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Auteur : Foucault, Michel

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soul, insofar as what is rational is distinguished from that which is animal, namely, in the *sensus communis* or in the imagination.

56 How many, I wonder, of those who fear God and flee from every sin, are always able to discover clearly when being tempted whether the perception of sin is merely in the imagination or consented to by the will? It is not so easy to distinguish feeling from consent. How much more difficult, then, the discerning of the four kinds of spirits previously named, when an impulse or strong inspiration influences the mind to know whether it is from God, from a good angel, from an evil one, or from one's own nature?

57 Also, a twofold distinction of the human spirit has been made, the higher and the lower; which distinction the word of God precisely states: *and extending even to the division of soul and spirit* (Heb. 4:12); also she (Mary) experienced such a distinction when she exclaimed: *My soul magnifies the Lord*; then distinguishing the spirit from the soul, added: *and my spirit rejoices in God my Savior* (Luke 1:46).

58 Let us allow these directives to suffice for now, that have been so hastily written for a compendium, insofar as they will have clarified and divided general categories into specific differences. Because of this, wiser men may more easily make a judgment about these matters, knowing that there is a man living (whose name, God grant, is in the Book of Life), who frequently experienced and practiced all that has been said here both in regard to himself and in regard to many of his contemporaries.

59 Here ends the treatise of John Gerson, Chancellor of the University of Paris, on the subject of the discernment of spirits, gathered under twelve headings at Constance, in the Year of the Lord, 1415, on the Feast Day of Augustine (August 28), during the time of the sessions of the General Council, published because of some matters that arose in the aforesaid council about the canonization of Bridget (of Sweden).

End of the treatise.

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