

Chapter 1 : De imitatione Christi - Scrinium

*The Authorship of the De Imitatione Christi [Anonymous] on www.nxgvision.com *FREE* shipping on qualifying offers. This book was originally published prior to , and represents a reproduction of an important historical work.*

It is not a mere reprint. Bigg has used, he tells us, the translation of "F. But he "has gone over it several times in the light of the autograph text, with so much freedom that but little of the original is left. The introduction is an admirable exposition of Mystic and semi-Mystic views and ways of thought, and the notes are sufficient without being obtrusive. On the authorship of the Ds Imitations Dr. Bigg does not find it necessary to say much. The controversy, thanks greatly to the indefatigable industry of Dr. Kettlewell, is practically concluded. One interesting proof, however, may be noted. Nothing could be a more conclusive proof that he was the author, not the copyist. At the same time, we have a notable instance of his sobriety of thought, a quality very rare in devotional literature. The expression must have seemed to him extravagant, though there was something very like a. Nicholas Gerson, Chancellor of the University of Paris, is the only person for whom a claim can be made with any kind of reason. But Gerson was not a. Bigg says, "the Imitation was written by a monk for monks," and. Thomas was not only a monk, but a monk of a peculiar kind. He was educated at one of the houses of the Brethren of the Common Life, and spent the seventy-two years of his monastM life in another. This Order, as it had been developed by Florentine; Radewyn, followed the regular life in a reasonable and sober way. No extravagant asceticism was practised; a. He did his share of the house- work ; he copied manuscripts or taught in the school. This was a reform which the declining monasticism of the fifteenth century greatly needed. Its heroic age had passed away. It was no longer possible for a monk to be the power in Christen- dom that Bernard of Clairvaux had been. But he might realise the early ideal of the system, the life of retirement from the world and of contemplation. Contemplative retire- ment is apt to breed fanaticism, even insanity. For this reason Radewyn and his fellow-workers had associated it. But here, too, there lay a danger, for in- dustry a light become an engrossing interest, and shut out the spiritual. London; Idetnnen and Co. It makes a new appeal to a world in which the frantic search of pleasure and of wealth exists along with the deepest religious feeling. Hence this eide of the De Imitutione becomes peculiarly important to us. On the necessity of the monk being a keeper at home Thomas was very emphatic: Let us hear what Dr. Bigg has to say about it Thomas speaks of brethren walking disorderly, but he makes no complaint of profligacy. What we discern in his pages is the intolerable littleness of the monastic life, the idleness, the gossip, -the desire to get outside the walls on any pretext, the making of great secrets out of nothing, the querulousness and petty cabals and rebellions. Few were as good and pure as they had been at the beginning of their conversion. Even the best men suffered heavily from the constant spiritual strain. These words are always recurring in the Imitation, and we can understand them only by calling up the -idea of the monastic life. The one and only joy of the recluse, for which he had sacrificed all that other men held dear, was ,spiritual communion. To feel his heart enlarged by the sweet rapture of divine loveâ€”this was his constant hope by day and night, far this he macerated his flesh, spent long hours before -the altar, imprisoned himself alone in his cell. There were moments when Paradise opened before his gaze, but there were also times when everything seemed to fret and aggravate, when the heavens were as brass, and life a hill of sand. But the monk had no such comfort. All he could do was to wait, fearfully watching the abyss of his own spirit, till the cloud rolled away and light re- turned. The writer took the Christianity of his age as he found it. It raised in him no intellectual revolt; it never disturbed with doubt or question his spiritual peace. It is almost startling to be told that he purchased an indulgence! Bat he has none of the Dante spirit. The monstrous abuses of the Church of his timeâ€”and what a time it was! Our readers will like to see a specimen of the translation as it appears in Dr. It comes from the seventh chapter of the Third, or, as it is commonly arranged, Fourth, Book:

Chapter 2 : Middle English Translations of de Imitatione Christi | DSZBooks

*The Authorship Of The De Imitatione Christi: With Many Interesting Particulars About The Book [Samuel Kettlewell] on www.nxgvision.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

It was first composed in Latin ca. It is a handbook for spiritual life arising from the Devotio Moderna movement, of which Kempis was a member. The Imitation is perhaps the most widely read Christian devotional work next to the Bible, and is regarded as a devotional and religious classic. Its popularity was immediate, and it was printed times before. Apart from the Bible, no book had been translated into more languages than the Imitation of Christ at the time. The text is divided into four books, which provide detailed spiritual instructions: The treatise "Of the Imitation of Christ" appears to have been originally written in Latin early in the fifteenth century. Its exact date and its authorship are still a matter of debate. Manuscripts of the Latin version survive in considerable numbers all over Western Europe, and they, with the vast list of translations and of printed editions, testify to its almost unparalleled popularity. One scribe attributes it to St. Bernard of Clairvaux; but the fact that it contains a quotation from St. Francis of Assisi, who was born thirty years after the death of St. Bernard, disposes of this theory. In England there exist many manuscripts of the first three books, called "Musica Ecclesiastica," frequently ascribed to the English mystic Walter Hilton. But Hilton seems to have died in , and there is no evidence of the existence of the work before. Many manuscripts scattered throughout Europe ascribe the book to Jean le Charlier de Gerson, the great Chancellor of the University of Paris, who was a leading figure in the Church in the earlier part of the fifteenth century. The most probable author, however, especially when the internal evidence is considered, is Thomas Haemmerlein, known also as Thomas a Kempis, from his native town of Kempen, near the Rhine, about forty miles north of Cologne. Haemmerlein, who was born in or , was a member of the order of the Brothers of Common Life, and spent the last seventy years of his life at Mount St. Agnes, a monastery of Augustinian canons in the diocese of Utrecht. Here he died on July 26, , after an uneventful life spent in copying manuscripts, reading, and composing, and in the peaceful routine of monastic piety.

Get this from a library! The authorship of the De imitatione Christi: with many interesting particulars about the book. [S Kettlewell].

His paternal name was Hemerken or Hammerlein, "little hammer. He became skilful as a copyist and was thus enabled to support himself. Later he was admitted to the Augustinian convent of Mount Saint Agnes near Zwolle where his brother John had been before him and had risen to the dignity of prior. He copied the Bible no less than four times, one of the copies being preserved at Darmstadt in five volumes. In its teachings he was widely read, and his works abound in Biblical quotations, especially from the New Testament. His life is no doubt fitly characterized by the words under an old picture first referred to by Franciscus Tolensis: His writings are all of a devotional character and include tracts and meditations, letters, sermons, a life of St. Lydewigis, a Christian woman who remained steadfast under a great stress of afflictions, and biographies of Groote, Radewijns, and nine of their companions. Works similar in contents to the "Imitation of Christ" and pervaded by the same spirit are his prolonged meditation on the life and blessings of the Savior and another on the Incarnation. Both of these works overflow with adoration for Christ. Protestants and Roman Catholics alike join in giving it praise. The Jesuits give it an official place among their "exercises. General Gordon carried it with him to the battlefield. Few books have had so extensive a circulation. The number of counted editions exceeds 2,; and 1, different editions are preserved in the British Museum. The Bullingen collection, donated to the city of Cologne in , contained at the time different editions. De Backer Essai, ut inf. Originally written in Latin, a French translation was made as early as , which still remains in manuscript. The first printed French copies appeared at Toulouse The earliest German translation was made in by J. The editions in German began at Augsburg in Corneille produced a poetical paraphrase in French in The "Imitation of Christ" derives its title from the heading of the first book, De imitatione Christi et contemptu omnium vanitatum mundi. It consists of four books and seems to have been written in meter and rime, a fact first announced by K. The four books are not found in all the manuscripts, nor are they arranged invariably in the same order. The work is a manual of devotion intended to help the soul in its communion with God and the pursuit of holiness. Its sentences are statements, not arguments, and are pitched in the highest key of Christian experience. It was meant for monastics and recluses. Behind and within all its reflections runs the council of self-renunciation. The life of Christ is presented as the highest study possible to a mortal. His teachings far excel all the teachings of the saints. The book gives counsels to read the Scriptures, statements about the uses of adversity, advice for submission to authority, warnings against temptation and how to resist it, reflections about death and the judgment, meditations upon the oblation of Christ, and admonitions to flee the vanities of the world. Christ himself is more than all the wisdom of the schools and lifts the mind to perceive more of eternal truth in a moment of time than a student might learn in the schools in ten years. Excellent as these counsels are, they are set in the minor key and are especially adapted for souls burdened with care and sorrow and sitting in darkness. They present only one side of the Christian life, and in order to compass the whole of it they must be supplemented by counsels for integrity, bravery and constancy in the struggle of daily existence to which the vast mass of mankind, who can not be recluses, are called. The charge has even been made that the piety commended by the "Imitation" is of a selfish monkish type. It was written by a monk and intended for the convent; it lays stress on the passive qualities and does not touch with firmness the string of active service in the world. That which makes it acceptable to all Christians is the supreme stress it lays upon Christ and the possibility of immediate communion with him and God. The references to medieval mistakes or superstitions are confined to several passages, viz. She should be invoked. He also gives prayers to Mary cf. Disputed Authorship of the "Imitation of Christ": To some extent national sentiments have entered into the controversy which for years has been waged over the authorship of the "Imitation," France and Italy contending for the honor of furnishing the author as against the Netherlands. Among the recent treatments of the subject are: Hirsche, Prolegomena zu einer neuen Ausgabe der Imitatio Christi Berlin, , , , containing a copy of the Latin text of the manuscript dated ; C. Santini, I diritti di Tommaso da Kempis 2 vols. Spitzen,

Thomas a Kempis als schrijver der navolging Utrecht, , also Nouvelle defense en reponse du Denifle ; F. Schulze, in Hauck-Herzog, RE, xix. For other works, see the bibliography below. The uncertainty arises from several facts: Bernard; and 3 the manuscript copies show important divergences. The matter has been made more perplexing by the forgery of names and dates in manuscripts of the "Imitation" since the controversy began, these forgeries, however, being largely in the interest of Gerson and Gersen. Of the Latin editions belonging to the fifteenth century, Pohl gives twenty-eight as accredited to Gerson, twelve to Thomas, two to St. Bernard, and six anonymous. Or, to follow Funk p. Bernard, one to Gersen, and two are anonymous. The editions of the sixteenth century show a change. As for the manuscripts, all of them dated before , the dates of which are probably genuine, were written in Germany or the Netherlands. The oldest is included in a codex preserved since in the royal library of Brussels. The codex contains nine other writings of Thomas besides the "Imitation. Kempensis in Monte S. If this be a genuine writing the manuscript is an autographic copy. The text of the Imitation is written on older paper than the other documents comprised in the codex. It also contains corrections which are found in the first Dutch translation of For these reasons Spitzen, Funk and others place this text of the Imitation between and In Bellarmine in his De scriptoribus ecclesiasticis stated it was already in existence in About the same time the Jesuit Rossignoli found in a convent at Arona near Milan a manuscript without date bearing the name of the Abbot Giovanni Gersen as its author. The house had at one time belonged to the Benedictines, and the Benedictine Cajetan, secretary of Paul V. Cajetan also announced the discovery of a manuscript in Venice containing the statement, "Not Johannes Gerson but Johannes abbot of Vercelli wrote this book. The Congregation of Propaganda, urged by the Benedictines, gave permission for the book to be printed in Rome and elsewhere under the name of Gerson. The family Avogadri had its ancestral seat near Vercelli, and an old diarium, which Gregory found, contained under the date of Feb. He was thoroughly answered by J. The Italian origin again found a vigorous advocate in Coelestin Wolfsgruber ut sup. Funk pronounces him a fiction. After the decision of the Congregation of Propaganda the matter of the authorship was taken up with spirit in France. A careful examination of the manuscript copies of the Imitation was made, but with uncertain result. The controversy again broke out with the edition of made by the Benedictines Erhard and Mezler, who ascribed the authorship to Gerson as also did Vollardt in his edition Paris, A strong reply was made by the Augustinian E. The editions of De Sacy Paris, and Caro ib. Puyol , ut sup. His conclusion was that the text of the Italian manuscript is the more simple and consequently the older. The manuscript upon which chief stress used to be laid is at Valenciennes and is dated It was later shown from a manuscript in Amiens dated that the work Internelle Consolation was a translation of the Imitation made by Hesden from the Latin. Gerson in his judgment would have required the endowment of a wholly new tongue to write the work. The author was by his own statement a monk iv. Caspar of Pforzheim, who made his German translation in , says the work was written by "a devoted father, Master Thomas, a canon regular. John Wessel, who spent some time with Thomas, was according to his early biographer attracted by the book at Windesheim. The original Brussels Codex of has already been referred to above. Its date is accepted by Hirsche, Pohl, Funk, Schulze, and others; and the conclusion drawn is that the manuscript of the "Imitation" it contains was written before The date has recently been disputed as ungentine by Puyol and Kentenich on the basis of its divergences from other texts by the way of additions and also the conclusion. A second manuscript in Louvain is also subscribed as autographic and seems to be nearly as old cf. Another manuscript preserved in Brussels has the date and states that Thomas was the author. The Codex Magdalenus in Oxford, dated , strangely gives the work under the title De musica ecclesiaslica, the title of a work by Walter Hylton, an English mystic. Of printed editions of the fifteenth century, at least twelve present Thomas as the author, beginning with the Augsburg edition of Spitzen has made it seem probable that the author was acquainted with the writings of Jan van Ruysbroeck and other mystics of the Netherlands. Funk has brought out the references to ecclesiastical customs which fit the book into the early part of the fifteenth century better than into an earlier time. On the other hand, Denifle cleared the deck of all suggested names and ascribed the work to some unknown canon regular of the Netherlands.

The Imitation of Christ (Latin: De Imitatione Christi) by Thomas À Kempis is a Christian devotional www.nxgvision.com was first composed in Latin ca. It is a handbook for spiritual life arising from the Devotio Moderna movement, of which Kempis was a member.

Book One[edit] Chap. Kempis gives the example of an anxious man who, oscillating between fear and hope and with grief went to the altar and said: What would you do? Do now what you would do then, and you will be very safe. God favors the humble man.. Men only see your face, but it is God who sees your heart. Men judge according to external deeds, but only God can weigh the motives behind them. Do not trust nor lean on a reed that is shaken All flesh is grass, and all its glory shall fade like the flower in the field. Kempis writes that "Grace will always be given to the truly grateful, and what is given to the humble is taken away from the proud. Kempis asks us to be grateful for "every little gift" and we will be worthy to receive greater ones, to consider the least gift as great and the most common as something special. Kempis writes that if we consider the dignity of the giver, no gift will seem unimportant or small. Kempis writes that by ourselves we cannot bear the cross, but if we put our trust in the Lord, He will send us strength from heaven. Book Three, entitled "On Interior Consolation", is the longest among the four books. This book is in the form of a dialogue between Jesus and the disciple. Jesus says that very few turn to God and spirituality, since they are more eager to listen to the world and desires of their flesh than to God. When I make a promise I keep it, and I fulfill whatever I have pledgedâ€”if only you remain faithful Jesus says not to react to a difficulty as if there were no hope of being freed from it. Just as desiring nothing outside you produces internal peace within you, so the internal renunciation of yourself unites you to God. I am the Way, the Truth, and the Life. Without the Way, there is no going; without the Truth, there is no knowing; without Life, there is no living. I am the Way you are to follow; I am the Truth you are to believe; I am the Life you are to hope for. Shut out the whole world and all its sinful din and sit as a solitary sparrow on a housetop and, in the bitterness of your soul, meditate on your transgressions. It also has been admired by many others, both Catholic and Protestant. John Wesley , the founder of the Methodist movement , listed The Imitation among the works that influenced him at his conversion. General Gordon carried it with him to the battlefield. Vivekananda wrote a preface and a translation of the Imitation in He who has never come under its influence has missed something that would have made him more humble and more ambitious for purity of life. In place of the openhearted readiness of a Catherine of Siena , a subdued and melancholy resignation runs through the book In this way, even the idea of the imitation of Christ does not become the dominant perspective. There is no mention of the mediation of the God-man, of access through Christ, in the Holy Spirit, to the Father. The mystery of the Church, therefore, does not come into view either. The individual is unaware that his love of God can only be fulfilled if it expands into love of neighbor and into the apostolate. All [that] remains is a flight from the world, a world that has not been brought home in Christ".

The authorship of the De imitatione Christi: With many interesting particulars about the book Item Preview.

So, it talks about things that a normal human being like me, or probably like most of us who read for pleasure, hard to implement. Common, who among us can abandon our comfortable lives, pack another pair of clothes and join a religious organization just like what St. For me they are the super-humans who are different from all of us. I will never claim that I am religious and This book is said to be written by a monk for monks. I will never claim that I am religious and that I always doubt that if I die now, I will go straight to heaven. Because one thing that I find hard to do or will never ever do is to abandon what comforts I am enjoying now like living away from my wife and daughter and join the monks to pray and serve my fellowmen. I mean, what will happen to my wife and daughter? Especially my daughter who is still studying? She still needs my support and I have a responsibility to her as her father. Jesus said in Mark And since it was Jesus who said that that basically is what the first part of The Imitation of Christ, "Helpful Counsels of the Spiritual Life" is all about. Well, aside from the importance of solitude and silence that I always find to have especially during the early mornings when I wake up to urinate and I could not sleep, I grab the rosary in my side of the bed and pray. The second book "Directives for Inner Life" tells us that we are all passers-by in this world and that being passers-by, we should attribute everything to God. We should take up our cross just like the way Jesus did. If it is work that we consider us our cross, we should work hard and dedicate everything we do in the office to Him rather than to our boss. Everything is fleeting and ephemeral. Your boss, who does not see your hard work and who is focused on himself or his own agenda will also pass. The job that you think you need will also pass and you will move on. Everything happens for a reason and the important thing is that you live your life based on what God has designed for you. We should open our hearts and accept him. However, again, that is easier said than done. Again, read Mark The third book is my favorite not only because it is in the form of a dialogue between Jesus and one of his disciples but it can be summarized by one of my favorite biblical passages, John No one comes to the Father except through me. If you boss scolds you, refuse to talk back and think of Jesus being the more important person than them if they are wrong. What Jesus thinks of you is more important than what your boss thinks about you even if he thinks that you suck and you are deserved to be sacked. The fourth and final book "On Blessed Sacrament" is also in the form of dialogue just like the third book but it is focused more on the sacraments as the practices that should remind us of Jesus Christ when he was still on earth like the holy mass and the sacred communion. It is through the sacraments that we can form union with Jesus and it is through following Him, through imitating Him that we can have share an eternal life with Him.

Chapter 6 : The Imitation of Christ Quotes by Thomas À Kempis(page 5 of 7)

The authorship of the De imitatione Christi, with many interesting particulars about the book.

It was first published anonymously, in Latin , ca. Imitation of Christ is a writing of the mysticist German-Dutch school of the fourteenth and fifteenth centuries and is widely considered one of the greatest manuals of devotion in Christianity. Protestants and Roman Catholics alike join in giving it praise. The Jesuits give it an official place among their "exercises". John Wesley and John Newton listed it among the works that influenced them at their conversion. General Gordon carried it with him to the battlefield. It is said Pope John Paul I was reading a copy when he died. The number of counted editions exceeds ; different editions are preserved in the British Museum. The Bullingen collection, donated to the city of Cologne in , contained at the time different editions. De Backer enumerates Latin and about French editions. A critical edition was published in The book was written in Latin. A manuscript from survives and there is a French translation from The first printed French copies appeared at Toulouse in The earliest German translation was made in by J. The editions in German began at Augsburg in Pierre Corneille produced a poetical paraphrase in French in The Imitation of Christ derives its title from the heading of the first of four books, De imitatione Christi et contemptu omnium vanitatum mundi. The four books are not found in all the manuscripts, nor are they arranged invariably in the same order. Some parts seem to have been written in meter and rhyme, an observation credited on the Web to K. However, though some passages give evidence of this pattern, most are straightforward prose. The work is a manual of devotion intended to assist the soul with its pursuit of holiness and communion with God. Its sentences are statements, not arguments, and are pitched in the highest key of Christian experience. It was meant for monastics and ascetics. Behind and within all its reflections runs the counsel of self-renunciation. The book gives counsel to read the scriptures, statements about the uses of adversity, advice for submission to authority, warnings against temptation and how to resist it, reflections about death and the judgment, meditations upon the oblation of Christ, and admonitions to flee the vanities of the world. It was written by a monk and intended for the convent. It lays stress on the passive qualities and does not advocate active service in the world. What makes it acceptable to most Christians is the supreme emphasis it lays upon Christ and the possibility of immediate communion with him and God. Unless indicated otherwise, the text in this article is either based on Wikipedia article "The Imitation of Christ" or another language Wikipedia page thereof used under the terms of the GNU Free Documentation License ; or on original research by Jahsonic and friends.

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