SAINT HILDEGARD OF BINGEN

Scivias (Know the Ways)

Scivias

VOLUME II · II

SABBATISMUS

Saint Hildegard of Bingen (1098–1179)
Scivias · Scivias (Know the Ways)

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LIBER TERTIUS.

VISIO PRIMA

SUMMARIUM.---Quod corda fidelium timere et venerari debent magnitudinem, latitudinem, altitudinem timoris Domini. Quod omnis fidelis anima sapienter timens Deum, per fidem sedes Dei est. Quod profunditas mysteriorum Dei, hominibus incomprehensibilis est, nisi quantum, ipso donante, fide concipitur. Quod in sapientia Dei Patris per amorem Filii sui perfectio omnium electorum computata est. Exemplum in Evangelium de eadem re. Quid significet luteus limus in pectore et cur homo ab angelo non superatur. Verba Isaiae ad eamdem rem. Verba David. Quod Deus Pater in Filio suo ab aurora Virgine incarnato operatur, ordinat ac perfici omnia opera sua. De circulo gyrante. Quod potestas Dei altior est quam homini sciendum sit, et cur angeli laudent Deum absque commutatione. Quod Deus est perspicua justitia, verus et justus. Quod virtus, justitia et judicium Dei nullum finem habent quod comprehendi possit humano sensu. De casu primi angeli et sibi consentientibus et quare et quomodo et quo ceciderunt. Verba Ezechielis de eadem re. Quod gloria splendoris illius quem diabolus per superbiam perdidit servata est in secreto patris alteri factae luci. Quod diabolus cecidit absque haeredem. Exemplum de Goliath et de David. Quod fides quae in antiquis occulta fuit, in mysterio incarnato Dei Filio processit in lucem.

Et ego homo sumpta ab aliis hominibus, quae non digna nominari homo propter transgressionem legis Dei, cum deberem esse justa et sim injusta, nisi quod Dei creatura sum ipsius gratia, quae me etiam salvabit: vidi ad orientem, et ecce illic conspexi veluti lapidem unum totum integrum immensae latitudinis atque altitudinis, ferreum colorem habentem, et super ipsum candidam nubem: ac super eam positum regalem thronum rotundum, in quo sedebat juvenis perlucidus mirabilis gloriae, tantaeque claritatis ut nullatenus eum perspicue intueri valerem, habens quasi in pectore suo limum nigrum et lutulentum, latum instar humani pectoris, circumdatum lapidibus pretiosis atque margaritis.

Et de ipso lucido sedente in throno protendebant magnus circulus aurei coloris ut aurora (cujus amplitudinem nullo modo comprehendere potui) gyrans ab oriente ad septentrionem, et ad occidentem atque ad meridiem, ita se reflectens ad orientem ad ipsum lucidum, nec ullum habens finem. Et circulus ille erat a terra tantae altitudinis, ut eam comprehendere non possem, ex se reddens splendorem valde terribilem, scilicet lapidei, calybei, igneique coloris undique secundum amplitudinem suam sursum in altitudinem coeli, et deorsum in profundum abyssi ita se extendentem, ut nullum finem ejus videre sufficerem.

BOOK THREE.

VISION ONE

SUMMARY.---That the hearts of the faithful ought to fear and venerate the magnitude, latitude, and altitude of the Fear of the Lord. That every faithful soul wisely fearing God is, through faith, the seat of God. That the depth of the mysteries of God is incomprehensible to men, except so much as, He granting it, is conceived by faith. That in the wisdom of God the Father through the love of His Son the perfection of all the elect is computed. An example in the Gospel concerning the same matter. What the muddy clay in the breast signifies, and why man is not surpassed by an angel. Words of Isaiah on the same matter. Words of David. That God the Father in His Son incarnate from the Virgin Dawn works, ordains, and perfects all His works. Concerning the rotating circle. That the power of God is higher than is to be known by man, and why angels praise God without commutation. That God is perspicuous justice, true and just. That the virtue, justice, and judgment of God have no end that can be comprehended by human sense. Concerning the fall of the first angel and those consenting with him, and why and how and whither they fell. Words of Ezekiel on the same matter. That the glory of that splendor which the devil lost through pride is preserved in the secret of the Father for another light made. That the devil fell without an heir. An example of Goliath and David. That the faith which was hidden in the ancients proceeded into light in the incarnate mystery of the Son of God.

And I, a human taken from other humans, who am not worthy to be named a human on account of the transgression of the law of God, when I ought to be just and am unjust, except that I am a creature of God by His grace, which also shall save me: I saw toward the east, and behold, there I beheld as it were one stone, entirely whole, of immense width and height, having an iron color, and above it a white cloud; and upon it placed a royal throne, round, in which sat a perlucid youth of wonderful glory, and of such clarity that I was in no way able to look upon him clearly, having as it were in his breast black and muddy clay, wide like a human breast, surrounded by precious stones and pearls.

And from that lucid one sitting on the throne extended a great circle of golden color like the dawn (whose amplitude I could in no way comprehend) rotating from the east to the north, and to the west and to the south, thus reflecting itself to the east to the lucid one himself, nor having any end. And that circle was of such height from the earth that I could not comprehend it, yielding from itself a very terrible splendor, namely of stony, steely, and fiery color, extending itself everywhere according to its amplitude upward into the height of heaven, and downward into the depth of the abyss, so that I did not suffice to see any end of it.

Vidi etiam tunc de secreto sedentis in throno stellam magnam, plurimi splendoris ac decoris prodeuntem, et cum ea plurimam candentium scintillarum multitudinem, quae cum stella illa omnes eductae ad austrum, inspiciebant sedentem in throno quasi alienum, seque ab eo avertentes magis inhiabant ad aquilonem quam in eum inspicere vellent. Sed statim in ipsa aversione inspectionis suae, omnes exstinctae sunt, sic versae in carbonum nigredinem. Et ecce ventus turbinis ortus est ab ipsis, qui eas mox ab austro retro sedentem in throno projecit ad aquilonem, praecipitans in abyssum, ita ut earum amplius nullam videre valerem. Splendorem autem illum magnum qui eis abstractus est, vidi subito in earum exstinctione reverti ad ipsum sedentem in throno.

Et audivi eum qui sedebat in throno mihi dicentem: Scribe quae vides et audis. Et respondi de interiori scientia ejusdem visionis: Rogo te, mi Domine, ut mihi des intellectum, quatenus possim enarrabiliter proferre haec mystica, et ne derelinquas me; sed confirma me in aurora tuae justitiae, in qua manifestatus est Filius tuus, et da mihi quomodo possim et qualiter debeam proferre divinum consilium, quod in antiquo consilio ordinatum est; quomodo Filium tuum voluisti incarnari, ita ut homo sub tempore fieret, hoc volens ante omnem creaturam in simplicitate tua et in igne columbae scilicet Spiritus sancti, ut ipse Filius tuus, quasi splendida solis forma mirabiliter surgens, in incipiente capite virginitatis veraciter indueretur humanitate propter hominem sumpta hominis forma.

Et iterum audivi eum dicentem mihi: O quam pulchri sunt oculi tui in divina narratione, dum ibi consurgit aurora in divino consilio. Et iterum respondi de interiori scientia visionis ipsius: Ego mihi appareo in sinu animi mei, ut cinis cinereae putredinis, et sicut pulvis instabilitatis, unde sedeo pavens in umbra sicut penna; sed ne deleas me de terra viventium ut peregrinam; quia in magno sudore laboro in hac visione, et quia etiam de vilitate mei stulti sensus qui meus est in carne, reputo me frequenter in minimum et in vilissimum locum, ita quod non sim digna vocari homo, quia valde timeo non audens tua mysteria narrare. O bone ac mitis Pater, doce me quae tua voluntas sit, quid debeam proferre. O tu metuende Pater et o tu dulcissime, et o tu plene omnis gratiae, ne derelinquas me: sed conserva me in tua misericordia.

I saw also then from the secret of the one sitting on the throne a great star, of much splendor and beauty, proceeding forth, and with it a very great multitude of burning sparks, all of which, led out with that star toward the south, looked upon the one sitting on the throne as a stranger, and turning themselves away from him they gaped more toward the north than they wished to look into him. But immediately in the very aversion of their inspection, they were all extinguished, thus turned into the blackness of coals. And behold, a wind of a whirlwind arose from them, which soon cast them back from the south behind the one sitting on the throne toward the north, precipitating them into the abyss, so that I was able to see no more of them. But that great splendor which was abstracted from them, I saw suddenly in their extinction return to the one sitting on the throne himself.

And I heard him who sat on the throne saying to me: "Write what you see and hear." And I responded from the interior knowledge of the same vision: "I ask you, my Lord, that you give me understanding, so that I may be able to bring forth these mystic things in an utterable way, and do not forsake me; but confirm me in the dawn of your justice, in which your Son was manifested, and give to me how I may be able and in what manner I ought to bring forth the divine counsel, which was ordained in the ancient counsel; how you willed your Son to be incarnate, so that he might become human under time, willing this before every creature in your simplicity and in the fire of the dove, namely the Holy Spirit, so that your Son himself, as a splendid form of the sun wonderfully rising, might be truly clothed in the beginning head of virginity with humanity, the form of man having been taken on account of man."

And again I heard him saying to me: "O how beautiful are your eyes in divine narration, while there the dawn arises in the divine counsel." And again I responded from the interior knowledge of the vision itself: "I appear to myself in the bosom of my mind as the ash of ashen putrefaction, and as the dust of instability, whence I sit trembling in the shadow as a feather; but do not delete me from the land of the living as a stranger; because I labor in great sweat in this vision, and because also from the vileness of my foolish sense which is mine in the flesh, I repute myself frequently in the least and vilest place, so that I am not worthy to be called a human, because I fear greatly, not daring to narrate your mysteries." O good and mild Father, teach me what your will is, what I ought to bring forth. O you feared Father and O you most sweet, and O you full of all grace, do not forsake me: but preserve me in your mercy.

Et iterum audivi eumdem mihi dicentem. Nunc dic quomodo edocta es. Volo ut dicas: Quamvis cinis sis. Dic revelationem panis qui Filius Dei est, qui vita est in igneo amore, omnem mortuum suscitans in anima et corpore, et dissoluta peccata relaxans in serena claritate, ipse initium suscitationis sanctitatis in homine existens, antequam in se exuscitetur. Unde etiam magnificus et gloriosus ac incomprehensibilis Deus dedit magnum praesidium mittens Filium suum in pudicitiam virginitatis, quae non potuit habere ullam varietatem macularum in sua virginitate unde ipsa molliretur. Ibi non potuit nec esse debuit ulla pollutio carnis in mente Virginis, quia interfectrix et mortificatrix mortis generis humani, ipsamet nesciente, ut in somno decepta est, quando Filius Dei in magno silentio venit in auroram, videlicet in humilem puellam. Mors quasi secura processit nesciens vitam, quam illa dulcis Virgo portavit; quia sibi absconsa erat ejus virginitas. Ipsa enim Virgo erat pauper in terrenis opibus; quia divina majestas eam ita invenire voluit. Nunc scribe de vera agnitione Creatoris in bonitate ipsius sic.

Deus qui cuncta creavit et hominem ad gloriam illam de qua perditus angelus cum suis imitatoribus projectus est ordinavit, ab omni creatura sua maximo honore et timore venerandus et metuendus est, quia justum est ut Creatori omnium veneratio a creatura sua exhibeatur, et Deus super omnia fidelissime adoretur. Quod et lapis iste quem vides certissime designat. Ipse est enim in mysterio magnitudo timoris Domini: qui purissima intentione in cordibus fidelium semper oriri et perseverare debet.

Sed quod vides eum totum integrum et immensae latitudinis atque altitudinis ferreum colorem habentem, hoc est quod eadem firma et grandis magnitudo timoris Domini firmissime tenenda est, quia Deus metuendus est ab omni creatura in tota integritate, ut cognoscatur unus et verus Deus esse, cum nullus praeter eum est, nec similis illi, in quo est immensa latitudo; quoniam incomprehensibilis est in omnibus et super omnia, et altitudo; cum sanctam divinitatem nullus comprehendere, nec ad eam pertingere cum altitudine sui sensus potest, quia ipsa est super omnia. Quod autem est similitudinis ferrei coloris, hoc est quod onerosum et durum est humanis mentibus Deum timere, illud valde grave existens mollitiei fragilis cineris, quia humana creatura ipsi rebellis est.

Super lapidem vero ipsum candida nubes clara sapientia humanae mentis est, ac super eam positus regalis thronus rotundus est fortis et principalis fides circuiens in Christiano populo, cui Deus fideliter cognitus est, quia ubi timor Domini radicat, ibi etiam sapientia humanae mentis superapparebit, et deinde Deo opem afferente, fides super hanc imponetur, in qua ipse Deus sibi requiem parat. Cum enim Deus timetur per sapientiam humanae mentis, in fide intelligitur; quia cum his tangendus est ut sedes tangit Dominum suum.

And again I heard the same one saying to me: "Now say how you have been taught. I wish that you say: although you are ash. Say the revelation of the bread who is the Son of God, who is life in fiery love, raising every dead one in soul and body, and relaxing dissolved sins in serene clarity, he himself existing as the beginning of the raising of sanctity in man, before he is raised in himself." Whence also the magnificent and glorious and incomprehensible God gave a great safeguard, sending His Son into the chastity of virginity, which was not able to have any variety of spots in its virginity whence it might be softened. There no pollution of the flesh was able nor ought to have been in the mind of the Virgin, because the slayer and mortifier of the death of the human race, she herself not knowing, as if deceived in sleep, when the Son of God in great silence came into the dawn, namely into the humble maiden. Death proceeded as if secure, not knowing the life which that sweet Virgin carried; because her virginity was hidden from it. For the Virgin herself was poor in earthly riches; because the divine majesty willed thus to find her. Now write of the true recognition of the Creator in His goodness thus.

God, who created all things and ordained man for that glory from which the lost angel with his imitators was cast out, is to be venerated and feared with the greatest honor and fear by His every creature, because it is just that veneration be exhibited to the Creator of all by His creature, and that God be most faithfully adored above all things. Which also this stone that you see most certainly designates. For it is in mystery the magnitude of the Fear of the Lord, which with the purest intention ought always to arise and persevere in the hearts of the faithful.

But that you see it entirely whole and of immense width and height, having an iron color, this is that the same firm and grand magnitude of the Fear of the Lord is to be most firmly held, because God is to be feared by every creature in all integrity, that He may be known to be the one and true God, since there is none besides Him, nor like to Him, in whom is immense latitude; since He is incomprehensible in all things and above all things, and altitude; since no one can can comprehend the holy Divinity, nor reach to it with the altitude of his own sense, because it is above all things. But that it is of the likeness of an iron color, this is that it is onerous and hard for human minds to fear God, that being very grave to the softness of fragile ash, because the human creature is rebellious to Him.

Upon the stone itself, indeed, the white cloud is the clear wisdom of the human mind, and upon it placed the royal round throne is the strong and principal faith encircling in the Christian people, to whom God is faithfully known; because where the Fear of the Lord takes root, there also the wisdom of the human mind will appear above, and then, God bringing help, faith will be placed upon this, in which God Himself prepares rest for Himself. For when God is feared through the wisdom of the human mind, He is understood in faith; because He is to be touched with these as a seat touches its Lord.

Et tunc in his Deus parat sibi sedem, summus existens super omnia; quia neque potestate neque dominatione comprehendi potest, sed residet in unica et pura fide; quoniam unus est qui credendus Deus super omnia.

Unde sedens in throno juvenis perlucidus, mirabilis gloriae, tantaeque claritatis ut nullatenus eum perspicue valeres intueri, habens quasi in pectore suo limum nigrum et lutulentum latum ut magni hominis pectus, circumdatum lapidibus pretiosis atque margaritis; est super omnia regnans unus Deus, lucens in bonitate, et mirabilis in operibus suis, cujus immensam claritatem in profunditate mysterii sui, nullus hominum perfecte potest intueri, nisi quantum fide comprehenditur atque portatur; sicut sedes continet ac circumdat dominum suum, quae ita illi subjecta est, ut nec se elevare possit contra dominum suum: sic fides non desiderat superbe aspicere in Deum, sed tantum intima devotione tangit eum. Et quasi in pectore suo, id est in sapientia mysterii sui habet per amorem Filii sui infirmum et debilem ac pauperem limum qui homo est, nigrum in nigredine peccatorum, et lutulentum in pollutione carnis, et latum secundum similitudinem pectoris hominis, quod est dilatatio profundae et magnae sapientiae in qua ipse Deus creavit hominem, illes respiciens qui sunt in salvatione animae per poenitentiam, in qualicunque crimine contra Deum sint in sua debilitate calcitrantes, quia tandem ad eum pervenient. Hi sunt circumdati compluribus ornamentis illorum qui inter eos surgunt; ut lapides pretiosi in magnis personis qui sunt martyres ac virgines sanctitatis, et ut margaritae, qui sunt innocentes et poenitentes filii redemptionis, cum quibus idem limus valde ornatus est; dum in humano corpore fulgent tantae virtutes, quae in Deo sunt fulgentes in omni claritate.

Nam qui constituit spiraculum et vitam hominum, ille inspexit semetipsum. Quomodo? Scilicet eum redemptione dum praescivit in sua praedestinatione Filium suum incarnari, ita quod in ejus corpore deberet abstergi omnis maculosa varietas criminum. Et sic videt etiam animas quae justificabuntur post multiplicationem superfluorum peccatorum dum adhuc in corporibus suis sunt, et quae consuescent in justitia Dei ambulare post diversitatem errorum suorum qualiter consistant in Deo, ac qualiter desistant de multa oblivione, et quomodo revertantur de unoquoque vitio quo ipsae sunt vulneratae cum in mortalibus ceciderunt peccatis, et sicut sunt videntes quod multi populi surrexerunt de errantibus viis in quibus ambulabant pleni vulneribus in plagis pessimis restaurati de morte feditatis criminum: sic etiam multi veniunt qui in amaritudine acerbi doloris peccati tam graviter sunt vulnerati, quod ipsi etiam in consuetudine malorum morum in quibus supra modum peccaverunt sunt ita tediosi, quod nequeunt ultra respirare in fluctibus, ad operandum mortiferum opus in adulterio, et homicidio et superfluitate omnium malorum.

And then in these God prepares a seat for Himself, existing supreme above all things; because He can be comprehended neither by power nor by domination, but He resides in unique and pure faith; since He is the one God to be believed above all things.

Whence the perlucid youth sitting on the throne, of wonderful glory, and of such clarity that you were in no way valid to look upon him clearly, having as it were in his breast black and muddy clay, wide as the breast of a great man, surrounded by precious stones and pearls; is the one God reigning over all things, shining in goodness, and wonderful in His works, whose immense clarity in the depth of His mystery no human can perfectly look upon, except so much as is comprehended and carried by faith; just as a seat contains and surrounds its lord, which is so subject to him that it cannot raise itself against its lord: thus faith does not desire proudly to look into God, but only touches Him with intimate devotion. And as if in His breast, that is, in the wisdom of His mystery, He has through the love of His Son the infirm and weak and poor clay which is man, black in the blackness of sins, and muddy in the pollution of the flesh, and wide according to the likeness of the breast of man, which is the dilation of the profound and great wisdom in which God Himself created man, looking back at those who are in the salvation of the soul through penitence, in whatever crime they may be against God, kicking in their weakness, because they shall finally come to Him. These are surrounded by several ornaments of those who arise among them; as precious stones in great persons who are martyrs and virgins of sanctity, and as pearls, who are the innocent and penitent children of redemption, with whom the same clay is greatly adorned; while in the human body such great virtues shine, which in God are shining in all clarity.

For He who constituted the spiracle and life of men, He looked upon Himself. In what manner? Namely with redemption, while He foreknew in His predestination that His Son would be incarnate, so that in His body every spotted variety of crimes ought to be wiped away. And thus He sees also the souls which shall be justified after the multiplication of superfluous sins while they are still in their bodies, and which shall become accustomed to walk in the justice of God after the diversity of their errors, how they consist in God, and how they desist from much oblivion, and how they return from each vice by which they were wounded when they fell into mortal sins; and as they are seeing that many peoples have arisen from the erring ways in which they walked, full of wounds in the worst plagues, restored from the death of the foulness of crimes: so also many come who are so gravely wounded in the bitterness of the sharp pain of sin, that they themselves are so tedious in the custom of evil habits in which they have sinned beyond measure, that they are unable to breathe further in the waves, to working the deadly work in adultery, and murder, and the superfluity of all evils.

O miseri, nonne veniunt ipsi quasi peregrini de longinqua regione sicut Scriptura habet in Evangelio, ubi adolescentior filius dixit: Surgam et ibo ad patrem meum et dicam illi: Pater, peccavi in coelum et coram te; jam non sum dignus vocari filius tuus, fac me sicut unum ex mercenariis tuis? (Luc. XV). Hoc tale est. Homo qui de lapsu peccati per admonitionem Spiritus sancti revertitur in se, dicit: Volo surgere de importabilibus peccatis quae a me nullatenus sunt sustinenda, de gravi culpa, sed revertar in recordatione mentis meae plangens ac moerens peccata mea: sic veniens ad patrem meum, qui pater meus est, quoniam creavit me, et dicam illi: Pater, peccavi in caelum, id est in coeleste opus quod ego sum, quem formasti in voluntate tua, me sic tangendo in creatione ipsa, quod ego etiam coelestis debui esse in actibus meis, sed feci me contractum cum turpissimis operibus, peccans etiam coram te, quia humanam naturam destitui in me.

Quomodo? In multis abominationibus,ideo sum et ego reus in mea perditione et in tua majestate: et non sum dignus nominari filius tuus, quia propter nequitiam cordis mei creaturam tuam duxi in me in alium modum quam a te constitutus sum. Sed nunc fac mihi ut tuo redempto servo in mercede sanguinis Filii tui, qui ipsum dedisti in tantam mercedem quam mors nunquam rependere poterit ulla recompensatione, sed dimittit peccatores per poenitentiam quae in passione Filii tui orta est, quia rectam haereditatem filiorum amisi in Adam, qui creatus filius, in justitia destitutus est gloria felicitatis. Nunc autem debet poenitentia redimere hominis peccata cum sanguine Filii tui.

Istud est dicendum ab iis qui iterant casum Adae et post haec revertuntur per poenitentiam sic pertingentes ad salvationem, et memores sunt quod multas monitiones audierunt, quae de Scripturis sunt narratae et de cruciatu et de sanguine Redemptoris eorum, et recordantur gementes quod transgressi sunt cum auditu, quo cum studio debuerunt percipere quomodo servarent verbum Dei, cum ipsi negligerent legem ejus quae eis erat instituta ad custodiendum, in constitutione praecepti recusantes inspicere quid deberent facere vel quid deberent dimittere propter timor Domini, qui tamen veniunt ad veritatem, recordantes ea quae audierunt vel sciverunt a Deo, quamvis prius ita caecati essent, quod omnino nollent scire justitiam ipsius, ut se ad hoc declinarent quod ipsam praeponerent peccatis suis, cum spernerent eam et cum rejicerent retro verbum Dei, respuentes legem ejus. Multi de his erunt superabundantes in bonis: ita ut nec satientur, nec eis sufficiat epulari in domo Dei celebrando divinum officium et operando justitiam ejus superabundanter, ita quod semper sunt flentes et memores in doloribus malorum quae in anteactis rebus perpetrarunt dum colebant illicita opera, transeuntes legis Dei licita.

O wretched ones, do they not come as if strangers from a far region, just as the Scripture has in the Gospel, where the younger son said: "I will arise and go to my father and say to him: Father, I have sinned against heaven and before you; now I am not worthy to be called your son, make me as one of your hired servants"? (Luke XV). This is such a thing. The man who from the lapse of sin returns into himself through the admonition of the Holy Spirit, says: "I wish to arise from the insupportable sins which are in no way to be sustained by me, from grave fault, but I shall return in the recollection of my mind, wailing and mourning my sins: thus coming to my Father, who is my Father since He created me, and I shall say to him: 'Father, I have sinned against heaven,' that is, against the heavenly work which I am, whom you formed in your will, thus touching me in that creation, so that I also ought to have been heavenly in my acts, but I made myself contracted with most foul works, sinning also 'before you,' because I destitute human nature in me."

In what manner? In many abominations, therefore I also am guilty in my perdition and in your majesty: and "I am not worthy to be named your son," because on account of the wickedness of my heart I led your creature in me in another mode than I was constituted by you. But now do to me as to your redeemed servant in the reward of the blood of your Son, whom you gave as such a reward as death can never repay with any recompensation, but He dismisses sinners through the penitence which arose in the passion of your Son, because I lost the right inheritance of sons in Adam, who, created a son, was destitute of the glory of felicity in justice. Now however penitence ought to redeem the sins of man with the blood of your Son.

This is to be said by those who repeat the fall of Adam and after these return through penitence, thus reaching to salvation; and they are mindful that they heard many monitions, which were narrated from the Scriptures both of the torture and of the blood of their Redeemer, and they remember groaning that they transgressed with hearing, by which with study they ought to have perceived how they might keep the word of God, since they themselves neglected His law which was instituted for them to keep, in the constitution of the precept refusing to look at what they ought to do or what they ought to dismiss on account of the Fear of the Lord, who nevertheless come to the truth, remembering those things which they heard or knew from God, although previously they were so blinded that they entirely did not wish to know His justice, so that they might decline to this that they might prefer it to their sins, since they spurned it and since they cast back the word of God, rejecting His law. Many of these shall be superabundant in good things: so that they are neither satiated, nor does it suffice for them to feast in the house of God by celebrating the divine office and working His justice superabundantly, so that they are always weeping and mindful in the pains of the evils which they perpetrated in past things while they cultivated illicit works, passing over the licit things of the law of God.

Iste est lutens limus quem vides in pectore pii Patris. Quomodo? Filio Dei qui de corde Patris exivit veniens in mundum, adest credens populus, adhaerens ipsi hac intentione qua credit in cum. Certe propterea sic etiam isti apparent in pectore pii Patris, ut non spernat angelus nec ulla creatura hominem, quia summi Dei Filius incarnatus habet formam hominis in seipso.

Beatus enim angelicus chorus propterea in indignatione habet hominem quia nimium sordescit in peccatis suis, cum ipsi beati angeli inviolabiles sint absque ulla transgressione justitiae, semper attentissime videntes faciem Patris. Et quod amatur a Patre: hoc etiam ipsi amant in Filio. Quomodo? Scilicet quod Dei Filius natus est homo, nam ego Pater Filium meum ex Virgine natum posui in salvationem et in restaurationem hominis, ut vobis annuntiat Isaias propheta servus meus. Sicut pastor gregem suum pascet in brachio suo congregabit agnos et in sinu suo levabit, foetas ispe portabit. (Isai. LX). Hoc tale est. Sicut pastor gregem suum pascit, sic pascet Filius meus pastor bonus redemptum gregem suum. Quomodo? Ipse pascit eum lege sua, quam ipsemet per me plantavit. Unde etiam in sua extensa potestate ut in brachio suo; quia idem Filius meus est homo, congregabit innocentes agnos de culpa Adae per innocentiam baptismi, cum ab eis exuitur vetus homo cum operibus suis, et levabit ipsos in virtutibus suis et in lege sua in sinu suo. Quomodo? Videlicet quia levat eos super excelsa coelorum tali modo quod fiunt membra ejus. Quapropter sic in interiori secreto deitatis apparet homo in forma sua, quod nec angeli habent nec ulla alia creatura, quia Unigenitus meus propter redemptionem generis humani in virginea carne formam assumpsit hominis. Ipse portabit etiam foetas in corpore suo. Quomodo? Ipse Filius meus portat homines in sanguine suo: sic quod salvi facti sunt per quinque vulnera ejus; quia quodcunque peccaverint per quinque sensus suos, hoc abstergetur per summam justitiam post poenitentiam, quoniam ipsemet eos ita portavit, quod incarnatus est, et quod passus est quinque vulnera in cruce, et quod mortuus et sepultus est et quod a mortuis resurrexit. Ipse porrexit etiam ipsis manum suam, cum eos retraxit ad se. Quomodo? Scilicet quia Filius meus assumpsit humanitatem pro illis, qui se putabant propter casum Adae in aeternum periisse. Idem Unigenitus meus vicit etiam mortem, sic quod non potuit amplius dominari super eos. Unde et ipse ita novit eos in virtute claritatis suae, ut venturi sunt in purgatione poenitentiae. Quod autem eos vides in sinu Patris apparere, hoc est quod Filius hominis perficitur cum membris suis in secreto Patris. Quomodo? Cum enim mundus complebitur, tunc electi etiam Christi qui membra ejus sunt, perficiuntur.

This is the muddy clay which you see in the breast of the pious Father. In what manner? To the Son of God who went out from the heart of the Father coming into the world, the believing people are present, adhering to Him with this intention by which they believe in Him. Certainly for this reason also these appear in the breast of the pious Father, so that an angel nor any creature may not despise man, because the Son of the highest God incarnate has the form of man in Himself.

For the blessed angelic chorus for this reason holds man in indignation because he becomes too foul in his sins, while the blessed angels themselves are inviolable without any transgression of justice, always most attentively seeing the face of the Father. And that which is loved by the Father: this also they love in the Son. In what manner? Namely that the Son of God was born a man, for I the Father placed my Son born of the Virgin for the salvation and for the restoration of man, as Isaiah the prophet my servant announces to you. "As a shepherd he shall feed his flock, in his arm he shall gather the lambs, and in his bosom he shall lift them up, he himself shall carry the ewes." (Isaiah XL). This is such a thing. As a shepherd feeds his flock, so my Son the good shepherd shall feed His redeemed flock. In what manner? He himself feeds it with His law, which He Himself through me planted. Whence also in His extended power as in His arm; because the same my Son is man, He shall gather the innocent lambs from the fault of Adam through the innocence of baptism, when from them the old man with his works is stripped off, and He shall lift them up in His virtues and in His law in His bosom. In what manner? Namely because He lifts them up above the heights of the heavens in such a way that they become His members. Wherefore thus in the interior secret of the deity man appears in his form, which neither angels have nor any other creature, because my Only-Begotten on account of the redemption of the human race assumed the form of man in virginal flesh. He himself shall carry also the ewes in His body. In what manner? My Son Himself carries men in His blood: so that they are made saved through His five wounds; because whatever they shall have sinned through their five senses, this shall be wiped away through the highest justice after penitence, since He Himself thus carried them, that He was incarnate, and that He suffered five wounds on the cross, and that He died and was buried and that He rose again from the dead. He Himself also reached out His hand to them, when He drew them back to Himself. In what manner? Namely because my Son assumed humanity for those who thought themselves on account of the fall of Adam to have perished in eternity. The same my Only-Begotten also conquered death, so that it was not able further to dominate over them. Whence also He Himself thus knew them in the virtue of His clarity, as they are about to come in the purgation of penitence. But that you see them appear in the bosom of the Father, this is that the Son of Man is perfected with His members in the secret of the Father. In what manner? For when the world shall be completed, then the elect also of Christ who are His members, are perfected.

O quam pulcher ille est, ut etiam Psalmista ait: Speciosus forma prae filiis hominum. (Psal. XLIV). Hoc tale est. Pulcherrima pulchritudo fulget in eo clarissimae formae sine ulla macula peccati, et absque liquore humanae feditatis, et sine ulla concupiscentia facti operis in desideriis peccatorum, quae exigit caro mortalis infirmitatis. Hoc nunquam tetigit hunc hominem. Et forma illa Filii hominis nata est in simplicitate prae aliis hominibus, ita quod illaesa Virgo genuit natum suum in ignorantia peccati, se nesciens in aerumna habere filium. Quomodo? Quoniam non sensit ullum contactum in peccatis, ideo ignorabat se habere dolorem in partu, sed intus in ea corporis sui integritas gaudebat. O quam speciosus forma! Sed noscant homines ibi carnalem pulchritudinem non fuisse majorem nisi quatenus ordinatio profundae sapientiae constituit formam hominis, quia Pater et Filius et Spiritus sanctus unus Deus in tribus personis non delectatur in pulchritudine carnis, sed in magna humilitate qua Filius Dei se induit humanitate. In forma autem filii hominis non erat ulla maculositas, ut aliquando distorquetur homo molesta facie in diversitate corporis, quod est in judicio Dei, scilicet cum membra hominis divisa sunt non recte ordinata ut debilium quod non est secundum naturam formationis in corpore hominis, sed secundum judicium Dei. Et fortis quidem natura existit in recta formatione, infirma autem defluit in diversitatem formationis contrariae formae, quod non erat opus in homine Filio meo.

Sed, inquam, magna diversitate sint homines in suis membris, ita quod ipsi sunt nigri, foedi, polluti, leprosi, hydropici, et pleni vitiis, habentes etiam rubiginem maleficii in suasione diabolicae artis, et insipientes et duri videre bona Domini, et accusandi atque culpandi de multa oblivione quod justitiam debuerunt operari et operantur malum, ac dimittunt bonum, despicientes crucem et martyrium Domini sui.

Deus tamen Pater inspicit intentione suae bonitatis factum opus de limo sicut pater respicit ad filios suos dum eos elevat in sinum suum. Et quoniam ipse Deus est; habet pii patris dilectionem ad filios suos. Tali enim modo est ei interior dilectio cordis ad homines, quod Filium suum misit ad crucis opprobrium quasi agnum mansuetum qui portatur ad victimam occidendus: ita quod Filius meus reportavit perditam ovem, quam e faucibus lupi tulit, supra humerum suum, assumpta humanitate, in magnis eam portans doloribus, cum dignatus est mori pro ovibus suis.

In illis autem hominibus sunt multi circumdati ornamentis, qui et decorati sunt pretioso ornatu virtutum: qui sunt martyres, virgines, innocentes et poenitentes ac subjecti magistris suis, ut jam dictum est, et qui seipsos conscios reddunt in criminibus suis, in his se cruciantes cum inexpugnabili certamine, dum negant in seipsis quod sunt.

O how beautiful He is, as even the Psalmist says: "Beautiful in form before the sons of men." (Psalm XLIV). This is such a thing. Most beautiful beauty shines in Him of clearest form without any spot of sin, and without the liquor of human foulness, and without any concupiscence of deed done in the desires of sins, which the flesh of mortal infirmity exacts. This never touched this man. And that form of the Son of Man was born in simplicity before other men, so that the unharmed Virgin brought forth her newborn in ignorance of sin, not knowing herself to have a son in distress. In what manner? Since she did not feel any contact in sins, therefore she was ignorant that she had pain in childbirth, but within her the integrity of her body rejoiced. O how beautiful in form! But let men know that there carnal beauty was not greater except insofar as the ordination of profound wisdom constituted the form of man, because the Father and the Son and the Holy Spirit, one God in three persons, is not delighted in the beauty of the flesh, but in the great humility by which the Son of God clothed Himself with humanity. But in the form of the Son of Man there was no spottiness, as sometimes a man is distorted with a troublesome face in the diversity of the body, which is in the judgment of God, namely when the members of man are divided, not rightly ordained as of the weak, which is not according to the nature of formation in the body of man, but according to the judgment of God. And strong nature indeed exists in right formation, but weak nature flows down into the diversity of formation of contrary form, which was not a work in my Son the man.

But, I say, men may be in great diversity in their members, so that they are black, foul, polluted, leprous, hydropic, and full of vices, having also the rust of witchcraft in the persuasion of diabolical art, and foolish and hard to see the good things of the Lord, and to be accused and blamed for much oblivion that they ought to have worked justice and they work evil, and dismiss good, despising the cross and martyrdom of their Lord.

God the Father nevertheless looks upon the work made from clay with the intention of His goodness, just as a father looks back to his sons while he lifts them up into his bosom. And since He Himself is God, He has the love of a pious father toward His sons. For in such a way is the interior love of His heart toward men, that He sent His Son to the reproach of the cross as a mild lamb which is carried to the victim to be killed: so that my Son brought back the lost sheep, which He took from the jaws of the wolf, upon His shoulder, humanity having been assumed, carrying it in great pains, when He deigned to die for His sheep.

But among those men are many surrounded with ornaments, who also are decorated with the precious ornament of virtues: who are martyrs, virgins, innocent and penitent ones and those subject to their masters, as has already been said, and who render themselves conscious in their crimes, torturing themselves in these with an inexpugnable contest, while they deny in themselves what they are.

Ibi non est dicendum qui sunt, vel ubi sunt electi; nam omnes computati sunt. Quis est ille cui possibile sit videre in profundam sapientiam Altissimi et in discretionem scientiae ejus quid ipse habeat in numero salvandorum. Incomprehensibilia sunt judicia ejus omnibus hominibus. Vobis currendum est; quia paratum est vobis regnum Dei. Nam secundum studium fidelium operantium justitiam Dei qui sunt abluti in baptismo cognitique in fide, talis etiam merces eorum erit.

Quod autem vides quod de sedente in throno protenditur magnus circulus aurei coloris ut aurora, cujus amplitudinem nullo modo comprehendere potes, hoc est quod ab omnipotente Patre extenditur fortissima potestas et fortissimum opus ejus omnia comprehendens in potentia ipsius, cum qua est operans in Filio suo quem semper in majestate divinitatis apud se habuit, per eum ordinans ac perficiens omnia opera sua ante mundum et in mundo ab initio, qui pulcherrimi fulgoris velut aurora rubet; quia Filius in sapientissima Virgine quam aurora significat, incarnatus est inspiratione digiti Dei qui Spiritus sanctus est; in quo etiam factum est omne opus Patris.

Hujus gloriae circuitum nulla ratione comprehendere vales, quia nec ipsius potestas nec opera, nec ulla est mensura ullius bonitatis, vel potestatis ad illam mensurandam quae sit, vel fuerit, vel fieri debeat in ulla creatura, nisi quod Deus est inestimabilis et incomprehensibilis in potestate sua, et invictus ac mirabilis in opere suo. Et idem circulus gyrans ab oriente ad septentrionem, et ad occidentem atque ad meridiem se reflectens ad orientem ad ipsum sedentem in throno nec habens ullum finem; hoc est quod potestas ac opus Dei circumeunt, comprehendendo omnen creaturam.

Quomodo? In voluntate Patris qui cum Filio et Spiritu sancto Deus unus est, ortae sunt omnes creaturae, quae omnes sentiunt eum in potestate. Quomodo? Omnes sunt eum in creatione sentientes scilicet gyrantem ab oriente quod est in ortu omnis justitiae, et tendentem ad septentrionem in confusionem diaboli et ad occidentem ubi tenebrae mortis lucem vitae volunt opprimere, luce tamen iterum resurgente, devicta tenebrarum caligine, et ad meridiem, ubi ardens ardor est justitiae Dei in cordibus fidelium, se convertendo tandem ad ortum justitiae quasi ad orientem se recipit.

There it is not to be said who they are, or where the elect are; for all have been computed. Who is he to whom it may be possible to see into the profound wisdom of the Most High and into the discretion of His knowledge, what He Himself may have in the number of those to be saved? Incomprehensible are His judgments to all men. You must run; because the kingdom of God is prepared for you. For according to the study of the faithful working the justice of God, who are washed in baptism and known in faith, such also shall be their reward.

But that you see that from the one sitting on the throne a great circle of golden color like the dawn is extended, whose amplitude you can in no way comprehend, this is that from the omnipotent Father is extended His most strong power and most strong work comprehending all things in His potency, with which He is working in His Son whom He always had with Himself in the majesty of divinity, through Him ordaining and perfecting all His works before the world and in the world from the beginning, who is red with most beautiful splendor like the dawn; because the Son was incarnate in the most wise Virgin whom the dawn signifies, by the inspiration of the finger of God who is the Holy Spirit; in whom also every work of the Father was made.

You are valid to comprehend the circuit of this glory by no reason, because neither His power nor works, nor is there any measure of any goodness or power for measuring that which may be, or shall have been, or ought to be made in any creature, except that God is inestimable and incomprehensible in His power, and unvanquished and wonderful in His work. And the same circle rotating from the east to the north, and to the west and to the south, reflecting itself to the east to the one sitting on the throne himself nor having any end; this is that the power and work of God go around, comprehending every creature.

In what manner? In the will of the Father who with the Son and the Holy Spirit is one God, all creatures arose, all of which feel Him in power. In what manner? All are feeling Him in creation, namely rotating from the east which is in the rising of all justice, and tending to the north into the confusion of the devil, and to the west where the shadows of death wish to oppress the light of life, the light nevertheless rising again, the darkness of shadows having been conquered, and to the south, where the burning ardor of the justice of God is in the hearts of the faithful, finally converting itself to the rising of justice, it receives itself as if to the east.

Quid hoc? Dum per summam potestatem opus Dei secundum praeordinatum a Deo tempus completum fuerit in hominibus in hoc mundo, tunc etiam implebitur circuitus ipsius mundi, perfectus in fine temporis in novissimo die, refulgebunt omnia opera Dei in electis ejus, sedente in throno non habente finem; quia Deus perfectus est in potestate ac in opere suo, qui erat et est et permanebit absque ulla inceptione ullius temporis in divinitate, ita quod non fuerit sed est.

Et quod ille circulus, a terra est tantae altitudinis ut eum comprehendere non possis, hoc est quod superna potestas ita excelsa est super omnes vitas creaturarum in sensu et in intellectu hominis, et ita incomprehensibilis in omnibus et super omnia, quod nulla creatura eam poterit metiri ulla capacitate sensus quin ipsa sit multo sublimior quam ei sit cognoscendum. Unde etiam angeli frequenter resonant Deum in laudibus. Ipsi enim vident eum in sua potestate et gloria; sed non possunt eum perfecte intuentes comprehendere quasi ad finem perveniant, neque unquam valent fastidio satietatis capi tam magnitudinis quam pulchritudinis ejus.

Quod autem ex se reddit splendorem valde terribilem scilicet lapidei, chalybei et ignei coloris, hoc est quod divina potestas ex se demonstrat duram virtutem in magna severitate contra dissimulatam et impoenitentem ac impunitam iniquitatem, formidabilem, et velut chalybeum; quia Deus est perspicua justitia quae non habet ullam injustitiam cedentis mollitiei, (tanquam pulvis, ut dicitur, injustum est quod Deo non placet); sed ipse est illa justitia quae quasi chalybe confirmavit omnem aliam justitiam quae multo fragilior est justitia ejus quam ferrum chalybi cedit, et etiam quasi igneum; quia ipse est judicialis ignis comburens peccatum ob omnem injustitiam quae se nunquam convertere voluit ad illum quaerens ejus misericordiam.

Est etiam Deus quasi lapis in homine; quoniam ipse est verus et justus absque ulla mutatione; quia ut lapis in mollitiem non potest converti, ita ille non habet ullam mutationem, et est velut chalybs, scilicet in efficacitate pertransiens omnia absque ulla mutatione ullius aut loci aut temporis, quia ipse est Deus super omnia existens, est etiam quasi ignis; quoniam inflammat et incendit et illuminat omnia absque vicissitudine succedentis temporis in novitate, quia ipse Deus est.

Et quod ipse splendor undique secundum amplitudinem suam sursum in altitudinem coeli et deorsum in profundum abyssi ita se extendit ut nullum finem ejus videre possis, hoc est quod virtus potestatis ac operis Dei, et justitia atque rectissimum judicium ejus ubique in incomprehensibilitate sua nec in superioribus coeli, nec in inferioribus abyssi ullum finem habet qui comprehendi possit humano sensu cum super omnia sit.

What is this? When through the highest power the work of God according to the time preordained by God shall have been completed in men in this world, then also the circuit of the world itself shall be fulfilled, perfected at the end of time on the last day, all the works of God shall shine forth in His elect, with the one sitting on the throne not having an end; because God is perfect in power and in His work, who was and is and shall remain without any inception of any time in divinity, so that He was not but is.

And that that circle is of such height from the earth that you cannot comprehend it, this is that the heavenly power is so exalted above all the lives of creatures in the sense and in the intellect of man, and so incomprehensible in all things and above all things, that no creature will be able to measure it by any capacity of sense without it being much more sublime than is to be known by it. Whence also the angels frequently resonate God in praises. For they themselves see Him in His power and glory; but they cannot, perfectly looking, comprehend Him as if they might reach to the end, nor are they ever valid to be taken by the loathing of satiety of His so great magnitude as of His beauty.

But that from itself it gives back a splendor very terrible, namely of a stony, steely, and fiery color, this is that the divine power from itself demonstrates a hard virtue in great severity against dissembled and impenitent and unpunished iniquity, formidable, and as if steely; because God is clear justice which has no injustice of yielding softness (as dust, as it is said, is that which is unjust and does not please God); but He himself is that justice which as if by steel confirmed all other justice which is much frailer than His justice as iron yields to steel, and also as if fiery; because He himself is the judicial fire burning sin for every injustice which never wished to convert itself to Him seeking His mercy.

God is also as if a stone in man; since He himself is true and just without any mutation; because as a stone cannot be converted into softness, so He has no mutation, and is as if steel, namely in efficacy passing through all things without any mutation of either place or time, because He himself is God existing above all things, He is also as if fire; since He inflames and kindles and illuminates all things without the vicissitude of succeeding time in novelty, because He himself is God.

And that that splendor everywhere according to its amplitude extends itself upward into the height of heaven and downward into the depth of the abyss so that you can see no end of it, this is that the virtue of the power and work of God, and His justice and most upright judgment, has no end everywhere in its incomprehensibility either in the higher parts of heaven or in the lower parts of the abyss that can be comprehended by human sense since He is above all things.

Vides etiam de secreto sedentis in throno stellam magnam plurimi splendoris ac decoris prodeuntem, et cum ea plurimam multitudinem cadentium scintillarum; quia praecepto omnipotentis Patris Lucifer angelus, qui nunc est Satanas, in ortu suo magna gloria ornatus et multa claritate ac decore vestitus prodiit, et cum eo omnes scintillae sui agminis tunc candentes in lucis fulgore, nunc autem exstinctae in caliginis tenebrositate; quoniam pronus ad malum, non aspexit in me solum perfectum; sed existimabat confidens in seipsum, posse incipere quod vellet, et perficere quod inciperet. Unde quod sedenti in throno debebat honoris quia per eum creatus est, hoc retorsit in seipsum, atque in hoc ipso declinaba se ad malum. Quod vero cum stella illa omnes eductae ad austrum, inspiciebant ipsum sedentem in throno quasi alienam, seque ab eo avertentes magis inhiabant ad aquilonem quam eum inspicere vellent, hoc est quod Lucifer omnisque comitatus ejus miserabiliter creatus in ardente bono Dei constitit, quasi per obliquum, in superbia videlicet dedignans regnantem in coelo; quia ipsi omnes orti in creatione; ab initio gustaverunt impietatem quae ad perditionem se vertit, Deum inspicientes non sic quod eum scire vellent in bonitate, sed quod se super eum velut super alienum vellent elevare, cum flagrante scilicet elatione se a cognitione ejus avertentes, et plus tendentes ad casum suum quam Deum in gloria sua cognoscere desiderarent.

Sed quod statim in ipsa aversione inspectionis suae omnes exstinctae sunt sic versae in nigredinem carbonum, hoc est dum Deum superbe dedignarentur scire, ipse Lucifer cum omnibus sequacibus suis in malitia sua exstinctus est a fulgore clari splendoris, quo per divinam potentiam indutus erat, delens in seipso interiorem pulchritudinem, qua debuit usus esse ad bonum; et se porrigens ad deglutiendam impietatem; ita exstinctus est ab aeterna claritate ut caderet in aeternam perditionem. Unde omnes versi sunt in nigredinem carbonum exstincti ignis; quia cum duce suo, scilicet diabolo, exuti claritate sui splendoris sic exstinctae sunt in perditione tenebrositatis, carentes omni gloria beatitudinis, ut carbo caret omni luce igneae scintillae. Quod autem ventus turbinis ortus est ab ipsis, qui eas mox ab austro retro sedentem in throno projecit ad aquilonem praecipitans in abyssum, ita ut earum amplius nullam videre valeres, hoc est quod maximus flatus impietatis erexit se in ipsis angelis iniquitatis, cum Deo vellent praevalere et eum per superbiam opprimere,

You see also from the secret of the one sitting on the throne a great star of very much splendor and beauty proceeding, and with it a very great multitude of falling sparks; because by the command of the omnipotent Father, Lucifer the angel, who is now Satan, proceeded in his rising adorned with great glory and clothed with much clarity and beauty, and with him all the sparks of his troop then glowing in the brightness of light, but now extinguished in the darkness of shadows; since prone to evil, he did not look into me alone, the Perfect One; but he was thinking, trusting in himself, that he could begin what he wished, and perfect what he might begin. Whence that which he owed of honor to the one sitting on the throne because he was created by him, this he retorted into himself, and in this very thing he declined himself to evil. But that with that star all, led out to the south, were inspecting the one sitting on the throne himself as a stranger, and turning themselves away from him they were gaping more toward the north than they wished to inspect him, this is that Lucifer and all his company miserably stood in the burning good of God, as if obliquely, in pride namely disdaining the one reigning in heaven; because they all arose in creation; from the beginning they tasted the impiety which turns itself to perdition, inspecting God not so that they wished to know Him in goodness, but so that they wished to elevate themselves above Him as above a stranger, with flaming elation namely turning themselves away from the cognition of Him, and tending more toward their fall than they desired to know God in His glory.

But that immediately in that very aversion of their inspection all were extinguished, thus turned into the blackness of coals, this is while they proudly disdained to know God, Lucifer himself with all his followers in his malice was extinguished from the brightness of clear splendor, with which he had been clothed through divine power, deleting in himself the interior beauty, which he ought to have used for good; and reaching himself out to swallow down impiety; thus he was extinguished from eternal clarity so that he might fall into eternal perdition. Whence all were turned into the blackness of coals of an extinguished fire; because with their leader, namely the devil, stripped of the clarity of their splendor, they were thus extinguished in the perdition of darkness, lacking all glory of beatitude, as a coal lacks all light of a fiery spark. But that a whirlwind arose from them, which soon threw them back from the south behind the one sitting on the throne to the north, precipitating them into the abyss, so that you were valid to see none of them further, this is that the greatest blast of impiety erected itself in those angels of iniquity, when they wished to prevail against God and to oppress Him through pride,

qui exsufflatus est in amarissimam nigredinem perditionis, et eos de austro, id est de bono projecit retrorsum; quod est in oblivionem Dei cuncta regentis, quasi ad partem aquilonarem, ut ubi superbe exaltari volebant, ibi confusi casum invenirent, propter superbiam suam praecipitati in abyssum mortis aeternae, quae perditio ipsorum est ut in nulla claritate amplius videantur, ut per servum meum Ezechielem saltui meridiano qui ardenter fructum justitiae debuit et non attulit locutus sum dicens: Ecce ego succendam in te ignem, et comburam in te omne lignum viride, et omne lignum aridum; non exstinguetur flamma succensionis et comburetur in eo omnis facies ab austro usque ad aquilonem. Et videbit omnis caro, quia ego Dominus succendi eam, nec exstinguetur (Ezech. XX).

Hoc tale est. O stulte, qui in superbia tua te erexisti contra me, ego qui nec initium nec finem habeo, faciam ut in zelo meo accendatur in te ignis indignationis meae, per quem comburam in te omnem viriditatem tuam qua voluisti opus incipere, in falso vigore magis confidens in te quam in me; quia elegisti in tua stulta scientia esse secundum superbiam tuam comburamque in te omnem ariditatem illam peccati tui et aliorum perditorum cum peccatum in bono aridum suggeris homini qui cinis est, quia suggestio tua non recipiet in te ullam salvationem; sed fiet in te ignis aeternus. Nec restat ulla tibi muneratio salutis, nec illis qui te sequuntur in exemplo tuo. Et non exstinguetur illa succensio poenarum in suppliciis suis, sed comburet praecipitem superbiam quasi in facie concupiscentiae aspectus honoris quem concepisti velle habere in teipso, qui ejectus es ab omni gloria tua; ab austro scilicet surgens in ardente clarissima luce, et cadens in tenebras aquilonis, id est inferni. Et hoc videbit omnis homo: videlicet electi et reprobi cognoscentes gehennam, quoniam electi eam cognoscunt; quia illam effugerunt; reprobi autem, quoniam cum ea in poenis permanebunt, scientes quia ego Dominus omnipotens succendi eam ad retributionem malorum tuorum, o diabole, nec exstinguetur in malis tuis nec sequentium te. Et sic perditio diabolicae superbiae projecit Satanam et angelos ejus in exteriores tenebras aeternorum tormentorum sine ulla consolatione luminis; ita ut illi nullus sit locus inventus in aeterno lumine, et tu, o fragilis homo horrens et stupens, eorum ultra nihil conspicere potuisti; sicut etiam idem Ezechiel in spiritu meo regi Tyri sub mystica significatione dicit: Omnes qui viderint te in gentibus obstupescent super te.

which was blown out into the most bitter blackness of perdition, and threw them back from the south, that is from good; which is into the oblivion of God ruling all things, as if toward the northern part, so that where they wished to be proudly exalted, there confused they might find their fall, on account of their pride precipitated into the abyss of eternal death, which is their perdition so that they may be seen in no clarity further, as through my servant Ezekiel I spoke to the southern forest which ardently ought to have brought the fruit of justice and did not bring it, saying: Behold I will kindle a fire in you, and I will burn in you every green tree, and every dry tree; the flame of the kindling shall not be extinguished, and every face shall be burned in it from the south even to the north. And all flesh shall see, because I the Lord kindled it, nor shall it be extinguished (Ezek. XX).

This is such. O foolish one, who in your pride erected yourself against me, I who have neither beginning nor end, I will make so that in my zeal the fire of my indignation may be kindled in you, through which I will burn in you all your greenness with which you wished to begin the work, in false vigor trusting more in yourself than in me; because you chose in your foolish knowledge to be according to your pride, and I will burn in you all that aridity of your sin and of other lost ones when you suggest sin, arid in good, to the man who is ash, because your suggestion will not receive any salvation in you; but there shall be in you eternal fire. Nor does there remain any remuneration of salvation for you, nor for those who follow you in your example. And that kindling of punishments in its torments shall not be extinguished, but it shall burn headlong pride as if in the face of the concupiscence of the aspect of honor which you conceived wishing to have in yourself, you who were cast out from all your glory; rising namely from the south in burning most clear light, and falling into the shadows of the north, that is of hell. And every man shall see this: namely the elect and the reprobate knowing Gehenna, since the elect know it; because they fled it; but the reprobate, since they shall remain with it in punishments, knowing that I the Lord omnipotent kindled it for the retribution of your evils, O devil, nor shall it be extinguished in your evils nor of those following you. And thus the perdition of diabolical pride threw Satan and his angels into the exterior darkness of eternal torments without any consolation of light; so that to him no place was found in eternal light, and you, O frail human (fragilis homo) shuddering and stupified, were valid to behold nothing further of them; as also the same Ezekiel in my spirit says to the king of Tyre under a mystical signification: All who shall see you among the nations shall be stupified over you.

Nihil factus es, et non eris in perpetuum (Ezech. XXVIII). Hoc tale est. Omnes recti corde qui viderint te, diabole, inebriatum vitiis in illis gentibus qui te amplexantur in praevaricatione legis Dei, arescent obstupescentes in tua sorde, quomodo polluis suggestione tua templum in aedificatione Dei quod homo est; et propterea nihil factus es per superbiam tuam in qua cecidisti ab omni gloria salvationis; quia omnino nullus vigor es, in nulla felicitate, neque eris inventus ullam gloriam amplius habens in aeternitate coelestium, quia tu confusus es in illis in perpetuum sine fine.

Sed quod splendorem illum magnum qui eis abstractus est, vidisti subito in earum exstinctionem reverti ad ipsum sedentem in throno: hoc est quod perspicuus et magnus fulgor quem diabolus propter superbiam et contumaciam suam perdidit cum in ipsum et omnes sequaces ejus intravit germen mortis (erat enim Lucifer purioris luminis quam caeteri angeli) reversus est ad Deum Patrem unde prodierat, servatus in secreto ejus; quia locus gloriae splendoris illius non debuit esse vacuus; sed Deus servavit eum alteri factae luci. Nam ejus quem Deus nudum surgere jussit atque non coopertum carne qui diabolus est cum omni comitatu ejus in splendere tamen clarum; splendorem servavit limo quem formavit in hominem, tegens ipsum vilissima natura terrae, ob idipsum ne se extolleret in similitudinem Dei, quia quem clarum creaverat in multo fulgore sed non coopertum tam fragili et tam misero tegmine quo et homo, hic non potuit stare in elatione sua, quia non est nisi unus Deus sine initio et sine fine in aeternitate. Ac ideo sceleratissimum est prae caeteris criminibus, quo quis se Deo simulat.

Nunc autem ego Deus coelestis servavi illustre lumen quod retraxi a diabolo propter malum ejus, hoc diligenter abscondens apud me, et dedi illud limo terrae quem formavi ad imaginem et similitudinem meam, quemadmodum aliquis homo facit, cum filius ejus moritur cujus haereditas non transit in natos ejus; quia absque liberis decessit; haereditatem filii attrahit sibi pater et propone it eam in mente sua alii suo filio nondum sibi nato, daturus eam illi cum natus fuerit ex ipso. Nam diabolus cecidit absque haerede, quod est in recta intentione bonum opus: quia nunquam aliquid boni fecit nec incoepit, et ob hoc accepit alter haereditatem ejus, qui etiam cecidit, habens tamen haeredem, scilicet inceptionem obedientiae; quoniam eam suscepit cum devotione, quamvis opus ad hoc pertinens non perfecerit, sed gratia Dei perfecit illud opus in incarnatione salvationis populorum, in restaurationem bonae haereditatis. Atque ideo recepit homo haereditatem suam in Christo, quia non dedignatus est in initio praeceptum Dei, cum omnino diabolus non desideravit servitium Creatoris sui in bono, sed honorem in superbia:

You are made nothing, and you shall not be forever (Ezek. XXVIII). This is such. All the upright in heart who shall see you, O devil, inebriated with vices in those nations who embrace you in the prevarication of the law of God, shall wither away being stupified in your filth, how you pollute by your suggestion the temple in the building of God which is man; and therefore you are made nothing through your pride in which you fell from all glory of salvation; because you are altogether no vigor, in no happiness, nor shall you be found having any glory further in the eternity of the heavenly ones, because you are confused in them forever without end.

But that you saw that great splendor which was drawn away from them, in their extinction suddenly return to the one sitting on the throne himself: this is that the clear and great brightness which the devil lost on account of his pride and his contumacy when the seed of death entered into him and all his followers (for Lucifer was of a purer light than the other angels) returned to God the Father from whom it had proceeded, saved in His secret; because the place of the glory of that splendor ought not to have been empty; but God saved it for another light having been made. For the splendor of him whom God commanded to rise naked and not covered with flesh, who is the devil with all his company nevertheless in clear splendor; He saved that splendor for the clay which He formed into man, covering him with the most vile nature of the earth, for this very reason lest he should extol himself into the similitude of God, because he whom He had created clear in much brightness but not covered with so frail and so miserable a covering as man, this one could not stand in his elation, because there is none except one God without beginning and without end in eternity. And therefore it is most wicked before other crimes, by which anyone feigns himself to God.

But now I, the heavenly God, have saved the illustrious light which I withdrew from the devil on account of his evil, diligently hiding this with me, and I gave it to the clay of the earth which I formed to my image and similitude, just as some man does, when his son dies whose inheritance does not pass into his children; because he died without children; the father draws to himself the inheritance of the son and proposes it in his mind for another son of his not yet born to him, about to give it to him when he shall have been born from him. For the devil fell without an heir, which is a good work in right intention: because he never did anything of good nor began it, and on account of this another received his inheritance, who also fell, having nevertheless an heir, namely the inception of obedience; since he received it with devotion, although he did not perfect the work pertaining to this, but the grace of God perfected that work in the incarnation of the salvation of peoples, into the restoration of the good inheritance. And therefore man received his inheritance in Christ, because he did not disdain in the beginning the precept of God, while altogether the devil did not desire the service of his Creator in good, but honor in pride:

unde non recepit gloriam suam sed in perditione periit.

Et sicut Goliath surrexit despiciens David; ita erexit se diabolus in praesumptionem in seipso, volens similis esse Altissimo. Et ut Goliath ignorans vires David eum prorsus nihili reputans vilipendit, sic cumulata superbia diaboli contempsit humilitatem in humanitate Filii Dei, qui in mundo natus, non gloriam suam sed gloriam Patris per omnia quaesivit. Quomodo? Diabolus non desideravit imitari hoc exemplum, ut se subderet suo Creatori quemadmodum se Filius Dei subdidit suo Patri. Attamen David amputavit caput Goliath in secreta fortitudine Dei, ut Spiritu sancto inspirante scriptum est: Assumens autem David caput Philisthaei attulit illud in Jerusalem, arma vero ejus posuit in tabernaculo (I Reg. XVII).

Hoc tale est. Spolia et direptiones diaboli accepit fortissimus Filius meus, cum dejecit caput ejusdem serpentis antiqui. Ubi? In utero Virginis quae hoc caput contrivit. Per quem? Per eumdem Filium suum. Quae est haec contritio? Sancta humilitas, quae in matre et filio apparens percussit primum initium superbiae, quod est caput diaboli. Et sic Filii mei, secundum carnem, victrix humilitas attulit ipsum caput in sanctam Ecclesiam quae est visio pacis, ei ostendens quod per ipsam fortissimam humilitatem interfecta esset superbia diaboli; fortissima vero arma ejus sunt multiformia ejus vitia, quibus ille superavit genus humanum quod eum pro Deo coluit, sic exterrens in vitiosis artibus suis ut arma exterrere solent homines. Haec confregit Filius meus ponens ea in tabernaculo suo, id est in passionem corporis sui dum pateretur in cruce. Unde ipsam pugnam dimisit etiam in tabernaculis simul in corporibus electorum membrorum suorum: ut et ipsi distribuant arma diaboli cum ipso. Quomodo? Ut sicut ipse devicit diabolum in passione sua, sic et ipsi eum devincant se constringentes in desideriis, et non sint consentientes vitiis illius. Et secundum similitudinem hanc, ut gloria Goliath data est David: ita gloriam quae ablata est primo angelo, dedi Adae et generi ejus, quod confitetur me servans praecepta mea, interempta superbia diaboli. Qui autem interioris sensus perspicaces audiendi aures habet, hic in ardenti amore speculi mei, ad verba haec anhalet, et ea in conscientia animi sui conscribat. VISIO SECUNDA.

whence he did not receive his glory but perished in perdition.

And just as Goliath rose up despising David; so the devil erected himself into presumption in himself, wishing to be similar to the Most High. And as Goliath, ignorant of the strengths of David, reputing him altogether for nothing, vilified him, so the heaped-up pride of the devil contemned the humility in the humanity of the Son of God, who, born in the world, sought not His own glory but the glory of the Father through all things. In what manner? The devil did not desire to imitate this example, so that he might subject himself to his Creator just as the Son of God subjected Himself to His Father. Nevertheless David cut off the head of Goliath in the secret fortitude of God, as by the inspiration of the Holy Spirit it is written: "And David taking the head of the Philistine brought it into Jerusalem, but his armor he placed in the tabernacle" (1 Kings XVII).

This is such. My most strong Son received the spoils and plunderings of the devil, when He cast down the head of the same ancient serpent. Where? In the womb of the Virgin who crushed this head. Through whom? Through the same Son of hers. What is this crushing? Holy humility, which appearing in the mother and the son struck the first beginning of pride, which is the head of the devil. And thus the victorious humility of my Son, according to the flesh, brought that very head into the holy Church which is the vision of peace, showing to her that by that most strong humility the pride of the devil had been slain; but his most strong armor is his multiform vices, by which he overcame the human race which worshipped him for God, thus terrifying in his vicious arts as armor is wont to terrify men. These my Son shattered, placing them in His tabernacle, that is in the passion of His body while He suffered on the cross. Whence He dismissed that very fight also in the tabernacles at once in the bodies of His elect members: so that they also may distribute the armor of the devil with him. In what manner? That as He Himself conquered the devil in His passion, so also they may conquer him constraining themselves in desires, and may not be consenting to his vices. And according to this similitude, as the glory of Goliath was given to David: so the glory which was taken away from the first angel, I gave to Adam and to his race, which confesses me keeping my precepts, the pride of the devil having been slain. He who has the perspicacious ears of hearing of the interior sense, let him pant for these words in the burning love of my mirror, and let him write them down in the conscience of his soul. SECOND VISION.

SUMMARIUM. ---Quod fides magna in virtute, palam surrexit in circumcisione Abrahae. Quod fides conjuncta est timori Domini et timor Domini fidei. Quod fideles per quatuor partes terrae super fide bona opera aedificant. De quatuor quadris. Quod oportet hominem humiliter incedere et insidias diaboli sapienter fugere. De quatuor angulis aedificii quod significent. Item aliter de eisdem angulis. Quod hominibus a Deo Patre datur munitio et defensio ad bene operandum et circumspecti sunt quia cinerea caro sunt. De speculativa scientia. Verba Pauli. Verba Salomonis. De operatione duarum causas. Quod rectae institutiones surrexerunt in Abraham et in Moyse. Quod spectativa scientia coepit in Noe apparere regnante tamen iniquitate usque ad Abraham et Moysen sine interruptione. Verba Pauli ad eamdem rem. Quod rectum opus ostensum est in Abraham et in Moyse, perspicua justitia in Incarnatione Filii Dei, ardens opus per baptismum in Ecclesia durans in finem mundi. Verba David ad eamdem rem. Quod membra Christi constant adhuc imperfecta in electis suis et Ecclesia caret adhuc futura perfectione quam habitura est. Quomodo denarius numerus attenuatus per Adam, surrexit in Filii Dei in denarium, et denarius in millinarium. Verba Evangelii de eadem re. Quod in quinque vulneribus Christi peccata hominum delentur. Quod homo quinque sensibus Spiritu sancto sibi inspiratis, discerni bonum et malum. Quod homo anima et corpore laboret devitare malum et facere bonum in prosperis et in adversis. Quod humana mens debet habere sapientiam et discretionem ad cognoscendum Deum. Quod homo ex quatuor elementis constans fidem catholicam aequali devotione colat. Quod fidelis homo ascendat de virtute in virtutem. Quod Filius Dei missus est in mundum secundum tempus praeordinatum a Patre ut proficeret voluntatem Patris in redemptione hominis. Quod superbiam mali vel finem ejus in operante creatura, aut initium aut finem supernae justitiae justamque distributionem voluntatis Dei: nullus homo perscrutari potest.

Deinde vidi inter ambitum circuli qui protendebatur de sedente in throno quasi montem magnum conjunctum radici illius immensi lapidis super quem nubes cum throno et sedente in eo posita erant: ita quod lapis in altitudinem erectus et mons in latitudinem extensus videbatur. Et super ipsum montem stabat velut quoddam aedificium quadrangulum ad similitudinem urbis quadratae formatum, aliquantulum obliquum habens situm, cujus angulus unus respiciebat ad orientem, et alius ad occidentem et unus ad septentrionem et alius ad meridiem; aedificium autem circuitu suo murum unum biformem gerebat, cujus forma una erat quasi splendor lucidus ut lux diei, et altera quasi compaginatio lapidum adinvicem conjuncta in angulo orientali et in angulo septentrionali, ita ut pars illa lucida muri protenderetur ab angulo orientali et finiretur in angulo septentrionali, tota integra et non habens ullum locum interruptum,

SUMMARY. ---That faith, great in virtue, rose up openly in the circumcision of Abraham. That faith is conjoined to the fear of the Lord and the fear of the Lord to faith. That the faithful through the four parts of the earth build good works upon faith. Of the four squares. That it behooves man to walk humbly and to wisely flee the snares of the devil. What the four corners of the building signify. Item otherwise of the same corners. That to men from God the Father is given fortification and defense for working well, and they are circumspect because they are ashy flesh. Of speculative knowledge. Words of Paul. Words of Solomon. Of the operation of two causes. That right institutions rose up in Abraham and in Moses. That speculative knowledge began to appear in Noah, iniquity nevertheless reigning until Abraham and Moses without interruption. Words of Paul on the same matter. That right work was shown in Abraham and in Moses, clear justice in the Incarnation of the Son of God, burning work through baptism in the Church lasting into the end of the world. Words of David on the same matter. That the members of Christ consist yet imperfect in His elect, and the Church yet lacks the future perfection which she is to have. How the denary number attenuated through Adam, rose in the Son of God into the denary, and the denary into the millenary. Words of the Gospel on the same matter. That in the five wounds of Christ the sins of men are deleted. That man by five senses, the Holy Spirit being inspired in him, discerns good and evil. That man may labor with soul and body to avoid evil and to do good in prosperous and in adverse things. That the human mind ought to have wisdom and discretion for knowing God. That man consisting of four elements should worship the catholic faith with equal devotion. That the faithful man may ascend from virtue to virtue. That the Son of God was sent into the world according to the time preordained by the Father so that He might profit the will of the Father in the redemption of man. That the pride of the evil one or his end in the working creature, or the beginning or the end of heavenly justice and the just distribution of the will of God: no man can scrutinize.

Then I saw between the circuit of the circle which was extended from the one sitting on the throne as if a great mountain conjoined to the root of that immense stone upon which the cloud with the throne and the one sitting in it had been placed: so that the stone was seen erected into height and the mountain extended into breadth. And upon the mountain itself stood as if a certain quadrangular building formed to the similitude of a square city, having a somewhat oblique site, of which one corner looked to the east, and another to the west, and one to the north, and another to the south; but the building in its circuit bore one biform wall, of which one form was as if a lucid splendor like the light of day, and the other as if a jointing of stones conjoined to each other in the eastern corner and in the northern corner, so that that lucid part of the wall was extended from the eastern corner and ended in the northern corner, all whole and not having any interrupted place,

et pars alia scilicet lapidea extenderetur ab angulo septentrionali ad angulum occidentalem et ad angulum meridianum et finiretur in angulo orientali, habens duo loca interrupta inter angulum videlicet occidentalem et angulum meridianum.

Longitudo autem aedificii erat centum cubitorum, et latitudo ejus quinquaginta cubitorum, et altitudo ipsius quinque cubitorum: ita ut ejus duo parietes in utroque latere ipsius essent unius longitudinis, et alii ipsius duo parietes in fronte et in fine ejus, unius latitudinis. Sed et idem quatuor parietes ubique in circuitu ipsius aedificii aequalis erat altitudinis, exceptis propugnaculis ejus quae aliquantulum eminebant altitudinem ipsius. Latitudo autem inter ipsum aedificium et splendorem ex praedicto circulo se in profundum abyssi extendentem erat in vertice orientalis anguli unius palmi, alibi autem, id est in septentrionali et in occidentali atque in meridiana parte tanta undique erat latitudo inter idem aedificium et splendorem, ut ejus amplitudinem nullo modo comprehendere possem.

Et haec, me admirante, qui sedebat in throno iterum dixit ad me: Fides quae in antiquis sanctis cum opere justitiae per bonitatem Patris desuper aedificato, velut in pallore apparuit, incarnato Dei Filio, aperta manifestatione, cum ardentibus operibus ardenter in lucem processit, quando Filius Dei caduca non concupiscens, ea exemplo suo conculcari et coelestia amari perdocuit; cum priores Patres mundum non fugientes, nec se ab eo separantes Deum simplici tantum credulitate et humili devotione colebant; quia nondum ut omnia desererent eis ostensum fuerat. Unde etiam quod vides intra ambitum circuli qui protenditur de sedente in throno, montem magnum conjunctum radici illius immensi lapidis super quem nubes cum throno et descendente in eo posita sunt, ita quod lapis in altitudinem erectus et mons in latitudinem extensus videtur: hoc est quod in potente ac forti opere potestatis superni Patris qui potenter operatur, stat mons significans fidem, quae magna est in virtute, palamque surgens in circumcisione Abrahae, et ita proficiens usque in Filium superni Dei post ruinam serpentis antiqui per Spiritum sanctum inspirata hominibus, ut in bonitate Patris fideliter operantes illum credant omnipotentem esse Deum, qui tam magnum hostem superare potuit, ita quod per eamdem credulitatem sublevati ad gloriam illam pertingant, de qua diabolus per superbiam suam dejectus periit.

and the other part namely stony was extended from the northern corner to the western corner and to the southern corner and ended in the eastern corner, having two interrupted places between namely the western corner and the southern corner.

The length of the building was of a hundred cubits, and its breadth of fifty cubits, and its height of five cubits: so that its two walls on each side of it were of one length, and its other two walls in the front and in the end of it, of one breadth. But also the same four walls everywhere in the circuit of the building itself were of equal height, except for its bulwarks which somewhat stood out above its height. But the breadth between the building itself and the splendor extending itself from the aforesaid circle into the depth of the abyss was at the vertex of the eastern corner of one palm, but elsewhere, that is in the northern and in the western and in the southern part such everywhere was the breadth between the same building and the splendor, that I could in no way comprehend its amplitude.

And these things, me wondering, He who sat on the throne again said to me: Faith which in the ancient saints with the work of justice built from above through the goodness of the Father, appeared as if in pallor, with the Son of God incarnate, by an open manifestation, with burning works ardently proceeded into light, when the Son of God not concupiscing caducous things, taught by His example those things to be trodden under foot and heavenly things to be loved; since the prior Fathers not fleeing the world, nor separating themselves from it, worshipped God only with simple credulity and humble devotion; because it had not yet been shown to them that they should desert all things. Whence also that you see within the circuit of the circle which is extended from the one sitting on the throne, a great mountain conjoined to the root of that immense stone upon which the clouds with the throne and the one descending in it are placed, so that the stone is seen erected into height and the mountain extended into breadth: this is that in the powerful and strong work of the power of the heavenly Father who powerfully works, stands the mountain signifying faith, which is great in virtue, and openly rising in the circumcision of Abraham, and thus profiting even into the Son of the heavenly God after the ruin of the ancient serpent inspired in men through the Holy Spirit, so that working faithfully in the goodness of the Father they may believe Him to be the omnipotent God, who was able to overcome so great an enemy, so that being uplifted through the same credulity they may reach to that glory, from which the devil through his pride cast down perished.

Atque idem mons positus est ad radicem praedicti lapidis mysterium timoris Domini habentis, quia fides conjuncta est stabilitati timoris Domini, et timor Domini etiam fortitudini fidei, scilicet cum de Patre missus est Filius nasci ex Virgine, et cum de Filio pullulabat vera fides primum in fundamentum boni operis, quam timor Domini profert cum omnibus virtutibus tangens Deum in altitudine sua: ita ut in sapientia fidelium mentium Deus super omnia regnans fideliter colatur: Quomodo? Quoniam timor Domini secreta coeli visu circumspectionis acute penetrat: quia ipse initium justae intentionis est, cum qua etiam beata fides apud Deum in latitudinem perfectionis extenditur cum in bonis operibus ad sanctitatem dilatatur.

Sed quod super ipsum montem stat aedificium quadrangulum ad similitudinem urbis quadratae formatum, hoc est quod super fidem bonitas Patris bona opera aedificans, multos fidelium per quatuor angulos terrae colligens trahit ad coelestia, sic monitos in stabilitate virtutum ut coelestis Pater in sinu suo, hoc est in interiori potestate et in mystico consilio suo eos benigne componat cum quatuor quadris in fide.

Quomodo? Ego, qui sum Altissimus, ordinavi in opere meo primum quadrum hominum, videlicet Adam, cujus genus ipso dormiente per magnum schisma se debilitans, processit usque ad secundum quadrum, id est ad Noe sub quo diluvium factum est, ubi et mysteria Filii mei in arca praemonstravi. Sed in eo quadro quae est Noe, per admonitionem meam manifestavi illam lucidam partem muri praedicti aedificii; quia ibi in diluvio suffocans peccatores, innui hominibus ut mortem fugerent et vitam appeterent, sic eis palam aperiens speculativam scientiam cognitionis duarum viarum. Quid hoc? Homo viret et viget in vivente vita quae anima est, per quam speculatur et cognoscit duas semitas videlicet bonum et malum, quoniam homo tangitur alterutra parte harum: ita quod manens in corpore sive bonum sive malum cum anima et corpore operatur, quod quidem ipse incipit per operationem animi sui, voluntatem suam ita in opere complens. Et sic in Noe ostensa est per admonitionem meam speculativa scientia duarum viarum, scilicet acutissima consideratione malum spernere et bonum diligere, quae ita cum emissione circumcisionis tendit in praecursu voluntatis Dei, usque ad tertium quadrum, in quo Abraham et Moses conjuncti sunt in circumcisione et lege; quae circumcisio et lex ita procedebat usque ad quartum quadrum sanctae Trinitatis: in quo Vetus Testamentum in Filio Dei finitum est cum exteriori significatione. Unde etiam surrexit interius germen per Filium Dei in Ecclesia: qui natus et passus pro salute hominum resurgens etiam et rediens ad Patrem, angulum illum qui in casu Adae absconsus et attenuatus erat restauravit in salvationem, per animas hominum.

And the same mountain is placed at the root of the aforesaid stone having the mystery of the fear of the Lord, because faith is conjoined to the stability of the fear of the Lord, and the fear of the Lord also to the fortitude of faith, namely when from the Father the Son was sent to be born of the Virgin, and when from the Son true faith first sprouted into the foundation of good work, which the fear of the Lord brings forth with all virtues touching God in His height: so that in the wisdom of faithful minds God reigning above all things may be faithfully worshipped: In what manner? Since the fear of the Lord penetrates the secrets of heaven by the sight of acute circumspection: because it is the beginning of just intention, with which also blessed faith is extended before God into the breadth of perfection when in good works it is dilated toward sanctity.

But that upon the mountain itself stands a quadrangular building formed to the similitude of a square city, this is that upon faith the goodness of the Father building good works, collecting many of the faithful through the four corners of the earth draws them to heavenly things, thus warned in the stability of virtues so that the heavenly Father in His bosom, that is in His interior power and in His mystical counsel, may kindly compose them with four squares in faith.

In what manner? I, who am the Most High, ordained in my work the first square of men, namely Adam, whose race with him sleeping debilitated itself through a great schism, proceeded even to the second square, that is to Noah under whom the flood was made, where also I pre-showed the mysteries of my Son in the ark. But in that square which is Noah, through my admonition I manifested that lucid part of the wall of the aforesaid building; because there in the flood suffocating sinners, I hinted to men that they should flee death and seek life, thus openly opening to them the speculative knowledge of the cognition of the two ways. What is this? Man is green and vigorous in the living life which is the soul, through which he speculates and knows the two paths namely good and evil, since man is touched by one or the other part of these: so that remaining in the body whether good or evil he works with soul and body, which indeed he himself begins through the operation of his mind, thus fulfilling his will in work. And thus in Noah was shown through my admonition the speculative knowledge of the two ways, namely to spurn evil and to love good by the most acute consideration, which thus with the emission of circumcision tends in the precursor of the will of God, even to the third square, in which Abraham and Moses were conjoined in circumcision and the law; which circumcision and law thus proceeded even to the fourth square of the holy Trinity: in which the Old Testament was finished in the Son of God with exterior signification. Whence also there rose an interior germ through the Son of God in the Church: who born and having suffered for the salvation of men rising also and returning to the Father, restored into salvation, through the souls of men, that corner which in the fall of Adam had been hidden and attenuated.

Quod autem aedificium aliquantulum est in obliquum situm, hoc est quod homo qui opus Dei est, non potest prae fragilitate sua incedere firmiter sine peccato, et audacter sine timore fragilis carnis diabolum superando, sed eum oportet illum humilitate devitare, et insidias ejus sapienter fugere ne peccet, atque fideliter se conjungere bonis operibus, et sic constare in Filio Dei, qui quasi in angulo sedens lapis angularis est, hoc pacto opus electum in homine conjungens. Sed quod angulus unus respicit ad orientem et alius ad occidentem et unus ad septentrionem et alius ad meridiem, hoc est quod Filius Dei natus est ex Virgine et passus in carne, ut in ortu justitiae homo restauraretur ad vitam cui omnis justitia apposita est, quod est angulus orientalis inde surgente salvatione animarum, ut Deus complevit in Filio suo omnem justitiam quae ab Abel usque ad ipsum praefigurata est; in quo finita est constitutio carnalis observationis Veteris Testamenti, jam veniente salute fidelium hominum per fidem, quam Filius Dei attulit missus a Patre in mundum in fine temporum, quod est angulus occidentalis. Contra diabolum quoque in Abraham et in Mose elevavit se justitia qui praemonstrabant promissam gratiam per quam homo salvatus est quem diabolus deceperat, occidendo eum ut latro in lapsu Adae, quod est angulus septentrionalis; unde et miserabilis ac mortalis casus qui factus est in humano genere, postea per supernam gratiam nobiliter et magnifice restauratus est pleno fructu, in ardente opere Dei et hominis, quod est angulus meridianus.

Angulus etiam meridianus est; quia primus homo Adam a Deo creatus est. Sed quod ab hoc angulo speculativa scientia cognitionis duarum viarum non incipit fulgere, id est ab ipso Adam; hoc ideo est, quia genus suum incompositum erat, non colens Deum in scientia sua officiosum servitute legis, sed tantum propriam voluntatem suam adimplens cum summo malo, ita ut nec in recta scientia Dei nec in vera beatitudine esset fulgens: imo in morte jacens, sed absconsum erat tantum in corde Patris, quid cum homine facere decrevisset. Angulus etiam in oriente designat Noe, ubi se justitia ostendere incoepit, et ubi etiam aperte manifestata est praemonstrata speculativa scientia, ostendens omnem sanctitatem quae postea in Filio Dei perficienda erat. Et quia unaquaeque justitia in Filio Dei qui est verus Oriens erat incipiens, ideo est hoc aedificium primum appellandum ad orientem in honore sanctitatis, quae primum etiam in Noe veraciter declarata est. Angulus quoque in septentrione est Abraham et Moses: qui adversus Satanam cum operis exsecutione praedictam speculativam scientiam circumtegebant quasi eam circumaedificarent cum pretiosis lapidibus, et cum desuper aurato opere perspicuae justitiae Dei quod erat circumcisio et lex; quia justitia ante circumcisionem et legem, quasi nuda erat absque opere. Et quartus angulus occidentalis praefigurat etiam veram Trinitatem; quae palam manifestata est in baptismo Salvatoris, qui erexit plenam et sanctam civitatem Jerusalem cum omni opere suo, recurrens ad coelum in salvatione animarum.

But that the building is situated somewhat in the oblique, this is that man who is the work of God, cannot on account of his fragility walk firmly without sin, and boldly without the fear of frail flesh overcoming the devil, but it behooves him to avoid him by humility, and to wisely flee his snares lest he sin, and to faithfully conjoin himself to good works, and thus to consist in the Son of God, who sitting as if in a corner is the cornerstone, by this pact conjoining the elect work in man. But that one corner looks to the east and another to the west and one to the north and another to the south, this is that the Son of God was born of the Virgin and suffered in the flesh, so that in the rising of justice man might be restored to life to whom all justice is applied, which is the eastern corner thence rising the salvation of souls, as God completed in His Son all justice which from Abel even to Himself was prefigured; in whom the constitution of the carnal observation of the Old Testament was finished, the salvation of faithful men now coming through faith, which the Son of God brought sent from the Father into the world in the end of times, which is the western corner. Against the devil also in Abraham and in Moses justice elevated itself who pre-showed the promised grace through which man was saved whom the devil had deceived, killing him as a thief in the fall of Adam, which is the northern corner; whence also the miserable and mortal fall which was made in the human race, afterwards through heavenly grace was nobly and magnificently restored with full fruit, in the burning work of God and man, which is the southern corner.

The southern corner also is; because the first man Adam was created by God. But that from this corner the speculative knowledge of the cognition of the two ways does not begin to shine, that is from Adam himself; this is therefore, because his race was uncomposed, not worshipping God in its knowledge officious by the servitude of the law, but only fulfilling its own will with highest evil, so that it was shining neither in the right knowledge of God nor in true beatitude: nay lying in death, but it was hidden only in the heart of the Father, what He had decreed to do with man. The corner also in the east designates Noah, where justice began to show itself, and where also openly was manifested the pre-shown speculative knowledge, showing all sanctity which afterwards in the Son of God was to be perfected. And because each justice in the Son of God who is the true East (Oriens) was beginning, therefore this building is first to be called to the east in the honor of sanctity, which first also in Noah was truthfully declared. The corner also in the north is Abraham and Moses: who against Satan with the execution of work were circumveiling the aforesaid speculative knowledge as if they were building around it with precious stones, and with the gilded work of the clear justice of God from above which was circumcision and the law; because justice before circumcision and the law, was as if naked without work. And the fourth western corner prefigures also the true Trinity; which was openly manifested in the baptism of the Savior, who erected the full and holy city Jerusalem with all His work, returning to heaven in the salvation of souls.

Sed quod ipsum aedificium in circuitu suo murum unum binae formae habet, cujus una est quasi splendor lucidus ut lux diei et altera quasi compaginatio lapidum adinvicem conjuncta in angulo orientali et in angulo septentrionali, hoc est quod per bonitatem Patris hominibus ex omni parte data est quasi securitas una, id est munitio et defensio in bonis operibus ut ipsis circumdati et confortati carnales concupiscentias deserant, et ad unum Deum qui munimentum eorum est confugiant. Qui murus in duabus est formis quia una forma muri est veluti speculativa scientia duarum viarum, quoniam illam scientiam in acutissima et certissima exquisitione speculationis animi sui habet homo, ut sit circumspectus in omnibus viis suis et etiam alia forma muri est veluti cinerea caro hominis, quia a Deo creatus est homo operans, factum opus in operatione.

Et haec speculativa scientia lucet in splendore lucis diei; quin per eam homines actus suos vident et considerant, quia splendidus radius est humanae mentis, se caute circumspicientis, in homine siquidem apparet haec praeclara scientia ut candida nubes permeans mentes populorum in celeritate sicut et nubes cito difflatur in aere, lucensque ut lux diei quoniam ipsa candida declaratur propter splendidissimum opus quod Deus benigne operatur in hominibus, scilicet ut cum ipsi devitant malum, perficiant bonum quod in eis quasi lux diei lucet. In ipsa quoque scientia procedit unumquodque opus in homine. Quomodo? Homo habet duas vias. Quomodo? Ipse est sciens bonum atque malum cum sensibilitate, qui, dum transit de malo, operando bonum, imitatur Deum faciens bonum in ipso, qui justus est nolens injustitiam. Sed dum operatur malum, implicatur per seductorem diabolum in peccatis, qui non vult desistere nisi sentiat illum in vinculo malorum operum, quoniam diabolus quaerit iniquitatem, fugiens sanctitatem. Si autem homo abstrahit se a malo et operatur bonum: tunc suscipit cum summa bonitas, quia seipsum propter amorem Dei superavit: qui Filium suum tradidit pro eo in mortem crucis.

Unde etiam scientia haec est speculativa: quia ipsa est quasi speculum hoc modo, quoniam ut homo aspicit faciem suam in speculo utrum sit in ea pulchritudo an maculositas; sic inspicit ipse in scientia bonum et malum in facto opere, quod considerat intra se, quia haec consideratio est in rationali sensu quae Deus inspiravit in homine, cum in faciem ejus inspiravit spiraculum vitae in anima. Nam vivere pecorum deficit; quia rationale non est, anima autem hominis nunquam deficit; quia in aeternum vivet, quoniam rationalis est.

But that the building itself in its circuit has one wall of double form, of which one is as if a lucid splendor like the light of day and the other as if a jointing of stones conjoined to each other in the eastern corner and in the northern corner, this is that through the goodness of the Father to men from every part is given as if one security, that is a fortification and defense in good works so that surrounded and comforted by them they may desert carnal concupiscences, and flee to the one God who is their fortification. Which wall is in two forms because one form of the wall is as the speculative knowledge of the two ways, since man has that knowledge in the most acute and most certain searching of the speculation of his mind, so that he may be circumspect in all his ways, and also the other form of the wall is as the ashy flesh (cinerea caro) of man, because man working was created by God, the work having been made in operation.

And this speculative knowledge shines in the splendor of the light of day; for through it men see and consider their acts, because it is a splendid ray of the human mind, cautiously looking around itself, for in man indeed this clear knowledge appears as a white cloud permeating the minds of peoples in speed even as a cloud is quickly blown away in the air, and shining as the light of day since it is declared white on account of the most splendid work which God benignly works in men, namely so that when they avoid evil, they may perfect the good which shines in them as the light of day. In this knowledge also every work proceeds in man. How? Man has two ways. How? He is knowing good and evil with sensibility, who, while he passes from evil, by working good, imitates God making good in Him, who is just, not willing injustice. But while he works evil, he is entangled by the seducer devil in sins, who does not wish to desist unless he feels him in the bond of evil works, since the devil seeks iniquity, fleeing sanctity. If however man withdraws himself from evil and works good: then highest goodness receives him, because he has overcome himself for the love of God: who gave His Son for him into the death of the cross.

Whence also this knowledge is speculative: because it is as a mirror in this way, since as man beholds his face in a mirror whether there be in it beauty or spottiness; so he himself inspects in knowledge good and evil in the work done, which he considers within himself, because this consideration is in the rational sense which God inspired in man, when into his face He breathed the breath of life in the soul. For the life of cattle fails; because it is not rational, but the soul of man never fails; because it will live into eternity, since it is rational.

Unde etiam homo sentit in consideratione boni et mali quod ipse opus sit reprobum vel electum, per gratiam Dei formatus et inspiratus rationali sensu in ortu creationis suae, illa gratia eum iterum restaurante in electione baptismi, et in salvatione animae novi testimonii, ut dicit Paulus amantissimus meus de illa electione gratiae: Reliquiae secundum electionem gratiae salvae factae sunt. Si autem gratia, jam non ex operibus: alioquin gratia jam non est gratia (Rom. XI). Hoc tale est. Reliquiae quas laqueus mortis non comprehendit, ut declinarent ad exemplum diaboli, illae salvae factae sunt aperta salvatione dum Deus misit Filium suum incarnari quod est electio gratiae pro salute manifestata hominum.

Quomodo? Gratia Dei constituit hominem, sed ille lapsus est in pravis operibus. Tunc ostensa est electio gratiae in electo vase, cum ex Virgine Filius Dei natus est, in quo possibile non erat fieri ullum lapsum. Nam si quisquam hominum rem aliquam utilem facit quae ipsi ab alio abstrahitur, tunc eligit sibi aliam utiliorem, quam ei nullus auferre possit, et in qua ipse plene abundet. Sic fecit gratia Dei. Ipsa enim formavit Adam primum hominem, quem diabolus abstraxit ab innocentia operis, sed eadem gratia fecit postea plenitudinem bonorum operum per Filium Dei in salvatione animarum. Si autem gratia Dei fecit salvationem, tunc salvatio non est facta ex merito hominum. Quomodo? Justitia operis defecit in Adam: ita quod homo nunquam rediret in salvationem per merita operum suorum, nisi recuperaretur per eamdem gratiam in justissimo Filio Dei per opera ipsius, quia obediens factus est Patri suo, et nisi homo etiam mundaretur per baptismum quod Filius Dei tradidit hominibus cum bono opere, quod opus gratia Dei operatur cum homine: et homo opus illud cum illa. Ideoque est gratia Dei with hoc opere; et hoc opus ortum est de gratia. Quod si salvatio esset ex merito hominum et rectum opus hominis esset proprium ei a seipso, ita quod gratia Dei opus illud non accenderet, tunc gratia non esset gratia. Quomodo? Tunc esset homo a seipso et non a Deo: et nulla creatura redderet gratias Deo, et gratia Dei nihil esset.

Nunc autem gratia Dei constituit hominem rationalitate subnixum ut justitiam operetur in scientia boni et mali, quatenus hac scientia appetat bonum abjiciens malum et ut sic cognoscat vitam et mortem per hoc eligens in qua parte remanere desiderat, ut Salomon in intellectu sapientiae inquit: Apposuit tibi aquam et ignem: ad quod volueris porrige manum tuam (Eccli. XV). Hoc tale est. Deus apposuit homini in prima suscitatione animae vim magnam et acutam videlicet notitiam malorum et bonorum, quae sunt aqua et ignis.

Whence also man feels in the consideration of good and evil that he himself is a reprobate or elect work, formed through the grace of God and inspired by the rational sense in the rise of his creation, that grace restoring him again in the election of baptism, and in the salvation of the soul of the new testimony, as Paul my most beloved says of that election of grace: "Even so then at this present time also there is a remnant saved according to the election of grace. And if by grace, then is it no longer of works: otherwise grace is no longer grace" (Rom. 11). This is such. The remnants which the snare of death did not comprehend, so that they might decline to the example of the devil, those were made safe by open salvation while God sent His Son to be incarnate, which is the election of grace manifested for the salvation of men.

How? The grace of God constituted man, but he fell in depraved works. Then the election of grace was shown in the elect vessel, when from the Virgin the Son of God was born, in whom it was not possible for any fall to occur. For if any of men makes any useful thing which is taken away from him by another, then he chooses for himself another more useful thing, which no one can take from him, and in which he himself may fully abound. So did the grace of God. For she formed Adam the first man, whom the devil withdrew from the innocence of work, but the same grace made afterwards the fullness of good works through the Son of God in the salvation of souls. If however the grace of God made salvation, then salvation was not made from the merit of men. How? The justice of work failed in Adam: so that man would never return into salvation through the merits of his own works, unless he were recuperated through the same grace in the most just Son of God through His works, because He was made obedient to His Father, and unless man also were cleansed through baptism which the Son of God delivered to men with good work, which work the grace of God works with man: and man that work with her. And therefore the grace of God is with this work; and this work arose from grace. For if salvation were from the merit of men and the right work of man were proper to him from himself, so that the grace of God did not kindle that work, then grace would not be grace. How? Then man would be from himself and not from God: and no creature would render thanks to God, and the grace of God would be nothing.

But now the grace of God has constituted man supported by rationality so that he may work justice in the knowledge of good and evil, insofar as by this knowledge he may desire good, casting away evil, and so that he may thus know life and death, choosing by this in which part he desires to remain, as Solomon in the understanding of wisdom says: "He has set before you water and fire: stretch out your hand for whichever you wish" (Ecclus. 15). This is such. God set before man in the first raising of the soul a great and acute power, namely the notice of evils and goods, which are water and fire.

Nam sicut aqua semper inundat et celat in se multa mortifera animalia plurimaque inutilia, ita est etiam homo inundans in malis factis suis, celans ea ne divulgetur. Et ut etiam ignis urit non perferens intra se ullam impuritatem incombustam, et ut faber per ignem puriora facit monilia sua ablata rubigine, sic etiam bonum facit hominem purum, evellens ab eo rubiginem nequitiae. Nam aqua et ignis dissentiunt, suffocantes et necantes se invicem. Sic etiam facit homo. In malo enim necat bonum, et in bono necat malum atque in utroque semper occultat intra se silenter sua desideria, hac aut illac versans illa.

Et in ipsa commotione desideriorum habet optionem voluntatis illius viae quam desiderat: et ad illam convertit se cum voluntate operis, quasi manum ad hoc porrigendo scilicet bonum opus perficiens adjuvante Deo per gratiam, et malum peragens insidiante diabolo per suggestionem artium suarum, ipso quidem homine haec inspiciente in scientia rationalitatis suae. Nam in illa scientia inspicit bonum et malum, et inde oritur in ipso desiderium optionis duabus viis boni videlicet et mali, secundum voluntatem ipsius. Quid hoc? Optio est quod homo videt in desiderio animi sui quasi in speculo res aliquas dicens intra se: Utinam possem hoc vel illud agere, ad quod nondum accedit per opus, sed habet illud in scientia sua, positus quasi in capite duarum viarum, quod est scientiam habens occasionum boni et mali, et ita secundum desiderium suum tendit tandem ad opus illud sive sursum sive deorsum.

Et altera forma muri quam vides quasi compaginationem lapidum ostendens genus humanum, designat etiam rectas institutiones quae surrexerunt in mentibus hominum, ut in Abraham et in Mose ac in caeteris, qui erant praecedens germen legis Dei, cum omnibus appendiciis justitiae Dei in lege usque in novissimum tempus. Quomodo? Scilicet quod opus Dei est in homine et per hominem, ita quod Deus misit Filium suum propter salvationem hominum in fine legis, sine peccato et operantem in humano corpore, atque ponentem fundamentum fidei super seipsum, hoc modo quod portavit genus humanum cum primo homine ejecto de paradiso propter praevaricationem justitiae, faciens omne hoc mirabile in homine per legem suam ubi comprehendis Christianam multitudinem quae haec aedificatio est in bonitate Patris, et quod homo reponendus est in coelesti Jerusalem. Unde et ipsae duae muri formae in unum coadunatae sunt in parte orientis et septentrionis, quoniam in speculativa scientia et in humano opere est communis terminatio injustitiae, in qua genus humanum erat in oblivione Dei implicatum,

For as water always overflows and hides in itself many deadly animals and many useless things, so also is man overflowing in his evil deeds, hiding them lest they be divulged. And as also fire burns, not bearing within itself any unburnt impurity, and as a smith through fire makes his ornaments purer, the rust having been taken away, so also good makes man pure, plucking out from him the rust of wickedness. For water and fire disagree, suffocating and killing each other. So also does man. For in evil he kills good, and in good he kills evil, and in both he always hides within himself silently his desires, turning them this way or that.

And in that very commotion of desires he has the option of the will of that way which he desires: and to it he turns himself with the will of work, as if by stretching out his hand to this, namely perfecting the good work with God helping through grace, and performing the evil with the devil waylaying through the suggestion of his arts, man himself indeed inspecting these in the knowledge of his rationality. For in that knowledge he inspects good and evil, and thence arises in him the desire of the option between the two ways, namely of good and evil, according to his own will. What is this? The option is that man sees in the desire of his mind as if in a mirror some things saying within himself: Would that I could do this or that, to which he does not yet approach by work, but he has it in his knowledge, placed as if at the head of the two ways, which is having the knowledge of the occasions of good and evil, and so according to his desire he tends at last to that work either upwards or downwards.

And the other form of the wall which you see like a jointing of stones showing the human race, designates also the right institutions which arose in the minds of men, as in Abraham and in Moses and in the rest, who were the preceding seed of the law of God, with all the appendages of the justice of God in the law even into the most recent time. How? Namely that the work of God is in man and through man, so that God sent His Son for the salvation of men in the end of the law, without sin and working in a human body, and placing the foundation of faith upon Himself, in this way that He carried the human race with the first man cast out of paradise on account of the prevarication of justice, making all this marvelous thing in man through His law where you comprehend the Christian multitude which this building is in the goodness of the Father, and that man is to be replaced in the heavenly Jerusalem. Whence also the two forms of the wall themselves are co-united into one in the part of the east and of the north, since in speculative knowledge and in human work is the common termination of injustice, in which the human race was entangled in the forgetfulness of God,

que se erexit primum ab Adam cum insana injustitia ante diluvium: ita quod ipsa depressa est cum omni sua gente propter magnam iniquitatem in diluvio aquarum, ubi scientia speculativa apparere incoepit per inspirationem meam cum scientia boni in Noe admonitio Dei erexerit: tamen cervix et appetitus mali in recordatione ipsius processit exitialiter ad aquilonem, ita quod iniquitas rebellionis contra Deum non est conculcata usque ad Abraham in quo suffocata est ut in angulo septentrionali: cum in eo orta est acutissima acies justitiae Dei.

Quod vero illa lucida pars muri protenditur ab angulo orientali et finitur in angulo septentrionali, tota integra, et non habens ullum locum interruptum, hoc est quod speculativa scientia in munitione mentium hominum ab angulo orientali, id est a diebus Noe incoepit apparere, cum prius ante Noe studebat iniquitas hoc adimplere quod perpetrare posset in irritatione Dei, hominibus magis concupiscentias suas sequentibus quam culturam Dei amantibus, quia primum genus hominum ab Adam ubi speculativa scientia absconsa erat, deglutivit diabolus in omni voluntate sua usque ad Noe, in quo illa scientia aperte ostensa est, ut dictum est, nihilominus tamen adhuc confidebat diabolus quod esset habiturus omne genus humanum: iniquitate ita in praecepto ejus procedente usque ad angulum septentrionalem, hoc est ad Abraham et Mosen; quoniam ante eos in speculativa scientia erat iniquitas quasi integra in sua nequitia, et nondum interrupta aut contrita per constitutam justitiam legis Dei, quia necdum circumcisio aut lex data fuerat, in quibus tunc Patribus ipse diabolus incoepit confundi, cum prius quasi confidenter in mundo regnaret, sicut aperit Paulus meum lucidum vas electionis: Regnavit mors ab Adam usque ad Mosen etiam in eos qui non peccaverunt, in similitudinem praevaricationis Adae qui est forma futuri (Rom. V). Hoc tale est: Mors regnavit nullo contra eam militante, nulloque eam superante bello, ab Adam usque ad Mosen. Quomodo? Quia austeritas et cultura legis ante Mosen data non erat: excepto quod circumcisio in Abraham jussione Dei facta, ipsam leviter praemonstraverat, sed mortis vitium processit de errore in errorem, ut sibi placuit. Tunc surrexit in voluntate Dei fortis miles Moses, et praeparavit fortia arma justitiae, in quibus mors in suo cultu destructa est per instrumenta legis, quia lex abscondit in se omnem salvationem animarum, cum praesignificatione Filii Dei, quia etiam mors dominabatur in innocentibus: qui prae simplicitate moderationis suae nesciebant in actibus suis opus praevaricationis Adae in nationibus, qui est forma futuri. Quomodo? Adam a Deo fuit creatus justus et innocens ab omni conceptione et inceptione peccati: sic etiam Filius Dei natus est ex virgine Maria, veniens absque ulla macula peccati.

which raised itself first from Adam with insane injustice before the flood: so that it was depressed with all its people on account of great iniquity in the flood of waters, where speculative knowledge began to appear through my inspiration when the admonition of God raised the knowledge of good in Noah: nevertheless the neck and appetite of evil in his record proceeded destructively to the north, so that the iniquity of rebellion against God was not trodden down until Abraham in whom it was suffocated as in the northern corner: when in him arose the most acute edge of the justice of God.

But that that lucid part of the wall is extended from the eastern corner and is finished in the northern corner, all whole, and not having any interrupted place, this is that speculative knowledge in the fortification of the minds of men from the eastern corner, that is from the days of Noah began to appear, when earlier before Noah iniquity studied to fulfill this which it could perpetrate in the irritation of God, men following their concupiscences more than loving the culture of God, because the first race of men from Adam where speculative knowledge was hidden, the devil swallowed in all his will even to Noah, in whom that knowledge was openly shown, as was said, nevertheless yet the devil trusted that he would have all the human race: iniquity thus proceeding in his precept even to the northern corner, that is to Abraham and Moses; since before them in speculative knowledge iniquity was as if whole in its wickedness, and not yet interrupted or contrite through the constituted justice of the law of God, because circumcision or the law had not yet been given, in which Fathers then the devil himself began to be confounded, when earlier he reigned as if confidently in the world, as Paul my lucid vessel of election opens: "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come" (Rom. 5). This is such: Death reigned with no one militating against it, and no one overcoming it by war, from Adam even to Moses. How? Because the austerity and culture of the law had not been given before Moses: except that circumcision in Abraham by the command of God having been made, had lightly pre-shown it, but the vice of death proceeded from error to error, as it pleased itself. Then arose in the will of God the strong soldier Moses, and prepared the strong arms of justice, in which death in its cult was destroyed through the instruments of the law, because the law hid in itself all salvation of souls, with the pre-signification of the Son of God, because also death was dominating in the innocent: who on account of the simplicity of their moderation did not know in their acts the work of the prevarication of Adam in the nations, who is the figure of the future. How? Adam was created just and innocent by God from every conception and inception of sin: so also the Son of God was born of the Virgin Mary, coming without any stain of sin.

Sed ut vides quod illa lapidea pars muri extenditur ab angulo septentrionali ad angulum occidentalem et ad angulum meridianum, et finitur in angulo orientali; hoc est quod recta opera hominum cum quibus in Deum muniti sunt, processerunt quasi de angulo septentrionali, id est de circumcisione Abrahae cum lege Mosi et cum appenditiis justitiae eorum in hominibus usque ad angulum occidentalem, ubi surrexit perspicua justitia in incarnatione Filii Dei, ab inde ultra extensa usque ad angulum meridianum, ubi ardens opus per baptismum et per reliquam justitiam electae et novae sponsae ejusdem Filii Dei, ad restaurandum Adam in salvationem accensum est, iterum inde ultra prolongata terminumque ponens in primo angulo orientali, ita revertendo ad summum Patrem. Quomodo? Ipse summus Pater erat in mysterio suo unamquamque justitiam ordinans quomodo redire deberet primi hominis casus in salvationem animarum revertendo ad Deum. Quia homo ceciderat, ideo surrexi in misericordia et misi Filium meum in restaurationem salvationis animarum, sicut servus meus psalmista David ostendit dicens: Sed in lege Domini voluntas ejus, et in lege ejus meditabitur die ac nocte (Psal. I).

Hoc tale est: In lege justitiae quam Unigenitus meus natus ex Virgine demonstravit mundo, qui cum Patre et Spiritu sancto unus Deus existens omni dominatur saeculo: ita quod ipse Filius Patris incarnatus et homo visibilis visus, Dominus et elevatus in carne super omnem creaturam fuit voluntas Patris in salvatione. Quomodo? Quia Filius Dei ante saecula a Patre genitus, postea in mundo natus ex matre in fine temporum necdum incarnatus manebat in Patre invisibilis, ut voluntas invisibilis est in homine antequam exeat in opus, visibilis deinde apparuit in carne pro salute hominum: ita ut cum Filio suo meditatur omnipotens Pater omnem justitiam contra primum casum Adae. Ubi? In dilectione Filii Dei, qui ante tempora in divinitatis gloria manens in Patre mirabiliter postea sub statuto tempore mundi, incarnatus est, quem Pater de corde suo in mundum misit summum sacerdotem super omnem justitiam. Unde et legem justitiae ipse Filius collegit ut eam accepit a Patre facta lege hominum in eum crediturorum. Sed in illa lege quam Pater in Filio suo constituere atque condere voluit, meditatur in die. Quomodo? Scilicet in die quae ipse est, cum nulla obscuritas iniquitatis erat in ulla creatura priusquam ullam creaturam conderet saeculorum meditatus est istam legem Filii sui. Et etiam in nocte. Quomodo? Quia in facta creatura dum se incepit erigere malum quod est quasi obscuritas noctis, in angelo et in homine meditatur etiam Pater usque in novissimum diem in quem pertingunt opera sua quae ineffabiliter operatur, ostendens et aperiens legem Filii sui, cum in ipso perficit omnia bona, quae in homine perfici debent.

But as you see that that stony part of the wall is extended from the northern corner to the western corner and to the southern corner, and is finished in the eastern corner; this is that the right works of men with which they are fortified in God, proceeded as if from the northern corner, that is from the circumcision of Abraham with the law of Moses and with the appendages of their justice in men even to the western corner, where clear justice arose in the incarnation of the Son of God, from thence further extended even to the southern corner, where the burning work through baptism and through the remaining justice of the elect and new spouse of the same Son of God, for restoring Adam into salvation was kindled, again from thence further prolonged and placing the term in the first eastern corner, thus returning to the highest Father. How? The highest Father Himself was in His mystery ordaining each justice how the fall of the first man ought to return into the salvation of souls by returning to God. Because man had fallen, therefore I arose in mercy and sent my Son for the restoration of the salvation of souls, as my servant the psalmist David shows saying: "But his will is in the law of the Lord, and in His law he will meditate day and night" (Psalm 1).

This is such: In the law of justice which my Only-begotten born of the Virgin demonstrated to the world, who being one God with the Father and the Holy Spirit dominates every age: so that the Son of the Father Himself incarnate and seen as a visible man, was the Lord and elevated in the flesh above every creature, the will of the Father in salvation. How? Because the Son of God begotten of the Father before the ages, afterwards born in the world of a mother in the end of times, not yet incarnate remained invisible in the Father, as the will is invisible in man before it goes out into work, then appeared visible in the flesh for the salvation of men: so that with His Son the almighty Father meditates all justice against the first fall of Adam. Where? In the love of the Son of God, who remaining in the Father in the glory of divinity before times, was afterwards wonderfully incarnate under the statute time of the world, whom the Father sent from His heart into the world as the highest priest over all justice. Whence also the Son Himself gathered the law of justice as He received it from the Father, the law having been made for men who were to believe in Him. But in that law which the Father willed to constitute and found in His Son, He meditates in the day. How? Namely in the day which He Himself is, when no obscurity of iniquity was in any creature before He founded any creature of the ages, He meditated this law of His Son. And also in the night. How? Because in the created creature while evil began to raise itself which is as the obscurity of night, in the angel and in man the Father also meditates even into the last day to which His works reach which He works ineffably, showing and opening the law of His Son, when in Him He perfects all good things, which ought to be perfected in man.

Sed ut vides quod lapidea pars muri habet duo loca interrupta inter angulum videlicet occidentalem et angulum meridianum: hoc est quod opus humani generis in munitione defensionis suae, duobus modis adhuc imperfectum est, cum membra incarnati Filii Dei constant adhuc quasi imperfecta in electis suis, quod est primus interruptus locus velut ab occidente, quoniam Filius Dei missus est in mundum in fine temporum, et cum deinde Ecclesia similiter adhuc quasi imperfecta est in omnibus virtutibus suis, ut consistere et aedificari debet in coelesti Jerusalem, quod est alter interruptus locus velut ad meridiem, cum Ecclesia perficietur in coelestibus. Quod autem longitudo ipsius aedificii est centum cubitorum, hoc est quod denarius numerus attenuatus erat in praevaricatore homine, et recuperatus est in Filio meo per multiplicem denarii centenarium numerum, multiplicium virtutum in salvatione animarum, de quo denario per centenarium deinde ascendit millenarius numerus perfectus in omnibus virtutibus, ut plane evacuentur mille artes diaboli, cum quibus seducit omnem gregem amabilium omnium omnipotentis Dei.

Quid hoc? Ego Omnipotens constitui initio ardentia et viventia lumina quae lucerent in splendoribus suis; sed quaedam perstiterunt in amore meo, quaedam autem ceciderunt despiciendo Creatorem suum. Sed non decuit me Creatorem ut institutionem meam, vacuam et irritam relinquerem. Quomodo? Angelica scilicet creatura superbientis agminis hoc bonum quod Creator suus ipsi indulsit ad cognitionem suam; illud sibi ipsi deputavit in fallacem gloriam, se posse similem esse Creatori suo, unde cecidit in mortem. Tunc praevidit Deus, quia quod in perdito agmine illo cecidit, fortius restaurandum esse in alio. Quomodo? Quia creavit hominem de limo terrae viventem in anima et corpore ut ad gloriam illam pertingeret, de qua praevaricator diabolus cum suis imitatoribus ejectus est; quoniam homo valde charus est Deo, cum et eum fecerit ad imaginem et similitudinem suam, ita ut in perfectione sanctitatis operaretur omnes virtutes, sicut et Deus condidit creaturas omnes, et ut etiam impleret operando in humillima obedientia et in opere virtutum subministratione laudis inter gloriosos angelos ordinem, ut in hoc beatitudinis culmine, adornaret laudem supernorum spirituum, qui assidua devotione sunt laudantes Deum, atque in eadem beatitudine sua hoc adimpleret, quod perditus angelus in praesumptione sua ruens evacuavit. Ideoque est homo plenus denarius numerus, qui haec omnia per virtutem Dei perficit.

Sed denarius numerus in sua natura multiplicat centenarium in hac intentione, quia homo diabolica seductione corruens, a Deo tandem divina miseratione et inspiratione admonitus strenue incipit Deum agnoscere cum lege et prophetia Veteris Testamenti, et deinde acutius cum sanctitate ac omnibus ornamentis invictae constantiae Ecclesiae.

But as you see that the stony part of the wall has two interrupted places between the western corner and the southern corner: this is that the work of the human race in the fortification of its defense, is in two ways still imperfect, when the members of the incarnate Son of God still consist as if imperfect in His elect, which is the first interrupted place as if from the west, since the Son of God was sent into the world in the end of times, and since then the Church similarly is still as if imperfect in all her virtues, as she ought to consist and be built in the heavenly Jerusalem, which is the other interrupted place as if to the south, when the Church will be perfected in heavenly things. But that the length of the building itself is of a hundred cubits, this is that the number ten was attenuated in the prevaricator man, and was recuperated in my Son through the manifold hundredfold number of ten, of the manifold virtues in the salvation of souls, from which ten through the hundredfold then ascends the perfect thousandfold number in all virtues, so that the thousand arts of the devil may be plainly evacuated, with which he seduces all the flock of all the lovable ones of almighty God.

What is this? I the Almighty constituted in the beginning burning and living lights which should shine in their splendors; but some persisted in my love, but some fell by despising their Creator. But it did not befit me the Creator that I should leave my institution empty and void. How? Namely the angelic creature of the proud host, this good which its Creator indulged to it for its own cognition; that it deputed to itself into fallacious glory, that it could be like its Creator, whence it fell into death. Then God foresaw, because that which fell in that lost host, was to be more strongly restored in another. How? Because He created man from the mud of the earth living in soul and body so that he might reach to that glory, from which the prevaricator devil with his imitators was cast out; since man is very dear to God, since He also made him to His image and similitude, so that in the perfection of sanctity he might work all virtues, just as God also founded all creatures, and so that he might also fulfill by working in most humble obedience and in the work of virtues the order of subministration of praise among the glorious angels, so that in this summit of beatitude, he might adorn the praise of the heavenly spirits, who are praising God with assiduous devotion, and in his same beatitude might fulfill this, which the lost angel falling in his presumption evacuated. And therefore man is the full number ten, who perfects all these things through the virtue of God.

But the number ten in its nature multiplies the hundredfold in this intention, because man falling by diabolical seduction, at last admonished by God through divine commiseration and inspiration strenuously begins to acknowledge God with the law and prophecy of the Old Testament, and then more acutely with the sanctity and all the ornaments of the unconquered constancy of the Church.

Sicque incepit homo operari omnes virtutes ab Abel ita eas perficiendo usque ad novissimum justum, quod est centenarius numerus longitudicis hujus aedificii, quod Deus in mystica figura demonstrat hominibus, ne desperent prolapsi in iniquitatibus suis; sed ut surgentes ab eis fortissime laborent in opere Dei; quia et unusquisque cadens in peccatis, cum se erigit ab eis, fortior erit quam prius esset, sicut et Deus majores et fortiores virtutes restituit in homine, Filium suum mittens in mundum ad erigendum collapsum genus humanum, quam primus homo operatur. Unde et homo fortius operatur in anima et corpore quam si esset sine corporali gravedine, quoniam militat in seipso in multis periculis perficiens fortissima bella, et victoriosus existens cum Domino Deo suo fideliter militans ei, sic ipsum cognoscens in militia sua, corpus suum castigando, quia angelus carens gravedine terreni corporis, est tantum miles coelestis harmoniae lucidus et purus perseverans in visione Dei; homo vero gravatus corporali putredine est fortis et gloriosus sanctusque miles, cum restaurato opere, qui operatur propter Deum in anima et corpore, ita per centenarium numerum praesentis laboris pertingens ad millenarius futurae retributionis, videlicet cum in novissimo die plenam mercedem accipiens sine fine in anima et corpore gaudebit in coelesti habitatione.

Sic ergo denarius attenuatus numerus, recuperatus est per Filium meum, qui natus ex virgine et passus in cruce hominem reduxit ad coelestia, ut ipse in Evangelio dicit: Quae mulier habens drachmas decem, si perdiderit drachmam unam, nonne accendit lucernam et everrit domum, et quaerit diligenter donec inveniat? Et cum invenerit, convocat amicas et vicinas, dicens: Congratulamini mihi, quia inveni drachmam quam perdideram (Luc. XV). Hoc tale est: Sancta divinitas habuit drachmas decem, id est in electis angelis et in homine decem ordines supernarum distinctionum, sed drachmam unam perdidit, cum homo magis diabolicam seductionem, quam divinum praeceptum secutus in mortem cecidit. Unde ipse accendens lucernam ardentem, scilicet Christum verum Deum et verum hominem, splendidissimumque solem justitiae, everrit per eum domum, id est Judaicum populum, et inter legem quaesivit diligenter omnem sanctificationem quae fuit in salvatione, in qua instituit novam sanctificationem, et sic invenit drachmam suam, hominem scilicet quem perdiderat. Tunc convocavit amicas, id est saeculares justitias et vicinas, id est spirituales virtutes, dicens: Congratulamini mihi laudabiliter et congaudete et aedificate coelestem Jerusalem ex vivis lapidibus, quia hominem inveni, qui perierat deceptione diaboli.

And so man began to work all virtues from Abel so perfecting them even to the last just one, which is the hundredfold number of the length of this building, which God demonstrates in a mystical figure to men, lest they despair having fallen into their iniquities; but so that rising from them they may work most strongly in the work of God; because each one falling in sins, when he raises himself from them, will be stronger than he was before, just as God restored greater and stronger virtues in man, sending His Son into the world to raise the collapsed human race, than the first man works. Whence also man works more strongly in soul and body than if he were without corporal heaviness, since he militates in himself in many dangers perfecting most strong wars, and being victorious with the Lord his God faithfully militating for Him, thus acknowledging Him in his warfare, by chastising his body, because an angel lacking the heaviness of an earthly body, is only a soldier of the heavenly harmony lucid and pure persevering in the vision of God; but man weighted with corporal putrefaction is a strong and glorious and holy soldier, with the restored work, who works on account of God in soul and body, thus through the hundredfold number of present labor reaching to the thousandfold of future retribution, namely when on the last day receiving full reward without end in soul and body he will rejoice in the heavenly habitation.

So therefore the attenuated number ten was recuperated through my Son, who born of the Virgin and having suffered on the cross led man back to heavenly things, as He Himself says in the Gospel: "What woman having ten drachmas, if she should lose one drachma, does not light a lamp and sweep the house, and seek diligently until she find it? And when she has found it, she calls together her friends and neighbors, saying: Rejoice with me, because I have found the drachma which I had lost" (Luke 15). This is such: The holy Divinity had ten drachmas, that is in the elect angels and in man ten orders of heavenly distinctions, but it lost one drachma, when man following diabolical seduction more than the divine precept fell into death. Whence He Himself lighting a burning lamp, namely Christ true God and true man, and the most splendid sun of justice, swept through Him the house, that is the Jewish people, and among the law sought diligently all sanctification which was in salvation, in which He instituted a new sanctification, and thus found His drachma, namely man whom He had lost. Then He called together the female friends, that is secular justices, and the female neighbors, that is spiritual virtues, saying: Rejoice with me laudably and rejoice together and build the heavenly Jerusalem from living stones, because I have found man, who had perished by the deception of the devil.

Sed ut vides quod latitudo hujus aedificii est quinquaginta cubitorum, hoc est quod omnis latitudo vitiorum hominum, qui in opere Dei aedificare debuerunt, magis tamen concupiscentias suas sequentium quam opus Dei colentium, in diffusis quinque vulneribus Filii mei quae in cruce passus est, misericorditer abstergitur et remittitur, ita quod vulnera manuum ejus opera manuum inobedientiae Adae et Evae deleverunt, et vulnera pedum ejus liberaverunt itinera humani exsilii, et vulnus lateris ejus de quo orta est Ecclesia, delevit culpam Adae et Evae, quoniam de latere Adae Eva creata est. Unde et Filius meus in ligno fixus est, ut ea aboleret quae per lignum praevaricatio facta est, atque aceto et felle potatus est, ut gustus pomi noxialis dilueretur. Et altitudo ejus est quinque cubitorum; qui est excellentia divinarum scientiarum in Scripturis quae propter opus Dei sunt in quinque sensibus qui sunt in homine; quos inspiravit Spiritus sanctus ad utilitatem hominum, quia homo cum quinque sensibus suis respicit ad altitudinem divinitatis, discernens unum quodque, bonum scilicet et malum. Unde et ejus duo parietes in utroque latere ipsius sunt unius longitudinis; quoniam in aedificio bonitatis Dei quasi in duobus parietibus animae et corporis utriusque lateris, prosperi scilicet et adversi, hominem constantissime oportet laborare. Quomodo? Ut devitet malum et operetur bonum. Quomodo? Quia profunda et incomprehensibilis divina potestas instituit hominem, ut totis viribus suis et toto sensu suo colat Deum aequali devotione in longitudine intelligibilis rationalitatis; quoniam dignum est ut Creator omnium, ante omnia, et super omnia dignissime colatur Deus. Quapropter et alii ejus duo parietes in fronte et in fine ejus, unius sunt latitudinis, quoniam in opere Dei sapientia et discretio sunt velut duo parietes, videlicet sapientia quasi in superiori et discretio quasi in inferiori parte, quas Deus aspirat aequo et justo dono suo in magnitudinem latitudinis, humanae mentis; ad cognoscendum se.

Sed quod quatuor illi parietes ubique in circuitu ipsius aedificii aequalis sunt altitudinis, exceptis propugnaculis ejus quae aliquantulum eminent altitudinem ipsius; hoc quod homo in quatuor elementis positus, ubique fidem catholicam per bonitatem Patris aequali devotione et cultura in alto habebit, filium cum Patre et Spiritu sancto, videlicet colens, qui omnia opera sua operatur in ipsis. Quomodo? Omne opus quod Filius Dei operatus est et operatur, hoc perficit per bonitatem Patris in Spiritu sancto.

But that the breadth of this building is of fifty cubits, this is that all the breadth of the vices of men, who ought to have built in the work of God, yet following their concupiscences more than worshipping the work of God, in the diffused five wounds of my Son which He suffered on the cross, is mercifully wiped away and remitted, so that the wounds of His hands deleted the works of the hands of the inobedience of Adam and Eve, and the wounds of His feet freed the journeys of human exile, and the wound of His side from which the Church arose, deleted the fault of Adam and Eve, since from the side of Adam Eve was created. Whence also my Son was fixed to the wood, so that He might abolish those things which through the wood the prevarication was made, and He was given vinegar and gall to drink, so that the taste of the noxious apple might be diluted. And its height is of five cubits; which is the excellence of divine knowledges in the Scriptures which on account of the work of God are in the five senses which are in man; which the Holy Spirit inspired for the utility of men, because man with his five senses looks to the height of divinity, discerning each thing, namely good and evil. Whence also its two walls on each side of it are of one length; since in the building of the goodness of God as if in the two walls of the soul and body of each side, namely the prosperous and the adverse, it behooves man to work most constantly. How? So that he may avoid evil and work good. How? Because the deep and incomprehensible divine power instituted man, so that with all his strengths and with all his sense he might worship God with equal devotion in the length of intelligible rationality; since it is worthy that as the Creator of all, before all, and above all God should be most worthily worshipped. Wherefore also its other two walls in its front and in its end, are of one breadth, since in the work of God wisdom and discretion are as if two walls, namely wisdom as if in the superior and discretion as if in the inferior part, which God inspires by His equal and just gift into the magnitude of the breadth of the human mind; for knowing Himself.

But that those four walls everywhere in the circuit of the building itself are of equal height, except for its bulwarks which somewhat exceed its height; this is that man placed in the four elements, everywhere will have the Catholic faith through the goodness of the Father with equal devotion and culture on high, namely worshipping the Son with the Father and the Holy Spirit, who works all His works in them. How? Every work which the Son of God worked and works, this He perfects through the goodness of the Father in the Holy Spirit.

Quid hoc? Quoniam secundum voluntatem Patris erat Filius redimens hominem per incarnationem suam, quae est magna bonitas; quia Pater sic ordinavit ut Filius ejus nasceretur ex Virgine de Spiritu sancto conceptus, humanitatem assumens propter amorem hominis, ut eum reduceret in restaurationem vitae, quatenus homo cum Deo partem haberet, cum qua intraret in salvationem per ipsum in recta et catholica fide, in qua Pater et Filius et Spiritus sanctus cognosci debet, unus et verus Deus. Sed et ibi sunt propugnacula praestantioris altitudinis. Quomodo? Quia, cum homo respicit in culmen bonae mentis, tunc aedificat altitudinem murorum fidelium, in virtutibus operis Dei ascendens super intelligibilem fidem, Deum videlicet sciens esse in potentia divinitatis suae, super quam fidem deinde construit altiorem staturam virtutum praestantissimorum propugnaculorum. Quomodo? Nam aedificat altiores virtutes, sibi non sufficiens ut solummodo fidem habeat in Deum: sed ascendit in virentem palmam, quod est de virtute in virtutem quibus exaltata et decorata est rectissima fides quasi civitas propugnaculis.

Quod vero latitudo, inter ipsum aedificium et splendorem ex praedicto circulo se in profundum abyssi extendentem, est in vertice orientalis anguli unius palmi: hoc est quod amplitudo supernorum secretorum est inter opus Filii Dei quod demonstravit quasi aedificium, conversatus sine peccato corporaliter in saeculo, scilicet faciens virtutes multas in bonitate Patris et inter potestatem Patris quasi splendorem in maxima virtute sua se in inferiora et in superiora extendentem, cum Filium suum misit in mundum, in capite scilicet anguli qui respicit ad orientem, hoc est, in justitia quae primum praesignata est in Noe per admonitionem Spiritus sancti praefigurantem perfectam illam justitiam, quae declarata est in incarnatione Filii Dei, ita quod in his secretis erat quasi spatium unius staturae ut extenta manus est a pollice usque ad alios digitos; quod est ordinatum tempus in paternis visceribus quando Unigenitum suum mittere voluit in manu fortissima, ut ipse ita circuiret cum omnibus articulis digitorum qui sunt omnia opera ejus in Spiritu sancto ut perficeret voluntatem Patris sui passus in cruce propter miseram ac contemptibilem inobedientiam, quam diabolus primo homini instillavit in sua suggestione, cum propter hoc ad redimendum hominem misericordia Dei se inclinavit ad terram, per humanitatem Filii Dei incomprehensibili altitudine divinitatis. Sed quod alibi, id est in septentrionali et in occidentali atque in meridiana parte, tanta undique est latitudo inter aedificium et splendorem ut ejus amplitudinem nullo modo comprehendere possis; hoc est quod nullus hominum mortali corpore gravatus poterit scire elationem mali in visceribus aquilonaris diaboli:

What is this? Since according to the will of the Father was the Son redeeming man through His incarnation, which is great goodness; because the Father so ordained that His Son should be born of the Virgin conceived of the Holy Spirit, assuming humanity on account of the love of man, so that He might lead him back into the restoration of life, insofar as man might have part with God, with which he might enter into salvation through Him in the right and Catholic faith, in which the Father and the Son and the Holy Spirit ought to be known, one and true God. But also there are bulwarks of more outstanding height. How? Because, when man looks into the summit of a good mind, then he builds the height of the walls of the faithful, in the virtues of the work of God ascending above intelligible faith, namely knowing God to be in the power of His divinity, above which faith he then constructs a higher stature of the virtues of more outstanding bulwarks. How? For he builds higher virtues, not sufficient for himself that he only should have faith in God: but he ascends into the green palm, which is from virtue into virtue by which the most right faith is exalted and decorated as a city with bulwarks.

But that the breadth, between the building itself and the splendor from the aforesaid circle extending itself into the deep of the abyss, is in the top of the eastern corner of one palm: this is that the amplitude of the heavenly secrets is between the work of the Son of God which He demonstrated as a building, having lived without sin corporally in the world, namely doing many virtues in the goodness of the Father and between the power of the Father as if a splendor in His greatest virtue extending itself into the lower and into the higher things, when He sent His Son into the world, in the head namely of the corner which looks to the east, this is, in the justice which first was pre-signified in Noah through the admonition of the Holy Spirit pre-figuring that perfect justice, which was declared in the incarnation of the Son of God, so that in these secrets there was as if a space of one stature as an extended hand is from the thumb even to the other fingers; which is the ordained time in the paternal bowels when He willed to send His Only-begotten in a most strong hand, so that He might thus circuit with all the joints of the fingers which are all His works in the Holy Spirit so that He might perfect the will of His Father having suffered on the cross on account of the miserable and contemptible inobedience, which the devil first instilled in man in his suggestion, since on account of this for redeeming man the mercy of God inclined itself to the earth, through the humanity of the Son of God by the incomprehensible height of divinity. But that elsewhere, that is in the northern and in the western and in the southern part, so great everywhere is the breadth between the building and the splendor that its amplitude you can in no way comprehend; this is that no one of men weighted with a mortal body will be able to know the elation of evil in the bowels of the northern devil:

nec finitum ejus in operante creatura in occasu cadentis hominis, nec initium aut finem ardentis meridiei quod est supernae justitiae, nec considerare quomodo haec dilatata et discreta sint inter opus et potestatem scientiae meae in omnibus populis, scilicet aut in electis aut in reprobis, qui omnes positi sunt in aequissima perscrutatione, ita quod acutissima et diligentissima districtione examinabuntur in praeceptis meis, cum tamen ipsi omnes accurate debent confidere, quod eos pasco in omnibus necessitatibus suis, quia haec omnia in secretis meis ita occultata sunt, quod amplitudinem profunditatis eorum, nec sensus aut intellectus hominis ullo modo comprehendere vel intelligere valeat, nisi quantum permissione mea conceditur. Qui autem acutas aures interioris intellectus habet hic in ardente amore speculi mei, ad verba haec anhelet, et ea in conscientia animi sui conscribat.

VISIO TERTIA.

SUMMARIUM.---Quod divinae virtutes sub lege pullulantes in nova lege plurimum fructum afferunt. Quod voluntate Dei virtutes operantur in hominibus. De statu amoris coelestis, disciplinae, misericordiae, victoriae. De habitu earumdem et quid significet. Specialiter de amore coelesti et habitu ejus et quid significet. Specialiter de verecundia et habitu ejus quid significet. De misericordia. Specialiter de victoria et habitu et quid significet. De statu patientiae et gemitus et quid significet. De habitu eorumdem et quid significet. Specialiter de patientia et habitu ejus et quid significet. Specialiter de gemitu et habitu ejus et quid significet.

Post haec vidi et ecce quasi in medio longitudinis praedictae lucidae partis muri designati aedificii stabat velut turris ferrei coloris ipsi muro exterius imposita, latitudinis quatuor cubitorum et altitudinis septem cubitorum, in qua conspexi quinque imagines singulariter stantes in singulo quoque arcu desuper quasi turritum conum habentes, quarum prima respiciebat ad orientem, secunda autem ad aquilonem, tertia vero ad septentrionem, et quarta ad columnam verbi Dei; in cujus radice Abraham patriarcha residebat, ac quinta ad turrim Ecclesiae et ad illos homines qui in ipso aedificio huc et illuc discurrebant. Similitudo autem una erat eis in hoc: singulae earum vestitae erant solummodo quasi singulis vestibus sericinis et calceatae calceamentis candidis, excepta quinta, quae omni ex parte armata videbatur. Secunda vero et tertia nudo erant capite, dissoluta coma et candida carentes amictu palliorum; prima autem et tertia ac quarta indutae erant tunicis candidis.

nor his end in the working creature in the setting of the falling man, nor the beginning or end of the burning south which is of heavenly justice, nor consider how these are dilated and discrete between the work and the power of my knowledge in all peoples, namely either in the elect or in the reprobate, who all are placed in the most just searching, so that by the most acute and most diligent strictness they will be examined in my precepts, when nevertheless they all accurately ought to trust, that I feed them in all their necessities, because all these things in my secrets are so hidden, that the amplitude of their depth, neither the sense nor the intellect of man in any way may be able to comprehend or understand, except as much as is conceded by my permission. But he who has acute ears of the interior intellect, let him pant for these words here in the burning love of my mirror, and write them in the conscience of his mind.

VISION THREE.

SUMMARY.—That the divine virtues budding under the law bring forth very much fruit in the new law. That by the will of God virtues work in men. Of the state of heavenly love, of discipline, of mercy, of victory. Of the habit of the same and what it signifies. Specially of heavenly love and its habit and what it signifies. Specially of shame and its habit what it signifies. Of mercy. Specially of victory and habit and what it signifies. Of the state of patience and groaning and what it signifies. Of the habit of the same and what it signifies. Specially of patience and its habit and what it signifies. Specially of groaning and its habit and what it signifies.

After these things I saw and behold as if in the middle of the length of the aforesaid lucid part of the wall of the designated building stood as if a tower of iron color placed on the wall exteriorly, of the breadth of four cubits and of the height of seven cubits, in which I beheld five images standing singularly in each single arch having above as if a turreted cone, of which the first looked to the east, but the second to the north (aquilonem), and the third to the north (septentrionem), and the fourth to the column of the word of God; in whose root Abraham the patriarch resided, and the fifth to the tower of the Church and to those men who in the building itself were running to and fro. But one similitude was to them in this: each of them was clothed only as if with single silken garments and shod with white shoes, except the fifth, which on every part seemed armed. But the second and third were with bare head, with loose hair and white, lacking the wrap of cloaks; but the first and third and fourth were clothed in white tunics.

Sed dissimilitudo ex hoc erat eis: Prima imago gestabat in capite suo pontificalem infulam, sparsis capillis et albis, induta quasi pallio albo, inferius in duabus oris ejus purpura contexto; in dextera vero gerebat lilia et alios flores; in sinistra autem palmam. Et dixit: O dulcis vita, et o dulcis amplexio aeternae vitae, et o beata felicitas in qua sunt aeterna praemia, quae semper es in veris deliciis, ita tamen quod nunquam possum impleri, nunquam satiari interiori laetitia quae est in Deo meo.

Secunda autem induta erat purpurea tunica, stans ut adolescens qui nondum est ad plenum virilis aetatis: sed tamen magnae gravitatis; et dicebat: Me non terrebit horribilis inimicus qui est diabolus, nec inimicus homo, nec hoc saeculum in disciplina Dei, cujus conspectui semper assisto.

Tertia vero tegebat faciem suam alba manica dexterae manus suae, et aiebat: O spurcitia et o immunditia hujus saeculi; abscondite vos et fugite ab oculis meis, quia dilectus meus natus est de pura virgine Maria.

Quarta autem erat velata capite albo velamine more muliebri, et circumamicta pallio crocei coloris; in pectore vero suo gerebat imaginem Jesu Christi; circa quam in pectore suo scriptum erat: Per viscera misericordiae Dei nostri, in quibus visitavit nos Oriens ex alto (Luc. I). Et dicebat: Porrigo manus semper ad peregrinos et egenos ac ad pauperes et debiles, atque ad gementes.

Quinta porro armata erat galea superposita capiti suo, induta quoque lorica et ocreis, atque ferreis chirothecis ferens etiam in sinistra sua clypeum ab humeris pendentem, accincta quoque gladio et hastam manu dextera tenens. Sub pedibus autem ejus jacebat quasi leo hians ore, lingua extensa ex ore ejus, et etiam velut quidam homines, quorum alii tubis resonabant, alii quibusdam instrumentis ludicris joculariter concrepabant, et alii diversis ludis ludebant: quos imago illa simul et ipsum leonem pedibus suis conculcans, hasta quam dextera tenebat acriter transfodiebat, et dixit: Vinco fortem diabolum et te odium et invidiam, atque te, o spurcitia, cum ludentibus fallaci deceptione.

Sed intra illud aedificium vidi duas alias imagines versus hanc eamdem turrim stantes: quarum prior apparebat stans supra pavimentum ipsius aedificii, quasi in arcu ignei splendoris diversis imaginibus malignorum spirituum interius depicto, et contra praedictam turrim posito, altera vero ipsi arcui exterius tantum collateralis in nullo arcu consistens, ambae videlicet interdum ad praedictam turrim aspicientes, et interdum ad homines aedificium intrantes et exeuntes. Vestitae autem erant etiam ipsae sericinis vestibus et velatae in ligatura capitis albo velamine more femineo, non circumamictae palliis, indutae vero calceamentis albis.

But the dissimilitude in this was to them: The first image wore on its head a pontifical mitre, with scattered and white hair, clothed as if with a white cloak, woven below in its two borders with purple; but in the right hand it carried lilies and other flowers; but in the left a palm. And it said: O sweet life, and o sweet embrace of eternal life, and o blessed happiness in which are eternal rewards, which are always in true delights, yet so that I can never be filled, never be satiated with the interior joy which is in my God.

But the second was clothed in a purple tunic, standing as a youth who is not yet of full manly age: but yet of great gravity; and it said: The horrible enemy who is the devil shall not terrify me, nor the enemy man, nor this world in the discipline of God, to whose sight I always assist.

But the third was covering its face with the white sleeve of its right hand, and it said: O filth and o uncleanness of this world; hide yourselves and flee from my eyes, because my beloved was born of the pure virgin Mary.

But the fourth was veiled on the head with a white veil after the manner of a woman, and wrapped around with a cloak of saffron color; but on its breast it wore an image of Jesus Christ; around which on its breast was written: "Through the bowels of the mercy of our God, in which the Orient from on high has visited us" (Luke 1). And it said: I stretch out my hands always to pilgrims and the needy and to the poor and weak, and to those groaning.

Furthermore the fifth was armed with a helmet placed upon its head, clothed also in a breastplate and greaves, and with iron gloves carrying also in its left a shield hanging from the shoulders, girded also with a sword and holding a spear in the right hand. But under its feet lay as if a lion gaping with its mouth, its tongue extended from its mouth, and also as if certain men, of whom some were sounding with trumpets, others were clanging jocularly with certain ludic instruments, and others were playing with diverse games: whom that image together and the lion itself treading with its feet, with the spear which it held in the right hand was sharply transfixing, and it said: I conquer the strong devil and you hatred and envy, and you, o filth, with those playing with fallacious deception.

But inside that building I saw two other images standing toward this same tower: of which the former appeared standing above the pavement of the building itself, as if in an arch of fiery splendor depicted inside with diverse images of malignant spirits, and placed against the aforesaid tower, but the other only collateral to the arch itself exteriorly consisting in no arch, both namely sometimes looking at the aforesaid tower, and sometimes at the men entering and leaving the building. But they also were clothed with silken garments and veiled in the ligature of the head with a white veil after the feminine manner, not wrapped around with cloaks, but clothed with white shoes.

Sed prior earum habebat in capite suo quasi triangularem coronam rubentem, ut rubeus hyacinthus rubet in colore suo, induta quoque tunica nivea, cujus implicamenta erant viridi colore ubique distincta, et ait: Vinco in oriente cum fortissimo Filio Dei: qui exivit a Patre veniens in mundum pro redemptione hominum, et qui iterum rediit ad Patrem; cum in maxima aerumna moriens in cruce resurgensque a mortuis ascendit in coelum, ideoque nolo confundi; fugiendo miserias et dolores hujus saeculi. Altera vero induta erat tunica alba sed aliquantulum pallidi coloris. Et in dextero brachio suo portabat crucem cum imagine Salvatoris Jesu Christi caput suum inclinans super illam, et dicebat: Hic infans pertulit multas miserias in hoc saeculo; et idcirco volo semper plorare et habere moerorem propter gaudium aeternae vitae, in quam bonae oves adducendae sunt per nobilem Filium Dei. Et vidi quod omnes praedictae imagines singula verba sua per mysterium Dei dicebant ad admonitionem hominum.

Tunc iterum sedens in throno qui mihi haec omnia ostendebat, dixit mihi: Per fortitudinem et constantiam voluntatis Dei, divinae virtutes in Veteri Testamento celeriter pullulabant, sed ibi se velut in ignorantia colentibus nondum plene suavem et dulcem gustum praebebant, quia tunc tantum austeritas legis delinquentes acriter corripiebat; postmodum autem per gratiam Dei in nova lege plurimum fructum proferentes, fortem et perfectum cibum et in amore coelestium esurientibus cum summa dulcedine exhibebant, cum prius, ut dictum est, quaedam occulta ostensio et signum futurorum essent, secundum quod etiam spectaculum hoc cum appositionibus suis demonstrat. Nam haec turris quam vides quasi in medio longitudinis praedictae lucidae partis muri designati aedificii stantem, habet typum praecursus voluntatis Dei, quae in circumcisione multis modis et diversis significationibus manifestata est: ita quod Deus in signum ejusdem circumcisionis demonstravit legem, et per legem gratiam Evangelii; quoniam fide propalata in fideli Abraham: surrexit in ipso etiam circumcisio in mysterio verae praefigurationis; quia per divinam potentiam instruxerunt se fortes virtutes incipientes in Abraham quasi in medio longitudinis speculativae scientiae duarum humanae optionis viarum sub munitione firmissimae bonitatis superni Patris, cum postmodum apertae futurae erant per voluntatem Dei, illud in figura praesignantes quod Deus facere voluit priusquam hoc manifeste ostenderet in opere.

Quae ferrei coloris est, ipsique muro exterius imposita, quae est justitia Dei fortis et invincibilis, se in ipsa speculativa scientia quasi exterius ostendens per circumcisionem quae se foris carnaliter formavit posita cum beatis virtutibus in spiritualibus spiritualis muri, quem constituit Deus in hominibus.

But the former of them had on its head as if a triangular red crown, as a red hyacinth is red in its color, clothed also with a snow-white tunic, whose pleats were everywhere distinct with green color, and it said: I conquer in the east with the most strong Son of God: who went out from the Father coming into the world for the redemption of men, and who again returned to the Father; when dying in the greatest distress on the cross and rising from the dead He ascended into heaven, and therefore I will not be confounded; by fleeing the miseries and sorrows of this world. But the other was clothed in a white tunic but of a somewhat pale color. And on its right arm it carried a cross with the image of the Savior Jesus Christ inclining its head over it, and it said: This infant bore many miseries in this world; and therefore I wish always to weep and to have sorrow on account of the joy of eternal life, into which the good sheep are to be led by the noble Son of God. And I saw that all the aforesaid images said their single words through the mystery of God for the admonition of men.

Then again He sitting on the throne who showed me all these things, said to me: Through the strength and constancy of the will of God, the divine virtues in the Old Testament were quickly budding, but there they did not yet fully offer a suave and sweet taste to those worshipping as if in ignorance, because then only the austerity of the law sharply corrected the delinquents; but afterwards through the grace of God in the new law bringing forth very much fruit, they exhibited strong and perfect food and with highest sweetness to those hungering in the love of heavenly things, when earlier, as was said, they were a certain hidden showing and a sign of future things, according to what also this spectacle with its appositions demonstrates. For this tower which you see standing as if in the middle of the length of the aforesaid lucid part of the wall of the designated building, has the type of the precursor of the will of God, which in circumcision in many ways and diverse significations was manifested: so that God in a sign of the same circumcision demonstrated the law, and through the law the grace of the Gospel; since faith having been propagated in the faithful Abraham: there arose in him also circumcision in the mystery of true prefiguration; because through divine power strong virtues instructed themselves beginning in Abraham as if in the middle of the length of the speculative knowledge of the two ways of human option under the fortification of the most firm goodness of the heavenly Father, since afterwards they were to be opened through the will of God, pre-signifying that in figure which God willed to do before He manifestly showed this in work.

Which is of iron color, and placed on the wall itself exteriorly, which is the justice of God strong and invincible, showing itself in that speculative knowledge as if exteriorly through circumcision which formed itself outwardly carnally placed with the blessed virtues in the spiritual things of the spiritual wall, which God constituted in men.

Et eadem turris est latitudinis quatuor cubitorum, quia per voluntatem Dei ipsae virtutes operantur in homine, posito sub extensione quatuor elementorum, cum quibus vegetatur corporaliter in corpore, et altitudinis septem cubitorum; quia in altitudine septem donorum Spiritus sancti tanta firmitas est, ut se ipsa turris ita erigeret, quod ex ea prodiret Ecclesia in incarnatione Filii mei, praefigurata in circumcisione Veteris Testamenti.

Quod autem conspicis in ea quinque imagines singulariter stantes, in singulo quoque arcu desuper quasi turritum conum habentes, hoc est quod in turri hac, id est in fortitudine circumcisionis pendebant quinque fortes virtutes, non quod ulla virtus sit vivens forma in seipsa, sed solummodo praelucida sphaera a Deo fulgens in opem hominis; quia homo perficitur cum virtutibus, quoniam ipsae sunt opus operantis hominis in Deo. Unde ipsae quinque virtutes ad similitudinem quinque sensuum hominis in hac turri positae sunt; quia multo zelo tangebant circumcisionem, abscindentes ab ea iniquitatem, ut quinque sensus hominis, in Ecclesia circumciduntur per sacratissimum baptisma, sed tamen in hominibus non operantes per seipsas; quia homo cum illis operatur, et ipse cum homine, sicut etiam quinque sensus hominis non operantur per se, sed homo cum illis et ipsi cum homine, ita invicem fructum facientes. Et sunt singulariter; maximo studio desudantes in singulari scilicet statura magisterii turritum apicem habente, id est praecellentem et bene compositam dignitatem validissimae constantiae.

Et prima imago respicit ad orientem, quia virtus illa prospexit ad Filium Dei planctu amoris, ut quandoque veniret, hoc aperte loquens de aeterna vita quam circumcisio habuit in absconso. Secunda autem imago videt ad aquilonem; quoniam ipsa consideravit partem orientis et partem aquilonis, in magna disciplina aspiciens ad Deum quasi ad orientem, dedignando inconvenientiam indisciplinatae lasciviae, scilicet quod Deus non habebatur in veneratione, despiciendoque quod lex Dei digne non habebatur in populo illo, quasi in aquilone. Tertia vero tendit ad septentrionem; quia fortissime illa prosternit superfluam fornicationem, despiciendo eam, et seipsam ab illa protegendo legali institutione. Quarta autem imago vertitur ad columnam verbi Dei, in cujus radice Abraham patriarcha residet; quoniam ipsa versa fuit adhaerens in incarnatione Filii Dei, quam velut in fundamento Abraham tetigit, cum praesignificatione mirae profunditatis, ariete pendente in spinis. Quinta vero respicit ad turrim Ecclesiae, et ad illos homines qui in ipso aedificio huc et illuc discurrunt; quia illa erexit se victoriose destruere omnem injustitiam quae orta est in Adam, respiciens ad fortitudinem catholicae Ecclesiae, ut victoriose et sine intermissione pugnet contra vitia diaboli, et ad homines qui in ea diversa varietate morum discurrunt, ostendens eis in pertimescendo zelo Dei ut oves justitiae esse perseverent.

And the same tower is of the breadth of four cubits, because through the will of God the virtues themselves work in man, placed under the extension of the four elements, with which he is vegetated corporally in the body, and of the height of seven cubits; because in the height of the seven gifts of the Holy Spirit there is such firmness, that the tower itself so raised itself, that from it might proceed the Church in the incarnation of my Son, prefigured in the circumcision of the Old Testament.

That you see in it five images standing singularly, having in each single arch above as it were a turreted cone, this is that in this tower, that is in the strength of circumcision, there hung five strong virtues, not that any virtue is a living form in itself, but only a translucent sphere shining from God for the help of man; because man is perfected with the virtues, since they themselves are the work of the working man in God. Whence these five virtues after the likeness of the five senses of man were placed in this tower; because with much zeal they touched circumcision, cutting off from it iniquity, as the five senses of man, in the Church are circumcised through most sacred baptism, but yet in men not working through themselves; because man works with them, and they with man, just as also the five senses of man do not work through themselves, but man with them and they with man, so in turn bringing forth fruit. And they are singularly; sweating with greatest study in a singular stature of mastery namely having a turreted apex, that is a preeminent and well-composed dignity of most valid constancy.

And the first image looks toward the east, because that virtue looked toward the Son of God with the wailing of love, that He might sometime come, speaking this openly of the eternal life which circumcision had in secret. But the second image sees to the north; since she considered the part of the east and the part of the north, in great discipline looking to God as if to the east, disdaining the unseemliness of undisciplined lasciviousness, namely that God was not held in veneration, and despising that the law of God was not worthily held in that people, as if in the north. But the third tends to the north; because most strongly she prostrates superfluous fornication, despising it, and protecting herself from it by legal institution. But the fourth image is turned toward the column of the word of God, in whose root Abraham the patriarch resides; since she was turned adhering in the incarnation of the Son of God, which as if in a foundation Abraham touched, with a pre-signification of wonderful depth, the ram hanging in the thorns. But the fifth looks toward the tower of the Church, and to those men who in the building itself run hither and thither; because she raised herself victoriously to destroy all injustice which arose in Adam, looking to the strength of the Catholic Church, that victoriously and without intermission she may fight against the vices of the devil, and to the men who in her run about in diverse variety of morals, showing them in the fearing zeal of God that they may persevere to be sheep of justice.

Quod autem similitudo una est in eis: hoc est quod pari devotione Deum colunt in operibus hominum; nam singulae earum vestitae sunt solummodo quasi singulis vestibus sericinis, quia unaquaeque earumdem virtutum, habet in se dulcedinem et suavitatem quibus nullatenus gravant nec constringunt homines; sed ut suaviter balsamum sudat de frutice suo: sic molliter operantur dulcedinem coelestis regni in humanis mentibus sine sorde et duritia injustitiae. Et sunt calceatae calceamentis albis, quoniam recte sequuntur justitiam meam in albedine coelestis regni, transeundo subjectionem diaboli, et omnino conculcantes vestigia ejus in hominibus. Sed quinta virtus ex omni parte armata videtur; quia ipsa prospicit ad Ecclesiam, in qua fortissimae pugnae adversus diabolica vitia perficiuntur, extendens in ea ubique victoriam suam, cum pretiosissima armatura quae est invictissima fortitudo Dei, quae pertranseundo occidit omnem injustitiam in confusione diabolicae fraudis. Quod vero secunda et tertia sunt nudo capite dissoluta coma et alba: hoc est quod nullum supplicium laboris, nec onus divitiarum aut concupiscentiae sibi imponunt pro amore meo; sed nudo capite, id est aperta conscientia sua, aperiunt mihi omne occultum suum, ardentes semper in dilectione mea, cum omnem confusionem et lasciviam concupiscentiae carnis a se abjiciunt; hoc incipientes in albis crinibus quod est claritas mentis, bona opera desiderantis. Et carent amictu palliorum; quoniam a se projiciunt mores paganorum, cum impudicitia et spurcitia diaboli et cum omnibus curis saecularibus; quia sapientia hujus mundi, stultitia est apud Deum (I Cor. 3). Prima quoque et tertia ac quarta indutae sunt tunicis albis; quod est apprehensio innocentiae praefigurantis incarnationem Filii Dei mei cum suavitate castitatis, qui morti subtraxit hominem, induens eum vita in salvatione. Quod autem dissimilitudo est eis: hoc est quod vis earum vicissim est in dono Spiritus sancti, cum virtus haec habet hoc instrumentum animae, et virtus alia aliud, unum tamen studium existentes in Deo: ita quod coelestis Jerusalem perfecte construatur cum eis; quia ipsae sunt opus quod homines operantur: per quod ad Deum perveniunt.

Unde haec prima imago designat coelestem amorem, quia ipse prae animi cura inesse debet hominibus; gestans in capite suo pontificalem infulam, sparsis capillis et albis, quia valde coronata est in summo sacerdote Jesu Christo, et in summis sacerdotibus Veteris Testamenti, et in illis qui eidem Filii Dei dixerunt: Utinam disrumperes coelos et descenderes; stans denudatis capillis sine muliebri velamine capitis in albedine apparentibus: praefigurans in eis quod sacerdotale officium denudandum esset conjugali officio in adventu Filii mei, ipsius qui imitandus est a sacerdotibus suis in castitate propter salvationem; quia ipsi perfectissimo coelesti amore sic semper adhaerere debent: ut excutiant pravos mores hominum, a contagione peccati: clara et candida pars existentes in spirituali dono Dei.

That there is one likeness in them: this is that with equal devotion they worship God in the works of men; for each of them is clothed only as if with single silken garments, because each of those same virtues has in itself a sweetness and suavity by which they in no way burden nor constrain men; but as balsam sweetly sweats from its shrub: so they softly work the sweetness of the heavenly kingdom in human minds without the filth and hardness of injustice. And they are shod with white shoes, since they rightly follow My justice in the whiteness of the heavenly kingdom, passing over the subjection of the devil, and altogether treading down his footsteps in men. But the fifth virtue is seen armed on every part; because she looks toward the Church, in which the strongest battles against diabolical vices are perfected, extending in her everywhere her victory, with the most precious armor which is the most invincible strength of God, which by passing through kills all injustice in the confusion of diabolical fraud. But that the second and third are with bare head and loose hair and white: this is that they impose on themselves no punishment of labor, nor burden of riches or concupiscence for My love; but with bare head, that is with their open conscience, they open to Me all their secret, burning always in My love, when they cast away from themselves all confusion and lasciviousness of the concupiscence of the flesh; beginning this in white hairs which is the clarity of a mind desiring good works. And they lack the covering of cloaks; since they cast from themselves the morals of pagans, with the immodesty and filth of the devil and with all secular cares; for the wisdom of this world is foolishness with God (1 Cor. 3). The first also and the third and the fourth are clothed in white tunics; which is the apprehension of innocence prefiguring the incarnation of My Son with the suavity of chastity, who withdrew man from death, clothing him with life in salvation. But that there is a dissimilarity in them: this is that their power is by turns in the gift of the Holy Spirit, when this virtue has this instrument of the soul, and another virtue another, yet existing in one study in God: so that the heavenly Jerusalem may be perfectly constructed with them; because they themselves are the work which men work: through which they come to God.

Whence this first image designates heavenly love, because it ought to be in men above the care of the mind; bearing on her head a pontifical mitre, with hair scattered and white, because she is greatly crowned in the High Priest Jesus Christ, and in the high priests of the Old Testament, and in those who said to the same Son of God: Would that you would rend the heavens and come down; standing with bare hair without a womanly veil of the head appearing in whiteness: prefiguring in them that the priestly office was to be stripped of the conjugal office at the coming of My Son, of Him who is to be imitated by His priests in chastity for the sake of salvation; because they ought always so to adhere to the most perfect heavenly love: that they shake off the wicked morals of men from the contagion of sin: existing as a clear and bright part in the spiritual gift of God.

Quae etiam induta est quasi pallio albo, inferius in duabus oris ipsius purpura contexto; hoc est quod eam circumdedit gratia Dei in albedine lenitatis, subnixa et ornata in finibus protectionum suarum cum decoris ornamentis charitatis; quia comprehensio divinae gratiae inesse debet termino uniuscujusque boni operis, constans in duabus partibus videlicet in virtute dilectionis Dei et hominis. Quod vero in dextera sua habet lilia et alios flores, hoc est quod in bono opere habet candida praemia liliorum aeternae vitae et claritatem aeterni luminis, et alios sanctitatis flosculos qui sunt sodales sui, qui se illi conjungunt coelesti amore. Sed quod in sinistra sua gestat palmam, hoc est quod ipsa in recordatione mortis habet palmam ascendentem de occulto beatae virtutis, cum qua mortem quasi torrentibus lapidibus obruit, ut etiam declarat in verbis suis ad filios Dei, ut supra dictum est.

Secunda autem, praetendit disciplinam; quoniam post ardentem coelestis vitae amorem oritur constrictio carnalium concupiscentiarum in disciplina magnae contritionis. Quae induta est purpurea tunica; quia circumdata est lege mea et mortificatione carnis in hominibus, quod est exemplum Filii mei in purpureo indumento: ut idem Filius meus ex purissima Virgine natus est in charitate, quae omnimodo operata est in ipso. Constat enim ut adolescens qui nondum est ad plenum virilis aetatis, sed tamen magnae gravitatis; quoniam disciplina semper est in puerili timore, ut puer est in constrictione timens magistrum suum sub magistratione. Unde et ego omnipotens, semper magister sum disciplinae, quia ipsa erga me est quasi non virilis; quoniam non vult esse potente in officio propriae voluntatis suae, sed semper fideliter timere in magna districtione reverentiae, sicut etiam manifestissime ostendit in supradictis verbis suis.

Tertia vero declarat verecundiam: quoniam post disciplinam surgit pudor verecundiae, a se fugans confusionem peccati. Quapropter tegit etiam faciem suam alba manica dextrae manus suae; quia protegit interiorem conscientiam suam quasi faciem animae, fugiens a fornicatione et a pollutione diabolica, se defendens candida veste innocentiae et castitatis, eam habens in dextera, quod est in salvatione operis sui; quoniam ipsi potenter adhaerent contemptus omnis spurcitiae Satanae, quam omnimodo abjicit a se, ut etiam declarat in praedictis verbis suis monitionis suae.

Which also is clothed as if with a white cloak, woven below on its two edges with purple; this is that the grace of God surrounded her in the whiteness of lenity, supported and adorned in the ends of her protections with the decorous ornaments of charity; because the comprehension of divine grace ought to be in the term of each single good work, consisting in two parts namely in the virtue of the love of God and of man. But that in her right hand she has lilies and other flowers, this is that in good work she has the white rewards of the lilies of eternal life and the clarity of eternal light, and other little flowers of sanctity which are her companions, who join themselves to her with heavenly love. But that in her left hand she bears a palm, this is that she in the remembrance of death has the palm ascending from the secret of blessed virtue, with which she overwhelms death as if with torrential stones, as she also declares in her words to the sons of God, as was said above.

But the second, represents Discipline; since after the burning love of heavenly life there arises the constriction of carnal concupiscences in the discipline of great contrition. Who is clothed in a purple tunic; because she is surrounded by My law and the mortification of the flesh in men, which is the example of My Son in a purple garment: as the same Son of mine was born of the most pure Virgin in charity, which in every way worked in Him. For she stands as a youth who is not yet of full manly age, but yet of great gravity; since discipline is always in childish fear, as a boy is in constriction fearing his master under mastery. Whence also I, the Almighty, am always the master of discipline, because she toward Me is as if not manly; since she does not want to be powerful in the office of her own will, but always faithfully to fear in great strictness of reverence, as also she most manifestly shows in her aforesaid words.

But the third declares Shame; since after discipline there arises the shame of modesty, fleeing from itself the confusion of sin. Wherefore she also covers her face with the white sleeve of her right hand; because she protects her interior conscience as the face of the soul, fleeing from fornication and from diabolical pollution, defending herself with the white garment of innocence and chastity, having it in her right hand, which is in the salvation of her work; since there powerfully adhere to her the contempt of all the filth of Satan, which she in every way casts away from herself, as she also declares in her aforesaid words of her admonition.

Quarta autem significat misericordiam; quia post verecundiam elevat se ad egentes virtus misericordiae, quia etiam in corde aeterni Patris est vera misericordia gratiae ejus quoniam ipse per eam hoc ordinavit in antiquo consilio suo quod primum ostendit misericorditer Abraham in circumcisione, educens eum de terra ejus et praecipiens ei ut circumcideretur ipse et genus suum, quando illi demonstravit magna mirabilia in vera Trinitate, per quae et Filium suum praenuntiaverat in figura, quod totum est illa misericordia quam idem Abraham praesignavit offerens Isaac. Et est velato capite ex albo velamine capitis more muliebri; quod est tegmen et initium salvationis, quasi caput miserantis perditas animas de exsilio mortis reducentis sub candore pii velaminis; quoniam albas facit animas et hominem fulgentem; dum coopertus fuerit cum misericordia a Deo, quia illis hominibus qui Deum in indignatione habent, dum adhuc in peccatis sunt, his fulget post illatam eis coelitus misericordiam, ut radius solis in blanda suavitate, quoniam misericordia in muliebri persona fecundissima mater est animarum de perditione. Nam ut mulier operit caput suum, ita deprimit misericordia mortem animarum, et sicut mulier suavior est viro, sic et misericordia suavior vesana insania criminum in insania peccatoris priusquam cor ejus visitetur a Deo: sicut et eadem virtus in muliebri forma apparet, quoniam in feminea castitate clausa virginea materia surrexit in ventre Mariae suavissima misericordia, quae semper erat obumbrata in Patre, donec Pater eam visibilem ostendit per Spiritum sanctum in utero Virginis. Et circumamicta est pallio crocei coloris; quia circumdata est splendidissimo sole quod est signum Filii mei fulgentis de coelo in mundum, sicut solis splendor in terram. Quoniam idem Filius meus verus est sol illuminans mundum cum sanctificatione Ecclesiae. Quod vero in pectore suo habet imaginem ipsius Unigeniti mei: hoc est quod in pectus misericordiae inclinavi eumdem Filium meum, dum eum misi in uterum Mariae virginis. Unde et circa eam in pectore virtutis ejus scriptum est: Per viscera misericordiae Dei nostri, in quibus visitavit nos Oriens ex alto (Luc. I). Quid hoc? Quia ubique in circumeunte potestate mea demonstratur in secreto scientiae pectoris misericordiae: quod Filius meus vera misericordia est. Quomodo? ut praedictum est in verbis Zachariae servi mei in Evangelio dicentis: Per viscera misericordiae Dei nostri in quibus visitavit nos Oriens ex alto. Hoc tale est: Per viscera paternae misericordiae salvatio est, qui absconsum in corde Patris erat, ut viscera manent in hominibus: quod Filius ejus in fine temporum incarnaretur ubi visitavit Deus homines. Quomodo? Coelesti scilicet pane qui Filius ejus est natus in carne ex Maria virgine, qui veniens ex alto, id est de corde Patris exiens, praebuit maximam quaerentibus se misericordiam, sicut etiam ipsa virtus in supradictis verbis suis filios Dei alloquitur.

But the fourth signifies Mercy; because after shame the virtue of mercy raises herself to the needy, because also in the heart of the eternal Father is the true mercy of His grace since He Himself through it ordained this in His ancient counsel which first He mercifully showed to Abraham in circumcision, leading him out from his land and commanding him that he and his race should be circumcised, when He demonstrated to him great wonders in the true Trinity, through which also He had foretold His Son in figure, all of which is that mercy which the same Abraham pre-signified by offering Isaac. And she is with veiled head from a white veil of the head after the womanly manner; which is the covering and beginning of salvation, as the head of one pitying lost souls, leading them back from the exile of death under the whiteness of a pious veil; since she makes souls white and man shining; when he shall have been covered with mercy from God, because to those men who have God in indignation, while they are yet in sins, to these she shines after mercy is brought to them from heaven, like a ray of the sun in mild suavity, since mercy in a womanly person is the most fecund mother of souls from perdition. For as a woman covers her head, so mercy depresses the death of souls, and as a woman is sweeter than a man, so also is mercy sweeter than the insane madness of crimes in the madness of a sinner before his heart is visited by God: as also the same virtue appears in womanly form, since in feminine chastity the enclosed virginal matter there arose in the womb of Mary most sweet mercy, which was always overshadowed in the Father, until the Father showed her visible through the Holy Spirit in the womb of the Virgin. And she is clothed round with a cloak of saffron color; because she is surrounded by the most splendid sun which is the sign of My Son shining from heaven into the world, as the splendor of the sun onto the earth. Since the same Son of mine is the true sun illuminating the world with the sanctification of the Church. But that on her breast she has the image of My Only-begotten Himself: this is that into the breast of mercy I inclined the same Son of mine, when I sent Him into the womb of the Virgin Mary. Whence also around her on the breast of her virtue it is written: Through the bowels of the mercy of our God, in which the Orient from on high has visited us (Luke 1). What is this? Because everywhere in My surrounding power it is demonstrated in the secret of the knowledge of the breast of mercy: that My Son is true mercy. How? as was aforesaid in the words of My servant Zachariah in the Gospel saying: Through the bowels of the mercy of our God in which the Orient from on high has visited us. This is such: Through the bowels of paternal mercy is salvation, which was hidden in the heart of the Father, as the bowels remain in men: that His Son in the end of times should be incarnated where God visited men. How? By the heavenly bread namely who is His Son born in the flesh of the Virgin Mary, who coming from on high, that is going out from the heart of the Father, offered the greatest mercy to those seeking Him, as also the virtue herself addresses the sons of God in her aforesaid words.

Quinta vero imago praefigurat victoriam: quoniam post misericordiam quam ostendi in circumcisione Filium meum volens mittere in mundum, erexit se victoria in eadem circumcisione, ita procedens cum majore virtute usque ad Filium meum, atque cum ipso in novissimum diem. Nam in Filio meo superavi antiquum serpentem; qui super caput suum extulit se, humanum genus rapiens per mille nequitias quibus illud comprehendit quasi in catena sua, quia illas nequitias Unigenitus meus devicit per omnia bellicosa arma quae surrexerunt in incarnatione ejus qui est flos omnium virtutum. Quid hoc? Post misericordiam surgit victoria cum seipsum homo devicit et aliena vitia. Quomodo? In praedictis vitiis quinque virtutibus: primus est amor coelestis, scilicet in hoc quod homo scit et agnoscit Deum, diligens eum super omnia. Deinde causa illius fidei ligatur idem homo in legem disciplinae; de qua ipse compescit crimina peccandi per bonam et rectam verecundiam. In his ergo tribus viribus justificabitur homo in corde suo: sic inspiciens aliam rem quae est angustia proximi sui quem procurabit in omnibus necessitatibus ejus ut se. Unde et mox surgit homo fortissimus miles cum his tribus viribus in quibus perfectus est in mente sua imitando in misericordia Filium meum verum Samaritanum sic in victoria pertransiens vires diaboli cum armis victoriosissimarum virtutum, cum seipsum vincit et proximum suum regit, in ipsis virtutibus occidens omne malum, abjiciendo videlicet superbiam quae Adam expulit de paradiso.

Et eadem virtus armata est galea supposita capiti suo; quia homo pleno coelesti desiderio ad Deum qui est caput omnium suspirare debet ut salutem consequatur aeternam. Induta est quoque lorica, ut homo resistat diabolo constringens injustam voluntatem carnalium desideriorum suorum, in vero timore et cum justo tremore subjectus Deo, fideliter metuens districtum judicium ejus ut per me commonitus dicit David: Illuxerunt coruscationes tuae orbi terrae: commota est et contremuit terra (Psal. LXXVI). Hoc tale est: Effulserunt mirabilia et secreta tua, o Domine cunctorum; et mirifice apparuerunt. Quomodo? Ut coruscatio quae ex parte videtur et ex parte occultatur; quoniam mysteria tua nunc intelliguntur, nunc autem nesciuntur; nam non est gens diffusa in latitudine totius orbis qui in tua voluntate mirabiliter creatus est; quin ad eam nomen gloriae tuae et potentia majestatis tuae diversis modis et admirandis signis mirifice pervenerit, etiam si eam lumen fidei et veritatis nedum perfecte ad salutem sui illustraverit.

But the fifth image prefigures Victory: since after the mercy which I showed in circumcision, willing to send My Son into the world, victory raised itself in the same circumcision, so proceeding with greater virtue even to My Son, and with Him into the last day. For in My Son I overcame the ancient serpent; who raised himself above his own head, snatching the human race through a thousand wickednesses with which he seized it as if in his chain, because those wickednesses My Only-begotten conquered through all the bellicose arms which arose in His incarnation, who is the flower of all virtues. What is this? After mercy arises victory when man has conquered himself and the vices of others. How? In the aforesaid five virtues: first is heavenly love, namely in this that man knows and acknowledges God, loving Him above all things. Then for the sake of that faith the same man is bound to the law of discipline; by which he restrains the crimes of sinning through good and right shame. In these three powers therefore shall man be justified in his heart: so looking at another thing which is the distress of his neighbor, whom he will provide for in all his necessities as himself. Whence also soon arises man as a most strong soldier with these three powers in which he is perfected in his mind, imitating in mercy My Son the true Samaritan, so in victory passing through the powers of the devil with the arms of most victorious virtues, when he conquers himself and rules his neighbor, in those same virtues killing all evil, namely by casting away the pride which expelled Adam from paradise.

And the same virtue is armed with a helmet placed on her head; because man with full heavenly desire ought to sigh to God who is the head of all that he may attain eternal salvation. She is also clothed in a breastplate, that man may resist the devil by constraining the unjust will of his carnal desires, in true fear and with just trembling subject to God, faithfully fearing His strict judgment as David, admonished by Me, says: Your lightnings lightened the world: the earth was moved and trembled (Psalm 76). This is such: Your wonders and secrets shone forth, O Lord of all; and they appeared wonderfully. How? As a lightning-flash which is seen in part and hidden in part; since Your mysteries are now understood, and now are not known; for there is no nation diffused in the breadth of the whole world which was wonderfully created in Your will, but that to it the name of Your glory and the power of Your majesty has wonderfully reached in diverse ways and admirable signs, even if the light of faith and truth has not yet perfectly illustrated it for its own salvation.

Quapropter homo in magnis suspiriis commotus avertit se a voluntate sua, deseritque concupiscentias suas, tremendo videlicet supernum judicium; quia ipse prius in terrenis actibus ambulans sui ipsius imprudenter oblitus erat, cum nunc sapienter redit ad se. Est etiam praefata virtus induta ocreis ut, recta via sibi denuntiata, effugiat itinera mortis per castigationem corporalem. Induta est et ferreis chirothecis, quatenus effugiat opera diaboli per circumcisionem mentis, et per rectissimam fidem, ita ut in Deum credat: sic evadens laqueos truculentissimi inimici. Habet etiam in sinistra sua clypeum ab humeris pendentem; quoniam in sinistra parte quae est diabolica pugna contra hominem, circumdata ex gratia fortissimorum praeceptorum Dei, quibus homo tanta Fidei fortitudine circumdetur et defendatur, ne diabolus eum corrumpat suasionibus suis, et ne ipse homo se subjiciat vitiis illius protectione Dei, ab humeris circumdatus; quoniam gratia Dei adhaeret rectae fortitudini animae ad Deum in ligatura dilectionis Dei et proximi. Et accincta est gladio; qua homo debet se constringere castigatione corporis, in austeritate sermonis Dei; et a se et ab aliis abscindens iniquitatem. Hastam quoque manu dextera tenet; quod est ut homo cum fiducia sit audax in Deo superare omnem sapientiam diaboli; hoc faciens cum fortissima pace Domini quae vera justitia est contra nequissimum certamen diaboli et hominis; quod difficile debellari potest nisi adjutorio Dei. Quod autem sub pedibus ejus jacet quasi leo hians ore, hoc est diabolus quem victoria pedibus recti itineris vitae et veritatis prostravit, cum idem Satanas acerrima et amarissima crudelitate hians deglutiret genus humanum. Lingua vero extensa ex ore ejus, est existimatio ipsius qua terribili iniquitate putabat omne genus hominum ab Adam procreatum omnino devorare. Et quod etiam sub pedibus ejus jacent velut quidam homines: hi sunt sub agilitate ejus torpentes fistulae diaboli, quae se flectunt ad initium omnis mali, quas ipsa protexit in zelo Dei recte procedens in justitia; quia caedem perversae machinationes in diversis moribus se subdunt diabolo illi famulantes. Quorum alii tubis resonant; quoniam bacchantur sonitu omnium malorum, et insaniunt elati flagrante mente odio habentes justitiam Dei, genus scilicet super genus hoc faciens in magna superbia.

Wherefore man moved in great sighs turns himself from his own will, and deserts his concupiscences, namely by trembling at the heavenly judgment; because he formerly walking in earthly acts had imprudently forgotten himself, when now he wisely returns to himself. Also the aforesaid virtue is clothed with greaves so that, the right way having been denounced to him, he may flee the journeys of death through corporal chastisement. She is also clothed in iron gauntlets, so that he may flee the works of the devil through the circumcision of the mind, and through the most right faith, so that he may believe in God: thus escaping the snares of the most truculent enemy. She also has in her left hand a shield hanging from the shoulders; since in the left part which is the diabolical battle against man, surrounded by the grace of the strongest precepts of God, by which man may be surrounded and defended with such strength of Faith, lest the devil corrupt him with his persuasions, and lest man himself subject himself to his vices by that protection of God, surrounded from the shoulders; since the grace of God adheres to the right strength of the soul toward God in the bond of the love of God and neighbor. And she is girded with a sword; by which man ought to constrain himself with chastisement of the body, in the austerity of the word of God; and cutting off iniquity from himself and from others. She also holds a spear in her right hand; which is that man with confidence may be bold in God to overcome all the wisdom of the devil; doing this with the most strong peace of the Lord which is true justice against the most wicked contest of the devil and man; which can difficultly be fought down except by the help of God. But that under her feet lies as it were a lion gaping with its mouth, this is the devil whom victory has prostrated with the feet of the right journey of life and truth, when the same Satan with most sharp and most bitter cruelty gaping would swallow the human race. But the tongue extended from its mouth is his estimation by which with terrible iniquity he thought to altogether devour the whole race of men procreated from Adam. And that also under her feet lie as it were certain men: these are the torpid pipes of the devil under her agility, which bend themselves to the beginning of all evil, whom she protected in the zeal of God proceeding rightly in justice; because the same perverse machinations in diverse morals subject themselves to the devil serving him. Some of whom resound with trumpets; since they rave with the sound of all evils, and go mad elated with a burning mind hating the justice of God, race namely upon race doing this in great pride.

Et alii quibusdam instrumentis ludicris joculariter concrepant; qua fallaces sunt in illusionibus phantasticis ad diabolum pertinentibus, et quoniam pertinaces sunt in tortuosa lascivia elationis invidentis disciplinae Dei. Alii quoque diversis ludis ludunt; quoniam versantur in diversitate et spurcitia vitiorum, quae secundum libitum voluntatis suae excogitantes in seipsis per insidias diabolicas adimplent. Et hos omnes eadem imago simul et ipsum leonem pedibus suis conculcat; qua nimio zelo omnes has vanitates artium propellit et suasiones Satanae conterit in justitia Dei. Sed et hasta quam dextera tenet eos acriter transfodit; quoniam per fiduciam et audaciam ad Deum fortissime transfigit superando et vulnerando in doloribus omnes has immunditias, quia a Deo deluduntur et ad nihilum deputantur; ut ipsa etiam in praedictis verbis admonitionis suae demonstrat.

Sed quod intra ipsum aedificium vides duas alias imagines versus hanc eamdem turrim stantes, hoc est quod intra opus illud quod coelestis Pater operatus est per Filium suum, palam eum ostendens in aperto opere quo in circumcisione ostensus est, in obumbratione duae virtutes surrexerunt quod est exemplum Christi in una et sequi vestigia ejus, in altera obviam praecursui voluntatis Dei maxima fortitudine et reverentia apparentes; quia in seipsis declarant fructum qui praefiguratus est in circumcisione. Et prior earum apparet stans supra pavimentum ipsius aedificii quasi in arcu ignei splendoris diversis imaginibus malignorum spirituum interius depicto, et contra praedictam turrim posito; quia eadem virtus perficitur in terrenis rebus eas conculcando in bonitate Patris, cum diligenter pertransit desideria carnis in exemplo Filii Dei. Quomodo? Quia in multa tolerantia pertransit adversa mundi fortiter examinata et excribrata in arcu, id est in excellentia saecularis potestatis, quae ignea est in terrore detrahentis superbiae quam diabolica turba subsequitur: interiora animae saecularium desideria carnalia diligentium attrahens suae voluntati, cum etiam idem arcus per terrenam potentiam in multis modis interdum opponat se justitiae; repugnans vero testamento quod aedificatum est in Deo, quae tamen omnia superat victrix virtus per adjutorium Dei in bonis hominibus quamvis multum impugnentur et fatigentur ab insidiis malignorum. Altera vero ipsi arcui exterius tantum collateralis in nullo arcu consistit; quoniam cum prior virtus tumidam potestatem patienter devincit quae ipsi multas poenas intulit, procedit virtus haec foris eamdem potentiam, quia de poenis quas illa pertulit, haec quasi extra eamdem potestatem orta est rabiem ejus effugiens; sed tandem juxta eam, quod est recordatio aerumnarum unde originem duxit; sine depressione arcus consistens, quoniam libera est a potestate hujus saeculi, palam crucem Christi bajulans.

And others with certain playful instruments jocularly rattle; by which they are fallacious in fantastic illusions pertaining to the devil, and because they are pertinacious in the tortuous lasciviousness of the pride envying the discipline of God. Others also play in diverse games; since they are occupied in the diversity and filth of vices, which thinking out in themselves according to the pleasure of their will they fulfill through diabolical snares. And all these the same image at once treads down with her feet along with the lion himself; by which with excessive zeal she drives away all these vanities of arts and grinds down the persuasions of Satan in the justice of God. But also the spear which she holds in her right hand pierces them sharply; since through confidence and boldness toward God she most strongly pierces through, overcoming and wounding in pains all these impurities, because they are mocked by God and are deputed to nothingness; as she also demonstrates in her aforesaid words of her admonition.

But that within the building itself you see two other images standing toward this same tower, this is that within that work which the heavenly Father worked through His Son, openly showing Him in the open work by which He was shown in circumcision, in overshadowing two virtues arose, one of which is the example of Christ and the other the following of His footsteps, appearing toward the precursor of the will of God with greatest strength and reverence; because in themselves they declare the fruit which was prefigured in circumcision. And the first of them appears standing above the pavement of the building itself as if in an arch of fiery splendor depicted interiorly with diverse images of malignant spirits, and placed against the aforesaid tower; because the same virtue is perfected in earthly things by treading them down in the goodness of the Father, when she diligently passes through the desires of the flesh in the example of the Son of God. How? Because in much tolerance she passes through the adversities of the world, strongly examined and sifted in the arch, that is in the excellence of secular power, which is fiery in the terror of detractive pride which the diabolical crowd follows: drawing to its will the interior carnal desires of the soul of the seculars who love them, when also the same arch through earthly power in many ways sometimes opposes itself to justice; repugnant indeed to the testament which was built in God, all of which nevertheless the victorious virtue overcomes through the help of God in good men, although they are much impugned and fatigued by the snares of the malignant. But the other, only collateral to the arch itself exteriorly, consists in no arch; since when the former virtue patiently overcomes the tumid power which brought many punishments to her, this virtue proceeds outside the same power, because from the punishments which the former bore, this one arose as if outside the same power, escaping its rage; but yet next to it, which is the remembrance of the hardships from which she led her origin; consisting without the depression of the arch, since she is free from the power of this world, openly bearing the cross of Christ.

Quod autem ambae interdum ad praefatam turrim aspiciunt, hoc est quod ipsae sunt plenum opus praefiguratum in praecursu voluntatis Dei, in circumcisione Veteris Testamenti, considerantes initium radicis suae; majores tamen eodem initio suo quod in circumcisione habuerunt existentes, quia fulgens opus praecellit inceptionem doctrinae, interdum etiam aspicientes ad homines idem aedificium intrantes et exeuntes; quod est admonitio earum in Spiritu sancto ad populos qui ad Deum in via legis justitiae ambulant, et ad illos qui sunt in criminibus diaboli volentes recedere de via justa, unde exhortantur ab eis, ut eas in bono imitentur.

Vestitae sunt etiam ipsae sericinis vestibus, quia habent suavitatem illam, ut homo non gravetur in indignatione laboris persecutionum. Et sunt velatae in ligatura capitis albo velamine more femineo, quoniam justum est ut homo subjectus sit Deo capiti suo, ipsum menti suae jugiter circumponens in candore dilectionis, ita ut eum in gaudio et laetitia amplectatur, sicut mulier virum suum habet in honore timoris et amoris, ut constituit Deus. Sed non sunt circumamictae palliis, quia carent omni sollicitudine saeculari, se tantum declinantes post illa quae sunt aeterna in Deo in vita futura. Indutae sunt autem calceamentis albis; quoniam lucent in itineribus justitiae per albedinem fidei in mentibus hominum, ut et ipsi sequantur vestigia exempli earum.

Prior autem imago designat patientiam, quia illa surrexit in cornu Abrahae, quod est in inceptione obediendi cum obediendo Deo in circumcisione primum sonum obedientiae post casum Adae significaverit praecurrentem operantem obedientiam in vero verbo, quod est in Filio Dei, ut sonus verbum praecurrit, in septentrionali parte, videlicet opposita nequitiis et inquietudini antiqui serpentis. Et habent in capite suo quasi triangularem coronam rubentem, ut rubeus hyacynthus rubet in colore suo, quoniam in principio mentis fidelium hominum per fidem sanctae Trinitatis valde coronata est, qui carnem suam contemnentes pro amore Dei et vera fide sanguinem suum fundere non dubitant, quia et Filius Dei apparens in carne, mortem devicit cum rubore sanguinis sui per quem Ecclesia decorata est, quasi cum nobili rubente hyacintho in decore suo. Induta est quoque tunica alba cujus implicamenta sunt viridi colore ubique distincta, quia sibi induit vestimentum operis Dei in albedine perpetui luminis ornatum, scilicet in implicamentis suis, quae sunt aerumnae et gemitus dicentis: O quando veniam ad aspectum veri luminis? quod desiderium feliciter in praesenti vita habetur in adobumbrato exemplo, per quod decorantur ipsae adversitates fidelium in viriditate animae multis calamitatibus distinctae, propter Deum in patientia haec omnia sufferentes, ut etiam eadem virtus declarat in praedictis verbis suis.

But that both sometimes look toward the aforesaid tower, this is that they themselves are the full work prefigured in the precursor of the will of God, in the circumcision of the Old Testament, considering the beginning of their root; yet existing greater than their same beginning which they had in circumcision, because a shining work excels the inception of doctrine, sometimes also looking toward the men entering and leaving the same building; which is their admonition in the Holy Spirit to the peoples who walk to God in the way of the law of justice, and to those who are in the crimes of the devil willing to recede from the right way, whence they are exhorted by them, that they may imitate them in good.

They are also clothed in silken garments, because they have that suavity, so that man may not be burdened in the indignation of the labor of persecutions. And they are veiled in a bond of the head with a white veil after the feminine manner, since it is just that man be subject to God his head, continually placing Him around his mind in the whiteness of love, so that he may embrace Him in joy and gladness, as a woman has her husband in the honor of fear and love, as God ordained. But they are not clothed round with cloaks, because they lack all secular solicitude, only inclining themselves after those things which are eternal in God in the future life. But they are shod with white shoes; since they shine in the journeys of justice through the whiteness of faith in the minds of men, so that they also may follow the footsteps of their example.

But the former image designates Patience, because she arose in the horn of Abraham, which is in the inception of obeying when by obeying God in circumcision she signified the first sound of obedience after the fall of Adam, a precursor working obedience in the true Word, which is in the Son of God, as sound precedes the word, in the northern part, namely opposite to the wickednesses and disquiet of the ancient serpent. And she has on her head as it were a triangular red crown, as a red hyacinth is red in its color, since in the beginning of the mind of faithful men she is greatly crowned through the faith of the Holy Trinity, who despising their own flesh for the love of God and true faith do not hesitate to shed their blood, because also the Son of God appearing in the flesh overcame death with the redness of His blood through which the Church is decorated, as with a noble red hyacinth in its beauty. She is also clothed in a white tunic whose folds are everywhere distinguished with green color, because she puts on herself the garment of the work of God adorned in the whiteness of perpetual light, namely in its folds, which are the hardships and groaning of one saying: O when shall I come to the sight of the true light? which desire is happily held in the present life in a shadowed example, through which those same adversities of the faithful are decorated in the greenness of the soul distinguished by many calamities, suffering all these things in patience for the sake of God, as also the same virtue declares in her aforesaid words.

Altera vero imago praetendit gemitum, quoniam post patientiam contrariorum, elevat se in electis meis gemitus recordationis vitae, surgens admonitione mea, ut de corde meo Filium meum misi propter gemitum populi mei. Nam populus meus in Veteri et in Novo Testamento habebat et habet hanc recordationem mentis, quam gemitus comprehendentis in lamentabili ornamento suo, quoniam ipsa vera compunctio cordis est. Propter quod etiam stat in septentrionali plaga, ut repugnet dissolutae immunditiae diabolicarum insidiarum. Et induta est tunica alba, sed aliquantulum pallidi coloris, quia circumdata est bonis operibus in candore fidei; turbulentum tamen pallorem ostendentis, quoniam semper suspiria et fletus habet pro aeterna felicitate. Quod autem in dextero brachio suo portat crucem cum imagine Salvatoris caput suum inclinans super illud, hoc est quod in dextera, id est in recta parte fortis operis sui amplectitur passionem Filii mei toto desiderio intentionis suae anhelans, et se inclinans ad eum, imitando ipsum in doloribus et aerumnis, sicut etiam in supradictis verbis exhortationis suae demonstrat. Unde etiam vides quod omnes praedictae imagines singula verba sua per mysterium Dei dicunt ad admonitionem hominum, quia in omnibus virtutibus dulcissima suavitate pietas Dei docet, exhortando mentes populorum ut dimittant malum, erigentes se ad bonum. Qui autem acutas aures interioris intellectus habet, hic in ardenti amore speculi mei ad verba haec anhelet, et ea in conscientia animi sui conscribat. VISIO QUARTA.

SUMMARIUM. Cum austeritas legis aulcorata est in incarnatione Verbi Dei: potentes se ostenderunt, et justitia Dei palam facta est. Quod patriarchae in mysterio signabant legem vicinam esse. Quod fortitudini Dei nulla superbia resistere potest. Quod justitia Dei metuenda est et altitudo omnes creaturas excellit. Quod Verbum Dei tria acumina incidentia habet, antiquam legem et novam gratiam et expositores divinorum librorum. De initiali cognitione divina legis et de operatione Evangelii et exquisita sapientia principalium magistrorum. Quod ab initio legis tempora patriarcharum et prophetarum, extendit Deus usque ad manifestationem Filii sui. Quod patriarchae et prophetae evangelicam doctrinam venerantes, de incarnatione Filii Dei admirali sunt. Quod Verbum Dei per typum praefigurationis latuit in animabus antiquorum a primo electo usque ad ultimum. Quod doctrina Filii egreditur a Patre et revertitur ad Patrem diffundens se in fructum benedictionis sic perveniens ad Ecclesiae doctores. Quod praedicante Christo facti sunt apostoli, martyres, et alii electi.

But the other image represents Groaning, since after the patience of contraries, there raises itself in My elect the groaning of the remembrance of life, arising by My admonition, as from My heart I sent My Son because of the groaning of My people. For My people in the Old and in the New Testament had and has this remembrance of the mind, which is of one comprehending groaning in its lamentable ornament, since it is true compunction of the heart. For which reason also she stands in the northern region, that she may oppose the loose impurity of diabolical snares. And she is clothed in a white tunic, but of a somewhat pale color, because she is surrounded with good works in the whiteness of faith; yet showing a turbulent paleness, since she always has sighs and weeping for eternal happiness. But that on her right arm she carries a cross with the image of the Savior inclining His head upon it, this is that in the right, that is in the right part of her strong work she embraces the passion of My Son panting with the whole desire of her intention, and inclining herself to Him, imitating Him in pains and hardships, as also she demonstrates in her aforesaid words of her exhortation. Whence also you see that all the aforesaid images speak their single words through the mystery of God for the admonition of men, because in all virtues with sweetest suavity the piety of God teaches, exhorting the minds of the peoples that they may leave evil, raising themselves to good. But he who has sharp ears of interior understanding, let him pant for these words in the burning love of My mirror, and let him write them in the conscience of his mind. THE FOURTH VISION.

SUMMARY. When the austerity of the law was sweetened in the incarnation of the Word of God: the powerful showed themselves, and the justice of God was made manifest. That the patriarchs in mystery signified that the law was near. That no pride can resist the strength of God. That the justice of God is to be feared and its height excels all creatures. That the Word of God has three incident points: the ancient law, the new grace, and the expositors of the divine books. Concerning the initial divine knowledge of the law and the operation of the Gospel and the exquisite wisdom of the principal teachers. That from the beginning of the law, God extended the times of the patriarchs and prophets until the manifestation of His Son. That the patriarchs and prophets, venerating the evangelical doctrine, marveled at the incarnation of the Son of God. That the Word of God through the type of prefiguration lay hidden in the souls of the ancients from the first elect until the last. That the doctrine of the Son goes out from the Father and returns to the Father, diffusing itself into the fruit of blessing and so reaching the teachers of the Church. That when Christ preached, apostles, martyrs, and other elect were made.

Diffuso Evangelio extensa est in hominibus sapientia divinae Scripturae, quae in initio minoris studii erat, et in fine debilis refrigescente charitate multorum. Quod homo in principio boni operis debet esse timidus, in medio fortis et constans, in ultimo humilis. Quod mysteria Filii Dei in profundissimo secreto Patris in Veteri et in Novo Testamento edita, gratia sancti Spiritus declarata sunt, quando cinereo homini nonnisi in umbratione ostenditur. De scientia Dei et statu ejus quid significet. Quod angeli circa eam sunt et cur alati sunt. De iis qui dicuntur compulsae oves. Quod Deus quosdam leniore, quosaam fortiore flagello, quosdam maxima aerumna mentis et corporis constringit. Exemplum de Pharaone, et Moyse, et Aaron ad eamdem rem. De modis castigationum et Dei consolationum vias hominum inspicientis. Verba sapientiae Salomonis. Quare scientia Dei inspiciat homines nova veste indutos.

Et deinde ultra praedictam turrim praecursus voluntatis Dei, sed cubito uno infra angulum qui respicit ad septentrionem vidi quasi columnam calybei coloris praefatae lucidae parti muri ejusdem aedificii exterius appositam, valde terribilem aspectu, tantaeque magnitudinis ac altitudinis ut mensuram ejus nullo modo discernere possem. Et illa columna tres angulos habebat ab imo usque ad summum quasi gladium acutos, quorum primus respiciebat ad orientem, secundus autem ad septentrionem, et tertius ad meridiem, exterius ipsi aedificio aliquantulum conjunctus. Ex angulo autem qui respiciebat ad orientem procedebant rami a radice usque ad cacumen ejus, juxta cujus radicem vidi in primo ramo Abraham sedentem, in secundo vero Moysen, in tertio Josue, ac deinde reliquos patriarchas et prophetas ita sursum singulos in singulis ramis ordinate sedentes: secundum tempus quo in hoc saeculo sibi invicem successerant, qui se omnes convertebant ad angulum ejusdem columnae qui respiciebat ad septentrionem, admirantes ea quae in spiritu futura viderunt in ipsa. Sed inter hos duos angulos unum scilicet vergentem ad orientem et alterum ad septentrionem, erat ante facies ipsorum patriarcharum et prophetarum illa columna ab imo usque ad summum quasi tornatilis et rotunda, plenaque rugarum, ut de arboris cortice solet germen pullulare. A secundo vero angulo respiciente ad septentrionem exivit splendor mirae claritudinis se extendens et reflectens ad angulum qui respiciebat ad meridiem. Et in illo splendore in tam magnam latitudinem se diffundente, conspexi apostolos, martyres, confessores et virgines, atque alios plurimos sanctos, in magno gaudio ambulantes. Tertius vero angulus qui respiciebat ad meridiem, erat in medio latus et extentus; in imo autem et in summitate aliquantulum gracilior et constrictus, secundum modum arcus qui extenditur ad sagittas jaciendas. In cacumine autem ipsius columnae vidi tantam claritatem luminis ut humana lingua effari non possit; in qua apparuit columba habens in ore suo radium aurei coloris, multo fulgore columnam illam irradiantem.

When the Gospel was diffused, the wisdom of the divine Scripture was extended in men, which in the beginning was of lesser study, and in the end weak as the charity of many grew cold. That man in the beginning of a good work ought to be fearful, in the middle strong and constant, in the last humble. That the mysteries of the Son of God, published in the deepest secret of the Father in the Old and in the New Testament, were declared by the grace of the Holy Spirit, when to the ashy man it is shown only in shadowing. Concerning the knowledge of God and what its state signifies. That angels are around it and why they are winged. Concerning those who are called driven sheep. That God constrains some with a lighter, some with a stronger scourge, and some with the greatest hardship of mind and body. The example of Pharaoh, and Moses, and Aaron for the same matter. Concerning the modes of chastisements and of the consolations of God beholding the ways of men. The words of the wisdom of Solomon. Why the knowledge of God beholds men clothed in a new garment.

And then beyond the aforesaid tower of the precursor of the will of God, but one cubit below the corner which looks toward the north, I saw as it were a column of steel color placed outside the aforesaid bright part of the wall of the same building, very terrible in aspect, and of such magnitude and height that I could in no way discern its measure. And that column had three corners from the bottom to the top, sharp as a sword, of which the first looked toward the east, the second toward the north, and the third toward the south, joined somewhat to the building itself on the outside. But from the corner which looked toward the east there proceeded branches from the root even to its summit, near whose root I saw in the first branch Abraham sitting, in the second Moses, in the third Joshua, and then the remaining patriarchs and prophets so sitting upward each one in individual branches in order: according to the time in which they had succeeded each other in this world, who all turned themselves to the corner of the same column which looked toward the north, marveling at those things which they saw in spirit were to be in it. But between these two corners, namely the one verging toward the east and the other toward the north, that column was before the faces of those patriarchs and prophets from the bottom to the top as it were turned and round, and full of wrinkles, as a bud is wont to sprout from the bark of a tree. But from the second corner looking toward the north there went out a splendor of wondrous brightness extending itself and reflecting toward the corner which looked toward the south. And in that splendor diffusing itself into such great breadth, I beheld apostles, martyrs, confessors, and virgins, and many other saints, walking in great joy. But the third corner which looked toward the south was broad and extended in the middle; but in the bottom and in the summit it was somewhat more slender and constricted, according to the manner of a bow which is stretched for shooting arrows. But in the summit of the same column I saw such brightness of light as the human tongue cannot utter; in which there appeared a dove having in its mouth a ray of golden color, irradiating that column with much brightness.

Cumque illuc aspicerem audivi vocem de coelo, magno terrore me redarguentem et dicentem: Quod vides, divinum est. Ex qua voce ita contremui, ut amplius illuc aspicere non auderem. Vidi etiam tunc intra praedictum aedificium velut quamdam imaginem coram hac eadem columna super pavimentum illius aedificii stantem, et aliquando ipsam columnam, aliquando etiam homines illos qui in ipso aedificio discurrebant inspicientem; illa autem imago tanti fulgoris et claritatis erat, ut prae nimio splendore qui in ipsa lucebat, nec faciem ejus, nec vestimenta quibus induebatur considerare valerem, excepto quod tantum ut caeterae virtutes in forma hominis apparuit. Et circa eam conspexi pulcherrimam multitudinem, angelicam formam et alas habentem et in tanta veneratione stantem, ut et eam timerent ac diligerent. Sed ante faciem ejus vidi aliam multitudinem in humana forma, tenebrosa veste apparentem, atque in multa constrictione timoris stantem. Et praedicta imago inspexit homines illos qui de mundo venientes in eodem aedificio nova veste induebantur, dicens unicuique eorum: Considera indumentum quod induisti, et noli oblivisci Creatoris tui qui te creavit. Cumque haec admirarer, ille qui sedebat in throno, iterum mihi dicebat: Verbum Dei per quod omnia facta sunt, ipsum ante tempora ex corde Patris genitum, sed post in fine temporum ut veteres sancti praedixerunt ex virgine incarnatum, quamvis humanitatem assumpserit, divinitatem tamen non deseruit, sed cum Patre et Spiritu sancto unus et verus Deus existens, mundum sua dulcedine dulcoravit, ac cum suae claritatis fulgore illustravit. Quapropter et haec columna quam ultra praedictam turrim praecursus voluntatis Dei vides, designat ineffabile mysterium Verbi Dei, quia in vero Verbo, id est in Filio Dei, impleta est omnis justitia Novi et Veteris Testamenti, quae fideliter credentibus hominibus enucleata sunt per divinam inspirationem ad salutem ipsorum, cum idem Filius superni Patris ex suavissima Virgine incarnari dignatus est, quia postquam per praecursum voluntatis Dei in initio circumcisionis se potentes virtutes ostenderunt; tunc etiam declaratum est in stricta justitia mysterium Verbi Dei, insinuatum videlicet per sonum patriarcharum et prophetarum, qui praedixerunt ipsum cum omni justitia manifestandum, et cum omnibus administrationibus, Deo subjectis, atque cum maxima austeritate quae tetigit incidentem justitiam Dei, nullam injustitiam dimittentem illaesam, quin abscindat eam in legalibus praeceptis.

Sed cubito uno infra angulum qui respicit ad septentrionem stantem, quod est in humano et singulari cursu praecellens vicinitas, quae fuit de patriarchis loquentibus strictam justitiam ejusdem Verbi Dei in significationibus suis usque ad legem quasi in septentrionali parte diabolo repugnantem.

And when I looked thither I heard a voice from heaven, rebuking me with great terror and saying: "What you see is divine." From which voice I so trembled that I did not dare to look thither further. I saw also then within the aforesaid building as it were a certain image standing before this same column upon the pavement of that building, and looking sometimes at the column itself, and sometimes also at those men who were running about in the same building; but that image was of such radiance and brightness that because of the excessive splendor which shone in it, I was not able to consider either its face or the garments with which it was clothed, except that only as the other virtues it appeared in the form of a human. And around it I beheld a most beautiful multitude, having angelic form and wings and standing in such veneration that they both feared and loved it. But before its face I saw another multitude in human form, appearing in dark clothing, and standing in much constriction of fear. And the aforesaid image looked at those men who coming from the world were clothed in a new garment in the same building, saying to each of them: "Consider the garment which you have put on, and do not forget your Creator who created you." And when I marveled at these things, He who sat upon the throne said to me again: "The Word of God through which all things were made, He who was begotten before times from the heart of the Father, but afterwards in the end of times as the ancient saints foretold was incarnate of a virgin, although He assumed humanity, yet He did not desert divinity, but existing with the Father and the Holy Spirit one and true God, He sweetened the world with His sweetness, and illustrated it with the radiance of His brightness." Wherefore also this column which you see beyond the aforesaid tower of the precursor of the will of God, designates the ineffable mystery of the Word of God, because in the true Word, that is in the Son of God, is fulfilled all the justice of the New and the Old Testament, which are explained to faithfully believing men through divine inspiration for their salvation, when the same Son of the heavenly Father deigned to be incarnate of the sweetest Virgin, because after through the precursor of the will of God in the beginning of circumcision the powerful virtues showed themselves; then also there was declared in strict justice the mystery of the Word of God, namely insinuated through the sound of the patriarchs and prophets, who foretold that He was to be manifested with all justice, and with all administrations subject to God, and with the greatest austerity which touched the incident justice of God, leaving no injustice unhurt, without cutting it off in the legal precepts."

But standing one cubit below the corner which looks toward the north, which is in the human and singular course an excelling vicinity, which was of the patriarchs speaking the strict justice of the same Word of God in their significations even to the law as it were in the northern part resisting the devil.

Unde et calybaei coloris est praefatae lucidae parti muri illius aedificii exterius appositam, quia invicta ac insuperabilis est fortitudo verbi Dei, cui nullus resistere valet per inanem rebellionem aut per vilem superbiam, ita quod etiam speculativae scientiae per munitiones et actiones justitiae, id est antiqui patres quasi exterius conjuncti erant: nondum infixi ignito et perfecto operi se in Filio Dei erigenti, quod ipsi tantum in exteriore sono verborum suorum praemonstrabant.

Est quoque valde terribilis aspectu, quoniam justitia in verbo Dei metuenda est humanae scientiae in impio judicio injustorum judicum secundum se ipsos solummodo judicantium. Tantae est etiam magnitudinis ac altitudinis, ut mensuram ejus nullo modo discernere possis, quia ipsum Verbum Filius scilicet Dei in magnitudine gloriae suae, et in altitudine divinitatis suae omnes creaturas superexcellit in paterna majestate, ita ut hoc nullus hominum in corruptibili carne id ad perfectum possit considerare.

Quod autem eadem columna tres angulos habet ab imo usque ad summum instar gladii acutos, hoc est quod circuiens et volubilis in gratia fortitudo Verbi Dei quam Vetus Testamentum praesignavit in Novo declarandam manifestavit per Spiritum sanctum, tria incidentia acumina, id est antiquam legem et novam gratiam atque enucleationem fidelium doctorum in quibus factus homo quod justum est operatur, ab initio videlicet inceptionis suae ut in imo cum bonum incipit, ita sursum tendens ad perfectum quasi ad summum cum hoc consumat; quia omne quod justum est, fuit et est, et permanet in aeternum in simplicissima deitate quae omnia penetrat, ita quod nulla potestas potest constare in malitia sua, quam vult devincere pietatis ejus gloria.

Et primus angulus respicit ad orientem, qui est primus ortus inceptionis cognoscere Deum in divina lege, ante perfectum diem omnis justitiae. Secundus autem ad septentrionem, quoniam post inceptionem bonae et institutae operationis, Evangelium Filii mei et alia praecepta in me Patre surrexerunt contra partem aquilonis, ubi omnis injustitia orta est. Tertius vero ad meridiem exterius ipsi aedificio aliquantulum conjunctus, qui est roboratis operibus justitiae profunda et exquisita sapientia principalium magistrorum per calorem Spiritus sancti qui obscura in lege et prophetis apparuerunt, et qui in Evangeliis ostenderunt germen quod fructuosum fecerunt ad intelligendum, tam gentes exteriorem materiam Scripturarum in opere bonitatis Patris, et suaviter ruminantes in ea mysticam significationem.

Whence also it is of steel color placed outside the aforesaid bright part of the wall of that building, because the strength of the Word of God is unconquered and insuperable, which no one is able to resist through vain rebellion or through vile pride, so that even to the speculative knowledge through the fortifications and actions of justice, that is the ancient fathers were as it were joined on the outside: not yet fixed in the ignited and perfect work raising itself in the Son of God, which they themselves only premonstrated in the exterior sound of their words.

It is also very terrible in aspect, since justice in the Word of God is to be feared by human knowledge in the impious judgment of unjust judges judging according to themselves alone. It is also of such magnitude and height that you are in no way able to discern its measure, because the Word itself, namely the Son of God, in the magnitude of His glory and in the height of His divinity, excels all creatures in paternal majesty, so that no man in corruptible flesh can consider this to perfection.

But that the same column has three corners from the bottom even to the top, sharp like a sword, this is that the strength of the Word of God, circling and turning in grace, which the Old Testament presignified to be declared in the New, manifested through the Holy Spirit three incident points, that is the ancient law and the new grace and the explanation of the faithful teachers in which man made operates what is just, namely from the beginning of his inception as in the bottom when he begins good, so tending upward to the perfect as to the top when he consumes this; because all that is just, was and is, and remains in eternity in the simplest deity which penetrates all things, so that no power can stand in its malice, which the glory of His piety wishes to overcome.

And the first corner looks toward the east, which is the first rising of the inception of knowing God in the divine law, before the perfect day of all justice. But the second toward the north, since after the inception of good and instituted operation, the Gospel of My Son and other precepts in Me the Father arose against the part of the north, where all injustice originated. But the third toward the south, joined somewhat to the building itself on the outside, which is, in the strengthened works of justice, the deep and exquisite wisdom of the principal teachers through the heat of the Holy Spirit, who appeared in obscure things in the law and the prophets, and who in the Gospels showed the bud which they made fruitful for understanding, as also nations [perceived] the exterior matter of the Scriptures in the work of the goodness of the Father, and sweetly ruminating in it the mystical signification.

Quod autem ex angulo qui respicit ad orientem, procedunt rami a radice usque ad cacumen ejus: hoc est quod in ortu cognitionis Dei per legem justitiae, quasi in angulo orientali apparuerunt rami, tempore scilicet patriarcharum et prophetarum, quia illa acuta columna divinitatis, haec omnia extendit ab initio radicis, id est bonae inceptionis in mentibus electorum suorum usque ad cacumen ejus: quod est usque ad manifestationem Filii hominis, qui omnis justitia est. Unde etiam juxta radicem ejus vides in primo ramo Abraham sedentem, quia per omnia subeuntem divinitatem exspirabatur hoc tempus quod primitus ortum est in Abraham, cum quieta mente reliquit patriam suam obediens Deo. In secundo vero Mosen, quoniam deinde plantatio surrexit inspiratione Dei in initio datae legis per ipsum Mosen in praefiguratione Filii Altissimi, et in tertio Josue, quia ipse postmodum habuit spiritum hunc a Deo, ut consuetudinem legis Dei confirmaret robustiorem in praecepto divino. Ac deinde vides reliquos patriarchas et prophetas ita sursum singulos in singulis ramis ordinate sedentes, secundum tempus quo in hoc saeculo sibi invicem successerunt, quoniam in unoquoque tempore subsequentium patriarcharum et prophetarum inspiravit Deus desuper ad altitudinem praeceptorum suorum uniuscujusque singulare germen, cum ipsi in diebus suis disposite et ordinate in ostensa sibi justitia quiescebant, divinae majestati fideliter subjecti, ut in temporibus suis venientes erant.

Et hi omnes convertunt se ad angulum columnae qui respicit ad septentrionem, admirantes ea quae in spiritu futura vident in ipsa quia omnes admoniti spiritu, per Spiritum sanctum se verterunt et viderunt ad evangelicam doctrinam fortitudinis Filii Dei diabolo repugnantis, de incarnatione ejus loquentes, et admirantes quod ipse veniens ex corde Patris et de utero Virginis in magnis mirabilibus se ostendit in suo opere et sequentium qui ipsum in nova gratia mirabiliter imitantes caduca conculcabunt, et ad aeternorum gaudia fortiter anhelabunt.

But that from the corner which looks toward the east, there proceed branches from the root even to its summit: this is that in the rising of the knowledge of God through the law of justice, as it were in the eastern corner there appeared branches, in the time namely of the patriarchs and prophets, because that sharp column of divinity extended all these things from the beginning of the root, that is of the good inception in the minds of His elect even to its summit: which is even to the manifestation of the Son of Man, who is all justice. Whence also near its root you see in the first branch Abraham sitting, because through all things the divinity entering in, there was breathed out this time which first arose in Abraham, when with a quiet mind he left his country obeying God. But in the second Moses, since then a plantation arose by the inspiration of God in the beginning of the given law through Moses himself in the prefiguration of the Son of the Most High, and in the third Joshua, because he afterwards had this spirit from God, that he might confirm the custom of the law of God more strongly in the divine precept. And then you see the remaining patriarchs and prophets so sitting upward each one in individual branches in order, according to the time in which they succeeded each other in this world, since in each time of the subsequent patriarchs and prophets God inspired from above for the height of His precepts the singular bud of each one, when they in their days rested orderly and in order in the justice shown to them, faithfully subject to the divine majesty, as they were coming in their times.

And all these turn themselves to the corner of the column which looks toward the north, marveling at those things which they see in spirit were to be in it: because all being admonished by the spirit, through the Holy Spirit they turned themselves and looked toward the evangelical doctrine of the strength of the Son of God resisting the devil, speaking of His incarnation, and marveling that He coming from the heart of the Father and from the womb of the Virgin showed Himself in great wonders in His work and of those following who, wonderfully imitating Him in new grace, shall trample under foot transitory things, and shall strongly pant for the joys of eternal things.

Sed quod inter hos duos angulos (unum scilicet vergentem ad orientem et alterum ad septentrionem) ante faciem ipsorum patriarcharum et prophetarum est columna illa ab imo usque ad summum quasi tornatilis et rotunda, plenaque rugarum ut de arboris cortice solet germen pullulare: hoc est quod inter binas summitates, videlicet inter manifestam cognitionem meam et subsequentem doctrinam Filii mei, latuit per typum praefigurationis in animabus antiquorum patrum in legibus meis commorantium, unicum Verbum qui est Filius meus a primo electo usque ad ultimum sanctum; in mystica coronatura circumornatus, quia ipse omnia instrumenta sua bene composuit ac limavit, scilicet per nobilem gratiam omnibus se pium manifestans, ut praefigurabatur in rugis circumcisionis, quae fuit umbra futurorum in appositis significationibus per austeritatem legis in se habentis rectissimum germen latens, summae et sanctissimae incarnationis. Quod vero a secundo angulo respiciente ad septentrionem exit splendor mirae claritatis se extendens ac reflectens ad angulum qui respicit ad meridiem, hoc est quod ab altero, Novo scilicet Testamento diabolo opposito, exeunt verba Filii mei quae egrediuntur de me et revertuntur ad me; quia micante sole in carne, qui est Filius meus, fulget lumen sancti Evangelii in praedicatione ejus, ab ipso et a discipulis ejus se diffundens in fructum benedictionis, et se retorquens in fontem salvationis, sic perveniens usque ad rectores, videlicet ad profundos scrutatores verborum Veteris et Novi Testamenti, ostendentes quod sapientia erecta est in ipso sole mundum illustrante, qui in suo latere valde ardet, velut meridies in electis suis.

Et in eodem splendore in tam magnam latitudinem se diffundente, conspicis apostolos, martyres, confessores, virgines atque alios plurimos sanctos in magno gaudio deambulantes; quia in perspicuo lumine, dum Filius meus fuit praedicans et dilatans lumen veritatis, facti sunt apostoli administratores veri luminis, et martyres robusti milites sanguinem suum fideliter fundentes et confessores officiosi post Filium meum, ac virgines supernum germen sequentes, atque alii electi mei laetantes in fonte laetitiae et in fonte salutis, dum Spiritus sanctus eos perfundit, ita ut sint flagrantes et manantes de virtute in virtutem.

But that between these two corners (one namely verging toward the east and the other toward the north) before the face of those patriarchs and prophets is that column from the bottom even to the top as it were turned and round, and full of wrinkles as a bud is wont to sprout from the bark of a tree: this is that between the two summits, namely between My manifest knowledge and the subsequent doctrine of My Son, there lay hidden through the type of prefiguration in the souls of the ancient fathers dwelling in My laws, the only Word who is My Son from the first elect even to the last saint; adorned around in a mystical crowning, because He Himself well composed and polished all His instruments, namely through noble grace manifesting Himself pious to all, as was prefigured in the wrinkles of circumcision, which was a shadow of future things in the applied significations through the austerity of the law having in itself the most upright hidden bud of the highest and holiest incarnation. But that from the second corner looking toward the north there goes out a splendor of wondrous brightness extending itself and reflecting toward the corner which looks toward the south: this is that from the other, namely the New Testament opposed to the devil, go out the words of My Son which proceed from Me and return to Me; because when the sun shines in the flesh, which is My Son, the light of the holy Gospel shines in His preaching, diffusing itself from Him and from His disciples into the fruit of blessing, and turning itself back into the fountain of salvation, so reaching even to the rulers, namely to the deep searchers of the words of the Old and New Testament, showing that wisdom is raised in the sun itself illuminating the world, which in its side burns greatly, as the south in His elect.

And in the same splendor diffusing itself into such great breadth, you behold apostles, martyrs, confessors, virgins, and many other saints walking in great joy; because in the clear light, while My Son was preaching and dilating the light of truth, apostles were made administrators of the true light, and martyrs robust soldiers faithfully shedding their blood, and confessors dutiful after My Son, and virgins following the heavenly bud, and other elect of Mine rejoicing in the fountain of joy and in the fountain of salvation, while the Holy Spirit pours over them, so that they are fragrant and flowing from virtue to virtue.

Sed quod tertius angulus qui respicit ad meridiem est in medio latus et extentus, in imo autem et in summitate aliquantulum gracilior et constrictus secundum modum arcus qui extenditur ad sagittas jaciendas, hoc est diffuso Evangelio ardens in fervore Spiritus sancti, illa sapientia sanctorum, quam in profunditate quaerebant, ut per eam reperirent typicum germen profunditatis, scilicet quod eis esset intelligendum in verbo Dei; ipsa immediata, videlicet lata, quia confortata et roborata fide in populo Christiano, quasi in medio erat latus sensus exiens de animabus sanctorum doctorum, qui profundam asperitatem Scripturarum scrutantes, protulerunt eam in scientiam multorum qui ab eis discebant, ita quod dilatabant sensum suum in extensione sapientiae et scientiae divinae Scripturae, quae in initio quasi in imo ecclesiasticae institutionis erat adhuc gracilioris et minoris studii, quia populi nondum eam amplectebantur tali amore, ut postmodum fecerunt, cum etiam in fine saeculi ut in summitate ejus, refrigescent studia multorum, ita quod eis divina scientia non erit amabilis in amore operis, sed abscondent sibi ipsis conscientiam suam, quasi non sit eis mutandum bonum in opere, illud tantum exterius ut in somno cognoscentes.

Et ideo est iste angulus in medio sui latissimus in asperitate, quoniam aspera opera cultus Dei denudata ab obumbratione Veteris Testamenti, erant a constrictiore initio suo se protendentes, quasi ad medium sui, quae sunt fortissimae virtutes in altiori studio, cum populus velocior fuit, contra iniquitatem diabolum scilicet in verbis quae Dei sunt, et ejicere atque conculcare omnia vitia ejus cum magna austeritate justitiae Dei, ipse tamen sic tandem descendens, in oblivione sui, et constrictior existens in fervore Spiritus sancti circa finem mundi; ita videlicet extensus ut cum nervo lignum extenditur ad bellum, quia in anima et corpore se homo debet erigere contra vitia, ex utraque parte sui constrictior et in medio largior, ut in primo et in ultimo opere suo circumspectus sit magno timore et humilitate et in medio fortis ac constans emittere jacula bonorum operum per donum Spiritus sancti adversus insidias diaboli. Nam in inceptione boni est homo gracilioris virtutis, in prosecutione autem operationis suae cum bonum operatur, est robustioris fortitudinis, quoniam Spiritus sanctus eum pertransivit infusione sua, in qua tamen operante virtute frequens esse non potest. Unde iterum constrictioris erit virtutis, quasi in fine operis per fragilitatem carnis suae. Sic semper extendi debet arcus se munientis contra vitia diabolica.

But that the third corner which looks toward the south is broad and extended in the middle, but in the bottom and in the summit somewhat more slender and constricted according to the manner of a bow which is stretched for shooting arrows, this is, when the Gospel was diffused, burning in the fervor of the Holy Spirit, that wisdom of the saints which they sought in depth, that through it they might find the typical bud of depth, namely that which was to be understood by them in the word of God; itself immediate, namely broad, because being comforted and strengthened by faith in the Christian people, it was as it were in the middle the broad sense going out from the souls of the holy teachers, who searching the deep austerity of the Scriptures, brought it forth into the knowledge of many who learned from them, so that they dilated their sense in the extension of the wisdom and knowledge of the divine Scripture, which in the beginning as it were in the bottom of the ecclesiastical institution was still of more slender and lesser study, because peoples did not yet embrace it with such love as they afterwards did, since also in the end of the world as in its summit, the studies of many shall grow cold, so that divine knowledge shall not be lovable to them in the love of work, but they shall hide from themselves their own conscience, as if good were not to be changed by them into work, knowing it only exteriorly as if in sleep.

And therefore this corner is broadest in its middle in austerity, since the austere works of the worship of God denuded from the shadowing of the Old Testament, were extending themselves from their more constricted beginning, as it were toward their middle, which are the strongest virtues in higher study, when the people were more swift, against iniquity, namely the devil in the words which are of God, and to cast out and trample under foot all his vices with great austerity of the justice of God, yet it thus finally descending, in oblivion of itself, and being more constricted in the fervor of the Holy Spirit about the end of the world; namely so extended as with a string the wood is extended for war, because in soul and body man ought to raise himself against vices, more constricted on each part of himself and more large in the middle, so that in his first and in his last work he may be circumspect with great fear and humility and in the middle strong and constant to emit the darts of good works through the gift of the Holy Spirit against the snares of the devil. For in the inception of good, man is of more slender virtue, but in the prosecution of his operation when he works good, he is of more robust strength, because the Holy Spirit has passed through him with His infusion, in which yet in the operating virtue he cannot be frequent. Whence again he will be of more constricted virtue, as it were in the end of the work through the fragility of his flesh. Thus always the bow of him who fortifies himself against diabolical vices ought to be extended.

Quod autem in cacumine ejusdem columnae vides tantam claritatem luminis ut humana lingua effari non possit, hoc est quod coelestis Pater in altissimo et in profundissimo secreto suo edidit mysteria Filii sui, qui in eodem Patre suo fulget clarissima coruscatione, in qua prolata est omnis justitia, et in legali propositione et in Novo Testamento quod est maxima claritas lucentis sapientiae, ita ut non sit possibile ulli terreno homini hoc aliquo sermone proferre, dum est in corruptibili carne. Et in eadem claritate apparens columba habens in ore suo radium aurei coloris multo fulgore columnam illam irradiantem, est in coruscatione luminis Filii Dei in corde Patris fulgentis, igneus Spiritus sanctus, per quem declarata sunt mysteria ipsius altissimi Filii Dei ex summa altitudine venientis pro redemptione populi, ab antiquo serpente seducti. Unde et idem Spiritus sanctus inspirans omnia legalia praecepta et nova testimonia, dans videlicet legem claritatis mysterii sui ante incarnationem Domini, atque in eadem claritate virtutem suam ostendens in incarnationem ejusdem Filii Dei; habet in profundissima inspiratione sua aureum splendorem, scilicet eximiam et excellentissimam illuminationem unctionis suae multa et magna perfusione mystica, secreta ipsius Unigeniti Dei antiquis praeconibus, ut dictum est, aperiens, qui Dei Filium typice ostendebant, et valde mirabatur ineffabiliter exeuntem a Patre, et mirabiliter surgentem in aurora perpetuae Virginis, fortiter etiam exurens textum Veteris Testamenti et Evangelii in spirituale germen, in quo omnis justitia erecta est. Ideoque propter immensam vim divinitatis, non est tibi possibile intueri divinam claritatem, quae a nullo mortali homine poterit videri, nisi ut eam ostendo in obumbratione, cui volo. Quapropter et tu cave ne praesumas temere intendere in id quod divinum est, sicut etiam tremor qui te apprehendit tibi demonstrat.

Sed quod vides intra praedictum aedificium veluti quamdam imaginem coram hac columna super pavimentum ipsius aedificii stantem, hoc est quod intra opus Dei Patris, se virtus haec ostendit declarans mysterium Verbi Dei, quia ipsa aperuit omnem justitiam in civitate Omnipotentis in populo, scilicet Veteris et Novi Testamenti, super pavimentum, id est super cuncta terrena in opere ejusdem pii Patris stans, quoniam omnia terrestria sicut et coelestia in ejus sunt providentia. Quod autem aliquando ipsam columnam aliquando etiam homines illos qui in ipso aedificio discurrunt inspicit, hoc est quod et secretum suum quod protulit vis divinitatis Verbo Dei considerat, et etiam homines qui in bonitate Patris operantur perspiciens, qui se tangunt vel non tangunt in opere, quia novit qualitatem uniuscujusque secundum studium ejus.

But that in the summit of the same column you see such brightness of light that the human tongue cannot utter, this is that the heavenly Father in His highest and in His deepest secret published the mysteries of His Son, who shines in the same Father of His with the brightest lightning, in which was brought forth all justice, both in the legal proposition and in the New Testament which is the greatest brightness of shining wisdom, so that it is not possible for any earthly man to bring this forth in any speech, while he is in corruptible flesh. And in the same brightness the appearing dove having in its mouth a ray of golden color irradiating that column with much brightness, is in the lightning of the light of the Son of God shining in the heart of the Father, the fiery Holy Spirit, through whom were declared the mysteries of the same highest Son of God coming from the highest height for the redemption of the people, seduced by the ancient serpent. Whence also the same Holy Spirit inspiring all legal precepts and new testimonies, giving namely the law of the brightness of His mystery before the incarnation of the Lord, and in the same brightness showing His virtue in the incarnation of the same Son of God; has in His deepest inspiration a golden splendor, namely the choice and most excellent illumination of His unction with much and great mystical infusion, opening the secrets of the same Only-begotten of God to the ancient heralds, as has been said, who typically showed the Son of God, and greatly wondered at Him ineffably going out from the Father, and wonderfully arising in the dawn of the perpetual Virgin, also strongly burning the text of the Old Testament and the Gospel into a spiritual bud, in which all justice is raised. And therefore because of the immense force of divinity, it is not possible for you to behold the divine brightness, which can be seen by no mortal man, except as I show it in shadowing, to whom I will. Wherefore also you, beware lest you presume rashly to intend into that which is divine, as also the trembling which seized you demonstrates to you.

But that which you see within the aforesaid building as it were a certain image standing before this column upon the pavement of the same building, this is that within the work of God the Father, this virtue shows itself declaring the mystery of the Word of God, because she opened all justice in the city of the Omnipotent in the people, namely of the Old and New Testament, standing upon the pavement, that is above all earthly things in the work of the same pious Father, since all terrestrial things as also celestial things are in His providence. But that sometimes she beholds the column itself, and sometimes also those men who were running about in the same building, this is that she both considers her secret which the force of divinity brought forth in the Word of God, and also beholding the men who operate in the goodness of the Father, who touch themselves or do not touch themselves in work, because she knows the quality of each one according to his study.

Eadem autem imago declarat scientiam Dei; quia illa praevidet omnes homines et omnia quae in coelo et in terra sunt, tanti fulgoris et claritatis existens ut prae nimio splendore qui in ipsa luceet, nec faciem ejus nec vestimenta quibus induitur considerare valeas; quoniam ipsa terribilis est in terrore ut fulgur minantis, et lenis in bonitate ut splendor solis: ita quod in terrore et in lenitate sua incomprehensibilis est hominibus, per terribilem fulgorem, divinitatem quasi per faciem ejus, et per claritatem quam habet in se ipsa quasi vestimenta decoris sui, quomodo etiam nec sol considerari potest in ardente facie sua nec in decoro vestitu radiorum suorum. Ipsa est enim apud omnia et in omnibus, ac tantae pulchritudinis in secreto suo; ut a nullo homine sciri possit quanta suavitate toleret homines, et quomodo parcat eis in perspicabili misericordia; quousque durissimus lapis amplius perforari non possit in imperforabili duritia sua, qui est durus et incorrigibilis homo, qui nullatenus vult declinare a malo suo. Sed tamen ut caeterae virtutes, in forma apparet hominis; quia Deus in virtute bonitatis suae fecit hominem, rationalitate et scientia ac intellectu profundissime adornatum, ut eum intima dilectione diligens et maxima devotione colens spernat figmenta daemoniorum; eum praecipue amans, qui illi tantum et talem dedit honorem.

Quod vero circa eamdem imaginem conspicis pulcherrimam multitudinem, angelicam formam et alas habentem, et in tanta veneratione stantem ut et eam timeant ac diligant: hoc est quod ubique scientiam Dei beati et excellentes spiritus in angelica ministratione, per inexplicabilem et purissimam laudem colunt, quod tam digne non potest homo adimplere, cum adhuc in mortali corpore est; ipsi Deum amplectentes in ardore suo, quia lux vivens sunt, et elati: non quod alas habeant ut alia volatilis creatura, sed quod flagrant in sphaeris suis per virtutem Dei, quasi pennati sint. Unde venerantur me Deum verum, persistentes in recto timore et in vera subjectione, scientes judicia mea, atque ardentes in amore meo, quia faciem meam semper aspiciunt, nihil aliud desiderantes neque volentes nisi quod vident placere perspicacibus oculis meis.

Sed quod ante faciem ejus vides aliam multitudinem in humana forma et tenebrosa veste apparentem, atque in multa constrictione timoris stantem, hi sunt in scientia Dei homines existentes. Quomodo? Homo est in conspectu Dei in magno honore, quem praevidet ad se pertinere, illo abjecto qui magis in perditione contendit perdurare quam in Deo esse. Sed homines illi, quos vides in hac multitudine, dicuntur compulsae oves, humanam speciem habentes, propter opera hominum, et umbrosum vestitum quod est dubitatio in operibus peccatorum; in districtione tamen timoris metuente, judicium Dei.

But the same image declares the Knowledge of God; because she foresees all men and all things which are in heaven and on earth, being of such radiance and brightness that because of the excessive splendor which shines in her, you are not able to consider either her face or the garments with which she is clothed; since she is terrible in terror as the lightning of one threatening, and gentle in goodness as the splendor of the sun: so that in her terror and in her gentleness she is incomprehensible to men, through the terrible radiance, as it were the divinity through her face, and through the brightness which she has in herself as it were the garments of her beauty, as also neither can the sun be considered in its burning face nor in the beautiful clothing of its rays. For she is present with all things and in all things, and of such beauty in her secret; that it can be known by no man with what sweetness she tolerates men, and how she spares them in clear mercy; until the hardest stone can no longer be perforated in its unperforable hardness, which is the hard and incorrigible man, who in no way wishes to turn away from his evil. But yet as the other virtues, she appears in the form of a human; because God in the virtue of His goodness made man, most deeply adorned with rationality and knowledge and understanding, so that loving Him with intimate affection and worshiping Him with the greatest devotion he may spurn the figments of demons; especially loving Him, who gave him such and so great honor.

But that around the same image you behold a most beautiful multitude, having angelic form and wings, and standing in such veneration that they both fear and love her: this is that everywhere the blessed and excellent spirits in angelic ministration worship the Knowledge of God through inexplicable and most pure praise, which man cannot fulfill so worthily while he is still in the mortal body; they themselves embracing God in their ardor, because they are living light, and raised up: not that they have wings as another winged creature, but that they burn in their spheres through the virtue of God, as if they were winged. Whence they venerate Me the true God, persisting in right fear and in true subjection, knowing My judgments, and burning in My love, because they always behold My face, desiring and willing nothing else except what they see to please My clear eyes.

But that before her face you see another multitude appearing in human form and dark clothing, and standing in much constriction of fear, these are men existing in the knowledge of God. How? Man is in the sight of God in great honor, whom He foresees to belong to Himself, that one being cast away who strives more to persist in perdition than to be in God. But those men, whom you see in this multitude, are called driven sheep, having human appearance because of the works of men, and shadowy clothing which is doubt in the works of sins; yet in the strictness of fear dreading the judgment of God.

Ideo autem compulsae oves nominantur quoniam multis modis compello eos ut ad vitam perveniant per sanguinem Filii mei ereptos a morte Unde et compulsae oves homines sunt illi, qui per multas tribulationes et aerumnas contra voluntatem suam compelluntur a me, ut relinquant iniquitatem suam quam per voluntatem propriae carnis, et per florem juventutis suae tandiu libentissime adimplerent quandiu saeculo adhaererent, sic volentes permanere in ardore libidinis usque dum eos desereret ignis carnis per frigus aetatis suae; quos tamen omnes diversis modis constringo, secundum quod in eis video, ut cessent a peccatis suis.

Nam quosdam eorum in quibus saeculum tam forti desiderio non ardet non constringo fortiori flagello sed leniori; quia non video in eis tantam amaritudinem quantam in aliis, quoniam cum sentiunt correptionem meam, mox relinquunt in festinatione voluntatem suam, et veniunt ad me, pompis saecularibus renuntiantes. Quosdam autem fortiori verbere corripio, quoniam tam ardentes et tam pervicaces sunt in peccatis ex vitio carnis suae, ut nisi fortiter per me coarctarentur, non essent apti regno meo. Scientia mea praevidet et cognoscit eos, ac constringit illos secundum superfluitatem corporis ipsorum. Et iterum quosdam in maxima et fortissima aerumna ac miseria mentis et corporis eorum supero; quia tam rebelles, tamque superflui in opere carnalis voluptatis sunt, ut si non constringerentur, gravissima calamitate, non cessarent a criminibus per petulantiam suae carnis, quia dum essent in prosperitate suae voluntatis, se non converterent ad Deum, quoniam unde unus per pusillanimitatem mentis suae omnino cadit in desperationem: inde alius jocatur per stoliditatem superbiae suae, atque per quod ipse omnino conculcatur in desperatione; per hoc ille vix constringitur in plenitudine animi sui. Hoc modo coerceo pertinentes ad me cum mihi repugnant in operibus suis; ut quia eos novi, saltem per calamitates tam corporis quam spiritus quas patiantur ad me pervenire compellantur, quatenus ipsi salventur, ut etiam Pharao Israeliticam plebem a terra sua perterritus, tandem discedere compulit, sicut scriptum est: Vocatisque Pharao Mose et Aaron nocte ait: Surgite, egredimini a populo meo, et vos et filii Israel. Ite et immolate Domino, sicut dicitis. Oves vestras et armenta assumite, ut petieratis, et abeuntes benedicite mihi (Exod. XII).

But they are named driven sheep because in many ways I drive them so that they may reach life, snatched from death through the blood of My Son. Whence also the driven sheep are those men who through many tribulations and hardships are driven by Me against their will, that they may leave their iniquity which through the will of their own flesh and through the flower of their youth they would most willingly fulfill as long as they should adhere to the world, so wishing to remain in the ardor of lust until the fire of the flesh should desert them through the cold of their age; all of whom yet I constrain in diverse ways, according to what I see in them, that they may cease from their sins.

For some of them in whom the world does not burn with such strong desire I do not constrain with a stronger scourge but with a lighter one; because I do not see in them such bitterness as in others, since when they feel My correction, soon they leave in haste their own will, and come to Me, renouncing secular pomps. But some I correct with a stronger lash, since they are so burning and so persistent in sins from the vice of their flesh, that unless they were strongly coarced by Me, they would not be fit for My kingdom. My knowledge foresees and knows them, and constrains them according to the superfluity of their body. And again some I overcome in the greatest and strongest hardship and misery of their mind and body; because they are so rebellious, and so superfluous in the work of carnal pleasure, that if they were not constrained by the gravest calamity, they would not cease from crimes through the petulance of their flesh, because while they were in the prosperity of their will, they would not turn themselves to God, since whence one through the pusillanimity of his mind altogether falls into despair: thence another jests through the stolidity of his pride, and through that by which he is altogether trodden down in despair; by this that one is scarcely constrained in the fullness of his soul. In this way I coerce those belonging to Me when they resist Me in their works; that because I know them, at least through the calamities both of body and of spirit which they suffer they may be driven to reach Me, so that they themselves may be saved, as even Pharaoh being terrified compelled the Israelite people to depart from his land at last, as it is written: "And Pharaoh called Moses and Aaron by night, and said: Arise, go out from among my people, both you and the children of Israel. Go and sacrifice to the Lord, as you say. Your sheep and herds take, as you had asked, and departing bless me" (Exod. XII).

Hoc tale est: Onerosa et gravissima crimina quae adhaerent huic saeculo in multis aerumnis ac miseriis, gravant supermodum multos homines, in cordibus suis dicentibus: Heu, heu! quo fugiemus? Et tunc eaedem aerumnae rixando illos expellunt a se: ita quod etiam ipsi homines festinant ab eis recedere, quia in seipsis arescunt in corpore suo de gravedine flagelli manus Dei, non valentes cum gaudio vivere in voluptate saeculi, quoniam Deus requirit eos: quod est vocatio justorum per diverseas calamitates in tenebrosis operibus noctis peccatorum. Unde Pharao vitia, scilicet diabolica vocant in clamore aerumnarum et miseriarum Mosen, id est homines illos quos Deus constringit fortissimis doloribus sive spiritualibus sive corporalibus, et Aaron, eos videlicet quos coercet levioribus adversitatibus in nocturno tempore malorum operum convocatos, ipsis vitiis in oppressione voluptatis hominum dicentibus: Surgite de carnali consuetudine vestra et egredimini de veteri habitatione quam nobiscum habuistis separantes vos a communi populo quem possidemus, cum nos colit, et subtrahentes a saecularibus negotiis quibus libenter adhaeremus, vos qui exterriti estis in nobis cum in captura nostra fuistis, et filii Dei vobiscum qui vident ipsum in agnitione ejus. Ite itaque aliam viam relinquentes nos, et offerte vos ipsos Deo inexpugnabilibus causis quibus nos superastis (ut dicitis) in desideriis vestris, lenitatem quoque vestram in ovili mansuetudine, cum qua vobis est durum nobiscum laborare, quia vultis alium dolorem sustinere sequendo Agnum et victoriosissima arma in armentorum fortitudine cum quibus nos superastis, et quibus nos resistere non possumus, assumite in novitate mentis vestrae, quam modo habere vultis, et separamini a nobis ut dudum voluistis cum nos acriter impugnastis, et euntes ad patriam pro qua doletis in animo vestro comprehendite aliam vitam quae vos ducit a nobis, atque benedicite in laude Dei pugnam illam in qua abcessistis a saecularibus causis et negotiis.

Ego quoque omnipotens Deus, ut praedictas oves transire compello ad me, sic etiam columnas meas, id est fortiores coelestes haeredes in fundamento castigationis me consolido, secundum nequitiam implicationis peccati in invasione praevaricationis Adae qua impugnantur, quia stare non possent, si eos gratia mea non confirmarem. Quorum quidem alios quos tam grave pondus non gravat vitiorum, leniore castigatione castigo, quoniam si eos acriori verbere constringerem, omnino deficiente spiritu caderent in desperationem, quia afflatu majoris turbinis diabolicae suggestionis non catenantur.

This is such: Onerous and most grave crimes which adhere to this world in many hardships and miseries, burden beyond measure many men, saying in their hearts: Alas, alas! whither shall we flee? And then the same hardships by quarreling expel them from themselves: so that also the men themselves hasten to recede from them, because in themselves they wither in their body from the heaviness of the scourge of the hand of God, not being able to live with joy in the pleasure of the world, since God requires them: which is the calling of the just through diverse calamities in the dark works of the night of sins. Whence Pharaoh, the vices, namely diabolical ones, call in the cry of hardships and miseries Moses, that is those men whom God constrains with strongest pains whether spiritual or corporal, and Aaron, those namely whom He coerces with lighter adversities, called together in the nocturnal time of evil works, the same vices in the oppression of the pleasure of men saying: Arise from your carnal custom and go out from the old habitation which you had with us separating yourselves from the common people whom we possess, when they worship us, and withdrawing from secular businesses to which we willingly adhere, you who were terrified in us when you were in our capture, and the children of God with you who see Him in His recognition. Go therefore another way leaving us, and offer yourselves to God by inexpugnable causes by which you overcame us (as you say) in your desires, your gentleness also in sheep-like mildness, with which it is hard for you to labor with us, because you wish to sustain another pain following the Lamb, and take the most victorious arms in the strength of herds with which you overcame us, and which we cannot resist, in the novelty of your mind, which now you wish to have, and be separated from us as long ago you wished when you sharply assailed us, and going to the country for which you grieve in your soul comprehend another life which leads you from us, and bless in the praise of God that battle in which you departed from secular causes and businesses.

I also, the almighty God, as I compel the aforesaid sheep to pass to Me, so also My columns, that is the stronger heavenly heirs, I consolidate in the foundation of chastisement, according to the wickedness of the entanglement of sin in the invasion of the prevarication of Adam by which they are assailed, because they could not stand if I did not confirm them by My grace. Of whom indeed some, whom such a heavy weight of vices does not burden, I chastise with a lighter chastisement, since if I constrained them with a sharper lash, their spirit altogether failing they would fall into despair, because they are not chained by the blast of a greater whirlwind of diabolical suggestion.

Alios autem graviore mole in varietate saevissimorum morum, et in superfluitate concupiscentiarum ex pugna diabolica oneratos, habeo in duritia constrictionis gravissimorum dolorum, ut non exeant a foedere meo, cui assistunt me toto desiderio volentes apprehendere, atque praecepta mea observare, quia si istos ut priores leniter castigarem, ipsas correptiones meas pro nihilo ducerent, quoniam gravissimo certamine antiqui serpentis impugnantur. Sunt etiam quidam exsules coelestis patriae quos nescio, quia me omnino relinquunt aviditate mentis suae seipsos rapaci rabie seducentes nec me quaerentes, nec scire volentes, sed in seipsis suffocantes bonum desiderium, ita quod non postulant a me ullum auxilium, avide tantum se oblectantes in propriis rebus suis, ut eos delectat in carnalibus desideriis. Quorum alii ex his operantur in superfluitate ac in delectatione carnis quidquid volunt; non tamen existentes in odio et in invidia, sed volutantur in blandis voluptatibus habentes delicias et suavitatem carnis suae, quibus dimitto fruges terrae in prosperitate, ut non deficiant in paupertate; quia et creati sunt per me, et quia etiam populum non absorbent per malitiam suam, atque idcirco dabitur eis secundum desideria ipsorum. Alii vero sunt tantae ferocitatis et nimietate amaritudinis fellis et odii ac invidiae, reddentes malum pro malo, nec volentes sufferre ullam injuriam sibi illatam, ita ut si haberent honorem et divitias saeculi, coelestes virtutes dirumperent in hominibus ne colerentur in eis; unde ipsis abstraho fruges atque divitias, in magnis miseriis eos dejiciens, quatenus se non possint ad tantum malum erigere quantum est in voluntate ipsorum, quia diabolica opera perpetrarent, si facultatem ad hoc haberent. Sic obsisto viis hominum bonorum scilicet et malorum recta mensura ponderans ascensus eorum, secundum quod oculus meus videt cupiditates ipsorum, sicut etiam sapientia testatur per Salomonem, dicens: Omnes viae hominum patent oculis ejus, spirituum ponderator est Dominus (Prov. XVI).

Hoc tale est: Omnia itinera quae spirat vivens animus hominum in praesentia scientiae suae in hoc quod homo habet circuitionem intellectus utilitatis, scilicet fructuositatis atque imbecillitatis inutilitatis: haec sunt aperta conspectui omnipotentis Dei. Sic per omnia videt Deus, et omnino non absconditur quidquid aspectui divinitatis ejus quia scit omnia, sic videlicet aspiciens universa ut unamquamque rem recte dispenset. Quomodo?

But others burdened with a heavier mass in the variety of most cruel manners, and in the superfluity of concupiscences from the diabolical fight, I have in the hardness of constriction of most grave pains, that they may not go out from My covenant, in which they assist Me with their whole desire wishing to apprehend Me, and to observe My precepts, because if I chastised these as the former ones lightly, they would lead those My corrections for nothing, since they are assailed by the most grave contest of the ancient serpent. There are also some exiles of the heavenly country whom I do not know, because they altogether leave Me by the greed of their mind seducing themselves with rapacious rage neither seeking Me, nor wishing to know Me, but suffocating in themselves good desire, so that they do not ask from Me any aid, greedily only delighting themselves in their own things, as it delights them in carnal desires. Of whom some from these work in superfluity and in the delight of the flesh whatever they wish; not yet existing in hatred and in envy, but they wallow in bland pleasures having the delights and sweetness of their flesh, to whom I leave the fruits of the earth in prosperity, that they may not fail in poverty; because both they were created by Me, and because also they do not absorb the people through their malice, and therefore it shall be given to them according to their desires. But others are of such ferocity and excess of bitterness of gall and of hatred and envy, returning evil for evil, nor wishing to suffer any injury inflicted on them, so that if they had the honor and riches of the world, they would break the heavenly virtues in men lest they should be worshiped in them; whence I withdraw from them fruits and riches, casting them down into great miseries, so far as they may not be able to raise themselves to such great evil as is in their will, because they would perpetrate diabolical works, if they had the faculty for this. Thus I oppose the ways of men, both good namely and bad, weighing by a right measure their ascents, according to what My eye sees their cupidities, as also wisdom testifies through Solomon, saying: "All the ways of men are open to His eyes, the weigher of spirits is the Lord" (Prov. XVI).

This is such: All the journeys which the living soul of men breathes in the presence of its knowledge in that which man has the circuit of the understanding of utility, namely of fruitfulness and of the weakness of inutility: these are open to the sight of almighty God. Thus through all things God sees, and altogether nothing is hidden from the sight of His divinity because He knows all things, thus namely beholding the universe that He may rightly dispense each thing. How?

Ipse est enim spirituum ponderator, mulcens eos in suavitate blandimentorum et tranquilitatum, castigansque eos in tribulatione dolorum et miseriarum, ut excutiantur ad rectam mensuram, quam contra eum nec currendo nec fugiendo transcendere valent, nisi quantum ipse probat juxta merita eorum, quoniam ponderatio ipsorum est quod in excussione retributionis eorum sive in hoc saeculo sive in futuro ostenditur quomodo Deum coluerunt. Unde etiam ipsi spiritus juste ponderantur, ita scilicet ut rationalitas hominis non plus elevetur in superiora nec deprimatur in inferiora quam justo judicio suo recompensat Deus, quoniam sic ipse resistit illi quod nulla anima est tantae potestatis in superfluitate ullius rei, ut possit Deo repugnare; quia ipse cuncta rectissime dijudicat, obsistens eis justitia sua, cui resistere non valent, ut plus possint quam sit promissionis ejus. Nam ut plumbum juste ponderat pecuniam, sic Deus aequa libra bonis et malis tale obstaculum opponit, quod nullo modo possunt effugere aequissimam normam judicii ejus, isti pro meritis suis gloriam et gaudium vitae, hi vero poenam et moerorem mortis recipientes, secundum quod Deus acutissime praevidet in eis.

Quae autem praedicta imago inspicit homines illos qui de mundo venientes, in eodem aedificio nova veste induuntur: hoc est quod scientia Dei novit eos, qui perfidiam infidelitatis suae relinquentes, in potestate operis Dei pro vita aeterna novum hominem in baptismo induunt, movens illos ne revertantur retro incedentes ad diabolum, vel si in illud deviaverunt ut redeant ad Deum Creatorem suum, secundum quod dicit unicuique eorum in verbis admonitionis suae, ut supra dictum est. Qui autem acutas aures interioris intellectus habet, hic in ardente amore speculi mei, ad verba haec anhelet, et ea in conscientia animi sui conscribat.

VISIO QUINTA.

SUMMARIUM.---De forma zeli Dei et quid operetur. Quod Deus peccata hominum diligenter examinat aut puniendo in corpore hominis aut in poena futuri saeculi, aut ipse homo purgabit per poenitentiam in anima et corpore. Verba Job de eadem re. Qui cum timore peccant merentur gratia Dei resurgere per poenitentiam in purgatione: quam si hic plenius non inveniunt, in futuro invenient. Quomodo in rationalitate hominis bonum respondeat malo et malum bono ad mortem, Quod homo habet in se duas vocationes, una vocatur ad vitam et altera ad mortem. Verba Psalmistae de eodem.

For He Himself is the weigher of spirits, soothing them in the sweetness of blandishments and of tranquilities, and chastising them in the tribulation of pains and miseries, that they may be shaken out to the right measure, which against Him neither by running nor by fleeing are they able to transcend, except as much as He Himself proves according to their merits, since the weighing of them is that in the shaking out of their retribution whether in this world or in the future it is shown how they worshiped God. Whence also the spirits themselves are justly weighed, so namely that the rationality of man is not raised more into superior things nor depressed into inferior things than God recompenses by His just judgment, since thus He Himself resists him that no soul is of such power in the superfluity of any thing, that it could resist God; because He Himself judges all things most rightly, opposing them by His justice, which they are not able to resist, so that they could more than is of His promise. For as lead justly weighs money, so God with an equal balance opposes to the good and the bad such an obstacle, that in no way can they escape the most just norm of His judgment, these receiving according to their merits the glory and joy of life, those indeed receiving the penalty and sorrow of death, according to what God most sharply foresees in them.

But that the aforesaid image looks upon those men who, coming from the world, are clothed in a new garment in the same building: this is that the knowledge of God knows those who, leaving the perfidy of their infidelity, in the power of the work of God for eternal life put on the new man in baptism, moving them lest they turn back walking toward the devil, or if they have strayed into that, that they may return to God their Creator, according to what He says to each of them in the words of His admonition, as was said above. But he who has sharp ears of interior understanding, let him pant for these words in the burning love of My mirror, and let him write them in the conscience of his mind.

THE FIFTH VISION.

SUMMARY.---Of the form of the zeal of God and what it works. That God diligently examines the sins of men either by punishing in the body of man or in the penalty of the future world, or man himself shall purge by penance in soul and body. The words of Job about the same thing. Those who sin with fear deserve by the grace of God to rise again through penance in purgation: which if they do not find more fully here, they shall find in the future. How in the rationality of man good responds to evil and evil to good unto death. That man has in himself two callings, one is called to life and the other to death. The words of the Psalmist about the same.

Quod mirabilia et admiranda judicia zeli Dei in Veteri Testamento visa sunt ut Deus timeatur. Quod Deus a rectitudine judicii nec fallacibus, nec adulatoriis sermonibus movetur. Quod superna ultio non excedit actus hominum gravius vindicando. Verba David ad eamdem rem. Quod oculi Domini vident unamquamque injustitiam puniendo eam, ita ut quamvis humanus sensus judicio Dei perscrutari non possit: tamen crimina hominum non negliguntur indiscusse. Quod zelus Domini juste dijudicans opera hominum terribilis est omni creaturae. Quod virtus sanctae Trinitatis in multa suavitate et recta ultione sibi subjicit mentes hominum secundum diversitatem intentionis ipsorum. Quod zelus Dei vicit primo diabolum in Christo, deinde in electis fugavit, tertio in filio perditionis omnino conteret: timentibus parcens, rebelles castigans. Quod indurati justitiam Dei despicientes et admonitionem Dei et exhortationem hominis non recipientes in perditionem abjiciuntur. Quod elementa conquerunt de duritia impoenitentium; et super eos vindictam inducunt. Quod Deus super rapidos et praesumptuose et scienter peccantes vindictam Cain et Pharaonis et illorum qui idolum in Oreb adoraverunt et qui initiati sunt Beelphegor inducit. De justitia Dei orta in Abel, culta in aliis electis, suavi in Filio Dei; hanc transgressam ulciscitur zelus Dei qui tunc erat, tunc est et permanebit. Qui canino more abominatur Ecclesiam, et dedicationem Ecclesiae, et res ad Ecclesias pertinentes destruit, zelo Dei ejicitur. Quod in facto Jacob praefigurabatur dedicatio Ecclesiae. Ubicunque corpus Christi immolandum est, debet esse lapis signatus, etiamsi ibi ex aliqua impossibilitate templum esse non poterit. Quod templum debet habere causam constitutionis suae quae adhaeret sibi de labore populi. Quomodo et qua causa Jacob decimas omnis substantiae suae dederit. Qui ecclesias destruunt, dedicationes sanguine homicidii vel fornicatione polluunt, et qui signatum lapidem in sacrificio non habent et qui decimas vel res templi diripiunt: O vae illis, o vae miseris illis! Qui res ecclesiae canibus et porcis, id est pravis hominibus dividunt, hos vel semen eorum de summo gradu usque ad infimum zelus Dei projiciet. Quomodo Deus ultione sua caedit credulos et incredulos. Qui putant se sapientes et potestatem suam per injusta judicia elevant, quam miserabiliter hos zelus Dei exurit. Quod in zelo Dei non est clamor minantis vocis, sed immobilis et firma potestas justi judicii. Quod scientia in homine est quasi speculum in quo latet desiderium vel boni vel mali.

That the wonderful and admirable judgments of the zeal of God were seen in the Old Testament so that God may be feared. That God is not moved from the rectitude of judgment by fallacious or flattering speeches. That heavenly vengeance does not exceed the acts of men by vindicating more gravely. The words of David on the same thing. That the eyes of the Lord see each injustice by punishing it, so that although human sense cannot be searched out by the judgment of God: yet the crimes of men are not neglected unexamined. That the zeal of the Lord justly judging the works of men is terrible to every creature. That the virtue of the holy Trinity in much sweetness and right vengeance subjects to itself the minds of men according to the diversity of their intention. That the zeal of God first conquered the devil in Christ, then in the elect it put him to flight, thirdly in the son of perdition it shall altogether crush him: sparing those who fear, chastising the rebellious. That the hardened despising the justice of God and not receiving the admonition of God and the exhortation of man are cast away into perdition. That the elements complain of the hardness of the impenitent; and bring vengeance upon them. That God brings the vengeance of Cain and Pharaoh and of those who worshiped the idol in Horeb and who were initiated into Baal-peor upon the rapid and presumptuously and knowingly sinning. Of the justice of God arisen in Abel, cultivated in other elect, sweet in the Son of God; the zeal of God, which was then, is now, and shall remain, punishes this when transgressed. He who in canine manner abominates the Church, and destroys the dedication of the Church, and the things pertaining to the Churches, is cast out by the zeal of God. That in the act of Jacob was prefigured the dedication of the Church. Wherever the body of Christ is to be sacrificed, there must be a signed stone, even if from some impossibility a temple cannot be there. That a temple ought to have the cause of its constitution which adheres to it from the labor of the people. How and for what cause Jacob gave tithes of all his substance. Those who destroy churches, pollute dedications with the blood of homicide or fornication, and who do not have a signed stone in the sacrifice, and who plunder tithes or the things of the temple: O woe to them, o woe to those wretched ones! Those who divide the things of the church to dogs and swine, that is to depraved men, the zeal of God shall cast these or their seed from the highest grade even to the lowest. How God by His vengeance strikes the believing and the unbelieving. Those who think themselves wise and elevate their power through unjust judgments, how miserably the zeal of God burns these. That in the zeal of God there is not the cry of a threatening voice, but the immobile and firm power of just judgment. That knowledge in man is like a mirror in which lies hidden the desire of either good or evil.

Quomodo ex metu procedit timor, et de timore tremor, et quomodo homo per haec tria debet operari quod justum est. De prima radice, id est discretione hominis et de ignea supradicta gratia in Christo. Quod nemo in excusatione peccati debet mussitare contra Creatorem suum.

Post haec vidi et ecce in septentrionali angulo conjunctionis duarum formarum muri dicti aedificii apparebat tanquam caput mirabilis formae illi angulo exterius immobiliter a collo impositum tantae altitudinis a terra quanta erat altitudo ipsius anguli, non tamen eum excellens, sed tantum pari aequalitate ei in summitate coadaequantum. Et caput illud erat ignei coloris, rutilans ut flamma ignis, terribilemque habens faciem hominis, atque in ira magna respiciens ad aquilonem. A collo autem et deorsum non vidi ullam formam ejus, quoniam reliquum corpus ipsius omnino absconsum et obstrusum latuit in praedicto angulo. Caput vero ipsum vidi quasi nudam formam humani capitis, nec crinibus obtectum instar virilis formae, nec velamine more muliebri, plus tamen virile quod muliebre apparuit multumque terribile ad intuendum. Habebat autem tres alas mirae latitudinis et longitudinis albas, ut est candida nubes non in altum erectas, sed solummodo a se separatim directum extentas, ita tamen ut ipsum caput eas aliquantulum altitudine praecelleret, quarum prima a dextra maxilla surgens tendebatur ad aquilonem; secunda vero quae et media erat, a gutture ipsius dirigebatur ad septentrionem, tertia autem a sinistra maxilla tendebatur ad occidentem; aliquando magno terrore se moventes, atque in illas partes percutientes; aliquando autem a percussione cessantes. Et non audivi caput illud ulla verba proferre; sed tantum in se ipso immobile manens, alis suis interdum illuc percutiebat quo et ipse alae tendebantur, ut dictum est. Et iterum audivi sedentem in throno mihi dicentem: Deus qui in veteri populo zelum suum graviter exercuit, in novo propter amorem Filii sui mitem et suavem se ostendit; non quod nunc peccata delinquentium dissimulans negligenter parvipendat, sed quod misericorditer, puri cordis intimam et veram poenitentiam exspectet, indurati autem nequitiam non tolerans, justo judicio suo puniat. Unde et caput hoc quoddam vides in septentrionali angulo conjunctionis biformis muri dicti aedificii apparens: ostendit in significatione zelum Domini, qui est vindicta inflexibilis iniquitatis, nec ullam medicinam desiderantis, aperte surgens insinuato mysterio Verbi Dei per figuras et per sonum patriarcharum et prophetarum, in significationibus eorum praenuntiati.

How from dread proceeds fear, and from fear trembling, and how man through these three ought to work what is just. Of the first root, that is the discretion of man, and of the fiery aforesaid grace in Christ. That no one in the excuse of sin ought to murmur against his Creator.

After these things I saw, and behold, in the northern corner of the junction of the two forms of the wall of the said building there appeared as it were a head of wonderful form, immovably placed upon that corner from the neck outward, of such great height from the earth as was the height of the corner itself, yet not exceeding it, but only equaled to it in par equality at the summit. And that head was of a fiery color, glowing like a flame of fire, and having the terrible face of a man, and looking with great wrath toward Aquilo. But from the neck and downward I saw no form of it, since the rest of its body lay hidden and obstructed, altogether concealed in the aforesaid corner. But I saw the head itself as a naked form of a human head, neither covered with hair in the manner of a male form, nor with a veil in the manner of a woman, yet it appeared more male than female and very terrible to behold. It had, moreover, three wings of wonderful width and length, white, as is a white cloud, not erected on high, but only extended separately directed from itself, yet so that the head itself somewhat excelled them in height; of which the first, rising from the right jaw, was stretched toward Aquilo; but the second, which was the middle one, was directed from its throat toward the north; and the third was stretched from the left jaw toward the west; sometimes moving themselves with great terror, and striking into those parts; but sometimes ceasing from striking. And I did not hear that head proffer any words; but only remaining immobile in itself, with its wings it sometimes struck there where the wings themselves were stretched, as was said. And again I heard Him who sat on the throne saying to me: God, who in the old people heavily exercised His zeal, in the new because of the love of His Son showed Himself mild and sweet; not that now dissimulating He negligently slights the sins of delinquents, but that mercifully He expects the intimate and true penance of a pure heart, but not tolerating the wickedness of the hardened, He punishes by His just judgment. Whence also you see this certain head appearing in the northern corner of the junction of the biform wall of the said building: it shows in significance the zeal of the Lord, which is the inflexible vengeance of iniquity, desiring no medicine, openly arising when the mystery of the Word of God was insinuated through figures and through the sound of the patriarchs and prophets, foreannounced in their significations.

Sic et zelus ejus in forma videtur capitis; quoniam super omnem timorem cognitus est in severitate ultionis suae, ut homo in facie sua cognoscitur, ardetque contra septentrionalem partem quia ipse in Deo velocissimus et acer occidit diabolum et omne malum, cum etiam in Abraham et in Mose duae partes defensionis operantium, speculativa scilicet scientia duarum optionis causarum, id est duarum viarum boni scilicet et mali, et genus humanum in opere Dei conjungunt, quoniam fortissime adversus diabolum in scientia boni et mali debet homo operari in omnibus causis per bonitatem Patris. Praevaricationem autem quae fit per speculativam scientiam in operibus hominum praecepta Dei transgredientium ulciscitur zelus Domini, ubi locus non est indulgentiae. Ubi est hoc? Ibi videlicet ubi nec est timor Domini, nec hominis in agnitione Dei. Et tale cor quod ita in sorde iniquitatis obduratum et emortuum est, quod nec veretur judicium Dei, nec vultum hominis: hoc justo judicio confundit et deprimit ultione sua zelus Domini in lege Dei. Quomodo?

Post constitutum praeceptum ubi fit praevaricatio legis est zelus qui abstrahit injustitiam cum rectissimo judicio, ipsa injustitia abstracta in Veteri Testamento cum austeritate repensionis in exteriore homine: cum transgressio legis corporaliter ulciscebatur in ipso, et post gratiam Evangelii est idem zelus per poenitentiam, atque post mortem hominum est ipse per poenas et per tormenta gehennae, qui iniquitates hominum conceptas et prolatas atque contortas in operantibus, ita examino quod eas ulciscor aut corporaliter in corpore hominis, aut in poena futuri saeculi, aut ipse homo purgabit illas per poenitentiam remissionis vivens in anima et corpore, cum quibus etiam operatus est eas, ut dicit in spiritu meo servus meus Job: Commuto faciem meam, et dolore torqueor. Verebar omnia opera mea, sciens quod non parceres delinquenti. Si autem et sic impius sum, quare frustra laboravi? (Job IX.) Hoc tale est: Immutabo aspectum meum interiorem. Quomodo? Evertam scilicet hoc quod sum mutabilis et inundans in sanguine venarum mearum, habens in me aliquando delectationem, aliquando etiam iracundiam et aliquando conterentem tristitiam, quod in me aspicio quasi videam delectabilem faciem cum hoc ipsum libenter perficerem. Et illud mutabo contra voluntatem meam convertens me ad opus bonae operationis. Cumque hoc fecero, graviter in hoc flagello torqueor, quod me ipsum constringo, abstrahens me a cognoscibili facie mea, quod est opus voluntatis meae in contraria delectatione, adjungens me contemplativae speculationi Deum videns in bona conscientia, et non in concupiscentia carnis, per quam illum non attendo. Et ab his duabus causis timeo omnia opera mea. Quomodo? Cum bonum opus facio, vereor illud non esse perfectum coram Deo, quia illud perspicue non inspicio sed obscure quasi in speculo: aliquando illud cognoscens in spiritu, aliquando etiam ignorans ab onere corporis mei.

Thus also His zeal is seen in the form of a head; since above all fear He is known in the severity of His vengeance, as a man is known in his face, and He burns against the northern part because He Himself most swift and sharp in God slew the devil and all evil, when also in Abraham and in Moses two parts of the defense of those working, namely the speculative knowledge of the two causes of option, that is of the two ways namely of good and of evil, and the human race are joined in the work of God, since most strongly against the devil in the knowledge of good and evil ought man to work in all causes through the goodness of the Father. But the prevarication which happens through speculative knowledge in the works of men transgressing the precepts of God the zeal of the Lord vindicates, where there is no place for indulgence. Where is this? There namely where there is neither fear of the Lord, nor of man in the acknowledgment of God. And such a heart which is so hardened and dead in the filth of iniquity, that it neither fears the judgment of God, nor the face of man: this the zeal of the Lord in the law of God confounds and depresses by His vengeance with just judgment. How?

After the established precept where the prevarication of the law happens, there is zeal which withdraws injustice with most right judgment, the injustice itself withdrawn in the Old Testament with the austerity of repayment in the exterior man: when the transgression of the law was corporally vindicated in him, and after the grace of the Gospel there is the same zeal through penance, and after the death of men there is the same through penalties and through the torments of Gehenna, which I so examine the iniquities of men conceived and brought forth and twisted in those working, that I vindicate them either corporally in the body of man, or in the penalty of the future world, or man himself shall purge them through the penance of remission living in soul and body, with which also he worked them, as my servant Job says in my spirit: I change my face, and I am tortured with pain. I feared all my works, knowing that You would not spare the delinquent. If moreover even so I am impious, why have I labored in vain?" (Job IX). This is such: I will change my interior aspect. How? I will indeed overturn this, that I am changeable and overflowing in the blood of my veins, having in me sometimes delight, sometimes also wrath, and sometimes crushing sadness, which I behold in myself as if I saw a delectabile face when I would willingly perform this very thing. And I will change that against my will turning myself to the work of good operation. And when I shall have done this, I am heavily tortured in this scourge, that I constrain myself, withdrawing myself from my cognizable face, which is the work of my will in contrary delight, joining myself to speculative contemplation seeing God in a good conscience, and not in the concupiscence of the flesh, through which I do not attend to Him. And from these two causes I fear all my works. How? When I do a good work, I fear it is not perfect before God, because I do not inspect it clearly but obscurely as if in a mirror: sometimes knowing it in the spirit, sometimes also being ignorant from the burden of my body.

Malum autem opus cum facio, sum in confusione per conscientiam spiritus mei, quoniam in interiori intellectu cognosco quod Deus non parcet scientiam habentibus in peccatis, quod est quando homo intelligit, quid in opere suo contrarium sit Deo, sed eum oportet purgari, vel ultione in corpore, vel poena poenitentiae vel poena tormentorum in alia vita. Et ideo non parcit delinquenti si eum non poenitet; quia non datur ei potestas peccandi ut peccet, sed eum oportet castigari aut hic aut illic. Quapropter si sic impius sum, tantaeque obdurationis ut ad hoc non velim molliri quae declinem a propriis rebus meis quae sunt peccata mea, ita ut non aspiciam in magnum certamen illud mihiipsi repugnans, quod ego in fragilitate sum, sed quod Deo semper contrarius existo in notis causis meis, quia conceptus sum in peccatis semper cupiens operari iniquitatem, nec metuens judicari a Domino; quare tunc si constrictus sum in tam vano labore quod frequenter cum scientia qua Deum agnosco, in meipso iniquitati contradico? Non autem tam impotens sum ut ignorem bonum et malum. Unde si intelligibilem sensum a me repello sic dicens: Ignoro Deum, mendax sum, quia ipsa scientia arguit me reprehensibilem, quod debitor sum Deo, cum incipio iniquitatem operari. Sed non in vanum laboro, cum in bona conscientia contradico malo, quoniam opus Dei sum; unde et me converto ad ipsum, ex hoc bonam mercedem recipiens.

Itaque ego Dominus omnium testificor, quia oportet hominem cum dolore gemitus, aut cum contritione poenitentiae, seu cum digna ultione peccata sua diluere, sive in hoc saeculo sive in futuro, ut dictum est. Quomodo? Qui peccant cum timore et dolore poenitentiae metuentes peccata sua, merentur per gratiam Dei quod saepe surgunt a commissis suis in purgatione eorum; cum tamen eam purgationem plenius non inveniunt in hoc saeculo, inveniunt eam in futuro ad vitam. Qui vero sunt tanta duritia cordis, ut nec desiderent, nec velint scire in timore et dolore poenitentiae peccata sua, sed in tanta nequitia permanet, quasi non sit eis Deus in timore habendus: hi non consequentur purgationem peccatorum nec in hac vita nec in futura, sed habebunt poenas sine consolatione purgationis ad vitam; quia de rationalitate sua ut creati sunt per me, noluerunt rationem reddere inobedientiae. Quomodo?

Intellectus in rationalitate hominis habet duas semitas in scientia boni et mali, ad quas pertinent duo responsus bonum scilicet et malum. Quomodo? Bonum respondet malo, cum resistit ei in Domino. Malum vero respondet bono, cum repugnat illi cum diabolo. Sed hi in bono respondent malo, qui se refrenant semper in malo, ne delectentur in propriis delectationibus suis. Hi autem in malo respondent bono; qui nullatenus se abstrahunt a pravis actibus quin delicientur cum concupiscentiis suis, nolentes respondere vocationi mali.

But when I do a bad work, I am in confusion through the conscience of my spirit, since in interior understanding I know that God will not spare those having knowledge in sins, which is when man understands what in his work is contrary to God, but it behooves him to be purged, either by vengeance in the body, or by the penalty of penance, or by the penalty of torments in another life. And therefore He does not spare the delinquent if he does not repent; because the power of sinning is not given to him that he may sin, but it behooves him to be chastised either here or there. Wherefore if I am so impious, and of such hardening that I do not wish to be softened to this, that I may decline from my own things which are my sins, so that I do not look into that great contest repugnant to myself, because I am in fragility, but that I always exist contrary to God in my known causes, because I was conceived in sins always wishing to work iniquity, nor fearing to be judged by the Lord; why then if I am constrained in such vain labor that frequently with the knowledge by which I acknowledge God, I contradict iniquity in myself? But I am not so impotent that I am ignorant of good and evil. Whence if I repel intelligible sense from me thus saying: I am ignorant of God, I am a liar, because knowledge itself argues me reprehensible, that I am a debtor to God when I begin to work iniquity. But I do not labor in vain, when in a good conscience I contradict evil, since I am the work of God; whence also I turn myself to Him, receiving from this a good reward.

Therefore I, the Lord of all, testify that it behooves man with the pain of groaning, or with the contrition of penance, or with worthy vengeance to wash away his sins, whether in this world or in the future, as was said. How? Those who sin with fear and the pain of penance fearing their sins, deserve through the grace of God that they often rise from their commissions in the purgation of them; since yet they do not find that purgation more fully in this world, they find it in the future unto life. But those who are of such hardness of heart, that they neither desire, nor wish to know in fear and the pain of penance their sins, but remain in such wickedness, as if God were not to be had by them in fear: these shall not follow the purgation of sins neither in this life nor in the future, but they shall have penalties without the consolation of purgation unto life; because from their rationality as they were created by Me, they did not wish to render a reason for their disobedience. How?

The understanding in the rationality of man has two paths in the knowledge of good and evil, to which pertain two responses, namely good and evil. How? Good responds to evil, when it resists it in the Lord. But evil responds to good, when it repugns it with the devil. But these in good respond to evil, who always restrain themselves in evil, lest they delight in their own delights. But these in evil respond to good, who in no way withdraw themselves from depraved acts so that they may not take pleasure with their concupiscences, not wishing to respond to the calling of evil.

Quomodo? Homo habet in se duas vocationes, desiderium videlicet fructus et concupiscentiam defectus. Quomodo? Per desiderium fructus vocatur ad vitam, et per concupiscentiam defectus vocatur ad mortem. Sed in desiderio fructus, cum homo desiderat bonum operari sic dicens in seipso, fac bona opera: hic est responsus contra malum ut devitet illud, et faciat utilem fructum; in concupiscentia vero defectus, cum concupiscit perpetrare malum, sic etiam adhortans semetipsum: Fac opus delectationis tuae: hic etiam est responsus adversus bonum, cum ille non vult resistere iniquitati suae, sed delectatur pervenire ad defectum, despiciens me in hoc responso, et habens me quasi ludibrio debitum honorem mihi non exhibendo. Et because avertit se a bono, non dolens affligendo se propter timorem meum, convertit se ad illusionem in coelestibus, ut per manifestationem meam dicit Psalmista: Posuerunt in coelum os suum, et lingua eorum transivit in terra (Psal. LXXIII). Hoc tale est: Multi homines sunt insipientes in rationalitate, nolentes intelligere innumerabilem timorem Domini, et abstrahentes sibi ipsis bona desideria in quibus deberent anhelare ad me, et cognoscere verum Deum; recusantes assensum praebere bonae scientiae, quae semper homini assistit ut bona opera operetur in Deo, sed frequenter amplectuntur amaritudinem in contradictione boni, cum se ipsos despoliant, sibi ipsis auferentes bonum thesaurum diversae iniquitatis sibi thesaurizando. Et in his ponunt in coelestibus circuitionem mentis suae quasi os suum male opertum, despicientes illa in se ipsis per rabiem subsannationis, sic dicentes in corde suo: Haec opera voluntatis nostrae tam licenter facere possumus quam illa quae dicuntur coelestia, quae antiqui (nobis ignorantibus) secundum quod eis placuit instituerunt. Atque tali modo subsannant verba et institutiones antiquorum Patrum, quae per coeleste opus in me positae sunt. Unde etiam in gustu pravi operis velut in lingua sua commovent se et transeunt in audacia possibilitatis suae se ipsos: ita quod pertinaciter adimplent voluntates suas, nolentes habere constrictionem corporis sui contra vitia, sed absque labore sui spiritus volutantur in desideriis carnis suae quasi in terra, quae est diabolica seductio.

Et quod vides praedictum caput mirabilis formae, hoc est quod in zelo Domini sunt mirabilia et admiranda judicia Dei, quae a nullo homine peccatis gravato sciri possunt. Quod vero eidem angulo exterius immobiliter a collo impositum est, hoc est quod zelus meus adversus diabolum, ut in Veteri Testamento per Abraham et Mosem ostensum est, in speculativa scientia et humana exercitatione exterius apparet in visione populorum, ut me timeant, oculo ad oculum terrorem meum sentientes, cum etiam justitia mea minatur ad aquilonem crudelissimae iniquitati Satanae.

How? Man has in himself two callings, namely the desire of fruit and the concupiscence of defect. How? Through the desire of fruit he is called to life, and through the concupiscence of defect he is called to death. But in the desire of fruit, when man desires to work good thus saying in himself, "Do good works": this is a response against evil that he may avoid it, and make useful fruit; but in the concupiscence of defect, when he concupisces to perpetrate evil, thus also exhorting himself: "Do the work of your delight": this also is a response against good, when he does not wish to resist his iniquity, but delights to arrive at defect, despising Me in this response, and having Me as it were for a mockery by not exhibiting to Me the due honor. And because he turns himself away from good, not grieving by afflicting himself because of My fear, he turns himself to illusion in heavenly things, as through My manifestation the Psalmist says: "They set their mouth against heaven, and their tongue passed through the earth" (Psal. LXXIII). This is such: Many men are foolish in rationality, not wishing to understand the innumerable fear of the Lord, and withdrawing from themselves good desires in which they ought to pant for Me, and know the true God; refusing to provide assent to good knowledge, which always assists man that he may work good works in God, but frequently they embrace bitterness in the contradiction of good, when they despoil themselves, taking away from themselves the good treasure by treasuring up for themselves diverse iniquity. And in these they place in heavenly things the circuit of their mind as it were their mouth poorly covered, despising those things in themselves through the rage of mocking, thus saying in their heart: "We can do these works of our will as freely as those which are called heavenly, which the ancients (while we were ignorant) instituted according to what pleased them." And in such a manner they mock the words and institutions of the ancient Fathers, which through heavenly work were placed in Me. Whence also in the taste of a depraved work as if in their tongue they move themselves and transcend themselves in the audacity of their possibility: so that they pertinaciously fulfill their wills, not wishing to have the constriction of their body against vices, but without the labor of their spirit they wallow in the desires of their flesh as if in the earth, which is diabolical seduction.

And that you see the aforesaid head of wonderful form, this is that in the zeal of the Lord are wonderful and admirable judgments of God, which can be known by no man burdened with sins. But that it is immovably placed upon the same corner from the neck outward, this is that My zeal against the devil, as was shown in the Old Testament through Abraham and Moses, appears in speculative knowledge and human exercise outwardly in the vision of the peoples, that they may fear Me, feeling My terror eye to eye, when also My justice threatens to Aquilo the most cruel iniquity of Satan.

Atque immobile manet, quia Deus nec fallacibus nec adulatoriis sermonibus omnino moveri aut molliri potest a rectitudine judicii sui non emendatis criminibus, velut per collum fortitudinis suae a Deo constitutae legi ad operandum hominibus infixum, reddens scilicet unicuique non observanti praecepta legis emeritas poenas, secundum mala opera ipsius in quibus sordens emarcuit, repugnans etiam excellentissima fortitudine sua, quasi in virtute colli sui diabolo et sequentibus illum, se opponendo injustitiae eorum.

Est quoque tantae altitudinis a terra, quanta est altitudo ipsius anguli; quoniam Deus in summa justitia ultionis suae cuncta terrena superat, eadem ultione hujus altitudinis existente, ut in praefiguratione Abrahae et Mosi per legem designata sunt opera hominum, quia divinum judicium est in summitate speculativae scientiae et actuum populorum, ut prosternat ignorantiam ipsorum, cum nolunt scire Deum. Non tamen ipsum angulum excedit sed tantum pari aequalitate ei in summitate coadaequatur, quoniam superna ultio actus hominum non excedit, plus et gravius in eis mala ulciscendo quam sint merita eorum solummodo aequo et justo judicio in excellentia justitiae suae omnia recte dijudicans, ut iterum in spiritu novit David cum diceret: Cognovi, Domine, quia aequitas judicia tua, et in veritate tua humiliasti me (Psal. CXIII). Hoc tale est: Per bonitatem tuam in me ipso cognovi, Domine, cum pro peccatis meis non occidisti me, non auferens mihi in anima et corpore efficaciam operandi, quod nec propter potentiam, nec propter iram tuam plus judicas in scientibus aut ignorantibus quam sint merita eorum. Bonum enim operor luctando contra me, malum vero facio per concupiscentiam carnis. Et ideo das bono mercedem et malo judicium, non tamen aliter judicans quam quod aequum et justum est. Quomodo? Si acrius instares quam sunt opera hominum in peracta actione, non esset aequitas judicii. Si vero tepide negligeres ita ut non provocares ad poenitentiam, et quod non esset exquisitio in purgatione iniquitatis, tunc tu justus Deus delinires et confoveres injustitiam. Mors enim erat quondam amarissimum judicium in morte Adae: nunc autem reddita gratia in poenitentia, revocans hominem ad vitam, quod impossibile esset fieri per ullum, nisi per te Deum. Et hoc est justissimum et aequissimum judicium tuum, purgatio scilicet ad vitam cum gratia, quoniam unicuique operi in recta mensura metientur judicia tua. Nam in veritate sunt omnia quae facis, ita quod nullam nimietatem exerces supra modum fallaciter; quia fallax est quod plus in nimio, vel minus in parvo quam quod justum est. Sed tamen parcis in multis miserationibus potentiae tuae, non occidens ullum per possibilitatem clarissimae virtutis tuae: hoc deputans in te ipso quod parcis per poenitentiam; ideoque de misericordia tua humiliavi me, dans gloriam nomini tuo: interdum etiam turbatus in promeritis culpis meis, de tuo judicio.

And it remains immobile, because God can in no way be moved or softened from the rectitude of His judgment by fallacious or flattering speeches when crimes are not amended, as if fixed by the neck of His strength from God to the established law for men to work, rendering namely to each one not observing the precepts of the law deserved penalties, according to his own evil works in which he withered being filthy, repugning also by His most excellent strength, as it were in the virtue of His neck, the devil and those following him, by opposing Himself to their injustice.

It is also of such great height from the earth as is the height of the corner itself; because God in the highest justice of His vengeance surpasses all earthly things, the same vengeance of this height existing, as in the prefiguration of Abraham and Moses through the law are designated the works of men, because divine judgment is in the summit of speculative knowledge and the acts of the peoples, that it may prostrate their ignorance, when they do not wish to know God. Yet it does not exceed the corner itself but only is equaled to it in par equality at the summit, because heavenly vengeance does not exceed the acts of men, by vindicating the evils in them more and more gravely than are their merits but only by an equal and just judgment in the excellence of His justice judging all things rightly, as again David knew in the spirit when he said: "I knew, Lord, that Your judgments are equity, and in Your truth You have humbled me" (Psal. CXVIII). This is such: Through Your goodness I knew in myself, Lord, since for my sins You did not kill me, not taking away from me in soul and body the efficacy of working, because neither on account of Your power, nor on account of Your wrath do You judge more in those knowing or ignorant than are their merits. For I work good by struggling against myself, but I do evil through the concupiscence of the flesh. And therefore You give a reward to the good and a judgment to the evil, yet not judging otherwise than what is equal and just. How? If You insisted more sharply than are the works of men in the performed action, there would not be equity of judgment. But if You tepidly neglected so that You did not provoke to penance, and that there were no search in the purgation of iniquity, then You, just God, would soothe and cherish injustice. For death was once a most bitter judgment in the death of Adam: but now grace being returned in penance, calling man back to life, which would be impossible to be done by any, except by You, God. And this is Your most just and most equal judgment, namely purgation unto life with grace, since to each work in a right measure Your judgments shall be measured. For in truth are all things which You do, so that You exercise no excess beyond measure fallaciously; because fallacious is that which is more in excess, or less in smallness than what is just. But yet You spare in many mercies of Your power, not killing any through the possibility of Your most clear virtue: deputing this in Yourself that You spare through penance; and therefore from Your mercy I have humbled myself, giving glory to Your name: sometimes also troubled in my deserved faults, from Your judgment.

Quod autem caput vides ignei coloris rutilans ut flammam ignis, hoc est quod in zelo Domini est igneum malis obstaculum, rubens in fortissimo ardore ultionis suae, terribilem habens faciem hominis; quoniam oculi Domini facie ad faciem vident unamquamque injustitiam, ita quod culpae diversorum criminum non relinquuntur neglectae ante Deum, quas non terribiliter inspiciat, eas examinando justo judicio suo; et quia etiam monstruosa et horrenda sunt iniqua opera hominis, humanam faciem ostendentia in actibus carnalium desideriorum. Atque in ira magna respicit ad aquilonem, quia Deus in ultione sua dedignatur omne malum quod oritur de suggestione diabolica. Sed quod a collo et deorsum non vides ullam formam ejus, quoniam reliquum corpus ipsius omnino absconsum et obstrusum est in praedicto angulo, hoc est quod in zelo Dei recta judicia quae potenter dispergunt prava opera diversorum hominum nullus humanus sensus quasi ad finem perscrutari potest, quoniam occulantur et conteguntur in angulo speculativae scientiae et operis hominum; ita quod nec videri nec comprehendi ulla scrutatione valent, nisi quod aliquando cognoscuntur cum ostenditur res gesta in causa ultionis Dei, ut facies hominis videtur secundum desideria voluntatis ipsius. Unde etiam in ipsa ultione non est ulla simulatio alicujus facilitatis nisi semper justum judicium secundum peccata hominum, quoniam crimina eorum non negliguntur indiscussa, ut dictum est, quia zelus Domini examinatio ejus est.

Quod vero caput ipsum vides quasi nudam formam humani capitis, hoc est quod idem zelus Domini nulli mortalitati subjectus est, permanens videlicet nudus ab omni subjectione debilitatis, juste dijudicans opera hominum. Nec est crinibus obtectum instar virilis formae, nec velamine more muliebri, quoniam ipsi non est aliqua sollicitudo sensus se quemquam superiorem ulla virili fortitudine, debellare, nec ei inest ulla feminea mollities timidi animi sibi adversa non posse superare. Est plus tamen virile quam muliebre; quia fortissima virtus Dei magis est in virili vigore quam sit in mollitie femineae negligentiae, multumque terribile ad intuendum, quoniam zelus terribilis et metuendus est omni creaturae, cum ipsa est eum sentiens in data causa ultionis ejus. Sed quod habet tres alas mirae latitudinis et longitudinis albas ut est candida nubes, hoc est inexplicabilis virtutis sanctae Trinitatis expansio, quam nullus hominum comprehendere praevalet in latitudine gloriae ejus, nec in longitudine potestatis ejus, in multa suavitate et claritate divinitatis fulgens, rectaque ultione sibi subjiciens mentes hominum, in magna diversitate ut nubes discurrentium.

But that you see the head of a fiery color glowing like a flame of fire, this is that in the zeal of the Lord there is a fiery obstacle to the evil, blushing in the strongest heat of His vengeance, having the terrible face of a man; since the eyes of the Lord face to face see each injustice, so that the faults of various crimes are not left neglected before God, which He does not terribly inspect, examining them by His just judgment; and because also monstrous and horrendous are the iniquitous works of man, showing a human face in the acts of carnal desires. And with great wrath it looks toward Aquilo, because God in His vengeance disdains all evil which arises from diabolical suggestion. But that from the neck and downward you see no form of it, since the rest of its body is altogether hidden and obstructed in the aforesaid corner, this is that in the zeal of God the right judgments which powerfully disperse the depraved works of various men no human sense can search out as if to the end, since they are concealed and covered in the corner of speculative knowledge and of the work of men; so that they are able to be neither seen nor comprehended by any searching, except that sometimes they are known when the thing done is shown in the cause of the vengeance of God, as the face of a man is seen according to the desires of his will. Whence also in the vengeance itself there is not any simulation of any facility but always just judgment according to the sins of men, since their crimes are not neglected unexamined, as was said, because the zeal of the Lord is His examination.

But that you see the head itself as it were a naked form of a human head, this is that the same zeal of the Lord is subject to no mortality, remaining namely naked from all subjection of weakness, justly judging the works of men. Neither is it covered with hair in the manner of a male form, nor with a veil in the manner of a woman, since in it there is not any solicitude of sense to overcome anyone superior by any male strength, nor in it is there any feminine softness of a timid soul not to be able to overcome things adverse to itself. It is yet more male than female; because the strongest virtue of God is more in male vigor than it is in the softness of feminine negligence, and very terrible to behold, since zeal is terrible and to be feared by every creature, when it feels it in the given cause of His vengeance. But that it has three wings of wonderful width and length white as is a white cloud, this is the expansion of the inexplicable virtue of the holy Trinity, which no man prevails to comprehend in the width of its glory, nor in the length of its power, glowing in much sweetness and clarity of divinity, and by a right vengeance subjecting to itself the minds of men, running about in great diversity as clouds.

Quae non sunt in altum erectae sed solummodo a se separatum in directum extentae, ita tamen ut ipsum caput eas aliquantulum altitudine praecellat; quia ultio Domini non elevatur ulla arrogantia, sed coaptat se unicuique causae secundum merita ipsius, in rectissima scilicet norma extenta, justo judicio correctionis suae; sic tamen ut possibilitas potentiae Dei quasi in capite ejusdem ultionis suae: humana opera quae vera Trinitas non tolerat indiscussa, in altitudine fortitudinis suae praecedat, non tamen ea tam acriter ulciscens et conterens ut posset ipsa possibilitas potestatis ejus.

Et ala prima a dextra maxilla surgens tenditur ad aquilonem; quoniam Deus justo judicio primum a dextra salvationis parte in Filio suo devicit diabolum, et omne malum. Secunda vero quae et media est a gutture ipsius dirigitur ad septentrionem; quia post salvationem quae in Filio Dei facta est, quasi in medio jam roborata fide, gustataque dulcedine electorum, per ipsos etiam fugavit rugientem inimicum, eos eruens de faucibus illius. Tertia autem a sinistra maxilla extenditur ad occidentem; quoniam ab electis Dei, Satana fugato, etiam a sinistra perditionis parte in filio perditionis omnino conteretur, mundo jam in occasum termini sui tendente. Et aliquando magno terrore se movent atque in illas partes percutiunt, quia terribile atque performidabile judicium omni creaturae zelus Domini in ultionem movetur, ibi exercens judicia percussionis suae ubicunque justo judicio placuerit divinae majestati. Ubi enim timor et amor atque honor Dei in reverentia fideliter habentur; ibi Deus mitem et suavem se ostendens, ultionem suam non exercet, duros autem et rebelles terribiliter et juste castigans. Unde prima ala ultionis meae percutit et abjicit homines illos in abyssum perditionis; qui ita indurati sunt super duritiam lapidum, ut interioribus oculis dedignando semper despiciant justitiam meam, retro respicientes per scientiam intellectus sui, plusque consentientes carnalibus desideriis atque diabolicis suasionibus quam volentes scire veram justitiam, et quam ullo consensu suo aut per admonitionem meam, aut per hominis exhortationem reverti, veluti de sua iniquitate sic cruciantes spiritum scientiae suae, quia magis amant et faciunt injustitiam diaboli quam justitiam meam. Hi infundunt in corda sua quasi resolutum plumbum, id est dissoluta desideria pravae mollitiei, mittentes illud velut ad stabiliendam duritiam ferri, videlicet oblivionis Dei, sic indurati quasi sint ferrei: ita quod nec causa Dei nec hominis, sibimet aut ulli parcant iniquitati.

Super istos clamant et conqueruntur elementa cum reliqua creatura, quod tam vilis natura hominis, brevissimo tempore suo tam rebellis est Deo, cum ipsa semper in timore et reverentia praecepta Domini perficiant. Unde et super hominem terribiliter vociferantur?

Which are not erected on high but only separately extended in a straight line, yet so that the head itself somewhat excels them in height; because the vengeance of the Lord is not elevated by any arrogance, but fits itself to each cause according to its merits, in a most right norm extended, by the just judgment of His correction; yet so that the possibility of the power of God as it were in the head of His same vengeance: may precede in the height of His strength human works which the true Trinity does not tolerate unexamined, yet not so sharply vindicating and crushing them as His possibility of power could.

And the first wing, rising from the right jaw, is stretched toward Aquilo; because God by a just judgment first from the right part of salvation in His Son conquered the devil and all evil. But the second, which is also the middle one, is directed from its throat toward the north; because after the salvation which was made in the Son of God, as if in the middle now the faith being strengthened, and the sweetness of the elect being tasted, through them also He put to flight the roaring enemy, rescuing them from his jaws. But the third is extended from the left jaw toward the west; because from the elect of God, Satan having been put to flight, also from the left part of perdition in the son of perdition he shall be altogether crushed, the world now tending toward the setting of its term. And sometimes they move themselves with great terror and they strike into those parts, because with a terrible and very formidable judgment to every creature the zeal of the Lord is moved unto vengeance, there exercising the judgments of His striking wherever it shall have pleased the divine majesty by a just judgment. For where the fear and love and honor of God are faithfully had in reverence; there God, showing Himself mild and sweet, does not exercise His vengeance, but terribly and justly chastising the hard and rebellious. Whence the first wing of My vengeance strikes and casts away those men into the abyss of perdition; who are so hardened above the hardness of stones, that with their interior eyes by disdaining they always despise My justice, looking back through the knowledge of their understanding, and consenting more to carnal desires and diabolical persuasions than wishing to know true justice, and than by any consent of theirs either through My admonition, or through the exhortation of man to return, as if from their iniquity so torturing the spirit of their knowledge, because they love and do the injustice of the devil more than My justice. These pour into their hearts as it were molten lead, that is the loose desires of depraved softness, sending it as if to establish the hardness of iron, namely the oblivion of God, so hardened as if they were of iron: so that neither for the cause of God nor of man, do they spare themselves or any iniquity.

Over these the elements complain and cry out with the rest of creation, that such a vile nature of man, in its very brief time, is so rebellious to God, when they themselves always in fear and reverence fulfill the precepts of the Lord. Whence also over man they terribly shout?

Quomodo? Non sic quod elementa clament in voce, aut conquerantur in scientia rationalis creaturae; sed quod secundum modum suum vociferantur in strepitu sonituum, et quod querimonias proferunt in timore terrorum, ut cum ea aut aliam creaturam justum Dei judicium inducit super homines ipsos rebelles existentes; illa non aliter stant nec aliter se in seipsis imitantur quam ea jussione sua vertit divina potestas. Unde tam crudeliter illi indurati homines imitantur Satanam, qui in duritia iniquitatis suae nolunt subdi Deo Creatori suo, propter id quod periit ab omni beatitudine et ipsi cum eo peribunt sequentes illum. Media autem ala zeli mei caedit insanos homines et unumquodque praesumptuosum malum quod scienter ac temere faciunt; quod se primum erexit in homine in sanguine Abel, quem frater suus ob hoc odio habebat, quia propter oblationem substantiae ejus quam in bona voluntate distribuit, Deo charus erat; et quod ac etiam erexit in Pharaone, qui in mirabilibus meis admonitus est; ita quod exterritus in terrore meo, invitus dimisit populum meum Israel, quem iterum per dementiam suam retrahere voluit, propter quod illum zelus meus absorpsit, et quod se etiam in illo populo meo erexit, qui me cognoscens atque mirabilia mea videns, idolum in Oreb adoravit, unde corona de capite illius cecidit, ita quod eis lex Dei facta est corruptibilis in duabus lapideis tabulis, aliis his similibus propter eas quae de gloria sua et felicitate ceciderunt haec omnia ulciscente ultione mea. Unde etiam Moses famulus meus de contraria illa plebe mihi tam frequenter adversante in isto zelo meo fecit vindictam ex voluntate mea; cum efficaciter diceret electis meis, ut occideret unusquisque fratrem et amicum et proximum suum; et iterum cum ardenter judicibus ejusdem populi ait, quod occideret unusquisque proximos suos, qui initiati essent Beelphegor, ubi ultus sum me, occisa iniquitate illa pugnante contra me.

Sed in Abel primum orta justitia Dei, post ipsum inventi sunt multi alii electi, ex omnibus his malis et perversis generationibus, qui collegerunt et coluerunt subtiliora praecepta mea, ut filii Israel, inter quos etiam ortus est luctus et moeror, desiderantes humanitatem Filii mei. Peracta autem ejusdem Filii mei manifestatione quem misi natum ex Virgine: coquebatur, et condiebatur omnis justitia legis, dulcis et suavis cibus facta omni populo credenti in me, apostolis veritatis ipsam veritatem manifestantibus. Itaque in omnibus istis praedictis generationibus scienter transgressam justitiam meam, ulciscebatur et ulciscitur hic zelus meus; quia Deus qui erat tunc, est et nunc, ac semper manebit, atque zelus meus qui tunc erat, est et nunc, et semper stabit, usque dum finiantur tribus et populi, non finiente justitia Dei, omnem rubiginem injustitiae discutiente.

How? Not so that the elements cry out in a voice, or complain in the knowledge of a rational creature; but that according to their manner they shout in the noise of sounds, and that they proffer complaints in the fear of terrors, as when the just judgment of God brings them or another creature over those very rebellious men; they stand not otherwise nor otherwise in themselves do they imitate themselves than as divine power turns them by its command. Whence those so cruelly hardened men imitate Satan, who in the hardness of their iniquity do not wish to be subject to God their Creator, on account of which he perished from all beatitude and they themselves with him shall perish following him. But the middle wing of My zeal strikes insane men and each presumptuous evil which they do knowingly and rashly; which first raised itself in man in the blood of Abel, whom his brother on this account had in hatred, because on account of the oblation of his substance which he distributed in a good will, he was dear to God; and which also it raised in Pharaoh, who was admonished in My wonders; so that terrified in My terror, he unwillingly sent away My people Israel, whom again through his madness he wished to draw back, on account of which My zeal absorbed him, and which also it raised in that My people, who knowing Me and seeing My wonders, worshiped the idol in Horeb, whence the crown fell from his head, so that to them the law of God was made corruptible in two stony tables, others similar to these on account of those which fell from their glory and happiness, My vengeance vindicating all these things. Whence also Moses My servant of that contrary people so frequently opposing Me in this My zeal did vengeance from My will; when effectively he said to My elect, that each should kill his brother and friend and neighbor; and again when ardently to the judges of the same people he said, that each should kill his neighbors, who were initiated into Baal-peor, where I was avenged, that iniquity fighting against Me being killed.

But in Abel first arose the justice of God, and after him were found many other elect, from all these evil and perverse generations, who collected and cultivated My subtler precepts, as the children of Israel, among whom also arose mourning and sorrow, desiring the humanity of My Son. But the manifestation of My same Son being performed, whom I sent born of a Virgin: all justice of the law was cooked and seasoned, made sweet and suave food for all the people believing in Me, the apostles of truth manifesting the truth itself. Therefore in all these aforesaid generations My justice knowingly transgressed was and is vindicated by this My zeal; because God who was then, is also now, and always shall remain, and My zeal which then was, is also now, and always shall stand, until the tribes and peoples are finished, the justice of God not finishing, discussing every rust of injustice.

Propter quod etiam in hoc eodem zelo meo hanc iniquitatem aufero, illum videlicet dicens, qui canino more abominatur florentem in me Ecclesiam, aut qui per insaniam iniquitatis suae destruit constitutam per me dedicationem, vel alias constitutas justitias ad templum meum pertinentes, quae fortiter surrexerunt in praesignificatione servi mei Jacob; ut haec Scriptura habet; Surgens ergo Jacob mane tulit lapidem quem supposuerat capiti suo, et erexit in titulum fundens oleum desuper, appellavitque nomen urbis Bethel (Gen. XXVIII). Hoc tale est: Jacob surrexit mane, quia ipse ortus est tempestivus amator veracis justitiae in constituto templo, cui ipso conveniens nomen imposuit, quoniam de illo debuit oriri rectissimum templum, virgo scilicet Maria, de qua Sol justitiae effulsit. Et tollens lapidem quem in figura altaris supposuerat superiori capiti suo, id est Christo, ut in nomine ipsius qui est vera petra, sanctificaretur, et sanctificatus nominaretur, quia unaquaeque sanctificatio altaris supposita est potestati omnipotentis Dei, capiti omnium fidelium, erexitque illum in titulum libri vitae, et in personam praecipui odoris coelestis Jerusalem, quia ut Christus est caput membrorum suorum in superna Jerusalem, sic est unumquodque sanctificatum altare excellentior pars templi sui, effuso desuper oleo in sanctificatione chrismatis quod est effusa gratia Dei omnipotentis in sancto baptismo. Et appellavit sanctificatum locum illum, domum et templum Dei secundum nomen civitatis coelestis Jerusalem, quod est vivens templum Dei viventis.

Hoc itaque exemplo et significatione, erigendus est lapis in templo in nomine meo ordinando, ipsum videlicet templum idcirco signatum cum lapide, quia ego firma petra sum, ad quem omnis justitia et lex Christianorum pertinet. Ubicunque enim fuerit sanctificatus locus, ubi corpus Filii mei immolandum est, ibi volo esse lapidem in nomine meo signatum; quia ego veracissima fortitudo sum, etiam si ibi ex aliqua impossibilitate non poterit esse templum, quoniam servus meus Jacob erexit lapidem in sua praefiguratione in nomine meo ut dictum est, quia et Filius meus de stirpe illius incarnatus est. Templum autem tale mihi dedicatum, non debet esse vacuum hujus negotii quin postulet causam constitutionis suae, quae adhaeret sibi de labore ministrantis ei populi, sicut etiam coelestis Jerusalem cum capite suo Christo, non vult carere justitia sua semper, aspiciens in labores filiorum suorum, quos susceptura est in Deo. Quomodo? Ut se abstrahant a diabolica servitute, se constringentes a voluntariis desideriis carnis suae, et se affligentes contra se ipsos in abscisione propriarum rerum ob amorem coelestium; non eis omnibus utentes, sed sibi ipsis aliquas subtrahentes, atque Deo offerentes ad honorem ipsius, sic etiam praecurrens servus meus Jacob instituit decimam omnis substantiae suae cum dicebat, ut iterum scriptum est: Cunctarumque quae dederis mihi, decimas offeram tibi (ibid.).

On account of which also in this same My zeal I take away this iniquity, saying that one namely, who in canine manner abominates the Church flourishing in Me, or who through the madness of his iniquity destroys the dedication established by Me, or other established justices pertaining to My temple, which strongly arose in the prefiguration of My servant Jacob; as this Scripture has: "Rising therefore in the morning, Jacob took the stone which he had put under his head, and set it up for a title pouring oil upon it, and he called the name of the city Bethel" (Gen. XXVIII). This is such: Jacob rose in the morning, because he arose a timely lover of true justice in the established temple, to which he imposed a name convenient to it, since from him was to arise the most right temple, namely the Virgin Mary, from whom the Sun of justice shone forth. And taking the stone which in the figure of an altar he had put under his superior head, that is Christ, that in the name of Him who is the true rock, it might be sanctified, and being sanctified might be named, because each sanctification of an altar is put under the power of almighty God, the head of all the faithful, and he set it up for a title of the book of life, and in the person of the principal odor of the heavenly Jerusalem, because as Christ is the head of His members in the heavenly Jerusalem, so is each sanctified altar the more excellent part of His temple, oil being poured from above in the sanctification of the chrism which is the poured out grace of almighty God in holy baptism. And he called that sanctified place, the house and temple of God according to the name of the city of the heavenly Jerusalem, which is the living temple of the living God.

By this example and significance, a stone is to be set up in the temple to be ordained in My name, namely the temple itself being therefore marked with a stone, because I am the firm rock, to whom all justice and the law of Christians pertain. For wherever there shall be a sanctified place, where the body of My Son is to be sacrificed, there I wish to be a stone marked in My name; because I am the truest fortitude, even if there from some impossibility a temple cannot be, since My servant Jacob set up a stone in his prefiguration in My name as has been said, because My Son also was incarnated from his stock. But such a temple dedicated to Me ought not to be empty of this business without asking the cause of its constitution, which adheres to itself from the labor of the people ministering to it, just as also the heavenly Jerusalem with its head Christ, does not wish to lack its justice always, looking into the labors of its children, whom it is about to receive in God. How? So that they may abstract themselves from diabolical servitude, constraining themselves from the voluntary desires of their flesh, and afflicting themselves against themselves in the cutting off of their own things for the love of heavenly things; not using all of them, but subtracting some from themselves, and offering them to God to His honor, so also My pre-running servant Jacob instituted the tithe of all his substance when he said, as it is written again: "And of all things that Thou shalt give to me, I will offer tithes to Thee" (ibid.).

Hoc tale est: Ex omni quod dederis mihi, offeram tibi decimam partem, quia hoc lex tua est: primum scilicet in anima mea, o Deus meus, abscindens ab ea propriam voluntatem meam, offerens tibi contra me justitiam meam, et postea decimam partem omnis substantiae meae quam possideo super terram. Quid hoc? Omnis scilicet fidelis homo qui comprehensus est in decimum ordinem supernorum civium, debet semper ad templum meum decimam partem dare substantiae suae, propter restitutionem illam qua computatus est in decimum numerum numeratorum, id est in scientia Dei existentium, et ad verum templum videlicet coelestis Jerusalem pertinentium. Qui autem obliti timoris mei templa in nomine meo dedicata, per saevitiam iniquitatis suae destruunt, vel qui dedicationes eorum secundum exemplum a Jacob ortum demunt, sanctificata loca scilicet polluendo, seu cum sanguine homicidii, seu cum pollutione seminis illud educendo in adulterio aut fornicatione, vel qui in superno sacrificio negligunt institutam dedicationem antiquorum patrum absque signato lapide quem Jacob erexit in sua praesignificatione, vel qui destituunt constitutam per me justitiam in decimis, aut in substantiis templi mei: O vae miseris, o vae miseris, o vae miseris hominibus illis qui se tam turpiter seducunt, et tam perversi ante oculos majestatis meae existunt, videlicet, ut dictum est, instituta mea negligentes quae omnia de veteri lege translata sunt, quia de Veteri Testamento prolata sunt nova lex in Filio meo secundum misericordiam gratiae; et quia de omni justitia legis et prophetarum, quod erat minus factum est majus in eodem Filio meo, qui omnia signa priorum patrum quae ipsi absconse in umbra dixerunt, manifeste ostendit in se ipso in omni justitia.

Et qui haec omnia destituunt ita quod ipsi cibum vitae qui de utroque Testamento factus est dedignando, sicut lutum conculcant, et canibus et porcis ac aliis pecoribus, id est pravis hominibus dividunt, eum magis dantes paganicis moribus et vanae ignorantiae quam mihi omnipotenti Deo, atque in usum suum secundum voluntatem suam eum parantes: hos et semen eorum ego destituam, eos projiciens de summo gradu usque ad infimum, et de divitiis in paupertatem, in ultione hujus zeli mei.

Tertia vero ala ultionis meae caedit et credulos et incredulos in suis impiis et injustis operibus. Ipsa percutit credulos non operantes in voluntate sua bona et justa opera; qui bene vident fidem, et quibus nota est justitia Dei, et tamen sedent in tenebrositate malorum operum, gementes ignorantur post tenebras iniquitatis, volentes bacchari in perversitate, quod tamen eis non permittit Deus secundum voluntatem ipsorum perficere, hoc idem abscindens illis ultione sua, dum sic sunt obscurati quod obliti sunt ejus, ita ut ab eo libentissime recederent.

This is such: From all that Thou shalt give to me, I will offer to Thee the tenth part, because this is Thy law: first namely in my soul, O my God, cutting off from it my own will, offering to Thee against myself my justice, and afterwards the tenth part of all my substance which I possess upon earth. What is this? Every faithful person namely who is included in the tenth order of heavenly citizens, ought always to give the tenth part of his substance to My temple, on account of that restoration by which he is counted in the tenth number of those numbered, that is, of those existing in the knowledge of God, and pertaining namely to the true temple of the heavenly Jerusalem. But those who, forgotten of My fear, destroy the temples dedicated in My name through the cruelty of their iniquity, or who take away their dedications according to the example arisen from Jacob, namely by polluting sanctified places, whether with the blood of homicide, or by bringing forth that with the pollution of seed in adultery or fornication, or who in the supreme sacrifice neglect the instituted dedication of the ancient fathers without the marked stone which Jacob set up in his prefiguration, or who forsake the justice instituted by Me in tithes, or in the substances of My temple: O woe to the miserable, O woe to the miserable, O woe to those miserable men who so basely seduce themselves, and exist so perverse before the eyes of My majesty, namely, as has been said, neglecting My institutes which have all been translated from the old law, because from the Old Testament was brought forth the new law in My Son according to the mercy of grace; and because from all the justice of the law and the prophets, what was less was made greater in the same My Son, who clearly showed in Himself in all justice all the signs of the prior fathers which they spoke hiddenly in shadow.

And those who forsake all these things so that they, by disdaining the food of life which was made from both Testaments, trample it like mud, and divide it to dogs and pigs and other cattle, that is to wicked men, giving it more to pagan customs and vain ignorance than to Me almighty God, and preparing it for their own use according to their own will: these and their seed I will forsake, casting them down from the highest grade even to the lowest, and from riches into poverty, in the vengeance of this My zeal.

The third wing of my vengeance indeed strikes both the credulous and the incredulous in their impious and unjust works. It strikes the credulous not working in His will good and just works; who well see the faith, and to whom the justice of God is known, and yet sit in the darkness of evil works, groaning unknowingly after the darkness of iniquity, wishing to carouse in perversity, which however God does not permit them to perfect according to their own will, cutting off this same thing from them by His vengeance, while they are so darkened that they have forgotten Him, so that they would most freely depart from Him.

Incredulos autem caedit in infidelitate eorum, ita quod etiam eis abstrahitur iniquitas ipsorum cum retributione ultionis, cum non permittantur malum hoc perficere quod libenter facerent, unde et malignus diabolus superatus in beatitudine fidelium hominum ante oculos Dei scintillantium; vellet illos trahere in tenebras mortis secundum nequitiam suam, sed eos amplius comprehendere non potest, nisi ut sunt opera illorum. Sed quaedam alia mensura hominum est super terram, qui habent prosperitatem in forma sensati spiritus, ita quod sapientes sunt ad recordationem Dei, secundum voluntatem suam accensi cum scientia sensus; unde tunc in seipsis praesumptuose habere volunt scientiam sapientiae facientes quidquid cogitaverint, et miscentes justitiam cum iniquitate, sed stulu sunt in sapientia, quoniam reputant se ipsos quasi pleni et perfecti sint ad habendum et comprehendendum, atque ad acquirendum plenitudinem voluntatis suae secundum arbitrium suum quidquid cogitaverint. Et dum alas suas levare volunt per potestatem suam in provinciis et civitatibus ac in aliis locis atque in aliis causis in quibus tunc occupati sunt cum imperio, in quo nolunt habere intelligibilem mensuram in Deum aspiciendo quid faciant, tunc effunduntur et abjiciuntur ante oculos Dei, propter impia et injusta judicia illorum quae ipsi prius dijudicabant, in quibus nolebant timorem Domini scienter habere. Et sic per istum zelum meum facti erunt in planctum magnum, et in flebiles voces coram omni populo qui viderit et audierit tempus judicii iniquitatis eorum, quibusdam videlicet ex ipsis adhuc in hac vita in multis miseriis multi defectus ipsorum viventibus, quibusdam etiam pessima morte, in diversis passionibus sublatis. In tam diversa vicissitudine ulciscitur et exurit zelus meus omnem injustitiam, quia illa est contra me.

Tunc autem quod non audis praedictum caput ulla verba proferre, sed tantum in seipso immobile permanens alis suis interdum illuc percutere quo et ipse alae tenduntur: hoc est quod in zelo Domini non est clamor minantis vocis, et in superbiam se erigentis, sed in potestate fortitudinis suae and in rectis judiciis suis immobilis persistens, ultione sua post insaniam operum demeritas absque timore Domini res gestas confundendo, et conterendo eas secundum extensionem ultionis judicii sui ulciscitur, ut tibi, o homo, veracissima manifestatione praemonstratum est. Et quia Deus justus est, omnem injustitiam examinari oportet per justum, quoniam ipse Deus bene novit discretam examinationem, quae est in scientia hominis. Nam scientia in homine est quasi speculum, in quo latet desiderium sive bonum sive malum voluntatis. Unde homo inter has duas partes positus, inclinat se voluntate sua ad partem illam quam desiderat.

But it strikes the incredulous in their infidelity, so that even from them their iniquity is taken away with the retribution of vengeance, since they are not permitted to perfect this evil which they would freely do, whence also the malignant devil, overcome in the beatitude of faithful men sparkling before the eyes of God; would wish to draw those into the shadows of death according to his wickedness, but he can no longer seize them, except as are their works. But there is a certain other measure of men upon earth, who have prosperity in the form of a sensible spirit, so that they are wise toward the remembrance of God, according to their own will enkindled with the knowledge of sense; whence then in themselves they wish to have presumptuously the knowledge of wisdom, doing whatever they have thought, and mixing justice with iniquity, but they are foolish in wisdom, since they repute themselves as if they were full and perfect to have and to comprehend, and to acquire the fullness of their own will according to their own judgment whatever they have thought. And while they wish to lift their wings through their own power in provinces and cities and in other places and in other causes in which they are then occupied with command, in which they do not wish to have an intelligible measure in looking toward God as to what they do, then they are poured out and cast away before the eyes of God, on account of their impious and unjust judgments which they themselves previously judged, in which they did not wish to have the fear of the Lord knowingly. And thus through this My zeal they will have been made into a great lamentation, and into mournful voices before all the people who shall see and hear the time of the judgment of their iniquity, to some namely from themselves while still in this life in many miseries many defects of theirs living, to some also by a most wretched death, taken away in various passions. In so diverse a vicissitude My zeal avenges and burns up all injustice, because it is against Me.

But then, that you do not hear the aforesaid head proffer any words, but only remaining immobile in itself sometimes striking there with its wings whither the wings themselves are extended: this is that in the zeal of the Lord there is not the cry of a threatening voice, and of one raising himself into pride, but in the power of His strength and in His right judgments persisting immobile, He avenges by His vengeance after the madness of works the things carried out without the fear of the Lord by confounding and crushing them according to the extension of the vengeance of His judgment, as to you, O human, has been foretold by a truest manifestation. And because God is just, it is necessary for all injustice to be examined by the Just One, since God Himself well knows the discrete examination, which is in the knowledge of man. For knowledge in man is like a mirror, in which lies hidden the desire of the will, whether good or evil. Whence man, placed between these two parts, inclines himself by his will to that part which he desires.

Sed homo qui convertit se ad bonum, illud fideli opere amplectens per adjutorium Dei; mercedem beatae remunerationis laudabiliter accipiet, quia malum sprevit et bonum fecit; qui vero se inclinat ad malum, hoc perversa actione deglutiens per suggestionem diabolicam, poenas justae retributionis inde miserabiliter incurret, quoniam bonum neglexit et malum perpetravit. Idcirco in multa devotione et humilitate se homo subjiciens Deo, fideliter operetur salutem suam, quae de summo bono emanat, ita ut anima ipsius interiori sanctitate inebriatur, quia in bene disposita et recte ordinata discussione et timore servit Creatori suo. Quomodo? Quoniam metus, id est inceptio angustiae facit timorem; timor autem concutit tremorem, per quae debet homo operari quod justum est. Quomodo? Quod homo metu angustiari incipit hoc per donum Spiritus sancti de rationali sensu habet, propter quod etiam nullo modo evenire potest quin Deum sciat, illaque scientia quam habet in Deum facit in ipso timorem, in hoc quod incipit timere secundum ea quae Dei sunt. Et si haec habet cum studio sciens Deum, tunc concutit eum iterum ignea gratia in Christo, admonens ut deinde incipiat tremere, quatenus per compunctionem terreatur, ut justitiam Dei fideliter operetur.

Nunc ergo, o homines, intelligite et discite unde sint haec. Quid hoc? Deus est qui in vobis quod bonum est operatur. Quomodo? Ipse vos ita constituit, ut per rationalem sensum in operibus vestris eum sentiatis, quae sapienter cum discretione facitis. Irrationale enim animal facit omnia opera sine intellectu et sapientia, ac sine discretione atque verecundia, nec scit Deum quia irrationale est, sed tantum eum sentit, quoniam illius creatura est. Rationale vero animal qui homo est, habet intellectum et sapientiam, discretionem et verecundiam in operibus suis, quae rationabiliter operatur, quae est prima radix quam gratia Dei fixit in omnem hominem, cum animam ad vivendum excitavit. Haec ergo praedicta vigent in rationalitate, quia in his omnibus homines Deum scientes sunt, ut ea quae justa sint velint. Unde ebulliens et perfectum opus atque prosperum in bona voluntate hominis quod ipse homo amplectitur in Salvatore suo, in Filio videlicet Dei, per quem Pater omnia opera in Spiritu sancto operatur: hoc denuo incendit et admonet ignea gratia data in Christo Jesu. Ideoque in gaudio Spiritus sancti faciat homo opera justitiae, non dubitans in perversa inusitatione, id est ne dicat quod aliquid sibi desit in omnibus his, aut in prima scilicet radice per donum Dei homini primitus imposita, aut in ignea gratia Spiritus sancti radicem illam iterum in admonitione tangentis, ita ne perverse corruens deinde angustietur in his quae propter reprehensibilem impetum fecit, quasi interiori sua radice quidquam minus habuerit, scilicet ne postquam ceciderit in necessitate positus murmuret, sic dicens in se ipso: Heu, heu! quid feci quod opera mea non potui praevidere in Deo?

But the man who converts himself to good, embracing that by a faithful work through the help of God; shall laudably receive the reward of blessed remuneration, because he despised evil and did good; but he who inclines himself to evil, swallowing this by a perverse action through diabolical suggestion, shall miserably incur the pains of just retribution, since he neglected good and perpetrated evil. Therefore in much devotion and humility man subjecting himself to God, let him faithfully work out his salvation, which emanates from the highest good, so that his soul may be inebriated with interior sanctity, because in a well-disposed and rightly ordered discussion and fear he serves his Creator. How? Since dread, that is the inception of anguish, makes fear; but fear shakes a tremor, through which man ought to work what is just. How? That man begins to be anguished by dread, this he has through the gift of the Holy Spirit from rational sense, on account of which also in no way can it happen that he does not know God, and that knowledge which he has toward God makes fear in him, in this that he begins to fear according to those things which are of God. And if he has these things with study knowing God, then the fiery grace in Christ shakes him again, admonishing that thence he should begin to tremble, so that he may be terrified through compunction, that he may faithfully work out the justice of God.

Now therefore, O men, understand and learn whence these things are. What is this? It is God who works in you what is good. How? He so constituted you, that through rational sense in your works you may feel Him, which you do wisely with discretion. For the irrational animal does all its works without intellect and wisdom, and without discretion and shame, nor does it know God because it is irrational, but only feels Him, since it is His creature. But the rational animal who is man, has intellect and wisdom, discretion and shame in his works, which he operates rationally, which is the first root which the grace of God fixed in every man, when He excited the soul to living. These things therefore aforesaid flourish in rationality, because in all these things men are knowing God, so that they may wish those things which are just. Whence the bubbling and perfect and prosperous work in the good will of man which man himself embraces in his Savior, namely in the Son of God, through whom the Father operates all works in the Holy Spirit: this the fiery grace given in Christ Jesus again enkindles and admonishes. And therefore in the joy of the Holy Spirit let man do works of justice, not doubting in perverse unusedness, that is, let him not say that anything is lacking to him in all these things, either in the first root namely primitorily imposed on man through the gift of God, or in the fiery grace of the Holy Spirit touching that root again in admonition, so that falling perversely he should not then be anguished in those things which he did on account of a reprehensible impetus, as if he had anything less in his interior root, namely lest after he has fallen being placed in necessity he should murmur, thus saying in himself: Alas, alas! what have I done that I could not foresee my works in God?

Et etiam sine pondere infidelitatis incedat, ita ut non diffidat Deo in operibus suis, sed ut sit securus sine lacrymabili querela pravi operis; ipse enim Deus et homo existens non in duos divisus est, sed unus est Christus; non tamen per commutationem divinitatis in carnem, sed per assumptionem carnis quam divinitas sibi adjunxit, et quam claritate sua sic perfudit, ut radius solis in sole lucet, nec ob hoc ulla confusione substantia divinitatis seu substantia carnis in invicem confusae sunt, sed in vera unitate personae unus est Christus verus Dei Filius. Sicut enim in rationali anima nulla commutation per carnem hominis est, quin ipsa rationalis spiratio sit a Deo quae totum corpus hominis perfundit, et quae cuncta opera operantis hominis movet ut sit anima et caro unus homo, ita etiam absque omni dubio Dei Filius ante saecula natus carne ex Virgine assumpta pleniter ut praedictum est indutus, Deus et homo existens unus est Christus, per unctionem utique gratiae Dei Christus dictus. Qui in sancta humanitate sua per fixuram clavorum et lanceae vulneratus est, propter vulnus unum primi hominis quod cuncto generi suo ille inflixerat, quatenus livore sanguinis sui illud sanaret, et unctione olei gratiae illud perfunderet, ac per poenitentiam illud ligaret cum homo se peccasse doleret. Vulneratus autem descendit spiritus in puteum infernalis profundi, illicque quamplurimos sibi attraxit, scilicet ab inferno primum hominem abstulit, et omnes qui Deum in moribus humanae honorificentiae nunquam tetigerant, et eos in locum deliciarum et gaudiorum quem in primo parente perdiderant locavit. Sed quod die tertia surrexit a morte dormientis corporis in hoc tres personas Deitatis designavit, atque cum eodem corpore ascendens ad coelos ivit, ibique dominando sedet ad dextram Patris quae salvatio credentis populi est, illis vitam tribuens quos sanguine suo redemit. Et hi omnes ante tempora omnium principiorum praesciti sunt, quoniam Verbum Patris per quod omnia facta sunt carnem induit, ut hominem quem formaverat redimeret. Qui autem acutas aures interioris intellectus habet, hic in ardente amore speculi mei ad verba haec anhelet, et ea in conscientia animi sui conscribat.

VISIO SEXTA.

And also let him walk without the weight of infidelity, so that he may not distrust God in his works, but that he may be secure without the tearful complaint of a wicked work; for God Himself and man existing is not divided into two, but Christ is one; not however by the commutation of the divinity into flesh, but by the assumption of the flesh which the divinity joined to itself, and which it so infused with its clarity, as a ray of the sun shines in the sun, nor on this account by any confusion were the substance of the divinity or the substance of the flesh confused into each other, but in the true unity of person Christ is one true Son of God. For as in the rational soul there is no commutation through the flesh of man, but the rational breathing itself is from God which infuses the whole body of man, and which moves all the works of the working man so that soul and flesh are one man, so also without any doubt the Son of God born before the ages clothed fully with the flesh assumed from the Virgin as has been said before, existing God and man is one Christ, called Christ by the unction certainly of the grace of God. Who in His holy humanity was wounded through the fixing of nails and of the spear, on account of the one wound of the first man which he had inflicted on all his race, so that by the lividness of His blood He might heal it, and infuse it with the unction of the oil of grace, and bind it through penance when man should grieve that he had sinned. But being wounded the Spirit descended into the pit of the infernal deep, and there he drew very many to Himself, namely He took away the first man from hell, and all who had never touched God in the customs of human honorableness, and He placed them in the place of delights and joys which they had lost in the first parent. But that on the third day He rose from the death of the sleeping body in this He designated the three persons of the Deity, and ascending with the same body He went to the heavens, and there ruling He sits at the right hand of the Father which is the salvation of the believing people, attributing life to those whom He redeemed with His blood. And all these were foreknown before the times of all beginnings, since the Word of the Father through which all things were made put on flesh, that He might redeem man whom He had formed. He who has the sharp ears of interior intellect, let him pant for these words in the burning love of my mirror, and let him write them in the conscience of his soul.

SIXTH VISION.

SUMMARIUM.---Verba abstinentiae. Verba largitatis. Verba pietatis. Verba veritatis. Verba pacis. Verba beatitudinis. Verba discretionis. Verba salvationis. Quod nullus fidelium contemnat magisterio subesse quia etiam per magistros Israelitici populi in lege praefigurabantur rec ores temporis gratiae. Quae duritia legis quasi sub velamine occultavit, incarnatio Filii Dei per gratiam Spiritus sancti elucidavit. Quod homo in dignitate magisterii fungitur vice Dei. Quod praeter speciale magisterium sunt quidam saecularis potentiae majores, sunt et minores in populo qui ab utrisque reguntur. Quod per exterius magisterium intelligitur interius. Qua de causa Deus permisit genus unum excellere et aliud subjacere. Verba Isaac ad Jacob de eadem re. Hic innuitur trinus ordo: dominantium, liberorum, famulantium. Quod saeculares et spirituales in quatuor et quatuor dividuntur. Quod nemo spiritualem, aut saecularem dignitatem, aut per rapinam, aut per furtum, aut per emptionem sibi usurpet. Qui maturo sensu sunt bonam conscientiam habentes, et volantia verba, et laudes hominum non quaerentes, electione regiminis digni sunt. Quicunque potestatem regiminis adipiscuntur, despicientes utrum Deo placeat an non, a facie Dei fugientes, in parte diaboli sunt quibus non resistitur ut quando quid amplius puniantur. Quod praedictae differentiae hominum ut fuerunt ita et sunt et semper erunt pro extensione humani temporis secundum auctoritatem divinae Providentiae. Quod in conditione saecularium scilicet majorum et minorum tres partes sunt. Quod spirituales magistri populo in unitate fidei praeesse debent. Quod potestas saecularis regiminis et populus, invicem se tangant puritate innocentiae et simplici devotione. Quod in opere Dei sex virtutes caeteras praefigurabant. De statu abstinentiae, largitatis, pietatis, veritatis, pacis, beatitudinis, discretionis, salvationis animarum: et quid significet. De habitu earumdem et quid significet. Specialiter de abstinentia et habitu ejus et quid significet. Specialiter de largitate et habitu ejus et quid significet. Specialiter de pietate et habitu ejus et quid significet. Specialiter de veritate et habitu ejus et quid significet. Specialiter de pace et habitu ejus et quid significet. Specialiter de beatitudine et habitu ejus et quid significet. Specialiter de discretione et habitu ejus et quid significet. Specialiter de salvatione animarum et habitu ejus et quid significet.

SUMMARY. — Words of abstinence. Words of largesse. Words of piety. Words of truth. Words of peace. Words of beatitude. Words of discretion. Words of salvation. That none of the faithful should despise being under mastery, because also through the masters of the Israelite people in the law were prefigured the rulers of the time of grace. Those things which the hardness of the law hid as if under a veil, the incarnation of the Son of God through the grace of the Holy Spirit elucidated. That man in the dignity of mastery functions in the stead of God. That besides special mastery there are certain greater ones of secular power, and there are lesser ones in the people who are ruled by both. That through exterior mastery interior mastery is understood. For what cause God permitted one kind to excel and another to be subject. The words of Isaac to Jacob concerning the same thing. Here a threefold order is hinted: of those ruling, of those free, and of those serving. That the secular and spiritual are divided into four and four. That no one should usurp for himself spiritual or secular dignity, either through robbery, or through theft, or through purchase. Those who are of mature sense having a good conscience, and not seeking flying words and the praises of men, are worthy of the election of governance. Whoever obtain the power of governance, despising whether it pleases God or not, fleeing from the face of God, are on the side of the devil, to whom it is not resisted so that they may be more severely punished. That the aforesaid differences of men as they were so also they are and always will be for the extension of human time according to the authority of divine Providence. That in the condition of the secular, namely of the greater and the lesser, there are three parts. That spiritual masters ought to preside over the people in the unity of faith. That the power of secular governance and the people, should mutually touch each other with purity of innocence and simple devotion. That in the work of God six virtues prefigured the others. Of the state of abstinence, largesse, piety, truth, peace, beatitude, discretion, the salvation of souls: and what it signifies. Of the habit of the same and what it signifies. Specially of abstinence and its habit and what it signifies. Specially of largesse and its habit and what it signifies. Specially of piety and its habit and what it signifies. Specially of truth and its habit and what it signifies. Specially of peace and its habit and what it signifies. Specially of beatitude and its habit and what it signifies. Specially of discretion and its habit and what it signifies. Specially of the salvation of souls and its habit and what it signifies.

Et post haec vidi inter angulum septentrionalem et angulum occidentalem murum parietis praefati aedificii in interiore ejus parte totum arcuatum secundum modum cancellorum, non tamen apertum ut cancellos; sed integrum habentemque in singulis arcubus quasi picturam hominum. In exteriore autem parte ejusdem muri vidi alios duos minores muros, longitudinis spatii quod fuit a praedicto angulo septentrionali usque ad angulum occidentalem ipsisque angulis ex utraque parte sui conjunctos juxta modum testudinis. Altitudo vero eorumdem duorum minorum murorum, erat cubitorum trium. Latitudo autem inter interiorem arcuatum murum et medium erat cubiti unius, atque inter exteriorem et eumdem medium, fuit latitudo unius palmi quasi puerilis manus. Intra idem quoque aedificium vidi sex imagines ante praedictum arcuatum murum super pavimentum ipsius aedificii stantes, tres scilicet juxta se in fronte illius muri prope angulum qui respiciebat ad septentrionem, et tres etiam simul in fine parietis ejusdem, secus angulum qui tendebatur ad occidentem, omnes picturam in arcubus ipsius muri inspicientes. In ipso autem fine ejusdem parietis vidi aliam imaginem intra ipsum aedificium super lapidem unum in modum sedis in pavimento positum sedentem, et latus dexterum ad murum inclinantem, faciem vero suam ad columnam verae Trinitatis vertentem. Sed in eodem fine vidi alteram imaginem super eumdem murum in altiori loco stantem, et etiam ad praedictam columnam verae Trinitatis versam.

In his ergo imaginibus conspexi similitudinem talem. Indutae erant ut priores imagines quasi sericinis indumentis et candidis calceamentis, excepta illa quae a dextris mediae harum trium erat, quas in extrema parte ejusdem parietis videram, quae tota tantae puritatis tantaeque claritatis exstitit, ut prae nimio splendore nullam ejus formam, perfecte intueri possem, et excepta illa quae super murum stabat, ut dictum est, quae nigris calceamentis, calceata fuerat. Sed omnes sine palliis erant, praeter mediam illarum trium quae in prima parte muri stabant, quae pallio induebatur. Duae quoque trium superiorum quae ad dexteram scilicet et ad sinistram mediae imaginis stabant, et duae trium inferiorum, media videlicet et quae ad sinistram ejus erat non habebant muliebria velamina in capitibus suis, nudis tantum albis crinibus stantes. Media autem trium priorum, et illa quae super lapidem juxta murum sedebat, erant velato capite candida velatura capitis, ut mos est mulierum. Eadem quoque media trium superiorum et quae ad dextram ejus stabant vestitae erant tunicis candidis.

And after these things I saw between the northern corner and the western corner a wall of the side of the aforesaid building in its interior part, entirely arched according to the manner of lattices, yet not open like lattices; but whole and having in each arch as if a picture of men. In its exterior part of the same wall, however, I saw another two smaller walls, of the length of the space which was from the aforesaid northern corner even to the western corner, and joined to the same corners on each side of themselves in the manner of a vault. The height indeed of the same two smaller walls was of three cubits. The width however between the interior arched wall and the middle was of one cubit, and between the exterior and the same middle, there was a width of one palm like a child's hand. Within the same building also I saw six images standing before the aforesaid arched wall upon the pavement of the building itself, namely three next to each other in the front of that wall near the corner which looked toward the north, and also three together at the end of the same wall, beside the corner which stretched toward the west, all looking at the picture in the arches of the same wall. At the very end however of the same wall I saw another image within the same building sitting upon one stone placed in the manner of a seat on the pavement, and inclining its right side to the wall, but turning its face toward the column of the true Trinity. But at the same end I saw another image standing upon the same wall in a higher place, and also turned toward the aforesaid column of the true Trinity.

In these images therefore I beheld such a likeness. They were clothed like the former images as if with silken garments and white shoes, except for that one which was in the middle of these three to the right, which I had seen in the extreme part of the same wall, which existed of such great purity and such great clarity, that because of the exceeding splendor I could not perfectly behold its form, and except for that one which stood upon the wall, as was said, which had been shod with black shoes. But all were without cloaks, except the middle one of those three which stood in the first part of the wall, which was clothed with a cloak. Also two of the three superior ones which stood to the right namely and to the left of the middle image, and two of the three inferior ones, namely the middle and that which was to its left, did not have feminine veils on their heads, standing only with bare white hair. But the middle of the first three, and that which sat upon the stone near the wall, were of veiled head with a white head-veil, as is the custom of women. Also the same middle of the three superior ones and those which stood to its right were clothed with white tunics.

Sed vidi talem dissimilitudinem earum. Imago quae stabat in medio trium superiorum habebat in capite suo in modum coronae circulum crocci coloris, dextra parte insculptum semper accende. Et vidi quod a dextra ejusdem imaginis columba advolabat ore suo spirans in eamdem sculpturam. Atque illa imago dicebat: Ego perfusa sum per interiorem misericordiam, ex qua oritur rivulus qui nullatenus abscondere vult pecuniam, nec aurum, nec pretiosos lapides, nec margaritas coram egenis et in necessitatibus eorum necessariam substantiam non habentibus, ac propterea plorantibus. Nunc consolabor illos et semper reficiam paupertatem ipsorum propter amorem Filii Dei, qui suavis et mitis est ac qui bona sua distribuit in animas justorum, tangens vulnera peccatorum eorum propter poenitentiam. Alia vero imago quae stabat a dextris ejus habebat in pectore suo quasi leonem tanquam speculum lucidum, et a collo suo velut serpentem pallidi coloris in torta flexura virgulae ad pectus etiam suum dependentem. Et ait: Lucidum leonem inspicio, et propter amorem ejus do. Ignitum autem serpentem fugio, sed serpentem in ligno pendentem diligo.

Et quasi ex nubibus effulsit in pectus ejus quidam splendor mirae claritatis: a se in multos radios divisus, ut splendor solis a se dividitur, cum per parva et multa foramina alicujus rei fulget.

Tertia autem imago quae a sinistris ejus erat tunica simili hyacintho rubri coloris induebatur. Et ad pectus ejus apparuit angelus ex utroque latere suo alam unam habens, ita ut ala dextra ad dextrum humerum illius imaginis extenderetur, et ala sinistra ad sinistrum humerum illius. Et ipsa imago dicebat: Angelicum habeo consortium, nec cum dissimulantibus se hypocritis ambulo, sed epulor cum justis. Imago quoque quae fuit media trium inferiorum induta erat tunica crocei coloris. Et super dextrum humerum ejus candidissima columba stabat, spirans ore suo, in dextram aurem illius. In pectore vero ipsius monstruosum et informe caput hominis apparuit. Jacebant quoque sub pedibus ejus quasi species hominum conculcatorum et contritorum ab ipsa. In manibus autem suis habebat chartam expansam et ex una parte videlicet versus coelum septem lineis inscriptam, quam legere volui, sed non potui, et dixit: Virga amarae correptionis et flagelli esse volo contra illum mendacem qui filius diaboli est, quia etiam ipse diabolus persecutor ineffabilis justitiae Dei est. Unde illi contraria et molesta causa sum, quoniam nunquam inventa sum in ore ipsius, ita quod et ego eum de ore meo sicut mortiferum et lethale venenum expuo, quia ipse me nunquam in astutia sua invenit. Ipse est etiam mihi pessimum ac molestissimum malum omnium malorum, quoniam omne malum ab ipso ortum est. Propterea abjicio et conculco eum in amabili justitia Dei, quae mihi incessabiliter sine fine amabilis est, cujus etiam sustentatrix et ductrix ego sum, quia super me solidabitur et constabit omne aedificium virtutum Dei, quae aedificant in altitudine. O fortissime et nobilissime Deus, attende.

But I saw such a dissimilarity of them. The image which stood in the middle of the three superior ones had on its head a circle of saffron color in the manner of a crown, inscribed on the right part: Always Enkindle. And I saw that from the right of the same image a dove was flying, breathing with its mouth into the same sculpture. And that image said: I am infused through interior mercy (misericordia), from which arises a stream which in no way wishes to hide money, nor gold, nor precious stones, nor pearls before the needy, and in their necessities necessary substance from those not having it, and therefore wailing. Now I will console them and always refresh their poverty on account of the love of the Son of God, who is sweet and mild and who distributes His goods into the souls of the just, touching the wounds of their sins on account of penance. But another image which stood at its right had in its breast as if a lion like a bright mirror, and from its neck like a serpent of pale color in a twisted flexure of a little rod hanging also to its breast. And it said: I behold the bright lion, and on account of his love I give. But the ignited serpent I flee, but the serpent hanging on the wood I love.

And as if from the clouds there shone into its breast a certain splendor of wondrous clarity: divided from itself into many rays, as the splendor of the sun is divided from itself, when it shines through small and many holes of some thing.

But the third image which was at its left was clothed with a tunic similar to red hyacinth. And at its breast appeared an angel having one wing from each side of its, so that the right wing was extended to the right shoulder of that image, and the left wing to its left shoulder. And the image itself said: I have angelic companionship, nor do I walk with hypocrites dissembling themselves, but I feast with the just. Also the image which was the middle of the three inferior ones was clothed with a tunic of saffron color. And upon its right shoulder stood a most white dove, breathing with its mouth into its right ear. In its breast indeed appeared a monstrous and shapeless head of a man. There lay also under its feet as if species of men trampled and crushed by it. In its hands however it had an expanded paper and on one part namely toward heaven inscribed with seven lines, which I wished to read, but I could not, and it said: I wish to be the rod of bitter correction and of the scourge against that liar who is the son of the devil, because also the devil himself is an ineffable persecutor of the justice of God. Whence I am a contrary and troublesome cause to him, since I have never been found in his mouth, so that I also spit him out from my mouth like a deadly and lethal poison, because he has never found me in his cunning. He is also to me the worst and most troublesome evil of all evils, since every evil has arisen from him. Therefore I cast him away and trample him in the lovable justice of God, which is incessantly lovable to me without end, of which also I am the sustainer and leader, because upon me shall be solidified and shall consist every building of the virtues of God, which build in height. O most strong and most noble God, attend.

Altera autem imago quae ad dextram ejus erat faciem habebat angelicam, et ex utroque latere suo volatilem alam unam, in specie tamen hominis ut caeterae virtutes apparens. Et ait: Ego repugno diabolico certamini quod se erigit contra me pertinaciter, dicens: Non possum sufferre ullam tribulationem, sed omnia mihi contraria volo abstrahere a me. Nullum timebo. Quem timerem? Neminem timore volo. Sed qui hoc malum dicunt, abjicientur per me, quia posita sum semper laetari semperque gaudere in omnibus bonis, quia Dominus Jesus est remissor et consolator omnis doloris, quoniam et ipse dolorem pertulit in corpore suo. Et quia ipse etiam est justa correctio, idcirco et ego volo me illi conjungere, semperque ipsum portare, abjiciens de me odium et invidiam, ac omnia mala. Volo quoque semper faciem laetam in tua justitia habere, o Deus. Sed tertia imago quae stabat ad sinistram ejus, induebatur tunica alba, viridi colore distincta. Habebat autem in manibus suis modicum vasculum pallidi splendoris, multam lucem ut fulgur ex se reddens, ita quod eadem lux in faciem, et circa collum ipsius imaginis luceret. Et dicebat: Ego felix sum. Dominus enim Christus Jesus facit et parat me pulchram et albam, cum illud mortiferum consilium diaboli effugio, quod semper ruminat infelicitatem illam scilicet quod Deus abjiciatur et diabolus malis operibus attrahatur. Hunc Satanam fugio, hunc abjicio, ipsumque mihi semper molestum habeo, quia amatorem illum desidero, quem assidue amplectar, et quem cum gaudio habeam in omnibus et super omnia. Imago vero quae in fine hujus parietis super lapidem sedebat, induta erat tunica subnigra. In dextro autem humero suo habebat modicam crucem impositam imagine Jesu Christi, quae hac et illac versabatur.

In dextra quoque manu modicum lignum in modum flabelli habebat, ex cujus summitate tres ramusculi miro modo cum flore pullulaverant. Habebat etiam in gremio suo minutissimos lapillos omnium gemmarum, quos multa sollicitudine et diligentia considerabat, veluti mercator res suas diligenter considerare solet, et dixit: Ego mater virtutum, justitiam Dei in omnibus rebus semper habeo. Nam in spirituali militia et in saeculari strepitu, intra conscientiam meam Deum meum semper exspecto. Non damno, non conculco, non sperno reges, duces et praesides, ac caetera saecularia magisteria, quae ab auctore omnium rerum ordinata sunt. Quomodo licitum esset, ut cinis cinerem sperneret? Crucifixus Dei Filius convertit se ad omnes, eos secundum justitiam et misericordiam suam movens. Ego etiam unamquamque ordinationem et institutionem ejus secundum voluntatem ipsius habere volo.

Illa autem imago quae in eodem fine super murum stabat nudum caput et nigros ac crispos crines habebat, faciemque obscuram. Induta quoque erat varia tunica plurimo colore intexta. Et vidi quod tunicam et calceamenta sua exuit stans nuda. Et subito crines ac facies ejus resplenduerunt in pulchritudinem albedinis et novitatis, ut jam nati infantis, atque per totum corpus suum effulsit ut purus et lucidus splendor illucet in claritate.

But the other image which was at its right had an angelic face, and from each of its sides one flying wing, appearing however in the species of a man like the other virtues. And it said: I fight against the diabolical struggle which raises itself against me pertinaciously, saying: I cannot suffer any tribulation, but I wish to draw away from me all things contrary to me. I will fear nothing. Whom should I fear? I wish for no one in fear. But they who say this evil shall be cast away through me, because I am set always to rejoice and always to be glad in all good things, because the Lord Jesus is the remitter and consoler of all sorrow, since also He Himself endured sorrow in His body. And because He Himself is also just correction, therefore I also wish to join myself to Him, and always to carry Him, casting away from me hatred and envy, and all evils. I wish also always to have a joyful face in Your justice, o God. But the third image which stood at its left was clothed with a white tunic, distinguished with green color. It had however in its hands a small vessel of pale splendor, giving back from itself much light like lightning, so that the same light shone into the face and about the neck of the image itself. And it said: I am happy. For the Lord Christ Jesus makes and prepares me beautiful and white, when I flee that deadly counsel of the devil, which always ruminates that unhappiness, namely that God be cast away and the devil be drawn in by evil works. This Satan I flee, him I cast away, and I have him always troublesome to me, because I desire that lover, whom I may assiduously embrace, and whom I may have with joy in all things and above all things. But the image which at the end of this wall sat upon the stone was clothed with a blackish tunic. But on its right shoulder it had a small cross imposed with the image of Jesus Christ, which was turned this way and that.

In its right hand also it had a small wood in the manner of a fan, from the summit of which three little branches had sprouted in a wondrous way with a flower. It had also in its lap very tiny little stones of all gems, which it considered with much solicitude and diligence, as a merchant is accustomed to consider his things diligently, and it said: I, the mother of virtues, always have the justice of God in all things. For in spiritual warfare and in secular noise, within my conscience I always expect my God. I do not condemn, I do not trample, I do not despise kings, leaders, and presidents, and other secular masteries, which have been ordained by the author of all things. How would it be permitted that ash should despise ash? The crucified Son of God turned Himself to all, moving them according to His justice and mercy. I also wish to have each ordination and institution of His according to His will.

But that image which at the same end stood upon the wall had a bare head and black and curly hair, and an obscure face. It was also clothed with a varied tunic woven with many colors. And I saw that it took off its tunic and its shoes, standing naked. And suddenly its hair and its face shone into the beauty of whiteness and novelty, as of a now born infant, and through its whole body it shone as a pure and bright splendor shines in clarity.

Tunc etiam vidi in pectore ejus splendidissimam crucem cum imagine Christi Jesu, super arbusculam inter duos flores lilii et rosae stantem positam, qui se sursum ad illam crucem aliquantulum recurvabant. Vidique quod exutam tunicam atque calceamenta sua fortiter excutiebat, ita quod pulvis multus ab eis excuteretur. Et ait: Exuo Vetus Testamentum et induo nobilem Filium Dei cum justitiis ejus in sanctitate et veritate. Propter quod reparata sum in bonis et mutata de vitiis. Unde et tu, Deus meus, delicta juventutis meae et ignorantias meas ne memineris, neque vindictam sumas de peccatis meis.

Et cum haec attentius inspicerem, iterum qui sedebat in throno dixit ad me: Nullus fidelium qui humiliter vult Deo obedire dubitet recusare humano magisterio subjacere, quia per Spiritum sanctum regimen in populo, propter efficaciam utilitatis viventium dispositum est, illudque in ecclesiasticis observationibus futurum, et fideliter firmiterque habendum in antiquo populo praefiguratum est. Hinc etiam quod vides inter angulum septentrionalem et angulum occidentalem murum parietis praefati aedificii in interiore ejus parte totum arcuatum, secundum modum cancellorum, non tamen apertum ut cancellos, sed integrum: hoc est quod ab Abraham et Mose diabolo repugnantibus, quasi in angulo respiciente septentrionem usque ad veram Trinitatem quae aperte declarata est in vera et catholica fide, cum a Deo Patre Filius Dei missus in mundum doctrinam suam abundanter emisit in fine temporum, quasi ad angulum respicientem ad occidentem erat murus, id est Israeliticus populus in lege justitiae Dei constitutus, operans in constructione bonitatis Patris omnipotentis, scilicet in Veteri Testamento frenatus, et ei convictus, quia post ostensionem asperitatis quae in zelo Domini excitata est per institutiones veterum praelationum, praesignata sunt regimina novarum dignitatum. Nam Vetus Testamentum tendebatur usque ad Novum, ex se germinans multo majora praecepta legis Novi Testamenti, quam primum orta essent in ipso; itaque de minore factum est majus, de minore videlicet doctrina veterum praeceptorum major et latior doctrina novorum, cum Vetus Testamentum solummodo esset quasi fundamentum primitus positum: super quod aedificata est profundissima sapientia omnis doctrinae, manifestata in incarnatione Filii Dei, tendens a veteri lege circumcisionem usque ad novam regulam baptismi majoribus praeceptis ornatam.

Then also I saw in its breast a most splendid cross with the image of Christ Jesus, placed standing upon a little tree between two flowers of lily and rose, which were bending themselves upward toward that cross a little. And I saw that it strongly shook its tunic and shoes which it had taken off, so that much dust was shaken from them. And it said: I take off the Old Testament and I put on the noble Son of God with His justices in holiness and truth. On account of which I am repaired in good things and changed from vices. Whence also You, my God, the sins of my youth and my ignorances do not remember, nor take vengeance for my sins.

And when I was inspecting these things more attentively, again He who sat upon the throne said to me: None of the faithful who humbly wishes to obey God should doubt to refuse to be subject to human mastery, because through the Holy Spirit the governance among the people has been disposed on account of the efficacy of the utility of the living, and that it was to be in ecclesiastical observations, and faithfully and firmly to be held, was prefigured in the ancient people. Hence also that which you see between the northern corner and the western corner, the wall of the side of the aforesaid building in its interior part entirely arched, according to the manner of lattices, yet not open like lattices, but whole: this is that from Abraham and Moses resisting the devil, as if in the corner looking toward the north even to the true Trinity which was openly declared in the true and catholic faith, when from God the Father the Son of God sent into the world sent forth His doctrine abundantly at the end of times, as if at the corner looking toward the west there was a wall, that is the Israelite people constituted in the law of the justice of God, working in the construction of the goodness of the almighty Father, namely curbed in the Old Testament, and convicted by it, because after the showing of the asperity which was excited in the zeal of the Lord through the institutions of the ancient prelations, the governances of the new dignities were pre-signified. For the Old Testament was stretched even to the New, germinating from itself much greater precepts of the law of the New Testament than first had arisen in it; and so from the lesser was made the greater, from the lesser namely doctrine of the ancient precepts the greater and wider doctrine of the new, when the Old Testament was only as if a foundation first placed: upon which was built the deepest wisdom of all doctrine, manifested in the incarnation of the Son of God, stretching from the old law of circumcision even to the new rule of baptism adorned with greater precepts.

Et ille murus plebs scilicet Judaica in interiore parte intellectus sui, in quo anima hominis Deum cognoscit, est ubique arcubus circumdata, id est circumquaque per significationem magisterii praecursorum suorum, praecepta legis Dei clamantium, et sibi ostendentium vallata, ut minores per majores quasi per praecellentes sibi homines ordinari solent, juxta constructionem cancellorum, quae est typica praefiguratio Spiritus sancti, duras litteras perforantis in incarnatione Filii Dei, qui cancellos misericordiae suae petentibus plenissime demonstravit. Non tamen apertus est in perforatione ostiarii Spiritus sancti videlicet spiritualem intellectum in veteri lege non denudantis ut postmodum factum est in cancellis misericordiae in carne manifestati Filii Altissimi, sed integer manet in duritia legalium praeceptorum, quae postea per Spiritum sanctum in fonte aquae vivae elucidata sunt.

Habet quoque in singulis arcubus quasi picturam hominum, quia ut haec pictura ostendit imaginem hominum, sic in triumphali arcu scilicet in dignitate magisterii positus est homo, in vice Dei. Quomodo? Quoniam profundissima et capitalis sapientia per gratiam Dei posita est in os rationalitatis hominis, ut homo in nomine Dei exerceat officium magistrationis, per districtionem justitiae et misericordiae ipsius Altissimi.

Quod, autem in exteriori parte ejusdem muri vides alios duos minores muros, hoc est quod in exterioribus negotiis praeter spirituale magisterium est intercepta constitutio populorum majorum et minorum, qui constituti sunt praecepto Dei, quasi duo muri, quoniam exterior sunt majores natu ex fortitudine saecularis potentiae in mea ordinatione, et medius sunt minores qui consistunt sub potestate et spiritualium et saecularium personarum, quasi inter interioris praefati muri arcus qui est spirituale magisterium, et exteriorem murum qui est saecularis potentia, ut dictum est. Unde duo muri positi extra ambitum interioris arcuati, quia saeculares personae sunt in terrenis causis, magis videlicet exteriora quam interiora habentes, ita quod tamen sunt in linea constitutionis meae. Quomodo?

Per exterius intelligitur interius, quoniam ut homo cognoscit ex visibili et alta persona hominis, quomodo homo timendus ac orandus et amandus sit, sic etiam in eodem intellectu intelligat qualiter invisibilis et altissimus Deus metuendus ac venerandus et diligendus sit super omnia. Nam per exteriorem et saecularem dominationem admonetur homo interioris et spiritualis potestatis divinae majestatis, quae ita clausa et abscondita est homini, ut non possit carnalibus oculis ejus videri nisi quantum fide illius capitur. Et quandoquidem mortali creaturae Deus invisibilis est, saltem per visibile magisterium discat homo timere et venerari ipsum altissimum praeliationis ejus institutorem. Quomodo?

And that wall, namely the Judaic people in the interior part of their understanding, in which the soul of man knows God, is everywhere surrounded by arches, that is, on all sides walled by the signification of the mastery of their precursors, crying out the precepts of the law of God, and showing them to themselves, as the lesser are accustomed to be ordained through the greater as through men excelling them, according to the construction of lattices, which is the typical prefiguration of the Holy Spirit, perforating the hard letters in the incarnation of the Son of God, who most fully demonstrated the lattices of His mercy to those seeking. Yet it is not open in the perforation of the doorkeeper, namely the Holy Spirit not denuding the spiritual understanding in the ancient law as afterward was done in the lattices of mercy in the flesh of the manifested Son of the Most High, but it remains whole in the hardness of the legal precepts, which afterward through the Holy Spirit were elucidated in the fountain of living water.

It has also in each arch as if a picture of men, because as this picture shows the image of men, so in the triumphal arch namely in the dignity of mastery is placed man, in the stead of God. How? Since the deepest and chief wisdom through the grace of God is placed in the mouth of the rationality of man, so that man in the name of God may exercise the office of magistration, through the distraint of justice and mercy of the same Most High.

That, however, in the exterior part of the same wall you see another two smaller walls, this is that in exterior businesses besides the spiritual mastery there is intercepted the constitution of the greater and lesser peoples, who are constituted by the precept of God, as two walls, since the exterior are the greater born from the strength of secular power in My ordination, and the middle are the lesser who consist under the power of both spiritual and secular persons, as if between the arches of the aforesaid interior wall which is spiritual mastery, and the exterior wall which is secular power, as was said. Whence two walls placed outside the circuit of the interior arched wall, because secular persons are in earthly causes, having namely more the exterior than the interior, so that yet they are in the line of My constitution. How?

Through the exterior the interior is understood, since as man knows from the visible and high person of man, how man is to be feared and prayed to and loved, so also in the same understanding he may understand how the invisible and most high God is to be dreaded and venerated and beloved above all things. For through exterior and secular dominion man is admonished of the interior and spiritual power of the divine majesty, which is so closed and hidden to man, that it cannot be seen by his carnal eyes except as much as is grasped by faith in Him. And since to a mortal creature God is invisible, at least through visible mastery let man learn to fear and venerate the same most high institutor of his prelation. How?

Inspiratio divina dedit in sensus hominum per rationalitatem eorum, ut in recta constitutione inter populos magnae personae dominentur, quae ab illis timeantur ac honorentur. Nam Deus idcirco permisit genus unum excellere et aliud subjacere, ut ita homines dividerentur ne invicem per semetipsos interficerentur et perirent: alioquin otiosi essent nescientes procedere ad agnitionem Dei, nisi hoc praeviderent per timorem et honorem in hominibus. Et ita processit Spiritus sanctus, ducendo populum ad interiorem legem spiritus, qua homo intus et exterius regeretur, donec fons saliens exivit apparens mundo in plenitudine justitiae, qui regit utrumque corpus scilicet et animam. Unde etiam cura saecularis potentiae sic constituta est ad usum terrenarum rerum, ut corpus requirat refectionem ne deficiat et spirituale magisterium ad interiorem suspirationem perveniendi ad servitutem Dei, ut anima ad coelestia anhelet. Haec itaque constituta sunt mea ordinatione secundum quod etiam Isaac dixit filio suo Jacob: Esto dominus fratrum tuorum et incurventur ante te filii matris tuae (Gen. XXVII). Hoc tale est: Dominus esse debes fratrum tuorum pollens super eos in honoribus et in beatitudinibus, benedictus in benedictionibus quae mihi a Deo datae sunt, et inclinentur ante te omnes nati filiorum matris tuae subjecti tibi, propter precellentem causam benedictionis tuae. Ex te enim exiet magnum genus de quo fortissimus et potentissimus vir exsurget, quem fratres ejus ipsum fugando persequentur; sed ipse velocissime in maximis viribus suis, quasi leo se illis eripiens, excellentissima dominatione illis dominabitur, et premet eos in nomine potestatis suae, quae nunquam in vilissima cauda eradicabitur, fratribus suis in caudam effectis. Sic et ego Pater coelestis dixi Filio meo incarnato: Esto Dominus omnium nascentium procreatorum de concepto semine humano quos creavi per te, quia tu mirabiliter natus ex Virgine non conceptus hominis semine, sed existi de me per flagrantem ignem apparens in terra, verus homo clauso sigillo integerrimae et castissimae Virginis. Tu ergo es Dominus illorum in superna claritate divinitatis, qui fratres tui sunt propter incarnationem tuam in qua homo est. Et inclinatio, id est subjectio exhibeatur tibi a filiis matris tuae scilicet tuae incarnationis, atque in obsequio piissimae devotionis subjiciantur tibi homines nati ex hominibus. Et quoniam Filius Dei sic est Dominus omnium creaturarum, per ipsum etiam in voluntate Patris et in tactu Spiritus sancti instituta est dispositio diversarum potestatum in mundo.

Divine inspiration gave into the senses of men through their rationality, that in a right constitution among the peoples great persons should dominate, who should be feared and honored by them. For God therefore permitted one kind to excel and another to be subject, so that thus men might be divided lest they should mutually be killed by each other and perish: otherwise they would be idle, not knowing how to proceed to the acknowledgment of God, unless they foresaw this through fear and honor in men. And thus the Holy Spirit proceeded, leading the people to the interior law of the spirit, by which man might be ruled within and without, until the leaping fountain came forth appearing to the world in the fullness of justice, who rules both body namely and soul. Whence also the care of secular power is so constituted for the use of earthly things, that the body may require refreshment lest it fail, and spiritual mastery for the interior sighing of arriving at the service of God, that the soul may pant for heavenly things. These things therefore were constituted by My ordination according to what also Isaac said to his son Jacob: Be lord of your brothers and let the sons of your mother bow down before you (Gen. XXVII). This is such: You ought to be lord of your brothers, prevailing over them in honors and in beatitudes, blessed in the blessings which were given to me by God, and let all born of the sons of your mother be inclined before you, subject to you on account of the excelling cause of your blessing. For from you shall go out a great race from which a most strong and most powerful man shall arise, whom his brothers shall pursue by putting him to flight; but he most swiftly in his greatest strengths, as a lion snatching himself from them, shall dominate them with most excellent dominion, and shall press them in the name of his power, which shall never be eradicated into a most vile tail, his brothers being made into a tail. So also I, the heavenly Father, said to My incarnate Son: Be Lord of all born procreated from conceived human seed whom I created through You, because You, wondrously born of a Virgin, not conceived by the seed of man, but came forth from Me through a fragrant fire appearing on earth, true man with the closed seal of the most whole and most chaste Virgin. You therefore are their Lord in the supernal clarity of divinity, who are Your brothers on account of Your incarnation in which You are man. And inclination, that is subjection, should be exhibited to You by the sons of Your mother namely of Your incarnation, and in the service of most pious devotion let men born of men be subjected to You. And since the Son of God is thus Lord of all creatures, through Him also in the will of the Father and in the touch of the Holy Spirit was instituted the disposition of diverse powers in the world.

Quomodo? Sic videlicet quod Deus abstulit nimietatem et jactantiam illam quam populus populum non honoraret; ita quod unusquisque faceret quod fieri placeret si hoc Deus inaestimabili sapientia consilii sui non prostravisset, sed ipse discrevit populum inter populum, minorem scilicet cum ministratione obedientiae majori suo subjacere, majorem vero in omni utilitatis regimine solerter et devote minori subvenire, sicut etiam in ascensione Spiritus sancti datum est Jacob per patrem suum, quod esset dominus fratrum suorum, ut et dictum est.

Sed in hoc quod ostensum est, quod esset Dominus, demonstratum est quod saeculare negotium habet personam dominandi super libertatem aliorum, quibus propter timorem honoris sibi ab eis impensi per potestatem suam parcat, non eos opprimens jure servitiorum, sed illos habens quasi in dilectione fratrum. In hoc autem quod dictum est quod incurvatio ante ipsum fieret, innuitur servitium ministrationis illorum, qui per vinculum famulantium dominis suis substracti sunt, ut filii carnis curam carnalem habentes. Sed postquam ipse Jacob hoc dominium per paternam benedictionem fratri suo subripuit; deinde coelestem celebritatem per lapidem quem erexit in titulum, et per decimam quam se vovit daturum constituit, ut praesignatum est, significans principalem personam in spirituali militia, quia quisque fidelis de minimo gradu ascendere debet ad summum: per saecularem videlicet potentiam discere superius magisterium clarioris lucis, spiritualis vitae, in quo adimpletur officium naucleri secundum iter immaculati Agni, qui sursum levavit hominem cum plenitudine et bonitate omnis justitiae, scilicet erigens hominem prostratum insidiis perversi raptoris.

Unde etiam haec duo instituta ad terrena videlicet et ad coelestia procedentia in quatuor et quatuor partes dividuntur, quia Deus magnam vim scientiae rationalitatis hominibus dedit, ita ut in ascensione Spiritus sancti haec in semetipsis scrutarentur in figura quatuor clementorum, plus praedictis duobus modis addentes, quod non aspernor nec abjicio, quoniam qui in nomine meo multiplicat quod minus, dignus est mercedis et non abjectionis, quae etiam quatuor partes tam in saecularibus gravaminibus quam in spiritualibus institutis sunt. Quomodo? Quia in saecularibus causis sunt nobiles et nobiliores, sunt et famulantes atque obsequentes. In spiritualibus vero sacramentis sunt praecellentes et superiores, sunt et obedientes atque corripientes. Ego autem illas officiorum causas ordinatione mea constitutas omnino rapi nolo furtivo munere emptionis in venundatione, sed volo ut eis rationabili causa assistatur, ita ut qui ipsas suscipiunt utiles sint coram Deo et hominibus.

How? Thus namely that God took away that excess and boasting whereby people would not honor people; so that each one would do what it would please to be done if God by the inestimable wisdom of His counsel had not prostrated this, but He Himself discerned people between people, namely the lesser with the ministration of obedience to be subject to his greater, but the greater in every governance of utility to skillfully and devotedly succor the lesser, just as also in the ascension of the Holy Spirit it was given to Jacob through his father, that he should be lord of his brothers, as also was said.

But in this which was shown, that he was Lord, it was demonstrated that secular business has the person of dominating over the liberty of others, whom on account of the fear of honor paid to him by them through his power he should spare, not oppressing them by the right of services, but having them as if in the love of brothers. In this however that was said that bowing down should be done before him, there is hinted the service of ministration of those who through the bond of serving are subjected to their lords, as sons of the flesh having carnal care. But after Jacob himself snatched away this dominion from his brother through the paternal blessing; thereafter he established heavenly celebration through the stone which he raised as a pillar, and through the tithe which he vowed he would give, as was pre-signified, signifying the principal person in spiritual warfare, because each faithful one ought to ascend from the lowest grade to the highest: namely through secular power to learn the higher mastery of clearer light, of the spiritual life, in which the office of the pilot is fulfilled according to the journey of the immaculate Lamb, who lifted man up with the fullness and goodness of all justice, namely raising man prostrated by the snares of the perverse robber.

Whence also these two institutions proceeding namely to earthly and to heavenly things are divided into four and four parts, because God gave a great force of knowledge of rationality to men, so that in the ascension of the Holy Spirit they might scrutinize these things in themselves in the figure of the four elements, adding to the aforesaid two modes more things, which I do not despise nor cast away, since he who in My name multiplies what is less, is worthy of reward and not of rejection, which four parts also are as much in secular burdens as in spiritual institutions. How? Because in secular causes there are the noble and the more noble, there are also those serving and those obeying. In spiritual sacraments indeed there are the excelling and the superior, there are also the obedient and the correcting. But I do not wish those causes of offices constituted by My ordination to be snatched away at all by the furtive gift of purchase in selling, but I wish that they be assisted with a rational cause, so that those who receive them may be useful before God and men.

Sed, quidām venenati scorpiones justitiam meam transgrediuntur, et eas mortifero veneno avaritiae et superbiae subripiunt, non solum in saecularibus praeposituris, sed etiam in dispositionibus spiritualibus. Rapina autem saecularium dignitatum, terrena scilicet per terrena comparata est quidem, severissime in iracundia zeli mei examinanda; sed tamen majoris ponderis et examinationis est rapina spiritualium. Nam saeculares sunt in exterioribus caro de carne; spirituales autem in interioribus spiritui conjuncti. Sed quamvis saeculares in exterioribus occupentur curam terrenam habentes, tamen sub illa specie ad interiora spiritus in regimine suo deberent anhelare; spirituales vero in specie religionis et in contemptu mundialium positi, interius in corde Patris omnipotentis ordinati, multo magis sub spirituali nomine deberent Filium ejus in summo sacerdotio ardenter imitari; quia, sicut Filius Dei exivit de corde Patris sui, ita constituit Pater apud semetipsum in Filio suo personas magistrorum qui in tam egregiam ordinationem positi sunt propter utilitatem Ecclesiae, et in recto opere Deo conjuncti. Quomodo?

Qui in compunctione et probatione cordis atque in maturo sensu sunt, quod mihi omnino perspicuum est bonam videlicet conscientiam habentes, ita ut perverse et contrarie magisterium non appetant, illud nec diabolica arte sciscitantes, nec per pecuniam aut per saecularem potentiam acquirentes, nec inde volantia verba laudis humanae quaerentes, sed illud vera electione mea et populi, in humilitate suscipientes; hi charissimi et probatissimi custodes, atque certissimi amici mei sunt. Sed qui retro incedunt, et illud alio modo in tenebris acquirunt videlicet per saecularia terrenorum furtim mysteria coelestium diripientes, faciem meam fugiunt, atque animas suas acriter occidunt; in hoc me deridentes, quia sic me denegant et contra voluntatem meam calcitrant. Quomodo? Quia ipsi despiciunt me non desiderantes potestatem magisterii adipisci per me; ita ut interiores oculos cordis sui ad me elevent sic dicentes: Placet hoc Deo an non? sed unusquisque eorum dicit in semetipso: Etiamsi hoc malum est apud Deum, ego tamen hoc accipiam confidens in Domino, quod quandoque vivens adhuc in corpore poeniteam, et tali modo acquirunt magisterium absque me Deo vivo; ita quod nec hoc a me postulent, nec se ad hoc mea voluntate pervenire confidant; sed in hoc ardore a facie mea fugiant sic rapientes magisterium, a misericordia mea naufragantes. Isti non sunt intra in corde summi Patris, sed sunt extra in parte aquilonis, qui in his causis est princeps eorum, nolentes quaerere me Creatorem omnium, sed propriam voluntatem suam quam pro Deo habent sequentes et me derelinquentes. Nam nolunt scire me, nec ego eos. Concupiscentia ipsorum suggerit eis quod volunt.

But certain venomous scorpions transgress My justice, and snatch them away by the deadly poison of avarice and pride, not only in secular prefectures, but also in spiritual dispositions. But the robbery of secular dignities, namely earthly things compared through earthly things, is indeed to be examined most severely in the wrath of My zeal; but yet of greater weight and examination is the robbery of spiritual things. For the secular are in exterior things flesh from flesh; but the spiritual are in interior things joined to the spirit. But although the secular are occupied in exterior things having earthly care, yet under that species they ought to pant for the interior things of the spirit in their governance; but the spiritual placed in the species of religion and in contempt of worldly things, ordained interiorly in the heart of the almighty Father, much more under the spiritual name ought to ardently imitate His Son in the high priesthood; because, as the Son of God went out from the heart of His Father, so the Father established with Himself in His Son the persons of masters who are placed in so excellent an ordination on account of the utility of the Church, and joined to God in right work. How?

Those who are in compunction and probation of heart and in mature sense, which is entirely clear to Me, namely having a good conscience, so that they do not perversely and contrarily desire mastery, nor seeking it out by diabolical art, nor acquiring it through money or through secular power, nor seeking therefrom flying words of human praise, but receiving it in true election by Me and the people, in humility; these are My most dear and most proven guardians, and My most certain friends. But those who go backward, and acquire it in another way in darkness, namely through secular mysteries of earthly things stealthily plundering the mysteries of heavenly things, flee My face, and bitterly kill their souls; mocking Me in this, because thus they deny Me and kick against My will. How? Because they themselves despise Me, not desiring to obtain the power of mastery through Me; so that they lift up the interior eyes of their heart to Me, saying thus: Does this please God or not? but each of them says in himself: Even if this is evil before God, I however will take this, trusting in the Lord, that at some time while still living in the body I may repent; and in such a way they acquire mastery without Me the living God; so that they neither ask this of Me, nor trust that they arrive at this by My will; but in this heat they flee from My face, thus snatching mastery, suffering shipwreck from My mercy. These are not within in the heart of the most high Father, but are without in the part of the north, whose prince in these causes is their prince, being unwilling to seek Me the Creator of all, but following their own proper will which they have instead of God and forsaking Me. For they do not wish to know Me, nor I them. Their concupiscence suggests to them what they want.

Et quia timorem meum habere recusant, idcirco et ego nolo eis tunc resistere in terrore irae meae, ut eis repugnetur in die illa in qua nihil amplius praevalere possunt; ipsi autem per me dimissi in hac vita, responsuri in futuro tremendo judicio de his quae faciunt; me videlicet scientes in fide, sed in his quae perpetrant ad me respicere nolentes.

Nunc autem ut vides quod praefati duo minores muri sunt longitudinis spatii, quod est a praedicto angulo septentrionali usque ad angulum occidentalem: hoc est quod in constitutione populorum majorum et minorum cum extensione longitudinis humani temporis ab Abraham scilicet et Mose, quasi a septentrione usque ad manifestationem catholicae fidei in veram Trinitatem, quam fidem Filius meus a me missus in mundum ut ad occidentem, edocuit exstiterunt in lege mea populi et principales eorum magistri praecurrens videlicet germen et exemplum populi novi testimonii a zelo usque ad Filium meum in carne natum tendentes, ut fuerunt et sunt et semper erunt interpositae differentiae in hominibus interiorum et exteriorum, id est spiritualium et saecularium, majorum atque minorum. Qui sunt ipsis angulis ex utraque parte sui conjuncti juxta modum testudinis, quoniam tam Veteri quam Novo Testamento ex utroque latere initii sui, in honore et magistratione coadunati declarantur populi, et hoc in similitudinem testudinis, quod est in auctoritate divinae providentiae bene et digne compositi ad statum aedificationis coelestis Jerusalem.

Quod vero altitudo eorumdem duorum minorum murorum est cubitorum trium: hoc est quod in sublevatione rectitudinis duarum saecularium, conditionis scilicet majorum et minorum, tres partes sunt hominum, id est praecellentiores rectores et alii a vinculo servitutis famulantium liberi, atque communis populus praelatis suis in subjectione substratus. Unde etiam latitudo inter interiorem arcuatum murum et medium est unius cubiti, quae est amplitudo dignitatis inter superiores personas spiritualis magisterii et inter minora vocabula terrenae servitutis, in unitate fidei secundum Deum ad corripiendum subditos suos constituta. Atque inter exteriorem et eumdem medium est latitudo unius palmi quasi puerilis manus, quia est etiam inter inferiorem potestatem saecularis regiminis, et inter subjectionem saecularis ministrationis extensio justae considerationis, ita ut hae unanimi et simplici devotione puerilis innocentiae se invicem tangant in manu conjunctae operationis suae. Sed quod intra idem aedificium vides sex imagines ante praedictum arcuatum murum super pavimentum ipsius aedificii stantes, hoc est quod in opere bonitatis Dei sex virtutes extenduntur, caeteras virtutes praefigurantes, ut Deus in sex diebus creaturas suas creavit;

And because they refuse to have My fear, therefore I also do not wish then to resist them in the terror of My wrath, so that they may be resisted on that day in which they can prevail nothing more; they themselves however, dismissed by Me in this life, are to answer in the future tremendous judgment concerning these things which they do; namely knowing Me in faith, but in these things which they perpetrate being unwilling to look back to Me.

Now however as you see that the aforesaid two smaller walls are of the length of the space, which is from the aforesaid northern corner even to the western corner: this is that in the constitution of the greater and lesser peoples with the extension of the length of human time, namely from Abraham and Moses, as if from the north even to the manifestation of the catholic faith in the true Trinity, which faith My Son sent into the world by Me as to the west, taught; there existed in My law the peoples and their principal masters, namely the preceding germ and example of the people of the new testimony, stretching from zeal even to My Son born in the flesh, as there were and are and always will be the intercepted differences in men of the interior and exterior, that is of the spiritual and secular, of the greater and of the lesser. Who are joined to the same corners from each side of themselves in the manner of a vault, since both in the Old and in the New Testament from each side of its beginning, joined together in honor and in magistery the peoples are declared, and this in the likeness of a vault, which is in the authority of divine providence well and worthily composed for the state of the building of the heavenly Jerusalem.

That indeed the height of the same two smaller walls is of three cubits: this is that in the raising of the rectitude of the two secular ones, namely of the condition of the greater and of the lesser, there are three parts of men, that is the more excellent rulers, and others free from the bond of the servitude of those serving, and the common people laid under their prelates in subjection. Whence also the width between the interior arched wall and the middle is of one cubit, which is the amplitude of dignity between the superior persons of spiritual mastery and among the lesser names of earthly servitude, in the unity of faith according to God constituted for correcting their subjects. And between the exterior and the same middle is a width of one palm like a child's hand, because there is also between the inferior power of secular governance and between the subjection of secular ministration an extension of just consideration, so that these by unanimous and simple devotion of child-like innocence mutually touch each other in the hand of their joined operation. But that within the same building you see six images standing before the aforesaid arched wall upon the pavement of the building itself, this is that in the work of the goodness of God six virtues are extended, prefiguring the other virtues, as God in six days created His creatures;

ipse videlicet virtutes in figura futurorum ante murum, id est ante Israeliticum populum divina lege frenatum, et magisterio ac defensione praecursorum suorum circumvallatum apparentes, cum etiam pavimentum terrenarum curarum in eadem constructione summi Patris in hac significatione conculcant, ut Christiana militia per ipsas se diabolo opponat.

Quapropter tres stant juxta se in fronte ipsius muri prope angulum qui respicit ad septentrionem; quia sancta Trinitas inseparabilis in virtute majestatis suae, in initio Veteris Testamenti ab Abraham et Mose diabolo oppositis inchoati per diversas et secretas figuras designata est. Et tres etiam simul in fine parietis ejusdem secus angulum qui tendit ad occidentem, quoniam eadem Trinitas in unitate divinitatis regnans, in fine ejusdem defluentis legis aperto nomine suo praedicata est, nato in carne Filio Dei ob redemptionem hominis ad occasum tendentis. Quae omnes picturam in arcubus ejusdem muri inspiciunt, quia semper pari devotionis studio in hominibus magisterium ordinationis Dei per potentiam ejus in lege tam Novi quam Antiqui Testamenti designatum attendunt considerantes qualiter in ipsis perficiatur. Quod autem in ipso fine ejusdem parietis vides aliam imaginem intra idem aedificium super lapidem unum in modum sedis in pavimento positum sedentem, hoc est quod in ipsa repositione veteris legis antiqui populi, et in initio novae fidei inchoata in vera Trinitate, cum Deus omnes constantes virtutes in Ecclesia construxit, decenter etiam apparuit virtus haec in opere summi Patris, operans in eo per hominem usque ad consummationem mundi. Unde sedet etiam super fotissimam petram, super unicum, scilicet Dei Filium, qui sedes et quies est omnium fidelium caduca despicientium, et in se pura fide credentium. Et latus dextrum ad murum inclinat, quia in quietis rectitudine et in salvationis parte huic populo qui sub magisterio dispositione Dei positus est, adhaeret; ita ut et ipsi majores cum minoribus eam in operibus suis excolant. Faciem vero suam ad columnam verae Trinitatis vertit, quoniam in omni re intentionem suam ipsi Trinitati acutissimo visu justae considerationis intendit, ut sicut perpetua Trinitas in tribus personis inviolabiliter consideranda est: ita omnes Deum colentes, eam in factis suis diligentissime considerent, et considerando non relinquant.

namely the virtues themselves appearing in the figure of future things before the wall, that is before the Israelite people curbed by the divine law, and walled about by the mastery and defense of their precursors, since also they trample the pavement of earthly cares in the same construction of the most high Father in this signification, so that the Christian warfare through them may oppose itself to the devil.

Wherefore three stand next to each other in the front of the same wall near the corner which looks toward the north; because the holy Trinity, inseparable in the virtue of its majesty, was designated in the beginning of the Old Testament begun by Abraham and Moses resisting the devil, through diverse and secret figures. And three also together at the end of the same wall beside the corner which stretches toward the west, since the same Trinity reigning in the unity of divinity, was preached in its open name at the end of the same flowing law, when the Son of God was born in the flesh for the redemption of man tending toward the sunset. All of which look at the picture in the arches of the same wall, because they always attend with an equal zeal of devotion in men to the mastery of the ordination of God designated through His power in the law of both the New and the Ancient Testament, considering how it may be perfected in them. But that at the very end of the same wall you see another image within the same building sitting upon one stone placed in the manner of a seat on the pavement, this is that in the very repositioning of the ancient law of the ancient people, and in the beginning of the new faith begun in the true Trinity, when God built all constant virtues in the Church, this virtue also decently appeared in the work of the most high Father, working in it through man even to the consummation of the world. Whence it also sits upon the strongest rock, upon the only-begotten namely Son of God, who is the seat and rest of all the faithful despising transitory things, and believing in Him with pure faith. And it inclines its right side to the wall, because in the rectitude of rest and in the part of salvation it adheres to this people who are placed under the mastery of the disposition of God; so that both the greater with the lesser themselves may cultivate it in their works. Its face indeed it turns toward the column of the true Trinity, since in every thing it intends its intention to the same Trinity with the most acute sight of just consideration, so that as the perpetual Trinity in three persons is to be inviolably considered: so all worshipping God should most diligently consider it in their deeds, and in considering not forsake it.

Sed quod in eodem fine vides alteram imaginem super eumdem murum in altiori loco stantem: hoc est quod etiam in translatione umbrae legis antiquae, in fide sanctae Trinitatis clarescente vera luce justitiae, haec virtus in principali magisterio et fideli populo in cacumine salvationis coelestis desiderii elevata est stans, pugnans contra vitia in Filio Dei erecta, quia ab ipso incepit, et cum ipso in coelesti Jerusalem post finem saeculi permanebit. Quae etiam ad praedictam columnam verae Trinitatis versa est, quoniam per sanctam et ineffabilem Trinitatem confortata, reducit animas ad patriam.

Quod vero in ipsis imaginibus conspicis similitudinem, hoc est quod eaedem virtutes unanimes sunt in diversitate donorum Dei. Quapropter indutae sunt etiam ut priores imagines quasi sericinis indumentis; quae sunt circa eas, ut circa reliquas virtutes suavissima opera, quae in divina lege cultores Dei ipsi exhibent: facientes ea in justitia veritatis, et candidis calceamentis; quia in ardore earum est etiam candor sequendi exemplum bonorum actuum in hominibus. Sed illa quae a dextris media harum trium est quas in extrema parte ejusdem parietis vides, tota tantae puritatis tantaeque claritatis existit, ut prae multo splendore nullam ejus formam perfecte intueri possis, quoniam virtus illa cum salute verae confortationis per donum sanctae Trinitatis, in fine sanctae veteris austeritatis exsurgens, omnis perlucida et pura est, carens cuncta indignatione diabolica in claritate laeti guadii unanimitatis hominum, ita ut prae multitudine gloriae et honoris quem habet in coelestibus; nulla ratione inaestimabilis unanimitas ipsius, quasi forma ejus, ab ullo mortali homine valeat considerari, nisi quantum Deus revelare dignatus fuerit. Et illa quae super murum stat nigris calceamentis calceata est, quia tam in altiore dignitate quam in minore ante incarnationem Filii mei mortis signum et vestigium fuit in hominibus. Sed quod omnes sine palliis sunt, hoc est quod pariter terrenos cultus et exteriorem textum legalis institutionis abjecerunt intrinsecus veram justitiam inspicientes, praeter mediam illarum trium quae in prima parte ejusdem muri stabant, quae pallio induitur, quoniam ipsa sub defensione Dei in initio praeceptae austeritatis desudans circumdata est comprehensione amoris Dei, in qua coelestem thesaurum abscondit, abjecto desiderio carnalium. Et duae trium superiorum quae ad dexteram scilicet et ad sinistram mediae imaginis stant, et duae trium inferiorum, media videlicet et quae ad sinistram ejus est, non habent muliebria velamina in capitibus suis nudis, tantum albis crinibus stantes,

But that at the same end you see another image standing upon the same wall in a higher place: this is that also in the translation of the shadow of the ancient law, in the faith of the holy Trinity with the true light of justice shining bright, this virtue was elevated standing in the principal mastery and faithful people at the peak of the salvation of heavenly desire, fighting against vices, erected in the Son of God, because from Him it began, and with Him in the heavenly Jerusalem after the end of the age it shall remain. Which also is turned toward the aforesaid column of the true Trinity, since comforted through the holy and ineffable Trinity, it leads back souls to their homeland.

That indeed you behold a likeness in the images themselves, this is that the same virtues are unanimous in the diversity of the gifts of God. Wherefore they are also clothed like the former images as if with silken garments; which are about them, as about the rest of the virtues, most sweet works, which the worshippers of God themselves exhibit in the divine law: doing them in the justice of truth, and with white shoes; because in their heat there is also the whiteness of following the example of good acts in men. But that one which is at the right of the middle of these three which you see in the extreme part of the same wall, exists entirely of such great purity and such great clarity, that because of the much splendor you cannot perfectly behold its form, since that virtue with the health of true comfort through the gift of the holy Trinity, arising at the end of the holy ancient austerity, is all translucent and pure, lacking all diabolical indignation in the clarity of the happy joy of the unanimity of men, so that because of the multitude of glory and honor which it has in heavenly things; by no reason can its inestimable unanimity, as if its form, be considered by any mortal man, except as much as God shall have deigned to reveal. And that one which stands upon the wall is shod with black shoes, because both in higher dignity and in lesser before the incarnation of My Son there was a sign and vestige of death in men. But that all are without cloaks, this is that they equally cast away earthly cults and the exterior text of the legal institution, inspecting true justice within, except the middle one of those three which stood in the first part of the same wall, which is clothed with a cloak, since it itself, sweating under the defense of God in the beginning of the commanded austerity, is surrounded by the comprehension of the love of God, in which it hides the heavenly treasure, the desire of carnal things being cast away. And two of the three superior ones which stand to the right namely and to the left of the middle image, and two of the three inferior ones, namely the middle and that which is to its left, do not have feminine veils on their bare heads, standing only with white hair,

quia lex et prophetae per virtutem supernae majestatis emanantes et vitam ac mortem sua fortitudine ostendentes, cum duobus praeceptis geminae dilectionis per eamdem divinam potentiam subsequentibus atque constantiam intimae circumspectionis habentibus in contrariis, et gaudium suavitatis in divinis fideliter soluti sunt ab omni subjectione ullius doloris seu laquei mortis, in capite in Christo videlicet Filio meo, nuda tamen coma fulgentes in candore virginitatis, quia divinitas virgineam naturam in Virgine Maria valde dilexit. Sed quod media trium priorum, et illa quae super lapidem juxta murum sedet sunt, velato capite candida velatura capitis, ut mos est mulierum: hoc est quod ipsae in auxilio supernae altitudinis et in stabilitate conversationis beatae quietis, blande ac dulciter ligatae sunt forti ligatura subjectionis, Deum caput omnium fidelium in albedine piae devotionis venerando, ut maritus ab uxore sincera charitate honorari debet. Et media trium superiorum et quae ad dexteram ejus stant vestitae sunt tunicis candidis, quia per eamdem virtutem divinae majestatis in suavissima beatitudine emanant lucidissima et candidissima opera earum in hominibus stabilita sub lege Domini cui conjunctae sunt. Sed quod etiam vides dissimilitudinem in eis, hoc est quod diversas vires habent in Deo, concorditer ipsum tamen colentes.

Propter quod imago quae stat in medio trium superiorum praefigurat abstinentiam, quoniam ipsa in primo certamine est quasi civitas et firmamentum, atque ornamentum sibi adhaerentium virtutum, continens se a peccato in gravitate morum. Ita quod perserutatrix et recusatrix est cunctorum puerilium in malis, nullam petulantiam habens in se, et apparens quasi mater in medio earum virtutum quae Trinitatis gloriam in initio datae legis antiqui populi designant. Et habet in capite suo in modum coronae circulum crocei coloris dextra parte insculptum, semper accensae, quia ipsa per summum caput coronata est croceo radio splendidissimi solis, scilicet Filii Dei in cujus claritate tota comprehensa est et nullum appetens nisi illum qui etiam in dextra parte salvationis animae eam semper accendit. Unde ut vides a dextra ejusdem imaginis columba advolat, ore suo spirans in eamdem Scripturam, quoniam in dextera coelestis prosperitatis adest donum verae simplicitatis, videlicet Spiritus sancti in abstinentia quaeque bona per supernam inspirationem in salvatione animarum accendentis, ut etiam illa virtus demonstrat in supradictis verbis suae admonitionis.

because the law and the prophets emanating through the virtue of the supernal majesty and showing life and death by their strength, with the two precepts of twofold love following through the same divine power and having the constancy of intimate circumspection in contraries, and the joy of sweetness in divine things, were faithfully loosed from all subjection of any sorrow or snare of death, in the head namely in Christ My Son, yet shining with bare hair in the whiteness of virginity, because the divinity greatly loved the virginal nature in the Virgin Mary. But that the middle of the first three, and that which sits upon the stone near the wall, are of veiled head with a white head-veil, as is the custom of women: this is that they themselves in the aid of the supernal height and in the stability of the conversation of blessed rest, are mildly and sweetly bound with the strong bond of subjection, by venerating God the head of all the faithful in the whiteness of pious devotion, as a husband ought to be honored by a wife with sincere charity. And the middle of the three superior ones and those which stand to its right are clothed with white tunics, because through the same virtue of divine majesty in most sweet beatitude there emanate their most bright and most white works established in men under the law of the Lord to which they are joined. But that you also see a dissimilarity in them, this is that they have diverse strengths in God, yet concordantly worshipping Him.

Wherefore the image which stands in the middle of the three superior ones prefigures abstinence, since it itself in the first struggle is as a city and a firmament, and the ornament of the virtues adhering to it, containing itself from sin in gravity of manners. So that it is a scrutinizer and refuser of all childish things in evils, having no petulance in itself, and appearing as a mother in the middle of those virtues which designate the glory of the Trinity in the beginning of the given law of the ancient people. And it has on its head in the manner of a crown a circle of saffron color engraved on the right part, always kindled, because it itself is crowned through the highest head by a saffron ray of the most bright sun, namely the Son of God, in whose clarity it is entirely comprehended and desiring nothing except Him who also in the right part of the salvation of the soul always kindles it. Whence, as you see, a dove flies from the right of the same image, breathing with its mouth into the same Scripture, since in the right of heavenly prosperity there is the gift of true simplicity, namely of the Holy Spirit in abstinence kindling each good thing through supernal inspiration in the salvation of souls, as also that virtue demonstrates in the aforementioned words of its admonition.

Alia vero imago quae est a dextris ejus, significat largitatem, puerilis simplicitatis existentem, nec omnino astutiam aut duritiam adversus dolores hominum habentes, cum qua abstinentia se semper aufert ab omni asperitate in dextris bonorum operum, sic tendens ad Deum, quia largitas initium operationis ejus est, cum primum abstinentia opus suum aggreditur. Quae habet in pectore suo quasi leonem tanquam speculum lucidum, qui est in corde illius Filius meus Christus Jesus, leo fortissimus, veluti speculum piae et splendidae dilectionis conclusum. Quod autem a collo suo gestat velut serpentem pallidi coloris in torta flexura virgulae ad pectus etiam ipsius dependentem: hoc est quod quasi colla fortissima scilicet patientiam idem Filius meus prudentissimus in pallore angustiatae carnis sustinuit flexuram poenarum cum exaltatione crucis in medicamento videlicet omnium vulnerum quod largitas per coelestem amorem pectori suo imprimit illud frequenter inspiciens in mentibus hominum, sicut etiam in praedictis verbis exhortationis suae fatetur.

Tertia autem imago quae a sinistris ejus est, declarat pietatem nullo modo habentem odium aut invidiam, aut ullam foeditatem hominis, sed semper gaudentem et amplectentem prosperitatem omnium hominum, cujus viriditate et largitatis unctione abstinentia, sinistrae parti diabolicae sufflationis resistit, quoniam pietas est plenum opus abstinentiae in signifera pugna per quam semper victrix existit. Unde etiam tunica simili hyacintho rubri coloris induitur, quia splendidissimo opere sub quo pulcherrima sustentatione sanguineae contrarietates latent, omnes scilicet injurias pati, post passionem Filii mei per ipsius exemplum circumdata est. Quod vero ad pectus ipsius apparet angelus ex utroque latere suo alam unam habens, hoc est ut homo in cognitione sua semper angelicum ordinem imitetur, unamquamque Dei ordinationem diligendo, cum ex utraque parte sui tam prosperarum quam contrariarum rerum in singulis et geminis alis videlicet in uno Deo per geminam virtutem non elatus supra modum in bonis, nec omnino prostratus in malis se elevat ad volandum quod est Deum in puritate cordis aspicere, sic sursum tendendo et non ad terram se dijiciendo. Quapropter etiam ala dextera ad dexterum humerum ejusdem imaginis extenditur, quoniam prosperitas hominis in dextra salvationis animarum ad auxilium pietatis porrigitur, cum Filius meus hominem reportavit in patriam. Et ala sinistra tendit ad sinistrum humerum illius, quia in sinistra contrarietatis diabolicarum insidiarum fidelis homo volatilem pennam, per quam abjiciat opera tenebrarum sursum extendit ad refugium Filii mei, per quem fortis contra omnem adversitatem existit, imitans vitam justorum, ut etiam virtus haec in dictis suis declarat, quomodo supra ostensum est.

But the other image which is at its right signifies largesse, existing of childlike simplicity, having neither any astuteness nor hardness against the sorrows of men, with which abstinence always takes itself away from all asperity in the right of good works, thus tending to God, because largesse is the beginning of its operation, when first abstinence approaches its work. Which has in its breast as a lion like a bright mirror, who is in its heart My Son Christ Jesus, the strongest lion, like a mirror of pious and splendid love enclosed. But that it carries from its neck as a serpent of pale color in the twisted bending of a rod hanging down even to its breast: this is that the same most prudent Son of Mine sustained the bending of punishments as the strongest necks, namely patience, in the paleness of distressed flesh with the exaltation of the cross, in the medicine namely of all wounds, which largesse through heavenly love impresses on its breast, frequently inspecting that in the minds of men, as also it confesses in the aforementioned words of its exhortation.

But the third image which is at its left declares piety, in no way having hatred or envy, or any foulness of man, but always rejoicing and embracing the prosperity of all men, by whose greenness and the unction of largesse abstinence resists the left part of diabolical breathing, since piety is the full work of abstinence in the standard-bearing fight through which it always exists victorious. Whence it is also clothed with a tunic similar to hyacinth of red color, because by the most bright work under which bloody contrarieties lie hidden by the most beautiful support, namely to suffer all injuries, it was surrounded after the passion of My Son through His example. But that there appears on its breast an angel having one wing from each of its sides, this is so that man in his knowledge may always imitate the angelic order, by loving each ordination of God, when from each part of himself both of prosperous and of contrary things in single and twin wings, namely in one God through twin virtue, not elated beyond measure in good things, nor entirely prostrated in evils, he raises himself to fly, which is to behold God in purity of heart, thus tending upward and not casting himself down to the earth. Wherefore also the right wing is extended to the right shoulder of the same image, since the prosperity of man in the right of the salvation of souls is reached to the aid of piety, when My Son reported man into the fatherland. And the left wing tends to its left shoulder, because in the left of the contrariety of diabolical snares the faithful man extends upward the flying feather, through which he may cast away the works of darkness, to the refuge of My Son, through whom he exists strong against all adversity, imitating the life of the just, as also this virtue declares in its sayings, just as was shown above.

Imago quoque quae est media trium inferiorum praetendit veritatem, quia post abstinentiam et illi cohaerentes virtutes surgit veritas in omnibus causis, cum sibi astantibus imaginibus, veluti turris et tutamen earum existens, videlicet forte praesidium designans, quasi in medio virtutum sanctam Trinitatem in occasu Judaicae consuetudinis et in ortu verae fidei praefigurantium. Super cujus dextrum humerum candidissima columba stat spirans ore suo in dextram aurem illius: quod est in superiore parte dextrae, scilicet beati reditus per incarnationem Filii Dei ad vitam apparens admirabilis virtus Spiritus sancti, qui spiravit tactu suo in dextrum auditum, id est in corda credulorum hominum ut intelligant quid Deus in sua divina potentia sit. Quod autem in pectore ipsius monstruosum et informe caput hominis apparet: hoc est quod Deus in cordibus electorum suorum miserias et persecutiones principum esse permittit, sicut et Filius ejus pati voluit a principibus sacerdotum. Et quoniam Deus est in corde fidelis hominis, ideo debet et ipse homo pro Dei amore patienter sufferre Dei persecutionem, atque quia mors in casu diaboli erecta est, idcirco oportet et fidelem hominem adversus diabolicas nequitias multa certamina in diversis aerumnis sustinere, quae saepe ipsius corpori laboriosae et contrariae sunt, quoniam homini adhaeret: quod idem antiquus serpens semper persequitur. Quid est hoc? Carnis concupiscentia, cui ille malignus hostis in insidiis positus insidiatur. Quod vero jacent sub pedibus ejus quasi species hominum conculcatorum et contritorum ab ipsa: hoc est quod sub vestigiis veritatis, omnes diabolicae falsitates quae in operibus hominum fiunt, ad nihilum deducuntur, ipsa amorem habente aedificationis Ecclesiae cum omnes virtutes manifeste apparent et probantur in veritate, quae ante tempora saeculorum in corde Patris latens, fuit invisibilis, sed in fine temporum visibilis apparens in vera carne Filii Dei. Unde etiam in manibus suis habet chartam expansam et ex una parte, videlicet versus coelum septem lineis inscriptam, quia in omnibus operibus veritatis, est textura expansa per gratiam Dei Christiano populo constitutae legis, et ex parte coelestium desideriorum aperto cultu tenenda et ex parte carnalium cupiditatum metuenda, ostendens in se septem dona Spiritus sancti, videlicet inexpugnabile firmamentum contra diabolicas mortis insidias. Et illam legere vis sed non potes, quoniam, quamvis homo multum desideret scire mysteria et occulta in donis Dei tamen non est ei possibile dum est gravatus mortali corpore intelligere, aut capere quid Deus in mirabilibus suis fieri velit, sed ipse homo amplectatur et comprehendat ea in veritate: videlicet sequendo praecepta Dei, sicut etiam haec eadem virtus in praedictis verbis suis ostendit.

The image also which is the middle of the three inferior ones holds out truth, because after abstinence and the virtues adhering to it truth arises in all causes, with the images standing by it, existing as a tower namely and their protection, designating namely a strong garrison, as if in the middle of the virtues prefiguring the holy Trinity in the setting of the Judaic custom and in the rising of the true faith. Upon whose right shoulder a most white dove stands, breathing with its mouth into its right ear: which is in the superior part of the right, namely of the blessed return through the incarnation of the Son of God to life, there appearing the admirable virtue of the Holy Spirit, who breathed by His touch into the right hearing, that is into the hearts of believing men, so that they may understand what God is in His divine power. But that in its breast there appears a monstrous and formless head of a man: this is that God permits miseries and persecutions of princes to be in the hearts of His elect, just as also His Son willed to suffer from the princes of the priests. And since God is in the heart of the faithful man, therefore also the man himself ought to patiently suffer for the love of God the persecution of God, and because death was raised up in the fall of the devil, for that reason it behooves also the faithful man to sustain many struggles against diabolical wickednesses in diverse hardships, which often are laborious and contrary to his body, since it adheres to the man: which the same ancient serpent always persecutes. What is this? The concupiscence of the flesh, which that malignant enemy, placed in wait, waylays. But that there lie under its feet as if species of men trampled and crushed by it: this is that under the footsteps of truth, all diabolical falsehoods which occur in the works of men, are brought to nothing, it itself having the love of the edification of the Church since all virtues manifestly appear and are proved in truth, which hiding in the heart of the Father before the times of the ages, was invisible, but at the end of times appearing visible in the true flesh of the Son of God. Whence also it has in its hands an expanded paper and on one part, namely toward heaven, inscribed with seven lines, because in all works of truth, there is a texture expanded through the grace of God of the law established for the Christian people, and on the part of heavenly desires to be held with open worship and on the part of carnal lusts to be feared, showing in itself the seven gifts of the Holy Spirit, namely an impregnable firmament against the diabolical snares of death. And that you wish to read but cannot, since, although man may greatly desire to know the mysteries and hidden things in the gifts of God, yet it is not possible for him while he is weighed down by a mortal body to understand, or to grasp what God wills to be done in His wonders, but let the man himself embrace and comprehend them in truth: namely by following the precepts of God, as also this same virtue shows in its aforementioned words.

Altera autem imago quae ad dextram ejus est. designat pacem, supernum signum et angelicum consortium habentem, quia in plena viriditate veritatem germinat, quoniam eadem veritas circumdata est eximiis et supernis donis in dextra parte salvationis animarum habens pacem per Filium Dei. Quomodo? Ut scriptum est in angelico carmine, ubi dicitur: Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis (Luc. II). Hoc tale est: In altissimo Deo fulget homo et Deus in homine, quia Filius Dei mirabiliter incarnatus est. Ideoque laudabilis et gloriosus est in coelo Deus, ab omni creatura sua. Unde etiam in terra fit pax salvationis illis hominibus, qui voluntatem Patris cum devotione et fide suscipiunt, quia etiam pax bonae voluntatis est voluntas totius bonitatis Patris, quae Filius ejus est, qui est Deus et homo. Et quomodo est ipse pax? Ipse est pax hominum, defendens eos ab insidiis antiqui serpentis, qui primus praevaricator exstitit, qui lumen vitae perdidit dejectus in tenebras, quod lumen pax vera, id est verus Dei Filius attulit hominibus: ita quod ipsi facti sunt participes regni Dei in beato loco quem perdidit diabolus. Et ut vides praedicta virtus faciem habet angelicam, quoniam ipsa fugit ab omni malo in intentione sancta, quasi in facie sua Deum aspiciens cum angelico desiderio. Unde etiam ex utroque latere suo volatilem alam unam habet, quoniam in utraque parte tranquillae, scilicet et turbidae ostensionis, sursum ad Deum tendit non faciens terrorem nec amaritudinem, sed semper in prosperitate placida existens unum Deum in unanimitate duarum alarum comprehendit, quia nulla tempestate instabilitatis nec in bono nec in malo eversa, tantum in tranquillitate persistit. Et in specie hominis ut caeterae virtutes apparet, quia per Filium Dei mirifice claruit, cum etiam omnes virtutes per illam in hominibus probantur, ita quod nullo modo contentionem aut rixam quaerit, sed semper in lenitate, sic se diabolicae pugnae opponens ut etiam supra in verbis locutionis ejus manifestatur.

Sed tertia imago quae stat ad sinistram ejus, indicat beatitudinem aeternam vitam appetentem, per cujus fidelitatem et intimam lenitatem, veritas a sinistris omni fallaciae serpentinae persuasionis hominem decipientes ipsi consentientem contradicit, quia beatitudo est invicta securitas verae claritatis in qua ipsa infelicitatem mortis non timet. Propter quod etiam induitur tunica alba, viridi colore distincta, quoniam circumdata est fidelibus operibus in coelesti desiderio albescentibus, atque multimodis donis in viriditate Spiritus sancti virentibus decoratis. Quod autem habet in manibus suis modicum vasculum palli splendoris: hoc est quod in opere suo demonstrat qualiter in parvo retentaculo, id est in contrito secreto cordis sui, homo Deum per fidem apprehendat, in pallore tamen fragilitatis humanae carnis, quia fides etiam in ipsa mortali vita pure colenda est, ut miseria hominis non deserit.

But the other image which is at its right designates peace, having a heavenly sign and angelic company, because in full greenness it germinates truth, since the same truth is surrounded by choice and heavenly gifts on the right part of the salvation of souls having peace through the Son of God. How? As it is written in the angelic song, where it is said: "Glory to God in the highest and on earth peace to men of good will" (Luke II). This is such: In the highest God man shines and God in man, because the Son of God was wonderfully incarnated. And therefore God is laudable and glorious in heaven, by every creature of His. Whence also on earth there is made the peace of salvation for those men who receive the will of the Father with devotion and faith, because also the peace of good will is the will of all the goodness of the Father, which is His Son, who is God and man. And how is He Himself peace? He Himself is the peace of men, defending them from the snares of the ancient serpent, who existed as the first prevaricator, who lost the light of life being cast down into darkness, which light true peace, that is the true Son of God, brought to men: so that they themselves were made partakers of the kingdom of God in the blessed place which the devil lost. And as you see the aforementioned virtue has an angelic face, since it itself flees from all evil in holy intention, as if in its face beholding God with angelic desire. Whence also from each of its sides it has one flying wing, since in each part of tranquil, namely and of turbulent showing, it tends upward to God, making neither terror nor bitterness, but always existing in placid prosperity it comprehends the one God in the unanimity of two wings, because overturned by no tempest of instability neither in good nor in evil, it persists only in tranquility. And it appears in the species of a man as the rest of the virtues, because through the Son of God it wonderfully shone, since also all virtues are proved through it in men, so that in no way does it seek contention or strife, but always in mildness, thus opposing itself to the diabolical fight as also is manifested above in the words of its speech.

But the third image which stands at its left indicates beatitude desiring eternal life, through whose faithfulness and intimate mildness truth at the left contradicts all the serpentine persuasion of deceit deceiving the man consenting to it, because beatitude is the invincible security of true clarity in which it itself does not fear the unhappiness of death. For which reason it is also clothed with a white tunic distinguished by a green color, since it is surrounded by faithful works whitening in heavenly desire, and decorated with manifold gifts flourishing in the greenness of the Holy Spirit. But that it has in its hands a small vessel of pale splendor: this is that in its work it demonstrates how in a small receptacle, that is in the contrite secret of his heart, man may grasp God through faith, yet in the paleness of the fragility of human flesh, because faith even in this mortal life is to be purely worshipped, so that the misery of man does not desert him.

Unde etiam multam lucem ut fulgur ex se reddit, ita quod illa lux in faciem et circa collum ipsius imaginis luceat, quoniam cognitio aeterni luminis et in timore et in dilectione Dei diffunditur, videlicet tendens de interiori corde hominis usque ad faciem, id est usque ad inceptionem recti operis, in bono exemplo intentionem suam manifestantis, et circa collum quod est postea ubique prudenter fortitudinem comprehendentis in completo opere, cum illud in homine ante Deum praeclarius sole fulget per beatitudinem, sicut etiam in praedicta manifestatione ejusdem virginis declaratur.

Imago vero quae in fine muri super lapidem sedet, praetendit discretionem, quia ipsa in consummatione antiquae observationis in Christo requiescens, pleniter apparuit, solertissima existens cribratrix omnium rerum, tenens scilicet quod tenendum est et abscindens quod abscindendum est, et triticum a lolio separetur. Et induta est tunica subnigra, quoniam circumdata est mortificatione carnis, abjiciens levitatem totius vanitatis. Quod autem in dextro humero suo habet modicam crucem imposita imagine Jesu Christi: hoc est quod eadem virtus radicem posuit in dextra parte potentiae fortitudinis Dei, cum Deus omnipotens misit Filium suum mirabiliter incarnari et humiliter pati cujus dilectioni conjuncta est discretio, quoniam ab ipsa manifestata est, ut per eam omnis justitia discernatur. Et ut Deus est dispensator convenientis staturae hominis, ita est discretio imitatrix illius in officio suo, opera sua videlicet adimplens in dispensatore cruxifixo Filio Dei, cum ipsa in utraque dignitate est divinitatis scilicet et humanitatis. Quae hac et illac versatur, quia in comprehensione latitudinis per significationem sanctae crucis circuitum inter bonos et malos habet. Quod vero quasi ex nubibus effulget in pectus ejus quidam splendor mirae claritatis: hoc est quod de misericordia Dei quasi de nube clarissima, accensio divinae pietatis aspiratur in mentes hominum, discretionem in eis faciens, eosque illuminans. Unde etiam a se in multos radios divisus est ut splendor solis a se dividitur, cum per parva et multa foramina alicujus rei fulget, quoniam Spiritus sanctus in superna virtute diversos radios donorum suorum dividens hominibus, eos scilicet lucidiores sole et ineffabiliter discretos in humilibus cavernis, id est in perspicacibus visibus animarum fidelium suorum diffundit, illustrans sensus et mentes eorum, ita ut acutissime in quibusque causis intelligant quod eis apte in Deo faciendum sit. Sed quod in dextera manu modicum lignum in modum flabelli habet: hoc est quod discretio in dextra parte salvationis animarum, opus suum per donum Spiritus sancti in hominibus quasi in ligno fragilis carnis semper considerat, hoc signum tamen in se habentis, ut a se per divinum auxilium diversas muscas diabolicarum videlicet persuasionum abigat, ne per eas in diversas vanitates dispergatur.

Whence also it gives back much light like lightning from itself, so that that light shines in the face and about the neck of the same image, since the knowledge of eternal light is diffused both in the fear and in the love of God, namely tending from the interior heart of man even to the face, that is even to the beginning of a right work, of one manifesting his intention in a good example, and about the neck which is afterward everywhere prudently comprehending fortitude in a completed work, when that shines more brightly than the sun in man before God through beatitude, as also is declared in the aforementioned manifestation of the same virgin.

But the image which sits at the end of the wall upon the stone holds out discretion, because it itself in the consummation of the ancient observation resting in Christ appeared fully, existing as a most skillful sifter of all things, holding namely what is to be held and cutting off what is to be cut off, and that the wheat be separated from the tares. And it is clothed with a blackish tunic, since it is surrounded by the mortification of the flesh, casting away the levity of all vanity. But that it has on its right shoulder a small cross with the image of Jesus Christ placed upon it: this is that the same virtue placed its root in the right part of the power of the strength of God, when almighty God sent His Son to be wonderfully incarnated and humbly to suffer, to whose love discretion is joined, since it was manifested by Him, so that through it all justice may be discerned. And as God is the dispenser of the convenient stature of man, so discretion is the imitator of Him in its office, fulfilling its works namely in the crucified dispenser the Son of God, since it itself is in each dignity, namely of the divinity and of the humanity. Which is turned here and there, because in the comprehension of breadth through the signification of the holy cross it has a circuit between the good and the bad. But that a certain splendor of wondrous clarity shines from the clouds namely into its breast: this is that from the mercy of God as from a most bright cloud, the kindling of divine piety is inspired into the minds of men, making discretion in them, and illuminating them. Whence also it is divided from itself into many rays as the splendor of the sun is divided from itself, when it shines through small and many openings of some thing, since the Holy Spirit in supernal virtue dividing diverse rays of His gifts to men, diffunds them namely brighter than the sun and ineffably discrete in humble caverns, that is in the perspicacious visions of the souls of His faithful, illustrating their senses and minds, so that they may most sharply understand in whatever causes what is appropriately to be done by them in God. But that it has in its right hand a small wood in the manner of a fan: this is that discretion in the right part of the salvation of souls, always considers its work through the gift of the Holy Spirit in men as if in the wood of fragile flesh, yet having this sign in itself, that it may drive away from itself through divine aid diverse flies namely of diabolical persuasions, lest through them it be dispersed into diverse vanities.

Propter quod etiam ex ejus summitate tres ramusculi miro modo cum flore pullulant, ut fideles homines super omnia et in omnibus sanctam Trinitatem in mirabilibus suis semper florentem, fideliter credant in unitate divinitatis gloriosissimae regnante, non temere in se ipsis coelestia secreta examinantes; sed sicut Deus omnia opera sua in diversis creaturis suis juste discrete disponit; sic etiam ipsi homines per vim discretionis cuncta facta sua bene et recte dispensent. Quod autem habet in gremio suo minutissimos lapillos omnium gemmarum, quos multa sollicitudine et diligentia considerat veluti mercator res suas diligenter considerare solet: hoc est quod ipsa in sinu mentium hominum, omne quod aptum et conveniens est in minutissimis consiliis et artibus eorum, continet quasi in gemmis virtutum unamquamque justitiam a Deo constitutam cauta et diligenti examinatione perquirens, ut congrue et juste in omnibus rebus procedat in cordibus hominum propter mercedem operis acutissime considerans, ubi est remuneratio in Deo, ut etiam in verbis suis quomodo praemonstratum est propalat.

Illa autem imago quae in fine stat super murum, significat salvationem animarum, quoniam ipsa in occasu veteris duritiae effulsit in culmine auctoritatis novae gratiae: ita quod quasi fundamentum ejus existat discretio, cum qua et super quam apparet eadem salvatio animarum, orta in Filio Dei cum natus est ex Virgine pro salute hominum. Et nudum caput et nigros ac crispos crines habet, quia nuda est a servitute subjectionis liberae scilicet dignitatis manens, quoniam Filio Dei aperte adhaeret, a quo etiam clementer suscitata est, nigredinem tamen patiens capillorum, quoniam in Judaica plebe offuscata apparebat, non habente veram claritatem, sed multiplicem diversitatem, quasi crispam comam diversarum observationum. Habet quoque faciem obscuram; quoniam ante incarnationem Filii Dei, in umbra mortis non visa est retinere felicitatem aeternae salutis. Unde etiam induta est varia tunica, plurimo colore intexta, quoniam in veteri populo multis modis cricumdabatur varietate operum, immista diversitate multorum vitiorum. Sed quod vides quomodo tunicam et calceamenta sua exuit stans nuda: hoc est quod in passione Filii mei, morte abstersa cum etiam post adventum Spiritus sancti sonus et verba apostolorum emissa sunt in mundum, excitata est in salvatione animarum, ita quod ipsa spernens mala opera, et abjiciens contraria vestigia exuta est, fortiter denudata diabolica magistratione intra se ipsam sic dicens: O tu, turpissime diabole, nunquam relinqueres me, si non redempta essem in sanguine Agni. Nam in lacu inferni voluisti retinere me, sed nunc gratia Dei liberata sum.

For which reason also three branchlets from its summit sprout in a wondrous way with a flower, so that faithful men may faithfully believe above all and in all things the holy Trinity in its wonders always flourishing, reigning in the unity of the most glorious divinity, not rashly examining in themselves heavenly secrets; but as God justly and discretely disposes all His works in His diverse creatures; so also let men themselves through the power of discretion dispense all their deeds well and rightly. But that it has in its lap the smallest stones of all gems, which it considers with much solicitude and diligence just as a merchant is accustomed to consider his things diligently: this is that it itself in the bosom of the minds of men, contains everything that is apt and convenient in their smallest counsels and arts as if in the gems of virtues, searching out each justice established by God with cautious and diligent examination, so that it may proceed congruously and justly in all things in the hearts of men, considering most sharply for the reward of the work, where the remuneration is in God, as also it publishes in its words as was shown before.

But that image which stands at the end upon the wall signifies the salvation of souls, since it itself at the setting of the ancient hardness shone in the culmination of the authority of new grace: so that discretion exists as its foundation, with which and upon which the same salvation of souls appears, arisen in the Son of God when He was born of the Virgin for the salvation of men. And it has a bare head and black and curly hair, because it is bare from the servitude of subjection remaining in free dignity, since it openly adheres to the Son of God, by whom it was also mercifully raised up, yet suffering the blackness of the hairs, since it appeared obscured in the Judaic people, not having true clarity, but multiple diversity, as if a curly head of hair of diverse observations. It also has an obscure face; since before the incarnation of the Son of God, in the shadow of death it was not seen to retain the happiness of eternal salvation. Whence also it is clothed with a varied tunic, woven with very much color, since in the ancient people it was surrounded in many ways by a variety of works, with a mixed diversity of many vices. But that you see how it strips off its tunic and its shoes standing bare: this is that in the passion of My Son, death being wiped away when even after the coming of the Holy Spirit the sound and words of the apostles were sent out into the world, it was excited in the salvation of souls, so that it itself, spurning evil works and casting away contrary footsteps, was stripped, being strongly denuded from diabolical mastery, saying thus within itself: "O you, most foul devil, you would never leave me if I had not been redeemed in the blood of the Lamb. For in the lake of hell you wished to retain me, but now by the grace of God I am set free."

Et sic crines ac facies ejus resplendent in pulchritudine albedinis et novitatis, ut jam nati infantis, quia post incarnationem Filii mei crevit multus populus in figura membrorum illius, bene illuminatus in interiore facie animae, adhaerens verae et splendidae justitiae, ita quod exquirebat felicitatem aeternam, confidens in albedine vitae et in liberatione fidelium membrorum Christo capiti suo adhaerentium per novam regenerationem, et per veram infantiae innocentiam salutari in vita coelesti, atque per totum corpus suum effulget ut purus et lucidus splendor illucet in claritatem, quoniam ipsa quasi per omnia sua membra per fidelem scilicet populum sibi per Filium meum subjectum facta est pura, in columbina simplicitate, clara in lucidissima pulchritudine justitiae Dei. Quod autem vides in pectore ejus splendidissimam crucem cum imagine Christi Jesu, super arbusculam inter duos flores lilii et rosae stantem positam, qui se sursum ad eamdem crucem aliquantulum incurvant: hoc est quod eadem virtus facta est credentium populorum forte praecordium in passione Jesu Salvatoris, qui martyrio suo in vestigiis boni et recti exempli sui, arborem mortis et perditionis Adae depressit atque contrivit, adversus quam etiam duo Testamenta scilicet Vetus in candore et Novum in rubore illi repugnantia per dispositionem Dei procedebant, se in altitudine spiritualis intellectus ad passionem ejusdem pii et nobilissimi Redemptoris, atque ad omnem justitiam ejus a perditione mortis reflectentia. Unde vides etiam quod exutam tunicam atque calceamenta sua fortiter excutit, ita quod pulvis multus ab eis excutiatur, quia salvatio animarum ostendit in novis et justis operibus hominum, abstractam tunicam prioris consuetudinis et omnium vitiorum veterum delictorum, atque abjectum malum exemplum transgressionis Adae, fortissima examinatione ea discutiens atque contemnens, et pulverem vanae gloriae aliorumque peccatorum a se projiciens, sicut etiam superius in prolocutione sua de se ipso confitetur. Qui autem acutas aures interioris intellectus habet: hic in ardenti amore speculi mei ad verba haec anhelet, et ea in conscientia animi sui conscribat.

VISIO SEPTIMA.

SUMMARIUM. Quod ineffabilis Trinitas in fine temporum declarata, simplici et humili corde a fidelibus credenda et colenda est: ne quis plus investigans quam oportet, quia comprehendi non potest, in deterius cadat. Quod in sanguine Christi mundus salvatus est, et cultus sanctae Trinitatis manifestissime declaratus est: ipsa tamen nullius intellectui patet. Quod ineffabilis Trinitas omni creaturae apertissime imperio et potestate apparet exceptis incredulis cordibus cuncta tamen velut incidens gladius penetrat.

And thus its hair and face shine in the beauty of whiteness and of newness, as of an infant now born, because after the incarnation of My Son there grew a great people in the figure of its members, well illuminated in the interior face of the soul, adhering to true and splendid justice, so that it sought eternal happiness, trusting in the whiteness of life and in the liberation of the faithful members adhering to Christ their head through a new regeneration, and through the true innocence of infancy to be saved in the heavenly life, and through its whole body it shines as a pure and bright splendor illuminates into clarity, since it itself through almost all its members, namely through the faithful people subject to it through My Son, was made pure in columbine simplicity, bright in the most bright beauty of the justice of God. But that you see on its breast a most bright cross with the image of Christ Jesus, placed upon a small tree standing between two flowers of lily and rose, which somewhat bend themselves upward toward the same cross: this is that the same virtue was made the strong heart of the believing peoples in the passion of Jesus the Savior, who by His martyrdom in the footsteps of His good and right example, depressed and crushed the tree of death and of the perdition of Adam, against which even the two Testaments, namely the Old in whiteness and the New in redness, proceeding repugnant to it by the disposition of God, reflecting themselves in the height of spiritual intellect toward the passion of the same pious and most noble Redeemer, and toward all His justice from the perdition of death. Whence you also see that it strongly shakes out the stripped tunic and its shoes, so that much dust is shaken from them, because the salvation of souls shows in the new and just works of men, the abstracted tunic of the former custom and of all the ancient vices of sins, and the cast away evil example of the transgression of Adam, discussing and contemning them with a most strong examination, and projecting from itself the dust of vain glory and of other sins, as also it confesses above in its prologue about itself. But he who has sharp ears of interior intellect: let him pant for these words in the burning love of My mirror, and let him write them down in the conscience of his soul.

THE SEVENTH VISION.

SUMMARY. The ineffable Trinity, declared at the end of time, is to be believed and worshiped with a simple and humble heart by the faithful; lest anyone, investigating more than is proper, should fall into worse condition because it cannot be comprehended. The world was saved in the blood of Christ, and the worship of the Holy Trinity was most clearly declared; yet it is open to no one's intellect. The ineffable Trinity appears most openly to every creature in command and power, except to unbelieving hearts; yet it penetrates all things like a striking sword.

Qui in Christiano populo catholicae fidei, in ariditate infidelitatis adversantur: hoc divinitas in confusione succidit. Quod divinitas jactantiam Judaici populi dejicit. Quod diabolicum schisma gentilis populi a Deo abscisum vadit in perditionem. Parabola ad eamdem rem. Verba Joannis ad eamdem rem. De differentia et unitate trium personarum. De tribus similitudinibus ad Trinitatem. Verba de libro Regum ad eamdem rem.

Deinde vidi in angulo occidentali demonstrati aedificii mirabilem et secretam atque fortissimam columnam colorem purpureae nigredinis habentem, eidemque angulo ita impositam ut et intra et extra ipsum aedificium appareret. Quae etiam tantae quantitatis erat, ut nec magnitudo nec altitudo ipsius intellectui meo pateret, sed quod tantum miro modo planissima absque omni ruga fuit. Habebat autem in exteriore sui parte tres angulos calybei coloris a pede usque ad cacumen ipsius, velut acutissimus gladius incidentes, quorum unus contra Africam respiciebat ubi plurimum putridi straminis ab eo succisum et dispersum fuerat, et unus contra chorum, ubi multae pennulae per illum discissae ceciderant, atque medius contra occidentem, ubi plurima putrida ligna ab ipso desecta jacebant, haec singula ab eisdem angulis propter temeritatem ipsorum succisa. Et iterum ille quem aspiciebam in praedicto throno sedentem et haec omnia mihi demonstrantem dixit mihi: Haec mystica et miranda atque ignota plenissima dona, quae tibi, o homo clarissime, apparent in vero lumine tibi demonstro, tribuo dicere et ostendere ad accendendum ignea corda fidelium, qui purissimi lapides sunt ad aedificationem coelestis Jerusalem.

Nam sancta et ineffabilis Trinitas summae unitatis sub jugo legis servientibus occultata, sed in nova gratia de servitute liberatis manifestata, simplici et humili corde, in tribus personis unus et verus Deus a fidelibus credenda est, et non temere perscrutanda est, ne qui noluerit contentus esse dono quod a Spiritu sancto accepit, dum plus quaerit quam oporteat propter temeritatem elationis suae potius in deterius cadat, quam id quod indecenter appetit inveniatur. Quod et visio praesens ostendit. Haec enim columna quam vides in angulo occidentali demonstrati aedificii, in figura verae Trinitatis est, quoniam Pater, Verbum et Spiritus sanctus unus Deus in trinitate et eadem trinitas in unitate existens, perfecta columna totius boni et penetrans summa et infima, regensque universum orbem terrarum. Quae in plaga occidentis apparet, quia Filius Dei sub tempore quasi in occasu incarnatus, Patrem suum ubique glorificavit, et Spiritum sanctum discipulis suis promisit, cum etiam idem Filius in voluntate Patris mortem subeundo adimplevit bonum hominibus, ut et ipsi in aedificio summi Patris recte incedant, vera et justa opera in Spiritu sancto perficiendo.

Those among the Christian people who, in the aridity of infidelity, oppose the Catholic faith: the divinity cuts them down in confusion. The divinity casts down the boasting of the Jewish people. The diabolical schism of the gentile people, cut off from God, goes into perdition. A parable on the same matter. Words of John on the same matter. On the difference and unity of the three persons. On three similitudes for the Trinity. Words from the Book of Kings on the same matter.

Then I saw in the western corner of the demonstrated building a wonderful, secret, and most strong column having the color of purple blackness, and so placed in that corner that it appeared both inside and outside the building. It was also of such size that neither its magnitude nor its height was open to my intellect, but it was in a wondrous way most smooth without any wrinkle. Moreover, it had on its outer part three corners of steel color from the foot to its summit, striking like a most sharp sword, one of which looked toward Africa where much putrid straw had been cut down and dispersed by it, and one toward the choir where many little feathers cut apart by it had fallen, and the middle one toward the west where many putrid logs cut down by it lay, each of these cut down by the same corners because of their temerity. And again He whom I saw sitting on the aforementioned throne and demonstrating all these things to me said to me: These mystical, wonderful, and unknown gifts, which appear to you, O man of bright light, I demonstrate to you in the true light, I grant you to speak and show them to kindle the fiery hearts of the faithful, who are the purest stones for the building of the celestial Jerusalem.

For the holy and ineffable Trinity, hidden from those serving under the yoke of the Law but manifested in the new grace to those liberated from servitude, is to be believed by the faithful with a simple and humble heart as one and true God in three persons, and is not to be rashly scrutinized, lest he who would not be content with the gift he received from the Holy Spirit, while seeking more than is proper because of the temerity of his elation, should rather fall into worse condition than that what he indecently desires be found. This the present vision shows. For this column which you see in the western corner of the demonstrated building is in the figure of the true Trinity, because Father, Word, and Holy Spirit, one God existing in trinity and the same trinity in unity, is the perfect column of all good and penetrates the highest and lowest things, ruling the entire orb of the lands. Which appears in the region of the west because the Son of God, incarnated in time as if at the setting (of the sun), glorified His Father everywhere and promised the Holy Spirit to His disciples, when also the same Son in the will of the Father fulfilled good for men by undergoing death, so that they too may walk rightly in the building of the supreme Father, performing true and just works in the Holy Spirit.

Sed mirabilem, secretam atque fortissimam se ostendit, quoniam Deus in creaturis suis tam mirabilis existit, ut nullo modo ab eis ad finem perduci possit, tamque secretus ut nulla earum scientia vel sensibilitate pertinaciter sit examinandus, atque tam fortis quod omnis fortitudo ipsarum ab eo dirigatur, nec ejus fortitudini valeat comparari.

Quod autem colorem purpureae nigredinis habet, eidemque angulo ita imposita ut et intra et extra ipsum aedificium appareat: hoc est quod in voluntate Patris unicus Filius ejus purpureum sanguinem suum pro nigredine peccatorum hominum fundens, et sic passione sua mundum salvans, veram et rectam fidem credentibus attulit. quia in defectu veteris observationis, et in ortu novae sanctificationis cultus sanctae Trinitatis manifestissime declaratus est, cum aperte creditum est, quod supernus Pater Filium suum misit in mundum de Spiritu sancto conceptum, qui gloriam Patris et non suam quaesivit, sanctique Spiritus profundam consolationem aperuit, ut dictum est, ita quod hoc in nulla parte lateret, quin et fidelibus in opere Dei manentibus, et infidelibus extra fidem positis denuntiaretur. Et quod tantae quantitatis est ut nec magnitudo nec altitudo ipsius intellectui tuo pateat: hoc est quod eadem Trinitas tam ineffabilis gloriae et potestatis est, quod nec in magnitudine majestatis, nec in altitudine divinitatis ullo circuitu aut praesumptione sapientiae humanae mentis determinari possit. Miroque modo planissima absque omni ruga est, quoniam quod admiratione dignissimum existit, mitissima est in gratia et semper benigna planaque in suavitate justitiae occurrentibus, ita ut nihil rugosum ullius injustitiae in ea inveniatur, justa et bona existens in parte salvationis.

Quod autem habet in exteriore sui parte tres angulos calybei coloris a pede usque ad cacumen ipsius velut acutissimus gladius incidentes: hoc est quod contrarietate tenebrarum opposita in universo mundo ineffabilis Trinitas in unitate deitatis apertissime apparet, nec ulii creaturae suo imperio et potestate absconsa latens exceptis incredulis cordibus quibus ob incredulitatem ipsorum occultatur, propter quod etiam judicium Dei cum digna recompensatione eos ut meriti sunt occidit, veluti fortissima calybs nulli inflammationi cedens, sed se ipsi opponit, unde et quod a summo usque ad summum tendit: ab initio scilicet creationis saeculi usque ad finem ejus, et quod superest hoc potenter in acutissima divinitate quasi in incidente gladio semper sapientia et potestate penetravit et penetrat.

Et quod angulus unus circa Africum respicit ubi plurimum straminis aridi ab eo succisum et dispersum est, hoc est quod justissima divinitas Trinitatis, in Christiano populo omnem ariditatem diversitatis et contradictionis atque abjectionis rectissimae catholicae fidei adversantem, in maxima illius confusione succidit et comburit,

But it shows itself as wonderful, secret, and most strong, because God exists as so wonderful in His creatures that in no way can He be brought to an end by them, and so secret that He is to be pertinaciously examined by no knowledge or sensibility of theirs, and so strong that all their strength is directed by Him, nor can it be compared to His strength.

The fact that it has the color of purple blackness, and is so placed in that same corner that it appears both inside and outside the building: this means that in the will of the Father His only Son, shedding His purple blood for the blackness of the sins of men, and thus saving the world by His passion, brought true and right faith to believers. because in the failing of the old observation and in the rising of the new sanctification, the worship of the Holy Trinity was most clearly declared, when it was openly believed that the celestial Father sent His Son into the world, conceived of the Holy Spirit, who sought the glory of the Father and not His own, and opened the deep consolation of the Holy Spirit, as has been said, so that this should be hidden in no part, but rather should be announced both to the faithful remaining in the work of God and to the infidels placed outside the faith. And the fact that it is of such size that neither its magnitude nor its height is open to your intellect: this means that the same Trinity is of such ineffable glory and power that it can be determined by no circuit or presumption of the wisdom of the human mind, neither in the magnitude of majesty nor in the height of divinity. And in a wondrous way it is most smooth without any wrinkle, since what exists as most worthy of admiration is most mild in grace and always benign and smooth in the sweetness of justice toward those it meets, so that no wrinkled thing of any injustice is found in it, existing as just and good in the part of salvation.

Moreover, the fact that it has on its outer part three corners of steel color from the foot to its summit, striking like a most sharp sword: this means that, with the contrariety of darkness opposed in the whole world, the ineffable Trinity appears most openly in the unity of the deity, nor is it hidden from any creature in its command and power, except to unbelieving hearts to whom it is hidden because of their unbelief; on account of which also the judgment of God kills them with worthy recompense as they have deserved, like the strongest steel yielding to no inflammation but opposing itself to it; whence also the fact that it tends from the highest to the highest: namely from the beginning of the creation of the world until its end, and what remains this it has always penetrated and penetrates powerfully in the most sharp divinity as if with a striking sword, by wisdom and power.

And the fact that one corner looks toward Africa where very much dry straw has been cut down and dispersed by it: this means that the most just divinity of the Trinity, among the Christian people, cuts down and burns in its greatest confusion every aridity of diversity and contradiction and abjection opposing the most right Catholic faith,

sicuti fenum quod conculcatur et in igne comburitur a fructuoso frumenti grano separatum, quod fides est cum operibus in scientia Scripturae, de qua omne quod eidem verae fidei contrarium et inutile est in credulitate sua, dispergitur et aufertur, quia insipiens populus quasi stultum pecus ea abutitur. Atque unus contra chorum se dirigit ubi multae pennulae per illum discissae cadunt, quia eadem divinitas elatam jactantiam Judaici populi, qui cum magna superbia in altitudine mentis suae volabat, dejecit, cum ille in seipso et non in Deo justus esse volebat, ut Pharisaei qui in alta coelorum ascendere tentabant, secundum propriam fiduciam suam in se ipsis confidentes, sed justo judicio Dei ob diversitatem morum suorum discissi in hac praesumptione cadentes.

Medius vero contra occidentem respicit, ubi plurima putrida ligna ab ipso dejecta jacent, quoniam per ipsam Trinitatem abscinditur nefandum et diabolicum schisma gentilis populi, qui in occasu infidelitatis errat in recta fide, quia ut putrida ligna molesta et inutilia sunt ad usus hominum, sic etiam abscissus et abjectus est populus iste a gaudio vitae, magis diabolica sectans figmenta quam divina praecepta. Unde etiam haec singula ab eisdem angulis propter temeritatem ipsorum succisa sunt, quia in omnibus praedictis causis vera et sancta Trinitas infideles, qui vel audacter eam dirumpere volunt, vel qui eam pertinaciter credere nolunt, a se abscissos ire permittit in perditionem, quoniam rabide et ignoranter invadunt divinitatem, nolentes se inclinare fidei quam Filius Dei per se ipsum attulit, et quam etiam per discipulos suos hominibus transmisit, secundum quod haec parabola dicit:

Dominus quidam lapidem igneum habens per ipsum et per nuntios suos necessariam rem multo populo mandare volebat. Sed nuntii non erant sapientes et scientes verba domini sui intelligere, sed insipientes et ignari ad mandatum illud perficiendum. Interea ortus est tumultus et tempestas magna et torrens ac saevus tonitruus, ita quod terra mota est, et quod lapides scissi sunt, sic etiam quod vas unum in quo plurima vascula erant in terra jacens absconsum, dorso ad coelum verso, maxima fortitudine eradicaretur e terra, et quod uterus illius ad coelum converteretur. Tunc etiam a Domino illo per lapidem ipsum vehementissimo flatu ignis advenit, qui tanto ardore nuntios illos pertransivit ut omnes venae eorum calefierent, quod et omnis desidia timoris ab eis tanta velocitate excuteretur, ut ab arida pelle velocissime decidit, quod ei super effunditur. Et sic demum recordati sunt illi omnium quae audierant et didicerant a domino suo, et abierunt ad populum qui umbilicos non habebat, et cujus civitas destructa fuerat, et illi mandatum domini sui annuntiabant.

like hay which is trodden underfoot and burned in the fire, separated from the fruitful grain of wheat, which is faith with works in the knowledge of Scripture, from which everything that is contrary and useless to the same true faith in its belief is dispersed and taken away, because the foolish people use it like a stupid beast. And one corner directs itself toward the choir where many little feathers cut apart by it fall: because the same divinity cast down the elated boasting of the Jewish people, who were flying with great pride in the height of their mind, when they wished to be just in themselves and not in God, like the Pharisees who attempted to ascend into the heights of the heavens, trusting in themselves according to their own confidence, but by the just judgment of God cut apart on account of the diversity of their ways, falling in this presumption.

The middle corner indeed looks toward the west, where very many putrid logs lie cast down, because through the Trinity itself is cut off the unspeakable and diabolical schism of the gentile people, who err in the right faith in the setting of infidelity, because as putrid logs are troublesome and useless for the uses of men, so also this people is cut off and cast away from the joy of life, following diabolical figments more than divine precepts. Whence also each of these has been cut down by the same corners because of their temerity, because in all the aforesaid causes the true and holy Trinity permits the infidels—who either boldly wish to tear it apart, or who pertinaciously refuse to believe it—to go into perdition, cut off from itself, since they rabidly and ignorantly invade the divinity, unwilling to incline themselves to the faith which the Son of God brought through Himself, and which He also transmitted to men through His disciples, according to what this parable says:

A certain Lord, having a fiery stone, wished through it and through his messengers to command a necessary thing to many people. But the messengers were not wise and knowing how to understand the words of their lord, but were foolish and ignorant in performing that command. Meanwhile there arose a tumult and a great storm and a torrent and savage thunder, so that the earth was moved, and that stones were split, so also that one vessel in which very many little vessels were, lying hidden in the earth with its back turned to heaven, was eradicated from the earth with greatest strength, and that its womb was turned toward heaven. Then also from that Lord through the stone itself came a most vehement blast of fire, which passed through those messengers with such ardor that all their veins were heated, so that all sloth of fear was shaken from them with such velocity that it fell most quickly from their dry skin, which is poured over it. And so finally they remembered all the things they had heard and learned from their lord, and they went to the people who had no navels, and whose city had been destroyed, and they announced the command of their lord to them.

Sed et quibusdam et ipsis umbilicos restituerunt, et civitatem eorum reaedificantes ipsis eam reddiderunt, quibusdam autem nec umbilicos nec eis civitatem reddiderunt, sed ipsos occidentes ut porcos eos diviserunt. Et sic lapis ille universo mundo innotuit, concutiens et occidens omnia mendosa facta humanae carnis.

Hoc tale est: Dominus iste est Pater omnipotens apud quem est Unigenitus ejus, ille scilicet lapis angularis qui de igneo Spiritu sancto conceptus est, et ex integerrima Virgine natus homo, ipse videlicet flos candidissimus et pulcherrimus existens in albedine et pulchritudine totius sanctitatis. Nam Filius Dei erat secundum divinitatem inenarrabiliter ante aevum omnis creaturae, cum Patre et cum igneo refrigeratore postea in tempore placito missus a Patre, ut conceptus de Spiritu sancto, sicut dictum est, veraciter incarnatus nasceretur ex Virgine, ad conferendum credentibus candorem et decorem vitae. Quo incarnato, ostendit coelestis Pater per illum et per discipulos illius benigne nuntians necessariam rem, salutem videlicet et salvationem hominibus, qui in ipsum crediderint. Sed illius discipuli cum idem Filius apud eos corporaliter maneret in mundo, erant stulti et inscii ac stolidi, et tardi vigilanter verba illius in spiritu intelligere et opere complere, sed tantum quasi in somno in simplicitate ea audiebant, nondum confirmati, sed pavidi et exterriti velut homines. Interea venit tempus insanorum cordium, ita quod Judaei tumultum facientes exquirebant, suscitantes multa schismata contra Filium Dei, ut in hac magna tempestate occiderent eum. Et dum ita implerent omnem malignitatem suam ut desideraverunt, tunc in hoc praecipiti et maximo tonitruo peractum est tam grande homicidium, quale antea non fuit nec postea futurum est, ita ut terra moveretur, id est ut terrenae mentes hominum exterrerentur cum reliqua creatura, et ut lapidea lex Judaeorum scinderetur in criminoso facto eorum. Tunc primus homo cum genere suo in quo latuit signum reliquae creaturae jacens sepultus in morte; ita quod omnem intentionem suam ad terrena verterat, habens a dorso coelum nolens respicere ad Deum in magna fortitudine Filii Dei eradicatus est e terra mortis in qua dormiunt cum filiis suis, ita quod suspiraret de toto corde omni scientia sua quasi in utero ad coelestem patriam se convertens, quia audivit Christum Dei Filium propter ipsum occisum. Sed post ejusdem Filii Dei ascensionem a Patre et per ipsum Filium, ut ipse promiserat Spiritus sanctus, advenit, quia tota terra in superna dulcedine stillabat, quoniam coelestis panis in mundo manserat, quem infideles transitorie quasi in rumore neglexerant, fideles autem cum omni devotione susceperant. Quia ergo Verbum incarnatum erat, aperte Spiritus sanctus in igneis linguis apparuit, quoniam de Spiritu sancto Filius conceptus est qui in praedicatione sua mundum ad veritatem convertit.

But to some they even restored navels, and rebuilding their city they returned it to them; to others, however, they restored neither navels nor their city, but killing them like pigs they divided them. And so that stone became known to the whole world, striking and killing all the lying deeds of human flesh.

This is such: This Lord is the Almighty Father with whom is His Only-begotten, namely that cornerstone who was conceived of the fiery Holy Spirit, and born a man from the most intact Virgin, He Himself being the most white and beautiful flower existing in the whiteness and beauty of all holiness. For the Son of God was ineffably according to divinity before the age of every creature, with the Father and with the fiery Refresher, afterwards in the pleasing time sent by the Father, so that conceived of the Holy Spirit, as has been said, truly incarnated He should be born of the Virgin, to confer the brightness and decor of life to believers. When He was incarnated, the celestial Father through Him and through His disciples benignly showed a necessary thing, namely health and salvation to the men who should believe in Him. But His disciples, while the same Son remained with them corporally in the world, were foolish and ignorant and stolid, and slow to vigilantly understand His words in spirit and to fulfill them in work, but they heard them only as if in sleep in simplicity, not yet confirmed, but fearful and terrified like men. Meanwhile the time of insane hearts came, so that the Jews making a tumult sought Him out, raising many schisms against the Son of God, so that in this great storm they might kill Him. And while they thus fulfilled all their malignancy as they desired, then in this headlong and greatest thunder such a grand homicide was performed, such as was not before nor will be hereafter, so that the earth was moved, that is, that the earthly minds of men were terrified with the rest of the creature, and that the stony law of the Jews was split in their criminal deed. Then the first man with his kind, in whom lay hidden the sign of the rest of creation, lying buried in death; so that he had turned all his intention to earthly things, having his back to heaven and unwilling to look back to God, was eradicated with the great strength of the Son of God from the earth of death in which they sleep with their sons, so that he sighed from his whole heart with all his knowledge as if in a womb turning himself to the celestial fatherland, because he heard that Christ the Son of God was killed for his sake. But after the ascension of the same Son of God, from the Father and through the Son himself, as He had promised, the Holy Spirit came, because the whole earth was dripping in supernal sweetness, since the celestial bread had remained in the world, which the infidels had neglected transitorily as if in a rumor, but the faithful had received with all devotion. Because therefore the Word was incarnate, the Holy Spirit openly appeared in fiery tongues, since of the Holy Spirit the Son was conceived who in His preaching converted the world to the truth.

Et quoniam etiam apostoli per eumdem Filium docti erant, ipse Spiritus sanctus ita in calore suo perfudit eos, ut diversis linguis anima et corpore loquerentur, quoniam in eis anima corpori dominabatur, sic illis clamantibus quod in vocibus eorum totus orbis terrarum commoveretur.

Abstulit quoque idem Spiritus sanctus ipsis homanum timorem; itaque talis pavor nullus eis inerat ut saevitiam hominum timerent, ne verbum Dei loquerentur, sed omnis hujusmodi timiditas tanto ardore et tanta festinantia eis ablata est; ut quasi aridi et non molles sed ut mortui ad cunctam adversitatem redderentur quae ipsis accidere potuisset. Unde etiam mox perfecto sensu, recordati sunt omnium quae prius tardi fide negligenter audierant et perceperant a Christo: ea ita ad memoriam reducentes quasi eadem hour ab ipso illa cognovissent. Et abeuntes iter faciebant inter incredulos populos qui umbilicos, id est sigillum, scientiam scilicet sanctae innocentiae et justitiae non habebant, et quibus civitas eorum instrumenta videlicet legis Dei in infidelitate destructa erat, ipsis verba salutis et verae fidei in Christo annuntiantes. Unde multos ex eadem turba ad agnitionem Dei reduxerunt deducentes eos ad umbilicum, id est ad fontem baptismatis, in quo receperunt sanctitatem perditam in superba transgressione, atque sanctam civitatem praeceptorum Dei erexerunt reaedificantes eis ipsam qua eos insidiator diabolus spoliaverat in Adam et eam in fide ad salutem eis reddiderunt. Qui autem fidem baptismatis et munimentum jussionis Dei propter incredulitatem suam recipere nolebant, hos in praeconiis signorum pertransierunt, ac eos ob duritiam et incredulitatem quae in ipsis erat condemnantes, morti tradiderunt, quia in sceleribus suis et in sordibus pollutionum carnis, atque in illecebris fornicationum et adulteriorum suorum se involventes ut porcus luto involvitur, ad veram fidem converti noluerunt, unde et a vita divisi et separati sunt. Sicque Filius Dei a multis et admirandis signis in toto terrarum orbe manifestatus est ex Patre secundum divinitatem ante tempora ineffabiliter genitus fuisse, et post in tempore secundum humanitatem mirabiliter incarnatus esse ex Virgine, ita quod corda omnium haec audientium horrore et tremore nimio sint concussa, et quod vana ac fallacia opera quae secundum voluptates suas fecerunt, ad nihilum in eis per contemptum mortis sint redacta

And since also the apostles had been taught through the same Son, the Holy Spirit himself so infused them in His heat, that they spoke with soul and body in diverse tongues, since in them the soul dominated the body, so that with them crying out the whole orb of lands was moved in their voices.

The same Holy Spirit also took away from them the fear of men; and so no such dread was in them that they should fear the savagery of men, lest they should speak the word of God, but all such timidity was taken away from them with such ardor and such haste that they were rendered as if dry and not soft, but as if dead to all adversity which could have happened to them. Whence also, with their sense soon perfected, they remembered all the things which before, slow in faith, they had heard and perceived from Christ: bringing those things back to memory as if they had known them from Him in that same hour. And going away they made their journey among the unbelieving peoples who did not have navels, that is the seal, namely the knowledge of holy innocence and justice, and to whom their city, namely the instruments of the law of God, had been destroyed in infidelity, announcing to them the words of salvation and true faith in Christ. Whence they led back many from the same crowd to the acknowledgment of God, leading them to the navel, that is to the font of baptism, in which they received the holiness lost in proud transgression, and they raised up the holy city of the precepts of God, rebuilding for them the very thing of which the waylayer devil had despoiled them in Adam, and they restored it to them in faith for salvation. But those who would not receive the faith of baptism and the protection of the command of God because of their unbelief, these they passed over in the proclamations of signs, and condemning them for the hardness and unbelief which was in them, they delivered them to death, because involving themselves in their crimes and in the filths of the pollutions of the flesh, and in the allurements of their fornications and adulteries as a pig involves itself in mud, they would not be converted to the true faith, whence also they were divided and separated from life. And so the Son of God was manifested by many and wonderful signs in the whole orb of lands to have been ineffably begotten from the Father according to divinity before times, and afterwards in time to have been wonderfully incarnated from the Virgin according to humanity, so that the hearts of all hearing these things were shaken with excessive horror and trembling, and that the vain and fallacious works which they did according to their pleasures were reduced to nothing in them through contempt of death,

vero verbo Dei testimonium sanctae Trinitati atque vivificae salvationi quae fit per aquam regenerationis ad vitam reddente, ut dilectus Joannes in verbis exhortationis suae ostendit dicens: Et Spiritus est qui testificatur quoniam Christus est veritas, quia tres sunt qui testimonium dant in terra: spiritus, aqua et sanguis, et tres unum sunt. Et tres sunt qui dant testimonium in coelo: Pater, Verbum et Spiritus, et tres unum sunt (I Joan. V).

Hoc tale est: Spiritus hominis spiritualis est videlicet non procedens de sanguine nec nascens de carne, sed currens de arcano Dei, existens illi invisibilis quod mutabilitati subjectum est. Ideoque est illius testificatio ad Filium Dei cujus gloria mirabilis est in mystico spiramine, quam nullus hominum perfecte intelligere valet, scilicet quomodo idem Unigenitus Dei de Spiritu sancto receptus sit et in hunc mundum venerit, sicut etiam nullus hominum plene scire poterit: quomodo anima pertranseat corpus et sanguinem hominis, ita quod eis una vita sit. Et sicut spiritus hominis in certissima causa scientiae quae ei a Deo data est, pertransiens in ea omnia quae sibi a Deo concessa sunt, quoniam non est falsa et deceptoria vita sed vera et fida: ita est Christus perfecta veritas in qua vita surrexit, et lumen salvationis refulsit, de qua mors cecidit quia ipsa fallax est.

Et tria sanctam Trinitatem significantia testimonium dant in terra: ita quod ostendunt et tribuunt in praesenti saeculo remedium vivificae salvationis per quod veniendum est ad coelestia sine termino permansura, quae nondum immortalitatis habentur in re, sed in spe exspectantur. Nam spiritus hominis habet ex me testimonium in se quod non est in plena vita restaurationis salutis, nisi resurgat pro me in aqua regenerationis, quia defecit in illo lumine quod lucet in me: expulso de felicitate per corruptam conceptionem criminis quod crescit in sanguine. Et aqua habet testimonium illud, quae omnia sordida purget in se, et quod ipsa mortifera perditio mortis per purissimam purgationem pereat in ea, hic spiritui ante sanguinem adjuncta, quia ut spiritus spiritualis est; sic et aqua spiritualem affert sanctificationem, et media inter spiritum et sanguinem posita, quoniam et animam et corpus per spiritualem generationem confortans transmittit ad vitam. Sanguis quoque hoc testimonium habet, quod venenosa itinera sua retorqueat ad domum sanctificationis per aquam salvationis, quae est medicinalis vis in Filio meo incipiens, et in ipso ad vitam permanens, quia sanguis in se continet valde culpabilia crimina, magnamque inquietudinem injustitiae per errantia scilicet itinera currens in tortuosa dulcedine quae ardenti libidini servit et quae innocentiam per horrida vitia suffocat, crescere incipiens per gestum comedentis de suggestione insidiatoris diaboli.

with the true word of God rendering testimony to the holy Trinity and to the life-giving salvation which is made through the water of regeneration to life, as the beloved John shows in the words of his exhortation, saying: 'And it is the Spirit that testifieth that Christ is the truth. Because there are three who give testimony in earth: the spirit, the water, and the blood: and these three are one. And there are three that give testimony in heaven: the Father, the Word, and the Spirit: and these three are one' (1 John 5).

This is such: The spirit of man is spiritual, namely not proceeding from blood nor being born from flesh, but running from the secret of God, being invisible to that which is subject to mutability. And therefore its testimony is to the Son of God whose glory is wonderful in the mystical breath, which no man is able perfectly to understand, namely how the same Only-begotten of God was received of the Holy Spirit and came into this world, just as no man will be able fully to know how the soul passes through the body and blood of man, so that there is one life for them. And just as the spirit of man, in the most certain cause of knowledge which was given to it by God, passing through in it all things which were granted to it by God, since it is not a false and deceitful life but true and faithful: so Christ is the perfect truth in which life has arisen, and the light of salvation has shone forth, from which death has fallen because it is fallacious.

And the three things signifying the holy Trinity give testimony on earth: so that they show and grant in the present age the remedy of life-giving salvation through which one must come to the celestial things that will remain without end, which are not yet held in reality as immortality, but are expected in hope. For the spirit of man has testimony from Me in itself that it is not in the full life of the restoration of health unless it rises for Me in the water of regeneration, because it failed in that light which shines in Me: expelled from happiness through the corrupt conception of the crime which grows in the blood. And the water has that testimony, which purges all filthy things in itself, and that the same deadly perdition of death should perish in it through the purest purging, joined here to the spirit before the blood, because as the spirit is spiritual, so also the water brings spiritual sanctification, and placed in the middle between the spirit and the blood, since it transmits both the soul and the body to life, comforting them through spiritual generation. The blood also has this testimony, that it should turn back its poisonous journeys to the house of sanctification through the water of salvation, which is the medicinal power beginning in My Son, and remaining in Him to life, because blood contains in itself very culpable crimes, and runs a great inquietude of injustice through wandering journeys, namely in the tortuous sweetness which serves burning lust and which suffocates innocence through horrid vices, beginning to grow through the gesture of the one eating from the suggestion of the waylayer devil.

Et haec tria unum quoniam spiritus non est vivens homo sine sanguinea materia corporis, nec sanguinea materia corporis vivens homo, sine anima, nec haec duo reviviscunt in gratia novae legis ad vitam nisi per aquam regenerationis, et ita unum sunt in redemptione, nec sunt integra in salvatione quandiu ab hac salutari aqua sunt separata, quia rationalitati deest praecellens honor vitae, in qua redemptus homo semper resonare debet perfectam laudem in conspectu Dei qui ipsi rationalitatem dedit. Nam Deus propria voluntate sua creavit hominem ad honorem illum qui completur in corpore Filii ejus in vita aeterna: cum perditus homo, reviviscit in honore vitae salutifera gratia redemptus in Deo.

Et spiritus quidem invisibilis corporalibus oculis existens, designat Patrem omni creatura inaestimabilem, et aqua purgationem sordis faciens, significat Verbum, id est Filium passione sua abstergentem maculas hominum, atque sanguis circumplectens et calefaciens hominem, figurat Spiritum sanctum suscitantem et incendentem clarissimas virtutes in hominibus. Sic tria haec videlicet spiritus, aqua et sanguis sunt in uno, et unus in tribus, et unum sunt in salvatione, scilicet ut dictum est, atque Trinitatem in unitate et unitatem in Trinitate demonstrant. Quomodo? Sancta et coelestis Trinitas dat coeleste testimonium: ita quod non est ab alio sumptum, sed certa fide in ipsa manifestatum. Quomodo? Pater testificatur quod unicum fructuosum Verbum suum, quod ante saecula genuit, per quod omnia creata sunt, ipsum postea in praedestinato tempore in Virgine gloriosissime floruit. Verbum autem testificatur quod exivit a Patre, inclinans se ad humanam naturam incarnatus videlicet in pudore virginitatis, quia exivit a Patre spirituali egressione, et iterum rediit ad Patrem in carnis fructuositate, hic in medio positum, quoniam a Patre est ante tempora invisibiliter genitum, et de Spiritu sancto in Virginis utero in tempore corporaliter conceptum. Sanctus vero Spiritus testificatur quod accendit integritatem Virginis, ita quod Verbum Dei conciperet: et quod doctrinam ejusdem Verbi in igneis linguis firmavit, cum apostolos ita perfudit ut per totum mundum veram Trinitatem vociferarentur. Quomodo? Ipsi clamabant quod Deus Pater perfecit illud quod creavit hominem ad supernam felicitatem, qua spoliatus erat homo, quia ipse de limo terrae factus in erectione sursum, sed voluntate sua declinans se ad terram deorsum: nunc in gratia per incarnatum Dei Filium erectus denuo sursum, et per Spiritum sanctum illuminatus et confirmatus ne periret in perditione, sed ut salvaretur in redemptione restitutus est aeternae claritati.

And these three are one, since the spirit is not a living man without the sanguine matter of the body, nor is the sanguine matter of the body a living man without the soul, nor do these two revive in the grace of the new law to life except through the water of regeneration, and so they are one in redemption, nor are they intact in salvation as long as they are separated from this salutary water, because to rationality is lacking the precelling honor of life, in which the redeemed man always ought to resound perfect praise in the sight of God who gave rationality to him. For God by His own will created man for that honor which is completed in the body of His Son in eternal life: when lost man revives in the honor of life, redeemed in God by health-giving grace.

And indeed the spirit, being invisible to corporal eyes, designates the Father, inestimable to every creature; and the water, making the purging of filth, signifies the Word, that is the Son wiping away the stains of men by His passion; and the blood, encompassing and warming man, figures the Holy Spirit raising up and kindling the brightest virtues in men. Thus these three, namely the spirit, the water, and the blood, are in one, and one in three, and they are one in salvation, namely as has been said, and they demonstrate the Trinity in unity and the unity in Trinity. How? The holy and celestial Trinity gives celestial testimony: so that it is not taken from another, but manifested in itself by certain faith. How? The Father testifies that His unique fruitful Word, whom He begot before the ages, through whom all things were created, the same afterwards in the predestined time flowered most gloriously in the Virgin. But the Word testifies that He went out from the Father, inclining Himself to human nature, namely incarnated in the modesty of virginity, because He went out from the Father by a spiritual egression, and again returned to the Father in the fruitfulness of the flesh, placed here in the middle, since He was ineffably begotten from the Father before times, and corporally conceived from the Holy Spirit in the womb of the Virgin in time. The Holy Spirit truly testifies that He kindled the integrity of the Virgin, so that she should conceive the Word of God: and that He confirmed the doctrine of the same Word in fiery tongues, when He so infused the apostles that they should shout the true Trinity through the whole world. How? They cried out that God the Father perfected that thing which He created, man for supernal happiness, of which man had been despoiled, because he himself was made from the slime of the earth in an erection upward, but by his will inclining himself to the earth downward: now in grace through the incarnate Son of God erected anew upward, and through the Holy Spirit illuminated and confirmed lest he should perish in perdition, but that he should be saved in redemption, restored to eternal brightness.

Sic Pater, Filius et Spiritus sanctus testantur quod omnino non distinguuntur in potestate, quamvis in personis distinguantur, quia simul operantur in unitate simplicis et incommutabilis substantiae. Quomodo? Quoniam Pater est creans scilicet omnia per Verbum, id est per Filium suum in Spiritu sancto; Filius per quem omnia perficiuntur, in Patre et Spiritu sancto; Spiritus sanctus per quem virent omnia, in Patre et Filio. Et hae tres personae sunt ita in unitate inseparabilis substantiae, quod non confunduntur vicissim in se. Quomodo? Ideo quoniam qui genuit Pater est, et qui natus est Filius est, et qui a Patre et Filio ardentissima viriditate procedit, et in specie innocentis alitis super aquas apparens eas sanctificavit, et apostolos igneo ardore perfudit, Spiritus sanctus est. Pater enim ante tempora saeculorum habuit Filium, Filiusque erat apud Patrem, Spiritu sancto aeternaliter Patri Filioque in unitate divinitatis coaeterno. Unde considerandum est quia si ex his tribus personis duae vel una deesset, non esset Deus in plenitudine sua. Quomodo? Quia ipsae sunt una unitas divinitatis, quoniam si aliqua earum deesset, Deus non esset. Nam quamvis eaedem personae ita distinctae sint, tamen sunt una et integra atque incommutabilis substantia inaestimabilis pulchritudinis, permanens in indivisa unitate. Quomodo? Potestas, voluntas, ardor: hi tres apices in uno culmine operationis sunt. Quomodo? In potestate voluntas, in voluntate ardor et inseparabiles sunt, sicut et halitus hominis in sua emissione. Quomodo? Circuiens ventus cum humiditate et calore est indivisibili emissione in hominis spiratione, sicut et oculus tuus in sua integritate. Quomodo? Circulus oculi tui habet duo perlucida in se unum tamen habitaculum existens, omniaque regens quae sibi constituta sunt. Audi et intellige, homo. Sic tres personae in una incommutabili essentia divinitatis sunt. In Patre Filius, in utroque Spiritus sanctus, et unum sunt sibique inseparabiliter cooperantur; quoniam nec Pater operatur sine Filio, nec Filius sine Spiritu sancto, nec Spiritus sanctus sine ipsis, nec Pater, nec Filius, sine Spiritu sancto, qui unitas indivisa sunt. Sic est Deus in tribus personis absque initio ante aevum; nondum ante exordium mundi assumptione carnis in Filio peracta, usque ad praeordinatum tempus ubi venit plenitudo temporis illius cum misit Deus Filium suum.

Thus Father, Son, and Holy Spirit testify that they are not at all distinguished in power, although they are distinguished in persons, because they work together in the unity of a simple and immutable substance. How? Since the Father is creating, namely all things through the Word, that is through His Son in the Holy Spirit; the Son through whom all things are perfected, in the Father and the Holy Spirit; the Holy Spirit through whom all things flourish, in the Father and the Son. And these three persons are so in the unity of inseparable substance that they are not confused interchangeably in themselves. How? For this reason, because He who begot is the Father, and He who was born is the Son, and He who proceeds from the Father and the Son in most ardent greenness, and appearing over the waters in the likeness of an innocent bird sanctified them, and infused the apostles with fiery ardor, is the Holy Spirit. For the Father before the times of the ages had a Son, and the Son was with the Father, with the Holy Spirit eternally co-eternal with the Father and the Son in the unity of divinity. Whence it is to be considered that if of these three persons two or one were lacking, God would not be in His fullness. How? Because they themselves are one unity of divinity, since if any of them were lacking, He would not be God. For although the same persons are thus distinct, yet they are one and intact and immutable substance of inestimable beauty, remaining in undivided unity. How? Power, will, ardor: these three peaks are in one summit of operation. How? In power is will, in will is ardor, and they are inseparable, just as is the breath of man in its emission. How? The circling wind with humidity and heat is in an indivisible emission in the breathing of man, just as is your eye in its integrity. How? The circle of your eye has two translucent things in itself, yet existing as one dwelling place, and ruling all things which have been constituted for it. Hear and understand, O man. Thus the three persons are in one immutable essence of divinity. In the Father is the Son, in both the Holy Spirit, and they are one and work together inseparably; since neither the Father works without the Son, nor the Son without the Holy Spirit, nor the Holy Spirit without them, nor the Father nor the Son without the Holy Spirit, who are an undivided unity. Thus is God in three persons without beginning before the age; not yet, before the beginning of the world, with the assumption of the flesh performed in the Son, until the preordained time when the fullness of that time came when God sent His Son.

Sed et eodem Filio incarnato, idem Deus est in tribus personis, volens ita in eis invocari, cum idem virgineus flos floruit in integritate virginitatis, nec ineffabili Trinitati ob hoc persona addita est; sed tantum ipse Filius Dei induit carnem inviolabiliter assumptam. Unde et hae tres personae sunt unus Deus in divinitate. Et qui sic non credit, ille abscindetur de regno Dei, quia scindit integritatem divinitatis et se ipsum in fide, ut scriptum est: In die autem tertia apparuit homo veniens de castris Saul veste conscissa et pulvere aspersus caput (II Reg. I).

Hoc tale est: In illa die cum catholica fides orta est in manifestatione sanctae Trinitatis, pullulabant homines in multo schismate venientes ab exercitu mortiferae cohortis, perverse illud scrutantes quod non est possibile homini scire. Unde incarnati per multas suasiones diabolicae artis, fingunt se ascendere super illam altitudinem, ita quod volunt scire plus quam eis sciendum sit de incomprehensibili divinitate. Et ideo a veste salutis et justitiae scinduntur quia Deo contrarii sunt, atque foedantur pro diversitatem sparsionis; in capite fidei fidem integram non habentes, sed unicum honorem deitatis in multas sectas spargentes, atque superiorem honorem suum in irrisione schismatis minuentes. Qui omnes a Deo dijudicabuntur, ut in sequentibus ita continetur: Dixit David ad juvenem qui nuntiaverat ei: Unde es tu? Qui respondit: Filius hominis advenae Amalachitae ego sum. Et ait ad eum David: Quare non timuisti mittere manum tuam, ut occideres christum Domini? Vocavitque David unum de pueris suis et ait: Accedens irrue in eum. Qui percussit illum et mortuus est. Et ait ad eum David: Sanguis tuus sit super caput tuum. Os enim tuum locutum est adversum te, dicens: Ego inferfeci christum Domini (ibid.).

Hoc tale est: Ille victoriosus qui incomprehensibilis est omni creaturae, dicit ad puerilem ignorantiam, quae est in homine, ad illam scilicet pueritiam quae sibi ipsi facit exaltationem, hoc volens scire quod sciendum non est, in qua stultitia invadit Deum quasi per temeritatem annuntians ei: scio te bene, Domine. Ita quod ipse respondet illi, sic. Unde es tu qui habens initium vis scire totum quod caret initio? Et stultitia quae orta est in homine initium habens, respondet quasi in scientia sua dicens: Ego sum filius hominis qui peregrinus est, huc veniens ab hac maledicta terra, quia primus homo lapsus in gustu pomi, fecit iter in hoc exsilium de patria, cujus et ego progenies sum. Tunc dicit Deus ad eum: Quia homo es a maledicta terra et pulsus de patria ut exsul, quare non timuisti tanta praesumptione scrutari, quod tibi sciendum non est, suffocans opus tuum, ita quod nullo modo utile est in lumine spei, et tangens in eo malum homicidii;

But even with the same Son incarnated, the same God is in three persons, wishing thus to be invoked in them, when the same virginal flower flowered in the integrity of virginity, nor was a person added to the ineffable Trinity on this account; but only the Son of God Himself put on the flesh inviolably assumed. Whence also these three persons are one God in divinity. And he who does not thus believe, he shall be cut off from the kingdom of God, because he splits the integrity of the divinity and himself in faith, as it is written: 'And on the third day there appeared a man coming from the camp of Saul with his garment torn and dust scattered on his head' (2 Samuel 1).

This is such: In that day when the Catholic faith arose in the manifestation of the Holy Trinity, men were sprouting in much schism coming from the army of the deadly cohort, perversely scrutinizing that which is not possible for man to know. Whence, incarnated through many persuasions of diabolical art, they feign that they ascend above that height, so that they wish to know more than should be known by them concerning the incomprehensible divinity. And therefore they are torn from the garment of salvation and justice because they are contrary to God, and they are defiled by the diversity of the scattering; in the head of faith they do not have an intact faith, but scatter the unique honor of the deity into many sects, and diminish their superior honor in the mockery of schism. All of whom will be judged by God, as is contained hereafter: 'David said to the young man who had announced it to him: Whence are you? Who replied: I am the son of a man a stranger, an Amalekite. And David said to him: Why did you not fear to put forth your hand to kill the anointed of the Lord? And David called one of his servants and said: Acceding, rush upon him. Who struck him and he died. And David said to him: Your blood be upon your head. For your mouth has spoken against you, saying: I killed the anointed of the Lord' (ibid.).

This is such: That victorious One who is incomprehensible to every creature says to the childish ignorance which is in man, namely to that childhood which makes an exaltation for itself, wishing to know this which is not to be known, in which folly he invades God as if by temerity announcing to Him: I know you well, Lord. So that He responds to him thus: Whence are you who, having a beginning, wish to know the whole which lacks a beginning? And the folly which has arisen in man, having a beginning, responds as if in its knowledge, saying: I am the son of a man who is a pilgrim, coming here from this accursed land, because the first man, having fallen in the taste of the apple, made a journey into this exile from the fatherland, of whom also I am the progeny. Then God says to him: Since you are a man from the accursed land and driven from the fatherland as an exile, why did you not fear with such presumption to scrutinize what is not to be known by you, suffocating your work, so that in no way is it useful in the light of hope, and touching in it the evil of homicide;

quia quicunque temere scrutatur quid Deus fecerit ante creaturam mundi, vel quid Deus facturus sit post novissimum diem: hic anathematizatus sit a portione beatae communionis, quoniam hoc ei sciendum non est, qui habet mortale initium, peccatis gravatum; sed miser erit a felici salute bonae scientiae, quia in pertinacia perscrutatus est quod scrutari non debuit. Idcirco tu qui haec praesumptuose et crudeliter per occisionem facis, beatam intelligentiam regalis prophetiae in te interficis, quia anima tua deberet providere sibi puram scientiam, fideliter scilicet in illa simplicitate quae conveniens, et credere in Deum. Tunc praecipit Deus zelo purissimae justitiae suae quae non habet ullam maculam iniquitatis, vocans eum per rectissimam unitatem judicii judiciorum suorum, sic dicens: Festina et opprime illum de bona scientia sua quam habuit ne quiescat in ulla felicitate sui sensus; quoniam nullam fecit mihi requiem in corde meo. Et sic plaga zeli Domini percutit illum: ita quod nulla scintillula ullius oculi ipsi permanebit ad videndum, id est cognoscendum Deum. Unde et moritur justitiae vitalis consolationis, se ipsum non valens regere. Tunc dicit ad eum Deus: Sanguinolentum nefas tuum, quo te elevas ad illa excelsa quae non potes intueri, sit super animum tuum; quem injuste erigis contra me, illud malum conculcet te in depressum locum de quo te levare non possis, in rectam mensuram propositionis fidei; qui recta vestigia ire noluisti, sed in sensu tuo magnum schisma quaesivisti. Nam os tuum sit relictum a verbis sapientiae; quoniam locutum est contra salutem tuam, cum fallaciter scrutatus es secretam et incomprehensibilem divinitatem, praesumens scire quae non sunt scienda, temere dicens in te ipso quid Deus sit bene scio, per temeritatem istam occidens interiorem salutem tuam, cum caute in Deum credere noluisti, sed te superbe contra eum erexisti. Qui autem acutas aures interioris intellectus habet: hic in ardenti amore speculi mei, ad verba haec anhelet et ea in conscientia animi sui conscribat.

VISIO OCTAVA.

SUMMARIUM.---Verba humilitatis. Verba charitatis. Verba timoris. Verba obedientiae. Verba fidei. Verba spei. Verba castitatis. Verba gratiae Dei ad admonitionem hominum. Quod humanitas Salvatoris ecclesiasticam aedificationem sustentans, apparet in fide populorum fideliter operantium. Quod sanctitudo verae incarnationis humanis mentibus obumbrata, ab interioribus fide et opere cognoscitur, exterioribus fama et voce manifestatur. Quod soli Deo cognitum est quot et quales futuri sint ut perficiatur corpus Christi.

because whoever rashly scrutinizes what God did before the creation of the world, or what God is to do after the last day: let him be anathematized from the portion of the blessed communion, since this is not to be known by him who has a mortal beginning, weighed down by sins; but he shall be miserable from the happy salvation of good knowledge, because in pertinacity he has scrutinized what he ought not to have scrutinized. Therefore you who do these things presumptuously and cruelly by killing, you kill in yourself the blessed understanding of the royal prophecy, because your soul ought to provide for itself pure knowledge, namely faithfully in that simplicity which is convenient, and believe in God. Then God commands by the zeal of His most pure justice which has no stain of iniquity, calling him through the most right unity of the judgment of His judgments, saying thus: Hasten and oppress him from his good knowledge which he had, lest he rest in any happiness of his sense; since he made no rest for me in my heart. And so the blow of the zeal of the Lord strikes him: so that no little spark of any eye will remain to him for seeing, that is, for knowing God. Whence also he dies to the justice of vital consolation, not being able to rule himself. Then God says to him: Let your bloody wickedness, by which you elevate yourself to those heights which you cannot look upon, be upon your soul; which you unjustly erect against me, let that evil trample you in the depressed place from which you cannot lift yourself, into the right measure of the proposition of faith; you who would not walk in right footsteps, but sought a great schism in your sense. For let your mouth be left by the words of wisdom; since it has spoken against your salvation, when fallaciously you scrutinized the secret and incomprehensible divinity, presuming to know what are not to be known, rashly saying in yourself, 'I know well what God is,' by that temerity killing your interior salvation, since you would not cautiously believe in God, but proudly erected yourself against Him. But he who has sharp ears of interior intellect: let him pant for these words in the burning love of My mirror, and let him write them down in the conscience of his soul.

THE EIGHTH VISION.

SUMMARY.---The words of Humility. The words of Charity. The words of Fear. The words of Obedience. The words of Faith. The words of Hope. The words of Chastity. The words of the Grace of God for the admonition of men. That the humanity of the Savior, sustaining the ecclesiastical building, appears in the faith of the peoples faithfully working. That the sanctity of the true incarnation, shadowed from human minds, is known by interior things through faith and work, and is manifested to exterior things by fame and voice. That it is known to God alone how many and what kind they are to be so that the body of Christ may be perfected.

Quod omnia opera incarnati Filii Dei et collectio Ecclesiae de quatuor partibus mundi, sunt in voluntate Patris. Quod in Christo omnes virtutes acuto studio pleniter operantur et in ipso aperte manifestatae sunt. Quod septem virtutes, septem dona Spiritus sancti significant. Verba Isaiae de eadem re. Verba Salomonis ad eamdem rem. De statu et habitu praedictarum virtutum et quid significet. De humilitate. De charitate. De timore Domini. De obedientia. De fide. De spe. De castitate. De gratia Dei et statu et habitu ejus et quid significet.

Et deinde in plaga meridiana in praefato lapideo muro demonstrati aedificii ultra praedictam columnam verae Trinitatis, iterum vidi quasi columnam magnam et obumbratam intra et extra aedificium apparentem, quae scilicet visui meo tam umbrosa apparuit, ut nec magnitudinem, nec altitudinem ejus cognoscere valerem. Et inter columnam hanc atque columnam verae Trinitatis erat interruptus locus longitudinis trium cubitorum, vacuusque absque muro, ut superius ostensum est, fundamento ibi tantum posito. Haec ergo umbrosa columna in hoc ipso aedificio in illo loco stabat, ubi desuper in coelestibus mysteriis coram Deo illum magnum et quadratum lucidissimique candoris splendorem prius videram, qui secretum superni Creatoris designans in maximo mysterio mihi manifestatus est, in quo etiam alius splendor velut aurora in se aeream in alto purpureae lucis claritatem habens fulgebat; per quem mihi in mystica ostensione mysterium incarnati Filii Dei demonstratum fuerat. In columna autem ista ab imo usque ad summum ejus in modum scalae ascensus erat, ubi omnes virtutes Dei descendentes et ascendentes oneratas lapidibus ad opus suum ire videbam, intentum studium idem opus perficiendi habentes. Et audivi lucidum illum qui sedebat in throno dicentem: Isti fortissimi operarii Dei sunt.

Sed inter has virtutes, praecipue septem videbam; quarum etiam formas et habitus diligentissime considerabam. Talis igitur similitudo in eis erat, omnes ut aliae virtutes quae supra memoratae sunt, veluti vestibus ex serice induebantur. Sed et omnes albis crinibus retecto capite, et absque amictu palliorum incedebant, praeter primam more femineo in capite velatam, atque quasi casula tanquam crystallus perlucida indutam, et praeter secundam nigros capillos habentem, atque praeter tertiam quae dissimilis humanae formae videbatur. Prima quoque et quarta atque quinta, albis tunicis vestiebantur. Omnes etiam alba calceamenta habebant, excepta tertia secundum speciem hominis non apparente, ut dictum est, et excepta quarta quae crystallinis calceamentis miro modo lucentibus calceabatur. Haec autem in eis fuit dissimilitudo.

That all the works of the incarnate Son of God and the collection of the Church from the four parts of the world are in the will of the Father. That in Christ all virtues work fully with sharp study and are openly manifested in Him. That the seven virtues signify the seven gifts of the Holy Spirit. Words of Isaiah on the same matter. Words of Solomon on the same matter. On the state and habit of the aforesaid virtues and what it signifies. On Humility. On Charity. On the Fear of the Lord. On Obedience. On Faith. On Hope. On Chastity. On the Grace of God and its state and habit and what it signifies.

And then in the southern region in the aforementioned stone wall of the demonstrated building beyond the aforesaid column of the true Trinity, I again saw as it were a great and shadowed column appearing inside and outside the building, which indeed appeared so shadowy to my sight that I was able to know neither its magnitude nor its height. And between this column and the column of the true Trinity there was an interrupted place of the length of three cubits, empty and without a wall, as was shown above, with only the foundation placed there. This shadowed column therefore stood in this same building in that place where above in the celestial mysteries before God I had previously seen that great and square splendor of most bright whiteness, which designating the secret of the supernal Creator was manifested to me in the greatest mystery, in which also another splendor like the dawn having in itself an airy brightness of purple light in the height was shining; through which the mystery of the incarnate Son of God had been demonstrated to me in a mystical showing. Moreover, in that column from its bottom to its summit there was an ascent in the manner of a ladder, where I saw all the virtues of God descending and ascending burdened with stones to go to their work, having an intent study of perfecting the same work. And I heard that bright One who sat on the throne saying: These are the most strong workers of God.

But among these virtues, I saw seven especially; whose forms and habits I also considered most diligently. Such therefore was the similitude in them: all, like the other virtues which were mentioned above, were clothed as it were with garments of silk. But also all with white hair and uncovered head, and without the covering of palliums they walked, except the first one veiled on the head in feminine fashion, and clothed as it were with a chasuble translucent like crystal, and except the second one having black hair, and except the third one which seemed unlike human form. The first also and the fourth and the fifth were clothed in white tunics. All also had white shoes, except the third not appearing according to the species of man, as has been said, and except the fourth which was shod with crystalline shoes shining in a wondrous way. This moreover was the dissimilitude in them.

Prima imago portabat coronam auream capiti suo impositam, tres ramos altius exstantes habentem, atque pretiosissimis lapidibus viridis et rubei coloris et albis baccis multo fulgentem ornatu. In pectore vero suo habebat speculum lucidissimum, in quo mira claritate imago incarnati Filii Dei apparebat. Et ait: Ego sum columna humilium mentium, et interfectrix superborum cordium. In minimo incepi et ad ardua coelorum ascendi; Lucifer erexit se sursum super se, et corruit sub se deorsum. Quisquis me vult imitari Filius meus esse desiderans, si me matrem sitit amplecti opus meum in me perficiendo, hic tangat fundamentum, et leniter ad alta sursum ascendat. Quid hoc? Ipse primum carnis suae vilitatem inspiciat; et sic sursum de virtute in virtutem suavi et leni animo gradatim proficiat, quia qui summum ramum arboris primum apprehendit ad ascendendum, repentino casu saepissime cadit. Qui autem volens ascendere a radice incipit, huic non est tam facile cadendum, si caute incedit.

Sed secunda tota videbatur ut hyacinthus aerei in alto coloris videlicet tam forma quam tunica ipsius. Et eidem tunicae duae zonae inaestimabili modo auro et gemmis ornatae mirabiliter intextae erant; ita ut super utrumque humerum ejusdem imaginis zona una usque ad pedes ipsius, ante et retro descenderet. Dixitque: Ego ad indignationem in coelo provocabar, cum Lucifer se ipsum odio et superbia momordit. Sed OOO humilitas! hoc tolerare noluit. Propter quod etiam ille ruina magna dejectus est; formato autem homine, OOO nobilissimum granum et OOO dulcissimum germen, Filius Dei propter hominem in fine temporum natus est homo. Et quoniam Lucifer voluit et tentavit vestem et integritatem meam scindere, idcirco lucidissimus splendor apparui in Deo et in homine. Nunc autem caeci et mortui, lupanaria et meretrices atque incestas appellant aequivocas meas. Sed quantum impossibile est lutum contingere coelum, tantum impossibile est hanc spurcitiam tangere voluntatem meam. Pennas igitur in aliis virtutibus mihi faciam, cum quibus haec inutilia quae Lucifer per mundum sparsit abjiciam. O virtutes, ubi est Lucifer? In inferno est. Surgamus ergo omnes, ad veram lucem propinquantes, atque aedificemus maximas et fortissimas turres in provinciis; ut cum venerit dies novissimus, plurimum fructum et in spiritualibus et in carnalibus apportemus. Cumque plenitudo gentium introierit, tunc et nos in terra et in coelo perficiemus. O turpissime Lucifer, quid tibi profuit repentina temeritas tua? In primo splendore tuo, cum creatus es a Deo, voluisti me insaniendo et bacchando conculcare et a coelo dejecere; sed tu in abyssum cecidisti, et ego in coelo permansi, postea descendens ad terras in incarnato Filio Dei. Et per me perfecta est multitudo fidelium mille justis et bonis artibus armatorum; quas ipsis, si posses, jamdudum libentissime diripuisses.

The first image bore a golden crown placed upon her head, having three branches standing out higher, and shining with much ornament of most precious stones of green and red color and white pearls. On her breast she had a most bright mirror, in which the image of the incarnate Son of God appeared with wonderful clarity. And she said: I am the column of humble minds, and the slayer of proud hearts. In the least I began and to the difficult heights of the heavens I ascended; Lucifer erected himself upward above himself, and fell under himself downward. Whoever wishes to imitate me, desiring to be my son, if he thirsts to embrace me as mother by perfecting my work in me, let him touch the foundation, and gently ascend upward to the high things. What is this? Let him first inspect the vileness of his own flesh; and thus let him gradually profit upward from virtue to virtue with a sweet and gentle mind, because he who first apprehends the highest branch of a tree for ascending, very often falls by a sudden case. But he who, wishing to ascend, begins from the root, for him it is not so easy to fall, if he walks cautiously.

But the second seemed entirely like hyacinth of an airy color in the height, namely both in form and in her tunic. And to the same tunic two zones were wonderfully inwoven, adorned in an inestimable way with gold and gems; so that over each shoulder of the same image one zone descended to her feet, in front and behind. And she said: I was provoked to indignation in heaven, when Lucifer bit himself with hatred and pride. But O, O, O humility! she would not tolerate this. On account of which also he was cast down with a great ruin; but man having been formed, O most noble grain and O most sweet germ, the Son of God was born man because of man at the end of time. And since Lucifer wished and attempted to tear my garment and integrity, therefore I appeared as a most bright splendor in God and in man. But now the blind and dead call brothels and harlots and incestuous women my namesakes. But as much as it is impossible for mud to touch heaven, so much is it impossible for this filth to touch my will. I will therefore make wings for myself in other virtues, with which I may cast away these useless things which Lucifer has scattered through the world. O virtues, where is Lucifer? He is in hell. Let us all therefore rise, approaching the true light, and let us build the greatest and strongest towers in the provinces; so that when the last day comes, we may bring much fruit both in spiritual and in carnal things. And when the fullness of the gentiles shall have entered, then we also shall perfect in earth and in heaven. O most foul Lucifer, what did your sudden temerity profit you? In your first splendor, when you were created by God, you wished to trample me by raving and reveling and to cast me down from heaven; but you fell into the abyss, and I remained in heaven, afterwards descending to the lands in the incarnate Son of God. And through me is perfected the multitude of the faithful armed with a thousand just and good arts; which you would have most gladly snatched from them long ago, if you could.

O humilitas quae quasi terram calcatos et contritos usque ad sidera elevas: o humilitas quae es gloriosissima regina virtutum, quam forte et invictum es tuis ubique praesidium, nullo cadente qui puro corde diligit te, sicut et ego tecum valde utilis multumque exoptabilis defensio meis sum, quia valde gracilis et subtilis existens parvissima foramina me colentium exquiro, et ea acutissime pertranseo.

Tertiam autem imaginem vidi in eodem schemate ut in priori visione eam videram, majoris scilicet et longioris staturae quam caeteras virtutes, dissimilemque formae humanae et plurimos oculos undique in se habentem, totamque in sapientia viventem, atque indutam quasi umbroso indumento per quod quidem oculi prospiciebant, multoque timore trementem coram praedicto lucido sedente in hrono. Et ait: O vae miseris peccatoribus Deum non timentibus sed eum quasi illusorem habentibus Quis potest incomprehensibilis Dei timorem effugere quem ipse culpabilem sinit perire non abjicientem a se mala? Propterea ego valde et valde Dominum Deum timebo. Quis me adjuvabit coram Deo vero? Quis me liberabit in tremendo ejus judicio? Nullus omnino nisi idem justus Deus. Illum ergo quaeram, ad illum semper fugiam.

Quarta vero niveum vinculum circa collum portabat, atque manus et pedes candido religamine habebat ligatos. Et dixit: Non possum currere secundum voluntatem meam per viam saecularem, nec per contagia humanae voluntatis: et ideo volo redire ad Deum patrem omnium, quem diabolus recusavit, et quem obaudire noluit.

Quinta quoque circa collum rubeum torquem habebat, et ait: Unus est Deus in tribus personis, unius essentiae, et aequalis gloriae colendus; fidem ergo et fiduciam habebo in Domino, et non delebo in aeternum nomen ejus de corde meo.

Sexta autem tunica pallidi coloris induebatur. Et crux passionis crucifixi Filii Dei ante eam in aere apparuit; ad quam ipsa oculos et manus cum multa devotione erigebat, dixitque: O pie Pater, parce peccantibus, qui non dereliquisti exsules, sed elevasti in humeros tuos. Unde etiam jam non perimus spem habentes in te.

Sed septima lucidiore et puriore crystallo tunica induebatur; quae ita in candore relucebat, ut aqua resplendet cum sole perfunditur. Et super caput ejus expansis quasi ad volandum alis columba stabat, versa secundum faciem illius. Apparuit autem et quasi in ventre ipsius veluti in speculo candidissimus infans; cujus fronti inscriptum erat innocentia. Habebat quoque in dextra manu regale sceptrum, sinistram autem ad pectus suum apposuerat. Et dicebat: Ego libera sum et non ligata. Purissimum fontem pertransivi, dulcissimum scilicet et amantissimum Filium Dei. Pertransivi eum, ab eoque exivi.

O humility who raise up to the stars those trodden down and contrite like the earth: O humility who are the most glorious queen of virtues, how strong and unconquered a protection you are everywhere to yours, no one falling who loves you with a pure heart, just as I also with you am a very useful and much desired defense to mine, because being very slender and subtle I seek out the smallest openings of those who worship me, and I pass through them most sharply.

But I saw the third image in the same appearance as I had seen her in the previous vision, namely of a greater and taller stature than the other virtues, and unlike human form and having very many eyes everywhere on herself, and living entirely in wisdom, and clothed as if in a shadowy garment through which indeed the eyes looked out, and trembling with much fear before the aforesaid bright one sitting on the throne. And she said: O woe to miserable sinners not fearing God but having Him as if a mocker! Who can escape the fear of the incomprehensible God, whom He Himself allows to perish as culpable, not casting away evil things from himself? Therefore I will very greatly and very greatly fear the Lord God. Who will help me before the true God? Who will free me in His trembling judgment? None at all except the same just God. Him therefore I will seek, to Him I will always flee.

But the fourth bore a snowy bond around her neck, and had her hands and feet bound with a white binding. And she said: I cannot run according to my own will through the worldly way, nor through the contagions of human will: and therefore I wish to return to God the father of all, whom the devil refused, and whom he would not obey.

The fifth also had a red collar around her neck, and said: One is God in three persons, of one essence, and of equal glory to be worshiped; I will therefore have faith and confidence in the Lord, and I will not delete His name from my heart forever.

But the sixth was clothed in a tunic of a pale color. And the cross of the passion of the crucified Son of God appeared before her in the air; to which she raised her eyes and hands with much devotion, and said: O pious Father, spare the sinning, you who did not desert the exiles, but raised them onto your shoulders. Whence also now we do not perish, having hope in you.

But the seventh was clothed in a tunic of a clearer and purer crystal; which so shone in whiteness, as water resplends when it is poured over by the sun. And upon her head stood a dove with wings expanded as if for flying, turned toward her face. And there appeared also as if in her womb like in a mirror a most white infant; on whose forehead was inscribed: Innocence. She had also in her right hand a royal scepter, but her left she had placed to her breast. And she said: I am free and not bound. I have passed through a most pure fountain, namely the most sweet and most loving Son of God. I passed through Him, and from Him I went out.

Superbissimum autem diabolum conculco non praevalentem ligare me. Ipse abcissus est a me, quia semper maneo in superno Patre. Sed in summitate praefatae obumbratae columnae vidi aliam pulcherrimam imaginem, nudo capite stantem, et crispos ac subnigros capillos habentem, faciemque virilem tantae ardentis claritatis, ut eam perspicue considerare non possem, ut faciem hominis. Erat quoque purpurei et subnigri coloris tunica indata; cui super utrumque humerum ejusdem imaginis zona una coloris rubicundi croci, ante et retro usque ad pedes ejus se extendens intexta fuerat. Habebat autem circa collum episcopale pallium, mirabili modo auro et pretiosissimis gemmis adornatum. Splendor vero candidissimus ita eum ubique circumdederat, ut nusquam nisi ante a capite videlicet et deorsum usque ad pedes ejus ipsam inspicere possem.

Brachia autem et manus atque pedes ipsius mihi ad videndum obumbrati erant. Sed splendor idem qui eam circumdederat, oculis undique plenus erat, totusque vivens, atque hac et illac se diffundens, ut nubes diffluere solet, ita ut nunc latiorem nunc autem constrictiorem se redderet. Et eadem imago voce magna clamavit in mundum, dicens hominibus: Gratia Dei sum, filioli mei: ideo audite et intelligite me, quia illis do lumen animae, qui me intelligunt in admonitione; quos etiam in eadem beatitudine contineo, ne revertantur ad iniquitatem. Et quoniam ipsi me non despexerunt, ob hoc etiam volo eos tangere mea admonitione, quatenus incipiant bona operari, et me illis dico qui me requirunt in simplicitate et cordis puritate. Et dum tribuo margaritas boni admonens et exhortans hominem; ita scilicet dum intellectus hominis tangitur per me sum ei initium, hoc est dum sensus hominis intelligit admonitionem meam auditu, ita quod etiam idem sensus ducitur ad consensum tactus mei in animo suo, tunc sum in ipso initium boni quod eum oportet incipere, me sic illi adjutrice. Tunc et ibi colluctatio est; ut vel perficiatur quod do vel non.

Quomodo? Hoc sic volo intelligi; quia dum hominem admoneo tali modo quod incipit gemere ac fleve peccata sua, tunc si voluntas illius acquiescit admonitioni qua illum admonui, quoniam homo in sensu suo taliter sentit mutationem animi sui, qualiter oculos suos levat ad videndum, et aures ad audiendum, et os ad loquendum, et manus ad palpandum, et pedes ad ambulandum secundum desiderium illud ut sibi in animo est; si tunc voluntas suscepit admonitionem meam, mox ipsa elevat se et deprimit ac superat sensum, ita quod sensus discit ignota in sua consuetudine.

But I trample the most proud devil, who does not prevail to bind me. He himself is cut off from me, because I always remain in the supernal Father. But at the summit of the aforesaid shadowed column I saw another most beautiful image, standing with a bare head, and having curled and somewhat black hair, and a manly face of such burning brightness, that I could not clearly consider it, as the face of a man. She was also clothed in a tunic of a purple and somewhat black color; on which over each shoulder of the same image one zone of a reddish saffron color, extending in front and behind down to her feet, had been inwoven. But she had around her neck an episcopal pallium, adorned in a wonderful way with gold and most precious gems. A most white splendor indeed had so surrounded it everywhere, that nowhere except in front from the head namely and downward to her feet could I inspect her.

But her arms and hands and feet were shadowed for me to see. But the same splendor which had surrounded her was full of eyes everywhere, and entirely living, and diffusing itself here and there, as a cloud is accustomed to flow apart, so that now it rendered itself wider, now however more constricted. And the same image cried out with a loud voice into the world, saying to men: I am the Grace of God, my little children: therefore hear and understand me, because I give the light of the soul to those who understand me in admonition; whom also I contain in the same beatitude, lest they return to iniquity. And since they themselves have not despised me, on this account also I wish to touch them with my admonition, so that they may begin to work good things, and I say myself to those who seek me in simplicity and purity of heart. And while I bestow the pearls of good, admonishing and exhorting man; so namely while the intellect of man is touched through me I am the beginning for him, this is while the sense of man understands my admonition by hearing, so that also the same sense is led to the consent of my touch in his mind, then I am in him the beginning of the good which it behooves him to begin, with me thus as his helper. Then and there is the struggle; so that either what I give may be perfected or not.

How? I wish this to be understood thus; because while I admonish man in such a way that he begins to groan and weep for his sins, then if his will acquiesces to the admonition with which I admonished him, since man in his sense perceives such a change of his mind, just as he lifts his eyes to see, and his ears to hear, and his mouth to speak, and his hands to feel, and his feet to walk according to that desire as it is in his mind; if then the will has received my admonition, soon she raises herself and depresses and overcomes the sense, so that the sense learns unknown things in its custom.

Quomodo? Ipse mutat se, quoniam eum oportet quisquis invitum sequi voluntatem quae super eum est. Ipse enim subjectus est illi in servitio; quia ei inferior est, eamque sequetur sive velit sive nolit. Nam ego do bonum in initio, et calefacio illud in mente tribuoque opus voluntati ad perficiendum, et hoc facio admonitione, exhortatione atque calore doni inspirationis Spiritus sancti. Si autem voluntas his donis repugnat, tunc ad nihilum deducuntur haec quae memoravi.

Unde in eodem tempore dum homo potest recipere in incendio donorum in signis praeconii quod de me oritur; tunc ad illud properet, ac etiam citius veniat voluntas in bonis, et perficiat opus hoc in claritate. Nam scientiam boni et mali ob hoc habet homo ut ipse in omnibus operibus suis Deum tanto melius intelligat, devitando malum et operando bonum; quia sic Deum colit cum timore, eum amplectens in perfecta charitate. Quomodo? Ita scilicet si aperit interiores oculos spiritus ad bonum, et si negat et abjicit in exteriori homine malum quod facere potuit. Idcirco etiam subjecta est terrena creatura sub potestate ipsius; ut eo amplius Deum intelligat et diligat, ac operetur in eo opus scientiae suae cum intellectu, quo ipse timeat et amet omnipotentem, qui ipsi deputavit magnum honorem servitutis plurimarum creaturarum.

Unde et ob has causas effundit homo, hoc quod ipse in intellectu suo scienter comprehendit: discretionem in creaturis, ita quod novit quae sint amabiles et odibiles, et quae utiles atque inutiles, et quod etiam post haec in fide qua ipse Deum intelligit concluduntur omnia opera ipsius; ita quod et Deo et angelis ejus placent, aliquando etiam tango hominem in animo ipsius, et moneo eum ut incipiat operari justitiam et devitare malum;

sed dedignatur me, et putat quod possibile sibi sit quidquid facere voluit, ac spatium poenitendi sibi ipsi constituit usque ad tempus illud dum corpus ejus in simplicitate frigidae aetatis sibi consentiat, et dum etiam propter senectutem sibi fastidio sit amplius peccare. Tunc iterum admoneo atque hortor eum ad bonum, et ut animo suo resistat. Qui dum me negligit: saepe per multas adversitates ut in divitiis et caeteris his similibus quae patitur, ad hoc perducitur, quod eum quasi invitum et adversus se ipsum oportet facere bonum, et quod eum in tam exasperato animo non multum delectat ea adimplere quae prius proposuerat perficere in prospero tempore; in quo ei videbatur nihil contrarium ipsi posse obesse, secundum quod ipse in se ipso ordinaverat tanto tempore illa agere ut sibi placuisset. Hic homo si dubie susceperit me, nolo tamen eum relinquere; quia, quamvis sic susceperit me, tamen non omnino despexit me. Unde et ego non laboravi frustra in ipso.

How? He changes himself, since it behooves him whoever unwilling to follow the will which is over him. For he is subject to her in service; because he is inferior to her, and he will follow her whether he wishes or not. For I give the good in the beginning, and I warm it in the mind and I bestow the work to the will for perfecting, and this I do by admonition, exhortation and by the heat of the gift of the inspiration of the Holy Spirit. If however the will fights against these gifts, then these things which I have mentioned are led to nothing.

Whence in the same time while man can receive in the burning of the gifts in the signs of the proclamation which arises from me; then let him hasten to that, and even more quickly let the will come in good things, and let her perfect this work in brightness. For man has the knowledge of good and evil on this account, that he himself in all his works may so much the better understand God, by avoiding evil and working good; because thus he worships God with fear, embracing Him in perfect charity. How? Thus namely if he opens the interior eyes of the spirit to the good, and if he denies and casts away in the exterior man the evil which he could do. Therefore also the earthly creature is subject under his power; so that he may the more understand and love God, and may work in Him the work of his knowledge with understanding, by which he himself may fear and love the Almighty, who assigned to him the great honor of the service of very many creatures.

Whence and for these causes man pours out that which he himself in his understanding knowingly comprehends: discretion in creatures, so that he knows which are lovable and hateful, and which useful and useless, and that also after these things in the faith by which he himself understands God all his works are concluded; so that they please both God and His angels. Sometimes also I touch man in his mind, and I admonish him that he may begin to work justice and to avoid evil;

but he disdains me, and thinks that whatever he wished to do were possible for himself, and he has constituted for himself a space of repenting until that time while his body in the simplicity of cold age may consent to him, and while also because of old age it may be a loathing to him to sin further. Then again I admonish and exhort him to the good, and that he may resist his mind. Who while he neglects me: often through many adversities as in riches and other things similar to these which he suffers, he is led to this, that it behooves him as if unwilling and against himself to do good, and that in so exasperated a mind it does not much delight him to fulfill those things which he had previously proposed to perfect in a prosperous time; in which it seemed to him that nothing contrary could hinder him, according to what he had ordained in himself for so long a time to do those things as it would have pleased him. This man if he has received me doubtfully, I do not wish however to leave him; because, although he has thus received me, yet he has not entirely despised me. Whence also I have not labored in vain in him.

Taedio enim mihi non est tangere ulcerosa vulnera quae circumdata sunt circumrodentium vermium in innumerositate vitiorum, et fetore mali rumoris et infamiae, et languore inveteratae iniquitatis peccatorum; nec despiciam quin leniter illa contractem: eo tempore dum incipio extrahere edacem livorem malitiae, hoc est cum intueor et tango illa vulnera blando calore inspirationis Spiritus sancti. Sed saepe cum hujusmodi dolor veteri fomento inveteratur, ita quod peccatum incipit calere ardens in animo hominis, et cum etiam sic oriuntur in dolore vulnera peccatorum, ita quod erunt in coagulatum opus hujus immunditiae quasi globus et acervus se erigens de magna sorde vermium et fomentatione involuti luti de quo nascuntur mortifera venena scorpionum, serpentum, ranarum et aliorum similium venenosorum vermium, et cum etiam tunc ita indurantur ut lapis in talem scilicet duritiam quam nullus cogitat effringere,

quae sunt importabilia onera scelerum in illis hominibus qui gravati sunt gravioribus onera; quid tunc ad haec? Tunc sane homines propter infidelitatem suam non possunt confidere, ut possibile sit huic homini se ad Deum convertere de sua iniquitate; propterea quia vident eum quasi escam esse diaboli. Ego tamen nolo illum hominem deserere, sed medio adjutorio et praelio volo esse pro ipso in certamine, ubi suaviter primum incipio tangere quasi duritiam lapidis illius peccati, quoniam quasi difficile est eum confringi in tam maximo fetore horribilium scelerum, quae sibi sunt praedictae causae magnae sordis et nequitiae, et quae sunt veluti cadaver putredinis, et esca diaboli, quam ipse certissime absorbuit in ventrem suum.

Quomodo? Scriptura habet de Filio Dei dicente: Meus cibus est ut faciam voluntatem Patris mei (Joan. IV), et contra, cibus est diaboli ut hominem deprimat in mortem, per quam illos talibus venenis, ut praedictum est, afflat, qui ei in voluntate sua consentiunt, et post eum declinant. Et id ipsum est diaboli desiderium et continuum studium, quia de hac sorde oritur omne malum.

Sed de istis hominibus plures me intelligunt. Quomodo? Dum eos primum tango, dicit homo ille intra se: Quid mihi est? Ego nescio nec cogitare scio quidquid boni. Et iterum nesciens suspirat et dicit: Heu me peccatorem. Nihil autem amplius sentit; quia mole peccatorum gravatus est, et quoniam tenebrae iniquitatis conturbaverunt eum. Tunc iterum tango vulnera illius. Et quoniam prius per me admonitus erat, tunc eo melius intelligit me, et respiciens in se ipsum iterum dicit: Vae mihi, quid faciam? Nescio, nec excogitare valeo quid fiat de me, propter multiplicia peccata mea. Ah! quo me vertam vel ad quem properabo qui me adjuvet, ut turpissima scelera in me contegam et deleam in poenitentia.

For it is not a weariness to me to touch the ulcerous wounds which are surrounded by the innumerability of gnawing worms in the vices, and by the stench of evil rumor and infamy, and by the languor of inveterate iniquity of sins; nor shall I despise but that I may gently handle them: at that time while I begin to extract the devouring envy of malice, this is when I look upon and touch those wounds with the bland heat of the inspiration of the Holy Spirit. But often when such pain is inveterated with old fomentation, so that the sin begins to glow burning in the mind of man, and when also thus arise in pain the wounds of sins, so that they will be into a curdled work of this impurity like a globe and a heap raising itself from a great filth of worms and the fomentation of involved mud from which are born the deadly poisons of scorpions, serpents, frogs and other similar poisonous worms, and when also then they are so hardened as a stone into such a hardness namely which no one thinks to break through,

which are unbearable burdens of crimes in those men who are weighed down by heavier burdens; what then to these? Then surely men on account of their infidelity cannot trust, that it be possible for this man to convert himself to God from his iniquity; for the reason that they see him to be as if the food of the devil. I however do not wish to desert that man, but I wish to be a middle help and battle for him in the contest, where sweetly first I begin to touch as if the hardness of the stone of that sin, since it is as if difficult for it to be broken in so great a stench of horrible crimes, which are the aforesaid causes of great filth and wickedness to him, and which are like a corpse of putrefaction, and the food of the devil, which he himself most certainly has absorbed into his belly.

How? Scripture has concerning the Son of God saying: My food is that I may do the will of my Father (John 4), and on the contrary, it is the food of the devil that he may depress man into death, through which he breathes upon them with such poisons, as was aforesaid, who consent to him in their will, and decline after him. And that same thing is the desire and continual study of the devil, because from this filth arises every evil.

But of these men more understand me. How? While first I touch them, that man says within himself: What is to me? I do not know nor know how to think anything of good. And again not knowing he sighs and says: Woe is me a sinner. But he perceives nothing further; because he is weighed down by a mass of sins, and because the darkness of iniquity has troubled him. Then again I touch his wounds. And since previously he had been admonished through me, then so much the better he understands me, and looking back into himself again he says: Woe to me, what shall I do? I do not know, nor am I able to think out what may become of me, on account of my manifold sins. Ah! whither shall I turn or to whom shall I hasten who may help me, so that I may cover the most foul crimes in me and delete them in penance.

Unde iterum respicit in se ipsum ea colluctatione quam prius habuit in studio peccandi; ac eodem desiderio ad veram poenitentiam se convertit, ut ante studebat in peccatis. Et quia tunc ille homo mea admonitione sic evigilavit de somno mortis, quam sibi pro vita elegerat: idcirco tunc nec cogitatione, nec verbo, nec facto quae prius ardenter habuit ad scelera, vult amplius peccare, sed studiosissime in fortissima poenitentia se elevat ad me. Quapropter mox et ego suscipio eum totum: et deinceps dimitto cum quasi liberum: ita quod in praedictis concupiscentiis gravem infestationem ultra non habebit; ut charissimi filii mei sustinent, quos moneo multiplici miseria ignitis sagittis diabolicarum persuasionum, quia ipse harum tunc non indiget. Nam ipse semper dolebit propter transacta peccata sua, ita ut etiam sibi ipsi iratus tam acrem poenitentiam agat quod se etiam indignum aestimet hominem vocari. Sed haec victoria est in fetore sordis illorum hominum quos abjicere nolo, quoniam post peccata sua me tandem quaesierunt. Nam qui me non spernunt, sed admonitionem meam suscipiunt, et me devote quaerunt, illis parata sum facere quidquid volunt; qui autem me contemnentes abjiciunt, illi mortui sunt, nec eos scio.

Sunt enim multi homines qui dum me adesse sentiunt intelligentes suam mentem tactam esse admonitione mea, fugiunt me per malam consuetudinem conceptorum peccatorum, quae in se deglutiebant voluntate atque consensu et opere. Unde etiam et ipsi sunt coram Deo quasi nihilum et inane reputati; quia nolunt esse conscii quod possint facere, tacti per me. Ego autem nolo esse in pollutione horum peccatorum qui nolunt suscipere admonitionem meam; nec se volunt purgare per exhortationem illam quatenus se avertant a peccatis suis, nec desiderant comedere cibum illum qui est Scriptura Evangelii, quo satiari debent omnes fideles, nec gustare saporem ejus secundum quod eis datum est; sed festinant fugere gratiam Dei; quia nec videre, nec audire, nec cogitare volunt quid eis faciendum sit, dum vocantur admonitione boni. Ipsi fugiunt admonitionem bonam, ut vermis qui terram intrat se abscondens ab omni decore hujus saeculi. Hoc faciunt et isti nequissimi homines fugientes praecepta Dei, seque polluentes in faece qua se involutant in mortem, cum se abscondunt in malitia sua, nolentes de fetore nequitiae ad lucem prodire.

Whence again he looks back into himself with that struggle which he previously had in the study of sinning; and with the same desire he converts himself to true penance, as before he was studying in sins. And because then that man by my admonition has thus awakened from the sleep of death, which he had chosen for himself instead of life: therefore then neither in thought, nor in word, nor in deed which he previously had ardently toward crimes, does he wish to sin further, but most studiously in the strongest penance he raises himself to me. Wherefore soon I also receive him entirely: and thereafter I dismiss him as if free: so that in the aforesaid concupiscences he will not have a heavy infestation further; as my dearest sons sustain, whom I admonish with manifold misery by the ignited arrows of diabolical persuasions, because he himself does not then need these. For he himself will always grieve on account of his past sins, so that also angry with himself he performs such sharp penance that he even esteems himself unworthy to be called a man. But this victory is in the stench of the filth of those men whom I do not wish to cast away, since after their sins they have finally sought me. For those who do not spurn me, but receive my admonition, and seek me devotedly, to them I am ready to do whatever they wish; but those who contemning cast me away, they are dead, nor do I know them.

For there are many men who while they perceive me to be present, understanding that their mind has been touched by my admonition, they flee me through the evil custom of conceived sins, which they were swallowing in themselves by will and consent and deed. Whence also they themselves are reputed as nothing and empty before God; because they do not wish to be conscious of what they can do, having been touched through me. I however do not wish to be in the pollution of these sins of those who do not wish to receive my admonition; nor do they wish to purge themselves through that exhortation so that they may turn themselves away from their sins, nor do they desire to eat that food which is the Scripture of the Gospel, by which all the faithful ought to be satiated, nor to taste its flavor according to what was given to them; but they hasten to flee the grace of God; because they wish neither to see, nor to hear, nor to think what is to be done by them, while they are called by the admonition of the good. They flee the good admonition, as a worm that enters the earth hiding itself from all beauty of this world. This do also these most wicked men fleeing the precepts of God, and polluting themselves in the dregs in which they wallow themselves into death, when they hide themselves in their malice, unwilling to come forth from the stench of wickedness to the light.

Qui tales sunt, non pertinent ad me. Nam ego nolo hac et illac dividi in pollutione luti. Quomodo? Cum his esse volo, qui me pura poenitencia intelligunt; ubi me etiam adjungo humanae corruptibilitati, quia eam volo purgare. Qui autem me nolunt suscipere, illos a me abjicio, nolens esse cum eis; quia nulla pars mihi cum illis est, quia sunt in parte stultae ignorantiae me intelligere nolentes, et quoniam nolo esse in opere quod pertinet ad conglutinationem obduratae perversitatis: quod est ad mortem.

Et qui hoc modo spernunt me, imitantur perditum angelum, qui dum Deum videre potuit, eum inspicere noluit, ita ut eum humiliter agnosceret; et propterea subito effugit omnem gloriam coelestem, cadens in mortem; dum Deo voluit assimilari simili honore. Isti despiciunt me, quoniam operantur opus malignum, ut exigunt illicita desideria carnis in voluptatibus ipsorum. Et quoniam me despiciunt, idcirco faciunt quod male volunt. Ipsi contemnunt Deum, sic etiam negligunt illius praeceptum.

Unde et perfrequenter in indignatione mea permittuntur ad plenitudinem mentis suae facere quod voluerint; quia vita aeternae felicitatis eos fugit quasi nihilum sint, frequenter etiam deficientes tam in prosperitate praesentis vitae quam futurae, quoniam duri et immobiles ad felicitatem boni sunt. Contumacem enim peccatorem, in malis suis perseverantem desero: vivificans eum qui in se respicit et a peccatis suis in timore meo cum pura poenitencia se ad me convertit.

Nam ego sum columna firmae stabilitatis, quae nunquam desero quaerentem me, quoniam qui me apprehendit et se mihi intime ac fideliter conjungit, nunquam decidet in perditionem. Qui vero me habet in oblivione mentis suae, et superbiendo se elevat super me, id est qui in se ipsum magis confidit quam in me, ac ideo fiduciam in me contemnit habere quoniam pro nihilo computat gratiam Dei, quia in animo ejus sum et ventus turbinis, ipse habens me negligenter in irrisione et superbe cum elatione in desperatione, non proter gravedinem peccatorum quae perpetraverit, sed propter superbiam me deridendo sic dicens, quid est gratia Dei? Hunc ego dejiciendo occidam, et in electione mea eum erigere nolo; quia mortuus est ab aeterna felicitate. Sed et hi homines qui non habent fiduciam se posse surgere de gravioribus culpis peccatorum suorum sic abjicientes omnipotentem Deum et gratiam ipsius, desperantes scilicet in nimia tristitia quasi non possint salvari de enormitate criminum suorum, deficiunt projecti a me, et acerbe corruunt in mortem, morientes in inferno inferiori cruciatu mortis aeternae.

Those who are such do not pertain to me. For I do not wish here and there to be divided in the pollution of mud. How? I wish to be with these who understand me by pure penance; where I even join myself to human corruptibility, because I wish to purge it. But those who do not wish to receive me, those I cast away from me, unwilling to be with them; because no part is to me with them, because they are in the part of foolish ignorance unwilling to understand me, and since I do not wish to be in the work which pertains to the conglutination of hardened perversity: which is toward death.

And those who in this way spurn me, imitate the lost angel, who while he could see God, would not look upon Him, so that he might humbly acknowledge Him; and therefore suddenly he fled all celestial glory, falling into death, while he wished to be assimilated to God with similar honor. These despise me, since they work a malignant work, as illicit desires of the flesh exact in their pleasures. And since they despise me, therefore they do what they want badly. They contemn God, thus also they neglect His precept.

Whence and very frequently in my indignation they are permitted to do what they wished according to the fullness of their mind; because the life of eternal felicity flees them as if they were nothing, frequently also failing both in the prosperity of the present life and of the future, since they are hard and immobile toward the felicity of the good. For the contumacious sinner, persevering in his evils, I desert: vivifying him who looks back into himself and from his sins in my fear with pure penance converts himself to me.

For I am the column of firm stability, who never desert him who seeks me, since he who apprehends me and joins himself intimately and faithfully to me, will never fall into perdition. But he who has me in the oblivion of his mind, and by being proud raises himself above me, that is he who trusts more in himself than in me, and therefore contemns to have confidence in me since for nothing he computes the grace of God, because in his mind I am as a wind of a whirlwind, he himself having me negligently in mockery and proudly with elation in despair, not on account of the gravity of the sins which he has perpetrated, but on account of pride by deriding me thus saying, what is the grace of God? This one I will strike down by casting him away, and in my election I do not wish to raise him up; because he is dead from eternal felicity. But also these men who do not have confidence that they can rise from the heavier faults of their sins, thus casting away almighty God and His grace, despairing namely in excessive sadness as if they cannot be saved from the enormity of their crimes, they fail having been projected from me, and they fall bitterly into death, dying in hell with the lower torture of eternal death.

Nunc etiam loquar de dilectis filiis meis qui me suscipiunt aperto sensu et voluntario animo atque acuto intellectu, et qui me gemitu et fletu tangunt, me excipientes cum gaudio atque omni amplectentes intentione.

O flores mei, qui dum me adesse sentiunt subito gaudent in me, et ego in illis. Ipsi dulciores suavioresque mihi sunt super amorem lapidis pretiosissimi, et super fulgentes pretiosas margaritas in mente hominum, qui eas amplectuntur ardenti desiderio. Ipsi etiam sunt mihi nobilissimi quadrati lapides; quia in conspectu meo, mihi semper sunt amabiles, hos assidue volo limare et purgare: quatenus recte ac decenter ponantur in coelesti Jerusalem, quia semper in mentibus suis bona voluntate mecum epulantur, nec mea justitia possunt satiari. Nam mox cum tactum meum sentiunt properant ad me, tanquam cervus ad fontem aquae.

Sed ego saepe relinquo eos, ita quod ipsis videtur quasi sint sine adjutorio: quod idcirco facio, ut exterior homo in eis non infletur per superbiam. Tunc plorant ac lugent aestimantes me ipsis esse offensam; sed ego sic perscrutor fidem eorum.

Attamen forti manu teneo eos: sic auferens ab ipsis elationem, nec permittens eos cognoscere quid sint in occultis bonis suis, quia multiplices fructus in eis facere volo: animis ipsorum dolentibus ac cordibus eorum vulneratis in doloribus. Permitto enim frequenter diabolicas persuasiones ipsos invadere in igneis sagittis de flatu immunditiae incendii ardentis spiritus fornicationis, quae vulnerant corpora eorum in infirmitate fragilis naturae; et hoc idcirco permitto quatenus hoc modo tam fortiter imbuantur inspiratione Spiritus sancti, quod praeterea fiant isignes praecones et flagrantes in virtutibus. Ipsi quippe erunt in probatione quasi aurum in fornace, id est probati in irrisione et in indignatione, ita quod nihilum computabuntur, et quod saepissime per raptores substantia sua denudabuntur, ac per dissensionem plebis in adversitatibus sicut agni a lupis dilacerabuntur.

Et ut oves, dum eas lupus dispergens dissipat, tamen non moriuntur; ita sunt et isti homines in morte animae non morientes, sed eo magis viventes purgati in adversis.

Nam bona arbor ut fructum ferat irrigatur, putatur, atque circumfoditur; et ab ea erucae ne fructum ejus corrodant abstrahuntur. Quid hoc? Bonus scilicet homo non sit durus, hoc malevolus ad justitiam Dei, sed lenis ac flexibilis ad quodque bonum, a se abscindens malum, seque considerans in scrutatione operum suorum, atque auferens a se infestationem laedentium se inimicorum.

Now I will also speak of my beloved sons who receive me with an open sense and a voluntary mind and an acute intellect, and who touch me with groaning and weeping, receiving me with joy and embracing me with all intention.

O my flowers, who while they perceive me to be present suddenly rejoice in me, and I in them. They are sweeter and more pleasant to me above the love of a most precious stone, and above shining precious pearls in the mind of men, who embrace them with ardent desire. They also are to me most noble squared stones; because in my sight, they are always lovable to me, these I assiduously wish to file and purge: so that they may be rightly and decently placed in the heavenly Jerusalem, because always in their minds with good will they feast with me, nor can they be satiated with my justice. For soon when they perceive my touch they hasten to me, as a stag to the fountain of water.

But I often leave them, so that it seems to them as if they were without help: which I do for this reason, so that the exterior man in them be not puffed up through pride. Then they weep and mourn esteeming me to be an offense to them; but I thus search their faith.

Yet with a strong hand I hold them: thus taking away from them elation, nor permitting them to know what they are in their hidden goods, because I wish to make manifold fruits in them: their minds grieving and their hearts wounded in pains. For I frequently permit diabolical persuasions to invade them in ignited arrows from the breath of impurity of the burning fire of the spirit of fornication, which wound their bodies in the infirmity of fragile nature; and this I permit for this reason so that in this way they may be so strongly imbued by the inspiration of the Holy Spirit, that thereafter they may become distinguished proclaimers and fragrant in virtues. They indeed will be in probation as gold in the furnace, that is proved in mockery and in indignation, so that they will be computed as nothing, and that very often through robbers their substance will be denuded, and through the dissension of the people in adversities as lambs by wolves they will be torn apart.

And as sheep, while the wolf dispersing dissipates them, yet they do not die; so are also these men in the death of the soul not dying, but so much the more living, purged in adversities.

For a good tree that it may bear fruit is irrigated, pruned, and dug around; and from it the caterpillars lest they gnaw its fruit are drawn away. What is this? Namely a good man let him not be hard, this is malevolent to the justice of God, but gentle and flexible to whatever good, cutting off evil from himself, and considering himself in the searching of his works, and taking away from himself the infestation of enemies hurting him.

Sed tamen antequam homo sentiat me in cogitatione sua aut intellectus ipsius intelligat me intra se; sum ei caput et radix fructuositatis, et virtus fortitudoque firmae civitatis, quae aedificata est supra firmam petram.

Omnis ergo fidelis homo audiat me sibi dicentem: O homo, estne conveniens et congruum ut homo rationalis sine intellectu sit, ut irrationale pecus quod non aliter facit nisi secundum quod expetit libido ipsius?

O miseri homines, qui nolunt scire magnam gloriam illam, quam Deus ipsis dedit ad similitudinem sui. Sed non potest esse ut volunt quod libere et quasi haereditario jure omnia mala faciant quae desiderant; quasi hoc ex natura corporis sui possideant, nolentes considerare se habere honorem illum, quod bona opera operari valeant.

Deus in sua ordinatione omnia juste constituit. Et quis potest ei repugnare? Quid hoc? In hujusmodi videlicet comparatione quod aliquis ordinationi Dei simili exemplo possit comparari, aut sapientia aut discretione in illius rebus. Et cur est hoc quod efficaciam illam quae eis data est sibi ipsis auferre nolunt: quod bene scilicet et male facere possunt? Quomodo? Nam ego cum eos tactu meo admoneo, qui tunc me apprehendunt mox ut me adesse sentiunt, hi bonum opus quod volunt ad effectum meo adjutorio perducere possunt. Qui vero me contemnunt, in imbecillitatem sui et in malum corruunt. Sed pravi homines excusare se nituntur: ita quod bona opera operari non possunt, et hoc propterea faciunt quod exterior homo in eis voluntatem suam exerceat in libertatem.

Nunc, o charissimi filii mei, qui mihi dulciores in odore super omnia aromata estis, audite me vos admonentem. Dum tempus habetis facere bonum et malum, sincera devotione colite Deum vestrum. O vos iterum dulcissimi filii mei, qui ascenditis sicut aurora, vos qui ardere debetis in charitate ut sol in radio suo, currite et properate, charissimi mei, in via veritatis quae lux mundi est, quae est Jesus Christus Filius Dei, qui nos redemit sanguine suo in fine temporum, ut cum gaudio post transitum vestrum pervenire possitis ad ipsum.

Et iterum audivi eum qui sedebat in throno dicentem ad me: Desiderantibus coelestia fideliter credendum et non pertinaciter examinandum est, quomodo Filius Dei missus in mundum a Patre natus sit ex virgine; quia humanus sensus fragili et mortali corpore gravissimo peccatorum onere gravatus, secreta Dei plus dignoscere non poterit, quam Spiritus sanctus cui vult revelaverit.

But yet before man perceives me in his thought or his intellect understands me within himself; I am the head and root of fruitfulness to him, and the virtue and fortitude of a firm city, which is built upon a firm rock.

Every faithful man therefore let him hear me saying to him: O man, is it suitable and congruous that a rational man be without intellect, as an irrational beast which does not do otherwise except according to what its lust craves?

O miserable men, who do not wish to know that great glory, which God gave to them in the likeness of Himself. But it cannot be as they wish that freely and as if by hereditary right they do all evil things which they desire; as if they possessed this from the nature of their body, unwilling to consider that they have that honor, that they are able to work good works.

God in His ordination constituted all things justly. And who can fight against Him? What is this? Namely in a comparison of this sort that anyone could be compared to the ordination of God by a similar example, either in wisdom or in discretion in His things. And why is this that they do not wish to take away from themselves that efficacy which was given to them: that namely they can do well and badly? How? For I when I admonish them with my touch, those who then apprehend me as soon as they perceive me to be present, these can lead the good work which they wish to effect with my help. Those who however contemn me, fall into the imbecility of themselves and into evil. But wicked men strive to excuse themselves: so that they cannot work good works, and they do this for the reason that the exterior man in them may exercise his will into liberty.

Now, O my dearest sons, who are sweeter to me in odor above all spices, hear me admonishing you. While you have time to do good and evil, with sincere devotion worship your God. O you again my most sweet sons, who ascend as the dawn, you who ought to burn in charity as the sun in its ray, run and hasten, my dearest ones, in the way of truth which is the light of the world, which is Jesus Christ the Son of God, who redeemed us by His blood at the end of time, so that with joy after your transition you may be able to reach Him.

And again I heard Him who sat on the throne saying to me: For those desiring heavenly things it is to be believed faithfully and not to be pertinaciously examined, how the Son of God sent into the world by the Father was born of a virgin; because human sense in a fragile and mortal body weighed down by the heaviest burden of sins, will not be able to discern the secrets of God more, than the Holy Spirit shall have revealed to whom He wills.

Quapropter per mysticum mysterium, haec etiam columna quam vides in plaga meridiana, in praefato lapideo muro demonstrati aedificii, ultra praedictam columnam verae Trinitatis, significat humanitatem Salvatoris, qui conceptus de Spiritu sancto, natusque ex suavissima virgine, filius est Altissimi, fortissima sanctitatis columna existens, omnem videlicet ecclesiasticam aedificationem sustentans. Cujus humanitas apparet in ardente fide lapidum fidelium populorum, in bonitate superni Patris fortissime operantium, post declarationem Trinitatis manifestata; quia Trinitate in uno Deo certificata credenti populo, creditum est etiam incarnatum Dei Verbum, verum Deum cum Patre et sancto Spiritu in unitate divinitatis in uno et vero Deo colendum.

Quae columna magna est, et obumbrata intra et extra idem aedificium apparens; quoniam sanctitudo verae incarnationis magna et inaestimabilis, ita humanis mentibus est obumbrata ut non possit considerari, nisi quantum possibile est per fidem intueri, et interioribus divino cultu laborantibus fide et opere cognosci, et exterioribus otio vacantibus fama et voce manifestari. Visuique tuo tam umbrosa apparet, ut nec magnitudinem nec altitudinem ejus cognoscere valeas; quia Filius meus inter homines in mortalitate carnis, quoniam pro populo mortem subiturus erat, quasi obumbratus mortalis scilicet existens sine omni macula peccati apparuit; ita tamen quae vera ejus incarnatio in mystica magnitudine secretorum Dei incomprehensibilis, et in excellentia divinae potentiae inaestimabilis, omnem cognitionem humani intellectus excedat.

Sed quod inter columnam hanc atque columnam verae Trinitatis est interruptus locus longitudinis trium cubitorum, vacuusque absque muro ut tibi superius ostensum est: hoc est quod incarnatus Dei Filius, Deus verus cum Patre et Spiritu sancto existens, adhuc latet in membris suis qui fideles homines sunt, qui usque ad finem mundi nascituri sunt, per viventia opera membra capitis sui effecti, ut supra mirabiliter et typice edocta es. Qui quot et quales futuri sint in prolixitate supervenientium temporum, hoc est in mysterio ineffabilis Trinitatis eamdem Trinitatem in unitate divinitatis fideli cultura adoraturi: locus eorum (ut qui adhuc nascituri sunt) vacuus est, cum sine aedificato muro bonorum operum sit. Ubi tamen fundamentum positum est, quoniam in praesentia Dei sunt, et quia etiam fide salvationis eorum quam habituri sunt jam posita fortiter consistit: ita ut homo spem et fiduciam non habeat in alio quam in Deo, non differens de misericordia ejus, sed confidens in eum quod fortissimum fundamentum fidelis animae est.

Wherefore through a mystic mystery, this column also which you see in the southern region, in the aforesaid stone wall of the demonstrated building, beyond the aforesaid column of the true Trinity, signifies the humanity of the Savior, who conceived of the Holy Spirit, and born from the most sweet virgin, is the Son of the Most High, existing as a most strong column of sanctity, namely sustaining all ecclesiastical building. Whose humanity appears in the burning faith of the stones of the faithful peoples, in the goodness of the supernal Father working most strongly, manifested after the declaration of the Trinity; because the Trinity in one God having been certified to the believing people, it was believed also that the incarnate Word of God, true God with the Father and the Holy Spirit in the unity of divinity is to be worshiped in one and true God.

Which column is great, and appearing shadowed within and without the same building; since the sanctity of the true incarnation is great and inestimable, it is so shadowed to human minds that it cannot be considered, except as much as it is possible to behold through faith, and to be known through faith and work by the interior ones laboring in divine worship, and to be manifested by fame and voice to the exterior ones vacant in leisure. And to your sight it appears so shadowy, that you are able to know neither its magnitude nor its height; because my Son among men in the mortality of the flesh, since He was about to undergo death for the people, appeared as if shadowed existing namely mortal without any stain of sin; so yet that His true incarnation in the mystic magnitude of the secrets of God is incomprehensible, and in the excellence of divine power inestimable, exceeding all knowledge of human intellect.

But that between this column and the column of the true Trinity there is an interrupted place of the length of three cubits, and empty without a wall as was shown to you above: this is that the incarnate Son of God, existing true God with the Father and the Holy Spirit, still lies hidden in His members who are faithful men, who are to be born even unto the end of the world, having been made members of their head through living works, as you were wonderfully and typically taught above. Who, how many and of what sort they are to be in the prolixity of the supervening times, this is in the mystery of the ineffable Trinity about to adore the same Trinity in the unity of divinity with faithful culture: their place (as of those who are yet to be born) is empty, since it is without a built wall of good works. Where however the foundation is placed, since they are in the presence of God, and because also by the faith of their salvation which they are about to have it already strongly consists having been placed: so that man may not have hope and confidence in another than in God, not despairing of His mercy, but trusting in Him which is the most strong foundation of a faithful soul.

Quod autem haec umbrosa columna in hoc ipso aedificio in illo loco stat ubi desuper in coelestibus mysteriis coram Deo illum magnum et quadratum lucidissimumque candoris splendorem prius vidisti, qui secretum superni Creatoris designans in maximo mysterio tibi manifestatus est: hoc est quod incarnatus Dei Filius, omnia opera sua quae corporaliter in mundo multas injurias passus operatus est, ea secundum secretam voluntatem Patris adimplevit.

Quid etiam ille splendor designat, magnus videlicet in significatione mysteriorum Dei, quatuorque angulorum; quoniam ad cognitionem Christi multi ex iis qui per quatuor partes mundi nascuntur perventuri sunt, atque eximii candoris; quia lucidissimam divinitatem nulla tenebrositas offuscare potest, ubi idem secretum supernae et gloriosae majestatis in magna profunditate et mysterio scientiae Creatoris omnium qui cuncta creavit typice ibi aperitur; ita ut ipsi Creatori nullus ad hoc in auxilio succurreret, nec ullus ipsi resistendo in hoc repugnaret, ea tantum in voluntate bonitatis suae per verbum suum creans.

Unde in eo alius splendor velut aurora in se aeriam in alto purpureae lucis claritatem habens fulget, per quem tibi in mystica ostensione mysterium incarnati Filii Dei demonstratum est; quoniam in secreto summi Dei, candor aurorae virginis scilicet Mariae declaratur, quae in utero suo Filium coelestis et altissimi Patris portavit, qui purpureum sanguinem suum clarissima luce salvationis fulgentem effudit, secundum quod tibi in hac secreta visione incarnatio ejusdem Filii mystica obumbratione ostendit.

Sed quod in praedicta columna ab imo usque ad summum ejus in modum scalae ascensus est: hoc est quod in incarnato Filio Dei omnes virtutes pleniter operabantur, qui in se vestigia salvationis reliquit, ita ut tam pusillus quam magnus fidelium sibi competenter gradum in ipso reperiant; in quo pedem in ascensum virtutum ponant, ut ad optima loca perveniant ubi virtutibus operandum est.

Quomodo? In optimis locis bonorum cordium aggregantur virtutes ad sanctissimum opus suum: quatenus Filium Dei in membris suis perficiant, quod est in electis hominibus. Unde et in ipso est exemplum perfectionis omnibus fidelibus qui in lege Dei occupati sunt; ut se de bono recipiant ad melius, scientes manifestationem verae incarnationis, ubi Filius Dei veraciter in carne demonstratus est, in quo fidelissimus ascensus ad coelestia reperitur, Propter quod etiam omnes virtutes Dei descendentes et ascendentes oneratas lapidibus ad opus suum hic ire vides; quia in Unigenito Dei lucidissimae virtutes quasi per humanitatem ejus descendunt, et quasi per divinitatem ipsius sursum tendunt.

But that this shadowy column stands in this very building in that place where above in the celestial mysteries before God you previously saw that great and square and most bright splendor of whiteness, which designating the secret of the supernal Creator was manifested to you in the greatest mystery: this is that the incarnate Son of God fulfilled all His works, which He wrought corporally in the world having suffered many injuries, according to the secret will of the Father.

What also that splendor designates, great namely in the signification of the mysteries of God, and of four corners; since many from those who are born through the four parts of the world are to arrive at the knowledge of Christ, and of extraordinary whiteness; because no darkness can obscure the most bright divinity, where the same secret of the supernal and glorious majesty is typically opened there in the great depth and mystery of the knowledge of the Creator of all who created all things; so that no one might assist the Creator Himself in this, nor any one in resisting might oppose Him in this, He creating those things only in the will of His goodness through His word.

Whence in it another splendor as the dawn having in itself an airy brightness of purple light on high shines, through which the mystery of the incarnate Son of God was demonstrated to you in a mystic showing; since in the secret of the Most High God, the brightness of the dawn, namely of the Virgin Mary, is declared, who in her womb carried the Son of the celestial and most high Father, who poured out His purple blood shining with the most bright light of salvation, according to what the incarnation of the same Son showed to you in this secret vision by a mystic shadowing.

But that in the aforesaid column from its bottom even to its top there is an ascent in the manner of a ladder: this is that in the incarnate Son of God all virtues worked fully, who left in Himself the traces of salvation, so that both the small and the great of the faithful may competently find for themselves a step in Him; in which they may place their foot in the ascent of virtues, that they may arrive at the best places where work must be done with virtues.

How? In the best places of good hearts virtues are gathered for their most holy work: that they may perfect the Son of God in His members, which is in the elect men. Whence also in Him is the example of perfection for all the faithful who are occupied in the law of God; that they may receive themselves from good to better, knowing the manifestation of the true incarnation, where the Son of God was truly demonstrated in the flesh, in whom the most faithful ascent to celestial things is found. On account of which also you see all the virtues of God descending and ascending laden with stones for their work going here; because in the Only-Begotten of God the most bright virtues as if through His humanity descend, and as if through His divinity tend upward.

Descendunt etiam per ipsum ad corda fidelium hominum; qui bono corde voluntatem suam relinquentes, ad recta opera flexibiles se reddunt secundum quod operarius ad levandum lapidem se inclinat quem ad aedificium deferat. In ipso etiam sursum ascendunt, cum coelestia opera in hominibus perfecta Deo gratulabunde offerunt, ut corpus Christi in fidelibus membris ipsius quam citissime perficiatur.

Unde etiam quasi lapides ad altiora portant; qui sunt pennata et lucida opera, quae cum ipsis homines ad tutelam suam operantur, quoniam unaquaeque actio Deo offert alas suas, per quas se de faece humanae mentis elevet, fulgentem etiam splendorem habens, per quem ante Deum luceat; quia obstrui et abscondi non potest, quod fluit de fonte vitae aeternae.

Nam ut fons non debet esse in absconso, sed in manifesto ut omnis homo qui sitit ad ipsum veniat et hauriat atque bibat, sic Filius Dei non est obstrusus nec absconsus electis suis, sed manifestus praeparans se ad retributionem operum, ut ea manifestet justa remuneratione, quae propter ipsius voluntatem ab hominibus perficiuntur.

Idcirco fidelis homo ambulet in fide ad Deum quaeratque misericordiam ejus, et dabitur illi. A non quaerente autem non invenietur, veluti fons non fluit ad homines ipsum solummodo scientes nec ad eum venire volentes; sed illos oportet ad eum accedere, si aquam ejus haurire desiderant, sic homo faciat. Ad Deum accedat per legem sibi ab ipso constitutam, et inveniet eum, dabiturque illi cibus vitae et aqua salutaris ita ut amplius nec esuriem nec sitim sustineat.

Unde et praedictae virtutes intentum studium idem opus perficiendi habent; quoniam studiosissime sicut torrentes aquae ad opus divinum currunt, quatenus fulgentiores sole Christi membra capiti suo in lucidis acquisitionibus nobilissime perfecta conjungantur. Propter quod etiam ut audisti fortes operarii Dei appellantur, quia strenue in bonis operibus fidelium hominum semper conversantur.

They descend also through Him to the hearts of faithful men; who with a good heart relinquishing their own will, render themselves flexible to right works according as a worker inclines himself to lift a stone which he may carry to the building. In Him also they ascend upward, when they offer with thanksgiving to God the celestial works perfected in men, so that the body of Christ in His faithful members may be perfected as quickly as possible.

Whence also they carry as if stones to higher things; which are winged and bright works, which with them men work for their own protection, since every action offers its wings to God, through which it may elevate itself from the dregs of the human mind, having also a shining splendor, through which it may shine before God; because that which flows from the fountain of eternal life cannot be obstructed or hidden.

For as a fountain ought not to be in a hidden place, but in manifest so that every man who thirsts may come to it and draw and drink, so the Son of God is not obstructed nor hidden to His elect, but manifest preparing Himself for the retribution of works, that He may manifest those things with just remuneration, which are perfected by men on account of His will.

Therefore let the faithful man walk in faith to God and let him seek His mercy, and it will be given to him. But by the one not seeking He will not be found, just as a fountain does not flow to men only knowing it nor willing to come to it; but it behooves them to approach it, if they desire to draw its water, so let man do. Let him approach God through the law established for him by Him, and he will find Him, and the food of life and the water of salvation will be given to him so that he may no longer sustain hunger or thirst.

Whence also the aforesaid virtues have an intent study of perfecting the same work; since most studiously as torrents of water they run to the divine work, so that brighter than the sun the members of Christ may be joined to their head, most nobly perfected in bright acquisitions. On account of which also as you heard they are called the strong workers of God, because they are always strenuously conversant in the good works of faithful men.

Sed quod inter has virtutes praecipue septem vides, quarum etiam formas et habitus secundum quod tibi permittitur consideras: hoc est quod inter studiosa opera hae septem virtutes praestantissimae, septem ardentissima dona Spiritus sancti designant, quia in obumbratione Spiritus sancti virgo clarissima Filium Dei sine peccato concepit in sanctificatione scilicet sanctarum virtutum, quae aperte in eodem Unigenito Dei manifestatae sunt; quasi in forma sua illuminantes corda fidelium, et quasi in habitu suo in unitate fidei se dilatantes, ut Isaias servus meus testatur, dicens: Egredietur virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum spiritus Domini, spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis, et replebit eum spiritus timoris Domini (Isa., XI).

Hoc tale est: Virgo Maria egressa est de angustiis saecularium oppressionum in dulcedinem honestatis morum, ut aliquis de domo egreditur in qua inclusus continebatur, qui se non elevat supra ipsam domum, sed recto itinere coram se graditur, et ut rivulus vini de torculari exprimitur non se exaltans supra torcular, sed moderate defluens in locum suum. Et quare virga? Quia non spinosa moribus, nec nodosa terrenis cupiditatibus, sed plana, id est carnali concupiscentia non copulata, orta scilicet de radice Jesse, id est de illo qui quasi fundamentum erat regalis prolis, de qua illa illibata mater nata processit.

Unde et de radice ejusdem virgae ascendit suavissimus odor, qui fuit integra puritas ejusdem virginis, volens in altissimum cacumen, Spiritu sancto ita eam irrigante, quod ex ipsa almus flos natus est. Quomodo? Ut flos nascitur in agro non seminato semine; sic surrexit in ea coelestis panis sine radice virilis commistionis, et absque omni humano onere, sed tantum natus in suavitate divinitatis, non tactus ulla indignatione peccati, veniens, tortuoso serpente nesciente, nec eum propius tangente.

Unde et ille flos latenter illum decepit; ita quod sursum ascendit, et genus humanum in peccato conceptum ad alta sustulit, quod ille serpens prius fraudulenter deceperat, et in perditionem secum detraxerat. Et quoniam hic flos Filius Dei erat, requievit super eum Spiritus Domini, id est spiritus aeternae divinitatis. Quomodo? Quando humilitas exaltata est in ascensu illius floris; ubi in irrisione prostrata est superbia, quam prima mulier attendit, cum plus quam deberet sapere voluit, secunda muliere servitio Dei se subdente, dum se recognovit parvam, in humilitate confessa Deum suum; Spiritus sanctus ardenter in ipso requievit: in quo electa charitas latuit, quae salvavit perditam plebem abstergens crimina et scelera hominum.

But that among these virtues you especially see seven, whose forms and habits you consider according as it is permitted to you: this is that among the studious works these seven most excellent virtues designate the seven most burning gifts of the Holy Spirit, because in the shadowing of the Holy Spirit the most bright virgin conceived the Son of God without sin, namely in the sanctification of the holy virtues, which were openly manifested in the same Only-Begotten of God; as if in their form illuminating the hearts of the faithful, and as if in their habit dilating themselves in the unity of faith, as Isaiah my servant testifies, saying: A branch shall go forth from the root of Jesse, and a flower shall ascend from his root, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety, and the spirit of the fear of the Lord shall fill him (Isa., XI).

This is such: The Virgin Mary went forth from the anguishes of secular oppressions into the sweetness of honesty of morals, as someone goes forth from a house in which he was kept shut up, who does not elevate himself above the house itself, but walks in a straight path before himself, and as a stream of wine is expressed from the winepress, not exalting itself above the winepress, but moderately flowing down into its own place. And why a branch? Because she was not thorny in morals, nor knotty with earthly desires, but level, that is not coupled with carnal concupiscence, namely arisen from the root of Jesse, that is from him who was as the foundation of the royal offspring, from whom that undefiled mother having been born proceeded.

Whence also from the root of the same branch ascended a most sweet odor, which was the integral purity of the same virgin, wishing for the most high summit, the Holy Spirit so irrigating her, that from her the nourishing flower was born. How? As a flower is born in a field not sown with seed; so arose in her the celestial bread without the root of virile commingling, and without all human burden, but only born in the sweetness of divinity, not touched by any indignation of sin, coming while the tortuous serpent was unaware, nor touching Him more closely.

Whence also that flower secretly deceived him; so that he ascended upward, and raised to high things the human race conceived in sin, which that serpent previously had fraudulently deceived, and had drawn down into perdition with himself. And since this flower was the Son of God, the Spirit of the Lord rested upon Him, that is the spirit of eternal divinity. How? When humility was exalted in the ascent of that flower; where pride was prostrated in derision, which the first woman attended to, when she wished to know more than she ought, while the second woman subjected herself to the service of God, as she recognized herself small, having confessed her God in humility; the Holy Spirit ardently rested in Him: in whom the elect charity lay hidden, which saved the lost people wiping away the crimes and wickednesses of men.

Nam plenitudo temporis erat in eo; quia vivens lumen in ipso radiavit, in quo noxium pomum cum sequentibus se nequitiis aruit, surgente in illo medicina mortuorum, quae vexillum illud elevavit quod mortem superavit et contrivit. Sanctitas enim in eo non caruit ulla possibilitate, ipso concepto absque omni peccati commistione, sicut saepius offenditur in natis hominum qui nascuntur in multiplicium criminum varietate. Sed et cum flos ille dedit operando et docendo omnem inspirationem justitiae; jam fructum in plenitudine Spiritus sancti protulit, quoniam ipse Filius Dei indutus carne, aperte in opere suo demonstravit, quod antea Spiritus sanctus mystice et quasi in occulto, inspiratione sua commovit.

Qui Spiritus sanctus super illum florem septempliciter requiescere designatur; quia cum Deus omnia per Verbum suum in Spiritu sancto crearet, septima die ab omni opere suo requievit. Sed et eadem dona in signatione sua geminantur; quoniam corpus et anima sibi conjuncta simul in gemina dilectione per unctionem Spiritus sancti debent operari timore Domini solo posito; quia ipse quasi in tremore charitatem venerans, unum super omnia adorari designat. Unde etiam et Spiritus Domini dominatur fortissimis virtutibus ab eo clarescentibus, ut a radice rami procedunt, quoniam unus Deus est a quo omnia bona veniunt, et per quem omnia bona sapienter disposita sunt.

Et quia Spiritus Domini super ipsum florem requievit; spiritus etiam sapientiae super ipsum mansit, quoniam magna sapientia apparuit, cum Deus omnia per Verbum suum creavit, sapientia sic diffusa est in illo: quod idem Verbum erat sapientia. Sed ipsum Verbum nondum incarnatum invisibile fuit: id autem incarnatum visibile apparuit, quoniam Verbum quod ante omnem creaturam erat in corde Patris per quod omnia facta sunt, et sine quo factum est nihil: ipsum enituit flos sub tempore scilicet emicans in humanitate, bonum intellectum hominibus proferens suis testificationibus.

Quid hoc? Sapientiae intellectus congrue adjungitur; quia cum homo a Deo in sapientia creatus sit, Creatorem suum digne intelligere debuit. Ergo ante partum virginalem Deus intelligendus erat absque ulla dubitatione. Sed post partum, virginalem praedictum florem in carne proferentem, idem flos intelligendus erat Deus et homo, sed non sine admiratione. Et ille intellectus prius invisibilis, visus est visibilis in flore: cum ipse flos hanc intelligibilem causam protulit, quod homo scilicet sapienter intelligit Deum in factis suis.

Quomodo? Sapientia est origo bonorum operum, cum homo sapienter veneratur Deum suum. Cui intellectus adhaeret, quoniam cum homo per sapientiam bonum operatur, jam illud dilatatur ad alios, ita ut bonum odorem et dulcem gustum ab ipso emicantem cum gaudio intelligant in eo. In virgineo quoque isto flore intellectum subsequitur consilium; quia homo intellectum habens, divino consilio liberandus erat.

For the fullness of time was in Him; because the living light radiated in Him, in which the noxious apple with the following wickednesses withered, the medicine of the dead rising in Him, which elevated that banner which overcame and crushed death. For sanctity in Him did not lack any possibility, He having been conceived without any commingling of sin, as it is more often offended in the born of men who are born in a variety of multiple crimes. But also when that flower gave in working and teaching every inspiration of justice; He already brought forth fruit in the fullness of the Holy Spirit, since the Son of God Himself clothed in flesh, openly demonstrated in His work what previously the Holy Spirit moved mystically and as if in secret by His inspiration.

Which Holy Spirit is designated to rest upon that flower sevenfoldly; because when God created all things through His Word in the Holy Spirit, on the seventh day He rested from all His work. But also the same gifts in their signation are doubled; since body and soul joined together must work together in double love through the unction of the Holy Spirit with the fear of the Lord alone being placed; because He as if in tremor venerating charity, designates that One above all things is to be adored. Whence also the Spirit of the Lord dominates the most strong virtues brightening from Him, as branches proceed from a root, since there is one God from whom all good things come, and through whom all good things were wisely disposed.

And because the Spirit of the Lord rested upon the flower itself; the spirit of wisdom also remained upon Him, since great wisdom appeared when God created all things through His Word, wisdom was so diffused in Him: that the same Word was wisdom. But the Word itself not yet incarnate was invisible: but the same incarnate appeared visible, since the Word which was before every creature in the heart of the Father through which all things were made, and without which nothing was made: the same shone forth as a flower under time, namely gleaming in humanity, proffering good understanding to men by His testimonies.

What is this? Understanding is congruously joined to wisdom; because when man was created by God in wisdom, he ought to have understood his Creator worthily. Therefore before the virginal birth God was to be understood without any doubt. But after the virginal birth bringing forth the aforesaid flower in the flesh, the same flower was to be understood as God and man, but not without admiration. And that understanding previously invisible, was seen visible in the flower: when the flower itself brought forth this intelligible cause, that namely man wisely understands God in His deeds.

How? Wisdom is the origin of good works, when man wisely venerates his God. To which understanding adheres, since when man through wisdom works good, already that is dilated to others, so that they may understand with joy in him the good odor and sweet taste gleaming from it. In this virginal flower also counsel follows understanding; because man having understanding was to be liberated by divine counsel.

Inde spiritus consilii et fortitudinis super eum requievit; quoniam hoc consilium apud Patrem sine tempore fuit, ut Verbum suum incarnaretur, sub tempore perficiens omnia opera sua secundum voluntatem Patris, et offendens obedientiam per se ipsum, ita ut ipsa ab eo ad homines fulgeret, quatenus eum ita in factis suis imitari discerent.

Quod dum ita apparuit in fortissima virtute totum surgens de divinitate: fortitudo se in ipso occuluit, quatenus diabolum tanto fortius debellaret quanto secretius illi se per consilium abscondisset. Quomodo?

Consilio apte fortitudo adhaeret; quoniam consilium Dei per fortitudinem Filii ipsius regnum diaboli destruxit. Unde idem Filius Dei, fortissimus videlicet leo, contrivit infidelitatis mortem per splendidissimum lumen quod fides est, quia magna fortitudo est hominem ea per consilium credere quae corporali visu non valet videre. Quid hoc? Consilium per conjunctam sibi fortitudinem perforat duritiam lapideorum cordium, quae obdurata sunt in consuetudine pravorum morum ita ineptam duritiam transiens quod carnale opus abjicitur, et Dei opus aptissime perficitur.

Quapropter et in praedicto flore fortitudinem scientia comitatur, quoniam homines per fortitudinem Dei ad scientiam ipsius ita ut eum cognoscant perveniunt. Hinc est quod et spiritus scientiae et pietatis in eo etiam per supernam dulcedinem requiem habuit, quoniam ipse scienter miseriis hominum condoluit; spes etiam existens per quam intratur ad salvationem, cum scelus mundi scienter per mortem suam abstersit in magna pietate. Quid hoc? Scientiae pietas recte adjungitur, quia Filius Dei scienter in magna pietate adimplevit voluntatem Patris sui.

Ipse enim Filius solus natus ex virgine, transfudit inter populos germen coelestis virtutis; ut sequantur consortium angelorum quod pudicitia castitatis est, quia virtus haec surrexit in superna pietate: sic videlicet quod in egrediente virga de Jesse, virtutes floris hujus germinarent, quas prima mulier fugaverat dum consensit audiens consilium serpentis, ita quod in ea cecidit omne genus humanum, carens gaudio supernae claritatis, nisi quod floriditas virgae illius scienter illud elevavit per pietatem in sanctitate salvationis.

Quomodo? Fortitudini quae diabolum devincit, adhaerentem illi scientiam, Spiritus sanctus inspirat; cum Deus per fideles homines dovotissime in ardentibus desideriis agnoscitur, et intimo tactu fidelis animae desiderantissime amplexatur. Sed et in virgineo flore pietatem timor Domini subsequitur; quia cum pietas inest fidelibus hominibus, timorem Domini acquirunt, ad explenda praecepta ipsius.

Thence the spirit of counsel and fortitude rested upon Him; since this counsel was with the Father without time, that His Word might be incarnated, under time perfecting all His works according to the will of the Father, and showing obedience through Himself, so that it might shine from Him to men, that they might learn to imitate Him thus in His deeds.

Which while it so appeared in most strong virtue all rising from divinity: fortitude hid itself in Him, that He might vanquish the devil so much more strongly as He had hidden Himself from him more secretly through counsel. How?

Fortitude aptly adheres to counsel; since the counsel of God through the fortitude of His Son destroyed the kingdom of the devil. Whence the same Son of God, the most strong lion namely, crushed the death of infidelity through the most bright light which is faith, because it is great fortitude for a man to believe through counsel those things which he is not able to see with corporal sight. What is this? Counsel through the fortitude joined to itself pierces the hardness of stony hearts, which are hardened in the custom of depraved morals, thus passing through the inept hardness so that carnal work is cast away, and the work of God is most aptly perfected.

Wherefore also in the aforesaid flower knowledge accompanies fortitude, since men through the fortitude of God arrive at the knowledge of Him so that they may know Him. Hence it is that the spirit of knowledge and piety also had rest in Him through supernal sweetness, since He knowingly condoled with the miseries of men; being also the hope through which one enters into salvation, when He knowingly wiped away the wickedness of the world through His death in great piety. What is this? Piety is rightly joined to knowledge, because the Son of God knowingly in great piety fulfilled the will of His Father.

For the Son Himself alone born of a virgin, transfused among the peoples the germ of celestial virtue; that they might follow the consortium of angels which is the pudicity of chastity, because this virtue arose in supernal piety: thus namely that in the branch going forth from Jesse, the virtues of this flower might germinate, which the first woman had put to flight while she consented hearing the counsel of the serpent, so that in her fell all the human race, lacking the joy of supernal brightness, except that the floridity of that branch knowingly raised it through piety in the sanctity of salvation.

How? The Holy Spirit inspires the knowledge adhering to that fortitude which overcomes the devil; when God is acknowledged by faithful men most devoutly in burning desires, and is most longingly embraced by the intimate touch of the faithful soul. But also in the virginal flower fear of the Lord follows piety; because when piety is in faithful men, they acquire the fear of the Lord, for fulfilling His precepts.

Unde timor Domini eumdem florem replevit; quia ipse tantam plenitudinem virtutum in se habuit, quod in eo nullus vacuus locus inventus est, ubi aut mortifera superbia, aut delectatio honoris, aut praevaricatio legis sedem invenire potuisset; sed totus plenus erat timoris Domini: non quaerens alienam gloriam ut primus angelus et Adam quaesierunt, sed honorans Patrem suum in omni opere suo, dignam ei praebens obedience.

Ideo et timor Domini initium habet omnis justitiae; quia ipse est finis et initium caeterarum virtutum, ut requiei septima dies, ostendit completionem et ortum creaturarum. Quomodo? Timor excutit et movet tremorem, qui radix est germinandi ut fructuosae virtutes procedant. Unde et flos iste plenus timoris Domini est; quia omnia germina bonorum operum adhaerent ei, quoniam ipse materia eorum est; flore eodem germinante viriditatem quarumcunque virtutum, fructu earum prae caeteris repleto quatenus omnia bona perficiat, ut etiam de ipso Scriptura habet: Sicut malum inter ligna silvarum, sic dilectus meus inter filios. Sub umbra illius quem desideravi sedi, et fructus ejus dulcis gutturi meo (Cant. II).

Hoc tale est: Filius virginis, dulcissimus amator castae dilectionis, quem apprehendit fidelis anima desiderans dulcissima ejus amplexione integritatem suam coronare, relicto carnali viro, et se copulans Christo, eumque certissimo foedere amans et in speculo fidei aspiciens, est pulcherrimus fructus fructiferae arboris, id est Filius virginis exiens de virginali candore, sicut pomum de fructuosa floriditate praebensque escam refectionis esurientibus, et succum dulcedinis sitientibus, et hoc modo ligna silvestria praecellens, id est filios hominum qui in peccatis concipiuntur, et in ipsis converantur, nec talem fructum afferentes qualem ipse attulit, quoniam a Deo exivit plenum fructum suavitatis vitae afferens, aliis quidem nec viriditatem nec fructum a se ipsis habentibus sed ab ipso.

Quomodo? Ipse per incarnationem suam mundo salvationem dedit, dilectus Dei Filius inter filios hominum apparens qui per fervorem ipsius virebant et fructum afferebant, sed non tanta plenitudine fecundi quanta ipse repletus erat, quia totus sanctus a Deo exivit de virgine natus est. Et quare dilectus? Quia ipse hoc conculcat, quod fideli animae ad coelestia properanti obsistit. Unde et sancta anima aequissimo judicio eum dilectum nuncupat: quoniam per fidem dilectionis se ipsam relinquens, et in magno certamine carnalium voluptatum ad illum benevole anhelans, atque in ardore lacrymabilis desiderii se ipsam reprobans, ei adhaeret, ut mulier viro, cui cum gaudio voluntatis suae associata est.

Whence the fear of the Lord filled the same flower; because He had such fullness of virtues in Himself, that in Him no empty place was found where either mortiferous pride, or the delight of honor, or prevarication of the law could have found a seat; but He was all full of the fear of the Lord: not seeking alien glory as the first angel and Adam sought, but honoring His Father in every work of His, offering to Him worthy obedience.

Therefore also the fear of the Lord has the beginning of all justice; because it is the end and beginning of the other virtues, as the seventh day of rest shows the completion and origin of creatures. How? Fear shakes out and moves tremor, which is the root of germinating so that fruitful virtues may proceed. Whence also this flower is full of the fear of the Lord; because all the germs of good works adhere to Him, since He is their matter; the same flower germinating the viridity of whatever virtues, with their fruit filled above the rest so that He may perfect all good things, as even concerning Him the Scripture has: As the apple tree among the trees of the woods, so is my beloved among the sons. Under his shadow whom I desired I sat, and his fruit is sweet to my throat (Cant. II).

This is such: The Son of the virgin, most sweet lover of chaste love, whom the faithful soul apprehends desiring to crown her integrity with His most sweet embrace, having relinquished the carnal husband, and coupling herself to Christ, and loving Him with a most certain covenant and beholding Him in the mirror of faith, is the most beautiful fruit of the fruitful tree, that is the Son of the virgin going forth from virginal brightness, as an apple from fruitful floridity and proffering the food of refreshment to the hungry, and the juice of sweetness to the thirsty, and in this way excelling the wild trees, that is the sons of men who are conceived in sins, and are conversant in them, not bringing forth such fruit as He brought forth, since He went out from God bringing forth the full fruit of the sweetness of life, while others indeed have neither viridity nor fruit from themselves but from Him.

How? He through His incarnation gave salvation to the world, the beloved Son of God appearing among the sons of men who through His fervor were green and brought forth fruit, but not fruitful with such fullness as He was filled with, because all holy He went out from God and was born of a virgin. And why beloved? Because He tramples this down, which opposes the faithful soul hastening to celestial things. Whence also the holy soul by a most equal judgment calls Him beloved: since through the faith of love relinquishing herself, and in the great contest of carnal pleasures benevolently panting after Him, and in the ardor of tearful desire reproving herself, she adheres to Him, as a woman to a man, to whom she is associated with the joy of her will.

Et ideo cum in exordio conservandae castitatis ad eum incipit suspirare, ad se ipsam dicit: Volo prosternere carnalem voluptatem et me conjungere illi sub cujus dilectionis umbra qua me in ardore ardentis desiderii sui a contrario igne obumbravit sedeo. Quomodo? Dum inebriatum studium in ejus amore habens, subjectum in igneum carnis amorem in consensu animae meae premo. Et ob hoc dulcissimus fructus ejus quem gustabam in anima mea suspirans ad Deum, dulcior mihi est in ea super omnem dulcedinem carnis, quam sentiebam in concupiscentiis ejus.

Et quare dulcis? Quoniam ipse ex virgine natus habet dulcissimum saporem, et fortissimum unguentum stillans ut balsamum: quod est resurrectio ad vitam in qua mortui erecti sunt, ac continens maximam medicinam quae tersit vulnera peccatorum per incarnationem ipsius, quae plenissima sanctitatis et dulcedinis in omni genere virtutum cum virginitate est. Unde, o virginitas, quae de ignea accensione consistis, robustissimum germen quod de stella maris emicans omnem spurcitiam turpitudinis contra saevissima jacula diaboli semper dimicans conculcat, gaude in coelesti harmonia, in spe consortii angelorum.

Quomodo? Spiritus sanctus symphonizat in tabernaculo virginitatis; quoniam ipsa Verbum Dei semper ruminat, quomodo possit Christum amplexari cum omni devotione ardens in ejus amore, hoc habens in oblivione quod in concupiscentia carnis in ardore incendii fragile in homine est, uni viro quem nunquam peccatum tetigit adhaerens, cui et sine omni concupiscentia carnis conjuncta est, semper cum illo florens in gaudio regalium nuptiarum.

Nunc autem quod similitudinem in praedictis virtutibus vides, ita quod omnes ut et aliae virtutes quae supra tibi demonstratae sunt veluti vestibus ex serico induuntur: hoc est quod in ordine suo piam unanimitatem illa luminaria in mentibus hominum parant, etiam quomodo reliquae virtutes in Deo mollitiem indumentorum, id est lenitatem devotionis in respectione sanctarum animarum, vepribus in duritia vitiorum carentium, habentia. Quod autem quaedam albis crinibus retecto capite et absque amictu palliorum incedunt: hoc est quod illae in copula candoris innocentiae, ligaturam juncturae pravorum morum in membris fidelium hominum non habent, et quod etiam saecularibus studiis circumdatae non sunt, omnino fugientes vicissitudinem vitiorum.

And therefore when in the beginning of preserving chastity she begins to sigh after Him, she says to herself: I wish to prostrate carnal pleasure and to join myself to Him under the shadow of whose love, by which He shadowed me from the contrary fire in the ardor of His burning desire, I sit. How? While having an inebriated study in His love, I press the subject into the fiery love of the flesh in the consent of my soul. And on this account His most sweet fruit which I tasted in my soul sighing after God, is sweeter to me in it above all sweetness of the flesh, which I felt in its concupiscences.

And why sweet? Since He born of a virgin has a most sweet savor, and a most strong ointment distilling as balsam: which is the resurrection to life in which the dead are raised, and containing the greatest medicine which wiped away the wounds of sins through His incarnation, which is most full of sanctity and sweetness in every kind of virtues with virginity. Whence, O virginity, who consist of fiery kindling, the most robust germ which gleaming from the star of the sea tramples down all filth of turpitude always fighting against the most savage darts of the devil, rejoice in celestial harmony, in the hope of the consortium of angels.

How? The Holy Spirit symphonizes in the tabernacle of virginity; since she always ruminates the Word of God, how she may be able to embrace Christ with all devotion burning in His love, having this in oblivion that which in the concupiscence of the flesh in the ardor of fire is fragile in man, adhering to one husband whom sin never touched, to whom also she is joined without any concupiscence of the flesh, always flowering with Him in the joy of royal nuptials.

But now that you see the similarity in the aforesaid virtues, so that all as also the other virtues which were demonstrated to you above are clothed as if with garments from silk: this is because in their order those luminaries prepare a pious unanimity in the minds of men, also just as the rest of the virtues have in God the softness of garments, that is the gentleness of devotion in the looking back of holy souls, lacking thorns in the hardness of vices. But that certain ones walk with white hair, with the head uncovered and without the covering of cloaks: this is because those in the coupling of the brightness of innocence, do not have the binding of the joint of depraved morals in the members of faithful men, and because they also are not surrounded by secular studies, altogether fleeing the changeableness of vices.

Sed prima more femineo est capite velata, itaque quasi casula tanquam crystallus perlucida induta, quia vinculum subjectionis humiliter Deo subjecta portat, superna scilicet sollicitudine omnem exaltationem diabolicam prosternens, pioque capiti, id est Christo adhaerens, humillimum quoque sacerdotem et absque omni pulvere peccati purissimum in lucidissima cordis puritate incitans, quoniam constricti et humiles purique sacerdotes summi sacerdotes esse debent. Secunda autem nigros capillos habet, manifeste ostendens quod in capite suo Christo abstergit nigredinem peccatorum in hominibus. Tertia vero dissimilis humanae formae videtur; quoniam hoc ministerium habet, ut hominem ita concutiat quatenus terreatur et tremiscat de Dei judicio. Unde et specie caret hominis, quia homo saepe Deum postponens, timoris ejus obliviscitur, quod ipsa omnino facere recusat.

Prima quoque et quarta atque quinta albis tunicis vestiuntur; quia circumdatae sunt veste innocentiae quam Adam perdidit transgrediens piam jussionem, postmodum autem in candidissimo lilio floridissimae virginitatis cum induto opere simplicis in Deo subjectionis recuperata in salvationem, quod ante Deum lucet sicut clarissima stella humanis oculis ignescit. Omnes etiam alba calceamenta habent, excepta tertia secundum speciem hominis non apparente; quoniam ipsae pulcherrimum opus sunt in hominibus qui desideria carnis in se ad nihilum deducunt, juxta exemplum sui Salvatoris, quod est splendor splendidissimus; una earum hominem non simulante, quia non habet respectum ullius audaciae, semper sollicita et non negligens ut homo qui saepius sui ipsius per contumaciam obliviscitur, ipsa dispensatrix existens justae admonitionis ut quisque fidelis judicium Dei caute intueatur, et excepta quarta quae crystallinis calceamentis miro modo lucentibus calceatur; quoniam illa in voluntate sua se constringens, pergit lucidissimum iter Christi, ita mortem etiam in se ipsa per igneum ardorem Spiritus sancti suffocans. Quod autem in eisdem virtutibus est dissimilitudo: hoc est quod quamvis unius studii unanimitatem habeant, tamen diversa opera in hominibus operantur.

Propter quod et prima imago praetendit humilitatem: quae primitus Filium Dei manifestavit, cum Deus qui coelum et terram in sua habet potestate Filium suum mittere ad terras non dedignatus est. Unde etiam portat coronam auream capiti suo impositam, tres ramos altius exstantes habentem; quoniam ipsa caeteras virtutes praecellens, et suaviter antecedens coronata est corona aurea, scilicet pretiosissima et fulgentissima incarnatione Salvatoris, qui eam quasi in capite, id est in hoc mysterio cum incarnatus est decoravit. Quae triangularis existit; quia Trinitas est in unitate et unitas in Trinitate, Filius scilicet cum Patre et Spiritu sancto, unus et verus. Deus omnia excellens in altitudine divinitatis.

But the first after a female manner is veiled on the head, and so clothed as if with a chasuble like crystal translucent, because she carries the bond of subjection humbly subject to God, namely by supernal solicitude prostrating all diabolic exaltation, and adhering to the pious head, that is Christ, inciting also the most humble priest and most pure without all dust of sin in the most bright purity of the heart, since constrained and humble and pure priests ought to be high priests. But the second has black hair, manifestly showing that in her head she wipes away from Christ the blackness of sins in men. But the third indeed is seen dissimilar to human form; since she has this ministry, that she may so shake a man as much as he may be terrified and may tremble concerning the judgment of God. Whence also she lacks the appearance of a man, because man often postponing God, forgets His fear, which she altogether refuses to do.

The first also and fourth and fifth are clothed in white tunics; because they are surrounded by the garment of innocence which Adam lost transgressing the pious command, but afterwards in the most white lily of most flowery virginity with the clothed work of simple subjection in God recovered unto salvation, which before God shines like a most bright star it glows to human eyes. All also have white shoes, except the third not appearing according to the appearance of a man; since they themselves are a most beautiful work in men who lead down the desires of the flesh in themselves to nothing, according to the example of their Savior, which is the most bright splendor; one of them not simulating a man, because she does not have respect of any audacity, always solicitous and not negligent as a man who more often forgets himself through contumacy, herself existing the dispenser of just admonition so that each faithful one may cautiously behold the judgment of God, and except the fourth which is shod with crystalline shoes in a wonderful manner shining; since she constraining herself in her will, proceeds the most bright way of Christ, thus suffocating even death in herself through the fiery heat of the Holy Spirit. But that in the same virtues there is dissimilarity: this is because although they have the unanimity of one study, yet they work diverse works in men.

Wherefore also the first image represents Humility: which first manifested the Son of God, when God who has heaven and earth in His power did not deign not to send His Son to the lands. Whence also she carries a golden crown placed on her head, having three branches standing out higher; since she herself excelling the rest of the virtues, and sweetly preceding them is crowned with a golden crown, namely the most precious and most bright incarnation of the Savior, who decorated her as if in the head, that is in this mystery when He was incarnated. Which exists triangular; because the Trinity is in unity and unity in the Trinity, the Son namely with the Father and the Holy Spirit, one and true. God excelling all things in the height of divinity.

Et pretiosissimis lapidibus viridis et rubei coloris et albis baccis multo fulget ornatu; quoniam eadem humanitas Salvatoris ostendit in se altissimam et profundissimam bonitatem sui operis, quod idem Filius Dei operatus est in viriditate illa cum virtutes in doctrina ejus virebant, et in rubore sanguinis ipsius: cum mortem passus est in cruce, salvans hominem, atque in clarissima albedine resurrectionis et ascensionis ejus, cum quibus omnibus illuminata et ornata est Ecclesia, ut res illa illustratur et decoratur cui pretiosi lapides imponuntur.

Quod autem in pectore suo habet speculum lucidissimum, in quo mira claritate imago incarnati Filii Dei apparet: hoc est quod in humilitate quae in corde sacrati templi est, in beatissima et splendidissima scientia pie et humillime ac splendide firmissimeque effulsit ipse Unigenitus Dei, in omnibus operibus suis quae corporaliter gessit, in quibus se mundo praecipue manifestavit. Unde etiam et ipsa in illustriori parte corda electorum fidelium consignat, in eis tribunal suum ponens, omnes actus ipsorum videlicet regens et dirigens; quia solidissimum fundamentum omnium bonorum in hominibus est, veluti etiam in supradicta materna admonitione sua ostendit.

Sed secunda designat charitatem; quoniam post humilitatem illam qua Filius Dei incarnari dignatus est, ostensa est etiam vera et ardentissima lampas charitatis, cum Deus ita dilexit hominem ut propter ipsius amorem Unigenitum suum mittere incarnandum. Quae tota videtur ut hyacinthus aerii in alto coloris, videlicet tam forma quam tunica ipsius; quia incarnatus Dei Filius per humanitatem suam illustravit fideles et coelestes homines, ut res illa per hyacinthum illustratur cui imponitur, ita eos etiam incendens charitate; ut unicuique homini indigenti fideliter subveniant: sicut et virtus haec induitur tunica dulcedinis Dei, hoc habens officium quatenus devotione, actu et usu omnibus hominibus in recto lumine luceat. Propter quod etiam eidem tunicae duae zonae inaestimabili modo, auro et gemmis ornatae mirabiliter intextae sunt; quae sunt in dulcedine Dei gemina praecepta charitatis, bona scilicet et praecipua voluntate quasi auro et justis operibus veluti clarissimis gemmis, mirabili dono summi datoris composita.

Ita ut super utrumque humerum ejusdem imaginis zona una usque ad pedes ipsius ante et retro descendat; quoniam eadem praecepta in multa sollicitudine portat unum scilicet in Deo ut in humero dextro, et alterum in proximo ut in humero sinistro, sicut scriptum est: Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex omnibus viribus tuis, et ex omni mente tua, et proximum tuum sicut te ipsum (Matth. XXII).

And with most precious stones of green and red color and with white berries it shines with much ornament; since the same humanity of the Savior shows in itself the highest and deepest goodness of its work, which the same Son of God worked in that viridity when the virtues were green in His doctrine, and in the redness of his blood: when He suffered death on the cross, saving man, and in the most bright whiteness of His resurrection and ascension, with all which the Church is illuminated and adorned, as that thing is illustrated and decorated on which precious stones are placed.

But that she has in her breast a most bright mirror, in which with wonderful clarity the image of the incarnate Son of God appears: this is because in humility which is in the heart of the sacred temple, in the most blessed and most bright knowledge piously and most humbly and brightly and most firmly the Only-begotten of God himself shone forth, in all His works which He performed corporally, in which He manifested Himself especially to the world. Whence also she herself in the more illustrious part signs the hearts of the chosen faithful, placing her tribunal in them, namely ruling and directing all their acts; because she is the most solid foundation of all good things in men, just as also she showed in her aforesaid maternal admonition.

But the second designates Charity; since after that humility by which the Son of God deigned to be incarnated, there was shown also the true and most burning lamp of charity, when God so loved man that for the love of him He sent His Only-begotten to be incarnated. Who is seen all as hyacinth of high aerial color, namely as much in form as in her tunic; because the incarnate Son of God through His humanity illuminated the faithful and celestial men, as that thing is illustrated through the hyacinth on which it is placed, thus also kindling them with charity; that they may faithfully succor every needy man: just as also this virtue is clothed with the tunic of the sweetness of God, having this office that by devotion, act, and use she may shine to all men in the right light. On account of which also to the same tunic two zones in an inestimable manner, adorned with gold and gems, are wonderfully interwoven; which are in the sweetness of God the twin precepts of charity, with a good and principal namely will as if with gold and with just works as if with most bright gems, composed by the wonderful gift of the highest giver.

So that over each shoulder of the same image one zone descends even to her feet before and behind; since she carries the same precepts in much solicitude, one namely in God as on the right shoulder, and the other in the neighbor as on the left shoulder, just as it is written: Thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy strengths, and from all thy mind, and thy neighbor as thyself (Matth. XXII).

Hoc tale est: Sic debes diligere Dominum Deum tuum, qui Dominus tuus est, videlicet hoc honore quo dominatur omni creaturae, et Deus tuus quia ipse non habens initium, sed creator omnium existens, ita ut propter amorem ejus in corde tuo primum exsuperes et prosternas carnem corporis tui, quod tibi valde durum est, quia primum devicta carne postmodum regnabit spiritus tuus in te, et tunc Deum in anima tua sic intelliges ut mandata ejus scienter custodias, atque ea non pigro opere compleas. Et deinde hoc modo omnes vires corporis et animae tuae Deo subjiciuntur; quoniam haec prima victoria in corpore tuo facta est, ita ut tunc in omnibus his propositis causis Deum fortissimum in tua mente comprehendas: quod tibi tanquam firmum propugnaculum est contra insidias inimicorum tuorum, ita ut fortitudinem ejus in praedictis rebus nullus superare valeat inimicus, quia mens tua omnia haec continere debet, in se confirmans et consolidans cuncta quae agis.

Haec ergo facies toto corde, tota anima, et omnibus viribus, et omni mente tua: ita ut nihil deficiat tibi in fide, quatenus non consentias ulli rei quae repugnat Deo, te dividens in aliena; sed ut colligas te ad dulcedinem dilectionis ejus, diligens et te ipsum. Quomodo? Si diligis Deum, diligis salutem tuam. Et sicut tunc in his omnibus te diligis, sic diliges et proximum tuum, quia quisque fidelis homo est tibi proximus, existens in Christiano nomine ac in fide: ita ut sic gaudeas in ejus recta prosperitate, et superna salvatione ut fideliter in fide conservetur, sicut etiam laetaris de tua salute. Hoc ergo geminum opus charitatis sit in homine, descendens usque ad pedes ejus, id est ad finem consummationis; ante ipsum, scilicet apparens in lege Dei; et retro, in hominis videlicet subventione, ut et homo sic charitatem sectetur, quatenus rejecta morte perveniat ad perfectionem vitae, sicut etiam eadem charitas superius in verbis suis declarat.

Tertia autem imago significat timorem Domini, qui post hanc charitatem quam Deus hominibus manifestavit, cum Filium suum pro ipsis mortem subire voluit in mentibus fidelium surrexit, ita ut coelestia praecepta plenius intelligerent et perfectius quam prius adimplerent. Quam nunc vides in eodem schemate ut in priori visione eam vidisti; quoniam incommutabilis Deus, simili et non dissimili honore et reverentia habendus est in omni creatura et factura ejus, ut et tibi superius declaratum est. Est quoque majoris et longioris staturae quam caeterae virtutes, dissimilisque humanae formae; quia ipsa prae caeteris angustiam et tremorem infert hominibus, ita ut magnitudinem summae majestatis et altitudinem divinitatis ipsius perspicacibus oculis semper considerando pavescant; quoniam Deus omnibus hominibus multa veneratione metuendus est, quia ab ipso et non ab alio creati sunt.

This is such: So thou oughtest to love the Lord thy God, who is thy Lord, namely with this honor by which He dominates every creature, and thy God because He Himself having no beginning, but existing the creator of all, so that on account of His love in thy heart thou mayest first excel and prostrate the flesh of thy body, which is very hard for thee, because first the flesh being overcome afterwards thy spirit will reign in thee, and then thou shalt so understand God in thy soul that thou mayest knowingly keep His mandates, and complete them with no sluggish work. And then in this manner all strengths of thy body and of thy soul are subjected to God; since this first victory was made in thy body, so that then in all these proposed causes thou mayest comprehend the most strong God in thy mind: which is to thee as a firm bulwark against the snares of thy enemies, so that no enemy may be able to overcome His fortitude in the aforesaid things, because thy mind ought to contain all these, confirming and consolidating in itself all things which thou doest.

These things therefore thou shalt do with thy whole heart, with thy whole soul, and with all thy strengths, and with all thy mind: so that nothing may be lacking to thee in faith, as much as thou mayest not consent to any thing which is repugnant to God, dividing thee into alien things; but that thou mayest collect thyself to the sweetness of His love, loving also thyself. How? If thou lovest God, thou lovest thy salvation. And just as then in all these things thou lovest thyself, so thou shalt love also thy neighbor, because every faithful man is thy neighbor, existing in the Christian name and in faith: so that thou mayest so rejoice in his right prosperity, and supernal salvation that he may be faithfully preserved in faith, just as also thou art glad concerning thy salvation. This therefore be the twin work of charity in man, descending even to his feet, that is to the end of consummation; before him, namely appearing in the law of God; and behind, namely in the succor of man, so that also man may so follow charity, as much as having rejected death he may arrive at the perfection of life, just as also the same charity declares above in her words.

But the third image signifies the Fear of the Lord, which arose in the minds of the faithful after this charity which God manifested to men, when He willed His Son to undergo death for them, so that they might more fully understand the celestial precepts and fulfill them more perfectly than before. Whom now thou seest in the same schema as thou sawest her in the prior vision; since the incommutable God is to be had in similar and not dissimilar honor and reverence in every creature and making of His, as was also declared to thee above. She is also of greater and longer stature than the other virtues, and dissimilar to human form; because she more than the rest brings in anguish and tremor to men, so that they may always tremble considering with perspicacious eyes the magnitude of the highest majesty and the height of the divinity of Him; since God is to be feared with much veneration by all men, because they were created by Him and not by another.

Unde etiam eadem virtus speciem hominis non habet, quia contradictionem illam qua Deo in malefactis resistitur (ut supra dictum est) abjicit figens tantum in timorem cognitionem suam in Deum, pergensque rectissima itinera voluntatis ejus. Ideo et plurimos oculos undique in se habet, tota in sapientia vivens; quia per oculos boni intellectus, ubique se circumspicit, Deum intuendo in omnibus mirabilibus ejus, ita ut in bonis operibus ejus rectum iter habeat, et in malis confusionem diaboli per cognitionem Dei diffugiat; omnis tali modo in sapientia fulgens, quia omnia mortifera spiritui nocentia contemnit, mortem fugiens et iniquitatem relinquens, atque sapienter domum sibi in vita aedificans. Induta est quoque quasi umbroso indumento, per quod ipsi oculi prospiciunt; quia circumdata est validissima constrictione, frangens desideria carnis in hominibus, et aspiciens per eamdem abstinentiam in lumine vitae, in quo mirifice fulget homo in beatitudine. Multoque timore tremit coram me; quoniam angustiam et tremorem ponit in cordibus ignitorum hominum, ita ut turbinem et fragilitatem carnis suae semper habeant in pavore, ne labantur in peccatis, et ne fiduciam suam in se ipsis aut in aliis hominibus ponant, sed in eum qui regnat in aevum, veluti etiam ipsa ut supra visum est in querimonia sua ostendit.

Quarta vero declarat obedientiam; quoniam post timorem illum, qui mihi in reverentia exhibetur, praeceptis etiam meis congrue obeditur. Unde et niveum vinculum circa collum portat; quia candidissimas facit mentes hominum, qui per subjectionem fidelis subjectionis ubique fortitudinem colli voluntatis suae deserunt et innocenti Agno, scilicet Filio meo adhaerent. Atque manus et pedes candido ligamine habet ligatas; quoniam ad opus Christi et ad vitam veritatis in albedine verae fidei ligata est, non faciens neque vadens secundum se, sed secundum vocem praesidentis Dei, ut etiam in praedictis verbis suis demonstrat.

Quinta autem designat fidem; quia post obedientiam qua populus praeceptis meis obedit in auditu, fit etiam credulus in fide, ea fideliter complens in opere, quae solerter percepit in admonitione. Et haec circa collum rubeum torquem habet; quoniam undique in fortitudine sua fideliter perseverans, martyrio sanguinis decoratur, fiduciam suam non in fallaces vanitates ponens, sed in Deo secundum quod et ipsa de se, ut supra ostensum est, declarat.

Whence also the same virtue has not the appearance of a man, because she casts away that contradiction by which it is resisted to God in evil deeds (as was said above) fixing only her knowledge in the fear unto God, and proceeding the most right ways of His will. Therefore also she has very many eyes everywhere in herself, living all in wisdom; because through the eyes of good intellect, she looks around herself everywhere, by beholding God in all His wonders, so that she may have a right way in her good works, and may through the knowledge of God flee the confusion of the devil in evil things; all in such manner shining in wisdom, because she contemns all mortiferous things hurtful to the spirit, fleeing death and relinquishing iniquity, and wisely building a house for herself in life. She is also clothed as if with a shadowy garment, through which those eyes look forth; because she is surrounded by the most strong constraint, breaking the desires of the flesh in men, and looking through the same abstinence into the light of life, in which man shines wonderfully in beatitude. And with much fear she trembles before me; since she places anguish and tremor in the hearts of ignited men, so that they may always have the whirlwind and fragility of their flesh in fear, lest they slip in sins, and lest they place their confidence in themselves or in other men, but in Him who reigns forever, just as also she showed in her complaint as seen above.

But the fourth declares Obedience; since after that fear, which is exhibited to me in reverence, my precepts also are congruously obeyed. Whence also she carries a snowy band about her neck; because she makes the minds of men most white, who through the subjection of faithful subjection everywhere desert the fortitude of the neck of their will and adhere to the innocent Lamb, namely to my Son. And she has her hands and feet bound with a white band; since she is bound to the work of Christ and to the life of truth in the whiteness of true faith, not doing nor going according to herself, but according to the voice of the presiding God, as she also demonstrates in her aforesaid words.

But the fifth designates Faith; because after the obedience by which the people obey my precepts in hearing, they become also believing in faith, faithfully completing those things in work which they skillfully perceived in admonition. And this one has a red collar about her neck; since everywhere persevering faithfully in her fortitude, she is decorated with the martyrdom of blood, not placing her confidence in fallacious vanities, but in God according as she also declares concerning herself, as was shown above.

Sexta vero praefigurat spem; quae post finem credendi in Deum surgit ad vitam in terra non habita, sed in coelestibus usque ad tempus perpetuae remunerationis celata, ad quam ipsa spes toto desiderio anhelat ut mercenarius ad mercedem suam, et ut puer ad debitam sibi haereditatem. Unde etiam tunica pallidi induitur coloris; quia fiducia operis sui quasi in pallore circumdatur, cum nondum in praesenti remunerata est, sed ad quod semper gemitibus suspirat, hoc futurum multa fatigatione exspectat. Quod autem crux passionis crucifixi Filii mei ante eam in aere apparet, ad quam ipsa oculos et manus cum multa devotione erigit: hoc est quod ad martyrium ejusdem Unigeniti mei, coelesti desiderio quasi in aere plurimam fiduciam in mentibus fidelium parat; ita ut ad eum interiorem visum fidei et clarissima opera sui laboris humili et sincera intentione erigant, sicut et haec virtus superius ostendit in oratione sua.

Sed septima praetendit castitatem; quoniam postquam homines spem suam pleniter posuerint in Deum, crescit in eis perfectum opus. Ita quod se incipiunt a carnalibus desideriis constringere in castitate, quae in flore carnis acutissimae sentit abstinentiam; ut juvencula scilicet sentit ardorem concupiscentiae nolens tamen in virum respicere. Sic castitas abjicit omnem spurcitiam in pulcherrimis desideriis: anhelans ad dulcissimum amatorem suum, qui est suavissimus et amantissimus odor omnium bonorum, in deliciis cunctarum virtutum, virtutis constantiae ab amatoribus suis aspiciendus in timore et pulchritudine animae. Unde et ipso lucidiore et puriore crystallo tunica vestitur, quae ita in candore relucet ut aqua resplendet cum sole perfunditur; quia lucidissima in simplici intentione et purissima absque omni pulvere ardentis libidinis concupiscentiarum mirabiliter confortata per Spiritum sanctum, circumdata est veste innocentiae lucente in clarissima albedine fontis aquae vivae, qui est splendidissimus sol aeternae claritatis. Quod vero super caput ejus expansis quasi ad volandum alis columba stat, versa secundum faciem illius: hoc est quod castitas in initio suo velut in capite suo per expansionem et obumbrationem alarum columbae, id est per protectionem Spiritus sancti confortata est, facientis eam diabolicarum insidiarum vicissitudinem transvolare, cum per igneum amorem sanctae inspirationis illuc se dirigens aspicit, ubi castitas vultum dulcedinis suae manifestat.

Propter quod apparet etiam quasi in ventre ejus veluti in speculo candidissimus infans, cujus fronti inscriptum est innocentia; quoniam in visceribus purissimae et evidentissimae virtutis hujus, est inviolabilis et pulcherrima certissimaque integritas, habens rudem formam propter integritatem simplicis infantiae, sicut et frons, id est cognitio ejus non arrogantiam et elatam superbiam, sed simplicem ostendit innocentiam.

But the sixth prefigures Hope; which after the end of believing in God surges to the life not had on earth, but hidden in celestial things even to the time of perpetual remuneration, for which hope herself pants with whole desire as a hireling for his reward, and as a child for the inheritance due to him. Whence also she is clothed in a tunic of pallid color; because the confidence of her work is surrounded as if in pallor, since she is not yet rewarded in the present, but for which she always sighs with groans, she expects this future thing with much fatigue. That however the cross of the passion of my crucified Son appears before her in the air, to which she raises her eyes and hands with much devotion: this is because to the martyrdom of the same my Only-begotten, with celestial desire as if in the air she prepares very much confidence in the minds of the faithful; so that to Him they may raise the interior sight of faith and the most bright works of their labor with humble and sincere intention, just as also this virtue showed above in her prayer.

But the seventh represents Chastity; since after men have fully placed their hope in God, a perfect work grows in them. So that they begin to constrain themselves from carnal desires in chastity, which in the flower of the flesh most acutely feels abstinence; as namely a young girl feels the heat of concupiscence yet not willing to look back at a man. Thus chastity casts away all filth in most beautiful desires: panting to her most sweet Lover, who is the most sweet and most loving odor of all good things, in the delights of all virtues, to be beheld by her lovers in the fear and beauty of the soul. Whence also she is clothed in a tunic of crystal more bright and more pure, which so shines in whiteness as water resplends when it is poured over by the sun; because most bright in simple intention and most pure without all dust of the burning lust of concupiscences wonderfully comforted through the Holy Spirit, she is surrounded by the garment of innocence shining in the most bright whiteness of the fountain of living water, which is the most bright sun of eternal brightness. That indeed above her head a dove stands with wings expanded as if for flying, turned according to her face: this is because chastity in her beginning as if in her head was comforted through the expansion and overshadowing of the wings of the dove, that is through the protection of the Holy Spirit, making her fly across the changeableness of diabolic snares, when through the fiery love of holy inspiration directing herself thither she beholds where chastity manifests the countenance of her sweetness.

On account of which there appears also as if in her belly as if in a mirror a most white infant, to whose forehead is inscribed innocence; since in the bowels of this most pure and evident virtue, there is an inviolable and most beautiful and most certain integrity, having a rude form on account of the integrity of simple infancy, just as also the forehead, that is her knowledge, shows not arrogance and elated pride, but simple innocence.

Et quod in dextra manu regale sceptrum habet, sinistram ad pectus suum ponens: hoc est quod in dextra salvationis per Filium Dei regem cunctorum, vita manifestata est in castitate, sinistram libidinis per eumdem propugnatorem confundentem et ad nihilum redigentem, in cordibus eum diligentium. Quomodo? Quia non vult libidini ullam dimittere libertatem; sed ut rapax volucris putridum cadaver rapiens constringit, et ad nihilum deducit, sic ipsam libidinem coram Deo fetentem abjicit et omnino conterit, ita ut nec sub ea spirare valeat, secundum quod etiam in verbis suis haec virtus supra manifestat.

Sed quod in summitate praefatae obumbratae columnae altam pulcherrimam imaginem vides; hoc est quod summa et praecellentissima pietate omnipotentis, in ipsa incarnatione Salvatoris splendidissima virtus scilicet gratia Dei manifestata est, quae fortissima plenitudo existit in Deo: monens homines poenitentiam agere, ut per eam relaxentur ab ipsis perpetratae nequitiae. Quae nudo capite stat; quia omnibus eam quaerentibus aperta est dignitas et claritas ejus; crispos et subnigros capillos habens, quoniam Unigenitus Dei sub tortuoso et implexo in nigredine infidelitatis suae Judaico populo, humanitate absque macula peccati in virginea carne se induit. Et faciem virilem habet tantae ardentis claritatis, ut eam perspicue considerare non possis, ut faciem hominis; quia in gratia Dei in potenti virtute omnipotentis, Dominus vitae in vita apparuit, ita ardens in clarissima divinitate ut omnem visum tam inferiorem quam exteriorem hominis excedat, dum adhuc gravedine corporali gravatur, nec ita aperta in secretis suis apparens ut judicio hominum nuda appareat, sed absconsa; quia judicia divinae gratiae occulta sunt. Quod autem est purpurei et subnigri coloris tunica induta; hoc est quod opus gratiae Dei ardens in charitate se inclinat ad nigredinem peccatorum, quasi ad indumentum hominum. Quomodo? Ita quod monet illos ad salutem eos levans de luto peccati ad spectaculum luminis per poenitentiam, quoniam ut dies fugat tenebras, sic ipsa aufert facinora reaedificando in poenitentia peccatores ad vitam. Cui etiam super utrumque humerum ejusdem imaginis zona una coloris rubicundi croci, ante et retro usque ad pedes ejus se extendens intexta est; quia gratia Dei se inclinans ad fideles homines, in fortitudine et pietate sua levat eos sursum ad coelestia quomodo? Hoc est: his duobus itineribus zonarum tangens videlicet anxietatem fragilis carnis in sanguinea pugna desudantis, et virtutem roboris animae in corpore tepentis et trahens eos in rubeo et in croceo splendore humanitatis et divinitatis Filii Dei, scilicet serenissimi solis ad amorem supernorum, ita ut sibi ipsi in concupiscentia peccati fidelis homo resistat in integritate gratiae tactus; videlicet coram se ad virtutes et post se ad mortificationem vitiorum, quatenus viriliter bono et vero fine consumet opera sua, indutus in eis exoptabili et delectabili textura.

And that in her right hand she has a royal scepter, placing her left to her breast: this is because in the right hand of salvation through the Son of God, king of all, life was manifested in chastity, the left hand of lust through the same fighter confounding and reducing to nothing, in the hearts of those loving Him. How? Because she does not want to dismiss any liberty to lust; but as a rapacious bird seizing a rotten corpse constrains it, and leads it down to nothing, so she casts away lust stinking before God and altogether crushes it, so that it may not be able to breathe even under her, according as also this virtue manifests above in her words.

But that in the summit of the aforesaid overshadowed column you see a high most beautiful image; this is because by the highest and most excellent piety of the Omnipotent, in the same incarnation of the Savior the most bright virtue namely the grace of God was manifested, which exists as a most strong fullness in God: warning men to perform penance, so that through it they may be relaxed from the iniquities perpetrated by them. Who stands with bare head; because to all seeking her her dignity and brightness is open; having curly and blackish hair, since the Only-begotten of God under the tortuous and interwoven in the blackness of its infidelity Jewish people, clothed himself with humanity without stain of sin in virginal flesh. And she has a manly face of so much burning brightness, that you cannot look at it perspicuously, as the face of a man; because in the grace of God in the potent virtue of the Omnipotent, the Lord of life appeared in life, so burning in most bright divinity that it exceeds every sight both interior and exterior of man, while he is still weighed down by corporal gravity, nor thus appearing open in her secrets so that she may appear bare to the judgment of men, but hidden; because the judgments of divine grace are occult. But that she is clothed in a tunic of purple and blackish color; this is because the work of the grace of God burning in charity inclines itself to the blackness of sins, as if to the garment of men. How? In that she warns those to salvation raising them from the mud of sin to the spectacle of light through penance, since as day puts to flight the darkness, so she takes away the crimes by rebuilding in penance the sinners unto life. To whom also over each shoulder of the same image one zone of reddish saffron color, extending itself before and behind even to her feet is interwoven; because the grace of God inclining itself to faithful men, in her fortitude and piety raises them up to celestial things how? This is: by these two paths of the zones touching namely the anxiety of fragile flesh sweating in sanguineous fight, and the virtue of the strength of the soul tepid in the body and drawing them in the red and in the saffron splendor of the humanity and divinity of the Son of God, namely of the most serene sun to the love of supernal things, so that a faithful man may resist to himself in the concupiscence of sin in the integrity of the touch of grace; namely before him to the virtues and after him to the mortification of vices, as much as he may manly consume his works with a good and true end, clothed in them with a desirable and delectable texture.

Sed quod circa collum habet episcopale pallium mirabili modo auro et pretiosissimis gemmis adornatum: hoc est quod Christus Filius Dei summus sacerdos Patris existens, ubique in fortissima virtute sacerdotale habet officium, quod auro sapientiae et gemmis virtutum ab imitatoribus ipsius in membris eorumdem fidelium suorum per gratiam Dei debet decorari. Unde et splendor candidissimus ita eam ubique circumdat, ut nusquam nisi ante a capite videlicet et deorsum usque ad pedes ejus ipsam inspicere possis; quoniam serenissimo candore misericordiae Omnipotentis gratia ipsius circumdata est, quae in mysterio divinitatis in retro actis temporibus, ante humanitatem Salvatoris invisibilis et minus grata latuit, tantum ab ejusdem Salvatoris incarnatione usque ad ultimum membrorum ipsius qui circa finem saeculi futurus est quantum humano intellectui possibile est apertius in operibus suis manifestata declaratur. Sed brachia et manus atque pedes ipsius tibi ad videndum obumbrati sunt; quia fortitudo et opus atque finis itineris gratiae Dei in hominibus, nulli gravato corpore ad cognoscendum plene apparent. Quod vero splendor qui eam circumdat oculis undique plenus est, totusque vivens: hoc est quod divina misericordia gratiae Dei adjuncta multas miserationes oculorum plurimarum misericordiarum suarum ostendit, in dolores hominum aspicientes qui Deum sequi desiderant, omnisque vivens est, in consolatione et in salvatione animarum ipsorum nullo modo parans in eis perditionem sed vitam. Atque hac et illac se diffundit ut nubes diffluere solet; quoniam praecedit justos ut sibi provideant ne cadant, subsequens peccatores ut poeniteant et resurgant, omnibus ipsam quaerentibus coelesti dono se manifestans, ita ut nunc latiorem nunc autem constrictiorem se reddat; quia in miseriis et plangentibus cordibus fidelium, aliquando multa fructuositate exuberat, aliquando etiam in flagitiosis et duris mentibus peccatorum se contrahens, propter ariditatem illorum. Propter quod etiam ipsa praecedit et subsequitur, tangit et monet homines, ut praedictum est; ut qui filii Dei esse desiderant, verba ejus gaudenter suscipiant et suscipientes compleant, caduca scilicet contemnentes, et mansura complectentes, sicut et eadem virtus in superiore exhortatione sua filios Dei alloquitur. Qui autem acutas aures interioris intellectus habet: hic in ardente amore speculi mei ad verba haec anhelet, et ea in conscientia animi sui conscribat.

VISIO NONA.

But that about her neck she has an episcopal pallium adorned in a wonderful manner with gold and most precious gems: this is because Christ the Son of God existing the high priest of the Father, everywhere in most strong virtue has the priestly office, which ought to be decorated by the gold of wisdom and the gems of virtues by the imitators of Him in the members of the same His faithful through the grace of God. Whence also a most bright splendor so surrounds her everywhere, that nowhere except before from the head namely and downwards even to her feet can you behold her; since the grace of her is surrounded by the most serene whiteness of the mercy of the Omnipotent, which in the mystery of divinity in back-acted times, before the humanity of the Savior lay hidden invisible and less pleasing, only from the incarnation of the same Savior even to the last of His members who is about to be around the end of the age is declared manifested more openly in its works as much as is possible to human intellect. But her arms and hands and feet are overshadowed to thee for seeing; because the fortitude and work and end of the journey of the grace of God in men, appear fully to no one weighed down with body for knowing. But that the splendor which surrounds her is full of eyes everywhere, and all living: this is because divine mercy joined to the grace of God shows many miserations of the eyes of her very many mercies, looking back into the sorrows of men who desire to follow God, and it is all living, in the consolation and in the salvation of their souls preparing in no way perdition in them but life. And here and there she diffuses herself as a cloud is accustomed to flow down; since she precedes the just so that they may provide for themselves lest they fall, following the sinners so that they may repent and rise again, to all seeking her manifesting herself by celestial gift, so that now she may render herself broader now indeed more constricted; because in the miseries and wailing hearts of the faithful, sometimes she overflows with much fruitfulness, sometimes also in the flagitious and hard minds of sinners contracting herself, on account of their aridity. On account of which also she herself precedes and follows, touches and warns men, as was aforesaid; so that they who desire to be sons of God, may joyfully receive her words and receiving may complete them, namely contemning caducous things, and embracing things that remain, just as also the same virtue in her superior exhortation addresses the sons of God. But he who has acute ears of interior intellect: let him pant to these words in the burning love of my mirror, and let him inscribe them in the conscience of his mind.

NINTH VISION.

SUMMARIUM. Verba sapientiae. Verba justitiae. Verba fortitudinis. Verba sanctitatis quae triceps erat. Verba dextri capitis. Verba sinistri capitis. Quod Filio Dei incarnato, vocatio novi populi munitione virtutum; nova constructio exorta est. Quod Ecclesia luce humanitatis Filii Dei illustrata, interiori et exteriori scientiae hominum demonstratur. Quod Ecclesia omnem ornatum suum sponso suo transmittit. Quod divinam sapientiam in ecclesiastico opere, cor hominis perscrutari non potest. Quod de Ecclesia in scientia Dei, praeconium adhuc occultatum est et solerti industria, doctorum ad perfectionem quotidie properare non cessat. Quod Ecclesia inexpugnabiliter circumdata est septem donis Spiritus sancti. Quid ecclesiastici doctores apostolica doctrina florentes, unanimi operatione sua Ecclesiam confortant. Quod doctores Ecclesiae ad viam veritatis fide et opere perduxerunt errantes. Quod apostoli et sequaces eorum, scilicet apostolici viri, unum tenorem habentes sponsae Dei magna pietatis sollicitudine praeesse debent. Verba Salomonis ad eamdem rem. Parabola ad eamdem rem. Quod carnaliter viventes attendant per scientiam potestatem Dei. De diversitate multimoda ingredientium ecclesiam et egredientium. De Simoniacis et de occultis divinis judiciis super eos. Verba Petri apostoli de eadem re. Quod dignitas regiminis bona est ad utilitatem temporum a Deo disposita ut per eam discant timere Deum, cui qui resistit Deo resistit. De Simoniacis qui poenitent vel qui non poenitent. Quod Deus novae sponsae dona sancti Spiritus ad defensionem et ad decorem dedit. De sapientia et de statu et habitu ejus et quid significet. De statu justitiae, fortitudinis, sanctitatis. De justitia. De fortitudine. De sanctitate.

Post haec vidi ultra praefatam columnam humanitatis Salvatoris, turrim lucidissimi splendoris praedicto lapideo muro meridianae plagae prius visi aedificii ita impositam ut et intra et extra ipsum aedificium videri posset, latitudinis quidem ubique in interiori parte circuitus sui quinque cubitorum, tantae autem altitudinis ut eam discernere nequirem. Sed et inter turrim illam et columnam humanitatis Salvatoris, fundamentum solummodo erat positum, muro nondum desuper aedificato, sed tantum interruptus et vacuus locus apparens; longitudinis erat cubiti unius ut etiam supra monstratum est.

SUMMARY. Words of wisdom. Words of justice. Words of fortitude. Words of sanctity which was three-headed. Words of the right head. Words of the left head. That by the incarnate Son of God, the vocation of a new people by the fortification of virtues; a new construction has arisen. That the Church illustrated by the light of the humanity of the Son of God, is demonstrated to the interior and exterior knowledge of men. That the Church transmits all her ornament to her spouse. That the human heart is not able to search out divine wisdom in ecclesiastical work. That concerning the Church in the knowledge of God, the proclamation is still hidden and by skillful industry, the perfection of the doctors does not cease to hasten daily. That the Church is inexpugnably surrounded by the seven gifts of the Holy Spirit. That the ecclesiastical doctors flourishing in apostolic doctrine, comfort the Church by their unanimous operation. That the doctors of the Church led the wandering to the way of truth by faith and work. That the apostles and their followers, namely apostolic men, having one tenor ought to preside over the spouse of God with much solicitude of piety. Words of Solomon on the same thing. Parable on the same thing. That those living carnally may attend through knowledge to the power of God. Concerning the multifold diversity of those entering the church and of those going out. Concerning Simoniacs and concerning hidden divine judgments over them. Words of Peter the apostle concerning the same thing. That the dignity of government is good for the utility of times disposed by God so that through it they may learn to fear God, whom he who resists resists God. Concerning Simoniacs who repent or who do not repent. That God gave to the new spouse the gifts of the Holy Spirit for defense and for decoration. Concerning wisdom and concerning its state and habit and what it may signify. Concerning the state of justice, fortitude, sanctity. Concerning justice. Concerning fortitude. Concerning sanctity.

After these things, I saw beyond the aforementioned column of the humanity of the Savior, a tower of most lucid splendor, placed upon the previously seen stone wall of the southern region of the building, so that it could be seen both inside and outside the building itself; it was five cubits wide everywhere in the inner part of its circuit, but of such height that I was not able to discern it. But between that tower and the column of the humanity of the Savior, only a foundation was laid, the wall not yet built above it, but appearing only as an interrupted and empty space; it was one cubit in length, as was also shown above.

Et turris haec nondum fuerat ad plenum aedificata, multa tamen solertia et velocitate per plurimos operarios assidue construebatur: habens in circuitu summitatis suae septem propugnacula, mira fortitudine constructa. ab interiore autem parte praedicti aedificii vidi quasi scalam usque ad cacumen turris illius erectam, et ab imo usque ad summum in gradibus ejus quamdam multitudinem hominum stantium igneas facies et alba vestimenta sed nigra calceamenta habentium, et inter eos aliquos similis quidem schematis sed majoris staturae et splendoris, ipsam turrim multa diligentia intuentes.

Deinde in septentrionali plaga ejusdem aedificii, vidi mundum et homines qui de semine Adae procreantur intra praedictum lucidum murum speculativae scientiae ipsius aedificii, et ambitum circuli qui de sedente in throno protendebatur discurrentes, ex quibus multi idem aedificium inter turrim praecursus voluntatis Dei et columnam divinitatis verbi ejus: per praefatum murum speculativae scientiae intrando et exeundo transibant, ut nubes hac et illac diffunditur. Sed qui ipsum aedificium intrabant, candidissima veste induebantur. Quorum alii de suavitate et lenitate vestis illius gaudio magno exsultantes eam retinebant; alii autem quasi de gravedine et difficultate ejus tristes effecti, illam exuere volebant. Quos benigne virtus haec, quam scientiam Dei pridem nominari audieram, saepius compescens, unicuique eorum dicebat: Considera et custodi vestem, qua indutus es. Vidique quod quidam eorum iris verbis castigati quamvis illud indumentum ipsis difficile videretur, illud tamen cum multo sudore retinebant; quidam vero verba illa subsannantes, vestemque ipsam furiose exuentes abjecerunt; ad mundum redeuntes unde venerant multaque perscrutantes, multa inutilia saecularium vanitatum didicerunt. Quorum alii in ipsum aedificium tandem reversi, vestem quam abjecerant iterum tollentes sibi induerunt, alii autem reverti nolentes ea denudati in mundo ignominiose remanserunt.

Et vidi quod quidam sordidissimi et nigerrimi quasi per insaniam excitati, ab aquilone venientes in ipsum aedificium irruebant, turrimque praefatam bacchando invadentes in eam ut serpentes sibilabant. Ex quibus quidam ab hac stultitia cessantes, mundi effecti sunt; aliis in eadem nequitia et sorde sua perseverantibus. Sed et intra idem aedificium conspexi versus eamdem turrim quasi septem albi coloris marmoreas columnas, in miram rotunditatem tornatas, stantes, altitudinis septem cubitorum, et in summitate sua quasi ferreum et rotundum habentes tabulatum, decenter aliquantulum in altitudinem sursum erectum; in cacumine autem ejusdem tabulati vidi quasi pulcherrimam imaginem stantem, et ad homines in mundum aspicientem, cujus caput veluti fulgur tanto nitore radiabat, ut illud ad plenum non possem considerare.

And this tower had not yet been fully built, but was being constructed assiduously with much skill and speed by very many workers: having in the circuit of its summit seven bulwarks, constructed with wonderful strength. From the inner part of the aforementioned building, I saw as it were a ladder erected even to the top of that tower, and from the bottom even to the top, on its steps, a certain multitude of men standing, having fiery faces and white garments but black shoes, and among them some of similar appearance but of greater stature and splendor, gazing upon the tower with much diligence.

Then in the northern region of the same building, I saw the world and the men who are procreated from the seed of Adam, running to and fro within the aforementioned lucid wall of speculative knowledge of the building itself, and the circuit of the circle which extended from the one sitting on the throne; from whom many passed through the same building between the tower of the precursor of the will of God and the column of the divinity of His word, entering and exiting through the aforementioned wall of speculative knowledge, as a cloud is diffused here and there. But those who entered the building itself were clothed in a most white garment. Some of whom, exulting with great joy in the sweetness and softness of that garment, retained it; but others, made sad as if by its weight and difficulty, wished to put it off. This virtue, which I had formerly heard named the knowledge of God, kindly restraining them quite often, said to each of them: "Consider and keep the garment with which you are clothed." And I saw that some of them, chastised by these words, although that garment seemed difficult to them, nevertheless retained it with much sweat; but some, mocking those words and furiously putting off the garment itself, cast it away; returning to the world whence they had come and searching into many things, they learned many useless things of secular vanities. Some of whom, finally having returned into the building itself, taking up again the garment which they had cast away, put it on themselves; but others, being unwilling to return, remained ignominiosamente in the world stripped of it.

And I saw that some most filthy and black ones, as if excited by madness, coming from the north, rushed into the building itself, and invading the aforementioned tower with frenzy, they hissed at it like serpents. Some of whom, ceasing from this folly, were made clean; while others persevered in the same wickedness and filth. But also within the same building, I beheld towards the same tower as it were seven marble columns of white color, turned in wonderful roundness, standing, of seven cubits in height, and on their summit having as it were an iron and round platform, decently erected somewhat upward in height; and on the top of the same platform, I saw as it were a most beautiful image standing, and looking towards the men in the world, whose head radiated with such brightness like lightning, that I was not able to discern it fully.

Et manus ad pectus suum reverenter composuerat, pedibus ejus in eodem tabulato mihi ad videndum occultatis. Circulum autem in modum coronae multo fulgentem splendore gerebat in capite. Sed et tunica aurei coloris induebatur; in qua a pectore deorsum usque ad pedes zona una descendens, pretiosissimarum gemmarum ornatu viridis scilicet albi et rubei atque aurei purpureo fulgore interlucente coloris decorabatur. Et clamabat ad homines qui in mundo erant; ita dicens: O tardi, cur non venitis? Nonne succurreretur vobis, si venire velletis? Cum coeperitis viam Dei currere, culices et muscae strepitu suo vobis impedimento sunt. Sed vos flabellum inspirationis Spiritus sancti accipite, et eas a vobis citius abigite. Vobis currendum est, et a Deo vobis etiam auxilium sperandum. Ad servitium Dei non ficte vos exhibete, et confortabimini manu ipsius.

Sed in pavimento illius aedificii tres alias imagines vidi; quarum una praefatis columnis acclivis erat, et reliquae duae ante ipsam sibi collaterales stabant, se omnes ad columnam humanitatis Salvatoris, et ad praefatam turrim dirigentes. Quae autem ipsis columnis acclivis erat, tantae latitudinis apparuit, ut latitudo quinque hominum sibi astantium notari potest, tantae autem proceritatis ut longitudinem ejus perfecte discernere non valerem, ita etiam quod per omne hoc aedificium prospiceret. Magnum etiam caput et claros oculos habens acutissime in coelum aspiciebat, tota candida et perlucida existens ut serenissima nubes est.

Aliam autem formam hominis in ea nullam conspexi. Et per totum aedificium ad omnes reliquas virtutes clamavit, dicens: Omnes strenue surgamus, quia Lucifer tenebras suas per omnem mundum diffundit. Aedificemus turres et confirmemus eas coelestibus propugnaculis, quoniam diabolus adversarius et impugnator est electorum Dei. Qui ut primitus plurimum voluit et tentavit in sua claritate, sic etiam nunc plurimum vult et tentat in sua tenebrositate. Nam malitiam et nequitiam suam sufflando et spargendo dilatat, nec ab hoc cessare vult. Adversum haec nos coelestes milites sumus positi in malitia et nequitia sua illum superare, alioquin homines prae illius impugnatione non poterunt in mundo salvari. Et ut ipse in primo ortu suo repugnare tentavit divinitati, sic etiam imitator ejus Antichristus in novissimo tempore resistere tentabit incarnationi Domini. Lucifer cecidit in initio temporum, et Antichristus corruet in fine eorum. Tunc quis Deus verus sit cognoscetur, et quis sit qui nunquam cecidit videbitur.

And she had composed her hands reverently at her breast, her feet being hidden from my sight on the same platform. She wore on her head a circle shining with much splendor in the manner of a crown. But she was clothed in a tunic of golden color; in which, from the breast downward even to the feet, a single zone descended, decorated with the ornament of most precious gems, namely of green, white, red, and golden color, with a purple glow shining between them. And she cried out to the men who were in the world, saying thus: "O you slow ones, why do you not come?" Would you not be succored, if you wished to come? When you have begun to run the way of God, gnats and flies are a hindrance to you with their noise. But you, take the fan of the inspiration of the Holy Spirit, and drive them away from you more quickly. You must run, and you must also hope for help from God. Present yourselves for the service of God not feignedly, and you will be comforted by His hand.

But on the pavement of that building, I saw three other images; one of which leaned against the aforementioned columns, and the remaining two stood beside it as its collaterals, all directing themselves towards the column of the humanity of the Savior, and towards the aforementioned tower. But that which leaned against the columns themselves appeared of such width that the width of five men standing beside it could be noted, and of such stature that I was not able perfectly to discern its length, so also that it looked forth through all this building. Having also a great head and bright eyes, it looked most sharply into heaven, being all white and translucent as a most serene cloud is.

But I beheld no other form of a man in her. And she cried out through the whole building to all the other virtues, saying: "Let us all rise up strenuously, because Lucifer diffuses his darkness through all the world. Let us build towers and let us confirm them with heavenly bulwarks, because the devil is the adversary and the waylayer of the elect of God. Who, as at first he willed much and tempted in his brightness, so also now he wills much and tempts in his darkness. For he dilates his malice and wickedness by blowing and scattering it, nor does he wish to cease from this. Against these things we heavenly soldiers are placed, to overcome him in his malice and wickedness, otherwise men will not be able to be saved in the world because of his waylaying. And as he himself in his first origin tempted to resist the divinity, so also his imitator Antichrist in the last time will tempt to resist the incarnation of the Lord. Lucifer fell in the beginning of times, and Antichrist will fall at their end. Then it will be known who the true God is, and it will be seen who He is who never fell.

Ut autem Lucifer sectatores habuit daemones, qui eum ab altitudine coeli secuti sunt in casum damnationis, sic et adhuc habet homines in terra qui eum sequuntur ad interitum perditionis. Sed nos virtutes positae sumus contra astutias et exsufflationes ejus quas emittit ad absorbendas animas, ita quod omnes artes ejus ad nihilum per nos in animabus justorum redigantur, quatenus ex omni parte confusus appareat. Unde et per nos Deus agnoscetur, quia non debet occultari, sed manifestari, quoniam justus est in omnibus.

Prior autem illarum quae ante hanc imaginem sibi collaterales stabant, armata videbatur, galea scilicet, lorica, ocreis, ac ferreis chirothecis induta, tenens etiam evaginatum gladium dextra, hastam autem sinistra. Et sub pedibus suis horribilem draconem conculcans: os illius ferro hastae transverberabat, ita ut ipse immundissimas spumas evomeret. Sed et gladium quem tenebat quasi ad feriendum fortiter vibrabat. Et dixit: Fortissime Deus, quis potest resistere et tibi repugnare? Hoc non potest serpens antiquus, draco ille diabolus. Unde et ego tuo auxilio, illi repugnare volo, ita ut nullus mihi praevaleat aut me dejiciat, nec fortis nec debilis, nec princeps nec abjectus, nec nobilis nec ignobilis, nec dives nec pauper. Ego ut fortissima calybs esse volo, omnia arma ad bella Dei apta faciens invictissima, in quibus sum acies acutissima, quoniam nullus perfringere poterit in te fortissimo Deo per quem etiam surrexi ad ejiciendum diabolum. Unde et fragilitati hominum semper certissimum ero refugium, dans mollitiei ipsorum incidentem gladium ad se defendendum. O miserantissime et piissime Deus, adjuva contritos corde.

Altera vero imago triceps apparebat, ita ut in naturali loco capitis, et in utroque humero suo caput appareret, medio tamen alia duo aliquantulum supereminente. Sed et ipsum medium et quod a dextris ejus erat, tanto fulgore radiabant, ut claritas ipsorum visum meum reverberaret. Ita quod utrum virilem an muliebrem formam haberent, perfecte considerare non valerem, illo autem quod a sinistris apparebat aliquantulum obscuro, et muliebri consuetudine, candido velamine velato. Tunica vero ex albo serico illa imago induta fuerat, et candidissimis calceamentis. Et in pectore suo signum crucis gerebat, circa quod etiam splendor magnus in pectore ejus velut aurora fulgens rutilabat. In dextra autem nudum versabat gladium, quem pectori suo et cruci cum multa devotione applicabat. Et vidi in fronte medii capitis scriptum, sanctitas, et in fronte dextri, radix boni, et in fronte sinistri, non parcens sibi. Et medium ad alia duo aspiciens, dicebat:

Moreover, as Lucifer had demons as followers, who followed him from the height of heaven into the fall of damnation, so also he still has men on earth who follow him to the destruction of perdition. But we virtues are placed against his astutenesses and blowings which he emits to absorb souls, so that all his arts may be reduced to nothing by us in the souls of the just, so that he may appear confused on every side. Whence also through us God will be acknowledged, because He ought not to be hidden, but manifested, since He is just in all things."

Moreover, the first of those which stood beside this image as its collaterals appeared armed, clothed namely in a helmet, a breastplate, greaves, and iron gauntlets, holding also a drawn sword in her right hand, and a spear in her left. And treading under her feet a horrible dragon: she was transfixing its mouth with the iron of the spear, so that it vomited most filthy foam. But she was also vibrating the sword which she held as if to strike strongly. And she said: "O most strong God, who is able to resist and to fight against Thee? This the ancient serpent, that dragon the devil, cannot do. Whence I also, by Thy help, wish to fight against him, so that none may prevail over me or cast me down, neither the strong nor the weak, neither the prince nor the abject, neither the noble nor the ignoble, neither the rich nor the poor. I wish to be as the strongest steel, making all weapons fit for the wars of God most invincible, in which I am a most sharp edge, since none will be able to break through in Thee, the most strong God, through whom I also have risen to cast out the devil. Whence also I will always be a most certain refuge for the fragility of men, giving to their softness the falling sword to defend themselves. O most merciful and most pious God, help the contrite in heart."

But the other image appeared three-headed, so that in the natural place of the head, and on each shoulder, a head appeared, the middle one however somewhat overtopping the other two. But both the middle one and that which was on its right radiated with such brightness that their clarity reverberated my sight. So that whether they had a masculine or feminine form, I was not able perfectly to discern; but that which appeared on the left was somewhat obscure, and after the feminine custom, veiled with a white veil. Moreover, that image was clothed in a tunic of white silk, and in most white shoes. And on its breast it bore the sign of the cross, around which also a great splendor like the dawn was glowing and reddening in its breast. In its right hand it turned a naked sword, which it applied to its breast and to the cross with much devotion. And I saw written on the forehead of the middle head, Sanctity; and on the forehead of the right head, Root of Good; and on the forehead of the left, Not Sparing Itself. And the middle one, looking towards the other two, said:

Prior de sancta humilitate in ipsa nata sum, ut infans nascitur in matre. Per ipsam etiam educata et confortata sum, ut per nutricem puer enutritur ad fortitudinem. Mater mea humilitas vincit et superat omnia contraria, quae aliis etiam intolerabilia sunt. And the head which was at its right, looking towards the principal head, said: Ego in primo ortu radico in monte excelsi culminis, qui Deus est. Et ideo, o sanctitas, ut stare possis, oportet ut adhaeream visceribus tuis. Quod autem ad laevam ipsius stabat etiam ad ipsum principale caput suum aspiciens dicebat: O vae, o vae, o vae: quomodo tam rigida et inflexibilis sum, quod me tam difficile superare possum, o sanctitas, ad tuum auxilium? quia sine me stare non poteris, si fugero. Ah! ah! ah! bonum negligenti, quia me tamen oportet inquietissimam spinam eradicare, quae me pungendo conatur in perditionem impellere, si eam non eruero antequam in me tota defigatur, et antequam velut in putrido cadavere in me confoveatur. O sanctitas, ut libere perseverare possim in te, rapacissimum diaboli laqueum devitare volo, et eum dirumpere in vero Deo.

Et iterum qui sedebat in throno ut supra, haec mihi manifestavit, dicens: Incarnato Dei Filio, vocatio novi populi per doctrinam ipsius in Spiritu sancto ad salvationem sublevata surgens confortatione fortium hominum in exhortatione beatarum virtutum munita adversus immanissimum hostem, cui nullus hominum resistere valet, nisi gratia Dei adjutus, ita se inexpugnabilem Dei adjutorio exhibet ut nulla arte insidiarum ejus evelli aut deleri possit a Deo. Unde et turris quam vides ultra praefatam columnam humanitatis Salvatoris praefigurat Ecclesiam; quae Filii mei incarnatione completa, nova constructio in omni bono opere exorta est, in fortitudine et altitudine coelestium actuum, ut munitissima turris ad resistendum iniquitati opposita diabolo. Quapropter et lucidissimi splendoris est praedicto lapideo muro meridianae plagae ipsius aedificii ita imposita ut et intra et extra ipsum aedificium videri possit; quia serenissima luce humanitatis Filii Dei illustrata, viventes lapides per calorem Spiritus sancti hoc modo succensos, in divino opere habet, ut et interiori scientiae Scripturarum coelestis intellectus ac exteriori stultitiae saecularium rerum ac fidelibus et infidelibus in aedificatione illa quam summus Pater per Unigenitum suum operatur aperte demonstretur.

Formerly, from holy humility, I was born in her, as an infant is born in its mother. By her also I was educated and comforted, as a boy is nourished by a nurse to fortitude. My mother humility conquers and overcomes all contrary things, which are intolerable even to others." And the head which was at its right, looking towards the principal head, said: "I, in my first origin, take root in the mountain of the high summit, which is God. And therefore, O Sanctity, that you may be able to stand, it is necessary that I adhere to your bowels." But that which stood at its left, also looking towards its principal head, said: "O woe, O woe, O woe: how rigid and inflexible I am, that I can overcome myself so with difficulty, O Sanctity, for your help? Because without me you will not be able to stand, if I flee. Ah! ah! ah! a good thing for the negligent, because it is necessary for me to eradicate the most restless thorn, which by pricking me tries to push me into perdition, if I do not root it out before it is all fixed in me, and before it is fostered in me as in a putrid corpse. O Sanctity, that I may be able freely to persevere in you, I wish to avoid the most rapacious snare of the devil, and to break it in the true God."

And again He who sat on the throne, as above, manifested these things to me, saying: "The Son of God having been incarnate, the vocation of a new people through His doctrine in the Holy Spirit, rising up raised to salvation, fortified by the comforting of strong men in the exhortation of the blessed virtues against the most cruel enemy, whom no man is able to resist unless helped by the grace of God, thus exhibits herself inexpugnable by the help of God that by no art of his waylaying can she be plucked away or deleted from God. Whence also the tower which you see beyond the aforementioned column of the humanity of the Savior prefigures the Church; which, the incarnation of my Son being completed, a new construction has arisen in every good work, in the strength and height of heavenly acts, as a most fortified tower opposed to the devil to resist iniquity. Wherefore also it is of most lucid splendor, placed upon the aforementioned stone wall of the southern region of the same building, so that it can be seen both inside and outside the building itself; because, illustrated by the most serene light of the humanity of the Son of God, it has living stones thus kindled through the heat of the Holy Spirit in divine work, so that it may be openly demonstrated both to the interior knowledge of the Scriptures of heavenly intellect and to the exterior folly of secular things, and to the faithful and infidels in that building which the highest Father works through His Only-begotten.

Et latitudinis quidem ubique in interiori parte circuitus sui, quinque cubitorum est, quoniam amplitudinem omnis intimae inspectionis et intentionem totius continuae meditationis per quinque sensus sui ornatus in infusione Spiritus sancti, cum omnibus virtutibus illis quas verus agnus ei manifestat, ad honorem ejusdem Agni videlicet sponsi sui remittit. Tantae autem altitudinis apparet, ut eam discernere nequeas, quia major altitudo et profunditas divinae sapientiae et scientiae in ecclesiastico opere est, quam cor humanum fragile et mortale perscrutari possit sua aestimatione.

Sed quod inter turrim istam et columnam humanitatis Salvatoris fundamentum solummodo est positum muro nondum desuper aedificato, sed tantum interruptus et vacuus locus apparens, longitudinis cubiti unius ut tibi etiam supra praemonstratum est: hoc est quod de Ecclesia in desponsatione filio meo adjuncta, magnum adhuc praeconium in scientia Dei quasi in firmo fundamento occultatum manet, quod nondum in completo opere perfectionis propalatum resplendet, sed sine apertione in humanis cordibus latet, longitudinis tamen unius cubiti, quoniam sensus hominum in potestate unius veri et omnipotentis Dei sunt, ita quod etiam homo in scientia boni et mali per intellectum suum potest capere quod sibi utilius sit, ut et tibi aperta ostensione supra manifestatum est. Et quod turris haec nondum est ad plenum aedificata, multa tamen solertia, et velocitate per plurimos operarios assidue construitur: hoc est quod eadem Ecclesia ad cursum et ad statum illum nondum pervenit, ad quem perventura est, quamvis multa sollicitudine et industria per celeritatem temporum labentium, in transeuntibus et supervenientibus filiis suis quotidie sine dilatione ad effectum decoris sui properare non cesset.

Habet tamen in circuitu summitatis suae septem propugnacula, mira fortitudine constructa, quoniam circumdata est in celsitudine coelestium operum septem inexpugnabilibus donis sancti Spiritus, quae tantae virtutis existunt, ut nullus adversarius ea possit destruere vel per altitudinem mentis suae ad ea superbe valeat pertingere.

Quod autem ab interiore parte praedicti aedificii vides quasi scalam usque ad cacumen turris illius erectam: hoc est quod in opere illo quod supernus pater in divino consilio per Filium suum operatus est, multi in unanimitate gradus florent in simplicitate constitutionis ecclesiasticae processionis, scilicet ad altitudinem coelestium secretorum pertingentes, in quibus Ecclesia confortata et roborata est consistit.

And it is indeed five cubits wide everywhere in the inner part of its circuit, because the amplitude of all inward inspection and the intention of all continuous meditation through the five senses of its ornament in the infusion of the Holy Spirit, with all those virtues which the true Lamb manifests to her, she transmits to the honor of the same Lamb, namely her spouse. But it appears of such height that you cannot discern it, because there is a greater height and depth of divine wisdom and knowledge in ecclesiastical work, than the frail and mortal human heart can search out by its own estimation."

But that between this tower and the column of the humanity of the Savior only a foundation is laid, the wall not yet built above it, but appearing only as an interrupted and empty space, of one cubit in length as was also shown to you before: this is that concerning the Church joined to my Son in betrothal, a great proclamation in the knowledge of God still remains hidden as if in a firm foundation, which does not yet shine forth propounded in a completed work of perfection, but lies hidden without opening in human hearts, yet of one cubit in length, because the senses of men are in the power of the one true and almighty God, so that even man in the knowledge of good and evil can grasp through his intellect what may be more useful to him, as was also manifested to you above by an open showing. And that this tower is not yet fully built, but is being constructed assiduously with much skill and speed by very many workers: this is that the same Church has not yet arrived at that course and that state at which she is to arrive, although with much solicitude and industry through the speed of the lapsing times, in her sons who are passing and those coming upon them, she does not cease daily to hasten without delay to the effect of her decoration.

She has however in the circuit of her summit seven bulwarks, constructed with wonderful strength, because she is surrounded in the highness of heavenly works by the seven inexpugnable gifts of the Holy Spirit, which exist of such virtue that no adversary can destroy them, or by the height of his mind be able proudly to reach to them.

But that from the inner part of the aforementioned building you see as it were a ladder erected even to the top of that tower: this is that in that work which the heavenly Father worked in divine counsel through His Son, many degrees flourish in the unanimity of the simplicity of the constitution of the ecclesiastical procession, reaching, namely, to the height of heavenly secrets, in which the Church is comforted and strengthened and consists.

Et ab imo usque ad summum in gradibus ejus quaedam multitudo hominum stat, quia a primis temporibus desponsationis ecclesiae usque ad nuptiale tempus illud, cum ipsa aperte cum sponso suo in pleno muro filiorum suorum gaudebit, in gradibus constitutionis praeceptorum Dei, cum quibus ipsa aedificata est lucebunt apostolica luminaria, eam a tenebris infidelitatis sua tuitione defendentia.

Unde etiam igneas facies et alba vestimenta sed nigra calceamenta habent, quoniam in intellectuali sensu eorum, id est apostolicorum rectorum spectabilis fides credere scilicet in unum Deum per ardorem sancti Spiritus in ipsis quasi facies accensa est, ita quod et per purissimam claritatem in veste bonorum operum coram Deo et saeculo resplenduerunt, nigris tamen indumentis pedum apparentibus, quia itinera infidelitatis et sordis multiplicium scelerum incredulorum pertransierunt, quos suo exemplo ad viam justitiae (quamvis multa difficultate) tamen convertentes perduxerunt. Sed quod inter eos aliqui similis quidem schematis, sed majoris staturae et splendoris apparent, hoc est quod inter eosdem ecclesiasticos defensores, primi fundatores ipsius Ecclesiae sunt, qui eam primum post Filium Dei sua praedicatione aedificantes eumdem quidem tenorem habent quem et sequaces eorum qui eos praecipue imitari noscuntur, quoniam secundum hoc ut illi praecesserunt, sic isti subsecuti sunt, eis tamen forma praestantes, quia ipsi alium nullum praedecessorem habebant, a quo exemplum novae gratiae traherent praeter Filium Dei, ab cujus ore verbum vitae audierunt, atque eos claritate praecellentes, quoniam fulgorem incarnationis ejus prae caeteris praesentialiter viderunt. Qui et ipsam turrim multa diligentia intuentur, quia sponsae Dei in amore divino, suae pietatis sollicitudine adesse non cessant, ut in robore suo perfecte consistat, ut scriptum est: Sicut turris David collum tuum quae aedificata est cum propugnaculis. Mille clypei pendent ex ea, omnis armatura fortium. (Cant. IV.) Hoc tale est. Ut incarnatio Filii summi rectoris, fortissimi scilicet leonis ex virginea floriditate venientis fortissimum instrumentum novae gratiae posita est, sic fortitudo fidei tuae, o nova sponsa, incorrupta durans, certissimum munimen fidelis populi constituta est. Quomodo? Fortissimis viribus tuis adsunt et adhaerent omnes munitiones filiorum tuorum; qui nutriendi sunt nova illustratione rivulorum e vino et purissimo fonte stillantium, quos habes in hac fortitudinis conjunctione; ut collum reliquo corpori conjunctum est, ita ut nec destrui nec dissipari possis, sicut nec victoriosa instrumenta veri David poterunt superari.

And from the bottom even to the top on its steps stands a certain multitude of men, because from the first times of the betrothal of the Church even to that nuptial time, when she herself shall openly rejoice with her spouse in the full wall of her sons, the apostolic lights will shine on the steps of the constitution of the precepts of God, with which she herself was built, defending her from the darkness of infidelity by their protection.

Whence also they have fiery faces and white garments but black shoes, because in their intellectual sense, that is of the apostolic rectors, a spectable faith, namely to believe in one God through the heat of the Holy Spirit in them is as a kindled face, so that also through the purest clarity in the garment of good works they have shone before God and the world, with black coverings of the feet appearing however, because they passed through the journeys of infidelity and of the filth of the multifold crimes of the unbelievers, whom they led through by converting them (although with much difficulty) to the way of justice by their example. But that among them some of similar appearance but of greater stature and splendor appear, this is that among the same ecclesiastical defenders are the first founders of the Church herself, who first after the Son of God building her by their preaching have the same tenor which also their followers have who are known to imitate them especially, because according to this as those preceded, so these followed, yet excelling them in form, because they themselves had no other predecessor from whom they might draw the example of new grace besides the Son of God, from whose mouth they heard the word of life, and excelling them in clarity, because they saw the splendor of His incarnation more than the others presentially. Who also look upon the tower with much diligence, because they do not cease to be present to the spouse of God in divine love with the solicitude of their piety, so that she may consist perfectly in her strength, as it is written: 'Thy neck is as the tower of David, which is built with bulwarks. A thousand shields hang from it, all the armor of the strong' (Cant. 4). This is such. As the incarnation of the Son of the highest Rector, namely the strongest lion coming from virginal flourishment, was placed as the strongest instrument of new grace, so the strength of thy faith, O new spouse, enduring uncorrupted, was constituted as the most certain defense of a faithful people. How? In thy strongest powers all the fortifications of thy sons are present and adhere; who are to be nourished by the new illustration of the streamlets trickling from the wine and the purest fountain, which thou hast in this conjunction of fortitude; as the neck is joined to the rest of the body, so that thou canst neither be destroyed nor dissipated, just as the victorious instruments of the true David will not be able to be overcome.

Quomodo? Virtus Christi Jesu Filii Dei fortissima turris est: in qua victoriosissimae militiae fidelium invictissima probatione exercentur, quibus nullus adversarius se praevalere gloriabitur, quia in se Christum verum Deum et hominem continent; per quem in secunda regeneratione omnis compago filiorum tuorum in salutem decentissime protenditur. Unde est illa purissima incarnatio a prophetis praedicta, et pretiosissimis lapidibus virtutum adornata cum propugnaculis apostolicae doctrinae, id est cum plantatoribus justitiae veri luminis in universum orbem ad salutem credentium propalata est, ut haec parabola demonstrat: Dominus quidam urbem marmoream habens in quam magna voce intonuit, plurimis caelaturis muros ejus interius caelavit, ex quibus acutissimam limationem impolitorum lapidum spiravit. Quo facto, idem dominus in unico verbo suo aquis aquarum dicebat, ut sua effusione aequalitatem facerent supra montes. Et hoc etiam peracto, ignem ignis similiter admonuit, ut parva tabernacula pararet. Quo etiam adimpleto, eadem tabernacula ita in altum profecerunt, ut urbem illam celeri profectu suo excellerent altitudine. Hoc tale est: Dominus iste est quem nunquam praecessit alius dominatione; sed ipse solus super omnia et in omnibus est, quia nihil ante eum, nec post eum inventum est, ac ideo Dominus omnium est. Hic nobilem urbem chorum scilicet prophetarum adversus rabiem saecularium tempestatum fertem et constantem in sua potestate habuit; quoniam infusione Spiritus sancti repleti erant, cum in eos idem Dominus voce magna intonuit ita quod in eis inspirationem illam suscitavit, qua mysteria ejus obscuris verbis protulerunt, ut primum sonus auditur cum nondum verbum cognoscitur, sonum tamen prophetiae eorum, vero verbo Filio, scilicet Dei incarnato subsequente. Qui Dominus multiplices caelaturas in cordibus eorum fecit: cum intellectum ipsorum multiplici spiritu sapientia infudit, ita quod in spirituali sensu profunda Dei tam praesentis quam futuri videlicet saeculi prophetaverunt, per quem efficacissimos sermones contra contrarios mores hominum protulerunt, quibus durissima corda Judaeorum ad lenitatem et pietyatem felicium actuum provocaverunt. Sed incarnato Verbo Dei, coelestis Pater in eosdem Filio suo innuens apostolis (qui homines existentes segregati erant de communi populo ut purissimi rivuli eliguntur de caeteris aquis fluentibus in plano dicebat; ut inundatione verae fidei effluerent in orbem terrarum, deprimentes et conterentes magnum schisma contemptus, sufflatus superbiae et exaltationis culturae idolorum, ut homines verum Deum cognoscendo desererent infidelitatem suam in praedicationne illorum.

How? The virtue of Christ Jesus the Son of God is a most strong tower: in which the most victorious warfare of the faithful are exercised by a most invincible proof, in which no adversary shall glory that he prevails over them, because they contain in themselves Christ the true God and man; through whom in the second regeneration every joining of thy sons is most decently extended unto salvation. Whence that purest incarnation was foretold by the prophets, and adorned with the most precious stones of the virtues with the bulwarks of apostolic doctrine, that is with the planters of the justice of the true light, it was propounded into the whole world for the salvation of the believers, as this parable demonstrates: A certain lord having a marble city into which he thundered with a great voice, carved the walls of it interiorly with very many carvings, from which he breathed a most sharp filing of unpolished stones. Which being done, the same lord in his single word said to the waters of the waters, that by their effusion they should make equality above the mountains. And this also being accomplished, he similarly admonished the fire of fire, that it should prepare small tabernacles. Which also being fulfilled, the same tabernacles advanced so into the height, that by their swift progress they excelled that city in height. This is such: This lord is He whom no other ever preceded in lordship; but He Himself alone is over all and in all, because nothing was found before Him, nor after Him, and therefore He is the Lord of all. He had this noble city, namely the choir of the prophets, against the rage of secular tempests, strong and constant in His power; because they were filled with the infusion of the Holy Spirit, when the same Lord thundered into them with a great voice so that He excited in them that inspiration by which they brought forth His mysteries in obscure words, as first a sound is heard when the word is not yet known, the sound of their prophecy however following the true Word, namely the incarnate Son of God. Which Lord made multifold carvings in their hearts: when wisdom infused their intellect with a multifold spirit, so that in a spiritual sense they prophesied the deep things of God as well of the present as of the future world, through which they brought forth most efficacious sermons against the contrary customs of men, by which they provoked the hardest hearts of the Jews to the softness and piety of happy acts. But the Word of God having been incarnate, the heavenly Father nodding in them to His Son to the apostles (who being men were segregated from the common people as the purest streamlets are chosen from the other waters flowing on the plain) said; that they should flow out in the inundation of the true faith into the orb of the lands, depressing and crushing the great schism of contempt, the blowing of pride and of the exaltation of the culture of idols, so that men by acknowledging the true God might desert their infidelity in their preaching.

Qua fide in populis roborata: idem provisor universorum ignitas mentes electorum suorum, qui accensi fuerant de ignitis cordibus illorum quos Spiritus sanctus in igneis linguis adveniens tetigerat, suaviter etiam in Spiritu sancto admonuit, ut contemptores mundi effecti in contemplatione coelestis vitae, parvuli et pauperes spiritu esse non abnuerent; sed ut per haec parva habitacula humilitatis, sibi supernas divitias compararent. Quae humilitatis opera dum contemptores caducorum in excelso studio subtilissima praecepta Dei semper ruminantes imitarentur, ut martyres, virgines et reliqui suimetipsorum abjectores, ita in hac sui contritione ad amorem coelestium ascenderunt; ut etiam agricolas in vinea Veteris Testamenti laborantes in velocitate bonorum studiorum suorum superarent, dum semetipsos quasi pro nihilo habentes toto desiderio ad aeterna anhelarent. Unde et mille clypei, multae perfectae videlicet defensiones perfectae fidei nova gratia, pendent a Filio Dei; dum primi pastores Ecclesiae exemplum ab ipso trahentes et ob spem supernorum semetipsos conculcantes, catholicam fidem sanguinis sui effusione roboratam, ab ignitis jaculis diaboli (quae vulnerant animas hominum) protegent, quis multiplices virtutes armaturae coelestis militiae in caeteris electis subsequentes; etiam in hoc saeculo amori Dei obsequuntur. Quomodo? Quia antiquus serpens primo homini pessimun fetorem contemptus Dei insufflavit: idcirco et ipse diabolus odore omni aromatum castitatis, scilicet et continentiae ac ligaturae praeceptorum Dei, nec non societatis Christi, jugum ejus sufferre atque contemptus totius mundi durissime in his sibi contrariis coelestibus jaculis transfigitur, ita quod abjectus de civitate Dei, confusus et conculcatum in aperta suae damnationis parte a fidelibus abhorreatur.

Quod autem in septentrionali plaga illius aedificii vides mundum et homines qui de semine Adae procreantur, inter praedictum lucidum murum speculativae scientiae ipsius aedificii et ambitum circuli qui de sedente in throno protenditur discurrentes: hoc est quod in carnalibus desideriis quae respicientia ad imbecillitatem versantur in terrenis saecularium cupiditatum mundus et mundiales homines de culpa primi parentis positi sunt, ex altera parte scientia boni et mali ipsis apposita, ut ad opus Dei per bonum accedant, et malum effugiant, et ex altera potestate Dei illis ostensa, ut et se sub majestate ejus esse sciant, et omnia facta sua ab ipso examinari non dubitent.

Which faith being strengthened in the peoples: the same provider of all smoothly admonished in the Holy Spirit the ignited minds of His elect, who had been kindled from the ignited hearts of those whom the Holy Spirit coming in fiery tongues had touched, so that being made contemners of the world in the contemplation of heavenly life, they should not refuse to be little ones and poor in spirit; but that through these small tabernacles of humility, they might acquire for themselves heavenly riches. Which works of humility while the contemners of falling things, always ruminating in high study on the most subtle precepts of God, imitated, as martyrs, virgins and the rest of the abjectors of themselves, they thus ascended in this their contrition to the love of heavenly things; so that they even excelled in the speed of their good studies the husbandmen working in the vineyard of the Old Testament, while holding themselves as if for nothing they panted with all desire for eternal things. Whence also a thousand shields, many perfect defenses namely of perfect faith by new grace, hang from the Son of God; while the first pastors of the Church drawing the example from Him and on account of the hope of heavenly things treading themselves down, protect the catholic faith strengthened by the effusion of their blood from the ignited darts of the devil (which wound the souls of men), which multifold virtues of the heavenly warfare following in the rest of the elect; they also in this world obey the love of God. How? Because the ancient serpent breathed into the first man the worst stench of contempt of God: therefore also the devil himself by all the odor of the spices of chastity, namely and of continence and of the bond of the precepts of God, nor less of the society of Christ, is transfixed by the bearing of his yoke and of the contempt of the whole world most harshly in these heavenly darts contrary to him, so that cast out from the city of God, confused and trodden down in the open part of his damnation he is abhorred by the faithful.

But that in the northern region of that building you see the world and the men who are procreated from the seed of Adam, running to and fro between the aforementioned lucid wall of speculative knowledge of the same building and the circuit of the circle which extends from the one sitting on the throne: this is that in carnal desires which are engaged in looking towards the weakness in the earthly things of secular cupidities, the world and worldly men are placed because of the fault of the first parent; on the one side the knowledge of good and evil is placed before them, so that they may approach the work of God through good, and flee from evil; and on the other the power of God is shown to them, so that they may both know themselves to be under His majesty, and not doubt that all their deeds are examined by Him.

Unde et multi aedificium ipsum inter turrim praecursus voluntatis Dei et columnam divinitatis Verbi ipsius per praefatum murum speculativae scientiae intrando et exeundo transeunt, ut nubes hac et illac diffunditur; quia multum divinum opus Veteri Testamento et novo exordio admoniti aggredientes, ipsum per speculativam scientiam relictis carnalibus desideriis intrant, multique voluptates suas sequentes illud in malis concupiscentiis suis ibidem exeunt; ita quod in voluntate sua sive ad bonum sive ad malum, in velocitate nubium, id est in motione cogitationum suarum se hac et illac relaxando deducunt. Sed quod ii qui ipsum aedificium intrant, candidissima veste induuntur: hoc est quod ii qui opus Dei bona voluntate aggrediuntur, purissima et lucidissima veste verae fidei ut Deum cognoscant per misericordiam ipsius vestiuntur. Quorum alii de suavitate et lenitate ejusdem vestis gaudio magno exsultantes, eam retinent; quia contrito et humiliato spiritu, imbuti dulcissima et lenissima catholica fide, ac perfusi interiore liquore sanctitatis, semper interioribus oculis laetantur in coelestibus, ea devotissime adimplentes retinentes quae ipsis Spiritus sanctus inspirat. Alii autem quasi de gravedine et difficultate ejus tristes effecti, illam exuere volunt; quoniam veluti gravissimo onere gravati et quasi difficillima via impediti, inquietissima et amarissima consuetudine illicitae voluptatis se intrinsecus dilaniantes et macerantes, fidem in operibus suis abjicere conantur, nec divinis praeceptis se commoveri patiuntur. Quos benigne virtus haec quam scientiam Dei nominari audisti, saepius compescens, unicuique eorum dicit vera admonitionis suae, ut praedictum est; quia altissimus Deus praesciens molliri corda durorum lapidum in hominibus flectit se in misericordia sua ad eos (ut tibi ostensum est) frequenter commonens illos ut intra se gementes et flentes ipsum orent quatenus eos liberet de importunitate nequitiae suae qua diabolica suasione perfusi sunt, ita ut in hac poenitentia possint reverti ad intellectum bonae voluntatis, recordantes vestis innocentiae quam susceperunt in regeneratione spiritus et aquae. Sed ut vides quod quidam eorum his verbis castigati quamvis idem indumentum ipsis difficile videatur, illud tamen cum multo sudore retinent: hoc est quod ipsi inspiratione Spiritus sancti admoniti in fide quam suscipiunt quasi gravem et difficilem mentibus suis viam arripiunt, sed eam quamvis multo labore tamen non desperantes nec taedio torpentes tandem perficiunt. Quidam vero eadem verba subsannantes, vestemque ipsam furiose exuentes abjiciunt, ad mundum redeuntes unde venerunt, multaque perscrutantes, multa inutilia saecularium vanitatum discunt;

Hence also many pass through the building itself between the tower of the anticipation of the will of God and the column of the divinity of His Word, entering and leaving through the aforementioned wall of speculative knowledge, as a cloud is diffused here and there; because, being admonished, they approach the great divine work of the Old Testament and the new beginning, and through speculative knowledge they enter it, having left behind carnal desires, and many, following their own pleasures, leave it there in their evil concupiscences; so that in their own will, whether for good or for evil, they lead themselves in the velocity of the clouds, that is, in the motion of their thoughts, relaxing themselves here and there. But that those who enter the building itself are clothed in a whitest vesture: this is that those who approach the work of God with a good will are clothed, through His mercy, in the purest and most lucid vesture of true faith, so that they may know God. Some of these, exulting with great joy because of the sweetness and gentleness of the same vesture, retain it; because, with a contrite and humbled spirit, imbued with the sweetest and gentlest Catholic faith, and suffused with the interior liquor of holiness, they always rejoice in heavenly things with their interior eyes, most devotedly fulfilling and retaining those things which the Holy Spirit inspires in them. Others, however, as if made sad by its weight and difficulty, wish to take it off; since, as if weighed down by a most heavy burden and hindered as if by a most difficult way, tearing and macerating themselves inwardly by the most unquiet and bitter habit of illicit pleasure, they strive to cast away the faith in their works, nor do they allow themselves to be moved by the divine precepts. These the virtue which you heard called the knowledge of God often restrains benignly, and says to each of them the true words of her admonition, as was said before; because the most high God, foreknowing that the hearts of hard stones in men can be softened, bows Himself in His mercy towards them (as was shown to you), frequently commoning them so that, groaning and weeping within themselves, they may pray to Him that He may deliver them from the importunity of their wickedness with which they are suffused by diabolical persuasion, so that in this penance they may be able to return to the understanding of a good will, remembering the vesture of innocence which they received in the regeneration of spirit and water. But as you see that some of them, chastened by these words, although the same garment seems difficult to them, nevertheless retain it with much sweat: this is that they, being admonished by the inspiration of the Holy Spirit, take up the way in the faith which they receive as if it were a heavy and difficult one for their minds, but although with much labor, yet not despairing nor becoming torpid with weariness, they finally complete it. Some, indeed, mocking the same words, and furiously stripping off the vesture itself, cast it away, returning to the world from whence they came, and searching out many things, they learn many useless things of the secular vanities;

isti sunt qui legem Dei et justitiam ejus derisui habentes, fide catholica in vanitatibus errorum suorum se denudant, eam abnegantes in operibus malignis quae pertinent ad mortem, et ad mundi hujus vanitates se declinant, quas prius ficte dimiserant, ac libidinosa facta in actibus perversis sciscitantes ardentem gustum saeculi discunt atque eum diabolicis irrisionibus secundum deceptionem illius pervertunt. Quorum alii in idem aedificium tandem reversi, vestem quam abjecerant iterum tollentes sibi induunt; quia isti ad opus divinum de via erroris sui redeuntes veniunt, et schisma diaboli quod secundum voluntatem illius acceperant abjicientes, habitum verae fidei quem in baptismo susceperant et quem ipsi in erroribus suis verum Deum deridentes abjecerant, iterum puro et simplici corde confitentes resumunt. Alii autem reverti nolentes, ea denudati in mundo ignominiose remanent, quoniam ipsi ad Deum pura poenitentia redire contemnentes veste inocentiae spoliantur, et idcirco nudi a bono fidelium operum, sed pleni malo vitiorium diabolicarum artium, in nequitiis mundialium vanitatum cum maxima confusionione tam praesentis saeculi quam futuri vitam suam usque ad mortem impoenitentes deducunt.

Sed quod vides quomodo quidam sordidissimi et nigerrimi quasi per insaniam excitati ab aquilone venientes in ipsum aedificium irruunt turrimque praefatam bacchando invadentes, in eam ut serpentes sibilant: hoc est quod quidam scelerati homines sub mobili calore laeti stuporis, sordentes per nigredinem diabolicae aspectionis Deum aspiciunt, nec causam illam quam desiderant per donum sancti Spiritus quaerunt sed diabolica arte afflati et incitati atque a parte damnationis missi callida arte divinum opus intrant, ac furtim subtrahendo et palam rapiendo atque in insaniam bacchando temere per nefandissimam pecuniam horribilis diabolicae nigredinis, constituta a Deo officia deglutiunt et Ecclesiam hoc modo per insanum furorem conturbantes, in eam sibilos deceptionis antiqui serpentis dant. Quomodo? Diabolica astutia tandiu incautos homines afflant, donec eos secundum voluntatem suam per mortiferam emptionem exsuperant, hoc sibilo jactantiae Ecclesiam contaminantes dum sic furantur potestates quae mea ordinatione constitutae sunt. Qui quoniam haec faciunt: a conspectu meo impoenitentes projecti sunt, nec in his factis eos scio; quia ea per se et non per me adepti sunt, ut Osee servus meus ostendit, dicens: Ipsi regnaverunt, sed non ex me, principes exstiterunt et non cognovi. Argentum suum et aurum suum fecerunt sibi idola ut interirent (Ose. VIII).

these are those who, holding the law of God and His justice in derision, strip themselves of the Catholic faith in the vanities of their errors, denying it in the evil works which pertain to death, and they turn aside to the vanities of this world, which they had previously feigned to leave, and searching out libidinous deeds in perverse acts, they learn the burning taste of the world and pervert it with diabolical mockeries according to his deception. Some of these, having finally returned to the same building, take up again the vesture which they had cast away and put it on themselves; because these come back to the divine work from the way of their error, and casting away the schism of the devil which they had accepted according to his will, they resume again with a pure and simple heart the habit of true faith which they had received in baptism and which they themselves had cast away in their errors, mocking the true God. Others, however, being unwilling to return, remain ignominiously in the world, stripped of it, because they, contemning to return to God by pure penance, are despoiled of the vesture of innocence, and therefore naked of the good of the faithful works, but full of the evil of diabolical arts, they lead their life in the wickednesses of worldly vanities with the greatest confusion of both the present world and the future, unrepentant even unto death.

But that you see how some most filthy and black ones, as if excited by madness, coming from the north, rush into the building itself and, invading the aforementioned tower with reveling, hiss into it like serpents: this is that certain wicked men, under the mobile heat of a joyful stupor, being filthy through the blackness of diabolical aspect, look upon God, yet they do not seek that cause which they desire through the gift of the Holy Spirit, but being inspired and incited by diabolical art and sent from the part of damnation, they enter the divine work with crafty art, and by stealthily withdrawing and openly snatching and reveling in madness, they rashly swallow up the offices ordained by God through the most unspeakable money of horrible diabolical blackness, and disturbing the Church in this way through insane fury, they give into her the hisses of the deception of the ancient serpent. How? With diabolical astuteness they blow upon incautious men for so long, until they overcome them according to their will through a deadly purchase, boasting with this hiss of vaunting that they contaminate the Church while they thus steal the powers which were established by My ordination. Since they do these things: they are cast out from My sight unrepentant, nor do I know them in these deeds; because they obtained them through themselves and not through Me, as My servant Hosea shows, saying: "They have reigned, but not of me: they have been princes, and I knew it not: of their silver and their gold they have made idols to themselves, that they might perish" (Hos. VIII).

Hoc tale est: Homines voluntatem suam sequentes, computant et constituunt in se ipsis quidquid eorum proprius appetitus deliberat. Quid hoc? Concupiscens videlicet concupiscentia eorum quae in ipsis est; suadet ut dominentur hominibus furtivo et rapto honore, non postulato nec sumpto, nec constituto ex me, quod tamen aliquando ita fieri permitto; ut judicialis poena superveniat eis ob proprias voluntates eorum, quia me in hoc non quaesierunt. Et quid hoc eis prodest? Quia in hoc non viriditatem sed ariditatem habent; et quoniam hoc non plantatur sed inutilis herba nascitur in eis absque trunco. Infructiferae enim herbae de terra facile nascuntur per se; fructiferae autem seminantur et plantantur magno labore. Sic permitto quod aliquando terrenum desiderium hominis, sine radice in malo facile floreat, plantationem boni non quaerens; quia viriditatem aestatis non habet, permittens etiam quod aliquando rectum desiderium ejus bene radicatum in bono: fructum per multas miserias afferat, rigationem sanctitatis amans, quoniam asperitate hiemis caret. Unde etiam saepe viles homines praecellunt in principatu communem et utilem populum, ut inutiles herbae aliquando excelsiores sunt utilibus; ipsis tantum positis in propriis desideriis suis non mea plantatione, aut tactu cognitionis doni mei, aut ordinationis meae radicatis, sed hoc justo judicio permitto fieri; quia illud a me non quaesierunt, sed intra se ipsos constituerunt, unde et mihi super hoc in judicio meo respondebunt. Nam et felicitatem optimae doctrinae quam in animo suo ab omni indignitate infidelitatis deberent examinare ut argentum purgatur a cuncta falsitate, et utilitatem profundissimae sapientiae quam in voluntate sua deberent ordinare splendidissima fide, semper videntes quomodo Deus colendus, venerandus, et confitendus sit; faciunt sibi in contrarietatem vanitatis. Quomodo? Ipsi incurvant eam ad maximam infelicitatem, intellectum suum quem a Deo habent insatiabilibus concupiscentiis carnis suae offerentes; quasi fetens et putrida ipsa caro eorum deus sit, nolentes oculos suos erigere ad Deum qui formavit illos, sed voluntatem suam pro Deo habentes, quoniam secundum hoc vivunt; ut in se ipsis ordinant et constituunt. Hoc autem ideo non faciunt; ut agrum illum qui gignit cibum vitae aeternae possideant, sed ut absint ab eo et impoenitentes in perpetuum intereant, quoniam ille quem pro Deo colunt mortuus est: sicut et ipsi mortui sunt, videlicet tam venditores quam emptores spiritualium, hoc esse desiderantes quod a me non quaesierunt. Nam qui potestatem per vesanam concupiscentiam invadit, ita quod rationabile donum Spiritus sancti venale facit; quomodo posset ex tali venditione salvari? quia homo qui substantiam suam alienis vendit, ea non debet amplius uti.

This is such: Men following their own will, compute and establish in themselves whatever their own appetite deliberates. What is this? Namely, the lusting concupiscence of those things which is in them; it persuades them that they should dominate men with stealthy and snatched honor, not asked for nor taken, nor established from Me, which nevertheless I sometimes permit to happen thus; so that a judicial penalty may come upon them because of their own wills, because they did not seek Me in this. And what does this benefit them? Because in this they have not greenness but aridity; and since this is not planted, but a useless weed is born in them without a trunk. For unfruitful weeds easily spring up from the earth of themselves; but fruitful ones are sown and planted with great labor. So I permit that sometimes the earthly desire of man, without a root in evil, may easily flourish, not seeking the plantation of good; because it has not the greenness of summer, permitting also that sometimes his right desire well-rooted in good: may bring forth fruit through many miseries, loving the watering of holiness, since it lacks the harshness of winter. Whence also often vile men excel in leadership over a common and useful people, as useless weeds are sometimes higher than useful ones; they being placed only in their own desires, not by My plantation, or rooted by the touch of the knowledge of My gift, or of My ordination, but I permit this to happen by a just judgment; because they did not seek it from Me, but established it within themselves, whence also they shall answer to Me concerning this in My judgment. For even the felicity of the best doctrine, which they ought to examine in their soul from all unworthiness of infidelity as silver is purged from all falsehood, and the utility of the most profound wisdom, which they ought to ordain in their will with most splendid faith, always seeing how God is to be worshipped, venerated, and confessed; they make for themselves into a contrariety of vanity. How? They themselves bend it to the greatest unhappiness, offering their understanding which they have from God to the insatiable concupiscences of their flesh; as if their stinking and putrid flesh itself were a god, being unwilling to lift up their eyes to God who formed them, but holding their own will for a god, since they live according to this; as they ordain and establish in themselves. But they do not do this for this reason; that they may possess that field which brings forth the food of eternal life, but that they may be far from it and perish forever unrepentant, since he whom they worship for a god is dead: just as they also are dead, namely both the sellers and the buyers of spiritual things, desiring to be this which they did not seek from Me. For he who invades power through insane concupiscence, so that he makes the rational gift of the Holy Spirit saleable; how could he be saved from such a sale? because a man who sells his substance to strangers, ought no longer to use it.

Et quomodo deberet etiam mercator ille uti empta salvatione quam a Deo nolebat recipere, sed festinavit eam adipisci pecunia, quam tamen ut adipisceretur recto judicio suo Deus fieri permisit? Nam quibusdam Deus indignatus illud eos furari permittit; pro quo tamen occulto judicio in praesenti eos punit, et non in futuro; ut secundum quod in oblivione Spiritus sancti amaverunt, in se ipsis confundant, ita quod per confusionem hanc ad hoc perducuntur ut ad Deum in poenitentia revertantur; unde et hac peracta remissionem in futuro consequuntur. Quosdam autem in hoc tolerat, non in praesenti eos crucians, sed justa ex causa in futurum differens, quia voluntatem suam pro Deo habent; quapropter et ipse eis in futuro ostendit, quod voluntas eorum ipsis in amaris cruciatibus prosit. Sed et alios tam in praesenti quam in futuro punit, quoniam clarus eorum intellectus in ipsis vilem ac contemptibilem sua sponte se facit, imitans diabolum in malis suis. Alios quoque ad hoc pervenire permittit; ut ipsum malum in poenitentia eorum confundatur, cum se pro perpetrata injustitia acriter punientes, illam quasi putridum cadaver adjiciunt. Quibusdam vero ne hoc adipiscantur, misericorditer resistit; quia si ad illud pertingerent, poenas gehennales non effugientes in eis fortiter cruciari mererentur. Quicunque autem prostituerit aut sibi usurpaverit cathedram potestatis in consilio patris sui qui pecunia est, quoniam ipsa pater illius efficitur in mercatu, ipsi perditionem acquirens ab illa dignitate; et ille qui dedit et qui accepit abjiciendus est, quia si homini pecus suum furtim ablatum et alii venundatum fuerit; ille cui ablatum est, repertum cum omni jure repetit, qui vero vendidit aut qui emit, absque contradictione uterque dimittet illud. Sic et dignitas potestatis quae secundum justitiam meam debet possideri, si per aliquem furtivo munere diripitur, et in alios perverse dissipatur; a me cum districto judicio requiritur, ac propterea ille qui eam in mercatum posuit, vel qui eam indigne comparavit, utilitate illius justo judicio uterque carebit, quia templum nomini meo consecratum, donum rapinae fecerunt. Quomodo? Sapientiam et consilium quod a me in corde suo habuerunt: sua sententia in forum posuerunt. sibi ex hoc pecuniam iniquitatis in aliorum perditione recipientes. Quapropter mercatum illum in amara poenitentia abjicient; vel mihi inde in igne diri ardoris respondebunt. Nam qui viventem dignitatem quam spiritus in spiritualibus apicibus vivificat, mortuo pretio comparans ad fetorem scaturientis putredinis perducere conatur: ex ipsa praesumptionis perversitate (nisi citius poeniteat) in perditionem detrudetur, ut accensus in Spiritu sancto desertor erroris relinquensque omnia filius columbae Petrus, transeunti turbini qui in teterrima nigredine lucem volebat absorbere dicit: Pecunia tua tecum sit in perditionem; quoniam donum Dei existimasti pecunia possideri.

And how should that merchant also use the purchased salvation which he was unwilling to receive from God, but hastened to acquire it with money, which nevertheless God permitted to happen so that he might acquire it by His right judgment? For with some God being indignant permits them to steal that; for which nevertheless by a hidden judgment He punishes them in the present, and not in the future; so that according to what they loved in the oblivion of the Holy Spirit, they may be confounded in themselves, so that through this confusion they are led to this, that they may return to God in penance; whence also, this being performed, they follow after remission in the future. But some He tolerates in this, not tormenting them in the present, but deferring it for a just cause into the future, because they hold their own will for a god; wherefore He also shows them in the future, how much their will profits them in bitter torments. But others He punishes both in the present and in the future, since their clear understanding in them makes itself vile and contemptible of its own accord, imitating the devil in his evils. Others also He permits to arrive at this; so that the evil itself may be confounded in their penance, when punishing themselves sharply for the perpetrated injustice, they cast it away as a putrid corpse. Some, indeed, He mercifully resists lest they acquire this; because if they reached it, not escaping the gehennal penalties, they would deserve to be strongly tormented in them. But whosoever shall have prostituted or usurped for himself the chair of power in the counsel of his father who is money, since she is made his father in the market, acquiring for him perdition from that dignity; both he who gave and he who received is to be cast away, because if his beast were stealthily taken from a man and sold to another; he from whom it was taken, having found it, seeks it again with all right, and he who sold or he who bought, each shall give it up without contradiction. So also the dignity of power which ought to be possessed according to My justice, if it is snatched away by anyone through a stealthy gift, and perversely dissipated among others; it is required by Me with a strict judgment, and therefore he who put it in the market, or he who unworthily compared it, both shall lack its utility by a just judgment, because they made the temple consecrated to My name a gift of rapine. How? The wisdom and counsel which they had from Me in their heart: they put in the marketplace by their own sentence, receiving for themselves from this the money of iniquity in the perdition of others. Wherefore they shall cast away that market in bitter penance; or they shall answer to Me therefrom in the fire of dire heat. For he who, comparing the living dignity which the spirit vivifies in spiritual heights with a dead price, strives to lead it to the stench of gushing putrefaction: from that very perversity of presumption (unless he repent the sooner) he shall be thrust down into perdition, as the deserter of error, kindled in the Holy Spirit and leaving all things, Peter the son of the dove, says to the passing whirlwind who wished to absorb the light in the most foul blackness: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Non est enim tibi pars neque sors in sermone isto. Cor enim tuum non est rectum coram Deo (Act. VIII). Hoc tale est: Pecunia fallacis confidentiae tuae quam habes in aliena re ut dominum, ipsa autem te habens ut mancipium imo ut nihilum, sit tibi in perditione gehennalis ignis; si hoc donum quod ignei Spiritus sancti est, per nefas pecuniae comparatum, impoenitens retinueris, quoniam in transitoria scientia animae tuae accensionem ipsius acutissimi inspectoris, fallaciter existimasti pecunia possideri; quam diffisus es te posse habere dono Dei. Si autem ob causam hanc poenitueris: illud quod emisti dimittes, pecuniamque quam pro ipso dedisti sic perditam senties, quia quod aeternum est, cum luto mercari voluisti ab illo, qui te formavit ex limo. Sed te in illa emptione durante, non habebis partem lucis in consortio supernorum angelorum; quoniam in sermone linguae tuae rapacitatem cordis tui protulisti, aliud concupiscens quam cives aeternae claritatis desiderent. Unde et cor tuum in hac perversitate coram Deo injustum est: hoc volens habere per emptionem pecuniae, quod gratis a Deo donandum est. Itaque desertores hujus divini pacti, quia illud quaerere deberent gratuito dono Spiritus sancti et non faciunt, justo judicio per me vanis simulacris comparantur; quoniam ut illa opus manuum existentia a veritatis consortio sunt vacua, sed tamen ab infidelibus pro Deo coluntur, sic et isti per contrarietatem terrenorum munerum illuminatione Spiritus sancti carentes, fallaces magistri efficiuntur, non electi in suspirio animae suae veluti officio illo sint indigni, sed in flagrante superbia illud ab hominibus accipientes voluntatem meam in hoc non considerantes. Quapropter nescio unde sint illi et quasi alieni sunt a me; quia ob hanc injustitiam suam si sic perseveraverint, a me projecti sunt. Si autem ex toto corde poenituerint, eos suspiciens, gaudium super ipsos faciam angelorum.

Sed, quamvis injuste agant qui perverso ardore has dignitates desiderant, nec eis consentiendum sit qui eas sua nequitia invadere nituntur, ut dictum est; ipsa tamen regimina bona ad utilitatem hominum a Deo bene disposita sunt, nec eis superbe et pertinaciter resistendum est, sed potius in amore meo obediendum. Unde nullus fidelium qui Deo vult digne obtemperare opponat se magisterio sibi praesidenti: quoniam illud imitatur honorem Dei, custodiens et pascens oves ipsius, ut honor ipsarum ovium non dissipetur in alienum qui fur et latro est; quia ut nullus debet repugnare Deo, sic nemo debet insipienter resistere magisterio suo.

Thou hast no part nor lot in this matter: for thy heart is not right in the sight of God" (Acts VIII). This is such: The money of your deceitful confidence which you have as a lord in another's thing, but she having you as a slave, nay, as nothing, be to you in the perdition of gehennal fire; if you, unrepentant, shall have retained this gift which is of the fiery Holy Spirit, purchased through the wickedness of money, because in the transitory knowledge of your soul you deceitfully thought that the kindling of the most acute inspector could be possessed with money; which you distrusted that you could have by the gift of God. But if for this cause you shall have repented: you will leave that which you bought, and the money which you gave for it you will feel thus lost, because that which is eternal you wished to trade with mud from Him, who formed you from clay. But while you remain in that purchase, you shall not have a part of the light in the company of the supernal angels; since in the speech of your tongue you brought forth the rapacity of your heart, desiring something other than what the citizens of eternal clarity desire. Whence also your heart in this perversity is unjust before God: wishing to have this through the purchase of money, which is to be given freely by God. Therefore the deserters of this divine pact, because they ought to seek it by the free gift of the Holy Spirit and they do not do so, are compared by Me by a just judgment to vain idols; since as those, being the work of men's hands, are empty of the company of truth, yet are worshipped by infidels for a god, so also these, lacking the illumination of the Holy Spirit through the contrariety of earthly gifts, are made deceitful teachers, not chosen in the sighing of their soul as if they were unworthy of that office, but receiving it from men in flaming pride, not considering My will in this. Wherefore I know not whence they are, and they are as it were strangers to Me; because on account of this their injustice, if they shall have thus persevered, they are cast out by Me. But if they shall have repented with all their heart, I, receiving them, will make joy over them among the angels.

But, although those who desire these dignities with perverse ardor act unjustly, nor should they be consented to who strive to invade them with their wickedness, as was said; nevertheless the rules themselves are good and well-disposed by God for the utility of men, nor should they be resisted proudly and pertinacitously, but rather obeyed in My love. Whence let none of the faithful who wishes worthily to obey God oppose himself to the mastery presiding over him: since it imitates the honor of God, guarding and feeding His sheep, so that the honor of the sheep themselves may not be dissipated to a stranger who is a thief and a robber; because as no one ought to resist God, so no one ought foolishly to resist his own mastery.

Ergo omnis homo vivens in anima et corpore altioribus se dignitatibus, sive corporales sive spirituales justitias retineat: subjectus eis debet obedire ut in timore magisterii earum dirigatur constituta lex hominum, ne ipsi deviantes in indisciplinata libertate voluntatis suae sibi ipsis legem ponant secundum quod voluerint, sic errantes in via Domini, quia ne errent; propter hoc potestas a Deo est. Quomodo? Inspiratione Spiritus sancti regimina hominum disposita sunt; ut per ipsa discant homines timere Dominum. Quae si illi secundum libitum suum in contrarietatem perverterint; non tamen sic in voluntate Dei est, sed in secreta permissione ejus ut justo judicio concupiscentia illorum in perverso ardore ad detrimentum sui compleatur. Ergo dignitates potestatum inspiratae a Deo ad utilitatem hominum ob magnam necessitatem eorum ab ipso juste ordinatae sunt; ne plebs Dei more pecudum sine regimine vivens, per devia quaeque instabilitatis suae incederet. Unde quae ipsis repugnat, nolens per impulsum superbiae eis in humilitatis subjectione, ut justum est, obedire; non hominibus contradicit, sed mihi Creatori qui cuncta juste dispono, se pertinaciter secundum transgressionem Adae opponitur, propter hanc rebellionem tenebras damnationis sibi accumulans, sicut et ille de gaudio in aerumnas expulsus est; non autem ille qui perversae nequitiae hominum in zelo meo in humilitate incedens non consentit, quia is justitiam justitia Dei potius auget quam minuat, si hoc congruenter et opportune fecerit; sed is qui ipsas dignitates per elatam superbiam indecenter opprimere voluerit, quoniam ille mea dispositione ad utilitatem viventium, ut praedictum est, propalatae sunt. Et qui contra eas superbe calcitrat, inspirationi meae repugnat, quamvis aliqui insania ignorantiae suae timorem meum non inspicientes, eisdem dignitatibus in iniquitate voluntatis suae divinum praeceptum praevaricantes se ingerant, quod justo judicio ita fieri permitto ut desiderant ipsi, per aequissimam examinationem ex hoc in gravi poenitentia aut in igne gehennae responsuri.

Sed ut vides quod ex his quidam ab hac stultitia cessantes mundi effecti sunt, aliis in eadem nequitia et sorde sua perseverantibus: hoc est quod ex eis aliqui per inspirationem divinam a perversitate sua resipiscentes, per puram et veram poenitentia mundari et salvari merentur, aliis obduratis et impoenitentibus in eadem calliditate sua et immunditia usque ad finem vitae suae permanentibus, atque ita suffocatis miserabiliter et crudeliter in tormentis dirae mortis morientibus.

Therefore every man living in soul and body ought to obey the dignities higher than himself, whether he retains corporal or spiritual justices: being subject to them, the established law of men ought to be directed in the fear of their mastery, lest they, deviating in the undisciplined liberty of their will, place a law for themselves according to what they wish, thus erring in the way of the Lord, because lest they err; for this reason power is from God. How? By the inspiration of the Holy Spirit the rules of men are disposed; so that through them men may learn to fear the Lord. Which if they, according to their pleasure, shall have perverted into contrariety; nevertheless it is not thus in the will of God, but in His secret permission, so that by a just judgment their concupiscence in perverse ardor may be fulfilled to their own detriment. Therefore the dignities of powers inspired by God for the utility of men were justly ordained by Him on account of their great necessity; lest the people of God, living without rule after the manner of cattle, should walk through all the devious ways of their instability. Whence he who resists them, being unwilling through the impulse of pride to obey them in the subjection of humility, as is just; does not contradict men, but Me the Creator who justly dispose all things, pertinaciously opposing himself according to the transgression of Adam, accumulating for himself the darkness of damnation on account of this rebellion, just as he was expelled from joy into hardships; but not he who, walking in humility in My zeal, does not consent to the perverse wickedness of men, because he rather increases justice by the justice of God than diminishes it, if he shall have done this congruously and opportunely; but he who shall have wished to oppress those dignities indecently through elated pride, since they were manifested by My disposition for the utility of the living, as was said before. And he who proudly kicks against them, resists My inspiration, although some, in the madness of their ignorance not looking into My fear, may thrust themselves into the same dignities in the iniquity of their will, prevaricating the divine precept, which I permit to happen thus by a just judgment as they themselves desire, they being to answer for this through a most equitable examination in grave penance or in the fire of Gehenna.

But as you see that of these some, ceasing from this folly, were made clean, while others persevered in the same wickedness and their filth: this is that of these some, recovering their senses from their perversity through divine inspiration, deserve to be cleansed and saved through pure and true penance, others being hardened and unrepentant in the same craftiness of theirs and uncleanness until the end of their life, and thus suffocated miserably and cruelly dying in the torments of dire death.

Quod autem intra praedictum aedificium conspicis versus praefatam turrim Ecclesiae, quasi septem albi coloris marmoreas columnas in miram rotunditatem tornatas, stantes: hoc est quod in opere omnipotentis Patris ad munimentum et ad decorem novae sponsae, Spiritus sanctus inspirationis suae septem candidissima sustentacula omnem adversitatem tempestatum sua fortitudine abstergentia declarans, summam potestatem nec initium nec finem in rotunditate aeternitatis habentem manifestavit. Quae sunt altitudinis septem cubitorum; quia omnem fortitudinem et altitudinem totius humani intellectus illa dona excedentia, eum qui cuncta creavit purissima fide colendum demonstrant. Et in summitate sua quasi ferreum et rotundum habent tabulatum, decenter aliquantulum in altitudinem sursum erectum; quoniam in excellentia suae claritatis invincibilem et incomprehensibilem divinitatis potestatem designant, tegentem et sustentantem illos elegantissima rectitudine sua in coelestibus, qui se hic per dona sancti Spiritus separaverint a carnalibus voluptatibus.

Quod autem in cacumine ejusdem tabulati vides quasi pulcherrimam imaginem stantem: hoc est quod virtus haec in altissimo Patre ante omnem creaturam fuit, ordinans in consilio ejus quaeque instrumenta creaturarum quae in coelo et in terra condita sunt, ipsa scilicet magnus ornatus fulgens in Deo, latissimusque gradus graduum caeterarum virtutum existens in ipso, eique dulcissima amplexione inardentis amoris conjuncta tripudio. Quae ad homines in mundum aspicit; quoniam illos qui eam sequi voluerint sua protectione semper regit et custodit, eos valde diligens; quia constant in ipsa. Nam imago illa sapientiam Dei designat; quia omnia per ipsam a Deo creata sunt et reguntur, cujus caput veluti fulgur tanto nitore radiat, ut illud ad plenum non possis considerare; quoniam divinitas terribilis et blanda omni creaturae est, omnia videns et considerans, ut oculus hominis ea dijudicat quae sibi fuerint apposita, a nullo tamen hominum in profunditate mysterii sui ad finem valens perduci. Unde et manus ad pectus suum decenter componit: quae est potestas sapientiae quam ad se ipsam sapienter constringit, ita quod omne opus suum tali modo dirigit, ut nullus ei in aliquo nec prudentia nec potentia resistere possit, pedibus ejus in ipso tabulato tibi ad videndum occultatis; quia profunda ejus in corde Patris absconsa nulli hominum patent, soli Deo secreta ejus nuda et manifesta.

But that you behold standing within the aforementioned building towards the aforementioned tower of the Church, as it were seven marble columns of white color turned in a wondrous roundness: this is that in the work of the omnipotent Father for the fortification and for the decoration of the new bride, the Holy Spirit, declaring the seven whitest supports of His inspiration wiping away all adversity of tempests by His fortitude, manifested the supreme power having neither beginning nor end in the roundness of eternity. These are of a height of seven cubits; because those gifts, exceeding all the fortitude and height of all human intellect, demonstrate that He who created all things is to be worshipped with the purest faith. And on their summit they have as it were an iron and round platform, becomingly erected somewhat upward into the height; since in the excellence of their clarity they designate the invincible and incomprehensible power of the divinity, covering and supporting those in their most elegant rectitude in heavenly things, who here through the gifts of the Holy Spirit shall have separated themselves from carnal pleasures.

But that you see standing as it were a most beautiful image on the summit of the same platform: this is that this virtue was in the most high Father before every creature, ordaining in His counsel each of the instruments of the creatures which were founded in heaven and on earth, she namely being a great ornament shining in God, and existing in Him as a most broad step of the steps of the other virtues, and joined to Him in a dance with the sweetest embrace of burning love. She looks towards men in the world; since she always rules and guards by her protection those who wish to follow her, loving them greatly; because they stand firm in her. For that image designates the wisdom of God; because all things were created and are ruled by God through her, whose head radiates with such brightness like lightning, that you cannot fully consider it; since the divinity is terrible and gentle to every creature, seeing and considering all things, as the eye of man judges those things which were placed before it, yet being able to be led to the end by none of men in the depth of its mystery. Whence also she becomingly composes her hands at her breast: which is the power of wisdom which she wisely constrains to herself, so that she directs her every work in such a manner, that no one can resist her in anything neither by prudence nor by power, her feet being hidden from your sight in the same platform; because her deep things, hidden in the heart of the Father, are open to none of men, her secrets naked and manifest to God alone.

Quod vero circulum in modum coronae multo fulgentem splendore habet in capite: hoc est quod majestas Dei initio et fine carens incomparabili nitet honore, tanto fulgore Divinitate radiante, ut acies mortalium mentium in ipsa reverberentur. Sed quod tunica aurei coloris induitur: hoc est quod opus sapientiae quasi in purissimo auro frequenter consideratur. Quapropter et a pectore deorsum usque ad pedes zona una descendens pretiosissimarum gemmarum ornata, viridis scilicet albi et rubei atque aerei purpureo fulgore interlucente coloris decoratur; quoniam ab exordio mundi cum primum sapientia opus suum in apertam ostensionem dedit, jamque se usque ad finem saeculorum quasi una via tetendit in sanctis et justis mandatis ornata, videlicet prima plantatione viridis germinis patriarcharum et prophetarum, quae in aerumnas gemitus laboris sui maximo desiderio Filium Dei flagitabant incarnari, et deinde decorata candidissima virginitate in virgine Maria, et postea in robustissima et rubente martyrum fide, ac demum in contemplationis purpurea et lucida charitate, qua Deus et proximus per calorem sancti Spiritus diligendus est, quod ita ad terminum mundi procedet admonitione illius non cessante, sed semper quandiu saeculum durat emanante, ut etiam haec virtus in exhortatione sua declarat, ut praedictum est.

Sed quod iterum in pavimento ipsius aedificii tres alias imagines vides: hoc est quod hae virtutes terrena calcantes, et coelestia in divino opere sectantes tria instrumenta per quae Ecclesia in filiis suis aeterna petit designant, nutrimentum scilicet magistrorum et pugnam fidelium adversus diabolum, ac reversionem eorum de consensu vitiorum; quarum una praefatis columnis acclivis est; quia ecclesiastici doctores per donum sancti Spiritus imbuti, requiem capiunt ipsius fortitudine; et reliquae duae ante ipsam sibi collaterales stant, quoniam dilectio Dei et proximi ejus exhortatione in istarum conjuncta et sociabili continetur operatione. Unde et se omnes ad columnam humanitatis Salvatoris et ad praefatam turrim dirigunt; quia pari unanimitate Filium Dei verum Deum et verum hominem in Ecclesia devotissime coli et adorari ostendunt, justitiam per justitiam elevantes, designando videlicet in antiquis sanctis altissimum Deum in incarnatione Filii ejus salvationem operatum animarum.

But that she has on her head a circle in the manner of a crown, shining with much splendor: this is that the majesty of God, lacking beginning and end, shines with incomparable honor, the Divinity radiating with such brightness, that the sharp edges of mortal minds are reverberated in it. But that she is clothed in a tunic of golden color: this is that the work of wisdom is frequently considered as it were in purest gold. Wherefore also from the breast downward even to the feet a single zone descends adorned with most precious gems, decorated with green, white, red, and bronze color, with a purple brightness shining between; since from the beginning of the world when wisdom first gave her work into open manifestation, and now has stretched herself even to the end of the ages as it were by one way adorned in holy and just commands, namely in the first plantation of the green sprout of the patriarchs and prophets, who in the hardships of the groaning of their labor with greatest desire were entreating the Son of God to be incarnate, and then decorated with whitest virginity in the Virgin Mary, and afterwards in the most robust and reddening faith of the martyrs, and finally in the purple and lucid charity of contemplation, by which God and neighbor are to be loved through the heat of the Holy Spirit, which will thus proceed to the end of the world, her admonition not ceasing, but always emanating as long as the age lasts, as also this virtue declares in her exhortation, as was said before.

But that you see again on the pavement of the same building three other images: this is that these virtues, treading upon earthly things and following heavenly things in the divine work, designate three instruments through which the Church in her children seeks eternal things, namely the nourishment of teachers and the fight of the faithful against the devil, and their return from the consent of vices; one of which leans against the aforementioned columns; because the ecclesiastical teachers, imbued through the gift of the Holy Spirit, take rest by His fortitude; and the remaining two stand collateral to her before her, since the love of God and neighbor is contained by her exhortation in the joined and sociable operation of those. Whence also they all direct themselves towards the column of the humanity of the Savior and towards the aforementioned tower; because with equal unanimity they show that the Son of God, true God and true man, is most devoutly to be worshipped and adored in the Church, elevating justice through justice, namely by designating in the ancient saints that the most high God wrought the salvation of souls in the incarnation of His Son.

Sed haec imago quae ipsis columnis acclivis est, praefigurat justitiam Dei; quoniam ipsa post sapientiam per Spiritum sanctum in hominibus cum omnibus justitiis suis operatur, tantae latitudinis apparens ut latitudo quinque hominum sibi astantium nominari potest; quod est expansio quinque sensuum humanae capacitatis, cum quibus ipsa in latitudine legis Dei conversatur, continens et conservans a Deo instituta praecepta vitae, ipsam diligentibus. Quae et tantae proceritatis est, ut longitudinem ejus perfecte discernere non valeas, ita etiam quod per omne hoc aedificium prospiciat; quia ipsa in latitudine sua humanum intellectum excellens, sursum tendit ad coelestia; sic quod etiam in incarnatione Salvatoris de coelo prospexit: cum idem Salvator scilicet Filius Dei a Patre exivit, qui vera justitia existit. Unde et in omnia ecclesiastica instrumenta aspectum suum dirigit; quoniam illa per eam fabricantur et continentur, ut altiora propugnacula ad fortissimam turrim per quam constare possint conjunguntur. Quapropter et magnum caput et claros oculos habens, acutissime in coelum videt; quoniam maxima et summa bonitas justitiae, lucidissimum visum per incarnatum Filium Dei hominibus declaravit, cum ille in humano corpore terrenis ac tenebrosis oculis se manifestavit: coelestia intuens per redemptionem animarum. Et tota candida et perlucida existit ut serenissima nubes est; quia ipsa in candore et puritate mentium justorum hominum habitat, qui omne studium suum ad hoc intendunt, ut justitiae Dei fidelissime subditi sint. Unde et ipsa nubibus se assimilat; quoniam in cordibus justorum gratam sibi habitationem parat. Sed quod aliam formam hominis in ea nullam conspicis: hoc est quod coelestis et non terrestris manet, secundum quod et tibi declaratum est, videlicet humanis operibus quibus gravantur homines illi non adhaerentibus, sed quae ipsos ad justificationem vitae perducunt; quoniam Deus justus est, ut et ipsa diabolo opposita in opere Dei caeteras virtutes exhortans superius fideliter demonstrat.

Imago autem prima illarum quae ante praedictam imaginem sibi collaterales stant; ostendit fortitudinem, quia post justitiam Dei surgit fortitudo quasi princeps in conspectu summi regis, recto et sancto opere repugnans in hominibus cunctis insidiis adversariorum; armata apparens, videlicet virtute omnipotentis Dei; quoniam ipsa fortis in fide fortiter resistit diabolicae subjectioni.

Quapropter et galea, id est superno vigore ad salutem credentium induitur, et lorica: quod est Christianorum lege, quae per justitiam quam continet in se nulla sagitta diabolicae artis aboletur; ac ocreis, scilicet rectis itineribus in doctrina principalium magistrorum frequentatis; atque ferreis chirothecis, quae sunt fortissima et acutissima opera quae fideles perficiunt in Christo.

But this image which leans against the same columns prefigures the justice of God; since she, after wisdom, works through the Holy Spirit in men with all her justices, appearing of such breadth that the breadth of five men standing by her can be named; which is the expansion of the five senses of human capacity, with which she converses in the breadth of the law of God, containing and preserving the precepts of life established by God for those who love her. She is also of such procerity, that you cannot perfectly discern her length, so also that she looks through all this building; because she, in her breadth exceeding human intellect, tends upward towards heavenly things; so that she also looked forth from heaven in the incarnation of the Savior: when the same Savior, namely the Son of God, went out from the Father, He who exists as true justice. Whence also she directs her gaze into all ecclesiastical instruments; since they are fabricated and contained through her, as higher bulwarks are joined to the most strong tower through which they may be able to stand. Wherefore also having a large head and clear eyes, she sees most acutely into heaven; since the greatest and highest goodness of justice declared a most lucid sight to men through the incarnate Son of God, when He manifested Himself in a human body to earthly and dark eyes: beholding heavenly things through the redemption of souls. And she exists as whole white and translucent as a most serene cloud is; because she dwells in the whiteness and purity of the minds of just men, who intend their every study to this, that they may be most faithfully subject to the justice of God. Whence also she assimilates herself to the clouds; since she prepares for herself a grateful habitation in the hearts of the just. But that you behold no other form of man in her: this is that she remains heavenly and not earthly, according to what also was declared to you, namely not adhering to those human works by which men are weighed down, but to those which lead them to the justification of life; since God is just, as she herself, being opposed to the devil, faithfully demonstrates above while exhorting the other virtues in the work of God.

The first image of those which stand collateral before the aforementioned image shows Fortitude (fortitudo); because after the justice of God (justitiam Dei) arises Fortitude like a prince in the sight of the supreme King, resisting in men all the snares of adversaries (adversariorum) with a right and holy work; appearing armed, namely with the virtue of almighty God; since she, strong in faith, strongly resists diabolical subjection.

Wherefore she is clothed with a helmet (galea), that is, with celestial vigor for the salvation of believers, and a breastplate (lorica): which is the law of Christians, which by the justice she contains in herself is abolished by no arrow of diabolical art; and with greaves (ocreae), namely with right paths frequented in the doctrine of the principal teachers; and with iron gauntlets (ferreae chirothecae), which are the strongest and sharpest works which the faithful perform in Christ.

Tenet etiam evaginatum gladium dextra, id est in bono opere nudam et apertam in divina Scriptura Dei admonitionem, quam verus Dei Filius in mystica significatione denudavit, cum interiorem dulcedinem nuclei in detectione legis ostendit. Hastam autem habens sinistra, qua fiduciam aeternorum in hac etiam actione designat infidelibus hominibus se habere, ubi carnalibus concupiscentiis per voluptatem carnis impugnantur. Quod autem sub pedibus suis horribilem draconem conculcat: hoc est quod per viam rectitudinis antiquum et horridum serpentem potestati suae subigit; os etiam illius ferro haste transverberans ita ut ipse immundissimas spumas evomat; quoniam rictus sordidissimae et diabolicae libidinis, in acutissima audacia castitatis transfodiens conspumationem ardentis libidinis, qua ille homines polluit ab eo extorquet. Unde et gladium quem tenet quasi ad feriendum fortiter vibrat; quia Deus penetrabile verbum suum ad interficiendum omnem infidelitatem idolorum et aliorum schismatum quae incredulitatis sunt, in extensa fortitudine manifestavit, sicut et virtus haec in admonitione sua manifestat.

Altera vero imago sanctitatem significat; quoniam cum per fortitudinem diabolo repugnatur, sanctitas in hominibus bonis ad ornatum coelestis militiae oritur. Quae triceps est; quoniam hac trina dignitate ad statum suum perducitur, ita ut in naturali loco capitis et in utroque humero suo caput appareat; quia justa et digna actione Deus caput totius verae exsultationis et in prosperis et in adversis ex quibus vel laetificari vel constristari potest homo, metuendus et venerandus est; medio tamen alia duo aliquantulum supereminente; quoniam ille qui judex bonorum et malorum existit, omnia supereminet sua aequitate.

Sed quod idem medium et quod a dextris ejus est tanto fulgore radiant, ut claritas ipsorum visum tuum reverberet, ita quod utrum virilem an muliebrem formam habeant perfecte considerare non valeas: hoc est, quod sanctitas in culmine honoris et in parte prosperitatis aeternae dulcedinis, tanto splendore divinae gratiae perfusa consistit, ut profunditas mysterii ejus ita intellectum hominum excedat, ut prae gravedine mortalitatis nec libertatem nec subjectionem ejus in Christo possit intueri, praeterquam quod viget in ipso. Illo autem capite quod a sinistris apparet aliquantulum obscuro et muliebri consuetudine candido velamine velato; quoniam perfectio haec quae se fortiter constringit ob amorem Dei, in adversitate illa qua ipsa diabolica infestatione et humano opere impugnatur, quasi anxietatem et sollicitudinem quomodo se divino auxilio defendat habet, humillima subjectione in albedine et pulchritudine Christiani certaminis se Redemptori summo gemitibus fidelium cordium commendans.

She also holds a drawn sword in her right hand, that is, the naked and open admonition of God in divine Scripture for a good work, which the true Son of God stripped bare in mystical significance when He showed the interior sweetness of the kernel in the uncovering of the law. But having a spear (hasta) in her left hand, by which she designates that she has confidence in eternal things even in this action for unfaithful men, where they are attacked by carnal concupiscences through the pleasure of the flesh. But that she treads a horrible dragon under her feet: this is that through the way of rectitude she subjects the ancient and horrid serpent to her power; also piercing through his mouth with the iron of the spear so that he vomits forth the most foul foams; since, piercing through the jaws of the most sordid and diabolical lust with the sharpest audacity of chastity (castitatis), she extorts from him the spitting of burning lust by which he pollutes men. Whence also she vibrates the sword which she holds as if to strike strongly; because God manifested His penetrating word to slay all the infidelity of idols and other schisms which are of incredulity, in extended fortitude, just as also this virtue manifests in her admonition.

But the other image signifies Holiness (sanctitas); since when the devil is resisted through fortitude, holiness arises in good men for the adornment of the heavenly host. She is three-headed; since by this threefold dignity she is led to her state, so that a head appears in the natural place of the head and on each of her shoulders; because by a just and worthy action God is to be feared and venerated as the head of all true exultation both in prosperity and in adversity from which a man can either be gladdened or saddened; with the middle head however somewhat overtopping the other two; since He who exists as the judge of the good and the bad overtops all things by His equity.

But that the same middle head and the one on its right radiate with such brightness that their clarity reverberates your sight, so that you cannot perfectly consider whether they have a male or female form: this is that holiness consists in the height of honor and in the part of the prosperity of eternal sweetness, suffused with such splendor of divine grace (gratia Dei) that the depth of its mystery so exceeds the intellect of men that because of the weight of mortality it can behold neither its liberty nor its subjection in Christ, except for what flourishes in Him. But with that head which appears on the left somewhat obscure and covered with a white veil after the custom of women; since this perfection which strongly constrains itself for the love of God, in that adversity in which she is attacked by diabolical infestation and human work, has as it were anxiety and solicitude how she may defend herself by divine aid, commending herself to the supreme Redeemer in the whiteness and beauty of the Christian struggle with the groans of faithful hearts.

Quod vero tunica ex albo serico eadem imago induta est, hoc est quod opere lucidissimi et suavissimi studii, in quo perfecta sanctitas Filium meum imitatur circumamicta apparet, candidissimis etiam calceamentis munita; quia per mortem Christi, in candore regenerationis spiritus et aquae refulget in mentibus hominum, ut et ipsi mortem ejus imitentur. Et in pectore suo signum crucis habet, circa quod etiam splendor magnus in eodem pectore velut aurora fulgens rutilat; quoniam in intentione mentium fidelium illam diligentissime complectentium recordationem passionis Christi Jesu ruminat. Hac etiam ubique serenissima claritate fidei in eisdem mentibus designans; quod ille qui obediens Patri taliter in sancta humanitate sua passus est voluntate Patris, in pulcherrima aurora solis quae virgo Maria est sine macula peccati natus advenerat. Quod autem in dextra nudum gladium tenet, quem pectori suo et eidem cruci cum multa devotione apponit: hoc est quod bono et sancto opere ostendit, quomodo Scripturas per Spiritum sanctum denudatas in recordatione mentis electorum hominum (quia et ipsi passionis Redemptoris sui dulcissime recordantur) diligit.

Unde etiam vides in fronte medii capitis scriptum sanctitas, quia in interiori facie quae est animae absque ulla indignatione pudoris cum gaudio vitae sanctitas cognoscitur, et in fronte dextri, radix boni; quoniam ipsa palam initium et fundamentum in salvatione sanctitatis est, et in fronte sinistri non parcens sibi; quia sine corpore mollitiem et vanitatem carnalium voluptatum abjiciens, semper se in districtione constringit, ornamenta caeterarum virtutum sibi conjungens ut possit perfici et perdurare contendit. Sed et medium ad alia duo aspiciens et illa ad ipsum, utilitatem suam ad invicem conferunt; quoniam ipsa fortiter in unanimitate interioris visionis et dilectionis consistentia, ita ut nullum eorum sine adjutorio alterius durare valeat, verba et admonitiones suas ad profectum hominum dirigunt, ut dictum est. Qui autem acutas aures interioris intellectus habet; hic in ardente amore speculi mei ad verba haec anhelet, et ea in conscientia animi sui conscribat.

SUMMARIUM.---Verba Filii hominis. Quod homo habens scientiam boni et mali, inexcusabilis est. Admonitio ad conjugatos. Comparatio de agro. Quod homo non debet scrutari quod sibi sciendum non est, sicut in exemplis patet. Quod nullus repente viam sanctitatis arripiat ut in suppositis exemplis videtur. Admonitio ad virgines et continentes qualiter sanctitatem aggredi debeant. De interiori continentia mentis ut in subjectis exemplis manifestum est. Comparatio thesauri. Verba constantiae. Verba coelestis desiderii. Verba compunctionis cordis. Verba contemptus mundi. Verba concordiae.

But that the same image is clothed in a tunic of white silk: this is that she appears clothed around with the work of the most lucid and sweet study, in which perfect holiness imitates my Son, protected also by the whitest shoes; because through the death of Christ, she shines forth in the minds of men in the brightness of the regeneration of spirit and water (regeneratione spiritus et aquae), so that they also may imitate His death. And she has the sign of the cross on her breast, around which also a great splendor glows in the same breast like a shining dawn; since in the intention of the minds of the faithful most diligently embracing her she ruminates the recollection of the passion of Christ Jesus. Designating also everywhere by this most serene clarity of faith in the same minds; that He who being obedient to the Father suffered thus in His holy humanity by the will of the Father, had come born in the most beautiful dawn of the sun which is the Virgin Mary (virgo Maria) without the stain of sin. But that she holds a naked sword in her right hand, which she places against her breast and the same cross with much devotion: this is that by a good and holy work she shows how she loves the Scriptures stripped bare through the Holy Spirit in the recollection of the mind of elect men (because they also most sweetly remember the passion of their Redeemer).

Whence also you see written on the forehead of the middle head "Holiness", because in the interior face which is of the soul holiness is known without any indignation of shame with the joy of life, and on the forehead of the right one, "Root of Good"; since she herself is openly the beginning and foundation in the salvation of holiness, and on the forehead of the left "Not Sparing Herself"; because casting away the softness and vanity of carnal pleasures without the body, she always constrains herself in strictness, joining the ornaments of the other virtues to herself so that she can be perfected and strives to endure. But both the middle one looking at the other two and they at it, they confer their utility upon each other; since they, strongly consistent in the unanimity of interior vision and love, so that none of them could endure without the help of the other, direct their words and admonitions to the profit of men, as has been said. He however who has the sharp ears of interior intellect; let him long for these words in the burning love of my mirror (speculum), and let him write them in the conscience of his soul.

SUMMARY.---The words of the Son of Man. That man, having the knowledge of good and evil, is inexcusable. Admonition to the married. Comparison of the field. That man ought not to search into what is not for him to know, as is clear in the examples. That no one should suddenly take up the way of holiness, as is seen in the following examples. Admonition to virgins and the continent as to how they should approach holiness. Concerning the interior continence of the mind, as is manifest in the subject examples. Comparison of the treasure. Words of constancy. Words of heavenly desire. Words of compunction of heart. Words of contempt of the world. Words of concord.

Quod in altitudine justitiae et fortitudine donorum Spiritus sancti opera quae Deus in hominibus operatur solidantur. Quod omnis actio quae fide et opere in fidelibus perficitur timori Domini divina providentia coadunatur. Quod volentem perseverare in bono opere Filius Dei regit ne cadat in errorem qui humilitate sua destruxit mortem. Quod umbra legis in nativitate et passione Filii Dei finem accepit. Quae gessit Deus in Ecclesia ab hominibus videri et sciri possunt; futura autem non nisi fide vel revelatione divina. Quod Deus misericorditer hominem conspiciens admonet ut imitando sanctos coelestem patriam petat. De statu constantiae, coelestis desiderii, compunctionis cordis, contemptus concordiae. De habitu earum. De constantia. De coelesti desiderio. De compunctione cordis. De contemptu mundi. De concordia. Quod in vigilante fortitudine fidei opus bonum explanatur et in perfectione operis qua devotione quisque Deum colat ostenditur. Quod per fortitudinem fidei Deus antiquum serpentem in profundum aeternae confusionis dejecit. Pagani, Judaei, falsi Christiani veram fidem abnegantes, in potestate Dei sunt quamvis ab Ecclesia quae in alto posita est ejecti sunt. Verba Joannis ad eamdem rem. Quod Deus Ecclesiam ab omnibus partibus mundi collectam, secundum quae praedestinavit: ad effectum confuso diabolo perducit, quod est in novissimo die.

Et post haec in summitate orientalis anguli praemonstrati aedificii, ubi praedictae duae partes muri ipsia illa lucida et lapidea videlicet, conjunctae erant: vidi quasi septem gradus candidissimi marmoris, qui ad lapidem illum magnum super quem praefatus lucidus sedens in throno apparuit in modum testudinis advoluti videbantur. Et super illos gradus sedes posita erat: super quam juvenis quidam sedens virilem et nobilem vultum pallidi tamen coloris, et capillos subnigros usque ad scapulas ejus diffluentes habebat, purpurea tunica indutus. Qui a capite usque ad ombilicum ejus mihi apparuit; sed ab ombilico deorsum obumbratus mihi ad videndum fuerat.

Et ipse respiciens in mundum, maxima fortitudine vociferabat ad homines qui in eo erant, dicens: O stulti homines qui tepide et turpiter marcetis in vobis ipsis, nolentes vel oculum unum aperire ad videndum, quid in bonitate spiritus vestri sitis, sed semper ardetis operari malum quod habet concupiscentia carnis vestrae, recusantes esse in bona conscientia et in recta speculatione animi vestri, quasi intellectum boni et mali non habeatis, nec gloriam hanc ut malum sciatis devitare et bonum perficere:

That in the height of justice and the fortitude of the gifts of the Holy Spirit (dona sancti Spiritus), the works which God works in men are made solid. That every action which is perfected in the faithful by faith and work is joined to the fear of the Lord (timor Domini) by divine providence. That the Son of God rules him who wishes to persevere in a good work, lest he fall into error, He who by His humility destroyed death. That the shadow of the law received an end in the birth and passion of the Son of God. Those things which God has done in the Church can be seen and known by men; but future things only by faith or divine revelation. That God, mercifully beholding man, admonishes him that by imitating the saints he may seek the heavenly homeland. Concerning the state of constancy, of heavenly desire, of compunction of heart, of contempt, of concord. Concerning their habit. Concerning constancy. Concerning heavenly desire. Concerning compunction of heart. Concerning contempt of the world. Concerning concord. That in the vigilant fortitude of faith a good work is explained, and in the perfection of the work it is shown with what devotion each one worships God. That through the fortitude of faith God cast the ancient serpent into the depth of eternal confusion. Pagans, Jews, and false Christians denying the true faith are in the power of God, although they have been cast out from the Church which is placed on high. The words of John on the same matter. That God leads to effect the Church collected from all parts of the world, according to what He predestined: with the devil confounded, which is on the last day.

And after these things, at the summit of the eastern corner of the demonstrated building, where the aforementioned two parts of the wall, namely that bright one and the stone one, were joined: I saw as it were seven steps of the whitest marble, which seemed to be rolled in the manner of a vault towards that great stone upon which the aforementioned bright one appeared sitting on a throne. And upon those steps a seat was placed: upon which a certain youth sitting had a virile and noble countenance, yet of a pale color, and blackish hair flowing down even to his shoulders, clothed in a purple tunic. He appeared to me from his head even to his navel; but from the navel downwards he was shadowed to my sight.

And he, looking into the world, shouted with the greatest fortitude to the men who were in it, saying: O foolish men who tepidly and basely wither in yourselves, unwilling to open even one eye to see what you are in the goodness of your spirit, but always burning to work the evil which the concupiscence of your flesh holds, refusing to be in a good conscience and in the right speculation of your mind, as if you did not have the understanding of good and evil, nor this glory that you might know how to avoid evil and perform good:

audite me Filium hominis dicentem ad vos: O homo, respice quid esses: dum coagulatio in ventre matris tuae fuisti? Etenim tunc inscius et impotens tui in vivificatione eras. Sed tunc datus est tibi spiritus et motio ac sensibilitas; ut vivens movearis et te movens, intelligas fructum utilitatis. Habens enim scientiam boni et mali atque efficaciam operandi unde excusare te non vales, quin omnia bona ex his habeas in te: ita ut summa inspiratione admonitus, Deum diligas in veritate et justitia, tibique resistas in concupiscentia et delectatione injustitiae, ita ut te in his crucies: et hoc modo martyrium meum colas, tibi ipsi in his ardoribus repugnans, crucem meam scilicet in tuo corpore bajulando, id est illicita desideria fugiendo, cum te delectat peccare. Et cur tibi est tanta potestas videlicet ut devites malum et facias bonum? De scientia enim boni et mali; qua intelligis quod homo es, mihi responsurus es. Sed bonum contemnis, et malum operaris ardens in carnalibus desideriis, quia bonum tibi quasi grave videtur: malum autem in te facile excitatur. Et cum hoc sit: non vis te constringere, sed libere peccare. Quid feci quando pro te in cruce passum sum in infirmitate carnis, cum contremui ac angustiatus sum ego Filius hominis? Ob hoc requiro a te adversum te martyrium quod pateris in voluptate carnis tuae, et in reliquis perturbationibus ac illicitis desideriis tuis quae sunt contra voluntatem meam, atque in aliis hujusmodi nequitiis quae haec subsequuntur in quibus te non potes excusare quin noveris quando bene et male operaris.

Sed non abjicio copulam castae legalis conjunctionis, quae per divinum consilium constituta est in multiplicationem procreationis filiorum Adae; ubi hoc in vero desiderio prolis et non in falsa voluptate carnis ab iis sit quibus illud sine injuria licitum est, secundum quod eis in lege divina praeceptum est, scilicet saeculo deditis et non spiritu segregatis. Bonum ergo quod habes a me, diligere debes adversum te. Coelestis es in spiritu, terrestris in carne. Unde quae coelestia sunt debes amare, et quae terrestria sunt conculcare. In opere autem coelestium demonstro tibi supernum praemium; in voluntate vero carnis tuae cum vis perficere quod injustum est, ibi ostendo tibi martyrium meum et poenas quas sustinui propter te, ita ut tu in contrariis desideriis tibi ipsi resistas propter amorem passionis meae. Plurimum intellectum habes in te, plurimus etiam sensus inde requiretur a te. Multum tibi datum est, multum etiam a te requirendum est. Sed in omnibus his caput et adjutorium tuum sum. Nam superno tactu tactus, si invocaveris me, responsum audies a me; si pulsaveris ad januam, tibi aperietur.

hear me, the Son of Man, saying to you: O man, look back at what you were when you were a coagulation in the womb of your mother. For then you were ignorant and powerless of yourself in vivification. But then spirit and motion and sensibility were given to you, that living you might move, and moving yourself, you might understand the fruit of utility. Having indeed the knowledge of good and evil and the efficacy of working, whence you cannot excuse yourself from having all good things from these in you: so that, admonished by the highest inspiration, you may love God in truth and justice, and resist yourself in the concupiscence and delight of injustice, so that you may crucify yourself in these: and in this way worship my martyrdom, resisting yourself in these burnings, namely by carrying my cross in your body, that is, by fleeing illicit desires when it delights you to sin. And why is there such power to you, namely that you avoid evil and do good? Concerning the knowledge of good and evil, by which you understand that you are a man, you are to answer to me. But you despise good, and work evil, burning in carnal desires, because good seems to you as it were heavy: but evil is easily excited in you. And since this is so: you do not wish to constrain yourself, but to sin freely. What did I do when I suffered for you on the cross in the infirmity of the flesh, when I, the Son of Man, trembled and was distressed? On account of this I require from you a martyrdom against yourself which you suffer in the pleasure of your flesh, and in your other perturbations and illicit desires which are against my will, and in other wickednesses of this kind which follow these, in which you cannot excuse yourself from knowing when you work well and ill.

But I do not reject the bond of chaste legal union, which was established by divine counsel for the multiplication of the procreation of the children of Adam; provided this is done in the true desire for offspring and not in the false pleasure of the flesh by those to whom it is lawful without injury, according to what is prescribed to them in the divine law, namely those devoted to the world and not those separated in the spirit. Therefore you ought to love the good which you have from me, against yourself. You are heavenly in spirit, earthly in flesh. Whence you ought to love the things that are heavenly, and trample underfoot the things that are earthly. In the work of heavenly things I demonstrate to you the supernal reward; but in the will of your flesh, when you wish to accomplish what is unjust, there I show you my martyrdom and the sufferings which I endured for you, so that you may resist yourself in contrary desires for the love of my passion. You have very great understanding in you, and very great perception will therefore be required of you. Much has been given to you, and much also is to be required of you. But in all these things I am your head and your help. For touched by a supernal touch, if you invoke me, you will hear a response from me; if you knock at the door, it will be opened to you.

In spiritu perspicacissimae scientiae quo donatus es, omne quod tibi utile est, habes in te. Et quoniam hoc est in te, idcirco et oculi mei acutissime perspicientes, considerabunt quid inveniant in te. Quapropter de conscientia tua requiro vulnera et dolorem cordis tui: in quibus te coerceas, cum senseris te voluntate tua trahi ad peccatum. Et cum ita in eo exarseris ut quod totus liquefactus vix suspirare valeas: ecce tunc inspicio te. Quid tunc facies? Si tunc in hoc labore, vulnerato corde et madentibus oculis, concussus timore judicii mei invocaveris me, et si tunc etiam in hoc clamore perseveraveris ut tibi succurram adversus nequitias carnis tuae et contra pugnas malignorum spirituum: faciam omne quod tibi fieri desideras, atque domum habitationis meae ponam in te.

Nunc ergo, fili mi, respice quanto labore et sudore in agro laboretur antequam semine seratur; sed postquam semine seminatus fuerit, dat fructum suum. Ergo attende et considera haec. Nonne recuso terrae id praestare, ut fructum gignat absque sudore laboris? Sed cum mihi placuerit ipsa fructibus superabundanter ita repletur, ut homines abundantissime sufficientiam habeant, aliquando etiam superabundent, et cum voluero ita eis attenuatur, ut homines aliquando prae nimia fame vix vivant, aliquando etiam multi in illis attenuati deficiant. Secundum modum hunc homines per me positi; scilicet homini illi qui bono corde semen verbi mei voluntarie suscipit, magna dona Spiritus sancti ut bono agro superabundanter tribuo. Ille autem qui aliquando verbum meum recipit, aliquando etiam recipere recusat, est quasi ager quod hoc tempore viret, hoc autem arescit. Hic homo tamen omnino non perit; quia quamvis famem in anima patiatur, aliquid tamen quamvis parum viriditatis habet; sed hic per omnia moritur, qui nulla intentione verba mea recipere exoptat, et qui nec admonitione Spiritus sancti, nec doctrina hominum, cor suum ullo modo excitare vult ad bonum. Haec miraris, o homo, et scire vis cur haec ita fiant

Sed ut nec divinitatem mortali obtutu vales aspicere; sic nec secreta ejus mortali sensu poteris capere, nisi quantum in permissione ipsius tibi possibile est. Tu autem vacillante animo tuo, huc et illuc versaris. Unde veluti aqua a calore ardentis camini absorbetur, sic spiritus tuus ab inquietudine stulti animi tui opprimitur. Quoniam haec scire cupis quae non sunt scienda carni humanae conceptae semine humano in peccatis.

Leva ergo digitum tuum, et tange nubes. Quid nunc? Sed hoc fieri non potest, sic nec illud dum hoc scrutaris quod tibi sciendum non est.

In the spirit of the most perspicacious knowledge with which you have been gifted, you have in you everything that is useful to you. And since this is in you, therefore also my eyes, seeing most keenly, will consider what they find in you. Wherefore from your conscience I require wounds and sorrow of your heart: in which you may restrain yourself, when you feel yourself drawn to sin by your own will. And when you have so burned in it that, wholly liquefied, you can scarcely sigh: behold, then I inspect you. What will you do then? If then in this labor, with wounded heart and wet eyes, shaken by the fear of my judgment you invoke me, and if then also in this cry you persevere that I may help you against the wickednesses of your flesh and against the battles of malignant spirits: I will do all that you desire to be done for you, and I will place the house of my habitation in you.

Now therefore, my son, look back at how much labor and sweat is expended in the field before it is sown with seed; but after it has been sown with seed, it gives its fruit. Therefore attend and consider these things. Do I not refuse to grant the earth this, that it bear fruit without the sweat of labor? But when it pleases me, it is so superabundantly filled with fruits that men have the most abundant sufficiency, sometimes even a superabundance, and when I will, it is so diminished for them that men sometimes scarcely live because of excessive famine, sometimes also many, weakened in those things, perish. According to this manner men are disposed by me; namely, to that man who with a good heart voluntarily receives the seed of my word, I superabundantly bestow the great gifts of the Holy Spirit as upon a good field. But he who sometimes receives my word, and sometimes also refuses to receive it, is like a field that at one time is green, but at another time dries up. This man, however, does not perish entirely; because although he suffers hunger in his soul, he has nevertheless something, however little, of greenness; but he dies in all things who desires to receive my words with no intention, and who wishes to arouse his heart to good in no way, neither by the admonition of the Holy Spirit nor by the teaching of men. You marvel at these things, O man, and you wish to know why these things happen thus

But just as you are not able to behold divinity with a mortal gaze; so neither will you be able to grasp His secrets with a mortal sense, except as much as is possible to you by His permission. You however, with your mind wavering, are turned hither and thither. Whence just as water is absorbed by the heat of a burning furnace, so your spirit is oppressed by the restlessness of your foolish mind. Since you desire to know these things which are not to be known by human flesh conceived from human seed in sins.

Lift up therefore your finger, and touch the clouds. What now? But this cannot be done, so neither can that, while you search into this which is not for you to know.

Sed velut herbae agros suos comprehendere non valent quia sensu et intellectu carent, nescientes quid neque ipsi, neque quid ipse sint vel quid operentur fructu suo, quamvis impleant et circumdent agros utilitatis gratia et veluti culices aut formicae, aut caetera minora animalia non desiderant dominari super reliqua sibi similia, aut scire sive intelligere virtutem vel significationem leonis seu aliorum majorum animalium, sic nec tu cognoscere poteris quid in scientia Dei sit. Quid tu fecisti vel ubi fuisti, quando coelum et terra creata sunt? Qui haec creavit auxilio tuo tunc non indiguit, sic nec nunc. Utquid scrutaris judicium Dei, cum desuper imbre salutari tactus fueris? Ostende mihi quomodo in agro cordis tui labores, et quomodo eum colas. Quod si labor ille mihi placuerit, fructum optimum tibi do secundum laborem tuum, erit et fructus tuus cum mercede. Nunquid do fructum terrae sine labore? Sic etiam nec tibi facio, o homo, absque sudore, quem requiro a te. Habes enim per me illa in te, in quibus potes laborare. Ergo diligenter in labore te exerce, et fructum inde consequeris. Et cum fructum habueris, mercedem inde referes. Sed quid? nunc multi devoto et puro ac simplici corde quaerunt me, et invenientes retinent me.

Multi autem joculantes et ludentes volunt me adire sine labore animi et cogitationis suae, nolentes praemeditari quid facere debeant, me scilicet invocando, et sensum corporis sui considerando, volentes tantum me apprehendere, quasi de gravi somno evigilent repentino motu simulationis et deceptionis arripientes viam sanctitatis, ut in se ipsis excogitant; alii autem in abjectione saecularium negotiorum, alii in continentia carnalium, alii in virginitatis pudore super humeros suos assumentes jugum meum, existimantes sibi possibile esse omne quod voluerint, nolentes intueri qui sint aut quid perficere possint, nec volentes habere in scientia sua quis eos formaverit, aut quis eorum Deus sit, volentes eum tantum habere ut domesticum suum qui omnem voluntatem ipsorum perficiat. Sic nolo dare donum meum nec seminare vacuum agrum in homine illo, qui in hujusmodi vanitate se mihi in alienatione ignorantiae nesciat. Unde et pes ejus saepe in lapsum erit.

Cui et dico: O homo, quare non inspexisti agrum animi tui ut eradicares inutiles herbas et spinas ac tribulos, me scilicet invocando et te ipsum considerando, antequam velut ebrius et insanus ac te ipsum ignorans venires ad me, quoniam nullum lucidum opus, sine adjutorio meo perficere potes.

But just as herbs are not able to comprehend their own fields because they lack sense and intellect, not knowing either what they themselves are, nor what they are or what they work by their fruit, although they fill and surround the fields for the sake of utility; and just as gnats or ants, or other smaller animals do not desire to dominate over the rest similar to themselves, or to know or understand the virtue or significance of a lion or of other larger animals, so neither will you be able to know what is in the knowledge of God. What did you do or where were you, when heaven and earth were created? He who created these did not then need your help, so neither now. Why do you search into the judgment of God, when you have been touched from above by a salutary rain? Show me how you labor in the field of your heart, and how you cultivate it. For if that labor pleases me, I give you the best fruit according to your labor, and your fruit will be with a reward. Do I give the fruit of the earth without labor? Thus also I do not do for you, O man, without sweat, which I require from you. For you have through me those things in you, in which you are able to labor. Therefore diligently exercise yourself in labor, and you will consequence fruit therefrom. And when you have fruit, you will bring back a reward therefrom. But what? Now many seek me with a devoted and pure and simple heart, and finding me they retain me.

But many, jesting and playing, wish to approach me without the labor of their mind and thought, unwilling to premeditate what they ought to do, namely by invoking me, and by considering the sense of their body, wishing only to apprehend me, as if they were waking from a heavy sleep, by a sudden motion of simulation and deception seizing the way of holiness, as they think within themselves; some indeed in the rejection of secular businesses, others in the continence of carnal things, others in the shame of virginity taking my yoke upon their shoulders, thinking everything they wished to be possible to themselves, unwilling to look at who they are or what they are able to perform, nor willing to have in their knowledge who formed them, or who their God is, wishing only to have Him as their domestic who might perform their every will. Thus I do not wish to give my gift nor to sow an empty field in that man, who in vanity of this kind knows not himself to me in the alienation of ignorance. Whence also his foot will often be in a fall.

To whom I also say: O man, why did you not inspect the field of your mind to eradicate useless herbs and thorns and thistles, namely by invoking me and by considering yourself, before you came to me as if drunk and insane and ignorant of yourself, since you can perform no bright work without my help.

Nam post hanc praecipitationem qua me velut in somno quaesisti; cum in servitio meo taedio affectus recordatus fueris somni illius, in quo prius in consuetudinalibus peccatis tuis dormivisti, ad eadem priora scelera insanus et inscius boni, adjutorio et consolatione spiritus Paracleti destitutus reverteris. Tu autem quae quaesisti ductorem et adjutorem ad haec? fallacem certe et deceptibilem animum tuum, qui te stulle in ariditatem ducebat, sine viriditate et recordatione intellectus tui, oblitum quod nihil boni sine me facere posses. Et quid tunc habes? Certe tunc miser et vacuus cades coram me et coram populo, atque ut inutilis pulvis conculcaberis. Nam quid est tibi possibile contra me? Nihil. Et quid potes meo auxilio? Lucidissima potes opera quae sunt splendidiora solis splendore, et dulciora in interiore gustu super mel et lac, cum desideranti populo manifestantur. Nam cum requiris me intimo intellectu animae tuae, ut in baptismo per fidem doctus es, nonne do totum quod desideras? Sed post casum suum, multi gemendo et dolendo requirunt me; qui priusquam caderent me quaesisse debuerant. Quibus manum meam porrigo, dicens: Quare non quaesisti me ante casum? Ubi eram? Et ubi requisisti me? Numquid cum quaereretis me, abjeci vos? Et dico: O homo, si secus pontem profundissimae aquae stares, et propter inanem jactantiam et tui cordis oblivionem (qua me in omnibus despexisti, cum possibile tibi putabas esse omne quod voluisti, quasi non indigeres adjutorio meo) temerarie in te ipso diceres pontem hunc volo devitare et per aquam ambulare, nonne prudenter faceres? Quod si praesumptuose et insipienter faceres; nonne in eadem creatura quam tibi subjecta ad utilitatem tuam creata est, spiritum tuum exhalares? Sed ne hoc tibi contingat: praecaves propter praesentem et visibilem timorem aquae, te absorpturae in mortem. Aut si maximam arborem abscisam ruere videres, nonne fugeres ne ab ea comprimereris? Vel si leones aut ursos tibi occursuros aspiceres, nonne si posses prae timore quem conciperes te in terra absconderes? Et cum corporis laesionem ita fugis; quare non devitas terribilissimam mortem animae, timens creatorem tuum? Nonne vidisti aut audisti ullum mihi unquam resistere? Nam qui non est mecum, dissipabitur; et super quem cecidero, confringetur. Quid fuisti quando coelum et terra creata sunt, quae ita vires suas peragunt ut eis constitutum est? Tu vero consilio Dei formatus, et ipsius illuminatione tactus, praecepta ejus transgrederis. O magna amentia! Per creaturam quae tibi subjecta famulatur, Deum tuum contemnis, tu terram calcas ac coelum suspicis quae Creatorem suum timentes ei obediunt et jussionem ipsius adimplent:

For after this precipitation by which you sought me as if in sleep; when in my service, affected by weariness, you remember that sleep in which you formerly slept in your habitual sins, you return to the same former crimes, insane and ignorant of good, destitute of the help and consolation of the Spirit Paraclete. But what did you seek as a leader and helper for these things? Surely your fallacious and deceivable mind, which led you foolishly into aridity, without greenness and the recollection of your intellect, having forgotten that you could do nothing good without me. And what do you have then? Surely then, wretched and empty, you will fall before me and before the people, and like useless dust you will be trodden upon. For what is possible to you against me? Nothing. And what can you do by my help? You can do most bright works which are more splendid than the splendor of the sun, and sweeter in the interior taste than honey and milk, when they are manifested to the desiring people. For when you seek me with the intimate intellect of your soul, as you were taught in baptism through faith, do I not give the whole of what you desire? But after their fall, many seeking me with groaning and grieving; who ought to have sought me before they fell. To whom I stretch out my hand, saying: Why did you not seek me before the fall? Where was I? And where did you seek me? Did I cast you off when you were seeking me? And I say: O man, if you stood by a bridge of most deep water, and because of vain boasting and the oblivion of your heart (by which you despised me in all things, when you thought all that you wished was possible to you, as if you did not need my help) you rashly said within yourself: I wish to avoid this bridge and walk through the water, would you not be acting prudently? But if you did so presumptuously and foolishly; would you not, in the same creature which was created subject to you for your utility, exhale your spirit? But lest this happen to you: you take precaution on account of the present and visible fear of the water, which would absorb you into death. Or if you saw a very large cut tree falling, would you not flee lest you be crushed by it? Or if you saw lions or bears about to meet you, would you not, if you could, hide yourself in the earth for the fear which you would conceive? And when you thus flee the injury of the body; why do you not avoid the most terrible death of the soul, fearing your Creator? Have you not seen or heard of anyone ever resisting me? For he who is not with me, will be scattered; and upon whom I shall fall, he will be crushed. What were you when heaven and earth were created, which thus carry out their powers as it was established for them? You indeed, formed by the counsel of God, and touched by His illumination, transgress His precepts. O great madness! Through the creature which serves you as subject, you despise your God; you tread the earth and look up at the heaven, which, fearing their Creator, obey Him and fulfill His command:

quid tu insipientissime minime facis cum eum in cogitatione aut in opere tuo neque vis scire neque ad eum respicere, ita ut velis ipsum ut decet agnoscere. Quapropter si non poenitueris, infernus justo judicio te deglutiet, sicut et illum qui obduratus de coelo projectus est, quem tu imitatus es. Attamen cum lapsus fueris, clamans fideliter quaere me, et sublevatum suscipiam te. Tu autem, o homo, tam frequenter vis summa tangere, qui nec infima vales comprehendere.

Unde audi me tibi dicentem: Si per me admonitus in abjectione saecularium negotiorum, aut in continentia carnalium jugum meum ferre desideras, antequam hoc aggrediaris primum clama, et in hoc persevera quaerens me, et ego adjuvabo te.

Quod si etiam admonitione mea tactus, me vis imitari ad me respiciens, in virginitatis pudore quia ut flos de inarato agro nascitur, sic et ego sine virili semine de virgine Filius Dei natus sum: ostende mihi agrum animi tui in multa humilitate, et alloquere me in largitate interiorum lacrymarum tuarum, et dic: O Deus meus: ego indignus homo non habeo a meipso hanc possibilitatem perficere ut virginitatem meam possim conservare, nisi tu, Domine, adjuves me, quia totus culpabilis sum in ortu ardentis succi de quo pullulo in multis miseriis, frequenter repetens originem fragilitatis meae. Unde etiam non possum mea virtute me ipsum superare in gustu dulcedinis carnis meae, dum sum arbor concepta et nata in peccatis. Ob hoc tu, Domine, da mihi in virtute tua igneum donum, quod in me exstinguat hunc fomitem et hunc ardorem perversitatis, ita ut cum rectis suspiriis bibam de aqua fontis vivi qui me faciat gaudere in vita, qui sum cinis et pulvis plus aspiciens in opera tenebrarum quam in opera lucis.

Et si tu tunc hac supplicatione studiosus et constans fueris, agrum illum paro mihi in te, quem Isaac filio suo proposuit cum dicebat: Ecce odor filii mei sicut odor agri pleni, cui benedixit Dominus (Gen. XXVII); eumdemque agrum meum in corde tuo benedicam et ut etiam persecutus aiebat: Esto dominus fratrum tuorum, et incurventur ante te filii matris tuae (ibid.). Atque eodem modo et tu ante communem populum sublimata generatio eris. Ego autem rosas et lilia, ac alia optima virtutum pigmenta in agrum illum seminabo, et cum inspiratione Spiritus sancti assiduo imbre rigabo, atque in eradicatione inferacitatis abscindam ab illo malum, ita ut oculos meos circumferens, eos in viriditate et in floriditate hujus incorrupti agri pascam.

why do you, most foolishly, do so little when you neither wish to know Him in your thought or in your work, nor to look towards Him, so that you might wish to acknowledge Him as is fitting. Wherefore if you do not repent, hell by a just judgment will swallow you up, just as also it did him who, being hardened, was cast out from heaven, whom you have imitated. Nevertheless, when you have fallen, crying out faithfully seek me, and I will receive you uplifted. You however, O man, so frequently wish to touch the highest things, you who are not able to grasp the lowest.

Wherefore hear me saying to you: If, having been admonished through me in the rejection of secular businesses, or in the continence of carnal things, you desire to bear my yoke, before you approach this, first cry out, and persevere in this seeking me, and I will help you.

But if also, touched by my admonition, you wish to imitate me by looking towards me, in the shame of virginity—because as a flower is born from an unplowed field, so also I, without virile seed, was born from a virgin as the Son of God—show me the field of your mind in great humility, and address me in the abundance of your interior tears, and say: O my God: I, an unworthy man, do not have from myself this possibility to perform so that I might be able to preserve my virginity, unless You, Lord, help me, because I am wholly culpable in the rising of the burning juice from which I sprout in many miseries, frequently repeating the origin of my frailty. Wherefore also I cannot by my own power overcome myself in the taste of the sweetness of my flesh, while I am a tree conceived and born in sins. On account of this You, Lord, give me in Your power the fiery gift, which might extinguish in me this tinder and this heat of perversity, so that with upright sighs I may drink from the water of the living fountain which might make me rejoice in life, who am ash and dust, looking more into the works of darkness than into the works of light.

And if you then are studious and constant in this supplication, I prepare that field for myself in you, which Isaac proposed to his son when he said: "Behold, the odor of my son is as the odor of a full field, which the Lord has blessed" (Gen. 27); and I will bless that same field of mine in your heart, and as he also pursued saying: "Be lord of your brothers, and let the sons of your mother bow down before you" (ibid.). And in the same way, you also will be an exalted generation before the common people. But I will sow roses and lilies, and other best pigments of virtues in that field, and with the inspiration of the Holy Spirit I will water it with a constant shower, and in the eradication of unfruitfulness I will cut off evil from it, so that, turning my eyes about, I may feed them in the greenness and in the floridity of this incorrupt field.

Istud est meum et per me, et non tuum, o homo, nec per te. Nam ego sum flos campi (Can. II): quoniam ut sine aratro campus gignit florem, sic ego Filius hominis sine virili conjunctione genitus sum ex virgine. Ideoque hoc donum est meum et non tuum, quia tu in peccatis conceptus, in peccatis natus es ex corruptione. Sed si id donum a me fideliter petieris, illud a me fiducialiter impetrabis, tibique dabo ut coram patre meo consortium meum habeas in virginitate.

Hoc autem prae fragilitate corporis tui non poteris habere sine labore caloris qui in te est, quia humana natura fragilitatis tuae saepe se prodit in te, quam devitare non vales, quia caro de carne es. Sed in hoc ferre debes crucem meam et imitari martyrium meum: te videlicet constringendo, ita ut per me devincas te, quod mihi semper amabile est, quia te fragile vasculum scio, tunc autem volo tibi communicare ac compati doloribus tuis. Quod si etiam in his aliquando cecideris, surgens citius poenitentiam ex corde age et suscipiens salvabo te.

Quidam autem decepti a diabolo, et perdurantes in malo, putant se sanctificatos esse, cum exteriorem hominem in se continent a conjugio, abjicientes circumcisionem mentis ubi superflui sunt in immundis cogitationibus et etiam abnegantes circumcisionem spiritus ubi proferunt malum in locutionibus et operibus suis, nolentes scire quoniam hoc flagitiosum sit, sed tantum tepide observantes ut caro eorum integra sit a commistione, renuentes omnino integritatem spiritus sui.

Unde indigni coram me, sunt projecti extra legem tam carnalem quam spiritualem; quia nec in carne nec in spiritu secundum justitiam Dei vixerunt. Nam nec constitutam sibi legem conjugii tenuerunt, nec quod plus est, quam quod in lege praeceptum est, in virginitatis amore servaverunt. Quapropter indigni oculis meis sunt, quoniam nescio qui sint. Non enim vidi eos in praecepto legis ambulare, nec quod in illa re plus faverent quam quod eis praeceptum est. Unde et repulsi a visione mea sunt.

Ego comparo eos infertili terrae gignenti spinas et tribulos ac infelices herbas, ad nullos usus hominum valentes quae in altitudine et colore suo se assimilant rosis et liliis ac aliis utilibus floribus et herbis utilem succum et dulcem fructum atque bonum odorem usibus medicinae in se habentibus et iterum comparo eos cupro: quod se extrinsecus assimilat auro, intus autem deceptionem et hypocrisim auri retinens, quoniam secundum hunc modum hi homines foris ostendunt se habere similitudinem prudentium virginum, interius autem fallacia et indignatione pleni sunt.

This is mine and through me, and not yours, O man, nor through you. For I am the flower of the field (Cant. 2): since as a field brings forth a flower without a plow, so I, the Son of Man, was born from a virgin without virile union. And therefore this gift is mine and not yours, because you, conceived in sins, were born from corruption in sins. But if you faithfully ask for that gift from me, you will confidently obtain it from me, and I will give to you that you may have my fellowship in virginity before my Father.

But this, on account of the frailty of your body, you will not be able to have without the labor of the heat which is in you, because the human nature of your frailty often betrays itself in you, which you are not able to avoid, because you are flesh from flesh. But in this you ought to bear my cross and imitate my martyrdom: namely by constraining yourself, so that through me you may overcome yourself, which is always lovable to me, because I know you to be a fragile little vessel, and then I wish to communicate with you and have compassion on your sorrows. But if also in these things you sometimes fall, rising more quickly, perform penance from the heart, and receiving you I will save you.

But some, deceived by the devil and persisting in evil, think themselves to be sanctified when they contain the exterior man in themselves from marriage, casting away the circumcision of the mind where they are superfluous in unclean thoughts, and even denying the circumcision of the spirit where they bring forth evil in their speeches and works. They are unwilling to know that this is shameful, but only tepidly observe so that their flesh may be intact from commingling, altogether refusing the integrity of their spirit.

Wherefore, being unworthy before me, they are cast out from the law, both carnal and spiritual; because they have lived according to the justice of God neither in the flesh nor in the spirit. For they neither held the law of marriage established for them, nor—what is more—did they preserve what is commanded in the law in the love of virginity. On account of which they are unworthy in my eyes, since I know not who they are. For I did not see them walk in the precept of the law, nor that they favored more in that matter than what was commanded for them. Whence also they are repelled from my vision.

I compare them to infertile land bringing forth thorns and thistles and wretched herbs, availing for no uses of men, which in their height and color assimilate themselves to roses and lilies and other useful flowers and herbs having in themselves useful juice and sweet fruit and a good odor for the uses of medicine. And again I compare them to copper, which outwardly assimilates itself to gold, but within retaining the deception and hypocrisy of gold, since according to this manner these men show themselves without to have the likeness of prudent virgins, but within they are full of fallacy and indignation.

Unde et coram me sunt ut tepidus ventus, cujus nec calor nec frigus ullum vigorem habet; quia nec utiles sunt in calore animi sui ut perseverent in virginitatis continentia ut coeperunt, nec valent in frigore mundanae vitae ut degant in saecularibus rebus ut sibi proponunt. Nam nec extra legem peccant ut publicani, nec intra legem ut injusti; sed in semetipsis tepentes nec perfecte justi, nec injusti sunt.

Sed ut catulus immundorum animalium abjicitur antequam se sentiat vivere, vel antequam confortetur in fortitudine aetatis suae, sic iste populus projicitur in mortem, quoniam nec se scit vivere ad vitam, nec in se inteiligit fortitudinem virtutum quae sunt in domo sapientiae. Unde et ab ore meo exsufflo eos; quia indigni sunt aspectu meo, si sic impoenitentes perseveraverint. Nunc autem, o homo, respice in te.

Si enim quispiam hominum tibi thesaurum daret, quoniam te plurimum diligeret, tibique diceret, lucrare in hoc et esto dives, ut et hoc pacto sciatur quis ille scit qui tibi thesaurum hunc dedit: tunc te oporteret acutissime cogitare quomodo illum utiliter lucrifaceres, dicens in te: Thesaurus Domini mei in optimo lucro apparere debet in me, ita ut et ipse laudetur in illo. Et cum illum utiliter hoc modo augmentatum multiplicares, bonus rumor inde ad aures illius qui tibi thesaurum dederat perveniret. Unde et ipse propter hoc recordatus tui magis te diligeret, ac majora dona tibi conferret.

Sic et Creator tuus facit. Ipse dedit tibi thesaurum optimum viventem, scilicet intellectum, valde diligens te, quoniam creatura ipsius es, praecepitque tibi per verba ab eo constitutae legis, ut intellectu tuo lucrum facias bonis operibus, divesque evadas in virtutibus: ita ut ipse bonus dator, per hoc diligentius cognoscatur et laudetur. Quapropter omni hora te oportet meditari, quomodo hoc tam grande donum quod percepisti utile tam caeteris quam tibi ipsi factus in operibus justitiae, splendorem sanctitatis reddat ex te, quatenus homines bono exemplo tuo provocati, Deo honorem laudis inde exhibeant. Quod cum humiliter in omni justitia multiplicaveris: laus et gratiarum actio ad cognitionem Dei, qui in Spiritu sancto tibi virtutes has inspiravit, accrescit, unde et ipse misericordiam gratiae suae ad te convertens, per dulcedinem dilectionis suae superabundanter magis te faciet ardere in amore ipsius; ita ut consolatione Spiritus sancti repletus, sapienter omne quod bonum est discernas, et majora opera bona facias, ardentissimo amore glorificans Patrem tuum, qui tibi benigne dedit haec.

Whence also before me they are as a tepid wind, of which neither heat nor cold has any vigor; because they are neither useful in the heat of their mind so that they might persevere in the continence of virginity as they began, nor do they avail in the cold of worldly life so that they might live in secular things as they propose to themselves. For they neither sin outside the law as publicans, nor within the law as the unjust; but being tepid in themselves, they are neither perfectly just nor unjust.

But as a whelp of unclean animals is cast away before it feels itself to live, or before it is strengthened in the strength of its age, so this people is cast into death, since it neither knows itself to live for life, nor understands in itself the strength of the virtues which are in the house of wisdom. Wherefore also I blow them out from my mouth; because they are unworthy of my sight, if they thus persevere unrepentant. Now however, O man, look into yourself.

For if any of men should give you a treasure, because he loved you very much, and should say to you, "Make a profit in this and be rich, so that also by this pact it may be known who he is who gave you this treasure": then it would behoove you to think most sharply how you might profitably make a profit from it, saying within yourself: "The treasure of my Lord ought to appear in me in best profit, so that he himself also may be praised in it." And when you should multiply it profitably increased in this way, a good rumor from there would arrive at the ears of him who had given the treasure to you. Wherefore he himself also, on account of this having remembered you, would love you more, and would confer greater gifts upon you.

So also your Creator does. He gave to you a best living treasure, namely the intellect, loving you greatly, since you are His creature, and He commanded you through the words of the law established by Him, that you make profit with your intellect by good works, and emerge rich in virtues: so that the good Giver Himself may be more diligently known and praised through this. Wherefore every hour it behooves you to meditate how this so great a gift which you have perceived, made useful as much to others as to yourself in works of justice, might give back the splendor of holiness from you, so that men, provoked by your good example, might from there exhibit the honor of praise to God. Which when you shall have multiplied humbly in all justice: praise and thanksgiving increases to the knowledge of God, who in the Holy Spirit inspired these virtues in you, whence also He Himself, turning the mercy of His grace to you, through the sweetness of His love will make you burn more superabundantly in the love of Him; so that, filled with the consolation of the Holy Spirit, you may wisely discern all that is good, and perform greater good works, glorifying with most burning love your Father, who kindly gave these to you.

Verba autem ista oves meae audiant, et quicunque aures interioris spiritus habent ea concipiant; quia mihi placent ut sic operentur homines qui me cognoscunt et diligunt, ut et ipsi in se ipsis intelligant quid eis in donis Spiritus sancti faciendum sit.

Sed in eadem orientali plaga vidi super pavimentum praefati aedificii coram eodem juvene tres imagines juxta se stantes, et illum devotissime inspicientes, contra aquilonem autem inter circulum illum magnum qui de praedicto lucido sedente in throno protendebatur, et inter idem aedificium conspexi quasi rotam in aere pendentem, et in ea imaginem hominis usque ad pectus apparentem, et in mundum acutissime prospicientem. Ante angulum vero ejusdem aedificii ad austrum vergentem, imago alia intra ipsum aedificium super pavimentum apparebat; quae se ad praedictum juvenem cum magna hilaritate convertebat.

Et his imaginibus talis erat similitudo, ut, caeterae virtutes quas prius videram, sericinis omnes vestiebantur indumentis. Omnes quoque albis velaminibus capita sua obtectae erant: excepta illa quae a dextris media praedictarum trium stans, nudo capite candidos capillos habere videbatur. Nulla autem earum pallio circumamicta fuerat; praeter eamdem mediam ipsarum trium quae albo pallio induebatur. Sed tunicis albis omnes vestiebantur: excepta illa quae in rota apparens tunicam subnigram habebat. Et praeter hanc quae sinistris media earumdem trium existens tunica pallidi coloris utebatur. Omnes etiam calceamentis albis indutae fuerant: excepta media ipsarum trium cujus indumenta pedum nigra videbantur, et diverso colore depicta.

Sed haec dissimilitudo fuit in eis. In pectore imaginis quae media fuit trium praedictarum sibi astantium, duae fenestellae apparuerunt, et supra ipsas, cervus ad dextram ejusdem imaginis versus: ita ut anteriores pedes suos super fenestram dextram et posteriores super sinistram posuisset, quasi se ad currendum coaptasset.

Et eadem imago dicebat: Ego sum fortissima, columna et non mobilis levitate instabilitatis, ita ut a flabro venti possim commoveri ut folium arboris quod ab eo movetur, et hac et illac propellitur; sed perdurare debeo in vero lapide qui est verus Filius Dei. Et quis potest me commovere? Quis potest me laedere? Hoc non poterit fortis aut debilis princeps aut ignobilis, dives aut pauper, quin perseverem in vero Deo qui non commovebitur in aeternum. Nec ego movebor; quia supra fortissimum fundamentum fundata sum. Nolo enim esse cum adulantibus qui a vento tentationis in omnes vias sparguntur, nunquam in requie stabilitatis persistentes, sed semper ad inferiora et deteriora cadentes. Sic autem non ego: quoniam supra firmam petram posita sum.

But let my sheep hear these words, and whoever have the ears of the interior spirit, let them conceive them; because it pleases me that men who know and love me should thus work, so that they themselves also might understand within themselves what is to be done by them in the gifts of the Holy Spirit.

But in the same eastern region I saw upon the pavement of the aforementioned building, before the same youth, three images standing near each other, and looking most devoutly at him; but towards the north, between that great circle which was extended from the aforesaid bright one sitting on the throne, and between the same building, I beheld as it were a wheel hanging in the air, and in it the image of a man appearing as far as the breast, and looking most sharply into the world. But before a corner of the same building verging towards the south, another image appeared within the same building upon the pavement; which was turning itself to the aforesaid youth with great hilarity.

And for these images there was such a likeness that, like the other virtues which I had seen before, they were all clothed in silken garments. All also were covered on their heads with white veils: except that one which, standing in the middle of the aforesaid three at the right, seemed to have white hair with a bare head. None of them, however, had been wrapped around with a pallium; except the same middle one of those three who was clothed in a white pallium. But all were clothed in white tunics: except that one who, appearing in the wheel, had a sub-black tunic. And except for this one which, being the middle of the same three on the left, used a tunic of pale color. All also had been clad in white shoes: except the middle one of those three whose foot-garments seemed black, and painted with diverse color.

But this was the dissimilarity in them. In the breast of the image which was the middle of the aforesaid three standing by it, two small windows appeared, and above them, a stag turned towards the right of the same image: so that it had placed its front feet upon the right window and its hind feet upon the left, as if it had adapted itself for running.

And the same image said: I am most strong, a column and not movable by the lightness of instability, so that I might be moved by a blast of wind like a leaf of a tree which is moved by it, and is propelled here and there; but I ought to persevere in the true stone who is the true Son of God. And who can move me? Who can harm me? A strong or weak prince or an ignoble one, rich or poor, will not be able to do this, so that I might not persevere in the true God who will not be moved forever. Nor will I be moved; because I am founded upon a most strong foundation. For I do not wish to be with the flatterers who are scattered into all ways by the wind of temptation, never persisting in the rest of stability, but always falling to lower and worse things. But not so I: since I am placed upon a firm rock.

Sed imago quae ad dextris ejus erat, praedictum cervum aspiciens dicebat: Quemadmodum desiderat cervus ad fontes aquarum ita desiderat anima mea ad te, Deus (Psal. XLXI). Unde volo transilire montes et colles, ac imbecillitatem dulcedinis transitoriae vitae, respiciens tantum simplici corde ad fontem aquae vivae; quia ipse innumerabili gloria plenus est cujus suavitate satiari nemo potest, taedio saturitatis ejus.

Imago autem quae a sinistris ejus stabat, ad praefatas fenestellas videns aiebat: Semper aspicio, semper teneo lumen verum et aeternum: nec cogitando aut suspiciendo ac intuendo satiari potero perpetua dulcedine quae est in superno Deo.

Sed imago quae contra aquilonem in rota apparuit, in dextra manu virentem ramusculum habuit; ipsa vero rota assidue circumvolvebatur eadem imagine in ea immobili permanente. In circuitu autem ejusdem rotae scriptum erat: Si quis mihi ministrat me sequatur; et ubi sum ego, illic et minister meus erit (Joan. XII). Et in pectore ipsius imaginis sculptum: Ego sum hostia laudis in provinciis. Et ipsa imago dicebat: Vincenti dabo edere de ligno vitae quod est in paradiso Dei mei, quia fons salutis mortem submergens rivulos suos in me transfudit et me virentem in redemptione fecit.

Imago vero quae ante angulum ad austrum respicientem apparebat, tanti splendoris in facie erat ut eam perfecte intueri non possem. Sed ab utroque latere suo alam albi coloris habebat, quarum latitudo longitudinem cujusdam imaginis superabat, et ait: Quis tantae fortitudinis est, ut tentet Deo repugnare? Et quis hujus audaciae est qui audeat me denudare et corrumpere in turpitudine odii et invidiae? Deus justus est et unus in sincera potestate et gloria. Eum semper amplecti volo puro corde et laeta facie, semperque gaudere in omnibus justitiis ejus. Nolo autem esse mutabilis, sed semper in uno animo durare et assidue Deum laudare. Unde nec diabolus nec malevolus homo me poterunt emollire, aut ad hanc rabiem dolositatis dejicere; quin semper imitatrix pacis in recta unanimitate perseverem. Transacto autem mundo, clarius in coelesti visione apparebo.

Post haec vidi et ecce omne pavimentum praedicti aedificii totum ut album vitrum apparuit, a se reddens splendorem serenissimum. Sed et splendor lucidi illius sedentis in throno, qui omnia haec mihi demonstrabat per ipsum pavimentum usque in abyssum resplenduit. Inter circulum autem illum de sedente in throno protensum, et inter hoc aedificium terra tunc apparuit, et quasi aliquantulum deorsum vergens ita ut ipsum aedificium inde velut super montem positum videretur.

But the image which was at its right, looking at the aforesaid stag, said: "As the stag desires the fountains of waters, so my soul desires You, O God" (Psal. 41). Wherefore I wish to leap over mountains and hills, and the imbecility of the transitory sweetness of life, looking only with a simple heart to the fountain of living water; because He Himself is full of innumerable glory with whose sweetness no one can be satiated, with a weariness of its satiety.

But the image which stood at its left, seeing through the aforesaid small windows, said: I always look upon, I always hold the true and eternal light: nor by thinking or looking up and gazing will I be able to be satiated with the perpetual sweetness which is in the supernal God.

But the image which appeared in the wheel towards the north had a green little branch in its right hand; and the wheel itself was assidue revolving with the same image remaining immobile in it. And in the circuit of the same wheel it was written: "If anyone ministers to me, let him follow me; and where I am, there also my minister will be" (John 12). And in the breast of the same image was sculpted: I am a host of praise in the provinces. And the same image said: To him who overcomes I will give to eat of the tree of life which is in the paradise of my God, because the fountain of salvation submerging death has poured its rivulets into me and made me green in redemption.

But the image which appeared before the corner looking towards the south was of such splendor in its face that I was not able perfectly to gaze upon it. But from each of its sides it had a wing of white color, whose breadth surpassed the length of a certain image, and it said: Who is of such strength that he might attempt to resist God? And who is of this audacity who might dare to denude me and corrupt me in the foulness of hatred and envy? God is just and one in sincere power and glory. I wish always to embrace Him with a pure heart and a joyful face, and always to rejoice in all His justices. I do not wish however to be mutable, but always to endure in one mind and assiduously to praise God. Wherefore neither the devil nor a malevolent man will be able to soften me, or to cast me down to this madness of deceitfulness; but I will always persevere as an imitatress of peace in upright unanimity. But when the world has passed, I will appear more brightly in the heavenly vision.

After these things I saw and behold, the whole pavement of the aforesaid building appeared all as white glass, giving back from itself a most serene splendor. But also the splendor of that bright one sitting on the throne, who was demonstrating all these things to me, shone through the same pavement even into the abyss. But between that circle extended from the one sitting on the throne, and between this building, the earth then appeared, and verging as it were somewhat downwards so that the building itself from there seemed as if placed upon a mountain.

Et lucidus qui sedebat in throno iterum mihi dicebat: Filius Dei viventis natus ex Virgine, ipse lapis angularis existens, quem ii reprobaverunt qui in lege Dei ob salutem suam aedificare debuerunt, quod tamen facere recusaverunt magis diligentes tenebras quam lucem et mortem quam vitam: potenter in his regnat, qui tactu Spiritus sancti ardentes, salubriter se ipsos exterius conculcant, ad interiora spiritus toto adnisu in plenitudine virtutum et bonorum operum se rapientes.

Idcirco etiam in summitate orientalis anguli praemonstrati aedificii, ubi praedictae duae partes muri ipsius, illa lucida et lapidea videlicet conjunctae sunt, quasi septem gradus candidissimi lapidis vides, quoniam in altitudine justitiae a vero oriente qui lapis angularis in divino opere est emanante ubi duae conjunctiones necessariae munitionis, scilicet speculativa scientia et humanum opus in unanimitate quietis sibi cohaerent: adest septenarius ascensus candidissimae fortitudinis, plenus rectissima actione existens, quam Deus operatur et perficit in homine, ut in sex diebus operatus in septimo requievit.

Qui ad lapidem illum magnum super quem praefatus lucidus sedens in throno apparet, in modum testudinis decenter advoluti videntur; quia omnis actio quae fide et opere in fidelibus hominibus perficitur, timori Domini cui ipse fortissima omnipotentia praesidet qui cuncta regit, auctoritate providentiae ejus dignissimo compositionis effectu coadunatur. Unde et super illos gradus sedes posita est, id est super opera quae Deus operatur in hominibus firmissimum protectionis firmamentum regentis et adjuvantis eos; quia quicunque vult cum eo perseverare, non decidet in errore; quoniam ipse fortissimum sustentaculum existit, super quod omnis justitia constituta est. Et super sedem juvenis quidam sedens est constantissimo regimine Filius hominis Filius Dei in omni justitia cum Patre et Spiritu sancto regnans Deus unus; virilem et nobilem vultum habens, quia ipse fortissimus leo destruxit mortem nobili facie, sine peccato scilicet visibilis veniens, natus ex virgine; pallidi tamen coloris existens, quoniam cum terrenis terrenum honorem non quaesivit, sed humillimus, modicus et pauper in sancta humilitate apparuit.

Unde etiam capillos subnigros usque scapulas suas descendentes habet, quia Judaicus populus claritatem fidei quae in incarnatione ejusdem Filii Dei demonstrata est non quaerens, obumbratus in umbra exterioris intellectus legis pertinaciter et infideliter tabuit; ortus tamen in capite justitiae et usque ad humerum fortitudinis ubi perfectum opus in humanitate Filii Dei floruit perveniens, ibi in incredulitate sua finem accepit. Et purpurea tunica indutus est; quoniam in charitate sanguinem suum fundens, hominem qui perierat redemit.

And the bright one who sat on the throne said to me again: The Son of the living God born of the Virgin, being Himself the cornerstone, whom those rejected who ought to have built in the law of God for their salvation—which nevertheless they refused to do, loving darkness more than light and death more than life—reigns powerfully in those, who, burning by the touch of the Holy Spirit, healthfully trample themselves without, snatching themselves with every effort to the interior things of the spirit in the fullness of virtues and good works.

Therefore also in the summit of the eastern corner of the pre-demonstrated building, where the aforesaid two parts of the wall itself—namely the bright and the stony—are joined, you see as it were seven steps of most white stone, because in the height of justice emanating from the true East who is the cornerstone in the divine work, where the two conjunctions of necessary fortification—namely speculative knowledge and human work—cohere to each other in the unanimity of rest: there is a sevenfold ascent of most white strength, existing full of most upright action, which God works and perfects in man, as having worked in six days He rested on the seventh.

Which are seen decently rolled in the manner of a vault towards that great stone upon which the aforesaid bright one sitting on the throne appears; because every action which is perfected by faith and work in faithful men is united by the authority of His providence with a most worthy effect of composition to the Fear of the Lord, over which He Himself presides in most strong omnipotence, who rules all things. Whence also upon those steps a seat is placed, that is upon the works which God works in men, a most firm firmament of protection of Him ruling and helping them; because whoever wishes to persevere with Him will not fall into error; since He Himself exists as a most strong support, upon which all justice is established. And upon the seat a certain youth is sitting with most constant government, the Son of Man, the Son of God reigning in all justice with the Father and the Holy Spirit, one God; having a manly and noble countenance, because the most strong lion himself destroyed death with a noble face, coming namely visible without sin, born from a virgin; existing however of a pale color, since he did not seek earthly honor with earthly things, but most humble, modest, and poor, appeared in holy humility.

Wherefore also he has sub-black hair descending even to his shoulders, because the Jewish people, not seeking the clarity of faith which was demonstrated in the incarnation of the same Son of God, obstately and unfaithfully wasted away, overshadowed in the shadow of the exterior intellect of the law; yet arising in the head of justice and reaching even to the shoulder of strength where the perfect work flourished in the humanity of the Son of God, there it received its end in its incredulity. And he is clothed in a purple tunic; since in charity pouring out his blood, he redeemed the man who had perished.

Quod autem a capite usque ad umbilicum tibi apparet: hoc est quod ab incarnatione ejus usque ad praesens tempus opera quae gessit in Ecclesia fidelibus manifesta sunt, sed ab umbilico deorsum obumbratus tibi ad videndum est; quia illa quae a tempore hoc usque ad completionem saeculi hujus, in eadem Ecclesia futura sunt, nec videri nec sciri poterunt nisi quantum revelatione divina et fide catholica percipiuntur, quoniam maximae coruscationes virtutum quae ante novissimum diem in hominibus manifestandae sunt, adhuc hominibus incognitae latent. Et ipse respiciens in mundum, quia idem Filius Dei aspectu misericordiae suae dirigens ad homines, propter praeteritas et futures causas dicit fidelissima verba suae admonitionis ad eos, ut ipsi in sanctis ejus coelestem militiam imitentur effugientes pericula peccatorum, et ut fortissime praeliando supernam felicitatem adipiscantur in factis suis contradicentes poenis impiorum.

Sed quod in eadem orientali plaga vides super pavimentum praefati aedificii coram eodem juvene tres imagines juxta se stantes, et illum devotissime inspicientes: hoc est quod in ortu justitiae, carnalia desideria deprimentis, in dispositione omnipotentis Patris apparente Filio Dei in carne, hae tres virtutes in devotione unanimes per virtutem trinitatis constantissimae manifestatae sunt ad ipsum dirigentes aspectum suum; quia illum in fidelibus hominibus desiderant et quaerunt.

Unde etiam contra aquilonem inter circulum illum magnum qui de praedicto lucido sedente in throno protenditur, et inter ipsum aedificium conspicis quasi rotam in aere pendentem, et in ea imaginem hominis usque ad pectus apparentem, et in mundum acutissime prospicientem; quia adversus diabolicas artes inter secretam potestatem Dei et spiritualem aedificationem ipsius circuitio misericordiae ejus in mentibus hominum quasi in aere pendens, et nunc potentiam justitiae Dei tangens, nunc opus ipsius in eis fortiter confirmans volvitur, in qua perfectio Christiana in contemptu mundi usque ad pectus fortitudinis suae apparet; quia virtus haec in robore fortissimi certaminis confidens in Deum, homines in mundo saeculariter conversantes acutissimo intuitu admonitionis suae commonet, ut in abjectione terrenorum imitentur praecedentis Filii Dei exemplum, constantissima intentione fortiter aspirantes ad ipsum.

But that part which appears to you from the head even to the navel: this is that from his incarnation even to the present time the works which he has done in the Church are manifest to the faithful, but from the navel downwards he is overshadowed for you to see; because those things which are to be in the same Church from this time even to the completion of this age, will be able to be neither seen nor known except as much as they are perceived by divine revelation and the catholic faith, since the greatest flashes of virtues which are to be manifested in men before the last day, still lie hidden and unknown to men. And he himself looking into the world, because the same Son of God directing the aspect of his mercy to men, speaks on account of past and future causes the most faithful words of his admonition to them, so that they themselves might imitate the heavenly warfare in his saints, fleeing the dangers of sins, and so that by fighting most strongly they might obtain supernal happiness in their deeds, contradicting the punishments of the impious.

But that which you see in the same eastern region upon the pavement of the aforementioned building before the same youth, three images standing near each other, and looking most devoutly at him: this is that in the rising of justice, depressing carnal desires, in the disposition of the omnipotent Father, the Son of God appearing in the flesh, these three virtues, unanimous in devotion through the power of the most constant Trinity, have been manifested, directing their aspect to him; because they desire and seek him in faithful men.

Wherefore also towards the north, between that great circle which is extended from the aforesaid bright one sitting on the throne, and between the building itself, you behold as it were a wheel hanging in the air, and in it the image of a man appearing as far as the breast, and looking most sharply into the world. This is because against diabolical arts, between the secret power of God and His spiritual building, the circuit of His mercy in the minds of men revolves, hanging as it were in the air, and now touching the power of the justice of God, now strongly confirming His work in them. In this, Christian perfection in the contempt of the world appears even to the breast of its strength; because this virtue, trusting in God in the vigor of the most strong contest, warns men conversing secularly in the world with the most sharp intuition of its admonition, so that in the rejection of earthly things they might imitate the example of the preceding Son of God, strongly aspiring to him with most constant intention.

Idcirco etiam ante angulum ejusdem aedificii ad austrum vergentem, imago alia intra ipsum aedificium super pavimentum apparens, se ad praedictum juvenem cum magna hilaritate convertit; quoniam ut casus hominis per bonitatem superni patris in ardore fructuositatis restauraretur ad vitam, haec virtus in plenitudine divini operis saecularia conculeans, et in dulcedine sui affectus se aperte manifestans, ad Filium Dei in consortio angelici ordinis cum gaudio fidelium hominum intendit, quia in incarnatione ejusdem Salvatoris per supernam virtutem floruit.

Sed his imaginibus una similitudo est, quia pari devotione Deum manifestant in hominibus, qui ipsum in operibus suis concorditer magnificant.

Unde etiam ut caeterae virtutes quas prius vidisti sericinis omnes vestiuntur indumentis; quoniam in viribus suis reliquis virtutibus quae tibi superius veracissimae demonstratae sunt, dissimiles non existunt, sed in leni negotio suavissimi operis fidelium hominum, semper ad Deum pariter sursum tendentes sunt.

Quod autem omnes albis velaminibus in capitibus suis obtectae sunt, hoc est quod simul in candido proposito legalis institutionis cum magna colligatione ante Deum caput omnium occupatae sunt, ut mulier ante virum suum velari solet, excepta illa quae a dextris mediae praedictarum trium stans nudo capite candidos capillos habere videtur; quia eadem prosperitate roboris per supernam trinitatem apparentis, nulla sollicitudine hujus saeculi gravata, in candore tantum coelestis desiderii quaerit dissolvi et esse cum Christo, propter quod etiam nulla earum pallio circumamicta est; quoniam ab omni officio servitutis denudatae sunt, per quod ab officio libertatis suae semper videlicet in coelum aspicere, et ad Deum anhelare possint impediri, nihil aliud desiderantes nisi quod a terrenis rebus separatum est, praeter mediam ipsarum trium quae albo pallio induitur; per quod in sustentatione divina pulchritudo discreti operis beatae legis insinuatur, cum quo eadem virtus ita circumamicta obtegitur ut homo pallio suo circumdatur.

Sed quod tunicis albis omnes vestiuntur: hoc est quod in candore bonorum operum absque nigredine pravorum morum conversantur qui in nequitiis et vitiis obcaecatae infidelitatis obtenebrantur: excepta illa quae in rota apparens, tunicam subnigram habet; quia haec in volubilitate divinae clementiae his actibus circumdata est, quae in districtione sua carni difficiles sunt, et praeter hanc quae a sinistris mediae earumdem trium assistens tunica pallidi coloris utitur; ipsa in adversitate per munimentum summae majestatis ad defensionem sui circumdata et vallata, lacrymabili moerore gementis operis, in quae flens et ejulans ad Deum semper suspirat.

Therefore also before a corner of the same building verging towards the south, another image appearing within the same building upon the pavement, turns itself to the aforesaid youth with great hilarity. This is because so that the fall of man might be restored to life through the goodness of the supernal Father in the heat of fruitfulness, this virtue, trampling secular things in the fullness of the divine work, and openly manifesting itself in the sweetness of its affection, reaches to the Son of God in the fellowship of the angelic order with the joy of faithful men, because in the incarnation of the same Savior it flourished through supernal power.

But in these images there is one likeness, because with equal devotion they manifest God in men, who concordantly magnify Him in their works.

Wherefore also, like the other virtues which you saw before, they are all clothed in silken garments; since in their powers they do not exist dissimilar to the remaining virtues which were demonstrated to you above as most true, but in the gentle business of the most sweet work of faithful men, they are always together tending upwards to God.

But that they are all covered with white veils on their heads, this is that together they are occupied in the white purpose of the legal institution with a great binding before God, the head of all, as a woman is accustomed to be veiled before her husband, except that one which, standing at the right of the middle of the aforesaid three, seems to have white hair with a bare head. This is because in the same prosperity of vigor appearing through the supernal Trinity, weighed down by no solicitude of this age, in the whiteness only of heavenly desire she seeks to be dissolved and to be with Christ, on account of which also none of them is wrapped around with a pallium. They have been denuded of every office of servitude, through which they might be impeded from the office of their liberty—namely always to look into heaven and to pant after God—desiring nothing else unless what is separated from earthly things, except the middle one of those three who is clothed in a white pallium. Through this, in the divine support, the beauty of the discrete work of the blessed law is insinuated, with which the same virtue is thus wrapped and covered as a man is surrounded by his pallium.

But that they are all clothed in white tunics: this is that in the whiteness of good works they converse without the blackness of wicked morals, who are darkened in the wickednesses and vices of blinded infidelity: except that one which, appearing in the wheel, has a sub-black tunic. Because this one in the volubility of divine clemency is surrounded by these acts, which in their strictness are difficult to the flesh, and except for this one which, assisting at the left of the middle of the same three, uses a tunic of pale color. She herself in adversity is surrounded and walled about through the fortification of the highest majesty for her own defense, in the tearful sorrow of groaning work, in which weeping and wailing she always sighs to God.

Unde etiam omnes calceamentis albis indultae sunt; quoniam in morte Filii mei lucentes viam pacis in mentibus hominum parant, quatenus coelestia desiderent, excepta media ipsarum trium cujus indumenta pedum nigra videntur et diverso colore depicta; quoniam haec sub protectione Dei manens, sed magna schismata infidelium in irrisione nigredinis a via veritatis deviantium sustinens, recto tamen itinere fidei decorata in mortificatione Filii mei non dissidens per multas infestationes diabolicarum artium et per diverse tribulationes morum hominum, in sua fortitudine et pulchritudine perseverans tendit ad superna.

Sed tamen dissimilitudo est in eis; quia quamvis unanimes et sibi invicem in operatione sunt adhaerentes, tamen suas vires unaquaeque in subjectis sibi hominibus singulariter in fervore supernae claritatis demonstrat.

Unde imago quae media est trium praedictarum sibi astantium, declarat constantiam; quae columna et munimen est earum quae sibi adhaerent virtutum in medio hujus numeri Trinitatem sanctam significantes, se manifestans et hominibus ut in bonis operibus constantes sint ostendens, quia etiam Christus Deus et homo opera sua quae in mundo operatus est, bono fine consummavit, sicut et virtus haec firmamentum interiorum virtutum in hominibus existens, cum magna disciplina homines ad Deum perducit.

Ergo et in pectore ejus duae fenestellae apparent: quod est in cordibus hominum manifestatio coelestium in duobus speculis fidei demonstrata, quoniam divinitas et humanitas in Filio Dei credenda est; per quem virtus illa in hominibus perfecta a fortitudine rectitudinis suae non movebitur.

Sed super ipsas fenestras cervus ad dextram ejusdem imaginis versus apparet, quia super fidem hanc quod Filius Dei Deus et homo creditur ipse per credulitatem fidelis populi firmissime ponitur, cum per cursum velocitatis suae coeleste desiderium designans, ad dextram constantiae vertitur; quoniam vita aeterna in perseverantia boni operis reperitur, ita ut anteriores pedes suos super fenestram dextram, et posteriores super sinistram ponat; quia quod ipse verus Deus sit, nec in tranquillitate fidei contemnendum, aut quod verus homo sit nec in ejusdem fidei impugnatione ab ullo Deum veraciter diligente diffidendum est. Unde et se quasi ad currendum coaptat, quoniam salvatio animarum in cursu ejus reperta est; cum ipse in magnis doloribus properans ad passionem crucis, vitam in veritate perseverantibus contulit, ut et virtus haec in verbis suae confessionis supra designat.

Wherefore also all have been clad in white shoes; since shining in the death of my Son they prepare the way of peace in the minds of men, so that they might desire heavenly things, except the middle one of those three whose foot-garments seem black and painted with diverse color. This is since this one, remaining under the protection of God but sustaining great schisms of the infidels in the mockery of blackness devious from the way of truth, decorated nevertheless by the upright journey of faith, not dissenting in the mortification of my Son through many infestations of diabolical arts and through diverse tribulations of the morals of men, persevering in her strength and beauty tends to supernal things.

But nevertheless there is a dissimilarity in them; because although they are unanimous and adhering to each other in operation, nevertheless each one demonstrates her powers in men subject to her, singularly in the fervor of supernal clarity.

Wherefore the image which is the middle of the aforesaid three standing by it, declares Constancy; which is a column and fortification of those virtues adhering to it, signifying the holy Trinity in the middle of this number, manifesting itself and showing to men that they should be constant in good works, because also Christ, God and man, finished his works which he wrought in the world with a good end, just as also this virtue, existing as the firmament of the interior virtues in men, with great discipline leads men to God.

Therefore also in her breast two small windows appear: which is in the hearts of men the manifestation of heavenly things demonstrated in the two mirrors of faith, since divinity and humanity in the Son of God is to be believed; through whom that virtue perfected in men will not be moved from the strength of its rectitude.

But above the windows themselves a stag appears turned towards the right of the same image, because upon this faith that the Son of God is believed God and man, he himself is most firmly placed through the credulity of the faithful people, when through the course of his speed designating heavenly desire, he is turned to the right of Constancy; This is since eternal life is found in the perseverance of good work, so that he places his front feet upon the right window, and his hind feet upon the left; Because that he himself is true God, is not to be contemned in the tranquility of faith, or that he is true man, is not to be distrusted in the impugnation of the same faith by anyone truly loving God. Wherefore also he adapts himself as if for running, since the salvation of souls was found in his course; when he himself in great sorrows hastening to the passion of the cross, conferred life upon those persevering in the truth, as also this virtue in the words of her confession designates above.

Sed secunda imago quae a dextris ejus est, coeleste desiderium praefigurat, in coelum semper aspiciens et ad salvationem tendens, per quod constantia prosperitatem caducorum non appetens, magis felicitatem aeternorum desiderat. Quapropter et praedictum cervum inspicit; quia Filium Dei in lucidissimo opere suo assidue attendens, in dulcissimis amplexibus illius saturari non poterit, quemadmodum et superius in locutione desiderii sui affirmat.

Tertia autem imago a sinistris ejus stans, ostendit compunctionem cordis atque recordationem mentis assidua contritione exsilium suum gementem et plorantem, cujus beata effusione constantia contrarietatem sinistrae partis quae perditio animae est declinans, ad vitam de morte festinat. Unde etiam ad praefatas fenestellas aspicit; quoniam in cordibus fidelium omnem intentionem suam ad Filium Dei, tam in humanitate quam in divinitate regnantem intendens, ejus dulcedine continua visione perfrui delectatur, sicut etiam in verbis suis aperta manifestatione demonstrat.

Sed imago quae contra aquilonem in rota apparet, perfectionem Christi et contemptum mundi praetendit, quia plenitudo virtutum in abjectione saecularium per Filium Dei apertissime declarata est; qui inter homines conversatus terrenis non inhians, imitatores suos fortiter ad coelestia toto ardore commonuit anhelare.

Quae in dextra manu virentem ramusculum habet, quoniam in felicitate salvationis animae opus viridissimi et pulcherrimi germinis beatarum virtutum quod inspiratione Spiritus sancti perfusum est, continet. Quapropter et ipsa rota assidue circumvolvitur eadem imagine in ea immobili permanente, quia misericordia Dei pia compassione se ad homines flectens, et miseriis eorum compatiens, se quaerentibus semper flexibilis est, perfectione Christi in contemptu mundi nullam mobilitatem instabilitatis habente, sed semper ad ea tendente quae sunt sine ulla mutabilitatis offensione.

Quod autem in circuitu ejusdem rotae scriptum est: Si quis mihi ministrat me sequatur. Et ubi sum ego illic et minister meus erit (Joan. XII): hoc est quod ubique flexibilis misericordia Dei, hoc continet in se, quod quicunque Filio Dei obsequium exhibuerit exemplum ejus imitando, in coelesti beatitudine gaudebit, cum ipso consortium sine fine adepturus angelorum. Unde etiam in pectore imaginis sculptum apparet. Ego sum hostia laudis in provinciis; quia Christus sapienter contemptum docens saecularium, per secretum consilii sui cordibus electorum suorum insinuat, quod ipsum omnis fidelis anima hostiam Patris oblatum in ligno crucis, intima devotione veneratur et adorat: cum etiam in toto terrarum orbe gloriam et laudem ejus, vox et lingua omnium fidelium propter remunerationem vitae non cesset resonare, ut etiam ipsa in locutione sua aperte propalat.

But the second image which is at her right, prefigures Heavenly Desire, always looking into heaven and tending to salvation, through which Constancy, not seeking the prosperity of falling things, desires rather the happiness of eternal things. Wherefore also she looks upon the aforesaid stag; because assiduously attending to the Son of God in his most bright work, she will not be able to be satiated in his most sweet embraces, just as also above in the speech of her desire she affirms.

But the third image standing at her left, shows Compunction of Heart and recollection of mind groaning and weeping for its exile with assiduous contrition, by whose blessed effusion Constancy, declining the contrariety of the left part which is the perdition of the soul, hastens to life from death. Wherefore also she looks towards the aforesaid small windows; since in the hearts of the faithful, intending her whole intention to the Son of God reigning both in humanity and in divinity, she delights to enjoy his sweetness with continual vision, as also in her words she demonstrates with open manifestation.

But the image which appears in the wheel towards the north, prefigures the perfection of Christ and the contempt of the world, because the fullness of virtues in the rejection of secular things was most openly declared through the Son of God; who, having conversed among men not gaping for earthly things, strongly warned his imitators to pant for heavenly things with all heat.

She has a green little branch in her right hand, since in the happiness of the salvation of the soul she contains the work of the most green and beautiful germ of the blessed virtues which was infused by the inspiration of the Holy Spirit. Wherefore also the wheel itself is assiduously revolved with the same image remaining immobile in it, because the mercy of God by pious compassion bending itself to men, and having compassion on their miseries, is always flexible to those seeking her, while the perfection of Christ in the contempt of the world has no mobility of instability, but is always tending to those things which are without any offense of mutability.

But that which is written in the circuit of the same wheel: "If anyone ministers to me, let him follow me. And where I am, there also my minister will be" (John 12): this is that the everywhere flexible mercy of God contains this in itself, that whoever shall have exhibited service to the Son of God by imitating his example, will rejoice in heavenly beatitude, about to obtain fellowship without end with the angels. Whence also in the breast of the image it appears sculpted: "I am a host of praise in the provinces." This is because Christ, wisely teaching the contempt of secular things, through the secret of his counsel insinuates into the hearts of his elect, that every faithful soul venerates and adores him—the host of the Father offered upon the wood of the cross—with intimate devotion. When also in the whole orb of the lands the voice and tongue of all the faithful, on account of the remuneration of life, does not cease to resonate his glory and praise, as also she herself openly proclaims in her speech.

Imago vero quae ante angulum ad austrum respicientem apparet: significat concordiam, rabiem malignorum spirituum fugientem, sed consortium beatorum angelorum amplectentem, cum ipsa ob amorem Dei scissuras infidelium devitat; et ad visionem perpetuae pacis anhelat. Unde et tanti splendoris in facie est, ut eam perfecte intueri non possis; quoniam mortifero odio et invidia carens, majorem claritatem in animabus hominum parat, quam mortalis mens capere valeat fragili corpore gravata.

Sed quod ab utroque latere suo alam albi coloris habet quarum latitudo longitudinem ejusdem imaginis superat; hoc est quod et in prosperis et in adversis ad sudorem justi laboris se conjungentibus, illa virtus protectionem suae candidissimae bonitatis extendens, plus in latitudine expansionis suae quam possidet in charitate supernorum tenet, quam in longitudine nascentis humani generis habeat; quia finito mundo ipsa super coelos coelorum volans, magis tunc quam nunc in claritate sua apparebit. Ubi nihil terrenum nihilque caducum quaeritur; sed quod coeleste ei aeternum est, dulcissima amplexione amatur, et ubi omnia clara atque laeta perdurabunt; abstersa omni nebula iniquitatis, quemadmodum et in verbis professionis virtutis hujus fideliter denuntiatur.

Quod vero vides pavimentum aedificii totum ut album vitrum apparens et ex se reddens splendorem serenissimum: hoc est quod fortitudo verae fidei portans et explanans opus et civitatem Dei, tota in candore et in speculo simplicitatis purissima et planissima est, ipsa fide cum omnibus operibus ad se pertinentibus in ipsa civitate Dei vigilante et aedificante, quatenus Deus in initio bonorum operum hominum per splendorem serenissimae intentionis tangatur; et in fine eorum per salvationem animae apertissime cognoscatur, quia peracta operatione: fides ipsa ostendit qua devotione quaeque anima Deum quaesivit.

Unde et splendor lucidi illius sedentis in throno qui omnia haec tibi demonstrat per ipsum pavimentum usque in abyssum resplendet; quoniam gratia omnipotentis Dei cuncta regentis quae in hac visione cognoscis tibi manifestantis, per fortitudinem fidei diabolum in perditione mortis ad nihilum redegit. Quomodo? Deus serpentem antiquum et mortem aeternae perditionis per purissimam fidem, quae est in regeneratione spiritus et aquae dejecit in profundum perpetuae confusionis, fortiter pertransiens tenebras infidelitatis, cum Filius Dei fideles suos admonuit, ut verba doctrinae suae ab ipso accepta in mundum emitterent.

Sed quod inter circulum illum a sedente in throno protensum, et inter hoc aedificium terra tantum apparet, quasi aliquantulum deorsum vergens, ita ut aedificium inde velut super monte positum videatur;

But the image which appears before the corner looking towards the south: signifies Concord, fleeing the madness of malignant spirits, but embracing the fellowship of the blessed angels, since she on account of the love of God avoids the schisms of the infidels; and pants for the vision of perpetual peace. Wherefore also she is of such splendor in her face, that you are not able perfectly to gaze upon it; since, lacking deadly hatred and envy, she prepares a greater clarity in the souls of men than a mortal mind, weighed down by a fragile body, is able to grasp.

But that she has a wing of white color on each of her sides, whose breadth surpasses the length of the same image; this is that both in prosperous and in adverse things to those joining themselves to the sweat of just labor, that virtue extending the protection of her most white goodness, holds more in the breadth of her expansion than she possesses in the charity of supernal things, than she might have in the length of the nascent human race; Because when the world is finished, she herself flying above the heavens of heavens, will appear more then than now in her clarity. Where nothing earthly and nothing falling is sought; but what is heavenly and eternal to her, is loved with a most sweet embrace, and where all things bright and joyful will endure; every cloud of iniquity being wiped away, just as also in the words of the profession of this virtue it is faithfully announced.

But that you see the pavement of the building appearing all as white glass and giving back from itself a most serene splendor: this is that the strength of true faith, carrying and explaining the work and city of God, is all in whiteness and in the mirror of simplicity most pure and most flat. This faith, with all the works pertaining to it, is vigilant and building in the same city of God, so that God in the beginning of the good works of men might be touched through the splendor of most serene intention; and in their end through the salvation of the soul might be most openly known, because when the operation is finished: faith itself shows with what devotion each soul sought God.

Whence also the splendor of that bright one sitting on the throne, who demonstrates all these things to you, shines through the same pavement even into the abyss; since the grace of omnipotent God ruling all things, who manifests those things which you know in this vision to you, through the strength of faith reduced the devil in the perdition of death to nothing. How? God cast down the ancient serpent and the death of eternal perdition through the most pure faith, which is in the regeneration of spirit and water, into the depth of perpetual confusion, strongly passing through the darkness of infidelity, when the Son of God warned his faithful that they should emit into the world the words of his doctrine received from him.

But that between that circle stretched out by the one sitting on the throne and between this building only earth appears, as if turning somewhat downwards, so that the building seems from there as if placed upon a mountain;

hoc est quod inter fortitudinem potestatis omnipotentis Dei et inter electum opus bonitatis ipsius, plurimi homines sunt qui veram fidem abnegantes magis temporalia quod aeterna sectantur, ut sunt pagani, Judaei ac falsi Christiani semper de malo in malum descendentes, nec in caducis rebus speculum catholicae fidei sursum aspicientes, sed magis in voluptatibus suis pravum opus in profundum peccatorum protrahere laborantes; ita ut maximum et pulcherrimum opus Dei, inter tenebras hujus infelicitatis omni homini illud quaerenti in altitudine summae bonitatis palam appareat; ut Joannes dilectus evangelista in revelatione divina testatur, dicens: Et sustulit me in spiritu in montem magnum et altum, et ostendit mihi civitatem sanctam Hierusalem descendentem de coelo habentem claritatem Dei (Apoc. XXI). Hoc tale est: Spiritus elevat spiritum. Quomodo? In virtute sua Spiritus sanctus trahit hominis mentem de pondere carnis, ut possit volare in visione oculorum spiritus illius qui interiora videt non obscuratus caecitate carnalium voluptatum. Quid hoc? Sed Spiritus sanctus sursum elevat spiritum hominis ad montem coelestium desideriorum: ut perspicue considerare valeat opera quae in spiritu peragenda sunt, quod est magnitudo operum Dei; cui mille artes diabolici operis substratae sunt, ita quod eis dominatur sicut mons planitiei terrae praefertur, et quod immobile fundamentum est sicut mons qui de loco suo non transit, tantae etiam altitudinis existens quod mortalis homo eam in sensu suo enarrare non possit; quia omnem humanam prudentiam superexcellit, quae de terrenis mentibus terrenarum qualitatum ascendit. Et sic fideli et sanctae animae opera spiritus ostenduntur: sicut etiam coelestis Hierusalem sine opere manuum carnis, per opus a Spiritu sancto datum spiritualiter aedificanda est, ita magnitudine et altitudine sanctorum operum in spiritu apparente, ut eadem civitas in operibus bonis quae tactu Spiritus sancti fiunt in hominibus, adornatur; quoniam ipsa sic supra montem posita et innumeris aedificationibus aedificata, in se nobilissimos lapides qui sanctae animae in visione pacis sunt, colligit ab omni putredine peccati purgatos. Unde etiam cum ipsis pretiosis lapidibus ut aurum fulget quia in bonis hominibus sapientia opus suae claritatis demonstrat. Sed opera illa in rectitudine justitiae peracta, cum quibus etiam ipsa coelestis Hierusalem adornata perficitur, unde exorta venerunt? videlicet de altitudine coeli, quoniam ut ros de nubibus descendit et terram humore suo perfundit; sic bona opera a Deo in homines descendunt, et infusione Spiritus sancti rigantur; ita quod fidelis homo bonum et suavem fructum generans, consortium supernae civitatis adipiscitur.

this is that between the strength of the power of omnipotent God and between the chosen work of his goodness, there are very many men who, denying the true faith, follow temporal things rather than eternal ones, as are pagans, Jews, and false Christians, always descending from evil to evil, nor looking up to the mirror of the catholic faith in falling things, but rather laboring to drag out a depraved work into the depth of sins in their pleasures; so that the greatest and most beautiful work of God, between the darkness of this unhappiness, might appear openly in the height of highest goodness to every man seeking it; as John the beloved evangelist testifies in divine revelation, saying: "And he carried me away in the spirit to a great and high mountain, and showed me the holy city Jerusalem descending out of heaven having the brightness of God" (Apoc. XXI). This is like this: Spirit elevates spirit. How? In its power the Holy Spirit draws the mind of man from the weight of the flesh, so that it might be able to fly in the vision of the eyes of that spirit which sees interior things, not obscured by the blindness of carnal pleasures. What is this? But the Holy Spirit elevates the spirit of man upwards to the mountain of heavenly desires: so that he might be able to clearly consider the works which are to be performed in the spirit, which is the magnitude of the works of God; to which a thousand arts of diabolic work are subjected, so that it dominates them just as a mountain is preferred to the plain of the earth, and because it is an immobile foundation like a mountain which does not pass from its place, being also of such height that mortal man cannot narrate it in his sense; because it excels all human prudence, which ascends from the earthly minds of earthly qualities. And thus to the faithful and holy soul the works of the spirit are shown: just as also the heavenly Jerusalem is to be built spiritually without the work of the hands of flesh, through the work given by the Holy Spirit, so with the magnitude and height of holy works appearing in the spirit, that the same city is adorned in the good works which are done in men by the touch of the Holy Spirit; since it, thus placed above the mountain and built by innumerable buildings, gathers into itself the most noble stones which are holy souls in the vision of peace, purged from all rot of sin. Whence also with the same precious stones it shines like gold because in good men wisdom demonstrates the work of its clarity. But those works performed in the rectitude of justice, with which also the heavenly Jerusalem itself is perfected and adorned, from whence did they arise and come? Namely from the height of heaven, since as dew descends from the clouds and pours over the earth with its moisture; so good works descend from God into men, and are watered by the infusion of the Holy Spirit; so that the faithful man, generating good and sweet fruit, obtains the fellowship of the supernal city.

Sic ergo coelestia opera per donum Spiritus sancti de coelo in homines venientia, habent claritatem in ipso, a quo etiam emanaverunt. Quomodo? Quia claritas Dei in bonis operibus justorum hominum fulget: ita quod ipse tanto ardentius in terra cognoscitur, adoratur et colitur per quas virtutes ipsa facta civitas in ornamentis suis decoratur; quia homo adjutorio Dei bona opera faciens, eum in mirabilibus suis veneratur. Et sic est haec revelatio per oculos spiritus visa et cognita, ut inspiratione Spiritus sancti recta opera in hominibus peracta coram Deo in supernis apparent.

Itaque, ut praemonstratum est Deus operatur ab oriente et a septentrione et ab occidente ad meridiem; ubi per filium suum in dilectione Ecclesiae omne quod ante constitutionem mundi praedestinatum fuerat, ad effectum illum perducit qui novissimus dies est, sicut etiam hoc opus suum per se educens illud cum praedictis in mystica designatione turribus et virtutibus confirmatum et ornatum, atque in summa perfectione completum reducit ad seipsum. Quomodo? Justitia justae actionis post casum Adae designata in Noe; ad novissimum diem tendit multis miraculis circumvallata, quae Deus in electis suis per diversa tempora demonstrare non cessavit ut in praeparatione in Noe, et in ostensione in Abraham et in Mose, et in operatione in filio suo. Quomodo? Ante tempora in corde coelestis Patris erat quod Filium suum in fine temporum pro vera salute et redemptione perditi hominis mittere voluit in mundum; qui natus ex virgine omnia quae antiqui sancti Spiritu sancto repleti praedixerant, perfecto opere complevit, veluti brachium hominis se primum flectit ad opus, et ut deinde manus operatur. Quid hoc? Justitia videlicet justo judicio Dei cum Adam de terra floriditatis projectus est: coepit primum in Noe moveri ut in prima junctura humeri, ita tendens ad fortiora in Abraham et in Mose quasi ad flexibiliora secundum juncturam brachii, sic tandem perveniens ad perfectum opus in Filio Dei, per quem omnia signa et praeconia veteris legis aperto opere completa sunt; et per quem omnes virtutes cum quibus coelestis Hierusalem in filiis suis adornabitur, certissima declaratione in regeneratione spiritus et aquae manifestatae sunt, ut manus in digitis suis opus quod operatur ad perfectam ostensionem perducit: hoc modo opus meum ad gloriam meam et ad tuam confusionem perficio, o diabole, tibi per fortitudinem brachii mei oppositus in aquilone, in septentrione et in occidente, nec non etiam secundum solis cursum tibi resistens ab oriente et a meridie, ita te subvertens in occidente, quatenus in omni parte confusus sis, quia in ecclesia mea quae mons est fortitudinis, ad interitum tuum, o deformissime impostor, facio opus justitiae et sanctitatis; ita ut tu devictus omnino intereas, qui volebas ut plebs mea interiret. Qui autem acutas aures interioris intellectus habet: hic in ardente amore speculi mei ad verba haec anhelet, et ea in conscientia animi sui conscribat.

So therefore heavenly works coming from heaven into men through the gift of the Holy Spirit have clarity in him, from whom they also emanated. How? Because the clarity of God shines in the good works of just men: so that he himself is known, adored, and worshipped so much more ardently on earth through which virtues the city itself, having been made, is decorated in its ornaments; because man doing good works by the help of God venerates him in his wonders. And thus is this revelation seen and known through the eyes of the spirit, so that by the inspiration of the Holy Spirit the right works performed in men appear before God in the high places.

Therefore, as has been shown before, God works from the east and from the north and from the west to the south; where through his Son in the love of the Church he brings to that effect which is the last day everything that had been predestined before the constitution of the world, just as also leading out this work of his through himself he leads it back to himself, confirmed and adorned with the aforesaid towers and virtues in mystic designation, and completed in highest perfection. How? The justice of just action, designated in Noah after the fall of Adam, tends toward the last day surrounded by many miracles, which God has not ceased to demonstrate in his elect through various times, as in preparation in Noah, and in showing in Abraham and in Moses, and in operation in his Son. How? Before time it was in the heart of the heavenly Father that he willed to send his Son into the world at the end of times for the true salvation and redemption of lost man; who, born of a virgin, completed with perfect work all things which the ancient saints, filled with the Holy Spirit, had foretold, just as the arm of a man first bends itself to work, and as then the hand operates. What is this? Namely, justice by the just judgment of God was cast out from the land of flowering with Adam: it began first to be moved in Noah as in the first joint of the shoulder, thus tending to stronger things in Abraham and in Moses as if to more flexible things according to the joint of the arm, thus finally reaching to the perfect work in the Son of God, through whom all signs and heraldings of the ancient law were completed by open work; and through whom all virtues, with which the heavenly Jerusalem will be adorned in her children, were manifested by most certain declaration in the regeneration of spirit and water, as the hand in its fingers brings the work which it operates to a perfect showing: in this way I perfect my work to my glory and to your confusion, O devil, opposed to you through the strength of my arm in Aquilo, in the north and in the west, and also resisting you according to the course of the sun from the east and from the south, thus subverting you in the west, so that you might be confused in every part, because in my church which is the mountain of strength, for your destruction, O most deformed impostor, I do the work of justice and holiness; so that you, being altogether conquered, might perish, you who willed that my people should perish. He who has sharp ears of interior intellect: let him pant for these words in the burning love of my mirror, and write them in the conscience of his soul.

VISIO UNDECIMA.

SUMMARIUM. De quinque ferocissimis cursibus temporalium regnorum. De cane igneo. De fulvo leone. De equo pallido. De nigro porco. De griseo lupo. De colle quinque apices habente et de quinque funibus bestiarum quid significet. Verba Job ad eamdem rem. Quod Ecclesia a perfectione sua fulget in decore justitiae usque ad tempus Antichristi. Quod tunc fides Ecclesiae quasi in dubio est praeter testimonium Enoch et Eliae. Quod ante finem mundi testimonio eorumdem sponsus Ecclesiae candidissime fulgebit, devicto filio perditionis et manifestata fide veritatis. Verba David ad eamdem rem. Quod Ecclesia, refrigescente justitia, multas et diversas passiones, et persecutiones lamentabiliter sustinebit. Quod Antichristus horribili terrore fideles dilanians, fetorem suae crudelitatis et insaniam mordacitatis suae hominibus infundit. Quod Filius perditionis quos blanditiis non potest, crudelissimis persecutionibus incurvare tentabit. Quod Ecclesia in consummatione mundi nobilissimo sanguine perfundetur, usque ad duos testes veritatis. Quod nos in septimo millenario sumus. Qua de causa Deus nova secreta et multa mystica hactenus latentia per non loquentem et indoctum loquitur. Exhortatio Dei ad doctores ne hunc sermonem spernant, sed vel victoriosissimum vexillum contra filium iniquitatis elevent. Verba Spiritus sancti ad Ecclesiam de novissimo tempore. Evangelium de eodem. Quod turbato orbe quatuor elementa abluentur et Ecclesia in filiis suis implebitur, ne membra desint capiti. Quod cursus mundi nunc in septimo numero est, et post laborem sigilla Scripturarum aperte et leniter ut in hoc libro proferuntur, et alius numerus non est, quod superest, homini sciendum non est. Quare Deus Filium suum voluit incarnari. De Antichristo et matre ejus. Quod a matre magicis artibus instructus, in diversis creaturis voluntatem suam permissione Dei exercet. De potestate ejus et diversis miraculis quae facere videtur. Verba Moysi de visione Dei. Quod quidam a diabolo decepti portenta in creaturis fallaciter ostendunt; sed eas in alium modum transmutare non possunt. Quod diverso modo Antichristus suos decipiat et cur hoc illi permissum sit. De simulata morte Antichristi, de scriptura maledictionis; qui huic contradixerit, occidetur. Verba Joannis. De Enoch et Elia quare ad id tempus reservati sunt. Verba illorum ad filios Dei.

ELEVENTH VISION.

SUMMARY. On the five most ferocious courses of temporal kingdoms. On the fiery dog. On the tawny lion. On the pale horse. On the black pig. On the gray wolf. On the hill having five peaks and on what the five ropes of the beasts signify. The words of Job on the same matter. That the Church shines in the beauty of justice from her perfection until the time of the Antichrist. That then the faith of the Church is as if in doubt, except for the testimony of Enoch and Elijah. That before the end of the world, by the testimony of the same, the spouse of the Church will shine most brightly, the son of perdition having been conquered and the faith of truth manifested. The words of David on the same matter. That the Church, justice growing cold, will lamentably sustain many and diverse passions and persecutions. That the Antichrist, tearing the faithful with horrible terror, infuses men with the stench of his cruelty and the insanity of his biting. That the son of perdition will attempt to bend by most cruel persecutions those whom he cannot by blandishments. That the Church in the consummation of the world will be drenched with most noble blood, even unto the two witnesses of truth. That we are in the seventh millennium. For what reason God speaks new secrets and many mystics hitherto latent through one not speaking and unlearned. The exhortation of God to teachers that they not despise this speech, but raise the most victorious banner against the son of iniquity. The words of the Holy Spirit to the Church concerning the last time. The Gospel on the same. That the world being disturbed, the four elements will be washed and the Church will be filled in her children, lest members be lacking to the head. That the course of the world is now in the seventh number, and after labor the seals of the Scriptures are brought forth openly and gently as in this book, and there is no other number; what remains is not for man to know. Why God willed his Son to be incarnated. On the Antichrist and his mother. That instructed by his mother in magic arts, he exercises his will in diverse creatures by the permission of God. On his power and the diverse miracles which he seems to perform. The words of Moses on the vision of God. That some, deceived by the devil, fallaciously show portents in creatures; but they cannot transmute them into another way. In what diverse way the Antichrist deceives his own and why this was permitted to him. On the simulated death of the Antichrist, on the writing of malediction; whoever shall have gainsaid this will be killed. The words of John. On Enoch and Elijah, why they were reserved for that time. Their words to the children of God.

De veris signis illorum quibus falsa Antichristi abjiciantur. Quod permissione Dei consummati, mercedem laborum suorum consequentur. Quod omnia membra Ecclesiae ex praesumptuosa arrogantia Antichristi, tremore concutientur, putantis se posse penetrare secreta coelestia. Quod potestas Dei manifesta virtute filium perditionis ad modum diaboli in aeterna damnatione prosternit. Quod infernalis fetor et nebula locum elationis illius replebit ut decepti redeant. Quod filio perditionis prostrato, sponsa Christi candore mirae pulchritudinis clarescet errantibus ad viam veritatis redeuntibus. Quod diem judicii nemo scire poterit nisi Deus. Exemplum de Samsone.

Deinde vidi ad aquilonem, et ecce ibi quinque bestiae stabant, quarum una erat ut canis igneus, sed non ardens, una ut leo fulvi coloris, alia ut equus pallidus, alia ut niger porcus, alia ut lupus griseus, et se ad occidentem vertebant. Et in occidente coram bestiis illis veluti quidam collis quinque apices habens apparuit; ita ut ab ore cujusque bestiae funis unus ad unumquemque apicem ipsius collis extenderetur, omnes subnigri coloris, praesertim funem illum qui ab ore lupi tendebatur, qui ex parte niger et ex parte albus videbatur.

Et ecce in oriente, juvenem illum quem prius super angulum conjunctionis lucidi et lapidei muri aedificii purpurea tunica indutum videram, super ipsum angulum iterum vidi, sed nunc ab umbilico deorsum mihi apparentem: ita vides ut ab umbilico usque ad locum illum ubi vir discernitur quasi aurora fulgeret, et ibi erat veluti lyra cum chordis suis in transversum jacens, et ab hoc loco usque ad calces pedum, id est ad mensuram duorum digitorum transpositorum superius tangentem talum umbrosus erat ac ab illa mensura per totos pedes suos lacte candidior apparebat. Sed et illa muliebris imago quam ante altare quod est ante oculos Dei prius conspexeram, nunc etiam mihi et hic iterum ostensa est; ita tamen quod eam etiam ab umbilico ventris deorsum viderem. Nam ab umbilico usque ad illum locum ubi mulier cognoscitur, varias et squamosas maculas habebat. In loco autem muliebris cognitionis monstruosum et nigerrimum caput apparuit igneos oculos, et aures ut aures asini, et nares et os ut nares et os leonis habens ac magno hiatu frendens, et velut ferreos ac horribiles dentes horribiliter acuens.

On their true signs by which the false ones of the Antichrist are rejected. That being consummated by the permission of God, they will obtain the reward of their labors. That all members of the Church, from the presumptuous arrogance of the Antichrist, will be shaken with trembling, he thinking himself able to penetrate heavenly secrets. That the power of God by manifest virtue prostrates the son of perdition in the manner of the devil into eternal damnation. That infernal stench and mist will fill the place of his elation so that the deceived might return. That the son of perdition being prostrated, the bride of Christ will shine with the brightness of wondrous beauty for those erring ones returning to the way of truth. That no one will be able to know the day of judgment except God. The example of Samson.

Then I saw to the north, and behold, five beasts were standing there, of which one was like a fiery dog, but not burning, one like a lion of tawny color, another like a pale horse, another like a black pig, another like a gray wolf, and they were turning themselves to the west. And in the west, before those beasts, there appeared as it were a certain hill having five peaks; so that from the mouth of each beast one rope was extended to each peak of that hill, all of a blackish color, especially that rope which was stretched from the mouth of the wolf, which appeared partly black and partly white.

And behold, in the east, I saw again upon that corner of the joining of the bright and stony wall of the building that youth whom I had seen before clothed in a purple tunic, but now appearing to me from the navel downwards: so you see that from the navel even to that place where a man is discerned it shone like the dawn, and there was as it were a lyre with its strings lying across, and from this place even to the heels of the feet, that is, to the measure of two fingers transposed above touching the ankle, he was shadowy, and from that measure through his whole feet he appeared whiter than milk. But also that female image which I had first beheld before the altar which is before the eyes of God was now shown to me here again; in such a way, however, that I saw her also from the navel of the belly downwards. For from the navel even to that place where a woman is known, she had various and scaly spots. Moreover, in the place of female knowledge, a monstrous and very black head appeared having fiery eyes, and ears like the ears of an ass, and nostrils and a mouth like the nostrils and mouth of a lion, and gnashing with a great gape, and horribly sharpening as it were iron and horrible teeth.

Sed ab illo capite usque ad genua sua imago illa alba et rubea et velut multa contritione contusa erat. Ab ipsis autem genibus usque ad duas zonas quae per transversum superius tangentes calcem pedum albae videbantur, sanguinea apparebat. Et ecce illud monstruosum caput se tanto fragore a loco suo emovit ut omnis muliebris imago in omnibus membris suis inde concuteretur. Sed et velut magna massa multae faecis ipsi capiti conjuncta est, unde illud supra quemdam montem se elevans altitudinem coelorum ascendere tentavit. Et ecce velut ictus tonitrui repente veniens, ipsum caput tanta fortitudine repercussit quod et de monte illo cecidit et quod spiritum in mortem emisit. Unde subito fetens nebula montem ipsum totum comprehendit, in qua caput illud tanta sorde involutum est ut astantes populi in maximum terrorem converterentur, ipsa quidem nebula circa ipsum montem aliquantulum diutius immorante. Quod astans populus cernens, multo timore concussus adinvicem dicebat: Heu! heu! quid est hoc? quid videtur nobis hoc esse? Ah nos miseros! quis nos adjuvabit? aut quis nos liberabit? Nescimus enim quomodo decepti sumus. O omnipotens Deus, miserere nobis! Revertamur, revertamur ergo; properemus testamentum evangelii Christi, quoniam ah, ah, ah! amare decepti sumus. Et ecce pedes praedictae muliebris imaginis candidi apparuerunt, splendorem super splendorem solis reddentes. Audivique vocem de coelo mihi dicentem: Quamvis omnia quae in terra sunt ad finem suum tendant, ita quod mundus in defectu virium suarum positus ad exitum suum multis aerumnis et calamitatibus oppressus incurvetur; tamen sponsa Filii mei tam a praenuntiis filii perditionis quam ab ipso perditore in filiis suis multum fatigata nequaquam contereretur, quamvis ab eis multum impugnetur. Cum ipsa in fine saeculorum robustior et validior exsurgens pulchrior et clarior reddetur; quatenus hoc modo ad amplexus dilecti sui suavius et dulcius procedat. Quod et haec visio quam cernis mystice designat. Vides enim ad aquilonem, et ecce ibi quinque bestiae stant, quae sunt in carnalibus desideriis quibus macula peccati non deest, quinque ferocissimi cursus temporalium regnorum ferociter in se bacchantes.

Quarum una est ut canis igneus sed non ardens; quia cursus temporum illorum homines suae constitutionis mordaces habebit, in sua quidem aestimatione velut ignis apparentes, sed in justitia Dei non ardentes. Et una ut leo fulvi coloris est; quoniam cursus ille bellicosos homines sustinebit, multa quidem bella moventes, sed in eis rectitudinem Dei non inspicientes, quia in fulvo colore regna illa incipient fatigationem debilitatis incurrere.

But from that head even to her knees that image was white and red and as if bruised by much contrition. But from the knees themselves even to two zones which, crossing above, touched the heel of the feet, appeared white, she appeared bloody. And behold, that monstrous head moved itself from its place with such a crash that the whole female image was shaken in all her members. But also as it were a great mass of much dregs was joined to the head itself, whence raising itself above a certain mountain it attempted to ascend the height of the heavens. And behold, as it were a stroke of thunder suddenly coming, struck the head itself with such strength that it both fell from that mountain and emitted its spirit into death. Whence suddenly a stinking mist encompassed the whole mountain itself, in which that head was involved in such filth that the standing peoples were turned into greatest terror, the mist indeed remaining about the mountain for a somewhat longer time. Which the standing people seeing, shaken with much fear, said to one another: "Alas! alas! what is this? what does this seem to us to be?" Ah, miserable us! who will help us? or who will deliver us? For we know not how we have been deceived. O omnipotent God, have mercy on us! Let us return, let us return therefore; let us hasten to the testament of the gospel of Christ, because alas, alas, alas! we have been bitterly deceived. And behold, the feet of the aforesaid female image appeared white, giving back splendor above the splendor of the sun. And I heard a voice from heaven saying to me: "Although all things which are on earth tend to their end, so that the world, placed in the failure of its strength, is bowed down, oppressed by many hardships and calamities to its exit; nevertheless the bride of my Son, though much fatigued in her children both by the precursors of the son of perdition and by the destroyer himself, would by no means be crushed, although she be much attacked by them." Since she, arising at the end of the ages more robust and stronger, will be rendered more beautiful and brighter; so that in this way she might proceed more softly and sweetly to the embraces of her beloved. Which also this vision which you discern mystically designates. For you see to the north, and behold, five beasts stand there, which are in carnal desires in which the stain of sin is not lacking, the five most ferocious courses of temporal kingdoms ferociously raging in themselves.

One of which is like a fiery dog but not burning; because the course of those times will have men of their constitution who are biting, appearing in their own estimation as it were fire, but not burning in the justice of God. And one is like a lion of tawny color; because that course will sustain warlike men, moving many wars indeed, but not beholding the rectitude of God in them, because in the tawny color those kingdoms will begin to incur the fatigue of weakness.

Alia autem ut equus pallidus; quia tempora illa homines in diluvio peccati lascivos et in velocitate voluptatis suae operationem bonarum virtutum transilientes producent, ubi tunc cor regnorum illorum in pallore ruinae suae confringetur, quoniam ruborem fortitudinis suae tunc perdet. Sed alia, ut niger porcus; quoniam cursus ille rectores magnam nigredinem tristitiae in se ipsis facientes habet, et se luto immunditiae involventes, videlicet divinam legem in multis contrarietatibus fornicationum et aliarum similium abominationum postponentes, ac multa schismata divinorum praeceptorum in sanctitate machinantes.

Alia vero ut lupus griseus; quia illa tempora habebunt homines multas rapinas tam in potestatibus quam in reliquis successibus sibi ipsis congerentes cum in his certaminibus, nec nigros nec albos, sed velut griseos in versutiis suis se ostendentes: capita regnorum illorum dividentes dejicient, quoniam tunc veniet tempus irretitionis animarum multarum, ubi error errorum ab inferno usque ad coelum erigetur; ita quod filii lucis torculari martyriorum suorum imponentur, Filium Dei non negantes, sed filium perditionis abjicientes qui diabolicis artibus voluntates suas perficere tentabit. Et hae bestiae se ad occidentem vertunt, quoniam haec caduca tempora cum occidente sole cadunt; quia sicut ille oritur et occidit, ita etiam faciunt homines cum hic nascitur et cum ille moritur.

Unde etiam ibi in occidente coram bestiis illis velut quidam collis quinque apices habens apparet; quia in carnalibus concupiscentiis in ipsis excursibus disposita potestas, quinque altitudinum propalata ostenditur, ita ut ab ore cujusque bestiae funis unus ad unumquemque apicem ipsius collis extendatur; quoniam ab initio illorum temporum tenor prolixitatis ad quamque altitudinem dispositae potestatis protenditur, omnes subnigri coloris praeter funem illum qui ab ore lupi protenditur qui ex parte niger et ex parte albus videtur, quia istae prolixitates sunt in varietate contumaciae voluptatis hominum. Tenore illo qui in voracitate rapinae positus est in parte nigredinis, multas iniquitates protendente, ita tamen quod ex ipsa hi in multo candore justitiae procedunt qui terrentibus miraculis filio perditionis ut ipsi resistant occurrent, quemadmodum servus meus Job de justo viro justitiam facientem ostendit dicens: Innocens contra hypocritam suscitabitur, et tenebit justus viam suam et mundis manibus addet fortitudinem (Job XVII). Hoc tale est: Qui innocens est sanguinei operis, id est homicidii et fornicationis et similium malorum operum velut ardens scintilla contra illum excitatur, qui semper in operibus suis mentitur. Quomodo? Quia ille mel nominat; sed venenum devorat et amicum vocat, quem sicut inimicum suffocat. Videlicet cum dulcia verba sonant; sed intra se malitiam habent, et cum amico blande loquitur, sed illum in insidiis occidere nititur.

But another is like a pale horse; because those times will produce men lascivious in the flood of sin and leaping over the operation of good virtues in the velocity of their pleasure, where then the heart of those kingdoms will be broken in the pallor of their ruin, since it will then lose the redness of its strength. But another is like a black pig; because that course has rulers making a great blackness of sadness in themselves, and involving themselves in the mud of impurity, namely postponing the divine law in many contrarieties of fornications and other similar abominations, and machinating many schisms of divine precepts in holiness.

But another is like a gray wolf; because those times will have men heaping many rapines upon themselves both in powers and in the rest of successes, since in these contests showing themselves neither black nor white, but as it were gray in their craftiness: dividing the heads of those kingdoms they will cast them down, because then will come the time of the ensnaring of many souls, where the error of errors will be raised from hell even to heaven; so that the children of light will be placed in the winepress of their martyrdoms, not denying the Son of God, but rejecting the son of perdition who will attempt to perform his wills by diabolic arts. And these beasts turn themselves to the west, because these falling times fall with the setting sun; because just as it rises and sets, so also do men when one is born here and when another dies.

Whence also there in the west before those beasts as it were a certain hill having five peaks appears; because the power disposed in carnal concupiscences in those very excursions is shown propounded of five heights, so that from the mouth of each beast one rope is extended to each peak of the hill itself; because from the beginning of those times the tenor of prolixity is stretched out to each height of the disposed power, all of a blackish color except that rope which is stretched out from the mouth of the wolf which appears partly black and partly white, because those prolixities are in the variety of the contumacy of the pleasure of men. By that tenor which is placed in the voracity of rapine in the part of blackness, stretching out many iniquities, so however that from it they proceed in much whiteness of justice who will occur to resist the son of perdition with terrifying miracles, just as my servant Job showed concerning the just man doing justice, saying: "The innocent shall be raised up against the hypocrite, and the just shall hold his way, and shall add strength to clean hands" (Job XVII). This is like this: He who is innocent of bloody work, that is of homicide and fornication and similar evil works, is excited like a burning spark against him who always lies in his works. How? Because he names honey; but devours poison and calls him friend whom he suffocates like an enemy. Namely when sweet words sound; but they have malice within them, and he speaks blandly with a friend, but strives to kill him in ambushes.

Sed qui habet virgam, indigna pecora a se ipso fugans ex recto itinere cordis sui, habet etiam clara itinera coram fulgente sole, quoniam ipse clara scintilla et clara lux in Deo suscitatur quasi fulgens facula; atque ita fortissimis purissimisque operibus se circumferens, ipsis apponit fortem loricam et incidentem gladium, a se etiam vitia expellens et virtutes sibi concilians.

Quapropter etiam in oriente juvenem illum quem prius super angulum conjunctionis lucidi et lapidei muri ipsius aedificii purpurea tunica indutum videras, super eumdem angulum iterum vides, quia oriens justitiae Filius hominis, praesidens fortitudini conjunctionis speculativae scientiae et humano operi in bonitate Patris sursum aedificante, cum ipse Filius hominis in voluntate Patris sui sanguinem suum pro salute mundi ludit (ut tibi monstratum est) ibi ipse etiam modo sedens in eadem altitudine ad confirmationem veritatis tibi denuo per mysteria miraculorum suorum manifestatur, sic tamen ut nunc ab umbilico deorsum tibi appareat; quoniam a fortitudine membrorum suorum quae est electorum ejus, ubi modo ipse Sponsus Ecclesiae viget usque ad completionem eorum multa admiranda et obscura signa vides, ita videlicet ut ab umbilico usque ad locum illum ubi vir discernitur, quasi aurora fulgeat; quia a perfectione illa cum jam fidelia membra sua perfectionem fortitudinis habent usque ad tempus filii perditionis, qui se virum virtutis esse simulabit in rectitudine se devote colentium fulgorem justitiae demonstrabit. Unde et ibi velut lyra cum chordis suis in transversum jacet; quod est in persecutione illa qua filius iniquitatis multos cruciatus electis inferet, gaudium canticorum eorum qui jam propter dira tormenta quae in corporibus suis patiuntur a corporalibus nexibus solvuntur, ad requiem transeuntes.

Sed ab ipso loco usque ad calces pedum, id est ad mensuram duorum digitorum transpositorum superius tangentem talum ejus umbrosus est; quoniam a persecutione hac quam fideles a filio diaboli passuri sunt, usque ad doctrinam duorum testium, scilicet Enoch et Eliae terrena despicientium, et ad superna desideria labores suos ponentium, fides ecclesiasticae institutionis velut in dubio habenda est: hominibus multo moerore dicentibus: Quid est quod dicitur de Jesu? Verumne est an secus?

But he who has a rod, fleeing unworthy beasts from himself from the right path of his heart, has also bright paths before the shining sun, because he himself is raised up in God as a bright spark and a bright light like a shining torch; and thus moving himself about with strongest and purest works, he adds to them a strong breastplate and a falling sword, also expelling vices from himself and conciliating virtues to himself.

Wherefore also in the east you again see that youth whom you had seen before upon the corner of the joining of the bright and stony wall of the building itself, clothed in a purple tunic, because the Son of Man, the rising of justice, presiding over the strength of the joining of speculative knowledge and the human work building upwards in the goodness of the Father, when the Son of Man himself in the will of his Father pours out his blood for the salvation of the world (as was shown to you), there he himself also now sitting in the same height for the confirmation of truth is manifested to you again through the mysteries of his miracles, in such a way however that he now appears to you from the navel downwards; since from the strength of his members which is that of his elect, where now the Spouse of the Church himself flourishes even to their completion, you see many admirable and obscure signs, so namely that from the navel even to that place where a man is discerned it shines like the dawn; because from that perfection when already his faithful members have the perfection of strength even to the time of the son of perdition, who will simulate himself to be a man of virtue, he will demonstrate the brightness of justice in the rectitude of those devoutly worshipping him. Whence also there as it were a lyre with its strings lies across; which is in that persecution in which the son of iniquity will bring many tortures upon the elect, the joy of the songs of those who, because of the dire torments which they suffer in their bodies, are already loosed from corporal bonds, passing over to rest.

But from that place even to the heels of the feet, that is, to the measure of two fingers transposed above touching his ankle, he is shadowy; because from this persecution which the faithful are about to suffer from the son of the devil, even to the doctrine of the two witnesses, namely Enoch and Elijah, despising earthly things and placing their labors toward heavenly desires, the faith of the ecclesiastical institution is to be held as if in doubt: with men saying with much sorrow: "What is this that is said of Jesus? Is it true or otherwise?"

Sed ab illa mensura superius tangente talum per totos pedes suos lacte candidior apparet: quod est a testimonio testium illorum aeterna premia exspectantium filio perditionis devicto, Filius ante finem mundi in catholica fide candidissimus et pulcherrimus fulgebit, ita quod tunc palam veritas per ipsum cognoscetur; et quod falsitas in filio iniquitatis per omnia abjicietur, ut et David servus mens testatur, ubi dicit: Rex vero laetabitur in Deo, laudabuntur omnes qui jurant in eo; quia obstructum est os loquentium iniqua (Psal. LXII). Hoc tale est: Profunda scientia quae est magnus status in homine scilicet pulchram formam linguarum hominum voluntate et dispositione Dei tangens, strenue symphonizat in altari Dei, quia Deum novit et beati in laudibus sonantium mentium currunt, torrens iter verborum in purissimo fonte fortissimi dominatoris facientes: cum in perdito tempore destruuntur hiatus sibilorum diabolicarum artium, quae mentes hominum turpiter inficiunt.

Sed et illa muliebris imago quam ante altare quod est ante oculos Dei prius conspexeras, nunc etiam tibi et hic iterum ostenditur; quia sponsa Filii Dei purissimis orationibus sanctorum instans, et eas supernae inquisitioni secundum quod tibi permonstratum est devotissime offerens, modo etiam tibi in eisdem sacramentis pro assertione justitiae declaratur; ita tamen quod eam modo etiam ab umbilico ventris deorsum videas; quoniam ipsa pro creatione illa qua nunc ecclesiastica dignitate provehitur, usque ad plenitudinem filiorum ejus multis miraculorum mysteriis ad tuitionem multorum, tibi manifestatur. Nam ab umbilico usque ad locum illum ubi mulier cognoscitur, varias et squamosas maculas habet: quod est a fortitudine illa qua modo in filiis suis digne et laudabiliter viget, usque ad tempus illud ubi filius perditionis artes suas, quas diabolus primae mulieri immisit perficere conabitur, varietatem et duritiam in objectione multorum vitiorum tam in fornicatoriis quam in mortiferis et rapacibus malis lamentabiliter et miserabiliter sustinebit. Quomodo? Quoniam ii qui eam diligere deberent, eam acriter persequentur.

Unde etiam in loco muliebris cognitionis monstruosum et nigerrimum caput apparet; quia cum artibus primae seductionis in monstruosis turpitudinibus, et in nigerrimis iniquitatibus, perditionis filius insaniens veniet, igneos oculos et aures ut aures asini, et nares et os ut nares et os leonis habens: cum furibundos actus nequissimi ignis et turpissimos sonitus contradictionis, Deum abnegari faciens hominibus immittit, ita pessimum fetorem sensibus eorum infundens, ac crudelissima rapacitate ecclesiastica instituta dilanians, scilicet magno hiatu frendens et velut ferreos ac horribiles dentes horribiliter acuens; quoniam voracissimo rictu vitiorum fortitudinem et insaniam mordacitatis suae, sibi consentientibus pessime infigit.

But from that measure above touching the ankle through his whole feet he appears whiter than milk: which is that from the testimony of those witnesses expecting eternal rewards, the son of perdition having been conquered, the Son before the end of the world will shine most white and most beautiful in the catholic faith, so that then the truth will be openly known through him; and that falsity in the son of iniquity will be rejected in all things, as also my servant David testifies, where he says: "But the King shall rejoice in God, all they shall be praised that swear by him; because the mouth of them that speak wicked things is stopped" (Psal. LXII). This is like this: Profound knowledge, which is a great state in man, namely touching the beautiful form of the tongues of men by the will and disposition of God, strenuously harmonizes on the altar of God, because it knows God, and the blessed run in the praises of sounding minds, making a torrent path of words in the most pure fountain of the strongest ruler: when in the lost time the gaps of the hissings of diabolic arts, which shamefully infect the minds of men, are destroyed.

But also that female image which you had first beheld before the altar which is before the eyes of God is now also shown to you here again; because the bride of the Son of God, insisting on the most pure prayers of the saints, and most devoutly offering them to the supernal inquiry according to what was shown to you before, is now also declared to you in the same sacraments for the assertion of justice; in such a way, however, that you see her also from the navel of the belly downwards; since she, for that creation by which she is now advanced in ecclesiastical dignity, is manifested to you even to the fullness of her children by many mysteries of miracles for the protection of many. For from the navel even to that place where a woman is known, she has various and scaly spots: which is from that strength by which she now flourishes worthily and laudably in her children, even to that time when the son of perdition will attempt to perfect his arts, which the devil sent into the first woman, she will lamentably and miserably sustain variety and hardness in the objection of many vices both in fornicatory and in deadly and rapacious evils. How? Because those who ought to love her will bitterly persecute her.

Whence also in the place of female knowledge a monstrous and very black head appears; because with the arts of the first seduction in monstrous shames, and in very black iniquities, the son of perdition will come raging, having fiery eyes and ears like the ears of an ass, and nostrils and a mouth like the nostrils and mouth of a lion: when causing God to be denied he infuses men with the furious acts of the most wicked fire and the most shameful sounds of contradiction, thus pouring the worst stench into their senses, and tearing the ecclesiastical institutions with most cruel rapacity, namely gnashing with a great gape and horribly sharpening as it were iron and horrible teeth; because with a most voracious jaw he worstly infixes the strength of vices and the insanity of his biting in those consenting to him.

Et ab illo capite usque ad genua illa, alba et rubea et velut multa contritione contusa est; quoniam a pessima deceptione qua filius perditionis homines primum blande et leniter seducere conabitur, usque ad tempus illud cum eos jam crudelius inflectere et incurvare tentabit, Ecclesia in filiis suis albedinem verae fidei, sed in ipsa angustiam sanguinei stuporis ac maximas aerumnas diversarum passionum sustinebit. Ab ipsis autem genibus usque ad duas zonas quae per transversum superius tangentes calcem pedum albae videntur, sanguinea apparet; quia cum jam velut motionem oppressionis suae sustinuerit, usque ad duos testes veritatis qui Ecclesiam fortissime continebunt, jam circa consummationem mundi candorem justitiae et rectitudinis ostendentes, sceleratissimas persecutiones et crudelissimas effusiones sanguinis, in iis qui ipsum perditorem contempserint patietur. Quid hoc? Cum filius perditionis in contraria sua doctrina jam fiduciam et fortitudinem fallaciter confortatus acceperit; tunc et Ecclesia in cursu festinationis suae nobilissimo sanguine perfundetur, ubi et ipsa tunc plene jam coeleste habitaculum construetur. Nam vos, o plateae Hierusalem, tunc in optimo auro per sanguinem sanctorum fulgebitis; quia diabolus tunc exstinguetur, quoniam membra superni regis persecutus est, ita quod ipse prae magno terrore suo ad nihilum redigetur.

Sed o vos homines, qui in ipsis habitare desideratis, illum fugite, et Deum qui vos creavit adorate. In sex enim diebus perfecit Deus opera sua; et in septimo requievit ab opere suo. Quid hoc? Sex dies sex numeri saeculi sunt; sed in sexto nova miracula mundo aedita sunt, ut etiam in sexto die Deus opera sua complevit. Nunc autem mundus, in septimo numero saeculi ante novissimum diem, est sicut in die septimo. Quomodo? Prophetae voces suas compleverunt, Filius etiam meus voluntatem meam in mundo perfecit, et aperte Evangelium in toto mundo praedicatum est, sed et hoc per tempus temporum pleni numeri, et per plus temporum annorum ipsius pleni numeri, quamvis in multa diversitate morum hominum tamen per me bene fundatum perstitit. Sed nunc catholica fides in populis vacillat, et Evangelium in hominibus claudicat, fortissima etiam volumina quae probatissimi doctores multo studio enucleaverunt: turpi taedio diffluunt, et cibus vitae divinarum Scripturarum jam tepefactus est. Unde nunc loquor per non loquentem hominem de Scripturis, nec edoctam a terreno magistro; sed ego qui sum edissero per eam nova secreta et multa mystica quae hactenus in voluminibus latuerunt, velut homo facit qui limum sibi primum componit: et deinde ex eo quasque formas secundum voluntatem suam discernit.

And from that head even to those knees, it is white and red and as if bruised by much contrition; because from the worst deception by which the son of perdition will first attempt to seduce men blandly and gently, even to that time when he will attempt to inflect and bend them more cruelly, the Church in her children will sustain the whiteness of true faith, but in itself the narrowness of bloody stupor and the greatest hardships of diverse passions. But from the knees themselves even to two zones which, crossing above, appear white touching the heel of the feet, she appears bloody; because when she will have already sustained as it were the motion of her oppression, even to the two witnesses of truth who will most strongly contain the Church, now showing the brightness of justice and rectitude around the consummation of the world, she will suffer most wicked persecutions and most cruel effusions of blood in those who shall have despised that destroyer. What is this? When the son of perdition in his contrary doctrine shall have already received fallaciously comforted confidence and strength; then also the Church in the course of her haste will be drenched with most noble blood, where also she herself will then fully be constructed as a heavenly habitation. For you, O streets of Jerusalem, will then shine in the best gold through the blood of the saints; because the devil will then be extinguished, since he persecuted the members of the supernal king, so that he himself will be reduced to nothing before his great terror.

But O you men, who desire to dwell in them, flee him, and adore God who created you. For in six days God perfected his works; and on the seventh he rested from his work. What is this? Six days are the six numbers of the age; but in the sixth new miracles were given to the world, as also on the sixth day God completed his works. But now the world, in the seventh number of the age before the last day, is as on the seventh day. How? The prophets have completed their voices, my Son also has perfected my will in the world, and the Gospel has been openly preached in the whole world, and this through a time of times of a full number, and through more of a time of years of the full number itself, although in much diversity of the customs of men, nevertheless through me it has persisted well founded. But now the catholic faith wavers in the peoples, and the Gospel limps in men, the strongest volumes also which the most approved doctors enucleated with much study flow away in shameful boredom, and the food of life of the divine Scriptures is now made lukewarm. Whence now I speak through a person not speaking of the Scriptures, nor learned by an earthly master; but I who am declare through her new secrets and many mystics which hitherto have lain hid in volumes, as a man does who first composes mud for himself: and then discerns from it whatever forms according to his will.

O fructuosi doctores boni lucri, animas vestras redimite et hunc sermonem fortiter clamate, nec ad ipsum increduli estote; quia si illum spernitis non illum sed me qui verax sum contemnitis. Vos namque populum meum sub lege mea nutrire debetis, habentes curam usque ad praefinitum tempus illius curationis, cum deficiet omnis cura omnium laborum. Sed de hoc tempore habetis tempora temporum praefixae praedestinationis, ad tempus illud currentes in quo filius perditionis veniet. Convalescite ergo et confortamini, electi mei, praecaventes ne in laqueum mortis cadatis; sed victoriosissimum vexillum horum sermonum elevate, et super filium iniquitatis ruite. Nam in errore semitarum illarum quae praecurrunt et subsequuntur filium perditionis, quem vos Antichristum nominatis: vestigia illius imitamini qui vos viam veritatis edocuit cum in carne in mundo cum magna humilitate et non cum superbia apparuit. Audite ergo et intelligite. Spiritus enim dicit Ecclesiae de tempore novissimi erroris. Mors irruet in Ecclesiam in ipsa hora cum in fine temporum maledictus, maledictionis filius, veniet; qui est maledictio maledictionum, velut filius meus in Evangelio de civitate pessimi erroris testatur dicens: Et tu Capharnaum, nunquid usque in coelum exaltaberis? usque in infernum descendes (Matth. XI). Hoc tale est: O tu antrum iniquitatis, fossa absconsionis existens, et alas simulationis hypocritarum habens, quomodo in excelso parietum stare posses, cum oculus tuus nequitias vitiorum inspiciat, quae ardens lumen in sordibus abscondunt, dicentes: Quis similis est parricidae in hypocrisi, quem stulti dominatorem nominant. Nunquid coelum in miraculis signorum habebis, cum digitum tuum barathro intinges. Quomodo? Opera tua fundum inferni petent, in cujus voracitate absorpta jacebis: ita quod etiam infernus fetorem illum evomet, in quo mundus amaritudinem mortis in perditore perditionum videbit.

Sed caput sine ventre et absque caeteris membris esse non debet. Caput Ecclesiae Filius Dei est, venter et caetera membra quae sequuntur, Ecclesia cum filiis suis est. Ecclesia autem nondum in membris et in filiis suis perfecta est, sed in novissimo die cum numerus electorum implebitur, tunc et Ecclesia plena erit. Sed et tunc in ultimo die turbatio orbis terrarum fiet; cum ego Deus quatuor elementa abluam, cum illo quod mortale in carne hominis est, et tunc in consummatione saeculi plenum gaudium sobolis Ecclesiae erit. Ut enim praedictum est, in sex diebus perfecit Deus opera sua.

O fruitful teachers of good gain, redeem your souls and strongly cry out this speech, nor be unbelieving toward it; because if you despise it, you despise not it but me who am true. For you ought to nourish my people under my law, having care until the prefixed time of that healing, when all care of all labors shall fail. But concerning this time you have a time of times of prefixed predestination, running to that time in which the son of perdition will come. Be strong therefore and comforted, my elect, taking care lest you fall into the snare of death; but raise the most victorious banner of these speeches, and rush upon the son of iniquity. For in the error of those paths which precede and follow the son of perdition, whom you name Antichrist: imitate the footsteps of him who taught you the way of truth when he appeared in the flesh in the world with great humility and not with pride. Hear therefore and understand. For the Spirit says to the Church concerning the time of the last error. Death will rush into the Church in that very hour when in the end of times the accursed one, the son of malediction, will come; who is the malediction of maledictions, as my Son in the Gospel testifies concerning the city of the worst error, saying: "And thou Capernaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell" (Matth. XI). This is like this: O you cave of iniquity, being a pit of hiding, and having the wings of the simulation of hypocrites, how could you stand in the high place of the walls, when your eye beholds the wickednesses of vices, which hide the burning light in filth, saying: "Who is like to the parricide in hypocrisy, whom fools name ruler." Shalt thou have heaven in the miracles of signs, when thou dippest thy finger into the gulf. How? Thy works will seek the bottom of hell, in whose voracity thou shalt lie absorbed: so that even hell will vomit out that stench, in which the world will see the bitterness of death in the destroyer of destructions.

But a head without a belly and without the rest of the members ought not to be. The head of the Church is the Son of God, the belly and the rest of the members which follow are the Church with her children. But the Church is not yet perfected in her members and in her children, but on the last day when the number of the elect shall be filled, then also the Church will be full. But also then on the last day a disturbance of the orb of the lands will occur; when I God shall wash the four elements, with that which is mortal in the flesh of man, and then in the consummation of the age there will be full joy of the offspring of the Church. For as was said before, in six days God perfected his works.

Quinque dies, quinque numeri saeculi sunt, in sexto nova miracula in terris propalata sunt velut in sexta die primus homo formatus est. Sed nunc sextus numerus finitus est et deventum est in septimum numerum; in quo nunc cursus mundi velut in septima die requiei positus est, quia labor ille quem prius fortissimi doctores in profunditate clausorum sigillorum sanctarum Scripturarum habuerunt: modo apertus existen aperte proferendus est, in levitate verborum velut verba hujus libri sunt, quasi in septima quietis die. Sex enim dies operis sunt, septima requiei est. Numerus dierum alius non est, quod superest tibi, o homo, sciendum non est; sed in secreto Patris est. Sed vos, o homines, de tempore hoc: tempus temporum in cursu vestro habetis antequam homicida ille veniat, qui fidem catholicam pervertere cupiet. Quid autem deinde fiat; nec tempus nec momentum vobis de hoc sciendum est, sicut nec quid post septem dies hebdomadis sit, scire potestis; sed solus Pater hoc novit, qui et haec in sua potestate posuit. De diebus enim hebdomadis aut de temporibus temporum saeculi, amplius tibi, o homo, sciendum non est.

Sed post quinque numeros saeculi coelestia miracula mundo edidi; sicut et in quinque diebus alia creatura ante hominem creata fuerat, quae homini subjecta est. Sic etiam et plenitudo infidelium et Judaeorum fuerat, et diversa schismata diversorum malorum tam gentilis quam Judaici populi efferbuerant, et lex ac prophetia jam sudaverant, atque omnes populi tam in malis quam in bonis probati erant, antequam unigenitus meus carnem de virgine susciperet. Nam eum mittendum decretum non fuerat nisi praemissis omnibus his, ut omnis justitia in illo probaretur, et ut omnis injustitia ab illo scandalizaretur. Quod si Filius meus prius venisset, hoc quasi insipienter factum fuisset, velut homo ille imprudenter agit qui fruges suas antequam maturescant colligere vult, vel si incarnatio ejus in ipsum finem mundi dilata esset: tunc raptim veniret quasi auceps ille qui aves fraudulenter capit, illis nescientibus quomodo rete ejus intraverint. Sed Filius meus venit in tempore illo velut cum jam dies post nonam ad vesperas tendit, scilicet cum jam maxima virtute diei abscedente, frigus adesse incipit: ita post quinque numeros mundi Filius meus mundo adfuit cum mundus jam ad occasum currit. Quid tunc? Ipse enim veniens medullam legis aperuit ubi aquam legis in vinum Evangelii convertit, ubi et maxima fluenta virtutum emanare fecit, quod tam tempestive veniens complevit; ut ecclesiasticae virtutes quas Spiritus sanctus incendit firmis radicibus in hominibus confortarentur, et ut virginitas quam in se ipso attulit, in dignissima germina florum pullularet et dilataretur.

Five days are the five numbers of the age, in the sixth new miracles were propounded on the lands as on the sixth day the first man was formed. But now the sixth number is finished and it has come to the seventh number; in which now the course of the world is placed as on the seventh day of rest, because that labor which the strongest doctors formerly had in the depth of the closed seals of the holy Scriptures: now being open is to be brought forth openly, in the levity of words as the words of this book are, as on the seventh day of quiet. For six days are of work, the seventh is of rest. There is no other number of days; what remains for you, O man, is not to be known; but is in the secret of the Father. But you, O men, concerning this time: have a time of times in your course before that murderer comes, who will desire to pervert the catholic faith. But what happens thereafter; neither the time nor the moment is for you to know about this, just as you cannot know what is after the seven days of the week; but the Father alone knows this, who also has placed these in his power. For concerning the days of the week or concerning the times of the times of the age, it is not for you, O man, to know further.

But after five numbers of the age I gave forth heavenly miracles to the world; just as also in five days other creatures had been created before man, which are subject to man. So also there had been the fullness of the infidels and the Jews, and diverse schisms of diverse evils of both the gentile and Jewish people had boiled over, and the law and prophecy had already sweated, and all peoples both in evils and in goods had been proved, before my only-begotten would take flesh from a virgin. For it had not been decreed that he should be sent except after all these things had preceded, so that all justice might be proved in him, and so that all injustice might be scandalized by him. For if my Son had come before, this would have been done as if foolishly, just as that man acts imprudently who wants to gather his fruits before they ripen, or if his incarnation had been delayed unto the very end of the world: then he would come hurriedly like that fowler who fraudulently catches birds, they not knowing how they entered his net. But my Son came in that time as when already the day after the ninth hour tends toward evening, namely when already the greatest virtue of the day departing, the cold begins to be present: so after five numbers of the world my Son was present to the world when the world already runs to its setting. What then? For coming he opened the marrow of the law where he turned the water of the law into the wine of the Gospel, where also he caused the greatest flows of virtues to emanate, which coming so opportunely he completed; so that the ecclesiastical virtues which the Holy Spirit kindles might be comforted with firm roots in men, and so that the virginity which he brought in himself might sprout and be dilated into most worthy buds of flowers.

Sed insanus homicida, filius scilicet perditionis in brevissimo tempore veniet; cum jam dies abscedit, sole in occasum latente videlicet cum novissimum tempus jam cadit et mundus tenorem suum deserit; hoc autem testimonium, o fideles mei, audite, et illud devote ad cautelam vestram intelligite, ne vobis nescientibus error ipsius perditoris repente veniens, in ruinam infidelita is et perditionis vos praecipitet. Unde vos armate et ad validis imam pugnam hoc modo fidelissimis munitionibus praemoniti: vos praeparate. Cum enim tempus illv adven erit quo nequissimus ille deceptor horribiliter apparebit, mater illa quae istum fallacem in mundum parturiet a pueritia sua in puellari aetate diabolicis artibus plena vitiis, in deserto abjectionis inter nefandissimos homines enutrita est, ibi parentibus ejus eam nescientibus, nec illis cum quibus moratur eam scientibus, quoniam diabolus eam illuc ire persuade, et ibi eam secundum voluntatem suam decipiendo componit, quasi angelus sanctus sit. Et ideo illa ab hominibus se separat, ut tanto facilius celari possit; unde etiam aliquibus sed tamen paucis viris nequissimo latrocinio fornicationis occulte commiscetur, et in tanto studio turpitudinis cum illis se polluit, velut angelus sanctus fervorem pravitatis illius eam perficere jubeat. Et sic in ferventissimo ardore fornicationis illius filium perditionis concipit, nesciens de quo semine virorum illorum eum conceperit. Sed Lucifer serpens, scilicet antiquus turpitudine ista delectatus, coagulationem hanc justo meo judicio artibus suis afflat, et eam omnibus viribus suis totam in ventre matris illius possidet, sic illo perditore de ventre matris suae pleno diabolico spiritu egrediente. Deinde illam consuetam fornicationem devitat: et aperte stulto et insipienti populo dicit, quia virum non habeat, nec patrem infantis sui sciat; fornicationem autem quam perpetravit, sanctam dicit. Unde et populus illam sanctam putat et nominat.

Sic filius perditionis diabolicis artibus usque ad fortiorem aetatem enutritur, semper noto populo sibi se subtrahens. Sed mater ejus eum cum quibusdam magicis artibus interdum tam populo Deum colenti, quam non colenti ostendit; sic eum ab eis faciens videri et amari. Qui cum ad plenam aetatem pervenerit, manifeste contrariam doctrinam docebit; ita mihi et electis meis repugnans, tantamque fortitudinem acquirens ut in magna potestate sua, se supra nubes elevare conetur. Nam ego justo judicio meo permitto eum in diversis creaturis voluntatem suam exercere; quoniam ut diabolus in initio dixit: Similis ero Altissimo (Isa. XIV) et cecidit, ita etiam permitto ut idem diabolus in tempore novissimo cadat cum ipse in hoc filio suo dicit: Salvator mundi ego sum. Et ut omne saeculum fidelium cognovit quod Lucifer mendax fuit, cum se in initio dierum similem Deo esse voluit; sic etiam omnis fidelis homo videbit quod filius iniquitatis mendax est, cum se ante novissimum diem Filio Dei similem facit.

But the insane murderer, namely the son of perdition, will come in a very short time; when already the day departs, the sun being hidden in its setting, namely when the last time already falls and the world deserts its tenor; hear this testimony, O my faithful, and understand it devoutly for your caution, lest the error of the destroyer himself suddenly coming, while you know not, precipitate you into the ruin of infidelity and perdition. Whence arm yourselves and prepare yourselves, forewarned in this way with most faithful fortifications for the strongest battle. For when that time shall have arrived in which that most wicked deceiver will horribly appear, that mother who will bring forth this deceptive one into the world, full of vices from her childhood in girlhood age by diabolic arts, has been nourished in the desert of abjection among most wicked men, her parents there not knowing her, nor those with whom she stays knowing her, since the devil persuades her to go thither, and there composes her by deceiving according to his will, as if she were a holy angel. And therefore she separates herself from men, so that she might be able to be hidden so much more easily; whence also with some but yet few men she is secretly mixed in most wicked robbery of fornication, and pollutes herself with them in such study of shame, as if a holy angel commanded her to perfect the fervor of that depravity. And thus in the most fervent heat of that fornication she conceives the son of perdition, not knowing from which seed of those men she conceived him. But Lucifer the serpent, namely the ancient one, delighted by this shame, breathes upon this coagulation by my just judgment with his arts, and possesses it whole in the belly of that mother with all his strengths, thus that destroyer going forth from the belly of his mother full of diabolic spirit. Then she avoids that customary fornication: and openly says to the foolish and insensate people that she has no husband, nor knows the father of her infant; moreover the fornication which she perpetrated, she calls holy. Whence also the people think and name her holy.

Thus the son of perdition is nourished by diabolic arts until a stronger age, always withdrawing himself from the people known to him. But his mother occasionally shows him, with certain magical arts, both to the people who worship God and to those who do not; thus causing him to be seen and loved by them. Who, when he shall have reached full age, will openly teach a contrary doctrine; so repugning me and my elect, and acquiring such strength that in his great power, he will attempt to elevate himself above the clouds. For I, by my just judgment, permit him to exercise his will in diverse creatures; since just as the devil said in the beginning: "I will be like the Most High" (Isa. 14) and fell, so also I permit that the same devil should fall in the last time when he says in this son of his: "I am the Savior of the world." And as the whole age of the faithful knew that Lucifer was a liar, when in the beginning of days he wanted to be like God; so also every faithful man will see that the son of iniquity is a liar, when he makes himself like the Son of God before the last day.

Ipse enim est pessima bestia, homines qui ipsum negant interficiens et regibus, ducibus, principibus, divitibusque se adjungens, humilitatemque deprimens, ac superbiam erigens, orbemque terrarum diabolica arte sibi subjiciens. Potestas namque ejus usque labrum venti procedit; ita quod aerem videtur commovere, ignemque de coelo educere, et fulgura, tonitrua ac grandines producere, montes etiam evertere, aquas exsiccare, silvis viriditatem suam auferre, eisque iterum succum viroris sui reddere. Tales enim illusiones in diversis creaturis ostendit; videlicet in humore, in viriditate et in siccitate earum. Sed et in hominibus deceptiones suas facere non desinit. Quomodo? Videbitur enim sanis immittere aegritudinem, et infirmis sanitatem, daemones ejicere, ac interdum mortuos suscitare. Quomodo? Cum enim aliquando quispiam vita evanuerit, cujus anima in potestate ipsius diaboli est, circa cadaver illius qui vita discesserit interdum permissione mea illusiones suas ostendet, cadaver illius quasi vivat moveri faciens, quod tamen per brevissimam horam et non per longius spatium facere interdum permittetur; ne hac praesumptione gloria Dei derideatur atque nihilipendatur. Quod quidam videntes in eum confident; quidam autem et priorem fidem suam retinere volentes, eum tamen sibi propitium semper optabunt. Quos tamen durius laedere nolens, quasdam infirmitates ipsis immittit. Qui, dum medicinam et auxilium medicorum quaerent nec curari poterunt, ad ipsum recurrent tentantes, si eos curare valeat; quos dum ad se venientes viderit, debilitatem quam eis intulit ipsis aufert. Unde valde eum amantes in ipsum credent. Et sic multi decipientur, cum ipsi oculos interioris hominis obnubilant; per quos in me respicere debuerant, volentes in probatione animi sui velut in quadam novitate illa scire quae exterioribus oculis vident, et quae manibus palpant, contemnentes illa invisibilia quae in me manent, et quae vera fide comprehendenda sunt quia mortales oculi me videre non possunt, sed miracula mea in obumbratione illis ostendo quibus voluero; meipsum autem nullus videbit, dum in mortali corpore manet, nisi in umbratione mysteriorum meorum ut servo meo Mosi locutus sum, quemadmodum scriptum est: Non enim videbit me homo et vivere poterit (Exod. XXXIII). Hoc tale est: Obtutum mortalitatis suae non ponet in claritatem divinitatis meae, ille qui mortalis est, ita quod in corruptibili cinere mortalem vitam possit habere, dum in transeuntis temporis mutatione est, scilicet quod vitam unam deserit et ad aliam transit; quoniam omnia viventia per me solidata sunt, et quia ego vivo nec ulla mutatio in me est.

For he is the worst beast, killing men who deny him and joining himself to kings, dukes, princes, and the rich, and depressing humility, and erecting pride, and subjecting the orb of the lands to himself by diabolic art. For his power proceeds even to the lip of the wind; so that he seems to move the air, and to bring down fire from heaven, and to produce lightnings, thunders, and hailstorms, and also to overturn mountains, to dry up waters, to take away their greenness from the forests, and to restore to them again the juice of their vigor. For he shows such illusions in diverse creatures; namely in their moisture, in their greenness, and in their dryness. But also he does not cease to make his deceptions in men. How? For he will seem to send sickness to the healthy, and health to the infirm, to cast out demons, and occasionally to raise the dead. How? For when sometimes someone shall have vanished from life, whose soul is in the power of the devil himself, around the corpse of him who has departed life he will occasionally, by my permission, show his illusions, making the corpse of that one move as if it lived, which yet he will be permitted to do occasionally for a very short hour and not for a longer space; lest by this presumption the glory of God be derided and held of no account. Seeing which, some will trust in him; but others, wanting to retain also their prior faith, will yet always wish him to be propitious to them. Whom yet not wanting to harm more harshly, he sends certain infirmities upon them. Who, while they seek medicine and the help of physicians and cannot be cured, will run back to him testing if he is able to cure them; whom when he shall have seen coming to him, he takes away from them the debility which he brought upon them. Whence loving him greatly, they will believe in him. And thus many will be deceived, when they cloud the eyes of the inner man; through which they ought to have looked back at me, wanting to know in the probation of their mind, as if in some novelty, those things which they see with exterior eyes, and which they touch with hands, contemning those invisible things which remain in me, and which are to be comprehended by true faith because mortal eyes cannot see me, but I show my miracles to those whom I will in overshadowing; but no one will see me myself, while he remains in a mortal body, except in the overshadowing of my mysteries as I spoke to my servant Moses, as it is written: "For man shall not see me and be able to live" (Exod. 33). This is such: he who is mortal will not place the gaze of his mortality upon the clarity of my divinity, so that in corruptible ash he could have mortal life, while he is in the mutation of passing time, namely that he deserts one life and passes to another; since all living things are solidified by me, and because I live nor is there any mutation in me.

Nam ut culex vivere non potest si se in flammam ignis immittit, ita etiam mortalis homo non posset subsistere, si coruscationem divinitatis meae videret, sed ego mortalibus hominibus quandiu gravamine mortalitatis suae gravati sunt, me ita in obumbratione ostendo; velut pictor ea quae invisibilia sunt, per imagines picturae suae hominibus declarat. Quod si, o homo, me dilexeris, te amplectar, et calore sancti Spiritus te calefaciam. Cum enim bona intentione tua me inspexeris, meque in tua fide cognoveris, tunc et ego tecum ero. Sed qui me contemnunt, ad diabolum se convertunt, quoniam me scire nolunt. Unde et ego ipsos abjicio.

Eosdem autem diabolus illudit et decipit quomodocunque sibi placuerit: ita quod ipsi putant quod verum sit, quidquid eis ostenderit. Et hanc ipsam artem deceptionis suae diabolus illis infundit, qui in ipsum confidunt: ita quod ipsi in hac arte diversa portenta in creaturis secundum voluntatem suam hominibus fallaciter ostendunt. Sed tamen nec elementa, nec alias creaturas quae a Deo creatae sunt in alium modum transmutare possunt; nisi quod solum per deceptiones suas, quaedam monstra velut quasdam nebulas in eis sibi credentibus fingunt. Nam et Adam cum plus quaereret quam habere deberet, gloriam paradisi perdidit; sic et isti visum et auditum interioris hominis amittunt, quoniam Deum deserunt et diabolum colunt.

Secundum hunc modum filius perditionis, deceptiones artium suarum in elementis operatur, ostendens in eis pulchritudinem, dulcedinem et suavitatem secundum voluntatem hominum quos decipit. Sed haec potestas ei ob hoc promissa est, ut fideles in recta fide cernant, quod diabolus nullam potestatem in bonis habet, sed solum in malis aeternae mortis. Quidquid enim iste filius iniquitatis operatur, id in potestate, superbia et crudelitate facit, misericordiam, humilitatem et discretionem non habens; sed cum imperio et magno stupore homines ad hoc praecipitat, ut ipsum sequantur, plurimos enim populos sibi acquirit, dicens eis ut voluntates suas libere peragant, ne se multum in vigiliis aut in jejuniis constringant, proponens eis ut tantum Deum suum diligant quem se esse simulat: quatenus sic ab inferno liberati ad vitam perveniant. Unde illi hoc modo decepti dicunt: O vae miseris illis qui ante tempora ista fuerunt, quia diris cruciatibus vitam suam afflixerunt, pietatem Dei nostri heu ignorantes! Ille enim thesauros et divitias eis ostendit, ac eos secundum voluntates ipsorum epulari permittit, fallacibus signis doctrinam suam confirmans; ita quod ipsi putant quod non oporteat eos ullo modo corpora sua constringere et castigare.

For as a gnat cannot live if it thrusts itself into the flame of fire, so also mortal man could not subsist, if he saw the flashing of my divinity, but I, for as long as mortal men are burdened by the weight of their mortality, show myself so in overshadowing; just as a painter declares those things which are invisible to men through the images of his painting. Which if, O man, you shall have loved me, I will embrace you, and I will warm you with the heat of the Holy Spirit. For when you shall have inspected me with your good intention, and shall have known me in your faith, then I also will be with you. But those who contemn me, convert themselves to the devil, since they do not want to know me. Whence I also cast them away.

Moreover, the devil mocks and deceives the same ones in whatever way shall have pleased him: so that they think that it is true, whatever he shall have shown them. And the devil pours this very art of his deception into those who trust in him: so that they in this art fallaciously show diverse portents in creatures to men according to their will. But yet they can transmute neither the elements, nor other creatures which have been created by God into another mode; except that only through their deceptions, they feign certain monsters as if certain clouds in those who believe in them. For Adam also, when he sought more than he ought to have had, lost the glory of paradise; so also these lose the sight and hearing of the inner man, since they desert God and worship the devil.

According to this mode the son of perdition works the deceptions of his arts in the elements, showing in them beauty, sweetness, and pleasantness according to the will of the men whom he deceives. But this power was promised to him for this reason, so that the faithful might discern in right faith that the devil has no power in good things, but only in the evils of eternal death. For whatever this son of iniquity works, he does it in power, pride, and cruelty, not having mercy, humility, and discretion; but with command and great stupor he precipitates men into this, that they follow him, for he acquires very many peoples for himself, telling them to perform their wills freely, lest they constrain themselves much in vigils or in fasts, proposing to them that they love only their God whom he simulates himself to be: so that thus liberated from hell they might reach life. Whence those deceived in this mode say: "O woe to those wretched ones who were before these times, because they afflicted their life with dire tortures, alas, ignorant of the piety of our God!" For he shows treasures and riches to them, and permits them to feast according to their wills, confirming his doctrine with fallacious signs; so that they think that it is not necessary for them to constrain and castigate their bodies in any way.

Sed et circumcisionem et judaismum secundum mores Judaeorum illis observare jubet, fortiora praecepta legis, quae Evangelium cum digna poenitentia in gratiam convertit, ipsis juxta voluntatem eorum leviora faciens. Et dicit qui ad me convertitur, peccata illius delebuntur, vivetque mecum in aeternum. Baptismum etiam et evangelium Filii mei abjicit. Et omnia praecepta illa quae Ecclesiae tradita sunt deridet. Et iterum sibi famulantibus diabolica irrisione dicit: videte quis et qualis ille insanus fuerit, qui haec observare per mendacia sua simplici populo instituit.

Ego autem pro vobis et ad gloriam vestram mori, et a morte resurgere volo. Et sic populum meum ab inferno liberabo; ut deinceps mecum in regno meo gloriose vivatis, quod ille fallax prius se fecisse simulavit. Et deinde dilectis suis dicit: ut eum gladio percutiant, atque in mundum sindonem usque ad diem resurrectionis suae involvant, illis ita deceptis quod putant se illum occidere, et praecepta ejus hoc modo perficere, postea se resurgere simulans dirae maledictionis scripturam velut salvationem animarum profert; quam pro signo hominibus tradens, jubet ut ipsum adorent. Quod si quis fidelis propter amorem nominis mei recusaverit, diro cruciatu tormentorum ab illo consumetur, unde omnes qui haec viderint vel audierint maximo admirationis et dubietatis stupore concutientur, quemadmodum etiam Joannes dilectus meus ostendit, dicens: Et vidi unum de capitibus ejus tanquam occisum in mortem, et plaga mortis ejus curata est. Et admirata est universa terra post bestiam (Apoc. XIII). Hoc tale est: Ego amator mysteriorum Dei vidi fallacem et maledictum in maximis et innumerabilibus iniquitatibus omnem sanctimoniam sanctorum circumeuntem, et multiplicibus vitiis eam fatigantem; qui actibus mendaciorum suorum sanguinem suum in occisione se effundere et ita mori assimilabit, non in corpore suo cadens sed in fallaci umbra, velut percussus et moriens aestimatus. Unde etiam in errore fallacium vulnerum suorum quasi mortuus fuerit simulat se quasi a sopore mortis revixisse; et ita admirabilem et terribilem stuporem omnes homines qui in tota terra sunt, in horrore hujus maledicti capient, sicut etiam populus in magnitudine et fortitudine Goliath obstupuit, cum eum armatum in bello adversum se stare videret. Et ita ut vides columnae electorum meorum, tam de cruciatibus istis quam de contrariis et immanibus ac horribilibus signis, quae filius perditionis emittet magno stupore pavoris commoveri videbuntur, gemitum lamentabilis angustiae emittentes.

But also he orders them to observe circumcision and Judaism according to the customs of the Jews, making for them the stronger precepts of the law, which the Gospel with worthy penance converted into grace, lighter according to their will. And he says: "He who is converted to me, his sins shall be blotted out, and he shall live with me forever." He also casts away the baptism and the gospel of my Son. And he derides all those precepts which were handed down to the Church. And again he says with diabolic derision to those serving him: "See who and of what sort that insane one was, who instituted these things to be observed through his lies to a simple people."

"But I for you and for your glory want to die, and to rise from death. And thus I will liberate my people from hell; so that henceforth you may live gloriously with me in my kingdom," which that deceptive one previously simulated himself to have done. And then he says to his beloved ones: that they should strike him with a sword, and wrap him in a clean linen cloth until the day of his resurrection, they being so deceived that they think they kill him, and in this way perfect his precepts, afterward simulating himself to rise, he brings forth a writing of dire malediction as if it were the salvation of souls; which handing over to men for a sign, he orders that they adore him. Which if any faithful one shall have refused for the love of my name, he will be consumed by him with dire torture of torments, whence all who shall have seen or heard these things will be shaken with a greatest stupor of admiration and doubt, just as also John my beloved showed, saying: "And I saw one of his heads as if it were slain unto death, and the wound of his death was healed. And the whole earth wondered after the beast" (Apoc. 13). This is such: I, the lover of the mysteries of God, saw the deceptive and accursed one going around all the holiness of the saints in the greatest and innumerable iniquities, and fatiguing it with manifold vices; who by the acts of his lies will assimilate himself to pouring out his blood in slaughter and so to die, not falling in his body but in a deceptive shadow, as if estimated struck and dying. Whence also in the error of his fallacious wounds, as if he had been dead, he simulates himself to have revived as if from the sleep of death; and so all men who are in the whole earth will take an admirable and terrible stupor in the horror of this accursed one, just as also the people was stupefied in the magnitude and fortitude of Goliath, when they saw him standing armed in war against them. And so as you see, the columns of my elect, both from these tortures and from the contrary and immense and horrible signs which the son of perdition will send forth, will seem to be moved with a great stupor of dread, emitting a groan of lamentable anguish.

Sed duos testes meos quos ad id tempus in secreto voluntatis meae reservavi, scilicet Enoch et Eliam; ut ipsi repugnent et ut errantes ad viam veritatis reducant emittam. Qui fortissimas et robustissimas virtutes fidelibus ostendent; quia cum verba testimonii eorum in ore utriusque sibi aequaliter consentient, fidem audientes adhibebunt. Nam idcirco hi duo testes veritatis tandiu per me reservati sunt, ut tunc ipsis procedentibus, sermo eorum in cordibus electorum meorum teneatur et solidetur, quatenus inde germen Ecclesiae meae in magna humilitate subsistat. Et ipsi ad filios Dei quorum nomina in libro vitae sunt, dicent: O vos recti corde et electi in gloriosa laude beatarum gratiarum vitae, audite et intelligite quae vobis fiducialiter disserimus. Hic maledictus a diabolo missus est, ut animas quae se praeceptis illius subjiciunt in errorem mittat. Nos enim de hoc mundo reclusi eramus, reservati in secretis Dei quae hominibus abscondita sunt, ita quod in sollicitudine et angustia hominum non fuimus. Nam ad hoc reservati sumus, et ad vos missi; ut erroribus istius perditoris contradicamus. Videte ergo, si vobis aut in corporali statura aut in aetate similes simus. Et omnes qui cognoscere et confiteri verum Deum volent: hos duos senes et veraces testes, vexillum justitiae Dei portantes subsequentur, iniquum errorem deserentes, quoniam ipsi in magnis praeconiis et coram Deo et coram populo fulgebunt; vicos, et plateas, et civitates, atque alia loca ubicunque filius perditionis contrariam doctrinam efflaverit percurrentes, ac in eis multa signa in Spiritu sancto facientes, ita ut omnis populus qui eos viderit in maximam admirationem ducatur. Idcirco autem haec magna signa supra firmam petram solidata illis dabuntur, quatenus illa contraria et falsa signa abjiciantur. Nam ut fulgur incendit et comburit, sic et filius perditionis perversa iniquitate et nequitia sua faciet, populos magicis artibus velut igne fulguris comburens. Sed Enoch et Elias cum recta doctrine quasi cum ictu tonitrui omnem cohortem illius exterrentes dejicient, fideles hoc modo stabilientes.

Attamen in permissione voluntatis meae ab illo tandem consummati, mercedem laborum suorum in coelestibus consequantur. Tunc flores doctrinae eorum cadentes, quia voces ipsorum jam in mundo non audientur, bonum fructum in electis ostendent, verba et rabiem diabolicae artis contemnentibus, et in spe supernae haereditatis bene firmatis, quemadmodum et Salomon de bono et recto homine ostendit, dicens: Domus justi plurima fortitudo, et in fructibus impii conturbatio. (Prov. XV).

But my two witnesses whom I have reserved until that time in the secret of my will, namely Enoch and Elijah, I will send forth so that they may repugn him and lead back those erring to the way of truth. Who will show strongest and robust virtues to the faithful; because since the words of their testimony in the mouth of each will equally consent with themselves, those hearing will apply faith. For for this reason these two witnesses of truth have been reserved so long by me, so that then, when they proceed, their word might be held and solidified in the hearts of my elect, so that from then the bud of my Church might subsist in great humility. And they will say to the sons of God whose names are in the book of life: "O you right in heart and elect in the glorious praise of the blessed graces of life, hear and understand those things which we confidently discuss with you." This accursed one was sent by the devil, so that he might send into error the souls which subject themselves to his precepts. For we were recluse from this world, reserved in the secrets of God which are hidden from men, so that we were not in the solicitude and anguish of men. For for this we have been reserved, and sent to you; so that we might contradict the errors of that destroyer. See therefore, if we be similar to you either in corporal stature or in age." And all who will want to know and confess the true God will follow these two old and true witnesses, carrying the banner of the justice of God, deserting the iniquitous error, since they will shine in great praises both before God and before the people; running through the villages, and the streets, and the cities, and other places wherever the son of perdition shall have breathed forth contrary doctrine, and making many signs in the Holy Spirit in them, so that all the people who shall have seen them may be led into a greatest admiration. Therefore moreover these great signs solidified upon the firm rock will be given to them, so that those contrary and false signs might be cast away. For as lightning kindles and burns up, so also the son of perdition will do by his perverse iniquity and wickedness, burning up peoples by magical arts as if by the fire of lightning. But Enoch and Elijah with right doctrine will, as if with the strike of a thunderbolt, terrifyingly cast down all his cohort, stabilizing the faithful in this mode.

Yet by the permission of my will finally consumed by him, they may follow the reward of their labors in the heavenly things. Then the flowers of their doctrine falling, because their voices will no longer be heard in the world, they will show good fruit in the elect, contemning the words and rage of the diabolic art, and well-firmed in the hope of the supernal inheritance, just as also Solomon showed concerning the good and right man, saying: "In the house of the just is very much strength, and in the fruits of the impious is trouble" (Prov. 15).

Hoc tale est: Acutum habitaculum ubi contritio et infelicitas non est: speciale speculum oculi Dei in recto homine est, in quo idem oculus fortitudinem miraculorum suorum quasi in appetitu percutientis gladii videt. Sed in procedentibus factis, velut in crescentibus fructibus superbi cordis, quod in propriis voluptatibus suis ruinas aedificat, tristitia illa erit, quia superbum cor in eam spem non confidit, quae in superna saturitate floret.

Sed ut vides quod ipsum monstruosum caput se tanto fragore a loco suo emovit, quod omnis praedicta muliebris imago in omnibus membris suis inde concutitur: hoc est cum se filius perditionis caput iniquitatis existens, multa arrogantia superbiae velut a parvo errore infixae sibi nequitiae tollit, majorem errorem arripiens, scilicet supra omnes exaltari volens, id est cum deceptiones suae finem accepturae sunt, omnis Ecclesia in omnibus filiis suis tam majoribus quam minoribus in maximum timorem mittitur, exspectans insaniam praesumptionis illius. Et velut magna massa multae faecis ipsi capiti conjungitur, unde illud super quemdam montem se elevans, altitudinem coelorum ascendere tentat; quia maximae artes diabolicarum insidiarum, multam immunditiam afferentium eidem filio iniquitatis assistentes, ipsi alas superbiae subministrant, ac eum in tantum praesumptionem erigunt, quod ipse etiam secreta coelestia se putat posse penetrare. Quomodo? Nam cum omnem voluntatem seductoris diaboli compleverit, ita quod justo judicio Dei amplius tantam potestatem iniquitatis et crudelitatis suae habere omnino non permittetur; omnem cohortem suam congregabit, et sibi credentibus dicet quia ad coelos ire velit. Sed sicut diabolus nescivit Filium Dei ad redemptionem et salutem animarum nasci, ita et iste pessimus cum se in mortiferum malum omnium malorum involvet, fortissimum ictum manus Dei super se venire ignorabit.

Et ecce velut ictus tonitrui repente veniens caput ipsum tanta fortitudine percutit quod et de monte illo dejicit et quod spiritum suum in mortem emittit; quoniam potestas Dei se manifestans, eumdem perditionis filium tanta virtute zeli sui prosternit, quod et de superbia illa qua se contra Deum erexerat, magno praecipitio praesumptionis suae ruit, et quod vitalem flatum suum in mortem aeternae damnationis ita consummatus evomit; quia sicut tentationes Filii mei finitae sunt, cum ipse tentatus diabolo dixit: Vade, turpissime Satana, et ille exterritus fugit; sic etiam et tentationes istae quas filius iniquitatis Ecclesiae infert, in hoc zelo meo consummationem accipient.

This is such: the acute habitation where contrition and infelicity is not: is the special mirror of the eye of God in the right man, in which the same eye sees the strength of its miracles as if in the appetite of a striking sword. But in the proceeding deeds, as if in the growing fruits of a proud heart, which builds ruins in its own pleasures, that sadness will be, because the proud heart does not trust in that hope, which flourishes in supernal satiety.

But as you see that that monstrous head moved itself with such a crash from its place, that all the aforesaid female image in all its members is shaken therefrom: this is when the son of perdition, existing as the head of iniquity, raises himself with much arrogance of pride as if from a small error of wickedness infixed in him, seizing a greater error, namely wanting to be exalted above all, that is when his deceptions are about to receive an end, all the Church in all its sons both greater and lesser is sent into a greatest fear, awaiting the insanity of his presumption. And as a great mass of much dregs is joined to the head itself, whence elevating itself upon a certain mountain, it attempts to ascend the height of the heavens; because the greatest arts of diabolic snares, bringing much uncleanness, assisting the same son of iniquity, minister to him the wings of pride, and erect him into such presumption, that he even thinks himself able to penetrate the heavenly secrets. How? For when he shall have fulfilled all the will of the seducer devil, so that by the just judgment of God he will no longer be permitted to have at all such power of his iniquity and cruelty; he will congregate all his cohort, and say to those believing in him that he wants to go to the heavens. But as the devil knew not the Son of God was born for the redemption and salvation of souls, so also this worst one, when he shall involve himself in the deadly evil of all evils, will be ignorant that the strongest strike of the hand of God is coming upon him.

And behold, as if the strike of a thunderbolt suddenly coming strikes the head itself with such fortitude that it both casts it down from that mountain and sends its spirit into death; since the power of God manifesting itself, prostrates the same son of perdition with such virtue of its zeal, that both from that pride by which he had erected himself against God, he falls with a great precipice of his presumption, and that so consummated he vomits out his vital breath into the death of eternal damnation; because as the temptations of my Son were finished, when he himself tempted said to the devil: "Go away, most foul Satan," and he terrified fled; so also these temptations which the son of iniquity inflicts on the Church, will receive consummation in this my zeal.

Inde subito fetens nebula montem ipsum totum comprehendit, in qua caput ipsum tanta sorde involvitur, ut astantes populi in maximum terrorem mittantur; quia immundissimus intolerabilisque et infernalis fetor locum elationis illius totum replebit, in quo ille pessimus criminator tanta immunditia et fetore effervebat, ut justo Dei judicio nec initium nec finis ejus amodo in memoria habeatur; quoniam populi illi cadaver ipsius sine voce in terra prostratum et multa tabe perfusum videntes: se deceptos esse cognoscent, ipsa nebula circa montem illum aliquantulum diutius immorante; quoniam fetor ille diabolicam elationem circumamplectens, immundam ostendit, ut homines ab illo seducti fetorem et immunditiam illam videntes, errorem suum declinent, et ad veritatem redeant. Nam astans populus haec cernens, multo timore concutitur; quia haec videntes maximus horror incutit, ita ut lugubres voces et flebiles querelas proferant, et se graviter errasse dicant.

Et ecce pedes praefatae muliebris imaginis candidi apparent, splendorem super splendorem solis reddentes: hoc est quod fortitudo fundamenti et sustentatio sponsae filii mei multum candorem fidei ostendet, et pulchritudinem illam quae omnem pulchritudinem terrenae claritatis superat demonstrabit, cum filio perditionis ut dictum est prostrato, multi ex iis qui erraverant ad veritatem revertentur.

Sed post casum illius impii, quando novissimus dies in solutione mundi occurrat mortalis homo non quaerat; quia eum scire non poterit, quoniam eum Pater in abscondito secreti sui servavit. Ad judicium ergo, o homines, vos praeparate.

Ut autem praedictum est filius perditionis cum patre suo diabolo et cum omnibus artibus illius in novissimo tempore per Filium meum fortissimum praeliatorem cum magna confusione superabitur; sicut et inimici fortissimi Samsonis in praefiguratione ipsius dejecti sunt, velut in sacra Historia scriptum est: Concussisque fortiter columnis, cecidit domus super omnes principes, et caeteram multitudinem quae ibi erat: multoque plures interfecit moriens quam ante vivus occiderat (Judic.

Hoc tale est: Filio Dei, scilicet fortissimo Samsoni primum Synagoga conjuncta est; cui ipse occulta illa quae in Veteri Testamento abscondita erant, in mirabili doctrina sua distribuit, interiorem dulcedinem legis quae fortior leone erat, ipsi benigne aperiens. Sed ipsa decepit eum; faciens ut secreta ejus illuderentur, in doctrinam illius respicere nolens, sed eam magno fastu superbiae despiciens. Quapropter ipse commotus regnum Dei ab ea auferri et alii genti dari praedixit; ita in multis prodigiis cum plurima turba civitatem Hierosolymam ascendens, infidelitate illorum qui vestimenta sua in via straverunt occisa, ubi quod promiserat illis per miracula reddidit, quibus per sponsam suam proditus fuerat.

Then suddenly a stinking cloud comprehends all that mountain, in which the head itself is involved in such filth, that the standing peoples are sent into a greatest terror; because a most foul and intolerable and infernal stench will fill all the place of his elation, in which that worst accuser was effervescing with such uncleanness and stench, that by the just judgment of God neither his beginning nor his end may be had in memory henceforth; since those peoples, seeing his corpse prostrate on the earth without voice and bathed in much corruption: will know themselves to have been deceived, the cloud itself lingering somewhat longer around that mountain; because that stench embracing the diabolic elation, shows it unclean, so that men seduced by him seeing that stench and uncleanness, may decline their error, and return to the truth. For the standing people discerning these things, is shaken with much fear; because a greatest horror strikes them seeing these things, so that they proffer mournful voices and tearful complaints, and say that they have gravely erred.

And behold, the feet of the aforesaid female image appear white, giving back splendor above the splendor of the sun: this is that the strength of the foundation and the sustenance of the bride of my Son will show much brightness of faith, and will demonstrate that beauty which surpasses all beauty of earthly clarity, when the son of perdition, as has been said, being prostrated, many of those who had erred will return to the truth.

But after the fall of that impious one, when the last day in the dissolution of the world may occur, let not mortal man seek; because he will not be able to know it, since the Father has kept it in the hiddenness of His secret. Therefore, O men, prepare yourselves for judgment.

But as has been foretold, the son of perdition with his father the devil and with all his arts in the last time will be overcome with great confusion by my Son, the strongest warrior; just as also the strongest enemies of Samson were cast down in his prefiguration, as is written in the sacred History: "And the columns being strongly shaken, the house fell upon all the princes, and the rest of the multitude that was there: and many more he killed dying than he had killed alive before" (Judges 16).

This is such: to the Son of God, namely the strongest Samson, first the Synagogue was joined; to whom He himself distributed those occult things which were hidden in the Old Testament, in His wonderful doctrine, benignly opening to her the interior sweetness of the law which was stronger than a lion. But she deceived Him; making his secrets to be mocked, not wanting to look into His doctrine, but despising it with great haughtiness of pride. Wherefore He himself, being moved, foretold that the kingdom of God would be taken away from her and given to another nation; thus in many prodigies ascending the city of Jerusalem with a very great crowd, the infidelity of those who strewed their garments in the way being slain, where what He had promised them He rendered through miracles, by whom He had been betrayed through His bride.

Et in illo fervore sponsam suam deseruit, cum domum ejus desertam derelinqui praenuntiavit. Sed pater sponsae illius, videlicet diabolica seductio; alii viro, id est infidelitati eam conjunxit. Tunc Filius Dei astutas vulpes, scilicet apostolos emisit, qui igne sancti Spiritus segetes inimicorum suorum combusserunt, id est qui legalia praecepta ad spiritualem intellectum verterunt, ita Synagoga cum patre suo combusta, scilicet perversa infidelitate Synagogae eversa.

Deinde magnis signis et stupendis miraculis incredulos occidit; ita quod omnes multo stupore contremuerunt, cum dicerent se timere Romanos venire, et locum et gentem ipsorum tollere. Quapropter concilium suum congregaverunt ut illum perderent, sed ipse abscondit se in monte, in oratione cum diceret ut, si fieri posset, calix ille ab eo transiret.

Sed Judas Iscariothes prodidit eum, tradens eum in manus saevissimas inimicorum suorum. Et ipse vim fortudinis suae abscondit, quam in crine, id est in patre suo habuit; quae omni populo ignota est, nisi quantum in fide capitur, veluti et capilli in capite hominis videntur. Postea cum pati voluit vim fortitudinis suae ostendit, videlicet mandibulam asini tollens cum filiabus Hierusalem diceret, ne super eum sed super se ipsas flerent; ita illas occidens, scilicet terrorem futurorum malorum eis verissime praedicens.

Et sic in cruce fatigato cum sitiret, fons verae fidei de gentili populo emanavit; de quo ipse bibens non erubuit, dicens etiam quod sic consummatum esset. Unde cum spiritum emisit, in gehennam, videlicet ad mulierem meretricem postea descendit, inimicis suis eum obsidentibus, cum custodes ad sepulcrum ipsius ponerent, sed ipse a morte resurgens, cum duabus portis, id est cum specialibus electis suis, et cum communi populo quos ex inferno liberavit, coeleste regnum petivit. Sed sic pulcherrima sponsa, scilicet Ecclesia, ipsi conjuncta, diligentissime ab eo quaesivit quomodo fortitudinem ipsius cognoscere posset. Ipse autem vires suas ei non repente, sed paulatim et cum discretione aperuit.

Cum primum catholicam fidem percepissent in veteri lege et in nova, usque ad perfectam correctionem putabant se quidam illorum debere ambulare, quae ligatura humentium nervorum sed nondum perfectam siccitatem habentium erat. Unde Ecclesia rudis adhuc, multis turbis dicebat: Haec est fortitudo sponsi mei. Et populus haec audiens, volebat repentino motu Deum in auditu verborum tantum colere, et non in significatione Spiritus sancti conversari. Sed ita fortitudo ejus cognita non est.

And in that fervor He deserted His bride, when He foretold that her house would be left deserted. But the father of that bride, namely the diabolic seduction, joined her to another man, that is, to infidelity. Then the Son of God sent out cunning foxes, namely the apostles, who burned the crops of their enemies with the fire of the Holy Spirit, that is, who turned the legal precepts to spiritual understanding, thus the Synagogue was burned with its father, namely the perverse infidelity of the Synagogue being overturned.

Then with great signs and stupendous miracles He killed the incredulous; so that all trembled with much stupor, when they said they feared the Romans coming, and taking away their place and nation. Wherefore they congregated their council so that they might destroy Him, but He hid himself in the mountain, in prayer when He said that, if it could be, that cup might pass from Him.

But Judas Iscariot betrayed Him, handing Him over into the most savage hands of His enemies. And He hid the force of His strength, which He had in the hair, that is, in His Father; which is unknown to all people, except insofar as it is grasped in faith, even as the hairs are seen on the head of a man. Afterwards when He willed to suffer He showed the force of His strength, namely taking the jawbone of an ass when He said to the daughters of Jerusalem, not to weep over Him but over themselves; thus killing them, namely most truly foretelling to them the terror of future evils.

And so being fatigued on the cross when He thirsted, the fountain of true faith emanated from the Gentile people; from which He himself drinking was not ashamed, saying also that thus it was consummated. Whence when He sent out His spirit, He afterwards descended into Gehenna, namely to the harlot woman, His enemies besieging Him, when they placed guards at His sepulcher, but He rising from death, with the two gates, that is with His special elect, and with the common people whom He liberated from hell, sought the heavenly kingdom. But thus the most beautiful bride, namely the Church, being joined to Him, most diligently sought from Him how she might be able to know His strength. He, however, opened His powers to her not suddenly, but gradually and with discretion. How.

When they first had perceived the Catholic faith in the old law and in the new, some of them thought they ought to walk until perfect correction, which was the binding of moist sinews but not yet having perfect dryness. Whence the Church, still rude, said to many crowds: "This is the strength of my bridegroom." And the people hearing these things, willed by a sudden movement to worship God only in the hearing of words, and not to converse in the significance of the Holy Spirit. But thus His strength was not known.

Deinde virginitas velut novi funes qui nunquam in opere fuerunt, sicut et virginitas ante non est gloriose habita; nobiliter erecta est, quae ligatura Filium Dei fortiter quidem tetigit, sed tamen eum plene non ostendit. Sed Ecclesia se sursum erigens dicebat: O vos, amici mei, hae maximae virtutes sponsi mei sunt. Et subito in magno strepitu multus populus super eum ruit, dicens: Nos in maximis viribus ejus, ipsum cepimus. Sed nec sic vires ejus manifestatae sunt.

Postea in septem donis Spiritus sancti velut in septem crinibus illius Ecclesia solidata est, ipsis forti clavo in firmamento apostolicorum praedicatorum infixis. Unde reti fidei hoc modo contexto, Ecclesia clamabat: O quam fortis sponsus meus in septem crinibus suis est. Et omnes populi illam audientes, in eum irruerunt, putantes ipsum majores vires non habere. Sed et hoc modo non est agnita fortitudo ipsius.

Dehinc multas lacrymas Ecclesia fudit; quia fortitudinem sanctae Trinitatis ignoravit, dicens humanitatem Filii Dei se quidem vidisse, sed divinitatem ipsius nondum perfecte intellexisse. Unde ipse commotus in dilecto suo Joanne secreta sanctae Trinitatis quantum homini licitum erat scire: in honore Patris et in ardore Spiritus sancti manifestavit. Et ita in gremium sponsae suae caput suum reclinans: ibi usque ad maxima schismata quae in filio perditionis futura sunt, requiescet; ibi fortitudo ejus abrasis crinibus ipsius abscindetur: cum homines in tempore illo magis filium perditionis, quam ipsum sequi studebunt dicentes: Quid est, o Deus, quod talia et tanta miracula videmus? Et ita fortitudo ipsius dilinitur, cum jam vera fides in caecitate infidelitatis obnubilari videtur.

Sed vires ejus resurgent, cum Enoch et Elias apparuerint. Quapropter superbiam et praesumptionem fortiter concutiens, filium perditionis cum omnibus diabolicis artibus et caeteris vitiis ejus dejiciet, multoque durius diabolica vitia conteret, cum jam Ecclesia cum Christiano nomine de praesenti et temporali saeculo ad aeterna transibit, quam antea fecerit cum adhuc divinus cultus in mundo temporaliter vigeret. Quid hoc? Quia cum jam saeculum finem accipiet, tunc et diabolicae persecutiones et virtutum fortissimae operationes, in hominibus etiam temporaliter cessabunt.

Qui autem acutas aures interioris intellectus habet: hic in ardente amore speculi mei, ad verba haec anhelet, et ea in conscientia animi sui conscribat. VISIO DUODECIMA.

Then virginity, like new ropes which never were in work, just as also virginity before was not gloriously held; was nobly erected, which binding indeed touched the Son of God strongly, but yet did not fully show Him. But the Church raising herself upwards said: "O you, my friends, these are the greatest virtues of my bridegroom." And suddenly in a great noise much people rushed upon Him, saying: "We in His greatest strengths, have taken Him." But neither thus were His powers manifested.

Afterwards in the seven gifts of the Holy Spirit, as if in His seven hairs, the Church was solidified, those being fixed with a strong nail in the firmament of the apostolic preachers. Whence the net of faith being contexted in this way, the Church cried out: "O how strong my bridegroom is in his seven hairs." And all peoples hearing her, rushed into Him, thinking Him to have no greater strengths. But also in this way His strength was not recognized.

From then the Church shed many tears; because she was ignorant of the strength of the holy Trinity, saying that she had indeed seen the humanity of the Son of God, but had not yet perfectly understood His divinity. Wherefore He himself, being moved in His beloved John, manifested the secrets of the holy Trinity insofar as it was licit for man to know: in the honor of the Father and in the fervor of the Holy Spirit. And so reclining His head into the bosom of His bride: there He will rest until the greatest schisms which are to be in the son of perdition; there His strength will be cut off, his hairs being shaved: when men in that time will study rather to follow the son of perdition than Him, saying: "What is it, O God, that we see such and so great miracles?" And thus His strength is dissolved, when already true faith seems to be clouded over in the blindness of infidelity.

But His powers will rise again, when Enoch and Elijah shall have appeared. Wherefore strongly shaking pride and presumption, He will cast down the son of perdition with all diabolic arts and his other vices, and will bruise diabolic vices much more harshly, when already the Church with the Christian name will pass from the present and temporal world to the eternal things, than she had done before while the divine worship still flourished temporally in the world. What is this? Because when already the world will receive an end, then both diabolic persecutions and the strongest operations of virtues will cease in men even temporally.

But he who has sharp ears of interior understanding: let him pant for these words in the burning love of my mirror, and write them in the conscience of his soul. TWELFTH VISION.

SUMMARIUM.---Quod in novissimo tempore mundus multis calamitatibus ut homo in hora mortis dissolvitur. Quod omnes creaturae repente commoventur et quidquid in aere vel in aqua vel in terra mortale est vitam reddit et quod foeditatis est in eis evanescet. Quod corpora mortuorum ubicunque fuerint in integritate corporis et sexus sui resurgunt. De signatis et non signatis resurgentium. Quod Filius cui Pater potestatem dedit judicium facere, in forma humanitatis ad judicium veniet. Evangelium de eodem. Quod signati obviam justo judici non in difficultate celeriter rapiuntur et opera eorum apparebunt. Quod omnes flores: patriarchae, prophetae, apostoli, martyres, confessores, virgines, et monachi et alii praepositi fulgebunt. Quod coeli interim laudes suas in silentio continent cum Filius sententiam judicialem proferet conscientia singulorum aperta. De bonis et malis qui judicandi sunt. De infidelibus qui jam judicati ad judicium non perveniunt. Quod finito judicio, maxima quies tranquillitatis exoritur. Quod electos gloria aeternitatis cum magnis laudibus recipit, sed reprobos infernus magno ululatu absorbet. Evangelium de eodem. Quomodo elementa, et sol, et luna, et stellae, finito judicio in melius mutantur et nox non erit. Verba Joannis de eodem.

Post haec vidi et ecce omnia elementa et omnes creaturae diro motu concussa sunt: ignis, aer, et aqua eruperunt, et terram moveri fecerunt, fulgura et tonitrua concrepuerunt, montes et silvae ceciderunt: ita ut omne quod mortale erat vitam exhalaret. Et omnia elementa purgata sunt, ita ut quidquid in eis sordidum fuerat, tali modo evanesceret, ut amplius non appareret.

Et audivi vocem maximo clamore per totum orbem terrarum vociferantem et dicentem: O vos, filii hominum, qui in terra jacetis, surgite omnes. Et ecce omnia ossa hominum in quocunque loco terrarum erant, velut in uno momento congregata, et sua carne obtecta sunt, et omnes homines integris membris et corporibus suis in sexu suo surrexerunt: boni in claritate fulgentes, et mali in nigredine apparentes, ita ut et opus cujusque in ipso aperte videretur.

Et quidam ex eis in fide signati erant, quidam autem non, ita ut signatorum illorum alii ante faciem suam velut aureum fulgorem, alii velut umbram haberent quod ipsorum signum erat. Sed subito ab oriente maxima coruscatio effulsit: et ibi in nube Filium hominis eo vultu quo in mundo fuerat, nudatis et apertis vulneribus cum angelicis choris advenientem vidi, et supra sedem flammantis sed non ardentis throni sedentem, et sub se hanc maximam tempestatem purgationis mundi habentem.

SUMMARY.---That in the last time the world is dissolved by many calamities like a man in the hour of death. That all creatures are suddenly moved and whatever in the air or in the water or in the earth is mortal returns life and what is of foulness in them will vanish. That the bodies of the dead wherever they have been rise in the integrity of their body and sex. Of the signed and not signed of those rising. That the Son to whom the Father gave power to make judgment, will come to judgment in the form of humanity. The Gospel about the same. That the signed are caught up quickly not in difficulty to meet the just judge and their works will appear. That all the flowers: patriarchs, prophets, apostles, martyrs, confessors, virgins, and monks and other prelates will shine. That the heavens meanwhile contain their praises in silence when the Son shall proffer the judicial sentence, the conscience of each being opened. Of the good and the bad who are to be judged. Of the infidels who being already judged do not come to judgment. That judgment being finished, the greatest rest of tranquility arises. That the glory of eternity receives the elect with great praises, but hell absorbs the reprobate with great howling. The Gospel about the same. How the elements, and the sun, and the moon, and the stars, judgment being finished, are changed for the better and there will be no night. The words of John about the same.

After these things I saw and behold, all elements and all creatures were shaken with a dire movement: fire, air, and water broke out, and made the earth to be moved, lightnings and thunders resounded, mountains and forests fell: so that everything that was mortal exhaled life. And all elements were purged, so that whatever in them had been sordid, would in such a way vanish, that it might no longer appear.

And I heard a voice vociferating with a greatest cry through the whole world and saying: "O you, sons of men, who lie in the earth, rise all of you." And behold, all the bones of men in whatever place of the earth they were, as if in one moment were congregated, and covered with their flesh, and all men rose in their integrity of limbs and bodies in their sex: the good shining in clarity, and the bad appearing in blackness, so that also the work of each was openly seen in himself.

And some of them were signed in faith, and some were not, so that of those signed some had before their face as it were a golden splendor, others as it were a shadow which was their sign. But suddenly from the east a greatest coruscation flashed: and there in a cloud I saw the Son of Man coming with that countenance with which He had been in the world, with naked and open wounds with angelic choirs, and sitting upon the seat of a flaming but not burning throne, and having under Him this greatest tempest of the purgation of the world.

Et qui signati erant obviam ei in aere quasi in turbine rapti sunt, ubi et prius splendorem illum qui secretum superni Creatoris designat videram; bonis scilicet a malis ibi separatis. Sed ipse blanda voce quemadmodum evangelium manifestat, justos coelesti regno beatificavit, ac terribili voce injustos infernalibus poenis ut etiam scriptum est, deputavit; nulla tamen alia inquisitione vel responsione de operibus eorum, nisi quemadmodum evangelica vox ostendit, ibi facta; quoniam opus cujusque sive bonum sive malum esset, in ipso manifeste apparuit.

Qui autem signati non erant a longe in parte aquilonis cum diabolica turba stabant, nec ad judicium hoc pervenerunt; sed tamen haec omnia velut in turbine videntes, finem judicii exspectabant, et intra se amaros gemitus edebant. Et sic judicio peracto, fulgura, et tonitrua, et venti ac tempestates cessabant; et quidquid in elementis transitorium erat, subito evanuit et maxima tranquillitas facta est.

Tunc electi super splendorem solis repente splendidi effecti: cum Filio Dei, et cum beatis agminibus angelorum in gaudio magno coelestia petebant, reprobis cum diabolo et angelis ejus ad loca infernalia cum magno ululatu tendentibus. Et sic coelum electos recepit, et infernus reprobos absorbuit. Sed subito tanta gaudia et tantae laudes in coelestibus, et tanta tristitia ac tanti ululatus in abyssi lacu exorti sunt, ultra etiam quam humanus sensus effari possit.

Et mox omnia elementa in maxima serenitate resplenduerunt, veluti eis nigerrima cutis abstracta fuisset; ita quod nec ignis fervorem, nec aer spissitudinem, nec aqua aestum, nec terra fragilitatem amplius ullam haberent. Sol quoque, luna et stellae, velut plurimus ornatus in firmamento, multo splendore et decore rutilabant: et sine motu circuitionis fixa manebant, ita quod ultra diem et noctem non discernebant. Et ita nox non erat, sed dies. Et finitum est.

Iterumque audivi vocem de coelo mibi dicentem: Haec mysteria novissima tempora ostendunt: in quibus temporalia tempora, in aeternitatem coruscationis illius quae sine fine est transmutabuntur. Novissima enim tempora multis periculis fatigabuntur, et occasus mundi variis signis demonstrabitur. Nam ut vides, in ipso novissimo die totus orbis terrarum terroribus concutietur, et tempestatibus quassabitur: ita ut quidquid in eo caducum et mortale est, his calamitatibus finiatur; quia tunc cursu mundi completo, ipse amplius durare non poterit, sed secundum divinam dispositionem consummabitur.

And they who were signed were caught up to meet Him in the air as if in a whirlwind, where also I had seen before that splendor which designates the secret of the supernal Creator; the good namely being there separated from the bad. But He with a bland voice as the gospel manifests, beatified the just with the heavenly kingdom, and with a terrible voice deputed the unjust to infernal pains as is also written; no other inquisition or response about their works, however, being made there, except as the evangelical voice shows; since the work of each, whether it were good or evil, appeared manifestly in himself.

They, however, who were not signed stood far off in the part of the north with the diabolic crowd, nor did they arrive at this judgment; but yet seeing all these things as if in a whirlwind, they awaited the end of the judgment, and within themselves uttered bitter groans. And thus judgment being performed, the lightnings, and thunders, and winds and tempests ceased; and whatever in the elements was transitory, suddenly vanished and a greatest tranquility was made.

Then the elect, suddenly made splendid above the splendor of the sun: with the Son of God, and with the blessed hosts of angels in great joy sought the heavenly things, the reprobate with the devil and his angels tending to infernal places with great howling. And thus heaven received the elect, and hell absorbed the reprobate. But suddenly such joys and such praises in the heavens, and such sadness and such howling in the lake of the abyss arose, even beyond what human sense might be able to utter.

And soon all elements resplended in greatest serenity, as if a very black skin had been drawn off from them; so that they might no longer have any fervor of fire, nor thickness of air, nor heat of water, nor fragility of earth. The sun also, moon and stars, like a very great ornament in the firmament, were ruddy with much splendor and decorum: and remained fixed without movement of circulation, so that they did not discern beyond day and night. And thus there was no night, but day. And it was finished.

And again I heard a voice from heaven saying to me: These mysteries show the last times: in which temporal times will be transmuted into the eternity of that coruscation which is without end. For the last times will be fatigued with many perils, and the setting of the world will be demonstrated by various signs. For as you see, on the very last day the whole world will be shaken with terrors, and quashed with tempests: so that whatever in it is caducous and mortal, may be finished by these calamities; because then the course of the world being completed, it will no longer be able to endure, but according to the divine disposition will be consummated.

Sicut enim homo cum finiendus est, multis infirmitatibus praeventus dejicitur, ita quod etiam in ipsa hora mortis suae multo dolore dissolvitur; sic etiam finem mundi maximae adversitates praecurrent, et ipsum in fine suo diversis terroribus dissolvent, quoniam elementa terrores suos tunc ostendent; quia eos amplius exercere non poterunt.

Repentino et inopinato motu in hoc fine elementa relaxantur, omnes creaturae commoventur, ignis erumpit, aer solvitur, aqua effluit, terra concutitur, fulgura fervent, tonitrua concrepant, montes scinduntur, silvae ruunt, et quidquid in aere, vel in aqua, vel in terra mortale est vitam reddit. Ignis enim totum aerem movet, et aqua totam terram replet; et hoc modo omnia purgantur, ut quidquid in mundo foeditatis est, ita evanescat, quasi non fuerit, velut sal diffluit cum in aquam immittitur. Sed divino praecepto, ut tibi monstratum est, ad resurgendum accepto, mortuorum ossa ubicunque fuerint suo loco velut in ictu oculi conjunguntur, et sua carne teguntur, nec ullo modo retardantur, sed sive ab igne, sive ab aqua, sive ab ave, sive a bestia, consumpta fuerint, citissime restituuntur; ita quod ea hoc modo terra reddit, velut sal ex aqua sudat, quia oculus meus omnia novit, nec quidquam me latere poterit. Ita omnes homines in anima et corpore, sine ulla contractione et abscisione membrorum suorum, sed in integritate et corporis et sexus sui, velut in ictu oculi resurgunt: electi fulgorem bonorum operum suorum habentes, et reprobi nigredinem infelicium actuum suorum portantes, ita quod ipsorum ibi opera non absconduntur, sed palam in ipsis apparebunt.

Et quidam ex eis in fide signati sunt, quidam autem non; ita ut fidem habentium, conscientiae per opera fidei in fulgore sapientiae fulgeant, aliorum vero in tenebrositate neglectus sui appareant, per quae aperte discernuntur, quoniam illi fidem in operibus impleverunt, isti autem eam in se ipsis exstinxerunt. Quidam autem signum fidei non habent; quia illi nec in veteri lege, nec in nova gratia cognitionem vivi et veri Dei habere voluerunt. Et tunc in claritate lucis aeternae, sed tamen in nube qua reprobis coelestis gloria abscondita est, Filius Dei in forma humanitatis et passionis suae quam in voluntate Patris pro salute humani generis passus est, ad judicandum ipsum humanum genus coelesti exercitu circumdatus adveniet; quoniam Pater ei hoc dedit, ut quia ipse in mundo visibiliter conversatus fuerat, quae visibilia mundi sunt dijudicet, ut etiam ipse in Evangelio ostendit, dicens: Et potestatem dedit ei judicium facere quia filius hominis est (Joan. V). Hoc tale est: Pater testificatur de Filio suo.

For just as a man when he is to be finished, is cast down being prevented by many infirmities, so that even in the very hour of his death he is dissolved with much pain; so also greatest adversities will run before the end of the world, and will dissolve it in its end with diverse terrors, since the elements will then show their terrors; because they will no longer be able to exercise them.

By a sudden and unexpected movement in this end the elements are relaxed, all creatures are moved, fire breaks out, air is dissolved, water flows out, the earth is shaken, lightnings glow, thunders resound, mountains are split, forests fall, and whatever in the air, or in the water, or in the earth is mortal returns life. For fire moves all the air, and water fills all the earth; and in this way all things are purged, so that whatever in the world is of foulness, may thus vanish, as if it had not been, even as salt flows away when it is put into water. But by the divine precept, as was shown to you, being received for rising again, the bones of the dead wherever they have been are joined in their place as if in the twinkling of an eye, and are covered with their flesh, nor are they retarded in any way, but whether they have been consumed by fire, or by water, or by bird, or by beast, they are most quickly restored; so that the earth returns them in this way, even as salt sweats out of water, because My eye knows all things, nor will anything be able to be hidden from Me. Thus all men in soul and body, without any contraction and cutting off of their limbs, but in the integrity of both their body and their sex, rise as if in the twinkling of an eye: the elect having the splendor of their good works, and the reprobate carrying the blackness of their unhappy acts, so that their works are not hidden there, but will appear openly in them.

And some of them are signed in faith, and some indeed are not; so that of those having faith, the consciences may shine in the splendor of wisdom through the works of faith, but of the others they may appear in the darkness of their neglect, through which they are openly discerned, because the former fulfilled faith in works, but the latter extinguished it in themselves. Some, however, do not have the sign of faith; because they willed to have the knowledge of the living and true God neither in the old law nor in the new grace. And then in the clarity of eternal light, but yet in a cloud by which heavenly glory is hidden from the reprobate, the Son of God in the form of His humanity and passion which He suffered in the will of the Father for the salvation of the human race, will arrive surrounded by the heavenly army to judge the same human race; since the Father gave this to Him, that because He had conversed visibly in the world, He may judge those things which are visible of the world, as He himself also shows in the Gospel, saying: "And He gave Him power to make judgment because He is the son of man" (John 5). This is such: the Father testifies of His Son.

Quid hoc? Pater potestatem dedit Filio; quoniam ipse semper cum Patre in divinitate manens, sed humanitatem de matre accipiens secundum quod homo est, accepit etiam a Patre, quod omnis creatura ipsum Dei Filium sentit, sicut et omnis creatura in creatione formae suae a Deo creata subsistit. Et ideo cuncta opera discernuntur a Filio in quacunque dignitate vel incurvatione sint: et secundum hoc quod collocanda sunt, ea collocat ut quia ipse homo palpabilis et visibilis in mundo fuit, etiam illa quae in mundo visibilia fuerunt secundum quod justum est discernat, videlicet in potestate judiciali terribilis injustis, sed blandus justis apparens; ipsos ita dijudicans, quod etiam purgationis suam elementa sentiant.

Tunc et qui signati sunt, obviam justo judici, non in difficultate sed in multa celeritate rapiuntur, ut quoniam ipsi fidem in Deum credentes habuerunt: etiam opera fidei in eis manifeste appareant, ubi et scientia Dei actus eorum et in bonis et in malis non ignorat, ut tibi monstratum est; ibi enim boni et mali separabuntur, quia et opera eorum dissimilia sunt. Nam ibi tam in malis quam in bonis certissime apparet quomodo vel in infantia, vel in pueritia, vel in juventute, vel in senectute, vel in decrepita aetate Deum quaesierint.

Ibi etiam fulgent omnes flores Filii mei, videlicet patriarchae et prophetae qui ante incarnationem ipsius fuerunt, et apostoli qui cum eo in saeculo conversati sunt, ac martyres, confessores, virgines, viduae, qui omnes fideliter illum imitati sunt, et illi qui Ecclesiae meae tam in saecularibus quam in spiritualibus praepositi fuerunt, nec non anachoretae et monachi, qui in castigatione et mortificatione carnis suae propter nomen Filii mei se viles fecerunt, quod et in vestitu suo, cum magna humilitate et charitate angelicum ordinem imitantes, ostenderunt. Sed qui me ideo in contemplativa vita quaerunt, quia dicunt haec vita gloriosior est quam illa, ante me quasi nihilum est; sed qui me quaerit in humilitate in ea conversatione quae inspiratione Spiritus sancti data est, hunc in coelesti patria in prioribus locis exaltabo.

Deinde coeli laudes suas iterum in silentio continent, cum Filius Dei judicialem sententiam et ad justos et ad injustos profert: auscultantes cum reverentia honoris, quomodo illos dijudicet cum blande justis superna gaudia tribuit, et cum terribiliter injustos ad infernales poenas mittit. Sed ibi nec excusationes nec interrogatio operationum suarum major erit; quam quod ibi conscientiae hominum et bonorum et malorum nudae et apertae sunt.

What is this? The Father gave power to the Son; since He always remaining with the Father in divinity, but receiving humanity from His mother according to what He is as man, also received from the Father, that every creature feels the Son of God himself, even as every creature in the creation of its form subsists created by God. And therefore all works are discerned by the Son in whatever dignity or curvature they may be: and according to that which they are to be placed, He places them so that because He himself was a palpable and visible man in the world, He may also discern those things which were visible in the world according to what is just, namely appearing in judicial power terrible to the unjust, but bland to the just; thus judging them, that even the elements may feel their purgation.

Then those who are marked are snatched up to meet the just judge, not in difficulty but in great speed, so that because they themselves had faith believing in God, the works of faith may also manifestly appear in them. Where also the knowledge of God is not ignorant of their acts, both in good and in evil, as has been shown to you; for there the good and the evil will be separated, because their works are also dissimilar. For there, both in the evil and in the good, it appears most certainly how they sought God either in infancy, or in childhood, or in youth, or in old age, or in decrepit age.

There also shine all the flowers of my Son, namely the patriarchs and prophets who were before His incarnation, and the apostles who conversed with Him in the world, and the martyrs, confessors, virgins, and widows, who all faithfully imitated Him, and those who were set over my Church both in secular and in spiritual matters, as well as anchorites and monks, who in the chastisement and mortification of their flesh for the name of my Son made themselves vile, which they showed also in their clothing, imitating the angelic order with great humility and charity. But he who seeks me in the contemplative life because they say this life is more glorious than that, is as nothing before me; but he who seeks me in humility in that conversation which was given by the inspiration of the Holy Spirit, him I will exalt in the heavenly fatherland in the prior places.

Then the heavens hold their praises again in silence, when the Son of God brings forth the judicial sentence to both the just and the unjust: listening with reverence of honor to how He judges them, when He mildly grants celestial joys to the just, and when He terribly sends the unjust to infernal punishments. But there, neither excuses nor interrogation of their operations will be greater; because there the consciences of men, both good and evil, are naked and open.

Justi autem qui ibi verba aequissimi judicis percipiunt, plurima quidem opera justitiae fecerunt; sed tamen ea in plenitudine perfectionis dum in saeculo viverent non habuerunt, unde et nunc in eis dijudicandi sunt. Injusti vero qui judicialem severitatem ibi in se sentiunt; mala quidem facta perpetraverunt, sed tamen ea non in ignorantia divinae majestatis quod est in iniquitate praejudicatae damnationis infidelitatis egerunt, et ideo sententiam ipsius judicis ibi non effugient, quoniam omnia aequo pondere ponderanda sunt.

Illi autem qui in fide signati non sunt, quoniam ipsi in Deum non crediderunt; in parte aquilonis, id est perditionis cum diabolica turba interim tardant, nec ad hoc judicium perveniunt; sed tamen illud in obumbratione videntes, finemque ejus praestolantes intra se multum gemunt; quoniam ipsi in infidelitate perdurantes, verum Deum non cognoverunt, quia ipsi nec ante baptismum vivum Deum in Veteri Testamento coluerunt, nec sub Evangelio remedium baptismatis susceperunt; sed in maledictione casus Adae perseveraverunt, damnationis poenas habentes. Unde et in infidelitate scelerum suorum jam judicati inveniuntur.

Sicque judicio finito, terrores elementorum, et fulgura, tonitrua, et venti in tempestatibus cessant, et omne quod caducum et transitorium est dilabitur, nec amplius apparebit, velut nix esse desinit quae a calore solis liquescit, maxima quiete tranquillitatis divina dispensatione ita exorta. Et sic electi splendorem aeternitatis habentes, una cum capite suo, scilicet Filio meo, et cum glorioso coelesti exercitu in magna gloria coelestia gaudia petunt: et reprobi una cum diabolo et cum angelis ejus ad aeterna supplicia in multa contritione tendunt ubi aeternam mortem sibi praeparatam aeternaliter vident; quia magis concupiscentias suas quam praecepta mea secuti sunt. Et sic coelum electos in gloriam aeternitatis recipit, quoniam ipsi dominatorem coelorum dilexerunt, et infernus reprobos absorbet, quia diabolum non adjecerunt, ita omnium gaudiorum tantis laudibus in coelesti gloria resonantibus, et omnium gemituum tantis ululatibus in inferno exortis, ultra quam humanus intellectus capere valeat; quoniam illi vitam aeternam possident, et isti mortem aeternam habent, quemadmodum in Evangelio Filius meus loquitur, dicens: Et ibunt hi in supplicium aeternum, justi autem in vitam aeternam. (Matth. XXV.) Hoc tale est: Qui in lenocinio omnium malorum fetent, nec sitiunt quod justum est haurire in summa bonitate: per iter infidelitatis et nequitiae suae in poenas aeternae perditionis dimerguntur, secundum opera sua infernalia tormenta recipientes. Aedificatores vero coruscationis coelestis Hierusalem qui portis filiae Sion fideliler instant, fulgebunt in luce vitae aeternae: quam castissima virgo in fecunditate virginitatis suae credentibus mirabiliter attulit.

The just, however, who there perceive the words of the most equitable judge, indeed did many works of justice; but nevertheless they did not have them in the fullness of perfection while they lived in the world, wherefore they are also now to be judged in them. But the unjust who there feel the judicial severity in themselves indeed perpetrated evil deeds; but nevertheless they did them not in ignorance of the divine majesty, which is in the iniquity of the prejudiced damnation of infidelity, and therefore they will not escape the sentence of the judge himself there, since all things are to be weighed with equal weight.

But those who are not marked in the faith, because they themselves did not believe in God, delay for a time in the region of the north—that is, of perdition—with the diabolical crowd, and do not reach this judgment; but nevertheless, seeing it in overshadowing and awaiting its end, they groan much within themselves. For they, persisting in infidelity, did not know the true God; they neither worshipped the living God in the Old Testament before baptism, nor received the remedy of baptism under the Gospel, but persevered in the malediction of the fall of Adam, having the punishments of damnation. Wherefore also they are found already judged in the infidelity of their crimes.

And so, the judgment being finished, the terrors of the elements—the lightnings, thunders, and winds in tempests—cease, and everything that is frail and transitory falls away, nor will it appear any longer, as snow ceases to be when it melts from the heat of the sun, the greatest quiet of tranquility having thus arisen by divine dispensation. And so the elect, having the splendor of eternity together with their head, namely my Son, and with the glorious heavenly army, seek heavenly joys in great glory; and the reprobate, together with the devil and with his angels, tend to eternal punishments in much contrition, where they eternally see the eternal death prepared for them, because they followed their concupiscences more than my precepts. And so heaven receives the elect into the glory of eternity, because they loved the ruler of the heavens, and hell absorbs the reprobate, because they did not cast away the devil; thus the praises of all joys resound with such greatness in heavenly glory, and the wailings of all groans arise with such howling in hell, beyond what human intellect can grasp. For those possess eternal life, and these have eternal death, even as my Son speaks in the Gospel, saying: "And these shall go into eternal punishment, but the just into eternal life" (Matt. 25). This is as follows: Those who stink in the enticement of all evils, nor thirst to draw what is just in the highest goodness, are submerged through the way of their infidelity and wickedness into the punishments of eternal perdition, receiving infernal torments according to their works. But the builders of the flash of the heavenly Jerusalem, who faithfully insist at the gates of the daughter of Zion, will shine in the light of eternal life, which the most chaste virgin, in the fecundity of her virginity, wonderfully brought to believers.

Et ut vides elementa in maxima claritate et pulchritudine his omnibus pactis fulgebunt: omni videlicet impedimento nigredinis et sordis ablato. Nam ignis sine fervore tunc ut aurora rutilabit, et aer absque spissitudine purissimus fulgebit, et aqua sine impetu effusionis et submersionis perspicua et lenis stabit, et terra absque omni fragilitate et inaequalitate fortissima et planissima apparebit, his omnibus in magnam tranquillitatem ac pulchritudinem translatis. Sed et sol et luna ac stellae, velut pretiosissimi lapides in auro, ita etiam in firmamento multa claritate et maximo fulgore rutilabunt, nec ultra inquietudinem circumvolutionis suae ad diem discernendum a nocte habebunt, quia finito mundo jam in immutabilitate sunt; itaque et nullae tenebrae noctis amodo apparebunt, quoniam tunc dies indeficiens est, ut etiam Joannes dilectus meus testatur dicens: Et nox ultra non erit, et non egebunt lumine lucernae, neque solis: quoniam Dominus Deus illuminabit illos (Apoc. XXII). Hoc tale est: Qui thesaurum habet, eum interdum subtrahit, interdum etiam emittit: sicut et nox lumen celat, et ut dies tenebras fugat, homini lumen afferens. Ita non erit in immutatione temporum, quia tunc noctis umbra fugabitur, itaque tenebrae noctis amodo non apparebunt, quia etiam et mutatio illa, jam non egebit lumine illo, quod sibi homines incendunt umbras tenebrarum expellentes. Nec etiam mutabilitatem sol tunc amplectetur, qui modo continet tempora quae in umbra habentur; quoniam tunc dies sine ulla mutatione erit, quia tunc etiam dominator omnium claritate divinitatis suae quam nulla mutabilitas offuscat, illuminat eos qui in saeculo tenebras sua gratia effugerunt. Qui autem acutas aures interioris intellectus habet, hic in ardente amore speculi mei, ad verba haec anhelet, et ea in conscientia animi sui conscribat.

VISIO TERTIADECIMA.

SUMMARIUM.---Symphonia de sancta Maria. De novem ordinibus supernorum spirituum. De patriarchis et prophetis. De apostolis. De martyribus. De confessoribus. De virginibus. Vox harmoniae in querelis de revocatis ad eosdem gradus. In hortatione virtutum et in contradictione diabolicarum artium. Quod de ineffabili gratia sua, corde et ore Deus incessabiliter laudandus est. Quod symphonia in unanimitate et concordia proferenda est. Quod verbum corpus, symphonia autem spiritum, et harmonia divinitatem, verbum vero humanitatem Filii designat. Quod per symphoniam rationalitatis, torpens anima excitatur ad vigilandum. Quod symphonia dura corda emollit et humorem compunctionis inducit et Spiritum sanctum advocat. Quod fidelis omni devotione incessanter jubilare debet. Verba David de eadem re.

And as you see, the elements will shine in the greatest clarity and beauty once all these things have been settled; namely, with every impediment of blackness and filth taken away. For the fire without heat will then glow like the dawn, and the air without thickness will shine most pure, and the water without the impetus of effusion and submersion will stand transparent and smooth, and the earth without any fragility or inequality will appear most strong and very flat, all these things having been translated into great tranquility and beauty. But also the sun, moon, and stars—like most precious stones in gold—will glow in the firmament with much clarity and the greatest flash; nor will they have any longer the restlessness of their revolution to discern the day from the night, because, the world being finished, they are already in immutability. And so no darkness of night will appear henceforth, since then the day is unfailing, as also my beloved John testifies, saying: "And night shall be no more, and they shall not need the light of a lamp, nor of the sun; because the Lord God shall illuminate them" (Rev. 22). This is as follows: He who has a treasure sometimes withdraws it and sometimes puts it forth; even as the night hides the light, and as the day puts the darkness to flight, bringing light to man. Thus it will not be in the mutation of times, because then the shadow of night will be put to flight, and so the darkness of night will not appear henceforth, because that mutation will no longer need the light which men kindle for themselves to expel the shadows of darkness. Nor will the sun then embrace mutability, which now contains the times that are held in shadow; since then the day will be without any mutation, because then also the ruler of all illuminates with the clarity of His divinity—which no mutability darkens—those who in the world fled the darkness by His grace. He who has sharp ears of interior intellect, let him pant for these words in the burning love of my mirror, and let him write them in the conscience of his soul.

THE THIRTEENTH VISION

SUMMARY — Symphony of Saint Mary. Of the nine orders of the celestial spirits. Of the patriarchs and prophets. Of the apostles. Of the martyrs. Of the confessors. Of the virgins. The voice of harmony in the laments about those recalled to the same ranks. In the exhortation of the virtues and in the contradiction of diabolical arts. That from His ineffable grace, God is to be praised incessantly with heart and mouth. That the symphony is to be brought forth in unanimity and concord. That the word designates the body, but the symphony the spirit, and the harmony the divinity, but the word the humanity of the Son. That through the symphony of rationality, the sluggish soul is excited to watchfulness. That the symphony softens hard hearts and induces the moisture of compunction and calls upon the Holy Spirit. That the faithful one ought to jubilate incessantly with all devotion. The words of David concerning the same matter.

Deinde vidi lucidissimum aerem, in quo audivi in omnibus praedictis significationibus mirabili modo diversum genus musicorum in laudibus civium supernorum gaudiorum, in via veritatis fortiter perseverantium, ac in querelis revocatorum ad laudes eorumdem gaudiorum et in exhortatione virtutum se exhortantium ad salutem populorum, quibus diabolicae insidiae repugnant; sed ipsae virtutes eas opprimunt, ita tamen quod sic fideles homines tandem a peccatis ad superna per poenitentiam transeunt. Et sonus ille ut vox multitudinis in laudibus de supernis gradibus in harmonia symphonizans, sic dicebat: O splendidissima gemma, screnum decus solis tibi infusum est, fons saliens de corde Patris, qui est unicum Verbum ejus per quod creavit mundi primam materiam; quam Eva turbavit: hoc verbum fabricavit in te hominem, et es illa lucida gemma, a qua ipsum verbum eduxit omnes virtutes, quemadmodum in prima materia omnes protulit creaturas. O tu suavissima virga frondens de stirpe Jesse, o quam magna virtus est quod divinitas in pulcherrimam filiam aspexit, sicut aquila in solem oculum suum figit, cum supernus Pater claritatem virginis attendit, quando verbum suum in ipsa incarnari voluit. Nam in mystico mysterio Dei illustrata mente virginis, mirabiliter clarus flos ex ipsa virgine prodiit.

Et iterum dixit: o gloriosissima lux vivens, angeli qui infra divinitatem divinos oculos cum mystica obscuritate omnis creaturae aspicitis in ardentibus desideriis, unde nunquam potestis satiari! O quam gloriosa gaudia illa vestra habet forma, quae in vobis est intacta ab omni pravo opere, quod primum ortum est in vestro socio perdito angelo, qui volare voluit supra intrinsecus latens pinnaculum Dei. Unde ipse tortuosus demersus est in ruinam, sed ipsius instrumenta casus suggestionis ejus concilium facturae digiti Dei instituit. Nam, o vos angeli, qui custoditis populos, quorum forma fulget in facie vestra, et o vos archangeli, qui animas justorum suscipitis, et vos virtutes, potestates, principatus, dominationes, et throni, qui estis computati in quintum secretum numerum, et o vos cherubim et seraphim, sigillum secretorum Dei, sit laus vobis, qui loculum antiqui cordis in fonte aspicitis. Videtis enim interiorem vim Patris, quae de corde illius spirat quasi facies.

Itemque dicebat: O spectabiles viri qui pertransistis occulta aspicientes per oculos spiritus, et annuntiantes in lucida umbra acutam et viventem lucem in virga geminantem, quae sola floruit de introitu radicantis luminis, vos antiqui sancti praedixistis salvationem exsulum animarum quae immersae fuerant morti, qui circuistis ut rotae, mirabiliter loquentes mystica montis qui coelum tangit pertransiens ungendo multas aquas, cum etiam inter vos surrexit lucida lucerna, quae ipsum montem praecurrens illuminat.

Then I saw a most lucid air, in which I heard—in all the aforesaid significations—a wonderfully diverse kind of musicians in the praises of the citizens of the celestial joys, strongly persevering in the way of truth, and in the laments of those recalled to the praises of the same joys, and in the exhortation of the virtues exhorting themselves to the salvation of the peoples, which the diabolical snares oppose; but the virtues themselves crush them, so however that thus faithful men at last pass through penance from sins to the celestial things. And that sound, like the voice of a multitude in the praises of the celestial ranks, symphonizing in harmony, spoke thus: O most splendid gem, the serene beauty of the sun is infused in you, a leaping fountain from the heart of the Father, who is His only Word through which He created the first matter of the world; which Eve disturbed: this word fashioned man in you, and you are that lucid gem from which the Word itself led forth all virtues, even as in the first matter it brought forth all creatures. O you sweetest rod budding from the stem of Jesse, o how great a virtue it is that the divinity looked upon the most beautiful daughter, as an eagle fixes its eye on the sun, when the celestial Father attended to the clarity of the virgin, when He willed His Word to be incarnated in her. For in the mystic mystery of God, the mind of the virgin being illustrated, a wonderfully clear flower came forth from the virgin herself.

And again it said: O most glorious living light, angels who beneath the divinity behold with divine eyes with the mystic obscurity of every creature in burning desires, whence you can never be satiated! O how glorious joys that form of yours has, which in you is untouched by every depraved work, which first arose in your lost fellow angel, who willed to fly above the interiorly hidden pinnacle of God. Whence he, tortuous, was submerged into ruin, but the instruments of the fall of his suggestion instituted the council of the workmanship of the finger of God. For, o you angels, who guard the peoples, whose form shines in your face, and o you archangels, who receive the souls of the just, and you virtues, powers, principalities, dominations, and thrones, who are counted in the fifth secret number, and o you cherubim and seraphim, the seal of the secrets of God, praise be to you, who behold the small box of the ancient heart in the fountain. For you see the interior force of the Father, which breathes from His heart as a face.

And likewise it said: O spectable men who passed through the hidden things, beholding through the eyes of the spirit, and announcing in the lucid shadow the sharp and living light doubling in the rod, which alone flowered from the entrance of the rooting light, you ancient saints foretold the salvation of the exile souls which had been immersed in death, who went around as wheels, wonderfully speaking the mysteries of the mountain which touches heaven, passing through and anointing many waters, when also among you arose the lucid lamp, which running before illuminates that mountain.

O vos felices radices, cum quibus opus miraculorum et non opus criminum per torrens iter perspicuae umbrae plantatum est! et o tu ruminans ignea vox praecurrens limantem lapidem subvertentem abyssum, gaudete in capite vestro. Gaudete in illo, quem non viderunt in terris multi, qui ipsum ardenter vocaverunt.

Et iterum dixit: O cohors militiae floris virgae non spinatae, tu sonus orbis terrae circuiens regiones insanorum sensuum, epulantium cum porcis, quos expugnasti per infusum adjutorem ponentis radices in tabernacula pleni operis verbi Patris, tu etiam nobilis es gens Salvatoris, intrans viam regenerationis aquae per agnum, qui te misit in gladio inter saevissimos canes, qui suam gloriam destruxerunt in operibus digitorum suorum, statuentes non manufactum in subjectionem manuum suarum, in qua non invenerunt eum. Nam, o lucidissima apostolorum turba, surgens in vera agnitione et aperiens clausuram magisterii diaboli, abluendo captivos in fonte viventis aquae, tu es clarissima lux in nigerrimis tenebris, fortissimumque genus columnarum sponsam Agni sustentans, in omnibus ornamentis ipsius, per cujus gaudium, ipsa mater et virgo prima est vexillifera. Agnus enim immaculatus est sponsus: et sponsa ejus immaculata. Itemque dicebat:

O victoriosissimi triumphatores, qui in effusione sanguinis vestri salutantes aedificationem Ecclesiae intrastis sanguinem Agni, epulantes cum vitulo occiso! O quam magnam mercedem habetis, quia corpora vestra viventes despexistis, imitantes agnum Dei, ornantes poenam ejus, in qua vos introduxit in restaurationem haereditatis. Vos flores rosarum qui in effusione sanguinis vestri beati estis in maximis gaudiis, redolentibus et sudantibus in emptione quae fluxit de interiori mente consilii, manentibus ante aevum in illo, in quo non erat constitutio, a capite sit honor in consortio vestro: qui estis instrumentum Ecclesiae, et qui in vulneribus vestri sanguinis undastis abunde.

Et iterum dixit: O successores fortissimi leonis, inter templum et altare dominantes in ministratione ejus, sicut angeli sonant in laudibus, et sicut adsunt populis in adjutorio, vos estis inter illos qui haec faciunt semper in officio Agni curam habentes. O vos imitatores excelsae personae in pretiosissima et gloriosissima significatione, o quam magnus est vester ornatus, ubi homo procedit solvens et stringens in Deo pigros et peregrinos, etiam ornans candidos et nigros, et magna onera remittens. Nam et angelici ordinis officia habetis: et fortissima fundamenta praescitis ubicunque constituenda sunt, unde magnus est vester honor.

O you happy roots, with which the work of miracles and not the work of crimes was planted through the torrential way of the transparent shadow! and o you ruminating fiery voice running before the filing stone subverting the abyss, rejoice in your head. Rejoice in him, whom many did not see on earth, who ardently called upon him.

And again it said: O cohort of the military force of the flower of the rod not thorned, you the sound of the orb of the earth going around the regions of insane senses, feasting with pigs, whom you fought through the infused helper of the one placing roots in the tabernacles of the full work of the word of the Father, you also are the noble nation of the Savior, entering the way of regeneration of water through the lamb, who sent you in the sword among the most savage dogs, who destroyed his glory in the works of their fingers, establishing the not-handmade into the subjection of their hands, in which they did not find him. For, o most lucid crowd of apostles, rising in true recognition and opening the enclosure of the mastery of the devil, washing the captives in the fountain of living water, you are the clearest light in the blackest darkness, and the strongest kind of columns sustaining the bride of the Lamb, in all her ornaments, through whose joy the mother herself and virgin is the first standard-bearer. For the immaculate Lamb is the bridegroom: and His bride is immaculate. And likewise it said:

O most victorious triumphers, who in the shedding of your blood, saluting the building of the Church, entered the blood of the Lamb, feasting with the slain calf! O how great a reward you have, because living you despised your bodies, imitating the Lamb of God, adorning His punishment, in which He introduced you into the restoration of the inheritance. You flowers of roses who in the shedding of your blood are blessed in the greatest joys, redolent and sweating in the purchase which flowed from the interior mind of the council, remaining before the age in Him in whom there was no constitution, let there be honor from the head in your company: who are the instrument of the Church, and who in the wounds of your blood flowed abundantly.

And again it said: O successors of the strongest lion, ruling between the temple and the altar in His ministration, as the angels sound in praises, and as they are present to the peoples in assistance, you are among those who do these things always having care in the office of the Lamb. O you imitators of the exalted person in the most precious and glorious signification, o how great is your ornament, where man proceeds loosening and binding in God the sluggish and the pilgrims, also adorning the white and the black, and remitting great burdens. For you also have the offices of the angelic order: and you foreknow the strongest foundations wherever they are to be established, whence great is your honor.

Itemque dicebat: O pulchrae facies Deum aspicientes, et in aurora aedificantes. O beatae virgines, quam nobiles estis, in quibus rex se consideravit, cum in vobis omnia coelestia ornamenta praesignavit, ubi etiam suavissimus hortus estis in omnibus ornamentis redolentes. O nobilissima viriditas quae radicas in sole et quae in candida serenitate luces in rota, quam nulla terrena excellentia comprehendit: tu circumdata es amplexibus divinorum mysteriorum. Tu rubes ut aurora, et ardes ut solis flamma.

Et iterum sonus ille, ut vox multitudinis in querelis de revocandis ad eosdem gradus in harmonia, sic querebatur, dicens: O plangens vox est haec maximi doloris. Ah! ah! quaedam mirabilis victorya in mirabili desiderio Dei surrexit; in qua delectatio carnis se latenter abscondit. Heu! heu! ubi voluntas crimina nescivit, et ubi desiderium hominis lasciviam fugit, quia tam pauci ad te veniunt. Luge, luge ergo in his innocentia; quae in pudore bono integritatem non amisisti, et quae avaritiam gutturis antiqui serpentis ibi non devorasti, quia tam negligenter homines te attendunt. O vivens fons, quam magna est suavitas tua, qui faciem istorum in te non amisisti; sed acute praevidisti quomodo eos de angelico casu abstraheres, qui se aestimabant illud habere, quod non licet sic stare. Unde: Gaude, filia Sion, quia Deus tibi multos reddit, quos serpens de te abscindere voluit, qui nunc in majori luce fulgent quam prius illorum causa fuisset. Vivens enim lux de his dicit: Tortuosum serpentem scandalizavi in sua suggestione, quae non ita plena fuerat sicut ille existimabat. Unde juravi per me ipsum, quod in his causis feci amplius et amplius, quam in eis. O serpens tuum gaudium proderet, quia in tua suggestione amputavi: quod nunquam inventum est in tua saevitia, o turpissime illusor.

Nos virtutes in Deo sumus, et in Deo manemus: Regi regum militamus, et malum a bono separamus. Nam in primo agone apparuimus, ubi victrices exstitimus: dum ille corruit, qui super se volare voluit. Ergo et nunc militemus, illis qui nos invocant subvenientes, et diabolicas artes calcantes: et eos qui nos imitari voluerint ad beatas mansiones perducentes.

QUERELAE ANIMARUM IN CARNE POSITARUM. O nos peregrinae sumus. Quid fecimus, ad peccata deviantes? Filiae regis esse debuimus, sed in umbram peccatorum cecidimus. O vivens sol, porta nos in humeris tuis in justissimam haereditatem, quam in Adam perdidimus. O Rex regum, in tuo praelio pugnamus.

INVOCATIO FIDELIS ANIMAE. O dulcis divinitas, et o suavis vita, in qua perferam vestem praeclaram, illud accipiens quod perdidi in prima apparitione: ad te suspiro, et omnes virtutes invoco.

RESPONSUM VIRTUTUM. O felix anima et o dulcis creatura Dei, quae aedificata es in profunda altitudine sapientiae Dei, multum amas.

And likewise it said: O beautiful faces beholding God, and building in the dawn. O blessed virgins, how noble you are, in whom the king considered himself, when in you he prefigured all celestial ornaments, where also you are a most sweet garden redolent in all ornaments. O most noble greenness which roots in the sun and which in white serenity shines in the wheel, which no earthly excellence comprehends: you are surrounded by the embraces of divine mysteries. You blush as the dawn, and burn as the flame of the sun.

And again that sound, as the voice of a multitude in the laments about those to be recalled to the same ranks in harmony, thus lamented, saying: O wailing voice is this of the greatest sorrow. Ah! ah! a certain wonderful victory in the wonderful desire of God arose; in which the delight of the flesh hid itself secretly. Alas! alas! where the will knew not crimes, and where the desire of man fled lasciviousness, because so few come to you. Mourn, mourn therefore in these, Innocence; you who in good shame did not lose integrity, and who did not there devour the avarice of the throat of the ancient serpent, because men attend to you so negligently. O living fountain, how great is your sweetness, you who did not lose the face of those in you; but sharply foreknew how you would draw them away from the angelic fall, who estimated themselves to have that which is not permitted to stand thus. Wherefore: Rejoice, daughter of Zion, because God restores many to you, whom the serpent willed to cut off from you, who now shine in greater light than before their cause would have been. For the living light says of these: I scandalized the tortuous serpent in his suggestion, which had not been so full as he thought. Wherefore I swore by myself, that in these causes I did more and more than in them. O serpent, your joy would betray, because in your suggestion I cut off: what was never found in your savageness, o most foul illuder.

We virtues are in God, and in God we remain: we fight for the King of kings, and we separate evil from good. For in the first struggle we appeared, where we stood victorious: while he fell, who willed to fly above himself. Therefore even now let us fight, subvening those who invoke us, and treading upon the diabolical arts: and leading those who will to imitate us to the blessed mansions.

LAMENTATIONS OF SOULS PLACED IN THE FLESH. O we are pilgrims. What have we done, deviating into sins? We ought to have been daughters of the king, but we fell into the shadow of sins. O living sun, carry us on your shoulders into the most just inheritance, which we lost in Adam. O King of kings, we fight in your battle.

INVOCATION OF A FAITHFUL SOUL. O sweet divinity, and o suave life, in which I shall wear a bright garment, receiving that which I lost in the first appearance: to you I sigh, and all the virtues I invoke.

RESPONSE OF THE VIRTUES. O happy soul and o sweet creature of God, who are built in the profound height of the wisdom of God, you love much.

FIDELIS ANIMA. O libenter veniam ad vos, ut praebeatis mihi osculum cordis.

VIRTUTES. Nos debemus militare tecum, o filia regis.

FID. A. O gravis labor et o durum pondus quod sustineo in veste hujus vitae, quia nimis grave mihi est contra carnem pugnare.

VIRT. O anima voluntate Dei constituta, et o felix instrumentum: quare tam debilis es contra hoc, quod Deus contrivit in virginea natura? Tu debes in nobis superare diabolum.

FID. A. Succurrite, me adjuvando, ut valeam consistere.

SCIENTIA DEI. Vide quid illud sit quo es induta, filia salvationis, et esto stabilis et nunquam cades.

FID. A. O nescio quid faciam, aut ubi fugiam? O vae mihi non possum perficere id quo sum induta! Certe illud volo abjicere.

VIRT. O infelix conscientia, o misera anima; quare abscondis faciem tuam coram tuo Creatore?

SCIENTIA DEI. Tu nescis, nec vides, nec sapis illum qui te constituit.

FID. A. Deus creavit mundum, non facio illi injuriam si volo uti illo.

DIABOLUS. Fatua, fatua, quid prodest tibi laborare? Respice mundum et amplectetur te magno honore.

VIRT. Heu! heu! nos virtutes plangamus et lugeamus, quia ovis Domini fugit vitam.

HUMILITAS. Ego humilitas, regina virtutum, dico: Venite ad me, omnes virtutes, et enutriam vos ad requirendam perditam drachmam et ad eam coronandam in perseverantia felicem.

VIRT. O gloriosa regina et o suavissima mediatrix, libenter veniemus.

HUMIL. Ideo dilectissimae filiae, teneo vos in regali thalamo. O filiae Israel, sub arbore suscitavit vos Deus, unde in hoc tempore recordamini plantationis ejus. Gaudete ergo, filiae Sion.

DIABOLUS. Quae est haec potestas, quod nullus sit praeter Deum? Ego autem dico: Qui voluerit me et voluntatem meam sequi, dabo illi omnia; tu vero cum tuis sequacibus nihil habes quod dare possis, quia etiam vos omnes nescitis quid sitis.

HUMIL. Ego cum meis sodalibus bene scio quod tu es ille antiquus draco, qui super summum volare voluisti, sed ipse Deus in profundum te praecipitavit abyssi.

VIRT. Nos autem omnes in excelsis habitamus.

FID. A. O vos regales virtutes, quam speciosae et quam fulgentes estis in summo sole, et quam dulcis est vestra mansio; et ideo o vae mihi, quia a vobis fugi.

FAITHFUL SOUL. O I will freely come to you, that you may offer me the kiss of the heart.

VIRTUES. We ought to fight with you, o daughter of the king.

FAITHFUL SOUL. O heavy labor and o hard weight which I sustain in the garment of this life, because it is too heavy for me to fight against the flesh.

VIRTUES. O soul constituted by the will of God, and o happy instrument: why are you so weak against this, which God crushed in the virginal nature? You ought in us to overcome the devil.

FAITHFUL SOUL. Succor me, by helping me, that I may be able to stand firm.

KNOWLEDGE OF GOD. See what that is with which you are clothed, daughter of salvation, and be stable and you will never fall.

FAITHFUL SOUL. O I know not what I should do, or where I should flee? O woe is me, I cannot perform that with which I am clothed! Surely I wish to cast that away.

VIRTUES. O unhappy conscience, o miserable soul; why do you hide your face before your Creator?

KNOWLEDGE OF GOD. You know not, nor see, nor taste Him who constituted you.

FAITHFUL SOUL. God created the world, I do no injury to Him if I wish to use it.

DEVIL. Foolish, foolish, what does it profit you to labor? Look at the world and it will embrace you with great honor.

VIRTUES. Alas! alas! let us virtues mourn and lament, because the sheep of the Lord flees life.

HUMILITY. I, Humility, queen of virtues, say: Come to me, all virtues, and I will nourish you to seek the lost drachma and to crown it happy in perseverance.

VIRTUES. O glorious queen and o sweetest mediatrix, we will freely come.

HUMILITY. Therefore, most beloved daughters, I hold you in the royal bedchamber. O daughters of Israel, under the tree God raised you up, wherefore in this time remember His planting. Rejoice therefore, daughters of Zion.

DEVIL. What is this power, that there be none besides God? But I say: Whoever wills to follow me and my will, I will give him all things; you truly with your followers have nothing that you can give, because also you all know not what you are.

HUMILITY. I with my companions well know that you are that ancient dragon, who willed to fly above the highest, but God himself precipitated you into the profound of the abyss.

VIRTUES. But we all dwell in the heights.

FAITHFUL SOUL. O you royal virtues, how beautiful and how flashing you are in the highest sun, and how sweet is your dwelling; and therefore o woe is me, because I fled from you.

VIRT. O fugitiva, veni, veni ad nos, et Deus suscipiet te.

FID. A. Ah! ah! fervens delectatio absorbuit me in peccatis, et ideo ad vos non ausa sum intrare.

VIRT. Noli timere nec fugere, quia pastor bonus quaerit in te perditam ovem suam.

FID. A. Nunc est mihi necesse ut suscipiatis me, quoniam in vulneribus feteo, quibus antiquus serpens me contaminavit.

VIRT. Curre ad nos, et sequere vestigia illa, in quibus nunquam cades in societate nostra, et Deus curabit te.

FID. A. Ego peccatrix quae fugi vitam plena ulceribus veniam ad vos, ut praebeatis mihi scutum redemptionis.

VIRT. O anima fugitiva, esto robusta, et indue te arma lucis.

FID. A. O omnis militia reginae virtutum, et o vos candida lilia ejus cum rosea purpura, inclinate vos ad me, quia peregrina a vobis exsulavi, et adjuvate me, ut in sanguine Filii Dei possim resurgere. Et o vera medicina humilitas, praebe mihi auxilium; quia superbia in multis vitiis multas cicatrices mihi imponens vulneravit me. Nunc fugio ad te, et ideo suscipe me.

HUMIL. O omnes virtutes, suscipite lugentem peccatricem in suis cicatricibus propter vulnera Christi, et perducite eam ad me.

VIRT. Volumus te reducere, et nolumus te deserere, et omnis coelestis militia gaudet super te: ergo decet nos in symphonia sonare.

HUMIL. O misera filia, volo te amplecti, quia magnus medicus dura et amara vulnera propter te passus est.

DIABOLUS. Quae es, aut unde venis? Tu amplexata es me, et ego foras eduxi te; sed nunc in reversione tua confundis me, ego autem pugna mea dejiciam te.

FID. A. Ego omnes vias tuas malas esse cognovi, et ideo fugi a te; modo autem, o illusor, pugno contra te.

FID. A. Unde tuo regina humilitas, tuo medicamine adjuva me.

HUMIL. O victoria quae eumdem in coelo superasti, curre cum sodalibus tuis et omnes ligate diabolum hunc.

VICTORIA AD VIRTUTES. O fortissimae et gloriosissimae milites, venite et adjuvate me istum fallacem vincere.

VIRT. O dulcissima bellatrix in torrente fonte qui absorbuit lupum rapacem, o gloriosa coronata nos libenter militamus tecum contra illusorem animarum.

HUMIL. Ligate ergo illum, o virtutes praeclarae!

VIRTUES. O fugitive, come, come to us, and God will receive you.

FAITHFUL SOUL. Ah! ah! fervent delight absorbed me in sins, and therefore I have not dared to enter to you.

VIRTUES. Do not fear nor flee, because the good shepherd seeks in you his lost sheep.

FAITHFUL SOUL. Now it is necessary for me that you receive me, since I stink in wounds, with which the ancient serpent contaminated me.

VIRTUES. Run to us, and follow those footsteps, in which you will never fall in our society, and God will cure you.

FAITHFUL SOUL. I a sinner who fled life full of ulcers will come to you, that you may offer me the shield of redemption.

VIRTUES. O fugitive soul, be robust, and clothe yourself in the armor of light.

FAITHFUL SOUL. O all the military force of the queen of virtues, and o you her white lilies with rosy purple, incline yourselves to me, because as a pilgrim I have been exiled from you, and help me, that in the blood of the Son of God I may be able to rise again. And o true medicine Humility, offer me help; because pride in many vices imposing many scars upon me wounded me. Now I flee to you, and therefore receive me.

HUMILITY. O all virtues, receive the mourning sinner in her scars for the wounds of Christ, and lead her to me.

VIRTUES. We wish to lead you back, and we do not wish to desert you, and all the celestial military force rejoices over you: therefore it is fitting for us to sound in symphony.

HUMILITY. O miserable daughter, I wish to embrace you, because the great physician suffered hard and bitter wounds for you.

DEVIL. Who are you, or whence do you come? You embraced me, and I led you forth; but now in your return you confound me, but I will cast you down in my fight.

FAITHFUL SOUL. I have known all your ways to be evil, and therefore I fled from you; but now, o illuder, I fight against you.

FAITHFUL SOUL. Wherefore, o queen Humility, help me with your medicine.

HUMILITY. O Victory who overcame the same in heaven, run with your companions and all bind this devil.

VICTORIA TO THE VIRTUES. O most strong and most glorious soldiers, come and help me to conquer that deceitful one.

VIRTUES. O sweetest female warrior in the torrential fountain which absorbed the rapacious wolf, o glorious crowned one, we freely fight with you against the illuder of souls.

HUMILITY. Bind him therefore, o bright virtues!

VIRT. O regina nostra, tibi parebimus, et praecepta tua in omnibus adimplebimus.

VICTORIA. Gaudete, o sociae, quia antiquus serpens ligatus est.

VIRT. Laus tibi, Christe, rex angelorum. O Deus, quis es tu qui in te ipso hoc magnum consilium habuisti, quo destruxisti infernalem haustum in publicanis et peccatoribus; qui nunc lucent in superna bonitate; unde, o rex, laus tibi sit. O Pater omnipotens ex te fluit fons in igneo ardore, perduc filios tuos in rectum ventum velorum aquarum, ita ut et nos eos hoc modo perducamus in coelestem Hierusalem. Et voces istae erant ut vox multitudinis, cum multitudo voces suas in altum extollit. Et sonus earum ita me pertransivit quod eas absque difficultate tarditatis intellexi.

Audivique vocem ex eodem lucido aere, dicentem mihi: Laudes superno Creatori incessabili voce cordis et oris dandae sunt: cum ipse non solum stantes et erectos, sed etiam cadentes et curvatos in supernis sedibus sua gratia collocat. Unde vides, o homo, lucidissimum aerem: candorem gaudii supernorum civium designantem, in quo audio in omnibus praedictis significationibus, mirabili modo diversum genus musicorum, in laudibus civium supernorum gaudiorum, in via veritatis fortiter perseverantium, ac in querelis revocatorum ad laudes eorumdem gaudiorum; quoniam ut aer comprehendit et sustinet ea quae sub coelo sunt, ita ut audis in omnibus praemonstratis tibi mirabilibus Dei, suavis et dulcis symphonia sonat in gaudio, miracula electorum in superna civitate existentium, et in Deo suavi devotione persistentium; ac in querelis incurvationem illorum quos antiquus serpens perdere tentat, quos tamen divina virtus ad societatem beatorum gaudiorum fortiter perducit: proferens in eis illa mysteria, quae humanis mentibus ad terram inclinatis sunt incognita, et in exhortatone virtutum se exhortantium ad salutem populorum quibus diabolicae insidiae repugnant, sed ipsae virtutes eas opprimunt, ita tamen quod sic fideles homines tandem a peccatis ad superna per poenitentiam transeunt; quoniam ibi virtutes in mentibus fidelium, ad redemptionem ipsorum vitiis resistunt, quibus diabolico afflatu fatigantur; sed eis fortissima fortitudine superatis homines in peccatis prolapsi, divino nutu ad poenitentiam revertuntur, cum perquirunt et deflent anteriora facta, et cum considerant et cavent posteriora.

VIRTUES. O our queen, we will obey you, and your precepts in all things we will fulfill.

VICTORIA. Rejoice, o companions, because the ancient serpent is bound.

VIRTUES. Praise to you, O Christ, king of angels. O God, who are you who in yourself had this great counsel, by which you destroyed the infernal draught in publicans and sinners; who now shine in celestial goodness; wherefore, o king, praise be to you. O almighty Father, from you flows the fountain in fiery ardor, lead your sons into the right wind of the sails of the waters, so that we also may lead them in this manner into the heavenly Jerusalem. And those voices were as the voice of a multitude, when the multitude extols its voices on high. And the sound of them so passed through me that I understood them without the difficulty of slowness.

And I heard a voice from the same lucid air, saying to me: Praises are to be given to the celestial Creator with incessant voice of heart and mouth: since He places with His grace in the celestial seats not only those standing and erect, but also those falling and curved. Wherefore you see, o man, the most lucid air: designating the whiteness of the joy of the celestial citizens, in which I hear in all the aforesaid significations, in a wonderful manner, a diverse kind of musicians, in the praises of the citizens of the celestial joys, strongly persevering in the way of truth, and in the laments of those recalled to the praises of the same joys; since as the air comprehends and sustains those things which are under heaven, so as you hear in all the wonders of God shown to you, a suave and sweet symphony sounds in joy, the miracles of the elect existing in the celestial city, and persisting in God with suave devotion; and in the laments the curvature of those whom the ancient serpent attempts to destroy, whom nevertheless divine virtue strongly leads to the society of the blessed joys: bringing forth in them those mysteries, which are unknown to human minds inclined to the earth, and in the exhortation of the virtues exhorting themselves to the salvation of the peoples which the diabolical snares oppose, but the virtues themselves crush them, so however that thus faithful men at last pass from sins to the celestial things through penance; since there the virtues in the minds of the faithful, for their redemption resist the vices, by which they are fatigued by diabolical breathing; but they having been overcome by the strongest fortitude, men having fallen into sins, by the divine nod return to penance, when they search out and bewail their previous deeds, and when they consider and beware of the future ones.

Quapropter et sonus ille ut vox multitudinis in laudibus de supernis gradibus in harmonia symphonizat, quia symphonia in unanimitate et in concordia gloriam et honorem coelestium civium ruminat, ita quod et ipsa hoc sursum tollit quod verbum palam profert. Sic et verbum corpus designat, symphonia vero spiritum manifestat, quoniam et coelestis harmonia divinitatem denuntiat, et verbum humanitatem Filii Dei propalat. Et ut potestas Dei ubique volans omnia circuit, nec ei ullum obstaculum re istit, ita et rationalitas hominis magnam vim habet in vivis vocibus sonare, et torpentes animas ad vigilantiam in symphonia excitare. Quod et David in symphonia prophetiae suae probat, et Jeremias lamentabili voce in planctu suo ostendit. Ita et tu, o homo, quae es paupercula et fragilis natura, audis in symphonia sonum de igneo ardore virginalis pudoris, in amplexibus verborum florentis virgae, et sonum de acumine viventium luminum in superna civitate lucentium, et sonum de prophetia profundorum sermonum, et sonum de dilatatione apostolatus mirabilium verborum, et sonum de effusione sanguinis fideliter se offerentium, et sonum de sacerdotali officio secretorum, et sonum de virginali gradu in superna viredine florentium, quoniam superno Creatori fidelis creatura sua in voce exsultationis et laetitiae resultat, et grates frequentes ei impendit. Sed et sonum audis ut vocem multitudinis, in querelis revocatorum ad eosdem gradus in harmonia resonantem; quia symphonia non solum in unanimitate exsultationis, in via rectitudinis fortiter persistentium gaudet, sed etiam in concordia resuscitationis de via justitiae lapsorum, et tandem ad veram beatitudinem erectorum exsultat, quoniam et pastor bonus ovem quae perierat, cum gaudio reportavit ad gregem. Itemque ut audis, sonus ille ut vox multitudinis in exhortatione virtutum in adjutorium hominum, et in contradictione repugnantium diabolicarum artium, virtutibus vitia superantibus et hominibus tandem divina inspiratione ad poenitentiam redeuntibus in harmonia clamat, quoniam dulcis complexio est in virtutibus fideles homines ad veram beatitudinem trahentibus, sed dira coacervatio est in vitiis diabolicarum insidiarum; non tamen ita ut virtutes vitia non superent; sed sic quod virtutes ea omnino debilitent, et sibi consentientes auxilio superni adjutorii ad aeternam retributionem per veram poenitentiam perducant, ut etiam in vocibus harmoniae earum tibi est demonstratum.

Nam et symphonia, dura corda emollit; et ipsis humorem compunctionis inducit, ac Spiritum sanctum advocat. Unde et voces istae quas audis, sunt ut vox multitudinis, cum multitudo voces suas in altum extollit; quia laudes jubilationum in simplicitate unanimitatis et charitatis prolatae, fideles ad unanimitatem illam ubi nulla discordia est perducunt, cum eos in terris positos, corde et ore ad supernam remunerationem suspirare faciunt.

Wherefore also that sound, as the voice of a multitude in the praises of the celestial ranks, symphonizes in harmony, because the symphony in unanimity and in concord ruminates the glory and honor of the celestial citizens, so that it also raises on high what the word brings forth openly. Thus also the word designates the body, but the symphony manifests the spirit, since celestial harmony also announces the divinity, and the word proclaims the humanity of the Son of God. And as the power of God, flying everywhere, encircles all things and no obstacle resists it, so also the rationality of man has great force to sound in living voices and to excite sluggish souls to watchfulness in symphony. This David also proves in the symphony of his prophecy, and Jeremiah showed with a lamentable voice in his wailing. Thus you also, o man, who are of a poor and frail nature, hear in symphony the sound from the fiery ardor of virginal shame, in the embraces of the words of the flowering rod, and the sound from the sharpness of the living lights shining in the celestial city, and the sound from the prophecy of profound sermons, and the sound from the expansion of the apostleship of wonderful words, and the sound from the shedding of the blood of those faithfully offering themselves, and the sound from the priestly office of secrets, and the sound from the virginal rank of those flowering in celestial greenness; for to the celestial Creator His faithful creature results in the voice of exultation and joy, and bestows frequent thanks to Him. But you also hear the sound as the voice of a multitude, resounding in harmony in the laments of those recalled to the same ranks; because the symphony not only rejoices in the unanimity of exultation among those strongly persisting in the way of rectitude, but also exults in the concord of the resuscitation of those fallen from the way of justice and at last raised to true beatitude, since also the good shepherd brought back the sheep which had perished to the flock with joy. And likewise, as you hear, that sound—as the voice of a multitude in the exhortation of the virtues in assistance of men, and in the contradiction of the opposing diabolical arts, the virtues overcoming the vices and men at last returning to penance by divine inspiration—cries out in harmony. For there is a sweet complexion in the virtues drawing faithful men to true beatitude, but a dire heap in the vices of diabolical snares; yet not so that the virtues do not overcome the vices, but so that the virtues altogether weaken them and lead those consenting to them, by the help of celestial assistance, to eternal retribution through true penance, as has also been shown to you in the voices of their harmony.

For symphony also softens hard hearts, induces in them the moisture of compunction, and calls upon the Holy Spirit. Wherefore also these voices which you hear are as the voice of a multitude, when the multitude extols its voices on high; because the praises of jubilations, brought forth in simplicity of unanimity and charity, lead the faithful to that unanimity where there is no discord, while making them, though placed on earth, sigh with heart and mouth for the celestial remuneration.

Et sonus earum ita pertransit te, quod eas absque difficultate tarditatis intelligis; quoniam ubi divina gratia operata fuerit omnem tenebrositatem obumbrationis aufert, illa pura et lucida faciens, quae carnalibus sensibus in infirmitate carnis obscura sunt.

Quapropter quisquis Deum fideliter intelligit, laudes indefessas et fideliter offerat eique fideli devotione incessanter jubilet, quemadmodum et David servus meus spiritu profunditatis et altitudinis a me perfusus, hortatur, dicens: Laudate eum in sono tubae, laudate eum in psalterio et cithara. Laudate eum in tympano et choro, laudate eum in chordis et organo. Laudate eum in cymbalis bene sonantibus, laudate eum in cymbalis jubilationis; omnis spiritus laudet Dominum (Psal. CL). Hoc tale est: Vos qui Deum simplici intentione et pura devotione scitis, adoratis et diligitis: laudate eum in sono tubae, id est in sensu rationalitatis, quia perdito angelo cum sibi consentientibus in perditionem cadente, agmina beatorum spirituum in veritate rationabiliter perstiterunt, Deoque fideli dilectione adhaeserunt. Laudateque in psalterio profundae devotionis, et in cithara melliflui canoris, quoniam tuba sonante psalterium, et psalterio canente cithara procedit, sicut et beatis angelis in amore veritatis perseverantibus, deinde homine creato prophetae in mirabilibus vocibus surrexerunt: quos apostoli in dulcissimis verbis subsecuti sunt. Et laudate eum in tympano mortificationis, et in choro exsultationis, quia post citharam tympanum, post tympanum chorus exsultat, quemadmodum apostolis verba salutis praedicantibus: martyres in honore Dei, in corporibus suis diversa supplicia sustinuerunt, ex quibus deinde sacerdotalis officii veraces doctores surrexerunt. Laudateque eum in chordis humanae redemptionis, et in organo divinae protectionis, quoniam choro exsultante voces chordarum, et organi se manifestant, sicut et veris doctoribus in officio beatitudinis veritatem ostendentibus: virgines processerunt, quae Dei Filium verum hominem velut in chordis amaverunt, et verum Deum velut in organo adoraverunt, cum ipsum verum hominem et verum Deum crediderunt. Quid hoc? Quia cum Filius Dei pro salute hominum carnem assumpsit, gloriam divinitatis non amisit. Unde et beatae virgines ipsum sibi sponsum eligentes, verum hominem in desponsatione, et verum Deum in castitate, ipsum fideli devotione apprehenderunt. Sed et laudate eum in cymbalis bene sonantibus, id est in iis assertionibus, quae bonum sonum in vero gaudio faciunt, cum homines in imis peccatorum jacentes, ad supernam celsitudinem divina inspiratione compuncti, se sursum ab imis tollunt.

And the sound of them so passes through you that you understand them without the difficulty of slowness; since where divine grace has operated, it takes away all darkness of overshadowing, making those things pure and lucid which, to carnal senses in the infirmity of the flesh, are obscure.

Wherefore whoever faithfully understands God, let him offer unwearied and faithful praises and let him jubilate to Him incessantly with faithful devotion, even as David my servant, perfused by me with the spirit of profundity and altitude, exhorts, saying: "Praise Him in the sound of the trumpet, praise Him in the psaltery and harp. Praise Him in the timbrel and choir, praise Him in the strings and organ. Praise Him in well-sounding cymbals, praise Him in cymbals of jubilation; let every spirit praise the Lord" (Psalm 150). This is as follows: You who know, adore, and love God with simple intention and pure devotion: praise Him in the sound of the trumpet—that is, in the sense of rationality—because with the lost angel and those consenting to him falling into perdition, the ranks of the blessed spirits reasonably persisted in truth, and adhered to God with faithful love. And praise Him in the psaltery of profound devotion, and in the harp of mellifluous melody, since when the trumpet sounds the psaltery proceeds, and when the psaltery sings the harp proceeds, just as also with the blessed angels persevering in the love of truth, then, man having been created, the prophets arose in wonderful voices, whom the apostles followed in sweetest words. And praise Him in the timbrel of mortification, and in the choir of exultation, because after the harp the timbrel, and after the timbrel the choir exults, even as with the apostles preaching the words of salvation: the martyrs in the honor of God sustained diverse punishments in their bodies, from whom then arose the true doctors of the priestly office. And praise Him in the strings of human redemption, and in the organ of divine protection, since when the choir exults the voices of the strings and of the organ manifest themselves, just as also with true doctors showing the truth in the office of beatitude: virgins proceeded, who loved the Son of God the true man as if in strings, and adored the true God as if in an organ, when they believed Him to be true man and true God. What is this? Because when the Son of God assumed flesh for the salvation of men, He did not lose the glory of divinity. Wherefore also the blessed virgins, choosing Him as their spouse, apprehended Him with faithful devotion: the true man in betrothal, and the true God in chastity. But also praise Him in well-sounding cymbals—that is, in those assertions which make a good sound in true joy, when men lying in the depths of sins, compuncted by divine inspiration to the celestial highness, raise themselves up from the depths.

Laudateque eum in cymbalis jubilationis, videlicet in assertionibus divinae laudis, ubi potentes virtutes victoriam fortissime facientes, vitia in hominibus opprimunt, et eos forti desiderio ad beatitudinem verae remunerationis in bonis perseverantes perducunt. Unde omnis spiritus qui benevolentiam habet credendi in Deum et honorandi eum, laudet Dominum, id est illum qui Dominus omnium est: quia justum est ut ille qui vitam desiderat eum qui vita est glorificet.

Et iterum audivi vocem ex praedicto lucido aere dicentem: O rex altissime! laus tibi sit, qui in simplici et in indocto homine facis haec. Sed et iterum vox de coelo vociferatione maxima clamabat, dicens: Audite et attendite, omnes qui supernam remunerationem et beatitudinem habere desideratis. O vos homines qui credula corda habetis, et supernam remunerationem exspectatis: sermones istos suscipite, et eos in interiora corda vestra ponite, nec admonitionem istam in visitatione vestra recusate. Nam ergo testificator veritatis, vivus et verus loquens et non tacens Deus, dico atque iterum dico: Quis mihi praevalere poterit? Qui hoc tentaverit, dejiciam eum. Unde homo montem non apprehendat, quem movere non poterit; sed in valle humilitatis subsistat. Sed quis transilit vias sine aqua? Ille qui se in turbinem ventilat, et qui fructus sine refectione dividit. Et quomodo tabernaculum meum ibi erit? Sed tabernaculum meum ibi est, ubi Spiritus sanctus irrigationem suam perfundit. Quid hoc? Ego in medio sum. Quomodo? Quicunque digne me apprehendit, hic nec in altitudinem, nec in profunditatem, nec in latitudinem incidet. Quid hoc? Quia ego sum charitas illa, quam nec flagrans superbia dejicit, nec profundi casus perfringunt, nec latitudo malorum conterit. Nunquid non possum aedificare in altitudine scabelli solis? Fortes qui in vallibus fortitudinem suam ostendunt, me contemnunt; hebetes, in sonitu turbinum me abjiciunt; sapientes, cibum meum renuunt, et quisquis turrim secundum voluntatem suam sibi parat. Sed ego istos in parvo et pusillo confundam, sicut Goliath in puero dejeci, et sicut Holofernem in Judith superavi. Unde et quisquis mystica verba hujus libri recusaverit, arcum meum super eum extendam, et sagittis pharetrae meae eum transfigam, et coronam ejus de capite ipsius abjiciam atque eum illis similabo, qui in Oreb ceciderunt, quando contra me murmuraverunt.

And praise Him in cymbals of jubilation, namely in the assertions of divine praise, where powerful virtues making victory most strongly, crush the vices in men, and lead those persevering in good things with strong desire to the beatitude of true remuneration. Wherefore let every spirit which has the benevolence of believing in God and honoring Him, praise the Lord, that is Him who is Lord of all: because it is just that he who desires life should glorify Him who is life.

And again I heard a voice from the aforesaid lucid air saying: O most high King! praise be to you, who in a simple and in an unlearned human do these things. But also again a voice from heaven with the greatest vociferation cried out, saying: Hear and attend, all you who desire to have the celestial remuneration and beatitude. O you men who have credulous hearts, and expect the celestial remuneration: receive these sermons, and place them in your interior hearts, nor refuse this admonition in your visitation. For therefore witness of the truth, the living and true God, speaking and not silent, I say and again I say: Who will be able to prevail against me? He who shall have attempted this, I will cast him down. Wherefore let not man apprehend the mountain, which he will not be able to move; but let him subsist in the valley of humility. But who leaps across the ways without water? He who fans himself into a whirlwind, and who divides fruits without refreshment. And how will my tabernacle be there? But my tabernacle is there, where the Holy Spirit perfuses His irrigation. What is this? I am in the midst. How? Whoever worthily apprehends me, he will fall neither into height, nor into depth, nor into breadth. What is this? Because I am that charity, which neither flaming pride casts down, nor profound falls break through, nor the breadth of evils crushes. Can I not build in the height of the footstool of the sun? The strong who show their fortitude in the valleys, despise me; the dull, in the sound of whirlwinds cast me away; the wise, refuse my food, and whoever prepares a tower for himself according to his own will. But I will confound them in the small and the little, as I cast down Goliath in a boy, and as I overcame Holofernes in Judith. Wherefore also whoever shall have refused the mystic words of this book, I will extend my bow over him, and with the arrows of my quiver I will transfix him, and I will cast away his crown from his head and I will liken him to those who fell in Horeb, when they murmured against me.

Sed et quicunque maledicta sua contra prophetiam istam protulerit, maledictio illa quam Isaac protulit, super eum veniet; et benedictione coelestis roris replebitur, qui eam amplexus fuerit, et qui eam in corde suo tenuerit, atque qui eam in vias planas produxerit. Et qui eam gustaverit, et in memoriam suam posuerit, fiet mons myrrhae, et thuris, et omnium aromatum et dilatatio multarum benedictionum, de benedictione in benedictionem ascendens sicut Abraham, atque nova nupta sponsa Agni sibi illum columnam in conspectu Dei copulabit; et umbra manus Domini illum proteget. Sed si quis haec verba digiti Dei temere absconderit, et ea per vesaniam suam minuerit, aut in alienum locum alicujus humani sensus causa abduxerit, et ita deriserit, ille reprobus erit, et digitus Dei conteret illum. Laudate, laudate ergo Deum, beata viscera, in omnibus iis miraculis, quae Deus constituit in molli forma speciei excelsi, quam ipse praevidit in prima apparitione costae viri illius, quem Deus de limo creavit. Qui autem acutas aures interioris intellectus habet, hic in ardente amore speculi mei, ad verba haec anhelet, et ea in conscientia animi sui conscribat. Amen.

But also whoever shall have brought forth his maledictions against this prophecy, that malediction which Isaac brought forth, will come upon him; and he will be filled with the blessing of celestial dew, who shall have embraced it, and who shall have held it in his heart, and who shall have brought it forth into level ways. And he who shall have tasted it, and placed it in his memory, will become a mountain of myrrh, and of frankincense, and of all aromatics and an expansion of many blessings, ascending from blessing to blessing like Abraham, and the new bride of the Lamb will join him to herself as a column in the sight of God; and the shadow of the hand of the Lord will protect him. But if anyone shall have rashly hidden these words of the finger of God, and shall have diminished them through his insanity, or shall have led them away into a foreign place for the sake of some human sense, and thus shall have derided them, he will be reprobate, and the finger of God will crush him. Praise, praise God therefore, blessed bowels, in all these wonders, which God constituted in the soft form of the species of the high one, which He himself foreknew in the first appearance of the rib of that man, whom God created from clay. He who has sharp ears of interior intellect, let him pant for these words in the burning love of my mirror, and let him write them in the conscience of his soul. Amen.