all evil.
12. Without God, you will be defeated in everything.
13. Humility and patience can defeat all the vices.
14. Go out and conquer before you are conquered.
15. Do not try to defeat your friend.
16. If you do not defeat sin, then you will be defeated.
17. As soon as you are tempted, start fighting to win.
18. He who is defeated by sin is defeated by vileness.
19. Hope and charity conquer God's mercy and compassion.
20. If you want to defeat evil, then you must frequently remember what is good.

### **59. About grace**

1. God gives grace to whomever He wants because God is free.
2. The terms of grace are giving and showing compassion.
3. He who gives existence in the human form gives a great grace.
4. He who gives himself gives a great grace.
5. He who forgives much gives great grace.
6. Choice without grace is not the first choice.
7. Grace cannot be evil.
8. There is more grace in the giver of grace than in the receiver.
9. An evil man cannot receive graces.
10. He who has God's grace has all good things.
11. He who loves God disposes God to give him grace.
12. The grace of goodness is greater than the grace of honour.
13. Nobody is worthy of grace per se.
14. Grace from the father is more valuable than grace from the mother.
15. Grace cannot come through fear.
16. He who gives grace expects grace.
17. Grace is not subject to necessity.

18. If you have no grace, you can give no grace.
19. Nothing has priority over grace.
20. You should trust in grace more than in your own merits.

## **60. About mercy**

1. God is not more just than merciful.
2. God loves as much to give mercy to people as He loves to judge people.
3. God does not grant mercy without judgment.
4. Anyone who loves God's mercy is never deficient in it.
5. Anyone who does not ask for mercy will not get mercy.
6. Do not ask for mercy in a deceptive way.
7. Mercy cannot be given without contrition.
8. Because mercy is great, it has more affinity for erasing big sins than for erasing small sins.
9. Mercy refuses to abide in a man who keeps it idle.
10. He who gives mercy should have no fear.
11. He who forgives also acquires mercy.
12. Mercy annihilates all evil.
13. Mercy is the mother of all good things.
14. God is far better disposed to forgive than you are disposed to pray.
15. Mercy is a creator through action and a creature through passion.
16. Forgiveness is a good gift to give, but one who does not give does not forgive.
17. Nobody can defend himself against mercy.
18. Mercy and justice are from the same father.
19. Without mercy, nobody can face death with assurance.
20. One who truly loves you forgives you.

## **61. About compassion**

1. God has compassion for you because of the end for which you were created.
2. Because God is just, He does not have compassion out of fear.
3. You can move God to compassion through justice and charity.
4. Because God is just, He does not have compassion for all men.
5. If you cannot show compassion through your works, then hold compassion in your heart.
6. A man who is humble in judgment is clothed with compassion.
7. Seek compassion from those who honour God.
8. Do not seek for compassion from someone who dislikes you.
9. All tears are not shed out of compassion.
10. Have compassion on your own similitude.
11. A man who has no compassion will die a cruel death.
12. You can make better friends through compassion than through money.
13. If you have compassion, you have God.
14. Sighs and tears of compassion are more valuable than laughter about wealth and honour.
15. If you have no compassion for yourself, to whom can you show compassion?
16. All the treasures in the world are not as valuable as one compassionate heart.

17. You can give and forgive with compassion.
18. If you get embroiled with an obstinate person, do not ask for compassion.
19. He who lives without compassion dies in Hell.
20. You can cleanse yourself from sin with one tear of compassion.

## **62. About abundance**

1. Because God is infinite and eternal, He is complete abundance.
2. God is as abundant through each reason as He is abundant through every other reason.
3. In His end, God abounds in all ends.
4. Infinite abundance cannot exist without infinite power.
5. Infinite abundance cannot have power without an infinite act.
6. Infinite powering is convertible with infinite abounding.
7. Infinite abundance has no need for anything outside itself.
8. All external abundance belongs to the one who has internal abundance.
9. Infinite abounding must consist in the infinite abundant and the infinite abordable.
10. Goodness cannot abound without the essential abundant, abordable and abounding.
11. God alone is the infinite fount of abundance.
12. Finite abundance cannot be eternal.
13. An abundance of prosperity is not worth an abundance of love.
14. If you are good, then you should abound in goodness.
15. If you are faithful, you should abound in faithfulness.
16. The humble and patient person has an abundance of all things.
17. Without understanding, the intellect cannot abundantly illumine the will.
18. Without loving, the will cannot abundantly illumine the intellect.
19. When it loves the truth that the intellect understands, the will gives an abundance of loving to the intellect.
20. He who is incapable of giving is incapable of abounding.

## **63. About the king**

1. Because God is the king and the creator, creation is His kingdom.
2. Because God is the king and the creator, He reigns above the course of nature.
3. Because God reigns with goodness, a good king is a king of goodness.
4. No kingdom is as valuable as the kingdom of goodness.
5. He who lives with virtue reigns over death.
6. Every virtue is a kingdom of the attentive man.
7. He who does all the good that he is capable of doing is a king of a great kingdom.
8. A man reigns when he has possession of his own will.
9. A king cannot be great without freedom.
10. An unjust king is a king over infants.
11. Someone who does not have a good kingdom cannot be a good king.
12. Good advice makes good governance.
13. If you are better than the king, then you are more valuable than the king.
14. You should not want to be as great a king outside your home as inside your home

15. Because a king rules over many subjects, great honour is due to him.
16. Everybody's honour consists in the king's honour.
17. Anyone who dishonours the king also dishonours many other people.
18. The king's utility consists in his people's utility.
19. There can be greater humility in a king than in a count.
20. Because the king carries such a heavy burden, it is wrong for anyone not to help him.

#### **64. God is the greatest**

1. Because God is infinite and eternal, He is greater than everything finite.
2. God is just as great in power and goodness as He is great in infinity and eternity.
3. Because all the acts of the divine reasons are equal, God has no majority within Himself.
4. If you want to grow in goodness, then you should have a great act of bonifying.
5. If you want to be greater and have your way through your will, then consider reducing your loving.
6. Because God is greater than creature, He wanted to be the greatest creature of all.
7. Since God is supremely great in the Divinity, He wanted to be supreme in humanity.
8. If God were not a creature, then He would not be the greatest in creation.
9. There can be nothing greater in humanity than man.
10. Nobody can be greater in goodness than the good.
11. If God did not create one creature greater than all other creatures, then He would not love the greatest creature of all.
12. Because God loves the greatest creature, every creature wants to have majority.
13. God could not love the supreme creature if He did not create it in the greatest magnitude of majority.
14. The greatest creature is the one most similar to God.
15. The more one offends God, the greater a sinner one becomes.
16. Greater sinners deserve greater punishment.
17. No evil majority is lovable.
18. Do not seek to be a major figure without justice and goodness.
19. Anyone who wants to grow greater without goodness is minor in goodness.
20. All the virtues are naturally greater than the vices.

#### **65. About humility**

1. Because humility is good, the more goodness that God has, the more humility He must have.
2. A maximum of humility cannot be without a maximum of patience.
3. God had to become incarnate in order to have the maximum humility.
4. Because God wanted to have the maximum of humility, He wanted to be poor, betrayed, beaten, slain, and hung on the cross.
5. The Sun displays a maximum of light and JESUS CHRIST displays the maximum of humility.
6. Anyone who is closer to God should be more humble.
7. Humility in humanity is ailing.



8. In Our Lady, in the apostles and in the other disciples of JESUS CHRIST, humility was whole and healthy.
9. The garments in which JESUS CHRIST was clothed were all the better because they were humble.
10. The more you humble yourself, the more you improve yourself.
11. Humility provides evidence that God rules.
12. Humility excuses but conceit accuses.
13. Humility laughs when conceit weeps.
14. If you want to be humble, consider where you came from and where you are going.
15. If someone does not know the time, the manner and the place of his death, why is he not humble?
16. If you consider the fact that you will be judged, you will be humble.
17. A humble person is one who does not place his confidence in himself.
18. Do not get conceited if you have a powerful friend, for you do not know how highly he regards you.
19. Practice humility in charity and compassion.
20. Never sell humility for any treasure.

## **66. About sweetness**

1. To the humble person, there is no power as sweet as God's power.
2. There is no power that opposes a conceited man as bitterly as God's power opposes him.
3. The sweetness that JESUS CHRIST displayed on the cross was in the supreme degree of humility.
4. God is sweet-tempered because He allows people to dishonour Him.
5. God is sweet in forgiving and terrible in judging.
6. God has no place for sweetness in Hell.
7. Sweetness will enable you to deliberate well and to speak well.
8. It is better to be sweet through love than to act sweet through fear.
9. The prison of sweetness is the prison of repose.
10. Sweetness and peace are sisters.
11. Be compassionate to the sweet-tempered man.
12. There is no divergence between sweetness and compassion.
13. The sweet-tempered person is spared great toil and trouble.
14. Who can defeat a sweet-tempered person?
15. If you want to find peace, then seek it out in a sweet-tempered person.
16. A sweet-tempered person is a shelter for the virtues.
17. A sweet-tempered person gives and does not take away.
18. Blessings are the sweet-tempered person's means of defence.
19. A sweet-tempered man never utters words of blame.
20. Anyone who honours a sweet-tempered man also honours God.

## **67. About remembering**

1. The purpose of memory is to remember God.
2. God's remembering is so great that He forgets nothing.

3. God remembers good with love and evil with justice.
4. If you remember God with love, He will remember you at the hour of your death.
5. God is not disposed to be remembered without love.
6. You should remember God more often with love than with fear.
7. When you remember God, remember His reasons and their acts.
8. The more good you remember in God, the more good you will have.
9. It is better to remember one of God's reasons than to remember all creatures.
10. If you want to greatly love and understand God, remember Him very frequently.
11. You will be able to remember God to the extent that you can love Him.
12. Since God remembers every part of you, why do you not remember Him?
13. God remembers in His mercy those who remember God with justice.
14. God will forget your sins if you remember His mercy with hope.
15. God does you great honour by remembering you.
16. Give your remembering to God so that you can give Him your understanding and your loving.
17. Remembering God is more valuable than remembering anybody else.
18. It is more valuable to remember God more than everything else.
19. You can extend your remembering in God more than in anything else.
20. Anybody who remembers God cannot be goaded to anger.

## **68. About praise**

1. God is to be praised more for the completeness He has in himself than for the completeness He has in creatures.
2. Praise God in a different way for each of His reasons.
3. Praise the act of every divine reason.
4. Praise each divine reason with every other divine reason.
5. Praise God because He became incarnate.
6. Praise God because He is the creator.
7. Anyone who does not understand what he praises does not know how to praise anything.
8. Understand God so that you can praise Him.
9. Praise more through love than through fear.
10. Praise made through fear cannot be great.
11. Praise everything that God does in you and in others.
12. Praise on a lying tongue can never be good.
13. Praise the good and reprehend the evil.
14. Do not trust anybody who gives you undue praise.
15. Sometimes one man will praise another in order to deceive him.
16. Do not praise your own works more than the works of others.
17. The less you praise yourself for the good that you do, the more praise you will deserve.
18. If you praise anything, praise it justly.
19. Do not frequently rebuke your friend for his wrongdoing but praise him often for his good points.
20. Give more praise for the virtues than for prosperity.

## **69. About the Holy Name**

1. There is no name that is invoked as much as God's Name.
2. There is no name that has as much virtue as God's Name.
3. When you speak of the infinite and the eternal, you are referring to Names of God.
4. When you speak of the perfect being, you are calling God by one of His Names..
5. When you speak of the creator, you are referring to God.
6. The Name of JESUS CHRIST encompasses the Names of the creator and of creature.
7. The name of JESUS CHRIST encompasses the names of all creatures.
8. Just as a sinner is not worthy of loving God, he is unworthy of calling on God's Name.
9. Do not utter God's name without love.
10. Utter God's Name with humility and reverence.
11. Do not bring up God's Name for trifling things.
12. God's Name is dishonoured by those who hate and ignore it.
13. Honour God throughout the entire world as much as you can.
14. Let your name be subservient to God's Name.
15. God's Name is better than anything for which you swear by it.
16. You are doing wrong to God's Name if you invoke it for the sake of anything that is not God.
17. Anyone who does not honour God's Name blasphemes God in totality.
18. God's Name is the end of all names.
19. Your tongue was created more for uttering God's Name than for eating.
20. There is nothing as similar to God as His Name.

## **70. About honour**

1. Everything was created for honouring God.
2. Anyone who dishonours God also dishonours all creatures.
3. Give honour and you will be honoured.
4. Honour God more than everything else.
5. First of all, honour God for His own sake.
6. Anyone who is honoured by God but dishonours Him is very foolish.
7. Honour God in everything that you say or do.
8. Honour God in places where He is honoured as well as in the places where He is dishonoured.
9. There is no work as good as honouring God.
10. God gave man everything and all He wants from man is honour.
11. Anyone who wants to honour himself more than God wants to be God.
12. God's honour is at the center of all honours.
13. He who steals God's honour steals everything that is good.
14. He who is ashamed of honouring God is not ashamed of the vices.
15. He who is afraid of honouring God is not afraid of Hell.
16. You must honour God the most in the places where He is the most dishonoured.
17. You can heave sighs and shed tears because God is so grossly dishonoured.
18. God is more dishonoured by those whom He honoured the most than by others.

19. There are more people who dishonour God today than there were at the time of His passion.
20. If anyone is capable of honouring God even more and does not honour Him, then He dishonours Him all the more.

### **71. About refuge**

1. God is the refuge of the good.
2. A sinner cannot take refuge in God.
3. You cannot obtain refuge by casting blame.
4. You must not ask God for refuge if you hate Him.
5. When you are tempted, ask God for refuge.
6. In a major refuge there is major love.
7. It is not good to ask for refuge without hope.
8. Anyone who asks well for refuge gets good help.
9. In major peril, seek major refuge.
10. Why would someone ask for refuge if he is not sorry for his sins?
11. Seek refuge in God to honour Him rather than to save yourself.
12. It is better to seek refuge from the evils of the soul than of the body.
13. Seek for refuge with virtue and you shall find it.
14. Acquire your refuge at the time of your death through your lifelong refuge.
15. Only a fool would hope that his enemy would give him refuge.
16. The humble man's refuge ascends whereas the conceited man's refuge descends.
17. It is better to seek refuge in health than in illness.
18. He who asks unjustly for refuge will not obtain it.
19. Do not ask God to cover for your evildoing.
20. Anybody who asks for refuge for the purpose of doing evil is asking the devil for refuge.

### **72. About blessing**

1. Bless God and you will be blessed.
2. A blessing cannot be without goodness.
3. When you bless God you bless all things.
4. Bless God, for He is good and He does good.
5. Bless yourself in God.
6. Frequently bless God's name.
7. Bless every property of God.
8. Bless all of God's works.
9. Bless God in all your adversities.
10. Bless God in all your prosperity.
11. Bless God in the adversities of others.
12. He who blesses God for the prosperity of his neighbour knows much about blessing.
13. Someone who blesses God cannot be damned.
14. Bless God frequently in order to love Him frequently.
15. A blessing cannot ascend toward God without devotion.
16. The blessing that you send to God brings God's blessing to you.

17. He who blesses with tears blesses with love.
18. Bless God for making you a man.
19. Bless God because He became incarnate and suffered death for the salvation of mankind.
20. Bless God in everything you do.

### **73. About service**

1. Because God is a good Lord, He is worthy of being served by good servants.
2. Because God is a great Lord, He requires great service..
3. Because God is the eternal lord, He requires service at all times.
4. Because God is a powerful Lord, it is very appropriate to serve Him.
5. Because God is a wise Lord, He requires the service of wise men.
6. Because God is a lovable Lord, He requires service with love.
7. Because God is the Lord of the virtues, He requires service with virtue.
8. Because God is the true Lord, He requires service with truth.
9. Because God is a glorious Lord, He gives glory to all those who serve Him with virtue.
10. Because God is a holy Lord, it is fitting that He should be served by holy men.
11. Service to God is the end of all other services..
12. Nobody serves God more than one who dies in His service.
13. By giving your service to God, you make your service into the end of all other services.
14. He who does not serve God serves the devil.
15. A devil cannot serve its servants because it neither wants to serve anyone nor is it capable of serving anyone.
16. God serves you inasmuch as He sustains you and makes you well.
17. God serves you inasmuch as He gives you virtues so that He can give you merit.
18. God serves you inasmuch as He gives you merit so that He can give you glory.
19. You cannot serve God as much as God serves you.
20. You can serve God better with your will than with your hands or with your tongue.

### **74. About fear**

1. Love God in order to fear Him.
2. Fear God in order to love Him.
3. He who fears God fears no one else.
4. If you do not fear God, you will fear everything else.
5. You cannot be in love with God without fearing Him.
6. You should fear God more than you fear the devil.
7. He who is not afraid of offending God is afraid of offending the devil.
8. He who fears much loves much.
9. You should fear your friends more than you fear your enemies.
10. He who has no fear of anything is not to be feared by anyone.
11. Do not be afraid of the adversities that God gives you.
12. Nothing that God gives comes with fear.
13. Fear can be motivated by hate or by love.

14. When love is in great peril, the fear is great.
15. Fear is more valuable in health than in illness.
16. When you fear God's justice, then remember His mercy.
17. He who fears God sleeps soundly.
18. Fear nobody else more than yourself.
19. Fear the perils of the soul more than the perils of the body.
20. Do not be afraid of a good person.

### **75. About prayer**

1. God is prayed to much less than He should be prayed to.
2. God should be prayed to by everyone because He is the Lord of all.
3. He who does not pray for God does not pray at all.
4. A great offence requires much prayer.
5. Do not ask for anything from someone who dislikes you.
6. A false prayer comes from a false heart.
7. There are more people who ask than people who give.
8. Pray to God for His honour rather than for your salvation.
9. Pray to God for the public good more than for your private good.
10. He who prays the most often is the one who is most often in need.
11. A prayer is worth more than an excuse.
12. A rich man asks for things more often than a poor man does.
13. As a man is, so is his prayer.
14. Do not pray without hope.
15. Every prayer is suited to every need.
16. Pray to God for the deceased so that you can love God through them and so that God can love you and them.
17. If you pray humbly, your prayer will be granted.
18. A prayer made on account of fear is not a great prayer.
19. The prayer of a healthy man is more valuable than the prayer of a sick man.
20. If you pray for God then you must not pray for yourself.

### **76. About distinction**

1. Without the distinction between the divine persons, all of God's reasons would be idle in eternity.
2. There is a distinction between the divine Persons so that the divine reasons be not idle in eternity.
3. Without distinguishing there can be no concurring in God.
4. Without distinguishing there can be no production.
5. No operation can follow from the doer and the doable without a distinction between the two.
6. There cannot be any end without distinction.
7. Because God is as much God through existing as He is God through acting, He has distinct Persons in His essence.
8. The maximum of distinction is when many things are one and the same reason.
9. The maximum of distinction is when many things are one and the same essence and nature.

10. No reason can be completely full without distinguishing.
11. Power cannot do anything without distinction.
12. Inquire into the true natural properties of substances through distinction.
13. If you removed the distinction between cause and effect, they would remain numerically one and the same.
14. Without distinction, everything would be one and the same thing.
15. No substance can exist without distinction.
16. Nothing can exist without distinction.
17. The privation of distinction would be the privation of all things.
18. In no substance is there a natural appetite against distinction.
19. A distinction in goodness cannot be evil.
20. The more that the Father is distinct from the Son, the more He is the Father.

### **77. About concordance**

1. The greatest major concordance is the one which exists between infinite Persons.
2. There is no concordance that is greater in goodness than the concordance between the Father and the Son.
3. The magnitude of concordance is in the magnitude of the end.
4. A middle that is made of a beginning and an end is in great concordance.
5. Just as the Father and the Son have great concordance through distinction, They also have concordance in the Holy Spirit through union.
6. The concordance that the Father and the Son have in the Holy Spirit is so great that They have only one single act in Him.
7. The concordance between the divine reasons is so great that they all have one and the same act.
8. The maximum of concordance between God and creature is in JESUS CHRIST.
9. There is no concordance greater than the one which concords many things in the unity of a Person.
10. If you know how to concord one virtue with another, you need not be afraid of vice.
11. Concordance is better between great good beings than between small beings.
12. Concordance between many good things will keep you away from many evils.
13. Concord the internal virtues with the external virtues.
14. The concordance between big and small things is not always good.
15. Concord your remembering, your understanding and your loving in the magnitude of goodness.
16. One must fear concordance with great men.
17. Make concordance between yourself and humble people.
18. Concord many end to a single end.
19. Preserve the concordance between the first intention and the second intention.
20. Let your words be in concordance with your conscience.

### **78. About equality**

1. There cannot be any equality between infinite Persons in different essences.
2. All God's properties are equal.
3. Majority and minority are present wherever there is inequality.

4. Infinite acts can be equal by reason of the infinite Persons.
5. Infinity and eternity are equal in every way.
6. No duration can ever be equal to eternity.
7. If eternity were equal to an external essence in its enduring, then infinity would be equal to this essence in its infinitizing.
8. The good equality between the lover and the beloved is lovable.
9. The equality between a great lover and a great beloved is great.
10. Equalize your virtues as much as you can.
11. Inequality between the virtues is not far from vice.
12. By reason of the common sense, the particular senses seek equality between their acts.
13. The powers of the soul tend to seek out equality between their acts.
14. No power can be full without equality between many things.
15. Do not desire to be equal to your ruler in power.
16. Desire to be equal in goodness with every man.
17. Desire equality between the power, the object and the act.
18. The absence of equality between the virtues is evil.
19. It is hard to destroy equal vices.
20. Love God's justice and God's mercy equally.

### **79. About altitude**

1. The divine reasons are all loftier than all other reasons.
2. The lofty heights where God abides are His reasons and His operations.
3. A reason cannot be lofty without an act.
4. In God, there is no reason loftier than another reason.
5. There is no loftier altitude above the altitude of infinity and eternity.
6. Just as God's goodness cannot be more lofty than it is in the Divinity, likewise creature cannot be raised aloft to an altitude higher than the altitude of JESUS CHRIST.
7. God's goodness is lofty and it consequently requires a lofty will to love it.
8. The altitude of the will is in the magnitude of loving.
9. There is no power that can ascend as much in the magnitude of acting as God's power can.
10. Your intellect cannot ascend to God's wisdom through debased understanding.
11. Without lofty merits you will not be able to rise aloft in glory.
12. There is nothing as vile and debased as sin.
13. For their sins, the damned will be cast down into the lowest place in the world.
14. If you want to scale lofty heights, then do lofty works.
15. The virtues are the heights of holy people.
16. In God's will, a holy hermit ranks higher than a king in a court of law.
17. The more you exercise your capabilities the higher you will ascend.
18. Let your understanding rise aloft and let your loving rise aloft.
19. Heaven is not as lofty as the loving of a holy person.
20. The more you strive to rise aloft, the higher you will stand.



## **80. About signification**

1. The Divine Trinity is signified by the discreteness of the ternary number.
2. The complement of uncreated goodness is signified by the complement of created goodness.
3. The complement of goodness consists in the essential bonifier, bonifiable and bonifying.
4. The power of God is signified by the arm of the king.
5. The glory of God is signified by the king's crown.
6. God's humility is signified by the cross.
7. There is no creature that signifies God's power more strongly than the Holy Sacrament of the Altar.
8. Your patience signifies God's patience.
9. The more patient you are, the more you signify God's patience.
10. Nobody signifies God's patience as strongly as an evil prelate.
11. Through contrast, greater evil signifies greater good.
12. Internal operations are signified by external operations.
13. Since your understanding is small, things that are minor signify major things to you.
14. If you had great understanding, then major things would signify minor things to you.
15. One signification is an occasion for another signification.
16. No sense signifies a magnitude as great as the magnitude that the affatus signifies.
17. No sense signifies a magnitude as great as the magnitude that the imagination signifies.
18. The imagination does not signify a magnitude as great as the magnitude that the intellect signifies.
19. The truth is signified by the intellect more than by any other power.
20. No power works as hard as the intellect to signify its object.

## **81. About perseverance**

1. Goodness does not have as much perseverance in another being than it has in itself.
2. Goodness never perseveres outside itself.
3. If goodness persevered outside itself, it would exist outside itself.
4. Goodness cannot persevere in itself without bonifying.
5. God alone perseveres by Himself.
6. Without an act, God cannot persevere in His end.
7. The Father and the Son persevere in generation.
8. The Father and the Son persevere in spiration.
9. The Holy Spirit perseveres in connection.
10. Because God perseveres in His identity, there is no change in Him.
11. Every divine reason perseveres in its own act.
12. The act of a reason cannot persevere without production.
13. Without infinity, power could not persevere in eternity.
14. The one who has the greatest perseverance in goodness is the one who resembles God the most.

15. The privation of perseverance is the disintegration of the virtues.
16. The more you persevere in virtue, the stronger in virtue you become.
17. You cannot attain any end without perseverance.
18. Perseverance is a means for getting from the beginning to the end.
19. Perseverance in good works is better than the possession of things.
20. There is no treasure as valuable as perseverance.

## **82. About example**

1. God gave an example of His unity in the unity of creatures.
2. God gave an example of His singularity in the singularity of the Sun.
3. The two Natures that are one Person in Jesus Christ are an exemplar showing that in God a plurality of Persons is one God.
4. The Humanity of Jesus Christ gives a greater example of the divine reasons than does any other creature.
5. The goodness of Jesus Christ gives a greater example of God's goodness than does any other instance of goodness.
6. The love of Jesus Christ gives you a greater example of loving than does any other love.
7. Jesus Christ's humility gives you a greater example of God's humility than does any other example of humility.
8. Jesus Christ's patience, more than any other example of patience, gives you the greatest example of how patient God is.
9. Jesus Christ alone is the one example at the center of perfect example.
10. The Sun is not as great an example of brightness as Jesus Christ is an example of charity.
11. Since Jesus Christ is such a great example, why do people accept such inferior examples?
12. He who rejects the example of salvation from Jesus Christ, captures the example of perdition from the devil.
13. Heed the examples of good people with love and of evil people with fear.
14. An evil man is an example of infernal punishment.
15. The toil of others is an example of prudence.
16. Conscience exemplifies sin and virtue.
17. One virtue is an example of another virtue.
18. Every power shows its example through its work.
19. Heed the examples of the saints and note how they are honoured and remembered.
20. Heed the examples of evil people and note how they are relegated to oblivion.

## **83. About the mover**

1. God never moves any creature without goodness.
2. Because God is infinite, He does not move while He creates creature.
3. God moves creatures with his will.
4. God wants creature to be moved and to move on its own.
5. God moves creature so that creature can move wisdom.
6. God moves creature just as a cause moves its effect and creature moves itself by nature.

7. The end moves the agent, then the agent moves form and then form moves matter.
8. With finite power, you can move infinite power to compassion.
9. No sinner can move God in any way.
10. If a sinner could move God, then he could have some concordance with God.
11. No movement made by a sinner is directed toward the end.
12. You can move one virtue with another virtue.
13. Movement is nobler when form moves matter than when matter moves form.
14. Move yourself toward your end by yourself.
15. When your soul moves your body, you are moving yourself with a part of yourself.
16. As soon as you are moved by vice, move yourself to its contrary.
17. Do not move your free will into slavery.
18. Move all your reasons to do good works.
19. If you do not move yourself to do good, then the devil moves you to do evil.
20. Those who are moved by the devil are all moving toward infernal punishment.

#### **84. About the assumer**

1. In the Incarnation, God assumed humanity but not Personhood because He was already a Person.
2. The human nature assumed Personhood inasmuch as it was made a divine Person.
3. If human nature were a Person per se, then the divine nature would have assumed an extra Person.
4. If the divine nature assumed an extra Person, it would lose its own Person.
5. An eternal Person cannot be transmuted into a temporal Person.
6. The divine Person assumed human nature with all its reasons.
7. CHRIST the man assumed all the divine reasons in a divine Person.
8. The divine Person assumed participation with every creature through human nature.
9. In the Person of the Son, human nature assumed participation with the Person of God the Father and with the Person of God the Holy Spirit.
10. The divine Person accepted a mother in human nature.
11. On the cross, the divine Person accepted to suffer passion in human nature.
12. Receive from God as much as you are capable of receiving from Him.
13. Receive as much goodness as you are capable of receiving.
14. You cannot receive anything from God without virtue.
15. You are capable of receiving the totality of God in your will.
16. You can receive goodness in greater abundance than money.
17. Receive first one good thing, and then receive another.
18. He who is receptive to a good life is also receptive to a good death.
19. You should be as glad to receive adversity from God as you are glad to receive prosperity from Him.
20. The more good that you receive in this mortal life, the more good you will receive in the afterlife.

## **85. About dignity**

1. God is worthy of having every kind of honour.
2. Because the divine dignities are infinite, God is worthy of being honoured throughout the entire world.
3. Nobody who is in sin is worthy of loving God.
4. The dignity of JESUS CHRIST is the end of all the dignities of creatures.
5. Anybody who is against JESUS CHRIST is unworthy of claiming any dignity.
6. A dignity cannot exist without its dignified subject.
7. Every humble person is worthy of lofty things.
8. He who believes that he is worthy is unworthy.
9. He who is unworthy of good is worthy of evil.
10. There is an end that is not void of dignity.
11. Nobody is farther removed from dignity than a conceited man.
12. Every spiritual dignity is loftier than every corporeal dignity.
13. You can be more worthy through virtue than through your parents.
14. Every dignity is lovable on account of God.
15. Minor dignity exists for the sake of major dignity.
16. He who stands against common dignity stands against many people.
17. Royal dignity is not meant for many men.
18. Nobody stands against dignity as strongly as an evil prelate and an evil prince.
19. If you have any dignity, you should treasure it very dearly.
20. You cannot preserve the dignities without the virtues.

## **86. About hope**

1. God is the hope of the just through justice and He is the hope of sinners through mercy.
2. Look to the cross if you want to have hope.
3. Do not hope for good for yourself, but hope for good for God.
4. Hope is a harbinger of gifts, of help and of need.
5. Hope cannot be firm without fortitude and charity.
6. Hope neither comes nor goes with sin.
7. As the end is, so is the hope.
8. Hope always gives repose.
9. Hope is always between the lover and the beloved.
10. He who has hope does not fear anybody.
11. Hope is the bread of humble and poor people.
12. Nobody can attain his end without hope.
13. God gives tribulations to his great friends so that they can develop great hope.
14. Hope fades amid an overabundance of prosperity.
15. The person with the greatest hope is the one closest to God.
16. Hope and freedom are in great concordance.
17. Do not place your hope in an avaricious person.
18. Nourish your loving with hope.
19. Put your hope in God before you put your hope in your merits and put your hope in a man before you put it in woman..

20. Hope without merit is weak.

### **87. About friendship**

1. If the lover and the beloved were not present in eternity, then there would be no infinite friendship in God.
2. Infinite friendship is between the infinite lover and the infinite beloved.
3. An infinite beloved cannot be loved by a finite lover.
4. Just as God wants to be the greatest friend through His Divinity, he also wants to be the greatest friend through His humanity.
5. If God did not love in a major way, then He could not be loved in a major way.
6. Because God is lovable in a major way, you cannot love Him in a minor way.
7. The maximum of friendship consists in the maximum of goodness.
8. The moral virtues are harbingers of the lover and the beloved.
9. Major friendship requires major closeness between the lover and the beloved.
10. A good friend is one who weeps over the disrespect shown to his beloved.
11. A lover who is afraid to die for honouring his beloved is not a good lover.
12. A lover who speaks less about his beloved and more about other things is not a good lover.
13. He who is ashamed to honour his beloved does not love him much.
14. Do not laugh if your beloved is ill.
15. The illnesses that the lover catches through loving are the physicians of his will.
16. The prosperity of the beloved is the lover's treasure.
17. Someone who grows weary of being loved knows little about loving.
18. The health of the beloved is the illness of the lover.
19. Good loving is the center of repose and toil.
20. The illness of the beloved is the illness of the lover.

### **88. About desire**

1. There is nothing as highly desired as God.
2. He who greatly desires God utters many sighs.
3. All the gold in the world is not worth one sigh of good desire.
4. He who desires goodness cannot have any desire greater than that.
5. He who desires more knows more about life.
6. The privation of desire is death.
7. A great person is one who has a great desire.
8. He who puts all his power into desiring is not idle.
9. Idleness in desiring is idleness in living.
10. Desire and you will live.
11. Desire without virtue is an inverted figure of desire.
12. He who desires is not poor just as there is no sweetness in tears without desire.
13. Sweet are the tears that come from desire.
14. You cannot desire the beloved and not be in his thrall.
15. Alleviate the heavy burden of obedience with desire.
16. A desire that does not make the body languish is no great desire.
17. Sighs of desire are more valuable than honour in a prince.
18. He who desires nothing attains nothing.

19. A life void of desire is sad indeed.
20. Desire can be communicated to everyone.

### **89. About constancy**

1. God is so constant that He does not move.
2. God is as constant in existing as in acting.
3. God's reasons and their acts are constant.
4. If you want to be constant, then make yourself constant in God.
5. Make your reasons constant in God's reasons.
6. Make your goodness constant in God's goodness.
7. Make your end constant in God's end.
8. A power cannot be constant without its act.
9. He who does not strive to be constant is not constant.
10. He who is not constant in virtue is constant in vice.
11. Nobody can be free of vice unless he makes himself constant in virtue.
12. Make your freedom constant with the virtues.
13. Make your power constant in the supreme end.
14. Do not allow your willing to let go of the supreme end.
15. He who is tempted is required to remain constant in his good intention.
16. Before you respond, make your discourse constant through deliberation and understanding.
17. Before making a choice, make your will constant in understanding.
18. A constant person is fearless.
19. He who is not constant is not secure.
20. If somebody wants to make you inconstant, then make yourself more constant.

### **90. About passion and patience**

1. Because God is simple form, there is no natural passion in Him.
2. The Son and the Holy Spirit are passive persons in that they are produced.
3. Every passion in God is a form inasmuch as it consists of form.
4. Divine justice has patience through mercy.
5. On the cross, divine nature had patience through human nature.
6. In this mortal life, God is patient with sinners in order to convert them to goodness.
7. God is patient in that He allows sinners to use His creatures.
8. God's patience is great, given the large number of sinners.
9. God's patience is the end of all instances of patience.
10. There is no patience more similar to God's patience than a king's patience.
11. A king's patience is a mirror of many instances of patience.
12. A king's patience is lofty so that the multitude can see it.
13. All patience consists of love.
14. Patience has no fear of anything.
15. In patience, humble people find repose from their tribulations.
16. A more patient person is also a more saintly person.
17. Fortitude and patience have never divided anything between them.

18. Be patient and you will win.
19. Patience is the refuge of the virtues.
20. Patience is a part of a holy person.

### **91. About lawfulness or fidelity**

1. No one is as law-abiding as God.
2. God's lawfulness is the end of all lawfulness.
3. If all instances of goodness were equal, then lawfulness would be equally present in all humans.
4. There is little lawfulness in a man who does not give freely.
5. Lawfulness has no fear of anything.
6. The more you observe lawfulness the more you kindle the fires of lawfulness.
7. If you are legitimately treated as a guest, you receive good hospitality.
8. Lawfulness is sad because treachery is practiced by so many.
9. Be lawful and you will be wealthy.
10. Goodness that loves lawfulness lacks nothing.
11. He who has a bad neighbour has bad mornings.
12. There is no shield as strong as lawfulness.
13. No man can be too lawful.
14. Lawfulness is an image of compassion.
15. He who touches lawfulness also touches the conscience.
16. You cannot have peace without the rule of law.
17. A lawful ruler requires lawful advice.
18. Nobody needs lawfulness as much as a public figure needs it.
19. Nobody has as many betrayers as a public figure has.
20. Lawfulness protects itself.

### **92. About presence**

1. God alone is eternal and infinite presence.
2. God is present to everything that is.
3. Infinite possibility is present in the activity of divine power.
4. Infinite power and goodness are present in divine wisdom and will.
5. Every divine reason has its act present in it.
6. Let the activity of your power be present in your intellect so that your intellect does not remain idle.
7. Let your potential for doing good be present in your will.
8. Let the good that you can do be present in your will with hope.
9. Make great amabilities present through your memory in your will.
10. Amativity naturally desires the presence of amabilities.
11. If your will does not like to do good, present the image of punishment to it.
12. When you are tempted by vice, then represent your virtues to your will.
13. In the presence of the virtues, vice is detestable.
14. Present the cross and humble garments to your eyes.
15. Present honest words to your ears.
16. Frequently present the afterworld to your imagination.
17. Present your sins to your conscience.

18. Present secure paths to your feet,
19. Present great works to your hands.
20. Present the truth to your tongue.

### **93. About nobility**

1. Nobody has nobility as ancient as God's nobility.
2. Because God's power is ancient, it is ancient in nobility.
3. Perseverance in goodness is the source of nobility.
4. Anybody who is noble by birth must be a strong opponent of vileness.
5. Every good man is noble.
6. Nobody is as noble by birth as through humility.
7. The will cannot be noble without noble loving.
8. Only a fool would believe that he has earned nobility through vile deeds.
9. By growing in the virtues, you grow in nobility.
10. There is no vileness as great as the vileness of sin.
11. A man who has debased himself through sin should not be a supplier for a noble man.
12. Vile words sound very bad in the mouth of a noble person.
13. Nobility is seriously injured by bad princes.
14. The end of nobility is the nobility of good works.
15. Do not build nobility on top of vileness.
16. There is no power that is as noble through money as it is noble in itself.
17. Preserve and associate one nobility with another.
18. Anyone who wants to sell nobility for money knows little about nobility.
19. He who strives for major nobility possesses major wealth.
20. Nobility is never shameful.

### **94. About the principal intention**

1. Everything that is in God exists through the principal intention.
2. In God, every reason is in the intention of every other reason.
3. Intentions are equal in God alone.
4. The supreme intentions belong to God.
5. In God, the principal intention needs no second intention.
6. Love God for His goodness and love Him as your first intention.
7. If you seek God for your own interests, then you consider Him as your second intention.
8. If you value your life in order to serve God and if you like to eat in order to live, then your intentions are properly ordered.
9. You were created through the first intention and you will be judged through the second intention.
10. Hypocrisy puts intention in serious jeopardy.
11. He who perverts his intention also perverts his end.
12. The end is the first intention and the second intention is for the first.
13. Public utility is the prime intention of many.
14. You cannot be saved through a false intention.
15. The first intention is saved through the passion of the second intention.



16. Nobody has any excuse for not having good intentions.
17. This mortal life is the second intention and the afterlife is the first intention.
18. Nobody is more contrary to good intention than one who practices simony.
19. Serve and preserve the first intention with the second.
20. If your intention is good, then you have every excuse for following it.

### **95. About procurement**

1. God procured our redemption through His Incarnation and His Passion.
2. Since God procured our salvation through His Passion, we cannot procure salvation through pleasure.
3. Procure one good thing through another good thing.
4. Procure one virtue through another virtue.
5. Use goodness to procure the friendship of a good man.
6. Beware of a supplier who esteems his honour more highly than yours.
7. A conceited man wants to be your supplier so he can
8. Procurement made with humility is lawful procurement.
9. Nobody can be a good provider without charity and modesty.
10. Procure in truth what you are entrusted with.
11. Procure salvation in your health.
12. Do not abandon the procurement of your own goods to foreign interests.
13. Above all, procure honour for God.
14. Procure good loving for your will.
15. Procure great understanding for your intellect.
16. Procure eternal good for your memory.
17. Procure patience for your heart and abstinence for your hands.
18. Procure tears and sighs in your prayer.
19. Procure conscience against sin.
20. No one has a provider as small and evil as the provider God's honour has.

### **96. About invisibility**

1. Because God has neither a body nor any colour, He cannot be seen.
2. God is visible to spiritual vision.
3. God is visible because He is intelligible.
4. God is invisible to sinners.
5. The privation of the end of intellectivity is in deprived understanding.
6. In intellectivity, there is one kind of understanding that favours the end and another kind of understanding that goes against the end.
7. Every understanding that favours the end is studied and conscientious.
8. Every understanding that goes against the end is vicious..
9. The just see God with just understanding.
10. Wrong understanding makes the unjust lose the capability to see God.
11. He who understands God wrongly receives punishment.
12. God's visibility is of no use without sanctity.
13. A man being burned by fire has no desire to see fire,
14. No sinner desires to see God.
15. No desire is without love.

16. If you want to see God, keep an eye on His works.
17. You cannot see God if you do not see His works.
18. Nobody is pleased to see the works of his enemy.
19. If you understand your work more than God's, work, you have little love for God.
20. Vice is the privation of the habit of seeing God.

### **97. About immortality**

1. Because God is free of contrariety, He cannot die.
2. All the divine reasons would die if they did not have their acts.
3. In eternity, God's power and will would die if powering and loving died.
4. The will of the damned dies in eternity because it is incapable of loving.
5. The death of the will consists in hating good.
6. The death of the intellect consists in ignoring the truth.
7. The death of memory consists in remembering the privation of the end.
8. The death of the perverted intellect consists in understanding things of no worth.
9. The death of the soul is durable in eternity.
10. The death of the soul is greater than the death of the body.
11. There is no death as great as the privation of the end.
12. Anyone who deprives himself of his lovable beloved kills his own will.
13. Whoever dies for God lives for God; whoever does not die for God does not live for God.
14. You will not die for God if you do not live for God.
15. You will die for God if you live for God.
16. Whoever gives toil to his body for the love of God dies for God.
17. Whoever forgets and ignores God and does not desire Him is dead to God.
18. He who kills his soul produces mortality in immortality.
19. Every death that procures life is a good death.
20. A death of short duration is not to be feared.

### **98. About infallibility or unfailing constancy**

1. Because all the divine reasons have their infinite and eternal acts, God cannot fail.
2. If God could fail, then he could be a non-God.
3. Anyone who could not possibly fail would be God.
4. Aim for your end in which you cannot fail.
5. Whoever reposes in the end cannot be lacking in anything because he has all of what is good.
6. He who is capable of working against his own end is capable of failing.
7. Just as you can err through disorderly power, you can also err through disorderly will.
8. Memory fails by forgetting and the intellect fails by ignoring.
9. The intellect has no excuse for failing through ignorance.
10. The intellect can be excused for ignoring through forgetfulness.
11. The will can be excused for failing through ignorance.
12. You can fail through excessive remembering and loving but you cannot fail through excessive understanding.
13. Nobody can understand too much.

14. You can fail through understanding and loving one thing too much at the expense of another.
15. You can equally fail by remembering, understanding and loving against the end.
16. You can fail through the powers of the soul more than through the powers of the body.
17. He who fails and excuses himself fails twice.
18. He who defends himself with excuses for his failure only earns more contempt.
19. Anyone who fails knowingly and intentionally is worthy of severe punishment.
20. Doing away with defects consists of hope and penance.

### **99. About the beginning**

1. God is the beginning of completion.
2. The beginning cannot be infinite without eternity.
3. A principle cannot be perfect without its essential principiator, principiable and principiating.
4. A principle cannot be perfect if it does not begin from goodness.
5. You can principiate greater good from major goodness than from small goodness.
6. A principle cannot be more in anything else than it is in itself.
7. Good cannot be principiated with sin.
8. The succession of principles goes from one principle to another principle.
9. Principiate one good thing with one virtue and another good thing with another virtue.
10. He who principiates well has nothing to regret.
11. Before beginning anything, look at the end.
12. When you begin something, set your eye on the end for which you were created.
13. Begin your deliberation before beginning your operation.
14. Bless God's Holy Name before beginning your work.
15. Persevere in goodness toward that for which you were principiated.
16. He who begins does much.
17. Give rise to love before giving rise to fear.
18. Have no fear to begin a good thing.
19. Direct your beginning with its end.
20. There is nothing that helps the beginning as much as its end does.

### **100. About the first and ultimate end**

1. Through His end, God is the end of every end.
2. Because every one of God's reasons is an end, every one of God's reasons is the end of all creatures.
3. All created ends are subordinated to uncreated ends.
4. Every created end is sustained in the uncreated end.
5. There is no end without an act.
6. If power cannot bonify goodness, it cannot repose in itself.
7. No end can be attained without bonifying.
8. There is nothing nobler than the end.
9. There is no privation as great as the privation of the end.
10. The closer you get to your end the more you desire it.

11. Because power can act on the end, its repose consists in the end.
12. Power can do more with a spiritual end than with a corporeal end.
13. Without the end of loving there is no repose.
14. The custodians of the end are the virtues.
15. The shepherd's end consist in the end of his sheep.
16. One who has little memory and little love of the end knows very little about the end.
17. Whoever does not go toward the end goes toward the privation of the end.
18. If you love the end, then you love everything.
19. He who does not desire the end is a great disgrace to the end.
20. Whoever dishonours the end dishonours God.

This is the end of A Hundred Names of God, which is Part One of Raymond's proverbs.

Translated from the Latin by Dr. Yanis Damberg, June 2011

*Proverbia Raemundi. Philosophia amoris eiusdem*,  
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Pdf image Latin version

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Also compared with the Latin version in Ivo Salzinger's Mainz edition.

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