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De Tribus Habitaculis Liber

Attributi Sancto Patricio

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CAPUT PRIMUM.

De tribus habitaculis, regno Dei, mundi, inferno. Regni Dei bona, et inferni mala.

Tria sunt sub omnipotentis Dei manu habitacula, primum, imum, medium: quorum summum regnum Dei vel regnum cœlorum dicitur; imum vocatur infernus; medium mundus præsens vel orbis terrarum appellatur. Quorum extrema omnino sibi invicem sunt contraria, et nulla sibi societate conjuncta. Quæ enim societas potest esse lucis ad tenebras, et Christi ad Belial (*II Cor.* VI, 14, 15)? Medium autem nonnullam habet similitudinem ad extrema. Unde lucem et tenebras habet, frigus et calorem, dolorem et sanitatem, lætitiâ et mærorem, odium et amorem, bonos et malos, justos et injustos, dominos et servos, regnum et subjectionem, famem et satietatem, mortem et vitam, et innumera hujusmodi. Quorum omnium pars una imaginem habet regni Dei, pars altera inferni. Commixtio namque malorum simul et bonorum in hoc mundo est; in regno autem Dei nulli mali sunt, sed omnes boni; at in inferno nulli boni, sed omnes mali: et uterque locus ex medio suppletur. Hominum enim hujus mundi, alii elevantur ad cœlum, alii trahuntur ad infernum. Similes quippe similibus junguntur, id est, boni bonis, et mali malis; justis hominibus justis angelis, et transgressores homines transgressoribus angelis; servi Dei Deo, servi diaboli diabolo: benedicti vocantur ad regnum sibi paratum ab origine mundi, maledicti expelluntur in ignem æternum, qui paratus est diabolo et angelis ejus (*Matth.* XXV, 34, 41).

Bona autem regni cœlestis dicere, vel cogitare, vel intelligere ut sunt, nullus potest carne vestitus: multo enim majora et meliora sunt, quam cogitantur et intelliguntur; unde scriptum est: *Quod oculus non vidit, nec auris audivit; nec in cor hominis ascendit, quæ præparavit Deus diligentibus se* (*I Cor.* II, 9). Regnum namque Dei omni fama majus, omni laude melius, omni scientia innumerabilis, omni gloria quæ putatur, excellentius. Mala etiam inferni dicere vel cogitare, ut sunt, nemo potest: pejora quippe sunt valde quam cogitantur. Regnum itaque Dei plenum est lucis, et pacis, et caritatis, et sapientiæ, et gloriæ, et honestatis, et dulcedinis, et dilectionis, et melodiæ, et lætitiæ, et beatitudinis perennis, et omnis boni ineffabilis, quod nec

dici nec cogitari potest. At locus inferni plenus est tenebrarum, discordiæ, odii, stultitiæ, miseræ, turpitudinis, amaritudinis, offensionis, doloris, adustionis, sitis, famis, ignis inexstinguibilis, tristitiæ, vindictæ perennis, et omnis ineffabilis mali, quod nec dici nec cogitari potest. Cives cœli sunt justi homines et angeli, quorum rex est Deus omnipotens; at contra cives inferni sunt impii homines et dæmones, quorum princeps est diabolus. Satiat justos visio sanctorum hominum et angelorum, et super omnia ipsius Dei. Cruciat impios et peccatores visio hominum damnatorum et dæmonum, et super omnia ipsius diaboli. Nihil in regno Dei desideratur quod non inveniatur: at in inferno nihil invenitur quod desideratur. In regno Dei nihil invenitur, nisi quod placet, et delectat, et satiat; at contra in lacu miseræ perennis nihil videtur, nihilque sentitur, nisi quod displicet, nisi quod offendit, nisi quod cruciat. (In regno æterno erit vita sine morte, veritas sine errore, felicitas sine perturbatione.) Omne bonum in regno Dei abundat, et nullum malum; omne malum in carcere diaboli abundat, et nullum bonum. Nullus indignus in regno Dei suscipitur; nullus vero dignus, nullus justus ad infernum trahitur.

CAPUT II.

De pœnis infernalibus.

Principalia autem sunt duo tormenta in inferno: frigus intolerabile, et calor ignis inexstinguibilis. Unde in Evangelio legitur: *Illic erit fletus et stridor dentium* (*Matth.* XIII, 51; XXII, 13, et XXV, 30). Fletus namque et liquefactio oculorum ex calore nascitur; stridor vero dentium ex frigore nascitur. Hinc etiam beatus Job: *De aquis*, inquit, *nivium transibunt ad calorem nivium* (*Job.* XXIV, 19). De quibus duobus innumera pendent pœnarum genera; videlicet, sitis intolerabilis, pœna famis, pœna fetoris, pœna horroris, pœna timoris, pœna angustiae, pœna tenebrarum, severitas tortorum, præsentia dæmonum, ferocitas bestiarum, crudelitas ministrantium, dilaceratio immortalium vermium, vermis conscientiae, ignitæ lacrymæ, suspiria, miseræ, dolor sine remedio, vincula sine solutione, mors æterna, pœna sine fine, absentia Christi post visionem ejus, quæ sola omnia supra dicta superat, et omnibus pœnis intolerabilior.

CAPUT III.

De his quos pœnæ æternitas a mundi voluptate non deterret. Inferni duplex pœna. Anni 100 nulla æternitatis portio.

Væ igitur illis perenne qui subire hæc omnia mala etiam sine fine merentur, pro delectabili unius horæ somnio: tanta etenim et talis est omnis hujus mundi gloria, ad æternam comparata gloriam. Melius erat eis, quod dictum est de infelice Juda (*Matth.* XXVI, 24), non nasci, quam malis suis meritis plagas inferni sustinere. Quid stultius, quid insanius est, quam umbra et imagine et similitudine veræ gloriæ et veræ delectationis, veræ pulchritudinis, veri decoris, veri honoris, more infantium, decipi et superari; et ipsam veram gloriam non quærere, non desiderare? Quis imaginem auri in aqua, ipso auro neglecto, eligeret; et non statim a cunctis fatuus et insanus crederetur? Quis orbem solis in speculo redditum, vel in qualibet materia formatum plus diligeret, quam ipsum solem; et non ab omnibus derideretur? Sic irridendus, imo dolendus est, quisquis mundi hujus caducam fragilitatem et inutilem carnis voluptatem diligit, quærit, contendit, æterna gloria contempta, et neglectis regni cœlestis ineffabilibus gaudiis. Hoc commercium insipientium valde est, et miserorum, et cor sanum non habentium, etiamsi plagæ inferni non sequerentur, quæ nec dici nec cogitari possunt. Duplex vero plaga est, abesse a regno Dei, et esse semper in inferno, id est, cum diabolo damnari; præsentiam amittere angelorum, et terribilem dæmonum semper pati præsentiam. Quantum caveri, vitari, metui debet, nullo modo dici potest. Quis cum sano sensu pro unius diei deliciis, centum annorum pœnam eligeret? Et miseri tamen et sine ulla sapientia, voluptatem carnis sequentes, non vitant, non effugiunt intolerabiles pœnas, non centum annorum, non millies mille, sed omnium sine fine sæculorum pro quadraginta vel sexaginta annorum deliciis, vel qualibet corruptibili delectatione. Quantum autem interest inter unum diem, et centum annos; non tantum utique, sed plures interest inter quadraginta vel sexaginta vel centum annos, et æternitatem, sive in bono, sive in malo futuram. Unus enim dies aliqua portio est in centum annorum spatio, quamvis valde modica: at vero centum annorum spatium nulla portio est in illa æternitate. Si enim, verbi gratia, centesima vel millesima pars esset æternitatis, prædictum ejus spatium post centuplum ejus spatium vel milluplum æternitas esse desineret: quod ratio non sinit æternitatis, quæ si ullo modo, ullo tempore finiretur, æternitas omnino non esset.

CAPUT IV.

A via lata ad arctam migrare. Beatorum felicitas, scientia, sortis suæ amor. De ineffabili visionis Dei suavitate.

Fortiter ergo carnali resistendum est voluptati, fortiter contra fallaces hujus mundi blanditas pugnamdem est, contraque multimodas Satanæ suggestiones vigilandum. Omni studio lata sæculi via vitanda est, quæ ducit ad mortem (*Matth.* VII, 13); at vero omni cordis desiderio via angusta quæ ducit ad vitam, adeunda est et appetenda. Via hæc angusta est via abstinentiæ, et castitatis, et humilitatis, et omnis religionis; quam viam ante nos Christus attrivit, qua via ad suum regnum migravit. Cujus vestigia et nos sequamur, donec post eum ad urbem regiam perveniamus in qua ipse regnat. De qua urbe quidquid homo dixerit, quasi stilla de mari est, vel quasi scintilla de foco. In qua videlicet urbe fulgebunt justi sicut sol (*Matth.* XIII, 43), ut Dominus ait. Ubi summa pax erit, summa quies, nullus labor, nullus dolor, nulla paupertas, nec senectus, nulla mors, nec ulla nox, nullum cibi desiderium, nullum sitis incendium; sed cibus et potus omnium erit visio

Christi et sanctæ Trinitatis, et contemplatio puro cordis oculo ipsius Divinitatis, et assidua lectio, ut ita dicam, libri vitæ, id est, æternæ veritatis et summæ sapientiæ, et Verbi Dei, quæ est Jesu Christi visio; ubi quidquid nunc nos latet, manifestius erit; ubi ratio manifesta erit cur hic electus est, et ille reprobatus; cur hic in regnum assumptus, et ille in servitutem redactus; cur alius in utero moritur, alius in infantia, alius in juventute, alius in senectute; cur alius pauper est, alius dives; cur filius adulteræ baptizatur, et aliquando filius legitimæ conjugis ante baptismum moritur; cur qui bene incipit vivere, aliquando male finit; et qui male incipit, sæpe bene finit. Hæc omnia et hujusmodi multa in libro vitæ plana et aperta erunt. In eadem urbe præmium singulorum, omnium; et omnium, per caritatem singulorum erit. Ibi omnium bonum omnibus patebit. Ibi omnes invicem suas cogitationes cognoscent. Ibi nullus superior superbus erit, nullus inferior invidus. Quomodo enim qui omnes sicut seipsum diliget, alicui invidere poterit; cum nemo sibi ipsi invideat? Ibi nullus melius esse vel superius concupiscet quam erit, quia aliter esse quam quod meruit, nec esset decorum; nec aliter esse desiderabit quam quod erit, quia ita esse ut erit, pulchrum erit, non solum sibi ipsi, sed etiam universo corpori Ecclesiæ cœlestis. Quomodo enim quodlibet membrum in corpore, si superius vel inferius ponatur quam natura constituit, monstruosum efficit corpus et turpe; sic nimirum si aliquis in regno Dei superius ordinetur, quam postulat ars et voluntas omnipotentis artificis, turpitudinem efficiet, non solum sibi, sed omni congregationi; in qua qui erit minimus, majorem sine dubio habebit gloriam, quam totum habens mundi regnum, etiam si æternum esset. Vile enim valde est elementis frui, in comparatione fruendi et gaudendi ipso Deo, et visibilibus delectari et corporalibus. Tanta est enim pulchritudo justitiæ, tanta jucunditas lucis æternæ, hoc est, incommutabilis veritatis et sapientiæ, ut etiamsi non liceret amplius manere in ea quam unius diei mora, propter hoc solum innumerabiles anni hujus vitæ pleni deliciis in circumfluentia corporalium bonorum recte meritoque contemnerentur. Non enim falso aut parvo affectu dictum est: *Quoniam melior est dies una in atriis tuis super millia* (Psal. LXXXIII, 11).

Nihil est comparandum delectationi et gaudio quod nascitur ex invisibilibus et incorporeis, et ex societate angelorum et justorum omnium, et ex certa scientia et cognitione ipsius divinæ naturæ, et ex Dei ipsius facie ad faciem visione. Cujus pulchritudinem mirantur angeli, cujus imperio suscitantur mortui, cujus sapientiæ non est numerus (Psal. CXLVI, 5), cujus regnum finem nescit, cujus gloria nequit narrari; cujus lux tam solem obscurat, ut ejus comparatione nullam habeat sol lucem; cujus dulcedo tam mel superat, ut ei comparatum velut absinthium sit amarissimum; cujus faciem si omnes carcere inferni inclusi viderent, nullam pœnam, nullum dolorem, nullamque tristitiam sentirent; cujus præsentia si in inferno cum sanctis habitatoribus appareret, continuo infernus in amœnum converteretur paradysum; cujus sine nutu nec folium de arbore cadit; cujus oculi flammivomi profundum penetrant inferni; cujus auris tacitam cordis vocem audit, id est, cogitationem; cujus oculus non minus audit quam videt; cujus auris non minus videt quam audit, quia non corpus sunt, sed summa sapientia et certa cognitio. Cujus deliciæ sine fastidio satiant: quæ cum a beatis inveniuntur, semper tamen desiderantur, et esuriam et sitim sine pœna efficiunt, et ardenti semper desiderio delectant. Cujus secreta mirabilia, videntibus ea semper nova sunt et mira, et non plus cum incipiunt videri, pariunt stuporem cernentibus, quam post mille annos et millies mille. Et cum angeli ab initio mundi ea soliti sint videre, tamen non minus hodie admirantur ea quam in primo die; alioquin dudum coram angelis assiduo videndi usu vilescerent. Cujus cognitionis præterita et futura, non præterita et futura, sed præsentia sunt.

CAPUT V.

Deo omnia præsentia sunt, sine libertatis humanæ præjudicio. Dei locutio et laus. Existentia ante tempus. Malum verum pejus falso. Dei visio quid beatis conferat. Dei æternitas; Dei scientia.

Unde non diem judicii videbit, et primum diem sæculi non vidit; sed utrumque videt. Cujus præscientia neminem cogit ad peccandum, ut multi errantes dicunt. Si enim, inquiunt, præscivit Deus Adam peccaturum esse, non peccare non potuit. Ex quo errore nascitur Deum causam esse peccati, quod nefas est dicere. Et illi tamen etiam suis verbis alligantur. Si enim quod præscientia Dei habet necesse est fieri, ideo voluntate propria homo peccavit, et non aliqua necessitate, quia in præscientia Dei fuit ut voluntate et libero arbitrio, et non necessitate cogente, peccaret. Si ergo præscientia Dei non potest vitari, non potuit homo aliter peccare nisi voluntate, nulla alia vi cogente, quia ita Deus præscivit ilium peccaturum. Si ergo voluntarie, non coactus est. Si enim non coactus est ad peccandum, potuit sine dubio non peccare si vellet; ideoque pœnam meruit, quia non invitus peccavit; alioquin a Deo pœnam mortis non susciperet. Cujus locutio est occulta inspiratio, qua mentibus suam voluntatem et suam caritatem invisibiliter ostendit; quam videndo Angeli per omnia Deo obediunt. Cujus laus est qua electos laudabit, manifestatio qua suorum electorum bona omnibus monstrabit; assidua autem laus qua electi eum laudabunt, est admiratio ejus perennis. Qui miro modo non tempore præcessit mundum et tempus (nullius enim horæ spatio fuit ante mundum); et tamen semper erat sine initio. Non enim erat tempus ante tempus, tempus autem cum mundo concreatum est. Si igitur tempus ab initio mundi cœpit currere, ante mundum factum non erat. Ideoque nullo tempore, ut prædiximus, præcessit Deus tempora et mundum eis coævum, imo paulo eis priorem; ejus enim motu cœperunt currere. Quidquid movetur, suum motum præcedit. Ineffabili enim æternitate præcessit Deus mundum, non tempore. Cujus tempus ante mundum non erat. Cujus lux tenebras depellit ignorantia; cujus aliqua particula hæc omnia quæ diximus, vera et certa esse cognoscimus. Eadem luce melius esse verum quam falsum videmus; et tamen pejus esse verum malum vel verum peccatum, quam falsum malum vel falsum peccatum: non quia verum est, sed quia malum vel peccatum est [sed ideo malum vel peccatum est, quia verum malum vel peccatum est]. Aliter enim non posset esse malum vel peccatum, nisi verum esset malum vel peccatum; falsum enim malum non est malum,

ut falsum argentum non argentum est. Potest aliquis a veritate dicere malum vel peccatum exortum esse vel factum, et quodam modo opus esse veritatis malum, quod omnino falsum est. Omne enim verum a veritate est, et omne verum in quantum verum, bonum est: a veritate igitur est verum esse, ut sit malum vel peccatum, non ipsum malum vel peccatum; aliud namque est ipsum malum, aliud verum esse illud. Quamvis igitur ipsum malum bonum non est, bonum est tamen verum esse ut sit illud. Nisi enim bonum esset esse malum, nullo modo sineret Deus illud fieri. Multa quippe bona de malis Omnipotens facit, ut de adulterio hominum bonos format et facit homines. Si autem et quadam illius lucis particula quasi per angustas rimas infusa, hæc et alia omnia quæ novimus, vera esse cognovimus; quali et quanta luce scientiæ et sapientiæ illic illustrabimur, ubi ipsum solem veritatis facie ad faciem videbimus, id est, certa et vera sapientia cognoscemus? cujus præsentia similes ei facit præsentia. Qui enim veræ sapientiæ, veræ pulchritudini, veræ æternitati adhærebit, sapiens utique et pulcher et æternus erit. Sic enim absentia ejus dissimiles ei omni modo facit. Cujus æternitas sine initio et sine fine est (si enim esset tempus quando non esset, quis eum faceret?); quia ipse est solus Deus, et ante ipsum Deus alius non erat, nec est, nec erit. Non forte seipsum creavit, cum nihil seipsum creat; qua enim potentia qui omnino non esset seipsum faceret? Restat igitur quod omnino factus non est Deus. Cum ergo nullo modo Deus factus est, sine initio ante omnia erat. Quidquid enim factum est, initium habet; et quidquid initium habet, sine dubio factum est, non ab alio nisi a Deo non factum, sed omnia faciente. Cujus scientia sine ulla varietate cognitionis, et sine ullo cursu huc et illuc innumerabilem veritatem omnium creaturarum; angelorum, hominum, stellarum, arenarum, capillorum, verborum, cogitationum, momentorum omnium, simul et semel comprehendit et intelligit. Fons igitur et origo omnis scientiæ Deus est: quem quanto plus quis bibet, tanto plus sitiet.

CAPUT VI.

Beatorum scientia. De trina visione, corporali, spiritali, intellectuali.

Incomparabiliter ergo totius mundi regnum, ut supra diximus, et si æternum esset, præcellit, societati angelorum et sanctorum, et præsentia ipsius Dei adesse visioni. In cujus visione trina scientia nascitur: id est, homo qui cernit, et Deus qui cernitur, et cæteri omnes omnia videbunt et intelligent. Sicut enim per speculum vitreum trina nobis visio administratur, quia nos ipsos, et ipsum speculum, et quidquid præsens adest videmus; sic per speculum divinæ claritatis, et ipsum Deum, ut est, videbimus, quantum possibile erit creaturæ, et nos ipsos, et cæteros vera et certa scientia cognoscemus. Tunc abdita creaturarum, et ipsius inferni, videndo Deum videbimus. Tunc justis manifestum erit quomodo Deus est invisibilis incomparabilis, sine initio et sine fine, ante omnia et post omnia: quidquid interest inter nasci, quod ad Filium pertinet; et procedere, quod ad Spiritum sanctum, excepto quod unus ex uno natus sit, alter ex duobus processit; et quomodo Pater non præcessit Filium tempore, sed origine, nec Spiritum sanctum; et quomodo omnia Dei unum sunt in Deo, excepto quod ad relationem pertinet; nam sapientia Dei et veritas et æternitas non diversa sunt inter se, sed unum sunt cætera omnia: sapientia enim Dei non magis sapientia quam veritas est, et non magis veritas est quam sapientia, quam æternitas, quam cætera Dei omnia; unum enim sunt in Deo, et non solum hæc inter se eadem sunt in Deo, sed non aliud sunt quam ipse Deus; et quomodo mundus erat in Deo, antequam in seipso esset, non mundus, sed Deus; et quomodo ubique totus sine loco, magnus sine quantitate, bonus sine qualitate; et quomodo omnia penetrat munda et immunda sine sui pollutione. Si enim lux ista visibilis omnia loca illustrat, et sterquilinia etiam penetrat sine fetore, et sine sui pollutione, quanto magis Deus, qui est invisibilis et incommutabilis lux, omnia penetrat, regit, sustinet, circumdat, illustrat, sine ulla mutatione vel pollutione, non solum cœlestia et terrestria, sed etiam infernalialia?

Tunc erit electis Dei trina visio, id est, corporalis, qua corpora cernentur; quorundam splendentia ut sol, quorundam ut luna, aliorum ut stellæ. Et spiritalis, qua similitudines corporum in spiritu et non fallaci phantasia inspicient: qua visione etiam hodie fruuntur spiritus justorum post corporum claustra: et visio intellectualis, qua puro mentis oculo in spiritu Deum videbunt, et suas animas, et virtutes intimas, et spiritus angelicos. Tunc duplices Deo acturi sunt gratias, videlicet pro sua liberatione a perpetua damnatione, et pro bonorum ineffabili retributione. Tunc communis omnium reus et hostis diabolus in conspectu electorum Dei damnabitur: cujus damnatio et intolerabilis pœna delectabile spectaculum præstabit electis. Tunc ardentissimo amore liberatorem suum et omnium bonorum datorem amabunt, et sine fine et sine fastidio clamore cordis laudabunt Deum omnipotentem, benignum et misericordem: cui honor et gloria et nunc et per omnia sæcula sæculorum. Amen.

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