Scivias

HILDEGARD OF BINGEN

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Translated from the Latin with AI (Claude) and edited

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Scivias · Hildegard of Bingen

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INTRODUCTION

In AD 1141, when she was forty-two, Hildegard, a Benedictine nun at Disibodenberg in the Rhineland, saw "a fiery light of great brilliance" pour into her mind and heard a voice telling her to "say and write" what she saw. She had had visions since the age of five, she says, but told almost no one. Over the next ten years she wrote *Scivias*—short for *Sci vias Domini*, "Know the ways of the Lord"—with the help of her secretary, the monk Volmar, and her companion Richardis. Pope Eugenius III read part of it at the synod of Trier in 1147–48 and encouraged her to go on; she became the most famous visionary, preacher and correspondent of her century, and also a composer and writer on medicine and natural history.

The book has twenty-six visions in three books: creation and fall, redemption and the Church, and the building of salvation up to the end of time. Each follows the same pattern. Hildegard first describes what she saw—an iron mountain with a radiant figure enthroned on it, a woman carrying a fully formed child, a pillar of shadow climbed by the virtues—and then a voice from heaven explains it point by point, in chapters.

This selection gives Hildegard's opening declaration and ten visions: from Book One, visions 1 (the iron mountain) and 2 (the fall of the angels and of Adam and Eve, up to the temptation), and 4 (the soul's laments and its life in the body, through chapter 17); from Book Two, visions 1 (the Redeemer) and 2 (the Trinity) complete, and the first eighteen chapters of vision 6 (Christ, the Church and the Eucharist); from Book Three, vision 1 (God enthroned and the fall of Lucifer, through chapter 15), vision 8 (the pillar of Christ's humanity and its seven virtues, through chapter 12), and the closing vision 13 complete, with its songs, the short drama of the virtues that grew into her *Ordo Virtutum*, and the final warning to readers. In each, the vision itself is given whole; chapter numbers follow the capitula that head each vision.

Book One

Hildegard's declaration; the iron mountain; the fall of the angels and of Adam and Eve; the soul's journey from the womb.

DECLARATION

Hildegard tells how, at forty-two, a voice from heaven ordered her to write down what she saw.

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Pr	Ecce quadragesimo tertio temporalis cursus mei anno, cum coelesti visioni magno timore, tremula intentione inhaererem, vidi maximum splendorem, in quo facta est vox de coelo ad me dicens: O homo fragilis, et cinis cineris et putredo putredinis, dic et scribe quae vides et audis. Sed quia timida es ad loquendum, et simplex ad exponendum, et indocta ad scribendum ea, dic et scribe ea non secundum os hominis, nec secundum intellectum humanae adinventionis, nec secundum voluntatem humanae compositionis, sed secundum id quod ea in coelestibus desuper in mirabilibus Dei vides et audis; ea sic edisserendo proferens, quemadmodum et auditor verba praeceptoris sui percipiens, ea secundum tenorem locutionis illius, ipso volente, ostendente et praecipiente propalat.	And behold: in the forty-third year of my earthly course, as I clung to a heavenly vision with great fear and trembling attention, I saw a very great radiance. In it a voice came from heaven to me, saying: O fragile human, ash of ash and rot of rot, speak and write what you see and hear. But because you are timid in speaking, simple in explaining, and unlearned in writing these things, speak and write them not according to the mouth of a human being, nor according to the understanding of human invention, nor according to the will of human composition, but according to what you see and hear of them on high, in the heavens, in the wonders of God. Bring them forth by setting them out, just as a listener who takes in the words of his teacher makes them known according to the tenor of that teacher's speech, as the teacher wills, shows and commands.
	Sic ergo et tu, o homo, dic ea quae vides et audis: et scribe ea non secundum te, nec secundum alium hominem, sed secundum voluntatem scientis, videntis et disponentis omnia in secretis mysteriorum suorum. Et iterum audivi vocem de coelo mihi dicentem: Dic ergo mirabilia haec, et scribe ea hoc modo edocta, et dic. Actum est in millesimo centesimo quadragesimo primo Filii Dei Jesu Christi incarnationis anno, cum quadraginta duorum annorum septemque mensium essem, maximae coruscationis igneum lumen aperto coelo veniens, totum cerebrum meum transfudit, et totum cor totumque pectus meum velut flamma non tamen ardens, sed calens ita inflammavit, ut sol rem aliquam calefacit super quam radios suos immittit.	So you too, O human, speak the things you see and hear, and write them not according to yourself, nor according to any other human being, but according to the will of him who knows, sees and arranges all things in the secrets of his mysteries. And again I heard a voice from heaven saying to me: "Speak, then, of these wonders, and write them, taught in this way, and speak." It happened in the year 1141 of the incarnation of Jesus Christ, the Son of God, when I was forty-two years and seven months old. A fiery light of the greatest brilliance came flashing from the open heaven and poured through my whole brain. It kindled my whole heart and my whole breast like a flame—a flame that did not burn but warmed—as the sun warms anything on which it sends its rays.
	Et repente intellectum expositionis librorum videlicet Psalterii, Evangeliorum et aliorum catholicorum tam Veteris quam Novi Testamenti voluminum sapiebam, non	And suddenly I grasped the meaning of the exposition of the books—that is, of the Psalter, the Gospels and the other catholic volumes of both the

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autem interpretationem verborum textus eorum, nec divisionem syllabarum, nec cognitionem casuum aut temporum callebam. Virtutem autem mysteriorum, secretarum et admirandarum visionum a puellari aetate, scilicet a tempore illo cum quinquennis essem usque ad praesens tempus, mirabili modo in me senseram, sicut et adhuc: quod tamen nulli hominum exceptis quibusdam paucis et religiosis qui in eadem conversatione vivebant qua et ego eram, manifestavi, sed interim usque ad id temporis quo illud Deus sua gratia manifestari voluit, sub quieto silentio compressi.

Visiones vero quas vidi: non eas in somnis, nec dormiens, nec in phrenesi, nec corporeis oculis aut auribus exterioris hominis, nec in abditis locis percepi, sed eas vigilans, circumspiciens in pura mente oculis et auribus interioris hominis, in apertis locis secundum voluntatem Dei accepit. Quod quomodo sit, carnali homini perquirere difficile est. Sed puellari meta transacta: cum ad praefatam aetatem perfectae fortitudinis pervenissem, audivi vocem de coelo dicentem: Ego lux vivens, et obscura illuminans; hominem quem volui, et quem mirabiliter secundum quod mihi placuit excussi in magnis mirabilibus ultra modum antiquorum hominum qui in me multa secreta viderunt posui; sed in terram stravi illum, ut se non erigeret in ulla elatione mentis suae.

Mundus quoque non habuit in eo gaudium, nec delectationem, nec exercitationem in rebus illis quae ad ipsum pertinent, quia eum de pertinaci audacia abstraxi, timorem habentem, et in laboribus suis paventem. Ipse enim in medullis et in venis carnis suae doluit: constrictum animum et sensum habens, atque multam passionem corporis sufferens, ita quod in eo nulla securitas habitavit, sed in omnibus causis suis se culpabilem aestimavit. Nam ruinas cordis ejus circumsepsi, ne mens ipsius per superbiam aut per vanam gloriam se elevaret, sed magis in omnibus his timorem et dolorem quam gaudium aut petulantiam sentiret. Unde in amore meo scrutatus est in animo suo, ubi illum inveniret qui viam salutis curreret.

Et quemdam invenit et eum amavit, agnoscens quod fidelis homo esset et similis sibi in aliqua parte laboris illius qui ad me tendit, tenensque eum simul cum illo in omnibus his per supernum studium contendit, ut absconsa miracula mea revelarentur. Et idem homo super

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Old and the New Testament. I did not, however, know how to interpret the words of their text, nor how to divide the syllables, nor did I have any knowledge of cases or tenses. But from girlhood—that is, from the time I was five years old—up to the present, I had felt in myself, in a wonderful way, the power of mysteries, of secret and marvelous visions, as I still do. Yet I revealed this to no one, except a few religious people who were living the same way of life as I was. In the meantime, until the time when God by his grace willed it to be revealed, I kept it suppressed in quiet silence.

As for the visions I saw: I did not perceive them in dreams, nor asleep, nor in delirium, nor with the bodily eyes or ears of the outer self, nor in hidden places. I received them awake, alert, with a pure mind, with the eyes and ears of the inner self, in open places, according to the will of God. How this can be is hard for a fleshly human being to search out. But when the bounds of girlhood were past and I had reached the age of full strength I mentioned, I heard a voice from heaven saying: I am the living light, who illuminates what is dark. This human being, whom I willed and whom I struck in a wonderful way as it pleased me, I have placed among great wonders, beyond the measure of the people of old who saw many secrets in me. But I have laid her low on the ground, so that she might not lift herself up in any arrogance of mind.

The world, too, found in her no joy, no delight, no activity in the things that belong to it. For I drew her away from stubborn boldness, so that she was full of fear and anxious in her labors. She suffered in the marrow and in the veins of her flesh. Her mind and senses were constrained, and she endured much bodily suffering, so that no sense of security dwelt in her, and in all her affairs she judged herself to be at fault. For I hedged in the ruins of her heart, so that her mind would not exalt itself through pride or vainglory, but would feel fear and pain in all these things rather than joy or wantonness. So, in my love, she searched in her mind for where she might find someone who was running the way of salvation.

And she found someone and loved him, recognizing that he was a faithful man and like herself in some part of the labor that strives toward me. Holding him close, she strove together with him in all these things with heavenly zeal, so that my hid-

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semetipsum se non extulit, sed ad illum in ascensionem humilitatis et in intentione bonae voluntatis quem invenit, se in multis suspiriis inclinavit. Tu ergo, o homo, qui haec non in inquietudine deceptionis, sed in puritate simplicitatis accipis ad manifestationem absconditorum directa, scribe quae vides et audis.	den wonders might be revealed. And this same human being did not exalt herself above herself, but with many sighs bowed toward the one she had found, in an ascent of humility and with the intention of good will. You, then, O human, who receive these things not in the turmoil of deception but in the purity of simplicity, and who are directed toward the revealing of hidden things: write what you see and hear.[1]
Sed ego, quamvis haec viderem et audirem, tamen propter dubietatem et malam opinionem, et propter diversitatem verborum hominum, tamdiu non in pertinacia, sed in humilitatis officio scribere recusavi, quousque in lectum aegritudinis, flagello Dei depressa caderem, ita quod tandem multis infirmitatibus compulsa: testimonio cujusdam nobilis et bonorum morum puellae et hominis illius quem occulte (ut praefatum est) quaesieram et inveneram, manus ad scribendum apposui. Quod dum facerem, altam profunditatem expositionis librorum, ut praedixi, sentiens, viribusque receptis de aegritudine me erigens: vix opus istud decem annis consumans ad finem perduxi. In diebus autem Henrici Moguntini archiepiscopi et Conradi Romanorum regis et Cunonis abbatis in monte Beati Disibodi pontificis, sub papa Eugenio, hae visiones et verba facta sunt.	But although I saw and heard these things, I still refused for a long time to write them—not out of stubbornness, but out of the duty of humility—because of doubt and bad opinion and the variety of human talk. This went on until, pressed down by the scourge of God, I fell onto a sickbed. At last, compelled by many illnesses, and with the witness of a certain girl of noble birth and good character, and of that man whom I had secretly sought and found (as was said above), I set my hand to writing. While I was doing this, I sensed the deep profundity of the exposition of the books, as I said before, and recovering my strength I raised myself from my sickness. With difficulty I brought this work to its end, completing it in ten years. These visions and words took place in the days of Henry, archbishop of Mainz, of Conrad, king of the Romans, and of Cuno, abbot of Disibodenberg (the mountain of the blessed bishop Disibod), under Pope Eugenius.[2]
Et dixi et scripsi haec, non secundum adinventionem cordis mei aut ullius hominis, sed ut ea in coelestibus vidi, audivi et percepi per secreta mysteria Dei. Et iterum audivi vocem de coelo mihi dicentem: Clama ergo et scribe sic.	And I spoke and wrote these things not according to the invention of my own heart or of any human being, 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, then, and write thus.”

VISION ONE: THE IRON MOUNTAIN

God sits enthroned on an iron mountain, with the fear of the Lord and poverty of spirit before him.

	LATIN	ENGLISH
1.1	Vidi quasi montem magnum, ferreum colorem habentem, et super ipsum quemdam tantae claritatis sedentem, ut claritas ipsius visum meum hebetaret, a quo ex utraque parte sui, lenis umbra velut ala mirae latitudinis et longitudinis porrigebatur. Et ante ipsum ad radicem	I saw what seemed to be a great mountain, the color of iron. On it sat someone of such great brightness that his brightness dulled my sight. From him, on either side, a soft shadow stretched out like a wing of wonderful breadth and length. Be-

1 This man is generally identified as Volmar, a monk of Disibodenberg who became Hildegard’s teacher and secretary.
2 The girl is usually identified as Richardis of Stade, a young nun of Hildegard’s community. Henry was archbishop of Mainz 1142–1153, Conrad III German king 1138–1152, and Eugenius III pope 1145–1153.

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ejusdem montis quaedam imago undique plena oculis stabat, cujus nullam humanam formam prae oculorum multitudine discernere valebam, et ante istam, imago alia puerilis aetatis, pallida veste, sed albis calceamentis induta, super cujus caput tanta claritas de eo qui super montem ipsum sedebat descendit, ut faciem ejus intueri non valerem, sed ab eodem qui super montem illum sedebat: multae viventes scintillae prodibant, quae easdem imagines magna suavitate circumvolabant.	fore him, at the foot of the mountain, stood a figure full of eyes on every side; because of the multitude of eyes I could make out no human form in it. In front of this figure was another, of a child's age, clothed in a pale garment but with white shoes. On its head such great brightness came down from the one who sat on the mountain that I could not look at its face. And from the one who sat on the mountain many living sparks came forth, which flew around these figures with great sweetness.
In ipso autem monte quasi plurimae fenestellae cernebantur, in quibus velut capita hominum, quaedam pallida et quaedam alba apparuerunt. Et ecce qui super montem sedebat, fortissima et penetrantissima voce clamabat, dicens: O homo fragilis pulvis de pulvere terrae, et cinis de cinere, clama et dic de introitu incorruptae salvationis: quatenus ii erudiantur qui medullam Scripturarum videntes, eam nec dicere, nec praedicare volunt, quia tepidi et hebetes ad conservandam justitiam Dei sunt, quibus clausuram mysteriorum resera: quam ipsi timidi in abscondito agro sine fructu celant. Ergo in fontem abundantiae ita dilatare, et ita in mystica eruditione efflue, ut illi ab effusione irrigationis tuae concutiantur, qui te propter praevaricationem Evae volunt contemptibilem esse.	In the mountain itself there could be seen what seemed to be a great many little windows, in which appeared what looked like human heads, some pale and some white. And behold, the one who sat on the mountain cried out in a very strong and piercing voice, saying: O fragile human, dust of the dust of the earth, and ash of ash, cry out and speak of the entrance into incorruptible salvation. Do this so that those may be taught who see the marrow of the Scriptures but will neither speak nor preach it, because they are lukewarm and sluggish in keeping the justice of God. Unlock for them the enclosure of mysteries, which they, being timid, hide in a hidden field without fruit. Spread yourself out, then, into a fountain of abundance, and overflow with mystical teaching, so that those who want you to be held in contempt because of Eve's transgression may be shaken by the flood of your watering.[3]
Nam tu acumen hujus profunditatis ab homine non capis, sed a superno et tremendo judice illud desuper accipis, ubi praeclara luce haec serenitas inter lucentes fortiter lucebit. Surge ergo, clama et dic: quae tibi fortissima virtute divini auxilii manifestantur, quoniam ille qui omni creaturae suae potenter et benigne imperat, ipsum timentes et ipsi suavi dilectione in spiritu humilitatis famulantes, claritate supernae illustrationis perfundit, et ad gaudia aeternae visionis in via justitiae perseverantes perducit.	For you receive the keenness of this depth not from a human being, but from above, from the Judge on high who is to be feared, where this serenity will shine strongly in glorious light among the shining ones. Arise, therefore, cry out and speak the things that are revealed to you by the very strong power of divine help. For he who rules all his creation with power and kindness floods with the glory of heavenly illumination those who fear him and serve him with sweet love in a spirit of humility, and he leads those who persevere in the way of righteousness to the joys of eternal vision.
1.1.1 Unde etiam, ut vides, mons iste magnus ferreum colorem habens, designat fortitudinem et stabilitatem aeternitatis regni Dei; quae nullo impulsu labentis mutabilitatis potest exterminari, et super ipsum quidam tantae	And so, as you see, this great mountain the color of iron signifies the strength and stability of the eternity of the kingdom of God, which no shock of

3 Eve's sin in Genesis 3 was often cited in medieval writing as a reason why women should not teach.

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	claritatis sedens, ut claritas ipsius visum tuum hebetaret: ostendit in regno beatitudinis, ipsum qui in fulgore indeficientis serenitatis toti orbi terrarum imperans superna divinitate, humanis mentibus incomprehensibilis est. Sed ab utraque parte sui lenis umbra velut ala mirae latitudinis et longitudinis extenditur: quod est et in admonitione et in castigatione beatae defensionis suavis et lenis protectio, ineffabilem justitiam in perseverantiam verae aequitatis juste et pie demonstrans.	slipping, shifting change can destroy. And the one sitting on it, of such great brightness that his brightness dulls your sight, shows in the kingdom of blessedness him who, ruling the whole world by his divinity on high in the brilliance of unfailing serenity, is beyond the grasp of human minds. But on either side of him a soft shadow stretches out like a wing of wonderful breadth and length. This is the sweet and gentle protection of his blessed defense, in admonition and in chastisement alike, which justly and kindly shows forth his ineffable justice in the perseverance of true equity.
1.1.2	Et ante ipsum ad radicem ejusdem montis quaedam imago undique plena oculis stat, quia coram Deo in humilitate regnum Dei inspiciens timore Domini vallatus perspicuitate bonae et justae intentionis studium et stabilitatem suam in hominibus exercet, ita quod ejus nullam humanam formam prae ipsis oculis discernere vales, quoniam omnem oblivionem justitiae Dei quam saepius homines in taedio mentis suae sentiunt per acutissimam aciem inspectionis suae ita abjicit: quod mortalis inquisitio vigilantiam ejus in debilitate sua non discutit.	And before him, at the foot of the same mountain, stands a figure full of eyes on every side. This is because, standing before God and gazing in humility on the kingdom of God, it—fenced about by the fear of the Lord and by the clear sight of a good and just intention—exercises its zeal and steadfastness among human beings. So you can make out no human form in it because of those eyes. For with the keenest edge of its gaze it so casts off all forgetfulness of the justice of God, which people often feel in the weariness of their minds, that mortal inquiry, in its weakness, cannot search out its vigilance.[4]
1.1.3	Unde et ante istam, imago alia puerilis aetatis, pallida tunica, sed albis calceamentis induta apparet, quia praecedente timore Domini, illi qui pauperes spiritu sunt subsequuntur, quoniam timor Domini in devotione humilitatis beatitudinem paupertatis spiritus fortiter tenet; quae non jactantiam nec elationem cordis appetit, sed simplicitatem et sobrietatem mentis diligit, non sibi sed Deo velut in pallore subjectionis justa opera sua quasi indumentum pallidae tunicae tribuens, et candida vestigia Filii Dei fideliter subsequens. Super cujus caput tanta claritas de sedente super montem descendit, ut faciem ejus intueri non possis; quia potestatem et fortitudinem beatitudinis ejus serenitas visitationis illius, qui omni creaturae laudabiliter imperat tantam infundit ut copiositatem ipsius mortali et infirma consideratione capere non valeas, quoniam et ille qui coelestes divitias habet, paupertati humiliter se subdidit.	And so before it appears another figure, of a child's age, clothed in a pale tunic but with white shoes. For where the fear of the Lord goes before, those who are poor in spirit follow after, since the fear of the Lord, in the devotion of humility, holds fast the blessedness of poverty of spirit. This poverty does not seek boasting or exaltation of heart, but loves simplicity and sobriety of mind. It attributes its just works not to itself but to God, in the pallor, as it were, of submission, like the garment of a pale tunic; and it faithfully follows the white footsteps of the Son of God. On its head such great brightness comes down from the one sitting on the mountain that you cannot look at its face. For the serenity of the visitation of him who rules all creation in a manner worthy of praise pours into it so great a power and strength of blessedness that you cannot grasp its abundance with mortal and feeble contemplation. For he, too, who possesses

4 As the next section shows, Hildegard identifies this figure with the fear of the Lord.

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		the riches of heaven humbly submitted himself to poverty.
1.1.4	Sed quod ab eodem qui super montem illum sedet multae viventes scintillae exeunt, quae easdem imagines magna suavitate circumvolant: hoc est quod ab omnipotente Deo diversae et fortissimae virtutes in divina claritate fulgentes veniunt, quae illos qui Deum veraciter timent et qui paupertatem spiritus fideliter amant, suo adjutorio et custodia circumdantes ardenter amplectuntur et deliniunt.	But from the one who sits on the mountain many living sparks come forth, which fly around these figures with great sweetness. This means that from almighty God come various and very strong virtues, shining in divine glory. Surrounding with their help and protection those who truly fear God and faithfully love poverty of spirit, they ardently embrace and soothe them.
1.1.5	Unde et in ipso monte quasi plurimae fenestellae videntur, in quibus velut capita hominum quaedam pallida, et quaedam alba apparent; quia in summa altitudine, profundissimae et perspicacissimae agnitioni Dei nec celari, nec abscondi possunt studia actuum hominum, cum et teporem et candorem in semetipsis saepissime demonstrent, quoniam et modo homines et in cordibus et in factis suis fatigati in contumelia dormitant: modo exsuscitati in honore evigilant,	And so in the mountain itself there seem to be a great many little windows, in which appear what look like human heads, some pale and some white. For in the highest height, the strivings of human deeds can be neither concealed nor hidden from the most profound and penetrating knowledge of God, since they very often show in themselves both lukewarmness and whiteness. For now people, weary in their hearts and in their deeds, doze in disgrace; now, roused, they wake to honor,
1.1.6	quemadmodum Salomon in voluntate mea testatur, dicens: Egestatem operata est manus remissa, manus autem fortium divitias parat. Quod dicitur, debilem et pauperem se homo ille fecit, qui noluit justitiam operari, nec iniquitatem delere, nec debitum remittere, ubi a mirabilibus operum beatitudinis otiosus permansit. Qui autem operatur fortissima opera salutis: viam veritatis currens, fontem salientis gloriae capit, in quo pretiosissimas divitias in terra et in coelo sibi parat. Unde quicunque scientiam in Spiritu sancto et pennas in fide habet, ille admonitionem meam non transgrediatur sed eam in gustu animae suae amplectendo percipiat.	as Solomon testifies by my will, saying: "A slack hand has brought about poverty, but the hand of the strong prepares riches." This means that the person who would not work justice, nor blot out iniquity, nor forgive a debt, made himself weak and poor, since he remained idle, far from the wonderful works of blessedness. But one who works the strong works of salvation, running the way of truth, takes hold of the leaping fountain of glory, in which he prepares for himself the most precious riches on earth and in heaven. So whoever has knowledge in the Holy Spirit and wings in faith, let him not transgress my admonition, but take it in, embracing it with the taste of his soul.[5]

VISION TWO: THE FALL OF THE ANGELS AND OF ADAM AND EVE

The rebel angels fall into a burning lake, and the devil's mist drives Adam and Eve from paradise.

	LATIN	ENGLISH
1.2	Deinde vidi velut maximam multitudinem viventium lampadarum, multam claritatem habentium; quae igneum fulgorem accipientes, serenissimum splendorem adeptae sunt. Et ecce lacus multae latitudinis et profunditatis apparuit, os velut os putei habens et	Then I saw what seemed to be a very great multitude of living lamps, full of brightness, which, receiving a fiery brilliance, gained a most serene radiance. And behold, there appeared a lake of great breadth and depth, with a mouth like the mouth of

5 Proverbs 10:4. Solomon was traditionally regarded as the author of Proverbs.

LATIN	ENGLISH
igneum fumum cum multo fetore evomens de quo etiam teterrima nebula exhalans ad finem usque quasi visu imperceptibilem attigit, et in quadam clara regione candidam nubem quae de pulchra hominis forma plurimas stellas in se continens exierat, afflavit, et illam ac eamdem hominis formam ex illa regione ejecit. Quo facto, lucidissimus splendor regionem illam circumdedit, et ita omnia elementa mundi, quae prius in magna quiete constiterant, in maximam inquietudinem versa horribiles terrores ostenderunt. Et iterum audivi illum qui mihi prius locutus fuerat, dicentem:	a well, belching out fiery smoke with a great stench. From it, too, a most foul mist breathed out and reached out to an end that seemed beyond the reach of sight. In a certain bright region it blew upon a white cloud, which had come forth from a beautiful human form and held many stars within it; and it drove that cloud and the same human form out of that region. When this was done, a most shining radiance surrounded that region. And so all the elements of the world, which before had stood in great quiet, were turned to the greatest turmoil and displayed horrible terrors. And again I heard the one who had spoken to me before, saying:
1.2.1 Deum fideli devotione subsequentes, et in dilectione ejus digno amore ardentes, a gloria supernae beatitudinis nullo impulsu injustitiae territi abstrahuntur, cum illi qui Deum ficte attendunt: non solum ad majora non promoveantur, sed etiam ab iis quae se habere fallaciter putant, justa examinatione dejiciantur. Quod et haec maxima multitudo viventium lampadarum, multam claritatem habentium ostendit: quae est plurimus exercitus supernorum spirituum in beata vita fulgentium, ac in multo decore et ornatu existentium, quoniam cum a Deo creati sunt: non superbam elationem arripuerunt, sed in divino amore fortiter perstiterunt.	Those who follow God with faithful devotion, and who in their love for him burn with a love worthy of him, are not drawn away from the glory of heavenly blessedness, frightened by any thrust of injustice. But those who attend to God falsely are not only not advanced to greater things; they are even cast down, by just examination, from what they falsely think they have. This very great multitude of living lamps, full of brightness, shows this too. It is the vast army of heavenly spirits, shining in the blessed life and dwelling in great beauty and adornment. For when they were created by God, they did not seize on proud exaltation, but stood firm in divine love.
Nam ipsi igneum fulgorem accipientes, ita serenissimum splendorem adepti sunt, quia cum Lucifer cum suis superno Creatori rebellari conaretur, isti zelum Dei in casu illius et illi consentientium habentes, vigilantiam divinae dilectionis induerunt, cum illi caecitatem ignorantiae qua Deum scire noluerunt, incurrerunt. Quomodo? In casu diaboli in illis angelicis spiritibus qui cum Deo in rectitudine perseveraverunt, maxima laus exorta est, quoniam illuminati visu perspicaciter agnoverunt quod Deus immobilis, sine ulla mutatione ullius mutabilitatis in potentia sua perseverat, ita quod a nullo bellatore superari poterit. Et ita in amore ejus exardescentes, et in rectitudine perseverantes, omne domicilium injustitiae contempserunt.	They received a fiery brilliance and so gained a most serene radiance. For when Lucifer with his followers tried to rebel against the Creator on high, these spirits, filled with zeal for God at the fall of Lucifer and of those who consented with him, put on the vigilance of divine love, while the others fell into the blindness of ignorance by which they refused to know God. How so? At the devil's fall, very great praise arose among those angelic spirits who persevered with God in uprightness. For, their sight enlightened, they recognized clearly that God remains unmoved in his power, without any change of any mutability, so that no warrior will ever be able to overcome him. And so, burning in his love and persevering in uprightness, they scorned every dwelling place of injustice.[6]
1.2.2 Sed Lucifer qui ob superbiam suam de coelesti gloria ejectus est, in initio creationis suae talis ac tantus	But Lucifer, who was cast out of heavenly glory because of his pride, was at the beginning of his cre-

	LATIN	ENGLISH
	exstitit, quod nullum defectum nec in decore nec in fortitudine sua sensit. Unde cum decorem suum inspiceret, et cum vim fortitudinis suae in semetipso consideraret, superbiam invenit, quae ipsi promisit ut inciperet quod vellet, quia perficere posset quod incepisset. Et videns locum ubi se collocare posse putavit, ibi decorem et fortitudinem suam ostendere volens, in semetipso sic dicebat: Volo fulgere illic, quemadmodum et iste hic. Cui omnis acies ejus assensum dedit, dicens: Quod tu vis, hoc et nos volumus.	ation of such quality and greatness that he felt no defect either in his beauty or in his strength. So when he looked at his beauty and considered within himself the force of his strength, he found pride. Pride promised him that he might begin whatever he wished, because he could finish whatever he had begun. And seeing a place where he thought he could set himself, and wishing to display his beauty and strength there, he said within himself: "I want to shine there, just as he does here." And his whole army gave him its assent, saying: "What you want, we want too."
	Et cum in superbiam elatus illud perficere vellet quod cogitaverat, zelus Domini se extendens in ignea nigredine illum cum omni comitatu suo dejecit, ita quod ipsi opaci contra serenitatem quam habuerant, effecti sunt.	And when, puffed up with pride, he wanted to accomplish what he had planned, the zeal of the Lord stretched out and cast him down, with all his company, in fiery blackness, so that they were made dark, the opposite of the serenity they had had.
1.2.3	Quid est hoc? Quia si Deus praesumptionem illorum non dejecisset, injustus esset, quoniam illos foveret qui integritatem divinitatis dividere volebant; sed eos dejecit et impietatem eorum ad nihilum redegit, sicut etiam et omnes a conspectu claritatis suae aufert qui se ipsi opponere conantur,	What is this? If God had not cast down their presumption, he would have been unjust, for he would have been cherishing those who wanted to divide the wholeness of the divinity. But he cast them down and reduced their impiety to nothing, just as he also removes from the sight of his glory all who try to oppose him,
1.2.4	ut servus meus Job ostendit, dicens: Lucerna impiorum exstinguetur, et superveniet eis inundatio, et dolores dividet furoris sui. Erunt sicut paleae ante faciem venti et sicut favilla quam turbo dispergit. Quod dicitur, gloria superbientis nequitiae ex falsa prosperitate, quasi lumen honoris in voluntate carnis illorum procedens qui Deum non timent (sed qui illum in perversa impietate spernunt, contemnentes scire quod nullus eum valeat expugnare, in igne ferocitatis suae volentes exurere quaecunque adversantur): haec in hora ultionis Dei velut terra conculcatur, et de superno judicio super eosdem impios cadet abjectio indignationis omnium quae sub coelo sunt, ita quod et Deo et hominibus molesti erunt.	as my servant Job shows, saying: "The lamp of the wicked will be put out, and a flood will come upon them, and he will deal out the sorrows of his wrath. They will be like chaff before the face of the wind, and like ashes that the whirlwind scatters." This means: the glory of proud wickedness arises from false prosperity, like a light of honor proceeding from the fleshly will of those who do not fear God. They spurn him in perverse impiety, disdaining to know that no one can defeat him, and they want to burn up in the fire of their ferocity whatever stands against them. In the hour of God's vengeance this glory is trampled like earth. And by the judgment from on high, the rejection born of the indignation of all things under heaven will fall upon those same wicked ones, so that they will be a burden both to God and to human beings.[7]
	Unde quia Deus non sinit eos habere quod volunt, ideo undique dolore macerati in hominibus bacchantur per rabiem insaniae suae, cum ardent hoc possidere quod	And so, because God does not let them have what they want, they are worn down by pain on every side and rage among people in the frenzy of their

6 Lucifer ("light-bearer") is the name traditionally given to the rebel angel, drawn from Isaiah 14:12.
7 Job 21:17–18.

	LATIN	ENGLISH
	Deus non permittit eos deglutire. Et cum hoc modo a Deo recedunt, solis inutilibus rebus comparantur, ita quod nec in Deo nec in hominibus quidquam boni facere vellent, de grano vitae in praevidente oculo inspectionis Dei abscisi. Quapropter et hujusmodi contritioni traduntur, qui in tepido sapore iniqui rumoris dissipantur, cum supervenientem imbrem Spiritus sancti non suscipiunt.	madness, burning to possess what God does not allow them to devour. And when they withdraw from God in this way, they are likened only to useless things, so that they would want to do nothing good either toward God or toward human beings; and they are cut off from the grain of life in the foreseeing eye of God's gaze. For this reason those who are scattered in the lukewarm taste of wicked rumor are handed over to such crushing, since they do not receive the coming rain of the Holy Spirit.
1.2.5	Sed lacus ille multae latitudinis et profunditatis qui tibi apparet, est infernus, latitudinem vitiorum et profunditatem perditionum, ut vides, in se continens; os etiam velut os putei habens, et igneum fumum cum multo fetore emittens; quia in voracitate sua submersionem animarum tenens, cum eis suavitatem et dulcedinem ostendit, eas ad perversionem tormentorum perversa deceptione perducit, ubi ardet ignis cum suffusione teterrima fumi et cum ebulliente mortifero fetore emanat; quoniam haec dira tormenta diabolo et cum subsequentibus (qui se a summo bono avertunt, nec illud scire aut intelligere curaverunt) praeparata sunt; unde et ab omni bono dejecti sunt, non quia illud nescierunt, sed quoniam illud in magna superbia contempserunt.	But that lake of great breadth and depth that appears to you is hell. As you see, it contains within itself the breadth of the vices and the depths of perdition. It also has a mouth like the mouth of a well and sends out fiery smoke with a great stench. For in its voracity it holds souls drowned: while it shows them sweetness and delight, it leads them by twisted deceit to the perversity of torments, where fire burns with a most foul outpouring of smoke and streams out with a seething, deadly stench. These dire torments have been prepared for the devil and for those who follow him—who turn away from the highest good and have not cared to know or understand it. And so they have been cast down from all good, not because they did not know it, but because they despised it in great pride.
1.2.6	Quid est hoc? In dejectione diaboli hae exteriores tenebrae, omne genus poenarum in se habentes positae sunt; quia hi maligni spiritus, contra gloriam quae ipsis praeparata fuit, miseriam diversarum poenarum susceperunt, et contra claritatem quam habuerunt densissimas tenebras induerunt. Quomodo? Cum superbus angelus ut coluber se sursum erexit, carcerem inferni accepit, quia esse non potuit ut ullus Deo praevaleret. Et quomodo conveniens esset, ut in uno pectore duo corda essent: sic nec in coelo duo dii esse debuerunt. Sed quoniam idem diabolus cum suis superbam praesumptionem arripuit, ideo lacum perditionis sibi paratum invenit. Sic et homines illi qui eos in actibus suis imitantur, participes poenarum eorum secundum merita sua efficiuntur.	What is this? This outer darkness, which holds within it every kind of punishment, was set in place when the devil was cast down. Instead of the glory that had been prepared for them, these evil spirits received the misery of many kinds of punishment, and instead of the brightness they once had, they put on the densest darkness. How so? When the proud angel reared himself upward like a snake, he received the prison of hell, because it could not be that anyone should prevail over God. For how could it be fitting for one breast to hold two hearts? In the same way there ought not to be two gods in heaven. But because the devil and his followers seized on proud presumption, he found the pit of perdition prepared for him. So too the people who imitate them in their deeds are made sharers in their punishments, according to what they deserve.
1.2.7	Sed quaedam animae sunt quae cumulum damnationis habentes, a scientia Dei projectae sunt: et ideo infernales	Some souls bear a heap of damnation and have been cast out from the knowledge of God, and so

LATIN	ENGLISH
poenas sine consolatione ereptionis habebunt; quaedam autem in oblivione Dei non existentes, sed in superioribus examinationibus purgationem peccatorum suorum in quibus prolapsae sunt recipientes; tandem absolutionem vinculorum suorum sentiunt, ad requiem ereptae pervenientes. Quid est hoc? Gehenna iis obvia est qui Deum in oblivione cordis sui sine poenitentia habent: caetera vero tormenta iis qui quamvis mala opera faciant, tamen in eis usque ad finem non perseverant, sed tandem ad Deum in gemitibus suis respiciunt.	they will suffer the punishments of hell without the consolation of rescue. Others are not in God's forgetfulness. In the higher trials they receive the purging of the sins into which they fell, and at last they feel their chains loosed and are rescued and come to rest. What is this? Gehenna confronts those who, without repentance, hold God in the forgetfulness of their heart. The other torments await those who do evil deeds but do not persist in them to the end, and at last look back to God with groaning.
1.2.8 Quapropter fideles diabolum fugiant et Deum diligant, mala opera abjicientes et bona cum decore poenitentiae complentes, ut servus meus Ezechiel per me inspiratus hortatur, dicens: Convertimini et agite poenitentiam ab omnibus iniquitatibus vestris, et non erit vobis in ruinam iniquitas. Quod dicitur: O vos homines qui hactenus in peccatis jacuistis: recordamini Christiani nominis vestri, convertentes vos ad viam salutis, et facite alia opera in fonte poenitentiae: qui prius fecistis multa scelera in multis vitiis, et ita a mala consuetudine vestra surgentes: non deprimet vos in ruinam mortis iniquitas illa in qua sorduistis, quia illam in die salvationis vestrae abjecistis.	Therefore let the faithful flee the devil and love God. Let them cast off evil deeds and carry out good ones with the beauty of repentance, as my servant Ezekiel, inspired by me, urges when he says: "Turn and repent of all your iniquities, and iniquity will not be your ruin." This means: O you people who until now have lain in sins, remember your Christian name and turn to the way of salvation. You who once committed many crimes in many vices, do other deeds in the fountain of repentance. And so, as you rise from your evil habit, the iniquity in which you were soiled will not press you down into the ruin of death, because you cast it off on the day of your salvation.[8]
Unde etiam hoc modo gaudium angelorum super vos erit, quoniam a diabolo recessistis et ad Deum cucurristis, eum sic melius in bonis actibus cognoscentes, quam prius eum sciretis cum in irrisione antiqui seductoris fuistis.	In this way the angels will rejoice over you, because you have withdrawn from the devil and run to God. Through good deeds you now know him better than you knew him before, when you were the laughingstock of the ancient seducer.

THE SERPENT DECEIVES EVE

The voice explains how the devil used the serpent to deceive Eve, and through her Adam.

LATIN	ENGLISH
1.2.9 Quod vero de eodem lacu teterrima nebula exhalans ad finem usque quasi visu imperceptibilem attigit: hoc est quod de profundissima perditione diabolica fraus emanans serpentem virulentum, nefas fraudulentae intentionis in se continentem ad decipiendum, hominem latenter invasit. Quomodo? Quia cum diabolus hominem in paradiso vidit, cum magna indignatione exclamavit, dicens: O quis assequetur me in mansione verae beatitudinis? Et ita in semetipso sciebat quod malitiam suam quam in se habuit nondum in alia creatura compleverat, sed Adam et Evam puerili innocentia in horto deliciarum degere videns, cum magno astu extulit	A most foul mist breathed out from that same lake and reached out to an end that seemed beyond the reach of sight. This means that the devil's fraud, emanating from the deepest perdition, came through the venomous serpent, which held within it the wickedness of a purpose bent on deceit, and secretly invaded the human being. How so? When the devil saw the human being in paradise, he cried out with great indignation, saying, "Oh, who will follow after me into the dwelling of true blessedness?" He knew within himself that he had

8 Ezekiel 18:30. Ezekiel was a Hebrew prophet of the sixth century BC, among the exiles in Babylon.

	LATIN	ENGLISH
	se ad eos decipiendum per serpentem. Quare? Quoniam serpentem magis assimilari sibi quam aliud animal intellexit; studuit ut in dolositate illius hoc occulte perficeret quod in forma sua aperte complere non posset.	not yet worked out in any other creature the malice he held within him. But when he saw Adam and Eve living in childlike innocence in the garden of delights, he rose up with great cunning to deceive them through the serpent. Why? Because he understood that the serpent was more like him than any other animal. He set himself to accomplish secretly, through the serpent's cunning, what he could not accomplish openly in his own form.
1.2.10	Unde cum Adam et Evam a vetita sibi arbore se avertere et anima et corpore conspexit, in semetipso intellexit eos ibi divinum praeceptum habere, et quod in primo opere quod inciperent, ipsos facillime dejiceret. Nesciebat enim arborem illam vetitam esse nisi quod hoc secundum probationem dolosae interrogationis suae, et secundum responsa eorum agnovit. Quapropter in ipsa clara regione candidam nubem (quae de pulchra forma hominis plurimas stellas in se continens exierat) per nebulam teterrimam afflavit, quoniam in eodem amoenitatis loco Evam innocentem animum habentem (quae de innocente Adam omnem multitudinem humani generis in praeordinatione Dei lucentem in suo corpore gestans sumpta fuerat) per seductionem serpentis ad dejectionem ejus diabolus invasit. Cur hoc?	So when he saw Adam and Eve turn away, in both soul and body, from the tree forbidden to them, he understood within himself that they had a divine command concerning it, and that he could very easily bring them down in the first deed they undertook. He did not know that the tree was forbidden; he learned it only by testing them with his crafty question and from their answers. Therefore, in that bright region, he breathed upon the white cloud with that most foul mist, which had come forth from the beautiful form of a human being and held many stars within it. For in that same place of delight the devil, through the serpent's seduction, invaded Eve, who had an innocent mind, to bring her down. Eve had been taken from innocent Adam, and she carried in her body the whole multitude of the human race, shining in God's foreordination. Why is this?
	Quia sciebat mulieris mollitiem facilius vincendam quam viri fortitudinem; videns etiam quod Adam in charitate Evae tam vehementer ardebat, ut si ipse Evam vicisset, quidquid illa Adae diceret, Adam illud perficeret. Unde et diabolus illam et formam hominis ex illa regione ejecit, quin idem antiquus seductor Evam atque Adam de sede beatitudinis sua deceptione expellens in tenebras subversionis detrusit. Quomodo? videlicet Evam primum seduxit, ut ipsa Adae blandiretur quo ei assensum praeberet, quia ipsa citius Adam quam alia creatura ad inobedientiam perducere potuit, quoniam de costa illius facta fuerat. Quapropter mulier virum citius dejicit, cum ille eam non abhorrens, verba ejus facile assumit.	Because he knew that the woman's softness would be more easily conquered than the man's strength. He also saw that Adam burned so fiercely with love for Eve that, if he conquered Eve, Adam would do whatever she told him. So the devil cast her and the human form out of that region. By his deception, the ancient seducer drove Eve and Adam from the seat of blessedness and thrust them down into the darkness of ruin. How so? He seduced Eve first, so that she would coax Adam into giving his consent. She could lead Adam to disobedience more readily than any other creature, because she had been made from his rib. For this reason a woman brings a man down more quickly when he does not shrink from her and readily takes up her words.

VISION FOUR: THE SOUL AND ITS TABERNACLE

A soul enters a child in the womb, then laments its captivity and builds a tabernacle against its enemies.

	LATIN	ENGLISH
1.4	Et deinde vidi maximum serenissimumque splendorem velut plurimis oculis flammantem, quatuorque angulos ad quatuor partes mundi versos habentem; qui secretum superni Creatoris designans, in maximo mysterio mihi manifestatus est, in quo etiam alius splendor similis aurorae in se purpurei fulgoris claritatem tenens apparuit. Et ecce vidi in terra homines in fictilibus lac portantes et inde caseos conficientes; cujus quaedam pars spissa fuit unde fortes casei facti sunt, pars quaedam tenuis; de qua debiles casei coagulati sunt, et pars quaedam tabe permista; de qua amari casei processerunt, et ita vidi quasi mulierem velut integram formam hominis in utero suo habentem.	And then I saw a very great and most serene radiance, flaming as if with many eyes, with four corners turned toward the four parts of the world. It signified the secret of the Creator on high and was revealed to me in a very great mystery. Within it another radiance also appeared, like the dawn, holding in itself the brightness of a purple brilliance. And behold, I saw people on the earth carrying milk in earthen vessels and making cheeses from it. Part of the milk was thick, and strong cheeses were made from it. Part was thin, and weak cheeses were curdled from it. Part was tainted with corruption, and bitter cheeses came from it. And then I saw what seemed to be a woman who had, as it were, a complete human form in her womb.
	Et ecce per secretam dispositionem superni Conditoris eadem forma motum vitalis motionis dedit, et ignea sphaera nulla lineamenta humani corporis habens cor illius formae possedit, et cerebrum ejus tetigit, et se per omnia membra ipsius transfudit. Ac deinde forma illa hominis de utero mulieris hoc modo vivificata egrediente, secundum motus quos sphaera in illa forma hominis habuit, secundum etiam illos et colorem suum mutavit. Et vidi quod quamdam hujusmodi sphaeram in humano corpore manentem multi turbines invadentes, eam usque ad terram incurvabant, sed illa resumptis viribus se viriliter erigens eis viriliter restitit, et cum gemitu sic questa est:	And behold, by the secret design of the Creator on high, that form gave the movement of living motion. A fiery sphere with no features of a human body took possession of the heart of that form, touched its brain, and poured itself through all its limbs. Then that human form, brought to life in this way, came forth from the woman's womb, and it changed its color according to the movements the sphere had within it. And I saw many whirlwinds assail one such sphere dwelling in a human body and bend it down to the earth. But it regained its strength, raised itself up bravely, and bravely resisted them, and with groaning it lamented thus:
1.4.1	Ego peregrina ubi sum? In umbra mortis. Et qua via vado? In viam erroris. Et quam consolationem habeo? quam peregrini habent. Ego enim debui habere tabernaculum lapidibus quadris sole et stellis lucidioribus ornatum, quia occidens sol occidentes stellae non debebant in eo lucere, sed in eo debuit esse angelica gloria, quoniam topazius debuit esse fundamentum ipsius, et omnes gemmae structura ejus, scalae ejus ex crystallo positae et plateae ipsius auro stratae. Nam ego debui esse consors angelorum; quia sum vivens spiraculum quod Deus misit in aridum limum. Unde deberem Deum scire, et ipsum sentire. Sed heu! cum tabernaculum meum intellexit se posse oculis suis in omnes vias videre, instrumentum suum ad aquilonem posuit. Ah! ah!	I, a stranger—where am I? In the shadow of death. And by what way am I going? By the way of error. And what consolation do I have? Only what strangers have. I ought to have had a tabernacle adorned with squared stones brighter than the sun and the stars. The setting sun and the setting stars were not meant to shine in it. Angelic glory was meant to be there, for topaz was to be its foundation and every gem its structure, its stairs were to be set of crystal and its streets paved with gold. For I ought to be a companion of the angels, since I am a living breath of life that God sent into the dry clay. So I ought to know God and perceive him. But alas! When my tabernacle realized that

	LATIN	ENGLISH
		with its eyes it could look down every road, it set its instrument toward the north. Ah! Ah![9]
	ubi capta sum et spoliata oculis et gaudio scientiae, veste mea tota scissa, et sic de haereditate mea pulsa; ducta sum in alienum locum, qui omni pulchritudine et honore caret, ubi pessimo servitio subjecta sum.	There I was captured and robbed of my eyes and of the joy of knowledge, my garment torn to pieces, and so I was driven from my inheritance. I was led into a foreign place that lacks all beauty and honor, and there I was subjected to the worst slavery.
1.4.2	Sed et ii qui me coeperunt colaphis percutientes, cum porcis me manducare fecerunt, et ita in desertum locum mittentes, amarissimas etiam herbas melle intinctas mihi ad esum porrexerunt. Postea quoque super torcular me extendentes, multis tormentis afflixerunt, deinde vestibus meis me exuentes et multas plagas mihi inferentes, in venationem me dederunt ubi pessimi et venenosi serpentes ut scorpiones, et aspides, et similes mei capturam fecerunt et me totam suo veneno consperserunt, ita quod inde tota enervis et debilitata facta sum. Unde illi me deridentes dixerunt: Ubi nunc est honor tuus? Ah! ego tunc tota contremui, et magno gemitu moeroris mecum in silentio dixi: O ubi sum? Ah! unde huc veni? Et quem consolatorem hujus captivitatis quaeram? Quomodo has catenas dirumpam?	Those who had captured me struck me with their fists and made me eat with the pigs. They sent me into a desert place and offered me the bitterest herbs dipped in honey to eat. After that they stretched me on a winepress and afflicted me with many torments. Then they stripped me of my clothes, inflicted many blows on me, and handed me over to the hunt. There the worst and most venomous serpents, such as scorpions and asps and the like, caught me and sprinkled me all over with their venom, so that I became utterly enfeebled and weak. Then they mocked me and said, "Where is your honor now?" Ah! Then I trembled all over, and with a great groan of grief I said silently to myself: Oh, where am I? Ah! How did I come here? And what comforter shall I seek in this captivity? How shall I break these chains?
	O quis oculus vulnera mea videre poterit? Et quae nares foetorem hunc tetrum sufferre valebunt? Aut quae manus ea oleo perunget? Ah! quis dolori meo misericordiam impendet? Coelum ergo clamorem meum exaudiat: et terra moerore meo tremiscat, et omne quod vivit ad captivitatem meam se miserando inclinet, quia amarissimus dolor me premit; quoniam, sine consolatione et sine adjutorio peregrina sum. O quis consolabitur me, quoniam et mater mea dereliquit me, quia a via salutis erravi? Quis me adjuvabit nisi Deus? Cum autem recordor tui, o mater Sion, in qua habitare debui, amarissima servitia quibus subjecta sum inspicio. Et cum omne genus musicorum quod in te est ad memoriam duco; vulnera mea attendo.	Oh, what eye could look upon my wounds? And what nostrils could bear this foul stench? Or what hands will anoint them with oil? Ah! Who will show mercy to my pain? Let heaven hear my cry, then, and let the earth tremble at my grief, and let everything that lives bend down in pity toward my captivity. For the bitterest pain presses on me, since I am a stranger without consolation and without help. Oh, who will comfort me, since even my mother has forsaken me because I strayed from the way of salvation? Who will help me but God? When I remember you, O mother Zion, in whom I should have dwelt, I look upon the bitterest slavery to which I am subjected. And when I call to mind every kind of music that is in you, I attend to my wounds.[10]
	Sed cum et recordor gaudii et laetitiae gloriae tuae; tunc venera illa quibus infecta sum detestor. O quo me vertam? Et quo fugiam? Dolor enim meus innumerabilis est, quoniam si in malis istis persevero, socia illorum ero	But when I also remember the joy and gladness of your glory, then I loathe the poisons with which I am infected. Oh, where shall I turn? And where shall I flee? My pain is beyond counting, for if I

9 The description echoes the heavenly Jerusalem of Revelation 21. In Hildegard's symbolism the north is the region of the devil and of evil.

10 Zion, the hill of Jerusalem, here stands for the heavenly city, the soul's true home.

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cum quibus in terra Babylonia turpiter conversata sum. Et ubi es, o mater mea Sion? Hei mihi! quia a te infeliciter recessi, quoniam si te nescirem, levius dolorem meum perferrem. Nunc autem pessimos sodales meos fugiam; quia infelix Babylonia in plumbeam stateram me posuit, ac maximis trabibus me oppressit, ita ut vix respirare possim. Sed cum lacrymas meas ad te, o mater mea, cum gemitibus meis effundo, tantos strepitus sonantium aquarum infelix Babylonia emittit, quod vocem meam non attendis.

Ergo multa sollicitudine arctas vias quaeram, in quibus pessimos sodales meos et infelicem captivitatem meam effugere queam. Et cum haec dixissem, elapsa sum angustam semitam ubi me in parvo foramine contra septentrionem abscondi amarissime flens, quoniam matrem meam perdideram; ibi etiam omnem dolorem meum et omnia vulnera mea considerabam, tantasque effusiones lacrymarum flendo et flendo ibi emisi; quod omnis dolor et omnis livor vulnerum meorum lacrymis istis perfusus maduit. Et ecce suavissimus odor velut lenis aura a matre mea emissus, nares meas imbuit. O quantos gemitus et quantas lacrymas tunc effudi, cum parvam consolationem illam adesse sensi. Et tantos ululatus cum copiosis fletibus prae gaudio dedi; ut etiam mons ille in cujus foramine me absconderam inde commotus fuerit.

Et dixi: O mater, o mater Sion: quidnam tandem fiet de me? Et ubi nunc est nobilis filia tua? O quandiu quandiu maternae dulcedinis tuae expers sum, quae in multis deliciis me blande enutrieras? Et in his lacrymis ita delectabar; quasi matrem meam viderem. Sed inimici mei clamores meos audientes, dicebant: Ubi est illa quam hactenus in consortio nostro secundum voluntatem nostram tenuimus quae et omnem voluntatem nostram hactenus perfecit? Ecce nunc coelicolas invocat. Omnes ergo artes nostras excitemus, eam tanto studio et tanta sollicitudine custodientes, ne usquam a nobis effugere possit, quia eam nobis prius omnino subjecimus. Si hoc fecerimus, iterum nos sequetur. Sed ego foramen in quo me absconderam latenter egressa, in quamdam altitudinem ire cupiebam ubi me inimici mei invenire non valerent.

At ipsi quoddam mare tanti fervoris mihi opposuerunt, ut illud nullo modo transvadare potuerim. Sed et ibi quidam

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persist in these evils, I shall be the companion of those with whom I lived shamefully in the land of Babylon. And where are you, O my mother Zion? Alas for me, that I so unhappily withdrew from you! If I did not know you, I would bear my pain more lightly. But now I will flee my most wicked companions, for unhappy Babylon has set me on a leaden scale and crushed me under enormous beams, so that I can scarcely breathe. And when I pour out my tears and my groans to you, O my mother, unhappy Babylon sends forth such a roar of rushing waters that you do not heed my voice.[11]

So with great care I will seek narrow ways by which I may escape my most wicked companions and my unhappy captivity. When I had said this, I slipped away along a narrow path and hid myself in a little hollow facing north, weeping most bitterly because I had lost my mother. There I considered all my pain and all my wounds, and, weeping and weeping, I shed such floods of tears that all the pain and all the bruising of my wounds was drenched and soaked by them. And behold, the sweetest fragrance, like a gentle breeze sent from my mother, filled my nostrils. Oh, how many groans and how many tears I poured out then, when I felt that small consolation near! And I cried out so loudly, weeping abundantly for joy, that even the mountain in whose hollow I had hidden was shaken by it.

And I said: “O mother, O mother Zion, what will become of me at last? And where is your noble daughter now? Oh, how long, how long am I to be without your motherly sweetness, you who had gently nourished me with many delights?” And I took such delight in these tears that it was as if I were seeing my mother. But my enemies heard my cries and said: “Where is she whom until now we have kept in our company at our will, who until now has done all that we willed? Look, now she is calling on the dwellers of heaven. So let us rouse all our arts and guard her with such zeal and such care that she can never escape us, since we had already made her wholly subject to us. If we do this, she will follow us again.” But I secretly left the hollow in which I had hidden, longing to go to some height where my enemies could not find me.

But they set against me a sea of such seething heat that I could in no way wade across it. There was a

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pons tantae parvitatis et angustiae erat; ut nec per illum transire valuerim. In fine quoque maris illius quaedam altitudo montium tantorum acuminum apparuit quod nec ibi iter haberi posse sensi. Et dixi: O quid ego misera nunc faciam? Suavitatem matris meae nunc parumper senseram, unde putabam quod me vellet ad se reducere; sed ah! num iterum relinquet, me? ah! quo me vertam? Nam si modo in priorem captivitatem venero, inimicis meis magis nunc quam prius ero ludibrio, quia ad matrem meam fideliter ejulavi et quoniam suavitatem dulcedinis ejus parumper sensi, cum iterum modo ab ea derelicta sim.

Sed ego per suavitatem illam quam prius per matrem meam venientem senseram adhuc tantae fortitudinis fui quod me ad orientem verti et quod iterum angustissimas semitas tentare coepi. Illae autem semitae spinis et tribulis et aliis hujusmodi impedimentis ita septae erant, quod vix ulla vestigia in eis figere valebam; sed tamen cum maximo labore et sudore eas tandem vix pertransiens: ex illo labore tantam fatigationem incurri, quod vix respirare valui. Sic tandem cum maxima fatigatione ad cacumen montis in quo me prius absconderam evadens; ad vallem ejus me inclinavi, ubi descendere volenti, aspides, scorpiones, dracones et alii hujusmodi serpentes simul occursantes, in me sibilos suos emiserunt. Unde ego exterrita, maximos ululatus emisi, dicens: O mater, ubi es?

Levius enim dolerem, si suavitatem visitationis tuae prius non sensissem, quia nunc iterum in captivitatem illam incidam in qua dudum jacueram. Ubi ergo nunc est auxilium tuum? Tunc vocem matris meae audivi mihi dicentem.

1.4.3 O filia, curre, pennae enim ad volandum tibi datae sunt a fortissimo datore; cui nullus valet resistere. Ergo velociter transvola omnes has contrarietates. Et ego multa consolatione confortata, pennas illas suscepi et omnia venenosa ac mortifera illa velociter transilii. Et veni ad quoddam tabernaculum, quod interius totum erat ex fortissima calybe fabricatum. Et subiens illud, opera claritatis feci, cum prius opera tenebrarum fecissem. In illo autem tabernaculo ad septentrionem columnam impoliti ferri posui; in qua flabella diversarum pennarum se hac et illac moventium suspendi, et manna inveniens, illud comedi. Ad orientem vero propugnaculum ex

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bridge there too, but so small and narrow that I could not cross by it either. At the far end of that sea there appeared a range of mountains with peaks so sharp that I felt no path could be found there either. And I said: "Oh, what shall I do now, wretched as I am? Just now I felt a little of my mother's sweetness, and so I thought she wished to lead me back to her. But ah! Will she abandon me again? Ah! Where shall I turn? For if I now fall back into my former captivity, I shall be more of a laughingstock to my enemies than before, because I wailed faithfully to my mother and felt a little of the sweetness of her gentleness, and now I have been abandoned by her again."

Yet through the sweetness I had felt coming from my mother, I still had such strength that I turned to the east and began once more to attempt the narrowest paths. But those paths were so hedged with thorns and thistles and other such obstacles that I could scarcely set a foot in them. Still, at last, with the greatest labor and sweat, I barely made my way through them, and that labor brought on such exhaustion that I could scarcely breathe. So at last, utterly weary, I came out onto the summit of the mountain in which I had hidden before, and I bent down toward its valley. As I was about to descend, asps, scorpions, dragons, and other such serpents rushed at me together and hissed at me. Terrified, I let out loud wails, saying: "O mother, where are you?

"I would grieve more lightly if I had not felt the sweetness of your visit before, since now I shall fall again into the captivity in which I had long lain. Where, then, is your help now?" Then I heard my mother's voice saying to me:

"O daughter, run! For wings to fly with have been given to you by the mightiest Giver, whom no one can resist. So fly swiftly over all these obstacles." Strengthened by great consolation, I took up those wings and swiftly leapt over all those poisonous and deadly things. And I came to a tabernacle that was built entirely, on the inside, of the strongest steel. I entered it and did works of brightness, whereas before I had done works of darkness. In that tabernacle, toward the north, I set up a column of unpolished iron, on which I hung fans

11 Babylon, the city of Israel's exile in the Bible, stands here for the world of sin and captivity.

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quadris lapidibus construxi; et in eo ignem accendens ibi myrrhatum vinum cum musto bibi.	of various feathers that moved this way and that; and finding manna, I ate it. Toward the east I built a bulwark of squared stones, and kindling a fire in it, I drank wine mixed with myrrh, together with new wine.[12]
Sed ad meridiem turrim ex quadris lapidibus struxi; in qua clypeos rubri coloris suspendi, et in cujus fenestras tubas ex ebore factas collocavi. In medio autem illius turris mel effudi, ex quo pretiosum unguentum cum aliis aromatibus confeci, ita ut ex eo maximus odor per totum ambitum funderetur tabernaculi. Ad occidentem vero nullum opus posui; quia pars illa ad saeculum versa erat. Sed interim dum in hoc labore occupata versarer; inimici mei pharetras suas arripientes, sagittis suis tabernaculum meum aggressi sunt; sed ego prae studio operis quod faciebam; tandiu insaniam eorum non attendi usque dum fores tabernaculi sagittis complerentur: nulla tamen sagittarum nec januam laesit, nec calybem tabernaculi penetrare valuit, unde nec ego ab eis laedi potui.	Toward the south I built a tower of squared stones, in which I hung red shields, and in its windows I placed trumpets made of ivory. In the middle of that tower I poured out honey, and from it, with other spices, I made a precious ointment, so that a very great fragrance spread from it through the whole circuit of the tabernacle. Toward the west I set no work, because that side was turned toward the world. Meanwhile, as I was busy with this labor, my enemies seized their quivers and attacked my tabernacle with their arrows. But I was so intent on the work I was doing that I paid no attention to their madness until the doors of the tabernacle were full of arrows. Yet none of the arrows damaged the door or could pierce the steel of the tabernacle, and so I could not be harmed by them either.
Quod illi percipientes, maximam inundationem aquarum emiserunt, ut me et tabernaculum meum dejicerent: attamen in hac malitia sua nihil profecerunt. Quapropter eos audacter derisi, dicens: Faber qui hoc tabernaculum struxit, vobis sapientior et fortior fuit. Unde sagittas vestras colligentes eas deponite, quoniam nullam amodo victoriam voluntatis vestrae in me valebunt proficere. Ecce quae vulnera ostendunt? Ego multo dolore et labore plurima bella adversum vos egi, cum me morti tradere velletis; sed tamen non potuistis, quia fortissimis armis munita: acutos gladios contra vos vibravi, per quos me a vobis strenue defendi. Recedite ergo, recedite, quoniam me ulterius habere non poteritis.	When they perceived this, they sent forth a great flood of waters to overthrow me and my tabernacle, but in this malice of theirs they achieved nothing. So I boldly mocked them, saying: "The craftsman who built this tabernacle was wiser and stronger than you. So gather up your arrows and lay them down, for from now on they will win you no victory over me for your will. Look—what wounds do they show? With much pain and toil I have fought many battles against you when you wanted to hand me over to death. Yet you could not, because I was armed with the strongest weapons, and I brandished sharp swords against you and defended myself vigorously from you. Withdraw, then, withdraw, for you will not be able to hold me any longer."

A SOUL AT WAR WITH ITS BODY

A second soul describes its struggle with the body's desires and with the devil's doubts.

LATIN	ENGLISH
1.4.4 Sed ego fragilis et indocta vidi etiam quae in aliam sphaeram plurimi turbines irruentes eam dejicere voluerunt sed non valuerunt, quoniam illa fortiter repugnans, locum eis insaniendi non dedit, attamen sic	But I, fragile and unlearned, also saw many whirlwinds rush against another sphere, wanting to throw it down, but they could not, for it resisted strongly and gave them no room to rage. Yet it

12 Manna was the food God gave the Israelites in the desert (Exodus 16).

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cum querela dixit: Quamvis paupercula sim, magnum tamen officium nacta sum. Oh quid sum ego? Et quae est querimonia clamoris mei? Spiraculum enim vivens in homine sum posita, in tabernaculum medullarum, venarum, ossium et carnis, ita quod eidem tabernaculo vegetationem tribuo, et illud ubique in motibus suis circumfero. Sed heu! sensibilitas illius profert spurcitiam, lasciviam et petulantiam morum ac omnia genera vitiorum. Ah! o quam magno gemitu hoc conqueror.

Nam cum prosperitatem vitae in operibus tabernaculi mei habeo: occurrit mihi diabolica persuasio in omnibus me irretiens, ac in flatum elationis ita me erigens quod saepenumero dico. Ego secundum appetitum virium terrae meae operari volo; in tabernaculo enim meo omnia opera intelligo; sed concupiscentia ejus ita impedior quo opera mea non discerno antequam dira in me vulnera sentio. O quantum planctum tunc emitto? Et dico: O Deus, nonne creasti me? Ecce vilis terra opprimit me. Et sic fugam in eo? Quomodo? Cum tabernaculum meum carnalem concupiscentiam habet; tunc quia voluptatem in opere habeo, cum ipsa opus illud perficio.

Sed ratio quae in me cum scientia viget, ostendit mihi quoniam a Deo creata sum, in qua ratione etiam sentio; quia Adam cum divinum praeceptum transgressus esset, timens abscondit se. Sic et ego timens, a facie Dei me abscondo: cum opera mea in tabernaculo meo contraria Deo sentio. Cum autem plumbeam stateram peccati super pondero: omnia opera illa quae in carnalibus concupiscentiis ardent contemno. Heu me errabundam! quomodo in his periculis subsistere valebo? Et cum diabolica persuasio me invadit sic dicens: Estne hoc bonum quod nescis, nec quod vides, nec quod facere potes: quid tunc erit? Et cum iterum dicit: Quod nosti, et quod intelligis, et quod facere vales, cur hoc deseris? quid tunc faciam? At plena dolore respondebo. Ah me miseram!

quia per Adam noxia venena mihi afflata sunt, cum ipse divinum praeceptum transgressus et in terram ejectus carnalia tabernacula coadunavit. Nam in gustu quem ipse in pomo per inobedientiam gustavit, noxia dulcedo sanguini et carni se ingerit, et ita pollutionem vitiorum producit. Unde peccatum carnis in me sentio; purissimum autem Deum, quia per culpam inebriata sum, negligo. Sed hoc quod gustus tabernaculi mei in se habet,

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spoke thus in lament: Although I am a poor little creature, I have been given a great office. Oh, what am I? And what is the complaint of my cry? I have been placed as a living breath of life in a human being, in a tabernacle of marrow, veins, bones, and flesh, so that I give that tabernacle its vigor and carry it about everywhere in its movements. But alas! Its sensuality brings forth filth, lewdness, wantonness of conduct, and every kind of vice. Ah! Oh, with what great groaning I lament this!

When I have a prosperous life in the works of my tabernacle, the devil's persuasion meets me, ensnaring me in everything and lifting me so high on the breath of pride that I often say: "I want to act according to the appetite of the powers of my earth, for in my tabernacle I understand all works." But I am so hindered by its desire that I do not discern my works until I feel cruel wounds within me. Oh, what lamentation I utter then! And I say: "O God, did you not create me? Look, vile earth oppresses me." And so do I take flight in it? How so? When my tabernacle has carnal desire, then, because I take pleasure in the deed, I carry out that deed with it.

But reason, which flourishes in me together with knowledge, shows me that I was created by God. In this reason I also perceive that Adam, when he had transgressed the divine command, hid himself in fear. So I too, in fear, hide myself from the face of God when I feel that my works in my tabernacle are contrary to God. But when I weigh them on the leaden scale of sin, I despise all the works that burn with carnal desires. Alas for me, wandering as I am! How shall I hold out in these dangers? And when the devil's persuasion attacks me, saying, "Is this good, which you do not know, nor see, nor are able to do?"—what will happen then? And when it says again, "What you know, and understand, and are able to do—why do you abandon it?"—what shall I do then? Full of pain I will answer: Ah, wretched me!

For through Adam harmful poisons were breathed into me, when he transgressed the divine command and, cast out onto the earth, joined fleshly tabernacles together. In the taste he tasted in the apple through disobedience, a harmful sweetness thrusts itself into blood and flesh and so produces the pollution of vices. Hence I feel the sin of the flesh in me, and I neglect the most pure God, be-

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sequi non debeo. Nam ex hoc quod Adam in prima apparitione purus et simplex a Deo creatus erat, timeo Deum, sciens quoniam per ipsum pura et simplex creata sum. Sed modo per malam consuetudinem vitiorum, in inquietudinem vertor. O in his omnibus peregrina et errabunda sum!	cause I have been made drunk through guilt. But I must not follow what the taste of my tabernacle holds. For because Adam was created pure and simple by God when he first appeared, I fear God, knowing that through him I was created pure and simple. But now, through the evil habit of vices, I am turned to restlessness. Oh, in all these things I am a stranger and a wanderer!
1.4.5 Quapropter turbines diversorum sonituum multa mendacia proferunt, quae in me surgunt sic dicentia: Quae es? Et quid ais? Et qualia sunt certamina quae exerces? Infelix enim es. Nam ignoras utrum bonum an malum opus tuum sit. Quo tandem ibis, et quis te conservabit? Et qui sunt errores illi qui te ad insaniam ducunt? An perficies quod te delectat, an fugies quod te angustiat? Oh! quid facies, quia istud scis, et illud ignoras? Quod enim te delectat hoc tibi licitum non est, et quod te angustat, ad hoc praecepto Dei compelleris. Et unde scis si haec ita sint? Melius tibi esset, si non fuisses. Et postquam isti turbines ita in me surrexerunt; incipio alteram viam ambulare, quae carni meae gravis est, quia incipio justitiam facere.	Therefore whirlwinds of many different sounds bring forth many lies, which rise up in me, saying: "Who are you? And what are you saying? And what kind of battles are these that you are waging? You are wretched. For you do not know whether your work is good or evil. Where will you go in the end, and who will keep you safe? And what are these errors that are driving you to madness? Will you do what delights you, or flee what distresses you? Oh! What will you do, since you know this and are ignorant of that? For what delights you is not permitted to you, and what distresses you is what God's command compels you to do. And how do you know whether these things are so? It would be better for you if you had never existed." And once these whirlwinds have risen up in me like this, I begin to walk another path, one that is hard for my flesh, because I begin to practice justice.
Sed iterum intra me dubito, utrum hoc ex dono Spiritus sancti sit an non, et dico: Hoc inutile est. Et deinde super nubes volare volo. Quo modo? super intellectum meum volo ascendere, et ea incipere quae perficere non possum. Sed cum haec facere tento, maximam tristitiam in me excito, ita quod nec in altitudine sanctitatis, nec in planitie bonae voluntatis ullum opus perficio, sed inquietudinem dubietatis, desperationis, moeroris et oppressionis omnium rerum in me sentio. Et cum diabolica persuasio me sic inquietat. O quanta calamitas me tunc obruit! quia omnia mala quae sunt aut esse possunt in vituperatione, in maledictione, in mortificatione corporis et animae, in turpibus verbis contra munditiam, salutem et altitudinem quae in Deo sunt: haec omnia mihi infelici occurrunt.	But again I doubt within myself whether this comes from the gift of the Holy Spirit or not, and I say: "This is useless." And then I want to fly above the clouds. How so? I want to climb above my understanding and to begin things I cannot finish. But when I attempt this, I stir up the deepest sadness in myself. So I complete no work, either on the heights of holiness or on the plain of good will. Instead I feel within me the unrest of doubt, despair, grief and the oppression of all things. And when the devil's persuasion unsettles me in this way—oh, what calamity then overwhelms me! For all the evils that are or can be, in reproach, in cursing, in the mortification of body and soul, in foul words against the purity, salvation and loftiness that are in God—all these come upon me, wretched as I am.
Unde etiam haec iniquitas mihi insurgit, scilicet quod omnis felicitas et omne bonum quod tam in homine quam in Deo est mihi molestum et grave erit magis mortem quam vitam mihi proponens. Ah! quam infelix certamen sic de labore in laborem, de dolore in dolorem,	From this, too, this wickedness rises up against me: all happiness and every good, in human beings as well as in God, becomes burdensome and heavy to me, setting death before me rather than life. Ah! How wretched is the struggle that forces

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	de schismate in schisma se mihi ingerit, omnem felicitatem mihi auferens?	itself on me like this, from toil to toil, from sorrow to sorrow, from division to division, taking all happiness away from me!
1.4.6	Sed unde excitatur malum istorum errorum? ex hoc videlicet. Antiquus enim serpens in se habet astutiam et deceptricem versutiam, atque mortiferum iniquitatis venenum. Nam in astutia sua ingerit mihi contumaciam peccatorum, a timore Domini intellectum meum auferens: ita quod peccare non timeo, sic dicens: Quis est Deus? Nescio quis Deus sit. In deceptrice autem versutia sua obturationem mihi inducit, ita quod in malo obturor. Sed in mortifero iniquitatis veneno spirituale gaudium mihi aufert, ita quod nec in Deo laetari valeo, sic dubietatem desperationis mihi inducens, scilicet quae dubito utrum salvari possim an non? O quae sunt ista tabernacula, quae tanta pericula sustinent in diabolica deceptione?	But where does the evil of these errors come from? From this. The ancient serpent has in himself cunning, deceitful craft and the deadly poison of wickedness. With his cunning he thrusts on me obstinacy in sin, taking the fear of the Lord away from my understanding, so that I do not fear to sin, and I say: "Who is God? I do not know who God is." With his deceitful craft he brings a blockage on me, so that I am blocked fast in evil. And with the deadly poison of wickedness he takes spiritual joy away from me, so that I cannot rejoice even in God. And so he brings on me the doubt of despair, in which I doubt whether I can be saved or not. Oh, what are these tabernacles, which endure such dangers in the devil's deception?
	Sed cum per donum Dei recordor quae a Deo creata sunt; tunc inter has oppressiones, his diabolicis persuasionibus hoc modo respondeo. Ego fragile terrae non caedam, sed fortissima bella exercebo. Quomodo? Cum tabernaculum meum opera injustitiae exercere vult: medullum, sanguinem et carnem in sapientia patientiae conterendo me defendam, quemadmodum fortis leo se defendit, et ut serpens in antro suo ictum mortis fugiens se abscondit. Nam nec sagittas diaboli debeo suscipere, nec voluntatem carnis exercere. Quomodo?	But when, by God's gift, I remember the things that God has created, then amid these oppressions I answer these diabolical persuasions in this way: "I will not yield to the frailty of earth, but will wage the fiercest wars." How so? When my tabernacle wants to do works of injustice, I will defend myself by crushing marrow, blood and flesh in the wisdom of patience, as a strong lion defends himself, and as a serpent hides in its cave to escape the deathblow. For I must neither take in the devil's arrows nor carry out the will of the flesh. How so?
1.4.7	Cum enim ira circa tabernaculum meum intendere voluerit; in bonitatem Dei respicio quem ira nunquam tetigit, et ita aere qui sua lenitate ariditatem terrae rigat suavior evado spirituale gaudium habens, cum virtutes in me vigorem suum ostendere incipiunt. Et sic bonitatem Dei sentio. Cum autem odium me denigrare tentaverit: in misericordiam et in martyrium Filii Dei aspicio, et ita carnem meam constringo suavem odorem rosarum quae de spinis oriuntur fideli recordatione suscipiens, et ita Redemptorem meum agnosco. Sed cum superbia turrim vanitatis suae sine fundamento petrae in me contenderit ponere, et hanc altitudinem in me erigere quae nullum sibi similem vult habere, sed semper altior caeteris videri.	When anger tries to bear down on my tabernacle, I look to the goodness of God, whom anger has never touched. And so I become gentler than the air, which waters the dryness of the earth with its mildness, and I have spiritual joy when the virtues begin to show their vigor in me. And so I feel the goodness of God. When hatred tries to blacken me, I look to the mercy and the martyrdom of the Son of God. And so I restrain my flesh, taking in through faithful remembrance the sweet fragrance of roses that spring from thorns, and so I recognize my Redeemer. But when pride strives to set up in me the tower of its vanity without a foundation of rock, and to raise in me that height which wants to have no equal but always to seem higher than the rest—
	O quis mihi tunc succurret, quoniam antiquus serpens qui super omnes esse volens in mortem cecidit me	oh, who will help me then, since the ancient serpent, who wanted to be above all and fell into

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	dejicere conatur? Tunc cum moerore dico. Ubi est rex meus et Deus meus? Quid possum boni absque Deo? Nihil. Et sic ad Deum qui mihi vitam dedit respicio, et ad beatissimam virginem illam quae superbiam antiquae speluncae contrivit curro; sic fortissimus lapis aedificii Dei effecta, rapacissimus lupus qui hamo divinitatis strangulatus est, me amodo superare non poterit. Et ita suavissimum bonum, id est humilitatem in altitudine Dei et recordatio inter omnes humilitatem beatissimae Virginis cognosco, suavitatem indeficientis balsami sentiens, et ita in dulcedine Dei gaudens velut sim in odore omnium pigmentorum; caetera etiam vitia fortissimo humilitatis dejicio.	death, is trying to throw me down? Then I say in grief: "Where is my king and my God? What good can I do without God? Nothing." And so I look to God, who gave me life, and I run to that most blessed Virgin who crushed the pride of the ancient cave. So, having become a most solid stone in God's building, I can no longer be overcome by the most ravenous wolf, who was strangled by the hook of divinity. And so I come to know the sweetest good—that is, humility in the height of God, and the remembrance, among all, of the humility of the most blessed Virgin—and I sense the sweetness of unfailing balsam. And so, rejoicing in God's sweetness as if I were amid the fragrance of all spices, I cast down the other vices too with the mighty strength of humility.[13]

DEATH, JUDGMENT AND GOD'S KNOWLEDGE

A soul leaves its body for judgment, and the voice explains the radiance as God's foreknowledge.

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1.4.8	Et deinde ego paupercula vidi quod alia quaedam sphaera ex lineamentis formae suae se contrahens: modos ejus resolvit, et se ab eis cum gemitu extraxit, sedemque suam moerens dirupit. Et dixit: De tabernaculo meo exibo. Sed ego misera plenaque moeroris quo vadam? Per horrendas et permetuendas semitas ad judicium ubi judicabor. Opera enim quae in tabernaculo meo operata sum ostendam: et ibi remunerationem secundum merita mea recipiam. O quantus timor? o quanta angustia illic mihi erit? Cumque se hoc modo resolveret; quidam spiritus et lucidi et umbrosi venerunt qui socii conversationis ejus secundum quam in sede sua se moverat fuerunt, resolutionem ejus exspectantes, ut, postquam se solvisset, eam secum abducerent.	And then I, a poor little creature, saw that another sphere, contracting itself from the outlines of its form, loosened its fastenings, drew itself away from them with a groan, and in grief broke apart its dwelling. And it said: "I will go out from my tabernacle. But I, wretched and full of grief, where shall I go? By dreadful and fearsome paths to judgment, where I shall be judged. For I shall show the works I have done in my tabernacle, and there I shall receive recompense according to my merits. Oh, how great the fear! Oh, how great the anguish there will be for me there!" And as it was loosening itself in this way, certain spirits came, both bright and shadowy. They were companions of the way of life by which it had moved in its dwelling, and they were waiting for its release, so that once it had freed itself they might lead it away with them.
	Et audivi viventem vocem illis dicentem: secundum opera sua, de loco ad locum ducatur; et iterum audivi de coelo vocem mihi dicentem: Beata et ineffabilis trinitas se mundo manifestavit, cum Pater Unigenitum suum de Spiritu sancto conceptum et de Virgine natum misit in mundum quatenus homines multa diversitate nati, multisque peccatis obligati per eum ad viam veritatis	And I heard a living voice saying to them: "Let it be led from place to place according to its works." And again I heard a voice from heaven saying to me: "The blessed and ineffable Trinity revealed itself to the world when the Father sent into the world his Only-Begotten, conceived by the Holy

13 The most blessed Virgin is Mary, who in medieval reading crushes the serpent's head (Genesis 3:15). The "hook of divinity" recalls an image found in Gregory the Great: Christ's humanity as bait concealing the hook of his divinity, on which the devil was caught.

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	reducerentur, ita ut ipsi a nexibus corporeae molis absoluti bona et sancta opera secum portantes: gaudia supernae haereditatis adipiscerentur.	Spirit and born of the Virgin. He did so in order that human beings, born in great diversity and bound by many sins, might be brought back through him to the way of truth; and that, released from the bonds of their bodily mass and carrying good and holy works with them, they might attain the joys of the heavenly inheritance."
1.4.9	Quod ut profundius, o homo, capias et apertius dijudices: vides maximum serenissimumque splendorem velut plurimis oculis flammantem, quatuorque angulos ad quatuor partes mundi versos habentem, qui magnam in mysteriis puramque in manifestationibus scientiam Dei significat, maxima profunditate perspicuitatis radiante et acutissimas acies quadrifidae stabilitatis ad quatuor plagas orbis extendentem ubi ipsa tam illos qui abjiciuntur quam illos qui colliguntur venientes acutissime praevidet; mysterium supernae majestatis ostendens: quod in typo summae altitudinis et profunditatis tibi ut cernis demonstratur.	So that you may grasp this more deeply, O human, and judge it more clearly: you see a very great and most serene radiance, flaming as it were with many eyes, with four corners turned toward the four quarters of the world. This signifies the knowledge of God, great in its mysteries and pure in its manifestations. It shines with the greatest depth of clarity and stretches the keenest edges of its fourfold stability to the four regions of the world. There it foresees most keenly both those who are cast away and those who are gathered in as they come. And it shows the mystery of the supreme majesty, which, as you perceive, is displayed to you in the figure of the utmost height and depth.
	In quo etiam alius splendor similis aurorae in se purpurei fulgoris claritatem tenens apparet; quia scientia Dei etiam hoc ostendit, quod unigenitus Patris de virgine carnem sumens, sanguinem suum in candore fidei pro salute hominum fundere dignatus est, in qua scientia Dei, boni et mali ostenduntur, quoniam ipsa nulla obscuritate ullius rei obnubilatur. Sed tu, o homo, dicis: Quid faciet homo, cum Deus praenovit omnia quae ipse facturus est? Ad quae ego:	In it there also appears another radiance, like the dawn, holding within itself the brightness of a purple brilliance. For the knowledge of God also shows this: that the Only-Begotten of the Father, taking flesh from the Virgin, deigned to shed his blood in the pure whiteness of faith for the salvation of humankind. In this knowledge of God both good and evil are shown, since it is clouded by no obscurity in anything. But you, O human, say: "What will a human being do, since God has foreknown everything that person will do?" To which I reply:
1.4.10	O stulte, in nequitia cordis tui, illum imitaris qui viam veritatis primum recusans mendacium veritatis opposuit, cum se summae bonitati similem facere voluit. Quis poterit initium et finem omnium quidquid latere qui est, fuit et permanebit? Sed tu quis es? Favilla cineris es. Et quid nosti cum non esses? Sed tu lamentabile initium et miserabilem finem habens, contradicis quod nec scis, nec scire debes: videlicet incomprehensibilem pulchritudinem justitiae Dei in qua nulla suspicio injustitiae invenitur, nec inventa est unquam, nec invenietur. O stulte, ubi putas esse patrem iniquitatis quem imitaris? Quid hoc? Cum superbia te inflat super sidera, et super alias creaturas, et super angelos vis	O fool, in the wickedness of your heart you imitate the one who first refused the way of truth and set a lie against the truth, when he wanted to make himself like the highest goodness. Who could hide the beginning and end of all things whatsoever from the One who is, who was, and who will remain? But who are you? You are an ember of ash. And what did you know when you did not yet exist? Yet you, whose beginning is lamentable and whose end is miserable, contradict what you neither know nor ought to know: the incomprehensible beauty of God's justice, in which no suspicion of injustice is found, nor ever has been found, nor ever will be. O fool, where do you think

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elevari qui praecepta Dei per omnia et super omnia adimplent.

Sed tu cades sicut et ille cecidit; qui mendacium veritati opposuit. Mendacium enim ipse dilexit, et ideo morte involutus in abyssum corruit. Ergo, o homo, attende. Cum nec inspicis charitatem illam qua te Deus liberavit, nec attendis quanta bona tibi Deus semper impendit, nec tu consideras quomodo ipse te a morte revocat: frequenter in peccata corruis ubi magis mortem quam vitam diligis, si tunc tandem ad mentem tuam revocas scripturas et doctrinas illas quas tibi antiqui et fideles patres tui proposuerunt, scilicet quod malum debes devitare et bonum operari; si tunc ex intimo cordis dixeris, graviter peccavi; quare oportet me cum digna poenitentia ad patrem meum qui me creavit redire, tunc pater tuus benigne suscipit te et in sinum suum te reponens dulcibus ulnis amplectitur te.

Nunc autem beatitudinem illam quae tibi a Deo proposita est scire contemnis, ac justitiam Dei audire vel operari recusas. Nunquid si fieri posset magis judicium Dei injustum quam justum vocares? Quapropter si sanguine Filii Dei redemptus non esses, in perditione perditus jaceres. Sed judicium Dei verum et justum est. Unde, o homo, quam utilitatem inde consequeris: quod te in judicio meo decerpis? In choro angelorum et in electa vinea mea est laus laudantium et dicentium: Gloria tibi, Domine, qui justus es et verax, nec judicio meo per eos contradicitur; quoniam justi sunt. Sed quid diabolo profuit quod se mihi opposuit?

Qui cum vidit se multam claritatem habere; super omnes se voluit exaltare, ita quod ei innumerabilis turba superborum spirituum consensit, quos omnes divina virtus in zelo justitiae suae simul cum illo dejecit; sic etiam omnes dejiciuntur qui in perseverantia mali justitiam Dei postponere conantur; quoniam ipsi summum bonum in perversitatem nequitiae pervertere laborant. Unde nequaquam Deus quod injustum est

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the father of iniquity is, whom you imitate? What does this mean? When pride puffs you up above the stars, you want to be raised above the other creatures, and above the angels, who fulfill God's commands through all things and above all things.

But you will fall just as he fell, who set a lie against the truth. For he loved the lie, and so, wrapped in death, he plunged into the abyss. Therefore, O human, pay attention. You do not look upon the love with which God set you free, nor notice how many good things God constantly bestows on you, nor consider how he calls you back from death; and so you often fall into sins, where you love death more than life. But if you then at last recall to mind the Scriptures and the teachings that your ancient and faithful fathers set before you—that you must avoid evil and do good—and if you then say from the depths of your heart, "I have sinned grievously; therefore I must return with fitting repentance to my Father, who created me," then your Father receives you kindly, takes you back into his bosom and embraces you with tender arms.[14]

Now, however, you scorn to know the blessedness that God has set before you, and you refuse to hear or to do God's justice. If it were possible, would you call God's judgment unjust rather than just? Had you not been redeemed by the blood of the Son of God, you would lie lost in perdition. But God's judgment is true and just. So, O human, what profit do you gain by tearing yourself to pieces over my judgment? In the choir of angels and in my chosen vineyard rises the praise of those who praise and say: "Glory to you, O Lord, who are just and true." My judgment is not contradicted by them, since they are just. But what did it profit the devil to set himself against me?[15]

When he saw that he had great brightness, he wanted to exalt himself above all, and a countless host of proud spirits consented to him. Divine power, in the zeal of its justice, cast them all down together with him. In the same way all are cast down who, persisting in evil, try to set God's justice aside, since they labor to pervert the highest good into the perversity of wickedness. Therefore God has in no way established what is

14 The return to the Father echoes the parable of the prodigal son (Luke 15:11–32).
15 The words of praise echo Revelation 15:3 and 16:7.

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	constituit; sed omnes quod rectum est in aequitate bonitatis suae ordinavit.	unjust; rather, he has ordered all things rightly in the equity of his goodness.
1.4.11	Sed et illi homines qui in infidelitate sua Deum abjecerunt, sculptilia sibi facientes in quibus diabolus ingressus illos illusit, in insania hujusmodi vanitatis surrexerunt postquam genus hominum pertransiit quibus Adam et Eva dixerant quomodo a Deo facti essent et quomodo de paradiso expulsi fuissent. Quos alii in eadem perversitate insequentes, creaturam Dei magis quam ipsum creatorem suum coluerunt, et ea quae non vivunt vitam suam disponere putaverunt. Unde et ii qui adhuc in ipsa infidelitate sordent, stultitiam suam deserant et ad eum qui diaboli laqueos contrivit fideliter convertantur vetustatem ignorantiae deponentes, et novitatem vitae amplectentes,	Those people, too, who in their unbelief cast God away and made carved images for themselves—images the devil entered in order to delude them—rose up in the madness of this kind of vanity after the generation had passed away to whom Adam and Eve had told how they were made by God and how they were driven out of paradise. Others followed them in the same perversity and worshiped God's creation rather than its Creator, and they thought that things which do not live governed their life. So let those who are still defiled by that unbelief abandon their folly and turn faithfully to the one who crushed the devil's snares, putting off the oldness of ignorance and embracing the newness of life,
1.4.12	ut servus meus Ezechiel hortatur, dicens: Projicite a vobis omnes praevaricationes vestras in quibus praevaricati estis et facite vobis cor novum et spiritum novum. Quod dicitur: O vos qui in rectitudine perseverare vultis in sole justitiae cujus itinera beatae oves currunt, projicite a conscientia cordis vestri sciscitationem illorum occultorum quae in necessaria et salutari doctrina vobis inutilia sunt, in quibus vanam celsitudinem volare voluistis; cum in praecipitem lacum demersi estis in quo nullus ordo habitat, sed illa horribilis confusio quae Deum ignorat. Et cum hoc feceritis, viam veritatis pergite pro salute vestra, ubi rutilantis coeli novitatem in corde vestro invenietis et ut vivificae spirationis in vestro spiritu possidebitis.	as my servant Ezekiel urges, saying: "Cast away from you all your transgressions, by which you have transgressed, and make yourselves a new heart and a new spirit." This means: O you who wish to persevere in uprightness in the sun of righteousness, whose paths the blessed sheep run, cast out from the conscience of your heart the prying into those hidden things that are of no use to you for necessary and saving doctrine. In them you wanted to fly to a vain height, when in fact you were plunged into a steep pit where no order dwells, but only that horrible confusion that does not know God. And when you have done this, follow the way of truth for your salvation. There you will find in your heart the newness of the glowing heaven, and you will possess it in your spirit as a life-giving breath.[16]

THE CHEESES AND THE CHILD IN THE WOMB

The voice explains the milk and cheeses as human seed, and how the soul brings the child to life.

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1.4.13	Vides etiam in terra homines in fictilibus lac portantes et inde caseos conficientes: hi sunt in mundo homines, tam viri quam mulieres, in corporibus suis humanum semen habentes, de quo genus diversorum populorum procreatur, cujus quaedam pars spissa est unde formantes casei fiunt; quia semen illud in fortitudine sua utiliter et bene coctum et temperatum strenuos homines	You also see on the earth people carrying milk in earthen vessels and making cheeses from it. These are the people in the world, men as well as women, who have human seed in their bodies, from which the race of the various peoples is begotten. Part of it is thick, and from it firm cheeses are made. For that seed, usefully and well cooked and

16 Ezekiel 18:31. The "sun of righteousness" recalls Malachi 4:2.

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producit, quibus etiam magna claritas tam spiritualium quam carnalium donorum in magnis patribus et in altis personis tribuitur: ita quod in assecutione prudentiae, discretionis et utilitatis vitae in operibus suis et coram Deo et coram hominibus perspicue florent, quoniam diabolus in eis locum suum non invenit, et pars quaedam tenuis de qua debiles casei coagulantur: quoniam hoc semen in teneritudine sua imperfecte coctum et temperatum, teneros homines educit qui ut plurimum stulti tepidi et inutiles, tam apud Deum quam apud saeculum, in operibus suis inveniuntur, et qui Deum strenue non quaerunt.	tempered in its strength, produces vigorous people, to whom great brightness of spiritual as well as bodily gifts is granted, in great fathers and eminent persons. So in their works they flourish visibly, before God and before people, in attaining prudence, discernment and usefulness of life, since the devil finds no place in them. Part of it is thin, and from it weak cheeses curdle. For this seed, imperfectly cooked and tempered in its frailty, brings forth frail people, who for the most part are found foolish, lukewarm and useless in their works, both before God and before the world, and who do not seek God vigorously.
Sed et pars quaedam tabe permista est, de qua amari casei efficiuntur; quia semen illud in debilitate permistionis nequiter eductum et inutiliter commistum informes homines efficit qui saepe amaritudinem, difficultatem et oppressionem cordis habent, unde mentem suam ad superiora levare non valent. Multi tamen ex his utiles fiunt; attamen multas, tempestates et inquietudines, et in cordibus, et in moribus suis patiuntur, sed victores evadunt; quoniam, si inquietudini suae acquiescerent, tepidos et inutiles se redderent. Unde Deus illos coercens adjuvat, et ad viam salutis ducit	Part of it, too, is mixed with corruption, and from it bitter cheeses are made. For that seed, badly brought forth in the weakness of its mixing and uselessly blended, produces ill-formed people, who often have bitterness, hardship and oppression of heart, so that they cannot raise their minds to higher things. Yet many of them become useful. They suffer many storms and disquiets, both in their hearts and in their behavior, but they come through as victors; for if they gave in to their disquiet, they would make themselves lukewarm and useless. So God helps them by restraining them, and leads them to the way of salvation,
1.4.14 quemadmodum scriptum est: Ego occidam, et ego vivere faciam; percutiam et ego sanabo, et non est qui de manu mea possit eruere. Quod dicitur: Ego qui sum, nec initium nec finem habens, flagitiosos homines in actibus suis interimo; qui per spurcitias diaboli in vitiis macerantur, et qui in partibus infelicis seminarii per diabolicas speluncas decipiuntur. O quam versuta est viperea maxilla quae eos ita inflat, ut mors in ipsos subintret; unde ab eis prosperitatem hujus saeculi tollo, ubi ita per plurimas aerumnas occiduntur quas superare non possunt, sed quae eis justo judicio semper adsunt.	as it is written: "I will kill and I will make alive; I will strike and I will heal, and there is no one who can deliver out of my hand." This means: I who am, having neither beginning nor end, destroy shameful people in their deeds—those who are worn down in vices by the filth of the devil, and those who, in the portions of the unhappy seedbed, are deceived through the devil's caves. Oh, how cunning is the viper's jaw that puffs them up so that death steals into them! Therefore I take away from them the prosperity of this world, so that they are killed by the many hardships they cannot overcome, but which by just judgment are always with them.[17]
Sed ego qui nulla malitia dejicior, istos etiam in alia parte vivere miserabiliter saepe facio: ubi in ipsis vivens spiraculum eorum sursum de terrenis traho ne in ipsis pereat, illos etiam percussionibus per multam infirmitatem laboris vitae suae interdum affligo; qui per superbiam mentem suam sibi nocivam altitudinem ascendere cupiunt, putando quod a nullo dejici valeant,	But I, who am cast down by no malice, also often make these people live, though miserably, in another respect: living in them, I draw their breath of life upward away from earthly things, so that it does not perish in them. At times I also afflict with blows, through much infirmity in the toil of their

17 Deuteronomy 32:39, from the Song of Moses.

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	eos etiam qui ubique praesens sum ita interdum sursum ad veram sanitatem erigens, ne in fallacibus periculis per fallaces vanitates consumantur. Sed in his omnibus non est homo nec alia creatura quae hujusmodi opera mea suo astu aut proterva potestate possit avertere; quia nullus est qui voluntati et justitiae meae valeat resistere.	life, those who in pride long to climb to a height harmful to their minds, thinking that no one can cast them down. And I, who am present everywhere, sometimes raise them upward in this way to true health, so that they are not consumed in deceptive dangers by deceptive vanities. But in all this there is no human being and no other creature that can turn aside such works of mine by its own cunning or insolent power; for there is no one who can resist my will and my justice.
1.4.15	Saepe quoque ut vides in oblivione mea et in irrisione diaboli commistio maris et feminae perpetratur ibi et contractio nascentium hominum invenitur: ut quoniam parentes illorum praecepta mea transgressi sunt, in ipsis filiis suis cruciati ad me in poenitentia revertantur, saepe etiam hanc mirabilem creationem pro gloria mea et sanctorum meorum in hominibus fieri permitto, ut, dum illi qui hoc modo distorti sunt per subventionem electorum meorum sanitati restituuntur, nomen meum ex hoc tanto ardentius ab hominibus glorificetur. Qui autem hac lege se constringunt, ita quod virginitatis decus appetunt; velut aurora ad coelestia secreta ascendunt, quia propter amorem Filii mei delectationes corporis sui a se abscindunt.	Often, too, as you see, the union of man and woman takes place in forgetfulness of me and to the devil's mockery, and then children are born with contracted limbs. This happens so that, because their parents transgressed my commands, they may be tormented in their own children and return to me in repentance. Often, too, I allow this wondrous formation to happen in human beings for my glory and that of my saints, so that when those whose bodies are bent in this way are restored to health through the help of my chosen ones, my name may be glorified all the more ardently by people. But those who bind themselves by this law, so that they seek the honor of virginity, ascend like the dawn to the heavenly secrets, because for love of my Son they cut themselves off from the delights of their bodies.
1.4.16	Sed quod vides quasi mulierem velut integram formam hominis in utero suo habentem: hoc est quia postquam femina humanum semen concepit, infans in integritate membrorum suorum in abdito cubiculo ventris ipsius formatur. Et ecce per secretam dispositionem superni Conditoris, eadem forma motum vividae motionis dat; quoniam ut in secreta et occulta jussione et voluntate Dei infans in materno utero congruo et recte divinitus disposito tempore spiritum acceperit, motu corporis sui se vivere ostendit, velut terra se aperit et flores fructus sui profert, cum ros super eam ceciderit.	But you see what seems to be a woman who has, as it were, the complete form of a human being in her womb. This means that after a woman has conceived human seed, the infant is formed with its limbs complete in the hidden chamber of her womb. And behold, by the secret disposition of the Creator on high, that form gives the movement of living motion. For when, by the secret and hidden command and will of God, the infant in its mother's womb has received the spirit at the fitting time rightly appointed by God, it shows by the movement of its body that it is alive—just as the earth opens and brings forth the flowers of its fruit when the dew has fallen on it.
	Ita quod velut ignea sphaera nulla lineamenta humani corporis habens, cor formae illius possidet, quia anima in igne profundae scientiae ardens, diversas res in circuitu suae comprehensionis discernit; nec formam humanorum membrorum habens: quoniam ipsa nec corporea, nec caduca quemadmodum corpus hominis est, cor hominis confortat: quod quasi fundamentum corporis	Then something like a fiery sphere, having none of the outlines of a human body, takes possession of the heart of that form. For the soul, burning in the fire of profound knowledge, discerns various things within the circuit of its comprehension. It does not have the form of human limbs, since it is neither bodily nor perishable as the human body

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existens totum corpus regit et velut firmamentum coeli inferiora continet et superiora tegit, et etiam cerebrum hominis tangit, quia in viribus non solum terrena, sed etiam coelestia sapit, cum Deum sapienter cognoscit, ac se per omnia membra hominis transfundit, quoniam vigorem medullarum ac venarum et omnium membrorum toto corpori tribuit, veluti arbor ex sua radice succum et viriditatem omnibus ramis impartit.	is. It strengthens the human heart, which, being as it were the foundation of the body, rules the whole body and, like the firmament of heaven, holds together what is below and covers what is above. It also touches the human brain, since in its powers it savors not only earthly but also heavenly things, when it knows God wisely. And it pours itself through all the limbs of the human being, since it gives vigor to the marrow, the veins and all the limbs of the whole body, just as a tree imparts sap and greenness from its root to all its branches.[18]
Sed deinde forma illa hominis de utero mulieris hoc modo vivificata egrediens secundum motus quos ipsa sphaera in eadem forma hominis habet, secundum illos etiam et colorem suum mutat; quia postquam homo in materno utero vitalem spiritum acceperit et ita natus fuerit, et motus operationis suae dederit secundum opera illa quae anima cum corpore operatur, secundum haec etiam et merita ipsius existunt quoniam de bonis claritatem et de malis tenebrositatem sibi induit.	Then that human form, brought to life in this way, comes out of the woman's womb, and it changes its color according to the movements that the sphere has within that human form. For after a human being has received the vital spirit in the mother's womb and so been born, and has set its activity in motion according to the works that the soul performs with the body, its merits also come about according to these works; for it clothes itself in brightness from good deeds and in darkness from evil ones.
1.4.17 Ipsa quoque secundum vires corporis, vires suas ostendit, ita quod in infantia hominis simplicitatem profert, et in juventute fortitudinem; at in plena aetate cum omnes venae hominis plenae sunt, fortissimas vires suas in sapientia declarat, sicut etiam arbor in primo germine tenera existens ac deinde fructum in se ostendens, tandem cum plenitudine utilitatis educit; sed et postea in senectute hominis cum medulla et venae ipsius jam ad debilitatem se incurvare coeperint, anima leviores vires velut in taedio scientiae hominis ostendit: quemadmodum et succus arboris cum jam hiemale tempus instat, se in ramis et foliis suis contrahit, et ut eadem arbor in senectute sua jam incurvari incipit.	The soul also shows its powers according to the powers of the body. In a person's infancy it brings forth simplicity, and in youth strength. In full maturity, when all a person's veins are full, it displays its mightiest powers in wisdom—just as a tree, tender in its first shoot, then shows fruit on itself, and at last brings it forth in full usefulness. But afterward, in a person's old age, when the marrow and veins have begun to bend toward weakness, the soul shows gentler powers, as if from weariness of human knowledge—just as the sap of a tree, when winter is coming on, draws back in its branches and leaves, and the tree in its old age begins to bend.

18 Greenness (*viriditas*) is Hildegard's characteristic word for the vital, life-giving force at work in all creation.

Book Two

The Redeemer; the Trinity as light, fire and a sapphire figure; the Church joined to Christ on the cross, and the Eucharist.

VISION ONE: THE REDEEMER

A living fire creates the world; Adam falls into darkness, and a radiant man rises from the dawn.

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2.1	Et ego homo litteras non callens more fortium leonum, nec docta ex infusione illorum, sed manens in mollitie, fragilis costa, imbuta mystico spiramine: vidi quasi lucidissimum ignem incomprehensibilem, inexstinguibilem, totum viventem, totumque vitam existentem, in se autem flammam aerei coloris habentem, quae leni flatu ardenter flagrabat; et quae idem lucido igni ita inseparabiliter haerebat ut in homine haerent viscera. Et vidi quod illa flamma fulminans incanduit, et ecce obscurus aer et rotundus multaeque magnitudinis repente exortus est, super quem ipsa flamma quosdam ictus dedit, toties ab eo scintillam educens donec aer ad perfectum deductus est et ita coelum et terra resplenduerunt plena institutione.	And I, a human being not versed in letters as strong lions are, nor taught by their instruction, but remaining in softness, a fragile rib, filled with a mystical breath, saw what seemed to be a most luminous fire. It was incomprehensible, inextinguishable, wholly living and wholly existing as life. Within it was a flame the color of air, which burned ardently with a gentle breath, and this flame clung to the luminous fire as inseparably as the inner organs cling within a human being. And I saw that the flame flashed like lightning and glowed white-hot. And suddenly a dark, round expanse of air of great size arose. The flame struck it several blows, drawing a spark from it each time, until the air was brought to perfection, and so heaven and earth shone out in their full establishment.
	Deinde etiam eadem flamma in igne et ardore illo extendit se ad parvam glebam limosae terrae jacentem in fundo aeris eam calefaciens, ita quod carnem et sanguinem effecit, eamque spiravit ita quod in animam viventem effecta est. Quo facto, ille lucidus ignis praebuit per eamdem flammam leni flatu ardenter flagrantem ipsi homini candidissimum florem in flamma pendentem ut ros pendet in gramine, cujus quidem odorem homo naribus sensit, sed gustu oris non libavit, nec manibus attrectavit, hoc modo se avertens atque cadens in densissimas tenebras ex quibus se erigere non valuit. Tenebrae autem illae in illo aere magis ac magis se dilatando creverunt.	Then, in that fire and heat, the same flame stretched itself out toward a small clod of muddy earth lying at the bottom of the air. It warmed the clod so that it made it flesh and blood, and it breathed on it so that it became a living soul. When this was done, the luminous fire, through that same flame burning ardently with a gentle breath, offered the human a pure white flower, hanging in the flame as dew hangs on grass. The human sensed its scent with his nostrils, but he did not taste it with his mouth or touch it with his hands. And so he turned away and fell into the thickest darkness, from which he could not lift himself up. And that darkness grew, spreading more and more through that air.[1]
	Tunc tres magnae stellae in fulgore suo sibi cohaerentes in tenebris illis apparuerunt, post quas et aliae multae tam parvae quam magnae plurimo splendore fulgentes,	Then three great stars appeared in that darkness, joined to one another in their brilliance. After them came many others, small as well as great,

1 The phrase “living soul” echoes Genesis 2:7, where God breathes into the first human, who becomes “a living soul.”

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ac deinde quaedam maxima stella mira claritate radians et fulgorem suum ad praedictam flammam dirigens. Sed et in terra quidam fulgor velut aurora apparuit; cui superior flamma mirabiliter infusa est, non tamen a supradicto lucido igne separata et in illo fulgore aurorae maxima voluntas accensa est. Cumque accensionem voluntatis hujus diligentius considerare vellem, in hac visione secretum sigillum mihi appositum est, audivique vocem ex alto mihi dicentem: De hoc mysterio non poteris quidquam amplius videre, nisi ut tibi propter miraculum credendi conceditur.

Vidique de eodem fulgore aurorae splendidissimum hominem egredientem, qui claritatem suam ad praedictas tenebras effudit et ab eis reverberatus est, et in ruborem sanguinis et in pallorem albedinis conversus tanta fortitudine tenebras percussit ut homo ille qui in eis jacebat attractu illo apparens fulgeret, atque ita erectus exiret. Et sic splendidus ille homo qui de aurora egressus est, in tanta claritate apparens ultra quam humana lingua effari possit, in eminentissimam altitudinem innumerabilis gloriae tetendit, ubi in plenitudine omnimodae ubertatis et odoris magnifice radiabat.

Et audivi ex praefato vivente igne vocem mihi dicentem: Tu quae es fragilis terra et in nomine femineo indocta in omni doctrina carnalium magistrorum, scilicet legere litteras secundum intelligentiam litteratorum, sed tantum tacta lumine meo quod tangit te interius cum incendio ut sol ardens, clama et enarra ac scribe haec mysteria mea quae vides et audis in mystica visione. Noli ergo esse timida, sed dic ea quae intelligis in spiritu quemadmodum ea loquor per te, quatenus illi verecundia teneantur qui populo meo deberent viam rectitudinis ostendere, sed ex perversitate morum suorum recusant aperte justitiam quam noverunt dicere, nolentes abstinere a malis desideriis suis quae illis ita adhaerent quasi ipsis dominentur, facientia eos fugere a facie Domini et erubescere loqui veritatem.

Unde, o pusilla, animo quae interius es docta mystica inspiratione quamvis suppressa sis per virilem formam propter praevaricationem Evae; dic tamen igneum opus quod tibi demonstratur certissima visione. Vivens enim

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shining with abundant radiance, and then a very great star, beaming with wondrous brightness and directing its brilliance toward the flame I have described. And on the earth there also appeared a brilliance like the dawn, into which the flame above was wondrously poured, yet without being separated from the luminous fire described above. And in that brilliance of the dawn a supreme will was kindled. When I wished to consider the kindling of this will more closely, a secret seal was set upon me in this vision, and I heard a voice from on high saying to me: "You will not be able to see anything more of this mystery, except as is granted to you for the miracle of believing."

And I saw a most splendid human being coming forth from that same brilliance of the dawn. He poured out his brightness on the darkness and was beaten back by it. Turning to the red of blood and the pallor of whiteness, he struck the darkness with such force that the human who lay in it, appearing at that touch, shone, and so rose up and came out. And so that splendid human who had come forth from the dawn, appearing in a brightness beyond what human tongue can express, made his way into the loftiest height of countless glory, where he shone magnificently in the fullness of every kind of abundance and fragrance.

And I heard a voice from that living fire saying to me: "You who are fragile earth, and, as one bearing the name of woman, untaught in all the learning of human teachers—that is, in reading letters with the understanding of the learned—but only touched by my light, which touches you inwardly with a burning like the blazing sun: cry out, tell, and write these mysteries of mine that you see and hear in mystical vision. So do not be timid, but say what you understand in the spirit, as I speak it through you. Then those will be put to shame who ought to show my people the way of uprightness, but who, out of the perversity of their ways, refuse to speak openly the justice they know. They are unwilling to refrain from their evil desires, which cling to them as though they were their masters, and which make them flee from the face of the Lord and blush to speak the truth.

"Therefore, O little one, you who are taught inwardly in your mind by mystical inspiration, although you are held down by the male sex because of the transgression of Eve, speak neverthe-

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	Deus qui cuncta per Verbum suum creavit, per idem Verbum incarnatum miseram humanam creaturam quae se demersat in tenebras, ad fidelem salvationem reduxit.	less the fiery work that is shown to you in most certain vision. For the living God, who created all things through his Word, has through that same Word made flesh brought back to faithful salvation the wretched human creature that had plunged itself into darkness."
2.1.1	Quid hoc? Nam ille lucidissimus ignis quem vides, designat omnipotentem et viventem Deum qui in clarissima serenitate sua nunquam ulla iniquitate offuscatur incomprehensibilis manens, quia nulla divisione dividi potest, aut initio aut fine aut ulla scintilla scientiae creaturae suae comprehendi sicuti est et exstinguibilis exsistens, quoniam ipse est illa plenitudo quam nunquam ullus finis tetigit ac totus vivens, quia nulla omnino res ipsi absconsa est quam nesciat, totusque vita existens, quoniam omne quod vivit ab ipso vivere sumit,	What does this mean? That most luminous fire which you see signifies the almighty and living God, who in his most clear serenity is never darkened by any wickedness. He remains incomprehensible, because he cannot be divided by any division, nor can he be comprehended as he is, whether by beginning or by end or by any spark of knowledge of his creatures. He is inextinguishable, because he is that fullness which no end has ever touched. He is wholly living, because there is absolutely nothing hidden from him that he does not know. And he is wholly existing as life, because everything that lives receives its life from him,
2.1.2	secundum quod Job per me inspiratus ostendit, dicens: Quis ignorat quod omnia haec manus Domini fecerit in cujus manu est anima omnis viventis et spiritus universae carnis hominis. Quid hoc? Nulla creatura tam hebes est in natura sua quae vicissitudinem plenitudinis suae in illis causis ignoret, in quibus fructuosa consistit. Quomodo?	as Job, inspired by me, shows when he says: "Who does not know that the hand of the Lord has made all these things? In his hand is the soul of every living thing and the spirit of all human flesh." What does this mean? No creature is so dull in its nature that it does not know the changes of its fullness in those conditions in which it stands fruitful. How so?[2]
	Coelum habet lucem, lux aerem, aer volatilia et terra nutrit virentia, virentia fructum, fructus animalia; quae omnia testantur quod ea posuit fortissima manus, id est maxima potentia Dominatoris cunctorum, qui omnia in possibilitate virtutis suae ita operatus est quod eis nihil deest in usibus suis, et in omnipotentia ejusdem fabricatoris est motio cunctorum viventium et terrestrium, ut pecorum terram in terrenis quaerentium nec rationalitatem spiraculi Dei in se habentium, et excitatio spirituum qui humanam carnem inhabitant, in quibus est rationalitas, discretio et sapientia. Quomodo? Anima circuit in terrenis causis laborans in multis varietatibus secundum quod carnales mores expostulant.	Heaven holds light; light, air; air, the birds; and the earth nourishes green things, green things fruit, and fruit animals. All of these bear witness that a most mighty hand set them in place—that is, the supreme might of the Ruler of all. In the capacity of his power he has so wrought all things that they lack nothing for their uses. And in the omnipotence of the same Maker lies the movement of all living and earthly creatures, such as the beasts that seek the earth among earthly things and do not have within them the rationality of God's breath of life. In it too lies the stirring of the spirits that dwell in human flesh, in which there is rationality, discernment, and wisdom. How so? The soul goes round among earthly affairs, laboring in many different ways, as the habits of the flesh demand.
	Spiritus vero erigit se in duobus modis, videlicet suspirium, gemitum et desiderium ad Deum habens, aut	The spirit, however, raises itself up in two ways: either sighing, groaning, and longing for God, or

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	Dominum et regimen et optionem in diversis rebus quasi in praecepto quaerens, quia discretionem in rationalitate habet, Unde etiam homo similitudinem coeli et terrae in se continet. Quomodo? Ipse habet circulum in quo apparet perspicuitas, spiraculum et rationalitas, velut in coelo notantur luminaria; habet spiritum per omnem sensum et motum celeriter meantem, ut aer volatilia etiam humoris receptaculum in quo notatur humiditas, apparet germinatio ac parturitio, sicut in terra virentia, fructificantia et animalia. Quid hoc? O homo, tu totus es in omni creatura et oblivisceris Creatoris tui; et subjecta tibi creatura obedit ei sicut illi constitutum est, et tu praecepta illius transgrederis.	seeking lordship, rule, and choice in various matters, as if by command; for it has discernment in its rationality. Hence the human being also contains within himself the likeness of heaven and earth. How so? He has a circle in which clarity, the breath of life, and rationality appear, as the lights are seen in the sky. He has a spirit that moves swiftly through every sense and motion, as the air holds the birds. He also has a receptacle for moisture, in which moisture is seen and sprouting and bringing forth appear, as on the earth there are green things, fruit-bearing things, and animals. What does this mean? O human, you are wholly present in every creature, and you forget your Creator. The creation subject to you obeys him as was ordained for it, and you transgress his commandments.
2.1.3	Sed vides quod idem ignis in se flammam aerei coloris habet, quae leni flatu ardenter flagrat et quae eidem lucido igni ita inseparabiliter inest ut in homine sunt viscera, quod est in aeternitate ante tempora constitutae creaturae infinitum Verbum, quod in ardore charitatis sub decursum labentium temporum mirabiliter sine sorde et gravamine peccati per virtutem suavitatis Spiritus sancti in aurora beatae virginitatis erat incarnandum, ita tamen ut sicut ante susceptam carnem indivisibiliter fuit in Patre, sic etiam post assumptam humanitatem inseparabiliter in eo maneret, quoniam ut homo non est absque vitali tactu in via praecordiorum, sic a Patre non erat omnino separandum ejus vitale Verbum.	But you see that the same fire has within it a flame the color of air, which burns ardently with a gentle breath and is as inseparably within that luminous fire as the inner organs are within a human being. This is the infinite Word, who was in eternity before creation was established in time. In the ardor of love, in the course of the passing ages, he was to be wondrously made flesh in the dawn of blessed virginity, without the stain and burden of sin, through the power of the sweetness of the Holy Spirit. Yet this was to happen in such a way that, as he was indivisibly in the Father before taking on flesh, so he would remain inseparably in him after assuming humanity. For as a human being is not without the life-giving touch along the passage of the heart, so the Father's life-giving Word was by no means to be separated from him.
2.1.4	Et quare dicitur Verbum? Quia ut per locale verbum quod in terreno pulvere hominis transitorium est, prudenter intelliguntur jussa praeceptoris ab iis qui sciunt et praevident jussionem praecipientis; ita etiam per illocale verbum quod per inexstinguibilem vitam quae vivit in aeternitate intransitorium est, vere cognoscitur vis patris a diversis creaturis mundi ipsum sentientibus et intelligentibus in ortu quo creatae sunt, atque ut per officiale verbum potestas et honor scitur hominis; sic etiam per divinum Verbum sanctitas et bonitas resplendet Patris.	And why is he called the Word? Through a word bound to place, which is transitory in the earthly dust of a human being, the orders of a commander are wisely understood by those who know and foresee the command of the one who gives it. In the same way, through the Word not bound to place, which is not transitory because of the inextinguishable life that lives in eternity, the power of the Father is truly known by the various creatures of the world, which perceive and understand him in the origin in which they were created. And as the power and honor of a human being are known

2 Job 12:9–10.

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		through a word of office, so the holiness and goodness of the Father shine out through the divine Word.
2.1.5	Quod autem vides quomodo flamma illa fulminans incandet: hoc est quod Verbum Dei virtutem suam quasi exardescens ostendit, cum per ipsum omnis creatura condita est, et quasi incanduit, cum in aurora et candore virginitatis incarnatum est, et ex eo stillaverant omnes virtutes in agnitione Dei: cum homo revixit in animarum salvatione.	You see how that flame flashes like lightning and glows white-hot. This means that the Word of God showed his power, as if blazing up, when all creation was made through him; and he glowed white, as it were, when he was made flesh in the dawn and whiteness of virginity. And from him all the virtues flowed down drop by drop into the knowledge of God, when the human being came back to life in the salvation of souls.
2.1.6	Sed et obscurus aer et rotundus multaeque magnitudinis repente exortus est, qui est instrumentum eorum in obscuritate imperfectionis, scilicet nondum illustratum plenitudine creaturarum, et rotundum est, quia sub incomprehensibili potentia Dei est, divinitate nusquam absente, ipsum tamen in maxima potestate Dei surgens quasi in ictu oculi in superna voluntate elevatum, super quod ipsa flamma velut faber quosdam ictus dedit toties ab eo scintillam educens, donec idem aer ad perfectum deductus est, quia coelum et terra resplenduerunt plena institutione, quando ille qui excellit universam creaturam supernum Verbum in creatione creaturarum servitutem tenentium virtutem fortitudinis suae ostendit ab instrumento suo, diversas species creaturarum lucentes in mirabili ortu conditionis eorum educens, ut faber formas suas ex aere competenter excudit, usque dum eaedem creaturae in pulchritudine plenitudinis suae effulserunt; sursum et deorsum decorem et stabilimentum perfectae creationis suae habentes, quia superiora resplenduerunt ab inferioribus, et inferiora a superioribus.	But a dark, round expanse of air of great size also suddenly arose. This is the instrument of all these things in the obscurity of imperfection—that is, not yet lit up by the fullness of creatures. And it is round because it lies under the incomprehensible power of God, and the divinity is nowhere absent from it. Yet it rose in the supreme might of God, raised up as if in the blink of an eye by the will on high. The flame struck it several blows like a smith, drawing a spark from it each time, until that air was brought to perfection. For heaven and earth shone out in their full establishment when the one who surpasses all creation, the Word on high, showed the power of his strength from his instrument in creating the creatures that render service. He brought forth the various kinds of creatures, shining in the wondrous origin of their making, as a smith skillfully forges his shapes out of bronze, until those creatures shone in the beauty of their fullness. Above and below they had the beauty and stability of his perfect creation, for the higher things shone from the lower, and the lower from the higher.[3]

THE FALL AND THE REDEEMER EXPLAINED

The voice explains Adam's refusal of the flower, the patriarchs and prophets, and Christ's birth, death and rising.

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2.1.7	Quod autem deinde eadem flamma in igne et ardore illo se extendit ad parvam glebam limosae terrae, jacentem in fundo aeris: hoc est quod, creatis aliis creaturis, Verbum Dei in forti voluntate Patris et in amore supernae suavitatis Spiritus sancti inspexit fragilem materiam mollis et tenerae fragilitatis humanitatis omnium tam	Then, in that fire and heat, the same flame stretches itself out toward a small clod of muddy earth lying at the bottom of the air. This means that, when the other creatures had been created, the Word of God, in the strong will of the Father and in the love of the sweetness on high of the

3 The Latin *ex aere* can mean either "out of bronze" or "out of air," a play on the expanse of air in the vision.

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	malorum quam bonorum procreandorum hominum in imo insensibilitatis et ponderositatis suae detentam, et nec dum efficaci et vitali flatu excitatam, eam fovens et calefaciens carnem et sanguinem efficit in virtute calorem ei infundens, quoniam terra est carnalis materia hominis nutriens eum fructu suo, sicut mater lacte filios suos, eamque aspiravit Deus ita quod homo in animam viventem effecta est, quia ipsam per supernam virtutem excitavit atque in anima et corpore discernentem hominem mirabiliter ex ea eduxit.	Holy Spirit, looked upon the fragile matter of the soft and tender frailty of humanity—of all the human beings, bad as well as good, who were to be begotten. It lay held fast in the depths of its insensibility and heaviness, not yet stirred by an effective and life-giving breath. Cherishing and warming it, he makes it flesh and blood, pouring heat into it with power; for the earth is the fleshly matter of the human being and nourishes him with its fruit, as a mother nourishes her children with milk. And God breathed on it so that the human being was made a living soul; for he stirred it by power from on high and wondrously brought forth from it a human being with discernment in soul and body.
2.1.8	Quo facto, ille lucidus ignis praebuit per illam flammam leni flatu ardenter flagrantem, ipsi homini candidissimum florem in flamma illa pendentem ut ros pendet in gramine, quoniam creato Adam Pater qui lucidissima lux est, dedit per Verbum suum in Spiritu sancto ipsi Adae dulce praeceptum clarissimae obedientiae adhaerentis ipsi Verbo in multo imbre fructuosae virtutis, quia per ipsum Verbum suavissimus humor sanctitatis a Patre in Spiritu sancto stillavit faciens maximum et plurimum fructum sicut purus humor super gramen descendens illud ad multum germen fecundat.	When this was done, the luminous fire, through that flame burning ardently with a gentle breath, offered the human a pure white flower hanging in that flame as dew hangs on grass. For when Adam had been created, the Father, who is the most luminous light, gave Adam, through his Word and in the Holy Spirit, the sweet command of shining obedience, which clings to that Word in an abundant shower of fruitful virtue. For through that Word the sweetest moisture of holiness dripped down from the Father in the Holy Spirit, producing the greatest and most abundant fruit, just as pure moisture coming down on grass makes it fertile for abundant growth.
	Cujus quidem odorem homo naribus sensit, sed gustu oris non libavit, nec moribus attrectavit, quoniam ipse praeceptum legis cum intelligentia sapientiae quasi naribus attraxit, sed vim illius intimae perfectionis in os perfecte non intromisit nec opere manuum in plenitudine beatitudinis adimplevit, hoc modo se avertens atque cadens in densissimas tenebras ex quibus se erigere non valuit, quia divino praecepto suggerente diabolo terga dedit in barathrum mortis corruens, quia Deum non in fide nec in opere exquisivit. Unde ad veram cognitionem ejus peccatis gravatus surgere non potuit, donec ille venit qui Patri suo pleniter sine peccato obedivit.	The human sensed its scent with his nostrils, but he did not taste it with his mouth or touch it with his hands. For he drew in the precept of the law with the understanding of wisdom, as if through his nostrils, but he did not fully take the force of its inner perfection into his mouth, nor did he fulfill it by the work of his hands in the fullness of blessedness. And so he turned away and fell into the thickest darkness, from which he could not lift himself up. For at the devil's prompting he turned his back on the divine command and plunged into the abyss of death, because he did not seek God either in faith or in deeds. So, weighed down by sins, he could not rise to the true knowledge of God until the one came who obeyed his Father fully and without sin.
	Sed tenebrae illae in illo aere magis ac magis se dilatando creverunt: potestas mortis in mundo semper in latitudine vitiorum sumpsit incrementum scientia hominis se	But that darkness grew, spreading more and more through that air. The power of death in the world kept increasing in the breadth of vices, as human

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	movente in diversitatem multiplicium vitiorum et fetentium peccatorum per errorem emergentium.	knowledge moved into the variety of many vices and foul sins that arose through error.
2.1.9	Quod autem tres magnae stellae in fulgore suo sibi cohaerentes in illis tenebris apparuerunt, post quas aliae multae tam parvae quam magnae plurimo splendore fulgentes: haec sunt in figuratione supernae Trinitatis magna luminaria, videlicet Abraham, Isaac et Jacob tam fideli opere quam carnis conjunctione se mutuo complectentes mundique tenebras annuntiationibus suis repercutientes, et eos subsequentes alii quamplurimi prophetae majores et minores in magnis et admirandis miraculis radiantes.	Three great stars appeared in that darkness, joined to one another in their brilliance, and after them many others, small as well as great, shining with abundant radiance. These are the great lights that prefigure the Trinity on high: namely Abraham, Isaac, and Jacob. They embrace one another both in faithful deeds and in the bond of the flesh, and they strike back the darkness of the world with their announcements. After them follow very many others, the major and minor prophets, shining with great and marvelous miracles.[4]
2.1.10	Deinde vero apparens quaedam maxima stella mira claritate micans et fulgorem suum ad praedictam flammam dirigens, illa est praecipuus propheta Joannes scilicet Baptista fidelissimo et clarissimo opere in magnalibus coruscans, et in eis verum Verbum, id est Dei Filium demonstrans, quia iniquitati non cessit, sed eam in operibus justitiae strenue et fortiter calcavit.	Then there appears a very great star, sparkling with wondrous brightness and directing its brilliance toward the flame mentioned before. This is the foremost prophet, namely John the Baptist. He shone in mighty works through his most faithful and most radiant deeds, and in them he pointed out the true Word, that is, the Son of God. For he did not yield to wickedness but trampled on it vigorously and bravely in works of justice.[5]
2.1.11	Sed quod in terra illa fulgor velut aurora apparet, cui superior flamma mirabiliter infusa est: non tamen a supradicto lucido igne separata: hoc est quod Deus in loco generabilium rerum magnum splendorem rutilantis luminis plantavit, in illum Verbum suum perfecta voluntate mittens non tamen ab eo separatum, sed dedit ipsum, copiosum fructum, atque eduxit ipsum, magnum fontem ex quo omne fidele guttur bibens ultra siti non arescit. Unde et in illo fulgore aurorae maxima voluntas accensa est, quia in claritate rubentis serenitatis virtus magni et antiqui consilii cognita est, ita quod omnes praemissae legiones et coelestium spirituum acies hoc in lucidissima felicitate admiratae sunt.	On the earth a brilliance like the dawn appears, into which the flame above was wondrously poured, yet without being separated from the luminous fire described above. This means that God planted a great radiance of glowing light in the place of things that are begotten, and sent his Word into it with perfect will, yet without its being separated from him. He gave him as abundant fruit, and brought him forth as a great fountain, from which every faithful throat that drinks will never again be parched with thirst. And so in that brilliance of the dawn a supreme will was kindled; for in the brightness of a rosy serenity the power of the great and ancient counsel was made known, so that all the legions mentioned above and the ranks of the heavenly spirits marveled at this in most luminous happiness.
2.1.12	Sed tu, o homo, dum eminentiam consilii hujus humano more plenius scire desideras, claustrum occultationis tibi opponitur, quoniam secreta Dei non debes plus scrutari quam propter amorem fideliter credentium divinae majestati placet manifestari.	But you, O human, when you desire to know the height of this counsel more fully, in a human way, find a barrier of concealment set against you. For you must not search into the secrets of God fur-

4 Abraham, Isaac, and Jacob are the patriarchs of Genesis—grandfather, father, and son—hence their "bond of the flesh."
5 John the Baptist, the prophet who in the Gospels baptizes Jesus and points him out to his followers.

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	ther than it pleases the divine majesty to reveal them for love of those who faithfully believe.
2.1.13 Quod autem vides de fulgore aurorae splendidissimum hominem egredientem, qui claritatem suam ad tenebras effudit et ab eis reverberatur, qui in ruborem sanguinis et in pallorem albedinis conversus tanta fortitudine tenebras illas repercussit, ut homo ille qui in eis jacebat ipso attactu apparens fulgeret atque ita erectus exiret: hoc designat Dei Verbum in candore intemeratae virginitatis inviolabiliter incarnatum, et sine dolore natum, nec tamen a Patre separatum. Quomodo? Cum Filius Dei natus est in mundo ex matre: apparuit in coelo in Patre, unde et angeli mox contremuerunt et exsultantes mellifluas laudes concinuerunt.	You see a most splendid human being coming forth from the brilliance of the dawn, who pours out his brightness on the darkness and is beaten back by it. Turning to the red of blood and the pallor of whiteness, he struck back that darkness with such force that the human who lay in it, appearing at his very touch, shone, and so rose up and came out. This signifies the Word of God, made flesh inviolably in the whiteness of undefiled virginity and born without pain, yet not separated from the Father. How so? When the Son of God was born into the world from his mother, he appeared in heaven in the Father. And so the angels at once trembled and, rejoicing, sang honey-sweet praises together.
Qui Filius Dei sine macula peccati in saeculo conversatus lucidissimam beatitudinis et salvationis doctrinam in tenebras infidelitatis emisit, sed ab incredulo populo abjectus, atque ad passionem ductus roseum sanguinem suum fudit et caliginem mortis corporaliter gustavit. Ex quo diabolum superans ex inferno electos suos qui in eo detenti et prostrati fuerant liberavit, atque eos tactu redemptionis suae ad haereditatem ipsorum quam in Adam perdiderant misericorditer reduxit. Qui dum in haereditatem suam pervenerunt, excitata sunt tympana et citharae omnisque musicorum concentus innumerabili decore, quia homo qui in perditione jacuerat, jam in beatitudine erectus mortem superna virtute liberatus evaserat,	This Son of God, living in the world without stain of sin, sent forth the most luminous teaching of blessedness and salvation into the darkness of unbelief. But he was rejected by an unbelieving people and led to his passion; he shed his rose-red blood and tasted the gloom of death in the body. By this he overcame the devil and freed from hell his elect, who had been held and laid low there, and by the touch of his redemption he mercifully led them back to their inheritance, which they had lost in Adam. When they came into their inheritance, drums and harps and all the concord of musicians were roused in countless beauty. For the human being who had lain in perdition, now raised up in blessedness, had escaped death, set free by power from on high,
2.1.14 ut per servum meum Osee locutus sum: Colligata est iniquitas Ephraim, absconditum peccatum ejus: dolores parturientis venient ei, ipse filius non sapiens. Nunc enim non stabit in contritione filiorum. De manu mortis liberabo eos, de morte redimam eos. Ero mors tua, o mors, ero morsus tuus, inferne. Quid hoc? In efficacia ligaturae alligata est perversitas nequitiae diaboli ut a zelo furoris Dei non mereatur solvi, quia nunquam illum recta cogitantem vidit, sic neque eum aspiciunt qui Deum fideliter timent. Nam se semper elevat contra Deum, se Deum esse dicens, semper errans contra Deum, et propter ipsum nomini Christiano contradicens.	as I said through my servant Hosea: "The iniquity of Ephraim is bound up; his sin is hidden. The pains of a woman in labor shall come upon him; he is an unwise son. For now he shall not stand in the crushing of the children. From the hand of death I will free them; from death I will redeem them. I will be your death, O death; I will be your bite, O hell." What does this mean? The perversity of the devil's wickedness is bound by the force of a binding, so that it does not deserve to be released from the zeal of God's wrath. For God never saw him thinking what is right, and so those who faithfully fear God do not look upon him either. He always exalts himself against God, saying that he is

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God, always going astray against God, and for that reason speaking against the Christian name.[6]

Et ideo malitia ipsius ita profundata est ut nulla medicina reparationis peccatum ejus quod in contemptibilissima superbia impie commisit, in salvatione dignum sit, unde et ipse erit in perduratione doloris sicut parturiens in afflictione desperationis quae diffidit quod in apertione uteri sui vivere non possit. Nam haec infelicitas semper super eum manebit quod a beatitudine ejectus est, quia filiorum sapientia fugit ab eo qui ad se non revertitur, sicut filius prodigus ad se reversus de iniquitate sua ad patrem suum rediit. Quapropter nunquam confidet in contritione illa qua filii salvationis in superni filii morte mortem saevissimae iniquitatis conterunt, quam ipse callidus serpens ebullire fecit cum primo homini dolositatem quam homo nesciebat suggessit.

And so his malice is sunk so deep that no medicine of restoration can make his sin worthy of salvation, the sin he impiously committed in the most contemptible pride. Therefore he will remain in enduring pain, like a woman in labor in the anguish of despair, who has lost hope that she can survive the opening of her womb. For this misery will always remain upon him: that he has been cast out of blessedness. The wisdom of children flees from him, because he does not come back to himself, as the prodigal son came back to himself and returned from his iniquity to his father. Therefore he will never have confidence in that crushing by which the children of salvation, through the death of the heavenly Son, crush the death of the most savage iniquity. The cunning serpent himself made that death boil up when he suggested to the first human being a deceit the human being had not known.[7]

Sed quia filii Salvatoris venenum funestissimum suggestionis contemnunt et ad salutem suam respiciunt, de servitute idolorum liberabo eos, de servitute, inquam, idolorum quae fallaciam in potestate perditionis habent et in quibus infideles honorem Creatoris sui commutant, se in laqueum diaboli involventes et opera sua secundum voluntatem illius perficientes. Et ideo animas illorum qui me colunt, animas scilicet sanctorum et justorum ab infernali poena redimam, quoniam nullus hominum poterit erui a vinculis diaboli in quibus durissima morte propter praevaricationem praeceptorum Dei vinctus est, nisi in redemptione illius qui electos suos proprio sanguine redempturus est.

But because the children of the Savior scorn the deadly poison of that suggestion and look to their salvation, I will free them from slavery to idols. From slavery, I say, to idols, which hold deceit in the power of perdition, and for which unbelievers exchange the honor due their Creator, entangling themselves in the devil's snare and carrying out their works according to his will. And so I will redeem from the punishment of hell the souls of those who worship me, that is, the souls of the holy and the just. For no human being could be rescued from the devil's chains, in which humanity was bound by the harshest death for transgressing God's commandments, except through the redemption of the one who was to redeem his chosen with his own blood.

Ubi ad internecionem te, o mors, interficiam, quia in quo te vivere putas, hoc tibi extraham, ita quod inutile cadaver vocaberis, quoniam in fortissimis viribus tuis prostrata jacebis, sicut et corpus quod ab anima deseritur omnino ad interitum prosternitur. Nam fons aquae vivae te suffocabit, cum felices animae per novum hominem qui venenosae deceptionis insons erit misericorditer in superna beatitudine rapientur. Unde etiam ad confusionem tuam ero morsus tuus, inferne, cum

There, O death, I will slay you to utter destruction. That in which you think you live I will draw out of you, so that you will be called a useless corpse. For you will lie struck down in your mightiest strength, just as a body deserted by the soul is struck down entirely to its ruin. The fountain of living water will choke you, when blessed souls are mercifully caught up into heavenly blessedness through the new man, who will be innocent

6 Hosea 13:12–14. Hosea was an Israelite prophet of the 8th century BC, and Ephraim is his name for the northern kingdom of Israel.
7 The parable of the prodigal son is told in Luke 15:11–32.

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	potestas mea in magna virtute tibi spolia illa detrahet quae fraudulenter rapuisti; ita ut et tu, o mors, juste despoliata, nunquam deinceps plena in divitiis tuis appareas, sed vulneribus confossa et in foeditate prostrata jacens, confusionem tuam in perpetuum reportes.	of the poisonous deception. Therefore, to your shame, I will also be your bite, O hell, when my power in its great strength strips from you the spoils you seized by fraud. So you too, O death, justly despoiled, will never again appear full of your riches, but pierced with wounds and lying struck down in foulness, you will bear your shame forever.
2.1.15	Sed ut vides illo lucente homine qui de aurora egressus est in tanta claritate apparente ultra quam humana lingua effari possit, demonstratur quod augustissimum corpus Filii Dei ex speciosissima Virgine natum et per triduum in sepulcro reconditum, ad insinuandum quod tres personae sunt in una divinitate, paterna claritas infulsit, atque ita Spiritum recepit, et in fulgentissima immortalitate resurrexit quam nullus hominum cogitatione aut verbo explicare poterit.	But, as you see, that shining man who came forth from the dawn appears in a brightness beyond what any human tongue could express. This shows that the most majestic body of the Son of God, born of the most beautiful Virgin and laid in the tomb for three days—to make known that there are three persons in one divinity—was shone upon by the Father's glory. And so it received the Spirit and rose again in a most brilliant immortality that no human being could unfold in thought or word.
	Quem et Pater nudatis vulneribus, coelestibus choris ostendit, dicens: Hic est Filius meus dilectus, quem misi ut moreretur pro populo: Ob quam rem supra humanum intellectum innumerabile gaudium in ipsis innovatum est quia caeca oblivio qua Deus nesciebatur sic depressa est ut rationalitas hominis quae suadente diabolo prostrata jacebat, ad agnitionem Dei elevata sit, quoniam per summam beatitudinem homini via veritatis ostensa est, in qua de morte ad vitam reductus est.	And the Father showed him, with his wounds laid bare, to the heavenly choirs, saying: "This is my beloved Son, whom I sent to die for the people." Because of this, a joy beyond counting and beyond human understanding was renewed in them. For the blind forgetfulness in which God was unknown was so beaten down that human rationality, which had lain prostrate at the devil's persuasion, was raised up to the knowledge of God. Through the highest blessedness the way of truth was shown to humanity, the way by which it was led back from death to life.[8]
2.1.16	Sed secundum hoc ut filii Israel ex Aegypto liberati per quadraginta annos desertum transeuntes, in terram lac et mel fluentem pervenerunt, ita Filius Dei a morte resurgens per quadraginta dies discipulis suis cum beatis feminis quae post ipsum suspirabant et magno desiderio videre desiderabant, se benigne ostendit, ad eas in fide confirmandas, ne dubitarent, dicentes: Nos non vidimus Dominum: ideo credere non possumus quod ipse sit nostra salus, sed frequenter manifestavit se illis, ad corroborandos ipsos ne caderent.	But just as the children of Israel, set free from Egypt, crossed the desert for forty years and came into the land flowing with milk and honey, so the Son of God, rising from death, kindly showed himself for forty days to his disciples, together with the blessed women who sighed after him and longed with great desire to see him. He did this to strengthen them in faith, so that they would not doubt and say: "We have not seen the Lord; so we cannot believe that he is our salvation." Instead he often revealed himself to them, to make them strong so that they would not fall.
2.1.17	Quod vero in eminentissimam altitudinem innumerabilis gloriae tetendit ubi in plenitudine omnimodae ubertatis et odoris mirifice radiat: hoc est quod idem Filius Dei ascendit ad Patrem cui una cum Filio et Spiritu sancto	And that he rose up to the loftiest height of countless glory, where he shines wondrously in the fullness of every kind of abundance and fragrance:

8 The Father's words echo Matthew 3:17 and John 11:50.

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	eminentissima et praecellentissima altitudo inenarrabilis gaudii et laetitiae est, ubi idem Filius in abundantia praefulgentissimae sanctitatis et beatitudinis fidelibus suis gloriose apparet; qui ipsum puro et simplici corde verum Deum et hominem esse credunt. Nam etiam tunc nova sponsa ejusdem agni illi praesentata est in diversis ornamentis quibus ornanda est in omni genere virtutum fortissimi certaminis totius fidelis populi; qui contra callidum serpentem pugnaturi sunt. Sed qui vigilantibus oculis videt, et attentis auribus audit, hic mysticis verbis meis quae de me vivente emanant, osculum praebeat amplexionis.	this means that the same Son of God ascended to the Father. To the Father, together with the Son and the Holy Spirit, belongs the loftiest and most surpassing height of unspeakable joy and gladness. There the same Son appears gloriously, in an abundance of most brilliant holiness and blessedness, to his faithful, who believe with a pure and simple heart that he is true God and man. For then, too, the new bride of that same Lamb was presented to him in various adornments, with which she is to be adorned in every kind of virtue through the mighty struggle of the whole faithful people, who are to fight against the cunning serpent. But let whoever sees with watchful eyes and hears with attentive ears offer the kiss of embrace to my mystical words, which flow from me, the Living One.[9]

VISION TWO: THE TRINITY

Hildegard sees a sapphire-blue human figure within light and fire, an image of the one God in three persons.

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2.2	Deinde vidi splendidissimam lucem et in ipsa sapphirini coloris speciem hominis quae tota suavissimo rutilante igne flagrabat, et illa splendida lux perfudit universum illum rutilantem ignem, et ille rutilans ignis totam illam splendentem lucem, et illa splendidissima lux et rutilans ignis totam hominis speciem, unum lumen una virtute et potentia existentes. Et iterum audivi viventem illam lucem mihi dicentem:	Then I saw a most radiant light, and in it the appearance of a human being, sapphire in color, all ablaze with a most gentle glowing fire. And that radiant light poured through all of the glowing fire, and the glowing fire through all of the radiant light, and the most radiant light and the glowing fire through the whole appearance of the human being, existing as one light in one power and might. And again I heard that living light saying to me:
2.2.1	Hic est sensus mysteriorum Dei, ut discrete cernatur et intelligatur quae sit plenitudo illa quae sine ortu est et cui nihil deest, quae potentissima virtute plantavit omnes rivulos fortium. Nam si Dominus vacuus esset propria virtute, quid tunc esset opus ejus? Certe vanum, ideoque in perfecto opere cernitur quis artifex ejus sit.	This is the meaning of the mysteries of God: that one may clearly discern and understand what that fullness is which has no beginning and lacks nothing, and which with mightiest power planted all the streams of the strong. For if the Lord were empty of his own power, what then would his work be? Surely it would be empty. And so in the perfect work one sees who its maker is.
2.2.2	Quapropter vides splendidissimam lucem quae sine ortu est, et cui nihil deesse potest; quae designat Patrem, et in ipsa sapphirini coloris specie hominis sine omni macula imperfectionis invidiae et iniquitatis declarat Filium, ante tempora secundum divinitatem a Patre genitum, sed post in tempore secundum humanitatem in mundo	Therefore you see a most radiant light, which is without beginning and can lack nothing: it signifies the Father. And in it the appearance of a human being, sapphire in color, without any stain of imperfection, envy, or iniquity, reveals the Son, begotten of the Father before time according to his

9 The bride of the Lamb is the Church, an image drawn from Revelation 19:7 and 21:9.

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	incarnatum. Quae tota suavissimo rutilante igne flagrat, qui ignis sine tactu ullius aridae et tenebrosae mortalitatis demonstrat Spiritum sanctum de quo idem Unigenitus Dei secundum carnem conceptus et de virgine temporaliter natus, lumen verae claritatis mundo infudit.	divinity, but afterward, in time, made flesh in the world according to his humanity. This figure is all ablaze with a most gentle glowing fire, and that fire, untouched by any dry and dark mortality, shows the Holy Spirit. By the Spirit the same Only-Begotten of God was conceived according to the flesh and born in time of a virgin, and poured into the world the light of true brightness.
	Sed quod illa splendida lux perfundit universum illum rutilantem ignem, et ille rutilans ignis totam illam splendentem lucem ac splendida lux rutilans ignis totam speciem hominis, lumen unum in una virtute et potestate existentes: hoc est quia Pater qui summa aequitas, sed non sine Filio nec Spiritu sancto est, et Spiritus sanctus qui accensor cordium fidelium, sed non sine Patre et Filio, et Filius qui est plenitudo virtutis, sed non sine Patre et Spiritu sancto, in majestate divinitatis inseparabiles sunt, quoniam Pater non est sine Filio, nec Filius sine Patre, nec Pater et Filius sine Spiritu sancto, nec Spiritus sanctus sine ipsis, et hae tres personae Deus unus in una integra divinitate majestatis existunt: et unitas Divinitatis in eisdem tribus personis inseparabilis vigens, quia Divinitas scindi non potest, sed ipsa absque ulla mutabilitate inviolabilis semper manet, sed et Pater declaratur per Filium, Filius per ortum creaturarum, et Spiritus sanctus per eumdem Filium incarnatum.	And that radiant light pours through all of the glowing fire, and the glowing fire through all of the radiant light, and the radiant light and the glowing fire through the whole appearance of the human being, existing as one light in one power and might: this means that the Father, the Holy Spirit, and the Son are inseparable in the majesty of divinity. The Father is supreme equity, but not without the Son or the Holy Spirit; the Holy Spirit is the kindler of the hearts of the faithful, but not without the Father and the Son; and the Son is the fullness of power, but not without the Father and the Holy Spirit. For 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. These three persons exist as one God in the one entire divinity of majesty, and the unity of the divinity lives inseparably in these same three persons, because the divinity cannot be split; it always remains inviolable, without any changeableness. And the Father is made known through the Son, the Son through the coming into being of creatures, and the Holy Spirit through that same Son made flesh.
	Quomodo? Pater est qui ante saecula genuit Filium; Filius, per quem omnia a Patre facta sunt in initio creaturarum, et Spiritus sanctus, qui in specie columbae apparuit in baptismate Filii Dei in fine temporum.	How so? The Father is the one who begot the Son before the ages; the Son is the one through whom all things were made by the Father at the beginning of creation; and the Holy Spirit is the one who appeared in the form of a dove at the baptism of the Son of God at the end of the ages.
2.2.3	Unde nunquam obliviscatur homo me solum Deum in his tribus personis invocare; quia eas propterea ostendi homini ut homo tanto strictius in amore meo ardeat, cum propter amorem ejus misi proprium Filium in mundum	Therefore let no human being ever forget to call upon me, the one God, in these three persons. For I revealed them to humanity so that humanity might burn all the more fervently with love for me, since for love of humanity I sent my own Son into the world,
2.2.4	quemadmodum Joannes dilectus meus protestatur, dicens: In hoc apparuit charitas Dei in nobis quoniam Filium suum Unigenitum misit Deus in mundum ut vivamus per eum. In hoc est charitas, non quasi nos	as my beloved John testifies, saying: “In this the love of God appeared among us: that God sent his only-begotten Son into the world, so that we might live through him. In this is love: not as though we

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dilexerimus Deum; sed quoniam ipse prior dilexit nos, et misit Filium suum propitiationem pro peccatis nostris. Quid hoc?	had loved God, but that he first loved us and sent his Son as a propitiation for our sins." What does this mean?[10]
Quia in hoc quod Deus dilexit nos: alia salus exorta est quam illa quam in proximo ortu habuimus cum haeredes innocentiae et sanctitatis fuimus, quoniam supernus Pater ostendit charitatem suam in periculis nostris quando constituti eramus in poenis: Verbum suum solum inter filios hominum in perfecta sanctitate, mittens per supernam virtutem in tenebras saeculorum ubi ipsum Verbum omnia bona operatum illos ad vitam per mansuetudinem suam reduxit qui per immunditiam praevaricationis dejecti erant, nec in sanctitatem quam perdiderant redire valebant. Quid hoc? Nam per ipsum fontem vitae paterna dilectio amplexionis Dei venit; quae nos ad vitam educavit, et quae in periculis auxiliatrix nostra fuit quae est profundissima et suavissima claritas, nos ad poenitentiam instruens. Quomodo?	In that God loved us, a salvation arose different from the one we had at our first origin, when we were heirs of innocence and holiness. For the Father on high showed his love in our dangers, when we had been placed under punishment: by heavenly power he sent his Word, alone in perfect holiness among the children of humankind, into the darkness of the ages. There that Word, working every good thing, by his gentleness led back to life those who had been cast down by the uncleanness of transgression and could not return to the holiness they had lost. What does this mean? For through that very fountain of life came the fatherly love of God's embrace, which brought us up to life and was our helper in dangers. It is the deepest and sweetest brightness, teaching us repentance. How so?
Deus magni operis sui atque pretiosissimae suae margaritae, hominis, inquam, quem de limo terrae formavit et cui spiraculum vitae inspiravit, misericorditer recordatus est. Quomodo? Ipse instruxit vitam in poenitentiam cujus efficacia nunquam peribit; quia callidus serpens decepit hominem per superbam invasionem, sed Deus dejecit illum in poenitentia quae humilitatem ostendit, quam diabolus nescivit nec fecit; quoniam ad rectam viam assurgere ignoravit. Unde ista salvatio charitatis non est orta a nobis, quia nec novimus nec valuimus diligere Deum in salvatione, sed quia ipse Creator et Dominus omnium ita dilexit mundum quod propter salvationem ejus misit Filium suum, principem et Salvatorem fidelium, qui vulnera nostra lavit et tersit, unde etiam de illo dulcissima medicina sudavit, ex qua omnia bona salvationis fluunt.	God mercifully remembered his great work and his most precious pearl—the human being, I mean, whom he formed from the clay of the earth and into whom he breathed the breath of life. How so? He established life in repentance, whose power will never perish. For the cunning serpent deceived the human being by a proud assault, but God cast him down through repentance, which displays humility. The devil neither knew humility nor practiced it, for he did not know how to rise to the right path. So this salvation of love did not arise from us, for we neither knew how nor had the strength to love God unto salvation. It arose because the Creator and Lord of all so loved the world that for its salvation he sent his Son, the prince and Savior of the faithful, who washed and wiped our wounds. And from him the sweetest medicine exuded, from which all the good things of salvation flow.

STONE, FLAME AND WORD

The Trinity is compared to the three powers in a stone, a flame and a word.

LATIN	ENGLISH
2.2.5 Quapropter et tu, o homo, intellige, quia Deum nulla instabilitas mutabilitatis tangit. Nam Pater est Pater, Filius est Filius, Spiritus sanctus est Spiritus sanctus: tres	Therefore you too, O human, understand that no unsteadiness of change touches God. For the Father is the Father, the Son is the Son, the Holy Spirit

10 1 John 4:9–10.

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personae in unitate divinitatis indivisibiliter vigentes. Quomodo? Tres vires in lapide, et tres in flammam, et tres in verbo sunt. Quomodo? In lapide est virtus humoris virtus palpabilitatis et ignea vis, sed virtutem humoris habet ne dissolvatur et comminuatur; palpabilem vero comprehensionem ut habitationem et defensionem exhibeat, igneam autem virtutem ut confoveatur et consolidetur ad duritiam suam; ipsa autem humida virtus significat Patrem; qui nunquam arescit aut finitur in sua virtute, et palpabilis comprehensio designat Filium: qui natus ex virgine tangi et comprehendi potuit, et vis rutilantis ignis significat Spiritum sanctum; qui est accensor et illuminator cordium fidelium hominum.

is the Holy Spirit: three persons living indivisibly in the unity of divinity. How so? There are three powers in a stone, three in a flame, and three in a word. How so? In a stone there is the power of moisture, the power of tangibility, and a fiery force. It has the power of moisture so that it does not dissolve and crumble; its tangible solidity so that it can provide a dwelling and a defense; and its fiery power so that it is warmed and made firm in its hardness. The moist power signifies the Father, who never dries up or comes to an end in his power. The tangible solidity signifies the Son, who, born of a virgin, could be touched and grasped. And the force of the glowing fire signifies the Holy Spirit, who is the kindler and enlightener of the hearts of faithful people.

Quid hoc? Sicut homo qui corpore suo frequenter humidam virtutem lapidis attrahit, inde infirmando debilitatur; sic et homo qui per instabilitatem cogitationum suarum temere vult Patrem intueri, perit in fide, et in palpabili comprehensione lapidis faciunt homines habitationem suam se per eam ab hostibus defendentes; ita et Filius Dei qui est verus lapis angularis, habitatio est fidelis populi, eum a malignis spiritibus protegens. Sed et sicut rutilans ignis illuminat tenebrosa, comburens ea super quae incubuerit; sic et Spiritus sanctus fugat infidelitatem, auferens omnem rubiginem iniquitatis. Et quo modo hae tres vires sunt in uno lapide, ita et vera trinitas est in una deitate.

What does this mean? Just as anyone who often draws the moist power of a stone into the body grows weak from it and falls ill, so too anyone who rashly wants to gaze upon the Father through the unsteadiness of their thoughts perishes in faith. And just as people make their dwelling in the tangible solidity of stone, defending themselves by it against their enemies, so too the Son of God, who is the true cornerstone, is the dwelling of the faithful people, protecting them from evil spirits. And just as glowing fire lights up dark places, burning whatever it settles upon, so too the Holy Spirit puts unbelief to flight, removing all the rust of iniquity. And as these three powers are in one stone, so too the true Trinity is in one deity.

2.2.6 Item sicut flamma in uno igne tres vires habet, sic et unus Deus in tribus personis est. Quomodo? Flammam enim in splendida claritate et insito vigore ac igneo ardore consistit, sed splendidam charitatem habet ut luceat, et insitum vigorem ut vigeat, atque igneum ardorem ut comburat. Unde in splendida claritate Patrem considera qui paterna pietate claritatem suam fidelibus suis expandit, et in insito vigore qui splendidae flammae in qua ista flamma virtutem suam ostendit, Filium intellige; qui ex virgine corpus assumpsit, in quo Divinitas mirabilia sua declaravit, ac in igneo ardore Spiritum sanctum perspice, qui mentes credentium suaviter urit.

Again, just as a flame has three powers in one fire, so the one God is in three persons. How so? A flame consists of radiant brightness, inborn vigor, and fiery heat. It has radiant brightness so that it may shine, inborn vigor so that it may thrive, and fiery heat so that it may burn. So in the radiant brightness consider the Father, who with fatherly tenderness spreads his glory over his faithful. In the inborn vigor of the radiant flame, in which this flame shows its power, understand the Son, who took a body from a virgin, in which the divinity displayed its wonders. And in the fiery heat perceive the Holy Spirit, who gently burns the minds of believers.

Sed ubi nec splendida claritas, nec insitus vigor, nec igneus ardor est, ibi nec flamma cernitur; sic ubi, nec Pater nec Filius, nec Spiritus sanctus colitur, ibi nec digne

But where there is neither radiant brightness nor inborn vigor nor fiery heat, no flame is seen there either. So too, where neither the Father nor the

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veneratur. Ergo sicut in una flamma hae tres vires cernuntur, sic in unitate divinitatis tres personae intelligantur.	Son nor the Holy Spirit is worshiped, there God is not worthily revered. Therefore, just as these three powers are seen in one flame, so let the three persons be understood in the unity of divinity.
2.2.7 Ita etiam ut tres vires in verbo notandae sunt; sic et trinitas in unitate divinitatis consideranda est. Quomodo? In verbo: sonus, virtus et flatus est. Sed sonum habet ut audiatur, virtutem ut intelligatur, flatum ut compleatur. In sono autem nota Patrem, qui inenarrabili potestate omnia propalat. In virtute, Filium, qui mirabiliter ex Patre genitus est, in flatu vero, Spiritum sanctum, qui ubi vult spirat, et omnia consumantur. Ubi vero sonus non auditur, ibi nec virtus operatur nec flatus elevatur; unde nec ibi Verbum intelligitur, sic etiam Pater, Filius et Spiritus sanctus non sunt a se divisi; sed suum opus unanimiter operantur.	So too, just as three powers are to be noted in a word, so the Trinity is to be considered in the unity of divinity. How so? In a word there is sound, power, and breath. It has sound so that it may be heard, power so that it may be understood, and breath so that it may be brought to completion. In the sound, then, note the Father, who with unspeakable power makes all things known; in the power, the Son, who was wondrously begotten of the Father; and in the breath, the Holy Spirit, who "breathes where he wills," so that all things are brought to fulfillment. But where no sound is heard, no power is at work and no breath rises; so neither is the Word understood there. So too the Father, the Son, and the Holy Spirit are not divided from one another, but do their work in one accord.[11]
Unde sicut hae tres res in verbo uno sunt, ita etiam superna Trinitas in superna unitate est; itaque sicut in lapide nec est nec operatur humida virtus sine palpabili comprehensione et sine ignea virtute, nec palpabilis comprehensio sine humida virtute et igneo rutilantis ignis vigore, nec rutilantis ignis vigor sine humida virtute et palpabili comprehensione, et ut in flamma non est, nec operatur splendida claritas sine insito vigore et igneo ardore, nec insitus vigor sine splendida charitate et igneo ardore, nec igneus ardor sine splendida claritate et insito vigore, et sicut in verbo non est nec operatur sonus sine virtute et flatu, nec virtus sine sono et flatu, nec flatus sine sono et virtute, sed indivisibiliter in opere suo sibi haerentia sunt; ita etiam hae tres personae supernae Trinitatis in majestate divinitatis inseparabiliter vigent neque a se dividuntur.	So, just as these three things are in one word, the Trinity on high is in unity on high. And so: in a stone, the moist power neither exists nor works without the tangible solidity and the fiery power, nor the tangible solidity without the moist power and the fiery vigor of the glowing fire, nor the vigor of the glowing fire without the moist power and the tangible solidity. In a flame, the radiant brightness neither exists nor works without the inborn vigor and the fiery heat, nor the inborn vigor without the radiant brightness and the fiery heat, nor the fiery heat without the radiant brightness and the inborn vigor. And in a word, the sound neither exists nor works without the power and the breath, nor the power without the sound and the breath, nor the breath without the sound and the power; they cling to one another indivisibly in their work. Just so, these three persons of the Trinity on high live inseparably in the majesty of divinity and are not divided from one another.
Sic Deum unum in tribus personis, o homo, intellige. Sed tu in stultitia mentis tuae putas Deum tam impotentem esse ut non sit ei possibile in tribus personis vere subsistere, sed tantum in una posse consistere: cum neque vocem videas sine tribus consistere. Quid hoc?	So, O human, understand one God in three persons. But in the foolishness of your mind you think that God is so powerless that he cannot truly subsist in three persons, but can exist only in one —when you see that not even a voice exists

11 John 3:8.

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	Deus certe est in tribus personis verus et unus Deus primus et novissimus.	without three. What does this mean? God is surely, in three persons, the true and one God, the first and the last.
2.2.8	Sed Pater non est sine Filio, nec Filius sine Patre, nec Pater nec Filius sine Spiritu sancto, nec Spiritus sanctus sine ipsis; quoniam hae tres personae inseparabiles in unitate divinitatis sunt. Quomodo verbum resonat ex ore hominis; sed non os sine verbo, nec verbum sine vita. Et ubi manet verbum? In homine. Unde exit? De homine. Quomodo? Vivente homine. Sic est Filius in Patre quam Pater pro salute hominum in terram sedentium in tenebris misit, de Spiritu sancto in Virgine conceptum.	But 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, because these three persons are inseparable in the unity of divinity. It is like a word that sounds from a person's mouth: there is no mouth without the word, and no word without life. And where does the word dwell? In the person. Where does it come out from? From the person. How so? While the person is alive. So the Son is in the Father, the Son whom the Father sent to earth for the salvation of human beings sitting in darkness, and who was conceived by the Holy Spirit in the Virgin.
	Qui Filius ut est unigenitus in divinitate, ita est unigenitus in virginitate, et sicut est unicus Patris, ita est et unicus matris, quia ut Pater illum unum ante tempora genuit, sic et virgo mater illum unum solum genuit in tempore, quoniam virgo mansit post partum. Unde, o homo, intellige in his tribus personis Deum tuum qui te creavit in fortitudine divinitatis suae, et qui te redemit a perditione.	This Son is only-begotten in divinity, and he is equally only-begotten in virginity. As he is the only Son of the Father, so he is the only Son of his mother. For as the Father begot him alone before time began, so his virgin mother bore him alone in time, since she remained a virgin after giving birth. Therefore, O human, understand in these three persons your God, who created you in the strength of his divinity and who redeemed you from perdition.
2.2.9	Noli ergo oblivisci Creatoris tui, sicut et Salomon tibi suadet, cum dicit: Memento Creatoris tui in diebus juventutis tuae antequam veniat tempus afflictionis tuae, et appropinquent anni, de quibus dicas: Non mihi placent. Quid hoc? Intellectuali sensu tuo recordare illius qui te condidit velut cum in diebus stultae confidentiae tuae putas tibi possibile esse ut secundum desiderium tuum ascendas in altum, te praecipitans in profundum, at in prosperitate stans in extremas aerumnas cadens. Nam vita quae in te est semper nititur ut perficiatur usque ad tempus illud dum perfecta appareat. Quomodo?	So do not forget your Creator, as Solomon also urges you when he says: "Remember your Creator in the days of your youth, before the time of your affliction comes and the years draw near of which you will say, 'They do not please me.'" What does this mean? With the understanding of your mind, remember him who made you. Remember him at the time when, in the days of your foolish self-confidence, you think you can climb as high as you desire, while in fact you are throwing yourself headlong into the depths, and, standing in prosperity, you are falling into the worst of miseries. For the life that is in you always strives to be brought to completion, until the time when it appears complete. How so?[12]
	Infans a primo ortu suo usque ad perfectam staturam ascendit, et deinde in perfecta aetate manet, relinquens petulantiam morum stultae adolescentiae tantum cum magnis curis sollicite providens quid sibi in rebus suis	A child grows from its first birth to full stature and then remains at the full age of life. Leaving behind the wanton ways of foolish youth, the grown person now considers only, with great care and con-

12 Ecclesiastes 12:1. Medieval tradition attributed the book to King Solomon.

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agendum sit, quod tunc nequaquam fecit cum stulta adolescentia inconstantia fervebat. Sic fidelis homo faciat, infantiam morum relinquat; et ad culmen virtutum conscendat in fortitudine earum perseverans, extollentiam cupiditatis suae deserens quae in amentia vitiorum pullulat et in angustia sollicitudinem meditetur quid sibi utile sit postquam infantiam morum puerilium declinavit. Unde, o homo, sic amplectere Deum tuum in fortitudine vigoris tui priusquam veniat hora purgationis operum tuorum, cum omnia manifestabuntur, neque quidquam occultum relinquetur ubi veniunt tempora quae in duratione sua non deficient.	cern, what must be done in his affairs. He never did this while foolish youth was seething with inconstancy. Let the faithful person do the same. Let him leave childish ways behind and climb to the summit of the virtues, persevering in their strength. Let him abandon the arrogance of his desire, which sprouts in the madness of the vices, and in his distress let him anxiously ponder what is useful for him, now that he has turned away from the childishness of boyish ways. Therefore, O human, embrace your God in this way in the strength of your vigor, before the hour comes for the purging of your works. Then all things will be made manifest and nothing will be left hidden, when the times come that will never fail in their duration.
De quibus humano sensu tuo, ne murmurans, dicas: Non mihi placent, neque intelligo utrum in prosperitate aut in aerumna illa sint, quia humana mens semper in hoc dubia est; nam et dum bona operatur anxietatem habet utrum Deo placeant an non. Et dum mala perpetrat, de salute remissionis formidat. Sed qui vigilantibus oculis videt et attentis auribus audit, hic mysticis verbis meis quae de me vivente emanant osculum amplexionis praebeat.	Do not murmur with your human mind and say of these times, “They do not please me, and I do not understand whether they will bring prosperity or misery.” For the human mind is always doubtful about this. Even when it does good works, it is anxious whether they please God or not, and when it commits evil, it fears for the salvation that forgiveness brings. But let whoever sees with watchful eyes and hears with attentive ears offer the kiss of embrace to my mystical words, which flow from me, the Living One.

VISION SIX: THE SACRIFICE OF CHRIST AND THE CHURCH

The Church is wedded to Christ on the cross; Hildegard watches the Mass and the souls of communicants.

LATIN	ENGLISH
2.6 Et post haec vidi cum Filius Dei in cruce pependit, quod praedicta muliebris imago veluti lucidus splendor ex antiquo consilio propere progrediens per divinam potentiam ad ipsum adducta est, et sanguine qui de latere ejus fluxit se sursum elevante perfusa; ipsi per voluntatem superni Patris felici desponsatione associata est, atque carne et sanguine ejus nobiliter dotata. Et audivi vocem de coelo illi dicentem: Haec, fili, sit tibi sponsa in restaurationem populi mei; cui ipsa mater sit, animas per salvationem spiritus et aquae regenerans. Et cum eadem imago jam hoc modo in viribus suis proficeret, vidi quasi quoddam altare ad quod ipsa frequenter accedens dotem suam devote revisebat, eam superno Patri et angelis ejus humiliter ostendens.	

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And after this I saw, when the Son of God hung on the cross, that the female figure I described before came swiftly forth from the ancient counsel like a shining radiance and was led to him by divine power. She was drenched by the blood that flowed from his side and rose upward. By the will of the Father on high she was joined to him in a happy betrothal and nobly endowed with his flesh and blood. And I heard a voice from heaven saying to him: "Let her, my Son, be your bride for the restoration of my people. Let her be a mother to them, regenerating souls through the salvation of the spirit and water." And as this same figure was growing in her powers in this way, I saw what seemed to be an altar. She often came to it, devoutly revisiting her dowry and humbly showing it to the Father on high and to his angels.[13]

Unde etiam cum sacerdos sacris vestibus indutus ad celebranda divina sacramenta ad altare illud accederet, vidi quod subito magna serenitas lucis cum obsequio angelorum de coelo veniens, totum altare illud circumfulsit, et ibi tandiu permansit, quousque completo sacramento sacerdos ab altari secederet. Sed et ibi evangelio pacis recitato, et oblatione quae consecranda erat altari superposita cum sacerdos laudem omnipotentis Dei quae est: Sanctus, sanctus, sanctus, Dominus Deus Sabaoth, decantaret, et sic mysteria ineffabilium sacramentorum inchoaret, repente ignea coruscatio inaestimabilis claritatis, aperto coelo, super eamdem oblationem descendit, et eam totam sua claritate ita perfudit, ut solaris lux rem illam illustrat quam radiis suis transfigit.

So, too, when a priest clothed in sacred vestments approached that altar to celebrate the divine sacraments, I saw a great serene light suddenly come from heaven with an attendance of angels and shine all around that altar. It remained there until the sacrament was completed and the priest withdrew from the altar. When the Gospel of peace had been read there and the offering that was to be consecrated had been placed on the altar, the priest sang the praise of almighty God, "Holy, holy, holy, Lord God of Sabaoth," and so began the mysteries of the ineffable sacraments. Then suddenly, as heaven opened, a fiery flash of inestimable brightness came down upon that offering and suffused it entirely with its brightness, as the light of the sun illumines anything it pierces with its rays.[14]

Et dum eam hoc modo irradiaret, sursum illam ad secreta coeli invisibiliter sustulit, et iterum eam deorsum super ipsum altare remisit, velut cum homo anhelitum suum introrsum trahit, et iterum eum extrorsum emittit, ita veram carnem et verum sanguinem effectam quamvis in conspectu hominum, velut panis et velut vinum apparerent. Cumque haec aspicerem, statim etiam signa nativitatis, passionis et sepulturae, necnon resurrectionis et ascensionis Salvatoris nostri Unigeniti Dei velut in speculo apparuerunt, quomodo etiam cum Filius Dei in saeculo esset in ipso patrata sunt.

And while it irradiated the offering in this way, it lifted it invisibly up to the secret places of heaven and sent it back down again onto the altar, as a person draws breath in and lets it out again. So the offering was made true flesh and true blood, although in human sight it appeared as bread and as wine. As I watched this, at once the signs of the nativity, passion and burial, and also of the resurrection and ascension of our Savior, the Only-Begotten of God, appeared as if in a mirror, just as

13 The female figure is the Church, whom Hildegard saw in the preceding visions.
14 The Sanctus, sung at the beginning of the Eucharistic prayer of the Mass, is based on Isaiah 6:3; "Sabaoth" is Hebrew for "hosts" or "armies."

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they were accomplished in him when the Son of God was in the world.

Sed dum sacerdos canticum innocentis Agni quod est Agnus Dei qui tollis peccata mundi decantaret, et ad percipiendum sanctam communionem se exhiberet, praedicta ignea coruscatio ad coelestia se recepit, et ita clauso coelo audivi vocem ex eo dicentem: Manducate et bibite corpus et sanguinem Filii mei ad abolendam praevaricationem Evae, ut in rectam haereditatem restauremini. Et dum etiam caeteri hominum ad percipiendum ipsum sacramentum ad sacerdotem accederent, quinque modos in eis considerabam. Nam alii in corpore lucidi et in anima ignei erant; alii autem in corpore pallidi et in anima tenebrosi videbantur. Quidam vero in corpore hirsuti et in anima multa immunditia humanae pollutionis perfusi sordebant. Quidam autem in corpore acutissimis spinis septi erant et in anima leprosi apparebant.

But when the priest sang the song of the innocent Lamb, "Lamb of God, who take away the sins of the world," and prepared to receive holy communion, the fiery flash withdrew into heaven. When heaven had closed, I heard a voice from it saying: "Eat and drink the body and blood of my Son to abolish the transgression of Eve, so that you may be restored to your rightful inheritance." And as the rest of the people also came to the priest to receive this sacrament, I perceived five kinds among them. Some were bright in body and fiery in soul. Others seemed pale in body and dark in soul. Some were shaggy in body and filthy in soul, drenched in much uncleanness of human pollution. Some were hedged about in body with the sharpest thorns and appeared leprous in soul.[15]

Alii vero in corpore sanguinei, et in anima velut putridum cadaver foetidi videbantur. Sed ex his omnibus dum quidam eadem sacramenta perciperent, alii velut igneo splendore perfundebantur, alii vero velut obscura nube obtenebrabantur. Post completionem autem sacramentorum, dum sacerdos ab altari recederet, praedicta serenitas quae de coelo veniens totum illud altare, (ut dictum est), circumfulserat, sursum ad superna secreta subtracta est. Et iterum audivi vocem de supernis coelorum dicentem mihi:

Others seemed bloody in body and foul in soul, like a rotting corpse. And as some of all these received the same sacraments, some were suffused as if with a fiery radiance, while others were darkened as if by a dark cloud. After the sacraments were completed, as the priest withdrew from the altar, the serene light that had come from heaven and shone all around the altar, as I said, was drawn back up to the secret places on high. And again I heard a voice from the heights of heaven saying to me:

2.6.1 Christo Jesu vero Filio Dei in ligno passionis suae pendente; Ecclesia in secreto supernorum mysteriorum ipsi associata, purpureo sanguine ejus dotata est. Sicut et ipsa demonstrat; cum frequenter ad altare accedens dotem suam reposcit, et quanta devotione filii ejus ad divina mysteria accedentes ea percipiant, attentissime considerat. Quapropter vides cum idem Filius Dei in cruce pependit, quod praedicta muliebris imago velut lucidus splendor ex antiquo consilio propere progrediens per divinam potentiam ad ipsum adducta est; quia eodem innocente Agno in aram crucis pro salute hominum elevato, Ecclesia in puritate candoris fidei et caeterarum virtutum ex divino secreto repente per profundissimum mysterium apparens in coelo, per summam majestatem eidem Unigenito Dei adjuncta est. Quid est hoc?

When Christ Jesus, the Son of God, hung on the wood of his passion, the Church was joined to him in the secret of the heavenly mysteries and endowed with his purple blood. She herself shows this when she often comes to the altar and asks again for her dowry, and considers most attentively with how much devotion her children receive the divine mysteries when they approach them. Therefore you see, when the same Son of God hung on the cross, that the female figure I described came swiftly forth from the ancient counsel like a shining radiance and was led to him by divine power. For when the innocent Lamb was lifted onto the altar of the cross for human salvation, the Church, in the pure whiteness of faith and the other virtues, suddenly appeared in heaven out of the divine secret through a most pro-

15 The Agnus Dei, sung before communion, is drawn from John 1:29.

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	found mystery, and was joined to the Only-Begotten of God by the supreme majesty. What is this?
Quia cum de vulnerato latere Filii mei cruor exivit, mox salvatio animarum exorta est. Quoniam gloria illa de qua diabolus cum sequacibus suis expulsus est, homini data est, cum Unigenitus meus mortem in cruce temporaliter subiens, inferno spoliato fideles animas ad coelestia duxit, ita etiam quod in discipulis suis et in iis qui eos sincere subsecuti sunt, fides jam augmentari et corroborari coepit; ut haeredes coelestis regni fierent.	When blood flowed from the wounded side of my Son, the salvation of souls at once arose. For the glory from which the devil was expelled with his followers was given to humankind when my Only-Begotten underwent death on the cross in time, despoiled hell, and led faithful souls to heaven. So, too, faith began to grow and be strengthened in his disciples and in those who sincerely followed them, so that they might become heirs of the heavenly kingdom.
Unde sanguine qui de latere ejus fluxit se sursum elevante illa imago perfusa, ipsi per voluntatem superni Patris felici desponsatione associata est; quoniam fortitudine passionis Filii Dei ardenter inundante et ad altitudinem coelestium mysteriorum se mirabiliter tollente, quemadmodum odor bonorum aromatum in sublime diffundit, ex ea in candidis haeredibus aeterni regni Ecclesia roborata eidem Unigenito Dei per ordinationem superni Patris fideliter conjuncta est. Quomodo? Ut sponsa sponso suo in subjectionis et obedientiae obsequio subjecta fertilitatis donum cum foederis amore ab eo in procreatione filiorum accipiens, ut eos ad haereditatem suam adducat; ita etiam Ecclesia Filia Dei in humilitatis et charitatis officio conjuncta, regenerationem spiritus et aquae cum salvatione animarum ab eo ad restaurationem vitae suscipiens eas ad superna transmittit.	Therefore that figure, drenched by the blood that flowed from his side and rose upward, was joined to him in a happy betrothal by the will of the Father on high. For the strength of the passion of the Son of God flooded forth ardently and rose wondrously to the height of the heavenly mysteries, as the scent of fine spices spreads upward. By it the Church was strengthened in the shining white heirs of the eternal kingdom and faithfully joined to the Only-Begotten of God by the ordinance of the Father on high. How so? A bride, subject to her bridegroom in the service of submission and obedience, receives from him the gift of fruitfulness, with the love of their covenant, for the procreation of children, so that she may bring them to her inheritance. So also the Church, joined to the Son of God in the office of humility and love, receives from him the regeneration of the spirit and water, together with the salvation of souls, for the restoration of life, and sends those souls on to the heights.
Unde etiam carne et sanguine ejus nobiliter dotata est; quia ipse Unigenitus Dei corpus et sanguinem suum in praecellentissima gloria fidelibus suis qui et Ecclesia et filii Ecclesiae sunt, ita contulit, ut vitam in superna civitate per ipsum possideant. Quomodo?	Therefore she was also nobly endowed with his flesh and blood. For the Only-Begotten of God himself bestowed his body and blood in surpassing glory on his faithful, who are both the Church and the Church's children, so that through him they might possess life in the city on high. How so?
2.6.2 Quia ipse carnem et sanguinem suum in sanctificationem credentium dedit, ut etiam coelestis Pater ipsum pro redemptione populorum ad passionem tradidit, ita serpentem antiquum in humilitate et justitia per eum devincens, nec illum potestate et fortitudine sua superare volens, quoniam Deus justus nolens iniquitatem,	He gave his flesh and blood for the sanctification of believers, as the heavenly Father also handed him over to his passion for the redemption of the peoples. So the Father conquered the ancient serpent through him in humility and justice, not wishing to overcome him by his own power and strength, since God is just and does not desire iniquity,
2.6.3	

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quemadmodum psalmista loquitur, dicens: Beatus vir qui non abiit in consilio impiorum, et in via peccatorum non stetit, et in cathedra pestilentiae non sedit. Quid hoc? Quoniam Deus est auctor omnium beatitudinum et felicitatum creaturarum suarum; in ipsis creaturis suis multa et diversa signa ostendens. Sicut etiam incarnatio filii ejus suavissimum gustum in multa dulcedine stillabat, cum coelestes virtutes, plurimas aedificationes in ipso aedificarent, per quas homo ad supernum regnum rediret, quod nulla umbra mortis obscuratum est. Et ita etiam ipso superno Patre validissimae vires omnium virtutum esse manifestatae sunt. Quoniam per Unigenitum suum mortem viriliter occidit, et infernum fregit; atque in novissimo die orbem terrarum in aliam et meliorem novitatem convertit.

Unde etiam per diffusionem cordis sui non abiit in vacillantia itinera malignorum spirituum, qui veritatem reliquerunt et mendacium arripuerunt. Quomodo? Quia veritatem per mendacium dividere voluerunt. Quomodo? Antiquum dierum qui ante tempus dierum et horarum erat, opprimere volebant; et antiquum serpentem qui ante tempus temporum non fuit illi consortem facere inhiabant. Sed hoc esse non potuit nec debuit, quoniam unus Deus est. Quapropter et diabolus mendax est. Nam a Deo recessit vitam deserens et mortem inveniens. Et ita etiam Deus in via illa qua peccatores gressum figunt non stetit, quia viam Adae abjiciens peccatum illius non amavit; sed illum a diabolo seductum de paradiso projecit.

Nec etiam in potestate illius iniquitatis regnavit, quemadmodum omne genus humanum in mortem implicatur in umbra mortis sedens, cum genus humanum veritatem superbe deserit. Quid hoc? Nam Deus nec diabolicae praesumptioni nec humanae negligentiae ita potestate sua restitit, ut eas per fortitudinem suam dejiceret. Quomodo? Velut si duo pugnatores essent et alter alterum fortioribus viribus praecelleret; certe fortior ille majores pugnas in sua possibilitate illi infirmiori demonstraret, ut confusum illum sibi subjiceret, nec in aliquo illi cedere vellet. Sed ita Deus non fecit, quia operi iniquitatis per summam bonitatem restitit, videlicet Filium suum mittens in mundum; qui in

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as the psalmist says: "Blessed is the man who has not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of pestilence." What does this mean? God is the author of all the blessedness and happiness of his creatures, and he shows many and various signs in those creatures. So, too, the incarnation of his Son distilled a most delightful taste in great sweetness, when the heavenly virtues built many edifices in him, through which humankind might return to the kingdom on high, which no shadow of death has darkened. And so, too, the mightiest powers of all the virtues were shown to be present in the Father on high himself. For through his Only-Begotten he valiantly killed death and broke hell, and on the last day he turns the world into another and better newness.[16]

Therefore, too, through the generosity of his heart, he did not walk in the wavering paths of the evil spirits, who abandoned truth and seized upon falsehood. How so? They wanted to divide truth by falsehood. How so? They wanted to overthrow the Ancient of Days, who existed before the time of days and hours, and they longed to make the ancient serpent, who did not exist before the time of times, his partner. But this could not be, nor should it be, for God is one. That is why the devil is a liar. For he withdrew from God, deserting life and finding death. And so, too, God did not stand in the way in which sinners plant their steps. He rejected the way of Adam and did not love his sin, but cast him out of paradise when he had been seduced by the devil.[17]

Nor did he reign in the power of that iniquity in which the whole human race is entangled in death, sitting in the shadow of death, when the human race proudly abandons truth. What does this mean? God did not resist either the devil's presumption or human negligence with his power in such a way as to cast them down by his strength. How so? Suppose there were two fighters, and one far surpassed the other in strength. Surely the stronger would display against the weaker greater feats of combat, as far as he was able, so as to confound him and force him into submission, and he would not want to yield to him in anything. But

16 Psalm 1:1. Hildegard reads the "blessed man" of the psalm as referring to God.
17 "Ancient of Days" is a title for God from Daniel 7:9.

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	corpore suo cum maxima humilitate perditam ovem suam ad coelos reduxit. Quomodo?	God did not do so. He resisted the work of iniquity through his supreme goodness, by sending his Son into the world, who in his body, with the greatest humility, led his lost sheep back to heaven. How so?
	Quoniam sanguis qui de corpore ejus exivit, mox ut apertis vulneribus emanavit in coelestibus secretis apparens; ut salvatio animarum emitteretur petivit. Quomodo? Quia omnis creatura in Filio Dei ostendit; quod per passionem et mortem ejus perditio hominis ad vitam restaurata est. Quomodo? Quoniam Unigenitus Dei vita existens, semetipsum pro redemptione humani generis ad passionem in ara crucis obtulit. Ubi etiam ut veraci auditione vocem de supernis secretis resonantem percepisti, sponsam sibi Ecclesiam ut ad restitutionem salutis credentium populorum mater existeret elegit. Videlicet ut sine macula spirituali regeneratione ad coelestia eos transmitteret.	The blood that came out of his body, as soon as it flowed from his open wounds, appeared in the secret places of heaven and asked that the salvation of souls be sent forth. How so? All creation shows in the Son of God that through his passion and death the perdition of humankind has been restored to life. How so? The Only-Begotten of God, who is life, offered himself to the passion on the altar of the cross for the redemption of the human race. There, too, as you perceived with true hearing a voice resounding from the secret places on high, he chose the Church as his bride, so that she might be a mother for the restoration of salvation to the believing peoples—namely, so that she might send them on to heaven without stain through spiritual regeneration.
2.6.4	Sed praefata imagine jam hoc modo in viribus suis proficiente vides quasi quoddam altare ad quod ipsa frequenter accedit et ibi dotem suam devote revisens eam superno Patri et angelis ejus humiliter ostendit; quia Ecclesia, ut dictum est, in beatis et fortissimis virtutibus augmentum capiente mox velut tibi manifesta demonstratione ostenditur, Spiritu sancto inspirante sanctificatio mysticorum altarium in profunditate fidelium suspiriorum exorta est. Ubi eadem Ecclesia continua intentione vestigia exemplorum suorum ponens dotem suam, videlicet corpus et sanguinem Filii Dei profundissima devotione considerando: Creatori omnium in conspectu viventium et ardentium luminum scilicet supernorum civium in subjectione humillimae obedientiae offert. Quid hoc?	But as that figure is growing in her powers in this way, you see what seems to be an altar. She often comes to it, and there she devoutly revisits her dowry and humbly shows it to the Father on high and to his angels. For as the Church, as has been said, gains increase in blessed and mighty virtues —as is shown to you at once by a plain demonstration—the sanctification of the mystical altars has arisen, through the inspiration of the Holy Spirit, in the depths of the sighs of the faithful. There the same Church, with constant purpose, sets down the footprints of her examples and contemplates her dowry, that is, the body and blood of the Son of God, with the deepest devotion. She offers it to the Creator of all in the submission of the humblest obedience, in the sight of the living and burning lights, that is, the citizens on high. What does this mean?
	Quoniam ut caro Unigeniti mei in incontaminato utero Mariae virginis orta est, et postea pro salute hominum tradita: ita etiam et nunc caro ejus frequenter in incorrupta integritate Ecclesiae augmentata ad sanctificationem fidelium datur. Quia, sicut faber aurum suum per ignem modo liquefaciens unit, et modo unitum dividit, ita etiam et ego Pater carnem, et sanguinem Filii mei, per sanctificationem Spiritus sancti, in oblatione nunc glorifico, et nunc glorificatum fidelibus hominibus ad salutem ipsorum distribuo.	As the flesh of my Only-Begotten arose in the undefiled womb of the Virgin Mary and was afterward handed over for human salvation, so also now his flesh, multiplied in the incorrupt integrity of the Church, is often given for the sanctification of the faithful. For as a goldsmith at one time melts his gold in the fire and fuses it, and at another divides what he has fused, so I, the Father, at one time glorify the flesh and blood of my Son in

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		the offering through the sanctification of the Holy Spirit, and at another distribute it, once glorified, to faithful people for their salvation.

THE LIGHT OVER THE ALTAR

The voice explains the light over the altar and Christ's offering of his passion to the Father.

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2.6.5	Unde etiam cum sacerdos sacris vestibus indutus ad celebranda divina sacramenta ad altare accedit, vides quod subito magna serenitas lucis cum obsequio angelorum de coelo veniens, totum altare illud circumfulget; quoniam procuratore animarum sacrata cinctione circumamicto, et ad immolationem innocentis Agni vivificam mensam adeunte, repente magna claritas supernae haereditatis densitatem tenebrarum pellentis, cum immissione supernorum spirituum de secreto coelorum effulgens ubique illam compositionem sanctificationis irradiat. Quia ibi refectio animarum ad salutem credentium exercetur. Quomodo?	So, too, when a priest clothed in sacred vestments approaches the altar to celebrate the divine sacraments, you see a great serene light suddenly come from heaven with an attendance of angels and shine all around that altar. For when the steward of souls, wrapped in his sacred vesture, approaches the life-giving table for the sacrifice of the innocent Lamb, suddenly a great brightness of the heavenly inheritance that drives away the thick darkness shines out from the secret of the heavens, as heavenly spirits are sent down, and irradiates that whole ordered place of sanctification. For there the refreshment of souls is carried out for the salvation of believers. How so?
	Quia cum Ecclesia per vocem sacerdotis reposcit dotem suam quae corpus et effusio sanguinis Filii mei est, ut ipsa in salvatione animarum beato partui apta sit, quia etiam in effusione hujus pretiosi sanguinis in magna multitudine populorum augmentum accepit; tunc ego qui indeficiens lumen sum, locum sanctificationis illius ad honorem corporis et sanguinis ejusdem Unigeniti mei, in sanctitate mea irradio.	The Church, through the voice of the priest, asks again for her dowry, which is the body and the shed blood of my Son, so that she may be fit for a blessed childbearing in the salvation of souls; for through the shedding of this precious blood she has also gained increase in a great multitude of peoples. Then I, who am the unfailing light, irradiate that place of sanctification in my holiness, in honor of the body and blood of my Only-Begotten.
2.6.6	Nam cum sacerdos super sanctificationem altaris me invocare coeperit ut inspiciam quod Filius meus panem et vinum in coena mortis suae mihi obtulit cum de mundo transiturus esset, tunc video quod ipse Filius meus in hora passionis suae hoc mihi ostendit, cum in ligno crucis moriturus esset, illud designans ut eamdem passionem suam in conspectu meo semper haberem, nec illam ab acutissima visione mea delerem quoties felix oblatio sacrosancti sacrificii per sacerdotale officium mihi offerretur. Quoniam et ipse in effusione sanguinis sui panem et calicem mihi obtulit, mortem dejiciens et hominem erigens.	For when the priest begins to call upon me over the consecration of the altar, asking me to look upon the bread and wine that my Son offered me at the supper of his death, when he was about to pass from the world, then I see that my Son himself showed me this in the hour of his passion, when he was about to die on the wood of the cross. By this he signified that I should always keep that same passion of his in my sight, and never erase it from my most piercing vision, as often as the blessed offering of the most holy sacrifice should be offered to me through the priestly office. For he too, in the shedding of his blood, offered me the bread and the cup, casting down death and raising up humankind.
2.6.7	Sed et quia dignitas ingredientis et egredientis clausuram virginalis pudicitiae, non fuit humanae naturae, sed	But the dignity of the one who entered and came forth from the enclosure of virginal chastity be-

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	divinae potentiae: ideo et hoc esse potest, quod caro ipsius Unigeniti mei de pane frumenti, et sanguis ejus de vino uvae cum aqua in sanctificatione iteretur,	longed not to human nature but to divine power. Therefore this too can be: that in the consecration the flesh of my Only-Begotten is brought forth again from the bread of wheat, and his blood from the wine of the grape mixed with water,
2.6.8	quemadmodum per fidelem servum meum Joelem prophetam ostendi, dicens: Et implebuntur areae frumento et redundabunt torcularia vino et oleo. Et reddam vobis annos, quos comedit locusta et brucus, et rubigo et eruca. Fortitudo mea magna quam misi in vos. Et comedetis vescentes et saturabimini: et laudabitis nomen Dei vestri qui fecit vobiscum mirabilia, et non confundetur populus meus in sempiternum. Quid est hoc? Per mirabilem dispositionem Dei implebuntur omni bono areae fidei credentis Ecclesiae. Quoniam fructum frumenti trado in carnem Filii mei, ita quod etiam in vera salvatione qua fideles mei ad patriam revocabuntur: abundabunt contritiones illae in quibus ipsi concupiscentias carnis suae propter nomen meum conterunt. Ubi et eis liquorem uvae duco in sanguinem ejusdem Unigeniti mei; dans eis etiam oleum misericordiae. Quomodo?	as I showed through my faithful servant the prophet Joel, saying: "And the threshing floors shall be filled with wheat, and the presses shall overflow with wine and oil. And I will restore to you the years that the locust and the grub, the rust and the caterpillar have eaten. My great strength, which I sent among you. And you shall eat abundantly and be filled, and you shall praise the name of your God, who has done wonders with you; and my people shall not be put to shame forever." What is this? Through God's wondrous ordinance the threshing floors of faith of the believing Church will be filled with every good thing. For I turn the fruit of the wheat into the flesh of my Son. So too, in the true salvation by which my faithful will be called back to their homeland, those crushings will abound in which they crush the desires of their flesh for my name's sake. There I also turn the juice of the grape into the blood of my Only-Begotten, and give them the oil of mercy as well. How so?[18]
	Quoniam per alium modum scilicet in salute vestra restituam vobis circuitus vanitatum illarum; quos per infidelitatem ignorantiae comedit locusta oblivionis, videlicet ubi primum in filiis Adae nequitiae exortae sunt. Ita quod ipsi fructuositatem justitiae meae hoc modo in oblivione habebant; ut homo escam necessitatis suae obliviscitur postquam in stomachum suum illam transfuderit, in impietate sua ita justitiam meam discerpentes, ut et locusta fructus corrodit. Quomodo?	For in another way—that is, in your salvation—I will restore to you the cycles of those vanities which the locust of forgetfulness devoured through the unbelief of ignorance, when wickedness first arose in the children of Adam. They held the fruitfulness of my justice in forgetfulness, just as a person forgets the food he needed once he has passed it into his stomach. In their impiety they tore my justice to pieces, just as the locust gnaws away the fruit. How so?
	Quia ubi locusta negligentiae per desidiam mentis utilitatem bonorum fructuum aufert, ibi et brucus foeditatis in faece immunditiae se involvit, Quoniam hujusmodi homines se involventes in sorde infidelitatis idolorum, et aliorum similium schismatum, et in diabolicis sciscitationibus atque in magicis artibus, et inspectione creaturarum Creatoris, in fortuitis casibus humanarum rerum atque in vilissima foeditate homicidiorum et fornicationum, ita se in his pascunt, quemadmodum brucus luto nutritur. Quomodo? Quoniam ubi brucus turpitudinis fetorem sordium diligit, ibi etiam	Where the locust of negligence carries off the usefulness of good fruits through sloth of mind, there the grub of foulness also wallows in the dregs of uncleanness. For people of this kind wallow in the filth of unbelief in idols and other similar schisms, in diabolical consultations and magic arts, in scrutinizing the creatures of the Creator, in the chance happenings of human affairs, and in the vilest foulness of murders and fornications. They feed on these things just as the grub is nourished on

18 Joel 2:24–26.

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rubigo amaritudinis metalla fidelis splendoris consumit, quia illi homines justitiae Dei contrarii existentes ita eam offuscare laborant, ut et rubigo decorem metallorum auferre solet. Quomodo? Quia ubi rubigo mordacitatis fulgorem bonorum actuum inficit, ibi etiam eruca nocivae actionis virentes herbas multae utilitatis depravat.

Quoniam tales homines clarissimas virtutes, veluti est simplicitas, castitas ac fortis constantia, quas Spiritus sanctus in omni viriditate beatitudinis irradiat: per malitiam nequitiae suae de se abjicientes, ita illas delere conantur, quemadmodum et eruca utilitatem herbarum imminuit. Et in his omnibus declaratur maxima fortitudo mea quae magnitudine virtutis suae diabolicas adversitates superavit, cum eam ad salutem vestram misi in vos. Quomodo? Ego Pater misi Filium meum in mundum de Virgine corporaliter natum, ut per eum de perditione mortis vos redimerem. Ita ut ego in vobis, et vos in me habitaretis, cum etiam Filius meus ad passionem vadens carnem suam vobis ad manducandum et sanguinem suum vobis ad bibendum tradidit.

Unde sacramentum hoc ad salutem vestram devote comedetis, per illud vos feliciter pascentes: ac propterea per oleum misericordiae meae de fame perditionis animae saturabimini. Quoniam etiam Filius meus medicinam vulnerum vestrorum in poenitentia attulit, et quia etiam sponsa Filii mei omni justitia et veritate exornata est: idcirco nomen meum (qui in vera Trinitate Deus unus existens vos guberno ostendens in vobis mirabilia mea, vos scilicet immobiliter de diabolica potestate eripiens) fideliter laudabitis. Et ideo per confusionem mortis non confundetur populus meus in futura aeternitate, quem tam mirabiliter de faucibus inferorum volui educere.

2.6.9 Et vides quod praedicta serenitas in altari tandiu permanet quousque completo sacramento sacerdos ab altari secedat; quia illa serenitas scilicet aeternae visionis in mirabilibus illis tam diu clarissime ostenditur usque dum, peractis ejusdem sacrosancti officii mysteriis ille qui dispensator illorum sacramentorum est, a sanctificatione illa se recipiens secreta mysteria compleat. Quid hoc? Quoniam dignum est ut divina majestas virtutem suam in eisdem felicissimis sacramentis plenissime manifestet, et qui etiam dum

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mud. How so? Where the grub of baseness loves the stench of filth, there too the rust of bitterness eats away the metals of faithful radiance. For those people, standing opposed to God's justice, labor to darken it, just as rust usually takes away the beauty of metals. How so? Where the rust of corrosiveness taints the brilliance of good deeds, there too the caterpillar of harmful action spoils the green plants of great usefulness.

For such people, through the malice of their wickedness, cast away from themselves the brightest virtues—such as simplicity, chastity and strong constancy—which the Holy Spirit makes to shine in all the greenness of blessedness. So they try to destroy them, just as the caterpillar diminishes the usefulness of plants. And in all these things my very great strength is made plain, which by the greatness of its power overcame the assaults of the devil when I sent it among you for your salvation. How so? I, the Father, sent my Son into the world, born bodily of the Virgin, so that through him I might redeem you from the perdition of death. So I would dwell in you and you in me, since my Son, as he went to his passion, also gave you his flesh to eat and his blood to drink.

Therefore you will devoutly eat this sacrament for your salvation and feed on it happily. So, through the oil of my mercy, you will be filled after the hunger of the soul's perdition. For my Son also brought the medicine for your wounds in repentance, and the bride of my Son is adorned with all justice and truth. Therefore you will faithfully praise my name—I who, being one God in the true Trinity, govern you and show my wonders in you, rescuing you unshakably from the power of the devil. And so my people, whom I willed to lead out so wondrously from the jaws of hell, shall not be put to shame by the shame of death in the eternity to come.

And you see that the serene light just described remains on the altar until the sacrament is completed and the priest withdraws from the altar. For that serene light, the light of the eternal vision, is shown most clearly in those wonders until the mysteries of that most holy office have been performed, and the one who is the dispenser of those sacraments withdraws from the consecration and completes the secret mysteries. What does this

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homo manet in iis quae ad Deum pertinent, auxilium Dei illum non deserit.	mean? It is fitting that the divine majesty should manifest its power most fully in these most blessed sacraments; and as long as a person remains in the things that belong to God, God's help does not desert him.
2.6.10 Sed et ibi Evangelio pacis recitato, et oblatione quae consecranda est altari superposita cum sacerdos laudem omnipotentis Dei quae est: Sanctus, sanctus, sanctus Dominus Deus Sabaoth, decantat, et sic mysteria ineffabilium sacramentorum inchoat, repente ignea coruscatio inaestimabilis claritatis, aperto coelo, super eamdem oblationem descendit; quoniam virtute viventis spirationis in osculo regis prolata, et fructu claritatis vitae qui in sanctificatione candidandus est aedificationi parietis Dei, imposito, cum idem nuntius veritatis dulcissimum sonum in laude Creatoris omnium trina invocatione unctionis ejusdem dominatoris exercituum emittit, et sic absconsa fulgoris aurorae, scilicet incarnati Filii Dei ex Virgine inchoat, subito impervia serenitas incomprehensibilis altitudinis, aperto clarissimo tabernaculo, super mysteria sacrosancti sacramenti se inclinat, et eam totum sua claritate ita perfundit ut solaris lux rem illam illustrat, quam radiis suis transfigit; quia eumdem rutilantem circulum ejusdem oblationis sanctissimus calor in virtute Patris ita perfundit, ut radians fulgor rem illam intrat super quam se diffundendo jacit.	Then the Gospel of peace is read, and the offering to be consecrated is placed on the altar. The priest sings the praise of almighty God, which is "Holy, holy, holy, Lord God of Sabaoth," and so begins the mysteries of the ineffable sacraments. At that moment the heavens open, and a fiery flash of inestimable brightness suddenly descends upon the offering. For the power of the living breath has been brought forth in the kiss of the King, and the fruit of the brightness of life has been laid down, to be made shining white in the consecration for the building of God's wall. Then the messenger of truth sends forth the sweetest sound in praise of the Creator of all, with the threefold invocation of the anointing of the Lord of hosts. And so he begins the hidden things of the brilliance of the dawn—that is, of the Son of God made flesh from the Virgin. At that moment the most bright tabernacle opens, and an impenetrable serene light of incomprehensible height suddenly bends down over the mysteries of the most holy sacrament. It floods the whole of it with its brightness, as the light of the sun illumines a thing that it pierces with its rays. For the most holy heat, in the power of the Father, floods the glowing circle of that offering, just as radiant brilliance enters the thing over which it spreads itself.
Quid hoc? Sponsa Filii mei, oblationem panis et vini super altare meum devotissima intentione offert. Quomodo? Videlicet per manum sacerdotis fideli recordatione monens me, ut in eadem oblatione carnem et sanguinem Filii mei ipsi tradam. Quomodo? Quia passiones ejusdem Unigeniti mei in coelestibus secretis semper apparent: ideo et illa oblatio Filio meo in ardente calore meo profundissima admiratione ita coadunatur, ut caro et sanguis ejus veracissima certitudine efficiatur, unde Ecclesia felicissima vegetatione roboratur.	What does this mean? The bride of my Son offers the offering of bread and wine on my altar with the most devout intention. How so? Through the hand of the priest, in faithful remembrance, she reminds me to give her the flesh and blood of my Son in that same offering. How so? Because the sufferings of my Only-Begotten always appear in the secret places of heaven, that offering is so united to my Son in my burning heat, in deepest wonder, that it becomes his flesh and blood in most true certainty. By this the Church is strengthened with most blessed vigor.

BREAD AND WINE BECOME FLESH AND BLOOD

The offering is drawn up to heaven and becomes Christ's flesh and blood, though it still looks like bread.

	LATIN	ENGLISH
2.6.11	Nam dum praefata claritas oblationem illam ita, ut dictum est, irradiat, sursum eam ad secreta coeli invisibiliter sustollit; quia eadem ignea coruscatio, dum ipsum sacramentum sua illustratione perfundit, sursum illud ad illa occulta quae mortalis oculus videre non valet, invisibili virtute trahit. Et iterum illud deorsum super idem altare remittit, quoniam ipsum condescensionis respectus super mensam sanctificationis suavissime deponit; veluti cum homo anhelitum suum introrsum trahit et iterum eum extrorsum emittit; dum ipse spiraculum viventis vegetationis quo vivit per mirabilem dispositionem Dei sibi introrsum mittit et rursum, ut vivere possit, extra se deducit.	While that brightness irradiates the offering in this way, as has been said, it raises it invisibly up to the secret places of heaven. For that fiery flash, while it floods the sacrament with its illumination, draws it up by invisible power to those hidden things which no mortal eye can see. And it sends it back down again onto the altar, for its condescending regard sets it down most gently upon the table of consecration. It is like a person who draws his breath inward and then sends it out again: by God's wondrous ordinance he takes into himself the breath of life, the living vigor by which he lives, and then sends it out of himself again so that he can go on living.
	Ita eam oblationem veram carnem et verum sanguinem effectam, quamvis in conspectu hominum velut panis et vinum appareat: quia ut Deus verax est sine illusione, ita etiam et illa altitudo sacramenti firma altitudo est quam nullus dejicere potest, vera caro et sanguis existens absque deceptione. Quoniam ut anima veraciter viget in carne et sanguine dum homo vivit in corpore, ita est etiam hoc mysterium in pane et vino ubi colitur veraci celebratione. Sic etiam apparens hominibus: quia ut caecus oculus hominis Deum perfecte videre non potest, ita etiam homo mysteria ista corporaliter intueri non valet. Quoniam, ut homo corpus hominis et non spiritum ejus videt, sic etiam homo panis et vini speciem et non haec sacramenta perspicere potest. Quid hoc?	So the offering is sent back, made true flesh and true blood, although in the sight of human beings it appears as bread and wine. For as God is true, without illusion, so the height of that sacrament is a firm height that no one can cast down, for it is true flesh and blood without deception. Just as the soul truly thrives in flesh and blood while a person lives in the body, so too this mystery is in the bread and wine wherever it is honored in true celebration. And it appears to human beings in this way because, just as the blind human eye cannot see God perfectly, so a human being cannot gaze upon these mysteries with bodily sight. For as one person sees another's body and not his spirit, so a person can perceive the appearance of bread and wine, but not these sacraments themselves. What does this mean?
	Claritas quae super corpus Filii Dei in sepulcro sepultum apparuit ipsum a sopore mortis resuscitans, haec etiam in altari super sacramentum corporis et sanguinis ejusdem Unigeniti mei resplendet, illud ita in conspectu hominum tegens, quod sanctitatem ejus videre non possunt nisi in specie panis et vini secundum quod illa oblatio altari superposita est. Sicut etiam humanitate Filii Dei divinitas quae in ipso erat ita hominibus obtecta fuit: quod eum non nisi ut hominem videre potuerunt, cum ipsis ut hominem, sed tamen sine peccato, conversantem. Quid hoc? Ego qui omnia creavi: cum ab Ecclesia per sacerdotalem manum praedicta oblatio mihi offertur, eam benigne suscipio. Quoniam ut Divinitas mirabilia sua	The brightness that appeared over the body of the Son of God as it lay buried in the tomb, raising him from the sleep of death, also shines on the altar over the sacrament of the body and blood of my Only-Begotten. It covers it in the sight of human beings, so that they cannot see its holiness except in the appearance of bread and wine, as that offering was placed on the altar. In the same way the divinity that was in the Son of God was so veiled from human beings by his humanity that they could see him only as a man, as he lived among them as a man, yet without sin. What does this mean? I who created all things receive that offering kindly when it is offered to me by the

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in utero Virginis ostendit, etiam in hac oblatione secreta sua demonstrat. Quomodo?	Church through the priest's hand. For as the Divinity showed its wonders in the Virgin's womb, so too it reveals its secrets in this offering. How so?
Quia caro et sanguis Filii Dei manifestatur. Quomodo? Quoniam dum oblatio illa sursum invisibiliter velut in puncto per virtutem Dei trahitur et iterum remittitur, ita in calore divinae majestatis fovetur, quod caro et sanguis Unigeniti Dei efficitur.	Because the flesh and blood of the Son of God are made manifest. How so? While that offering is drawn up invisibly by the power of God, as if in a single instant, and sent back again, it is so warmed in the heat of the divine majesty that it becomes the flesh and blood of the Only-Begotten of God.
2.6.12 Idem mysterium hominibus carnali sensu non cernentibus quasi aliquis pretiosissimum unguentum simplici pani involverit, et sapphirum vino imponet, et ego illud in tam dulcem saporem convertere ut in ore tuo, o homo, nec panem illum cum unguento nec vinum illud cum sapphiro discernere posses, sed tantum suavem saporem sentires; quoniam et Filius meus suavis et lenis est. Quid hoc? In unguento hoc intelligitur Filius meus ex Virgine natus qui pretiosissimo unguento unctus est. Quomodo? Quia sancta humanitate indutus est, quae tam pretiosum unguentum est, quod suavitate sua mortifera vulnera hominum ita perfundit, ut ultra in perditione Adae nec putrescant, nec feteant, cum se ad illum convertunt.	This same mystery, which people do not perceive with their bodily senses, is as if someone wrapped a most precious ointment in plain bread and put a sapphire into wine, and I turned it into so sweet a taste that in your mouth, O human, you could not tell apart the bread with the ointment or the wine with the sapphire, but would sense only a sweet taste—for my Son too is sweet and gentle. What does this mean? By this ointment is understood my Son, born of the Virgin, who was anointed with most precious ointment. How so? Because he was clothed with holy humanity, which is so precious an ointment that with its sweetness it floods the deadly wounds of human beings, so that when they turn to him they no longer rot or stink in the perdition of Adam.
In sapphiro autem isto divinitas notatur quae in eodem Filio meo est, qui lapis angularis existens mitis et humilis est, quoniam de radice humanae carnis qui de viro et muliere est non radicavit, sed in calore meo mirabiliter ex suavissima Virgine incarnatus est. Unde etiam caro et sanguis ejus dulcis et suavis ad sumendum credendus est.	In this sapphire, however, is denoted the divinity that is in my Son, who is the cornerstone, gentle and humble. For he did not take root from the root of human flesh that comes from man and woman, but was wondrously made flesh in my heat from the most gentle Virgin. Hence his flesh and blood must also be believed to be sweet and pleasant to receive.
2.6.13 Sed tu, o homo, hoc spirituale donum ita visibiliter sumere non potes velut visibilem carnem comedas, et velut visibilem sanguinem bibas, quoniam putredo limi es; sed, ut vivens spiritus tuus in te invisibilis est: ita etiam hoc vivens sacramentum in oblatione ista invisibile existens, a te invisibiliter suscipiendum est. Quia quemadmodum corpus Filii mei in utero Virginis surrexit, sic etiam et nunc caro ejusdem Unigeniti mei in sanctificatione altaris ascendit. Quid hoc?	But you, O human, cannot receive this spiritual gift visibly, as though you were eating visible flesh and drinking visible blood, for you are rotting clay. Rather, as your living spirit is invisible within you, so this living sacrament, which is invisible in this offering, must be received by you invisibly. For just as the body of my Son arose in the Virgin's womb, so now too the flesh of my Only-Begotten ascends in the consecration of the altar. What does this mean?
Nam spiritus hominis qui invisibilis existit sacramentum hoc quod in oblatione hac invisibile est invisibiliter suscipit, corpore hominis quod visibile est oblationem istam quae in sacramento visibilis existit visibiliter accipiente, ita tamen unum sacramentum existentibus,	The human spirit, which is invisible, receives invisibly this sacrament, which is invisible in this offering; and the human body, which is visible, receives visibly this offering, which is visible in the sacrament. Yet they are one sacrament, just as God

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	sicut Deus et homo unus Christus est, et ut anima rationalis et caro mortalis in homine unus homo existit; quoniam homo qui recta fide me inspicit, cum sacramentum istud accipit, ad sanctificationem sui illud fideliter suscipit. Quid hoc? Filius meus mirabiliter natus est ex integerrima Virgine, cujus caro in delectatione libidinis nunquam efferbuit semper intacta manens; quia vas ipsius Virginis mundissimum fuit: in quo ipsum Unigenitum meum incarnari voluit.	and man are one Christ, and as the rational soul and mortal flesh in a human being are one human being. For whoever looks to me with right faith receives this sacrament faithfully for his own sanctification when he takes it. What does this mean? My Son was wondrously born of the wholly untouched Virgin, whose flesh never seethed with the pleasure of lust, but remained always intact. For the vessel of that Virgin was most pure, and in it I willed my Only-Begotten to be made flesh.
	Unde non permisi ut vas ipsum ipsius suavissimae Virginis in calore ardoris diffluerent: quoniam in eo Filius meus humanum corpus mirabiliter suscepit.	Therefore I did not allow the vessel of that most gentle Virgin to melt away in the heat of passion, for in it my Son wondrously took on a human body.
2.6.14	Sed quod ipsa beatissima Virgo per angelicum sermonem in eodem secreto veram allocutionem audivit et exinde credula effecta suspiria mentis suae sursum tenuit, cum diceret: Ecce ancilla Domini, fiat mihi secundum verbum tuum, mox Unigenitum Dei Spiritu sancto superveniente, concipiens, designat quod omnipotens Deus per verba sacerdotis in officio sacerdotali invocandus est. Ita quod sacerdos fideliter in Deum credens et cum devotione cordis sui puram oblationem ipsi offerens verba salutis in obsequio humilitatis dabit, ubi et superna majestas eamdem oblationem suscipiens, in carnem et sanguinem pii Redemptoris mirabili virtute transfundit. Quomodo? Quia Filius meus mirabiliter prius humanitatem in Virgine suscepit, ita etiam et nunc oblatio haec mirabiliter caro et sanguis ejus in altari efficitur.	The most blessed Virgin heard a true address through the angel's words in that secret place, and, made believing by it, lifted the sighs of her mind upward when she said, "Behold the handmaid of the Lord; let it be done to me according to your word." At once, as the Holy Spirit came upon her, she conceived the Only-Begotten of God. This signifies that almighty God is to be invoked through the words of the priest in the priestly office. So the priest, believing faithfully in God and offering him a pure offering with the devotion of his heart, will speak the words of salvation in humble service; and there the majesty on high receives that offering and transforms it by wondrous power into the flesh and blood of the loving Redeemer. How so? Just as my Son first wondrously took on humanity in the Virgin, so now this offering wondrously becomes his flesh and blood on the altar.[19]
	Unde et hoc sacramentum totum et integrum est, invisibile et visibile existens: ut etiam Unigenitus meus totus integer est secundum divinitatem invisibilis, et secundum humanitatem visibilis in saeculo manens.	Hence this sacrament is whole and entire, being both invisible and visible, just as my Only-Begotten is whole and entire: invisible according to his divinity, and visible according to his humanity as he dwelt in the world.
2.6.15	Nam ut pullus avium de ovo egreditur, et ut volatilis vermiculus de exiguo grano oritur, quo animali avolante illud remanet de quo ipsum ortum est: ita etiam in oblatione ista veritas carnis et sanguinis Filii mei per fidem tenenda est, quamvis eadem oblatio in conspectu hominum velut panis et ut vinum apparet.	For as a chick comes out of an egg, and a little winged creature arises from a tiny seed, and when the creature flies away, what it came from remains behind, so too in this offering the truth of the flesh and blood of my Son must be held by faith, although the offering appears in the sight of human beings as bread and wine.
2.6.16	Unde etiam ut aspicis signa nativitatis, passionis et sepulturae, necnon resurrectionis et ascensionis	Hence also, as you see, the signs of the birth, passion and burial, and also of the resurrection and

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	Salvatoris Unigeniti Dei velut in speculo ibi apparent, quomodo etiam cum Filius Dei in saeculo esset, in ipso patrata sunt; quoniam (ut vera manifestatione consideres) mysteria nascentis ex Virgine et patientis in cruce, ac sepulti in sepulcro, nec non resurgentis a mortuis, et ascendentis ad coelos, videlicet illius qui pro salute hominum ad terras venit, purissima claritate in eisdem sacramentis fulgent ut etiam eum idem Unigenitus Dei temporaliter in mundo cum eisdem conversaretur per voluntatem Patris pro redemptione humani generis ea in suo corpore passus est. Quid hoc?	ascension of the Savior, the Only-Begotten of God, appear there as in a mirror, just as they were accomplished in him when the Son of God was in the world. For—that you may consider it as a true manifestation—the mysteries of him who was born of the Virgin, suffered on the cross, was buried in the tomb, rose from the dead and ascended to heaven, that is, of him who came to earth for the salvation of humankind, shine with the purest brightness in these sacraments. They shine just as the Only-Begotten of God, when he lived among people for a time in the world, suffered these things in his body by the Father's will for the redemption of the human race. What does this mean?
	Quia ante oculos meos apparet quid Filius meus propter amorem hominis in mundo passus sit; quoniam nativitas, passio et sepultura, resurrectio et ascensio Unigeniti mei, mortem humani generis occiderunt. Unde et ea in coelestibus coram me fulgent, quia eorum non sum oblitus, sed usque ad consummationem saeculi quasi aurora ante me in multa claritate apparebunt.	What my Son suffered in the world for love of humankind appears before my eyes. For the birth, passion and burial, the resurrection and ascension of my Only-Begotten killed the death of the human race. Hence they shine before me in heaven, for I have not forgotten them; until the end of the world they will appear before me like the dawn, in great brightness.
2.6.17	Quid hoc? Quoniam in illa passione usque ad finem mundi omnes illos praevideo qui eam crediturі sunt et qui eam abjecturi; quia ipsa coram me semper fulgebit, quandiu homo id dicere debet quod Filius meus discipulos suos docuit ut Deum orarent, sicut scriptum est: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Quid hoc! Tu, quod omnia in potestate tua habes, inspice effusionem illius sanguinis qui pro humano genere effusus est, et dimitte nobis qui Filii transgressionis sumus debita nostra quae tibi persolvere debuimus, sed propter incarnationem cordis nostri non fecimus. Quid hoc? Quia quod in baptismo promisimus non adimplemus; quoniam praecepta tua transgressi sumus et innocentiam abjecimus, sicut et Adam in paradiso tibi non obedivit et vestem innocentiae corrupit.	What does this mean? In that passion I foresee, up to the end of the world, all those who will believe in it and those who will reject it. For it will always shine before me as long as people must say what my Son taught his disciples when he taught them to pray to God, as it is written: "And forgive us our debts, as we also forgive our debtors." What does this mean? You who hold all things in your power, look upon the shedding of that blood which was poured out for the human race, and forgive us, who are children of transgression, our debts, which we ought to have paid you but did not, because of the fleshliness of our hearts. What does this mean? That we do not fulfill what we promised in baptism. For we have transgressed your commandments and cast away innocence, just as Adam disobeyed you in paradise and spoiled the garment of innocence.[20]
	Sed tu qui pius es noli punire nos secundum nequitiam nostram, sed relaxa nobis transgressionem nostram secundum pietatem tuam; sicut et nos qui praevaricatores sumus, quamvis multam malitiam in nobis habeamus, tamen propter timorem et amorem	But you who are merciful, do not punish us according to our wickedness, but release us from our transgression according to your mercy. For we too, who are transgressors, though we have much malice in us, nevertheless forgive our debtors

19 Luke 1:38, Mary's reply to the angel Gabriel at the Annunciation.
20 Matthew 6:12, from the Lord's Prayer.

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Salvatoris nostri dimittimus ex corde nostro debitoribus nostris injuriam illam, quam nobis intulerunt. Quomodo? Quoniam illos qui nos diligere deberent quia homines sumus, in multis nos conturbantes et per hoc te non amantes sed praecepta tua negligentes, non persequimur secundum malitiam illam quam in nos exercuerunt, sed justum judicium tuum inspicientes non vindicamus nos in eis quantum possumus; ita et tu, o Deus, nobis sis propitius: quoniam justus et bonus es.

Tu ergo audi, o homo, quia quandiu tibi subveniendum est, et quandiu tu aliis hominibus succurrere potes, tandiu passio Filii mei coram me in misericordia apparebit, et tandiu etiam caro et sanguis ejus in altari consecrabitur ad percipiendum, credulis hominibus ad salvationem et ad purgationem criminum eorum. Nam cum Unigenitus meus in mundo corporaliter esset, corpus ejus in nutrimento carnis et sanguinis sui de frumento et vino sustentatum est; unde etiam et nunc in altari caro et sanguis ejus in oblatione frumenti et vini consecratur, quatenus inde fideles homines in anima et corpore reficiantur. Quoniam idem Filius meus hominem de perditione Adae mirabiliter redemit, et nunc etiam homines de quotidiano malo in quo frequenter prolabuntur misericorditer absolvit.

In consecratione enim praedictae oblationis apparet quidquid Filius meus in carne sua pro redemptione hominis corporaliter passus est, et hoc nolo abscondere; quia electos ejus sursum ad coelestia traho, ut per ipsos corpus ejus in praedictis membris perficiatur.

2.6.18 Quapropter et ego omnia sacramenta haec in oblatione ista mirabiliter demonstro, quoniam, cum ea super altare apparuerint, tunc etiam caro et sanguis Filii mei eadem oblatio fit, tamen in conspectu hominum panis et vinum apparens; quia tam tenera est fragilitas hominis, quod crudam carnem et crudum sanguinem percipere abhorreret. Nam mortalis homo Divinitatem non potest inspicere quandiu mortalis est. Unde etiam mysterium hoc quod totum est Divinitatis, ipsi homini obscuratum est: ita quod illud invisibiliter percipiet, quia et idem Unigenitus meus nunc immortalis existens ultra non moritur. Quapropter et ego, o homo, carnem et sanguinem ejus in oblatione panis et vini tibi trado; quatenus per illud quod visibile est illud quod invisibile est in vera fide percipias.

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from our hearts the injury they have done us, out of fear and love of our Savior. How so? There are those who ought to love us because we are human beings, yet trouble us in many ways, and so do not love you but neglect your commandments. We do not pursue them according to the malice they have shown us, but, looking to your just judgment, we refrain as far as we can from avenging ourselves on them. So may you too, O God, be gracious to us, for you are just and good.

So listen, O human: as long as you need help, and as long as you can help other people, so long will the passion of my Son appear before me in mercy. And so long too will his flesh and blood be consecrated on the altar to be received by believers, for their salvation and the cleansing of their wrongdoings. For when my Only-Begotten was in the world in the body, his body was sustained by wheat and wine as nourishment for his flesh and blood. Hence now too his flesh and blood are consecrated on the altar in the offering of wheat and wine, so that faithful people may be refreshed by it in soul and body. For my Son wondrously redeemed humankind from the perdition of Adam, and now too he mercifully absolves people from the daily evil into which they often slip.

For in the consecration of this offering there appears whatever my Son suffered bodily in his flesh for the redemption of humankind, and I do not wish to hide this. For I draw his elect up to heavenly things, so that through them his body may be brought to completion in those members.

Therefore I wondrously display all these sacraments in this offering. When they have appeared on the altar, that same offering becomes the flesh and blood of my Son, though in the sight of human beings it appears as bread and wine. For human frailty is so tender that it would shrink from receiving raw flesh and raw blood. A mortal human being cannot behold the Divinity as long as he is mortal. Hence this mystery, which belongs wholly to the Divinity, is hidden from humankind, so that they receive it invisibly—for my Only-Begotten, now immortal, dies no more. Therefore, O human, I give you his flesh and blood in the offering of bread and wine, so that through what is visible you may receive what is invisible in true faith.

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Et idem sacramentum in vera certitudine per divinam potentiam suscipis: ita tamen quod tibi visibile non apparet, ut etiam in magna necessitate illud electis meis cum per hoc in magna afflictione positi essent, aliquando demonstratum est. Haec autem omnia propter amorem et propter utilitatem hominis facio. Sed omnis creatura praeceptis meis subjecta est; tu vero, o homo, mihi semper rebellis existis; unde caecus et surdus es, sed tamen mihi rebellare non potes. Nonne facio te non vidente quod mihi placitum est? Tu autem non vides oculis tuis nec audis auribus tuis in carne, quomodo animam hominis in corpus ejus immittam, et quomodo illam de corpore ejus auferam; sed anima tua intelliget me, cum mortale corpus suum reliquerit.

Sic etiam carnem Filii mei trado tibi ad manducandum et sanguinem ejus ad bibendum, et hoc in potestate mea, te, o homo, non vidente, efficio.

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And you receive this same sacrament in true certainty through divine power, yet in such a way that it does not appear visibly to you—although at times, in great need, it has been shown to my elect when they were in great distress over this. All these things I do for love of humankind and for its benefit. Every creature is subject to my commandments; but you, O human, are always rebellious toward me. So you are blind and deaf, and yet you cannot rebel against me. Do I not do what pleases me while you do not see it? You do not see with your eyes or hear with your ears in the flesh how I send a person's soul into the body, and how I take it out of the body; but your soul will understand me when it has left its mortal body.

In the same way I give you my Son's flesh to eat and his blood to drink, and I accomplish this by my power, O human, while you do not see it.

Book Three

God enthroned and the fall of Lucifer; the pillar of Christ's humanity and the virtues; the closing symphony of songs.

VISION ONE: THE ONE ENTHRONED

God sits enthroned on a great iron-colored stone, holding muddy clay on his breast; Lucifer and his followers fall.

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3.1	Et ego homo sumpta ab aliis hominibus, quae non digna nominari homo propter transgressionem legis Dei, cum deberem esse justa et sim injusta, nisi quod Dei creatura sum ipsius gratia, quae me etiam salvabit: vidi ad orientem, et ecce illic conspexi veluti lapidem unum totum integrum immensae latitudinis atque altitudinis, ferreum colorem habentem, et super ipsum candidam nubem: ac super eam positum regalem thronum rotundum, in quo sedebat juvenis perlucidus mirabilis gloriae, tantaeque claritatis ut nullatenus eum perspicue intueri valerem, habens quasi in pectore suo limum nigrum et lutulentum, latum instar humani pectoris, circumdatum lapidibus pretiosis atque margaritis.	And I am a human being taken from among other human beings, and I am not worthy to be called a human being because of my transgression of the law of God. I ought to be just, and I am unjust, except that by his grace I am God's creature, and that grace will also save me. I looked toward the east, and behold, there I saw what seemed to be a single stone, wholly entire, of immense breadth and height, the color of iron. Above it was a white cloud, and set upon the cloud was a round royal throne. On it sat a shining youth of wondrous glory, and of such brightness that I could in no way look at him clearly. On his breast he had, as it were, a black, muddy clay, as broad as a human breast, surrounded by precious stones and pearls.
	Et de ipso lucido sedente in throno protendebant magnus circulus aurei coloris ut aurora (cujus amplitudinem nullo modo comprehendere potui) gyrans ab oriente ad septentrionem, et ad occidentem atque ad meridiem, ita se reflectens ad orientem ad ipsum lucidum, nec ullum habens finem. Et circulus ille erat a terra tantae altitudinis, ut eam comprehendere non possem, ex se reddens splendorem valde terribilem, scilicet lapidei, calybei, igneique coloris undique secundum amplitudinem suam sursum in altitudinem coeli, et deorsum in profundum abyssi ita se extendentem, ut nullum finem ejus videre sufficerem.	From the shining one seated on the throne there stretched out a great circle, golden like the dawn (its breadth I could in no way grasp). It circled from the east to the north, then to the west and to the south, and so bent back to the east, to the shining one himself, and it had no end at all. That circle stood at such a height from the earth that I could not grasp it. From itself it gave off a most terrible radiance, the color of stone, of steel and of fire. On every side, across its whole breadth, this radiance extended upward into the height of heaven and downward into the depth of the abyss, so that I was not able to see any end to it.
	Vidi etiam tunc de secreto sedentis in throno stellam magnam, plurimi splendoris ac decoris prodeuntem, et cum ea plurimam candentium scintillarum multitudinem, quae cum stella illa omnes eductae ad austrum, inspiciebant sedentem in throno quasi alienum, seque ab eo avertentes magis inhiabant ad aquilonem quam in eum inspicere vellent. Sed statim in ipsa aversione inspectionis suae, omnes exstinctae sunt, sic versae in carbonum nigredinem. Et ecce ventus turbinis	Then I also saw a great star of exceeding radiance and beauty coming forth from the secret place of the one seated on the throne, and with it a great multitude of gleaming sparks. All of them were led out with that star toward the south. They looked at the one seated on the throne as if at a stranger, and turning away from him, they gazed greedily toward the north rather than wishing to look at him. But at once, in that very turning away of their

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ortus est ab ipsis, qui eas mox ab austro retro sedentem in throno projecit ad aquilonem, praecipitans in abyssum, ita ut earum amplius nullam videre valerem. Splendorem autem illum magnum qui eis abstractus est, vidi subito in earum exstinctione reverti ad ipsum sedentem in throno.

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

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

O tu metuende Pater et o tu dulcissime, et o tu plene omnis gratiae, ne derelinquas me: sed conserva me in tua misericordia. Et iterum audivi eumdem mihi dicentem: Nunc dic quomodo edocta es. Volo ut dicas: Quamvis cinis sis. Dic revelationem panis qui Filius Dei est, qui vita est

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gaze, they were all extinguished and so turned into the blackness of coals. And behold, a whirlwind arose from them. It immediately hurled them from the south, behind the one seated on the throne, to the north, and cast them headlong into the abyss, so that I could no longer see any of them. And the great radiance that had been taken from them I saw suddenly return, at the moment of their extinction, to the one seated on the throne.

And I heard the one who sat on the throne saying to me: "Write what you see and hear." And I answered from the inner knowledge of that vision: "I beg you, my Lord, give me understanding, so that I may set forth these mysteries in words that can be told. Do not forsake me, but strengthen me in the dawn of your justice, in which your Son was made manifest. Grant me to know how I can and how I ought to set forth the divine counsel that was ordained in the ancient counsel. This is how you willed your Son to become incarnate, so that he would become a human being in time. You willed this before all creation, in your simplicity and in the fire of the dove, that is, of the Holy Spirit. Your Son, rising wondrously like the shining form of the sun, would then truly be clothed with humanity at the very beginning of virginity, taking on human form for the sake of humankind."

And again I heard him saying to me: "O how beautiful are your eyes in the divine telling, while the dawn rises there in the divine counsel!" And again I answered from the inner knowledge of that vision: "In the bosom of my mind I appear to myself like the ash of ashen decay and like the dust of instability. So I sit trembling in the shadow like a feather. But do not blot me out from the land of the living as a stranger. I labor with great sweat in this vision, and because of the baseness of my foolish senses, which are mine in the flesh, I often count myself in the least and lowliest place. I am not worthy to be called a human being, for I am greatly afraid and do not dare to tell your mysteries. O good and gentle Father, teach me what your will is and what I ought to set forth.

"O you Father to be feared, and O you most sweet, and O you full of all grace, do not forsake me, but keep me in your mercy." And again I heard the same one saying to me: "Now speak as you have been taught. I want you to speak, though you are

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	in igneo amore, omnem mortuum suscitans in anima et corpore, et dissoluta peccata relaxans in serena claritate, ipse initium suscitationis sanctitatis in homine existens, antequam in se exuscitetur. Unde etiam magnificus et gloriosus ac incomprehensibilis Deus dedit magnum praesidium mittens Filium suum in pudicitiam virginitatis, quae non potuit habere ullam varietatem macularum in sua virginitate unde ipsa molliretur.	ash. Speak the revelation of the bread that is the Son of God. He is life in fiery love, raising up every dead one in soul and body and releasing dissolute sins in serene brightness. He himself is the beginning of the awakening of holiness in a human being, before it is awakened within that person. Therefore the magnificent, glorious and incomprehensible God gave a great safeguard, sending his Son into the chastity of virginity. That virginity could have no variety of stains by which it might be weakened.
	Ibi non potuit nec esse debuit ulla pollutio carnis in mente Virginis, quia interfectrix et mortificatrix mortis generis humani, ipsamet nesciente, ut in somno decepta est, quando Filius Dei in magno silentio venit in auroram, videlicet in humilem puellam. Mors quasi secura processit nesciens vitam, quam illa dulcis Virgo portavit; quia sibi absconsa erat ejus virginitas. Ipsa enim Virgo erat pauper in terrenis opibus; quia divina majestas eam ita invenire voluit. Nunc scribe de vera agnitione Creatoris in bonitate ipsius sic.	"There could not and ought not to be any pollution of the flesh in the Virgin's mind. For the slayer and destroyer that is the death of the human race was deceived, unknowing, as if in sleep, when the Son of God came in great silence into the dawn, that is, into a humble girl. Death went forth as though secure, not knowing the life that the sweet Virgin carried, for her virginity was hidden from it. The Virgin herself was poor in earthly wealth, because the divine majesty willed to find her so. Now write thus of the true knowledge of the Creator in his goodness."
3.1.1	Deus qui cuncta creavit et hominem ad gloriam illam de qua perditus angelus cum suis imitatoribus projectus est ordinavit, ab omni creatura sua maximo honore et timore venerandus et metuendus est, quia justum est ut Creatori omnium veneratio a creatura sua exhibeatur, et Deus super omnia fidelissime adoretur. Quod et lapis iste quem vides certissime designat. Ipse est enim in mysterio magnitudo timoris Domini: qui purissima intentione in cordibus fidelium semper oriri et perseverare debet.	God created all things, and he ordained humankind for that glory from which the lost angel was cast down with his imitators. He is to be venerated and feared by all his creation with the greatest honor and fear. For it is just that the Creator of all should be shown veneration by his creation, and that God should be worshiped most faithfully above all things. This is what the stone you see most surely signifies. In its mystery it is the greatness of the fear of the Lord, which must always arise and endure with the purest intention in the hearts of the faithful.
	Sed quod vides eum totum integrum et immensae latitudinis atque altitudinis ferreum colorem habentem, hoc est quod eadem firma et grandis magnitudo timoris Domini firmissime tenenda est, quia Deus metuendus est ab omni creatura in tota integritate, ut cognoscatur unus et verus Deus esse, cum nullus praeter eum est, nec similis illi, in quo est immensa latitudo; quoniam incomprehensibilis est in omnibus et super omnia, et altitudo; cum sanctam divinitatem nullus comprehendere, nec ad eam pertingere cum altitudine sui sensus potest, quia ipsa est super omnia. Quod autem est similitudinis ferrei coloris, hoc est quod onerosum et durum est humanis mentibus Deum timere, illud valde	You see it wholly entire, of immense breadth and height, and the color of iron. This means that this firm and great greatness of the fear of the Lord must be held most firmly. For God is to be feared by all creation in complete integrity, so that he may be known to be the one true God, since there is none besides him and none like him. In him is immense breadth, for he is incomprehensible in all things and above all things. And in him is height, for no one can comprehend the holy divinity or reach it with the height of their understanding, since it is above all things. Its likeness to the color of iron means that it is burdensome and

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	grave existens mollitiei fragilis cineris, quia humana creatura ipsi rebellis est.	hard for human minds to fear God. This is very heavy for the softness of fragile ash, because the human creature is rebellious against him.
3.1.2	Super lapidem vero ipsum candida nubes clara sapientia humanae mentis est, ac super eam positus regalis thronus rotundus est fortis et principalis fides circuiens in Christiano populo, cui Deus fideliter cognitus est, quia ubi timor Domini radicat, ibi etiam sapientia humanae mentis superapparebit, et deinde Deo opem afferente, fides super hanc imponetur, in qua ipse Deus sibi requiem parat. Cum enim Deus timetur per sapientiam humanae mentis, in fide intelligitur; quia cum his tangendus est ut sedes tangit Dominum suum. Et tunc in his Deus parat sibi sedem, summus existens super omnia; quia neque potestate neque dominatione comprehendi potest, sed residet in unica et pura fide; quoniam unus est qui credendus Deus super omnia.	The white cloud above the stone is the clear wisdom of the human mind. The round royal throne set upon the cloud is the strong and princely faith that circles among the Christian people, by whom God is faithfully known. Where the fear of the Lord takes root, there the wisdom of the human mind will also appear above it. Then, with God's help, faith will be set upon this wisdom, and in faith God prepares a resting place for himself. For when God is feared through the wisdom of the human mind, he is understood in faith. With these he is to be touched, as a seat touches its lord. Then in these God prepares a seat for himself, being supreme above all things. He cannot be grasped by power or dominion, but rests in single and pure faith, since there is one God who is to be believed above all things.
3.1.3	Unde sedens in throno juvenis perlucidus, mirabilis gloriae, tantaeque claritatis ut nullatenus eum perspicue valeres intueri, habens quasi in pectore suo limum nigrum et lutulentum latum ut magni hominis pectus, circumdatum lapidibus pretiosis atque margaritis; est super omnia regnans unus Deus, lucens in bonitate, et mirabilis in operibus suis, cujus immensam claritatem in profunditate mysterii sui, nullus hominum perfecte potest intueri, nisi quantum fide comprehenditur atque portatur; sicut sedes continet ac circumdat dominum suum, quae ita illi subjecta est, ut nec se elevare possit contra dominum suum: sic fides non desiderat superbe aspicere in Deum, sed tantum intima devotione tangit eum.	So the shining youth sits on the throne, of wondrous glory and of such brightness that you could in no way look at him clearly. On his breast he has, as it were, a black, muddy clay, as broad as the breast of a large person, surrounded by precious stones and pearls. He is the one God reigning over all things, shining in goodness and wonderful in his works. No human being can perfectly look upon his immense glory in the depth of his mystery, except so far as it is grasped and carried by faith. A seat holds and surrounds its lord, and is so subject to him that it cannot raise itself against its lord. In the same way faith does not desire to gaze proudly upon God, but only touches him with inward devotion.

THE CLAY ON GOD'S BREAST

The clay is redeemed humankind, whom God loves like the father welcoming back the prodigal son.

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3.1.4	Et quasi in pectore suo, id est in sapientia mysterii sui habet per amorem Filii sui infirmum et debilem ac pauperem limum qui homo est, nigrum in nigredine peccatorum, et lutulentum in pollutione carnis, et latum secundum similitudinem pectoris hominis, quod est dilatatio profundae et magnae sapientiae in qua ipse Deus creavit hominem, illo respiciens qui sunt in salvatione animae per poenitentiam, in qualicunque	On his breast, as it were, that is, in the wisdom of his mystery, he holds through the love of his Son the weak, feeble and poor clay that is humankind. It is black in the blackness of sins and muddy in the pollution of the flesh. It is broad in the likeness of a human breast, which is the expanse of the deep and great wisdom in which God created humankind. He looks upon those who are in the sal-

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	crimine contra Deum sint in sua debilitate calcitrantes, quia tandem ad eum pervenient.	vation of the soul through repentance. Whatever the crime in which they kick against God in their weakness, they will come to him in the end.
	Hi sunt circumdati compluribus ornamentis illorum qui inter eos surgunt; ut lapides pretiosi magnis personis qui sunt martyres ac virgines sanctitatis, et ut margaritae, qui sunt innocentes et poenitentes filii redemptionis, cum quibus idem limus valde ornatus est; dum in humano corpore fulgent tantae virtutes, quae in Deo sunt fulgentes in omni claritate. Nam qui constituit spiraculum et vitam hominum, ille inspexit semetipsum. Quomodo? Scilicet cum redemptione dum praescivit in sua praedestinatione Filium suum incarnari, ita quod in ejus corpore deberet abstergi omnis maculosa varietas criminum.	These are surrounded by the many ornaments of those who rise among them. Like precious stones are the great persons who are the martyrs and the virgins of holiness. Like pearls are the innocent and the penitent, the children of redemption. With these the clay is richly adorned, since in the human body there shine such great virtues, virtues that shine in God in all brightness. For he who established the breath of life and the life of human beings looked upon himself. How so? He did so with redemption, when in his predestination he foreknew that his Son would become incarnate, so that in his body every stained variety of crimes would be wiped away.
	Et sic videt etiam animas quae justificabuntur post multiplicationem superfluorum peccatorum dum adhuc in corporibus suis sunt, et quae consuescent in justitia Dei ambulare post diversitatem errorum suorum qualiter consistant in Deo, ac qualiter desistant de multa oblivione, et quomodo revertantur de unoquoque vitio quo ipsae sunt vulneratae cum in mortalibus ceciderunt peccatis, et sicut sunt videntes quod multi populi surrexerunt de errantibus viis in quibus ambulabant pleni vulneribus in plagis pessimis restaurati de morte feditatis criminum: sic etiam multi veniunt qui in amaritudine acerbi doloris peccati tam graviter sunt vulnerati, quod ipsi etiam in consuetudine malorum morum in quibus supra modum peccaverunt sunt ita tediosi, quod nequeunt ultra respirare in fluctibus, ad operandum mortiferum opus in adulterio et homicidio et superfluitate omnium malorum.	So he also sees the souls that will be justified, while they are still in their bodies, after a multitude of excessive sins. He sees the souls that will grow used to walking in God's justice after their many errors. He sees how they stand firm in God, how they cease from their great forgetfulness, and how they turn back from each vice that wounded them when they fell into mortal sins. Many peoples have risen from the wandering ways in which they walked, full of wounds and stricken with the worst of blows, and have been restored from the death of foul crimes. Just as these souls see that, so too many come who are so gravely wounded in the bitterness of the sharp pain of sin that they grow utterly weary of the habit of evil ways in which they sinned beyond measure. They can no longer draw breath amid the waves to do the deadly work of adultery and murder and the excess of every evil.
3.1.5	O miseri, nonne veniunt ipsi quasi peregrini de longinqua regione sicut Scriptura habet in Evangelio, ubi adolescentior filius dixit: Surgam et ibo ad patrem meum et dicam illi: Pater, peccavi in coelum et coram te; jam non sum dignus vocari filius tuus fac me sicut unum ex mercenariis tuis?, Hoc tale est.	O you wretched ones, do they not come like strangers from a far country? Scripture says so in the Gospel, where the younger son said: "I will arise and go to my father, and I will say to him: 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; make me as one of your hired servants.'" That is to say:[1]
	Homo qui de lapsu peccati per admonitionem Spiritus sancti revertitur in se, dicit: Volo surgere de	A person who comes back to himself from the fall into sin, through the admonition of the Holy Spir-

1 Luke 15:18–19, from Jesus' parable of the prodigal son, who squanders his inheritance and returns home to his father.

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importabilibus peccatis quae a me nullatenus sunt sustinenda, de gravi culpa, sed revertar in recordatione mentis meae plangens ac moerens peccata mea: sic veniens ad patrem meum, qui pater meus est, quoniam creavit me, et dicam illi: Pater, peccavi in coelum, id est in coeleste opus quod ego sum, quem formasti in voluntate tua, me sic tangendo in creatione ipsa, quod ego etiam coelestis debui esse in actibus meis, sed feci me contractum cum turpissimis operibus, peccans etiam coram te, quia humanam naturam destitui in me. Quomodo?

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

Istud est dicendum ab iis qui iterant casum Adae et post haec revertuntur per poenitentiam sic pertingentes ad salvationem, et memores sunt quod multas monitiones audierunt, quae de Scripturis sunt narratae et de cruciatu et de sanguine Redemptoris eorum, et recordantur gementes quod transgressi sunt cum auditu, quo cum studio debuerunt percipere quomodo servarent verbum Dei, cum ipsi negligerent legem ejus quae eis erat instituta ad custodiendum, in constitutione praecepti recusantes inspicere quid deberent facere vel quid deberent dimittere propter timorem Domini, qui tamen veniunt ad veritatem, recordantes ea quae audierunt vel sciverunt a Deo, quamvis prius ita caecati essent, quod omnino nollent scire justitiam ipsius, ut se ad hoc declinarent quod ipsam praeponerent peccatis suis, cum spernerent eam et cum rejicerent retro verbum Dei, respuentes legem ejus.

Multi de his erunt superabundantes in bonis: ita ut nec satientur, nec eis sufficiat epulari in domo Dei celebrando

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it, says: "I want to arise from unbearable sins, which I can in no way endure, and from grave guilt. I will turn back in the remembrance of my mind, lamenting and grieving over my sins. So I will come to my father, who is my father because he created me, and I will say to him: 'Father, I have sinned against heaven, that is, against the heavenly work that I am. You formed me by your will, and you touched me in that very creation in such a way that I too ought to have been heavenly in my deeds. But I bound myself up with the foulest works, and I sinned before you as well, for I have forsaken human nature in myself. How so?

"'In many abominations. Therefore I am guilty, both to my own perdition and against your majesty. I am not worthy to be called your son, for through the wickedness of my heart I have led your creature in me into a way other than the one in which you established me. But now make me your servant, redeemed at the price of the blood of your Son. You gave him as so great a price that death can never repay it with any recompense. That price sets sinners free through the repentance that arose in the passion of your Son. I lost the rightful inheritance of sons in Adam, who was created a son and was justly stripped of the glory of happiness. But now repentance must redeem human sins with the blood of your Son.'"

This must be said by those who repeat the fall of Adam and afterward return through repentance, and so reach salvation. They remember that they have heard many admonitions, told from the Scriptures and about the torment and the blood of their Redeemer. They recall with groans that they transgressed even as they heard. By that hearing they ought to have learned eagerly how to keep the word of God, but they neglected his law, which had been set for them to keep. In the ordinance of the commandment they refused to consider what they ought to do or what they ought to leave undone for the fear of the Lord. Yet they come to the truth, remembering what they heard or knew from God. Before, they had been so blinded that they wholly refused to know his justice, and so they would not incline themselves to set it above their sins. Instead they spurned it, cast the word of God behind them and rejected his law.

Many of these will abound in good works, so that they are never satisfied. It is not enough for them

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	divinum officium et operando justitiam ejus superabundanter ita quod semper sunt flentes et memores in doloribus malorum quae in anteactis rebus perpetrarunt dum colebant illicita opera, transeuntes legis Dei licita.	to feast in the house of God by celebrating the divine office and by doing his justice in abundance. They are always weeping, and they remember in sorrow the evils they committed in times past, when they practiced unlawful deeds and passed over the lawful things of God's law.[2]
3.1.6	Iste est luteus limus quem vides in pectore pii Patris. Quomodo? Filio Dei qui de corde Patris exivit veniens in mundum, adest credens populus, adhaerens ipsi hac intentione qua credit in eum. Certe propterea sic etiam isti apparent in pectore pii Patris, ut non spernat angelus nec ulla creatura hominem, quia summi Dei Filius incarnatus habet formam hominis in seipso. Beatus enim angelicus chorus propterea in indignatione habet hominem quia nimium sordescit in peccatis suis, cum ipsi beati angeli inviolabiles sint absque ulla transgressione justitiae, semper attentissime videntes faciem Patris. Et quod amatur a Patre; hoc etiam ipsi amant in Filio. Quomodo? Scilicet quod Dei Filius natus est homo, nam ego Pater Filium meum ex Virgine natum posui in salvationem et in restaurationem hominis,	This is the muddy clay that you see on the breast of the loving Father. How so? The Son of God went forth from the heart of the Father and came into the world. The believing people are present to him, and they cleave to him with that intention with which they believe in him. Surely it is for this reason that they also appear on the breast of the loving Father, so that neither angel nor any creature may despise humankind. For the Son of the most high God, made incarnate, has the form of a human being in himself. The blessed choir of angels holds humankind in indignation because it grows so filthy in its sins. The blessed angels themselves are inviolable, without any transgression of justice, and always look most attentively upon the face of the Father. And what is loved by the Father, they also love in the Son. How so? They love that the Son of God was born a human being. For I, the Father, have set my Son, born of the Virgin, for the salvation and restoration of humankind,
3.1.7	ut vobis annuntiat Isaias propheta servus meus. Sicut pastor gregem suum pascet in brachio suo congregabit agnos et in sinu suo levabit, foetas ipse portabit. Hoc tale est. Sicut pastor gregem suum pascit, sic pascet Filius meus pastor bonus redemptum gregem suum. Quomodo? Ipse pascit eum lege sua, quam ipsemet per me plantavit. Unde etiam in sua extensa potestate ut in brachio suo; quia idem Filius meus est homo, congregabit innocentes agnos de culpa Adae per innocentiam baptismi, cum ab eis exuitur vetus homo cum operibus suis, et levabit ipsos in virtutibus suis et in lege sua in sinu suo. Quomodo? Videlicet quia levat eos super excelsa coelorum tali modo quod fiunt membra ejus.	as Isaiah the prophet, my servant, announces to you: "As a shepherd he will feed his flock; he will gather the lambs in his arm and lift them into his bosom; he himself will carry the ewes that are with young." That is to say: As a shepherd feeds his flock, so my Son, the good shepherd, will feed his redeemed flock. How so? He feeds it with his law, which he himself planted through me. So in his outstretched power, as in his arm, for this my Son is a human being, he will gather the innocent lambs from the guilt of Adam through the innocence of baptism, when the old self with its deeds is stripped from them. And he will lift them into his bosom, in his virtues and in his law. How so? He lifts them up above the heights of the heavens in such a way that they become his members.[3]
	Quapropter sic in interiori secreto deitatis apparet homo in forma sua, quod nec angeli habent nec ulla alia	Therefore humankind appears in the inner secret place of the Godhead in its own form, which

2 The divine office is the daily cycle of prayers and psalms sung at set hours, especially in monasteries.
3 Isaiah 40:11.

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creatura, quia Unigenitus meus propter redemptionem generis humani in virginea carne formam assumpsit hominis. Ipse portabit etiam foetas in corpore suo. Quomodo? Ipse Filius meus portat homines in sanguine suo: sic quod salvi facti sunt per quinque vulnera ejus; quia quodcunque peccaverint per quinque sensus suos, hoc abstergetur per summam justitiam post poenitentiam, quoniam ipsemet eos ita portavit, quod incarnatus est, et quod passus est quinque vulnera in cruce, et quod mortuus et sepultus est et quod a mortuis resurrexit. Ipse porrexit etiam ipsis manum suam, cum eos retraxit ad se. Quomodo?

Scilicet quia Filius meus assumpsit humanitatem pro illis, qui se putabant propter casum Adae in aeternum periisse. Idem Unigenitus meus vicit etiam mortem, sic quod non potuit amplius dominari super eos. Unde et ipse ita novit eos in virtute claritatis suae, ut venturi sunt in purgatione poenitentiae. Quod autem eos vides in sinu Patris apparere, hoc est quod Filius hominis perficitur cum membris suis in secreto Patris. Quomodo? Cum enim mundus complebitur, tunc electi etiam Christi qui membra ejus sunt, perficiuntur. O quam pulcher ille est,

3.1.8 ut etiam Psalmista ait: Speciosus forma prae filiis hominum. Hoc tale est. Pulcherrima pulchritudo fulget in eo clarissimae formae sine ulla macula peccati, et absque liquore humanae feditatis, et sine ulla concupiscentia facti operis in desideriis peccatorum, quae exigit caro mortalis infirmitatis. Hoc nunquam tetigit hunc hominem. Et forma illa Filii hominis nata est in simplicitate prae aliis hominibus, ita quod illaesa Virgo genuit natum suum in ignorantia peccati, se nesciens in aerumna habere filium. Quomodo? Quoniam non sensit ullum contactum in peccatis, ideo ignorabat se habere dolorem in partu, sed intus in ea corporis sui integritas gaudebat. O quam speciosus forma!

Sed noscant homines ibi carnalem pulchritudinem non fuisse majorem nisi quatenus ordinatio profundae sapientiae constituit formam hominis, quia Pater et Filius et Spiritus sanctus unus Deus in tribus personis non delectatur in pulchritudine carnis, sed in magna humilitate qua Filius Dei se induit humanitate. In forma autem filii hominis non erat ulla maculositas, ut

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neither the angels nor any other creature have. For my Only-Begotten took on human form in virginal flesh for the redemption of the human race. He will also carry the ewes with young in his body. How so? My Son carries human beings in his blood, so that they are saved through his five wounds. Whatever they have sinned through their five senses will be wiped away by the highest justice after repentance. He himself carried them in this way: he became incarnate, he suffered five wounds on the cross, he died and was buried, and he rose from the dead. He also stretched out his hand to them when he drew them back to himself. How so?

My Son took on humanity for those who thought they had perished forever because of Adam's fall. My Only-Begotten also conquered death, so that it could no longer rule over them. So he knows them in the power of his glory, as they are to come into the cleansing of repentance. You see them appear in the bosom of the Father, and this means that the Son of Man is made complete with his members in the secret place of the Father. How so? When the world is completed, then the elect of Christ, who are his members, will also be made complete. O how beautiful he is,

as the Psalmist also says: "Fair in form beyond the sons of men." That is to say: The loveliest beauty of the brightest form shines in him, without any stain of sin, without the fluid of human foulness, and without any lust for the deed done in sinful desires, which the flesh of mortal weakness demands. None of this ever touched this man. And that form of the Son of Man was born in simplicity beyond other human beings, so that the unharmed Virgin bore her child in ignorance of sin, not knowing what it was to have a son in affliction. How so? Because she felt no touch of sin, she knew no pain in giving birth; instead, within her, the integrity of her body rejoiced. O how fair in form![4]

But let people know that the beauty of his flesh was no greater than what the ordering of deep wisdom established for the human form. For the Father, the Son and the Holy Spirit, one God in three persons, does not delight in beauty of the flesh, but in the great humility with which the Son of

4 Psalm 44:3 (45:2 in most English Bibles).

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aliquando distorquetur homo molesta facie in diversitate corporis, quod est in judicio Dei, scilicet cum membra hominis divisa sunt non recte ordinata ut debilium quod non est secundum naturam formationis in corpore hominis, sed secundum judicium Dei. Et fortis quidem natura existit in recta formatione, infirma autem defluit in diversitatem formationis contrariae formae, quod non erat opus in homine Filio meo.

Sed, inquam, magna diversitate sint homines in suis membris, ita quod ipsi sunt nigri, foedi, polluti, leprosi, hydropici, et pleni vitiis, habentes etiam rubiginem maleficii in suasione diabolicae artis, et insipientes et duri videre bona Domini, et accusandi atque culpandi de multa oblivione quod justitiam debuerunt operari et operantur malum, ac dimittunt bonum, despicientes crucem et martyrium Domini sui. Deus tamen Pater inspicit intentione suae bonitatis factum opus de limo sicut pater respicit ad filios suos dum eos elevat in sinum suum. Et quoniam ipse Deus est; habet pii patris dilectionem ad filios suos.

Tali enim modo est ei interior dilectio cordis ad homines, quod Filium suum misit ad crucis opprobrium quasi agnum mansuetum qui portatur ad victimam occidendus: ita quod Filius meus reportavit perditam ovem, quam e faucibus lupi tulit, supra humerum suum, assumpta humanitate, in magnis eam portans doloribus, cum dignatus est mori pro ovibus suis. In illis autem hominibus sunt multi circumdati ornamentis, qui et decorati sunt pretioso ornatu virtutum: qui sunt martyres, virgines, innocentes et poenitentes ac subjecti magistris suis, ut jam dictum est, et qui seipsos conscios reddunt in criminibus suis, in his se cruciantes cum inexpugnabili certamine, dum negant in seipsis quod sunt. Ibi non est dicendum qui sunt, vel ubi sunt electi; nam omnes computati sunt.

Quis est ille cui possibile sit videre in profundam sapientiam Altissimi et in discretionem scientiae ejus

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God clothed himself in humanity. In the form of the Son of Man, however, there was no blemish, such as sometimes disfigures a person with a troubled face through irregularity of the body. This lies in the judgment of God: namely, when a person's limbs are misshapen and not rightly ordered, as with the infirm, which is not according to the nature of formation in the human body but according to the judgment of God. Strong nature shows itself in right formation, but weak nature slips away into an irregular formation contrary to the proper form; and this was not to be in my Son as man.

Yet, I say, let human beings differ greatly in their limbs, so that they are blackened, foul, defiled, leprous, dropsical and full of vices. Let them even bear the rust of sorcery through the persuasion of the devil's art, be foolish and slow to see the good things of the Lord, and deserve to be accused and blamed for great forgetfulness, because they ought to have done justice and instead do evil and abandon the good, despising the cross and the martyrdom of their Lord. God the Father nevertheless looks, with the intention of his goodness, upon the work made from clay, as a father looks upon his children while he lifts them into his bosom. And because he is God, he has a loving father's love for his children.

For the inner love of his heart toward humankind is such that he sent his Son to the shame of the cross, like a gentle lamb carried off to be slain as a sacrifice. So my Son, having taken on humanity, carried back on his shoulder the lost sheep that he had snatched from the jaws of the wolf, bearing it in great pain when he deigned to die for his sheep. Among these people there are many surrounded with ornaments, adorned with the precious finery of the virtues. They are the martyrs, the virgins, the innocent, the penitent and those who are subject to their teachers, as has already been said; and those who make themselves aware of their offenses and torment themselves over them in an unconquerable struggle, denying in themselves what they are. Here it must not be said who they are, or where the elect are; for all of them have been counted.

Who is there who can look into the deep wisdom of the Most High, and into the discernment of his

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	quid ipse habeat in numero salvandorum. Incomprehensibilia sunt judicia ejus omnibus hominibus. Vobis currendum est; quia paratum est vobis regnum Dei. Nam secundum studium fidelium operantium justitiam Dei qui sunt abluti in baptismo cognitique in fide, talis etiam merces eorum erit.	knowledge, to see whom he holds in the number of those to be saved? His judgments are incomprehensible to all human beings. You must run, for the kingdom of God is prepared for you. For according to the zeal of the faithful who work the justice of God, who have been washed in baptism and are known in faith, so shall their reward be.

THE CIRCLE OF GOD'S POWER

The golden circle is God's endless power and work, which no creature can measure.

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3.1.9	Quod autem vides quod de sedente in throno protenditur magnus circulus aurei coloris ut aurora, cujus amplitudinem nullo modo comprehendere potes, hoc est quod ab omnipotente Patre extenditur fortissima potestas et fortissimum opus ejus omnia comprehendens in potentia ipsius, cum qua est operans in Filio suo quem semper in majestate divinitatis apud se habuit, per eum ordinans ac perficiens omnia opera sua ante mundum et in mundo ab initio, qui pulcherrimi fulgoris velut aurora rubet; quia Filius in sapientissima Virgine quam aurora significat, incarnatus est inspiratione digiti Dei qui Spiritus sanctus est; in quo etiam factum est omne opus Patris.	As for what you see—that from the one seated on the throne there stretches a great circle the color of gold, like the dawn, whose breadth you can in no way comprehend—this means that from the almighty Father extends his mightiest power and his mightiest work, embracing all things in his might. With it he works in his Son, whom he has always had with him in the majesty of divinity, and through him he orders and accomplishes all his works, before the world and in the world from the beginning. And the circle glows red like the dawn with the loveliest brilliance, because the Son became incarnate in the most wise Virgin, whom the dawn signifies, through the inspiration of the finger of God, who is the Holy Spirit; in whom, too, every work of the Father was made.
	Hujus gloriae circuitum nulla ratione comprehendere vales, quia nec ipsius potestas nec opera, nec ulla est mensura ullius bonitatis, vel potestatis ad illam mensurandam quae sit, vel fuerit, vel fieri debeat in ulla creatura, nisi quod Deus est inestimabilis et incomprehensibilis in potestate sua, et invictus ac mirabilis in opere suo.	You can by no means comprehend the circumference of this glory. For there is no measure of his power or of his works, nor is there any measure of any goodness or power that is, or was, or is to be in any creature by which it could be measured—only this: that God is beyond reckoning and beyond comprehension in his power, and unconquered and wondrous in his work.
3.1.10	Et idem circulus gyrans ab oriente ad septentrionem, et ad occidentem atque ad meridiem se reflectens ad orientem ad ipsum sedentem in throno nec habens ullum finem; hoc est quod potestas ac opus Dei circumeunt, comprehendendo omnem creaturam. Quomodo? In voluntate Patris qui cum Filio et Spiritu sancto Deus unus est, ortae sunt omnes creaturae, quae omnes sentiunt eum in potestate. Quomodo? Omnes sunt eum in creatione sentientes scilicet gyrantem ab oriente quod est in ortu omnis justitiae, et tendentem ad septentrionem in confusionem diaboli et ad occidentem ubi tenebrae mortis lucem vitae volunt opprimere, luce tamen iterum resurgente, devicta tenebrarum caligine, et	And the same circle turns from the east to the north, and to the west and to the south, and bends back to the east, to the one seated on the throne, and it has no end. This means that the power and the work of God go round, embracing every creature. How so? By the will of the Father, who with the Son and the Holy Spirit is one God, all creatures arose, and all of them feel him in his power. How so? In their creation all of them feel him turning: from the east, that is, from the rising of all justice; moving toward the north, to the confounding of the devil; and toward the west, where

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	ad meridiem, ubi ardens ardor est justitiae Dei in cordibus fidelium, se convertendo tandem ad ortum justitiae quasi ad orientem se recipit.	the darkness of death seeks to crush the light of life—yet the light rises again and the gloom of darkness is overcome; and toward the south, where the burning ardor of God's justice blazes in the hearts of the faithful. Turning at last to the rising of justice, he returns, as it were, to the east.
	Quid hoc? Dum per summam potestatem opus Dei secundum praeordinatum a Deo tempus completum fuerit in hominibus in hoc mundo, tunc etiam implebitur circuitus ipsius mundi, perfectus in fine temporis in novissimo die, refulgebunt omnia opera Dei in electis ejus, sedente in throno non habente finem; quia Deus perfectus est in potestate ac in opere suo, qui erat et est et permanebit absque ulla inceptione ullius temporis in divinitate, ita quod non fuerit sed est.	What does this mean? When, through the supreme power, the work of God has been accomplished among human beings in this world according to the time ordained beforehand by God, then the circuit of the world itself will also be fulfilled. Brought to completion at the end of time, on the last day, all the works of God will shine out in his elect, while the one seated on the throne has no end. For God is perfect in his power and in his work: he was and is and will remain without any beginning of any time in his divinity, so that it is not that he was, but that he is.
3.1.11	Et quod ille circulus, a terra est tantae altitudinis ut eum comprehendere non possis, hoc est quod superna potestas ita excelsa est super omnes vitas creaturarum in sensu et in intellectu hominis, et ita incomprehensibilis in omnibus et super omnia, quod nulla creatura eam poterit metiri ulla capacitate sensus quin ipsa sit multo sublimior quam ei sit cognoscendum. Unde etiam angeli frequenter resonant Deum in laudibus. Ipsi enim vident eum in sua potestate et gloria; sed non possunt eum perfecte intuentes comprehendere quasi ad finem per veniant, neque unquam valent fastidio satietatis capi tam magnitudinis quam pulchritudinis ejus.	And that the circle is so high above the earth that you cannot comprehend it means that the power on high is so exalted above all the lives of creatures, in human perception and understanding, and so incomprehensible in all things and above all things, that no creature will be able to measure it with any capacity of perception without its being far more sublime than that creature can know. That is why the angels continually make God resound in praises. For they see him in his power and glory; yet even as they gaze on him, they cannot comprehend him perfectly, as if they could reach an end, nor can they ever be seized by the weariness of having had their fill, either of his greatness or of his beauty.
3.1.12	Quod autem ex se reddit splendorem valde terribilem scilicet lapidei, chalybei et ignei coloris, hoc est quod divina potestas ex se demonstrat duram virtutem in magna severitate contra dissimulatam et impoenitentem ac impunitam iniquitatem, formidabilem, et velut chalybeum; quia Deus est perspicua justitia quae non habet ullam injustitiam cedentis mollitiei, (tanquam pulvis, ut dicitur, injustum est quod Deo non placet) sed ipse est illa justitia quae quasi chalybe confirmavit omnem aliam justitiam quae multo fragilior est justitia ejus quam ferrum chalybi cedit, et etiam quasi igneum; quia ipse est judicialis ignis comburens peccatum ob omnem injustitiam quae se nunquam convertere voluit ad illum quaerens ejus misericordiam.	As for its giving off from itself a most terrible radiance, the color of stone, of steel and of fire: this means that the divine power shows from itself a hard strength, in great severity against iniquity that is concealed, unrepentant and unpunished. It is fearsome, and like steel, for God is clear justice that has no injustice of yielding softness (for what does not please God is, as they say, unjust, like dust). Rather, he is that justice which, like steel, has strengthened all other justice; and all other justice is far more fragile than his, as iron yields to steel. And it is also like fire, for he is the fire of judgment that burns up sin, on account of all the injustice that never wished to turn to him and seek his mercy.

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Est etiam Deus quasi lapis in homine; quoniam ipse est verus et justus absque ulla mutatione; quia ut lapis in mollitiem non potest converti, ita ille non habet ullam mutationem, et est velut chalybs, scilicet in efficacitate pertransiens omnia absque ulla mutatione ullius aut loci aut temporis, quia ipse est Deus super omnia existens, est etiam quasi ignis; quoniam inflammat et incendit et illuminat omnia absque vicissitudine succedentis temporis in novitate, quia ipse Deus est.	God is also like stone for humankind, for he is true and just without any change: as stone cannot be turned to softness, so he undergoes no change. And he is like steel, for in his power he passes through all things without any change of place or time, because he is God, existing above all things. He is also like fire, for he kindles, sets ablaze and illuminates all things without any change brought by succeeding time and its newness, because he is God.
3.1.13 Et quod ipse splendor undique secundum amplitudinem suam sursum in altitudinem coeli et deorsum in profundum abyssi ita se extendit ut nullum finem ejus videre possis, hoc est quod virtus potestatis ac operis Dei, et justitia atque rectissimum judicium ejus ubique in incomprehensibilitate sua nec in superioribus coeli, nec in inferioribus abyssi ullum finem habet qui comprehendi possit humano sensu cum super omnia sit.	And that this radiance extends in every direction according to its breadth, up to the height of heaven and down to the depth of the abyss, so that you can see no end of it: this means that the strength of God's power and work, and his justice and most upright judgment, in their incomprehensibility have no end anywhere—neither in the heights of heaven nor in the depths of the abyss—that could be comprehended by human perception, since it is above all things.

LUCIFER'S FALL EXPLAINED

The voice explains Lucifer's pride and fall, and God's judgment on him in the words of Ezekiel.

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3.1.14 Vides etiam de secreto sedentis in throno stellam magnam plurimi splendoris ac decoris prodeuntem, et cum ea plurimam multitudinem cadentium scintillarum; quia praecepto omnipotentis Patris Lucifer angelus, qui nunc est Satanas, in ortu suo magna gloria ornatus e multa claritate ac decore vestitus prodiit, et cum eo omnes scintillae sui agminis tunc candentes in lucis fulgore, nunc autem exstinctae in caliginis tenebrositate; quoniam pronus ad malum, non aspexit in me solum perfectum; sed existimabat confidens in seipsum, posse incipere quod vellet, et perficere quod inciperet. Unde quod sedenti in throno debebat honoris quia per eum creatus est, hoc retorsit in seipsum, atque in hoc ipso declinabat se ad malum.	You also see coming forth from the secret place of the one seated on the throne a great star of the greatest radiance and beauty, and with it a great multitude of falling sparks. This is because, at the command of the almighty Father, the angel Lucifer, who is now Satan, came forth at his origin adorned with great glory and clothed with much brightness and beauty; and with him came all the sparks of his host, glowing then in the brilliance of light, but now extinguished in the gloom of darkness. For, inclined toward evil, he did not look to me, the only perfect one; but, trusting in himself, he thought he could begin whatever he wished and finish whatever he began. So the honor he owed to the one seated on the throne, since he had been created through him, he turned back upon himself, and in this very act he turned aside toward evil.
Quod vero cum stella illa omnes eductae ad austrum, inspiciebant ipsum sedentem in throno quasi alienam, seque ab eo avertentes magis inhiabant ad aquilonem quam eum inspicere vellent, hoc est quod Lucifer omnisque comitatus ejus miserabiliter creatus in ardente	As for the fact that all those brought forth with that star toward the south gazed upon the one seated on the throne as though at a stranger, and, turning away from him, gaped toward the north rather than wishing to look at him: this means

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bono Dei constitit, quasi per obliquum, in superbia videlicet dedignans regnantem in coelo; quia ipsi omnes orti in creatione; ab initio gustaverunt impietatem quae ad perditionem se vertit, Deum inspicientes non sic quod eum scire vellent in bonitate, sed quod se super eum velut super alienum vellent elevare, cum flagrante scilicet elatione se a cognitione ejus avertentes, et plus tendentes ad casum suum quam Deum in gloria sua cognoscere desiderarent.

Sed quod statim in ipsa aversione inspectionis suae omnes exstinctae sunt sic versae in nigredinem carbonum, hoc est dum Deum superbe dedignarentur scire, ipse Lucifer cum omnibus sequacibus suis in malitia sua exstinctus est a fulgore clari splendoris, quo per divinam potentiam indutus erat, delens in seipso interiorem pulchritudinem, qua debuit usus esse ad bonum; et se porrigens ad deglutiendam impietatem; ita exstinctus est ab aeterna claritate ut caderet in aeternam perditionem. Unde omnes versi sunt in nigredinem carbonum exstincti ignis; quia cum duce suo, scilicet diabolo, exuti claritate sui splendoris sic exstinctae sunt in perditione tenebrositatis, carentes omni gloria beatitudinis, ut carbo caret omni luce igneae scintillae.

Quod autem ventus turbinis ortus est ab ipsis, qui eas mox ab austro retro sedentem in throno projecit ad aquilonem praecipitans in abyssum, ita ut earum amplius nullam videre valeres, hoc est quod maximus flatus impietatis erexit se in ipsis angelis iniquitatis, cum Deo vellent praevalere et eum per superbiam opprimere, qui exsufflatus est in amarissimam nigredinem perditionis, et eos de austro, id est de bono projecit retrorsum; quod est in oblivionem Dei cuncta regentis, quasi ad partem aquilonarem, ut ubi superbe exaltari volebant, ibi confusi casum invenirent, propter superbiam suam praecipitati in abyssum mortis aeternae, quae perditio ipsorum est ut in nulla claritate amplius videantur,

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that Lucifer and his whole company, though created in the burning goodness of God, stood there wretchedly, as it were askance—that is, in pride, scorning the one who reigns in heaven. For all of them, as they arose in creation, tasted from the beginning the impiety that turned toward perdition. They looked at God not because they wished to know him in his goodness, but because they wished to raise themselves above him as above a stranger; turning away from knowledge of him in burning arrogance, they strove more toward their own fall than they desired to know God in his glory.

But that all of them, in the very turning away of their gaze, were at once extinguished and turned black as coals means this: when they proudly scorned to know God, Lucifer himself, with all his followers, was in his malice extinguished from the brilliance of the clear radiance with which he had been clothed by divine power. He destroyed in himself the inner beauty that he should have used for good, and stretched himself out to swallow down impiety; and so he was extinguished from eternal brightness and fell into eternal perdition. That is why they were all turned black as the coals of a fire gone out: with their leader, the devil, they were stripped of the brightness of their radiance and so extinguished in the darkness of perdition, lacking all the glory of blessedness, as a coal lacks all the light of a fiery spark.

As for the whirlwind that arose from them and at once hurled them from the south, behind the one seated on the throne, to the north, plunging them into the abyss so that you could no longer see any of them: this means that a mighty blast of impiety rose up in those angels of iniquity when they wanted to prevail over God and crush him through pride. That blast was blown out into the bitterest blackness of perdition, and it hurled them back from the south—that is, from the good—into forgetfulness of God, who rules all things, as it were toward the northern region. So where they wished to be proudly exalted, there, confounded, they found their fall; because of their pride they were hurled into the abyss of eternal death, which is their perdition, so that they are no longer seen in any brightness,

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ut per servum meum Ezechielem saltui meridiano qui ardenter fructum justitiae debuit et non attulit locutus sum dicens: Ecce ego succendam in te ignem, et comburam in te omne lignum viride, et omne lignum aridum; non exstinguetur flamma succensionis et comburetur in eo omnis facies ab austro usque ad aquilonem. Et videbit omnis caro, quia ego Dominus succendi eam, nec exstinguetur. Hoc tale est.

O stulte, qui in superbia tua te erexisti contra me, ego qui nec initium nec finem habeo, faciam ut in zelo meo accendatur in te ignis indignationis meae, per quem comburam in te omnem viriditatem tuam qua voluisti opus incipere, in falso vigore magis confidens in te quam in me: quia elegisti in tua stulta scientia esse secundum superbiam tuam comburamque in te omnem ariditatem illam peccati tui et aliorum perditorum cum peccatum in bono aridum suggeris homini qui cinis est, quia suggestio tua non recipiet in te ullam salvationem; sed fiet in te ignis aeternus. Nec restat ulla tibi muneratio salutis, nec illis qui te sequuntur in exemplo tuo.

Et non exstinguetur illa succensio poenarum in suppliciis suis, sed comburet praecipitem superbiam quasi in facie concupiscentiae aspectus honoris quem concepisti velle habere in teipso, qui ejectus es ab omni gloria tua; ab austro scilicet surgens in ardente clarissima luce, et cadens in tenebras aquilonis, id est inferni. Et hoc videbit omnis homo: videlicet electi et reprobi cognoscentes gehennam, quoniam electi eam cognoscunt; quia illam effugerunt; reprobi autem, quoniam cum ea in poenis permanebunt, scientes quia ego Dominus omnipotens succendi eam ad retributionem malorum tuorum, o diabole, nec exstinguetur in malis tuis nec sequentium te.

Et sic perditio diabolicae superbiae projecit Satanam et angelos ejus in exteriores tenebras aeternorum tormentorum sine ulla consolatione luminis: ita ut illi nullus sit locus inventus in aeterno lumine, et tu, o fragilis homo horrens et stupens, eorum ultra nihil conspicere potuisti; sicut etiam idem Ezechiel in spiritu meo regi Tyri sub mystica significatione dicit: Omnes qui

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as I said through my servant Ezekiel to the southern forest, which ought to have borne the fruit of justice ardently but did not: "Behold, I will kindle a fire in you, and I will burn up in you every green tree and every dry tree. The flame of the burning shall not be quenched, and every face shall be burned in it from the south to the north. And all flesh shall see that I, the Lord, have kindled it, and it shall not be quenched." That is to say:[5]

O fool, who in your pride raised yourself up against me! I, who have neither beginning nor end, will cause the fire of my indignation to be kindled in you in my zeal. By it I will burn up in you all your greenness, with which you wished to begin a work, trusting in false vigor, in yourself rather than in me—for in your foolish knowledge you chose to exist according to your pride. And I will burn up in you all that dryness of your sin and of the other lost ones, when you suggest to human beings, who are ashes, the sin that is dry of good; for your suggestion will receive no salvation in you, but will become eternal fire in you. No reward of salvation remains for you, nor for those who follow your example.

And that burning of punishments will not be quenched in its torments, but will burn up headlong pride, as it were in the face of the lust for the show of honor that you conceived the wish to have in yourself—you who have been cast out of all your glory, rising, that is, from the south in burning and brightest light, and falling into the darkness of the north, that is, of hell. And every human being will see this: the elect and the reprobate will both know Gehenna—the elect because they have escaped it, the reprobate because they will remain with it in torment—knowing that I, the Lord almighty, kindled it in requital for your evils, O devil, and that it will not be quenched, either in your evils or in those of your followers.[6]

And so the perdition of diabolical pride cast Satan and his angels into the outer darkness of eternal torments, without any consolation of light, so that no place was found for him in the eternal light. And you, O fragile human, trembling and astonished, could see nothing more of them. As Ezekiel too, in my spirit, says to the king of Tyre under a

5 Ezekiel 20:47–48.

6 Gehenna, named after the valley of Hinnom outside Jerusalem, is a biblical name for the place of punishment.

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viderint te in gentibus obstupescent super te. Nihil factus es, et non eris in perpetuum. Hoc tale est.	mystical meaning: "All who see you among the nations shall be astonished at you. You have come to nothing, and you shall not be forever." That is to say:[7]
Omnes recti corde qui viderint te, diabole, inebriatum vitiis in illis gentibus qui te amplexantur in praevaricatione legis Dei, arescent obstupescentes in tua sorde, quomodo polluis suggestione tua templum in aedificatione Dei quod homo est; et propterea nihil factus es per superbiam tuam in qua cecidisti ab omni gloria salvationis; quia omnino nullus vigor es, in nulla felicitate, neque eris inventus ullam gloriam amplius habens in aeternitate coelestium, quia tu confusus es in illis in perpetuum sine fine. debuit. Idcirco tu qui haec praesumptuose et crudeliter per occisionem facis, beatam intelligentiam regalis prophetiae in te interficis, quia anima tua deberet providere sibi puram scientiam, fideliter scilicet in illa simplicitate quae conveniens, et credere in Deum.	All the upright of heart who see you, O devil, drunk with vices among those nations that embrace you in transgression of God's law, will wither in astonishment at your filth—at how, by your suggestion, you defile the temple in God's building, which is the human being. And therefore you have come to nothing through your pride, in which you fell from all the glory of salvation; for you are no vigor at all, in no happiness, nor will you be found to have any glory any longer in the eternity of the heavenly ones, for you are put to shame among them forever, without end. … ought. Therefore you who do these things presumptuously and cruelly, by killing, kill in yourself the blessed understanding of royal prophecy; for your soul ought to provide itself with pure knowledge—faithfully, that is, in the simplicity that is fitting—and to believe in God.[8]
Tunc praecipit Deus zelo purissimae justitiae suae quae non habet ullam maculam iniquitatis, vocans eum per rectissimam unitatem judicii judiciorum suorum, sic dicens: Festina et opprime illum de bona scientia sua quam habuit ne quiescat in ulla felicitate sui sensus; quoniam nullum fecit mihi requiem in corde meo. Et sic plaga zeli Domini percutit illum: ita quod nulla scintillula ullius oculi ipsi permanebit ad videndum, id est cognoscendum Deum. Unde et moritur justitiae vitalis consolationis, se ipsum non valens regere.	Then God, in the zeal of his purest justice, which has no stain of iniquity, summoning him through the most upright unity of the judgment of his judgments, gives the command, saying: "Hurry and strike him down from the good knowledge he had, so that he may not rest in any happiness of his mind; for he has given me no rest in my heart." And so the stroke of the Lord's zeal strikes him, so that not a single little spark of any eye remains to him for seeing—that is, for knowing—God. And so he dies to the justice of life-giving consolation, unable to govern himself.
Tunc dicit ad eum Deus: Sanguinolentum nefas tuum, quo te elevas ad illa excelsa quae non potes intueri, sit super animum tuum; quem injuste erigis contra me, illud malum conculcet te in depressum locum de quo te levare non possis, in rectam mensuram propositionis fidei; qui recta vestigia ire noluisti, sed in sensu tuo magnum schisma quaesivisti. Nam os tuum sit relictum a verbis sapientiae; quoniam locutum est contra salutem tuam, cum fallaciter scrutatus es secretam et incomprehensibilem divinitatem, praesumens scire quae non sunt scienda, temere dicens in te ipso quid Deus sit bene scio, per temeritatem istam occidens interiorem	Then God says to him: "Let your bloody crime, by which you lift yourself up to those heights you cannot behold, be upon your mind, which you unjustly raise against me. Let that evil trample you down into a low place from which you cannot lift yourself to the right measure of the proposition of faith—you who refused to walk in right footsteps and sought a great schism in your own mind. For let your mouth be bereft of the words of wisdom, since it has spoken against your salvation, when you deceitfully probed the secret and incompre-

7 Ezekiel 28:19. Tyre was a wealthy Phoenician port city on the coast of present-day Lebanon.
8 The printed Latin seems to break off here (a lone "debuit," "ought"); what follows appears to interpret the story of the man who claimed to have killed King Saul (2 Samuel 1:1–16), whose beginning is missing.

LATIN	ENGLISH
salutem tuam, cum caute in Deum credere noluisti, sed te superbe contra eum erexisti.	hensible divinity, presuming to know what is not to be known and rashly saying within yourself, 'I know well what God is.' By that rashness you killed your inner salvation, since you would not believe in God with caution, but proudly raised yourself against him."
Qui autem acutas aures interioris intellectus habet: hic in ardenti amore speculi mei, ad verba haec anhelet et ea in conscientia animi sui conscribat.	But let whoever has keen ears of inner understanding pant for these words in burning love of my mirror and write them in the conscience of his soul.

VISION EIGHT: THE PILLAR OF THE SAVIOR'S HUMANITY

A shadowy pillar is climbed by the virtues; seven of them speak, and Grace appears at the top.

LATIN	ENGLISH
3.8 Et deinde in plaga meridiana in praefato lapideo muro demonstrati aedificii ultra praedictam columnam verae Trinitatis, iterum vidi quasi columnam magnam et obumbratam intra et extra aedificium apparentem, quae scilicet visui meo tam umbrosa apparuit, ut nec magnitudinem, nec altitudinem ejus cognoscere valerem. Et inter columnam hanc atque columnam verae Trinitatis erat interruptus locus longitudinis trium cubitorum, vacuusque absque muro, ut superius ostensum est, fundamento ibi tantum posito.	Then, in the southern region, on the stone wall of the building that had been shown to me, beyond the pillar of the true Trinity already described, I again saw what seemed to be a great, shadowed pillar, visible both inside and outside the building. To my sight it appeared so shadowy that I could make out neither its size nor its height. Between this pillar and the pillar of the true Trinity there was a gap three cubits long. It was empty, without a wall, as was shown above, and only the foundation had been laid there.[9]
Haec ergo umbrosa columna in hoc ipso aedificio in illo loco stabat, ubi desuper in coelestibus mysteriis coram Deo illum magnum et quadratum lucidissimique candoris splendorem prius videram, qui secretum superni Creatoris designans in maximo mysterio mihi manifestatus est, in quo etiam alius splendor velut aurora in se aeream in alto purpureae lucis claritatem habens fulgebat; per quem mihi in mystica ostensione mysterium incarnati Filii Dei demonstratum fuerat. In columna autem ista ab imo usque ad summum ejus in modum scalae ascensus erat, ubi omnes virtutes Dei descendentes et ascendentes oneratas lapidibus ad opus suum ire videbam, intentum studium idem opus perficiendi habentes. Et audivi lucidum illum qui sedebat in throno dicentem: Isti fortissimi operarii Dei sunt.	This shadowy pillar stood in the building at the very place where, high above in the heavenly mysteries before God, I had earlier seen that great, square radiance of most brilliant whiteness. That radiance signified the secret of the Creator on high and had been revealed to me in the deepest mystery. Within it another radiance also shone, like the dawn, which held in itself, high up, an airy brightness of purple light. Through it the mystery of the incarnate Son of God had been shown to me in a mystical revelation. In this pillar there was a way up like a ladder, from its base to its top. On it I saw all the virtues of God descending and ascending, laden with stones, going to their work and intent with eager zeal on completing it. And I heard the shining One who sat on the throne say: "These are God's mightiest workers."[10]
Sed inter has virtutes, praecipue septem videbam; quarum etiam formas et habitus diligentissime	Among these virtues I saw seven in particular, and I studied their forms and their dress with the

9 The building is the edifice of salvation that Hildegard has been describing since Book 3, Vision 2. The pillar of the Trinity was the subject of the previous vision.
10 The virtues "descending and ascending" recall the angels on Jacob's ladder (Genesis 28:12).

LATIN	ENGLISH
considerabam. Talis igitur similitudo in eis erat, omnes ut aliae virtutes quae supra memoratae sunt, veluti vestibus ex serice induebantur. Sed et omnes albis crinibus retecto capite, et absque amictu palliorum incedebant, praeter primam more femineo in capite velatam, atque quasi casula tanquam crystallus perlucida indutam, et praeter secundum nigros capillos habentem, atque praeter tertiam quae dissimilis humanae formae videbatur. Prima quoque et quarta atque quinta, albis tunicis vestiebantur. Omnes etiam alba calceamenta habebant, excepta tertia secundum speciem hominis non apparente, ut dictum est, et excepta quarta quae crystallinis calceamentis miro modo lucentibus calceabatur. Haec autem in eis fuit dissimilitudo.	greatest care. This is how they were alike: like the other virtues mentioned above, all of them were clothed as it were in garments of silk. All of them went bareheaded, with white hair, and without cloaks—except the first, whose head was veiled in the manner of a woman and who was clothed in what seemed to be a chasuble, translucent as crystal; and except the second, who had black hair; and except the third, who seemed unlike a human form. The first, the fourth and the fifth were dressed in white tunics. All wore white shoes, except the third, who, as was said, did not appear in human shape, and except the fourth, who was shod in crystal shoes that shone wonderfully. And these were the differences among them.[11]
Prima imago portabat coronam auream capiti suo impositam, tres ramos altius exstantes habentem, atque pretiosissimis lapidibus viridis et rubei coloris et albis baccis multo fulgentem ornatu. In pectore vero suo habebat speculum lucidissimum, in quo mira claritate imago incarnati Filii Dei apparebat. Et ait:	The first figure wore a golden crown on her head, with three branches rising high above it. It gleamed with rich ornament of most precious stones, green and red, and of white pearls. On her breast she had a brilliant mirror, in which the figure of the incarnate Son of God appeared with wonderful brightness. And she said:
3.8.1 Ego sum columna humilium mentium, et interfectrix superborum cordium. In minimo incepi et ad ardua coelorum ascendi; Lucifer erexit se sursum super se, et corruit sub se deorsum. Quisquis me vult imitari Filius meus esse desiderans, si me matrem sitit amplecti opus meum in me perficiendo, hic tangat fundamentum, et leniter ad alta sursum ascendat. Quid hoc? Ipse primum carnis suae vilitatem inspiciat; et sic sursum de virtute in virtutem suavi et leni animo gradatim proficiat, quia qui summum ramum arboris primum apprehendit ad ascendendum, repentino casu saepissime cadit. Qui autem volens ascendere a radice incipit, huic non est tam facile cadendum, si caute incedit.	I am the pillar of humble minds and the slayer of proud hearts. I began in the least and climbed to the heights of heaven. Lucifer raised himself up above himself, and fell down beneath himself. Whoever wants to imitate me, longing to be my son, and thirsts to embrace me as his mother by carrying out my work in himself, let him touch the foundation and climb gently up to the heights. What does this mean? Let him first look at the lowliness of his flesh, and so advance upward step by step, from virtue to virtue, with a calm and gentle spirit. For whoever grabs the highest branch of a tree first in order to climb it very often comes down in a sudden fall. But whoever wants to climb and begins from the root does not fall so easily, if he goes carefully.
Sed secunda tota videbatur ut hyacinthus aerei in alto coloris videlicet tam forma quam tunica ipsius. Et eidem tunicae duae zonae inaestimabili modo auro et gemmis ornatae mirabiliter intextae erant; ita ut super utrumque humerum ejusdem imaginis zona una usque ad pedes ipsius, ante et retro descenderet. Dixitque:	The second seemed entirely like a hyacinth stone, of the color of the upper air—both her form and her tunic. Two bands, adorned with gold and gems beyond all reckoning, had been wonderfully woven into this tunic, so that over each shoulder of the figure one band ran down to her feet, in front and behind. And she said:[12]

11 Hildegard later identifies the seven as Humility, Charity, Fear of the Lord, Obedience, Faith, Hope and Chastity. A chasuble is the outer vestment a priest wears to celebrate Mass.

LATIN	ENGLISH
3.8.2 Ego ad indignationem in coelo provocabar, cum Lucifer se ipsum odio et superbia momordit. Sed O O O humilitas! hoc tolerare noluit. Propter quod etiam ille ruina magna dejectus est; formato autem homine, O O O nobilissimum granum et O O O dulcissimum germen, Filius Dei propter hominem in fine temporum natus est homo. Et quoniam Lucifer voluit et tentavit vestem et integritatem meam scindere, idcirco lucidissimus splendor apparui in Deo et in homine. Nunc autem caeci et mortui, lupanaria et meretrices atque incestas appellant aequivocas meas. Sed quantum impossibile est lutum contingere coelum, tantum impossibile est hanc spurcitiam tangere voluntatem meam. Pennas igitur in aliis virtutibus mihi faciam, cum quibus haec inutilia quae Lucifer per mundum sparsit abjiciam. O virtutes, ubi est Lucifer?	I was provoked to indignation in heaven when Lucifer gnawed at himself with hatred and pride. But O, O, O Humility! She would not endure it. For this he was cast down in a great fall. And when the human being had been formed—O, O, O most noble seed, and O, O, O sweetest shoot!—the Son of God was born a human being for humankind's sake at the end of the ages. And because Lucifer wanted and tried to tear my garment and my integrity, I appeared as the most brilliant radiance in God and in the human being. Now, however, the blind and the dead call those who share my name brothels, prostitutes and impure women. But just as it is impossible for mud to touch heaven, so it is impossible for this filth to touch my will. So I will make myself wings among the other virtues, and with them I will cast away these useless things that Lucifer has scattered through the world. O virtues, where is Lucifer?
In inferno est. Surgamus ergo omnes, ad veram lucem propinquantes, atque aedificemus maximas et fortissimas turres in provinciis; ut cum venerit dies novissimus, plurimum fructum et in spiritualibus et in carnalibus apportemus. Cumque plenitudo gentium introierit, tunc et nos in terra et in coelo perficiemus. O turpissime Lucifer, quid tibi profuit repentina temeritas tua? In primo splendore tuo, cum creatus es a Deo, voluisti me insaniendo et bacchando conculcare et a coelo dejicere; sed tu in abyssum cecidisti, et ego in coelo permansi, postea descendens ad terras in incarnato Filio Dei. Et per me perfecta est multitudo fidelium mille justis et bonis artibus armatorum; quas ipsis, si posses, jamdudum libentissime diripuisses.	He is in hell. So let us all rise and draw near to the true light, and let us build the greatest and strongest towers in every region, so that when the last day comes we may bring in abundant fruit, in spiritual things and in bodily things alike. And when "the fullness of the Gentiles has come in," then we too shall bring our work to completion, on earth and in heaven. O most foul Lucifer, what good did your sudden recklessness do you? In your first radiance, when you were created by God, you wanted, raving and running wild, to trample me down and cast me out of heaven. But you fell into the abyss, and I remained in heaven, and afterward I came down to earth in the incarnate Son of God. Through me the multitude of the faithful has been made complete, armed with a thousand just and good arts—arts you would long ago have gladly torn from them, if you could.[13]
O humilitas quae quasi terram calcatos et contritos usque ad sidera elevas: o humilitas quae es gloriosissima regina virtutum, quam forte et invictum es tuis ubique praesidium, nullo cadente qui puro corde diligit te, sicut et ego tecum valde utilis multumque exoptabilis defensio meis sum, quia valde gracilis et subtilis existens parvissima foramina me colentium exquiro, et ea acutissime pertranseo.	O Humility, you who raise up to the stars those who are trampled and crushed like the earth! O Humility, most glorious queen of the virtues, how strong and unconquerable a protection you are to your own everywhere! No one who loves you with a pure heart falls. Just so, I too, together with you, am a most useful and much-desired defense to my own. For I am very slender and fine, and I seek out

12 In medieval usage the hyacinth is a blue gemstone.
13 Romans 11:25.

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	the tiniest openings in those who cherish me, and pass through them most keenly.
Tertiam autem imaginem vidi in eodem schemate ut in priori visione eam videram, majoris scilicet et longioris staturae quam caeteras virtutes, dissimilemque formae humanae et plurimos oculos undique in se habentem, totamque in sapientia viventem, atque indutam quasi umbroso indumento per quod quidem oculi prospiciebant, multoque timore trementem coram praedicto lucido sedente in throno. Et ait:	The third figure I saw in the same form in which I had seen her in an earlier vision. She was greater and taller in stature than the other virtues and unlike a human form, with many eyes all over her, and wholly alive in wisdom. She was clothed as it were in a shadowy garment, through which the eyes looked out, and she trembled with great fear before the shining One already mentioned, who sat on the throne. And she said:[14]
3.8.3 O vae miseris peccatoribus Deum non timentibus sed eum quasi illusorem habentibus. Quis potest incomprehensibilis Dei timorem effugere quem ipse culpabilem sinit perire non abjicientem a se mala? Propterea ego valde et valde Dominum Deum timebo. Quis me adjuvabit coram Deo vero? Quis me liberabit in tremendo ejus judicio? Nullus omnino nisi idem justus Deus. Illum ergo quaeram, ad illum semper fugiam.	O woe to wretched sinners who do not fear God but treat him as if he were a mocker! Who can escape the fear of the incomprehensible God, who lets the guilty perish if they do not cast evil away from themselves? Therefore I will fear the Lord God greatly, greatly. Who will help me before the true God? Who will free me at his dreadful judgment? No one at all but that same just God. So I will seek him; to him I will always flee.
Quarta vero niveum vinculum circa collum portabat, atque manus et pedes candido religamine habebat ligatos. Et dixit:	The fourth wore a snow-white bond around her neck, and her hands and feet were tied with a white cord. And she said:
3.8.4 Non possum currere secundum voluntatem meam per viam saecularem, nec per contagia humanae voluntatis: et ideo volo redire ad Deum patrem omnium, quem diabolus recusavit, et quem obaudire noluit.	I cannot run as I please along the way of the world, nor through the contagions of human will. And so I wish to return to God, the Father of all, whom the devil rejected and refused to obey.
Quinta quoque circa collum rubeum torquem habebat, et ait:	The fifth wore a red collar around her neck, and she said:
3.8.5 Unus est Deus in tribus personis, unius essentiae, et aequalis gloriae colendus; fidem ergo et fiduciam habebo in Domino, et non delebo in aeternum nomen ejus de corde meo.	God is one in three persons, of one essence, and is to be worshiped in equal glory. So I will have faith and trust in the Lord, and I will never blot his name out of my heart.
Sexta autem tunica pallidi coloris induebatur. Et crux passionis crucifixi Filii Dei ante eam in aere apparuit: ad quam ipsa oculos et manus cum multa devotione erigebat, dixitque:	The sixth was clothed in a tunic of pale color. And the cross of the passion of the crucified Son of God appeared in the air before her. She raised her eyes and hands to it with great devotion, and said:
3.8.6 O pie Pater, parce peccantibus, qui non dereliquisti exsules, sed elevasti in humeros tuos. Unde etiam jam non perimus spem habentes in te.	O loving Father, spare those who sin! You did not abandon the exiles but lifted them onto your shoulders. And so we no longer perish, since we have hope in you.[15]

14 In Book 1, Vision 1, Hildegard describes the Fear of the Lord as a figure covered with eyes.
15 The image recalls the shepherd who carries the lost sheep home on his shoulders (Luke 15:5).

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Sed septima lucidiore et puriore crystallo tunica induebatur; quae ita in candore relucebat, ut aqua resplendet cum sole perfunditur. Et super caput ejus expansis quasi ad volandum alis columba stabat, versa secundum faciem illius. Apparuit autem et quasi in ventre ipsius veluti in speculo candidissimus infans; cujus fronti inscriptum erat innocentia. Habebat quoque in dextra manu regale sceptrum, sinistram autem ad pectus suum apposuerat. Et dicebat:	The seventh was clothed in a tunic brighter and purer than crystal, which shone in its whiteness as water gleams when it is flooded with sunlight. On her head stood a dove with its wings spread as if to fly, turned toward her face. There also appeared, as it were in her womb, as in a mirror, a radiant white infant, on whose forehead was written "Innocence." In her right hand she held a royal scepter, and she had laid her left hand on her breast. And she said:
3.8.7 Ego libera sum et non ligata. Purissimum fontem pertransivi, dulcissimum scilicet et amantissimum Filium Dei. Pertransivi eum, ab eoque exivi. Superbissimum autem diabolum conculco non praevalentem ligare me. Ipse abscissus est a me, quia semper maneo in superno Patre. Sed in summitate praefatae obumbratae columnae vidi aliam pulcherrimam imaginem, nudo capite stantem, et crispos ac subnigros capillos habentem, faciemque virilem tantae ardentis claritatis, ut eam perspicue considerare non possem, ut faciem hominis. Erat quoque purpurei et subnigri coloris tunica induta; cui super utrumque humerum ejusdem imaginis zona una coloris rubicundi croci, ante et retro usque ad pedes ejus se extendens intexta fuerat. Habebat autem circa collum episcopale pallium, mirabili modo auro et pretiosissimis gemmis adornatum.	I am free and unbound. I have passed through the purest fountain, that is, the sweetest and most loving Son of God. I passed through him and came forth from him. And I trample on the most proud devil, who has no power to bind me. He is cut off from me, for I always abide in the Father on high. But at the top of the shadowed pillar I have described, I saw another, most beautiful figure. She stood bareheaded, with curly, dark hair and a man's face of such burning brightness that I could not look at it clearly, as one looks at a human face. She was clothed in a tunic of purple and blackish color, into which a band of reddish saffron color had been woven over each shoulder, reaching down to her feet in front and behind. Around her neck she wore a bishop's pallium, wonderfully adorned with gold and most precious gems.[16]
Splendor vero candidissimus ita eum ubique circumdederat, ut nusquam nisi ante a capite videlicet et deorsum usque ad pedes ejus ipsam inspicere possem. Brachia autem et manus atque pedes ipsius mihi ad videndum obumbrati erant. Sed splendor idem qui eam circumdederat, oculis undique plenus erat, totusque vivens, atque hac et illac se diffundens, ut nubes diffluere solet, ita ut nunc latiorem nunc autem constrictiorem se redderet. Et eadem imago voce magna clamavit in mundum, dicens hominibus:	A radiance of the purest white surrounded her on every side, so that I could see her nowhere except in front, from her head down to her feet. Her arms, hands and feet were shadowed to my sight. And the radiance that surrounded her was full of eyes everywhere and wholly alive. It spread this way and that, as a cloud tends to drift apart, so that it made itself now wider, now narrower. And this figure cried out to the world in a loud voice, saying to humankind:

GRACE SPEAKS

Grace explains how she moves a sinner toward repentance, and how the will must master the senses.

LATIN	ENGLISH
3.8.8 Gratia Dei sum, filioli mei: ideo audite et intelligite me, quia illis do lumen animae, qui me intelligunt in admonitione; quos etiam in eadem beatitudine contineo, ne revertantur ad iniquitatem. Et quoniam ipsi me non	I am the Grace of God, my little children. So hear and understand me. I give the light of the soul to those who understand me in my admonition, and I keep them in that same blessedness, so that they

16 The pallium is a band of white wool worn around the shoulders by archbishops as a sign of their office.

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despexerunt, ob hoc etiam volo eos tangere mea admonitione, quatenus incipiant bona operari, et me illis dico qui me requirunt in simplicitate et cordis puritate. Et dum tribuo margaritas boni admonens et exhortans hominem; ita scilicet dum intellectus hominis tangitur per me sum ei initium, hoc est dum sensus hominis intelligit admonitionem meam auditu, ita quod etiam idem sensus ducitur ad consensum tactus mei in animo suo, tunc sum in ipso initium boni quod eum oportet incipere, me sic illi adjutrice.

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

Ipse enim subjectus est illi in servitio; quia ei inferior est, eamque sequetur sive velit sive nolit. Nam ego do bonum in initio, et calefacio illud in mente tribuoque opus voluntati ad perficiendum, et hoc facio admonitione, exhortatione atque calore doni inspirationis Spiritus sancti. Si autem voluntas his donis repugnat, tunc ad nihilum deducuntur haec quae memoravi. Unde in eodem tempore dum homo potest recipere in incendio donorum in signis praeconii quod de me oritur; tunc ad illud properet, ac etiam citius veniat voluntas in bonis, et perficiat opus hoc in claritate.

Nam scientiam boni et mali ob hoc habet homo ut ipse in omnibus operibus suis Deum tanto melius intelligat, devitando malum et operando bonum; quia sic Deum colit cum timore, eum amplectens in perfecta charitate. Quomodo? Ita scilicet si aperit interiores oculos spiritus ad bonum, et si negat et abjicit in exteriori homine malum quod facere potuit. Idcirco etiam subjecta est

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do not turn back to iniquity. And because they have not despised me, I want to touch them with my admonition, so that they may begin to do good; and I declare myself to those who seek me in simplicity and purity of heart. I bestow pearls of good when I admonish and exhort a person. That is, when a person's understanding is touched by me, I am a beginning for him: when a person's senses grasp my admonition by hearing, so that those senses are led to consent to my touch in his soul, then I am in him the beginning of the good that he must begin, and so I am his helper.

Then and there a struggle begins over whether what I give will be brought to completion or not. How so? I want it understood like this. Suppose I admonish a person in such a way that he begins to groan and weep over his sins. His will may then yield to the admonition I have given him; for a person perceives in his senses the change in his soul, as he lifts his eyes to see, his ears to hear, his mouth to speak, his hands to touch and his feet to walk, according to the desire within his soul. If, then, the will has accepted my admonition, it at once rises up, presses down the senses and overcomes them, so that the senses learn things unknown to their habit. How so? They change, because, whatever they may be, they must follow, unwilling, the will that is above them.

For they are subject to it in service. Since they are lower than it, they will follow it whether they want to or not. For I give the good at the beginning, and I warm it in the mind, and I give the will the work to accomplish. I do this by admonition, by exhortation and by the warmth of the gift of the Holy Spirit's inspiration. But if the will resists these gifts, then the things I have mentioned are reduced to nothing. So at the very time when a person is able to receive, in the blaze of the gifts, the signs of the message that arises from me, let him hasten toward it; and let the will come all the more quickly in good things, and accomplish this work in brightness.

For a human being has knowledge of good and evil so that in all his works he may understand God all the better, by avoiding evil and doing good. In this way he worships God with fear and embraces him in perfect love. How so? That is to say, if he opens the inner eyes of the spirit to the good, and if in the outer self he refuses and casts away the evil he

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terrena creatura sub potestate ipsius; ut eo amplius Deum intelligat et diligat, ac operetur in eo opus scientiae suae cum intellectu, quo ipse timeat et amet omnipotentem, qui ipsi deputavit magnum honorem servitutis plurimarum creaturarum.

Unde et ob has causas effundit homo, hoc quod ipse in intellectu suo scienter comprehendit: discretionem in creaturis, ita quod novit quae sint amabiles et odibiles, et quae utiles atque inutiles, et quod etiam post haec in fide qua ipse Deum intelligit concluduntur omnia opera ipsius; ita quod et Deo et angelis ejus placent, aliquando etiam tango hominem in animo ipsius, et moneo eum ut incipiat operari justitiam et devitare malum; sed dedignatur me, et putat quod possibile sibi sit quidquid facere voluit, ac spatium poenitendi sibi ipsi constituit usque ad tempus illud dum corpus ejus in simplicitate frigidae aetatis sibi consentiat, et dum etiam propter senectutem sibi fastidio sit amplius peccare. Tunc iterum admoneo atque hortor eum ad bonum, et ut animo suo resistat.

Qui dum me negligit: saepe per multas adversitates ut in divitiis et caeteris his similibus quae patitur, ad hoc perducitur, quod eum quasi invitum et adversus se ipsum oportet facere bonum, et quod eum in tam exasperato animo non multum delectat ea adimplere quae prius proposuerat perficere in prospero tempore; in quo ei videbatur nihil contrarium ipsi posse obesse, secundum quod ipse in se ipso ordinaverat tanto tempore illa agere ut sibi placuisset. Hic homo si dubie susceperit me, nolo tamen eum relinquere; quia, quamvis sic susceperit me, tamen non omnino despexit me. Unde et ego non laboravi frustra in ipso.

Taedio enim mihi non est tangere ulcerosa vulnera quae circumdata sunt circumrodentium vermium in innumerositate vitiorum, et fetore mali rumoris et infamiae, et languore inveteratae iniquitatis peccatorum; nec despiciam quin leniter illa contractem: eo tempore dum incipio extrahere edacem livorem malitiae, hoc est cum intueor et tango illa vulnera blando calore inspirationis Spiritus sancti.

Sed saepe cum hujusmodi dolor veteri fomento inveteratur, ita quod peccatum incipit calere ardens in

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could have done. For this reason, too, earthly creation is placed under his power, so that he may understand and love God all the more, and thereby carry out the work of his knowledge with understanding, through which he may fear and love the Almighty, who assigned him the great honor of being served by so many creatures.

For these reasons, then, a human being pours out what he knowingly grasps in his understanding: discernment among creatures, so that he knows which are to be loved and which hated, which are useful and which useless; and further, that all his works are then enclosed in the faith by which he understands God, so that they please both God and his angels. Sometimes, too, I touch a person in his soul and admonish him to begin to work righteousness and avoid evil. But he scorns me and thinks he can do whatever he pleases. He sets himself a time for repentance, putting it off until his body falls in with him in the simplicity of cold old age, and until, because of his age, he is too weary to sin any more. Then I admonish him again and urge him toward the good, and to resist his own impulses.

When he neglects me, he is often brought, through the many adversities he suffers—in his wealth and in other such things—to the point where he must do good as if unwillingly and against himself. And in so embittered a mind he takes little pleasure in fulfilling what he had earlier planned to accomplish in prosperous times. Back then it seemed to him that nothing adverse could harm him, for he had resolved within himself to do those things at whatever time he pleased. If this person receives me with hesitation, I still do not want to abandon him; for though he has received me in this way, he has not utterly despised me. So I have not labored in vain in him.

For it does not weary me to touch festering wounds, surrounded by the gnawing worms of countless vices, by the stench of evil report and disgrace, and by the sickness of long-standing iniquity of sins. Nor will I disdain to handle them gently at the time when I begin to draw out the consuming livid matter of malice—that is, when I look upon those wounds and touch them with the gentle warmth of the Holy Spirit's inspiration.

But often such pain grows chronic through long festering, so that the sin begins to burn hot in the

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animo hominis, et cum etiam sic oriuntur in dolore vulnera peccatorum, ita quod erunt in coagulatum opus hujus immunditiae quasi globus et acervus se erigens de magna sorde vermium et fomentatione involuti luti de quo nascuntur mortifera venena scorpionum, serpentum, ranarum et aliorum similium venenosorum vermium, et cum etiam tunc ita indurantur ut lapis in talem scilicet duritiam quam nullus cogitat effringere, quae sunt importabilia onera scelerum in illis hominibus qui gravati sunt gravioribus oneribus; quid tunc ad haec? Tunc sane homines propter infidelitatem suam non possunt confidere, ut possibile sit huic homini se ad Deum convertere de sua iniquitate; propterea quia vident eum quasi escam esse diaboli.

Ego tamen nolo illum hominem deserere, sed medio adjutorio et praelio volo esse pro ipso in certamine, ubi suaviter primum incipio tangere quasi duritiam lapidis illius peccati, quoniam quasi difficile est eum confringi in tam maximo fetore horribilium scelerum, quae sibi sunt praedictae causae magnae sordis et nequitiae, et quae sunt veluti cadaver putredinis, et esca diaboli, quam ipse certissime absorbuit in ventrem suum. Quomodo? Scriptura habet de Filio Dei dicente: Meus cibus est ut faciam voluntatem Patris mei, et contra, cibus est diaboli ut hominem deprimat in mortem, per quam illos talibus venenis, ut praedictum est, afflat, qui ei in voluntate sua consentiunt, et post eum declinant. Et id ipsum est diaboli desiderium et continuum studium, quia de hac sorde oritur omne malum.

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

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person's soul. The wounds of sin then break out in pain, and they become a clotted mass of this uncleanness, like a lump and heap rising up from a great filth of worms and from the festering of tangled mud, out of which spring the deadly poisons of scorpions, snakes, frogs and other such venomous vermin. And then they harden like stone, into such hardness that no one thinks of breaking it. These are the unbearable burdens of crimes in those people who are weighed down by the heavier burdens. What then of this? Then, indeed, people cannot trust, because of their unbelief, that it is possible for this person to turn to God from his iniquity, because they see him as, so to speak, the devil's food.

Yet I do not want to abandon that person. I want to stand for him in the struggle with my intervening help and combat. There I first begin gently to touch, as it were, the stony hardness of that sin, since it is, as it were, hard for it to be broken amid so great a stench of horrible crimes. These crimes are for him the causes of great filth and wickedness already described; they are like a rotting corpse and the devil's food, which the devil has most certainly swallowed into his belly. How so? Scripture says of the Son of God: "My food is to do the will of my Father." Conversely, the devil's food is to drag a person down into death, and through it he breathes such poisons, as was said, upon those who consent to him in their will and turn aside after him. And this is the devil's very desire and constant pursuit, for from this filth all evil springs.[17]

But many of these people do understand me. How so? When I first touch them, such a person says within himself: "What is the matter with me? I know no good, nor do I know how to think of any." And again, not knowing, he sighs and says: "Alas, sinner that I am!" But he feels nothing more, for he is weighed down by the mass of his sins, and the darkness of iniquity has thrown him into confusion. Then I touch his wounds again. And because he had been admonished by me before, he now understands me better, and, looking into himself, he says again: "Woe is me! What shall I do? I do not know, nor can I work out what will become of me because of my many sins. Ah! Where shall I turn,

17 Compare John 4:34.

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or to whom shall I hurry for help, so that I may cover and blot out in repentance the foul crimes within me?"

Unde iterum respicit in se ipsum ea colluctatione quam prius habuit in studio peccandi; ac eodem desiderio ad veram poenitentiam se convertit, ut ante studebat in peccatis. Et quia tunc ille homo mea admonitione sic evigilavit de somno mortis, quam sibi pro vita elegerat: idcirco tunc nec cogitatione, nec verbo, nec facto quae prius ardenter habuit ad scelera, vult amplius peccare, sed studiosissime in fortissima poenitentia se elevat ad me. Quapropter mox et ego suscipio eum totum: et deinceps dimitto eum quasi liberum: ita quod in praedictis concupiscentiis gravem infestationem ultra non habebit; ut charissimi filii mei sustinent, quos moneo multiplici miseria ignitis sagittis diabolicarum persuasionum, quia ipse harum tunc non indiget.

So he looks into himself again with the same struggle he once had in his eagerness to sin, and he turns to true repentance with the same desire with which he used to pursue his sins. And because that person has thus awoken, through my admonition, from the sleep of death that he had chosen in place of life, he no longer wants to sin in thought, word or deed, which he had once given over so ardently to crime. Instead, with the greatest zeal, he raises himself to me in the strongest repentance. Therefore I at once receive him wholly, and from then on I let him go as if free, so that he will no longer suffer grave assault from the desires I have described—as my dearest sons endure, whom I admonish through manifold misery by the fiery arrows of the devil's persuasions—for he then has no need of these.

Nam ipse semper dolebit propter transacta peccata sua, ita ut etiam sibi ipsi iratus tam acrem poenitentiam agat quod se etiam indignum aestimet hominem vocari. Sed haec victoria est in fetore sordis illorum hominum quos abjicere nolo, quoniam post peccata sua me tandem quaesierunt. Nam qui me non spernunt, sed admonitionem meam suscipiunt, et me devote quaerunt, illis parata sum facere quidquid volunt; qui autem me contemnentes abjiciunt, illi mortui sunt, nec eos scio.

For he will always grieve over his past sins, so that, angry even with himself, he repents so bitterly that he thinks himself unworthy even to be called a human being. This is victory amid the stench of the filth of those people whom I will not cast away, because after their sins they have at last sought me. For to those who do not spurn me but accept my admonition and seek me devoutly, I am ready to do whatever they wish. But those who scorn me and cast me away are dead, and I do not know them.

Sunt enim multi homines qui dum me adesse sentiunt intelligentes suam mentem tactam esse admonitione mea, fugiunt me per malam consuetudinem conceptorum peccatorum, quae in se deglutiebant voluntate atque consensu et opere. Unde etiam et ipsi sunt coram Deo quasi nihilum et inane reputati; quia nolunt esse conscii quod possint facere, tacti per me. Ego autem nolo esse in pollutione horum peccatorum qui nolunt suscipere admonitionem meam: nec se volunt purgare per exhortationem illam quatenus se avertant a peccatis suis, nec desiderant comedere cibum illum qui est Scriptura Evangelii, quo satiari debent omnes fideles, nec gustare saporem ejus secundum quod eis datum est; sed festinant fugere gratiam Dei; quia nec videre, nec audire, nec cogitare volunt quid eis faciendum sit, dum vocantur admonitione boni.

For there are many people who, when they feel me present and understand that their mind has been touched by my admonition, flee from me through the evil habit of the sins they have conceived, which they swallowed into themselves by will, consent and deed. So they too are reckoned before God as nothing and emptiness, because they do not want to be aware of what they could do once touched by me. But I do not want to be in the pollution of these sinners who will not accept my admonition. They will not cleanse themselves through that exhortation so as to turn away from their sins. They do not desire to eat that food which is the Scripture of the Gospel, with which all the faithful ought to be filled, nor to taste its savor as it has been given to them. Instead they hurry to flee the grace of God, for they will neither

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see, nor hear, nor consider what they ought to do when they are called by the admonition of good.

Ipsi fugiunt admonitionem bonam, ut vermis qui terram intrat se abscondens ab omni decore hujus saeculi. Hoc faciunt et isti nequissimi homines fugientes praecepta Dei, seque polluentes in faece qua se involutant in mortem, cum se abscondunt in malitia sua, nolentes de fetore nequitiae ad lucem prodire. Qui tales sunt, non pertinent ad me. Nam ego nolo hac et illac dividi in pollutione luti. Quomodo? Cum his esse volo, qui me pura poenitentia intelligunt; ubi me etiam adjungo humanae corruptibilitati, quia eam volo purgare.

They flee good admonition like a worm that goes into the earth, hiding itself from all the beauty of this world. So too do these most wicked people, fleeing the commandments of God and defiling themselves in the dregs in which they roll themselves toward death, when they hide in their malice and will not come out from the stench of wickedness into the light. Those who are like this do not belong to me. For I do not want to be divided this way and that in the pollution of mud. How so? I want to be with those who understand me through pure repentance; there I even join myself to human corruptibility, for I want to cleanse it.

Qui autem me nolunt suscipere, illos a me abjicio, nolens esse cum eis; quia nulla pars mihi cum illis est, quia sunt in parte stultae ignorantiae me intelligere nolentes, et quoniam nolo esse in opere quod pertinet ad conglutinationem obduratae perversitatis: quod est ad mortem. Et qui hoc modo spernunt me, imitantur perditum angelum, qui dum Deum videre potuit, eum inspicere noluit, ita ut eum humiliter agnosceret; et propterea subito effugit omnem gloriam coelestem, cadens in mortem; dum Deo voluit assimilari simili honore. Isti despiciunt me, quoniam operantur opus malignum, ut exigunt illicita desideria carnis in voluptatibus ipsorum. Et quoniam me despiciunt, idcirco faciunt quod male volunt. Ipsi contemnunt Deum, sic etiam negligunt illius praeceptum.

But those who will not receive me I cast away from me, not wanting to be with them. For I have no part with them, since they are on the side of foolish ignorance and will not understand me, and since I do not want to be in a work that belongs to the cementing of hardened perversity, which leads to death. And those who spurn me in this way imitate the lost angel, who, when he could see God, would not look upon him so as to acknowledge him humbly. And so he suddenly fled all heavenly glory and fell into death, when he wanted to be made like God in equal honor. These people despise me because they do the work of evil, as the unlawful desires of the flesh demand in their pleasures. And because they despise me, they do the evil they want. They scorn God, and so they also neglect his commandment.

Unde et perfrequenter in indignatione mea permittuntur ad plenitudinem mentis suae facere quod voluerint; quia vita aeternae felicitatis eos fugit quasi nihilum sint, frequenter etiam deficientes tam in prosperitate praesentis vitae quam futurae, quoniam duri et immobiles ad felicitatem boni sunt. Contumacem enim peccatorem, in malis suis perseverantem desero: vivificans eum qui in se respicit et a peccatis suis in timore meo cum pura poenitentia se ad me convertit. Nam ego sum columna firmae stabilitatis, quae nunquam desero quaerentem me, quoniam qui me apprehendit et se mihi intime ac fideliter conjungit, nunquam decidet in perditionem.

So, very often, in my indignation, they are allowed to do whatever they wish to the full measure of their minds. The life of eternal happiness flees from them as though they were nothing, and often they also fail both in the prosperity of the present life and in that of the life to come, because they are hard and unmoved toward the happiness of the good. For I abandon the stubborn sinner who persists in his evil deeds. But I give life to the one who looks into himself and, in fear of me, turns from his sins to me with pure repentance. For I am a pillar of firm stability, and I never abandon the one who seeks me. Whoever takes hold of me and joins himself to me closely and faithfully will never fall into perdition.

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Qui vero me habet in oblivione mentis suae, et superbiendo se elevat super me, id est qui in se ipsum magis confidit quam in me, ac ideo fiduciam in me contemnit habere quoniam pro nihilo computat gratiam Dei, quia in animo ejus sum et ventus turbinis, ipse habens me negligenter in irrisione et superbe cum elatione in desperatione, non propter gravedinem peccatorum quae perpetraverit, sed propter superbiam me deridendo sic dicens, quid est gratia Dei? Hunc ego dejiciendo occidam, et in electione mea eum erigere nolo; quia mortuus est ab aeterna felicitate.	But there is the one who lets me slip from his mind and in his pride raises himself above me. That is, he trusts in himself more than in me, and so scorns to put his confidence in me, because he counts the grace of God as nothing, for in his mind I am even a gust of whirlwind. He holds me carelessly in mockery, and proudly, with arrogance, in despair. This is not because of the weight of the sins he has committed. Out of pride he mocks me, saying, "What is the grace of God?" Him I will cast down and kill, and I will not raise him up to be among my chosen, because he is dead to eternal happiness.
Sed et hi homines qui non habent fiduciam se posse surgere de gravioribus culpis peccatorum suorum sic abjicientes omnipotentem Deum et gratiam ipsius, desperantes scilicet in nimia tristitia quasi non possint salvari de enormitate criminum suorum, deficiunt projecti a me, et acerbe corruunt in mortem, morientes in inferno inferiori cruciatu mortis aeternae.	Then there are those who have no confidence that they can rise again from the graver faults of their sins, and so cast away almighty God and his grace. They despair, that is, in excessive sadness, as though they could not be saved from the enormity of their crimes. They fail, thrown away from me, and fall bitterly into death, dying in hell in the deeper torment of eternal death.

GRACE'S BELOVED CHILDREN

Grace tests those who welcome her through hardship, and urges them to do good while they can.

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Nunc etiam loquar de dilectis filiis meis qui me suscipiunt aperto sensu et voluntario animo atque acuto intellectu, et qui me gemitu et fletu tangunt, me excipientes cum gaudio atque omni amplectentes intentione. O flores mei, qui dum me adesse sentiunt subito gaudent in me, et ego in illis. Ipsi dulciores suavioresque mihi sunt super amorem lapidis pretiosissimi, et super fulgentes pretiosas margaritas in mente hominum, qui eas amplectuntur ardenti desiderio. Ipsi etiam sunt mihi nobilissimi quadrati lapides; quia in conspectu meo mihi semper sunt amabiles, hos assidue volo limare et purgare: quatenus recte ac decenter ponantur in coelesti Jerusalem, quia semper in mentibus suis bona voluntate mecum epulantur, nec mea justitia possunt satiari.	Now I will also speak of my beloved children. They receive me with an open mind, a willing spirit and a keen understanding. They touch me with sighs and weeping, welcoming me with joy and embracing me with all their intent. O my flowers, who, as soon as they feel me present, suddenly rejoice in me, and I in them! They are sweeter and more delightful to me than the love of the most precious stone, and than gleaming precious pearls are to the minds of people who embrace them with burning desire. They are also my most noble squared stones. Because they are always lovable to me in my sight, I want to file and cleanse them unceasingly, so that they may be set rightly and fittingly in the heavenly Jerusalem. For in their minds they always feast with me in good will, and they can never have their fill of my justice.
Nam mox cum tactum meum sentiunt properant ad me, tanquam cervus ad fontem aquae. Sed ego saepe relinquo eos, ita quod ipsis videtur quasi sint sine adjutorio: quod idcirco facio, ut exterior homo in eis non infletur per superbiam. Tunc plorant ac lugent aestimantes me ipsis	For as soon as they feel my touch they hurry to me, like a deer to a spring of water. But I often leave them, so that it seems to them as if they were without help. I do this so that the outer person in

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esse offensam: sed ego sic perscrutor fidem eorum. Attamen forti manu teneo eos: sic auferens ab ipsis elationem, nec permittens eos cognoscere quid sint in occultis bonis suis, quia multiplices fructus in eis facere volo: animis ipsorum dolentibus ac cordibus eorum vulneratis in doloribus.	them may not be puffed up with pride. Then they weep and mourn, thinking that I have taken offense at them. In this way I search out their faith. Yet I hold them with a strong hand, taking pride away from them and not letting them know what they are in the hidden good that is in them, because I want to produce manifold fruit in them while their souls grieve and their hearts are wounded with sorrows.[18]
Permitto enim frequenter diabolicas persuasiones ipsos invadere in igneis sagittis de flatu immunditiae incendii ardentis spiritus fornicationis, quae vulnerant corpora eorum in infirmitate fragilis naturae; et hoc idcirco permitto quatenus hoc modo tam fortiter imbuantur inspiratione Spiritus sancti, quod praeterea fiant insignes praecones et flagrantes in virtutibus. Ipsi quippe erunt in probatione quasi aurum in fornace, id est probati in irrisione et in indignatione, ita quod nihilum computabuntur, et quod saepissime per raptores substantia sua denudabuntur, ac per dissensionem plebis in adversitatibus sicut agni a lupis dilacerabuntur. Et ut oves, dum eas lupus dispergens dissipat, tamen non moriuntur; ita sunt et isti homines in morte animae non morientes, sed eo magis viventes purgati in adversis.	For I often allow the persuasions of the devil to invade them with fiery arrows, from the unclean blast of the burning fire of the spirit of fornication, and these wound their bodies in the weakness of their frail nature. I allow this so that in this way they may be imbued so strongly with the inspiration of the Holy Spirit that they also become outstanding heralds, ablaze in the virtues. For they will be tested like gold in the furnace. That is, they will be tested by mockery and contempt, so that they will be counted as nothing. Very often robbers will strip them of their property, and through the hostility of the people they will be torn apart in their adversities, like lambs by wolves. Yet when the wolf scatters and disperses the sheep, they still do not die. In the same way these people do not die the death of the soul. Instead they live all the more, purified by adversity.
Nam bona arbor ut fructum ferat irrigatur, putatur atque circumfoditur; et ab ea erucae ne fructum ejus corrodant abstrahuntur. Quid hoc? Bonus scilicet homo non sit durus, nec malevolus ad justitiam Dei, sed lenis ac flexibilis ad quodque bonum, a se abscindens malum, seque considerans in scrutatione operum suorum, atque auferens a se infestationem laedentium se inimicorum. Sed tamen antequam homo sentiat me in cogitatione sua aut intellectus ipsius intelligat me intra se; sum ei caput et radix fructuositatis, et virtus fortitudoque firmae civitatis, quae aedificata est supra firmam petram. Omnis ergo fidelis homo audiat me sibi dicentem: O homo, est ne conveniens et congruum ut homo rationalis sine intellectu sit, ut irrationale pecus quod non aliter facit nisi secundum quod expetit libido ipsius?	For a good tree is watered, pruned and dug around so that it may bear fruit, and caterpillars are removed from it so that they do not gnaw away its fruit. What does this mean? A good person should not be hard or ill-disposed toward the justice of God, but gentle and pliant toward every good. He should cut evil away from himself, consider himself by examining his deeds, and drive off the attacks of the enemies who harm him. And yet, even before a person feels me in his thoughts or his understanding perceives me within him, I am for him the head and root of fruitfulness, and the power and strength of a firm city built upon solid rock. So let every faithful person hear me saying to him: O human, is it fitting and proper that a rational human being should be without understanding, like an irrational beast that does nothing except what its appetite craves?
O miseri homines, qui nolunt scire magnam gloriam illam, quam Deus ipsis dedit ad similitudinem sui. Sed	O wretched people, who do not want to know the great glory that God gave them in his own like-

18 The deer at the spring echoes Psalm 41:2 (42:1 in most English Bibles).

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non potest esse ut volunt quod libere et quasi haereditario jure omnia mala faciant quae desiderant; quasi hoc ex natura corporis sui possideant, nolentes considerare se habere honorem illum, quod bona opera operari valeant. Deus in sua ordinatione omnia juste constituit. Et quis potest ei repugnare? Quid hoc? In hujusmodi videlicet comparatione quod aliquis ordinationi Dei simili exemplo possit comparari, aut sapientia aut discretione in illius rebus. Et cur est hoc quod efficaciam illam quae eis data est sibi ipsis auferre nolunt: quod bene scilicet et male facere possunt? Quomodo?

Nam ego cum eos tactu meo admoneo, qui tunc me apprehendunt mox ut me adesse sentiunt, hi bonum opus quod volunt ad effectum meo adjutorio perducere possunt. Qui vero me contemnunt, in imbecillitatem sui et in malum corruunt. Sed pravi homines excusare se nituntur: ita quod bona opera operari non possunt, et hoc propterea faciunt quod exterior homo in eis voluntatem suam exerceat in libertatem. Nunc, o charissimi filii mei, qui mihi dulciores in odore super omnia aromata estis, audite me vos admonentem. Dum tempus habetis facere bonum et malum, sincera devotione colite Deum vestrum.

O vos iterum dulcissimi filii mei, qui ascenditis sicut aurora, vos qui ardere debetis in charitate ut sol in radio suo, currite et properate, charissimi mei, in via veritatis quae lux mundi est, quae est Jesus Christus Filius Dei, qui nos redemit sanguine suo in fine temporum, ut cum gaudio post transitum vestrum pervenire possitis ad ipsum. Et iterum audivi eum qui sedebat in throno dicentem ad me: Desiderantibus coelestia fideliter credendum et non pertinaciter examinandum est, quomodo Filius Dei missus in mundum a Patre natus sit ex virgine; quia humanus sensus fragili et mortali corpore gravissimo peccatorum onere gravatus, secreta Dei plus dignoscere non poterit, quam Spiritus sanctus cui vult revelaverit.

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ness! It cannot be as they wish, that they may freely, as if by hereditary right, do all the evil they desire, as though they possessed this from the nature of their body. They refuse to consider that they have this honor: that they are able to do good works. God has established all things justly in his ordering. And who can resist him? What does this mean? It means a comparison of this kind: could anyone, by any similar example, be likened to the ordering of God, either in wisdom or in discernment in the things that are his? And why is it that they refuse to take away from themselves the power that has been given to them, namely, that they can do both good and evil? How so?

When I admonish them with my touch, those who take hold of me as soon as they feel me present are able, with my help, to bring to completion the good work they desire. But those who despise me collapse into their own weakness and into evil. Yet wicked people try to excuse themselves by claiming that they cannot do good works. They do this so that the outer person in them may exercise its will in freedom. Now, O my dearest children, who are sweeter to me in fragrance than all spices, listen to me as I admonish you. While you have time to do good and evil, worship your God with sincere devotion.

O you, once more, my sweetest children, who rise like the dawn, you who ought to burn with love as the sun burns in its rays: run and hurry, my dearest ones, along the way of truth. That way is the light of the world, Jesus Christ, the Son of God, who redeemed us with his blood at the end of the ages, so that after your passing you may come to him with joy. And again I heard the One who sat on the throne saying to me: Those who long for heavenly things must believe faithfully, and not examine obstinately, how the Son of God, sent into the world by the Father, was born of a virgin. For human perception is weighed down by a frail and mortal body and by the very heavy burden of sins. It will not be able to discern the secrets of God any further than the Holy Spirit reveals them to whomever he wills.

THE PILLAR OF CHRIST'S HUMANITY EXPLAINED

The voice explains the pillar as Christ's humanity, shadowed and beyond human understanding.

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3.8.9	Quapropter per mysticum mysterium, haec etiam columna quam vides in plaga meridiana, in praefato lapideo muro demonstrati aedificii, ultra praedictam columnam verae Trinitatis, significat humanitatem Salvatoris, qui conceptus de Spiritu sancto, natusque ex suavissima virgine, filius est Altissimi, fortissima sanctitatis columna existens, omnem videlicet ecclesiasticam aedificationem sustentans. Cujus humanitas apparet in ardente fide lapidum fidelium populorum, in bonitate superni Patris fortissime operantium, post declarationem Trinitatis manifestata; quia Trinitate in uno Deo certificata credenti populo, creditum est etiam incarnatum Dei Verbum, verum Deum cum Patre et sancto Spiritu in unitate divinitatis in uno et vero Deo colendum.	Therefore, in a mystical mystery, this pillar that you see on the southern side signifies the humanity of the Savior. It stands in the stone wall of the building shown to you, beyond the pillar of the true Trinity already described. He was conceived of the Holy Spirit and born of the most gentle Virgin. He is the Son of the Most High, the mightiest pillar of holiness, and he supports the whole edifice of the Church. His humanity appears in the burning faith of the stones, the faithful peoples, who work most mightily in the goodness of the Father on high. It was made manifest after the Trinity had been declared. Once the believing people had been made certain of the Trinity in one God, they also believed in the incarnate Word of God: true God with the Father and the Holy Spirit in the unity of divinity, to be worshiped in the one true God.
3.8.10	Quae columna magna est, et obumbrata intra et extra idem aedificium apparens; quoniam sanctitudo verae incarnationis magna et inaestimabilis, ita humanis mentibus est obumbrata ut non possit considerari, nisi quantum possibile est per fidem intueri, et interioribus divino cultu laborantibus fide et opere cognosci, et exterioribus otio vacantibus fama et voce manifestari. Visuique tuo tam umbrosa apparet, ut nec magnitudinem nec altitudinem ejus cognoscere valeas; quia Filius meus inter homines in mortalitate carnis, quoniam pro populo mortem subiturus erat, quasi obumbratus mortalis scilicet existens sine omni macula peccati apparuit; ita tamen quae vera ejus incarnatio in mystica magnitudine secretorum Dei incomprehensibilis, et in excellentia divinae potentiae inestimabilis, omnem cognitionem humani intellectus excedat.	This pillar is great, and it appears shadowed both inside and outside the building. This is because the holiness of the true Incarnation, great and beyond estimation, is so shadowed to human minds that it cannot be contemplated except so far as faith makes it possible to behold it. Those within, who labor in divine worship, know it through faith and deed. To those outside, who are given over to idleness, it is made known by report and by word. To your sight it appears so shadowy that you cannot make out either its size or its height. This is because my Son appeared among humans in the mortality of the flesh as if shadowed, since he was to undergo death for the people. He was mortal, that is, yet without any stain of sin. Even so, his true Incarnation is incomprehensible in the mystical greatness of the secrets of God and beyond estimation in the excellence of divine power, so that it exceeds all knowledge of human understanding.
3.8.11	Sed quod inter columnam hanc atque columnam verae Trinitatis est interruptus locus longitudinis trium cubitorum, vacuusque absque muro ut tibi superius ostensum est: hoc est quod incarnatus Dei Filius, Deus verus cum Patre et Spiritu sancto existens, adhuc latet in membris suis qui fideles homines sunt, qui usque ad	Between this pillar and the pillar of the true Trinity there is a gap three cubits long, empty and without a wall, as was shown to you above. This means that the incarnate Son of God, who is true God with the Father and the Holy Spirit, still lies hidden in his members. These are the faithful

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finem mundi nascituri sunt, per viventia opera membra capitis sui effecti, ut supra mirabiliter et typice edocta es. Qui quot et quales futuri sint in prolixitate supervenientium temporum, hoc est in mysterio ineffabilis Trinitatis eamdem Trinitatem in unitate divinitatis fideli cultura adoraturi: locus eorum (ut qui adhuc nascituri sunt) vacuus est, cum sine aedificato muro bonorum operum sit.	people who are to be born until the end of the world, and who are made members of their head through living works, as you were wonderfully and figuratively taught above. How many they will be, and of what kind, in the long course of the times to come, is hidden in the mystery of the ineffable Trinity. They will adore that same Trinity in the unity of divinity with faithful worship. Their place is empty, since they are still to be born, for it lacks the built wall of good works.
Ubi tamen fundamentum positum est, quoniam in praesentia Dei sunt, et quia etiam fide salvationis eorum quam habituri sunt jam posita fortiter consistit: ita ut homo spem et fiduciam non habeat in alio quam in Deo, non differens de misericordia ejus, sed confidens in eum quod fortissimum fundamentum fidelis animae est.	Yet the foundation has been laid there, because they are present to God, and because it already stands firm, laid through faith in the salvation they will have. So a person should have hope and trust in no one but God, not wavering about his mercy but trusting in him. This is the strongest foundation of the faithful soul.
3.8.12 Quod autem haec umbrosa columna in hoc ipso aedificio in illo loco stat ubi desuper in coelestibus mysteriis coram Deo illum magnum et quadratum lucidissimumque candoris splendorem prius vidisti, qui secretum superni Creatoris designans in maximo mysterio tibi manifestatus est: hoc est quod incarnatus Dei Filius, omnia opera sua quae corporaliter in mundo multas injurias passus operatus est, ea secundum secretam voluntatem Patris adimplevit.	This shadowy pillar stands in this very building at the place above which, in heavenly mysteries before God, you earlier saw that great, square and most brilliant radiance of whiteness. That radiance was revealed to you as signifying, in a supreme mystery, the secret of the Creator on high. This means that the incarnate Son of God fulfilled, according to the secret will of the Father, all the works he performed bodily in the world, where he suffered many injuries.
Quid etiam ille splendor designat, magnus videlicet in significatione mysteriorum Dei, quatuorque angulorum; quoniam ad cognitionem Christi multi ex iis qui per quatuor partes mundi nascuntur perventuri sunt, atque eximii candoris; quia lucidissimam divinitatem nulla tenebrositas offuscare potest, ubi idem secretum supernae et gloriosae majestatis in magna profunditate et mysterio scientiae Creatoris omnium qui cuncta creavit typice ibi aperitur; ita ut ipsi Creatori nullus ad hoc in auxilio succurreret, nec ullus ipsi resistendo in hoc repugnaret, ea tantum in voluntate bonitatis suae per verbum suum creans.	And what does that radiance signify? It is great, that is, in signifying the mysteries of God. It has four corners, because many of those born in the four parts of the world will come to the knowledge of Christ. It is of exceptional whiteness, because no darkness can obscure the most luminous divinity. There the same secret of the supernal and glorious majesty is figuratively disclosed, in the great depth and mystery of the knowledge of the Creator of all, who created all things. No one came to the Creator's aid in this, and no one opposed him in it by resisting, for he created those things only by the will of his goodness, through his Word.
Unde in eo alius splendor velut aurora in se aeriam in alto purpureae lucis claritatem habens fulget, per quem tibi in mystica ostensione mysterium incarnati Filii Dei demonstratum est; quoniam in secreto summi Dei, candor aurorae virginis scilicet Mariae declaratur, quae in utero suo Filium coelestis et altissimi Patris portavit, qui purpureum sanguinem suum clarissima luce salvationis fulgentem effudit, secundum quod tibi in hac	So within it another radiance shines like the dawn, holding in itself, on high, the airy brightness of a crimson light. Through it the mystery of the incarnate Son of God was shown to you in a mystical revelation. For in the secret of the most high God the brightness of the dawn is declared, that is, of the Virgin Mary. She bore in her womb the Son of the heavenly and most high Father, who poured

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	secreta visione incarnatio ejusdem Filii mystica obumbratione ostendit.	out his crimson blood, shining with the brightest light of salvation. In just this way this secret vision shows you the Incarnation of that same Son under a mystical overshadowing.

VISION THIRTEEN: THE SYMPHONY OF THE BLESSED

Hildegard hears songs to Mary, the angels, prophets, apostles, martyrs, confessors and virgins.

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3.13	Deinde vidi lucidissimum aerem, in quo audivi in omnibus praedictis significationibus mirabili modo diversum genus musicorum in laudibus civium supernorum gaudiorum, in via veritatis fortiter perseverantium, ac in querelis revocatorum ad laudes eorumdem gaudiorum et in exhortatione virtutum se exhortantium ad salutem populorum, quibus diabolicae insidiae repugnant; sed ipsae virtutes eas opprimunt, ita tamen quod sic fideles homines tandem a peccatis ad superna per poenitentiam transeunt. Et sonus ille ut vox multitudinis in laudibus de supernis gradibus in harmonia symphonizans, sic dicebat:	Then I saw a most luminous air. In it I heard, wonderfully, in all the meanings described above, a varied kind of music. There were praises of the citizens of the heavenly joys, who persevere bravely on the way of truth. There were laments of those who are being called back to the praises of those same joys. And there was the exhortation of the virtues, who encourage one another toward the salvation of the peoples, whom the snares of the devil oppose. But the virtues crush those snares, so that in the end the faithful pass from their sins to the heavenly realm through repentance. And that sound, like the voice of a multitude singing in harmonious symphony its praises of the heavenly ranks, said this:[19]
3.13.1	O splendidissima gemma, serenum decus solis tibi infusum est, fons saliens de corde Patris, qui est unicum Verbum ejus per quod creavit mundi primam materiam; quam Eva turbavit: hoc verbum fabricavit in te hominem, et es illa lucida gemma, a qua ipsum verbum eduxit omnes virtutes, quemadmodum in prima materia omnes protulit creaturas. O tu suavissima virga frondens de stirpe Jesse, o quam magna virtus est quod divinitas in pulcherrimam filiam aspexit, sicut aquila in solem oculum suum figit, cum supernus Pater claritatem virginis attendit, quando verbum suum in ipsa incarnari voluit. Nam in mystico mysterio Dei illustrata mente virginis, mirabiliter clarus flos ex ipsa virgine prodiit. Et iterum dixit:	O most splendid jewel, the serene beauty of the sun is poured into you. That sun is the fountain springing from the heart of the Father, his only Word, through whom he created the first matter of the world, which Eve threw into disorder. This Word fashioned a human being in you, and you are that shining jewel from whom the Word himself brought forth all the virtues, just as from the first matter he brought forth all creatures. O you sweetest branch, budding from the stem of Jesse, O how great a power it is that the divinity looked upon the most beautiful daughter, as the eagle fixes its eye on the sun! So the Father on high gazed on the brightness of the Virgin when he willed that his Word should become flesh in her. For when the Virgin's mind had been enlightened in the mystical mystery of God, a wonderfully bright flower came forth from the Virgin herself. And again it said:[20]
3.13.2	o gloriosissima lux vivens, angeli qui infra divinitatem divinos oculos cum mystica obscuritate omnis creaturae	O most glorious living light, you angels who, beneath the divinity, gaze with burning desire on the

19 Many of the songs in this vision also appear, with music, in Hildegard's song collection, the *Symphonia*. The vision closes with the sung drama of the virtues later known as the *Ordo Virtutum*.

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aspicitis in ardentibus desideriis, unde nunquam potestis satiari! O quam gloriosa gaudia illa vestra habet forma, quae in vobis est intacta ab omni pravo opere, quod primum ortum est in vestro socio perdito angelo, qui volare voluit supra intrinsecus latens pinnaculum Dei. Unde ipse tortuosus demersus est in ruinam, sed ipsius instrumenta casus suggestionis ejus concilium facturae digiti Dei instituit.	divine eyes amid the mystic darkness of all creation, a desire of which you can never have your fill! O how glorious are those joys that your form possesses! In you that form remains untouched by every wicked deed, the deed that first arose in your companion, the lost angel, who wanted to fly above the innermost hidden pinnacle of God. So the twisted one was plunged into ruin. But he turned the instruments of his fall into the counsel of his suggestion against the creature made by the finger of God.[21]
Nam, o vos angeli, qui custoditis populos, quorum forma fulget in facie vestra, et o vos archangeli, qui animas justorum suscipitis, et vos virtutes, potestates, principatus, dominationes, et throni, qui estis computati in quintum secretum numerum, et o vos cherubim et seraphim, sigillum secretorum Dei, sit laus vobis, qui loculum antiqui cordis in fonte aspicitis. Videtis enim interiorem vim Patris, quae de corde illius spirat quasi facies. Itemque dicebat:	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, Dominions and Thrones, who are counted in the fifth secret number; and O you Cherubim and Seraphim, seal of the secrets of God: praise be to you, who gaze into the little chamber of the ancient heart in the fountain. For you see the inner force of the Father, which breathes from his heart like a face. And likewise it said:[22]
3.13.3 O spectabiles viri qui pertransistis occulta aspicientes per oculos spiritus, et annuntiantes in lucida umbra acutam et viventem lucem in virga geminantem, quae sola floruit de introitu radicantis luminis, vos antiqui sancti praedixistis salvationem exsulum animarum quae immersae fuerant morti, qui circuistis ut rotae, mirabiliter loquentes mystica montis qui coelum tangit pertransiens ungendo multas aquas, cum etiam inter vos surrexit lucida lucerna, quae ipsum montem praecurrens illuminat. O vos felices radices, cum quibus opus miraculorum et non opus criminum per torrens iter perspicuae umbrae plantatum est! et o tu ruminans ignea vox praecurrens limantem lapidem subvertentem abyssum, gaudete in capite vestro. Gaudete in illo, quem non viderunt in terris multi, qui ipsum ardenter vocaverunt. Et iterum dixit:	O you admirable men, who passed through hidden things, looking with the eyes of the spirit! In a shining shadow you proclaimed the keen and living light that buds in the branch, the branch that alone blossomed from the entry of the light taking root. You holy ones of old foretold the salvation of exiled souls that had been plunged into death. You circled like wheels, speaking wondrously the mysteries of the mountain that touches heaven, passing over and anointing many waters. Among you there also rose a shining lamp, which runs ahead of that mountain and lights it. O you happy roots, with whom the work of miracles, and not the work of crimes, was planted along the rushing path of the clear shadow! And O you ruminating fiery voice, forerunner of the polishing stone that overturns the abyss: rejoice in your head. Rejoice in him whom many did not see on earth, though they called on him ardently. And again it said:[23]

20 This song is addressed to the Virgin Mary. The "stem of Jesse" recalls Isaiah 11:1; medieval writers read the *virga* (branch) as Mary, with a play on *virgo* (virgin).
21 The "creature made by the finger of God" is humankind, whom the fallen angel tempts.
22 Hildegard names the nine orders of angels of the traditional medieval hierarchy, as handed down by Pseudo-Dionysius and Gregory the Great.
23 This song addresses the patriarchs and prophets. The "shining lamp" and the "fiery voice" are John the Baptist, called "a burning and shining lamp" (John 5:35) and "the voice of one crying" (John 1:23).

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3.13.4	O cohors militiae floris virgae non spinatae, tu sonus orbis terrae circuiens regiones insanorum sensuum, epulantium cum porcis, quos expugnasti per infusum adjutorem ponentis radices in tabernacula pleni operis verbi Patris, tu etiam nobilis es gens Salvatoris, intrans viam regenerationis aquae per agnum, qui te misit in gladio inter saevissimos canes, qui suam gloriam destruxerunt in operibus digitorum suorum, statuentes non manufactum in subjectionem manuum suarum, in qua non invenerunt eum. Nam o lucidissima apostolorum turba, surgens in vera agnitione et aperiens clausuram magisterii diaboli, abluendo captivos in fonte viventis aquae, tu es clarissima lux in nigerrimis tenebris, fortissimumque genus columnarum sponsam Agni sustentans, in omnibus ornamentis ipsius, per cujus gaudium, ipsa mater et virgo prima est vexillifera.	O cohort of the army of the flower of the thornless branch! You are the sound of the whole world, circling the regions of maddened minds that feast with swine. You overcame them through the Helper poured into you, the Helper of the One who sets roots in the tabernacles of the full work of the Father's Word. You are also the noble people of the Savior, entering the way of regeneration by water through the Lamb. He sent you with the sword among the most savage dogs. They destroyed their own glory in the works of their fingers, setting the One not made by hands in subjection to their hands, and in those works they did not find him. For, O most shining band of apostles, you rise in true knowledge and open the enclosure of the devil's teaching, washing the captives in the fountain of living water. You are the brightest light in the blackest darkness, and the mightiest race of pillars, supporting the bride of the Lamb in all her adornments. Through her joy the Mother and Virgin herself is the first standard-bearer.[24]
	Agnus enim immaculatus est sponsus: et sponsa ejus immaculata. Itemque dicebat:	For the spotless Lamb is the bridegroom, and his bride is spotless. And likewise it said:
3.13.5	O victoriosissimi triumphatores, qui in effusione sanguinis vestri salutantes aedificationem Ecclesiae intrastis sanguinem Agni, epulantes cum vitulo occiso! O quam magnam mercedem habetis, quia corpora vestra viventes despexistis, imitantes agnum Dei, ornantes poenam ejus, in qua vos introduxit in restaurationem haereditatis. Vos flores rosarum qui in effusione sanguinis vestri beati estis in maximis gaudiis, redolentibus et sudantibus in emptione quae fluxit de interiori mente consilii, manentibus ante aevum in illo, in quo non erat constitutio, a capite sit honor in consortio vestro: qui estis instrumentum Ecclesiae, et qui in vulneribus vestri sanguinis undastis abunde. Et iterum dixit:	O most victorious conquerors, who greeted the building of the Church with the shedding of your blood and entered into the blood of the Lamb, feasting with the slain calf! O how great a reward you have, because while you lived you despised your bodies, imitating the Lamb of God and adorning his suffering, by which he led you into the restoration of your inheritance. You flowers of roses, who are blessed in the shedding of your blood amid the greatest joys! Those joys are fragrant and flowing in the purchase that streamed from the inner mind of counsel, and they abide before time in him in whom there was no establishing. From the head be honor in your fellowship, you who are the instrument of the Church, and who surged in abundance in the wounds of your blood. And again it said:[25]
3.13.6	O successores fortissimi leonis, inter templum et altare dominantes in ministratione ejus, sicut angeli sonant in laudibus, et sicut adsunt populis in adjutorio, vos estis inter illos qui haec faciunt semper in officio Agni curam	O successors of the mightiest lion, ruling between temple and altar in his service! As the angels resound in praise and stand by the peoples to help them, so you are among those who always do

24 This song addresses the apostles. The "Helper" is the Holy Spirit, the Paraclete of John 14:26.
25 This song addresses the martyrs. The "slain calf" recalls the feast in the parable of the prodigal son (Luke 15:23), which medieval readers took as a figure of Christ.

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	habentes. O vos imitatores excelsae personae in pretiosissima et gloriosissima significatione, o quam magnus est vester ornatus, ubi homo procedit solvens et stringens in Deo pigros et peregrinos, etiam ornans candidos et nigros, et magna onera remittens. Nam et angelici ordinis officia habetis: et fortissima fundamenta praescitis ubicumque constituenda sunt, unde magnus est vester honor. Itemque dicebat:	these things, keeping watch in the office of the Lamb. O you imitators of the exalted Person, in a most precious and most glorious sign—O how great is your adornment! There a human being goes forth loosing and binding in God the sluggish and the strangers, adorning both the shining and the darkened, and remitting great burdens. For you also hold the offices of the angelic order, and you know beforehand wherever the strongest foundations are to be laid. Therefore great is your honor. And again it said:[26]
3.13.7	O pulchrae facies Deum aspicientes, et in aurora aedificantes. O beatae virgines, quam nobiles estis, in quibus rex se consideravit, cum in vobis omnia coelestia ornamenta praesignavit, ubi etiam suavissimus hortus estis in omnibus ornamentis redolentes. O nobilissima viriditas quae radicas in sole et quae in candida serenitate luces in rota, quam nulla terrena excellentia comprehendit: tu circumdata es amplexibus divinorum mysteriorum. Tu rubes ut aurora, et ardes ut solis flamma.	O beautiful faces, gazing on God and building in the dawn! O blessed virgins, how noble you are! In you the King beheld himself when he prefigured in you all the adornments of heaven, and there you are also the sweetest garden, fragrant with every adornment. O most noble greenness, you are rooted in the sun, and in clear serenity you shine within a wheel that no earthly excellence can grasp. You are encircled by the embraces of divine mysteries. You glow red like the dawn and burn like the flame of the sun.
3.13.8	Et iterum sonus ille, ut vox multitudinis in querelis de revocandis ad eosdem gradus in harmonia, sic querebatur, dicens: O plangens vox est haec maximi doloris. Ah! ah! quaedam mirabilis victoria in mirabili desiderio Dei surrexit; in qua delectatio carnis se latenter abscondit. Heu! heu! ubi voluntas crimina nescivit, et ubi desiderium hominis lasciviam fugit, quia tam pauci ad te veniunt. Luge, luge ergo in his innocentia; quae in pudore bono integritatem non amisisti, et quae avaritiam gutturis antiqui serpentis ibi non devorasti, quia tam negligenter homines te attendunt. O vivens fons, quam magna est suavitas tua, qui faciem istorum in te non amisisti; sed acute praevidisti quomodo eos de angelico casu abstraheres, qui se aestimabant illud habere, quod non licet sic stare.	And again that sound, like the voice of a multitude, lamented in harmony over those who were to be called back to these same ranks. It complained thus: O, this is a wailing voice of the greatest sorrow! Ah, ah! A wondrous victory has arisen in a wondrous longing for God, and in it the delight of the flesh secretly hid itself. Alas, alas! Where the will knew nothing of crime, where human desire fled from wantonness—for so few come to you! Mourn, then, mourn for these, Innocence. You did not lose your integrity in good modesty, and you did not swallow there the greed of the ancient serpent's throat—for people heed you so carelessly. O living fountain, how great is your sweetness! You did not lose sight of their faces in yourself. Instead, you keenly foresaw how you would draw them back from the angelic fall—those who thought they possessed what cannot be allowed to stand that way.
	Unde: Gaude, filia Sion, quia Deus tibi multos reddit, quos serpens de te abscindere voluit, qui nunc in majori luce fulgent quam prius illorum causa fuisset. Vivens enim lux de his dicit: Tortuosum serpentem scandalizavi in sua	Therefore: "Rejoice, daughter of Zion," for God is restoring to you many whom the serpent wanted to cut away from you. They now shine in greater light than their condition had been before. For the

26 This song is addressed to the confessors, the priests and bishops. The lion is Christ, the "Lion of the tribe of Judah" (Revelation 5:5), and binding and loosing echoes Matthew 16:19.

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	suggestione, quae non ita plena fuerat sicut ille existimabat. Unde juravi per me ipsum, quod in his causis feci amplius et amplius, quam in eis. O serpens tuum gaudium proderet, quia in tua suggestione amputavi: quod nunquam inventum est in tua saevitia, o turpissime illusor.	living light says of them: I have made the twisted serpent stumble over his own temptation, which was not as complete as he supposed. Therefore I have sworn by myself that in these cases I have done ever more and more than was in them. O serpent, your joy would betray you, for I cut you off in your own temptation—something never found in your savagery, O foulest of deceivers.[27]

THE PLAY OF THE VIRTUES

In a short sung drama, the virtues rescue a faithful soul from the devil and bind him.

	LATIN	ENGLISH
3.13.9	Itemque sonus ille, ut vox multitudinis in exhortatione virtutum in adjutorium hominum, et in contradictione repugnantium diabolicarum artium, virtutibus vitia superantibus, et hominibus tandem divina inspiratione ad poenitentiam redeuntibus, in harmonia sic clamabat: Nos virtutes in Deo sumus, et in Deo manemus: Regi regum militamus, et malum a bono separamus. Nam in primo agone apparuimus, ubi victrices exstitimus: dum ille corruit, qui super se volare voluit. Ergo et nunc militemus, illis qui nos invocant subvenientes, et diabolicas artes calcantes: et eos qui nos imitari voluerint ad beatas mansiones perducentes.	And again that sound, like the voice of a multitude, cried out thus in harmony. In it the virtues urged one another to help humankind and resisted the opposing arts of the devil, the virtues overcame the vices, and people at last returned to repentance through divine inspiration: We virtues are in God, and in God we remain. We are soldiers of the King of kings, and we separate evil from good. For we appeared in the first contest, and there we stood victorious, when he fell who wanted to fly above himself. So let us fight now too, coming to the aid of those who call upon us, trampling the devil's arts underfoot, and leading those who wish to imitate us to the blessed dwellings.
	ANIMAE IN CARNE POSITAE O nos peregrinae sumus. Quid fecimus, ad peccata deviantes? Filiae regis esse debuimus, sed in umbram peccatorum cecidimus. O vivens sol, porta nos in humeris tuis in justissimam haereditatem, quam in Adam perdidimus. O Rex regum, in tuo praelio pugnamus.	ANIMAE IN CARNE POSITAE O, we are strangers! What have we done, straying into sins? We should 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 that we lost in Adam. O King of kings, we fight in your battle.
	FIDELIS ANIMA O dulcis divinitas, et o suavis vita, in qua perferam vestem praeclaram, illud accipiens quod perdidi in prima apparitione: ad te suspiro, et omnes virtutes invoco.	FIDELIS ANIMA O sweet divinity, O gentle life, in which I shall wear a radiant robe, receiving what I lost at my first appearing: I sigh for you, and I call on all the virtues.
	VIRTUTES O felix anima et o dulcis creatura Dei, quae aedificata es in profunda altitudine sapientiae Dei, multum amas.	VIRTUTES O happy soul, O sweet creature of God, built in the deep height of God's wisdom, you love much.
	FIDELIS ANIMA O libenter veniam ad vos, ut praebeatis mihi osculum cordis.	FIDELIS ANIMA O, gladly will I come to you, so that you may give me the kiss of the heart.

27 "Rejoice, daughter of Zion" echoes Zechariah 9:9 and Zephaniah 3:14.

LATIN	ENGLISH
VIRTUTES Nos debemus militare tecum, o filia regis.	**VIRTUTES** We must fight alongside you, O daughter of the king.
FIDELIS ANIMA O gravis labor et o durum pondus quod sustineo in veste hujus vitae, quia nimis grave mihi est contra carnem pugnare.	**FIDELIS ANIMA** O heavy toil, O hard burden that I bear in the garment of this life! It is too heavy for me to fight against the flesh.
VIRTUTES O anima voluntate Dei constituta, et o felix instrumentum: quare tam debilis es contra hoc, quod Deus contrivit in virginea natura? Tu debes in nobis superare diabolum.	**VIRTUTES** O soul established by the will of God, O happy instrument, why are you so weak against what God crushed in the virgin nature? In us you must overcome the devil.
FIDELIS ANIMA Succurrite, me adjuvando, ut valeam consistere.	**FIDELIS ANIMA** Come to my rescue and help me, so that I can stand firm.
SCIENTIA DEI Vide quid illud sit quo es induta, filia salvationis, et esto stabilis et nunquam cades.	**SCIENTIA DEI** See what it is that you are clothed with, daughter of salvation. Be steadfast, and you will never fall.
FIDELIS ANIMA O nescio quid faciam, aut ubi fugiam? O vae mihi non possum perficere id quo sum induta? Certe illud volo abjicere.	**FIDELIS ANIMA** O, I do not know what to do, or where to flee! O woe is me, can I not bring to fulfillment what I am clothed with? Surely I want to cast it off.
VIRTUTES O infelix conscientia, o misera anima; quare abscondis faciem tuam coram tuo Creatore?	**VIRTUTES** O unhappy conscience, O wretched soul, why do you hide your face before your Creator?
SCIENTIA DEI Tu nescis, nec vides, nec sapis illum qui te constituit.	**SCIENTIA DEI** You neither know nor see nor savor the one who made you.
FIDELIS ANIMA Deus creavit mundum, non facio illi injuriam si volo uti illo.	**FIDELIS ANIMA** God created the world. I do him no wrong if I want to use it.
DIABOLUS Fatua, fatua, quid prodest tibi laborare? Respice mundum et amplectetur te magno honore.	**DIABOLUS** Fool, fool, what good does your toil do you? Look to the world, and it will embrace you with great honor.
VIRTUTES Heu! heu! nos virtutes plangamus et lugeamus, quia ovis Domini fugit vitam.	**VIRTUTES** Alas, alas! Let us virtues weep and mourn, for the Lord's sheep is fleeing from life.
HUMILITAS Ego humilitas, regina virtutum, dico: Venite ad me, omnes virtutes, et enutriam vos ad requirendam perditam drachmam et ad eam coronandam in perseverantia felicem.	**HUMILITAS** I, Humility, queen of the virtues, say: Come to me, all you virtues, and I will nourish you to seek the lost coin and to crown it, happy in its perseverance.[28]
VIRTUTES O gloriosa regina et o suavissima mediatrix, libenter veniemus.	**VIRTUTES** O glorious queen, O sweetest mediator, gladly will we come.
HUMILITAS Ideo dilectissimae filiae, teneo vos in regali thalamo. O filiae Israel, sub arbore suscitavit vos	**HUMILITAS** Therefore, most beloved daughters, I keep you in the royal bridal chamber. O daughters of Israel, God raised you up under the tree, so re-

28 The lost coin (*drachma*) comes from Jesus' parable in Luke 15:8–10; here it stands for the straying soul.

LATIN	ENGLISH
Deus, unde in hoc tempore recordamini plantationis ejus. Gaudete ergo, filiae Sion.	member his planting at this time. Rejoice, then, daughters of Zion.[29]
DIABOLUS Quae est haec potestas, quod nullus sit praeter Deum? Ego autem dico: Qui voluerit me et voluntatem meam sequi, dabo illi omnia; tu vero cum tuis sequacibus nihil habes quod dare possis, quia etiam vos omnes nescitis quid sitis.	DIABOLUS What is this power, that there should be no one besides God? But I say: Whoever wants to follow me and my will, I will give him everything. But you and your followers have nothing you can give, because none of you even knows what you are.
HUMILITAS Ego cum meis sodalibus bene scio quod tu es ille antiquus draco, qui super summum volare voluisti, sed ipse Deus in profundum te praecipitavit abyssi.	HUMILITAS My companions and I know well that you are that ancient dragon who wanted to fly above the highest. But God himself hurled you down into the depth of the abyss.
VIRTUTES Nos autem omnes in excelsis habitamus.	VIRTUTES But we all dwell in the heights.
FIDELIS ANIMA O vos regales virtutes, quam speciosae et quam fulgentes estis in summo sole, et quam dulcis est vestra mansio; et ideo o vae mihi, quia a vobis fugi.	FIDELIS ANIMA O royal virtues, how beautiful and how shining you are in the highest sun, and how sweet is your dwelling! And so woe is me, for I fled from you.
VIRTUTES O fugitiva, veni, veni ad nos, et Deus suscipiet te.	VIRTUTES O fugitive, come, come to us, and God will receive you.
FIDELIS ANIMA Ah! ah! fervens delectatio absorbuit me in peccatis, et ideo ad vos non ausa sum intrare.	FIDELIS ANIMA Ah, ah! Burning delight swallowed me up in sins, and so I did not dare to come in to you.
VIRTUTES Noli timere nec fugere, quia pastor bonus quaerit in te perditam ovem suam.	VIRTUTES Do not fear and do not flee, for the good shepherd is seeking in you his lost sheep.
FIDELIS ANIMA Nunc est mihi necesse ut suscipiatis me, quoniam in vulneribus feteo, quibus antiquus serpens me contaminavit.	FIDELIS ANIMA Now I need you to receive me, for I reek with the wounds with which the ancient serpent defiled me.
VIRTUTES Curre ad nos, et sequere vestigia illa, in quibus nunquam cades in societate nostra, et Deus curabit te.	VIRTUTES Run to us and follow those footsteps in which you will never fall in our company, and God will heal you.
FIDELIS ANIMA Ego peccatrix quae fugi vitam plena ulceribus veniam ad vos, ut praebeatis mihi scutum redemptionis.	FIDELIS ANIMA I am a sinner who fled from life. Full of sores, I will come to you, so that you may give me the shield of redemption.
VIRTUTES O anima fugitiva, esto robusta, et indue te arma lucis.	VIRTUTES O fugitive soul, be strong, and put on the armor of light.
FIDELIS ANIMA O omnis militia reginae virtutum, et o vos candida lilia ejus cum rosea purpura, inclinate vos ad me, quia peregrina a vobis exsulavi, et adjuvate me, ut in sanguine Filii Dei possim resurgere. Et o vera medicina humilitas, praebe mihi auxilium; quia superbia in multis	FIDELIS ANIMA O all you army of the queen of the virtues, and you, her white lilies with the rosy purple, bend down to me. As a stranger I have been exiled from you. Help me, so that I may rise again in the blood of the Son of God. And O Humil-

29 "Under the tree" echoes Song of Songs 8:5: "Under the apple tree I raised you up."

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vitiis multas cicatrices mihi imponens vulneravit me. Nunc fugio ad te, et ideo suscipe me.	ity, true medicine, give me help, for pride has wounded me in many vices and laid many scars upon me. Now I flee to you, so receive me.[30]
HUMILITAS O omnes virtutes, suscipite lugentem peccatricem in suis cicatricibus propter vulnera Christi, et perducite eam ad me.	HUMILITAS O all you virtues, receive this mourning sinner with her scars, for the sake of the wounds of Christ, and bring her to me.
VIRTUTES Volumus te reducere, et nolumus te deserere, et omnis coelestis militia gaudet super te: ergo decet nos in symphonia sonare.	VIRTUTES We want to lead you back, and we will not abandon you, and all the army of heaven rejoices over you. So it is fitting for us to sound out in symphony.
HUMILITAS O misera filia, volo te amplecti, quia magnus medicus dura et amara vulnera propter te passus est.	HUMILITAS O wretched daughter, I want to embrace you, for the great physician suffered harsh and bitter wounds for your sake.
DIABOLUS Quae es, aut unde venis? Tu amplexata es me, et ego foras eduxi te; sed nunc in reversione tua confundis me, ego autem pugna mea dejiciam te.	DIABOLUS Who are you, and where do you come from? You embraced me, and I led you out. But now by turning back you put me to shame. I will cast you down with my fighting.
FIDELIS ANIMA Ego omnes vias tuas malas esse cognovi, et ideo fugi a te; modo autem, o illusor, pugno contra te.	FIDELIS ANIMA I have recognized that all your ways are evil, and so I fled from you. But now, O deceiver, I fight against you.
Unde tuo regina humilitas, tuo medicamine adjuva me.	So, Queen Humility, help me with your remedy.
HUMILITAS O victoria quae eumdem in coelo superasti, curre cum sodalibus tuis et omnes ligate diabolum hunc.	HUMILITAS O Victory, who once overcame him in heaven, run with your companions, and all of you bind this devil.
VICTORIA O fortissimae et gloriosissimae milites, venite et adjuvate me istum fallacem vincere.	VICTORIA O bravest and most glorious soldiers, come and help me conquer this deceiver.
VIRTUTES O dulcissima bellatrix in torrente fonte qui absorbuit lupum rapacem, o gloriosa coronata nos libenter militamus tecum contra illusorem animarum.	VIRTUTES O sweetest warrior in the rushing fountain that swallowed the ravenous wolf, O glorious crowned one, gladly we fight with you against the deceiver of souls.
HUMILITAS Ligate ergo illum, o virtutes praeclarae?	HUMILITAS Bind him, then, O radiant virtues!
VIRTUTES O regina nostra, tibi parebimus, et praecepta tua in omnibus adimplebimus.	VIRTUTES O our queen, we will obey you and fulfill your commands in all things.
VICTORIA Gaudete, o sociae, quia antiquus serpens ligatus est.	VICTORIA Rejoice, O companions, for the ancient serpent is bound!
VIRTUTES Laus tibi, Christe, rex angelorum. O Deus, quis es tu qui in te ipso hoc magnum consilium habuisti, quo destruxisti infernalem haustum in publicanis et peccatoribus; qui nunc lucent in superna bonitate; unde,	VIRTUTES Praise to you, Christ, King of angels! O God, who are you, who held within yourself this great counsel? By it you destroyed hell's swallowing in tax collectors and sinners, who now shine

30 White lilies and rosy purple are traditional emblems of the virgins and the martyrs.

LATIN	ENGLISH
o rex, laus tibi sit. O Pater omnipotens ex te fluit fons in ignea ardore, perduc filios tuos in rectum ventum velorum aquarum, ita ut et nos eos hoc modo perducamus in coelestem Hierusalem.	in the goodness on high. Therefore, O King, praise be to you. O almighty Father, from you flows a fountain in fiery ardor. Lead your children with a fair wind in the sails across the waters, so that we too may lead them in this way into the heavenly Jerusalem.
Et voces istae erant ut vox multitudinis, cum multitudo voces suas in altum extollit. Et sonus earum ita me pertransivit quod eas absque difficultate tarditatis intellexi.	And these voices were like the voice of a multitude when a multitude lifts its voices on high. And their sound passed through me in such a way that I understood them without difficulty or slowness.

WHAT THE MUSIC MEANS

The voice explains the music: symphony softens hearts, and the psalm's instruments stand for the saints.

LATIN	ENGLISH
3.13.10 Audivique vocem ex eodem lucido aere, dicentem mihi: Laudes superno Creatori incessabili voce cordis et oris dandae sunt: cum ipse non solum stantes et erectos, sed etiam cadentes et curvatos in supernis sedibus sua gratia collocat.	And I heard a voice from that same bright air, saying to me: Praise must be given to the Creator on high with the unceasing voice of heart and mouth. For by his grace he sets in the heavenly seats not only those who stand upright, but also those who fall and are bent down.
Unde vides, o homo, lucidissimum aerem: candorem gaudii supernorum civium designantem, in quo audio in omnibus praedictis significationibus, mirabili modo diversum genus musicorum, in laudibus civium supernorum gaudiorum, in via veritatis fortiter perseverantium, ac in querelis revocatorum ad laudes eorumdem gaudiorum; quoniam ut aer comprehendit et sustinet ea quae sub coelo sunt, ita ut audis in omnibus praemonstratis tibi mirabilibus Dei, suavis et dulcis symphonia sonat in gaudio, miracula electorum in superna civitate existentium, et in Deo suavi devotione persistentium; ac in querelis incurvationem illorum quos antiquus serpens perdere tentat, quos tamen divina virtus ad societatem beatorum gaudiorum fortiter perducit:	Therefore, O human, you see the brightest air, which signifies the radiance of the joy of the citizens on high. In it you hear, in all the meanings described above, a wondrously diverse kind of music. It sounds in the praises of the citizens of the joys on high, who persevere bravely in the way of truth, and in the laments of those called back to the praises of those same joys. For as the air encompasses and sustains the things beneath heaven, so, as you hear, in all the wonders of God shown to you before, a sweet and gentle symphony sounds in joy the marvels of the elect, who dwell in the city on high and persist in God with sweet devotion. And in laments it sounds the bowing down of those whom the ancient serpent tries to destroy, but whom divine power bravely leads into the fellowship of blessed joys:
proferens in eis illa mysteria, quae humanis mentibus ad terram inclinatis sunt incognita, et in exhortatione virtutum se exhortantium ad salutem populorum quibus diabolicae insidiae repugnant, sed ipsae virtutes eas opprimunt, ita tamen quod sic fideles homines tandem a peccatis ad superna per poenitentiam transeunt; quoniam ibi virtutes in mentibus fidelium, ad redemptionem ipsorum vitiis resistunt, quibus diabolico afflatu fatigantur; sed eis fortissima fortitudine superatis homines in peccatis prolapsi, divino nutu ad	it brings forth in them those mysteries that are unknown to human minds bent toward the earth. It also sounds in the exhortation of the virtues, who urge one another on for the salvation of peoples. The devil's snares fight against these peoples, but the virtues themselves crush the snares, in such a way that faithful people at last pass from sins to the things on high through repentance. For there, in the minds of the faithful, the virtues resist for their redemption the vices by which they are

	LATIN	ENGLISH
	poenitentiam revertuntur, cum perquirunt et deflent anteriora facta, et cum considerant et cavent posteriora.	wearied through the breath of the devil. When these vices have been overcome with mighty strength, people who had slipped into sins return to repentance at God's bidding, as they search out and weep over their past deeds, and consider and guard against what is to come.
3.13.11	Quapropter et sonus ille, ut vox multitudinis in laudibus de supernis gradibus in harmonia symphonizat, quia symphonia in unanimitate et in concordia gloriam et honorem coelestium civium ruminat, ita quod et ipsa hoc sursum tollit quod verbum palam profert.	That is why that sound, like the voice of a multitude, makes symphony in harmony in praise of the heavenly ranks. For symphony, in unanimity and concord, ruminates on the glory and honor of the citizens of heaven, so that it too lifts on high what the word utters openly.
3.13.12	Sic et verbum corpus designat, symphonia vero spiritum manifestat, quoniam et coelestis harmonia divinitatem denuntiat, et verbum humanitatem Filii Dei propalat.	So the word signifies the body, while symphony manifests the spirit. For heavenly harmony proclaims divinity, and the word makes known the humanity of the Son of God.
3.13.13	Et ut potestas Dei ubique volans omnia circuit, nec ei ullum obstaculum resistit, ita et rationalitas hominis magnam vim habet in vivis vocibus sonare, et torpentes animas ad vigilantiam in symphonia excitare. Quod et David in symphonia prophetiae suae probat, et Jeremias lamentabili voce in planctu suo ostendit.	And as the power of God, flying everywhere, encompasses all things and no obstacle resists it, so too human rationality has great power to sound in living voices and to rouse sluggish souls to wakefulness in symphony. David proves this in the symphony of his prophecy, and Jeremiah shows it with a mournful voice in his lament.[31]
	Ita et tu, o homo, quae es paupercula et fragilis natura, audis in symphonia sonum de igneo ardore virginalis pudoris, in amplexibus verborum florentis virgae, et sonum de acumine viventium luminum in superna civitate lucentium, et sonum de prophetia profundorum sermonum, et sonum de dilatatione apostolatus mirabilium verborum, et sonum de effusione sanguinis fideliter se offerentium, et sonum de sacerdotali officio secretorum, et sonum de virginali gradu in superna viredine florentium, quoniam superno Creatori fidelis creatura sua in voce exsultationis et laetitiae resultat, et grates frequentes ei impendit.	So you too, O human, who are a poor little creature, frail by nature, hear in the symphony the sound of the fiery ardor of virginal modesty in the embraces of the words of the flowering branch. You hear the sound of the keenness of the living lights shining in the city on high; the sound of the prophecy of deep sayings; the sound of the spreading of the apostolate's wondrous words; the sound of the shedding of the blood of those who faithfully offered themselves; the sound of the priestly office of the mysteries; and the sound of the virginal rank of those who blossom in heavenly greenness. For his faithful creature resounds to the Creator on high with a voice of exultation and gladness, and gives him thanks again and again.
	Sed et sonum audis ut vocem multitudinis, in querelis revocatorum ad eosdem gradus in harmonia resonantem; quia symphonia non totum in unanimitate exsultationis, in via rectitudinis fortiter persistentium gaudet, sed etiam in concordia resuscitationis de via justitiae lapsorum, et tandem ad veram beatitudinem erectorum	But you also hear a sound like the voice of a multitude, resounding in harmony in the laments of those called back to these same ranks. For symphony does not rejoice wholly in the unanimous exultation of those who persevere bravely on the way of uprightness. It also exults in the concord of

31 Medieval readers took David to be the author of the Psalms and Jeremiah the author of Lamentations.

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exsultat, quoniam et pastor bonus ovem quae perierat, cum gaudio reportavit ad gregem.	raising up those who have fallen from the way of justice and at last have been lifted to true blessedness. For the good shepherd, too, carried back with joy to the flock the sheep that had been lost.
Itemque ut audis, sonus ille ut vox multitudinis in exhortatione virtutum in adjutorium hominum, et in contradictione repugnantium diabolicarum artium, virtutibus vitia superantibus et hominibus tandem divina inspiratione ad poenitentiam redeuntibus in harmonia clamat, quoniam dulcis complexio est in virtutibus fideles homines ad veram beatitudinem trahentibus, sed dira coacervatio est in vitiis diabolicarum insidiarum: non tamen ita ut virtutes vitia non superent; sed sic quod virtutes ea omnino debilitent, et sibi consentientes auxilio superni adjutorii ad aeternam retributionem per veram poenitentiam perducant, ut etiam in vocibus harmoniae earum tibi est demonstratum.	Again, as you hear, that sound, like the voice of a multitude, cries out in harmony. In it the virtues urge one another to help humankind and resist the opposing arts of the devil; the virtues overcome the vices, and people at last return to repentance through divine inspiration. For there is a sweet embrace in the virtues, which draw faithful people to true blessedness, but a dreadful heaping-up in the vices of the devil's snares. This does not mean that the virtues fail to overcome the vices. Rather, the virtues weaken them utterly, and with the help of aid from on high they lead those who consent to them to eternal reward through true repentance, as has also been shown to you in the voices of their harmony.
3.13.14 Nam et symphonia, dura corda emollit; et ipsis humorem compunctionis inducit, ac Spiritum sanctum advocat. Unde et voces istae quas audis, sunt ut vox multitudinis, cum multitudo voces suas in altum extollit; quia laudes jubilationum in simplicitate unanimitatis et charitatis prolatae, fideles ad unanimitatem illam ubi nulla discordia est perducunt, cum eos in terris positos, corde et ore ad supernam remunerationem suspirare faciunt. Et sonus earum ita pertransit te, quod eas absque difficultate tarditatis intelligis; quoniam ubi divina gratia operata fuerit omnem tenebrositatem obumbrationis aufert, illa pura et lucida faciens, quae carnalibus sensibus in infirmitate carnis obscura sunt.	For symphony softens hard hearts, brings into them the moisture of compunction, and calls down the Holy Spirit. So too these voices you hear are like the voice of a multitude when a multitude lifts its voices on high. For praises of jubilation, uttered in the simplicity of unanimity and love, lead the faithful to that unanimity where there is no discord, as they make those still on earth sigh with heart and mouth for the heavenly reward. And their sound passes through you in such a way that you understand them without difficulty or slowness. For wherever divine grace has been at work, it takes away all the darkness of shadow and makes pure and clear the things that are obscure to the senses of the flesh in the weakness of the flesh.
3.13.15 Quapropter quisquis Deum fideliter intelligit, laudes indefessas et fideliter offerat eique fideli devotione incessanter jubilet,	Therefore let whoever faithfully understands God offer him tireless praise, faithfully, and rejoice in him unceasingly with faithful devotion,
3.13.16 quemadmodum et David servus meus spiritu profunditatis et altitudinis a me perfusus, hortatur, dicens: Laudate eum in sono tubae, laudate eum in psalterio et cithara. Laudate eum in tympano et choro, laudate eum in chordis et organo. Laudate eum in cymbalis bene sonantibus, laudate eum in cymbalis jubilationis; omnis spiritus laudet Dominum. Hoc tale est: Vos qui Deum simplici intentione et pura devotione scitis, adoratis et diligitis: laudate eum in sono tubae, id est in sensu rationalitatis, quia perdito angelo cum sibi	just as David my servant, filled by me with the spirit of depth and height, urges when he says: "Praise him with the sound of the trumpet; praise him with psaltery and lyre. Praise him with timbrel and dance; praise him with strings and organ. Praise him with well-sounding cymbals; praise him with cymbals of jubilation. Let every spirit praise the Lord." That is to say: You who know, adore and love God with simple intention and pure

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consentientibus in perditionem cadente, agmina beatorum spirituum in veritate rationabiliter perstiterunt, Deoque fideli dilectione adhaeserunt.

Laudateque in psalterio profundae devotionis, et in cithara melliflui canoris, quoniam tuba sonante psalterium, et psalterio canente cithara procedit, sicut et beatis angelis in amore veritatis perseverantibus, deinde homine creato prophetae in mirabilibus vocibus surrexerunt: quos apostoli in dulcissimis verbis subsecuti sunt. Et laudate eum in tympano mortificationis, et in choro exsultationis, quia post citharam tympanum, post tympanum chorus exsultat, quemadmodum apostolis verba salutis praedicantibus: martyres in honore Dei, in corporibus suis diversa supplicia sustinuerunt, ex quibus deinde sacerdotalis officii veraces doctores surrexerunt.

Laudateque eum in chordis humanae redemptionis, et in organo divinae protectionis, quoniam choro exsultante voces chordarum, et organi se manifestant, sicut et veris doctoribus in officio beatitudinis veritatem ostendentibus: virgines processerunt, quae Dei Filium verum hominem velut in chordis amaverunt, et verum Deum velut in organo adoraverunt, cum ipsum verum hominem et verum Deum crediderunt. Quid hoc? Quia cum Filius Dei pro salute hominum carnem assumpsit, gloriam divinitatis non amisit. Unde et beatae virgines ipsum sibi sponsum eligentes, verum hominem in desponsatione, et verum Deum in castitate, ipsum fideli devotione apprehenderunt.

Sed et laudate eum in cymbalis bene sonantibus, id est in iis assertionibus, quae bonum sonum in vero gaudio faciunt, cum homines in imis peccatorum jacentes, ad supernam celsitudinem divina inspiratione compuncti, se sursum ab imis tollunt. Laudateque eum in cymbalis jubilationis, videlicet in assertionibus divinae laudis, ubi potentes virtutes victoriam fortissime facientes, vitia in hominibus opprimunt, et eos forti desiderio ad beatitudinem verae remunerationis in bonis perseverantes perducunt. Unde omnis spiritus qui

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devotion, praise him with the sound of the trumpet—that is, with the sense of rationality. For when the lost angel fell into perdition together with those who consented to him, the hosts of the blessed spirits stood firm in truth through reason and clung to God with faithful love.[32]

And praise him with the psaltery of deep devotion and with the lyre of honey-sweet song. For when the trumpet sounds, the psaltery follows, and when the psaltery sings, the lyre follows. So too, when the blessed angels had persevered in the love of truth, and humankind was then created, the prophets arose with wondrous voices, and the apostles followed them with the sweetest words. And praise him with the timbrel of mortification and with the dance of exultation. For after the lyre comes the timbrel, and after the timbrel the dance exults. So too, as the apostles preached the words of salvation, the martyrs endured various tortures in their bodies for the honor of God, and from among them there afterward arose truthful teachers of the priestly office.

And praise him with the strings of human redemption and with the organ of divine protection. For while the dance exults, the voices of the strings and of the organ make themselves heard. So too, when the true teachers were showing the truth in the office of blessedness, virgins came forth who loved the Son of God as true man, as if on strings, and adored him as true God, as if on the organ, since they believed him to be true man and true God. What does this mean? When the Son of God took on flesh for the salvation of humankind, he did not lose the glory of his divinity. So the blessed virgins, choosing him as their bridegroom, embraced him with faithful devotion: as true man in betrothal, and as true God in chastity.

And praise him with well-sounding cymbals—that is, with those declarations that make a good sound in true joy, when people lying in the depths of sin, pierced with compunction by divine inspiration toward the heights above, lift themselves up out of the depths. And praise him with cymbals of jubilation—that is, with declarations of divine praise, where the mighty virtues, winning victory most bravely, crush the vices in people and, with strong desire, lead them as they persevere in good to the

32 Psalm 150:3–6.

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benevolentiam habet credendi in Deum et honorandi eum, laudet Dominum, id est illum qui Dominus omnium est: quia justum est ut ille qui vitam desiderat eum qui vita est glorificet.	blessedness of true reward. Therefore let every spirit that has the good will to believe in God and to honor him praise the Lord—that is, him who is Lord of all. For it is right that whoever desires life should glorify him who is life.

WARNING TO READERS

A voice from heaven blesses those who accept this book and threatens those who reject or alter it.

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Et iterum audivi vocem ex praedicto lucido aere dicentem: O rex altissime! laus tibi sit, qui in simplici et in indocto homine facis haec. Sed et iterum vox de coelo vociferatione maxima clamabat, dicens: Audite et attendite, omnes qui supernam remunerationem et beatitudinem habere desideratis. O vos homines qui credula corda habetis, et supernam remunerationem exspectatis: sermones istos suscipite, et eos in interiora corda vestra ponite, nec admonitionem istam in visitatione vestra recusate. Nam ego testificator veritatis, vivus et verus loquens et non tacens Deus, dico atque iterum dico: Quis mihi praevalere poterit? Qui hoc tentaverit, dejiciam eum. Unde homo montem non apprehendat, quam movere non poterit; sed in valle humilitatis subsistat. Sed quis transilit vias sine aqua?	And again I heard a voice from the bright air I have spoken of, saying: "O King most high, praise be to you, who do these things in a simple and unlearned human being!" And again a voice from heaven cried out with a mighty shout, saying: Hear and pay attention, all you who desire to have heavenly reward and blessedness! O you people who have believing hearts and await the heavenly reward, receive these words and set them in your inmost hearts, and do not refuse this admonition when it visits you. For I, the witness of truth, the living and true God, who speak and am not silent, say and say again: Who will be able to prevail against me? Whoever attempts it, I will cast him down. So let no human being lay hold of the mountain he cannot move; let him stay instead in the valley of humility. But who leaps across roads without water?
Ille qui se in turbinem ventilat, et qui fructus sine refectione dividit. Et quomodo tabernaculum meum ibi erit? Sed tabernaculum meum ibi est, ubi Spiritus sanctus irrigationem suam perfundit. Quid hoc? Ego in medio sum. Quomodo? Quicunque digne me apprehendit, hic nec in altitudinem, nec in profunditatem, nec in latitudinem incidet. Quid hoc? Quia ego sum charitas illa, quam nec flagrans superbia dejicit, nec profundi casus perfringunt, nec latitudo malorum conterit. Nunquid non possum aedificare in altitudine scabelli solis? Fortes qui in vallibus fortitudinem suam ostendunt, me contemnunt; hebetes, in sonitu turbinum me abjiciunt; sapientes, cibum meum renuunt, et quisquis turrim secundum voluntatem suam sibi parat. Sed ego istos in parvo et pusillo confundam, sicut Goliath in puero dejeci, et sicut Holofernem in Judith superavi.	He who winnows himself into the whirlwind, and who shares out fruits that give no refreshment. And how will my tabernacle be there? But my tabernacle is where the Holy Spirit pours out his watering. What does this mean? I am in the midst. How so? Whoever lays hold of me worthily will fall neither into height, nor into depth, nor into breadth. What does this mean? I am that love which blazing pride does not cast down, deep falls do not shatter, and the breadth of evils does not crush. Can I not build on the height of the footstool of the sun? The strong, who display their strength in the valleys, despise me; the dull cast me away in the roar of whirlwinds; the wise refuse my food—and so does anyone who builds himself a tower according to his own will. But I will confound them by means of the small and slight, as I cast down Goliath by a boy, and as I overcame Holofernes by Judith.[33]

33 The boy David killed the giant Goliath (1 Samuel 17); Judith beheaded the Assyrian general Holofernes (Book of Judith).

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Unde et quisquis mystica verba hujus libri recusaverit, arcum meum super eum extendam, et sagittis pharetrae meae eum transfigam, et coronam ejus de capite ipsius abjiciam atque eum illis similabo, qui in Oreb ceciderunt, quando contra me murmuraverunt. Sed et quicunque maledicta sua contra prophetiam istam protulerit, maledictio illa quam Isaac protulit, super eum veniet; et benedictione coelestis roris replebitur, qui eam amplexus fuerit, et qui eam in corde suo tenuerit, atque qui eam in vias planas produxerit. Et qui eam gustaverit, et in memoriam suam posuerit, fiet mons myrrhae, et thuris, et omnium aromatum et dilatatio multarum benedictionum, de benedictione in benedictionem ascendens sicut Abraham, atque nova nupta sponsa Agni sibi illum columnam in conspectu Dei copulabit; et umbra manus Domini illum proteget.

Sed si quis haec verba digiti Dei temere absconderit, et ea per vesaniam suam minuerit, aut in alienum locum alicujus humani sensus causa abduxerit, et ita deriserit, ille reprobus erit, et digitus Dei conteret illum. Laudate, laudate ergo Deum, beata viscera, in omnibus iis miraculis, quae Deus constituit in molli forma speciei excelsi, quam ipse praevidit in prima apparitione costae viri illius, quem Deus de limo creavit. Qui autem acutas aures interioris intellectus habet, hic in ardente amore speculi mei, ad verba haec anhelet, et ea in conscientia animi sui conscribat. Amen.

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So whoever rejects the mystical words of this book, I will bend my bow against him and pierce him with the arrows of my quiver. I will strike his crown from his head and make him like those who fell at Horeb when they murmured against me. And whoever utters his curses against this prophecy, the curse that Isaac uttered will come upon him. But whoever embraces it, holds it in his heart and brings it out onto level paths will be filled with the blessing of the dew of heaven. And whoever tastes it and sets it in his memory will become a mountain of myrrh and frankincense and of every spice, and a spreading-out of many blessings, ascending from blessing to blessing like Abraham. And the newly wed bride of the Lamb will join him to herself as a pillar in the sight of God, and the shadow of the Lord's hand will protect him.[34]

But if anyone rashly hides these words of the finger of God, or diminishes them in his madness, or carries them off to a foreign place for the sake of some human notion and so mocks them, he will be reprobate, and the finger of God will crush him. Praise, then, praise God, O blessed hearts, in all these wonders that God established in the soft form of the beauty of the Most High, which he foresaw at the first appearing of the rib of that man whom God created from the clay. But let whoever has keen ears of inner understanding pant for these words in burning love of my mirror and write them in the conscience of his soul. Amen.

34 Horeb is another name for Mount Sinai, where the Israelites who worshiped the golden calf were struck down (Exodus 32). Isaac's blessing on Jacob (Genesis 27:28–29) promises the dew of heaven and curses whoever curses him.