

HADEWIJCH

himself be beaten in order to be formed. He who loves is glad to be rejected in order to be utterly free. He who loves gladly remains in aloneness, in order to love and to possess Love.

72. I cannot say much more to you now, because many things oppress me, some that you know well and some that you cannot know. Were it possible, I would gladly tell you. My heart is sick and suffering; that comes partly because my fidelity is still not abysmal. When Love wells up in my soul, I will tell you more about these things than I have yet said to you.

LETTER 9

HE IN ME AND I IN HIM

1. May God make known to you, dear child, who he is, and how he deals with his servants, and especially with his handmaids—and may he submerge you in him!⁴¹

4. Where the abyss of his wisdom is, he will teach you what he is,⁴² and with what wondrous sweetness the loved one and the Beloved dwell one in the other, and how they penetrate each other in such a way that neither of the two distinguishes himself from the other. But they abide in one another in fruition, mouth in mouth, heart in heart,⁴³ body in body, and soul in soul, while one sweet *divine Nature* flows through them both (2 Pet. 1:4), and they are both one thing through each other, but at the same time remain two different selves—yes, and remain so forever.

LETTER 10

VIRTUES THE MEASURE OF LOVE⁴⁴

1. He who loves God loves his works. His works are noble virtues; therefore he who loves God loves virtues. This love is genuine and full of consolation. Virtues and not sweetness are the proof of love, for it sometimes happens that he who loves less feels more sweetness. Love is not in each person according to what he feels, but according as he is *grounded* in virtue *and rooted in charity* (Eph. 3:17). Desire for God is sometimes sweet; nevertheless it is not wholly di-