

[photocopie]

Auteur : Foucault, Michel

Présentation de la fiche

Coteb022_f0314

SourceBoite_022-8-chem | Gerson.

LangueFrançais

TypePhotocopie

RelationNumérisation d'un manuscrit original consultable à la BnF, département des Manuscrits, cote NAF 28730

Références éditoriales

Éditeuréquipe FFL (projet ANR *Fiches de lecture de Michel Foucault*) ; projet EMAN (Thalim, CNRS-ENS-Sorbonne nouvelle).

Droits

- Image : Avec l'autorisation des ayants droit de Michel Foucault. Tous droits réservés pour la réutilisation des images.
- Notice : équipe FFL ; projet EMAN (Thalim, CNRS-ENS-Sorbonne nouvelle). Licence Creative Commons Attribution - Partage à l'Identique 3.0 (CC BY-SA 3.0 FR).

Notice créée par [équipe FFL](#) Notice créée le 21/10/2020 Dernière modification le 23/04/2021

a sinful man, O Lord (Luke 5:8); adding, "For I am vile and am unworthy of heavenly visions which I do not desire nor accept, but repel. Let the sight of You, my whole reward, be in heaven, O Lord God, not in this world. That will be enough. What are Your visions to me in this life? What about the warnings of my elders? Rather, I beseech You, send the visions to someone else, and allow my spirit to conceal me in a lowly and hidden place."

47 Another caution about accepting or rejecting visions can be added over and above to what has just been said, such as that concerning dreams by a particular person who said that if good advice seems to have been given in dreams, either by a deceased person or in some other way, let it not be rejected completely as a mere dream nor accepted entirely as genuine and supernatural. Rather, such signs are to be regarded as reminders to perform some good work or to avoid evil, according to the nature of the dream.

48 *XI Reflection*: Discernment of spirits ascertains the kind and manner of life led by the person who claims to have visions: whether this be a hidden or public life; whether it be an active or a contemplative life; whether lived in extreme detachment as manifested in dress and in other matters, or if it be lived in common with others, adjusted to their manner of living.

49 If the visionary is a woman, it is especially necessary to learn how she acts toward her confessors or instructors. Is she prone to continual conversations, either under the pretext of frequent confession or in relating lengthy accounts of her visions, or by any other kind of discussion? Believe those who are experienced, especially St. Augustine and St. Bonaventure. There is scarcely any plague that is more harmful or incurable than this. Even if nothing more detrimental occurred than a great waste of precious time, it would give abundant satisfaction to the devil.

50 Also, you must realize that a woman has something else: an unhealthy curiosity which leads to gazing about and talking (not to mention touching), which happened, according to Virgil, to Dido, "His words and looks cling



