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Nicolas of Cusa's «Extractum ex libris meditationum Raymundi» in the Manuscript Transmission of Ramon Llull's Latin Liber contemplationis: Preliminaries to a Critical Edition

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NICHOLAS OF CUSA'S «EXTRACTUM EX LIBRIS
MEDITACIONUM RAYMUNDI» IN THE MANUSCRIPT
TRANSMISSION OF RAMON LLULL'S LATIN
*LIBER CONTEMPLATIONIS**
PRELIMINARIES TO A CRITICAL EDITION

THEODOR PINDL-BÜCHEL

«Extractum ex libris meditacionum raymundi quos propria manu scripsit et dedit fratribus cartusiensis parisiis. per me Nicolaum Cusze 1428 inceptum feria II post Iudica in quadragesima» (fol. 51r): With this dedication, Nicholas of Cusa begins his excerpts from Ramon Llull's *Liber contemplationis*, the most extensive and most detailed Cusa notes in existence.¹ The question as to which manuscript was available to Cusa for his extractum appears relatively easy to answer: of all the currently known manuscripts, this quoted dedication is found only in *Paris, Bibliothèque Nationale, lat. 3348 A*.² However, in order to place this statement on a firm foundation, I have collated all the known Latin manuscripts of the *Liber contemplationis* dating from the

* I dedicate this article to Charles H. Lohr (Freiburg im Breisgau) for his 65th birthday with ties of friendship. Special thanks to Mrs. Mary Jo Rabe (Titisee-Neustadt) for her painstaking translation of my German original.

¹ Cf. Theodor Pindl-Büchel, ed., *Cusanus-Texte (Marginalien): Extractum ex libris meditacionum Raymundi*, (Winter-Verlag: Heidelberg, 1990). For a further context, cf. E. Colomer, *Nikolaus von Kues und Raimund Llull*, (Berlin, 1961); Ch. Lohr, «Ramon Llull und Nikolaus von Kues. Zu einem Strukturvergleich ihres Denkens», in: *Theologie und Philosophie* 56, (1981), pp. 218-231; Theodor Pindl-Büchel, «The Relationship Between the Epistemologies of Ramon Llull and Nicholas of Cusa», in: *American Catholic Philosophical Quarterly* (formerly *The New Scholasticism*) 64, (1990), pp. 73-87.

² Ego Raymundus lul do librum istum conuentui fratrum de cartusia parysius. hoc est primun uolumen meditacionum magistri Raymundi quod ipse dedit fratribus et domui uallis uiridis prope parisiis cum duobus aliis sequentibus uoluminibus istius tractaus. Anno gracie m° cc° nonagesimo octavo (fol. 1v).

fourteenth and fifteenth centuries (Chapter I) and arranged them in a *Stemma codicum* (Chapter III). As I took the information from the relevant catalogues (Chapter II) into account, this *Stemma* allows a precise statement not only with respect to the manuscript Cusa used for his *extractum*, but also with respect to the transmission of the *Liber contemplationis* in general (Chapter IV).

I. DESCRIPTION OF THE MANUSCRIPTS

1. *Paris, Bibliothèque Nationale, lat. 3348 A* (a.d. 1298)

Description of the Manuscript: Paper and parchment manuscript; end of the thirteenth century (a.d. 1298); one column; 114 folios; one flyleaf; 320 × 215 mm; handwriting: Southern French cursive (2 hands); numerous deletions, corrections, and additions, usually by the same hand, perhaps even from Lull himself; initials rubricated; on fol. 2r there is the remark «original» and ex libris «Du Pont abas de Lanttenac, P.C., au. du Roy, cha. du Louvre» <Etienne du Pont, Abbot of the Benedictine monastery of Lantenac (around 1641) belonged to the circle of students of the Lullist M. de Vassy; cf. J.N. Hillgarth, *Ramon Lull and Lullism in Fourteenth-Century France*, (Oxford, 1971), p. 303, note 194>; red leather binding; title on the spine of the book: «Raimundi Lulli meditationes theologiae». The manuscript was given to the Carthusian monastery of Vauvert by Lull himself.

Lit.: The manuscript is described in: Bibliothèque Nationale, *Catalogue général des manuscrits latins*, Tome V, (Paris, 1966), pp. 257f. Cf. also: J. Tarré, «Los códices lulianos de la Biblioteca Nacional de Paris», in: *Analecta Sacra Tarraconensia* 14, (1941), pp. 155-182 esp. p. 171; Hillgarth, *op. cit.*, p. 140, note 17; pp. 141 and 156, note 32; J. Rubió, «Interrogaciones sobre una vella versió llatina del 'Libre de contemplació' (lat. Paris. 3348A)», in: *Miscel·lània Lul·liana*, (Barcelona, 1935), pp. 427-435.

Contents of the Manuscript: Raimundus Lullus, *Liber contemplationis*, Books I and II (Dist. 1-22). There were originally three books (cf. the dedication on fol. 1v).

fol. 1r: Index with the titles of some *distinctiones* (fragment).

fol. 1v: Ego Raymundus lul do librum istum conuentui fratrum de cartusia parysius (possibly autographic). Directly beneath and written simultaneously by the same hand: hoc est primum uolumen meditacionum magistri Raymundi quod ipse dedit fratribus et domui uallis uiridis prope parisiis cum duobus aliis sequentibus uoluminibus istius tractatus. Anno gracie m^o cc^o nonagesimo octauo. Directly beneath, a half-length portrait showing Lull with a cross in his left hand.

fol. 2r-113v: *Liber contemplationis*

Inc.: Romanum dogma super omnia njtor habere. Sji tamen hic contraria respicis, oro moue.

Deus pater et domine cuius essencia in trinitate consistit. et trinitas in unitate essencie. ego confisus ex infusione tue benedictionis et gratie tui auxiliij incipio istum librum. qui uocatur liber contemplacionis quae fit in deo.

Incipit prologus. Domine deus qui es uerus homo et uerus deus. sicut tu es in (dualitate deitas et humanitas *scr. et del.*) duplici natura deus et homo... (fol. 2r)

Expl.: ...in quo potest contemplari in hac vita te hominum quibus deus. Explicit primum uolumen et secundus liber hujus operis ad honorem et gloriam omnipotentis dei (fol. 113v).

fol. 114r: Vacat.

fol. 114v: notes in French (beginning of the fifteenth century).

Ed.: The first and only edition of the text of the *Liber contemplationis* was published in Paris in 1505 by Jacques Lefèvre d'Étaples on the basis of this manuscript. The much revised edition contains Books I and II only. While Cusanus still made use of Book III in 1428, it must have already been lost by Lefèvre's time. <cf. E. Rogent and E. Duràn: *Bibliografía de les impressions lul·lianes*, (Barcelona, 1927), N^o. 35>.

2. *Bernkastel-Kues, St. Nikolaus-Hospital, Codex Cusanus 83*
(s. xv)

The manuscript is described in: J. Marx, *Verzeichnis der Handschriftensammlung des Hospitals zu Cues*, (Trier, 1905), pp. 83-86; M. Honecker, «Lullus-Handschriften aus dem Besitz des Kardinals Nikolaus von Cues» in *Spanische Forschungen der Görres Gesellschaft*, 1st Series, Vol. 6, (1937), pp. 252-309 esp. pp. 259-275; further in: J. Stöhr, ed., *Raimundi Lulli Opera Latina*, Vol. I, (Palma de Mallorca, 1959), pp. 26-29.

With respect to Cusa's *Extractum ex libris meditacionum* (fol. 51r-60v) the following must be added: small and compact handwriting (brown ink) in fol. 51r-57r and 59v-60v; somewhat looser, more careless in fol. 57v-59r. On fol. 59r only five lines are described; on fol. 60r approximately half of the page; on fol. 60v the text stops after nine lines. A few corrections and remarks on the margins. The text appears within a section of six double pages with an anchor as a water mark.³

³ Besides the *Extractum* on these six double pages, on fol. 61v-62r there is also a handwritten alphabet copied by Cusa from the pseudo-Llull *Libri testamenti et codicilli Raymundi. Inc.: Istud Alphabetum seruit ad libro testamenti et codicilli raymundi. A significat deum ...* (fol. 61v). *Expl.: Z significat separacionem liquoris omnis corporis liquefacti. 17 codicis* (fol. 62r). Fol. 61r and 62v are empty. Possibly the notes to this book, with which Cusa concerned himself in 1435 in Koblenz, came into existence in Paris, <cf. R. Haubst, «Der junge Cusanus war im Jahre 1428 zu Handschriften-Studien in Paris», in: *Mitteilungen und Forschungsbeiträge der Cusanus-Gesellschaft* 14, (1980), pp. 198-205, here pp. 198-201, p. 202f, note 21 >.

The same anchor as a water mark, which clearly has a French provenance, <cf. V. Mošin, *Anchor Watermarks. Monumenta Chartae Papyraceae Historiam Illustrantia* XIII, (Amsterdam, 1973), p. 4f.> is not only found on the 26 excerpts edited by Colomer, *op. cit.*, but rather also (as already noted by Haubst, above, p. 202f, note 21) on other folios of the manuscript, specifically on folios 69, 70, 76, 85, 109-114, 120, 122, 139-142, 145, 146.

3. SHORT DESCRIPTION OF THE MANUSCRIPTS OF THE FOURTEENTH AND FIFTEENTH CENTURIES⁴

a) *Madrid, Biblioteca Nacional, cod. 131-132* (s. XIV/XV)

2 volumes (olim B. 114 and B. 115) Vol. 1: 181 folios; vol. 2: 303 + 9 folios; cod. 132, fol. 1r in marg. sup.: «Liber Monasterii Viridis Vallis in Zonia»; one hand; one colum; some marginal notes.

Lit.: Description of the manuscript: *Inventario general de manuscritos de la Biblioteca Nacional I*, (Madrid, 1953), p. 114. L. Pérez Martínez, «Fondos lulianos en bibliotecas españolas», in: *Estudios Lulianos* 15, (1971), p. 224. Hillgarth, *op. cit.* p. 148, note 48; p. 270, note 6.

Contents: Vol. 1 contains an index (fol. 1r-2v) and Book I and II of the *Liber contemplationis* (Dist. 1-22) (3r-181r). The prologue is incomplete. Vol. 2 contains an index (fol. 1r-3r) and

⁴ The following later Latin manuscripts are known: 1. *Munich, Bayerische Staatsbibliothek, Clm 10577* (s. XII) <copy of the edition of 1505; from the Montecis Collection, cf. Hillgarth, *op. cit.*, p. 301f.> 2. *Paris, Bibliothèque Nationale, lat. 17819* (s. XVII). 3. *Paris, Bibliothèque Nationale, lat. 17820* (s. XVII). 4. *Paris, Bibliothèque Nationale, lat. 17821* (s. XVII). <All three manuscripts come from the Collection of the Franciscans in Paris, cf. A. Franklin, *Les Asciennes Bibliothèques de Paris I*, (Paris, 1867), pp. 204-206; lat. 17819 was copied «anno 1660 mense Ianuarii ex codice impresso Parisiis apud Joannem Petit via jacobaea ad insigne Leonis argentei an. 1505» (fol. Fr)>. 5. *Palma de Mallorca, Biblioteca Municipal 371* Lull (s. XVIII). <cf. Pérez Martínez, in: *Estudios Lulianos*, 4 (1960), p. 99. 6. *Palma de Mallorca, Collegio de la Sapiencia, 10* (F 126) (s. XVIII). <cf. Pérez Martínez, in: *Estudios Lulianos* 5, (1961), p. 329>. 7. *Palma de Mallorca, Biblioteca, 1003* (s. XVIII). <cf. Raimundi Lulli Opera Latina III (1961) p. 58>. 8. *Palma de Mallorca, Bibliotheca Pública 1072* (olim 24), (s. XVII). <cf. Raimundi Lulli Opera Latina V (1967), p. 201f.> 9. *Palma de Mallorca, Causa Pia Luliana 19 - 35* (s. XVIII). <cf. Pérez Martínez, in: *Estudios Lulianos* 2, (1958), p. 327f.

the third book of the *Liber contemplationis* (Dist. 23-32) (fol. 3v-303v).

b) *Munich, Bayerische Staatsbibliothek, Clm 10494* (s. XIV)

Olim Pal. 494; 217 (214+3) + 1 folios; two hands; two columns.

Lit.: Description of the manuscript: J. Perarnau, *Els manuscrits lul·lians medievals de la «Bayerische Staatsbibliothek» de Munic*, Vol. II, (Barcelona, 1986), pp. 13-15.

Contents: The Codex contains Book I and II, Dist. 1-22 (fol. 1r-118v) and Dist. 39 of the fifth book (fol. 119r-212v). An index at the end of the manuscript lists the titles of Dist. 1-21 (fol. 213r-214r).

c) *Munich, Bayerische Staatsbibliothek, Clm. 10518* (a.d. 1419)

Olim Pal. 518; fol. 219v: Scriptum in Berga per albertum de gripeswaldis anno domini 1419 19^a die Januarii <As Greifswald is in the vicinity of two monasteries with the name of «Berge(n)» (The Bergen Monastery on Rügen and the Bergen Monastery in the vicinity of Magdeburg), it is almost certain that the writer made his copy there >; 219 folios; two hands; two columns.

Lit.: Description of the manuscript Perarnau, op. cit., pp. 84-86.

Contents: The Codex contains the firsts three books of the *Liber contemplationis* (Dist. 1-32) (fol. 1r-219v).

d) *Palma de Mallorca, Biblioteca Pública, 1009* (s. xv)

Olim. L. 15; 195 (196) + 4 folios; one hand; two columns.

Lit.: J. García Pastor, J. N. Hillgarth, and L. Pérez Martínez, *Manuscriptos lulianos de la Biblioteca Pública de Palma*, (Palma de Majorca, 1965), p. 31.

Contents: Index (fol. 1r-5v) and the third book of the *Liber contemplationis* (Dist. 23-32) (fol. 6r-195v).

4. DESCRIPTION OF THE «EDITIO PRINCEPS» (Paris, 1505)

See above under MS *Paris Bibliothèque Nationale lat. 3348A*.

Lit.: Edition described in: Rogent-Durant, *op. cit.*, N.º 35; *Obres Ramon Lull* II, 359-364; Hillgarth, *op. cit.*, pp. 285-287.

Ed.: Partial reedition of the Paris 1505 edition in *Obres Ramon Lull* II: edition of the prologue (pp. 362-364); edition of the introduction as well as chapters 20, 34, and 59 (pp. 314-339, within the framework of a comparison of the edition of 1505 and the edition of I. Salzinger, *Raymundi Lulli Opera IX and X*, Mainz 1740/42 <reimpr. Frankfurt/M., 1965>).

Contents: The edition (after a «praefatio») contains Book I and II of the *Liber contemplationis* (Dist. 1-22) and the *Liber de amico et amato*.

II. CATALOGUES

The *Liber contemplationis* is mentioned in the following catalogues: *Catalogus Electorii*: Bibliothèque Nationale, lat. 15450, fol. 88v (N.º 3) (cf. the two Munich copies of the *Electorium*, Munich, Bayerische Staatsbibliothek, Clm 10573 (fol. 14v, N.º 3) and Clm 10561 (Int. I, fol. 12r, N.º 3); *Catalogus operum Cusani*: Honecker, *op. cit.*, p. 279 (N.º 3); *Escuela Luliana de Barce-*

lona (1466): F. de Bofarull y Sans, *Inventario de la Escuela Luliana de Barcelona 1466: Inventario núm. 1, Documento núm. 4, Inventari de les scoles del Reverent mestre Ramon Lull, qui son devant lo Carme*, p. 33 (Nº. 58); *Escuela Luliana de Barcelona* (1488): F. de Bofarull y Sans, *op. cit.*, *Inventario núm. 2, Documento núm. 5* (Toma posesión de la Escuela luliana por el Rdo. Mossen Comte à 22 de junio de 1488), p. 89 (Nº. 78); *Biblioteca Cisneros* (1515): R. d'Alòs-Moner, *Los Catálogos Lulianos*, (Barcelona, 1918), p. 59 (Nº. 17); *Biblioteca Vileta*: R. d'Alòs-Moner, *op. cit.*, p. 76 (Nº. 68); A. de Proaza, «Index librorum Raimundi Lulli, 1515», in: *Ars inventiva veritatis*, (Valencia, 1515, <Roquent-Duràn Nº. 53>), fol. 221v; *Catalogus codicis Ambrosiani*: Ms. R. 106 Sup. (s. XVI), *Index omnium librorum Raymundi Lulli maiorici philosophi illuminati cum suis principiis*, fol. 381v (Nº. 154); *Dimas de Miguel, Arias de Loyola: Catalogus operum beati Raimundi Lulli*, ed. Pedro Blanco Soto, *Estudios de bibliografía luliana*, Madrid, 1916, Nº. 151, Nº. 78; *Jaime Custurer: Disertaciones históricas de culto inmemorial del B. Raymundo Lulio*, Palma de Mallorca 1700, Nº. 155-158; *Wadding. Scriptores: L. Wadding, Scriptores Ordinis Minorum*, (Romae, 1650), p. 299 (Nº. 132); *Johann Mayer, Catalogus omnium librorum magni operis Lulliani proxime publico communicandi*, Moguntiae 1714, p. 4 (Nº. 71-73); *I. Salzinger, «Catalogus librorum magni operis Lulliani»*, in: *Raymundi Lulli Opera* tom. I, (Moguntiae, 1721), Nº. 55-57; *Johannes a. S. Antonio: Biblioteca Universa Franciscana* III, (Madrid, 1733), p. 45 (Nº. 400); *Catalogus Paris, Bibliothèque Nationale*, lat. 17829: fol. 532v (Nº. 249); A.R. Pasqual, *Vindiciae Lullianae* I, (Avignon, 1778), pp. 43-59; *Fra Barcelò: A. Gottron, «El catàleg de la Biblioteca luliana del convent dels Franciscans de Mallorca»*, in: *Butlletí de la Biblioteca de Catalunya*, 6, (Barcelona, 1924), p. 198f; M.P.E. Littré and B. Hauréau, *Histoire Littéraire de la France*, Vol. 29, (Paris, 1885), Nº. 48; E. Longpré, «Lulle, Raymond», in: *Dictionnaire de Théologie Catholique* IX (1926), I. 1; E.A. Peers, *Ramon Lull, A*

Biography, (London, 1929), pp. 43-81; C. Ottaviano, *L'Ars compendiosa de R. Lulle avec une étude sur la bibliographie et le fond Ambrosien de Lulle*, (Paris, 1930), N°. 5; P. Glorieux, *Répertoire des maîtres en théologie de Paris au XIII^e siècle*, Vol. II, (Paris, 1933), N°. d; T. and J. Carreras y Artau, *Historia de la filosofía española. Filosofía cristiana de los siglos XIII al XV*, Vol I, N°. 1; J. Avinyó, *Les obres autèntiques del beat Ramon Llull*, (Barcelona, 1935), N°. 3; M.C. Díaz y Díaz, *Index scriptorum latinorum mediæ aevi hispanorum*, (Madrid, 1959), N°. 1794; E. -W. Platzeck, *Das Leben des seligen Raimund Lull*, Vol. II (Düsseldorf, 1964), N°. 2; A. Bonner, *Selected Works of Ramon Llull*, Vol. II, N°. I. 2.

III. STEMMA CODICUM

For a *Stemma codicum* the following manuscripts from the fourteenth and fifteenth centuries were considered:

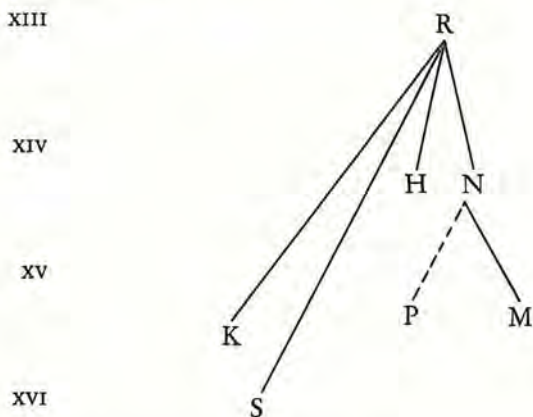
- (H) = Madrid, Biblioteca Nacional, cod. 131-132
- (K) = Bernkastel-Kues, St. Nikolaus-Hospital, Codex Cusanus 83
- (M) = Munich, Bayerische Staatsbibliothek, Clm 10518
- (N) = Munich, Bayerische Staatsbibliothek, Clm 10494
- <(P) = Palma de Mallorca, Biblioteca Pública, 1009>
- (R) = Paris, Bibliothèque Nationale, lat. 3348A
- (S) = The Edition of 1505 was also collated.

For our purposes the manuscripts from the seventeenth and eighteenth centuries are not relevant.⁵ The Salzinger Edition (MOG IX, X) is a translation directly from the Catalan original and therefore gives no information with respect to the transmission of the Latin text.

As the prologue in *H* is incomplete, I started collation at the

⁵ Ibid.

first *distinctio* which is complete in all manuscripts (with the exception of P) and then continued until all manuscripts could be placed in a *Stemma Codicum*. After collation of the manuscripts, it was apparent that *K*, *s*, *H*, and *N* were copied from *R* independently of each other, as all show errors unique to themselves. *K* is the only manuscript with the dedication copied from *R*. None of the other manuscripts therefore could be considered as models for *K*. *K* also has no other mistakes in common with the other manuscripts.⁶ *s* is much revised and contrasts with its model primarily through grammatical changes, adaptations, and independent vocabulary (2, 4, 8, 9, 10, 11, 17, 19).⁷ *H*, which offers a text in good condition, deviates from all the other manuscripts (6, 7, 14, 25, 29, 30). The text from *N* exhibits a few omissions, additions, and errors, which were assimilated by *M* (5, 12, 15, 21, 23, 24, 26, 28). Additional special mistakes from *M* show that *M* copied from *N* (1, 3, 13, 16, 20, 22, 27, 31). *P*, which contains only Book III of the *Liber contemplationis*, is possibly a copy of *N*. This would justify the following *Stemma codicum*:



⁶ Cf. Appendix I.

⁷ Cf. for these and the following Appendix II.

IV. THE ROUTE OF TRANSMISSION

The Latin translation of the Catalan text was made during Llull's lifetime and was given by him to the Carthusian Monastery of Vauvert in 1298. The transmission therefore began in Paris. This conclusion is confirmed by the earliest known copy of the text from the fourteenth century (*N*) as well as the *editio princeps* of 1505. If manuscript *M*, which was copied in the monastery in Berge(n) in 1419, is to be trusted, *N* must have been located in northern Europe at the beginning of the fifteenth century. That the entire manuscript transmission of the Latin *Liber contemplationis* was restricted to northern Europe until the beginning of the fifteenth century, is shown finally by the manuscript *H*, which was copied in Vauvert and brought to the Groenendaal monastery, where Jan van Ruysbroeck was prior († 1381). Jan van Ruysbroeck was probably even familiar with the manuscript itself. One can reasonably assume that Llull's mysticism influenced Ruysbroeck, who then for his part, as is well known, had considerable influence on the great Spanish mystics of the 16th century.⁸ Because the transmission was concentrated in northern Europe, the *Liber contemplationis* could have played a role in discussions about a *Theologia mystica*. Possibly Cusanus also came into contact with the text via this detour.

Thanks to the catalogues of the *Escuela Luliana de Barcelona* of 1466 and 1488 we have a concrete indication as to when the Latin transmission could have come to Spain. The catalogue of 1466 mentions a «Primus et secundus <liber> contemplationis». The second catalogue of 1488 makes this citation more precise: «Primus et secundus liber contemplationis, et tricesima nona distinctio quinti libri contemplationis». Through this last remark, we recognize that since *N* clearly fit the latter description, it must have been in Spain —probably in Barcelona— after 1419, the

⁸ H. Hatzfeld, «The influence of Ramon Lull and Jan van Ruysbroeck on the language of the Spanish Mystics», in: *Traditio* 4, (1964), pp. 337-397.

date of the copy in Berge(n), and before 1466, the first entry in the catalogue of the *Escuela Luliana*.⁹

⁹ Moreover, this is also confirmed by the following observation of J. Perarnau: on the lower margin of many manuscript folios one reads the abbreviation «pro», which as «probata» was commonly used in the registries of the Archives of the Crown of Aragon (Perarnau, *op. cit.*, p. 15).

APPENDIX I

Partial edition of the *Extractum ex libris meditacionum
raymundi*
(Bernkastel-Kues, St. Nikolaus Hospital, Cod. Cus. 83)*

<LIBER PRIMUS>

<I>

prima distincio leticie

<I>

qualiter quisque gaudere debet et recipere maximum gaudium propter hoc quia deus est

Deus omnipotens si gaudium accipitur de inuencione lapidis preciosi uel margarite propter eius nitorem et proprietates et virtutes. multo forcius totum genus humanum in tuo esse firmissimo quod numquam venit ad priuacionem letari debet propter suam infinitatem. et lapidis preciosi finitatem/ Similiter si ex inuencione thesauri non potens dare vitam. nec datam prolongare. nec ab infirmitatibus (prolongare *scr. et del.*) defendere. quis letatur forcius in tuo esse omnipotenti omnicreanti et conseruanti//

similiter si inuencione perdit filij aut fratris in remotis partibus inuentor letatur. quanto magis in tuo esse. cum creauerit tam rationabilia

* Notes to the edition: Spelling and punctuation have been retained. Abbreviations have been augmented and extended according to the classic rules of orthography. In the interests of clarity, those titles of chapters in which the titles and subtitles appeared to be interconnected were rubricated separately. After the strongest punctuation marks (//, /, and ./) a new paragraph was always inserted.

quam irrationabilia/ non poterit enim inuentus filius mihi vitam istam dare aut conseruare sicut tuum esse ihesu//

si gaudium oritur ex festiuitatibus et sollempnitatibus et homines se et domos ea propter ornant. plus propter tuum esse in quo est tota nostra requies, ornare nos debemus intus in consciencia et letari/ ac omnibus membris festum contemplacionis tue esse indicere//

Item hoc festum nostrum tui esse debet esse continuum et durable// ihesu sicut tue excellentis bonitatis signa in nobis gerimus ita et huius leticie signa ostendere deberemus. sed quia sumus defectuosi in ostendendo totam tuam nobilitatem et bonitatem propter tuum esse mirabile et excellenter et incomprehensibiliter nobile. sic etiam patimur defectum hoc gaudium ostendendo. quia tota mens et sol<1>icitudo nostra exardescere deberet in feruore tui amoris/ tanta est fragilitas et ignorancia nostra quod etiam non peruenimus

(perueminus *scr.*) ad id quod possemus. quia non cognoscimus id quod esset possibile fragilitati humane ad cognoscendum. tantus enim hic amor esse deberet quod numquam tristiciam admitteret/ domine deus inflamma cor meum gaudio ut omnes pori ire et tristice claudantur/ et ero uti fons amorem effluens/.

nullibi summum gaudium nisi in te esse potest nec alibi nisi in tuo esse inueniri/ o deus si fuerit quis hoc gaudio repletus vix ullum malum posset in eo recipi nec cadere in eis/.

video domine quod hoc gaudium est incomprehensibile quia infinitum. infiniti tui esse/ nec lingua bonitatem largifluam eloqui nec auris audire nec corporis uel mentis oculi videre possent/ (oi *scr. et del.*) o anima nisi de diuino esse gaudeas video tibi penas gehennales paratas. gaude ergo/ et sine mensura quantum recipere potes/ o gaudium maius quam si totus mundus quantam beatitudinem expectat qui te inuenire potest/ o fructuosum gaudium quod (*supra lineam*) sine omni priuacione eternum fructum gaudenti elargitur//

benedictum nomen tuum deus quia qui de tuo gaudio sapit in omni loco letus et ilaris existit/ quia ipse est totus in te per gratiam et tu es illud gaudium/.

cognosco domine quod intelligenti hoc gaudium tempora deficiunt et valde dolet praeteritum tempus sine hoc gaudio perdidisse/ gloria tibi domine in eternum et per tuam pijssimam misericordiam [ef] aperire labia mea dignare ut valeam effundere accionem graciaram et laudem tibi deo.

<2>

qualiter homo debet gaudere propter hoc quia ipse est in esse.

Deus pater omnipotens cui omnes debent subici creature benedicatur nomen tuum in eternum quia dedisti esse hominibus. ideo gaudere debet quia de non esse in esse venit. quia bonum est esse. malum est non esse ideo etc (51v)/ quia video audio et tango et socio me de non esse in esse per te venisse totus plenus sum gaudio Si (deus *scr. et del.*) homines recipiunt ilaritatem quia vident arbores floridas prata amena etc forcius de suo proprio esse/ tantum erit nostrum gaudium cum intelligemus maximum bonum quod nobis ex nostro esse inest quod nobis videbitur quod sompniemus aut in alio actu simus quam erimus/ et hoc vnusquisque intelligere potest//

sumus deus sicut qui se mortuum sompniavit et expergefactus valde gaudet de vita. inflammari enim gaudio debemus sicut qui bibit bonum vinum de bonitate nostri esse quando divinum esse praemeditamus (*sic*). Quando celsitudinem humani esse super omnia alia considero. tunc omnis locus est mihi gaudij/ si bruta de suo esse letantur saltant etc si aues in aere et pisces in mari cum tamen tuam bonitatem ignorent quanto magis homo/.

tibi laus domine qui nobis tam mirabile esse dedisti cum ratione/ domine qui non amat non gaudet. qui non gaudet de tuo esse nec de suo/ domine quem de tuo esse calefecisti illi occasionem de tuo esse gaudendi dedisti/ o domine licet in praeteritis temporibus de tam nobili esse non consideraui nec gauisus sum fac nunc propter tuum esse ut indesinenter gaudeam/ ut totum meum esse in gaudio sit inclusum/ da domine ut

cum vilipendor aut derid <e> or semper recurram ad considerandum quid melius sit esse et derideri uel non esse. et inueniam semper multo melius esse/ esse et ab inimicis vilipendi quam non esse/ talem similem meditationem da mihi illuminator deus in omni passione. fame. sitis. doloris. paupertatis. etc. semper ero tunc letus et perturbari nequeo/ o deus cum omnia membra mea sint in esse vellem gaudium mei esse sentire non solum in corde sed in omnibus membris/.

quando iustus suum esse considerat et recolit gloriam perpetuam plenus est omni gaudio sicut (aqua *scr. et del.*) mare aqua. et armatus contra ocium iram et trisciciam sicut miles bene armatus in optimo equo/ o fortitudo iusti gaudentis super omnes fortitudines et metalla/.

deus enim metalla ac montes possibilis in puluerem converteret quam tali iusto iniuriaretur

APPENDIX II

Partial edition of the *Liber contemplationis*
(Paris, B.N. lat. 3348A)*

<PRIMUS LIBER>

<I>

Incipit prima distincio leticie.

<I>

*Qualiter unusquisque debet gaudere et recipere in se maximum gaudium. propter hoc quia deus est.*¹

*Deus pater omnipotens. si quis recipit in se maximum gaudium et letatur. quando inuenit aliquem lapidem preciosum. et uidet illum pulcherrimum et nitentem. et maxime quando scit illum habere proprietates aliquas uirtuosas. sine comparacione aliqua multo melius esset consonum rationi. quod totum humanum genus incessabiliter letaretur in excellentissimo esse tuo. quod scitur ab eo*² *et constat pro firmo esse. quod etiam numquam potest uenire in priuacionem essendi. quia*³ *non est mirabile si ille letatur ex inuencionem rei infinite. qui est letus et ylaris propter inuencionem*⁴ *rei finite.*

*Si quis domine deus propter inuencionem alicuius thesaurij transitorij recipit in se maximum gaudium et applausum. licet sibi*⁵ *constet quod ille thesaurus non potest sibi uitam dare nec sibi vnum momentum vite prolongare. nec def[er]endere corpus suum ab infir-*

* The italics indicate those parts Cusanus copied from B.N. lat. 3348A (literally oder paraphrased).

¹ est] *add.* Capitulum 1 M

² ab eo] adeo s

³ quia] et M

⁴ propter inuencionem] pro inuentione s

⁵ sibi] *om.* N M

*mitatibus. quanto magis ille qui cogitat intra se et discernit in corde suo quod tu es ab eterno et es solus ille qui das uitam et esse cunctis creatis.*⁶ *et qui potes uno momento cuncta delere. et potes custodire corpus humanum et quodlibet aliud ab omni infirmitate et ab omnj nocumento. tenetur gaudere et totis suis uiribus exultare ex inuencione tui esse excellentissimj. plus quam ex inuencione thesaurj?*

vnde domine quia omnibus nobis constat firmiter. quod tu es. idcirco ualde debemus letari in tuo esse. quia sine existjmacione⁷ aliqua maximum bonum sequitur. cum⁸ tu es.

Domine deus si pater qui *reperit natum suum in alienis finibus* a terra sua ualde *remotis. uel frater fratrem.* quem non uidit diu⁹ est. est ualde ylaris et iocundus propter suam¹⁰ *adinuencionem.* et recipit secum magnam consolacionem. nos qui peruenimus de non esse in esse. et reperimus esse te domine. sine comparacione aliqua debemus *magis* gaudere et tibi tota mente exultare propter inuencionem *tuj esse excelentissimj. quia tu es dominus et creator omnjum habencium esse tam rationabilium quam animalium quam etiam uegetabilium.*

Quia licet pater qui *inuenit filium* suum in aliena terra. uel frater fratrem. sciat illum *non habere potestatem* dimittendj sibi sua crimina. nec *posse eum a morte eruere. nec sibi uitam prolongare.* nec eum a gehenne cruciaminibus¹¹ liberare. tamen ipse ualde gaudet et est ylaris ex sua inuencione. ergo quanto magis debemus nos et tenemur magis gaudere in te domine deus. qui potes nobis dimittere delicta nostra et nos ab omnibus nocumentis defendere. et dare nobis gloriam sempiternam?

vnde domine postquam in nobis est tam uehemens causa et ratio

⁶ creatis] creaturis H

⁷ existjmacione] extimatione H

⁸ cum] quod s

⁹ non uidit diu] diu non uidit s

¹⁰ suam] illam s

¹¹ cruciaminibus] cruciamentis s

gaudendj in tuo esse. ego quidem gaudebo et exultabo in te prout mea possibilitas se extendet.¹²

Domine deus si quamplures *homines gaudent propter festa et propter eorum sollemnitates. et adornant sua hospicia. et se ipsos pulcherrimis indumentis. et faciunt maxima conuiuia suis amicis. oportet ex necessario si recte uolumus per ueritatis semitas ambulare. quod nos gaudeamus omnes in te. qui es nostrum festum et nostra requies singularis. et quod ornemus nostra corda et corpora operibus uirtuosis. mundantes prius nostra corpora omnibus¹³ sordibus uiciorum. et recipientes in nostris hospicijs pauperes nostros proximos eis pias helemosinas erogando.*

Item sicut pater familias praecipit uniuerse familie sue quod non exercean nec faciant aliquod opus manuale¹⁴ in diebus festiuis. ymmo cessent a quolibet opere. et colant et honorificent dies festos. qui sint eis dies quietis. sic nos et multo melius ob honorem festj adinuencionis esse tui dei¹⁵ debemus praecipere *omnibus¹⁶ nostris membris. quod ipsa festent¹⁷ et sint in quiete. ita quod non sint occupata circa aliquod aliud opus. nisi in contemplando te domjnum deum nostrum.*

Festum istud quod nos debemus facere ex inuencione esse diuinj non debet esse tale sicut alia festa. quia omnes alij dies festiuj coluntur in uno tempore et non in alio. sed istud *tale festum semper debet esse contjnuum et durable. nec aliquod temus praefixum seu as <s> ignatum debet ipsum comprehendere.*

Domine deus creator omnium. *sicut omnes creature ostendunt in se ipsis signum tue maxime bonitatis et tue excellentis nobilitatis. sic quilibet nostrum deberet in se ostendere appariencia signa ingentis leticie quam haberet erga benignitatem tui esse.*

¹² extendet] extendit N M

¹³ omnibus] ab omnibus M

¹⁴ manuale] naturale H

¹⁵ dei] diei N M

¹⁶ omnibus] om. M

¹⁷ festent] festivent s

Sed sicut creature non habent sufficienciam in se ipsis ad demonstrandum in se totam (3r) tuam¹⁸ excellentem nobilitatem. nec totam tuam ingentem bonitatem. ymmo in se ipsis paciuntur maximum defectum demonstrandj et manifestandj copiam tuarum uirtutum. et hoc est causa. quia tuum esse est adeo mjrabile¹⁹ et nobile. quod ipse nullatenus sufficerent ad manifestandum solum introitum tuarum uirtutum. sic nos non sufficimus. ymmo patimur in nobis maximum def[fectum] habendj illud gaudium et illam iocunditatem. quam deberemus habere in te. in hoc quod tota mens nostra et tota nostra sollicitudo deberet exardescere in feruore tuj amoris.

* * *

Domine deus quia nullum cor humanum potest comprehendere bonitatem tuj esse quia infinita est. ideo impossibile est quod aliquis posset comprehendere illud gaudium quod debet habere in se. eo quod²⁰ tuum esse est.

Item domine deus in me est tanta noticia infusa a tua largiflua bonitate. quod percipio et cognosco. quod non sunt mentis oculj nec etiam corporales qui sufficiant ad cernendum seu ad cogitandum tuam bonitatem. nec sunt lingue alicuius ydiomatis quae possint proferre tuas uirtutes. nec sunt aures capitum quae possint audire laudes pertjnentes ad tuam maximam bonjtatem.

Et si forte domine deus ego non recipio in me illud gaudium quod ego debeo habere causa tuj esse. ego manifestabo anime mee dicens ei. constet tibi pro rato quod postquam tu non gaudes nec exultas in bonitate et²¹ nobilitate tuj creatoris. quod pene perpetue gehennales sunt parate ad torquendum te in perpetuum.

Domine deus tanta est tua excellens nobilitas et tua bonitas.

¹⁸ tuam] om. N M H

¹⁹ adeo mjrabile] tam admirabile s

²⁰ quod] quia M

²¹ et] nec in N M

quod nullo modo totus mundus posset unam tuarum uirtutum comprehendere. quare domine²² oportet quod illud *gaudium* quod nos habemus. propter hoc quia scimus quod tu es. *sit adeo magnum quod uix possit recipi in nostro corde.*

Ergo domine deus merito debet tibi attribui omnis gloria et omnis²³ laus. propter hoc quia tu augmentasti in tantum istud gaudium quod non potest comprehendj in corde nec²⁴ in corpore aliquius hominis. nec etiam in toto mundo. quia istud *gaudium* est *maius quam totus mundus.*

Vnde domine sanctificetur nomen tuum in perpetuum. quia tu infudisti in iusto²⁵ tantam gratiam. quod ipse potest dicere cordi suo. o quanta *beatitudo* felicitatis tibi euenjt. in hoc quod tu letaris *in inuencione esse tui* creatoris. propter quod maximum bonum tibi accidit. in hoc quod ipsum est.

Item domine deus omnis honor et reuerencia tibi ex <h> ibeatur. quia tu dedisti seruo tuo tantam gratiam quod tota mens sua et animus exultant et letantur prae *gaudio* tui esse. quando ipse cogitat in corde suo bonum quod ei euenit causa tui esse. *quod numquam cadit nec peruenit in priuacionem.*

Item domine *benedictum* sit *nomen tuum* quia ob gratiam quam iusto fecisti in cognoscendo tuum esse. *ubicumque* ipse sit existit *letus et ylaris.* et quemcumque actum ipse exerceat.

Et istud tale gaudium quod taliter est in iusto. existit in eo propter hoc *quia ipse est totus in te per gratiam. et tu es illud gaudium.*

Domjne deus si quis cogitat recte magnum bonum et magnam gratiam, quae ei euenjt causa tui esse. *ipse debet cognoscere quod ei*

²² domine] *om.* M

²³ omnis] *om.* N M

²⁴ nec] *add.* quod plus est N M

²⁵ iusto] *om.* H

non sufficiunt tempora recipiendj in se illud gaudium. quod ipse debet habere. quia cognoscit te esse.

Si forte domine deus spacium mee ujte est breue. hoc est *summa passio et maius malum* quod ego aliquo modo possum habere. (3v) propter hoc quia *in tempore praeterito* ego *non sensi in me exultacionem gaudij*, quod ego deberem in me habuisse causa tuj esse.

*Gloria et benediccio tibi domine in perpetuum tribuantur. et dignare per tuam piissimam misericordiam aperire labia mea. ut ualeam effundere*²⁶ *accionem graciaram et laudum tibi deo.*

<2>

*Qualiter quilibet homo debet gaudere propter hoc quia ipse est in esse.*²⁷

Deus pater omnipotens cui omnes debent subici creature. benedicatur nomen tuum in eternum. quia tu dedistj esse hominibus. propter quod ipsi debent multum gaudere. nam ipsi uenerunt de non esse in esse. ergo postquam humana species certificata est quod uenjt de non esse in esse. uehementer debet gaudere causa sui esse. quia etiam quinque sensus corporales ostendunt sibi esse suum in quo est. in hoc quod nos uidemus oculis. et audimus mediantibus auribus. et odoramus naribus. et gustamus ore. et sentimus tactu in omnibus nostris membris.

vnde domine deus quia nobis sine aliqua comparacione est multo melius esse in esse quam non esse²⁸ propter hoc de necessario oportet quod *nos gaudeamus quamplurimum* quia *nos deuenimus de non esse in esse.*

Ergo domine sicut mihi constat pro firmo quod ego sum in esse.

²⁶ effundere] infundere N M

²⁷ esse] *add.* Capitulum 2 M

²⁸ non esse] *add.* in esse N M

et uideo et cognosco quod esse meum est sine priuacione. sic ego debeo in tantum²⁹ gaudere. quod nulla tristicia vel ira possit in me cadere aliquo modo.

* * *

Pater immense deus qui cuncta ex nichilo creastj. nos aperte uidemus quod *bruta* animalia gaudent inter se et *letantur*. nam nos uidemus illa currere et *saltare* et inter se ludere. et uidemus quod *aues* letantur inter se in suis cantibus et in uolando *per aerem*. et uidemus etiam *pisces* inter se congaudentes natantes *per equor* et ludentes inter se. unde si iste tales creature irrationabiles³⁰ recipiunt in se gaudium et letantur. quae *ignorant* te et tuam *bonjtatem* totaliter. *quanto magis* debemos *nos* gaudere quibus inest tam nobile esse rationabile. propter quod nos habemus noticiam tuj benedictj esse?

* * *

Quare *domine* si forte accidat quod ego non gaudeam plus ex esse melioris hominis quam ego sim. quam ex meo³¹ esse. ego exoro te. quod *des* mihi gratiam. *quod adminus* ego non habeam in *minus gaudium* ex esse suo quam ex meo.

²⁹ debeo in tantum] in tantum debeo H

³⁰ irrationabiles] irrationales H

³¹ Quare domine-meo] om. M