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30 *Gerson's Concept of Discretio Spirituum*

totle say the same thing about deducing a conclusion on the basis of conjecture.

18 But since the uncertainty of this method of judging by signs is incalculable, I will reduce it to a few principles and set it forth in this couplet:

*Tu, quis, quid, quare,
Cui, qualiter, unde, require.*

19 *Who* is it to whom the revelation is made? *What* does the revelation itself mean and to what does it refer? *Why* is it said to have taken place? *To whom* was it manifested for advice? *What kind of life* does the visionary lead? *Whence* does the revelation originate?

20 *VII Reflection:* When an investigation of spirits is being conducted, first of all, it must be determined whether the visionary is a person of good, sound judgment and common sense. Since the judgment of the intellect is affected by an injured brain, if anyone who has been thus injured is subject to strange fancies, we do not have to inquire further to discover from what spirit those neurotic and illusory visions come, as is evident in cases of insanity and in various other illnesses. When awake, such persons imagine that they see, hear, taste, etc., much as other people do when they are dreaming.

21 Furthermore, each deeply rooted passion leaves its own wound, has its own folly, and as Origen says, has its own demon. This is apparent in those who are madly in love, in the jealous and the irascible, in the envious and avaricious. Thus the poet says: "Do not those who are in love dream dreams of their own imagining?"

22 It should be determined if the person is new in the service of God, because newly acquired fervor without someone to direct it is soon led astray. This is especially true in the young and in women whose enthusiasm is extravagant, eager, changeable, uninhibited, and therefore not to be considered trustworthy.

23 Moreover, it is very important to investigate the personality of the individual, his education, habits, likes, asso-

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