

capitulum terciodecimo particula tertia⁹⁹

¶ Deus unus est quia simplex et impartibilis, et eius que est secundum speciem differentie expers et ab omnibus accidentibus et passionibus alienus. ¶ Volentes laudare trinam et unam Deitatem per nominacionem unius, oportet elevari supra se et super omnia creata, et quiescere ab actibus potentiarum apprehensivarum et appetitivarum alicuius creati, et convertere in verum unum et ibi stare, donec unum primum et supremum illuceat sibi; quod est principium et causa unius et numeri et entis, et dat unicuique proprium locum in universitate. et hoc est Deitas incomparabiliter excedens omnia, superunitas et superuna et supertrina et supertrinitas.

capitulum tertidecimo particula quinta
quod non est cognoscibilis Deus ipse¹⁰⁰

¶ Quod neque unitas neque Trinitas est cognita ab aliquo, quia non est aliquod nomen entium quod secundum sui propriam significacionem posset explicare Deitatis occultum, sive sit unitas sive Trinitas sive numerus sive singularitas seu fecunditas, nec aliquod entium vel cognitorum explicat eam occultacionem que est super omnem rationem et intellectum supersubstantialiter, sed ipsa superdeitas est superelevata in viis, id est in hiis ad que non est via vel accessus.

¶ Incipiunt excerpta de linconiensi de mistica theologiacapitulum primo particula prima
ignorantia Dei caligo Dei¹⁰¹¶ Trinitas supersubstantialis, superdea et superbona, etc.

Mistica theologia est secretissima cum Deo locutio non per ymaginem vel speciem, cum mens transcendit creaturas omnes et se ipsam, et ociatur ab actibus potentiarum apprehensivarum cuiuscumque creati,¹⁰² expectans

⁹⁹ capitulum terciodecimo particula tertia] *in marg.*

¹⁰⁰ capitulum tertidecimo ... ipse] *in marg.*

¹⁰¹ capitulum primo ... Dei] *in marg.*

¹⁰² *add. in marg. Finehand:* Intellectus agens est omnia facere, qui suo lumine illuminat intellectum possibilem. Intellectus possibilis est omnia fieri. Sive est omnia in potentia in qua candescit lumen naturale in ymaginatione. Sex gradus habet intellectus [*ramified diagram*:] formatus, in effectu sive in actu, principiorum, adeptus, assimilatus, divinus. qui intellectus agens suo lumine est abstrahens speciem ab appendiciis materie. Et correspondet sensui communi. sicut intellectus possibilis ymaginatione in que [*sic*] custodit solum species sensibilem.

Chapter 13, Particle 3

Since He is simple and cannot be divided into parts, God is one. He has no part in that difference which is relative to species, and all accidents and passivities are foreign to Him. Those who wish to praise the Deity threefold and one by using the name of one must be raised up above themselves and above all created things, and must switch off the acts of the powers of knowledge and desire regarding any created reality, and turn to the transcendent One and stand there, until the first and highest One shall shine upon them. It is the principle and cause of unity and number and entity, and it assigns to each thing its proper place in the universe. And this is the Deity incomparably exceeding all things: unity beyond, and beyond one, and beyond three; and beyond Trinity.

Chapter 13, Particle 4

That God Himself is not Knowable

Neither unity nor Trinity is known by anyone, because there is no name which, taken in its proper meaning, could explain the hiddenness of the Deity, whether it is unity or Trinity, or number, or being by oneself, or bringing forth. Nor is there anything in being or in thought which explains that hiddenness which exists transcendently above all reason and intellect, but the Deity beyond is raised high in its ways, that is, in that to which there is no way, no access.

Here begin the excerpts from [Robert Grosseteste] of Lincoln on the *Mystical Theology*

Chapter 1, Particle 1

The Unknowing of God; the Darkness of God

Trinity beyond substance, beyond Deity and beyond good, etc.

Mystical theology is the most secret talking with God—not through an image or a likeness of form—when the mind transcends all creatures, and itself, and relaxes from the activities of all the powers that are able to grasp anything created, waiting in the darkness of the actual ignorance of all things for Him who is beyond all

fol. 80r ipsum qui est supra omnia in caligine actualis | ignorancie omnium donec manifestet se desideratus. ¶ Intellectus humani dicuntur inoculati non a privatione potencie visive spiritualiter sed a privatione omnis actus visivi, dum otiantur in caligine omnium entium et sursumducuntur ad supersubstantiallem radium divine tenebre, id est¹⁰³ divine superluciditatis.

capitulo primo particula tertia¹⁰⁴

¶ Mihi videtur supra naturalem virtutem hominis ascendere in verticem et caliginem, id est actualem ignoranciam omnium, ubi vere est qui est ultra omnia. ibi solum invenitur et tenetur, et qualis ibi invenitur non est effabilis¹⁰⁵ omnino et ideo dicitur sine sermone. ¶ Deus prior est omni affirmatione et negatione et sermone. etsi est prior non est necessario alterum in ipso vel de ipso, et positiones dicuntur de ipso in quantum est causa omnium, et abnegationes quia est super omnia.

capitulo primo particula quarta¹⁰⁶

¶ Dionysius dicit hoc:¹⁰⁷ divinus Moyses repurgare se ipsum primum iussus¹⁰⁸ est, et post purgacionem audivit¹⁰⁹ multivocas tubas et vidit lumina multa, radios puros fulgurantia et multipliciter fusos. deinde ab omnibus segregatur et cum electis sacerdotibus ad summitatem divinarum ascensionum pertingit, et tunc in caliginem vere ignorancie intrat misticorum. ¶ Lincolniensis ibi dicit: Moysi purgatio historica signat spiritualem purgacionem ab omni inordinato appetitu. post hanc spiritualem purgacionem fit homo interior aptus ad intelligendum et audiendum scripturam, cuius tubae multivoce sunt symbolic¹¹⁰ dicte multa significantia. Lumina vero multa¹¹¹ sunt spiritualia significantia a naturalibus sumpta, que puros et multos radios fusos mittunt in

¹⁰³ id est] *ms. a*

¹⁰⁴ capitulo primo particula tertia] *in marg.*

¹⁰⁵ effabilis] *ms. affabilis*

¹⁰⁶ capitulo primo particula quarta] *in marg.*

¹⁰⁷ *in marg. Finehand:* cognicio corporalis sive spiritualis

¹⁰⁸ iussus] *ms. missus*

¹⁰⁹ audivit] *ms. audit*

¹¹⁰ symbolic] *ms. superbolic*

¹¹¹ *in marg. Finehand:* cognicio spiritualis sive ymaginaria

things, until the One Desired may manifest Himself.²⁶ Human intellects are called “eyeless” not on account of the privation of the power of seeing spiritually but on account of the privation of every act of sight, for as long as they remain relaxed in the darkness of all things and are drawn upward toward the supersubstantial ray of the divine darkness, that is to say, the divine super-brightness.²⁷

Chapter 1, Particle 3

To me it appears beyond the natural power of man to mount to the summit and enter into the darkness, that is, the actual unknowing of all, where He truly is who is beyond all. There alone is He found and held, and how He is when found is not at all sayable, and therefore He is spoken without a word.²⁸ God is prior to every affirmation and negation and speech. And even if He is prior, there is not necessarily any otherness in Him or concerning Him, and the positive statements are said of Him insofar as He is the cause of all things, and the negative because He is beyond all.

Chapter 1, Particle 4

Dionysius says this: The divine Moses was commanded first to purify himself, and after the purification he heard the many-voiced trumpets [cf. Ex 19:16, 19] and saw the many lights flashing rays pure and abundantly streaming. Afterwards he is segregated from all the people, and with the chosen priests he reaches the summit of the divine ascents [cf. Ex 24:1], and then he enters into the darkness of the true non-knowing of the hidden realities [cf. Ex. 24:18].²⁹ [Robert Grosseteste] of Lincoln says at this point: The historical purgation of Moses signifies spiritual purgation from every inordinate appetite. In the wake of this spiritual purgation the interior man becomes able to understand and hear the Scripture, where many-voiced trumpets are spoken of symbolically in several ways that have multiple significance. The many lights, on the other hand, are spiritual signifiers—taken from natural

humanas intelligencias clarificandas. In hiis autem communicant multi, intellectum enim hystoricum, allegoricum et moralem habent multi. sed homo interior querens divinum videre incircumvelate et vere hiis non est contentus, sed hos transcendens ascendit cum electis et sacris contemplativis et doctoribus¹¹² ad summitatem anagogicorum intellectuum. sed adhuc cum hiis omnibus non potest contemplari ipsum Deum nude sine ymaginibus, sed solum in hiis contemplatur locus ubi stetit Deus. In anagogia enim non videtur Deus nude, sed in ea speculatur ipsum in omnibus creaturis, quasi in quibusdam vestigiis. propter quod anagogia videtur solum locus ubi Deus est¹¹³ in quantum est locus sue stacionis, non deus in se. Et tunc, id est postquam ascendit cum doctoribus¹¹⁴ iam non relinquitur creatura in qua iam queritur desideratus, absolvitur ab ipsis visis id est a sensibus et intellectibus, ea derelinquens, tunc intrat in caliginem ignorancie omnium in qua ostendit se divinus radius [vere] et incircumvelate. In hac caligine non solum otiatur ab actibus apprehensivis¹¹⁵ sed nec suscipit influencias motivas¹¹⁶ in actibus apprehensivis, et ita est in perfecta ignorantia¹¹⁷ omnium creatorum, et tunc nec sibi nec alteri creature unitur in illa caligine per desiderium aut amorem, sed secundum aestuans desiderium solius Dei ipsi soli unitur. Isti sunt igitur gradus ascensionis in caliginem¹¹⁸ significati, perfecti a Moyse et circa Moysen.

capitulo secundo particula septima¹¹⁹

¶ In caligine laudatur Deus per omnium ablacionem, non per posicionem quia tunc non esset in ea actualis¹²⁰ ignorancia omnium. extra vero caliginem

¹¹² *in marg. Finehand:* cognicio intellectualis in summo vertice

¹¹³ est] *add. sup. lin. Finehand*

¹¹⁴ *in marg. Finehand:* Cognicio superintellectualis, que est ex cognitione affectiva divini amoris sursum agentis per raptum; quam philosophi ignoraverunt sed et theologi speculativi sive scolastici ignorant. sola mystica theologia hanc novit ut paullus sanctus franciscus et quibus deus solus dat, hec est experimentalis.

¹¹⁵ *add. inter lin. Finehand:* virium apprehensivarum scilicet de foris ac de intus

¹¹⁶ *add. inter lin. Finehand:* respectu obiectorum

¹¹⁷ *add. inter lin. Finehand:* que est resecacio, abnegacio, ablacio, abgescheidenheit, separacio omnino sive absolucio, ledigung, requiescacio, abstraccio, perfecta ignorancia omnium creatorum

¹¹⁸ *add. inter lin. Finehand:* id est divina incomprehensibilitate

¹¹⁹ capitulo secundo particula septima] *in marg.*

¹²⁰ actualis] *ms. actuali*

ones—which send pure and many-streaming rays in order to illuminate human intelligences. In these, however, the many communicate, for the many possess the understanding that is historical, allegorical, and moral; but the interior man, seeking to see God without veil and truly, is not content with these things, but transcending the crowd he ascends with the elect and the sacred contemplatives and the doctors to the summit of the anagogic understandings. But even with all of these he is not able to contemplate God Himself nakedly, without images, but in these he only contemplates the place where God stood. For in anagogy God is not seen nakedly, but it contemplates Him in all creatures, as it were in certain footprints. For this reason only the place where God is can be seen by anagogy, and only insofar as it is the place of his station, not God in Himself. And then, that is, after he has ascended with the doctors, there no longer remains a creature in which the One Desired can still be sought; he is set free from what is seen, that is, from all sensibles and intelligibles, leaving them behind. Then he enters the darkness of the unknowing of all things, in which the divine ray will show itself truly and without any veil. In this darkness not only does he rest as regards all acts of knowing but he does not even receive any influences moving him in the acts of knowing and so is in the most complete ignorance of all things; and at that point he is united in that darkness neither to himself nor to any other creature, through desire or love. Through burning desire of God alone, however, he is united to Him alone. Those, then, are the steps of the ascent into the darkness; they are signified and carried out by Moses and with regard to Moses.³⁰

Chapter 2, Particle 7

In the darkness God is praised by the taking away of all things, not by their positive assertion, because then there would not be in that [darkness] the actual unknowing

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laudatur per utrasque et principalius per ablaciones, quia laus eius per ablaciones familiarius perducit ad caliginem et ignoranciam que est¹²¹ in caligine, quia quidquid est cognitum in quocumque existente | velatum est ipsius superexcellencie.

capitulo tertio particula quinta
de caligine¹²²

¶ Inferiora sunt plurium sermonum quam superiora, et secundum analogiam superioritatis est abreviatio sermonis. quia inferiora sunt composiciora, ideo indigent in sue totalitatis ostensionem pluribus sermonibus. superiora enim simplicificantur secundum analogiam superioritatis, et propter hoc eorum intelligencie minus numerose et per consequens sermones pauciores. et cum ascendendo supergressi fuerimus in creatis simplicia, non erit breviloquium sed omnimoda sermonis privatio, quemadmodum ingredienti caliginem habent sermonis et intelligencie privationem. Et quando proceditur a supremis ad infima dilatabitur sermo secundum analogiam descensionis, et hoc procedendo affirmative.

capitulo quinto¹²³

¶ Dyonisius dicit: Rursus autem ascendentes dicamus quod neque anima est neque intellectus neque fantasia, neque opinionem rationem intelligentiam habet, neque ratio est neque intelligentia, neque dicitur neque intelligitur, neque numerus neque ordo neque magnitudo neque parvitas, etc. ut Lincolniensis in fine illius commenti ait: Cum igitur mens generaliter et specialiter abnegaverit et quieverit¹²⁴ a comprehensione omnium absorta tota in desiderium ipsius, et superexcellencie ipsius luminis inaccessibilitas et incognite elucescit in ipsa inaccessibilitate, et inaccessibilitatis caliginem incognite cognoscit quod ipsam causam omnium secundum quod est in se nihil potest cognoscere, et cognoscit quod non est aliquid neque nihil, immo quod est super et ante nihil. hec de mistica theologia excerpta sufficiant.

¹²¹ est] *add sup. lin. scriba*

¹²² capitulo tertio particula quinta de caligine] *in marg.*

¹²³ quinto] *ms. secundo*

¹²⁴ quieverit] *ms. quievit*

of all things. Outside the darkness, on the other hand, He is praised by both, and principally by the removals since His praise leads more familiarly through the negations to the darkness and to the unknowing which is in the darkness. For whatever is known in any existing thing whatsoever is a veil of that great transcendence.³¹

Chapter 3, Particle 5

On the Darkness

There is more discourse about the lower things than about the higher, and according to the degree of superiority the discourse is shortened. As the lower things are more composite they need for that reason more words to show them forth in the wholeness of what they are. For the superior things are simplified in the measure of their superiority, and for that reason insights into them are less numerous, and as a consequence words are fewer. And when in our ascent we shall have made our way above the simple things in creation there shall be no short word but a total privation of the word, just as those entering the darkness are completely deprived of discourse and insight. And when the procedure is from the highest to the lowest, the discourse will be widened out according to the analogy of the descent, and this through proceeding by way of affirmation.³²

Chapter 4

Dionysius says: As we ascend, again let us say that it is not soul nor intellect nor imagination, nor has it opinion, nor reason or intelligence; it is not reason or intelligence; it is not spoken, it is not understood; it is not number or order, nor greatness or smallness, etc.³³ As [Robert Grosseteste] of Lincoln says at the end of his commentary: When therefore the mind shall have performed the negations both generally and specially, and shall have rested from the comprehension of all, absorbed completely in the desire of it and of its transcendence, the inaccessibility of the light itself shines out in an unknown way in that very inaccessibility itself, and in the darkness of inaccessibility unknowingly the mind knows that it can know nothing of the cause itself of all things, according to what it is in itself; that it is not something nor nothing, indeed that it is above and before nothing.³⁴ These excerpts may suffice concerning mystical theology.