SAINT HILDEGARD OF BINGEN

# Scivias (Know the Ways)

*Scivias*

SABBATISMUS

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

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# THE SCIVIAS OF SAINT HILDEGARD, OR THE THREE BOOKS OF VISIONS AND REVELATIONS.

## *BOOK ONE.*

### *PREFACE.*

Behold, in the forty-third year of my temporal course, when I was clinging to a heavenly vision with great fear and trembling attention, I saw a maximum splendor, in which a voice from heaven was made to me, saying: O fragile human, and ash of ash and rot of rot, speak and write what you see and hear. But because you are timid in speaking, and simple in explaining, and unlearned in writing these things, speak and write them not according to the mouth of man, nor according to the understanding of human invention, nor according to the will of human composition, but according to that which you see and hear of these things in the heavens above in the wonders of God; bringing them forth by explaining them in such a way, just as a listener receiving the words of his teacher proclaims them according to the tenor of his speech, by his willing, showing, and commanding. So then, you too, O human, speak those things which you see and hear: and write them not according to yourself, nor according to another man, but according to the will of Him who knows, sees, and disposes all things in the secrets of His mysteries. And again I heard a voice from heaven saying to me: Speak therefore these wonders, and write them, having been taught in this manner, and speak. It came

to pass in the year one thousand one hundred and forty-one of the incarnation of the Son of God, Jesus Christ, when I was forty-two years and seven months old, that a fiery light of greatest brilliance coming from the open heaven infused my whole brain, and inflamed my whole heart and my whole breast like a flame, yet not burning but glowing, just as the sun warms something upon which it sends its rays. And suddenly I understood the explanation of books, namely the Psalter, the Gospels, and other Catholic volumes of both the Old and New Testament, yet I did not know the interpretation of the words of their text, nor the division of syllables, nor did I have knowledge of cases or tenses. But the power of the mysteries, of the secret and wonderful visions, I had felt within me in a marvelous way from my girlhood, namely from that time when I was five years old until the present time, just as I still do: which, however, I revealed to no man except for a certain few religious who lived in the same manner of life as I did, but in the meantime I suppressed it in quiet silence until that time when God, by His grace, willed it to be manifested. Truly the visions which I saw: I did not perceive them in dreams, nor while sleeping, nor in frenzy, nor with the bodily eyes or ears of the outer person, nor in hidden places, but I received them while awake and looking about with a pure mind, with the eyes and ears of the inner person, in open places according to the will of God. How that may be, it is difficult for a carnal person to investigate. But when the threshold of girlhood

had passed: when I had arrived at the aforementioned age of perfect strength, I heard a voice from heaven saying: I am the living light, who illuminates the obscure; the person whom I willed, and whom I wonderfully shook as it pleased me, I have placed in great wonders beyond the measure of ancient people who saw many secrets in me; but I have laid that person prostrate on the ground, so that he might not exalt himself in any elation of his mind. The world also had no joy in him, nor delight, nor practice in those things which pertain to it, because I withdrew him from persistent audacity, as he was fearful and trembling in his labors. For he suffered pain in the marrow and in the veins of his flesh: having a constricted soul and sense, and enduring much passion of the body, so that no security dwelt in him, but in all his causes he judged himself guilty. For I hedged in the ruins of his heart, lest his mind should lift itself up through pride or through vainglory, but rather that in all these things he should feel fear and pain more than joy or petulance. Wherefore, in my love, he searched in his soul where he might find someone who would run the way of salvation. And he found a certain one and loved him, recognizing that he was a faithful man and like himself in some part of that labor which tends toward me; and holding him, together with him he strove in all these things through heavenly zeal, so that my hidden miracles might be revealed. And that same man did not exalt himself above himself, but toward the one whom he found, in the ascent of humility and

in the intention of good will, he inclined himself with many sighs. You therefore, O human, who receive these things not in the restlessness of deception, but in the purity of simplicity, directed toward the manifestation of hidden things, write what you see and hear.

But I, although I saw and heard these things, yet because of doubt and evil opinion, and because of the diversity of the words of men, for a long time refused to write, not out of obstinacy but in the office of humility, until, struck down by the scourge of God, I fell into a bed of sickness, so that at length, compelled by many infirmities: by the testimony of a certain noble girl of good character and of that man whom I had secretly sought and found (as was said before), I set my hand to writing. While I was doing this, feeling the deep profundity of the exposition of the books, as I said before, and receiving strength, rising up from my sickness: I brought this work to a conclusion, barely completing it in ten years. Now in the days of Henry, archbishop of Mainz, and of Conrad, king of the Romans, and of Kuno, abbot on the mountain of the Blessed Bishop Disibod, under Pope Eugenius, these visions and words took place. And I said and wrote these things, not according to the invention of my heart or of any man, but as I saw, heard, and perceived them in the heavens through the secret mysteries of God. And again I heard a voice from heaven saying to me: Cry out therefore and write thus.

## THE FIRST VISION.

SUMMARY.---Of the strength and stability of the eternity of the kingdom of God. Of the Fear of the Lord. Of those who are poor in spirit. That the virtues coming from God protect those who fear God and are poor in spirit. That the efforts of the acts of men cannot be hidden from the knowledge of God. Solomon concerning the same matter.

I saw as it were a great mountain, having an iron color, and upon it sat one of such great brightness that His brightness dulled my sight, from whom on either side of Him a gentle shadow like a wing of wonderful breadth and length was stretched out. And before Him at the root of the same mountain stood a certain image full of eyes on every side, whose human form I could not discern because of the multitude of eyes; and before it, another image of youthful age, clothed in a pale garment but shod with white shoes, upon whose head such great brightness descended from Him who sat upon the mountain that I could not look upon its face; but from Him who sat upon the mountain many living sparks came forth, which flew around these images with great sweetness. On the mountain itself, as it were, many small windows were seen, in which appeared as it were the heads of men, some pale and some white. And behold, He who sat upon the mountain cried out with a very strong and piercing voice, saying: O human, fragile dust of the dust of the earth, and ashes from ashes, cry out and speak of the entrance of incorrupt salvation: so that they may be instructed who,

seeing the marrow of the Scriptures, are willing neither to speak it nor to preach it, because they are lukewarm and dull in preserving the justice of God, to whom unlock the enclosure of mysteries: which they, being fearful, hide without fruit in a hidden field. Therefore, spread yourself into the fountain of abundance, and so flow forth in mystical instruction, that those may be shaken by the pouring of your irrigation who wish you to be contemptible because of the transgression of Eve. For you do not take the sharpness of this depth from man, but you receive it from above from the supernal and tremendous Judge, where this serenity will shine forth strongly among the shining ones in clear light. Arise therefore, cry out and speak: the things which are manifested to you by the strongest power of divine help; for He who powerfully and kindly commands all His creatures, pours the brightness of supernal illumination upon those who fear Him and serve Him with sweet love in the spirit of humility, and leads those who persevere in the way of justice to the joys of the eternal vision.

Whence also, as you see, this great mountain having an iron color designates the strength and stability of the eternity of the kingdom of God; which can be destroyed by no impulse of passing mutability, and upon it one sitting of such great brightness that His brightness dulled your sight: shows in the kingdom of blessedness, Him who, commanding the whole world in the splendor of unfailing serenity by supernal divinity, is incomprehensible to human minds. But from either

side of Him a gentle shadow like a wing of wonderful breadth and length is extended: which is, both in admonition and in chastisement, the sweet and gentle protection of blessed defense, justly and piously demonstrating ineffable justice in the perseverance of true equity.

And before Him at the root of the same mountain a certain image full of eyes on every side stands, because before God, surveying the kingdom of God in humility, the Fear of the Lord, surrounded by the clarity of good and just intention, exercises its zeal and stability among men, so that you cannot discern any human form of it because of the eyes themselves, since it casts away all forgetfulness of the justice of God which men very often feel in the weariness of their mind through the keenest edge of its inspection: so that mortal inquiry does not fathom its vigilance in its weakness.

Whence also before it, another image of youthful age, clothed in a pale tunic but with white shoes appears, because, the Fear of the Lord preceding, those who are poor in spirit follow, since the Fear of the Lord in the devotion of humility strongly holds the blessedness of poverty of spirit; which does not seek boasting nor elation of the heart, but loves simplicity and sobriety of mind, attributing its just works not to itself but to God as it were in the pallor of subjection, like the clothing of a pale tunic, and faithfully following the white footsteps of the Son of God. Upon whose head such great brightness descends from Him who sits upon the

mountain that you cannot look upon its face; because the serenity of the visitation of Him who laudably commands every creature pours such great power and strength of its blessedness that you cannot grasp its abundance with mortal and infirm consideration, since even He who has heavenly riches humbly subjected Himself to poverty.

But that from Him who sits upon the mountain many living sparks go forth, which fly around those same images with great sweetness: this means that from almighty God diverse and most mighty virtues, shining in divine brightness, come, which, surrounding with their help and protection those who truly fear God and who faithfully love poverty of spirit, ardently embrace and caress them. Whence also on the mountain itself as it were very many small windows are seen, in which appear as it were the heads of men, some pale and some white; because in the highest altitude, the efforts of the acts of men can neither be hidden nor concealed from the deepest and most perspicacious recognition of God, since they very often demonstrate in themselves both lukewarmness and whiteness, because sometimes men, wearied in their hearts and in their deeds, drowse in ignominy: sometimes awakened, they are vigilant in honor, just as Solomon testifies in my will, saying: A slack hand has wrought poverty, but the hand of the strong prepares riches (Prov. X). Which is to say, that man made himself weak and poor who was unwilling to work justice, nor to destroy iniquity,

nor to remit what was owed, where he remained idle from the wonderful works of blessedness. But he who works the mightiest works of salvation: running the way of truth, seizes the fountain of springing glory, in which he prepares for himself the most precious riches in earth and in heaven. Whence whoever has knowledge in the Holy Spirit and wings in faith, let him not transgress my admonition, but let him perceive it by embracing it in the taste of his soul.

## THE SECOND VISION.

SUMMARY.---That the blessed angels, terrified by no impulse of injustice, are not drawn away from the love and praise of God. That Lucifer, considering the beauty and the power of his strength, grew proud, and therefore with those consenting to him was cast out from the heavenly glory. That God would be unjust if He had not cast him down. The words of Job concerning the same matter. Of hell which in its voracity holds the submersion of souls. That in the casting down of the devil, hell was made. That Gehenna awaits the impenitent; for those to be purged, other torments are set. The words of Ezekiel concerning the same matter. Of the diabolical fraud deceiving the first man through the serpent. That the devil did not know that tree was forbidden except from Eve's response. What things are to be maintained and what things are to be avoided in marriage. The words of the apostle concerning the same matter. Why before the incarnation of the Lord, some had multiple wives. Why neither

man nor angel could free man, but only the Son of God. The words of Wisdom concerning the same matter. That blood relatives are not to be joined in marriage. An example concerning milk. Why in the Old Testament marriage among blood relatives was permitted: in the New it is forbidden. That a man should not take a wife except in strong age, and only one of marriageable age. On avoiding illicit and libidinous pollution. Why a woman after childbirth, or one corrupted by a man, should remain hidden and abstain from entering the temple. Those who pollute themselves in intercourse with a pregnant woman are murderers. Hosea concerning the same matter. On the commendation of chastity. John concerning the same matter. That when Adam was expelled, God fortified paradise. That because man stood rebellious against God, the creature previously subject to him opposed itself to him. On the pleasantness of paradise, which imparts sap and strength to the earth as the soul does to the body. Why God made man such that he could sin. That man ought not to scrutinize the highest things, since he cannot even examine the lowest. That man now shines more brightly than he formerly did in heaven. The similitude of the garden, the sheep, and the pearl applied to man. On the commendation of humility and charity, which stand more brightly than the other virtues.

Then I saw as it were a very great multitude of living lamps, having much brightness; which, receiving a fiery glow, attained a most serene splendor. And behold, a lake of great breadth and

depth appeared, having a mouth like the mouth of a pit and vomiting fiery smoke with much stench, from which also a most foul mist exhaling reached even to an end almost imperceptible to the sight, and in a certain bright region it blew upon a white cloud which had gone out from a beautiful human form containing many stars within itself, and it cast out that cloud and that same human form from that region. When this was done, a most lucid splendor surrounded that region, and so all the elements of the world, which before had stood in great quiet, being turned into the greatest disquiet, showed horrible terrors.

And again I heard him who had spoken to me before, saying: Those who follow God with faithful devotion, and who burn with worthy love in His affection, are distracted from the glory of supernal blessedness by no impulse of injustice through terror, while those who attend to God feignedly: are not only not promoted to greater things, but are even cast down by a just examination from those things which they fallaciously think they have. This also this very great multitude of living lamps, having much brightness shows: which is the very great army of celestial spirits shining in the blessed life, and existing in much beauty and adornment, because when they were created by God: they did not seize upon proud elation, but persisted strongly in divine love. For they themselves, receiving a fiery glow, thus attained a most serene splendor, because when Lucifer with his followers attempted to

rebel against the supernal Creator, these, having the zeal of God in the fall of him and of those consenting to him, put on the vigilance of divine affection, while those incurred the blindness of ignorance by which they were unwilling to know God. How? In the fall of the devil, in those angelic spirits who persevered in rectitude with God, the greatest praise arose, because, illuminated in their vision, they clearly recognized that God remains immovable in His power, without any change of any mutability, so that He can be overcome by no warrior. And thus burning in His love, and persevering in rectitude, they despised every dwelling of injustice.

But Lucifer, who on account of his pride was cast out from celestial glory, existed in the beginning of his creation such and so great that he felt no defect either in his beauty or in his strength. Hence when he inspected his beauty, and when he considered the power of his strength within himself, he found pride, which promised him that he might begin what he willed, because he could complete what he had begun. And seeing the place where he thought he could place himself, wishing to show his beauty and strength there, he said thus within himself: I will shine there, just as this one here. To which all his host gave assent, saying: What you will, that we also will. And when, lifted up in pride, he wished to complete that which he had thought, the zeal of the Lord, extending itself in fiery blackness, cast him down with all his company, so that they were

made dark contrary to the serenity which they had held.

What is this? For if God had not cast down their presumption, He would be unjust, because He would be fostering those who wished to divide the integrity of the Divinity; but He cast them down and reduced their impiety to nothing, just as He also removes from the sight of His brightness all who attempt to oppose Him, as my servant Job shows, saying: The lamp of the wicked shall be extinguished, and a flood shall come upon them, and He shall divide the sorrows of His fury. They shall be as chaff before the face of the wind, and as ashes which the whirlwind scatters (Job 21). Which is to say, the glory of proud iniquity from false prosperity, as it were the light of honor proceeding in the will of the flesh of those who do not fear God (but who spurn Him in perverse impiety, contemning to know that no one can vanquish Him, wishing in the fire of their ferocity to burn up whatever opposes them): this in the hour of God's vengeance is trodden down like earth, and from the supernal judgment the dejection of the indignation of all things that are under heaven shall fall upon those same impious ones, so that they shall be troublesome both to God and to men. Hence because God does not permit them to have what they will, therefore, wasted by sorrow on all sides, they rage among men through the madness of their insanity, since they burn to possess this which God does not permit them to swallow. And when in this manner they recede from God, they are compared only

to useless things, so that they would wish to do nothing good either in God or in men, being cut off from the grain of life in the foreseeing eye of God's inspection. Wherefore also they are delivered to such contrition, who are dissipated in the lukewarm flavor of an iniquitous rumor, since they do not receive the oncoming rain of the Holy Spirit.

But that lake of great breadth and depth which appears to you, is hell, containing in itself, as you see, the breadth of vices and the depth of perditions; having also a mouth like the mouth of a pit, and emitting fiery smoke with much stench. Because, holding the submersion of souls in its voracity, while it shows them sweetness and delight, it leads them by a perverse deception to the perversion of torments, where a fire burns with a most foul suffusion of smoke and emanates with a boiling deadly stench. For these dire torments were prepared for the devil and those following him (who turn themselves away from the highest good, nor cared to know or understand it); hence also they were cast out from every good, not because they did not know it, but because they contemned it in great pride.

What is this? In the casting down of the devil, these outer darknesses, having in themselves every kind of punishments, were placed; because these malignant spirits, against the glory which was prepared for them, received the misery of various punishments, and against the brightness which they had, they put on the thickest darkness.

How? When the proud angel lifted himself up like a serpent, he received the prison of hell, because it could not be that anyone should prevail against God. And just as it would not be fitting that there should be two hearts in one breast, so two gods ought not to have been in heaven. But because the same devil with his followers seized upon a proud presumption, therefore he found the lake of perdition prepared for him. So also those humans who imitate them in their acts are made partakers of their punishments according to their merits.

But there are some souls which, having a heap of damnation, are cast out from the knowledge of God; and therefore they shall have infernal punishments without the consolation of rescue. Others, however, not existing in the forgetfulness of God, but receiving in superior examinations the purgation of their sins into which they fell, finally feel the absolution of their bonds, arriving rescued at rest.

What is this? Gehenna is in the way of those who have God in the forgetfulness of their heart without penitence; but the other torments are for those who, although they do evil works, yet do not persevere in them until the end, but finally look back to God in their groans. Wherefore let the faithful flee the devil and love God, casting away evil works and completing good ones with the beauty of penitence, as my servant Ezekiel, inspired by me, exhorts, saying: Be converted and do penance for all your iniquities, and iniquity shall not be your ruin (Ezek. 18).

Which is to say: O you humans who until now have lain in sins: remember your Christian name, converting yourselves to the way of salvation, and do other works in the fountain of penitence, you who before did many crimes in many vices, and so rising from your evil custom: that iniquity in which you were defiled shall not depress you into the ruin of death, because you cast it away in the day of your salvation. Hence also in this way the joy of the angels shall be over you, because you receded from the devil and ran to God, thus knowing Him better in good acts than you knew Him before when you were in the mockery of the ancient seducer.

But as for that most foul mist exhaling from the same lake and reaching even to an end almost imperceptible to the sight: this is that from the deepest perdition diabolical fraud, emanating like a virulent serpent, containing in itself the wickedness of fraudulent intention for deceiving, secretly invaded man.

How? Because when the devil saw man in paradise, he cried out with great indignation, saying: O who shall follow me in the mansion of true blessedness? And so he knew in himself that he had not yet completed in another creature the malice which he had in himself, but seeing Adam and Eve dwelling with childlike innocence in the garden of delights, with great craft he raised himself to deceive them through the serpent.

Why? Because he understood that the serpent was more like himself than any other animal; he strove that in its guile he might secretly perform

that which he could not openly complete in his own form. Hence when he saw Adam and Eve turn themselves away from the tree forbidden to them in soul and body, he understood in himself that they had a divine precept there, and that in the first work they began, he might very easily cast them down. For he did not know that tree to be forbidden except that he recognized this according to the proof of his guileful interrogation, and according to their responses.

Wherefore in that same bright region he blew upon the white cloud (which had gone out from the beautiful form of man containing many stars within itself) through the most foul mist, because in that same place of pleasantness the devil invaded Eve, having an innocent mind (who had been taken from the innocent Adam, bearing in her body the whole multitude of the human race shining in the preordination of God), through the seduction of the serpent to her dejection.

Why this? Because he knew that the softness of the woman was more easily conquered than the strength of the man; seeing also that Adam burned so vehemently in the love of Eve, that if he himself conquered Eve, whatever she said to Adam, Adam would perform it. Hence also the devil cast her and the form of man out of that region, for the same ancient seducer, expelling Eve and Adam from the seat of blessedness by his deception, thrust them into the darkness of subversion.

How? Namely, he first seduced Eve, so that she might coax Adam that he might give his assent to

her, because she could more quickly lead Adam to disobedience than any other creature, since she had been made from his rib. Wherefore a woman casts down a man more quickly, when he, not abhorring her, easily takes up her words.

Truly, not to a boy but to a perfect man, namely Adam, a perfect woman was given, so also now, when a man in perfect age is fertile, a perfect woman is to be joined to him, just as when a tree begins to send out flowers, proper culture is to be applied to it.

For from the rib with the heat and humor of Adam implanted, Eve was formed, and therefore now from the strength of the man and from the seed received from his heat the woman intends to produce offspring into the world, for the man exists as the sower, but the woman is the receiver of the seed, wherefore also the woman remains under the power of the man, since as the hardness of stone is to the tenderness of earth, so also is the strength of the man to the softness of the woman.

That the first woman was formed from the man, this is the union of the betrothal of the woman to the man.

And this is thus to be understood. This union is not to be exercised vainly nor in forgetfulness of God, because He who took the woman from the man, instituted this union well and honestly, namely forming flesh from flesh.

Wherefore as Adam and Eve existed as one flesh; so also now man and woman are made one flesh in the union of charity for multiplying the

human race. And therefore perfect charity ought to be in these two, just as also in those first ones. For Adam could blame his wife, because by her counsel she brought death upon him, but yet he did not dismiss her as long as he lived in this world, because he recognized that she had been given to him by divine power.

Hence on account of perfect charity let not a man leave his wife, unless on account of that reasonable cause which the faithful Church proposes to him.

Nor let division occur in them at all: unless both with one mind wish to look back to my Son, saying thus in ardent love for Him: We wish to leave the world and follow Him who suffered for us.

But if these two disagree in one devotion so as to leave the world, then let them not separate themselves from each other at all, because as blood cannot be separated from flesh as long as the spirit remains in it, so let neither husband nor wife divide themselves from each other, but let them walk together in one will.

But if there in fornication is a prevarication of the law either in the man or in the woman, then, being made public either by themselves or by their priests, they shall sustain the censure of spiritual mastery according to what is just.

The husband moreover shall complain of the wife and the wife of the husband before the Church and its prelates concerning the transgression of their union according to the justice of God: yet not so that the husband or the wife may

seek another bond, but they shall either remain together in the rectitude of union, or they shall both abstain from such union, according to that which is shown to them through the discipline of ecclesiastical institution, nor shall they tear each other with viperous laceration, but they shall love with pure affection, since both man and woman cannot exist unless procreated by this coupling, just as my friend Paul testifies, saying: As the woman is of the man, so also is the man through the woman: but all things are from God (1 Cor. 11).

Which is to say: The woman was created for the sake of the man, and the man was made for the sake of the woman; because as she is of the man, so also is the man of her, lest one should depart from the other in the unity of their children, because in one work, they work one thing, just as air and wind complicate their works with each other.

How? Air is moved by the wind, and the wind is implicated with the air, so that in their circuit all green things are subject to them.

What is this? Woman cooperates with man and man with woman in the work of children, wherefore the greatest crimes are there, where fornication in the days of the creation of children makes a division, because man and woman there cut off their own blood from the foundation of its place, casting it away into an alien place. To these certainly the fraud of the devil and the wrath of God shall be left; because they have prevaricated against that covenant which God constituted for

them. Wherefore, woe to them, when their sins are not remitted to them.

But although man and woman cooperate with each other in their children, as has been shown, yet all things, namely both man and woman and the other creatures, are from divine disposition and ordination, because God made them according to His will.

Before the incarnation of My Son, some among the ancient people had many wives at once according to their own will; because they had not yet heard the prohibition of open demonstration from there, which My Son showed upon coming into the world by the most upright order of this joining in husband and wife as long as they should breathe in this life, according to the published union of Adam and Eve. For this union is to be exercised not according to the will of man but according to the fear of God; because it is better to have a right marriage (conjugium) according to the disposition of ecclesiastical discretion than to desire fornication (fornicatio), although you humans, neglecting this, exercise your lust not only according to humans but even according to beasts.

Let there be right faith and pure love of the knowledge of God between husband and wife, lest, their seed being polluted by diabolical art, divine vengeance strike them when they tear each other apart by mutual biting, and when they inhumanely sow their seeds according to the petulance of beasts. Hence, when envy tortures them in the manner of a viper, and when a spot-

ted superfluity of their seed is in them without the fear of God and without human discipline, frequently for the chastisement of this their perversity, by the right judgment of God, those who are born from them are destitute of contrariety in their members and are cast down from the prosperity of their life, unless, receiving their repentance, I show Myself placable to them.

For those who shall invoke Me in the repentance of their sins, I will receive their repentance for the sake of the love of My Son; since he who shall raise his finger to Me in repenting—that is, he who shall extend the groan of his heart to Me in repentance, saying: "I have sinned, O Lord, before Thee"—My Son shows that repentance to Me, He who is the Priest of priests, because the repentance which is offered to the priests in the love of My Son grants purgation of sins to those doing it. Hence, by worthily doing their repentance, humans go out from the jaw of the devil, since he, wishing to swallow the hook of divine power, was strongly wounded by it; where also even now faithful souls, passing from perdition, arrive at salvation. How? Because the priests, being invokers of My name at the altar, shall receive the confession of the peoples, where they shall show them the remedy of salvation.

Wherefore, that they may have God placable, let them not contaminate their seed in a diversity of vices; for those who cast out their seed in fornication or in adultery render their children who are born from them in this way more negligent. How? Does he who mixes mud or dung with pure

clay make a stable vessel? So does he who contaminates his seed in fornication or adultery beget sons of strength?

But many of them labor in the diversity of their characters and their marrows; yet many of them are made prudent both toward the world and toward God. And with these the heavenly Jerusalem is filled, when they, deserting vices and loving virtues, imitate My Son in chastity and in great labors, bearing His martyrdom in their body according to their passibility.

But where I do not wish infants to be born of man, there I take away the virile strength of the seed, lest it coagulate in the womb of the mother; just as I also deny the fruitful strengths of the earth where I wish to do this by My just judgment.

But why do you wonder, O human, that I permit infants to be born in adulteries and in other such crimes? My judgment is just. For since the fall of Adam I have not found in human seed the justice which ought to have been in it, where the devil had put it to flight in the taste of the apple; therefore I sent My Son into the world, born of a virgin without any sin, so that in His blood, in which there was no pollution of the flesh, He might take away from the devil those spoils which he had snatched in man.

For neither man conceived in sin, nor an angel having no covering of flesh, could snatch man lying in sins and laboring under corporal heaviness from diabolical power, except Him who, coming without sin and having a clean body without sin,

liberated him by His passion. Hence, although humans are born in sins, yet I gather them to the supernal kingdom when they faithfully seek it.

For no perversity can abstract My elect from Me, where Wisdom testifies, saying: "The souls of the just are in the hand of God, and the torment of death shall not touch them" (Wis. 3:1). What is said: The souls of those who embrace the way of rectitude are with devoted affect in the works of the supernal helper; so that because of the good works by which they attend to heaven in the height of justice, the torment of perdition does not break them, because the true light feeds them in the fear and in the love of God.

But after Adam and Eve were expelled from the place of pleasantness, they knew in themselves the work of conceiving and bearing children, and so falling from their disobedience into death, they conceived the sweetness of sin, when they knew themselves to be able to sin. But they, turning My right constitution in this way into the lust of sin—when they ought to have known the commotion of their veins not in the sweetness of sin, but in the love of children—gave it to lust by diabolical suggestion, because, losing the innocence of their generation, they sent it into sin.

Hence, since this was not performed without diabolical persuasion, therefore also the same devil sent his darts at this work, lest it be perfected without his suggestion, when he said: "My strength is in the conception of humans, therefore man is mine." And seeing that man ought to be a partaker of his punishments, because he had

consented to him, again he said in himself: "To the strongest God all iniquities are contrary, since He is not entirely unjust." And this same deceiver put a maximum seal in his heart, namely that man who had spontaneously consented to him could not be taken away from him.

Wherefore secret counsel was in Me that I should send My Son for the redemption of humans, so that man might be restored to the heavenly Jerusalem. And no iniquity could resist this counsel, when My Son, coming into the world, collected to Himself all who wished to hear Him and to imitate Him by deserting sins.

For I am just and right, wishing no iniquity, which you, O human, embrace when you know yourself to be able to do evil. For Lucifer and man, in the beginning of their creation, attempted to rebel against Me, and could not stand, falling from good and choosing evil. Lucifer indeed comprehended all evil and rejected all good, nor did he taste it at all but fell into death. Adam truly tasted good when he received obedience; but he coveted evil, and in his concupiscence he perfected it, when he stood forth disobedient to God.

Why this was done is not to be inquired into by you, O human, nor can mortal man know what was before the constitution of the world, or what shall be after the last day; but God alone knows these things, except as much as God permits His elect to know them.

But even that fornication (fornicatio) which makes itself common to humans is abominable before Me, because from the beginning I consti-

tuted male and female in honesty and not in baseness. Hence those hypocrites who say it is lawful for them to fornicate according to the appetite of beasts with whomever they wish are unworthy of My eyes, since, despising the honor and height of their rationality, they look back to the beasts and make themselves similar to them; woe to those who, living thus, persevere in this baseness.

Nor do I wish that the knowledge of blood should be mixed in marriage, where the ardor of love in consanguinity is not yet attenuated; lest an impudent love in the remembrance of consanguinity arise there, but let the blood of a foreign stock meet: which already feels no knowledge of consanguinity burning in itself, so that human discipline may be in its work. For milk boiled once or twice does not lose its flavor, but when coagulated and boiled a seventh or eighth time, losing its strengths, it already has a delectable flavor only in necessity. And as the knowledge of consanguinity in one's own spouse is not to be known, so also the knowledge of the consanguinity of a previous spouse in a foreign union is to be abhorred; nor should a man join himself to such a union, just as the Church (Ecclesia) prohibits through its doctors, who established it in much solicitude and honor.

The fact that in the Old Testament humans were joined in the consanguinity of their blood by the precept of the law was done because of their hardness, so that they might have peace with one another, and that such firm charity might be

in them: lest, mixing with the divided union of the gentiles, they should infringe My covenant, until that time came in which My Son, bringing the fullness of charity, transferred the union of consanguinity of carnal copulation into a foreign progeny with the shame of modesty. Hence, since the bride of the same Son of Mine has now received the bond of My fear and right justice in holy baptism, therefore also let such a union of consanguinity now be far from her, because fornication without modesty and without moderation of lust in the embraces of man and woman would be kindled more in known blood than in foreign for a base work. For I declare this work through this human, to whom it is unknown in man, and who received this speech not from man but from the knowledge of God.

But what now? When the male is in strong age, so that his veins are full of blood, then he is fertile in his seed; then let him take a woman in the betrothal of legitimate institution, who, also being in fervent age, may receive his seed with modesty and bear for him offspring in the way of rectitude. But let not a man before the years of his strength cast out his seed in the superfluity of lust, because this is a trial of sin by the suggestion of the devil, if he should try to sow his seed in the concupiscence of lust before the same seed can have right coagulation in fervent heat.

And when the man is already very strong in the work of generation, let him not then exercise his strengths according to what he can in that time, because if he then looks back to the devil,

he works a diabolical work, making also his body contemptible, which is altogether unlawful. A man, however, according to what human nature teaches him, should seek the right path in his wife in the strength of heat and in the abundance of his seed; and let him do this with human discipline for the sake of children. But I do not wish that the same work be done in the separation of the woman when she already suffers the flux of her blood: which is the opening of the hidden members of her womb, lest the flux of her blood pour out the mature seed received, and so the seed poured out perish; for then the woman sees herself placed in pain and in a prison: touching, namely, a portion of the pain of her childbirth. But I do not condemn this time of pain in the woman; for I gave it to Eve (Eva) when she conceived sin in the taste of the apple, wherefore also the woman in this time is to be lifted up in a great subsidy of mercy. Let her, however, contain herself in the secrecy of discipline; but not so as to bar herself from the departure of My temple, but let her enter it by faithful permission in the office of humility for her salvation.

Because, however, the bride of the Son of God is always whole, a man with open wounds—if the integrity of his members was divided in the touch of percussion—shall not enter My temple except with fear of great necessity, lest he be seen as his brother Cain cruelly broke the whole members of Abel, who was the temple of God. But also a woman, when she has brought forth offspring, her hidden members being broken, shall

not enter My temple except according to the law given to her by Me; so that the holy sacraments of My same temple may be inviolable from all pollution and pain of man and woman, because a most pure virgin bore My Son: who was whole without any wound of sin. For the place which is consecrated in the honor of My Only-begotten must be whole from all corruption of bruising and wound, since My same Only-begotten knew the integrity of virginal birth in Himself; hence also the woman who corrupted the integrity of her virginity with a man, should contain herself from the entrance of My temple in the bruising of her wound by which she was corrupted, until the plague of her wound is healed, according to what ecclesiastical discipline most certainly demonstrates to her concerning the same cause. For when His bride had been joined to My Son on the wood of the cross, she, until My Son commanded His disciples to disseminate the truth of the Gospel through the whole world, contained herself in secret, and then rose up openly and publicly preached the glory of her bridegroom in the generation of spirit and water. So also let the virgin who is joined to a man do, namely with modest shame, until that time which ecclesiastical censure proposes to her; let her remain in secret, and this being performed, transferring herself from her hiding to the love of her bridegroom, let her proceed openly.

I also do not wish that the aforesaid work of man and woman be exercised when already the root of the infant is placed in the woman, lest the

coagulation of the infant be polluted by superfluous and wasted seed until the purgation of its birth; which again is not prohibited from being done for the love of children in rectitude and not in petulance. Thus the human race is set to proceed in its procreation in the honesty of human discipline: and not as the idle talk of foolish men cries out, who say it is lawful for them to exercise their lust according to their will, saying: "How can we contain ourselves so inhumanly?"

O human, if you look to the devil, he himself excites you to all evil and kills you with his deadly poison; but if you raise your eyes to God, He Himself offers you help and makes you chaste. Do you not in your work desire lust more than chastity? A woman is subject to a man in whom he may sow his seed, just as he also works the earth so that it may bring forth fruit. Does a man work the earth so that it may beget thorns and thistles? By no means, but so that it may give worthy fruit. So also this study of man should be in the love of children and not in the petulance of lust.

Therefore, O humans, weep and howl to your God whom you so frequently despise in your sins, when in the worst fornication (fornicatio) you cast out your seed; being there not only fornicators, but even murderers, because you cast away the respect of God and complete your lust according to your will. Hence also the devil always pursues you in this work, knowing that you desire your concupiscence more than you look upon the joy of children. Hear therefore, you who are in the towers of the Church (Ecclesia). In

your fornication do not accuse Me, but look into yourselves; since, when you run to the devil despising Me, you do unlawful works, and therefore you do not wish to be chaste, as My servant Hosea speaks of the contaminated people, saying: "They will not give their thoughts to return to their God, because the spirit of fornication is in the midst of them, and they have not known God" (Hos. 5:4). What is said: Evil men, not knowing God, hide the face of their heart, not turning it in the various involvements of their machination so as to return to true clarity, namely not discerning with a sharp eye those things which are of God, but they nourish evil in themselves; since the breath of petulant uncleanness through diabolical suggestion softens the virile strength which they ought to have in themselves, not permitting them to place their good conscience in God, when the adversary averts them from the life of happiness.

But now I shall turn to My most beloved sheep who are planted in My heart, being the seed of chastity; for virginity was planted by Me, because My Son also was born of a virgin. And therefore virginity is the most beautiful apple among all the apples of the valleys, and a great person among all the persons who are in the palace of the failing King, since she herself is not subject to the precept of the law, because she brought forth My Only-begotten to the world. Wherefore let them hear who wish to follow the Son of God in the innocence of free chastity and in the separation of mourning widowhood; since virginity

not polluted from the beginning is nobler than widowhood oppressed by a virile yoke, when yet after her pain in which she lost her husband, she follows virginity. For My Son bore very many pains in His body and underwent the death of the cross; hence you also shall suffer many anxieties in His love, when you shall overcome in yourselves what was sown in the lust of sin from the taste of the apple; but yet sustaining there the streams flowing from the fire of lust in your seed, when you cannot be so chaste but that the fragility of human weakness (fragilitas humanae debilitatis) shows itself latently in you; in that you ought to imitate the passion of My Son, when you resist in yourselves the burning flame of lust, namely extinguishing it in you and other secular things which are of the world, namely anger, pride, luxury, and other such vices, and performing that victory with a great struggle. Hence then these battles appear before Me with great decor and much fruit, brighter than the sun and sweeter than the sweetness of aromatics; because you imitate My Only-begotten in His pains when you trample the burning lust in you with such a strong struggle. And when you thus persevere, you follow much glory therefrom in the heavenly kingdom. O most green flowers, My angels, they wonder in your struggle that you escape death, that you are not polluted in the poisonous mud of the world when yet you bear a carnal body, trampling it by this pact, because you shall be glorious in their company, since you appear unpolluted according to their likeness. Therefore

rejoice when you thus persevere, because then I am with you, when you faithfully receive Me and fulfill My voice with the joy of your heart, just as I show in the secret vision of John My beloved, saying: "Behold, I stand at the door and knock: if anyone shall hear My voice, I will enter to him and will sup with him, and he with Me" (Rev. 3:20). What is said: You who faithfully love Me your Savior, see that I, wishing to succor you, wait at the tabernacle of your heart, considering what your conscience contains in the chest of its heart, and with the inspiration of the record of your mind I admonish your spirit to the opening of the reception of good will. But if then the faithful heart perceives the sound of My fear, I join Myself to it embracing it, and taking failing food with it, when he offers himself to Me with sweet taste in good works, so also he is to perceive the food of life in Myself, since he loves that which brings life to those desiring justice.

But, as you see, Adam and Eve (Eva) being expelled from Paradise, a most bright splendor surrounded the same region; since, as they were leaving the place of pleasantness because of their transgression, the power of divine majesty, sequestering every stain of all contagion from the same place, fortified it so with its clarity, that henceforth it should not be touched by any contrariety, showing also that that transgression which had been made in it would sometime be kindly and mercifully abolished. And so all the elements of the world which before had stood in great quiet, turned into the greatest disquiet,

showed horrible terrors; because that creature which had been created for the service of man, nor had felt any adversity in itself (man catching disobedience and being made disobedient to his Creator), left its tranquility and received disquiet, bringing greatest and very many contrarieties to humans so that he might be coerced by it as man had bent himself to worse things.

What is this? Because man in the place of delights stood out as rebellious to God, therefore also that creature which was subject to man in service opposed itself to man. And Paradise is a place of pleasantness, which flourishes in the greenness of flowers and herbs, and repleted with the delights of all aromatics and best odors, and endowed in the joy of blessed souls, giving most fertile fecundity to the dry earth, because it attributes strongest force to the earth, as the soul provides strengths to the body, since Paradise is not obscured in the shadow and in the perdition of sins.

Wherefore hear and understand Me, you who say in your hearts: "What are these things? and why are these things?" O why are you so foolish in your hearts, who were made to the image and likeness of God? How could such great glory and so much honor which was given to you be without testing: when yet gold which is as nothing and something empty must be tried in fire, and precious stones polished in purgation, and all such things sought in all things? Therefore, O foolish humans, how could that which was made to the image and likeness of God subsist without

testing? For man is to be examined above every creature, and therefore is to be proved through every creature. How? Spirit is to be proved by spirit, flesh by flesh, earth by air, fire by water, fight by peace, good by evil, beauty by deformity, poverty by riches, sweetness by bitterness, health by infirmity, long by short, hard by soft, height by depth, light by darkness, life by death, Paradise by punishments, the heavenly kingdom by Gehenna, and earthly with earthly, heavenly with heavenly. Thus man was proved in every creature, namely in Paradise, in earth, and in hell: afterward he was placed in heaven. For you openly see few of many things which are hidden before your eyes. And why do you deride those things which are right, plain, and just, and good in all goods before God? Why are you indignant at these? God is just; but the race of humans in the prevarication of the precepts of God is unjust, when it contends to be wiser than God. Now tell me, O human, what do you think you were when you were not yet in soul and body? You truly do not know how you were created. But now, O human, you wish to search out heaven and earth, and to judge their justice in the constitution of God, and to distinguish the highest things; when you are not even able to examine the lowest things, because you do not know how you live in the body, or how you are stripped from the body. He who created you in the first man, He foresaw all these things. But likewise the most mild Father sent His Only-begotten to die for the people, so that He might free man from diabolical power.

And thus man freed shines in God, and God in man; man having company with God, possesses in heaven a more shining clarity than he had before. Which would not have been if the Son of God had not put on flesh, since if man had remained in Paradise, the Son would not have suffered on the cross. But when man was deceived by the crafty serpent, God touched in true mercy wished His Only-begotten to be incarnated in a most pure virgin, and thus after the ruin of man very many virtues were raised up shining in heaven, as is humility the queen of virtues, which flourished in the virginal birth, as also other virtues which lead the elect of God to heavenly things. For when a field is cultivated with much labor, it brings forth much fruit, as has been shown in the human race; because after the ruin of man, very many virtues arose for his upliftment. But, O humans, you weighed down by corporal weight, do not see that great glory which was prepared for you without stain and without any disdain in the full justice of God, which no one can take away; for before the fabric of the world had been constituted, God had foreseen all these things in true justice. Wherefore, O human, consider this likeness.

A Lord who with much study wishes to make a garden, first sets a suitable place for the garden, and then disposing the place of each plantation, he considers the fruit of the good trees having utility, taste, and odor, and aromatics of diverse kinds. And so the Lord, a great and profound craftsman, disposes each of His plantations in it,

so that it can be well discerned in its utility, and then he thinks with what fortification he may surround it, lest any of his enemies be able to dissipate his plantation. Then also he constitutes his perfumers, who may know how to water the same garden and who may collect its fruit, and therefrom make diverse pigments.

Wherefore, O human, diligently consider, because if that Lord foresees that his garden, bringing forth no fruit nor any utility, is to be destroyed, why then does so great and so profound a craftsman build, plant, water, and fortify that garden with so much study and so much labor?

Hear therefore and understand. God, who is the Sun of Justice, sent His splendor over the mud which is the prevarication of man; and that splendor resplended in much clarity, since that mud was very foul and opaque. For the sun shone in its clarity, and the mud putrefied in its foulness; wherefore the sun was embraced with greater delectation by those seeing it than if the mud had not been placed near it. But as mud is foul in comparison to the sun, so also the transgression of man is iniquitous to the justice of God. Hence justice, because it is beautiful, is to be loved; and iniquity, because it is foul, is to be hated. Into this foulness fell the sheep of the Lord who had planted the garden. And such a sheep was taken from the Lord through its own consent, not through the Lord's ignorance; which afterward the Lord sought with much study and justice. Wherefore then the choir of angels was illuminated in maximum joy, when the angels

saw man in heaven. What is this? When the innocent Lamb was suspended on the cross, the elements trembled, because the most noble Son of the Virgin was corporally killed by the hands of murderers. In whose death the lost sheep was reported back to the pastures of life. For the ancient persecutor, after he saw that he ought to lose that sheep because of the blood of the innocent Lamb which the Lamb had poured out for the remission of the sins of humans, then first knew who that Lamb was, since before he could not know how the celestial Lamb was incarnated of a virgin in the overshadowing of the Holy Spirit without virile seed and without any concupiscence of sin. For the same persecutor in the beginning of his creation raised himself up in the breath of pride, plunging himself into death, and casting man down from the glory of Paradise, whom God in His power did not wish to resist, but overcame him in humility through His Son. And because Lucifer despised the justice of God, by the just judgment of God he could not know the incarnation of the Only-begotten Son of God. For in this hidden counsel the lost sheep was reported back to life. Wherefore, O rebellious humans, why do you assume such hardness? God did not wish to desert man, but sent His Son for his salvation; since thus God crushed the head of pride in the ancient serpent. For in the snatching of man from death, hell opened its cloister, Satan crying out: "Woe, woe! who will help me?" But also every diabolical crowd in a great roaring tore itself apart, wondering what such power was, which it

with the prince of malice could not resist, when it saw faithful souls taken from it. Thus man was elevated above the heavens; because God in man, and man in God appeared through the Son of God. The same Lord also who had lost the sheep, but had so gloriously reduced it to life, had a precious pearl in the same likeness, which being lost fell into much filth. But He, not permitting it to lie so in the filth, sought it, and having found it joyfully extracted it, and extracted from the filth in which it had lain, He so purged it —as gold is wont to be purged in a furnace— and repaired it in its former honor with greater glory. For God created man, but he himself fell into death by diabolical persuasion; from which the Son of God snatched him by His blood, and gloriously led him to heavenly honor. How? In humility and charity. For humility made the Son of God be born of a virgin, where humility itself was found neither in the embraces of a male, nor in the curiosity of the flesh, nor in earthly riches, nor in golden ornaments, nor in secular honors, but the Son of God lay in a manger, because His mother was a poor little woman. And humility always groans, weeps, and destroys all crimes: which is its work. Hence whoever wishes to fight against the devil, let him fortify and arm himself with humility, since Lucifer so greatly flees it, and like a snake hides himself before it in a cavern, because where she apprehends him, she breaks him more quickly than a most fragile thread. Charity also contains the Only-begotten Son of God in the bosom of the Father in heaven and

sent Him down into the womb of His mother on earth, since she herself despises neither sinners nor publicans, but intends to save all. Wherefore also she, more often leading forth a fountain of tears from the eyes of the faithful, softens the hardness of the heart. In this, humility and charity are clearer than other virtues; since humility and charity are like soul and body, which have stronger strengths than the other forces of the soul and members of the body. How? Humility is as it were the body and charity as it were the soul, nor can they be separated from each other but they work together, just as neither soul nor body can be disjoined but they cooperate with each other, as long as man lives in the body. And as to the soul and the body diverse members of the body are subject according to their strengths, so also to humility and charity the other virtues cooperate according to their justice. And therefore, O humans, for the glory of God and for your salvation follow humility and charity: armed with which you shall not fear diabolical snares, but shall possess unfailing life. Wherefore whoever has knowledge in the Holy Spirit and wings in faith, let him not transgress My admonition but let him perceive it by embracing it in the taste of his soul.

## THIRD VISION.

SUMMARY.---That through visible and temporal things those which are invisible and eternal are manifested. Of the firmament made in the likeness of an egg. Of the lucid fire and the shad-

owy skin. Of the position of the sun and three stars. Of the ascent of the sun. Of its descent and what it signifies. Words of the Acts of the Apostles on the same. Of the first wind and its whirlwinds. Of the second wind and its whirlwinds. Of the dark fire, and sound, and sharp stones. Of the purest ether and the position of the moon and two stars. Of the position of other stars. Of the third wind and its whirlwinds. Of the watery air and the white skin. Of the fourth wind and its whirlwinds. Of the sandy globe of the earth. Words of David on the same thing. Of the earthquake and what it signifies. Of the greatest mountain between the north and the east. Of those who by perverse art search for future things in creatures. Words of the Gospel. How the devil mocks men through magic art. Parabola on the same thing. When the salvation of man and utility shall be completed, the world will be changed. Words of Job on the same thing. Words of God on the same. That God no longer wishes to tolerate auguries in stars and in other creatures. Of the folly and contumacy of man. Similitude of the kid, and the stag, and the wolf. Comparison of the physician. Words of John.

After these things I saw a greatest instrument, round and shadowy according to the likeness of an egg, narrow at the top and ample in the middle, and constricted at the bottom; in whose exterior part in circuit was a lucid fire, having as it were a shadowy skin under it. And in that fire was a globe of rutilating fire of such magnitude that the whole instrument was illustrated by it,

having over it three torches positioned upward in order, which by their own fire contained the same globe lest it fall; and that globe sometimes raised itself upward and very much fire met it, so that therefrom it produced its flames further, and sometimes it bent itself downward, and much cold met it: wherefore it more quickly withdrew its flames. But also from that fire which had surrounded the instrument a certain breath with its whirlwinds went out, and from that skin which lay under it another breath with its whirlwinds bubbled out, which diffused itself here and there in the same instrument. In the same skin also was a certain dark fire of such horror that I was not able to gaze upon it, which with its strength shook that whole skin, full of sounds, tempests, and very sharp stones great and small. Which when it raised its sound, that lucid fire, and the winds, and the air were moved, so that lightnings preceded the sound itself, because that fire first felt in itself the commotion of the same sound.

But under the same skin was the purest ether having under it no skin; in which also I discerned a certain globe of glowing fire of very great magnitude, having over it two torches apparently positioned upward and containing the globe itself lest it exceed the mode of its course; and in the same ether many and clear spheres had been positioned everywhere; into which the same globe sometimes emptying itself a little sent out its clarity, and thus recurring under the aforementioned red and fiery globe, and restoring its flames from it: again blew them into the

same spheres. But also from the ether itself a certain breath with its whirlwinds erupted; which dilated itself everywhere in the aforementioned instrument.

Under the same ether, however, I saw a watery air having a white skin under it, which diffusing itself here and there, gave moisture to that whole instrument. Which when it sometimes suddenly gathered itself, it emitted sudden rain with much crashing; and when it gently diffused itself, it poured out mild rain with gentle motion. But also from it a certain breath with its whirlwinds going out, expanded itself everywhere through the aforesaid instrument.

And in the midst of these elements was a certain sandy globe of very great magnitude: which the same elements had so surrounded that it could glide away neither here nor there. But when sometimes the same elements with the aforesaid breaths struck each other, they compelled the same globe to be moved a little by their strength. And I saw between the north and the east as it were a greatest mountain, which toward the north contained many darknesses and toward the east much light; yet so that neither that light could reach to the darknesses, nor the darknesses to the light.

And I heard again a voice from heaven saying to me: God who founded all things by His will, created them for the cognition and honor of His name, not only showing in them those things which are visible and temporal, but also manifesting in them those which are invisible

and eternal. Which also this vision that you discern demonstrates. For this greatest instrument which you see round and shadowy according to the likeness of an egg, narrow at the top, and ample in the middle and constricted at the bottom, faithfully declares the almighty God in His majesty incomprehensible, and in His mysteries inestimable, and being the hope of all the faithful, since at first humans were rude and simple in their acts, afterward in the old and new law being more instructed they mutually molest and afflict each other, and finally toward the end of the world they are to suffer many hardships in their anguishes.

In whose exterior part in circuit is a lucid fire, having as it were a shadowy skin under it: it designates that God everywhere burns up those who are outside the true faith by the fire of His vengeance; but those who remain within the Catholic faith, He everywhere purifies by the fire of His consolation; thus prostrating the darkness of diabolical perversity, even as it was done when the devil, created by God, wishing to oppose himself to God, fell down defeated into perdition. And in this fire is a globe of rutilating fire of such magnitude that the whole instrument is illustrated by it; which by the splendor of its clarity shows that in God the Father is His ineffable Only-begotten Sun of Justice having the glow of burning charity, and being of such glory that every creature is illuminated by the clarity of his light, having over it three torches positioned upward in order, which by their own fire contain the

globe lest it fall, namely by their administration demonstrating the Trinity containing all things and demonstrating that the Son of God descending from heaven to the lands, having left the angels in the celestial places, manifested celestial things also to humans who subsist in soul and body, who glorifying him by the benefit of his clarity: cast away every noxious error, when he magnified the true Son of God incarnate of a true virgin, after the angel announced him to them, and after man living in soul and body received him with faithful joy.

Wherefore also the same globe sometimes raises itself upward and very much fire meets it, so that therefrom it produces its flames further: signifying because, when that time came that the Only-begotten of God for the redemption and elevation of the human race by the will of the Father ought to be incarnated, the Holy Spirit in the power of the Father wonderfully wrought supernal mysteries in the blessed Virgin, so that with the same Son of God giving a wonderful glow in virginal modesty with fruitful virginity, glorious virginity was effected. Since in the most noble virgin, the highly desirable incarnation was demonstrated.

And so also it sometimes bends itself downward, and much cold meets it; for which reason it more quickly withdraws its flames, declaring since the same Only-begotten of God born of a virgin, and thus mercury inclined to the poverty of humans, with very many miseries meeting Him sustaining many corporal anguishes, when

He had shown Himself corporally to the world, passing from the world He returned to the Father with His disciples also standing by, even as it is written: While they were looking on, He was raised up, and a cloud received Him from their eyes (Acts I). Which is said: To the sons of the Church receiving the Son of God in the interior knowledge of their heart: the sanctity of His body was raised up in the power of His divinity and in a mystic miracle a cloud of secret mystery received Him hiding Him from mortal eyes with the blasts of the winds also serving Him.

But as you see from that fire which had surrounded the same instrument a certain breath with its whirlwinds went out: which shows since from almighty God filling the whole world with His power, a true dissemination with just sermons proceeded when He the living and true God was demonstrated to humans in truth.

And from that skin which is under it another breath with its whirlwinds bubbles out, because also from diabolical rage which ignoring God does not fear, evil fame with wickedest locutions goes out; which diffuse themselves here and there in the same instrument, since in the world useful and useless rumors in diverse modes mingle themselves among the peoples.

In the same skin also a certain dark fire of such horror is, that you are not able to gaze upon it: which declares that in the worst and in the wickedest snares of the ancient betrayer, a most foul homicide of such fervor breaks out that human intellect is not able to discern its

insanity, which shakes that whole skin with its strength; since homicide embraces all diabolical malignities in its horror, since in the first-born from wrath bubbling up hatred it perpetrated fratricide.

That fire was full of sounds, tempests, and very sharp stones great and small: because homicide is full of avarice and drunkennesses and most savage wickednesses which rage without mercy both in great homicides and in lesser vices.

Which when it raises its sound that lucid fire and the winds and the air are moved; since, while homicide in the cupidity of the effusion of blood shrieks, supernal judgments, swift rumors, and everywhere for the ruin of the homicide extended preparations are raised up in the vengeance of right judgment: so that lightnings precede the sound itself, because that fire first feels in itself the commotion of the same sound.

For the severity of the divine examination oppresses that crime by overcoming it, since the divine majesty, before the roar of that insanity is publicly manifested, openly foresees it with that eye to which all things are naked.

But under that skin is the purest ether having under it no skin; since under the snares of the ancient betrayer most serene faith shines, in which no uncertainty of infidelity lies hidden, not founded of itself, but sustained in Christ, in which also you see a certain globe of glowing fire of very great magnitude which truly designates the joined Church, pretending to you a whiteness of innocent clarity and of very much honor, and

having over it two torches clearly positioned upward containing the globe itself lest it exceed the mode of its course, showing that in their significance: that the two Testaments, namely of old and new authority, draw the Church brought forth from on high to the divine precepts of celestial secrets; because they themselves contain her lest she precipitately extend herself into a variety of manners, and because both the old and the new testimony show to her the beatitude of the supernal inheritance.

Wherefore also in the same ether many and clear spheres are positioned everywhere in which the same globe sometimes emptying itself a little sends out its clarity; since in the purity of faith very many and splendid works of piety appear everywhere, in which the Church for a certain time sustained a little trampling, and the decor of her wonders vanished a little, while she, lying as it were in sorrow, nevertheless admired the clarity of former works in perfect humans; and thus recurring under the aforementioned red and fiery globe and restoring its flames from it: again blew them into the same spheres, since she, positioned in contrition, hastening under the protection of the Only-begotten of God, receives from Him the sufferings of divine comfort, declaring the love of supernal things in blessed works.

Whence also from the ether itself a certain breath with its whirlwinds breaks out, which dilates itself everywhere in the aforementioned instrument; because from the unity of faith a most valid fame with true and perfect assertions

emanating for the aid of humans: struck the ends of the whole orb with much celerity.

Under the same ether, however, you see a watery air having a white skin under it, which diffusing itself here and there provides moisture to that whole instrument; since under the faith which was both in the old and in the new fathers, baptism in the Church for the salvation of the believers (as is most truly manifested to you) founded in the innocence of most blessed stability, dilating itself everywhere by divine inspiration brought the irrigation of salvation to the believers in the whole world. Which when it sometimes suddenly gathers itself, it emits sudden rain with much cold; and when it gently diffuses itself, it gives mild rain with gentle motion, because, while baptism sometimes by the assertors of truth was multiplied in the velocity of preaching and in the depth of their mind, it was manifested to astonished humans in a swift copy of words in the inundation of their preaching, sometimes also baptism dilated by preaching with sweet temperament, was propounded to attracted peoples with sweet irrigation with the aid of discretion.

Wherefore also from it a certain breath with its whirlwinds going out, diffuses itself everywhere through the aforesaid instrument; because from the inundation of baptism bringing salvation to the believers, a truest fame with the words of the strongest sermons going out, poured over all the world with the manifestation of its beatitude, as is now openly declared in the peoples

deserting infidelity and desiring the Catholic faith.

And in the midst of these elements is a certain sandy globe of very great magnitude, which the elements so surround that it can glide away neither here nor there: which manifestly shows in the strength of the creatures of God, man of deep consideration dwelling, made from the mud of the earth in a wonderful mode with much glory, and so surrounded by the virtue of the creatures that he is in no mode able to be separated from them; because the elements of the world created for the servitude of man exhibit service to him, while man sitting as it were in the midst of them presides over them by divine disposition, as also David inspired by me says: You have crowned him with glory and honor, and have set him over the works of Your hands (Psal. VIII). Which is said: O You God who have wonderfully made all things, You have crowned man with a golden and purple crown of intellect and with a most worthy garment of visible species; thus placing him as it were a prince over the height of Your perfect works, which You have justly and well disposed in Your creatures. For You have given great and wondrous dignities to man beyond Your other creatures.

But, as you see, while sometimes those elements strike each other with the aforesaid breaths, they compel the globe itself to be moved a little by their strength; because, when at a suitable time the creatures of God with the fame of the miracles of the Creator strike each other,

so that miracle is involved in miracle by a great thunder of words, man struck by the magnitude of those miracles feels a commotion of his mind and body, while astonished in those wonders he considers the imbecility of his fragility.

And you see between the north and the east as it were a very great mountain, which toward the north has much darkness and toward the east much light, because between diabolical impiety and divine goodness the great fall of man appears through the most wicked deception of the malignant one, holding many miseries of damnation in the reprobate and the greatest happiness of redemption through the desirable salvation in the elect; yet in such a way that neither that light can reach to the darkness, nor that darkness to the light; because the works of light do not intersperse themselves with the works of darkness, nor do the works of darkness ascend to the works of light, although the devil frequently labors to obscure them through evil men, just as happens in pagans, in heretics, and in pseudo-prophets, and in those whom they strive to draw after them by their fallacious deception. How? Because they wish to know those things which are not to be known by them; imitating him who wished to be like the Most High. And because they follow him; therefore he also demonstrates a lie as if it were the truth to them according to their own will, whence they are not with me: nor am I with them, because they do not walk my ways, but love strange paths, inquiring what the foolish creature may fallaciously show them

about future causes, and they wish to know this just as they perversely seek it, contemning me and casting away my saints; who love me with a sincere heart. But men of this kind who so pertinaciously tempt me by their perverse art, so that they scrutinize that creature which was made for their service, inquiring that it might show them that thing which they wish to know according to their own will: can they in the scrutiny of their art lengthen or shorten the time of life which was appointed to them by their Creator? Certainly they prevail to do this neither for a day nor for an hour. Or can they turn aside the predestination of God? By no means, O wretched ones, do I not permit the creatures sometimes to demonstrate your passions to you, which then have signs for this reason, because they fear me, God, as a servant sometimes shows the capability of his lord, and as the ox and the ass and other animals manifest the will of their lords, when they faithfully fulfill it in their service. O foolish ones, when you deliver me to oblivion, neither looking back to me nor adoring me, but looking at the creature subject to you as to what it may portend and show, then you pertinaciously cast me away, worshiping the weak creature instead of your Creator. Wherefore I also say to you: O man, why do you worship that creature which can neither console you nor help you, and which confers no prosperity in happiness upon you? as the mathematicians, instructors of death and followers in the incredulity of the gentiles, are wont rashly to affirm: that the stars give life to men and

dispose all your acts. O wretched ones, who made the stars? But the stars are sometimes declared to men with certain signs by my permission, as also my Son showed in the Gospel, where he says: There shall be signs in the sun, and the moon, and the stars (Luke 21). Which is said: In the light of these luminaries it is ministered to men, and by their circuit the times of times are shown. Whence also in the latest times lamentable and dangerous times shall be demonstrated in them by my permission, so that the ray of the sun, and the splendor of the moon, and the brightness of the stars shall sometimes be withdrawn, that the hearts of men may be shaken by this. So also by a star from my will the incarnation of my Son was shown. But man does not have his own star which disposes his life, as the foolish and erring people strive to assert, but all stars are common to all people in service. But as to that star shining more clearly than the other stars: this is because my Only-begotten was born before other men by a virginal birth without sin. But it brought no other help to my Son, except that it faithfully announced his incarnation alone to the people, since all stars and creatures fearing me, perform only my command, nor do they have any significance of any thing in any creature. For when it shall have pleased me, the creatures show my command, as when a smith making a coin hides in it a form pleasing to himself; then the coin declares the form imposed upon it, having no power over itself of that thing, for it does not know when the smith may wish to impose another form upon

it, since it discerns neither a long nor a short time for its form. What is this? O man, if a stone were lying before you in which, diligently looking at it, you conjectured some signs of your passions: then according to your fallacious estimation, either saddened by your unhappiness or elated by your prosperity in deception, you would say: Ah! I shall die, or Aha! I shall live, or Alas! how great is my unhappiness; or Aha! how great is my prosperity? And what then would that stone confer upon you? Would it take away or give anything to you? But it would avail neither to hinder nor to profit you. So also neither stars, nor fire, nor birds, nor other creature of this kind can in the signs of their scrutiny hurt or help you in any way. But if you trust in this creature which was made for your service, casting me away, then I also by my just judgment cast you out from my eyes, taking away from you the happiness of my kingdom. For I do not wish that you should scrutinize stars, or fire, or winged things, or other such creatures about future causes, because, if you look upon them pertinacitously, your eyes are troublesome to me, and I cast you down like the lost angel, who deserted the truth and precipitated himself into damnation. O man, when the stars and other creatures were made, where were you? Did you give counsel concerning their institution? But the presumption of this kind of inquiry arose in the first schism: namely when men had so delivered God to oblivion, that nation and nation proudly looked upon various creatures, and sought various signs in them concerning future causes. And

so also that error arose in Baal: namely that men, being deceived, worshiped the creature of God instead of God, to which also diabolical mockery incited them, because they looked after the creature more than after their Creator: desiring to know this which they ought not to have known. Whence also worse things than these appeared: when men began to rave by magic art through the devil, so that they see and hear the devil; he fallaciously speaking and showing to them, so that they look upon it as one creature and it is another. But it must be kept silent how the first seducers were taught by the devil, so also they see and hear him who seek in this way, but they themselves are very blameworthy for this their iniquity; since they thus deny me their God and follow the ancient seducer. O man, I sought you in the blood of my Son not with malice and iniquity, but with great equity; yet you desert me the true God and follow him who is a liar. I am justice and truth; and therefore I admonish you in faith, and exhort in love, and lead you back in repentance, so that, although you are bloody in the pollutions of sins; nevertheless you may rise from the fall of your ruin. But if you contemn me, you shall feel the parable of this similitude in yourself.

A certain Lord having many servants under him gave to each of them very many of his weapons of war, saying to them: "Be upright and strong, casting away slowness and sluggishness." But while those servants were making a certain journey with him, they saw a certain mocker and most wicked inventor of a foreign

art by the way, whence also some of them, being deceived, said: "We wish to learn the arts of this man." And casting away the weapons which they had, they ran to him. To whom others said: "What are you doing? following this mocker, and provoking your Lord to wrath?" And they answered: "What will this hurt our lord?" And their lord said to them: "O wicked servants, why have you cast away the weapons which I had given you?" And why is it dearer to you to love this vanity than to serve me, your lord, whose natural servants you are? Go therefore after that mocker, as you desire, because you will no longer be able to serve me, and see what his fallacy will profit you"; and he cast them away from himself.

Which is said: That Lord is Almighty God, ruling all peoples under his power, who armed every man with reason and intellect: commanding him to be strenuous and vigilant in the instruments of virtues, shaking off perversity and negligence from himself. But while men take up the way of truth, disposing to walk in the divine commands: many temptations occur to them, so that they attend to the devil, the deceiver of the whole world and the most wicked craftsman of multiple victories, not in the way of truth but in deception placed in ambushes. Whence also some of them, lovers of injustice more than of rectitude, being deceived by the devil: study more to imitate the vices of the ancient seducer than to embrace the virtues of God. And the intellect which they ought to convert to the divine commands, retorting it to the vices of earthly iniquity, they submit

themselves to the devil. To whom their directors, as companions and fellow servants, frequently occurring through the sacred Scriptures, reproach their deeds, and rebuke them as to why, following diabolical figments, they induce divine vengeance upon themselves. But they, very often deriding their admonitions, affirm through their pride that they sin in few things and offend their God very little. Whence when they persevere in that obduracy, they receive the divine sentence, because it was objected to those servants of iniquity why they had suffocated the intellect given to them from above, and why they contemned their Creator, whom they ought to have served strenuously, rather than receiving the deceptions of the ancient seducer; thus they, contemned by God, are deputed to diabolical illusions according to their works (because they were unwilling to serve God), where they are compelled to consider what the most wicked seduction has profited them, because being cast away in this manner they incur damnation, because postponing the divine precepts they contended to follow the devil more than God.

For I do not wish that men should contemn me, who ought to know me in faith, since, if they cast me away and look upon the creature subject to them, imitating the ancient seducer in this; then I also permit that it happen to them both with the creature and with the devil according to the concupiscence of their heart, so that they may thus experience what the creature they adored

profits them, or what the devil they followed confers upon them.

And, O foolish men, why do you inquire of the creature concerning the time of your life? For none of you can either know the time of his life, or avoid it, or leap over that which has been appointed for him to live by me, because, O man, when your salvation both in secular and in spiritual things shall have been completed, you shall change the present world, and shall pass to that which shall find no end. For when a man is of such strength that he burns more ardently in me than others, so that in the conscience of the earthly dregs of stinking sins he does not grow sluggish and avoids the ambushes of the ancient serpent; I do not shake out the spirit of this man from his body before he leads his sweet fruits in the sweetest odor to a good end. But him whom I consider to be of such fragility, that he is tender and weak in the heavy grief of his body, and in the attraction of the most wicked waylayer to bear my yoke; I withdraw him from this world before he begins to wither in the time of his decaying soul, for I know all things. Moreover, I wish to give all justice to the human race for its own caution, so that no man can excuse himself, when I admonish and exhort men to do justice, when I strike them with the judgment of death as if they were already about to die, when they are yet to live longer: this I do because no one, except according to the fruit which I see in the man and according to my will by which I grant him to live, will be able to have or dispose for himself another

time, just as also Job testifies through me, when he says: Thou hast appointed his bounds which cannot be passed (Job 14). Which is said: You who are over all, and foresee all things before they happen: also in the secret of your majesty you have appointed the bounds of human life, so that neither by knowledge, nor by prudence, nor by the astuteness of any thing can they be passed in any age, whether in infancy, or in youth, or in the old age of men, except according to the providence of your secrets, who wished men to be made for the glory of your name. For I, O man, knew you before the constitution of the world; but nevertheless I wish to consider your days in your works and to discern their fruit, and to examine each of your works diligently and most sharply. Moreover, whomever I suddenly withdraw from temporal life, the utility of this man's life is completed, so that if his life were protracted longer it would bring no more abundance of good fruits, but having as it were a lukewarmness of carnal faith, it would emit smoke only as it were with the empty sound of words, nor would it touch me with the intimate touch of his heart. Whence I do not grant him the truces of this life, but before he falls into a lukewarmness of infertility of this kind, I withdraw him from this world. But to you is my word, O man. Why do you contemn me? Did I not send my prophets to you, and give my Son for your salvation upon the wood of the cross, and destine my apostles to you that they might show you the way of truth through the Gospel? Whence you cannot excuse yourself

that you do not have all good things through me. And why do you now postpone me? But the error of this perversity, namely that you seek signs of your acts in the stars or in fire, or in birds or in other creature of this kind: I am no longer willing to tolerate, since all who first invented this error by diabolical vision: contemning God, altogether cast away his precepts, wherefore they also were contemned. Moreover, I shine over every creature in the clarity of my divinity: so that my miracles in my saints are manifest to you; wherefore I am no longer willing that you should further exercise this error of augury, but that you should look into me. O foolish one, consider who I am; consider because I am the highest good. Whence I grant all good things to you when you have diligently sought me. And whom do you believe me to be? I am God over all and in all. But you wish me to be held as it were a rustic; who fears his lord. How? You wish that I should do your will, when you contemn my precepts. But God is not so. What is this? For he has neither the opinion of a beginning, nor the fear of an end. The heavens sound in my praises, looking into me, and according to that justice by which they were placed by me, obeying me. The sun also, the moon and the stars appear in the clouds of heaven according to their tenor: and also the blasts of the winds and the rains run in the air as it was appointed for them, and all these obey their Creator according to his command. But you, O man, do not fulfill my precepts, but follow your own will: as if the justice of the law were neither placed nor shown to you.

For you are in such contumacy, although you are ashes, that the justice of my law does not suffice for you, which has been plowed and cultivated in the blood of my Son and well threshed in my saints both of the Old and New Testament.

But in great foolishness you wish to apprehend me, when you insult me in this way, saying: "If it pleases God that I should be just and good, why does he not make me upright?" you wishing thus to capture me as if a petulant kid wished to capture a stag, who is strongly pushed back and pierced by the very strong horns of the stag. So also you wish to play petulantly with me in your manners in the precepts of my law as it were with my horns; by my just judgment I crush you. For these are the trumpets sounding in your ears; but you do not follow them, but run after the wolf whom you think you have so tamed that he cannot hurt you. But the famished wolf devours you, saying: "That sheep has erred beside the way nor wished to follow its shepherd, but ran after me, wherefore I wish to swallow it, because it chose me and deserted its shepherd." O man, God is just: and therefore all things which he made in heaven and on earth, he disposed by a just ordination. For I am the great physician of all diseases: doing as a physician who sees a sick person, who ardently desires a remedy. What is this! If the disease is small, he cures it easily; but if it is heavy, he says to the sick person: "I exact silver and gold from you. Which if you give them to me, I will help you." So also I, O man, do. Smaller sins I wipe away in groaning, and tears,

and in the good will of men; but in heavier faults I command: O man, perform penance and correction of manners, and I will show you my mercy and will give you eternal life. And do not look into the stars and other creatures for causes occurring to you, nor adore the devil, nor invoke him, nor inquire anything from him, since, if you wish to know more than it behooves you to know, you shall be deceived by the ancient seducer, because, when the first man sought more than he ought to have sought; he was deceived by him and went into perdition. But nevertheless the devil did not know the redemption of man, where the Son of God killed death, and broke hell; for the devil in the beginning conquered man through a woman; but God in the end of times crushed the devil through a woman, who bore the Son of God, who miraculously brought the diabolical works to nothing, just as my beloved John testifies, saying: For this purpose the Son of God appeared, that he might dissolve the works of the devil (1 John 3). What is this? For the sake of the health and salvation of men the greatest clarity appeared, namely the Son of God, putting on the poverty of a human body; but shining as it were a burning star in the shadowy clouds, thus placed in the winepress, where the wine without the dregs of ferment was to be expressed, since the cornerstone himself fell upon the winepress; and expressed such wine that it gave the greatest odor of sweetness. For he himself, shining as a clear man without the inundation of polluted blood in the human race, with the foot of his military service trampled the

mouth of the ancient serpent: dissolving from the liver of his iniquity all the darts, which were full of both fury and lust, he rendered him altogether contemptible. Whence whoever has knowledge in the Holy Spirit and wings in faith; let him not transgress my admonition, but let him perceive it by embracing it in the taste of his soul. VISION FOUR.

SUMMARY.---Complaint of the soul concerning the way of error returning through the grace of God to the mother Zion. That in the beauty of the justice of God no injustice can be found. Of graven images and that they are to be deserted. The prophet Ezekiel concerning the same. Of the inequality of human seed and of the diversity of men procreated therefrom. The words of Moses on the same matter. Why the contracted and distorted are born. How an infant in the womb of the mother is quickened and having gone forth therefrom is solidified and sustained by the soul. How the soul shows its powers according to the powers of the body. That man has three paths in himself. Of the intellect. Of the will. Of the punishments of the soul. Similitude of fire and bread. In what manner in the tabernacle of the will, that is in the mind, all the powers of the soul are warmed and joined to each other. Of reason. Of sense. That the soul is the mistress, the flesh the handmaid. Similitude of a tree to the soul. That the soul inclined to sins being pricked by the gift of God deserts sins. That the soul tempted by diabolical ambushes expels from itself the darts of the devil by supernal inspiration. That the soul

deserting the habitation of the body, with much trembling awaits the sentence of judgments. Words of God to men that they should obey the divine precepts, and casting away evil faithfully perform good in the love of God. Of the Catholic faith. Of the tabernacle which it entered. Words of Isaiah. Complaint of the soul strongly resisting diabolical whirlwinds by the help of God. Of the whirlwinds which diabolical persuasion sends in. For what cause these errors are excited. By what reason: anger, hatred, pride is restrained. Complaint of the soul departing from its tabernacle with fear. That the knowledge of God is clouded by no obscurity of any thing.

And then I saw a very great and most serene splendor as it were flaming with very many eyes, and having four corners turned to the four parts of the world; which designating the secret of the supernal Creator, was manifested to me in a very great mystery, in which also another splendor similar to the dawn appeared holding in itself the clarity of a purple glow. And behold, I saw men on earth carrying milk in earthen vessels and making cheeses therefrom; of which a certain part was thick whence strong cheeses were made, a certain part thin from which weak cheeses were coagulated, and a certain part mixed with corruption from which bitter cheeses proceeded, and so I saw as it were a woman having the complete form of a man in her womb. And behold, through the secret disposition of the supernal Founder the same form gave the movement of vital motion, and a fiery sphere having no linea-

ments of a human body possessed the heart of that form, and touched its brain, and poured itself through all its members. And thereafter that form of a man going forth from the womb of the woman quickened in this manner, according to the movements which the sphere had in that form of a man, according to those also it changed its color. And I saw that many whirlwinds invading a certain sphere of this kind remaining in a human body, bent it even to the earth, but it having resumed its strength manfully raising itself manfully resisted them, and with groaning thus complained:

I, a pilgrim, where am I? In the shadow of death. And by what way do I go? Into the way of error. And what consolation do I have? That which pilgrims have. For I ought to have had a tabernacle adorned with square stones, more lucid than the sun and stars, because the setting sun and setting stars ought not to have shone in it, but in it there ought to have been angelic glory, since topaz ought to have been its foundation, and all gems its structure, its stairs placed of crystal and its streets paved with gold. For I ought to have been a companion of the angels; because I am a living breath which God sent into dry clay. Whence I ought to know God, and to feel Him. But alas! when my tabernacle understood itself to be able to see with its eyes into all ways, it placed its instrument toward the north. Ah! ah! where was I captured and despoiled of eyes and the joy of knowledge, my garment all torn, and thus driven from my inheritance; I was led into a

foreign place, which lacks all beauty and honor, where I am subjected to the worst service. But also those who took me, striking me with blows, made me eat with the pigs, and so sending me into a desert place, they held out to me even the most bitter herbs dipped in honey for food. Afterwards also stretching me upon a wine-press, they afflicted me with many torments, then stripping me of my garments and inflicting many wounds upon me, they gave me over to a hunt where the worst and poisonous serpents like scorpions, and asps, and those like me made a capture and bespattered me all over with their poison, so that I was made all enervated and weakened. Whence they, deriding me, said: Where now is your honor? Ah! I then trembled all over, and with a great groan of sorrow I said within myself in silence: O where am I? Ah! whence did I come here? And what consoler of this captivity shall I seek? How shall I break these chains? O what eye will be able to see my wounds? And what nostrils will be able to endure this foul stench? Or what hand will anoint them with oil? Ah! who will bestow mercy on my pain? Let heaven therefore hear my cry: and let the earth tremble at my sorrow, and let everything that lives incline itself in pity to my captivity, because a most bitter pain presses me; since, without consolation and without help, I am a pilgrim. O who will console me, since even my mother has forsaken me, because I have wandered from the way of salvation? Who will help me except God? But when I remember you, O mother Sion, in whom I ought to dwell, I behold

the most bitter services to which I am subjected. And when I bring to memory every kind of music which is in you; I attend to my wounds. But when I also remember the joy and gladness of your glory; then I detest those poisons with which I am infected. O where shall I turn? And where shall I flee? For my pain is innumerable, since if I shall have persevered in these evils, I shall be a companion of those with whom I have basely conversed in the land of Babylonia. And where are you, O mother my Sion? Woe to me! because I have unhappily departed from you, since if I did not know you, I would more lightly bear my pain. Now however I shall flee my worst companions; because unhappy Babylonia has placed me in a leaden balance, and has oppressed me with the greatest beams, so that I can scarcely breathe. But when I pour out my tears to you, O my mother, with my groans, unhappy Babylonia emits such noises of sounding waters, that you do not attend to my voice. Therefore with much solicitude I shall seek narrow ways, in which I may be able to escape my worst companions and my unhappy captivity. And when I had said these things, I slipped into a narrow path where I hid myself in a small hole toward the north, weeping most bitterly, because I had lost my mother; there also I considered all my pain and all my wounds, and such effusions of tears I sent forth there by weeping and weeping; that all the pain and all the lividness of my wounds, drenched by those tears, grew moist. And behold, a most sweet odor like a gentle breeze emitted from my mother, imbued

my nostrils. O how many groans and how many tears I then poured out, when I felt that little consolation to be present. And such wailing with copious weepings I gave for joy; that even that mountain in whose hole I had hidden myself was moved thereby. And I said: O mother, O mother Sion: what then will finally become of me? And where now is your noble daughter? O how long, how long am I bereft of your maternal sweetness, you who had blandly nourished me in many delights? And in these tears I was so delighted; as if I saw my mother.

But my enemies, hearing my cries, said: Where is she whom we have hitherto held in our company according to our will, and who has hitherto fulfilled all our will? Behold, now she invokes the dwellers in heaven. Let us therefore excite all our arts, guarding her with such study and such solicitude, that she may nowhere be able to escape from us, because we first completely subjected her to ourselves. If we do this, she will follow us again. But I, having secretly gone out from the hole in which I had hidden myself, desired to go into a certain height where my enemies would not be able to find me. But they opposed to me a certain sea of such heat, that I could in no way have waded across it. But also there was a certain bridge of such smallness and narrowness; that I was not even able to pass over by it. At the end also of that sea a certain height of mountains of such peaks appeared that I did not feel that a way could be had there either. And I said: O what shall I, miserable, now do? I had now for a little

while felt the sweetness of my mother, whence I thought that she wished to lead me back to herself; but alas! will she leave me again? alas! where shall I turn? For if I shall now have come into my former captivity, I shall be a mockery to my enemies more now than before, because I faithfully wailed to my mother and because I felt for a little while the sweetness of her delight, since I am now again forsaken by her. But I, through that sweetness which I had first felt coming through my mother, was still of such strength that I turned myself to the east and that I began again to try most narrow paths.

Those paths, however, were so hedged with thorns and thistles and other such impediments, that I was scarcely able to fix any footsteps in them; but yet with the greatest labor and sweat finally and with difficulty passing through them: from that labor I incurred such fatigue, that I was scarcely able to breathe. Thus finally with the greatest fatigue escaping to the summit of the mountain in which I had first hidden myself; I bent myself to its valley, where to me wishing to descend, asps, scorpions, dragons and other such serpents together running to meet me, emitted their hissings against me. Whence I, terrified, emitted the greatest wailings, saying: O mother, where are you? For I would more lightly grieve, if I had not first felt the sweetness of your visitation, because now again I shall fall into that captivity in which I had long since lain. Where therefore now is your help? Then I heard the voice of my mother saying to me: O daughter, run, for wings

for flying have been given to you by the strongest giver; whom no one is able to resist. Therefore swiftly fly over all these contrarieties. And I, comforted with much consolation, took those wings and swiftly leaped over all those poisonous and deadly things. And I came to a certain tabernacle, which inside was all fabricated of the strongest steel. And entering it, I did works of clarity, since I had first done works of darkness. In that tabernacle however toward the north I placed a column of unpolished iron; in which I suspended fans of various feathers moving themselves here and there, and finding manna, I ate it. But toward the east I constructed a bulwark of square stones: and lighting a fire in it I there drank myrrh-wine with must. But toward the south I built a tower of square stones; in which I suspended shields of red color, and in whose windows I placed trumpets made of ivory. In the middle however of that tower I poured out honey, from which I made a precious ointment with other aromatics, so that from it the greatest odor was poured through the whole circuit of the tabernacle. But toward the west I placed no work; because that part was turned toward the world. But meanwhile while I was occupied and turned in this labor; my enemies snatching up their quivers, attacked my tabernacle with their arrows; but I, because of the study of the work which I was doing; for so long did not attend to their insanity until the doors of the tabernacle were filled with arrows: yet none of the arrows either hurt the door, or was able to penetrate the steel of the tabernacle,

whence neither was I able to be hurt by them. Which they perceiving, emitted a greatest inundation of waters, that they might cast down me and my tabernacle: yet in this malice of theirs they profited nothing. Wherefore I boldly derided them, saying: The smith who built this tabernacle was wiser and stronger than you. Whence collecting your arrows lay them down, since they will henceforth be able to profit no victory of your will in me. Behold what wounds do they show? I with much pain and labor have waged very many wars against you, when you wished to deliver me to death; but yet you were not able, because fortified with the strongest arms I brandished sharp swords against you, through which I strenuously defended myself from you. Depart therefore, depart, because you will not be able to have me further.

But I, frail and untaught, saw also that very many whirlwinds rushing into another sphere wished to cast it down, but were not able, since it, strongly repugning, gave them no place for raging, yet thus with complaint it said: Although I be a poor little one, I have yet obtained a great office. Oh, what am I? And what is the complaint of my cry? For I am placed as a living breath in man, in a tabernacle of marrows, veins, bones and flesh, so that I bestow vegetation upon the same tabernacle, and I carry it about everywhere in its movements. But alas! its sensibility brings forth filth, lasciviousness and petulance of manners and all kinds of vices. Ah! O with how great a groan do I complain of this. For when I have

prosperity of life in the works of my tabernacle: there occurs to me a diabolical persuasion in all things ensnaring me, and in the breath of elation so raising me up that very many times I say: I wish to work according to the appetite of the strengths of my earth; for in my tabernacle I understand all works; but by its concupiscence I am so hindered that I do not discern my works before I feel dire wounds in me. O how great a wailing do I then emit? And I say: O God, have You not created me? Behold, vile earth oppresses me. And so do I flee in it? How? When my tabernacle has carnal concupiscence; then because I have pleasure in the work, I perform that work with it. But the reason which flourishes in me with knowledge, shows me that I was created by God, in which reason also I feel; that Adam when he had transgressed the divine precept, fearing hid himself. So also I, fearing, hide myself from the face of God: when I feel my works in my tabernacle contrary to God. When however I over-weigh the leaden balance of sin: I contemn all those works which burn in carnal concupiscences. Woe is me, wandering! how shall I be able to subsist in these perils?

And when diabolical persuasion invades me thus saying: Is this good which you do not know, nor which you see, nor which you are able to do: what then will it be? And when again it says: That which you know, and which you understand, and which you are able to do, why do you desert this? what then shall I do? But full of pain I shall answer. Ah, miserable me! because through Adam noxious poisons were breathed into me,

when he himself having transgressed the divine precept and having been cast out into the earth gathered together carnal tabernacles. For in the taste which he himself through disobedience tasted in the apple, a noxious sweetness ingrafts itself in blood and flesh, and so produces the pollution of vices. Whence I feel the sin of the flesh in me; but the most pure God, because I am inebriated through fault, I neglect. But this which the taste of my tabernacle has in itself, I ought not to follow. For from this that Adam in his first appearance was created pure and simple by God, I fear God, knowing that I was created pure and simple through Him. But now through the bad custom of vices, I am turned into disquietude. O in all these things I am a pilgrim and wandering! Wherefore the whirlwinds of different sounds proffer many lies, which rise in me thus saying: Who are you? And what do you say? And what kind of contests do you exercise? For you are unhappy. For you are ignorant whether your work be good or evil. Whither finally will you go, and who will preserve you? And what are those errors which lead you to insanity? Will you perform what delights you, or will you flee what distresses you? Oh! what will you do, because you know this, and you are ignorant of that? For that which delights you this is not permitted to you, and that which distresses you, to this you are compelled by the precept of God. And whence do you know if these things be so? It would be better for you, if you had not been. And after those whirlwinds have thus risen in me; I begin to walk

another way, which is heavy to my flesh, because I begin to do justice. But again within myself I doubt, whether this be from the gift of the Holy Spirit or not, and I say: This is useless. And thereafter I wish to fly above the clouds. How? above my understanding I wish to ascend, and to begin those things which I am not able to perform. But when I try to do these things, I excite the greatest sadness in me, so that neither in the height of sanctity, nor in the plain of good will do I perform any work, but I feel the disquietude of doubt, of desperation, of sorrow and of the oppression of all things in me. And when diabolical persuasion thus disquiets me. O how great a calamity then overwhelms me! because all evils which are or are able to be in vituperation, in malediction, in mortification of body and soul, in foul words against cleanness, salvation and height which are in God: all these occur to me, unhappy one. Whence also this iniquity rises in me, namely that all happiness and every good which is as well in man as in God will be troublesome and heavy to me, proposing to me death rather than life. Ah! what an unhappy contest thus from labor into labor, from pain into pain, from schism into schism it ingrafts itself into me, taking away all happiness from me.

But whence is the evil of those errors excited? from this namely. For the ancient serpent has in himself cunning and deceptive craftiness, and the deadly poison of iniquity. For in his cunning he ingrafts in me the contumacy of sins, taking away my understanding from the fear of the Lord:

so that I do not fear to sin, thus saying: Who is God? I do not know who God may be. In his deceptive craftiness however he induces in me an obstruction, so that I am obstructed in evil. But in the deadly poison of iniquity he takes away spiritual joy from me, so that I am not able to rejoice in God, thus inducing in me the doubt of desperation, namely that I doubt whether I can be saved or not? O what are those tabernacles, which sustain such perils in diabolical deception? But when through the gift of God I remember those things which were created by God; then among these oppressions, to these diabolical persuasions I answer in this manner. I shall not yield to fragile earth, but I will exercise strongest wars. How? When my tabernacle wishes to exercise the works of injustice: by crushing the marrow, blood and flesh in the wisdom of patience I will defend myself, just as a strong lion defends himself, and as a serpent in his cave fleeing the stroke of death hides himself. For neither ought I to receive the arrows of the devil, nor to exercise the will of the flesh. How? For when anger shall have wished to intend around my tabernacle; I look back into the goodness of God whom anger never touched, and so I go forth sweeter than the air which by its gentleness waters the dryness of the earth, having spiritual joy, when the virtues begin to show their vigor in me. And so I feel the goodness of God. When however hatred shall have tried to blacken me: I look into the mercy and into the martyrdom of the Son of God, and so I constrict my flesh, receiving with faithful remembrance

the sweet odor of roses which arise from thorns, and so I acknowledge my Redeemer. But when pride shall have contended to place in me the tower of its vanity without the foundation of a rock, and to erect this height in me which wishes to have nothing similar to itself, but always to be seen higher than the rest. O who will then help me, since the ancient serpent who wishing to be above all fell into death endeavors to cast me down? Then with sorrow I say: Where is my King and my God? What good am I able to do without God? Nothing. And so I look back to God who gave life to me, and I run to that most blessed Virgin who crushed the pride of the ancient cave; thus having been made a strongest stone of the building of God, the most ravenous wolf who was strangled by the hook of divinity, will not be able to overcome me henceforth. And so I acknowledge the most sweet good, that is humility in the height of God and in the remembrance among all the humility of the most blessed Virgin, feeling the sweetness of indeficient balsam, and so rejoicing in the sweetness of God as if I were in the odor of all pigments; I also cast down the rest of the vices by the strongest humility.

And thereafter I, a poor little one, saw that another certain sphere contracting itself from the lineaments of its form: resolved its nodes, and extracted itself from them with a groan, and grieving broke its seat. And it said: I shall go out from my tabernacle. But I, miserable and full of sorrow, whither shall I go? Through horrendous and to-be-greatly-feared paths to judgment where I

shall be judged. For the works which I have worked in my tabernacle I shall show: and there I shall receive remuneration according to my merits. O how great a fear? O how great an anguish will be to me there? And when it resolved itself in this manner: certain spirits both lucid and shadowy came who were companions of its conversation according to which it had moved itself in its seat, expecting its resolution, so that, after it had loosed itself, they might lead it away with them. And I heard a living voice saying to them: according to its works, let it be led from place to place; and again I heard a voice from heaven saying to me: The blessed and ineffable Trinity has manifested itself to the world, when the Father sent His Only-begotten, conceived of the Holy Spirit and born of the Virgin, into the world so that men born in much diversity, and bound by many sins might be led back through Him to the way of truth, so that they themselves, absolved from the bonds of the corporeal mass, carrying good and holy works with them: might obtain the joys of the supernal inheritance. Which so that you, O man, may more deeply take and more clearly judge: you see a greatest and most serene splendor as if flaming with very many eyes, and having four corners turned to the four parts of the world, which signifies the great knowledge of God in mysteries and pure in manifestations, radiating with the greatest depth of perspicuity and extending the sharpest sight of fourfold stability to the four quarters of the world where it itself most sharply foresees both those who are

cast away and those who are gathered coming; showing the mystery of supernal majesty: which is demonstrated to you as you see in the type of the highest altitude and depth. In which also another splendor similar to the dawn appearing holds in itself the clarity of purple brightness; because the knowledge of God also shows this, that the Only-begotten of the Father taking flesh from a virgin, deigned to pour out His blood in the whiteness of faith for the salvation of men, in which knowledge of God, the good and the evil are shown, since it is clouded by no obscurity of any thing. But you, O man, say: What will man do, since God foreknew all things which he himself is about to do? To which I:

Often also, as you see, in My oblivion and in the mockery of the devil, the commingling of male and female is perpetrated there, and the contraction of nascent humans is found: so that since their parents transgressed My precepts, being tortured in their children they may return to Me in penitence; often also I permit this wonderful creation to be made in men for My glory and that of My saints, so that, while those who are distorted in this way are restored to health through the subvention of My elect, My name may be glorified by men so much more ardently from this. But those who bind themselves by this law, so that they desire the beauty of virginity; like the dawn they ascend to celestial secrets, because for the love of My Son they cut off from themselves the delights of their body.

But that which you see as if a woman having as it were the integral form of a man in her womb: this is because after the female has conceived the human seed, the infant is formed in the integrity of its members in the hidden chamber of her belly. And behold, through the secret disposition of the Supernal Creator, the same form gives the motion of vivid movement; since you [know] that in the secret and hidden command and will of God the infant in the maternal womb receives the spirit at a congruous and rightly divinely disposed time, it shows itself to live by the movement of its body, just as the earth opens itself and brings forth the flowers of its fruit when the dew has fallen upon it. So that as a fiery sphere having no lineaments of a human body, it possesses the heart of that form, because the soul burning in the fire of deep knowledge, discerns diverse things in the circuit of its comprehension; and not having the form of human members: since it, being neither corporeal nor deciduous as the body of man is, comforts the heart of man: which existing as it were the foundation of the body rules the whole body and like the firmament of heaven contains the lower things and covers the higher things, and also touches the brain of man, because in its powers it savors not only earthly but also celestial things, when it wisely knows God, and pours itself through all the members of man, since it attributes the vigor of the marrows and veins and of all members to the whole body, just as a tree imparts juice and greenness from its root to all its branches.

But then that form of man coming forth from the womb of the woman vivified in this manner, according to the motions which that sphere has in the same form of man, according to those it also changes its color; because after man has received the vital spirit in the maternal womb and has been thus born, and has given the motions of his operation according to those works which the soul works with the body, according to these also his merits exist, since from good works he puts on clarity and from evil works darkness for himself.

It also shows its powers according to the powers of the body, so that in the infancy of man it brings forth simplicity, and in youth fortitude; but in full age when all the veins of man are full, it declares its strongest powers in wisdom, just as also a tree being tender in its first sprout and then showing fruit in itself, at length leads it forth with the fullness of utility; but also afterwards in the old age of man when his marrow and veins have already begun to bow themselves toward debility, the soul shows lighter powers as if in the weariness of the knowledge of man: as also the juice of a tree when winter time already presses, contracts itself in its branches and leaves, and as that same tree in its old age already begins to be bowed.

But man has three paths in himself. What is this? The soul, the body and the senses; in these the life of man is exercised. How? The soul vivifies the body and breathes the senses; the body, however, attracts the soul to itself and opens the senses: but the senses touch the soul and allure

the body. For the soul provides life to the body, as fire pours light into darkness: having two principal powers, namely intellect and will, as if two arms, not that the soul has arms for moving itself, but that it manifests itself in these powers, as the sun declares itself through its splendor.

Wherefore, O man, whom the burden of the marrows does not weigh down, attend in the knowledge of the Scriptures. The intellect is so fixed to the soul, as the arm to the body. For as the arm to which the hand with fingers is joined is extended from the body, so also the intellect with the operation of the other powers of the soul with which it understands each work of man, most certainly proceeds from the soul; for it itself beyond the other powers of the soul understands whatever is in the works of men whether it be good or evil; so that through it as through a master all things are understood, since the soul itself in this manner discusses all things, just as wheat is purged from all contrariety; inquiring whether they are useful or useless, whether lovable or hateful, or whether they pertain to life or to death. Wherefore just as food without salt is tasteless, so also the other powers of the soul without the intellect are insipid and not discerning. But it itself is in the soul as the shoulder-blade in the body, being the marrow in the brain of the other powers of the soul and as the strong shoulder of the body, understanding also the divinity and the humanity in God it is a certain inflection of the arm, so also having the right faith in its work: which is also an inflection

of the hand, with which then it discerns diverse works in discretion as if with fingers; but it itself does not work as the other powers of the soul. What is this?

For the will heats the work and the mind receives it and reason produces it, but the intellect understands the work showing good and evil, just as angels have intellect loving the good and hating the evil. And as the body has a heart, so also the soul the intellect, which also exercises its force in that part of the soul, just as the will in the other. How? For the will has great force of the soul. How? The soul stands in the corner of the house, that is in the firmament of the heart as some man in some corner of his house so that beholding the whole house, he may rule all the instruments of the house, raising the right arm by signaling and showing each useful thing of his house and turning himself to the east. So also the soul does through the streets of the whole body, respecting to the rising of the sun; for it itself places the will as the right arm in the firmament of the veins and marrows and in the commotion of the whole body, since the will works whatever work whether it be good or evil. For the will is like a fire cooking each work as if in a furnace. For bread is cooked for this that men fed therefrom may be comforted, so that they may be able to live. So also the will is the strength of the whole work, because it itself grinds in deception and in strength imposes leaven, and in hardness pounds; and thus preparing its work as bread in consideration, it cooks it in perfection by the full

work of its heat, and in this manner makes a greater food for men in work than in bread; for the food of man sometimes ceases in him: but the work of the will in him endures even to the separation of his soul from the body, and in what great diversity there be work, namely from infancy, from youth, from full age, from decrepit bowing; yet in the will it proceeds and in it demonstrates its perfection.

But the will has in the heart of man a certain tabernacle namely the mind, which both the intellect and the will itself and each power of the soul breathe with their strength, and all these in the same tabernacle are heated and join each other mutually. How? If anger should arise, the gall is inflated and so emitting smoke into the tabernacle perfects the anger. But if a base delight should raise itself, the fire of xlust is excited in its matter, and that petulance which pertains to sin is lifted up, and is coadunated in the same tabernacle. But there is another lovable joy, which is kindled in that tabernacle from the Holy Spirit; with which the soul rejoicing receives it faithfully, and perfects a good work in celestial desires. There is also a certain sadness, from which in the same tabernacle from those humors which are around the gall, torpor is born: producing indignation, obduration and contumacy in men, and depressing the soul, unless by the succoring grace of God it be more quickly snatched away. But also when contrary causes occur to that tabernacle: it is frequently moved in hatred

and other deadly things which kill the soul, and prepare great ruins in perdition.

But when the will wishes, it moves the instruments of its tabernacle, and deposits them in the fervent heat whether they be good or evil. Which if those instruments have pleased the will, it cooks its food there and proposes it to man to be tasted. Wherefore also in the tabernacle itself a very great crowd of good and evil arises: as when some army is coadunated in some place. But when the prince of the army arrives, if that army has pleased him, he receives it: but if it has displeased him, he orders it to go away, so also the will does. How? If good or if evil has arisen in the precordium of the heart, the will either perfects or neglects it. But also in the intellect and in the will reason is shown like the sound of the soul; which perfects each work whether it be of God or of man. For sound lifts the word on high; as the wind which raises the eagle so that it may be able to fly, so also the soul emits the sound of reason both in the hearing and in the intellect of men; so that its powers may be understood and so that each work may be led to perfection. But the body is the tabernacle and support of all the powers of the soul, since the soul remaining in the body, works with the body, and the body with it whether it be good or evil.

But the sense is that to which the work of the interior powers of the soul adheres; so that they are understood in the fruits of each work through it, and it is subject to them; because they lead it to the work, but it itself does not impose the

work upon them, since it is their shadow, doing according to what has pleased them. But also the exterior man, especially with the sense in the womb of the mother before he is born, awakens; while the other powers of the soul still remain in hiding. What is this? The dawn denounces the light of day; so also the sense of man declares all the powers of the soul with reason. And as the law and the prophets hang on two precepts of God, so also the senses of man flourish in the soul and in its powers. What is this? The law is placed for the salvation of man, and the prophets manifest the secrets of God: so also the sense of man repels each noxious thing from man and denudes the interior things of the soul. For the soul breathes the sense. How? It itself vivifies man with a living face, and endows him with sight, hearing, taste, smell and touch. So that man may be vigilant in all things by the sense of touch; for the sense is the sign of all the powers of the soul, just as the body is the vessel of the soul. How? The sense encloses all the powers of the soul. What is this? Man is known in the face, sees with eyes, hears with ears, opens the mouth for speaking, feels with hands, walks with feet, and therefore the sense in man is like precious stones, and as a precious treasure signed in a vessel. But as the vessel is seen, and the treasure in it is known; so also in the sense the other powers of the soul are understood. But the soul is the mistress, the flesh however is the handmaid. How? The soul rules the whole body in vivification, but the body receives the regimen of that vivification, since if the

soul did not vivify the body, the body would flow away in dissolution. But when man works an evil work with the soul knowing, this is so bitter to the soul as poison to the body when that body knowingly receives it. But the soul rejoices from a good work, just as also the body is delighted by sweet food. And the soul so flows into the body, as the juice into the tree. What is this? Through the juice the tree greens and produces flowers and thereafter makes fruit, so also the body through the soul. And how then is the fruit of the tree led to maturity? By the temper of the air. How? The sun heats it, the rain irrigates it, and thus it is perfected in the temper of the air. What is this? The mercy of the grace of God illustrates man like the sun, the breathing of the Holy Spirit irrigates him like rain, and thus discretion leads him like a good temper of the air to the perfection of good fruits.

But also the soul in the body is like the juice in the tree and its powers as if the form of the tree. How? The intellect in the soul is like the greenness of the branches and leaves in the tree, the will however as if the flowers in it, the mind truly as if its first erupting fruit, the reason however as if the fruit perfected in maturity, the sense truly as if the extension of its latitude. And according to this manner the body of man is solidified and sustained by the soul. Wherefore, O man, understand what you are in your soul; who lay aside your good intellect, and wish to be compared to cattle.

But as you, O man, seeing these things, consider also that many whirlwinds invading a certain sphere of this kind remaining in the human body bow it even to the earth: this is that many invisible temptations perturb the soul of man as long as man lives in soul and in body, which frequently incline it through the delight of the flesh to the sins of earthly concupiscences, but it having resumed its powers manly erecting itself, strongly resists them; because a faithful and solicitous man when he has sinned, often being compunct by the gift of God deserts his sins and placing his hope in God casts away the diabolical figments, faithfully seeking his Creator, just as also the faithful soul truly showed above, complaining of its miseries.

But that which you see because very many whirlwinds rushing into another sphere wish to cast it down, but yet are not able, that is because very many diabolical snares invading this soul endeavor to draw it away to the sins of many crimes, but yet they cannot prevail over it with their illusions since it strongly repugning gives them no place of raging, since fortifying itself by supernal inspiration, it expels from itself the darts of fallacious deceptions, and recurs to its Savior, just as also above in the words of its complaint it declares, as has been pre-shown.

But that which as you see another certain sphere contracting itself from the lineaments of its form resolved its nodes: this is that that soul deserting the members of its corporal habitation, left their juncture when the time of the resolution

of its habitation has pressed, and extracts itself from them with a groan, and grieving breaks its seat, since taking itself from its body with anguish, it permits the place of its habitation to fall with much tremor, fearing the imminent judgment of the supernal judge, because then it will feel the merits of its works by the just judgment of God, as also in its complaint above it manifests.

Wherefore when it resolves itself in this manner a certain spirit; both lucid and shadowy come who were companions of its conversation according to which it moved itself in its seat; because in that resolution when the soul of man deserts its habitation angelic spirits both good and evil are present according to the just and true ordination of God, who were inspectors of its works according to what it worked in its body with the body, expecting its resolution so that after it has loosed itself they may lead it away with them, since they themselves wait for the sentence of the just judge concerning that soul in its separation from the body; so that it being loosed from the body, they may lead it whither the supernal judge shall have judged according to the merits of its works as there also, O man, it has been faithfully pre-shown.

Therefore you, O my most dear children, open your eyes and your ears, and obey my precepts. And why do you contempt your Father, who liberated you from death? Choirs of angels sing: *Just are You, O Lord*, since the justice of God has not any blemish; who also liberated man not by His power, but by compassion, when He

sent His Son for the redemption of man into the world. For no inquinating of dregs pollutes the sun, so also nor can any perversity of injustice touch God. But you, O man, in contemplative science look upon good and evil. And what are you: when you are filthy in the multitude of carnal desires? And what are you: when the most clear gems of virtues shine in you? The first angel contemned good and concupisced evil, wherefore he received evil in the death of eternal perdition, and was buried in death, because he cast away what is good. The good angels truly contemned evil and loved good, seeing the fall of the devil who wished to oppress the truth and erect a lie: wherefore they themselves burned in the love of God having the firm foundation of all good, so that they wish nothing else than what pleases God, never ceasing in His praise. But also the first man knew God and loved Him in simplicity and receiving His precept subjected himself to obedience, afterwards he bowed himself to evil, having worked inobedience. For when the devil suggested evil to him, he deserted good and perpetrated evil, and was ejected from paradise. Whence evil is to be cast away in the perdition of death, and good is to be embraced in the love of life. But you, O man, when you have the recordation of good and evil you are placed as if at a crossroads, because if then you shall have contemned the darkness of evil wishing to look into Him whose creature you are and whom you confessed in holy baptism where the old guilt of Adam was cast down, and if it shall have said

that you wish to flee the devil and his malice and to follow the true God and His precepts; then consider how you are taught to decline from evil and to do good, and because the heavenly Father spared not His Only-begotten, but sent Him for your liberation, and pray to God that He may succor you, and He Himself hearing you, will say: These eyes please Me. And if then you shall have cast away weariness running strongly in the mandates of God, He everywhere hears the clamor of your prayers. For you ought to tame your flesh and subjugate it to the empire of the soul. But you say: I feel so many and so great weights in my flesh, that I am not able to overcome myself. But since God is good, let Him make me good. How could I tame my flesh since I am a man? God is good, let Him Himself perfect all good things in me. For when it shall have pleased Him, He will be able to make me good. But I answer you: Since God is good, why do you contempt to know His goodness? because He Himself delivered up His Son for you; who liberated you in many tribulations and in great labors from death. But when you say, that you cannot work good works, you say this in the injustice of iniquity. For you have eyes for seeing, ears for hearing, a heart for thinking, hands for working, feet for walking; so that with your whole body you can erect yourself or bow yourself, sleep or watch, eat and fast; thus God created you. Whence also resist the concupiscences of your flesh and God will help you. For when you oppose yourself to the devil as a strong warrior to his enemy; then

God is delighted in your contest, wishing that you constantly invoke Him at all hours and in all your anxieties. But when you do not wish to tame your flesh, then you make it feast on vices and sins, since you withdraw from it the bridle of the Fear of the Lord; with which you ought to coerce it, lest it go into perdition. Wherefore you thus look back to the devil just as he also looked back to iniquity, when he fell into death. And he himself rejoicing in your perdition says: Behold the man who is like us. And then he falls upon you, and replaces his ways in the shadow of death according to what pleases him in you. But God knows what good you can do; therefore the law is placed for you, according to what you can labor. God from the beginning of the world even to the consummation of it wishes to be well-pleased in His elect, so that they being most faithfully adorned in the clarity of virtues may be crowned. How? Let man resist the pleasure of his flesh in this manner lest he flow away in the delights of this world, nor even live so securely, as if he remained in his own house, since he is a pilgrim, because his Father expects him; if he wishes to return to Him in heaven, where He knows him to be. Whence, O man, if you shall have turned your eyes to the two paths, that is to good and to evil: then you are taught, and you understand great and small things. How? Through faith you understand one God in divinity and in humanity; and also you see diabolical works to be in evil. And when you shall have thus known the just and unjust ways; then you are interrogated through

me. Which way do you desire to go? If then you shall have wished to go into good ways, and if you shall have faithfully heard my words: pray to God with assiduous and sincere prayer that He may succor you and that He may not desert you, since you are fragile in your flesh, and bow your head to humility; and shake off those things which are evil in your works, and hastily project them from you; these things God requires from you. And as if someone proposed to you gold and lead and said, extend your hand to which you shall have wished: you would most avidly take the gold and let go the lead, because you would love the gold more than the lead. So also you ought to attend to the heavenly country more than the depression of sins. Which if you shall have fallen in sins, soon rise in confession and pure penitence, before death arises in you. For your Father wishes that you cry out, weep and seek help: lest you remain in the filths of sins. But if you shall have received wounds, seek a physician lest you die. Does not God often send tempests to men, that He may be invoked so much the more attentively by them? But you, O man, say: I cannot work good works. I truly say: You can. And you ask, how? I answer: By intellect and reason. You say: I have not the desire in me. I answer: Learn to fight against yourself. And you say: I am not able to fight against myself, unless God shall have helped me. Hear therefore how you may fight against yourself: When evil arises in you not knowing how you may cast it away; then helped by the touch of my grace (for in the ways of your interior eyes my grace

touches you) cry out, pray, confess and weep; that God may succor you, and that He may take away evil from you, and that He may attribute to you powers in good; for you have that from the science by which you understand God through the inspiration of the Holy Spirit; for if you were the workman of any man: how often would it behove you to do that which would be difficult to your body, would you not sustain many things laboriously on account of your earthly reward? And why do you not serve God on account of the supernal reward; who gave to you both soul and body? For if you wished to have any temporal thing, O how much you would labor that you might have it at least for a small time. Now however it loathes you to seek that which has no end. For as the ox is driven by the goad, so also you ought to exercise your body with the Fear of the Lord; because if you shall have done this, God will not cast you away. For if some tyrant should captivate you, forthwith you would convert yourself to him who could be of help to you and you would supplicate him and pray to him, and you would promise your substance to him that he might succor you. So also you, O man, do when iniquity shall have taken you; converting yourself to God supplicate, pray and promise your correction, and God will help you. But you, O man, are blind for seeing, deaf for hearing, senseless for defending yourself; since the intellect which God infused into you and the five senses of your body which He gave to you, you have as if for nothing and for vanity. Do you not have intellect

and science? The kingdom of God can be bought, but not acquired by jest. Hear therefore, O men, and do not despise the entrance of the heavenly Jerusalem, do not touch death and deny God and confess the devil, do not grow in sins, and fail in good things. For you do not wish to hear God when you refuse to walk in His precepts, and you run to the devil when you contend to perfect the desire of your flesh. Repent therefore and be comforted because this is necessary for you. A faithful man however should consider his pain and seek a physician before he rushes into death. Which if he shall have inspected his pain and sought a physician, he being found will show him the bitter juice of pigment by which he will be able to be healed, which are the bitter words through which he is to be proved, whether his penitence proceeds from the root of his heart or from the wind of his instability. And when he shall have proved this, he gives him the wine of compunction and penitence, that he may wash away the stench of his wounds and also offers him the oil of mercy so that he may anoint the same wounds to health. Then also he enjoins him that he be solicitous about his health, saying: See that you remain studious and stable in this medicine, nor take weariness therefrom, because your wounds are grave. But there are many who scarcely receive the penitence of their sins, and although with much labor yet they perform it on account of the fear of death. But I reach out my hand to them, and I turn that bitterness into sweetness for them, so that they perform that penitence on

account of my love with great tranquility, which they began with great difficulty. He however who shall have neglected the penitence of his sins, since he says it is difficult for him to chastise his body, is miserable because he does not wish to look into himself, nor to seek any physician, nor his wounds to be healed, but he conceals the worst lividness in himself and covers death in simulation lest it can be seen. Whence he is lazy for the taste of penitence, not wishing to look into the oil of mercy, nor to seek the consolation of redemption: and therefore he hastens into death since he loved death, nor sought the kingdom of God. Therefore, O faithful, run in the precepts of God, lest the damnation of death apprehend you. Imitate the new Adam, and cast away the old man. For to the one running, the kingdom of God is open, to the one lying on the earth however, it is closed, but miserable are those who venerate the devil, ignoring God. How? Who do not worship one God in Trinity; nor wish to know Trinity in unity. Whence he who wishes to be saved, let him not doubt in the right and catholic faith. What is this? Since he does not worship the Father, who negates the Son; nor loves the Son, who ignores the Father; nor has the Son, who casts away the Holy Spirit; nor receives the Holy Spirit, who does not venerate the Father and the Son. Therefore unity in trinity, and trinity in unity is to be understood. O man, are you not living without a heart and without blood? So nor is the Father to be believed without the Son nor without the Holy Spirit, nor the Son without the Father, nor with-

out the Holy Spirit, nor the Holy Spirit without them. But the Father sent His Son for the redemption of man into the world and again withdrew Him to Himself: just as man emits the thoughts of his heart, and again recollects them to himself. Whence concerning this salutary mission of the Only-begotten of God, Isaiah speaks in the will of supernal majesty, saying: *The Lord sent the Word into Jacob, and it fell into Israel* (Isa. IX). Which is said: The Word through which all things were made, namely the Only-begotten of God, who was always in the heart of the Father according to divinity without beginning of time, the Lord sent Him, namely the supernal Father through the mouths of the prophets into Jacob, when they themselves faithfully foreannounced the same Son of God about to come into the world for the salvation of men; so that men prewarned and pre-fortified through them, might prudently supplant the devil, and wisely decline the shrewdnesses of his deceptions. And thus the same word fell into Israel, when the same Only-begotten of God came into the high purity of the virgin, in which no man imposed his step; but which held her flower inviolably, so that He born from the virgin, might lead back those who ignored the light of truth through fallacious blindness to the true journey, and restore them to indeficient salvation. Whence whosoever has science in the Holy Spirit and wings in faith, let him not transgress my admonition, but let him perceive it by embracing it in the taste of his soul.

## THE FIFTH VISION.

SUMMARY.---Concerning the Synagogue, the mother of the incarnation of the Son of God. The words of Solomon. The words of the prophet Isaiah. Concerning the diverse color of the Synagogue. Concerning its blindness, and what is signified by that in its heart stood Abraham, in its breast Moses, in its belly the rest of the prophets. That it was great as a tower, having a circle on its head like the dawn. The words of Ezekiel. Comparison concerning Samson and concerning Saul and concerning David to the same matter.

After these things I saw as if a certain female image pale from the top of the head even to the navel, and black from the navel even to the feet, and bloody in the feet, having however around its feet a most white and most pure cloud, but deprived of eyes, and it held its hands under its armpits, standing next to the altar which is before the eyes of God, but did not touch it. And in its heart stood Abraham, and in its breast Moses, in its belly truly the rest of the prophets, each demonstrating their signs, and admiring the beauty of the new bride. This truly appeared of such great magnitude as the most huge tower of some city having on its head as if a circle like the dawn. And I heard again a voice from heaven saying to me: God imposed the austerity of the law upon the ancient people, when He enjoined circumcision upon Abraham, which afterwards He converted into the grace of sweetness, when He gave His Son, the truth of the Gospel, to those

believing, in which He anointed with the oil of mercy those wounded by the yoke of the law.

Wherefore you see as if a certain female image pale from the vertex even to the navel, which is the Synagogue, the mother of the incarnation of the Son of God and from the beginning of its rising sons even to their strength, foreseeing the secrets of God in overshadowing, but not fully opening them. For that is not the rutilating dawn which speaks openly, but looking into it from afar in much admiration, as is said of it in the Canticles: *Who is she who ascends through the desert flowing with delights: and leaning upon her beloved?* (Cant. VIII.) Which is said: Who is this new bride, who in very many good works elevates herself through the deserts of the nations deserting the legal precepts of wisdom and adoring idols, ascending to supernal desires more abundantly by the delights of the gifts of the Holy Spirit, and thus panting with much study and leaning herself upon her spouse, namely the Son of God.

For this is she, who being endowed by the Son of God shines in illustrious virtues abounding in the rivulets of the Scriptures. But also the same Synagogue interrogates my servant Isaiah thus concerning the sons of that new bride in much admiration: *Who are these who fly as clouds, and as doves to their windows?* (Isa. LX.) Which is said: Who are these who in their minds abstracting themselves from earthly and carnal concupiscences: fly with full desire and full devotion to supernal things, and with columbine

simplicity without bitterness of gall, fortify the senses of their body and with much ardor of good virtues appetit the fortification of the most firm rock, who is the Only-begotten of God. For these are they, who on account of supernal love trample upon earthly kingdoms, and seek heavenly things. The Synagogue therefore admired the new bride who is the Church, since it did not recognize itself thus adorned with similar virtues as it saw her, because the Church is surrounded by angelic presidencies, lest the devil tear and cast her down, since the Synagogue deserted by God lies in vices.

Wherefore you also see it black from the navel even to the feet: which is that from the strength of its dilatation even to the consummation of its duration, it was filthy in the prevarication of the law, and in the transgression of the testament of its fathers, because in many ways it neglected the divine precepts having followed the pleasure of its flesh. And in the feet it is bloody, around its feet however it has a most white and most pure cloud, since in its consummation it killed the prophet of prophets, where also it itself having slipped collapsed; in the same consummation however in the minds of the believers the most lucid and most perspicacious faith arising, because where the Synagogue took an end, the Church arose, when the apostolic doctrine after the death of the Son of God diffused itself through the whole orb of the lands.

But also that image is deprived of eyes holding its hands under its armpits because the Syna-

gogue did not look into the true light, when it had the Only-begotten of God in contempt. Whence also not projecting from itself the works of justice in weariness of good work and in torpor it covers them, and hides them negligently as if they were not. It stands next to the altar which is before the eyes of God, but does not touch it, since the law of God which it received by divine precept and divine inspection it knew indeed in the bark, but did not touch it interiorly, because it rather abhorred it than loved it, neglecting to offer to God sacrifices and the incense of devout prayers.

But in its heart stands Abraham, since the beginning of circumcision in the Synagogue was he himself. And in its breast Moses, because he brought the divine law into the hearts of men, and in the belly the rest of the prophets, that is in that institution which had been divinely delivered to them, the inspectors of divine precepts. Each demonstrating their signs and admiring the beauty of the new bride, since they themselves showed the magnalia of their prophecy in wonderful signs, and attended to the speciousness of the generosity of the Church in much admiration.

It truly appears of such great magnitude as the highest tower of some city, because receiving the magnitude of divine precepts, it pronounced the fortification and defense of a noble and elect city having on its head as if a circle like the dawn, because the Church in its rising demonstrated the miracle of the incarnation of the Only-begotten of God, and showed the clear virtues and mysteries which follow; for she herself was as if

crowned in the first morning, when she received the divine precepts, designating Adam, who first perceived the bidding of God, but afterwards in his transgression fell into death. So also the Jews did, who first received the divine law, but then cast away the Son of God in their incredulity. But also just as man through the death of the Only-begotten of God was snatched from the perdition of death around the newest time, so also the Synagogue before the newest day being excited through divine clemency will desert incredulity, and will truly arrive at the knowledge of God.

What is this? Does not the dawn ascend before the sun? But the dawn recedes and the clarity of the sun remains. What is this? The Old Testament has receded, and the truth of the Gospel remains, because those things which the ancients observed carnally in legal observations, these the new people exercises spiritually in the New Testament, since what they showed in the flesh, these perform in the spirit. For circumcision has not perished, because it has been translated into baptism, for as they were signed in one member, so also these in all their members. Whence the ancient precepts have not perished, because they have been translated into a better state. Also in the newest time the Synagogue will faithfully transfer itself to the Church.

For, O Synagogue, when you erred in many iniquities so that you polluted yourself with Baal and with the rest similar to these, shredding the custom of the law by most base manners, and lying naked in your sins: I did what Ezekiel my

servant speaks, saying: *I expanded my cloak over you, and I covered your ignominy, and I swore to you and I entered a pact with you* (Ezek. XVI). Which is said: I the Son of the Most High in the will of my Father expanded my incarnation, O Synagogue, over you, that is for your salvation, taking away your sins, which you worked in many oblivions, and I firmed for you the remedy of salvation, so that I manifested the journeys of my covenant for your salvation, when I opened to you the true faith through apostolic doctrine, in order that you might observe my precepts just as a woman ought to be subject to the power of her husband. For I took away from you the asperity of the exterior law, and I gave to you the sweetness of spiritual doctrine and I showed to you all my mysteries in spiritual doctrines through myself, but you deserted me the just one, and conjoined yourself to the devil.

But you, O man, understand: as his wife deserted Samson, so that he was deprived of his light, so also the Synagogue deserted the Son of God, when being hardened it spurned Him, and when it cast away His doctrine. But after his hairs have now been reborn, so that the Church of God has been comforted, the Son of God in His strength cast down the Synagogue, and disinherited its sons, when also through the gentiles ignoring God they were contrited by the zeal of God; for it had subjected itself to many errors of all confusion and schism, and had polluted itself in the prevarications of all iniquity.

But also just as David finally recalled his wife whom he had first espoused to himself and who had polluted herself with another man, so also the Son of God will finally receive the Synagogue (which was first conjoined to Him in His incarnation, but deserting the grace of baptism followed the devil) around the newest time, where it deserting the errors of its infelidety will return to the light of truth. For the devil snatched the Synagogue in its blindness, and delivered it to infidelity in many errors, nor will he cease to do this even to the son of perdition. Who while he shall have fallen in the exaltation of his pride just as Saul killed on Mount Gilboa perished, who had routed David from his land, as the son of iniquity will endeavor to expel my Son in His elect, then my Son, the Antichrist being cast down, will recall the Synagogue to the true faith just as also David received his first wife after the death of Saul: for when in the newest time men shall have seen him through whom they had been deceived conquered, they will recur to the way of salvation with much haste. But it was not becoming that the truth of the Gospel should preannounce the shadow of the law, since it is becoming that carnal things should precede and spiritual things should follow, because also the servant predicts his lord about to come and not the lord precedes the servant in service; so also the Synagogue precedes in the shadow of signification, and the Church followed in the light of truth. Whence whosoever has science in the Holy Spirit and wings in faith, let him not transgress my admo-

nition, but let him perceive it by embracing it in the taste of his soul.

## THE SIXTH VISION.

SUMMARY.---That God wonderfully created and arranged His creature. Concerning the habit of the angels and its signification. Concerning the habit of the archangels and its signification. Concerning the habit of the virtues and its signification. Concerning the habit of the powers and its signification. Concerning the habit of the principalities and its signification. Concerning the habit of the dominations and its signification. Concerning the habit of the thrones and its signification. Concerning the habit of the cherubim and its signification. Concerning the habit of the seraphim and its signification. That all these ranks with wonderful voices resound those wonders which God works in blessed souls. The Psalmist concerning the same matter.

Then I saw in the height of the heavenly secrets two ranks of supernal spirits shining with much clarity, and those who were in the first rank had as if wings on their breasts and bore faces like the faces of men, in which also the countenances of men appeared as if in pure water, and those who were in the other rank also had as if wings on their breasts and showed faces like the faces of men in themselves, in which also the image of the Son of man shone as if in a mirror. But neither in these nor in those was I able to discern another form. These ranks however had surrounded five other ranks according to the

manner of a crown. And those who were in the first of these five ranks, had as if faces of men from the shoulder and downwards shining with great splendor. Those who were in the second were of such great clarity, that I was not able to look upon them. Those who were in the third appeared as white marble, and had heads like the heads of men; upon which burning torches were seen, and from the shoulder and downwards they were surrounded as if by an iron cloud. Those who were in the fourth having faces like the faces of men and feet like the feet of men, wore helmets on their heads, clothed in marble tunics. Those finally who were in the fifth: showing no form of men in themselves, were red like the dawn. No other form however did I behold in them.

But also these ranks had surrounded two other ranks also in the manner of a crown. Those however who were in the first rank of them, seemed full of eyes and wings, and in each eye a mirror and in the mirror itself appeared the face of a man, and they had elevated their wings to the supernal height. And those who were in the second, burned like fire, having very many wings in which as if in a mirror they demonstrated all the orders of ecclesiastical institution marked. But neither in these nor in those did I see another form. And all these ranks in every genus of musical organs with wonderful voices resounded those wonders, which God works in blessed souls, through which they magnified God magnificently.

And I heard a voice from heaven saying to me: Almighty and ineffable God who was before the ages, nor had a beginning nor after the end of the ages will He cease to be, wonderfully created every creature by His will, and wonderfully arranged it by His will. How? Some creatures He deputed to adhere to earthly things, some truly to be in heavenly things. He also arranged the blessed angelic spirits both for the salvation of men and for the honor of His name. How? For some He thus constituted, that they may subvene to the necessities of men, some truly, that the judgments of His secrets may be manifested to men through them. Wherefore you see in the height of heavenly secrets two ranks of supernal spirits shining with much clarity, because as is shown to you in the height of those occult things which carnal sight does not penetrate, but which the sight of the interior man attends, these two columns designate that the body and soul of man ought to serve God where they themselves have the clarity of eternal beatitude with the supernal citizens.

And those who are in the first rank have as if wings on their breasts, and present faces like the faces of men, in which also the countenances of men appear as if in pure water; these angels are expanding the desires of the profundity of their intellect as if wings; not that they have wings as birds, but that they swiftly perform the will of God in their desires, just as man flies swiftly in his thoughts: so that also through their faces they manifest the beauty of rationality in them-

selves, where also God perspicuously scrutinizes the works of men, because as a servant hearing the words of his lord, performs them according to his will; so also they attend to the will of God in men and show their acts to Him in Himself.

Whence also those who are in the other rank also have as if wings on their breasts, and show faces like the faces of men in themselves, in which also the image of the Son of man shines as if in a mirror: they are archangels also in the desires of their intellect contemplating the will of God and manifesting the decor of rationality in themselves they most purely magnify the incarnate Word of God, because they themselves, knowing the arcana of God, frequently pre-insinuated the mysteries of the incarnation of the Son of God by their signs. But neither in these nor in those can you discern another form, since both in the angels and in the archangels there are many secrets of mysteries which the human intellect burdened by a mortal body, is not able to capture.

That however these ranks surround five other ranks according to the manner of a crown: this is that the body and soul of man comprehending the five senses of man by the virtue of their strength, being cleansed through the five wounds of my Son, ought to direct them to the rectitude of the interior mandates. Whence those who are in the first rank of these, have as if faces of men, from the shoulder and downwards shining with great splendor; which are virtues ascending into the hearts of the believers and in burning charity building an exalted tower in them, which are

their works. So that in their rationality they show the works of the elect men, and in their strength lead them to a good end with much brightness of beatitude.

How? Namely when the elect having the clarity of the interior sense, cast away all the iniquities of their evils on account of that illumination by which they are illuminated in these virtues in my will, and strongly fight against diabolical snares, and those contests which they in this manner exercise against the diabolical crowd these virtues incessantly show to me their Creator. For men have the contests of confession and of abnegation in themselves. How? Because this one confesses me and that one denies me. But in this contest there is such an interrogation: Is there a God or not?

Then that interrogation has such a response of the Holy Spirit in man: It is God who created you, but also who redeemed you. And as long as this response of interrogation is in man, the virtue of God will not be lacking to him, because penitence adheres to this interrogation and response. Where however this interrogation is not in man, there nor is this response of the Holy Spirit, since that man expels the gift of God from himself, and without the interrogation of penitence precipitates himself into death. The virtues truly offer the contests of these wars to God; because they themselves are such a seal before God, through which it is demonstrated with what intention God is worshiped or denied.

Those who are in the second rank exist with such clarity that you are not able to behold them; they are the Powers, designating that no imbecility of mortality will be able to apprehend the serenity and beauty of the power of God, nor make itself similar to Him, because the power of God is unfailing.

But those who are in the third rank appear as white marble and have the heads of men, upon which burning torches are seen, and from the shoulder and downwards they are surrounded as if by an iron cloud; they are the Principalities, prefiguring that those who by the gift of God exist as princes of men in the world, ought to put on the sincere strength of justice lest they fall into the diversity of instability, and look upon their head who is Christ the Son of God and direct their governments according to His will for the necessity of men, attending over themselves the grace of the Holy Spirit in the ardor of truth, so that they may persevere firm and stable in the strength of equity even unto their consummation.

Whence also those who are in the fourth rank, having faces like the faces of men and feet like the feet of men, carry helmets on their heads, clothed in marble tunics; they are the Dominations, showing that He who is Lord of all raised up from the earth to the heavens the rationality of men which had lain polluted in human dust, when He transmitted His Son to the earth, who trod down the ancient seducer by His rectitude: so that the faithful may faithfully imitate Him who is their head, placing their hope in heavenly

things and fortifying themselves with a strong desire for good works.

But those who are in the fifth rank, showing no form of men in themselves, redden like the dawn; they are the Thrones, demonstrating that the divinity inclined itself to humanity when the Only-Begotten of God put on a human body for the salvation of men, who had no contagion of human sins in Himself; since He, conceived of the Holy Spirit, received flesh without any stain of all filth in the dawn, namely in the Blessed Virgin.

But you do not behold any other form in them; because there are very many mysteries of supernal secrets which human fragility is not able to apprehend.

That however these ranks also surround two other ranks in the manner of a crown: this is that those faithful who direct the five senses of their body to supernal things, knowing that they have been redeemed through the five wounds of the Son of God, arrive at the love of God and of their neighbor with every effort and circuit of their mind, when they neglect the pleasure of their heart and place their hope in eternal things alone.

Wherefore also those who are in the first rank of them, appear full of eyes and wings, and in each eye a mirror, and in the mirror itself the face of a man appears, and they elevate their wings to the supernal height; they are the Cherubim, signifying the knowledge of God, in which they, seeing the mysteries of supernal secrets, fulfill their desires according to the will of God, so that they, having the purest perspicuity in the depth

of their knowledge: in it they marvelously foresee those who, knowing the true God, direct the intention of the desires of their heart to Him who is above all as if with the wings of a good and just elevation, loving eternal things more than seeking transitory things, according to what they also show in the elevation of their desires.

But those who are in the other rank burn as if with fire and having very many wings, in the same wings as if in a mirror they show all the orders of the ecclesiastical institution marked out; they are the Seraphim, signifying that as they burn in the love of God, having the greatest desires for His vision, so also in their desires they show both secular and spiritual dignities which flourish with much purity in the ecclesiastical mysteries, because the secrets of God marvelously appear in them; thus also all who, loving with the sincerity of a pure heart, seek the supernal life: let them ardently love God, and embrace Him with all desire, so that they may arrive at the joys of those whom they so faithfully imitate.

But that you see no other form in these nor in those: this is that there are many secrets in the blessed spirits which are not to be manifested to man, since as long as he exists mortal, he will not be able to perfectly discern those things which are heavenly.

But all these ranks, as you hear, resonate wonders in every kind of musical sounds with marvelous modulations, which God works in the blessed souls through which they magnificently glorify God, because the blessed spirits in the

virtue of God bring forth the greatest joys with ineffable sounds through the works of those wonders in the heavens which God perfects in His saints, through which they most gloriously magnify God, where they seek Him in the depth of holiness, rejoicing in the joy of salvation just as also my servant David, the inspector of supernal secrets, testifies saying: "The voice of exultation and of salvation is in the tabernacles of the just" (Psalm 117).

Which is said: The sound of joy and of the prosperity of that by which the flesh is trodden down and the spirit is raised up, when it is known with unfailing salvation in the habitations of those who cast away injustice and work justice, when they could do that which is evil at the suggestion of the devil; but by divine inspiration they perfect that which is good.

What is this? Man frequently shows an indecent exultation in himself: when he has perfected a sin which he inconveniently desired to perfect, but he does not have salvation there, because he did this which was contrary to the divine precept.

That one however will have the dance of exultation with the prosperity of true salvation, who strenuously completes the good which he ardently desired, loving while he dwells in the body the mansion of those who, running the way of truth, declined the error of falsehood.

Wherefore whoever has knowledge in the Holy Spirit, and wings in faith, let him not undervalue my admonition, but let him perceive it by embracing it in the taste of his soul. Amen.

# BOOK TWO.

## *FIRST VISION.*

SUMMARY.—Of the omnipotence of God. The words of Job on the same matter. That the Word before and after the assumed humanity is indivisibly and eternally with the Father. Why the Son of God is called the Word. That by the virtue of the Word of God every creature was raised up and man revived in salvation. That the incomprehensible power of God fabricated the world and led out various species. That other creatures having been created, man was created from the slime of the earth. That Adam, having received the sweet precept of most clear obedience, did not obey at the counsel of the devil. That Abraham, Isaac, and Jacob and other prophets struck back the darkness of the world with their significations. That the chief prophet John, flashing with miracles, pre-showed the Son of God. That with the Word of God incarnate, that great and ancient counsel was seen. That man ought not to scrutinize the secrets of God more than He Himself wishes to manifest. That the Son of God born in the world overcame the devil by His death, and reduced the elect to their inheritance. The words of Hosea on the same matter. That the body of the Son of God lying in the tomb for three days rose again, and the way of truth from death to life was shown to man. That the Son of God rising from death, frequently appeared to His disciples to corroborate them. That with the Son of God

ascending to the Father, His bride was founded with various ornaments.

And I, a human not skilled in letters in the manner of strong lions, nor taught by their infusion, but remaining in softness, a frail rib, imbued with a mystic breath: I saw as if a most bright fire, incomprehensible, inextinguishable, wholly living, and wholly existing as life, having in itself a flame of airy color which burned ardently with a gentle breath; and which adhered so inseparably to the same bright fire as the viscera adhere in a man. And I saw that that flashing flame glowed white, and behold, a dark and round air of great magnitude suddenly arose, upon which the flame itself gave certain blows, drawing out a spark from it so many times until the air was led to perfection, and thus heaven and earth shone full of institution. Then also the same flame in that fire and ardor extended itself to a small clod of muddy earth lying in the bottom of the air, warming it by its acts, so that it made flesh and blood, and breathed into it so that it was made into a living soul. Which having been done, that bright fire offered through the same flame burning ardently with a gentle breath to the man himself a most white flower hanging in the flame as dew hangs in the grass, whose odor indeed the man perceived with his nostrils, but did not taste with the gust of his mouth, nor touch with his hands, in this way turning away and falling into most dense darkness from which he was not able to raise himself.

But that darkness grew in that air by dilating itself more and more. Then three great stars coadhering in their brightness appeared in that darkness, after which also many others both small and great flashing with much splendor, and then a certain greatest star radiating with marvelous clarity and directing its brightness to the aforesaid flame. But also on the earth a certain brightness appeared like the aurora; to which the superior flame was marvelously infused, yet not separated from the aforesaid bright fire, and in that brightness of the aurora a greatest will was kindled. And when I wished to consider the kindling of this will more diligently, a secret seal was placed upon me in this vision, and I heard a voice from on high saying to me: Of this mystery you will not be able to see anything further, except as it is granted to you on account of the miracle of believing. And I saw from the same brightness of the aurora a most splendid man coming forth, who poured out his clarity to the aforesaid darkness and was reverberated by it, and having been converted into the redness of blood and into the pallor of whiteness, he struck the darkness with such strength that the man who lay in it appeared flashing by that touch, and thus went forth erect. And so that splendid man who went forth from the aurora, appearing in such clarity beyond what the human tongue is able to speak, tended into the most eminent height of innumerable glory, where he radiated magnificently in the fullness of every kind of abundance and odor.

And I heard from the aforesaid living fire a voice saying to me: You who are frail earth and untaught in a feminine name in all the doctrine of carnal masters, namely to read letters according to the intelligence of the learned, but only touched by my light which touches you interiorly with fire like a burning sun, cry out and narrate and write these my mysteries which you see and hear in mystic vision. Be not therefore timid, but speak those things which you understand in the spirit just as I speak them through you, so that those may be held in shame who ought to show the way of rectitude to my people, but from the perversity of their morals refuse to openly speak the justice which they have known, unwilling to abstain from their evil desires which adhere to them as if they dominate them, making them flee from the face of the Lord and be ashamed to speak the truth. Wherefore, O little one, you who are interiorly taught in mind by mystic inspiration although you are suppressed through the male form on account of the prevarication of Eve; speak nevertheless the fiery work which is shown to you by most certain vision.

For the living God who created all things through His Word, through the same incarnate Word reduced the wretched human creature who had submerged himself in darkness, to faithful salvation.

What is this? For that most bright fire which you see, designates the almighty and living God who in His most clear serenity is never obscured by any iniquity, remaining incomprehensible,

because He can be divided by no division, nor be comprehended as He is by a beginning or an end or any spark of the knowledge of His creature, and existing inextinguishable, since He is that fullness which no end ever touched and wholly living, because there is no thing at all hidden from Him which He does not know, and wholly existing as life, since everything that lives takes living from Him, according to what Job inspired by me shows, saying: "Who is ignorant that the hand of the Lord has made all these things? in whose hand is the soul of every living thing and the spirit of all flesh of man" (Job 12).

What is this? No creature is so dull in its nature that it ignores the vicissitude of its fullness in those causes in which it consists fruitful. How? Heaven has light, light the air, the air the winged creatures, and the earth nourishes green things, green things the fruit, the fruit the animals; all of which testify that the strongest hand placed them, that is the greatest power of the Ruler of all, who so worked all things in the possibility of His virtue that nothing is lacking to them in their uses, and in the omnipotence of the same fabricator is the motion of all living and terrestrial things, as of cattle seeking the earth in earthly things nor having the rationality of the breath of God in themselves, and the excitation of spirits who inhabit human flesh, in whom is rationality, discretion, and wisdom.

How? The soul circuits in earthly causes laboring in many varieties according as carnal morals require. The spirit truly raises itself in two ways,

namely having sigh, groan, and desire to God, or seeking lordship and government and option in diverse things as if in a precept, because it has discretion in rationality.

Wherefore also man contains in himself the similitude of heaven and earth. How? He himself has a circle in which clarity, breath, and rationality appear, just as the luminaries are noted in heaven; he has a spirit moving quickly through every sense and motion, as the air winged creatures, also a receptacle of humor in which humidity is noted, germination and parturition appear, just as in the earth green things, fruit-bearing things, and animals.

What is this? O man, you are whole in every creature and you forget your Creator; and the creature subject to you obeys Him just as it was constituted for it, and you transgress His precepts.

But you see that the same fire has in itself a flame of airy color which burns ardently with a gentle breath, and which is so inseparably in the same bright fire as the viscera are in a man, which is the infinite Word in eternity before the times of the constituted creature, which in the ardor of charity under the course of gliding times was to be incarnated wonderfully without filth and the burden of sin through the virtue of the sweetness of the Holy Spirit in the aurora of blessed virginity, yet so that just as before the assumed flesh He was indivisibly in the Father, so also after the assumed humanity He should remain inseparably in Him, since as a man is not without a vital touch

in the way of the heart, so His vital Word was not at all to be separated from the Father. And why is He called the Word? Because as through a local word which is transitory in the earthly dust of man, the commands of a preceptor are prudently understood by those who know and foresee the bidding of the commander; so also through the non-local Word which is non-transitory through the inextinguishable life which lives in eternity, the power of the Father is truly known by diverse creatures of the world feeling and understanding Him in the rising in which they were created, and as through an official word the power and honor of a man is known; so also through the divine Word the holiness and goodness of the Father shines.

That however you see how that flashing flame glows white: this is that the Word of God showed His virtue as if burning forth when every creature was founded through Him, and as if He glowed white when He was incarnated in the aurora and whiteness of virginity, and from Him all virtues had distilled in the knowledge of God when man revived in the salvation of souls. But also a dark and round air of great magnitude suddenly arose, which is the instrument of those in the obscurity of imperfection, namely not yet illustrated by the fullness of creatures, and it is round because it is under the incomprehensible power of God, divinity being nowhere absent, yet it rising in the greatest power of God as if in the twinkling of an eye elevated in the supernal will, upon which the flame itself like a smith gave certain

blows, drawing out a spark from it so many times until the same air was led to perfection, because heaven and earth shone full of institution, when He who excels the universal creature, the supernal Word, in the creation of creatures holding servitude showed the virtue of His strength from His instrument, leading out diverse species of creatures shining in the marvelous rising of their condition, as a smith competently hammers out his forms from bronze, until the same creatures shone in the beauty of their fullness; having upwards and downwards the decor and stability of their perfect creation, because the superior things shone from the inferior, and the inferior from the superior.

That however then the same flame in that fire and ardor extended itself to a small clod of muddy earth lying in the bottom of the air: this is that, other creatures having been created, the Word of God in the strong will of the Father and in the love of the supernal sweetness of the Holy Spirit looked upon the frail matter of the soft and tender fragility of the humanity of all men both bad and good to be procreated, detained in the bottom of its insensibility and weightiness, and not yet excited by an efficacious and vital breath, warming and heating it He makes flesh and blood in virtue infusing heat into it, since the earth is the carnal matter of man nourishing him with its fruit as a mother her children with milk, and God breathed into it so that man was made into a living soul, because He excited it through super-

nal virtue and wonderfully led out from it man discerning in soul and body.

Which having been done, that bright fire offered through that flame burning ardently with a gentle breath, to the man himself a most white flower hanging in that flame as dew hangs in the grass, since Adam having been created, the Father who is the most bright light gave through His Word in the Holy Spirit to Adam himself the sweet precept of most clear obedience adhering to the Word itself in much rain of fruitful virtue, because through the Word itself the most sweet humor of holiness distilled from the Father in the Holy Spirit making greatest and most abundant fruit just as pure humor descending upon the grass fecundates it to much sprout. Whose odor indeed the man perceived with his nostrils, but did not taste with the gust of his mouth, nor touch with his hands, since he himself drew in the precept of the law with the intelligence of wisdom as if with his nostrils, but did not perfectly introduce the force of that intimate perfection into his mouth nor fulfill it by the work of his hands in the fullness of beatitude, in this way turning away and falling into most dense darkness from which he was not able to raise himself, because he gave his back to the divine precept at the suggestion of the devil, falling into the pit of death, because he did not seek God in faith nor in work. Whence burdened by sins he was not able to rise to the true knowledge of Him until He came who fully obeyed His Father without sin.

But that darkness grew in that air by dilating itself more and more: the power of death in the world always took increase in the latitude of vices, the knowledge of man moving itself into a diversity of manifold vices and stinking sins emerging through error. That however three great stars co-adhering in their brightness appeared in those darknesses, after which many others both small and great flashing with much splendor: these are in the figuration of the supernal Trinity the great luminaries, namely Abraham, Isaac and Jacob, embracing each other as much by faithful work as by the conjunction of flesh, and striking back the darkness of the world by their announcements, and following them very many other prophets greater and smaller radiating in great and admirable miracles. Then truly appearing a certain greatest star shining with marvelous clarity and directing its brightness to the aforesaid flame, that is the chief prophet John, namely the Baptist, flashing with most faithful and clear work in great deeds, and in them demonstrating the true Word, that is the Son of God, because he did not yield to iniquity, but strenuously and strongly trod it down in works of justice.

But that in the earth a brightness appears like the aurora, to which the superior flame was marvelously infused, yet not separated from the aforesaid bright fire: this is that God planted a great splendor of glowing light in the place of generable things, sending into it His Word with perfect will, yet not separated from Him, but gave

Him as copious fruit, and led Him out as a great fountain from which every faithful throat drinking does not dry up with thirst any more. Whence also in that brightness of the aurora a greatest will was kindled, because in the clarity of the reddening serenity the virtue of the great and ancient counsel was known, so that all the aforesaid legions and ranks of celestial spirits wondered at this in most bright felicity. But you, O man, while you desire to know the eminence of this counsel more fully in human manner, the cloister of occultation is opposed to you, since you ought not to scrutinize the secrets of God more than it pleases the divine majesty to be manifested for the love of the faithful believers.

That however you see a most splendid man coming forth from the brightness of the aurora, who poured out his clarity to the darkness and is reverberated by it, who having been converted into the redness of blood and into the pallor of whiteness struck those darknesses with such strength that the man who lay in them appeared flashing by that touch and thus went forth erect: this designates the Word of God inviolably incarnated in the whiteness of undefiled virginity, and born without pain, yet not separated from the Father. How? When the Son of God was born in the world from a mother, He appeared in heaven in the Father, whence also the angels soon trembled and exulting sang honey-sweet praises. Which Son of God, having conversed in the world without the stain of sin, emitted the most bright doctrine of beatitude and salvation into the dark-

ness of infidelity, but having been cast away by the incredulous people, and led to his passion, He poured out His rosy blood and corporally tasted the gloom of death. From which, overcoming the devil, He liberated His elect from hell who had been detained and prostrated in it, and mercuryfully reduced them by the touch of His redemption to their inheritance which they had lost in Adam. Who when they arrived in their inheritance, drums and citharas and every concert of musicians were excited with innumerable decor, because man who had lain in perdition, now raised up in beatitude, had escaped death, having been liberated by supernal virtue, as I have spoken through my servant Hosea: "The iniquity of Ephraim is bound up, his sin is hidden: the sorrows of a woman in travail shall come upon him, he is an unwise son. For now he shall not stand in the contrition of the children. I will deliver them from the hand of death, I will redeem them from death. I will be your death, O death, I will be your bite, O hell" (Hosea 13).

What is this? In the efficacy of the ligature the perversity of the iniquity of the devil is bound so that it does not deserve to be loosed from the zeal of the fury of God, because He never saw him thinking right things, so nor do they behold him who faithfully fear God. For he always elevates himself against God, saying himself to be God, always erring against God, and on account of him contradicting the Christian name. And therefore his malice is so deepened that no medicine of reparation is worthy in salvation for his sin which

he impiously committed in most contemptible pride, whence also he himself will be in the perdurance of sorrow as one in travail in the affliction of desperation who distrusts that she is not able to live in the opening of her womb. For this infelicity will always remain upon him that he was cast out from beatitude, because the wisdom of the children fled from him who does not return to himself, as the prodigal son having returned to himself returned from his iniquity to his father. Wherefore he will never trust in that contrition by which the children of salvation in the death of the supernal Son bruise the death of most cruel iniquity, which that crafty serpent made to bubble up when he suggested to the first man the deceitfulness which man did not know. But because the children of the Savior despise the most deadly poison of suggestion and look to their salvation, I will deliver them from the servitude of idols, from the servitude, I say, of idols which have fallacy in the power of perdition and in which the infidels change the honor of their Creator, involving themselves in the snare of the devil and perfecting their works according to his will. And therefore the souls of those who worship me, namely the souls of the saints and of the just, I will redeem from infernal punishment, since none of men will be able to be rescued from the bonds of the devil in which he is bound by a most hard death on account of the prevarication of the precepts of God, except in the redemption of Him who is to redeem His elect by His own blood. Where to extermination I will kill you, O

death, because in that in which you think yourself to live, this I will draw out from you, so that you will be called a useless cadaver, since you will lie prostrated in your strongest forces, just as also the body which is deserted by the soul is altogether prostrated to destruction. For the fountain of living water will suffocate you, when the happy souls will be mercifully snatched into supernal beatitude through the new man who will be guiltless of poisonous deception. Whence also to your confusion I will be your bite, O hell, when my power in great virtue will draw away from you those spoils which you fraudulently snatched; so that you also, O death, justly despoiled, may never henceforth appear full in your riches, but pierced with wounds and lying prostrate in foulness, you may carry back your confusion forever.

But as you see in that shining man who went forth from the aurora appearing in such clarity beyond what human tongue can express, it is demonstrated that upon the most august body of the Son of God, born from the most beautiful Virgin and hidden for three days in the sepulcher —to insinuate that there are three persons in one divinity—paternal clarity shone, and thus He received the Spirit, and rose in most radiant immortality which none of men can explain by thought or word. Whom also the Father, with wounds bared, showed to the celestial choirs, saying: "This is my beloved Son" (Matthew 3), whom I sent that He might die for the people: on account of which thing, beyond human intel-

lect, an innumerable joy was renewed in them because the blind oblivion by which God was not known was so depressed that the rationality of man, which lay prostrate at the suggestion of the devil, was elevated to the knowledge of God, since through the highest beatitude the way of truth was shown to man, in which he was reduced from death to life. But according to this, as the sons of Israel, liberated from Egypt, crossing the desert for forty years, arrived in the land flowing with milk and honey, so the Son of God rising from death for forty days showed Himself kindly to His disciples with the blessed women who sighed after Him and desired with great desire to see Him, for confirming them in the faith, lest they should doubt, saying: "We have not seen the Lord: therefore we cannot believe that He himself is our salvation," but He frequently manifested Himself to them, for corroborating them lest they should fall.

That indeed He reached into the most eminent height of innumerable glory where He marvelously radiates in the fullness of all-manner of abundance and odor: this is that the same Son of God ascended to the Father, for whom together with the Son and the Holy Spirit there is the most eminent and excellent height of ineffable joy and gladness, where the same Son appears gloriously to His faithful in the abundance of most preshining sanctity and beatitude; who believe Him with a pure and simple heart to be true God and man. For even then the new bride of the same Lamb was presented to Him in various or-

naments with which she is to be adorned in every kind of virtues of the strongest contest of the whole faithful people; who are to fight against the crafty serpent. But he who sees with vigilant eyes, and hears with attentive ears, let him offer the kiss of embrace to these mystic words of mine which emanate from me the Living One.

## SECOND VISION.

SUMMARY.—Of the sense of the mysteries of God. Of the three persons. That man may never forget to ardently invoke one God in three persons. Of the three powers of a stone. John concerning the charity of God. Of the three causes of the human Word. Of the three powers of a flame. Words of Solomon. Of the unity of essence.

Then I saw a most splendid light and in it the sapphire-colored likeness of a man who was all burning with a most sweet rutilant fire, and that splendid light poured through that whole rutilant fire, and that rutilant fire through that whole shining light, and that most splendid light and rutilant fire through the whole likeness of the man, existing as one light with one virtue and power. And again I heard that living light saying to me: This is the sense of the mysteries of God, that it may be discretely discerned and understood what is that fullness which is without beginning and to which nothing is lacking, which by most powerful virtue planted all the streams of the strong. For if the Lord were empty of His own virtue, what then would be His work? Certainly vain, and therefore in the perfect work

it is discerned who its artisan may be. Wherefore you see the most splendid light which is without beginning, and to which nothing can be lacking; which designates the Father, and in it the sapphire-colored likeness of a man without any stain of imperfection of envy and iniquity declares the Son, begotten from the Father before times according to divinity, but afterwards incarnated in the world in time according to humanity. Who is all burning with most sweet rutilant fire, which fire without the touch of any dry and dark mortality demonstrates the Holy Spirit, by whom the same Only-Begotten of God was conceived according to the flesh and born of the virgin in time, and poured the light of true clarity into the world. But that that splendid light pours through that whole rutilant fire, and that rutilant fire through that whole shining light, and the splendid light and rutilant fire through the whole likeness of the man, existing as one light in one virtue and power: this is because the Father who is the highest equity, but not without the Son nor the Holy Spirit, and the Holy Spirit who is the enkindler of the hearts of the faithful, but not without the Father and the Son, and the Son who is the fullness of virtue, but not without the Father and the Holy Spirit, are inseparable in the majesty of divinity, since the Father is not without the Son, nor the Son without the Father, nor the Father and the Son without the Holy Spirit, nor the Holy Spirit without them, and these three persons exist as one God in one integral divinity of majesty: and the unity of Divinity flourishes in the same three

persons inseparably, because the Divinity cannot be split, but it always remains inviolable without any mutability, but both the Father is declared through the Son, the Son through the birth of creatures, and the Holy Spirit through the same incarnate Son. How? The Father is He who before ages begot the Son; the Son, through whom all things were made by the Father in the beginning of creatures; and the Holy Spirit, who appeared in the likeness of a dove in the baptism of the Son of God at the end of times. Whence let man never forget to invoke me the only God in these three persons; because I have shown them to man for this reason, that man may burn so much more strictly in my love, since on account of his love I sent my own Son into the world as John my beloved protests, saying: "In this appeared the charity of God in us, because God sent His Only-Begotten Son into the world that we may live through him. In this is charity, not as if we had loved God; but because He first loved us, and sent His Son as a propitiation for our sins" (1 John 4). What is this? Because in this that God loved us: another salvation has arisen than that which we had in the first birth when we were heirs of innocence and sanctity, since the supernal Father showed His charity in our perils when we were constituted in punishments: sending His Word alone among the sons of men in perfect sanctity, through supernal virtue into the darkness of the ages, where the Word itself having worked all good things reduced those to life through His meekness who had been cast down through the

uncleanness of prevarication, nor were able to return into the sanctity which they had lost. What is this? For through that fountain of life the paternal affection of the embrace of God came; which educated us to life, and which was our helper in perils, which is most profound and sweet charity, instructing us to penitence. How? God mercifully remembered His great work and His most precious pearl, man, I say, whom He formed from the slime of the earth and into whom He breathed the breath of life. How? He Himself instructed life into penitence whose efficacy will never perish; because the crafty serpent deceived man through proud invasion, but God cast him down in penitence which shows humility, which the devil did not know nor did; since he knew not how to rise to the right way. Whence this salvation of charity did not arise from us, because neither did we know nor were we able to love God in salvation, but because the Creator Himself and Lord of all so loved the world that on account of its salvation He sent His Son, the prince and Savior of the faithful, who washed and wiped our wounds, whence also from Him sweet medicine sweated, from which all the goods of salvation flow. Wherefore also you, O man, understand, because no instability of mutability touches God. For the Father is the Father, the Son is the Son, the Holy Spirit is the Holy Spirit: three persons flourishing indivisibly in the unity of divinity. How? There are three powers in a stone, and three in a flame, and three in a word. How? In a stone is the power of moisture, the power of palpability, and

a fiery force, but it has the power of moisture lest it be dissolved and crushed; the palpable comprehension indeed that it may exhibit habitation and defense, the fiery power however that it may be cherished and consolidated to its hardness; and the humid power itself signifies the Father; who never dries up or is finished in His power, and the palpable comprehension designates the Son; who born of a virgin was able to be touched and comprehended, and the force of the rutilant fire signifies the Holy Spirit; who is the enkindler and illuminator of the hearts of faithful men. What is this? Just as a man who by his body frequently attracts the humid power of a stone is weakened by infirmity therefrom; so also the man who through the instability of his thoughts rashly wishes to behold the Father, perishes in faith, and as in the palpable comprehension of a stone men make their habitation, defending themselves through it from enemies; so also the Son of God who is the true cornerstone, is the habitation of the faithful people, protecting them from malignant spirits. But also just as the rutilant fire enlightens dark things, burning those things upon which it has rested; so also the Holy Spirit puts to flight infidelity, taking away all the rust of iniquity. And in the way that these three powers are in one stone, so also the true Trinity is in one deity.

Likewise as a flame in one fire has three powers, so also one God is in three persons. How? For a flame consists in splendid clarity and inherent vigor and fiery ardor, but it has splendid clarity

that it may shine, and inherent vigor that it may flourish, and fiery ardor that it may burn. Whence in the splendid clarity consider the Father who by paternal piety expands His clarity to His faithful, and in the inherent vigor of the splendid flame in which that flame shows its virtue, understand the Son; who assumed a body from the virgin, in which the Divinity declared its wonders, and in the fiery ardor perceive the Holy Spirit, who sweetly burns the minds of believers. But where neither splendid clarity, nor inherent vigor, nor fiery ardor is, there no flame is discerned; so where neither the Father, nor the Son, nor the Holy Spirit is worshipped, there He is not worthily venerated. Therefore as in one flame these three powers are discerned, so in the unity of divinity let three persons be understood. So also as three powers are to be noted in a word; so also the trinity in the unity of divinity is to be considered. How? In a word: there is sound, virtue, and breath. But it has sound that it may be heard, virtue that it may be understood, breath that it may be completed. In the sound however note the Father, who by ineffable power brings forth all things. In the virtue, the Son, who was wonderfully begotten from the Father, in the breath indeed, the Holy Spirit, who breathes where He wills, and all things are consumed. Whence as these three things are in one word, so also the supernal Trinity is in the supernal unity; and so as in a stone the humid power neither is nor operates without the palpable comprehension and without the fiery power, nor the palpable comprehen-

sion without the humid power and the fiery vigor of the rutilant fire, nor the vigor of the rutilant fire without the humid power and the palpable comprehension, and as it is not in a flame, nor does the splendid clarity operate without the inherent vigor and fiery ardor, nor the inherent vigor without the splendid clarity and fiery ardor, nor the fiery ardor without the splendid clarity and inherent vigor, and as in a word the sound neither is nor operates without the virtue and breath, nor the virtue without the sound and breath, nor the breath without the sound and virtue, but they are things adhering to themselves indivisibly in their work; so also these three persons of the supernal Trinity flourish inseparably in the majesty of divinity nor are they divided from themselves. So understand one God in three persons, O man. But you in the foolishness of your mind think God to be so impotent that it is not possible for Him truly to subsist in three persons, but only to be able to consist in one: when you see neither a voice consist without three. What is this? God certainly is in three persons true and one God, the first and the last.

But the Father is not without the Son, nor the Son without the Father, nor the Father nor the Son without the Holy Spirit, nor the Holy Spirit without them; since these three persons are inseparable in the unity of divinity. In what way does a word resound from the mouth of a man; but not the mouth without the word, nor the word without life. And where does the word remain? In the man. Whence does it go out? From

the man. How? While the man is living. So is the Son in the Father whom the Father sent for the salvation of men sitting in the earth in darkness, conceived of the Holy Spirit in the Virgin. Which Son as He is only-begotten in divinity, so is He only-begotten in virginity, and as He is the only one of the Father, so is He also the only one of the mother, because as the Father begot Him as that one before times, so also the virgin mother begot Him as that one alone in time, since she remained a virgin after the birth. Whence, O man, understand in these three persons your God who created you in the strength of His divinity, and who redeemed you from perdition. Do not therefore forget your Creator, just as Solomon also persuades you, when he says: "Remember your Creator in the days of your youth before the time of your affliction comes, and the years approach, of which you may say: They do not please me" (Ecclesiastes 12). What is this? In your intellectual sense remember Him who fashioned you, as when in the days of your foolish confidence you think it possible for you that according to your desire you may ascend into the high, precipitating yourself into the deep, or standing in prosperity falling into extreme miseries. For the life which is in you always strives that it may be perfected until that time while it may appear perfect. How? An infant from its first birth ascends even to perfect stature, and thereafter remains in perfect age, leaving the petulance of the morals of foolish adolescence only with great cares solicitously providing what is to be done

by him in his affairs, which he then by no means did when foolish adolescence was fervent with inconstancy. So let the faithful man do, let him leave the infancy of morals; and let him ascend to the summit of virtues persevering in their strength, deserting the extolling of his cupidity which sprouts in the madness of vices, and in anguish let him meditate on what may be useful for him after he has declined the infancy of childish morals. Whence, O man, so embrace your God in the strength of your vigor before the man of the purgation of your works comes, when all things will be manifested, nor will anything be left hidden where the times come which will not fail in their duration. Concerning which in your human sense, lest murmuring, you may say: They do not please me, nor do I understand whether they be in prosperity or in that misery, because the human mind is always doubtful in this; for even while it works good things it has anxiety whether they please God or not. And while it perpetrates evil things, it fears for the safety of remission. But he who sees with vigilant eyes and hears with attentive ears, let him offer the kiss of embrace to these mystic words of mine which emanate from me the Living One.

## THIRD VISION.

SUMMARY.—Of the construction of the Church which always begets her children in the regeneration of spirit and water. That the Church in her birth was decorated with apostles and martyrs. That in the priestly office and the

distribution of alms the Church is adorned. Of the maternal kindness of the Church. That the Church, not yet perfected for the brightness of her completion, will be led to perfection around the time of the son of perdition. How the Church most devoutly offers her children in purity. That no perversity of diabolical art can obscure the Church. That the human intellect is not able fully to behold the secrets of the Church. Of the virginity of Mary. Of the dilatation of the sacraments of the true Trinity. That the ministry of angels is present to each of the faithful. Of those who are regenerated by mother Church in the faith of the holy Trinity, she herself remaining integral. Likeness of balsam and onyx and carbuncle. That the most blessed Trinity appears in baptism to the baptized, heaven being opened: and drawing away from them the blackness of sins, He clothes each one with a white garment. Of the complaint of the Church over the error of her children. That two signs were handed down to men for defending themselves. Likeness of a youth. Why a double law was not to be given to Adam. That the appearing admonition of the Holy Spirit threatened the ancient serpent in Noah, circumcision struck him in the jaw in Abraham, the Church bound him. Of the three wings, what they signify. That the males who were not circumcised in the time of circumcision were transgressors of the law. As in the creation of Adam three causes were designated, so also there are three causes in a man in procreating children. That a woman observing her virginity in the love of God is greatly

adorned by God. That a man refusing the consortium of marriage in the love of God, is made a partner of the Son of God. Words of Isaiah the prophet. That the fall of Adam closed heaven to man, which closure endured even to the Son of God. Words of the Gospel. Words of God exhorting. That in the circumcision of Abraham one member, but in the baptism of Christ all members are circumcised. Words of the Gospel. That at every time and every age God piously receives every sex, namely male and female, in baptism. That three should be present in honor of the holy Trinity for baptizing, namely a priest and two who may promise the faith for him, and those same should not be mingled with the baptized in carnal copula. Comparison of an infant. That all sins are remitted in baptism. That although the priest be a sinner, nevertheless God receives the office of baptism from him. Likeness of a rich man. In necessity if a priest is not present, it is conceded to any faithful man to baptize, the form of baptism having been preserved.

After these things I saw as it were a feminine image of tall magnitude having the likeness of a great city, her head crowned with a wondrous ornament, and arms from which splendor like sleeves hung down, radiating from heaven even to the earth. Her womb however was in the manner of a net having many holes, through which a very large multitude of men enter; she had no legs or feet indeed, but only stood upon her womb before the altar which is before the eyes of God, embracing it with outstretched hands, and

with her eyes she was intensely looking through all heaven. But I was not able to consider any of her garments, except that shining all with most lucid clarity, she had been surrounded with much splendor, in her breast as it were an aurora with a red glow shining where also in a multi-form kind of music I heard from her this song being chanted as a very rutilant aurora. And that image expanded her splendor as it were a garment saying: It behooves me to conceive and to give birth. And soon there met her as lightning a multitude of angels making steps and seats in her for men, through whom that image was to be absolved. Then I saw black infants near the earth in the air as if fish creeping in water and entering the womb of the image in the holes (which lay open to those wishing to enter). But she groaned drawing them upwards who also went out from her mouth, she however remaining integral. And behold that serene light and in it the whole likeness of a man, burning with rutilant fire, according to the vision which I had seen before, appeared to me again, and drawing away from each of them the very black skin and throwing those skins outside the way, he clothed each of them with a most white garment, and opened the most clear light to them, saying to each of them: Strip off the oldness of injustice, and put on the newness of sanctity, for the door of your inheritance has been unlocked for you. Consider therefore how you have been taught, that you may know your father whom you have confessed. I have received you and you have confessed me. Now therefore

behold two semi-circles, one to the east, and the other to the north. If therefore with your interior eyes you have diligently inspected me as you have been taught in the faith, I will receive you in my kingdom. And if you have perfectly loved me, I will do whatever you have asked. If however you have despised me, turning yourself away from me and looking back, nor wishing to know or understand me, recalling you sordid in sins to pure penitence if you run back to the devil as if he were that father of yours: then perdition will receive you, because you will be judged according to your works, since when I had given good to you, you were unwilling to know me. The infants however who had entered the womb of the image, were walking in the splendor which had surrounded her. And she most benignly beholding them, said with a sad voice: These children of mine will again return into the dust; nevertheless I conceive and give birth to many who fatigue me their mother with various concussions and oppress me impugning me with heretics and schismatics and with battles useless to themselves, in rapines and homicides, in adulteries and fornications, and in many other similar errors of this kind. But very many from these rise again in true penitence to eternal life, and very many fall in fallacious obduracy to the second death. And again I heard a voice from heaven saying to me: The full construction of living souls which is constructed in the living heavens out of stones adorned with immense decor of virtues in her children whom she embraces like a most

capacious city: a very large crowd of peoples and like a very wide net a greatest multitude of fish flourishes most decently in the supernal virtues according to that which the work of faithful men flourishes in the Christian name.

Whence that you now see as it were a feminine image of tall magnitude like a great city, designates the bride of my Son who always begets children in the regeneration of spirit and water, since the most strong warrior has placed her in the latitude of virtues to comprehend and to perfect a very large crowd in His elect; and she is like a great tower, since no enemy prevails to conquer her, expelling infidelity from herself by a contrary attack and faithfully expanding herself: which in the mortal age according to this is understood, that each of the faithful offers an example to his neighbor, through which they work very many virtues in the celestial things. But when each of the just has arrived to the children of light, then in them will appear the good work which they have worked, which in the mortality of earthly dust cannot be known, since here it has been obscured in the shadow of disquietude. And she has a head crowned with a wondrous ornament; because she in her birth, when she was raised up in the blood of the Lamb, was decently decorated in the apostles and martyrs, espoused by a true espousal to my Son, since in His gore she faithfully built herself in the faithful edification of holy souls. Wherefore also she has arms from which splendor like sleeves descends from heaven even to the earth radiating; which is the

operation of strength in the priests who in purity of heart and hands in the sacrament of the body and blood of their Savior, offer the most holy sacrifice upon the holy altar in the virtue of good works, which is a most clear work for those doing mercy who in largesse always spend help for every sorrow, distributing alms to the poor with a most mild heart, and thus saying in their perfect mind: This is not my substance, but His who created me, because this work inspired by God: is represented before His eyes in heaven when in the culture of the Church, it is perfected by faithful men on earth. That however her womb is in the manner of a net having many holes through which a very large multitude of men enter: this is her maternal kindness which is open for the capture of faithful souls in the manifold highness of virtues in which believing peoples are devotedly conversant through the faith of true belief. But he who threw his net for the capture of fish is my Son, the bridegroom of His beloved Church, whom in His blood He espoused to Himself for repairing the fall of lost man. Who does not yet have legs or feet, because she has not been led to the strength of her constitution nor to the highest brightness of her completion, since around the time of the son of perdition who will induce error to the world, she will suffer most copiously in her members the fiery and bloody anguish of most cruel perversity, through which calamity having been led to perfection by bloody wounds: she will run swiftly into the celestial Jerusalem, and since in the blood of my Son the new bride

has sweetly arisen, she with this ardor will enter life in the fullness of the joy of her offspring. But only upon her womb before the altar which is before the eyes of God she stood embracing it with outstretched hands; since she herself is always pregnant and procreating her children in true ablution, she is most devoutly offering them to God through the most pure prayers of the saints. And through the most sweet odor of the discretion of hidden and manifest virtues which are brought forth in the intention of the eyes of the mind, having cast away all fiction of simulation and appetite for human praise; as incense is purged from every injury of contrary stench, which indeed good operation is a most sweet sacrifice to the sight of God; in which the new bride frequently labors with all desire in the work of fruitful virtues panting for celestial things, and building the high tower of supernal walls with thirty-fold and sixty-fold and hundred-fold fruit.

Whence also with her eyes she looks most acutely through all heaven, because her intention which she has most devoutly in celestial things, no perversity can obscure, nor any persuasion of diabolical fraud, nor error of a prevaricating people, nor concussions diffused in diverse lands where insane men in the incredulity of their fury cruelly tear themselves apart. But that you can consider none of her garments, this is that her secrets, the human intellect burdened in the infirmity of its fragility, is not able perfectly to behold, except that shining all with most lucid clarity, she has been surrounded with much splendor; since

the true sun with the most clear inspiration of the Holy Spirit and the most decent ornament of virtues has poured through her on every side. In her breast as it were an aurora with a red glow shining, because in the hearts of the faithful the integrity of the most blessed Virgin begetting the Son of God shines with most ardent devotion, where also in a multi-form kind of music you hear from her this song being chanted as a very rutilant aurora; since every voice of believers as it is infused into your intellect ought to embrace the virginity of that unblemished virgin with all intention in the Church. That indeed the same image expanded her splendor like a garment saying that it behooved her to conceive and to give birth: this is that in the Church the sacrament of the confession of the true Trinity is dilated, because her covering is in the protection of faithful peoples, through whom she herself arises into the edification of living stones whitened in the fountain of most pure washing, just as she herself confesses it necessary for salvation that she conceive children in blessing, and that she give birth to them in ablution through the regeneration of spirit and water. Wherefore also soon there met her as lightning a multitude of angels making steps and seats in her for men through whom the same image is to be perfected; because to each believing man is present the ministry of the blessed spirits to be feared and loved, preparing for those faithful an ascent through faith and repositions through the highest quiet in which

that happy mother Church is known as she is to be led to her decor.

But and then you see black infants near the earth in the air as if fish creeping in water and entering the womb of the image in the holes (which lay open to those wishing to enter); which is the blackness of foolish men who have not yet been washed in the washing of salvation, but they loving earthly things, and everywhere running about in them and placing their habitation in their instability, finally arrive at the mother of sanctity, and beholding the dignity of her secrets they receive her blessing, through which they are drawn away from the devil and returned to God, entering the sacred constitution of the ecclesiastical order in which a faithful man ought to be beatified for salvation, when they say in themselves "I believe in God," and the rest pertaining to the blessed faith. Whence also she groaned drawing them upwards, who go out from her mouth, she however remaining integral; because this blessed mother draws intimate sighs when baptism with charism is consecrated in the sanctification of the Holy Spirit, so that man may be renewed in the true circumcision of spirit and water, to be offered in this manner upwards to the highest beatitude which is the head of all, whereby having been made a member of Christ, when through the invocation of the holy Trinity he is regenerated as if through the mouth of the blessed Mary to salvation; that same mother suffers no lesion, because she will remain forever in the integrity of her virginity, which is the

Catholic faith, since she was born in the blood of the true lamb her bridegroom; who without any corruption of integrity was born of the most integral virgin. So also the bride herself will remain integral, so that no schism will be able to corrupt her. Often however to be fatigued by perverse men, but through the help of her bridegroom she always most strongly protects herself as a virgin who is often attacked in the concupiscences of the flesh through diabolical art and the persuasions of many men; but nevertheless she herself through her prayers which she pours out to the Lord, is strenuously liberated from their temptations preserving her kindness. So also the Church was repelling the most wicked corrupters who are the errors of heretics, namely as well of bad Christians as of Jews and of other infidels who infest her, wishing to corrupt her virginity which is the Catholic faith, she however manfully resisting them, lest she be corrupted, because she always was and is and will remain a virgin, in true faith, that is the matter of her virginity remaining integral against every error; as also the honor of a chaste virgin in the matter of the shame of her body perseveres uncorrupted against every touch of lust. Whence also the Church is the virginal mother of all Christians; since in the secret of the Holy Spirit she conceives and gives birth to them, offering them to God, so that they are also called children of God. And as the Holy Spirit overshadowed the most blessed mother, so that without pain she wonderfully conceived and gave birth to the Son of God and nevertheless remained a vir-

gin; so also the Holy Spirit illustrates the Church the happy mother of believers, and without any corruption simply conceives and gives birth to children, and she endures a virgin. What is this? As balsam sweats from a tree, and as most strong medicines from an onyx vase which lie hidden in it emanate, and as most clear splendor from a carbuncle diffuses itself without any impediment; so the Son of God was born from a virgin without any obstacle of corruption, and so also the Church His bride generates her children without any pollution of error; remaining however a virgin in the integrity of faith.

That however you see how that splendid light, and in it the likeness of a man all burning with rutilant fire, according to the vision which you had seen before appears to you again; this is that the true trinity in true unity, namely the most lucid Father, and in the Father His most sweet Son who before times according to divinity remaining in the Father, but in time according to the flesh conceived of the Holy Spirit and born of the virgin as was shown before to you in a most true vision, is now also shown to you for the confirmation of faith, since the same blessed trinity appears in holy baptism to the baptized, heaven being opened: so that the faithful man may receive this faith, how he may worship one God in the true trinity, which also in the first sacrament of baptism truly appeared. And drawing away from each of them the most integral skin and throwing the skins outside the way, he clothes each of them with a most white garment and opens the most

splendid light to them, bringing forth to each of them words of blessed admonition; because the divine power beholding the hearts of men, in the washing of baptism misericordiously takes away the infidelity of their crimes, and throws those crimes outside the way which is Christ, since not death is in Christ but life through pure confession and through the ablution of sins in Him; when through Him each of the faithful are clothed with the brightness of salvation, and when through Him the clarity of the blessed inheritance from which the first man was expelled is opened to him, he namely is admonished through words of truth, that he may lay down the old custom of iniquity, and that he may assume the new gift of grace for salvation. But that the infants who had entered the womb of the image walk in the splendor which had surrounded her: this is that those whose happy mother Church exists through the fountain of sacred baptism; ought to remain in the divine law in which the same mother, illustrated and adorned, instructed them, and they ought to preserve it, lest if he has infidelly cast it away: they be again polluted by the sins from which they had been cleansed. Whence also she most benignly beholding them says with a sad voice, that those children of hers will again return into the dust; because the same blessed mother loving them with interior affection and condoning them from her inmost bowels, complains that they whom she begot in the washing of regeneration, made clean namely in celestial things, again gaping for earthly causes become

sordid in sins. How? Because many perceiving the faith outwardly: inwardly impugn it with diverse vices, walking rather in the way of error than in the way of truth, from whom nevertheless very many repent from falsehood, and very many also remain in iniquity; as also that mother by her words which were adduced above, demonstrates.

For two signs of the law of the signed are known to have been delivered to men, namely circumcision in the ancient fathers, and baptism in the new teachers, through which men are bound as an ox to its yoke; since although it might be corrected by a goad, it would nevertheless lead the furrow of the chariots if it were not tied to the yoke. In a similar way, men would not walk through My ways, if they were not bound by the yoke of their signs. This is such as if some young man were walking on some way, and his father said to him: Walk in the straight path, and yet did not give him a sword nor other warlike arms, with which if danger occurred, he might defend himself. What then? He would flee naked: nor would he dare nor be able to defend himself from the danger occurring to him, and wishing to impede him from his way, but he would hide himself, because he would not be signed with the terrible armor, through which he ought to defend himself. So My people would be naked if they were not baptized, whence they appear terrible to their enemies who see them signed with the chrism of baptism, through which sign they also strongly resist those who wish to destroy them, whether it be a human crowd or a diabol-

ical battle line. But to Adam a double law was not to be given. How? I gave him a law in the tree, when he saw Me in the innocence of his heart; he however contemned Me by consenting to the crafty serpent, which was so harmful that never with mortal eyes can he see Me as long as he remains in this transitory world. But because Adam transgressed My precept, he was without law with his kind, until that time which preannounced the nobility of My Son. Moreover, the admonition of the Holy Spirit appeared in Noah when the human race hastened to perish: where he raised the ark above the flood, since before the ages He foresaw that after that iniquitous race which had polluted itself with most foul iniquity, a new offspring ought to arise. For after the passing of Adam, his race, ignorant that I am God, wandered, saying: Who is God? Who is God? And then all evil arose in them: so that among them the ancient serpent ran with loosed power, persuading them that they should fulfill all his will. For he then was loosed from the bond of binding: so that before the flood the admonition of the Holy Spirit did not oppose him with threats, as I opposed him in Noah, in whom a new offspring arose: when I instructed My people in such a way that they will not be able to forget that instruction. For the admonition of the Holy Spirit first threatened him in Noah; but afterwards circumcision struck him in the cheek, in Abraham; then indeed the Church bound him in the newest time until the world passes through on the last day. But I permitted the devil to exercise his power

in the world before the flood, on account of the ancient struggle by which he conquered Adam until he filled his belly with the corpse of all iniquity; and I permitted this for this reason, because My judgment is just. Whence also I raised up the waters of the flood, and killed the sinners, reserving in My mystery Noah, whom the same Satan could not despoil, since he was in My will above the flood. And I designated in the flood the most upright seed, namely My Son preannouncing Him to the new age, who coming silently into the world, manifested the Holy Trinity to be most truly worshipped. How?

He shows three wings which signify the Holy Trinity: where you, Synagogue, will deny Me, and where an alien people will receive Me, where also you, O Abraham, will be magnified. O Abraham, you are surrounded with circumcision, you are as if hedged by a wall by the Old Testament, you are adorned by the dawn of the sun of the Church. I gave circumcision to you and to your kind until My Son, who openly remitted the sins of men, and where the carnal circumcision of the old foreskin fell away: when the fountain of baptism in the sanctification of the washing of My Son truly bubbled up. But those who in the time of circumcision from your kind were not circumcised according to the time which was shown to them, whether they were of lesser or greater age, transgressed the pact of My covenant, except the women to whom circumcision was not enjoined; for a woman is not to be circumcised, because the maternal tabernacle lies hidden in her body,

nor can it be touched by an external touch, and since she is under the power of the man, as a servant under his lord. For the man has three causes in his work, that is, concupiscence, strength, and study. Moreover concupiscence inflames strength, whence in both is the study of labor and of their burning will. This is such as in the creation of Adam three causes were designated; because the will of God in power formed man, and fulfilled this in great piety, when He made man to His image and likeness. Moreover in the will of God, note the concupiscence of the man; and in the power of God, the strength of the man, and in the piety of the will and power of God, the study of the concupiscence and strength of the man. In this way through the man the human race is procreated from the woman; because God also made man from the slime of the earth, since as the earth is in the virtue of the seed of the fruits of the fields, so also the woman is placed in the humor of birth for bearing children. What is this? The woman has a time of revelation of the humor which is in her, and which diffuses itself in her with moist virtue with heat: otherwise she would not voluntarily receive a man, but by disdaining him would not consent to his will, nor would she procreate children. For if she did not have the virtue of humor in heat, she would remain unfruitful: just as dry earth which does not bend itself to any use of fruitfulness. But also that virtue of humor does not always have in heat the fire of the ardor of concupiscence in a woman, unless she herself, first touched by a

man, recognizes the burning fervor of concupiscence: because in her there is not so strong and so fervent a concupiscence as in the man, who is strong as a lion for the concupiscence of the work of children; so that he has the strength of concupiscence and of work, the woman having only this business which is subject to the command of his will, since she is occupied in the procreation of the offspring, until she brings them forth into the world. Which woman while she desires My Son, wishing in His love to observe her virginity: is greatly adorned in His bridal chamber, because she contemns the ardor which she sustains for His charity: not wishing to be dissolved by the fire of burning lust, persevering in chastity, because she despises the carnal husband in spiritual betrothal; panting with all desire after My Son, casting away the remembrance of the carnal husband. O most dear seeds, and O sweeter and more pleasant flowers above all spices: where soft and fragile nature rises as the dawn to the betrothal of My Son, loving Him greatly with chaste affection, she to Him a bride, and He to her a bridegroom, since this kind of virgins loves Him greatly in the celestial kingdom, to be adorned with distinguished ornaments. But what now?

When even the strength of a man refuses to lead the partnership of marriage, so that the man on account of the love of My Son restrains himself in his vivid nature, when he flourishes in the seed of sons; he nevertheless constraining his members lest they exercise the concupiscence of his flesh, this is very lovable to Me because namely

the man in this way conquers himself. Whence also I will make him a companion of My Son; and I will place him as a most serene mirror before His face, because he strongly resisted the devil; who had attracted to himself the human race through the infidelity of most wicked filth. That it might be rescued from his snare, I sent My Son into the world, born of the most sweet virgin without any stain of sin, bringing the fountain of salvation, which He the innocent lamb consecrated, so that the foreskin of the old crime might be abolished in him. What is this? The most bitter foreskin is the crime of the transgression of Adam which My Son took away; when He, having entered the fountain of salvation, most nobly dedicated the Christian cohort, so that the ancient serpent, who had deceived man, might be submerged in that washing. How? The son responds to the condition of his father; and also he retains his inheritance. What is this? The race of Adam by his transgression was expelled from the place of pleasantness, and in the baptism of salvation through My Son was recalled to life. He Himself gave the voice of blessing over the incredulous who resisted My precepts; so that being terrified they might seek pardon in the spirit of contrition, as Isaiah My servant according to this which he received from Me protests, saying: And the sons of those who humbled you shall come bending to you, and all who detracted from you shall adore the footsteps of your feet (Isa. LX). O You who are celestial peace and the purest sun, through You shall bubble up the living root which is the

regeneration of spirit and water, when they shall skillfully come to Your acknowledgment who in the filth of most unspeakable uncleanness had been prostrated under a most heavy curse, since they in this way as if bending shall at last scarcely rise to truth and to justice. How? They shall suck the maternal sweetness of the true faith, seeing it visibly, not knowing; but only seizing it by faithfully believing. And who are they? Namely those who, born in the matter of sin from these, never saw You in ardent charity; but who by cruelly oppressing You pertinaciously afflicted You, as if You did not dominate them: they have loved You most sweetly in good sense. And so when they have followed the true faith, like a king they shall apprehend You, and as Lord they shall adore You, and they shall run hastily following Your most holy paths which You commanded them so that with hands always raised they may look at You and in good works always keep watch for You, in faith, namely not taking weariness to see You, and all those will do this; who before impudently and irreverently tore You apart, and who in hatred and in envy divided themselves from You, when then in the mirror of faith they have ardently embraced You. What is this?

For the fall of Adam closed heaven in My indignation, when man spurned Me, and heard the crafty serpent. Whence also all the glory of paradise was closed to him. Which closure lasted until the Son of My brightness, who in My will entered the flowing Jordan; where also My voice clearly thundered when I said, that He was My

beloved Son, in whom I was well pleased; since I willed this, that at the end of times I might redeem man through My Son adhering to Me by an indissoluble bond of love, as a honeycomb adheres to honey, whom also therefore I designated for Me into a fountain; Me a fountain of living water, so that He Himself the fountain of salvation, might resuscitate those souls from eternal death, to whom remission of sins might be given in the water through the Holy Spirit. On account of which also there the Holy Spirit appeared, because through Him remission of sins is made to the faithful, where on account of a mystical secret the Holy Spirit showed My Only-Begotten in the species of a dove which is of simple and sincere manner, since also the Holy Spirit in simplicity and in the goodness of all good things is unfailing justice. And this was becoming, because My Son was born of the virgin without any stain of crime, so that also man who is born with sin from man and woman might be reborn splendidly and gloriously without sin, just as My Son Himself says in the Gospel to Nicodemus: Amen, amen I say to you, unless anyone is born again of water and spirit, he cannot enter into the kingdom of God (John III). What is this? With most constant certainty and not with unstable ambiguity I say to you who are born of corruption, because man who arose from the burning heat of concupiscence and was involved in a poisonous garment, unless in the true joy of a new offspring he is reborn of the water of sanctification and the spirit of illumination, in the time of his neglect

he will be confounded. How? Because man as water, overflows with the spirit of his vegetation, since as water it cleanses filth, and as spirit it vivifies inanimate things (unless he is purged in true generation) he will not be able through the entrance of salvation to become an heir of the kingdom of his Creator, because he was bound in the sin of the first parent whom the devil fraudulently deceived. How? Since as a thief who steals the most noble and most precious money of the king, enters furtively, so the tortuous conception in the gluttony suggested by the devil craftily crept in, so that he wickedly drew away the most dear gem of holy innocence and chastity in which the Holy Spirit dwells. Whence now in the sanctification of the washing it is to be cleansed. For the deadly heat which lust kindled in the accumulation of concupiscence of the prevarication of the precepts of almighty God, is to be submerged in Him, who never enviously hides His wonders, but shows them misericordiously in incomprehensible piety. Hear therefore the Son in this constitution of regeneration which is the revelation of My kingdom, and learn from Him that you may fulfill My precepts. Do thus. For this is acceptable to Me, and beware lest the ancient serpent seduce you; and you shall not die if you preserve your baptism, as was commanded to you in the name of the most blessed Trinity. And as often as you fall, rise with the correction of penitence according to My mercy from your sins. O you My most dear children, know the goodness of your Father; who liberated you in Himself through pure con-

fession and through true pardon from the jaw of the devil, and who conferred on you all good things, in which you ought to labor, that you may possess the celestial Jerusalem; which you lost through fallacious deception, because no one can recover his lost inheritance, except through the sweat of his labor. You however can receive the celestial beatitude, namely your most excellent inheritance, by an easy not a difficult law. For the Holy Spirit, as was said before, expels the power of Satan in baptism from man, sanctifying him as a new man in regeneration, so that he may be able to receive the lost joys. Whence whoever desires to be saved in the purgation of his crimes, let him not refuse to be regenerated.

For I gave to the males of the race of Abraham the circumcision of one member, but in My Son I commanded to men and women of all peoples the circumcision of all their members. How? The circumcision of baptism arose in the baptism of My Son, which is to last even unto the last day; and after that day, its holiness will remain in eternity, nor will it receive an end; and so those who are circumcised in the washing of baptism will be most truly preserved, if they have faithfully preserved this washing with just works, because I will receive a man whether he be of weaker or stronger age if he has guarded My covenant, which he pledged with Me, namely by believing in Me, and by confessing Me in the true Trinity, whether through himself or through others who stand as sureties for him, as an infant or a mute who does not speak, who requires the words of

another's mouth, and I will not blot him out forever; as I will him who has refused to receive this fountain with the work of faith, just as it is written in the doctrine of the Gospel of My Son: He who believes and is baptized will be saved, but he who does not believe will be condemned (Mark XVI). What is this? That man who through his science, which is the interior eye, sees that which is hidden from the exterior sight, and in this does not doubt, he most certainly believes, and this is faith. For what a man discerns exteriorly, this he also knows exteriorly, and what he sees interiorly, this he also considers interiorly. Therefore when the science of man through the mirror of life ardently perceives the incomprehensible divinity which the exterior eye is not able to behold, then the desires of the flesh are oppressed and dashed against the rock. Whence also the spirit of that man sighs for the true height, feeling this regeneration, which the Son of Man conceived by the Holy Spirit brought, whom the untouched mother received not from the flesh of a man sweating in lust; but from the secret of the Father of all. Who coming sweetly, showed a most pure and living mirror in the water; so that man through it lives in regeneration. For just as man is born of the flesh, the divine power creating him in the form of Adam; so the Holy Spirit recovers the life of the soul through the inundation of water, when she receives the spirit of man into herself, resuscitating him to life, as before he was resuscitated in the wave of blood; when he was manifested in the corporal vessel, for as the

form of man is then sensibly formed when he is called man: so the spirit of man before the eyes of God is then vivified in the water, so that God knows him for the inheritance of life. Whence he who thus receives the fountain of salvation with the covenant of justice, finds life in salvation, because he has faithfully believed; but he who does not wish to believe, is dead, since he does not have the spiracles of the spirit, with which he may fly into the height of heaven: but only by touching with blind eyes he palpitates, not living in the shadowed science of the flesh, because he lacks the vital discipline, which God breathed into man, ascending upwards against the will of the flesh. On account of which he will be condemned in the death of infidelity, because he did not have the washing of salvation. For I have separated neither time nor kind from this salvation, but I have clemently instituted this vocation for every people through My Son. For, in whatever time of the gliding hours, a man of whatever sex or age whether male or female, infant or decrepit: when he has come in the affection of devotion to baptism, I with the help of piety will receive him. And I do not refuse the washing of baptism of an infant, as certain false deceivers say; who lie that I cast away such an offering, just as also in the Old Testament I did not spurn the circumcision of an infant; when he neither sought it with his voice nor received it with his will, which nevertheless the parents fulfilled for him. So also now in the new grace I do not cast away the baptism of an infant: although he seeks it neither by speaking,

nor by consenting, but only his parents carrying that out for him.

And yet if he desires to attain salvation, he shall by all right fulfill the faithful promise, which they pledged for him, who presented him at the most holy fountain, who ought to be three men in honor of the Holy Trinity, namely the priest who pours upon him, and two who pledge the words of faith for him. Moreover those who in this way are joined to the baptized in the washing of baptism; let them not be mixed with him in carnal procreation, because they have adhered to him in spiritual generation. For in the baptism of My Son I the Father thundered: which shows the priest giving the blessing in the washing, and the Holy Spirit was seen in the species of a light bird, which announces one in simplicity of heart, there addressing and teaching the man to be baptized, and My Son was present in the flesh to be baptized; which declares the woman standing in the sweetness of a mother on account of the most sweet incarnation of the same Only-Begotten. What now? But just as an infant is corporally fed with milk and food ground for him by another, so also he shall observe from his inmost heart the doctrine and the faith proposed to him in baptism. Because if he does not suck the breasts of his mother, nor receive the food ground for him, he dies without delay; so also if he does not receive the nutriments of the most pious mother Church, nor retain the words of faithful teachers proposed in baptism; he does not escape the cruelty of the death of the soul, since he has

refused the salvation of the soul and the sweetness of eternal life. And just as when the same infant cannot grind corporal food with his teeth, another grinds it for him to be swallowed lest he die; so also is it to be done when he has not words in baptism to confess Me, spiritual helpers shall be present to him who may propose to him the food of life, that is the Catholic faith, lest they be comprehended in the snare of perpetual death. How? A lord proposes his will to his servant by the voice of one commanding, and he fulfills it in fear by work, and a mother teaches her daughter in charity, and she perfects her words with subjection; and in a similar way the debtors of faith shall opportunely bring forth the words of salvation to the baptized, so that he may fulfill them with faithful devotion on account of the love of celestial things.

For no one is pressed down by so heavy a weight of sins, if in the name of the most holy Trinity he is sent into holy baptism, but that I truly delete all the crimes of his wickedness, just as also in an infant when he is poured upon in the washing of regeneration: I truly wash away the old guilt of Adam. But do not wonder, O man, that in the fountain of baptism a man is justified from all his sins, so that he is most clemently alleviated from the weight of his sins. For the innocent lamb who without any stain of sin entered the fountain of baptism, with the great sacrament of His incarnation misericordiously took away the crimes of the sins of men in baptism. But I scrutinize all things most attentively, both in this

world and in eternity where there is no death of bodies, but all things are open. What is this? Hell is proven in the works of death, and eternal life in the works which pertain to life. How? Death is proven through death, because when a man without penitence and without the mercy of God (since he does not seek it) dies in sins by the just judgment of God; for death is discussed in the death of hell. Life also is proven through life; so that good works shine in the heavens, when eternal life dominates them. So also those who are baptized in the fountain of blessing, are proven in the holiness of holy regeneration. And when I am invoked there through the invocation of the blessing of the priest, My ears are open to the words of faith, although he who invokes Me there, be in the obligations of sins. For, although the priest be a sinner, yet I receive the office of baptism from him, if he exercises it faithfully through the invocation of My name. Moreover his iniquity will condemn him, if he perseveres in it without penitence. Truly I do not refuse to receive the celebration of baptism from him, when he has invoked Me in the words of faith. What is this? If some rich man has a steward, who rightly dispensing his goods to his soldiers, faithfully exercises his office, who even if the same steward is culpable of his other work; yet his lord does not disdain to receive his office from him, saying perhaps to him: Wicked servant in your work, whence also he holds him unworthy in his mind; yet not disdaining to receive the office of his justice from him. So also I who have very many

stewards, from a priest who rightly anointed remains faithfully in his office, although he is to be blamed for his other works, I do not disdain to receive My sacrament, judging him nevertheless contrary to Me for his other unjust acts, yet not contemning to receive from him that which is Mine.

But if anyone to be baptized, thinking the separation of his soul and body to be at hand, has sought baptism nor can have a priest by whom he may be baptized, then if anyone has poured upon him through the invocation of the triune majesty, he is baptized. And he will receive remission of his sins, and the grace of celestial beatitude through this pouring, because he was poured upon in the Catholic faith, nor can this baptism be changed. But yet in this invocation no person of those three ineffable persons is to be omitted, since if there any of them is omitted to be invoked through infidelity; then there truth does not work salvation, but rather falsehood attributes deception. Whence also there the invocation of this ineffable Trinity shall not be lacking; because also to the most pure baptism of My Son the Trinity was not lacking, but there she wonderfully declared her wonders through herself. On account of which also let men who desire to be saved, perceive the regeneration of life for salvation; and let them not neglect to perceive this lest they perish, because as an abortive thing is cast away which perishes without the heat of life adhering neither in formation nor in excitation to the bowels of its mother, so also in the danger of death

they are detained without the consolation of the Holy Spirit; who are purified neither in mind nor in work by the sacraments of the Church which exists as the mother of all holiness. Let all peoples hear and understand this; who wish to enter the kingdom of God in the regeneration of spirit and water, according to that which was proposed to them in the holy Scriptures through the gift of the Holy Spirit. But he who sees with watchful eyes and hears with attentive ears, let him here provide the kiss of embrace to My mystic words which emanate from Me the living one.

## VISION FOUR

*SUMMARY.---That every baptized person ought to be adorned and stabilized through the anointing of the bishop.*

That the immense and unfailing sweetness of the Holy Spirit is given in confirmation. That the ineffable Trinity is manifested in confirmation and declared by most green virtues. That the Church, fortified by the anointing of the Holy Spirit, can never be cast down into the error of perversity. The words of Moses concerning the same matter. That the baptized are decorated by the pontiff in the anointing of the chrism. The words of the book of Kings to the same matter. That he who is baptized and not confirmed has the clarity of baptism and has not the ornament and anointing of his superior teacher. That in honor of the Holy Spirit confirmation is to be exercised by bishops alone. He who holds the one to be confirmed with his hands, let him not

be joined to him in carnal procreation. He who after baptism returns to the devil, unless he has repented, will be condemned; but he who faithfully follows baptism, is received by God, the Church praying to God for her children. Three ways in which the Church resounds as a trumpet. Concerning the multiform diversity of the baptized. The words of Ezekiel concerning the same.

And then I saw as if a great and round tower: being all of one integral and white stone, and having three windows in its summit, from which so great a brightness shone forth, that even the roof of that tower, which had raised itself as if into a hollow, was more clearly seen in the clarity of that brightness. Moreover the windows themselves were adorned around with most beautiful emeralds. But also that tower was placed as if in the middle of the back of the aforesaid feminine image, like some tower which is placed on the wall of a city; so that that image by reason of its strength was in no way able to fall. And those infants who had entered the womb of the image (as was said before), I saw radiating with much clarity; of whom some were adorned from the forehead even to their feet, as if with a golden color; others truly having clarity only, lacked that color. Likewise some of them looked at a pure and lucid splendor; others truly at a certain turbid and red brightness verging toward the east. But of those who considered the pure and lucid splendor itself, certain ones having clear eyes and strong feet walked strongly in the womb of that image. Others however having weak eyes and

feeble feet, were propelled hither and thither by the wind. But they themselves holding a staff in their hands, flew before the image, and sometimes struck it but yet tepidly. Certain ones truly having serene eyes but weak feet, ran about here and there in the air before that image. Others however had weak eyes, but strong feet, and yet walked slowly before the image. But of those who looked at that turbid and red brightness, some walked alacritously in the aforesaid image well adorned; others snatching themselves away from it, impugned it, and overturned its ordained constitutions, of whom certain ones through the fruit of penitence returned humbly to it; certain ones truly through contempt remained in the hardened elation of death. And again I heard a voice from heaven saying to me: Just as the new bride of the lamb after the illustration of the inundations which arose in the sun of justice, who sanctified the world by His pouring, is decorated and confirmed in the fiery ardor of the Holy Spirit to the perfection of her beauty; so also the faithful man who perceives regeneration in spirit and water, ought to be adorned and stabilized through the anointing of the superior teacher, so that in all his members conformed to the effect of beatitude, bringing forth the fullness of the fruit of supreme justice, he may perfectly find the beauty of his ornament. On account of which this tower, which you see, designates the flagration of the gifts of the Holy Spirit which the Father sent into the world on account of the love of His Son, inflaming the hearts of His disciples in

fiery tongues, whence they were rendered more robust in the name of the holy and true Trinity. But that they before the advent of the same fiery Holy Spirit sat closed in their dwelling, showed the closure of their bodies, through which they were timid to speak the justice of God, and weak to suffer the punishments of adversaries. And because they had seen My Son in the flesh, therefore with their interior eyes closed they loved Him in the flesh: so that then they did not see the open doctrine which afterwards they poured out into the world, when they were made more robust in the Holy Spirit. In whose advent they were so confirmed, that they abhorred no punishment, but that they strenuously tolerated it. For this is the strength of this tower, through which the Church has been so strengthened, that she can be overcome by no insanity of diabolical fury. But that you see it great and round, and being all of one integral and white stone, this is that the sweetness of the Holy Spirit is immense, and rolling in grace encircling all creatures; so that no corruption in the integrity of the fullness of justice evacuates her; since she having a torrential way, emits all the streams of holiness in the clarity of her strength, in which never has the spottedness of any filth been found, because the Holy Spirit Himself is a burning and shining clarity and which strongly kindles burning virtues and will never be extinguished, and therefore all darkness is put to flight by Him.

Which has three windows in its summit: from which so great a brightness shines forth, that

even the roof of that tower which raises itself as if into a hollow is more clearly seen in the clarity of that brightness, because the ineffable Trinity is manifested in the effusion of the gifts of the excellence of the Holy Spirit; so that from the same most blessed Trinity so great a clarity of justice emanates through the doctrine of the apostles, that even from there the strongest virtue of divinity which exists as incomprehensible in the height of the omnipotence of its majesty, becomes more openly known to mortal man the creature; but yet so much as is discerned possible to be grasped by the faith of a believing and faithful man. Whence the windows themselves are adorned around with most beautiful emeralds; since the same most blessed Trinity has been most openly declared everywhere in the whole world by the most green virtues and the labors of the apostles which is said never to have felt the dryness of the tepidity of faith. How? Because it is known how on account of the faith of truth, most ravenous wolves oppressed them with diverse pressures; whence they were made more robust for the war of struggle: so that by fighting they acquired the Church, and strengthened her for the edification of faith with the strongest virtues: and adorned her with multiform coruscations of virtues. And since the Church was so confirmed through them in the inspiration of the Holy Spirit, therefore she herself also wishes and requires that her children be adorned with the sign of the Holy Spirit in this anointing, as the same Holy Spirit penetrated the hearts of the faithful in deep

mercy which is very mystical, so that He came into the world in fiery tongues through the will of God the Father. On account of which also the man poured upon by the baptism of salvation is to be confirmed by the anointing of the excellent teacher, just as also the Church was fixed upon a firm rock.

Whence the same tower was placed as if in the middle of the back of the aforesaid feminine image, like a tower which is placed on a city wall, so that that image could by no means fall on account of its strength; because the Holy Spirit has wonderfully worked His wonders in the greatest strength of the incarnation of Him who exists as the true spouse of the Church, and showed the Church so strong in the defense of its fortification; so that she, on account of that strength by which she is fortified by His fiery gift, can never fall into the error of any perversity; since through supernal protection she will always rejoice without spot and without wrinkle in the love of her spouse; because also the same Only-Begotten of mine, conceived of the Holy Spirit, was nobly born without spot from the virgin; just as I spoke to Moses: Behold, he said, He has spoken with me; and you shall stand upon the rock, and when my glory shall pass, I will set you in a cleft of the rock, and my right hand shall protect you, until I pass through, and I will take away my hand, and you shall see my back (Exod. 33). What is this? The miracle is near; which shall be fulfilled in my will. But you shall first fight in the hardness of the legal precepts, showing their force through exte-

rior signification: where you shall not find the sweetness and lightness which shall be opened in my Son. And this hardness of the law which you shall write in my precept, shall stand so long in the hardness of stony hearts, until all that glory shall be manifested which is to be exhibited to me by you and by your imitators until the manifestation of my Son. And when this is fulfilled in the law which you now write, I shall be glorified, and I shall set you in the perforated stone. How? I will set you in the hardness of the law when I constitute you upon it in my precept; namely naming you the teacher of this antiquity, which the Son shall perforate: expounding it more in mystical words than you, when I shall have sent Him into the world in the opportune time. And therefore His strength shall protect you; because He Himself shall bring sharper words than you, and shall open the enclosure in the legal precepts; until He returns to me. What is this? He shall so long give salutary words to the world corporally, until He undergoes death corporally in His flesh which He shall take from the virgin. Then also I will take away my hand; because I will raise Him to me above the stars, denuding all His mysteries through the Holy Spirit; and thus you shall see His incarnation, as when a man is discerned from the back and is not looked upon from the front, since you shall feel Him incarnate, but you shall not grasp His divinity, because your sons shall see Him more when He shall have returned to me, than they understood Him when He was visibly conversant among them.

And that you see those infants who had entered the womb of the image (as was said before), radiating with much brightness: this is that those who have been obtained in the innocence of purity of a pure heart through the mother of the font of regeneration, namely the Church, as was shown to you before: exist as children of light on account of the washing away of their sins. Some of whom from the forehead even to the feet are adorned as if with a golden color; because from the beginning of good works even to the end of holiness they are decorated in the chrism by the hand of the pontiff through the most shining gifts of the Holy Spirit in the anointing of true belief. How? As gold is decorated by precious stones upon which they are placed, so also he who is faithfully baptized, in the anointing of baptism, is shown adorned with chrism by the hand of the superior teacher; just as it is written: The King also crossed the brook Kidron; and all the people went by the way of the olive which looked towards the desert. What is this? The Son of the virgin who rules the whole world, as an earthly king, for the rest of the people, crossed the torrential waters of the sacrosanct washing: which in the admonition of the Holy Spirit shows the way of salvation with strong desire. What is this? He Himself left death passing to life, when in the regeneration of Spirit and water, that is in the great ornament of the heavenly city Jerusalem, which never fails, He announced the highest beatitude. Whence all the people who believed in Him, entered through the inspiration of the Holy Spirit

by that way which was hidden in the anointing of oil, looking back to the prevarication of Adam which was deserted of the beauty of the inheritance of the justice of God, and looking to this, that the posterity of Adam should wish to return to salvation; because the wounded sin of the first man had need that it be anointed through the priestly office, which was not necessary for the Son of the virgin; since He Himself was entirely conceived in holiness, the womb of His mother not being wounded nor corrupted, but persevering in the honor of integrity. For that which was weakened and confounded through the wounds of the devil's suggestion, this is to be fattened and adorned through the anointing of oil; so that the devouring envy may be wiped away which the concupiscence of the flesh works.

But others, as you see, having brightness only, lacked that golden color; since they, only cleansed in the baptism of washing, have not obtained the anointing of their superior priest in chrism, which is the sign of the burning Holy Spirit. What is this? The anointing of the one to be confirmed shines specially through the gift of the Holy Spirit in the episcopal office: which is to be exercised for the faithful people after the regeneration of Spirit and water, when the believing man is to be confirmed upon a firm rock. How? My Son received baptism in His body: sanctifying this itself by this covenant in His flesh; in which He is not divided; because He alone is the living Son of the virgin, and therefore called the son of man, since that virgin did not conceive Him

from the womb, but brought Him forth from the integrity of her virginity. Who after the misery of the passion and the glory of the resurrection entered heaven in the same flesh returning to me, and then the Holy Spirit in fiery ardor illustrated the world, confirming all justice in the hearts of His disciples, when He opened to them what was previously hidden. How? So the Holy Spirit kindled their hearts, as the sun, when it begins to appear under a cloud, shows its burning heat in its brilliant light. What is this? The love of my Son was burning latently in their minds; and so the heat of the Holy Spirit penetrating them showed the strongest sun of their doctrine, since this is that testimony which the Holy Spirit declared to the Church; so that death does not avail to resist the justice of God.

Whence you, O sons of truth, hear and understand the confirmation of the Holy Spirit; which He Himself kindly offers to you in the sweet anointing of His mastery, He who is the master of all anointings. And therefore this anointing is to be exercised only through the superior priest in honor of the same Holy Spirit; because every ecclesiastical order has been instituted in the Holy Spirit; and therefore this anointing is of the Holy Spirit. On account of which also that man who has received the mystery of regeneration to life; if he is not anointed in this way, then he has not perceived the ornament of ecclesiastical fullness, according to what the Church shows, adorned through the burning Holy Spirit, as was shown above. But just as the Church is perfected in the

gifts of the Holy Spirit; so also the faithful man is to be confirmed in the anointing of the principal teacher, who is a formidable master in honor of the Holy Spirit, since the same Holy Spirit ardently brings forth and kindles certain doctrine for the Christian people by His heat. Whence they who in this anointing of the Holy Spirit have so adhered to the one anointed, in secular procreation, let them not be joined; because they are coupled to him in the Holy Spirit. What is this? Faith carries the man to this anointing: and therefore he who then holds him in his hands designates faith, which does not seek carnal things, but always tends to spiritual things. For my eye sees the man, as he is to come to me in his works.

But if you, O man, after baptism dismiss me and return to the devil, then by a just judgment you shall be condemned; since I gave to you the great gift of intellect, and because I showed you my mercy in the font of baptism. For all who seek my mercy in baptism, find it kindly on account of my Son coming into the world and sustaining many labors in His body, and therefore, O man, you ought to tolerate the battles of your soul and body patiently, and on account of my Son I will receive you, and no one is to be repelled from the washing of baptism who follows it faithfully in my name, because at whatever time a man seeks me, I receive him fervently. But if afterwards his works shall be wicked, they themselves judge him to death. Therefore, O man, be inundated in the regeneration of the Savior, and be anointed

in the anointing of holiness: and flee death, and imitate life. For also the mother of the faithful which is the Church, that her children may flee death and find life, prays faithfully in them. How? She has a groaning voice in her children; which is so placed in her, until the fullness of her children enters into the tabernacle of the supernal city. And she has this voice for this reason; that she may always admonish me who am before the age to see and look upon, that my Only-Begotten was incarnate, in order that on account of His love I may spare her children; whom she received in the regeneration of Spirit and water; because they cannot enter the heavenly kingdom except in salvation. Whence it so resounds: Fear the Father, love the Son, and burn in the Holy Spirit. How? This sound was given to her from me the Father through my Son in the Holy Spirit; which is the voice resounding in her like a trumpet in the city. And she does not speak in another way; except thus in her children. On account of which also the most strong God is admonished through His Son to spare the sins of men, which on account of penitence are to be tolerated without perdition, because the Son of God Himself assumed humanity without sin. Who ought not to have been clothed with polluted flesh which was conceived from the seed of sin; since God is just, and because the splendor of the heavenly kingdom is not touched by any spot of filth. And how could it be that man who is spotted with immense foulness should enter the supernal kingdom, except through my Son incarnate without filth? who receives sinners

purged in penitence. And who could do this except God? Whence also the Church turns to her children, and fosters them with maternal love.

But that you see that of the aforesaid infants some look upon a certain pure and lucid splendor, but others look upon a certain turbid and red glow verging towards the east: this is that of the children of the Church whom she procreates by the virtue of God in the innocence of her corruption, some attend to the purity of spiritual life shining in serene virtue, namely treading under foot earthly things, on account of the love of the true sun: but some having carnal faculties which a great diversity of vices perturbs, and yet burning faithfully in right faith, also sigh for eternal things on account of supernal retribution. And of those who consider that pure and lucid splendor, some have clear eyes and strong feet, and walk powerfully in the womb of the image, because these, while they follow heavenly things, place the sight of just consideration and the gait of good consummation in the commandments of God; namely walking in the intimate embrace of maternal love such that they do not fortify their devotion of intention in transitory nor in eternal things. But others have weak eyes and feeble feet; since they hold neither a clear intention nor a strong exhibition for the work of perfection, whence they are cast here and there by the wind, because they are poured into a diversity of manners through various temptations of elation. But they also hold a staff in their hands, and fly before the image and sometimes carry her,

but yet tepidly; since placing a contumacious confidence in their works, they show themselves by false rumor to the Church of God, and sometimes but yet foolishly note her through secular prudence, because when through feigned simulation they appear wise in the sight of men; they are made fools before God through vain glory. Certain ones indeed having serene eyes but weak feet, wander here and there in the air before that image; because since the divine precepts are known to them through the intuition of consideration, yet limping in the foot of completion, they are so demonstrated to the bride of Christ through the discourse of their own instability, as seeking wisdom in the shadow, and thinking they have it in their own power before it touches them in their mind and they obtain any force of it. But others have weak eyes but strong feet, and yet walk feebly before the same image; since they hold a weak intention for the good work, when they ought to walk strongly in the works of justice; but they do not run simply in ecclesiastical institutions, because they fix their mind more on earthly than on heavenly things; and therefore they are fools before God, since through secular prudence they wish to comprehend what they cannot attain. But of those who look upon that turbid and red glow, some walk well-adorned and strongly in the aforesaid image; because these, although they possess earthly things, yet carrying in the bowels of the Church the ornament of their labors, do not disdain to place the foot of rectitude in the divine law, when

obeying the commandments of God they receive pilgrims, clothe the naked, and feed the hungry. Oh how happy these are, since in this way they receive God, whence He Himself also dwells with them. But others, snatching themselves from the image itself, fight against her, and oppress her constituted ordinations; since these, deserting the maternal bowels and sweet nutriments of the Church, fatigue her with various errors, and therefore tear her constituted laws with diverse oppressions; of whom some return humbly to her through the fruit of the first [repentance]; because what they gravely committed, they punish in themselves gravely by worthy penitence on account of the restoration of life: but some remain in the elation of death through the contempt of obduration, since they, neglecting life, receive the judgment of death on account of a contumacious and impenitent madness with a hardened heart, as Ezekiel says in his mystical vision: The king shall mourn, and the prince shall be clothed with sorrow, and the hands of the people of the land shall be troubled. According to their way I will do to them, and according to their judgments I will judge them, and they shall know that I am the Lord (Ezek. 7). What is this? The soul in which is royal rationality, when it feels the delight of sin to be present; because it knows evil, then it assumes a mournful assent. How? Because rationality, wisdom and knowledge inspired by God are in it; and therefore although it consents to the body, yet it holds evil as unworthy, feeling this not to be good. Whence when it is polluted

by diverse crimes through the operating flesh; drawing high sighs, it pants for God. And when the criminal work shall have been fulfilled there with the spirit of pride: then the body like an ignominious prince shall be clothed with confusion, namely exercising its principality in uncleanness; since as a man grieves when he is covered with vile garments; so also he mourns, when the rumor of infamy proceeds from him to his own confusion. On account of which also the wicked works of those men who are prostrated to the earth from heavenly precepts in their evil acts; shall be troubled, because they do not have the garments of salvation, that is beatitude with God; since those to whom this happiness is lacking, a malignant disturbance shall possess them. And therefore according to the way of iniquity which they always assist, namely culturing the way of sin, nor placing any justice in the journey of their heart when they are moved by the Holy Spirit; so I will do to them, namely impending no mercy to them, because since they do not understand the knowledge of good, they do not fear me; but with the rage of perversity they loathe me the Creator of all, doing whatever they wish. Whence also according to their judgments which are those works which they perpetrate in their desires, I will judge them: rendering no rewards of happiness to them, but opposing punishments in perdition to them; since they exhibit no honor to me: and in this they shall know that no one shall be able to deliver them from there besides me who am the Lord of all. But he who sees with

vigilant eyes, and hears with attentive ears: let him offer the kiss of embrace to these mystical words of mine, which emanate from me the living one.

## VISION FIVE.

SUMMARY.—That the apostles and the pigment-makers (pigmentarii) their followers, namely the priests, most splendidly surround the Church with their doctrine. Example concerning Abel. That the ministers of the Church ought to preserve chastity. They who from among these live regularly in the enclosure of subjection not having the care of the pigment-makers, acquire a supernal reward. Concerning the state of the most noble perfection of virginal joy. Concerning the maiden image. Concerning the crowd which stands around her decorated in a wonderful way. The words of John concerning the same. That virginity offered to God is to be prudently preserved. She who having corrupted the pact of virginity should return, shall lack the flower of integrity; for she is received not as a lady, but as a handmaid. Example for the same thing. That there is a great difference between heavenly desire and earthly concupiscence, such that unless by the blood of the Son of God man would not be redeemed. Concerning those who, imitating the passion of Christ in the ardor of charity and existing as a living odor, take up the journey of secret regeneration. Words of the gospel for the same thing. That the virginal genus and this order vowing the journey of secret regeneration, are

not in the precept of the law. Example of John for the same thing. That they who are the living order vowing the journey of secret regeneration, for the necessity and utility of the Church, should undertake ecclesiastical government, casting away the contagions of secular things. Words of the Gospel concerning John. That in the clothing of these, dissimilar to the clothing of other peoples, the incarnation and burial of Christ is designated. That the first light of the day designates apostolic doctrine, the dawn the beginning of this conversation, the sun the discrete way in Benedict who is as if another Moses. They who are found proven in this conversation, for the necessity of the Church, should undertake the over-extended priesthood. That no one should suddenly approach their conversation unless examined by intimate probation. That the secular people preserving the law of God, greatly adorn the Church of God. That neither the husband should desert the wife, nor the wife the husband in this purpose, unless it be the will of both. Words of the Gospel. That the aforesaid ecclesiastical institutions consolidate the Church in her grades and in her orders. That in each order concord is to be preserved, and diversity of manners, singularity and novelty of life and of clothing is to be avoided. Words of John for the same thing. Comparison concerning craftsmen. That for each one the institution of his predecessors ought to suffice with humility. Words of the Gospel concerning the same thing. The Gospel concerning those who make laws for themselves according

to their heart. Also the words of the Gospel. That in these novelties God casts down some, and silently tolerates some; whom yet He judges in the future. That from an inferior grade it is permitted to ascend to a superior, but not from a superior to an inferior. Example concerning souls and angels. That they who are the living order vowing the journey of secret regeneration designate the grain of strong food, and the pigment-makers designate the fruits of sweet flavor, and the secular people designate the flesh. That these three ecclesiastical institutions are versed in two ways. He who shall have cast away the sign of religion accepted in the will of his heart; shall receive the judgment of the strict examination. Words of David concerning the same. That those who are constricted not by the love of God, but by some secular modesty, and receive the sign of feigned religion, are likened to Balaam. Example concerning Balaam. He who shall have accepted the sign of religion foolishly and consumed it badly, goes into ruin. Words of Jeremiah concerning the same. He who shall wish to subject his infants to holy conversation, let him do this not imprudenter but wisely, they consenting without coercion. Example concerning a field. He who shall have withdrawn those wishing to follow God through the envy of malice, commits a sacrilege. Words of Moses. He who by his own will approaches the service of God and afterwards neglecting it should contemn it, is to be strictly recalled. Words of the Gospel. Those who, living with discipline, do not wish to be corrected

by any chastisement, lest they contaminate the flock of the Lord, let them be expelled. Words of the apostle for the same thing. That those who are converted feignedly, are deceived, and that those who are converted with their whole heart, are received by God. Words of David for the same thing. He who, impenitent, shall have spoken blasphemy against the Holy Spirit, and who shall have precipitated himself into death, God knows him not. Words of the Gospel. Words of David concerning the same. Upon whom the blasphemy of desperation falls; if he has resisted the tortures, he is more quickly helped by God. That he falls into perdition, who separates the body and the soul which God has joined. Words of the Gospel.

After these things I saw that a certain splendor white as snow, and like translucent crystal, had shone around the aforesaid feminine image from her summit even to her throat. But from the throat even to her navel a certain other splendor of red color had surrounded her; which from the throat even to her breasts rutilated like the dawn; but from the breasts even to her navel it shone as if purple mixed with hyacinth. And where it rutilated like the dawn, it extended its clarity upwards to the secrets of heaven, in which a most beautiful and maidenly image appeared clothed with a naked head and blackish hair and a red tunic which flowed around her feet. And I heard a voice from heaven saying: This is the bloom in the supernal Sion, the mother and flower of roses and the lily of the valleys. O bloom, you shall be

betrothed to the son of the most powerful king; and you shall beget a most renowned offspring, when you shall be strengthened in your time. And around the same maiden I saw a very great crowd of men standing brighter than the sun, who were all decorated in a wonderful way with gold and gems; and certain of them were veiled on their heads with white veils adorned around with a golden zone; above whose summits the similitude of the ineffable Trinity just as was typically shown to me above, appeared as if sculpted in a sphere in those same veils, and on their foreheads the Lamb of God; and on their neck the likeness of a man, and on the right ear a cherub and on the left another angelic likeness: so that also from the same similitude of the glory of the supernal Trinity a golden ray as it were extended itself to these likenesses. But among these certain others appeared who had infulas on their heads and the palls of the episcopal office around their shoulders. And again I heard a voice from on high saying: These are the daughters of Sion, and with them are the harps of the harpers, and every genus of musicians, and the voice of all gladness and the joy of joys. But under the same splendor where it rutilated like the dawn: I saw very dense darkness appear between heaven and earth, which were of such horror that the human tongue cannot speak it. And again I heard a voice from heaven saying: If the Son of God had not suffered on the cross, this darkness would by no means permit man to reach the supernal clarity. But where the same splendor shone as if

purple mixed with hyacinth, it was burning while strongly constraining the aforesaid feminine image. But another splendor like a white cloud had decently surrounded the same image from the navel downwards, yet not yet growing beyond. And these three splendors spreading themselves widely around the image, showed many grades and scales well and decently ordered in her. But when I saw these things, from the excessive tremor which had apprehended me I fell to the earth with dissolved strength, nor was I able to give an answer to anyone. And behold a greatest splendor like a hand touched me whence I received strength and voice. And again I heard a voice from it saying to me: These are great mysteries: For consider the sun and the moon and the stars. I formed the sun that it may shine in the day, and the moon and the stars that they may shine in the night. Now the sun signifies my Son, who went out from my heart and illuminated the world when He was born of the virgin in the end of times, just as also the sun going out illustrates the world; when it rises around the end of the night. But the moon designates the Church betrothed to the same Son of mine in a true and supernal betrothal. And as the moon always has increase and defect in its constitution, but does not burn of itself except what is kindled by the light of the sun, so also the Church is in a circuit of motion, so that her children often profit in the increase of virtues, and that they often fail in the diversity of manners, and in the dispersion of adversities; so that oftentimes in her mysteries she

is impugned by most ravenous wolves through wicked men both Christians and Jews and other infidels, and in this she is not kindled by herself to tolerance; but in me through my Son she is illuminated that she may persevere in good. The stars however, differing from each other in the clarity of their brightness, signify the peoples of different order of ecclesiastical religion.

Whence also you see that a certain splendor white as snow, and like translucent crystal, shines around the aforesaid feminine image from her summit even to her throat; because apostolic doctrine surrounds the Church of the faithful, the incorrupt bride of the Son of God, which announced His most white incarnation, He who descended from heaven into the womb of the virgin, and who is the strongest and most lucid mirror of all believers: so that the same doctrine from this beginning, when it first began to be built, even to the time when she was able to strongly swallow the food of life, surrounding her most splendidly, has faithfully encompassed the same Church. How? Apostolic doctrine shone around the Church in the head, when the apostles first began to build her by their preaching, namely when running through diverse places they gathered workers who would strengthen her in the Catholic faith, and who themselves would provide priests and bishops and every ecclesiastical order, and would faithfully constitute the rights of men and women who are under marriage, and other such things.

Wherefore the pigment-makers follow the same doctrine, having the similitude of the priests of the legal testimony, who were placed under the law of circumcision to nourish the peoples with interior food, whence also the apostles chose those orders with which they adorned the Church by supernal inspiration. What is this? For their followers, carrying the most healthful pigments in their stead: faithfully pass through the streets and villages and cities and other places of regions and lands, and announce the divine law to the people. For they themselves are the exquisite fathers and dispensers for proferring ecclesiastical discipline to all the people in their doctrine, and for dispensing the food of life to them, so that they also exhibit themselves as such in their life, lest my sheep be offended by their works, but that they may walk rightly after them, because they themselves have this office to openly minister the food of life to the people, and to discretely ordain faithful offices to each one, also so constraining themselves that they do not seek carnal copula, since they ought to offer spiritual food to the believers and offer an immaculate sacrifice to God as was prefigured in the innocent Abel, just as it is written of him: Abel also offered of the firstlings of his flock, and of the fatlings thereof (Gen. 4:4).

What is this? In the rise of the surging age, the sanctification of the royal showing shone forth in him who was innocent in his life; which strongly touched the house of the omnipotent God, not the earth but heaven. How? Because Abel in his

integrity offered to God the intention of his will and the full office of the same will: when he thought in his heart to offer Him the first germ which he had in his substance, and when he also completed it with perfect work, so also the faithful one honoring the highest father and exhibiting to Him due reverence. Whence also just as Abel presided over his flock, and watched over it that he might feed it, and just as also with simple devotion he offered to God from its first emissions, and from the fat nutriments of the same emissions: so also the aforesaid pigment-makers who are set over the children of the Church, that is, the sheep of Christ, by His own dispensation to feed them, should faithfully nourish them in the words of the doctrine of ecclesiastical discipline, and strongly fortify them from the snares of the ancient insidiator, and also by sincere consideration offer some gifts from them to the Inspector of all. How? Since if they cannot make them perfect in all things, they should offer such a fruit proceeding from them to God, namely first the right intention of their good will as a simple germ from the firstlings of their flock, and then the perfect work of operation in the same will of theirs like a sweet fruit from their fatlings. But whence was this, that Abel worshiped God so devotedly? The faithful chastity of integrity had impelled him to such great devotion.

Wherefore those who are constituted in consecration, and ought to offer the sacrosanct sacrifice to God, should approach His altar in the sweetness of chastity, because if they themselves

are the authors of corruption: how can they stretch out the hand of the salutary medicine to those wounded in corruption? And therefore that they may be able to confer the salutary remedy so much more faithfully to others, I will that they manfully imitate my Son in the love of chastity. But if they fall, let them hasten that they may rise more quickly through penance, and in this let them flee the ignominy of sin as if naked, seeking the salutary medicine, and faithfully following Abel whose sacrifice was acceptable to God. But those among them who contain themselves in the enclosure of subjection in the love of my Son, and observe in their manners the institution of the wicked which they profer by my inspiration, not having the solicitude of the care of the pigment-makers; yet although they do not bear the burdens of their anxiety, because they are subject to their superiors for the sake of eternal rewards, they acquire for themselves the supernal reward in the elect city along with the same pigment-makers.

But because you see that a certain other splendor of red color surrounds the same image from the throat even to her navel: this is because after the doctrine of the apostles, when the Church was so strengthened that she truly was able to discern the salutary food, and to transmit it to the interior of her fortitude, there arose the most noble perfection of ecclesiastical religion, which tasted the supernal sweetness with fragrant ardor, and constraining itself most sharply, stretched itself to the cooking of more

secret fortitude, yet not reaching the division of carnal bitterness, because it rejected the copula of human conjunction. How? For the same splendor rutilates like the dawn from the throat even to her breasts, because that perfection from the taste of wonderful vegetation, dilated itself to the sweetest nutriments of ecclesiastical religion in virginal joy, so that also from the breasts even to her navel it shines as if purple mixed with hyacinth, because they fortify themselves from the most noble educations to the constriction of intimate castitatis, imitating, namely, the passion of my Son for the sake of the supernal love which He faithfully had in His heart. Wherefore also where it rutilates like the dawn, it extends its clarity upwards to the secrets of heaven, because that perfection which flourishes in the honor of virginity, wonderfully directs its virtue not downwards to earthly things, but upwards to those which are in the celestial things.

In which a most beautiful and maidenly image appears with a naked head and blackish hair, which is the most serene and innocent virginity from all foulness of human concupiscence, having a naked mind from every bond of corruption, but yet not yet perfectly able to desert the fatigue of darkening thoughts in her children as long as they are in this world, to which however, that she may resist, she strongly opposes herself. Whence also she is clothed with a red tunic which flows around her feet; because through the sweat of labor in virtuous works she perseveres even to the end of broad and blessed perfection, namely

surrounded by a variety of virtues, imitating Him who is the fullness of sanctity. Which also as it is shown to you in the secret of the supernal light, is the most noble germ in the celestial Jerusalem, namely the glory and honor of those who for the love of virginity shed their blood, and who also in the whiteness of humility observing their virginity for Christ, rested in the sweetness of peace, because she herself betrothed to the Son of the omnipotent God who is the king of all, brought forth to Him a most noble offspring, that is, a most elegant choir of virgins, when profiting in the peace of the Church she was strengthened.

But because you see around the same maiden a very great crowd of men standing brighter than the sun, who are all adorned in a wonderful way with gold and gems: this is because the principal choir of virgins embraces the most noble virginity with most ardent embraces, who all shine before God with a more ardent clarity than the sun appears on earth, because trampling themselves, they manfully overcame death, whence also they are most decently adorned in the highest wisdom on account of the most clear works which they humbly performed for Christ. Wherefore also certain of them are veiled on their heads with white veils and adorned around with a golden zone, because they themselves, shining in the glory of virginity, demonstrate that those who desire the beauty of virginity should cover their minds from every noxious heat, and faithfully apprehend the whiteness of innocence decorated with the most beautiful splendor of chastity.

Above whose virtues the similitude of the ineffable Trinity, just as was typically shown to me above, appears as if sculpted in a sphere in those same veils, because they show that the intentions of men should firmly and strenuously hold the honor of the supernal and glorious Trinity (as was most truly presignified to you by the showing of the mystery) in the comprehension of love and the stability of chastity.

Which also the Lamb of God on their foreheads and on their neck the likeness of a man on their neck, and a cherub on the right ear, and another angelic likeness on the left ear declares, because in the reverence of their chastity they shall imitate the meekness of the Son of God, laying aside the petulance of a proud neck, and considering themselves frail humans, embracing true and indeficient knowledge even in the prosperity of their hearing, and seeking angelic protections in the occurring adversity of the same listening of theirs, so that also from the same similitude of the glory of the supernal Trinity a golden ray as it were extends itself to these likenesses, because the ineffable Trinity does not cease to work the wonders of the miracles of its profound wisdom for faithful men who seek virtues and flee diabolical seductions. But among these certain others appear, who have infulas on their heads and the palls of the episcopal office around their shoulders, because among those who flourish in the honor of virginity, certain also consist in the supernal city who, strenuously bearing the dignity of the ancient fathers and the glory of superior

magistery in the world, yet did not lose the beauty of virginity. Whence also as you hear all these who with their sighs for the sake of celestial love preserved their integrity, are called daughters of Sion in the celestial habitation, in which they imitated my Son by the love of virginity. And therefore also with them are the resonances of spiritual sounds and the invocations of all kinds of melodies and the ornaments of agility of prosperous minds and the golden vision of shining stones and gems.

How? Because they have this from the Son of God that a sound goes out from the throne, to which every choir of virgins concords in the greatest desire, namely symphonizing a new song, as John the beloved virgin testifies saying: And they sang as it were a new song before the throne and before the four living creatures and the elders (Rev. 14:3). What is this? In those faithful who, embracing chastity with good intention, preserve their virginity unpolluted for the love of God, their good will wonderfully breaks out into the praise of their Creator. How? Because in the aurora of virginity which always adheres to the Son of God, a most strong praise is hidden, which no earthly office, nor any bond of law is able to resist from singing a celestial song in the voice of exultation to the glory of God. How? Namely because having a swift journey, it wonderfully brings forth that song in the novelty of liberty, which before the Only-Begotten of God (who is the true flower of virginity) incarnate, returning from the world to the heavens, sat at the right

hand of the Father, was not heard; but then as new manners which were not seen before, when they are seen, are held in stupor, so this new mystery which was not heard before, then resonating in the celestial things was known in the honor of virginity, namely before the majesty of God, because God was able to do this, and before the four wheels which running through the four parts of the world bore the truth of all justice and the humanity of the Savior like animals in the new law, and before those ancients who imbued with the Holy Spirit demonstrated the way of rectitude to men in the old law by their journey. What is this? Because God in the new grace smoothed the austerity of the ancient institution.

But because virginity is so glorious before God, therefore because they offered it to God of their own will, let them prudently preserve it, since this holy purpose undertaken with the highest devotion of virginity, is to be faithfully guarded. Whence also those who have approached the same sacrament, let them beware lest they walk backward. For they themselves are the most dear imitators of my Son, when they so offer themselves to God that they are not bound in the opinion of marriage, nor burdened by secular cause rejecting carnal copula, lest they be subject to it with all the solicitude of their flesh; but desiring this, that they may adhere to the glorious innocence of the innocent Lamb. Wherefore that man who deliberates in his soul that he will couple no rib to himself, but desires this, that he may persevere in the shame of virginity for

the love of my Son, shall receive His fellowship, if however he shall have persevered in the works of that same chastity, because he offered these holy gifts to the same Son of mine in the vow of the most sacred pact of ecclesiastical religion for the glory of supernal remuneration. But if he afterwards, leaving the same pact, had perpetrated adultery on account of the base sting of his flesh, he reduced his liberty into servitude, because he wickedly corrupted the honor of his neck where he ought to have chastely imitated my Son, through the baseness of his delectation; and because he brought forth a lie, vowing himself to live chastely which he did not fulfill. Whence also if he shall have persevered in the fault of his temerity, he shall sustain therefrom the strict judgment of the most just judge, because neither baseness nor a lie shall appear in celestial glory.

But if with bitter weeping before his end he shall have done penance for this guilt of his, then the wave of the blood of my Son receives him because he abhorred his fault; yet it does not replace him among his fellows who flourish in the glory of integrity, because deserting their society he cast away the liberty of his pact, and reduced it to the servitude of sin. But also the maiden who of her own will is offered to my Son in most holy betrothal; is most decently received by Him, who wills to have her conjoined to Himself in this way in His consortship. How? That she may embrace Him with chaste love, just as He also loves her in His secret, because she is always lovable to Him, because she seeks Him more than an

earthly spouse. But if she shall have afterwards transgressed His pact, then before those who are in celestial joy, she shall be polluted. Whence also if she shall have persevered in the same temerity, she shall lack supernal glory by a just judgment. But if she shall have repented, she is received as a handmaid and not as a lady, because she deserted the royal betrothal, and because she loved another more than Him whom she ought to have loved. He also who violated her by seducing her, if he shall have willed to amend his fault, let him so repent as if he had broken heaven, lest he fall into the perdition of death, because he rashly corrupted a supernal betrothal.

What is this? For, if some great prince has a bride very dear to himself, whom a servant of his servants corrupts by committing adultery, what does that lord do? Truly in greatest wrath he sends his lictors that they may destroy him, because he confounded him in his own bowels. But if then that servant fearing, prays all those sent, that they may intercede for him, and moreover falls weepingly at the feet of his lord that he may spare him, then that king on account of his goodness, and on account of their petition letting him live, restores to him the society of his fellow servants, but yet he does not remunerate him as he does his other inferior and familiar friends, although also among his other fellow servants he exhibits due grace to him. So also shall it be to him, who shall have violated the bride of the eternal king by seducing her. For the highest king exercising his judgments in most right zeal trans-

mits him to perdition, who had Him as a mocker in the oblivion of his mind in this deed. But if that wretch anticipating the day of this indignation shall have suppliantly prayed the elect of God, that they may obtain pardon for him from his lord, and moreover shall have weepingly looked upon the humanity of his Savior, so that by His grace he may be absolved from his sin: then the king attending to this blood which was shed for the redemption of the human race, and the love of the supernal citizens, snatches him from his guilt and from diabolical power lest he go into perdition, and replaces him in the salvation of the blessed souls; but yet he shall not decorate him with the dance of the royal betrothal by which the other friends of God rejoice together with these sacred virgins who are dedicated to my Son by supernal dispensation; and as one who lost the shame of virginity, he shall not crown him with the beauty of virginity, although joy in the supernal city with inestimable remuneration be given to him among his other elect.

But because you see very dense darkness appear between heaven and earth under the same splendor where it rutilates like the dawn, which are of such horror beyond even what the human tongue can speak: this is because under virginal glory between spiritual and carnal intellect, the fall of the first parent which was most dense in the darkening of infidelity, so that none of men could explain the terror of it, was openly known. How? Because in the incarnation of the Son of God who was born of a virgin celestial

desire ascended, and earthly concupiscence was excluded, because the prevarication of Adam was wonderfully restored into salvation through the blood of the same Son of God, whereas before none except the Only-Begotten of God sent by the Father into the world could dissolve it for the supernal entrance. Whence as you hear in the typical manifestation, unless the same Son of God had shed His blood for the salvation of men, that transgression would so compress man, that he could not reach the joy of the supernal citizens.

But because where the splendor shines as if purple mixed with hyacinth, it burns while strongly constraining the aforesaid feminine image: this designates the perfection of those who, imitating the passion of my Son in the ardor of charity, strenuously adorn the Church in her constriction. How? Since they themselves are the high building of the rising treasure in the divine counsel, because when the Church already strengthened grew strong, there went out to her beauty a living odor, vowing a journey of secret regeneration. What is this? Because then there arose a wonderful order which touched my Son in the likeness of His example, since as my Son came into the world cut off from the common people; so also this battle-line converses in the world separated from the rest of the people, fragrant as balsam sweetly sweats from the tree; so also this people first arose singularly in the desert and in hiding; and then like a tree, it expanded its branches little by little profiting in the multitude of fullness. And I blessed and sanctified this

people; since they are to me most dear flowers of roses, and of lilies, which germinate in the field without human work, so also no law constrains this people to this, that it should seek that narrow way; but it enters it of its own will by my sweet inspiration without the precept of the law, performing more than was commanded it. Whence also it acquires very much of reward therefrom, just as also in the Gospel where the Samaritan led that wounded man into the stable as it is written: On the next day he took out two pence, and gave them to the host and said: Take care of him, and whatsoever thou shalt spend over and above, I at my return will repay thee (Luke 10:35).

What is this? In the first day of salvation, namely when the Son of God wonderfully incarnate remained corporally in the world, He perfected many and admirable works in His humanity even to His resurrection; through which He healthfully led back the wounded man to the true remedies. But on the next day when all the mysteries of the truth were openly placed in the Church after His resurrection, He brought forth in the typical manifestation the New and Old Testament, the most certain demonstration of eternal life, and most sweet food to the believing people. And these writings He gave by His grace to the pastors of the Church who guard His flock, and said to them in the words of His bland admonition. In ecclesiastical constitutions procure the Christian cohort, which redeemed in my blood I have committed to you: having this in your solicitude, lest it err failing in anything which pertains

to life. Whatsoever however of those which I have delivered to you to be kept, you shall have added over and above in your good will namely doing more than was commanded you: I who am your leader and savior, now leaving the world, and ascending to the Father, when I shall return again to judge the world, and to place it in indeficient stability, so that it be no further weakened through the gliding times; then I will repay you the reward of your labors, and of your good will, with increased fruit. And I will say, O faithful and upright servant, who faithfully ministers. Whosoever adds more of his vow than was commanded him in the law, shall receive a double reward, because I hold him glorious in my name, since he loved me much.

And I say: Neither the virginal genus, nor this order of singular devotion, nor those who imitate them as those who lie in the desert, are in the precept of the law, just as also the prophets, were not constituted by men under the carnal law; because walking only by my inspiration they shall live and these add more than was commanded them, which the sacerdotal order and the rest of the institution of the sacerdotal office does not do, because these things were commanded in Abraham and in Moses in the Old Testament, just as also the apostles taking those from the same law, and in the Holy Spirit well ordering them according to my will, delivered them to the Church to be kept. But also the apostolic doctrine itself was disposed in the Gospel by my Son, where His disciples were sent to pour out the words of truth

into the whole world. What then? For when the apostles announced the way of salvation to the people, the most lucid dawn of the daughters of Sion arose in the love of my Son, namely of those who strongly constrained their flesh, and harshly mortified evil concupiscence in themselves. And just as then this chaste virginity followed my Son in ardent love, so also this most dear order of singular devotion to me, has imitated His incarnation, who are my right temples, namely as the choirs of angels worshiping me, and bearing the passion and death and burial of the same my only-begotten in their body; yet not so that they die by the sword or other terrors from which men fail, but so imitating my Son, that they cast away the will of their flesh, when they abdicate themselves from all secular things and ornaments in which the world rejoices, as it is written in the Gospel of John the lamp of the world: And the same John had his garment of camel's hair, and a leathern zone about his loins (Matt. 3:4). What is this? He in whom divine grace had raised up wonderful abstinence, had through the same grace, the defense of this virtue, that in his mind he had contemned secular honor and riches, and that also through the constriction which he had placed around the pleasure of his flesh in the mortification of vices, he had strongly tamed the petulant movements of his body, when he instituted greater buildings than his predecessors, namely when walking through hard and rough ways he trampled earthly concupiscences. How? Because performing very many works of virtues

strenuously, he ardently loved chastity, proferring also the way of medicine to those who devotedly sought it. Whence also those who are a living odor, vowing a journey of secret regeneration, following the same John shining in the greatest darkness of the age, through the most sharp operations of the blessed virtues in their life, let them flee the inept height and breadth of worldly things, and coercing their body in the constriction of their diffused mind let them cast away evil concupiscence, thus with more excellent instruments than those who before them walking simply in the way of the Lord, made simple habitations, shining most serenely, let them seize the sharp and narrow path namely those which are in the pleasures of the age strongly trampling under their feet. How? Since despising themselves, and subjecting their body to the servitude of Christ in the operation of virtues, let them decline petulance in the austerity of their manners, thus shining most lucidly to other men by their good examples. For they also faithfully imitate the angelic choir. How? In the rejection of secular things, because, as the angels neither seek nor concupisce earthly things, so also these wonderfully follow them in this way, so that they contemn all caducous things.

Whence also just as my Son is the messenger of the salutary sacraments, and the priest of priests, and the prophet of prophets, and the builder of the happy towers; so also if necessity should press, he who among such men has the root of odor with utility, let him be a messenger

and priest, let him be a prophet and counselor of ecclesiastical building; nor is he at all to be separated from these: if only the eye of clarity shines in him, nor should he sleep to ecclesiastical use, but watch for its instruction, casting away only the occupation of secular cause, and the contagions of secular things, because neither angels, nor priests, nor prophets will hide the justice of God; but they shall bring it forth in truth by His precept, just as of John who was not a reed shaken by the wind, whose austerity these follow; in whose similitude it is written again in the Gospel: And there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in the river Jordan, confessing their sins (Matt. 3:5-6).

What is this? In sighs and groans from the delectation of vices they went out to him, in whom divine grace worked the whole devoted will of simple confession and the unanimous effect of the vision of peace of those men namely whose hearts had been shaken by the fear of death to the love of life. How? Since the same John, precursor of truth, had intimated both bitterness and sweetness to them. Whence also they themselves demanded the perfusion of penance from his rectitude; so that by the declination of evils, and by the erection of goods, making confession of their crimes, they might merit to attain Him who would denounce to them a remedy not in the shadow of antiquity, but who would confer true salvation on them in the light of novelty. But as the same John teaching the men coming

to him, and perfusing them with the river of irrigation: received the words of their penance to the honor of the coming Savior; so also now in the name of the same Savior who coming conferred salvation on the faithful; let those also not neglect to do, who by the testimony of fulminating sanctification, add more to the work through inspiration, namely of the Holy Spirit, in the renunciation of secular things, entering upon a new austerity according to that similitude, which they approached by the precept of the same testimony of sanctification through the regeneration of spirit and water in the rejection of diabolical servitude, putting on the new man; but where the stings of impelling necessity shall have offered themselves, by admonishing and erecting and healing let them stretch out the hand of devoted help to those asking, if however they have worthily reached that dignity by ecclesiastical promotion, and in this let them faithfully imitate their predecessor, so that what he showed as if in a shadow, they themselves may truly fulfill in the novelty of light.

For they themselves are the zone of the Church strongly constraining her; since they are occupied in the incarnation of my Son, and because they also exercise the angelic order, namely not ceasing at any hours by singing with sound, or praying in compunction, yet not with shaken out clamors as useless dust or dry without the vigor of compunction; and because also they do not refuse to work for their necessity; yet not seeking secular things in their hands, but with charity

and humility strictly looking around themselves. O that most strong and most dear people of mine, when I attend to that affliction in them which my Son suffered in His flesh, since they also die according to His death, when deserting their own will, and subjecting themselves to mastery for the sake of eternal life, they walk according to the command of their prelates.

Wherefore their clothing is not made like the clothing of other peoples, because it itself, being whole, shows the incorrupt incarnation of my Son, which differs greatly from the procreation of other men. For the legal command of man and woman did not touch that incarnation, just as this people is not to be forced to this constraint by any written law; but he who approaches it by vowing it of his own will for the love of God, let him persevere in it, lest by drawing back he fall, like Lucifer, who deserted the light and received darkness. For clothing of this kind flies about according to the flashing of the supernal spirits with the wings of its subtlety, and designates the incarnation and burial of my Son, because he has the sign of the incarnation in his clothing who exhibits himself to the strongest obedience, and carries the sign of His burial in that same clothing who, in works of justice, renounces secular causes. Whence he who is clothed in the same clothing with a pure will is relieved by a healthy remedy. And therefore he who receives it through the invocation of the Holy Spirit in blessings should not cast it away, because he who through the rejection of persevering evil shall

have despised it, will be with him who spurned the angelic order and fell to be buried in death. What is this? Because this people was not stimulated to this constraint by the precept of the law, but of its own will approached to observe my covenant, and so to illustrate my Church by its holy conversation. How? As after the first light of day the dawn of the sun is seen, so this order arose after the voices of the apostles. What is this?

The first light of day designates the faithful words of the apostolic doctrine; the dawn demonstrates the beginning of this conversation which first germinated in solitude and in caves after that blessed doctrine; but the sun declares the discrete and well-disposed way in my servant Benedict; whom I led through a burning fire, teaching him to revere the incarnation of my Son in the clothing of his conversation, and to imitate His passion in the abnegation of his own will, because Benedict himself is like another Moses lying in a rocky hole, and crucifying and constraining his body in much asperity for the love of life, just as also the first Moses, writing the rough and hard law on stone tablets by my precept, gave it to the Jews. But as my Son pierced the same law through the sweetness of the Gospel, so also my servant Benedict made the purpose of this order, which before him was a most diverse conversation, a discrete and plain way through the sweetness of the inspiration of the Holy Spirit, and through this collected a very large cohort of his religion; as also my Son

through the sweetness of His odor gathered the Christian people to Himself. And then the Holy Spirit inspired the hearts of His elect who have the sighs of life, that just as in the washing of baptism the crimes of the peoples are washed away, so also they themselves, in the significance of the passion of the same Son of mine, should cast away secular pomps. How? For as a man is converted from diabolical power in holy baptism, casting away the crimes of the old stain; so also these men renounce earthly causes in the sign of their clothing, in which they also have an angelic sign. How? For they themselves, in my will, are placed as protectors of my people.

Whence those of them who are found proven in holy conversation may be constituted pastors of my Church, because also the angels, who are touched by no stain of earthly cause, are the guardians of my people. For as the angels are in double honor before God, so also the men of this religion are in a double life. How? The angels serve God in the heavens without intermission, and also protect men on earth from diabolical snares always; so also this people imitates the angelic order, when despising earthly things it serves God daily, and when also it protects the rest of men by its prayers from malignant spirits day and night. Whence if my Church does not have a right pastor, then the assembly of religion of this kind should come to its aid by crying out and weeping; and he who is found proven in it, if it should be necessary, receiving the priesthood of superintendency, should strenuously defend it

in my zeal. But let no one approach their religion suddenly and as if awakening from sleep, unless he first be examined in the constraint of his soul by intimate proof whether he can persevere in this purpose, lest if he receive it of his own will in the covenant of blessing, and afterwards casting it away in the perversity of his error should mock me without penitence, he perish miserably in the damnation of death. Wherefore, O my most dear sons, who are greatly dissipated in contrariety, rise quickly in humility and in charity, and consent manfully and unanimously to your holy purpose.

But, as you see, another splendor like a white cloud honestly surrounds the aforesaid feminine image from the navel and downwards, yet not yet growing beyond it: which is the secular life which, in the brightness of serene intention, embraces the Church from the fullness of germinating strength even to that extremity where it has not yet proceeded further in its children, in the reverence of just subvention. How? Because around the navel is the germ of the members from which the whole human race is procreated, whence also there in the Church is demonstrated the secular people through whom she is to be advanced to the full number in her orders, when there are announced kings and leaders, princes and governors with their subjects, and also other rich and poor and needy persons conversing with the rest of the people. And through these the whole Church is greatly adorned, because when secular men faithfully preserve the law of

God which is placed for them, they adorn the Church very much, and they embrace God with many embraces when they obey their teachers with sincere humility and devotion, and when with alms and vigils and continence, and also widowhood and other good works which are of God, they chastise their body for the love of God. Whence those who keep the law constituted for them according to my will are very dear to me. But if anyone from them desires to bear the yoke of my liberty in the rejection of secular things, let him come to me more quickly unless he be in the juncture of carnal copulation, which bond let him not rashly dissolve except by the will of the one whose consortium he has. How? Neither let the husband desert the wife, nor the wife the husband in this purpose, unless it be the will of both; and then if they have so deliberated, let both remain in the world, or let both be separated from the world; since it cannot be that one foot remain in the body and the other be cut off from the body, the man being safe. So also it is not congruent that the husband cultivate the world and the wife desert the world; or that the wife reside in the world and the husband flee the world, if they wish to find their beauty in the supernal life; because if this is done indiscreetly and foolishly, it will be called not a sacrifice but a robbery. Wherefore those who are joined to themselves in carnal copulation by legal right, let them live together unanimously, nor let one foolishly cut himself off from the other without the consent of the other, nor without the disposition or demon-

stration of ecclesiastical vigor, as is written again in the Gospel: "What therefore God has joined together, let not man separate" (Matt. 19). What is this? God in the creation of the human race took flesh from flesh and joined them in one copulation, so constituting that this conjunction should not be precipitately separated from each other. How? Because so it will be in the conjunction of man and woman where flesh to flesh and blood to blood are coupled by legal sanction, that they be not disjoined from each other by their own foolish precipitation, unless this happens from a just cause, or from reasonable devotion of both bonds, since God in the secret of His wisdom benignly disposed this conjunction of male and female for the propagation of men. And because this conjunction was so decently instituted by Him, therefore let not the foolish cupidity of man make an abscission in these two parts, nor let this part or that lead the dowry of its blood into an alien place; since, as God commanded that man should not kill man, so also He ordered that man should not, through the cruelty of fornication, cut off his blood from its right place. Whence also let man depress the ardor of his cupidity, nor let him transmit his fire to an alien fire; because if this burning will should conceive the heat of another's will with the fervent concupiscence of a stronger or softer cause: truly then they are coagulated into one with the desire of their soul and with the binding of the embrace of that mind. For the exterior seeing eye excites the interior heat into a burning. And although this body does

not work this sin with that body, yet the living will performs the work of ardor in them, so that all their viscera are shaken because of their conscience. Wherefore let the cloisters of the exterior man be observed with such cautious custody, lest the interior man be wounded through tasteless negligence.

And that you see that these three splendors spread themselves widely around the same image: this is that, in honor of the supernal Trinity, the aforesaid three ecclesiastical institutions everywhere consolidate the happy Church by embracing her in a wonderful way in the dilation of breaking out germs and in the diffusion of blessed virtues; whence also they show very many steps and scales in her well and decently, which are the diverse orders both in secular and in spiritual men through which the same Church, in goodness of morals and in discipline of virtues, leads her children, educated with most sweet reverence, to supernal things. How? When they spurn earthly things, and when they love heavenly things. What is this? Because they faithfully fulfill in divine love the legal precepts which were instituted for them. But, as in three persons there is one God; so also in these three aforesaid orders there is one Church, whose founder is He who is the planter of all good things. For whatever He has not planted, this will not be able to stand. Whence that institution which He Himself did not institute, this will fall into great illusions. How? Because God did not plant those things which attempt to ascend to higher things

with the breath of pride, nor wish to be subject to their superiors. This is there where a minor order contends to elevate itself above a major order which was constituted in my will from the ancient counsel of the principal teachers; and where certain ones wish to dilate themselves in diverse signs of their clothing according to their own morals just as they think in their insanity, as if the order of angels wished to erect itself above the order of archangels. And what would this be? They would be as nothing and void, who would thus wish to divide the rightly constituted orders of God in their vanities. But this ought not to be, that he should be invoked by these in the insanity of their diversity, who always wish to be new in their purpose, and rude in their science to say those things which are in their minds, deserting the well-trodden way, and the well-smoothed ark of the ancient Fathers, which the Holy Spirit inspired in them. Whence many of these, in great pride, destitue the constituted ordinations which the Church has in the ancient Fathers, and they do this in very many schisms of their diverse institutions. For they themselves, in their diverse circuits, wish to be called fruitful trees; but they cannot even be called empty reeds, as is shown to the beloved John concerning him who, withering in time, is cast away, as it is written: "I know your works, that you are neither cold nor hot. I would that you were cold or hot! But because you are lukewarm, I will begin to vomit you out of my mouth" (Apoc. 3). What is this? O fool, who basely wither in yourself, I who am the knower

of secrets, see with an all-knowing eye the works of your desires, because you have not entirely escaped the works which pertain to the fire of the fiery illuminator, nor have you entirely cast away the works which bring on the ice of cold rigor. How? You are neither entirely cold in evil works, nor entirely fervent in good acts; but in both, through the instability of your mind, hanging like a lukewarm wind, namely knowing in neither who you are, because you consider neither the deserved punishments in evil nor the worthy rewards in good. How? Because you look into such great depth that you are not able to find its bottom; and because also you ascend such a high mountain that you cannot ascend its peak. O it would be better for you to know yourself as a useless servant and a sinner, than thus to be in time that you scarcely look back to justice. For if you were separated from good acts, you would understand yourself to be a sinner; or if you abstracted yourself from evil works, you would have some hope of life. But now you are as a lukewarm wind; which brings neither humidity to the fruits, nor induces heat in them. For you are as if beginning and not as if perfecting; because you touch the good in the inception, but you never feed yourself on it in the perfection, like the wind which strikes the mouth of a man, and not like the food which slips into his belly. Which also is dearer, an empty sound or a perfect work? But a perfect work is more acceptable than an empty sound. And therefore work with the silence of humility and do not extol yourself with pride, because those

will be computed for nothing who cast away the society of the sanctification of those who love me in the service of gentleness; for they pursue this through stolid pride, which they disdain to fulfill through sweet meekness. But if you attempt to enter the force of my words which provide food to the faithful through the inchoation of rectitude, and if then, languishing in it and showing no sweetness of justice to those touching you, you fall to worse things, then I also because of the lukewarmness of your negligence will begin to eject you, expelling you from the same force of my words, since exhibiting no savor of sweetness through the efficacy of your operation, you do not pant for the interior things of blessed reception. Whence also thus rejected you will be trodden under foot, even as that food which is projected from the mouth of a man because of the insipidity of taste, before it is received into his belly. But what now? For winds fly, and the noises of winds resound; but the roots do not flower nor do they bring forth a germ. For those who ought to be under my yoke are lascivious, nor do they walk according to discipline. What is this? They leap across the right way, and make many useless tabernacles for themselves. For men of this kind, having no fervor of justice, but languishing in themselves, neither burn in the law constituted for them, nor do according to the conversation of their preceding fathers; but each of them plants a certain singularity in himself, and places a law for himself according to his own will, thus elevating himself to fly in his own thoughts and in great

instability through inflated pride. And because these do not adhere to the right covenant of their fathers, therefore they always wander as new and rude in this great instability hither and thither according to their own will.

Wherefore also I compare them to foolish artisans: who, erecting a large building on high, do not imitate the prudence of those artisans who, best taught in many instruments and examined by diverse proofs of buildings, have well known all things pertaining to building, and rightly dispose all their instruments; but they, empty and insipid, trust in themselves, because they wish to be wise above others, and they so dispose their buildings: that they are movable to tempests, whence also they are cast down by the winds; because they are placed not upon a rock, but upon the sand. So also those do who, trusting in themselves in their pride, desire to seem prudent above their ancient fathers, nor wish to walk according to their covenant, but establish laws for themselves according to their own will in great instability, and therefore they are very frequently shaken to sins by diabolical temptations; because they lean not upon Christ, but upon the instability of their own morals.

Whence, lest the inspiration of the Holy Spirit which worked in the ancient fathers be evacuated through proud inflation, I will that it suffice for a faithful man with humility what was instituted for him by his predecessors, lest if he should have wished for more in vain than he ought to have sought humbly, lest afterwards being made luke-

warm and receding from there, he receive from this the blush of confusion, as it is written in the Gospel: "When you are invited to a wedding, do not sit down in the first place, lest perhaps a more honorable man than you be invited by him, and he who called you and him come and say to you: Give place to this man, and then you begin with blush to hold the last place" (Luke 14). What is this? When you have been admonished through supernal inspiration that through your faithful labors you should come to that tabernacle which always abounds in nuptial life, so that it assiduously rejoices in sincerity and honor and sanctification in the virginal rod and in the blessed mother, namely the Church, and does not grieve in the corruption and confusion and rejection of its germ and flower; then compress your mind in humility, not elevating it in elation. How? When you have cast away secular causes from your body in the love of God, then you will ascend like a most beautiful flower which flowers without aridity in the heavenly Jerusalem with the Son of God, in which all the ornaments of souls appear; because the old man brings forth all the abominations of men, but the new man builds all the sanctification of virtues. And therefore when you come to this sanctification, blush to imitate the ancient serpent who cast himself down from the place of beatitude through the appetite for vain glory. What is this? If you see someone more adorned than yourself, beware lest through the cupidity of your mind you ascend above him, saying: I wish to be above him, or to be as he is.

But if you have exalted yourself in this way, are you then a faithful servant, when you provoke the Lord to wrath, so that you oppose yourself to Him? But if you understand that someone has a more powerful gift of nature, grace, or fortune than you have, if then you have detracted from him through envy, you do not walk the plain way, but you proceed through devious paths. Wherefore study to serve God in humility, and not to revel in pride, nor extol yourself through the vanity of simulation above him who; who, by just examination, shines with a greater desire for eternal life than you burn with, having been so invited to the peak of the same beatitude through supernal ardor by Him who manifests Himself pious to all who love the truth, lest coming in the all-knowing eye He who called you in the service of humility and him in the gift of charity through the inspiration of blessed admonition, should judge you with His right judgment, saying: You who through flagrant pride raised yourself into that place of which you are not a companion, leave your vain glory, and give the peak of honor, which you rashly snatched, to this my beloved one by the office of subjection. And what then of you? Because if you have been cast down in this way, you will begin to feel the extremity of rejection through the anguish of sorrow and sadness, and so to abhor yourself being projected, because the guardian of souls will take from you the alien honor which you fraudulently invaded: when opposing yourself to him, you attempted to snatch this rashly which you ought not to have

had, whence also there will be taken from you what you wished to have, and there will be given to you what you did not wish to have. So also when a minor order exalts itself above a major one, it is suppressed being cast down through my just judgment, because I will not that pride be before my eyes otherwise than in the dejection of confusion. For if a handmaid exalts herself above her mistress, she will be so much more despicable to all who inspect her, because she attempted to do this which she ought not to have desired.

Wherefore those who make laws for themselves according to their own heart, and in this do not seek my will, come more to dejection from this than to profit, as again my Son testifies in the Gospel, saying: "Every plant which my heavenly Father has not planted shall be rooted up" (Matt. 15). What is this? Every germ of knowledge of the heart and mind and morals rising in that fertility of nature by which man lives, when man so sows it in himself, that afterwards, fervent in heat, it is so coupled to him according to what he wishes to perfect; namely that thing transposed either in the exaltation of the mind, or in the petulance of the flesh, or in superfluous pollution, or in the occasion of excuse, or in the vicissitude of operation, proceeding imprudently upward or downward, neither discerning what kind of foundation it is, and contemning to know whether it be useful or useless: truly this will be destroyed by just judgment, since that Father who is the inhabitant of the heavens and of all justice did not plant that plantation in such a one, and

therefore being cast out it will wither, because it did not ascend from the dew of heaven, but came from the juice of the flesh. How? Because man performing this work through his foolish science, wished to inspect neither the justice nor the will of his Creator; but looked back to him who always indefatigably drives the wheel of his flesh. For that which sometimes seems good to men through the deception of their mind when they are unwilling to fix their eye acutely upon God; if the inspiration of the Holy Spirit does not heat this, it will go to destruction, because this vain glory passes away. For when vain men are affected by tedium in one thing, they are renewed by vain glory in another, frequently extolling themselves in pride and in stimulation and in the spirit of jealousy, and also frequently altercating in trouble and in indignation and in the contradiction of other institutions which have flowed from me, as well as compressing each other in other good things which are not to the numbness of tedium, but in the ardor of desire for profiting from day to day. For that which has flowed from me provides a sweet and suave taste to the soul, always profiting in those who persevere, and not looking back in instability. Whence he is blessed, who trusting in me, reposes his hope and the beginning and end of his works not in himself but in me. He who does these things will not fall; but he who shall have wished to stand without me, will go into ruin. And who are those who make themselves new through vain glory, and because of the tedium which they suffer in my precepts,

trust in themselves. For not as an old garment is troublesome in the thoughts of men, so am I to be spurned in my gifts, since those are always new in simplicity, and the older they are the dearer they are. Wherefore those things which men excogitate in themselves without my inspiration in the vanity of morals: it will flow away through their inane studies, and although sometimes they seem to stand in the sight of men, yet being projected from my eyes, I hold them for nothing, as it is written in the Gospel: "Let them alone, they are blind, leaders of the blind. And if the blind lead the blind, both fall into the pit" (ibid.). What is this? Dismiss those who are perverse in their deeds to flow away in their perversity; because they are unwilling to correct themselves in the rectitude of good works. And because in their estimation they name themselves just when they are vain in their acts, from their very facility they are made blind, because they contemn to walk through the way of justice, and because they propose the way of iniquity rather than of truth to those men who hasten to follow them in evil works. Whence those who in this way do not have the sight of rectitude, estimating themselves to be just and they are unjust, when they demonstrate the way of false justice to those ignorant of the way of true doctrine, equally fall into the pit of desperation, since neither these nor those know where they go. But in these I sometimes cast down certain ones in my indignation before men, but certain ones I sometimes tolerate silently before men through the moder-

ation of clear vision; but yet I avenge those things through the weighing of my just judgment in the future. And for this cause let him who is faithful study to ascend to the height of virtues, and not to descend to the depths of secular things. How?

He who is in a lower degree can ascend to a higher, but he who is in a higher ought not to decline to a lower. What is this? For leaders can arrive at dukes, and dukes ascend to kings; but it is not becoming for kings to descend to dukes, nor for dukes to decline to leaders. For if kings should subjugate themselves to dukes, or if dukes should subject themselves to leaders, all the people would vociferate indignantly, and hold them in derision.

So those who are in secular things can undergo the way of the aforesaid pigment-makers; and those who are in the way of the same pigment-makers can [reach] the aforesaid who are the living odor vowing the way of secret regeneration; but it is not becoming for [the same who are the living odor] to pass to the pigment-makers, nor for the pigment-makers themselves to fall to the secular. But if those who are the living odor vowing the way of secret regeneration look back to the pigment-makers, or if the pigment-makers pass to the secular: alas! alas! alas! shall be said over them by the souls of the just, and they shall be held in abjection before me, unless they return by worthy repentance, because if a higher degree falls upon a lower, both are destroyed.

So also shall it be for those who desert their right way, and walk backward. For he who shall have put on my Son, what such son could he put on? None, and truly none. But rejoice in your Father; since I more often see the greater in the lesser, and find the lesser in the greater, because pride falls and humility ascends.

Whence have peace and charity and humility among yourselves, just as the souls of the just have with the angels and the angels with the archangels. For the souls of the just do not envy the office of the angels, nor do the angels disdain the glory of the archangels. What is this? The archangels demonstrate greater things in greater necessity; but the angels announce lesser things in frequent vicissitude; but the faithful people humbly obeys.

Whence let each one faithfully exercise his office. How? Let those who are the living odor vowing the way of secret regeneration, when a greater occasion of ecclesiastical necessity shall have come upon them, recall the inevitable causes of their subvention just like the archangels; and let those who [are] for themselves in the work of the pigment-makers, exercise themselves like the angels by assiduous determination in frequent causes around the business of their institution, and let the men who desire to arrive at supreme beatitude, faithfully receive their words.

How? For those who exist as the living odor vowing the way of secret regeneration, are like grain, which is the dry and strong food of men; so also that people of mine is harsh and hard to

the taste of the varnish of secular things. But the aforesaid pigment-makers are like apples which provide a sweet flavor to those tasting them; who, like them, through the utility of their office exhibit themselves as suave to men. But the common secular is estimated like flesh; in which also chaste birds are found, since those who live in the world, living carnally procreate sons, among whom yet imitators of chastity are found, namely widows and the continent, who fly to supernal desires through the appetite for good virtues.

But also the same orders of ecclesiastical institution are engaged in two ways. How? Of the spirituals and of the seculars. How? As day and night. What is this? Day has the clarity of the sun, and the serenity of the shining air, which prefigures; because spiritual men preserve in themselves both the order of the living odor vowing the way of secret regeneration, and the order of the aforesaid pigment-makers. But night holds the light of the moon with the stars and the obscurity of shadowy darkness, which demonstrates: that secular men hold in themselves both the just shining in their works, and the sinners weighed down by the obscurity of crimes. But he who shall have deserted the night of the seculars and converted to the day of the spirituals because of the love of life: let him be stable in this fact, lest if he shall have walked backward, he be assimilated to the old Adam who, transgressing the precept of life, was expelled into secular miseries.

Whence let no one be headlong to relinquish the world and boldly enter my covenant by his

own will, unless he has first been examined in great probation; because he who shall have taken my Son by the tunic, I do not wish that he relinquish him. For he who shall have put on his incarnation, and taken his cross into his hands, is it not fitting that he cast away his Lord? By no means. Therefore attend to these. The man who shall have confessed in the will of his heart and vowed in the devotion of his soul to bear my yoke in the abjection of secular things; if then also in that very ardor of his heart through the will of his desiring soul he shall have received the sign of religion in the seasoning of just intention, let him remain in it, lest if he shall have afterwards cast it away in the contempt of persevering evil, he receive the judgment of strict examination.

What is this? Because he spurned him whose sign receiving in himself he trampled; just as also the Jews contemned him, when they fixed him on the cross in the insanity of incredulity. For as the Jews did not fear that wickedness, so also this one does not fear that he casts away the same passion in his vow: For what a man promises to me, this he also ought to render according to what David testifies, saying: "I will enter into your house in holocausts, I will render to you my vows which my lips have distinguished" (Psal. 65).

What is this? Through the intention of good and just operation I will enter, O my God, into the constitution of your most holy gift, namely in ardent desire relinquishing the couch of my pleasure, so that nothing is sweeter to me than to pant for you, the Creator of all. And for this

cause I will render to you my vows which my mouth brought forth with my soul; because I wish to perfect what I had previously promised to you, the just judge, in my ardent desire: namely that I would direct my acts to you, which I have foolishly transgressed; but now desiring to recur to you, I wish to avoid evils and do good, since the rationality and intellect which glow in me, through the discretion of true chastisement seek more to pant for you the living God, than through the foolishness of false contrariety to imitate the devil.

Whence, O man, when you shall have offered your heart to me in this way, consider how you may prudently perfect it. For my eye sees most acutely what the will of man speaks to me. Where that which is mine is, this I require most strictly. Wherefore, O fools and more than fools, why do you impose such great burdens on yourselves that you think it so easy for you to desert your carnal will? For by the law which has been given to you from my precepts, you are not compelled to this, to relinquish the world, unless you are first so exercised through many labors, that you can impose a bridle on the carnal desires which are in you.

But you are assimilated to a lukewarm wind, since when vain glory shall have breathed upon your mind, then you speak from some asperity saying thus: "I wish to labor with the world no longer, but I deliberate to flee it hastily. And why should I so break myself in vain labor?" But when you say these things within yourselves, you think

them to be terminated as you excogitate. For many seek me with a vacillating soul, so that they are marked only by the sign of religion outwardly, not seeking me with pure eyes, nor simply looking around themselves in true doctrine how they may flee the devil who desires to devour them, just as the dove considering in the purity of the water the hawk who attempts to seize her, flees; but they do not flee the devil thus when they see him coming in the scripture of doctrines, but in the sudden sleep which is in him through the blindness of his mind, they run to me as a lukewarm wind.

For some, casting off not their own will but only the secular habit, attack spiritual religion; because sustaining many miseries and poverties in the world they cannot have riches, and therefore they relinquish the world, since they cannot have it as they would wish. But others are foolish and fatuous toward the world, so that they are contemptible to men and unwilling to rule themselves, and for that reason they flee the world, because they are a mockery to them. But also some having debility and infirmity of their body and laboring much in these calamities, relinquish the world not because of me, but so that they may be subvened so much more suavely in these pains. But others suffer such anguishes and oppressions from their carnal lords to whom they are subject, that because of fear of them they recede from the world, not to obey my precepts, but lest their carnal lords exercise their power over them further.

And all these come to spiritual religion not because of heavenly love but because of these earthly troubles which they sustain, not considering whether I be salt or insipid, or sweet or bitter, or an inhabitant of heaven or of earth. What is this? They attend neither to the seasoning nor the sweetness of the Scriptures; nor do they consider how men who seek supernal things dwell in their hearts. And since they are unwilling to scrutinize these things, therefore casting away my fear they walk according to their own wills, whence both from here and from there they are aliens and are called fugitives. Wherefore I do not say that they have dismissed the world and come to me, but in this they are guilty that they fear the servant, and contemn the Lord, because they follow earthly causes; and they do not fear me, and therefore they are called fearful in the least, and audacious in the greatest.

Therefore they are also assimilated to Balaam, who seeing the Israelite people beautiful in their tents, desired with a feigned soul to have a dwelling with them, saying: "Let my soul die the death of the just, and let my end be like theirs" (Num. 23). What is this? When a man is sometimes shaken in the sighs of his soul to this, that he may begin works of justice, then with rising desire he groaningly longs for them, saying thus in himself: "I, a wretch who am impeded by many sins and obligations, studiously desire that in the abjection of carnal concupiscences my soul may relinquish all malice of iniquity, and that through that contrition by which the just despise

themselves, they may remain in the habitation of good works." How? "So that my end may be found in right acts, similar to those men who work the justice of God: so that the term of my good works may be equaled to the beginning of their just intention."

But the man who speaks these things within himself, if afterwards, the time of those sighs having passed, he is breathed upon with the temptations of malignant spirits, and vanquished by carnal concupiscence returns to iniquity, he does as Balaam himself deceived by the wickedness of cupidity did. How? Because he afterwards, touched by that schism through which he previously wished to curse my people, where I resisted him through my angel and through his ass, yet leading him to this in my zeal, that he blessed my same people by the blessing of those words which I put into his mouth: after that desire by which he desired to be assimilated to the same people of Israel in his death, he returned to the first schism, and dispersed my people by his counsel through fornication for the money of death, as he promised saying: "Nevertheless going to my people I will give counsel what your people may do here in the last time."

What is this? Namely: "When I shall have twisted myself back to the way of my desires which pertain to the beauty of the flesh; then I will enter those concupiscences which I previously knew." How? "Because I know what is in my flesh which I honestly serve, so that I also who am imbued with these causes which are always

present to them; to you, O man, who also are glowing in the same delectable things, in the hidden place of my mind I show the stimulus to your concupiscences; when through the suggestion of my pleasure I so kindle your smoking ardor, that through the recognitions of venal earthly things which flourish in your heart, you may extinguish that ardent desire with which you previously panted for those works which are called holy: in this way imposing an end on them, and relinquishing them in opportune time, as if you had never known them."

Whence, O man, as that Balaam after that right desire by which he previously looked upward, inclined himself downward to fallacious concupiscences; so also do those who seek me feignedly, because when they see those who have truly cast off the world walk simply, and laudably and truly persevere in a narrow and blessed life; they say that they are beautiful and suave, and immediately with a sudden impetus they attack their life, desiring to live according to them. But after they shall have so joined themselves to them just as Balaam inspected the Israelite people, then frequently through diverse wickednesses which they previously had in their hearts when they were in the world, they are recalled to carnal desires, since those previously dominated them.

Wherefore when they are thus impeded, they contaminate my elect flock with their poison and adversity, shaking it with many tempests, and dispersing it by the counsel of their wickedness. For when they deceptively receded from the

world, they did not invoke me in their prayers for help to themselves, nor did they seek me in the probation of their body whether they could persevere in this purpose or not: whence I also permit them to consider: what their own will can help them when they trust in themselves.

O, they exist as foolish and unfruitful; because they are useless without the plowing of the law of God, and without the fructification of his word; because they did not inquire what they ought to do when they entered the narrow way, as good earth is looked around [to see] what useful fruit it brings forth. Whence let them hear; O man, if today when you glow strongly in concupiscences in your flesh, you exist as a fiery furnace, who gave you such great refreshment, that you could escape such a great fire in your pleasure?

Truly, he who shall have wished to approach these things should proceed with his interior eyes as to how he may begin them through me, and how he may perfect them by my help, lest if he shall have begun them foolishly and consumed them badly, he go into ruin, just as also that ancient enemy who, trusting in himself, was cast down in the wrath of my zeal; so also those shall be cast away who, considering neither themselves, in the precipitation of great pride put on the passion of my Son, but afterwards in loathing superfluously reject it. Wherefore let those who shall have placed it upon themselves attend to how they may love it, according to what Jeremiah the prophet exhorts in the Holy Spirit saying: "O all you who pass by the way, attend

and see if there be any sorrow like my sorrow, since he has vintaged me as the Lord has spoken, in the day of the wrath of his fury" (Lam. 1).

What is this? O all you who desert vices, namely in the abjection of secular things, and in the imitation of spiritual things, passing through that way which is life and truth, which I the Son of God am; attend in the inception of good works lest you forget my sorrow, when you shall have begun to imitate me in my passion, and see in the perfection of justice, that that sorrow which you impose on yourselves for my love: be similar to my sorrow. How? So that in the same miseries which you sustain for me you may persevere without failing even to a good end; just as I also persevered in my sorrow to die for you, since I was compressed and trampled in the passion of the cross; just as the grape is expressed in the winepress so that you may eat my body, and drink my blood, as the ruler of heaven and earth spoke in the prescience of his perspicacious eye in the judgment when Adam deserted life and accepted death; where yet the same my heavenly Father foresaw this, that in the end of times through me his Son incarnate from a Virgin, who opposed myself to the devil in the strongest powers of justice, he would overcome the same ancient seducer and liberate the human race in the defense of supernal help.

Therefore let a man of whatever sex or age he be, who puts on my passion, attend that he may retain it strongly, lest if he shall have cast it away

through the error of his neglect, afterwards when he shall have wished to retain it, he cannot find it.

Whence also those who shall have wished to subject their infants to my passion in a conversation of humility, let them not do this impudently in the presumption of precipitation, but wisely in the examination of discretion, not compelling them to approach this without the consent of their will, which they themselves cannot bear. How? If you offer your infant to me when there is not yet in him the knowledge of a discerning intellect, but when he lies in the foolishness of all his sense, and yet you so offer him without his will, not considering his consent in this, you have not done rightly so offering a ram. How? If a man offers a ram at my altar; if he has not strongly bound it by its horns with ropes, does not the ram flee? So also if a father or mother offer their boy who is a ram to my servitude, if in this they attend neither to his will which are his horns, nor by diligent custody, nor by supplication, nor by deprecation, nor by exhortation of all diligence which may be understood as the ropes of his binding, since by all these the boy is to be provoked to the consent of good will; then if he shall not have been proved by these examinations, certainly he flees either in body or in mind, unless God keep him in his wonders.

But if you, O man, conclude that boy in so great a custody of corporal strictness that he cannot absolve himself from the pressure of his repugnant will, then in all fruits as well of body as of soul because of that capture which was un-

justly brought upon him without his consent, he appears arid to me. Then I also say to you, O man, who are the author of this ligature: I had a green field in my power; did I, O man, give it to you, that you might make it germinate whatever fruit you yourself wished? And if you sow seed in it, can you produce it into fruit? No. For you give neither dew, nor produce rain, nor bestow humidity in greenness, nor lead out heat in the ardor of the sun; through all which things competent fruit is to be produced. So also you can sow a word into the hearing of a man; but into his heart which is my field, you are able to infuse neither the dew of compunctions, nor the rain of tears, nor the humor of devotions, nor the heat of the Holy Spirit, in all which the fruit of sanctity ought to germinate. And how did you dare to touch so rashly one delicate and sanctified to me in baptism; so that you might deliver him without his will into the narrowest capture of ligature to bear my yoke? Whence he has been made neither arid nor green; because he is neither dead to the world, nor does he live to the world. And why have you so oppressed him, that he is useless for both? Nor is my miracle to comfort him so that he may remain in spiritual life to be expected from men, since I do not wish that his parents sin in his oblation, offering him to me without his will.

But if anyone, whether father or mother, shall have wished to offer their boy to my service, before he presents him, let him say: "I promise to God that I will keep my boy with skillful custody even to his intelligible age by supplicating, dep-

recating, exhorting him that he may devotedly remain in the service of God. And if he shall have consented to me, I hastily offer him to the servitude of God; or if he shall not have provided assent to me, let me be found innocent before the eyes of his majesty." But if the parents of the boy shall have followed him in these ways even to his intelligible age; if then the boy turning himself away shall have been unwilling to consent to them; then let them also, because they showed their devotion in him as much as they were able, not offer him without his will, nor compel him to come to that servitude, which they themselves are neither willing to bear nor to fulfill.

But he who shall have freely wished to subject himself to me with a devoted soul, to this he is to be strenuously exhorted so that he may arrive, nor is he to be retracted from his good intention through the malice of any malevolent soul. For if anyone shall have retracted any of those who desire to follow me from his purpose, he commits a sacrilege, since he has broken my covenant in the mind of that person, wherefore also in a right judgment he is to render an account of it; if he shall have persevered inflexible in this wickedness, because he turned away one wishing to serve me: which he ought not to have done, as it is written: "Everything that is consecrated to the Lord, whether it be man or animal or field, shall not come [to sale], nor can it be redeemed" (Lev. 27).

What is this? When any panting soul, with the full office of knowledge so touches the good sense

in a man, that he may perfect some thing; then his will confirms that thing saying: "This is fitting for the honor of God." And so with good devotion and with just reverence that man promises to God, offering that thing to him through the kiss of the heart, which is through the will of his desires. And then it was offered in this way to God as a dowry of sanctification. How? Because God seeing the building will in that man, so receives him through the ring of sanctification, as a man is accustomed to fortify his bride for himself in a covenant of binding through the ring of betrothal lest he dismiss her henceforth. Whence when God shall have received that will by the virility of the soul of the man, who so constrains himself that he has relinquished what he has, and who divides more to God than to himself what he possesses, then the binding of this kind of consecration shall so remain, nor shall he relinquish his devotion. Why? Because the knowledge of the man knew it, since his good sense understood it, and because his will built it for the honor of God; and therefore whether it be a man who so offered himself to God, or an animal subject to man which in the same way was offered for the honor of God, or a field bringing forth fruit which also was so consecrated to God, it ought neither to be given for a dearer price, nor retained under a viler recompense, lest the honor of God be deputed as if in a contemptible estimation.

But just as no one is to be compelled against his will from a secular way to a spiritual path; so also he who with the devotion of his will

has approached my service, and afterwards contemning has neglected it, is to be recalled by a just judgment so that he may receive it. How? If he has equal rulers and spiritual teachers having my zeal, these ought to recall him to my servitude, and they shall do this first by supplication, exhortation, and by anointing him with bland speech, and then by correcting him with stripes and constriction of cold and hunger and other similar chastisements, so that admonished by these miseries, he may recall infernal punishments to his mind, and fearing them may take away from himself the putridity of his soul, and so recalled may return to that path which he had deserted, as also concerning these it is written in the Gospel: "Go out into the ways and hedges and compel them to enter, that my house may be filled" (Luke 14).

What is this? You who are a spiritual pastor and just ruler and right teacher, go out from your pristine manners which adhere to you from your first parent, and go into the narrow and straight way, and into the composition of the inflexible precepts which the most just men have composed in the texture of the Holy Spirit; and most acutely in my zeal consider those who, living under your precept and magistery, either received or vowed by their own will and not from the unjust coaction of another man to observe the holy purpose of my pact, and when afterwards contemning it they desire to return to old vices: compel these by sweet and bitter corrections to enter ecclesiastical discipline, that the house

of my dower may be filled as well from those strenuously corrected as from those suavely admonished, since some are to be called to life by diverse chastisements and others by various bland admonitions. How? As a diligent pastor solicitously seeks his lost sheep, so also spiritual teachers ought to seek with much diligence their subjects erring through diverse vices, namely by their own skill compelling them, that they may return into the house of justice from which they went out or wished to go out, so that the Church may be filled in one part from sheep corrected out of love and in the other from sheep blandly exhorted, and so be led to supernal pastures.

But those who are then so hardened that neither because of the corporal chastisement which is brought upon them in my zeal by their presiding teachers, nor because of the fear of me since I am God unwilling [to see] iniquity, nor because of the love of the shed blood of my Son who suffered for them, are they willing to correct themselves, but they labor to pollute my most faithful friends who run my ways swiftly with their putridity; then they are to be expelled by my friends like wolves lest they contaminate my flock, just as Paul my friend exhorts saying: "Take away the evil from yourselves" (1 Cor. 5). What is this? You who are at the summit of government, and who remain in the humility of subjection, expel that evil from you which contemning my fear contradicts me the Creator of heaven and earth, expelling it from you by such a strong examination, that it may not fix its root in your conscience, nor

place its foot in your consortium, lest the sweet pigments of good works become vile in you. But he who from these shall have wished to return in penitence, and shall have sought me his Creator with his whole heart; even if he shall have come in the extremity of his course, I nevertheless will receive him because I judge all things justly.

But he who hides the treasure of his heart by subtracting it, saying: "Unless I feel that I am about to die, I will not convert myself from secular causes," and so defers his conversion even to the expiration of his soul, and when he can no longer breathe further, despairing that he can have the present life longer, attempts to renounce the world: this one deceives his soul, since his conversion is deceptive, he did this by mocking, as mockery is also received. But he who already near to death, with his whole heart because of his sins and because of my love shall have renounced the world, namely desiring to serve me ardently as long as he lives; truly I receive his devotion with all the choirs of angels, and I bestow on him the glory of life. For although a man be occupied in much crime, when he touches his sins so that he bitterly weeps for his delicts, and does this with a simple eye because he provoked me to wrath, I raise him from death to salvation, nor do I deny him the supernal inheritance, according to what the psalmist David testifies in my Spirit, saying: "In whatever day I shall have invoked you, behold I have known that you are my God" (Psalm 55).

What is this? In whatever light of my life any clarity of supernal illustration shall have shown itself in my mind who lie in darkness, through divine grace, so that in the bitterness of the penitence of my sins and in the wounds of my burdened heart I shall have invoked you who grant the remedy of your piety to all invoking you with a pure heart; then in the same visitation I have known, because you who mercifully work these things are my God. What is this? When through your grace you shall have led me to this, that I shall have known you my God in works of justice, so that in works of iniquity I damn and repress myself: then you receive me simply seeking you, and tearfully crying after you and in the greenness of my soul knowing you, because you are he who is able to do these things; for then I bruise my body in true penitence, and I have it as if for nothing. And when a man shall have done his penitence in such a manner, he will find the remedy of his sins. How? Because he has known me his God. How? Since he has deserted his sins, and therefore through the eye of penitence he will see that those things were vain which he previously perpetrated ardently in evil concupiscence.

Wherefore let no one neglect to seek the remedy of penitence, because if he shall have neglected it while healthy in body, let him nevertheless study that he may find it even in his last time, and I will receive him to salvation since although there be great filths in sins, yet because of my Son they are washed away in pure penitence, except for him who shall have said an impeni-

tent blasphemy against the Holy Spirit, and who hardened shall have precipitated himself into the death of his body, because these two are as one. These I know not in the glory of supernal life, as it is written in the Gospel: "Every sin and blasphemy shall be forgiven to men, but the spirit of blasphemy shall not be forgiven" (Matt. 12). What is this? Every sin which shall have been performed in the superfluity of the flesh, or with libido, or with bitterness, or other similar vices, or the blasphemy which is in the cult of idols where the true God is ignored and a false figment is adored, or the invocation of demons where the true God is known, and yet in the perversity of men the devil is invoked: all these shall be forgiven to men in pure penitence, when through the compunction of tears from the inmost heart they shall have faithfully sought the true God misericordiously providing his mercy to all invoking him. Because, although men of this kind may fail gravely by erring in sins, yet if they do not altogether cast away God reigning in the heavens in empire and power, seeking the hand of his help they will find [it]. But if they shall have persevered in their infidelity, so that they never recover from this perversity, but with a fixed heart and consenting soul altogether deny God, saying thus within themselves: "What is this which is called God?" For there is neither mercy nor truth of God, that he would wish or be able to help me": and so impenitent they distrust that they can be cleansed from their sins, or in any way be saved: these blaspheme God, and for this cause because

of the wickedness of their hardening if they shall have so persevered, they will not perceive the remission of blasphemy, because they so suffocate the intellect of their heart, that they are not able to sigh upward, since they have him as if nothing through whose mercy they ought to be saved, as also David testifies, saying: "The fool said in his heart: There is no God" (Psalm 13).

What is this? Through the foolish speech [of one] who was void of wisdom and intellect, he denied God in his heart, he was even a fool for knowing him. How? Because he wished neither to know nor to understand the true God, when in a hardened sense he said: "What is God? God is not." And what even am I? I know not what I am." He who says these things is a fool, since he has not the true wisdom by which God is known. But whoever has not feignedly known God reigning in his power, he is wise, although he be a sinner. Whence whoever has this fixed in his heart, despairs of the mercy of God, saying: "God is nothing, I know him not, already he has not known me, and I deny him, since he has denied me." And therefore that one shall not rise again to life, nor can he have any joy, because all creatures destitute him, since he had their Creator for nothing. But also he who despairs of his sins, so because before the magnitude of their weight he does not believe he can be saved, he is unfaithful, and therefore he will not arrive at life, because he contradicts him who gives life to all. But if anyone from all these led by penitence, shall have truly

sought me, he will find me, since I cast away no one who recurs to me with a pure heart.

For in every time I succor any penitent man. Whence, O man, if you seek me, you will find me; but if you flee me, you know not where you may go. For he who perseveres in his desperate works, he has me his Creator for nothing: who wishes not to know my being; and therefore I succor him in nothing. And oh, in how great blindness are those who deny God, and who despair of his mercy; since they know neither their Creator nor themselves, because if they knew themselves, then they would also know God their Creator. How? Because a man knows himself to be made and not created by himself. And whence is he? Certainly he was made by God. Wherefore a man ought to know that God exists. But also he who precipitates himself into carnal death, despises me and is cruel to himself; whence also such a one shall not rise again to life, as it is written: "Everyone who hates his brother, is a murderer" (1 John 3).

What is this? Any man who does not succor his neighbor for the love of God, but despises him in his heart having him as if nothing, is a murderer. Why? Because he spurns my image, which he ought to love. And since he who so hates his brother is a murderer: much more is he a murderer who has destroyed himself into the death of his flesh through his desperate mind, since he ought to have loved himself more than his neighbor: as it is written: "You shall love your neighbor as yourself" (Matt. 19). And since murder, in

whatever man it shall have been performed, is not mine; therefore a murderer is odious to me: nor shall he arrive at my kingdom who has destroyed himself or another man, unless before he expires, invoking me in his heart he repents: because all life lives to me.

But with the aforesaid image now progressing in this manner in her powers, you see as it were a certain altar to which she frequently approaches, and there devotedly revisiting her dowry, she humbly shows it to the heavenly Father and His angels; because the Church, as has been said, taking an increase in the blessed and strongest virtues, is soon shown to you as by a manifest demonstration. By the inspiration of the Holy Spirit, the sanctification of the mystical altars arose in the depth of the faithful's sighs. There the same Church, placing the footsteps of her examples with continual intention, considering her dowry, namely the body and blood of the Son of God with the deepest devotion: offers it to the Creator of all in the sight of the living and burning lights, namely the heavenly citizens, in the subjection of most humble obedience. What is this? Since as the flesh of my Only-Begotten (Unigenitus) arose in the uncontaminated womb of the Virgin Mary, and was afterwards delivered for the salvation of men: so also now His flesh, increased in the incorrupt integrity of the Church, is given for the sanctification of the faithful. Because, just as a smith, now liquefying his gold through fire, unites it, and now divides what is united, so also I the Father now glorify the flesh and blood of my

Son, through the sanctification of the Holy Spirit, in the oblation, and now distribute it once glorified to faithful men for their salvation.

Whence also when the priest, clothed in sacred vestments, approaches the altar to celebrate the divine sacraments, you see that suddenly a great serenity of light, coming from heaven with the attendance of angels, shines around that whole altar; since, the procurator of souls being girded with a sacred belt and approaching the lifegiving table for the immolation of the innocent Lamb, suddenly a great clarity of the heavenly inheritance, driving away the density of darkness, shining from the secret of the heavens with the sending in of heavenly spirits, everywhere irradiates that composition of sanctification. Because there the refreshment of souls is exercised for the salvation of believers. How? Because when the Church, through the voice of the priest, demands back her dowry, which is the body and the shedding of the blood of my Son, so that she may be fit for a blessed birth in the salvation of souls, because also in the shedding of this precious blood she has received an increase in a great multitude of peoples; then I, who am the unfailing light, irradiate the place of that sanctification to the honor of the body and blood of the same Only-Begotten of mine, in my holiness. For when the priest begins to invoke me over the sanctification of the altar, that I may look upon what my Son offered to me as bread and wine at the supper of His death, when He was about to pass from the world, then I see that my

Son Himself showed this to me in the hour of His passion, when He was about to die on the wood of the cross, designating that so that I might always have that same passion of His in my sight, nor would I delete it from my most sharp vision as often as the happy offering of the sacrosanct sacrifice is offered to me through the priestly office. Since He Himself also in the shedding of His blood offered the bread and the chalice to me, casting down death and raising up man.

But also because the dignity of entering and leaving the enclosure of virginal modesty was not of human nature, but of divine power: therefore this also can be, that the flesh of my Only-Begotten (Unigenitus) from the bread of wheat, and His blood from the wine of the grape with water, is iterated in the sanctification, just as I showed through my faithful servant Joel the prophet, saying: 'And the floors shall be filled with wheat, and the presses shall overflow with wine and oil.' And I will restore to you the years which the locust, and the bruchus, and the mildew, and the eruca have eaten. My great strength which I sent among you. And you shall eat and be filled: and you shall praise the name of your God, who has done wonders with you, and my people shall not be confounded forever (Joel 2). What is this? Through the wonderful disposition of God, the floors of the faith of the believing Church shall be filled with every good. Since I deliver the fruit of wheat into the flesh of my Son, so that even in the true salvation by which my faithful shall be called back to their fatherland: those contritions shall

abound in which they bruise the concupiscences of their flesh for the sake of my name. Where also I lead the liquor of the grape into the blood of the same Only-Begotten of mine; giving them also the oil of mercy. How? Since in another way, namely in your salvation, I will restore to you the circuits of those vanities; which through the infidelity of ignorance the locust of oblivion ate, namely where first in the sons of Adam wickedness arose. So that they thus held the fruitfulness of my justice in oblivion; as a man forgets the food of his necessity after he has transfused it into his stomach, in their impiety so tearing my justice apart, as the locust also gnaws the fruits. How? Because where the locust of negligence through the sloth of the mind takes away the utility of good fruits, there also the bruchus of foulness involves itself in the dregs of uncleanness. Since men of this sort involving themselves in the filth of the infidelity of idols, and other similar schisms, and in diabolical inquiries and in magic arts, and the inspection of the creatures of the Creator, in the fortuitous cases of human things and in the most vile foulness of murders and fornications; they so feed themselves in these, just as the bruchus is nourished by mud. How? Since where the bruchus of turpitude loves the stench of filth, there also the mildew of bitterness consumes the metals of faithful splendor, because those men existing contrary to the justice of God so labor to obscure it, as also mildew is wont to take away the beauty of metals. How? Because where the mildew of bitingness infects the

brightness of good acts, there also the eruca of harmful action depraves the green herbs of much utility. Since such men, casting away from themselves through the malice of their wickedness the most clear virtues, such as simplicity, manifestation, and strong constancy, which the Holy Spirit irradiates in all the greenness of beatitude; they so strive to delete them, just as also the eruca diminishes the utility of herbs. And in all these is declared my greatest strength which by the magnitude of its virtue overcame diabolical adversities, when I sent it among you for your salvation. How? I the Father sent my Son into the world, born corporally of the Virgin, so that through Him I might redeem you from the perdition of death. So that I should dwell in you, and you in me, when also my Son, going to His passion, delivered His flesh to you to eat and His blood to you to drink. Whence you shall devotedly eat this sacrament for your salvation, happily feeding yourselves through it: and therefore through the oil of my mercy you shall be filled from the hunger of the perdition of the soul. Since also my Son brought the medicine of your wounds in penitence, and because also the bride of my Son is adorned with all justice and truth: therefore you shall faithfully praise my name (who existing as one God in the true Trinity govern you, showing in you my wonders, namely snatching you immovably from diabolical power). And therefore through the confusion of death my people shall not be confounded in the future eternity, whom I wished so wonderfully to lead out from the jaws

of hell. And you see that the aforesaid serenity remains on the altar so long until, the sacrament being completed, the priest withdraws from the altar; because that serenity, namely of the eternal vision, is so long most clearly shown in those wonders until, the mysteries of the same sacrosanct office having been performed, he who is the dispenser of those sacraments, withdrawing from that sanctification, completes the secret mysteries. What is this? Since it is worthy that the divine majesty should most fully manifest its power in the same most happy sacraments, and that also while man remains in those things which pertain to God, the help of God does not desert him.

But also there, the Gospel of peace having been recited, and the oblation which is to be consecrated having been placed upon the altar, when the priest chants the praise of almighty God which is: 'Holy, holy, holy, Lord God of Sabaoth,' and thus begins the mysteries of the ineffable sacraments, suddenly a fiery lightning of inestimable brightness, heaven being opened, descends upon the same oblation; since, the power of the living breath having been brought forth in the kiss of the king, and the fruit of the brightness of life, which is to be whitened in the sanctification for the building of the wall of God, having been imposed, when the same messenger of truth emits the sweetest sound in the praise of the Creator of all with the triple invocation of the unction of the same ruler of hosts, and thus begins the hidden things of the brightness

of the dawn, namely of the incarnate Son of God from the Virgin, suddenly an impassable serenity of incomprehensible height, the most clear tabernacle being opened, inclines itself over the mysteries of the sacrosanct sacrament, and so pours over the whole of it with its brightness as the solar light illustrates that thing which it pierces with its rays; because the most holy heat in the power of the Father so pours over the same rutilant circle of the same oblation, that the radiating brightness enters that thing upon which it casts itself by diffusing itself. What is this? The bride of my Son offers the oblation of bread and wine upon my altar with most devoted intention. How? Namely, through the hand of the priest with faithful remembrance warning me, that in the same oblation I may deliver to her the flesh and blood of my Son. How? Because the passions of the same Only-Begotten (Unigenitus) of mine always appear in the heavenly secrets: therefore also that oblation is so co-united to my Son in my burning heat with the deepest admiration, that it is made His flesh and blood with the truest certainty, whence the Church is strengthened with most happy vegetation. For while the aforesaid brightness so irradiates that oblation, as has been said, it invisibly lifts it up to the secrets of heaven; because the same fiery lightning, while it pours over the sacrament itself with its illustration, draws it upward by invisible power to those hidden things which the mortal eye is not able to see. And again it sends it back down upon the same altar, since it most sweetly

deposits it upon the table of sanctification with a regard of condescension; as when a man draws his breath inward and again emits it outward; while he himself sends the breath of living vegetation by which he lives within himself by the wonderful disposition of God and again, that he may be able to live, leads it out from himself. So it is with that oblation made true flesh and true blood, although in the sight of men it appears as bread and wine: because as God is true without illusion, so also that height of the sacrament is a firm height which no one can cast down, existing as true flesh and blood without deception. Since as the soul truly flourishes in the flesh and blood while man lives in the body, so also is this mystery in the bread and wine where it is cultivated with true celebration. So also appearing to men: because as the blind eye of man cannot perfectly see God, so also man is not able corporally to gaze upon these mysteries. Since, as man sees the body of a man and not his spirit, so also man can perceive the appearance of bread and wine and not these sacraments. What is this? The brightness which appeared over the body of the Son of God buried in the sepulcher, raising Him from the sleep of death, this also resplends on the altar over the sacrament of the body and blood of the same Only-Begotten of mine, so covering it in the sight of men that they cannot see its holiness except in the appearance of bread and wine according to which that oblation has been placed upon the altar. Just as also by the humanity of the Son of God the divinity which was in Him

was so covered from men: that they could not see Him except as a man, conversing with them as a man, but nevertheless without sin. What is this? I who created all things: when the aforesaid oblation is offered to me from the Church through the priestly hand, I kindly receive it. Since as the Divinity showed its wonders in the womb of the Virgin, so also in this oblation it demonstrates its secrets. How? Because the flesh and blood of the Son of God is manifested. How? Since while that oblation is drawn upward invisibly as in a point through the power of God and again is sent back, it is so fostered in the heat of the divine majesty, that it is made the flesh and blood of the Only-Begotten of God.

The same mystery, not being discerned by men by carnal sense, is as if someone had involved a most precious ointment in simple bread, and placed a sapphire in wine, and I were to convert it into so sweet a flavor that in your mouth, O man, you could not discern that bread with the ointment nor that wine with the sapphire, but would only feel a sweet flavor; since my Son also is sweet and gentle. What is this? In this ointment is understood my Son born of the Virgin who was anointed with most precious ointment. How? Because He was clothed with holy humanity, which is so precious an ointment that by its sweetness it so pours over the deadly wounds of men that they no longer rot nor stink in the perdition of Adam, when they turn themselves to Him. In this sapphire, however, is noted the divinity which is in the same Son of mine, who existing as the

cornerstone (lapis angularis) is mild and humble, since He did not take root from the root of human flesh which is from man and woman, but in my heat was wonderfully incarnated from the most sweet Virgin. Whence also His flesh and blood is to be believed sweet and pleasant for taking.

But you, O man, cannot take this spiritual gift so visibly as if you were eating visible flesh and drinking visible blood, since you are the rottenness of mud; but, as your living spirit in you is invisible: so also this living sacrament existing invisible in this oblation is to be taken invisibly by you. Because just as the body of my Son arose in the womb of the Virgin, so also even now the flesh of the same Only-Begotten (Unigenitus) of mine ascends in the sanctification of the altar. What is this? For the spirit of man which exists invisible takes this sacrament which is invisible in this oblation invisibly, the body of man which is visible taking this oblation which exists visible in the sacrament visibly, yet as they are one sacrament, just as God and man are one Christ, and as the rational soul and mortal flesh in man exist as one man; since the man who beholds me with right faith, when he takes this sacrament, takes it faithfully for his sanctification. What is this? My Son was wonderfully born from the most entire Virgin, whose flesh never boiled in the delight of lust, always remaining intact; because the vessel of the Virgin herself was most clean: in which I willed that my Only-Begotten Himself should be incarnated. Whence I did not permit that the vessel itself of the same most sweet Virgin should

flow apart in the heat of ardor: since in it my Son wonderfully took a human body.

But that the same most blessed Virgin, through the angelic word, heard in that same secret a true address and therefrom, having been made believing, held up the sighs of her mind, when she said: 'Behold the handmaid of the Lord, be it done unto me according to your word' (Luke 1), soon conceiving the Only-Begotten of God as the Holy Spirit came upon her, designates that the almighty God is to be invoked through the words of the priest in the priestly office. So that the priest, faithfully believing in God and offering a pure oblation to Him with the devotion of his heart, will give the words of salvation in the attendance of humility, where also the heavenly majesty, receiving the same oblation, transposes it into the flesh and blood of the pious Redeemer by wonderful power. How? Because my Son wonderfully first took humanity in the Virgin, so also now this oblation wonderfully is made His flesh and blood on the altar. Whence also this sacrament is whole and entire, existing as invisible and visible: as also my Only-Begotten (Unigenitus) is all entire, invisible according to His divinity, and visible according to His humanity, remaining in the world. For as a chick of birds comes out from an egg, and as a winged little worm arises from a tiny grain, which animal flying away, that from which it arose remains: so also in this oblation the truth of the flesh and blood of my Son is to be held by faith, although the same oblation appears in the sight of men as bread and as

wine. Whence also, as you behold, signs of the birth, passion, and burial, as well as the resurrection and ascension of the Only-Begotten Savior of God, appear there as in a mirror, just as they were performed in Him when the Son of God was in the world; since (that you may consider with a true manifestation) the mysteries of Him being born of the Virgin and suffering on the cross, and buried in the sepulcher, as well as rising from the dead and ascending to the heavens, namely of Him who came to the earth for the salvation of men, shine with the purest brightness in the same sacraments, as also when the same Only-Begotten of God conversed temporally in the world with them, He suffered them in His body by the will of the Father for the redemption of the human race. What is this? Because before my eyes appears what my Son suffered in the world for the love of man; since the birth, passion, and burial, the resurrection and ascension of my Only-Begotten, killed the death of the human race. Whence also they shine before me in the heavenly places, because I have not forgotten them, but even until the consummation of the age they will appear before me like the dawn in much brightness. What is this? Since in that passion even until the end of the world I foresee all those who are going to believe it and those who are going to reject it; because it will always shine before me, as long as man ought to say that which my Son taught His disciples, that they should pray to God, as it is written: 'And forgive us our debts, as we also forgive our debtors' (Matt. 6).

What is this? You, who have all things in your power, behold the shedding of that blood which was shed for the human race, and forgive us who are sons of transgression our debts which we ought to have paid to you, but on account of the incarnation of our heart we did not do. What is this? Because we do not fulfill what we promised in baptism; since we have transgressed your precepts and cast away innocence, just as also Adam in paradise did not obey you and corrupted the garment of innocence. But you who are pious, do not punish us according to our wickedness, but relax our transgression for us according to your piety; as we also who are prevaricators, although we have much malice in us, nevertheless on account of the fear and love of our Savior forgive from our heart our debtors that injury which they brought upon us. How? Since those who ought to love us because we are men, disturbing us in many things and through this not loving you but neglecting your precepts, we do not persecute according to that malice which they exercised against us, but beholding your just judgment we do not avenge ourselves on them as much as we can; so also you, O God, be propitious to us: since you are just and good. You therefore hear, O man, because as long as you are to be helped, and as long as you are able to succor other men, so long will the passion of my Son appear before me in mercy, and so long also will His flesh and blood be consecrated on the altar to be received, to believing men for salvation and for the purging of their crimes. For when my Only-Begotten was

corporally in the world, His body was sustained in the nourishment of His flesh and blood from wheat and wine; whence also even now His flesh and blood is consecrated on the altar in the oblation of wheat and wine, that therefrom faithful men may be refreshed in soul and body. Since the same Son of mine wonderfully redeemed man from the perdition of Adam, and now also faithfully absolves men from the daily evil into which they frequently fall. For in the consecration of the aforesaid oblation appears whatever my Son corporally suffered in His flesh for the redemption of man, and this I do not wish to hide; because I draw His elect upward to the heavenly things, so that through them His body may be perfected in the aforesaid members.

Wherefore also I wonderfully demonstrate all these sacraments in this oblation, since, when they shall have appeared upon the altar, then also the same oblation is made the flesh and blood of my Son, yet appearing in the sight of men as bread and wine; because the frailty of man (fragilitas hominis) is so tender, that it would abhor to take raw flesh and raw blood. For mortal man cannot behold Divinity as long as he is mortal. Whence also this mystery, which is entirely of Divinity, is obscured to man himself: so that he may take it invisibly, since my Only-Begotten (Unigenitus) himself also now existing immortal dies no more. Wherefore also I, O man, deliver to you His flesh and blood in the oblation of bread and wine; so that through that which is visible you may take that which is invisible in

true faith. And you receive the same sacrament in true certainty through the divine power: yet in such a way that it does not appear visible to you, as even in great necessity it was sometimes demonstrated to my elect when they were placed in great affliction on account of this. All these things, however, I do on account of the love and on account of the utility of man. But every creature is subject to my precepts; you truly, O man, always exist rebellious to me; whence you are blind and deaf, but nevertheless you cannot rebel against me. Do I not do, while you do not see, what is pleasing to me? You, however, do not see with your eyes nor hear with your ears in the flesh, how I send the soul of man into his body, and how I take it away from his body; but your soul will understand me when it has left its mortal body. Thus also I deliver to you the flesh of my Son to eat and His blood to drink, and this I perform in my power, while you, O man, do not see.

Wherefore as you see while the same priest chants the song of the innocent Lamb, which is: 'Lamb of God who take away the sins of the world,' and exhibits himself to take the holy communion, the aforesaid fiery lightning withdraws itself to the heavenly places; because, with the same minister announcing the praise of Him who by the innocence of His mildness took away the sins of men, and opening the interior parts of his breast with exterior devotion to the same sacraments, that unconquered brightness which showed its power there withdraws itself to the

heavenly secrets and so, heaven being closed, that is, the same heavenly mysteries withdrawing themselves, you hear a voice from on high saying, that believing and faithful men should eat and drink with true devotion the flesh and blood of their Savior, who having suffered for them underwent temporal death to wash away that contamination which the first parents, having transgressed the precept of God, had brought into the world; so that they, being cleansed from this prevarication, might be restored by faith to the right inheritance which they had lost by disobedience. For as the Only-Begotten of God at the supper delivered His body and blood to His disciples, so also now on the altar He gives His flesh and His blood to His faithful. Just as a man, when he has completed the work of his will, bestows it for men to use. Because the Son of God himself, performing the precepts of His Father, offered himself for the salvation of men, and gave His body and blood for their sanctification to eat and to drink, as also in the Song of Songs the bridegroom speaks to his friends saying: 'Eat, O friends, drink and be inebriated, my dearly beloved' (Cant. 5). What is this? Eat in faith, you who through holy baptism have come to my friendship, since the shed blood of my Son wiped away the fall of Adam for you, ruminating the true medicine in the body of my Only-Begotten (Unigenitus), so that your repeated crimes, when you frequently perform injustice in your works, may be mercifully wiped away for you. Whence also drink in hope from this vine which

led you out from eternal punishment; taking the cup of salvation, namely, so that you may believe strongly and manfully in that grace by which you were redeemed. Since also you shall be bedewed with that blood which was shed for you. And so be inebriated in charity, you who are most dear to me, abounding in the rivulets of the Scriptures, so that with greatest study you may withdraw yourselves from carnal desires; so that I also may stir up in you most clear virtues very lovable to me, delivering also to you the body and blood of my Only-Begotten, as He Himself also gave the same sacrament to His disciples, as it is written in the Gospel: 'Now while they were eating, Jesus taking bread, blessed and broke it and gave it to His disciples and said: Take and eat, this is my body.' And taking the chalice He gave thanks and gave it to His disciples, saying: 'Drink from this all of you; this is my blood of the New Testament, which shall be shed for many for the remission of sins.' I say to you, however, I will not drink henceforth of this fruit of the vine until that day when I shall drink it new with you in the kingdom of my Father (Matt. 26). What is this? The Son of God celebrating that consummation with His disciples, by which He was to pass from the world, namely when He ought no longer to converse in earthly causes as He had done before, but persisting in the will of the Father toward the passion of the cross, with greatest devotion He took bread for the salvation of men in remembrance of His body, moving His Father with all desire so that, as He came out

from Him and wished to return to Him, so also He Himself might look if it were possible, that that chalice which He was about to drink might pass from the fragilty of His flesh, although this ought not to be done. Whence He also blessed that bread in remembrance of the sweat of His body, when subduing himself to the precept of the Father, namely willing to die on the cross, in the anguish of the same passion He delivered His body and blood to His disciples. So also, lest they also should forget that He had given them this example. And He broke it for them, because although that passion was hard for His body, yet obeying His Father He overcame most cruel death in the death of His body, designating also that His flesh and blood in the sacrament of the oblation were to be delivered to those believing in Him. And He gave it to the same disciples of His for true salvation: so that they also should do these things in His name, as He Himself also was doing them on account of the love of them, saying with a most mild voice: 'You, who wish to follow me humbly, take with burning love this example which I leave to you, namely my passion and my works, which I completed in the precept of my Father; since He Himself sent me to teach and to show His kingdom.' And eat faithfully this which I give to you; because it is my body. What is this? Eat my body; since in your spirit and in your flesh you ought to imitate my works, when the Holy Spirit inspires them to your heart, as a man swallows food which he sends into his body, because as you ought to follow me in my works,

so also you shall eat my body, you and all who shall wish to keep my precepts. And then the Son of God, receiving the cup of salvation in salvation, gave thanks to His Father; since, when blood was shed from His side, this grace was given to believers: which was so strong that it both overcame the ancient serpent, and liberated lost man, and faithfully strengthened the whole Church. How? Because the same Savior delivered His most precious example in the sweetness of His love to His faithful, saying to them with a gentle inspiration of admonition: 'Drink trustfully from this salutary cup all of you, who desire to follow me faithfully, so that you may chastise your body in anguish, and restrain your blood in sweat on account of my love to strengthen the Church, denying yourselves, just as I also subjected myself to passion, and shed my blood for your redemption, not considering the tenderness of my flesh in this, but performing your salvation.' For this blood, which is shed for you, is not that blood which was sprinkled under the shadow in the Old Testament, but my blood of the New Testament which is given for the salvation of peoples. How? I who am the only Son of my mother, namely the most entire Virgin, shed my blood on the cross for the redemption of men who behold me through faith. And as I gave it then for the liberation of the human race, so I also deliver it even now on the altar for men, namely for the purging of those who faithfully receive it. For at the supper of my passion I gave you my body and blood to eat and to drink: so that you also now on the altar may

do the same in my memory. Whence also in the opening of truth I say to you who have faithfully followed me: 'I will not drink henceforth this cup of anguish in that heaviness which I now suffer from the Jews, until that day when rising from death, death being prostrated, I shall bring the day of salvation, where I shall drink the same cup of your redemption with you who are mine, showing the novelty of exultation to you; because the perdition of the old crime shall be cast away, that kingdom being opened to you: which my Father has prepared for those who love Him.' What is this? Since by my death which I suffered on the cross you will feel the salvation of souls, when also after my resurrection, receiving the Spirit Paraclete in my ascension, you will receive the novelty of new doctrine: so also on account of my name you will sustain many tribulations, which I also will sustain with you; not that I may henceforth suffer any miseries corporally as I suffered before when I was corporally in the world; but because you sustain them in my name, where I also sustain them with you; since you are in me and I in you.

And so, as has been said, you who have faithfully believed in me shall receive the body and blood of my Son for the abolition of your crimes, so that being cheered by this sacrament you may obtain the virtue of heavenly strengthening, as also my servant David in the will of my ardor cries out saying: “The earth shall be satisfied from the fruit of your works, producing grass for the cattle, and herbs for the service of men; that

you may bring forth bread from the earth and wine may gladden the heart of man. That he may cheer his face with oil: and bread may confirm the heart of man" (Psalm 103). What is this? O God, whose magnificence is above all, from that faith by which you are known in truth (so that the fruit of virtues itself is in your wisdom) man shall be satisfied, namely he who, adhering to faith, casts away the hunger of infidelity in the way of justice, whereas before, ignoring the truth, he had failed from rectitude being fast. But now in the fullness of good works producing contrition of his mind, considering his fragility, he faithfully offers an example of humility to those who are in simplicity, where also rising with the bud of virtues in the abundance of the same security he exhibits the greenness of true rectitude to the service of those who gape at earthly things; since for their utility he toils in those acts which, by the service of his fortification and defense, lead faithful souls to heavenly joys. So also those who, by the warfare of their strength and protection, most strongly defend those whom they ought to protect. And these things in men through your will, o God! precede for this reason, that they being adorned with those virtues, you may wonderfully bring forth for them the body of your Son from that fruit which the earth brings forth in the purity of greenness, just as also your Only-Begotten (Unigenitus) coming corporally from the womb of virginal modesty, mercifully gave the bread of life to those believing in himself. But you will also do this miracle so that even the

blood of the same your Only-Begotten, which is poured out for the salvation of souls, may gladden the interior force of men, that is their souls, for the remission of their sins. How? Because as before the body of your Son was offered on the cross for the redemption of the human race: so also now his flesh and blood are consecrated on the altar for the salvation of believers. Wherefore when this shall have been wonderfully done in your will, then also it shall be that the sacrament itself cheers the face, that is the Church (Ecclesia) bedewed with the oil of mercy, because the believers with the joy of faith, embracing mercy, appear beautiful to the eyes of the Lord; since when the salvation of the world hanging on the cross mercifully liberated man from the snare of the devil, then also he kindly absolved men from the bond of sins, so that they also in the gladness of their simple heart, faithfully believing in God, may not cease to succor those suffering misery with the ardor of devotion. And in this love the faithful ought to burn, so that that bread which offers life to those tasting it, may confirm the senses of those who always waver in instability, lest the intention of their heart decline into evil, but that it may strongly ascend to that which is life.

But this bread is the flesh of my Son, which no obscurity in sins darkens, nor any stain in iniquities clouds: so that those who shall have received it worthily, may be bedewed in soul and body with heavenly light, and be faithfully cleansed from the stains of their interior filth.

And therefore let there be no doubt in that most sacred flesh; since he who formed the first man neither from flesh nor from bone, for him it is possible for this sacrament to work in this way. Whence, o virginal sprout, you rise, grow, are dilated, and produce a great branch in many buds, through which the heavenly Jerusalem shall be built, coming not from virile seed, but from a mystic breath. For in your sprout you are not bound by any stain of crimes, but you flourished in the magnification of virtues, you who rose from an unplowed field as such a flower which shall never wither by any fall of mortality, but which shall always endure in the fullness of its greenness. Wherefore also this sacrament of your body and blood is to be cultivated in the office of truth in the Church (Ecclesia) for so long, until at the end of the world the last man comes, who through the same mystery is truly to be saved, since that coming from the secret of God bears salvation to the believers in it, as the same David testifies saying: "And he commanded the clouds from above, and opened the doors of heaven. And he rained down manna upon them to eat, and gave them the bread of heaven. Man ate the bread of angels, he sent them provisions in abundance" (Psalm 77). What is this? The heavenly Father through the power of his glory softened the minds of men from the heavenly height, when with the patriarchs and prophets in the secret of his mysteries he demonstrated this through which they also truly foretold his Son in the Holy Spirit, and they wonderfully designated him to

men in the legal precepts through the blood of goats and through other showings. And in this way opening the smoothness and sweetness of his heart, in the gentleness and in the ardor of charity he sent them his Son, so that through him they might be refreshed from the hunger of their infidelity: thus giving to them the refreshment of heavenly things, with which they might obtain being faithfully satisfied the full joy of all felicities and beatitudes. Therefore that bread with whose sweetness the heavenly angels cannot be sufficiently satisfied, namely beholding God, so man received in the humanity of the Son of God, when the highest Father sent these refreshments of beatitude to men in the abundance of spiritual joy. And therefore let the faithful man hear with faithful hearing: O you faithful men, who are the ecclesiastical sprout, hear and understand the protection of your soul, where you are not sons of the devil, but heirs of the heavenly kingdom, and consider how I the most mild and benign Father, have surrounded you with great felicities of your salvation. Therefore attend to the goodness of your Father, how it has been ordained by me, what is in your salvation; since although you are vile ash, yet the humanity of my Son demands your salvation. How? My Son was born of an incorrupt virgin, who was ignorant of that pain, but who remained in the green purity of her integrity: as grass flourishes in the glory of its greenness, upon which dew falls from heaven.

And because that virgin was incorrupt from whom my Son in this way assumed flesh without

sin: therefore it is also just that his flesh now be made from that fruit, which is without the juice of bitterness. How? A grain of wheat is the strongest and best fruit of other fruits, neither having in its stalk juice or marrow as other trees do, but rising in its grass into an ear, it thus tends to its fruit, nor through heat nor through cold does it produce bitter juice, but it bestows dry flour. As also the flesh of my Son was dry, without all the foulness of human pollution through which the human race rises in the embraces of the lust of man and woman. Not so was my Only-Begotten (Unigenitus) born, but he went out in green virginal integrity, as also an inwoven grain begets a grain of wheat. For as a stalk of wheat, flourishing without marrow, brings forth dry grain in the purity of the ear, so also the blessed Virgin, begetting without virile strength, brought forth her most holy Son in the simplicity of innocence, who drew no juice of sin from the same his mother; since she also conceived him without the marrow of man, as even a stalk does not bestow juice to the grain since that does not flourish from a marrowy stem: but it flourishes from the sun and rain and from the mild breeze, just as also the aforesaid most entire Virgin, not from man, but overshadowed by the power of the Most High and bedewed by the infusion of the Holy Spirit, bore her Only-Begotten in the sweetness of chastity. Although, however, that Virgin had risen from the will of man and woman, yet she did not so bring forth her same Son, but she, most pure in her integrity, bore him coming from heaven, true

God and man without the will of man. Who, since she bore him most pure in her virginity without filth, therefore also now the bread which is truly consecrated as his flesh, existing most pure in its integrity; ought to be received by the faithful in purity of heart and without the admixture of diversity, as I foretold to the sons of Israel, just as it is written in my will: "Remember this day in which you went out from Egypt (Aegypto) and from the house of servitude: since with a strong hand the Lord led you out from this place, that you may not eat leavened bread" (Exodus 13). What is this? You who wish to be imitators of my Son, be looking back from death to life, namely having in your memory the salvation of that day which is my Son, on which he trampled death and gave life, in which you went out in your salvation from the miserable exile of perdition; when namely you cast away the thickest darkness of infidelity, so also snatching yourselves from the mansion of diabolical servitude, to which you were given in the transgression of Adam. Now therefore look back from earthly acts to heavenly things; since in divine power I the Lord led you out from evils, I who preside over all with such strength, that no obstacle of contrariety resists my power but that I penetrate all most sharply: thus through my Son snatching you from this place, in which by your infidelity, serving death, you did not labor in good works, but lying in your perversity you persisted foully in it. But because now in my Only-Begotten you have been liberated from this oppression, run

from virtue to virtue, taking care lest you send into your conscience that infidelity, which does not strengthen your heart in its reception, but rather weighs it down with its bitterness. What is this? Do not follow diabolical arts; nor other fictions which men have found for themselves in the human contagions of philosophers, pagans, and heretics; but imitate my Son in the mirror of faith, who liberated you from the prisons of hell (inferne), when he offered himself for you to the passion of the cross. But so that you may be able to follow his footsteps so much more cautiously; strengthen your hearts with heavenly bread, and take his body with faithful devotion, since he coming from heaven, born of the sweet and of the pure Virgin, and having suffered on the wood for your salvation, bestowed himself on you: so that you also, without the admixture of that bitterness, may receive with sincere affection the sweet and pure bread, his body consecrated on the altar by divine invocation, so that through this, fleeing the hunger of the interior man, you may be able to reach the feasts of eternal beatitude.

Whence also in the wine which flows from the vine, by the same invocation through the sacrament of his blood, I will demonstrate wonders. What is this? The blood of my Son flowed from his side, as even a grape sweats from the vine. But as the grape is trampled by feet and pressed in the winepress, so with the sweetest and strongest wine flowing out for the strengthening of blood in man: so also with my Only-Begotten (Unigenitus) macerated by stripes and scourges

in the sweat of anguish and oppressed by the wood of the cross, the best and most precious blood emanated from his wounds, bedewing the believing peoples with a most salutary liberation. Just as even a grape is unlike other fruits which, having hard skins, can be eaten, since men are more accustomed to suck a grape than to eat it: so also my Son was unlike other men in sins; because they, weighed down under the weight of wickedness, are subject to various passions, while he my Only-Begotten, wonderfully born of the most chaste Virgin, lacked every contagion of sin. Wherefore and since a grape is of tender matter, therefore I also will the wine to be consecrated into the blood of the same my Son. For, as wine sweats from the vine, so even my Son went out from my heart, even with the same my Only-Begotten being the true vine, and various branches going out from him; because the faithful are planted in him, who through his incarnation are fruitful in good works. And as that liquor emanates from the sweetest and strongest fruit of the vine, so also all justice appears in mercy and truth through the incarnation of the same my Son, which virtues all find in him who seek them faithfully. How? Since those who faithfully adhere to him, these are made green and fruitful by him, so that they bring forth the best fruits in virtues; just as he himself existing sweet and mild, brought forth most precious buds in holiness and justice, and cleansed those believing in him from all filth of infidelity, as it is written of him in the Song of Songs: "My beloved is to me

a cluster of cypress in the vineyards of En-Gedi" (Cant. 1). What is this? The Son of God who saves me, the exiled soul, in his passion, also in his resurrection mercifully gives to me the cup of life. How? Just as a cluster of Cypress contains in itself the strongest fullness of a potion: so that the Son of God himself shall never be exhausted in this way, but that he can always give the drink of life to those thirsting, since he himself is the salvation of life. For we who before were in failure, now strengthened in the showing and in the knowledge of true sanctification of good works, eat through that food of life, in which also knowing God we proceed to life. Since in the Old Testament which as if through a shadow did not have full sense, but held in itself much diversity in the showing of signification, sustaining great hunger, we were not able to rise to salvation: now therefore satisfied in him, we also drink in that salutary cup, namely in true faith faithfully tasting who God is, whom we cannot see with the exterior eyes of mortal flesh, but whom we have within by spiritual intelligence; just as even wine shows its strongest power in the veins of men: this however men not feeling, but only knowing within themselves that it is so. And therefore the bridegroom of souls is a cluster of Cypress, whose fruit shall not fail. How? A blind man entering requires the sight of his leader to go in. How? Because a man not having the clarity of faith, when he shall have come to faith, through the pressure of the winepress he enters into the dew of the blood of Christ. How? As through his

precepts we have life in our soul: so also in his gift we received cleansing in our flesh; since we born in the prevarication of Adam exist unclean, but in his blood we are sanctified. Whence the betrothal of souls, speaks of him in the Holy Spirit: "My beloved who exists sweet and lovable to my heart, is strongest wine for me through his blood in full sanctification; because while I am unclean in the plantation of the flesh, as a vineyard which still lies uncultivated in thorns: he existing as the fountain of salvation, faithfully washes sinners from their filth, and in the mystery of his secrets most gloriously sanctifies them; since as he went out sweetly from the heart of the Father, so also in the wine he sweetly shows his blood, and as he was wonderfully born of the Virgin, so also even in the bread his body is wonderfully declared; because he himself is the cluster, which shall never suffer failure by any detriment." Wherefore also upon the altar he is trampled as if in a winepress by the will of the Father: so that man who can by no means subsist by himself, on account of the fragility of his weakness may not fail. Since even as the blood of man receives increase from drink: so also man has sanctification from the blood of the Son of God. And so that the blood of man may not be turned into dryness without the irrigation of drink, he is to be refreshed from drink: so also the wine in the consecration of the blood of the Son of God shall not fail, but shall always be upon the altar in the sacrament of his mystery.

But you also, o man, should know most attentively that in this consecration water ought to be

mixed with the wine, because from the side of my Son blood and water emanated, so that in the wine his divinity is understood, and in the water his humanity is felt. And therefore since in him is divinity and humanity, so also in this consecration water shall be joined to the wine; because as wine signs his divinity, water also shows his humanity, which exists pure and clean without the commixture of virile blood. Since also my Only-Begotten (Unigenitus) existing as the fountain of living water, cleansed men in the regeneration of spirit and water from the old fault of Adam, and transferred them to heavenly things, when he came into the world for their salvation, as it is written: "I as a river Diorix, and as a watercourse I went out from paradise" (Ecclesiasticus 24). What is this? God strengthening man with rationality, gave him many mystical things, when emitting the breath of life into him, he sublimated him with rationality. Who while being seduced fell into death, I the Son of God who came to liberate him, flowing in the beauty of all irrigations of implanted charity, and emanating in the diffusion of true and unfailing purity went out from the secret of heavenly pleasantness; so that man, who had perished from his guilt, might be mercifully snatched from perdition. How? That the harmless blood of innocent innocence, in the anguish of the sweating passion might be poured out for him. How? In the transgression of Adam, when he himself was expelled from paradise; his blood on account of the anguish of the expulsion, because he was guilty, all overflowed, and so

melted in that anguish, he was bedewed with the sweat of water. And so water mixed with the blood of man through sweat is known. Whence, o man, when the Only-Begotten (Unigenitus) of God began to be in anguish in the flesh, namely when he willed to suffer for the human race, his blood emitted drops of sweat, and then, he himself hanging on the cross, from the wound of his side water with blood emanated. And therefore in that sacrament where the mystery of his passion is to be celebrated, water ought to be mixed with wine; because both from the wound of the side of the Son of God water and blood flowed out. But also in the same sacrifice wine shall superabound over the water; because also blood overcomes the corruption, just as also milk exceeds its juice which is whey. Let those however who celebrate this mystery perform it thus, as it has been shown to them, and as also men are exhorted there, where by my inspiration through wisdom they hear, as it is written: "Come, eat my bread, and drink the wine which I have mixed for you" (Proverbs 9). What is this? You who wish to lay aside foolishness, come from that ignorance by which you do not know God, and from that debauchery through which you were sent into exile, and return into your white region, which through the mirror of faith in the fountain of living water has been shown before to you, and with pious devotion eat my bread, which a man in the field did not sow, and to which the earth did not give greenness, but which went out from God, and remains in him. For as bread is eaten, and as the

earth is trampled, so even the Son of God the living bread excels the sons of men; because the Son of God himself in the power of his divinity is stable; and the sons of men in the fragility of their flesh are labile; for the Son of God remaining corporally in the world, did not have the softness of the liquor of sin in his flesh, since as fire (baking) dries bread, nor leaves any soft humor in it, so even the Only-Begotten (Unigenitus) of God conceived of the strongest fire of the Holy Spirit, and born of the most chaste Virgin, subsisted without any contagion of sin in his body. And so as bread refreshes man, so also even faithful men are nourished through the same Son of God in faith; because he himself is the strongest fruit, which shall never fail. Whence even you, faithful, eating this bread, drink also with pure intention this wine which lacks every filth altogether, and which does not go into this vain wandering, where corruption absorbing the uncleanness of innocence converts it into poison.

For also according to that mode the first man was clean when he was created; since he was in no diversity, but was clean in his flesh and blood. Who, when he committed prevarication, was mocked: so that afterwards he always scattered his blood in the stench of the impurity of adultery. Because, as the same man had cast away the honor of innocence, so also even his blood lost its color of blood, being turned in human conception into the liquor of pollution. In which liquor it is also thus without fornication until blood appears: and so that blood taking

another form after its birth lies in weakness, until its marrow finds the fullness of its strength and until sense rises in it through the excitation of a hidden stirring. And then thus clean flesh and clean blood appear expiated from poison, until noxious heat strikes it, which by its striking ejects the noxious foam of impurity. But from all these things the Son of God stood forth clean; namely having clean flesh and clean blood, so that the touch of any noxious heat never touched him; but remaining in the sanctification and honor of most green chastity, he could be violated by no contagion. Who yet being placed in the anguish of the passion, poured out water in the blood of his side; because blood is not without water in its effusion; but it exists so tempered, that blood strengthens the water, and that water softens the blood.

Wherefore you also who wish to worship God devotedly, so that you love your salvation, take this cup of sanctification, which I have thus tempered for you so that you may not feel the sharpness of vengeance in the gentleness of remission, since both divinity and humanity are in the heavenly Son, through whose passion being liberated from death, and through whose body and blood being vegetated, you may have fellowship in the eternal mansion. But I who am the beginning and the end (Apoc. 21), again say to you, o man, concerning my noble Son, who is the flower of roses and the lily of the valleys, born of the most chaste Virgin, who bore him in her integrity. Which birth was such, that through it I was appeased

concerning the iniquity of the first parents of the human race, who provoked me to indignation in their transgression. Whence I also always behold the same birth, when I have the body and blood of my Son daily consecrated to my name upon the altar. So that through the sacrament itself you, man, are sanctified, eating his flesh and drinking his same blood. For when the priest there exercises his office as it has been constituted for him, invoking me with most sacred words, then in the same power I am present there in which I was present there, where my Only-Begotten (Unigenitus) was incarnated without the schism of any contagion. Whence also his body was most pure and most sweet in all holiness: so that now faithfully receiving his flesh and blood, they may be quickened with such sweetness, that they may suffer no contempt of abjection, as it is also written in the Song of Songs: "Who would give you to me as my brother sucking the breasts of my mother, that I might find you outside, and kiss you and now no one may despise me?" (Cant. 8). What is this? The groan and devotion of those placed in the Church (Ecclesia) with most certain faith says: Who is he who may give to me, a most miserable man placed in hardships, you the bridegroom of the Church by a most mild oblation: when I name you my brother on account of your incarnation, sucking the mercy and truth which are those nutriments by which divinity nourishes men, which to me is mother in my creation, namely giving life to me with the education of vegetation. What is this? Because

also the nutriments of the Church are full of your grace: when you bestow on her full abundance in the sacrament of your body and blood, you who are the living bread and the fountain of living water. And you do this for this reason so that with manifest certainty I may find you outside: when namely knowing you as the Son of God in the heavens, I may see you also as man on the earth, whom in divinity my mortal eyes are not able to discern, so that also I may find you in the bread and wine of the divine mystery: which sacrament is without the weight of deception, and without the ambiguity of fallacy; and then in this way I may kiss you: since for my salvation you are incarnated, and because also you make me a participant of your body and blood, so that through this that you came into the world on account of me, and that you delivered yourself to me, now no creature henceforth may despise me, when it always follows your will being subject to you, and when I existing rebellious to your precepts am found very frequently contrary to you.

Now therefore, as you see, o man, when the priest in these words which have been constituted in the Holy Spirit, the sacrifice being offered at the altar, shall have begun to invoke me: I say to you amen, that in my burning heat I am present there, and with full desire I perform the sacrament itself. How? Since in the effect of the same mystery I expand burning charity over the same oblation, namely from the beginning of the words of the priest invoking me, and making this memory, that my Son in the anguish of his

passion blessing bread and wine, delivered them in the sacrament of his body and blood to his disciples; so that they also should do the same for the salvation of the people. Truly I say to you, because that invocation over this kind of oblation in the remembrance of my Only-Begotten (Unigenitus) shall never be without the mystery of the body and blood being performed there, which the carnal eye as long as it is ash will not be able to see; unless in faith it perceives it with humble devotion. How? When a bird shall have seen an egg placed for itself in its nest: it flies ardently over it, and cherishing it with its heat it brings forth a chick: so that the shell of the egg remains, and that the chick flies out. What is this? I the Almighty, when the oblation of bread and wine upon the altar dedicated to my name shall have been offered in the memory of the Son, illustrating it wonderfully by my virtue and glory, I transpose it into the body and blood of my Only-Begotten. How? By the same miracle by which my Son assumed flesh from the virgin: even this oblation in that consecration is made his flesh and blood. But the species of bread and wine is seen there visible to the exterior eyes; within however the holiness of the body and blood of the same my Son remains invisibly. How? When my Son was with men in the world he was also with me in heaven: and now remaining with me in heaven he also remains with men on earth, but this is spiritual and not carnal. So even I the Father am present to every creature, withdrawing myself from none; but you, man, withdraw

yourself from me; so that when you look into the water, your face indeed appears in it, but yet so that you are able to exercise none of your powers in it, but when you turn yourself from it, you appear no longer in it. I however do not appear to the creature in this kind of mutability, but I am present by a true showing, nor do I withdraw my power from it, but I exercise in it the strength of my will according to what shall have pleased me. Whence also in the sacrament of the body and blood of my Son I truly demonstrate my majesty; namely from the beginning of the secret words of the priest until the mystery itself is received by the people, wonderfully exercising my miracles there.

But also this priestly office can be exercised by the faithful from the first hour of the day until the ninth hour, according to what the necessity of the time shall have found in the customs of men, since also Adam rising in the morning was seduced at the ninth hour, and because also the passion of my Son begun in the twilight of the day, is known to have been consummated at the ninth hour: so that dying on the cross he expired, and by his death he manfully overcame death. Where also the Church (Ecclesia) assisting my Only-Begotten (Unigenitus), received her dowry there; which is also now to be celebrated by the sons of the same Church. This office however is to be celebrated by priests in sacrifice in the fasting of the belly and not in the fullness of it, lest the coagulation of foods evacuate spiritual desire; since spiritual feasting ought also to be taken first, and

afterwards carnal refreshment; and because also the spirit is to be honored, and the flesh to be revived. For this sacrament is to be received with spiritual desire and not with carnal cupidity: and therefore it ought to be perceived in fasting, and not upon feasts, unless in that necessity, if a man is placed in this opinion, that he is about to pass from the world. But my Son around the end of the day gave his body and blood to his disciples; since he brought to them the true morning of life. And because also in the consummation of the age, death passing temporally in men, the elect shall shine as the sun in my kingdom (Matt. 13). And in this way my Only-Begotten himself by his resurrection demonstrated that he draws away the souls of the just from hell (inferne), and reduces the human race into the restoration of eternal life, which the reprobate angels lost, seeking death with no one else suggesting it to them, so that they were seduced by no other waylayer than by themselves; since they had not even the taste of sin in themselves, as a man has in the fragility of his body. Whence also man when he was seduced by the waylayer having fragility of body, was also reduced to life by the one raising him up, and the devil not having corporal heaviness was left in his perversity. But also to man a true and salutary refreshment was given in the perception of the body and blood of my Son, so that through this sacrament invisibly revived in soul he may rise, and manfully resist his invisible adversary.

Those however who perceive the same sacrament in a greater or lesser quantity, let them

understand thus; because both he who receives more and he who receives less perceive one and the same power, since this sacrament is not in quantity, but in holiness, so that it saves those perceiving according to their faith, as it is written thus of manna: "And the sons of Israel (filii Israel) did so, and they collected, some more some less, and they measured by the measure of an omer (gomor). Nor did he who had collected more have more: nor did he who had prepared less find less, but each gathered according to what they were able to eat" (Exodus 16). What is this? The children of election attend to the heavenly sacrament according to that which has been commanded to them; who ardently desire to see God, and they collect it in their hearts, according to the doctrine of their principal teachers: and according to that which they have learned from them they search it out in their souls, one having more of devotion; and another less of intention in the secret of his heart. Whence also they measure with their estimation: according to that which they feel in their souls, discerning the faith which they have in God, nor dividing it, but having it entire, and considering with how much and with what kind of devotion they perceive the body and blood of their redemption. But the same sacrament will not be holier to him who shall have perceived more from it, nor more contracted to him who shall have taken less from it; but according to the faith of him who perceives it, so also it will illuminate him. Wherefore, o man, it is not to be perceived in magnitude; because the strongest

God is as much in a small, as in a great oblation of this mystery, and therefore those who perceive it, let them attend to this alone, that they have the triune and one God with firm and entire faith in their heart. And so every faithful one with a sincere and right heart according to that which the possibility of faith in him demands, gathers the forces of his soul, taking care lest he search out divinity higher or deeper than he can grasp by his sense or thought, but let him be subject to the Fear of the Lord (timori Domini) soberly as he has been instructed in the Holy Spirit; since man is poor ash (pauper cinis). But you, o foolish men, do not doubt whether that sacrament which has been shown to you in this way, be the body and blood of my Son. Remember therefore whence I created the flesh and blood of Adam, namely from the slime of the earth. What therefore does it seem to you? Is it more possible for me to make from this oblation the flesh and blood of my Son, or from the slime of the earth to make man? But a man pours out seed from his blood, and a woman receives it. And what then more do they add? Nothing at all either in the creation or in the flesh of the little infant. Who therefore forms man in flesh and in bones, and in marrows, and in his beautiful face, except I the Father of all? But father and mother do not have that power to make or create a little infant, except that they only shake out their blood in burning lust, and afterwards they have no power of forming in it. Can you not see how these things are done, except that you behold them in their forms? You

however, o man, say: I do not see this oblation to be flesh and blood, as I behold man to be body and blood. To which I respond to you: You saw my Son in body and in blood, mortal on earth: who now is immortal in heaven, and therefore you are not able to see him now with corporal eyes, nor even how his flesh and blood are consecrated on the altar; which sacrament, on account of the glory of the priest is not done there, but on account of the glory of my Only-Begotten (Unigenitus), who performed this office with his disciples in his supper. But as you are not able to see me in my clarity as long as you are mortals: so also you see neither the flesh nor the blood of my Son carnally with your carnal eyes, according to which you are not able to discern those things which are invisible, but according to this that your mortal gaze is able to grasp visibly those things which are visible.

This sacrament must be offered to me in a threefold matter. How? In bread, and wine, and water, for the honor of the Trinity. Hence if anything from these three is lacking; then there the Trinity is not truly worshipped, since the Father is understood in the wine, the Son in the bread, and the Holy Spirit in the water; so he who offers wine without bread and without water, worships the Father, but denies the Son and the Holy Spirit; or he who gives bread without wine and without water, has the Son, but casts away the Father and the Holy Spirit; or he who uses water without wine and without bread, attends to the Holy Spirit, but refuses the Father and the Son; or

he who gives wine and bread without water, has the Father and the Son, but rejects the Holy Spirit; or he who offers wine and water without bread, worships the Father and the Holy Spirit, but denies the Son; or he who uses bread and water without wine, attends to the Son and the Holy Spirit, but refuses the Father. Therefore let there be no division in this sacrament; because I also, remaining individual, am one inseparable God in three persons, just as thought, will and work are in one man: without which there is no man. But if there is a defect in that sacrifice, so that there either bread, or wine or water is neglected, truly then he from whose negligence this happened, will be subject to a heavy vengeance. For if this was done knowingly through the negligence of lukewarmness, or unfaithfully through the doubt of incredulity, I will cast out from my eyes him who is subject to this guilt, unless he himself, having returned to himself through heavy penitence, punishes himself by heavily repenting for this; or if this happened unknowingly through the negligence of forgetfulness, then he who is guilty in this, is to answer to me concerning this fault of his in the correction of penitence; since he did not acutely look forward to see if all these things were present which pertained to my sacrifice. For when my Son hung on the cross, there nothing of salvation was lacking, because through his shed blood he brought the salvation of souls to men, whence neither in this mystery ought anything to be lacking. For this sacrament is the most sacred sanctification in all holiness,

and therefore that flesh and that blood must be received with all faith and devotion.

Whoever receives this most sacred flesh, and would not refuse to take the blood of the same mystery, since my Son is clean above all things, and a mirror in virtues, and therefore his most noble blood is to be received, unless on account of the simplicity of the recipient the priest fears the danger of effusion, and then for that one about to receive let it be done according to the simplicity of infants, to whom the food of bread is granted, and the drink of wine is denied, so also to this one let this sacrosanct flesh be bestowed: and the flowing blood be withdrawn, lest a greater danger arise therefrom, and because also that sacrosanct flesh is joined to its blood and that blood to its flesh in one holiness. But if that man is of this discretion, that he can keep the mystery, then when that holy flesh is given to him to eat, then also the blood of the same flesh is given to him to drink. But the priest who celebrates this sacrament, let him be carefully clothed in those vestments which the ancient Fathers taught by the Holy Spirit established to be put on for the same office, and let him attend most accurately to those words which the Holy Spirit inspired in the same Fathers for the celebration of this mystery: solicitously taking care lest he omit anything in them, also most devoutly looking, lest he transcend this example, where my Son took the bread and the chalice, and gave to his disciples to eat and to drink. But he who in the vestments or in the words pertaining to this office

has unknowingly committed any fault through the negligence of forgetfulness, is to be corrected with heavy and salutary penitence. Nevertheless, seeking my mercy he shall find it, because he did not perpetrate that transgression in will or in the malice of his heart. But he who knowingly either through the lack of devotion of his will, or through the wickedness of his heart shall have transgressed in the same sacraments, to him being offended I will say: Wicked servant, why were you not rightly clothed in the priestly vestment, as the ancient elder teachers established for you in the Holy Spirit, in the significance of the spiritual office as my angels always minister to me? And why also did you neglect the manner of those words which the same your Fathers handed down to you in the Holy Spirit in the consecration of the body and blood of my Son, for the salvation and glory of the human race? Whence he who is culpable in this guilt, is to answer to me therefrom, if he shall not have punished himself by repenting with heavy affliction. But the priest who offers these feasts at my altar, let him not depart from these feasts fasting, but let him perceive the refreshment of his soul in the body and in the blood of my Son. But if he knows himself to be weighed down with heavier burdens and unworthy of these feasts, then let him not presume to approach my table, nor let him touch my Son unwashed from the stench of his crimes, as they contaminated both the table and the glory of his nativity, who cruelly cut off the head of the shining lamp. Wherefore also this

one who is so contaminated, let him show the variety of his pestilence to the high priest, namely my Son, and also let him accuse himself before another mortal priest, who may show him the remedy of consolation with penitence, and thus finally let him approach his office purified.

But I the Father of all, do not want the secret disposition of the most sacred colloquy through which the priest must invoke me at the altar to be in many and in great speeches, but in the right ordination of the first teachers, whom the gift of the Holy Spirit taught to invoke me in right admonition, and this must not be in the multiplicity of foolish wisdom, but in simplicity of heart; because I am not delighted in much speaking, but in the purity of the heart of those who seek me devoutly, and who kindly embrace me in the ardor of charity. For otherwise to my elect when they seek me I bestow my grace according to the turn of the gifts of the Holy Spirit: but in this sacrament I show myself whole to them, since my Son is in me and I in him, and the Holy Spirit in us and we in him and one in divinity we are, just as the body and the wings and the powers thereof are one living man. Whence he who approaches this sacrament, let him take care lest he so come that he might offend the glory of the Divinity. But you, o man, while other men approach the priest to receive the sacrament itself, consider five modes in them, because those who desire to receive the perception of the divine mystery from their priest, let them cleanse the five senses of their body from the dregs of their

sins, and digne and laudably guard them from the creeping impurity, that they may perceive the same so much more salutarily. Wherefore also from those who approach the sacrament itself as you see, some are bright in body and fiery in soul, since they having the clarity of faith toward the sacrament itself, do not doubt that it is the true body and true blood of my Son, and therefore while they perceive it with this faith they are quickened and sanctified in their flesh, so that sanctified through this mystery, they may appear in heaven in the same body of theirs after the resurrection, and in their soul they are transposed and kindled by the fiery gift of the Holy Spirit; that being suffused by this illustration, they may reject earthly things and desire heavenly things. How? Because as a fire of burning is excited by the wind, so also these are imbued through this sacrament that they may burn in supernal love. But others appear pale in body and dark in soul, because lukewarm in faith, they do not have firm faith toward the same sacrament, but are hard to understand wisdom, like a boy whose works are in foolishness. For outside in the hearing of the ear they hear, and in the slowness of their heart they do not savor those things which are said to them concerning the sacrament itself, so that they would gladly comprehend those things perfectly in faith, but nevertheless on account of the doubt which is in them they are not able to behold how much holiness is in it. Whence also in the interior man they are surrounded with darkness, since they are not able to lift their mind

upward to that perfection, because conceived in sins, they are heavy on account of the hanging of corporal frailty toward the perfection of that belief, nevertheless consenting more to the spirit so that they would gladly understand faith if they could on account of the lukewarmness of their heart. For those who are not yet weighed down with heavier burdens of sins in their works, it behooves these as if unwilling to consent to the spirit, since the soul still having greater power, because not yet slain in sins, subjects the body to its will. For these are the struggles which are between the body and the soul; because the soul wants to dominate the body, since it is contrary to it what the flesh has in its concupiscence which is sin, and the body disdains justice which is in the desire of the soul because it loves life. What is this? That which is dead, desires the dead, and that which lives, loves the living. How? The flesh loves sin, and the soul loves justice, and in this they oppose each other, and rarely do they consent to each other. But as a boy is fed and satiated without labor and without the intellect of his sense: so also these men are quickened by this sacrament as if through ignorance, since they disdain it neither through infancy nor through contumacy; but only embrace it with a simple mind.

But certain ones are hairy in body and in soul they are filthy, suffused with much impurity of human pollution, since these existing in their flesh as base and unchaste without shame, and polluting themselves with the dregs of vices; as a

pig involves itself in mud, in this way they contaminate their soul by infecting it with the diverse filth of the sins of human contagion. And when they, being filthy in these vices, do not fear to approach the sacrament of the body and blood of my Son so unwashed, they are to be cleansed with a heavy examination for this presumption of theirs. In which purgation nevertheless I do not deny them my mercy, because I foresee worthy penitence arising in their minds. But others in body are hedged in with very sharp thorns, and in soul they appear leprous; because in their heart surrounded by anger, hatred and envy, they expel from themselves gentleness, sweetness, and charity with these thorns of iniquity, whence so desiring evil things, and deserting good things, and affecting other men with contumely in derision, they render their soul unclean as if with the worst ulcers. Who when they approach the divine mystery in this way, heavily hurt themselves, but nevertheless I turn my eyes to them, when punishing themselves in bitterness, they afterward seek my grace by repenting. But certain ones appear bloody in body and in soul stinking like a putrid corpse; since they making division among men with a bloody hand, render their soul stinking, as if with the putrefying gore of most cruel perversity, because not looking upon my fear, they destitute that which I established in man by their cruelty. Whence, if they being defiled by this contamination do not fear to perceive the body and blood of my Son, they cast themselves down with heavy injury, since so un-

washed they presume to touch this sacrament, but nevertheless the fountain of salvation shall afterward pass through them, if they shall have studied to wash themselves from this wickedness of theirs with worthy penitence.

But from all these while certain ones perceive the same sacraments, some are suffused as if with fiery splendor, but others are darkened by an obscure cloud, because while believers strive to approach the mystery of the body and blood of my Son, then those who perceive it with a devout mind and pure faith shining in good works, are illustrated by the gift of the Holy Spirit as well for the salvation of their body as of their soul, and those who take it with a contrary heart and wavering soul torpid in perverse acts, induce upon themselves the obscurity of presumptive unhappiness to the detriment of themselves, both outwardly and inwardly, since they have rashly presumed to join themselves unwashed to this holiness. For the man who is so rebellious and contumax that he does not fear to pollute himself, either by simple fornication in the bowels of his own body by touch and delight, or to contaminate himself by double fornication leading out his seed with a man or with a woman, or to tear himself apart by anger, hatred and envy with other men, or to stain himself with blood by murder in those meeting him, and so unwashed and uncorrected rashly presumes to approach the body and blood of my Son without the purgation of confession, and without the penitence of correction, he knowingly and intel-

ligently enters the judicial fire by his own fault. How? From this presumption and his sin he will be examined as gold in the furnace, so that no dust of this presumption will be left in him, with which polluted and uncorrected he approached the communion of the innocent Lamb. For he who shall have approached the sanctification of the body and blood of my Son so unwashed as has been said, and shall have so taken that sacrament, takes this to judgment for himself. How? As my most beloved Paul says: So whoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of that bread and drink of the cup. For he who eats and drinks unworthily eats and drinks judgment to himself, not discerning the body of the Lord. Therefore among you many are infirm and weak, and many sleep (I Cor. XI). What is this? Truly I say to you: He who shall eat the bread of life, or who shall take the cup of salvation which is the sacrament of him who is the Lord of heaven and earth, so that he treats this unworthily being filthy namely in sins, shall feel his fault in this. How? Because he receives the body and blood of his Lord that is of the Savior of the world, bitingly and deadly, when prone to evil and polluted by impurity, and forgotten of the fear of the Lord, so contaminated he enters the palace of salutary redemption. Whence also he commits murder there. How? Since in many wounds he stabs himself, when without the cleansing and without the washing of penitence concealing his crimes, he

rashly treats this sacrament. Wherefore also I say to him: O most miserable and most bitter one, how did you dare to send your Lord into a lake of such misery, whom the celestial citizens always desire to behold. Whence with bitter penitence you shall be examined in your body and in your soul: so that if you shall not have corrected your guilt, after the resurrection of the dead that correction may be found in you.

And therefore with faithful inspection let that man prove himself who shall have willed to be the purger of himself here, and so with this devotion of his consideration let him receive of that bread of holiness, and let him taste of that cup of sweetness, that thus arriving at the unfailing refreshment he may flee the hunger of the debility of the soul. For he who shall have treated this sacrament badly, and not purging himself from the filth of iniquity shall have taken it unworthily, imposes upon himself the judgment of vengeance, because unpurged he eats and drinks it; not however prevailing in this presumption of his to hurt or obscure the mystery, but condemning himself. And because being filthy in vices you so presume to approach this sacrament, therefore there are in your company many infirm, namely those who do not want to seek the medicine of the soul in this holiness, but who impose upon themselves the most bitter infirmity in the same sacraments, since they take them to judgment for themselves. And also many weak ones, namely those who are so weak in the law of God, that they in no way want to look upon who he is whom

they so unworthily receive. What is this? Because they do not want to consider how they ought to fear and venerate their Lord, or how they may punish with bitter penitence their flesh, which they have so nourished in vices. But since they are so negligent, for that reason also in the forgetfulness of this negligence many sleep, not knowing nor wanting to know how they ought to bewail their sins, like a man when he is in the sleep of slumber, neither knows nor understands what or in what way it may be in his body. Whence you, o man, when neither in confessions nor in penitence purged through yourself, you receive unwashed the body and blood of my Son, then in the tremendous inquisition concerning this presumption of the filth of your sins you shall be so examined, as even the must is purged of that impurity which it has in itself, when it casts it out from itself in its fervor.

The same sacrament also is to be handled and guarded with such diligence and solicitude by the priest and by the people: lest it be so neglected by anyone, that being neglected it be cast upon the earth. Because if through lukewarmness being neglected it shall have fallen upon the earth, I avenge that contumacy through my zeal, either in the earth, or in the man, unless the man himself punishes himself with penitence and bitter stripes; since flesh and blood ought to restore flesh and blood. How? The flesh and blood of man shall mourn in man; which flesh and blood of my Son were neglectedly handled by man, just as then the earth trembled, and as

men were shaken in fear: when my Son placed on the cross gave up his spirit. But if you, o man, in the instability of your heart shall have said in yourself: How may that oblation on the altar be made the body and blood of my Son, then I also will respond to you: Why do you, o man, ask this, and why do you inquire these things? Do I require these things from you? Why do you search my secrets concerning the body and blood of my Son? Neither are those things to be required from you, but only receiving them in great fear and veneration, guard them diligently, and no longer hesitate concerning this mystery. For you ought not to tempt me so rashly. And what are these things to you? But in most certain faith seek me. For when I shall have inspected your whole faith, then I do not ask from you what the body and blood of my Son may be, or in what way this mystery may be consecrated on the altar. And who asks from you, o man, whether in fire you do not feel the ardor of the fire? No one. So neither in my secrets rashly require me, lest you be hurt therefrom. Which, if you shall have willed to seek those things with the devotion of your mind, then seek those things diligently in prayer, and weeping and fasting, just as also your ancient Fathers most certainly sought them, and frequently they were revealed to them. And when you shall have searched those things in this way, and shall have found them, then that which is remaining, you shall leave to the Holy Spirit. But those who approach these sacraments, let them come not through devious ways but through the

right way; lest being cast out from them, they suffer a great fall of the soul. How? For the worst deceiver, who without election and without the consecration of the principal unction shall have deceitfully usurped for himself the chair of the pastoral office, and the most wicked raptor who expelling his pastor shall have violently invaded his chair through the whispers of those consenting to him: these either through themselves by their own will shall be subject to a heavy vengeance, or through my zeal shall sustain a heavy sentence therefrom; because in the worst bitterness they are imitating him who, wanting to have the greatest honor in himself, was cast down from all glory of happiness into death; and because also they follow Baal, who so deluded himself, that deceitfully naming himself God, he was given into dissipation. And if in this perversity of their lie and presumption they shall have simulated that they give my sacred things, then those who in this way are rather infected by them than soothed, are so computed in my sight, even as those are held in derision by the people whom boys in their jokes and in their plays constitute for themselves jocular persons. But as this is vain in men, so also that is a mockery with me, which such invaders in their deception simulate that they do. Whence, because their building is proved to be perverse, it cannot stand, since it is about to fall. And therefore if they are seen to build anything in my temple in the sacred orders, it is to be deleted; because not having justice, it is discerned to be frivolous.

Therefore let them repent of this temerity of theirs: lest they become consorts in the punishments of him who, while he sought more than he ought, was sent from the height into the abyss of the depth.

But also that butcher who, not having the unction of the priestly office, approaches my altar so furiously through the insanity of his mind, as if I were a deceiver or a jester, this one rashly touching the table consecrated to my name, wishing namely to offer the sacred oblation, which is not of his office, does not fear to wound my Son with hard torture.

How? As the incredulous man invades God with his incredulity, and as the insane man runs into the fire with his insanity: so this one, not knowing me as God, nor feeling me as a burning fire, casts away my fear, nor loves my gentleness; but wounds my Son when with unanointed lips he tears that discourse which my Only-Begotten himself conferred upon his bride, when he gave her his body and blood in dowry.

Whence it is said to this one so rashly invading him: Who touches my Son, so contumacious and unanointed? But this one who approaches my altar in this way, as often as he presumes to invoke my Son with the aforesaid secret discourse, so often he contends to wound him; not that he so tortures him with any pain, but because he does not fear to touch him so presumptuously.

Who, if he shall have remained in this contempt without penitence, shall stand among

those in the punishments who wounded my Son without cause.

Wherefore lest he feel these torments, let him assume to himself the lamentation of affliction, in such a way however that from now on he does not presume to approach the ministry of my altar.

But the others who under the priest contend to minister in the service of the ecclesiastical office, let them beware lest they presume to approach the same ministry without the mode of justice, lest if they shall have deceitfully usurped that rectitude for themselves, then being found unformed and unpolished, they be cast out from the construction of the ecclesiastical building by just judgment.

For I will that my ministers appear clean in my sight, without guile and without filth.

How? That with right election they approach my altar, and then also assist me there without uncleanness.

How? Lest they look toward secular copulation, because they have chosen the spiritual one.

How? Because they have approached my servitude.

But if any of them uses the burning libido of his flesh, let him macerate his body with abstinence and fasting, and let him chastise himself with cold and with scourges.

But if at last he falls into the pollution of a woman, then let him flee that contamination as a burning fire and deadly poison, and let him wipe away his wounds with bitter penitence; since I will that I be served in chastity.

How? Because also my Son was most chaste, who also demonstrated all these ecclesiastical orders in himself.

How? Namely by obeying, praying and offering.

How? Since also the circumcision touched him with its obedience, and the prophecy demonstrated him with its cry, and he himself preached to men through himself, and at last offered himself as a living sacrifice on the altar of the cross.

And because he himself gave himself as a holocaust in chastity, so also let them imitate his chastity who attempt to offer a holocaust to him at the altar; who however shall not only hold chastity in others, but also shall preserve it in themselves.

How? As a priest ought to guard himself from the contagion of a woman: so also let him contain himself from himself, namely taking care lest by the touch of his hands he draw out pollution from himself, so that the noise of libido does not tumultuously tumult in him.

For the crime of Adam, bringing death to men, excited in them the sense of fornication, and therefore let men constrain their flesh lest they basely succumb to the cases of death.

How? Because my Son overcame death, and gave life to them.

Who since he assumed flesh in the integrity of virginal modesty, therefore also they ought to be chaste who desire to serve him, as it is written by divine precept: Be ready for the third day, and do not approach your wives (Exod. XIX).

What is this? You who wish to serve God singularly, be ready with the will of your heart for the day of that serenity, where the holy and ineffable Trinity, truly appearing, demonstrates its wonders in a great miracle.

And therefore, if you wish to approach God worthily there, beware lest you join yourselves with carnal affection, namely with carnal copulations, lest you mix your blood with blood of a more fragile estimation.

Which you, o priests and my other ministers, who militate under a spiritual name, ought to beware; because also neither did the apostles whom you followed divide themselves into diverse things, nor did they leave you such an example.

For I will not that there be two unions, namely of spiritual and carnal study, in priests; since the priest shall unite to himself the justice of God, so that she may be his wife, with whom he shall nourish and teach the other peoples, as a father is accustomed to educate and teach his sons.

And how would it be apt that a priest exercise two unions in right measure: which are contrary to each other in their diversity.

How? One carnal and the other spiritual.

And since a priest is the pastor and father of those men who have carnal marriage, if then he himself should possess in an equal way, who then ought to be his priest?

He could have no other priest to preside over him than the devil, who ought to be his priest, since he also would have imitated him hiding poison under honey.

How? Since as the devil hides evil under good, so also priests of this kind, who follow their baseness more than they love chastity, strive to conceal carnal copulation under spiritual marriage, as poison under honey.

But because my Son is all in chastity: therefore also these ought to love chastity, who touch his body and blood at the altar; even as it is written: The priest shall not take as wife a harlot and a vile prostitute, nor her who has been repudiated by her husband, because he is consecrated to his God, and offers the loaves of proposition (Lev. XXI).

What is this? Let him who has been placed for this, to offer sacrifice to God, not love the injustice of the devil, who is the common author in every filth of all iniquity, nor even cast down his senses so basely, that when he wishes to bear my yoke, he follows the will of his flesh against the justice of God and against the examples of the ancient saints by basely embracing it, lest he so perform in contumelious acts that uncleanness which was repudiated by those same ancient Fathers of his (when they recognized it to be from the breath of the ancient serpent).

Therefore, deserting these filths, let him be a lover of the justice of God; since in holiness he is consecrated to his God, namely abstracted from carnal concupiscences in the works of sons being born.

Whence, existing thus sober and unpolluted, he can offer that bread which is placed on the table of consecration for the salvation of men.

What is this? Namely because that sacrifice, which is the life of the living, and the refreshment of souls, and the mirror of all virtues, which through holy innocence are conspicuous in the form of chastity, is most clean from every filth.

Wherefore also those who are about to offer the same sacrifice ought to be without the filth of pollutions, also containing themselves from feasting and drunkenness, from jesting, from laughter, and from light and uncomposed manners; but let them be in that reverence, as becomes the successors of the ancient fathers from whom they were planted, and in that dignity as decors honorable patrons.

And also let them so live that they be not double in two persons, that is, lest they walk simultaneously in the secular and in the spiritual way, because it is difficult to serve two masters at the same time, as also my Son testifies in the Gospel saying: No one can serve two masters (Matth. VI).

What is this? No one who is clothed with a mortal tunic is able, because of the tenderness of his sense and his body, to exhibit service to two masters equally and with equal obedience.

What is this? Because he cannot serve the lord of rectitude and the lord of injustice at the same time.

Why? Since rectitude rejects injustice, and injustice impugns rectitude.

So also a priest cannot simultaneously and with equal devotion have a handmaid and a lady, namely carnal copulation and spiritual con-

sortium; because these two are not able to be together in perfection.

Since that which is carnal impugns this which is spiritual, and the spiritual depresses that which is carnal.

Which also my friend Paul knowing, demonstrates that it is so by my will, when he says: It behooves therefore a bishop to be irreproachable, the husband of one wife (I Tim. III).

What is this? It is necessary that he who preeminently stands before other men in the office of spiritual magistery, so constitute his life that no scandal of offense and of reproach be found in him.

How? Because a priest ought not to have two persons, so that he is simultaneously the husband of a carnal wife and the man of a spiritual spouse; but he shall be the husband of one wife, namely of the Church in holiness, which is unique in my Son, since one Church arose in him.

But this one, although she is one, yet she has very many husbands; because she performs nuptials with the priests of my Son who are daily in his office; yet remaining a virgin in her integrity, since in her the faith is incorrupt.

Wherefore also the same Paul my vessel did not say that this wife was of one husband, because she is joined to those priests who arise in the same Only-Begotten of mine until the last day, until those nuptials also come, which may never fail by any instability of mortality; but also those who minister nearest under the priests in the service of my altar, are husbands of the same

wife, just as the same Paul, providing faithful doctrine to men through me, has spoken, saying: Let deacons be the husbands of one wife, who may preside well over their children and their houses (ibid.).

What is this? These who assist the priests with the obedience of their help, let them be husbands of one wife by faithful conjunction.

And who is that wife? Namely the most chaste bride who can be hurt by no corruption, as that woman is corrupted who loses the flower of virginity and her innocence which she has in the beginning of her betrothal, when she still remains incorrupt with her bridegroom.

Whence also let these betrothed ones converse so faithfully with this wife of justice, that also to those who by their help have been regenerated in spirit and water, they provide good examples of virtues, so that also in their office which pertains to the fortification of the ecclesiastical mansion, they may labor with faithful solicitude, just as a secular man intends for his children and for his house every devotion of his procurement.

For my friend Paul showed that bride to the priests and the other ministers of my altar, so that they might choose her for themselves as a wife, and not desire a carnal spouse.

For neither the same Paul, nor the other disciples of my Son, nor the remaining Fathers namely their followers, gave this example to them through themselves, to take a carnal spouse

and desert her whom they had previously chosen for themselves as a spiritual wife.

For a priest who is so contumacious in sin that he illicitly takes a woman according to the will of his flesh, perpetrates adultery; since he deserts his right wife, that is, the Church which had been betrothed to him by the spiritual office, and impudently leads another according to the pleasure of his mind.

But although it may be difficult for him to constrain himself in this ardor, yet for the sake of supernal love let him contain himself from these concupiscences, as also my Son exhorts in the Gospel, saying: There are also eunuchs who were so born from the mother's womb, and there are eunuchs who were made by men, and there are eunuchs who castrated themselves for the sake of the kingdom of heaven; he who can grasp, let him grasp (Matth. XIX).

What is this? Since there are some men who have so come forth from the maternal womb, that because of the coldness or imbecility of their body they are not able to have spouses.

Whence because of this continence of theirs, they shall not receive the utility of reward, except that only for the work of that sin they shall not sustain punishments; because for the sin which they did not perpetrate they shall not have punishments.

And there are other men who by the will of some men have been so weakened in their body, that they are not able to exercise the pleasure of their flesh in this conjugal work; but also they, so

containing themselves, do not deserve the glory of praise therefrom, since although they cannot complete this work of burning, yet in their will they many times feel the ardor of baseness.

And there are other men namely those entering the spiritual life who withdraw from themselves this which they could easily complete with their body; since for the sake of the glory of the supernal inheritance they despise carnal copulation, nor do they wish to have it, and therefore they shall have from there the greatest praise with the reward of blessed remuneration.

Wherefore also my priests, and all those pertaining to the office of my altar, ought to imitate them with their fullest will, so that they may perceive the crown of continence with the greatest joy of supernal gladness.

And therefore whoever in the will of his heart can grasp this example, so that by a full desire of blessedness he is able to overcome his body, and to cast away carnal concupiscences, let him with most ardent devotion grasp the celestial consortium, faithfully relinquishing carnal copulation in the constriction of his flesh.

But he who is not able to contain himself, who burns in the will of his flesh, let this one not become a priest or another minister of priestly rank either for the sake of a person of pride or for the appetite for riches, lest if afterwards he should fall in the delight of his flesh, he feel a great detriment to himself.

For those who are accustomed to approach the ministry of my altar shall contain their body

from the contagion of women; nor shall they join marriages of spouses for any occasion, but both by their own will and by the rectitude of my service they shall contain themselves chastely; otherwise they ought to avoid the holy service at my altar.

Which service however, although it is found to have been granted sometimes to certain men who had previously subjugated themselves to the world; yet it is discerned to have appeared in those who had subjected themselves to the carnal yoke before having undertaken, and not after having undertaken, my service, in such a way however that, the same yoke having been later cut off by them, then the Holy Spirit worked the proclamations of praise in his wonders in them, since this was granted by miracle in the beginning of the rising Church because of the scarcity of priests; but now she herself, adult and well comforted, her ministers being multiplied, according to that which ecclesiastical censure shows concerning the same cause, it must be guarded against according to this example: since from the beginning of the nascent world it was granted to males to lead for themselves females from the nearest stock because of the rarity of men, which however is not to be prohibited to them once they have been expanded.

Because also unformed and unpolished stones are accustomed to be placed in the foundation of a building, when however afterwards beautiful and well-composed stones are required in the wall of its partitions: so also in the infancy of the

Church priests, according to what could then be found, were placed in that office; but now in the spiritual people a full number of those is found who are apt for the priestly office so that they are not occupied by the secular burden of earthly copulation.

Since it is not expedient that a father of a family who undertakes a precept in secular marriage be called my messenger in the priesthood.

Whence hear this similitude: A certain king polling with much fortitude had gathered a small army, which when he had diligently intuitied, seeing it rude for the exercise of labor, taking from it a certain one with some others of the common people whom he foresaw idoneous for procurement, he set him over the same army, because the excellent germ of this nobility was not yet mature.

But when then already the same army had begun its increase, and when already in it the nobles had become adults, that king well and orderly disposed each right in that army, and set over it dukes and presidents from among those more noble according to each justice.

What is this? The heavenly King, whose fortitude is over all, in the plantation of the Church had coadunated a modest band of believers.

Which searching with the sharpest inquiry, he considered it infirm and weak still for sustaining corporal passions for his name, and so Peter who existing as one from them had previously been conversant in earthly acts, and after him some others who also sometimes had tasted the juice of

the earth, cleansing them from the filth of temporal things, since he foreknew them sagacious and faithful, both for the care of souls and for the sustainment of bodies in his plantation, embracing the Catholic faith, he preferred them in the office of restriction and relaxation; because the rutilant dawn, burning away human contagions in the ardor of chastity, had not yet widely diffused the flowers of its sweetness in men.

But already the multitude of the ecclesiastical germ being widely disseminated through the circuits of the whole world, and the glory of ecclesiastical honor already nobly comforted, the same supernal King inspired to men both secular and spiritual gifts with a most benign and most decent disposition, and instituted priests and the other ministers of the divine offices most honestly preserving their sobriety and their chastity according to ecclesiastical law and according to the justice of God.

Whence, o man, because already among spiritual men many have arisen who labor by militating against the world and against the devil and who hasten to approach my altar in chastity and constriction of their body, I will that my priests appear in my sight without the contagion of earthly copulation.

For while in the old Testament it was commanded to priests that when they approached my altar they should contain themselves from the contagion of women, all this has been led to full perfection in the new Testament for my priests, so that what those ancients avoided as

if for one hour in chastity, these new ones fulfill from the beginning of their childhood until the end of their old age.

And while I did not wish to receive from the ancients the sacrifice polluted in the conjunction of a woman, much more I will that my Son be handled by the new priests in the office of chastity.

Neither let anyone immature and unconsecrated undertake a church, nor let him presume to desire more churches, lest if in the age of childhood or without the consecration of the priestly office he shall have presumed to undertake a church, or having one shall have attempted to subjugate more to himself, being in this a prevaricator of justice, he be discussed in the judgment of the heaviest restriction, like him who before the legitimate time, or without legitimate betrothal, does not fear to fornicate, or having a legitimate wife, hastens to pollute himself with others in adultery.

But also from all the people who are in the Christian name, priests of wise genius and virile mind are to be chosen: in such a way however that they come to my servitude with right order, and with just unction and a voluntary mind.

This however ought not to be, that those approach the office of my altar who halt in some debility of their members; because neither in the kingdom of heaven will any spot of diverse wounds appear in the souls of men.

And therefore I will not that those who are destitute of any of their members assist at my altar.

But although they themselves are weak in their bodies: yet for this destitution of their members they shall not be separated from the kingdom of heaven, if however they have the health of their souls, thus if they seek me in the purity of good works; I will not however that they perform the ministry of my altar, but that they humbly work the efficacy of good works.

So also neither ought women to approach the same office of my altar, since they are an infirm and weak habitation, placed for this, that they bear children, and bearing them diligently nourish them.

But a woman conceives an infant not by herself, but from a man, just as neither is the earth plowed by itself, but by a farmer.

Wherefore as the earth cannot plow itself, so neither is a woman in the office of the consecration of the body and blood of my Son to be compared to a priest, although she can resound in the praise of her Creator, as also the earth receives rain for the irrigation of fruits.

And as the earth brings forth all fruit, so also in a woman every fruit of a good work is perfected.

How? Because she can receive the supreme priest as a bridegroom.

How? A virgin betrothed to my Son receives him as a bridegroom: since she closed her body to a carnal man, and therefore in my bridegroom

she has the priesthood and all the ministry of my altar, and possesses all his riches with him.

But also a widow can be called a bride of the same Son of mine, who, refusing a carnal man, flees under the wings of his protection.

And as a bridegroom loves his bride very much, so also my Son most sweetly embraces his brides, who anxiously run to him with the love of chastity.

But also by no means let a man be clothed in feminine clothing, nor let a woman use a man's habit, so that in this way each person may be discerned; namely that a man may demonstrate virile fortitude in himself, and that a woman may show feminine infirmity in herself.

Since this from the beginning of the human race is thus in my disposition: unless either a man be in danger of death, or a woman in danger of chastity.

Then if for that hour either a man according to a woman, or a woman according to a man, shall have changed their clothing humbly for fear of death, when they shall have sought my mercy for this deed of theirs they shall find it; because they did not do it in temerity, but in the danger of their health.

And since a woman ought not to be clothed in a virile habit: therefore also she shall not approach the office of my altar; because she shall demonstrate the virile person neither in her hair nor in her clothing.

But those who approach my altar, let them appear in chastity in my sight. And not only

those: but also the others who desire to perceive the sacrament of the body and blood of my Son, lest they cast themselves into the case of ruin.

But many both among the spiritual and among the secular are found who not only pollute themselves with the fornication of women, but also contaminating themselves in the contrariety of fornication, impose upon themselves the heaviest burden of strict judgment.

How? A man who shall have sinned with another man according to the manner of a woman, sins bitterly against God, and against that conjunction by which God joined male and female.

Whence also both appear before God polluted, black, and luxurious; horrible and troublesome to God and to men, and guilty of death; because against their Creator, they destitute the creature which is in them.

How? God joined man and woman, namely he coupled simultaneously that which was strong and weak, so that the one might be sustained by the other.

But these contrary adulterers, when they transfer their virile fortitude into the softness of contrariety, casting away the right institution of male and female, most basely follow Satan in his perversity, who in their pride wish to scind and divide him who is individual.

For they themselves constitute in themselves an alien and contrary adultery in their perverse arts, and therefore they appear in my sight polluted and contumacious.

But he who in the same way shall have sinned in this contrary fornication with a woman, is a most voracious wolf in that perversity of his.

How? For as that man would be contrary and troublesome to men who, having most beautiful and most clean banquets, should cast them away and eat the dung which comes out in the egestion of man: so also these are unworthy and unclean before me; since they desert the right institution of conjunction in a woman, and seek an alien prevarication in her.

But also a woman who snatches these diabolical arts so that she simulates being joined in virile office with another woman, appears most vile in my sight, together with her who subjects herself to this one in so contumacious a crime.

Because when they ought to have shame for their passion, they impudently usurped an alien right for themselves.

Since they transmuted themselves into a strange manner, therefore they are transposed and contemptible to me.

Those males also who with the touch of their foreskin draw out their semen, impose a great fall of their soul; because in this restlessness they shake themselves entirely, and therefore even as unclean animals which devour their whelps, they appear before me.

Since perversely shaking out their semen, they lead it to a contumacious pollution.

Whom women also imitating with impudent touch, when in the incentive to burn with burning libido they fatigue themselves in the

constriction of their body, they are very culpable therefrom, because when they ought to contain themselves in chastity, they pollute themselves in uncleanness.

Whence both women and men who by the proper touch of their body shake out their semen from themselves, in this filth of theirs infect themselves in their souls with ulcers and wounds, since for the sake of my love they have not willed to constrain themselves in the office of chastity.

What is this? Because when a man shall have felt the sting of his flesh prick him: let him run into the cavern of continence, and let him apprehend the shield of chastity, and thus let him defend himself from uncleanness.

How? Let him cast out the tares from the wheat, that is, let him separate the noise of libido from the sweetness of chastity.

Whence whoever shall have thus projected the taste of libido from himself: he is very sweet and amiable to me.

But you, o men, reject chastity and love libido, when you are even not only fornicators of men, but also fornicators of cattle so that you send your semen not into that which lives, but into that which is dead, and because you desert your consort, and desire that which is subject to you in servitude.

Wherefore the elements cry out over you saying: Alas! alas! our masters mix themselves with us in the commingling of their semen.

And thus they demonstrate that they have sadness in your works because of my indignation.

Why therefore do you turn your intelligible intellect into cattle-like foolishness, when you know you are men? Did I create you for the joining of cattle? By no means.

And since you join yourselves to them, therefore most bitter consortia of unspeakable crimes shall fall upon you, because you despise my institution in the joining of male and female.

For whoever in his acts so transmutes himself, that he does this which he desires to do, namely that he so destitutes himself, that he pours out his semen with a beast, this one induces the greatest ruin for himself, even as Satan cast himself down through his adversity when he wished to be like God.

Wherefore all you who contaminate yourselves in diverse pollutions of this kind by perverse use: resist your concupiscences, and chastising your bodies perform most bitter and true penitence with great wailing and fasting and maceration of your flesh and with dire scourges, lest you, being impenitent, cast yourselves into the heap of the most cruel guilt.

But I will not only that men cleanse themselves from waking uncleanness, but also that they worthily purge themselves from that pollution which shall have occurred to them while sleeping. For if a commotion of semen shall have crept upon a sleeping man in dreams; I will not that he thus approach in that burning heat in the sacrament of the office of my altar, until that

ardor in him be stilled, as it is written: If there be among you a man who is polluted by a nocturnal dream, he shall go out outside the camp; and he shall not return until he be washed with water toward evening, and after the setting of the sun he shall return into the camp (Deut. XXIII). What is this? If there is among you who labor in my service a man who is polluted through the night in the sleep of his slumber, let him separate himself from that congregation of holiness which pertains to my altar, so that he may not presume to join himself to that mystery, before, the noxious heat departing, he be cleansed by that washing of penitence in confession and compunction of heart from the fire of his libido. And then, that penitence which had so illustrated his heart being completed, let him return in the love of chastity to those who faithfully defend themselves from the uncleanness of pollution, and let him worthily and honorably approach that sacrament which is entirely in holiness.

But let that man who burns strongly in libido both sleeping and waking, beware lest he minister fire to his ardor. How? Namely, let him not inflame himself with those foods which offer him the juice of libido, but let him humbly abstain from those meats which came forth naked without covering from their mothers, that is from cattle; because in them is the fervor of ardor, which is not so great in the flesh of birds which does not come forth without covering, but is born with a covering, the eggshell being broken. Whence also there is less fire in it. But let him

also abstain from immoderate wine, lest being drunk in superfluity, his veins, filled with noxious blood, should basely grow hot in the ardor of the fire.

But if anyone labors in a superfluity of these causes, being unable to resist himself by himself, let him seek me with most devoted intention, and let him demonstrate the wounds of his heart to me with most humble detection. How? Namely, let him open them to me by humble confession before a priest. And why this? Because true confession is a second resurrection. How? In the fall of the old Adam the human race was slain, which the new Adam excited in his death. Wherefore also in the death of the same new Adam the resurrection of souls has arisen, so that man ought to confess his sins, which the old Adam did not do, when he rather covered his prevarication than confessed it. How? Because he did not confess it by repenting, but covered it by accusing the woman; whence also confession was placed, so that after men shall have fallen, they may be erected from their fall through it. And therefore whoever shall have confessed his sins by pure confession to a priest in my love: he rises from death to life, even as she also was snatched from death who in the banquet before my son purged herself from her filths with tearful penitence.

Which remedy of purgation was also prefigured for a long time in the ancient fathers. How? For before the law of grace, the patriarchs and prophets were the consolation of men, and under the law the pontiffs and priests were their

erudition, since thereafter the apostles coming brought true justice in my Son so that many men running to them, devotedly implored their auxiliary. And thus from Adam even to the apostolate of the apostles, there were always those who through supernal inspiration, by their consolation and instruction, succored the miseries of men. But as also the apostles showed to men by their preaching and many miracles, the man who falling into death by diabolical persuasion could never be erected by himself, was snatched from death through my Son. How? Since when he was in the world enduring many labors in his body, finally he was placed on the cross for the redemption of the world. This faithful men for their salvation ought to imitate with their priests. They shall seek the auxiliary of my Son: because when after baptism they shall have recalled the old crime of Adam, they are not able to rise from their fall by themselves. And therefore even as from the patriarchs and prophets they shall seek counsel, and from the apostles they shall receive help: where they shall faithfully demonstrate their sins, their wounds being denuded, in true and pure manifestation. How? They shall confess their sins to the priest who is the minister of my Son, with most devoted heart and mouth. And then that priest conferring the remedy on them in their penitence, shall thus bury their sins in the death of my Only-Begotten. But those thereafter rising to life in this manner, shall also glorify the resurrection of my son.

But he who refuses to denude the wounds of his sins, but being silent attempts to cure them by himself without the raising up of another, according to what he then proves his heart to will, deceives himself, because he wishes to be a priest to himself. Wherefore also he is not able to rise without the auxiliary of another; since neither was man erected in salvation by himself, but was saved through my Son. Whence he who desires to be saved, let him not despair of confessing his sins even at the end of his life. But if anyone placed in the hour of his death seeks the remedies for the wounds of his sins, and yet is not able to have a priest to whom he may confess his sins, then let him manifest them to another man whom he has at that same time as opportune. Or if he can have no man so suddenly, let him open them from the intimate affection of his heart to me before the elements with which he also perpetrated them, and I, seeing the devotion of his heart, do not reject his penitence. Wherefore let no one despair of the weights of his iniquity, since if he shall have despaired of my mercy, he shall not rise to life. But he who shall have fought with despair, and finally reduced it to nothing, this one has liberated himself, because being strong he has manfully conquered. But he who does not seek the remedy of his salvation through the tumor of his mind, he is not to be succored; since, while he could find me, he refused to seek me. Therefore while man has time: let him not neglect himself, but let him seek the refuge of pure confession, as also my Son commanded

in the Gospel, saying: Go and show yourself to the priest, and offer your gift which Moses commanded for a testimony to them (Matth. VIII). What is this? You who are filthy in sins when you desire to be cleansed from them, go with good intention, and show them by pure confession to the priest who is my minister, and offer with devoted heart the gift of true penitence, which he pre-signified from the will of God, who was washed from many inundations of earthly iniquity through divine power, so that they may testify who had before seen you to have been filthy in evil acts, that now in the bitterness of penitence you have been purged from them even as in a furnace of examination.

Wherefore, o man, if a sinner should hide his deeds in the secret of his heart: who then would exist as a witness of that penitence against the accuser? None. Whence let man manifest his sins, so that he may have a witness of his penitence. But he who desires to perfect the penitence for his sins, let him take almsgiving to himself for an auxiliary. How? Because when the body of man through its imbecility shall have failed in the labor of penitence, let almsgiving run to it for an auxiliary. And since it is difficult for man to repent as harshly and according to what is just: therefore let him take almsgiving to himself as a mother, so that with her he may perfect that which is laborious for his body. For just as a mother does not cease to succor the necessity of her son, although he may already appear to be brought up: so also almsgiving succors the

tenderness of the body in the penitence of man, although the same man may appear strong in repenting in the maceration of his body.

Nevertheless, the evil works which man perpetrated in his body through the concupiscence of his flesh, let him also punish those in himself corporally, so that that work which had been dear and sweet to his flesh: may be faithfully wiped away from him through the bitterness of penitence; since the bitterness of penitence, with auxiliary almsgiving, ought to heal the mortal wounds of sins in men. How? Because when man constrains himself in chastisement, let him also dilate himself through almsgiving. How? Since almsgiving designates my mercy. How? When a faithful man succors the poor with his substance for the sake of my love, he keeps my precepts, because he bestows his mercy on the indigent for the sake of the honor of my name, just as I also do not withdraw my grace from those seeking me in the purity of their heart. But he who in this manner succors the poor by the refreshment of alms from a movement of mercy: he is very amiable to me, since he has the bowels of mercy fulfilling this which is written: Place your treasure in the precepts of the Most High: and almsgiving shall profit you more than gold (Eccli. XXIX). What is this? By just and right consideration take from the matter of your money which is in your bosom and in the embrace of your heart, dividing it according to the precepts of him who is over all, because God commanded that you decline from evil and do good. And therefore you ought to

abound in this manner in your vitals through your good will, lest you be of the lost sheep, but sanctify yourself before God, bestowing from your substance on those failing in refreshment; since even then God will not contain his mercy over you in your miseries. But if you shall have done this, then that compassion which you have over him who possesses no treasure brings greater utility to you, than if ascending upon a great mountain you possessed much money of gold in your pride. How? For it is better for you that you give a little to the little ones in humility, than that you possess the kingdom of the world with great pleasure; because then mercy in the remuneration of God would be lacking to you on account of the weight of your pride, since there you would not have the bowels of compassion over the poor. Whence also the elements are the lake of the pleasures of men, and demonstrate their manners. How? Because they bring down the vengeance of God upon those sinning. And therefore, o man, desert the inanity of shipwrecking avarice; because your most just inheritance is in eternal life, and relinquishing evil, do good, so that you may dismiss the malevolence of hardness. And so that you may obtain mercy, give of your substance to the indigent, having imitated God in this, who is merciful.

Wherefore also, o man, no liar can contradict this, that you who so succor the poor, fulfill my will in this. How? Just as I bestow my grace upon you, so also you ought to bestow your almsgiving upon the poor. But let those who receive alms,

not take it in vain nor according to avarice. What is this? Since there are many who loving sloth, will not labor corporally so that they may be able to feed themselves, nor study to do good works spiritually so that they may succor their souls; but are as cattle, having the intellect of justice neither in their soul nor in their body. Whence also they appear unworthy before my eyes, if they shall have persevered in the lukewarmness of this depravity in this manner without correction and without penitence. But also there are many who suffering necessity corporally, perceive almsgiving with humility in fear, and pray and labor for those who bestow their mercy upon them, avoiding also the evil works of most filthy filth. Among these also many are found from whom therefore I withdraw earthly riches, since I will to give them heavenly riches. But those who willingly suffer poverty for my name's sake, are very amiable to me; but those who would willingly have secular riches for the sake of their cupidity, and yet are not able to have them, these lose the reward of this labor. But he who for this seeks riches so that he may fulfill my will and not his cupidity in them, this one for his good will shall report the reward of honor with me. So also and he who desires the power of honor for the sake of the boasting of his pride and not for the glory of my name: this one is to me even as a putrid carcass; but he who therefore seeks it, so that he may defend not his pride but my honor therefrom, shall appear glorious in my kingdom on account of that very thing.

Wherefore also the priests of the office of spiritual government ought to undergo their mastership not for themselves, but for me, so that they may be able to preside over my people so much more securely and devotedly. How? Because they ought to teach, admonish, exhort and coerce my people, so that they may worthily and laudably keep the law of God. And this the pastors shall always ruminate: while in exhorting they move the people, lest they persevere in their sins without confession and without penitence, but so that they may trample upon evil works and perfect good ones. But if the people shall not have listened to their priests in that admonition: then the people shall feel their guilt, and the priests have snatched themselves from the case of this negligence; but if the priests do not show the authority of their mastership to the people, then they are not called priests but are called ravening wolves, since they have their office in rapine: even as the wolf cruelly tears the sheep, so that they rather follow their own will than love the custody of their sheep. And because they live perversely, therefore they fear to sow true doctrine to the people, thus consenting to iniquity as to some lord of theirs, because they are carnal concupiscences, and closing the door of their heart to equity even as to some domestic of theirs, which is the justice of God.

Whence, o you pastors, howl and wail for your crimes which in your iniquity emit a dire voice, so that even the elements receive their clamor, and with them re-echo before me. For how in

your office do you dare to touch your Lord with bloody hands and in contrary filth, and in adulterous iniquity? Truly you in your uncleanness move the foundation of the earth. Namely, when being filthy in such great crimes you do not fear to touch your God, I oppress the earth in great sorrow, thus avenging the flesh and blood of my Son; since not only do you cruelly move the earth in this horror, but also you most evilly contaminate heaven in your uncleanness. When in the stench of your uncleanness you touch the Lord your God, even as a pig contaminates pearls in dung: then the heavens receiving your iniquity, emit the vengeance of my judgment in my will upon the earth. For when you ought to precede my people in good works with true justice and with divine law, shining for them, so that that same people of mine walking after you should strike their foot in no offense; but sometimes you contaminate my people with greater iniquity than even they themselves contaminate themselves, in which they have a bad and worst example in you. For you ought to be so lucid a gem, that those believing in your light, could acknowledge the way of rectitude as they walk; but you offer them an example of death, so that by your iniquity they are not able to find the measure. And how can you be their pastors, when you thus seduce them? How therefore will you answer for them: who are not able to give answer for yourselves?

Whence weep and howl before the time of death subtracts you. And why do you not consider your honor: which was given to you above

other men? What is this? Since in my Son you received the keys of heaven above others, which are in the judgment of right sense and of just judgment in the science of the Scriptures: when you rightly consider what it is that you ought to bind. What is this? When men pertinaciously oppose themselves to me in my law: you ought to strike into them the fear of my judgment. And if they shall not then have corrected their fault, extend your ligature over them. Because they are rebellious: therefore with open voices in my words you shall bind them, and you shall indicate that ligature to them; since also for their contumacy they are bound before me: as my Son showed to the first pastor of the Church saying: To thee I will give the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven (Matth. XVI). I who have the power of heaven and earth, will give to you who have devotedly imitated me through my grace those judgments which touch the dignity of the kingdom of heaven, so that it be an unspeakable crime this, which by just judgment you shall have bound upon earth, according to what you see men sin upon earth; because after I shall have abstracted the soul of man from his body, then you shall not extend your judgment over it, since that judgment is mine: let it be bound in its iniquity, and in the heavenly things, namely from heaven, separated and projected, because in the supernal mansion no iniquity is permitted to have liberty

or place. But also this bond which thus you first constrained in rebellion, when thereafter you shall have denoted it in the penitence of the delinquents, it shall be loosed upon earth and in the supernal secrets. And then after the death of the man, you shall pray for his soul; but then you shall be able to absolve it from the knots of its ligature, because God does not reject the groans of a devoted heart.

But you, o priests, who in this manner have perceived this power through my Son: you shall bind no one in my words without a culpable cause on account of the rage of your heart; but it is to be considered most sharply by you, whom you ought so to constrain. For he who can be cohibited neither on account of the shame of men, nor on account of the fear of me, nor by your prayers or precepts, so that he wills to persevere in his iniquity, this one you shall remove from my Church by ecclesiastical censure in my words. But you shall not bind the innocent; since if you shall have constrained him you cast yourselves into a knot of dire guilt. But if nevertheless he shall have been inconveniently constrained in this manner although he be innocent; yet he ought to seek absolution by most humble obedience of subjection for the sake of the honor of my name, lest if he exist as a contemner, he contract the guilt of pride against himself. But let that ligature be such. The man who shall have willed to obey neither me, nor the precepts of his elders in his perversities, this one is to be separated from the heavenly things in my word, even as Adam

existing disobedient to me in my precept was ejected from paradise, nor shall he be received into the consortium of the faithful, except in the penitence of obedience; just as also the human race in the martyrdom of my obedient Son, was recalled to the heavenly fatherland.

But he who is so rebellious that he does not wish to return in the office of humility, then, if he shall have così persisted in his contumacy, he shall have the consortium of those who refusing to cast away the stony heart but remaining in their infidelity, refused to have the glory of ecclesiastical beatitude. For he who is so obdurated that he does not care to seek any mercy for his wickedness, this one imitates the ancient serpent who despised mercy and who deceiving the first man in paradise said thus in himself. Although I have been projected from the heavens when I, fighting with my angels against the army of the Most High, have not been able to resist, since I was conquered by him; yet now I have found man on earth, in whom exercising my wrath I will strongly avenge myself. For on earth I will fulfill in man, what I wished to do in the heavens, namely that I might be like the Most High. And if God is just, this power shall not be taken away from me, because man will consent to me and will not obey God. The devil speaking these things in himself: instructed all his arts against man so that he should recede from God, who also followed the devil; whence also he bound him to himself so strongly, that man worshipped him for God, and denied God his creator.

But when man lay in such great darkness of infidelity, nor was able to erect himself: for his salvation I sent my Son in a wondrous manner incarnate of a virgin, being true God and true man. What is this? Because from me the Father according to divinity he truly went forth, and since from the Virgin mother according to humanity he truly assumed flesh. O man, you are soft and tender in your body; but you remain hard and inflexible in your incredulity; for a stone can be polished for a building, but you will not be softened for faith. Attend nevertheless. Just as a man having a most beautiful gem in his ark, places it upon metal so that it may appear to men, so also I having my Son in my heart willed him to be incarnate of the Virgin so that he himself might confer the salvation of life on those believing. But if I had given him a carnal father, who then would he be? Namely not my son but my servant; but this ought not to be. But he himself born of the Virgin, ate, drank, and being asleep rested, and sustained other corporal miseries; but yet he did not feel the taste of sin in his flesh; because he assumed flesh not in a lie but in truth. What is this? Since other men are born in the prevarication of Adam and Eve through the taste of delight, which is in a lie and not in truth. Not thus was my Son arisen: but in holiness of the most chaste Virgin he was born for the redemption of men. For like would not be able to loose like from its bond, unless a greater one should come who could snatch him. What is this? Since man born in sins, was not able to liberate a sinning man from the perdition of death;

wherefore my Son came without sin: because he mercifully snatched man from death, death being conquered. But he who sees with watchful eyes, and hears with attentive ears, let him offer the kiss of embrace to these mystic words of mine, which emanate from me the living one.

## VISION SEVEN.

SUMMARY.---That God justly dispensing all things and declaring in justice the diverse gifts of the Holy Spirit, comforts faithful men in good works so that they cannot be overcome by the devil. Of the multitude of the faithful and of the divine law extended before them. That the deceptions of the devil are open to men in the way of this world. That the devil openly and fraudulently offers riches and delights to men; which he who desires, buys. That they manfully resisting it reject diabolical persuasion, while some living lukewarmly consent to it. The words of Ezekiel concerning the same thing. That the devil full of all wickedness, labors to deceive the five senses of men with the poison of his multiform art. That the pride of the devil was cast down in the incarnation of the Son of God. Of the eyes and ears and nostrils of the serpent what they signify. Of his hands and feet and tail what they signify. That the power of almighty God so crushed the fortitude of the devil that he cannot exercise his wickedness according to his will. That the devil in the four parts of the world emits the fire of iniquitous persuasion into every genus of diverse men. The words of David concerning the same.

In what manner the devil in fiery persuasions attacks diverse genera of spiritual and secular men with multiform temptations. Of their three battle lines. Of the temptation of the secular. Of the six modes of temptations of spiritual men. Of those not baptized. Of the arrows of his mouth and of the smoke of his breast and of the humor of his loins what they signify. Of the whirlwind of his navel and of the uncleanness of the frogs of his belly what they signify. That the devil agitates foolish men through iniquitous incredulity, they thinking that to be true which he fallaciously demonstrates to them. That heretics are to be avoided and rejected from the Church who worship the devil for God and are the bowels of the devil and the pre-running seed of the son of perdition. That the grace of God deserts those contemning the auditorium of God, but mercifully succors those seeking. The words of Solomon concerning the same. That the true worshippers of God who with all effort trample upon earthly things, cast down the ancient serpent with strong contrition.

Then I saw a burning light of such great magnitude as some great and high mountain, divided at its summit as if into many tongues. And before that light a certain multitude of men clothed in white was standing, before whom appeared extended from their breast even to their feet a certain veil like to clear crystal. But also before that multitude, as if in a certain way, lay a certain worm of wondrous magnitude and length on its back: which seemed of such horror and fury:

beyond what even a man is able to utter. At its left was as it were a forum, where the riches of men and secular delights and the market of diverse things appeared; where also certain men running with great speed exercised no market, but certain others going slowly insisted there on selling and buying. But that worm was black, hairy, ulcerous and full of pustules, bearing in itself five varieties descending from the head through its belly even to the feet in the manner of zones, of which one appeared green, another white, another red, a certain one saffron and a certain one black, all full of deadly poison. But its head was so crushed, that even its left jaw already seemed to be dissolved. Its eyes indeed were bloody without and fiery within, but the ears round and shaggy, and the nostrils and mouth according to the nostrils and mouth of a viper; but the hands according to the hands of a man, but the feet as the feet of a viper, and the tail appeared short and horrible. And a chain had been placed on its neck which had bound both its hands and feet, so that even that chain, most strongly fastened to the stone of the abyss, had so validly constrained it that it was able to move itself neither here nor there according to the wickedness of its will. But from its mouth many flames going forth divided themselves into four parts, of which one part ascended even to the clouds, and another extended itself among secular men, another among the spiritual, but another descended even to the abyss. But that flame which sought the clouds fought against those men who wished to ascend to the heavens.

Of whom three battle lines were seen; for one line proceeded near the clouds, and one in that middle part which is between the clouds and the earth, and one near the earth: all crying out with repeated voices, 'Let us go to the heavens'; but cast here and there by that flame, some did not fall, but others with difficulty sustained themselves on their feet, but others falling to the earth but rising again tended toward the heavens; but that flame which diffused itself among secular men, burning some of them, turned them into the foulest blackness, but others it so transfixed with its point, that it inflected them whithersoever it willed. From which nevertheless certain ones snatching themselves and proceeding to those who sought the heavens: 'O you faithful! afford help to us,' they cried out with a resumed clamor; but certain others remained so transfixed. But that flame which extended itself among the spiritual: covered them with its darkness; whom also I considered in six modes; for others the same flame hurt with a cruel fire: but those whom it was not able to hurt it ardently breathed upon with that green, or white, or red, or saffron, or black deadly poison which flowed down from the head of the worm even to its feet. But the flame which sought the abyss contained in itself diverse punishments of those who, not washed through the fountain of baptism, ignoring the light of truth and faith, had worshipped Satan for God. And I saw also from its mouth very sharp hissing arrows, and from its breast a black smoke exhaling and from its loins a burning boil-

ing humor, and from its navel a fervent blowing whirlwind, and from the extremity of its belly gushing forth as it were the uncleanness of frogs; all which brought great disquietude to men. But also from it a foulest cloud going out with a worst stench infected many men with its perversity. And behold a great multitude of men shining in great clarity was coming which, strongly trampling that worm everywhere, sharply tormented him: in such a way nevertheless that it was not able to be hurt either by his flames or by his poison.

And I heard again a voice saying to me from heaven: God justly and rightly dispensing all things, calls the faithful people to the glory of the supernal inheritance; but the ancient deceiver placed in ambush trying to impede them, excites the arts of his wickedness against them, but nevertheless conquered by them, receives the confusion of his presumption, while they possess the celestial fatherland, and he undergoes infernal horrors. Wherefore you see a burning light of such magnitude as a great and high mountain, divided at its summit as if into many tongues, which is the justice of God burning in the faith of believers in the fortitude of its power, demonstrating the magnitude of holinesses and the height of glory, and wonderfully declaring diverse gifts of the Holy Spirit in the same glory.

And a certain multitude of men clothed in white standing before that light: is the crowd of men shining in faith in the presence of the justice of God, well and honestly composed through

their good works, before whom as it were a certain veil like clear crystal appears extended from the breast even to their feet; because they always have in their sight the divine law, strong and splendid, from the intention of good actions even to their completion, in which they are so comforted that they cannot be overcome by the astuteness and deception of fallacious persuasions. But that a certain worm of wondrous magnitude and length lies on its back before that multitude as if in a certain way, this is that the ancient serpent, manifestly known before the knowledge of men in the way of this world which is proposed for both the good and the evil to walk in, appears projected not so much in its form as in the significance of mystery, namely great in malice, long in ambushes, gaping upward so that it may cast down those who tend toward celestial things through its deception, but nevertheless lying, since its strengths have been worn down through the Son of God, so that it is not able to stand in them; although it seems of such horror and fury, beyond what even a man is able to utter; because the estimation of mortal man is not able to explain its poisonous fury and malicious endeavors in the multiplicity of its diversity. Whence also to its left is as it were a forum where the riches of men and secular delights and the market of diverse things appear; since in death, which is understood as the left of that betrayer, a forum is discerned, because his most wicked works are of death: so that there in corruptible riches pride and vain glory, and in

transitory delights lasciviousness and concupiscence, boil as in a market of sales and purchases of many varieties of earthly cupidity: so that he who has openly abhorred diabolical terror may be latently deceived by these, namely when many persuasions of vices are lightly offered to him, as when diverse merchandise is shown to men by a merchant, so that delighted by this, they may buy so much more ardently what they see offered to them; for the devil fraudulently offers his arts to men; but those who then desire them, buy them. How? They cast away their good conscience as if selling it, and contract deadly wounds of their souls as if buying them for themselves. But there certain men running with great speed make no market, because they, knowing God, carry the treasure of good will and the spices of virtues and most manfully acquire them for themselves: so that passing quickly in the mandates of God through secular pleasures and diabolical filthinesses, they contemn the sweetness of their flesh. But certain others going slowly insist there on selling and buying, since these, having slowness in good works, extinguish in themselves the celestial desire through the lukewarmness of their body as if selling it, and nourish in themselves the pleasure of their flesh as if buying it. Wherefore those will receive the reward of good operation, and these will sustain the punishments of their iniquity, just as Ezekiel shows saying: 'The justice of the just shall be upon him, and the impiety of the impious shall be upon him' (Ezek. 18). What is this? The shining works of a pure man

bathe him in holiness, and like a thousand eyes looking upward and into the deep surround him everywhere, carrying him upward into great honor and into the mortification of his pleasure, according as the Holy Spirit shall have inspired him, as a wing raises a bird upward in the air whithersoever it shall have pleased it. But the viperous poison of wickedness are the most cruel vipers, which foam at heaven, involving the pearl in mud, and roaring over the most beautiful of all beautiful ones, but cast him who infidelly follows it from the most noble work of the finger of God, and from all honor and from the beatitude of the supernal vision, and making him an exile, cut him off from the living fruit and from the root of the just tree.

But what you see that that worm is black, hairy, ulcerous and full of pustules: this indicates that the same ancient serpent abounds in the blackness of the darkness of infidelity, and in the hairs of the hiddens of deception, and in the ulcers of the pollutions of uncleanness, and in the pustules of the caverns of fury. It also has five varieties in itself descending in the manner of zones from the head through its belly even to the feet, because not ceasing to breathe upon the five senses of men with diverse passions of vices, from that deception when it first studied to fulfill itself even to that consummation when its insanity shall receive an end, but simulating a fallacious rectitude, it draws men to the declivities of its unclean arts, of which one appears green, another white, another red, a certain one saffron, a certain

one black, all full of deadly poison; since in greenness they show secular sadness, in whiteness inept irreverence, in redness the glory of deceit, in saffron biting detraction, and in blackness shameful simulation, with the fullness of other perversities which bring death to the souls of men consenting to them. But that its head is so crushed that even its left jaw already seems to be dissolved, this is that its pride was so cast down in the incarnation of the Son of God that even the adversity of death, now evacuated, is not able to exercise the fortitude of its bitterness. Its eyes indeed appear bloody without and fiery within; because the intention of its perversity strikes as it were a bloody wickedness into the bodies of men from without, and inflicts as it were a fiery dart into their souls from within; but its ears are round and shaggy, since it surrounds man as if in a roundness with the hairs of its arts so that it may most quickly cast him down if it shall have apprehended anything in him which is its own; but its nostrils and mouth appear according to the nostrils and mouth of a viper, because it shows indiscreet and stinking mores to men, through which transfixing them in many vices it cruelly kills them. But its hands are seen according to the hands of a man, since it exercises the machinations of its arts in the works of men. But its feet are as the feet of a viper, because it does not cease to inflict diabolical lacerations on the journeys of men in its ambushes; and its tail appears short and horrible, which is its power of a small but yet worst time in the son of perdition, who

desires to apprehend more by reveling than he is able to perfect. And that a chain is cast on its neck which binds both its hands and feet, this is that diabolical fortitude was so broken and crushed through the power of almighty God, that both its worst works and its most wicked journeys in which it seduces men, have been compressed in its contrition: so that even that chain, most strongly fastened to the stone of the abyss, constrains it so validly that it can move itself neither here nor there according to the wickedness of its will; since the power of God remaining without defection in most stable eternity, oppresses the devil with such fortitude in the salvation of souls, that he will not be able to remove the salvation of redemption from faithful souls by either the exterior or interior instruments of his most wicked endeavor, but that they may arrive in the place of joy which he himself pertinacitously lost.

But that many flames erupting from its mouth divide themselves into four parts, this is that he himself from his most rapacious voracity, emitting a worst and multiplex evil of most cruel fire of iniquitous persuasion, diversely scatters it in the four regions of the whole world among men so that they may follow him. Of which one part ascends even to the clouds, because that diabolical blast draws back with its point those seeking heaven with the whole desire of their mind, and another scatters itself among secular men, since it deceives those conversing in earthly causes with its diversity; but another extends itself among the spiritual, because it infects with

its simulation those sweating in spiritual disciplines. A certain one indeed descends even to the abyss, since it sends the infidels consenting to it into infernal torments by its seduction; because they, going the way of falsity and deception, have not held the way of rectitude, nor have they exhibited due reverence to the true God, just as David testifies saying: 'Contrition and unhappiness are in their ways, who have not known the way of peace: there is no fear of God before their eyes' (Psalms 13). What is this? The innocence and most strong works of God which militate in the living and most pure fountain; they so crush those who expel God from their heart with most wicked and damnable works, as a great rain submerges some thing, so that it may no longer appear. And therefore also they do not lighten in the sight of God; since unhappiness with the most unhappy custom is in their journeys whithersoever it shall have extended itself with the pasture of death. In what manner? Namely by tasting and eating that which is evil; whence also they do not know that way which ascends in the heat of the sun in their works, because they do not taste the sweetness of God either in honor or in love, where they cast away his fear as if the fear of a stranger, since they desire neither to see nor to look upon him. Whence also as you see that flame which seeks the clouds fights against those men who wish to go to the heavens; because that most wicked fire, when it shall have sensed the minds of faithful men tending upward, revels most cruelly against them with its arts, lest they arrive

at those celestial things which they seek with many sighs. Of whom you see three battle lines, since they do not cease to worship the true and ineffable Trinity (although they are very much fatigued in their contests). For one line proceeds near the clouds; because these, most strongly fighting against the devil, raise their mind from earthly acts thus upward to celestial things, just as a cloud is wont to flow over the earth; and one runs in that middle part which is between the clouds and the earth, since they, containing themselves with a certain moderation, do not sweat in celestial things with their whole mind, nor in earthly things with their whole desire, but imposing a measure on themselves in these they both seek interior things, yet do not reject exterior things; and one proceeds near the earth, because these, not perfectly deserting caducous things, adhere somewhat to caducous things, so that laboring greatly in them, they feel many fatigues of passions in themselves, but nevertheless exist as victors by supernal help, all crying out with repeated voices: 'Let us go to the heavens'; since both these and those in many sighs of their desires, exhorting themselves to tend to those things which are in supernal secrets, although they are many times fatigued by the arts of the ancient serpent in this intention of theirs. But cast here and there by that flame; because agitated by the blast of diabolical temptation into a diversity of mores, certain ones nevertheless do not fall, since they exist as most strong fighters, and manfully defend themselves from these

illusions; but others with difficulty sustain themselves by their steps, because these place their journeys in the way of rectitude, but fatigued in many labors nevertheless they persevere in the mandates of God, overcoming diabolical arts; but others falling to the earth, but rising again tend to the heavens, since they, having collapsed in a diversity of vices, but afterwards erected through penitence, place their hope with good works in God.

But that that flame which diffuses itself among secular men, burning some of them, turns them into the foulest blackness, this is that the same fire of most wicked deception tending to those who insist on earthly causes, subjecting some of them to its perversity, infects them with the worst vices of dark iniquity: so that they, despising the clarity of true faith and killing themselves with a bitter death, fall to the earth and perfect the most nefarious works in their acts; but others it so transfixes with its point, that it inflects them whithersoever it wills, since it so tames them with its wickedness, that it inclines them to the universal vices of its depravity, namely suggesting to them secular sweetness in the embrace of burning lust: so that they have even diverse mores of their multiple rites, to wit in words, in hair, in garment, in gait and in other things similar to these. Whence they are made tortuous, neglecting the justice of God, and existing as prevaricators of the law, nor imposing circumcision of the mind upon themselves; because they seek superfluity in lust, nor do they

serve any time of the law as was constituted for them by God; but as the sea is shaken into disquietude by the wind, so also they are moved into diverse vices by the blast of the ancient dragon. From which nevertheless certain ones snatch themselves, proceeding to those who seek the heavens. 'O you faithful, afford help to us,' they cry out with a resumed clamor; since abstracting themselves from foul and noxious custom and imitating those who fix their mind on celestial things, so that they may spend their solicitude, they desire help for themselves with heart and voice; but certain others remain so transfixed: because they, entangled in diverse vices, persevere in evils. But that that flame which extends itself among the spiritual covers them with its darkness, this is that the same blast of diabolical persuasion, emitting its fires to those who with their whole effort ought to serve the spirit, beclouds them with the perversity of their vices, insofar as they gape more for the flesh than for the spirit. Whom also you consider in six modes; since the ancient enemy tries to pervert as much their five exterior senses as the interior devotion of their heart as a sixth mode. For others the same flame hurts; because the devil, sending his arts to them, breathes upon them with carnal desires and pleasures, so that he ignites them to lust and to the pollution of much uncleanness. But those whom he is not able to hurt, these he ardently breathes upon with that green or white or red or saffron or black deadly poison which descends from the head of the same worm

even to its feet. In what manner? Since when they refuse the pleasures of pollutions, he either infuses into them the sadness of the world as a budding greenness through which they are so oppressed that they are valid in neither spiritual nor secular things; or he sends into them the irreverence of vices as an inept whiteness, so that they do not hide their turpitude either before God or before men; or he shows to them the recollection of earthly glory as a shining redness, whence they have bitterness and anxiety of heart; or he induces into them the detraction of neighbors as a lukewarm saffron, so that whisperers and double-tongued ones are made therefrom; or he imposes upon them the simulation of justice as a horrid blackness, through which they are miserably darkened in their hearts. All which are deadly plagues: proceeding from the beginning of the deception of the same perditor even to that end when already his insanity shall receive an end in the world, through which he infers the noxious ardor of vices to men.

But that the flame which seeks the abyss has in itself various punishments of those who, not washed by the fountain of baptism and ignorant of the light of truth and faith, worship Satan as God; this is that fire adhering to perdition brings dire and bitter torments to those souls who, not cleansed in the fountain of salvation and not seeing the clarity of the heavenly inheritance and the faith of ecclesiastical institution, do not cease to venerate him who, placed in ambush, strives to

send the souls of men into death, instead of Him who grants life and salvation to men.

As you see from his mouth most sharp whistling arrows, which are most evil and wicked infestations proceeding from diabolical rage, and raging with many iniquities; and from his chest exhaling black smoke, which is the emission of most foul wrath and envy from his malicious endeavors; and from his loins a burning humor boiling forth: which is the effusion of most fervent lust from his uncleanness in those in authority. And from his navel a hot whirlwind blowing: which is the suffocation of most ardent fornication from his voracity in subjects; and from the extremity of his belly gushing forth as it were the uncleanness of frogs: which is a foul excretion from the perdition of his perverse absorption in the hardening of despair, when the ancient waylayer himself has led his followers to his every will; all which things cause great disquiet in men, because perversities of this kind impose the greatest calamity of most miserable entanglement upon those who fix their hope not on heavenly things, but on earthly ones.

But that from him a most foul mist with a most evil stench goes out and infects many men with its perversity; this is that from the same devil the blackest error of a foul conscience proceeds and agitates foolish men through wicked credulity. In what manner? From the beheading of John the Baptist, who showed the Son of God to be the remitter of the wounds of sins, a most evil error arose, where the devil seduces many men

in various images: thinking this to be true which he himself fallaciously demonstrates to them according to their own estimation. Whence many are deceived according to this mode; because their faith also always wavers in infirmity. But, O you my children, if you wish to live justly and piously, flee this most wicked error, lest a most bitter death in incredulity apprehend you. Flee also those who dwell in caves, being the enclosed cohorts of the devil; woe to them, woe to them who shall so persevere, because they are the bowels of the devil, and the precocious germ of the son of perdition.

Therefore, O you my beloved children, with all devotion and all virtue of your soul and body avoid them; because the ancient serpent feeds and clothes them by his art, because they worship him as God, and because they trust in him through fallacious deception. They are most evil murderers to themselves, so that they kill those who simply adhere to them before they permit them to decline their error; and they are in themselves most foul fornicators, also mortifying their own seed in murder and offering it to the devil; thus also in their schisms and in the fullness of their vices invading my Church, when they wickedly deride baptism and the sacrament of the body and blood of my Son, and the other institutions which my Church has, in their foul machinations. But although on account of the fear of my people they do not openly resist these my institutions, nevertheless in their hearts and deeds they count them for nothing. For by diabol-

ical illusion they simulate that they have sanctity, in which they are deceived by the devil; because, if the devil were to show himself to them openly, he would be recognized by them, so that they would avoid him. Whence he himself by his art shows certain things to them as if they were good and holy, and thus he illudes them. O woe to those who shall so persevere in this death.

But because the devil knows he has a small time for his error, therefore he now hastens to perfect infidelity in his members, which you are, most evil deceivers, who labor to subvert the Catholic faith. You are unstable and soft to avoid the poisonous arrows of human pollution, which you exercise against the law according to your will. Whence after you evacuate your lust with the poisonous seed of fornication, then you pray feignedly and fallaciously impose sanctity upon yourselves, which is more unworthy in my eyes than foul mud. Certainly the schism which arose in Horeb where the Judaic people, making a sculpture, began to play in diabolical derision: so also even yet certain ones are accustomed to play petulantly; and the schism which was in Baal in which many perished; and the schism of fornications where foul deeds were perpetrated with the Midianites, and other things like to these shall fall upon you: because in all these you have a part in your evils, being worse than the former people, because seeing the true law of God, you pertinaciously reject it. But, O you who desire your salvation, so that you have received baptism and are the anointed mountain of God, resist Satan,

and do not wish to descend from the mountain of your salvation.

But the man who is of such hardness that he contemns the help of God for resisting the devil, into him the devil himself does not cease to place his ambushes, when also he sees the blackness of iniquity arise in him, which infers such bitterness to his whole body that even his body withers therefrom in infirmity. Whence when a man has begun to ruminate on evil and to grind himself down into despair, as if it were not possible for him to avoid evil and do good; then the devil, seeing this, says: "Behold a man who is like to us, denying his God and turning himself to us, he follows us already." Therefore let us all hasten and run to him speedily: thus coercing him with our arts, lest he be able to flee from us. For he wishes to desert his God and follow us.

But the man who is impugned by these evils of diabolical suggestion, namely who is polluted by murder, adultery, voracity, drunkenness, and the superfluity of all vices, if he shall then have persevered in these unrepentant, he falls into death; but he who, resisting the devil, shall have subtracted himself from these vices by repenting, rises again to life. For he who shall have followed the cupidity of his flesh and neglected the good desire of his spirit, of him the Maker of the world says: "This one despises me and loves his flesh with sin, not wishing to know that he ought to turn away from perdition, and therefore he is to be cast away." But he who shall have loved the good ardor of his spirit and cast away the plea-

sure of his flesh, of him the Creator of the world says: "This one looks back to me and does not nourish his body in filth, desiring to know that he ought to move himself away from death, whence he is to be succored."

In what manner? As Solomon says in my will: "Sinners pursue evil, and good things shall be retributed to the just." What is this? Rushing into a lapse and falling into ruin, deadly diseases invade them from every side: so that they do not prudently look into that which is true, but they negligently cast it away. Whence because they are not worthy to look upon God, nor to have any felicity in God or in men, since they reject God and choose the devil; therefore that evil which they work infers much adversity to them. But in the good, right sense and just thought build on high: so that they receive the inheritance of the Father in their bosom, since they attend to the heavenly light, not being fallacious in the derision of the forum as to how this or that may be sold without comparison; but having that which is true in God.

But as you see that a great multitude of men shining in much clarity comes, which strongly trampling the aforesaid worm everywhere affects him with dire torture; this is that the faithful army of believers, though procreated in human misery, hastens to heavenly desires in the faith of baptism and in blessed virtues with much ornament and decorum: so that they themselves in their deeds, surrounding this ancient deceiver with the strongest contrition, cast him down and crush him with dire torture, even as are

virgins, martyrs, and other such worshipers of the true God who with all effort trample earthly things and desire heavenly things, so however that they cannot be hurt either by his flames or by his poison; because these are fortified with such strength and constancy in God that they are not valid to be contaminated either by open fires or by hidden persuasions of diabolical iniquity, since with great strength of virtues they desert vain figments and, living justly, adhere to sanctity. But he who sees with vigilant eyes and hears with attentive ears, let him offer the kiss of embrace to these my mystic words which emanate from me, the Living One.

## 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.

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.

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. 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 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.

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 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.

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.

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 unpun-

ished 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.

You see also from the secret of the one sitting on the throne a great star of very much splen-

dor 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, 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. 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: 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 de-

sires, 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.

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, 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.

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 preshowed 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.

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 build-

ing 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. 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. 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. 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, 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.

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.

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. 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.

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. 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 prefiguring 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: 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.

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. 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. 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.

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. 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.

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.

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. 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. 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. 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.

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. 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. 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 in-

cident 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. 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.

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. 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 prefig-

ured 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. 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.

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. 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. 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).

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. 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 knowl-

edge 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? 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. 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. 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 some-

times 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. 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. 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. 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. 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.

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. 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 persua-

sions 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? 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.

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.). 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. 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. 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? 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.

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.

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.

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.

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. 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 jus-

tices 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.

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?

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. 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. 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. 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; 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. 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, 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.

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.

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.

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, be-

cause faith even in this mortal life is to be purely worshipped, so that the misery of man does not desert him. 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. 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." 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. 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. 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, 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. 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. 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, 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. 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.

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 coeternal 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. 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; 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 your-

self, 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. 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.

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 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. 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. 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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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. 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. 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.

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.

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. 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). 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. 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.

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 expan-

sion 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. 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.

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.

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. 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. 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. 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:

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. 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. 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. 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. 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.

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; 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). 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. 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. 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. 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.

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. 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.

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 her-

self 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. 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. 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. 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: 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 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. 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. 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 mani-

fested 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: 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.

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 with-

out to have the likeness of prudent virgins, but within they are full of fallacy and indignation.

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. 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.

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.

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 help-

ing 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.

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.

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.

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 footgarments 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.

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.

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; 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. 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, con-

firmed 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.

## 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 persecu-

tions. 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. 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. 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. 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. 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 cor-

ner 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?" 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. 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 de-

spised 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 enucle-

ated 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 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. 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.

But the insane murderer, namely the son of perdition, will come in a very short time; when al-

ready 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.

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. 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. 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.

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). 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.

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.

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 suf-

fer 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.

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.

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.

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. 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. 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. 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. Where-

fore 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.

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.

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 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.

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.

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.

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!

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.

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. 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. 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. But also whoever shall have brought forth his male-

dictions 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.