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The Slovak translation and Latin edition of the first and second part of the work *Regula perfectionis* by Benet Canfield is a ‘prequel’ of the translation of its third part, published by Erika Juríková and Ladislav Tkáčik few years ago.¹ The work itself is a mystical treatise written at the beginning of the 17th century by a Capuchin monk who – by means of the cognition of God’s will, asceticism and purification of one’s mind – tries to help believers to achieve spiritual perfection.

In the introduction Ladislav Tkáčik profoundly discusses Christian spirituality, the uniqueness of the Christian God and the term mysticism contemplating reader’s ability to understand texts in general and Benet’s work in particular. General information about the author and his treatise is, however, to be sought in the introduction to the aforementioned third part of *Regula perfectionis*.

As for the rendition of the text, translators did successfully imitate the author’s lively and sometimes even poetic style while simplifying his somewhat complicated syntax, making the work as a whole much more understandable. Some internationalisms, however, could have been replaced by Slovak equivalents to make the translation more natural, e. g. *konzekventne/následne* (p. 53), *habituálny/zaužívaný* (p. 119) or *imaginácia/predstavivosť* (p. 175). Some phrases did not have to be translated so literally, e. g. *gaudium de malo* could have been rendered *škororadosť* instead of *radosť zo zlého* or *tristia de proximi bono* might have been translated as *neprajnosť* instead

of *smútok nad dobrom blížneho* (p. 203). Maybe the term *annihilatio*, rendered as *zničotnenie* too could find its semantic (though not morphological) equivalent in a more common word *sebazaprenie* (self-denial). The only error worthy of note is in the misrepresentation of the sentence *intentioni obsecundet opus, non vero operi intentio* (p. 153), where it is not the intention which should follow the work but the work which should follow the intention. Apart from these minor imperfections, the translation as a whole is accurate, readable and a high-quality example of philological work.

As mentioned above, it is accompanied by the edition of Benet’s work, which enables the reader to check its veracity or consult the original whenever needed. Editorial praxis is explained in detail at the end of the book (pp. 321–322) together with a short note upon the stylistics of Benet’s treatise.

The extensive bibliography contains relevant works both from the past (antiquity, the Middle ages and Early modern age) and from the present. The authors worked with philosophical and theological treatises written not only by Christian but also by classical writers and while studying the works of foreign scholars from England, France, Germany and Italy, they did not neglect suitable publications from Czechia and Slovakia either. They checked their translation by a rendition into English and French. The only relevant type of work theoretically missing seems to be some history of the Capuchins or Franciscans.

The text is properly equipped with copious notes which contain helpful references to the Bible, Christian theologians, classical phi-

1 Juríková, E., & Tkáčik, L. (Transl. & Ed.). (2020). *Benedikt z Canfieldu: Pravidlo dokonalosti 3*. Gelnica: G-Ateliér.

losophers and explain the author's philosophical terminology. Just a few more should be added, e. g. some information about John van Ruysbroeck (p. 43) and Nicholas of Lyra (p. 83) for non-theologians or the explanation of Benet's terms *supernaturalia* (p. 71) and *actiones supernaturales* (p. 77).

The publication of Ladislav Tkáčik and Erika Juríková also contains an index of names, two résumés and basic information about both authors. As such, it can be very useful and inspirational for all Czech and Slovak scholars dealing with the history of Christian theology, philosophy and monasticism.

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