MEDIEVAL LATIN SERIES · VOLUME 31

Hildegard of Bingen

Hildegard of Bingen

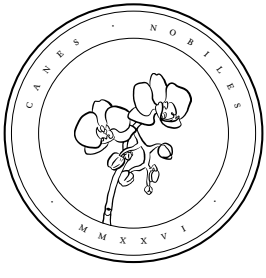
Sanctae Hildegardis carmina
Vita sanctae Hildegardis

The Symphonia, with Her Life and Writings

---

with a word-for-word interlinear English translation

preserving the original word order

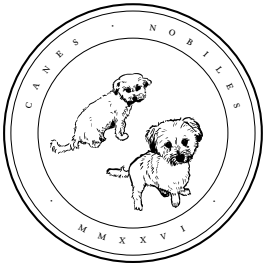


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles
canesnobiles.com

The source text is in the public domain



Volume 31 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows J.-B. Pitra's Analecta Sacra VIII (Monte Cassino, 1882) and J.-P. Migne's Patrologia Latina 197 (Paris, 1855)

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

CONTENTS

HILDEGARD OF BINGEN · SYMPHONIA

I · Responsory: O Power of Eternity 13
II · Antiphon: O Great Father 14
III · Antiphon: O Eternal God 15
IV · Antiphon: O Power of Wisdom 16
V · Antiphon: O How Wondrous 16
VI · Antiphon: O Shepherd of Souls 17
VII · Antiphon: O Gore of Blood 17
VIII · Antiphon: The Holy Spirit, Giving Life 18
IX · Antiphon: Love Abounds 19
X · Antiphon: O Most Splendid Gem 19
XI · Responsory: O You Illumined 20
XII · Antiphon: Now the Closed Gate 21
XIII · Antiphon: Because a Woman 21
XIV · Antiphon: When the Making Came Forth 22
XV · Antiphon: When the Unhappy Blush 22
XVI · Antiphon: O How Great a Miracle 23
XVII · Responsory: Hail Mary, O Author of Life 24

XVIII · Responsory: O Brightest Mother 25
XIX · Responsory: O Sweetest Branch 26
XX · Responsory: O How Precious 27
XXI · Antiphon of the Angels 28
XXII · Responsory: O You Angels 29
XXIII · Of the Prophets and Patriarchs 30
XXIV · Responsory: O You Happy Roots 31
XXV · Antiphon of the Apostles 31
XXVI · Responsory: O Most Shining Throng 32
XXVII · Antiphon of Saint John the Evangelist 33
XXVIII · Responsory of Saint John the Evangelist 34
XXIX · Of the Martyrs 34
XXX · Responsory of the Martyrs 35
XXXI · Responsory of the Confessors 36
XXXII · Another, of the Confessors 37
XXXIII · Antiphon of Saint Disibod 37
XXXIV · Responsory of Saint Disibod 38
XXXV · Another Responsory 39
XXXVI · Antiphon: O Blessed Infancy 40
XXXVII · Antiphon of Saint Rupert 40
XXXVIII · Antiphon: O Most Blessed Rupert 41
XXXIX · Antiphon: Because the Happy Boyhood 41
XL · Of the Virgins 42
XLI · Responsory of the Virgins 42
XLII · Responsory of the Eleven Thousand Virgins 43

XLIII · Another Responsory 44
XLIV · Antiphon at the Gospel 45
XLV–XLVI · Lauds 45
XLVII · Responsory of the Innocents 47
XLVIII · At the Dedication of a Church 48
XLIX · At the Dedication of a Church 48
L · Another, at the Dedication 49
LI · Another, at the Dedication 49
LII · Sequence of the Holy Spirit 50
LIII · Hymn of the Holy Spirit 52
LIV · Alleluia 54
LV · Sequence of Saint Mary 55
LVI · Sequence of Saint Mary 57
LVII · Hymn of Saint Mary 58
LVIII · Hymn of Saint Matthias 60
LIX · Of Saint Boniface 62
LX · Sequence of Saint Disibod 63
LXI · Of Saint Eucharius 65
LXII · Sequence of Saint Eucharius 65
LXIII · Sequence of Saint Maximin 67
LXIV · Of Saint Rupert 69
LXV · Of the Eleven Thousand Virgins 72
LXVI · Hymn 74
LXVII · Symphony of the Virgins 76
LXVIII · Symphony of the Widows 78

GODFREY · THEODERIC · VITA SANCTAE HILDEGARDIS

Theoderic's Preface 83
I.1 · Her Childhood, the Command to Write, and the Pope 85
I.2 · The Move to Saint Rupert's Hill 93
II · Prologue 105
II.1 · Her Writings, and the Voice of Wisdom 107
II.2 · Sickness, Opposition, and the Battle of Angels 120
II.3 · Journeys, Demons, and Three Towers 134
III · Prologue 155
III.1 · Healings Near and Far 157
III.2 · The Possessed Woman of Brauweiler 169
III.3 · Her Last Works and Her Death 182

HILDEGARD OF BINGEN · VITA SANCTI RUPERTI

I · Rupert's Birth and His Charity to the Poor 195
II · His Pilgrimage, His Early Death, and the Ruin of Bingen 206

HILDEGARD OF BINGEN · VITA SANCTI DISIBODI

I · Disibod's Youth and His Bishopric in Ireland 221
II · The Mountain on the Glan, and His Monks 233
III · The Hermit's Rule, His Prophecy, and His Death 249
IV · Wars, Plunder, and Restoration 263

How She Sees 281

HILDEGARD OF BINGEN · SOLUTIONES TRIGINTA OCTO QUAESTIONUM

Guibert's Letter 293
Hildegard's Reply 295
I · All Things Created Together 298
II · The Waters Above the Firmament 300
III · Whether Adam Saw God 301
IV · How God Spoke to Adam 303
V · How Adam Became as One of Us 304
VI · The Opened Eyes 305
VII · The Blood Required of Beast and Man 307
VIII · The Angels at Abraham's Table 309
IX · The Hand Under the Thigh 311
X · The Double Cave 312
XI · The Fire in the Bush 313
XII · What the Ark Held 314
XIII · Samuel and the Witch of Endor 315
XIV · The Tongues of Angels 316
XV · Length, Breadth, Height, and Depth 317
XVI · In Him We Live, Move, and Are 318

HILDEGARD OF BINGEN · SOLUTIONES
TRIGINTA OCTO QUAESTIONUM
(continued)

XVII · A Night and a Day in the Deep 319
XVIII · The Least of the Apostles 320
XIX · Sin Outside the Body 321
XX · Where Christ Was in the Forty Days 322
XXI · The Angels Who Ministered 323
XXII · How New Souls Contract Original Sin 324
XXIII · The Son's Procession and the Spirit's 325
XXIV · Paul Caught Up to the Third Heaven 327
XXV · Grace and Free Will 330
XXVI · Weight, Measure, and Number 331
XXVII · The Harmony of the Elements 332
XXVIII · The Spring that Rose from the Earth 333
XXIX · Enoch and Elijah in Paradise 335
XXX · Jonathan and the Honey 336
XXXI · Our Thoughts and the Demons' 338
XXXII · Spiritual and Bodily Sight 340
XXXIII · The Fire of Gehenna 341
XXXIV · What the Dead Know of the Earth 342
XXXV · Whether the Parables Happened 343
XXXVI · Abraham's Bosom and the Rich Man's Tongue 344
XXXVII · Martin in the Form of Fire 345
XXXVIII · In What Body the Saints Appear 346

HILDEGARD OF BINGEN

Symphonia

The Symphonia

Responsorium

I · RESPONSORY: O POWER OF ETERNITY

The Father ordered all things in his heart through the Word, and the Word took flesh from the line of Adam, wiping its garments clean of pain. The verse marvels at the kindness of the Savior, who frees all through his incarnation.

O vis aeternitatis, quae omnia ordinasti in corde tuo per
O power of-eternity who all-things you-ordered in heart your through
Verbum tuum, omnia creata sunt, sicut voluisti, et ipsum
Word your all-things created were as you-willed and that-very
Verbum tuum induit carnem in formatione illa, quae educta
Word your put-on flesh in formation that which drawn-out
est de Adam, et sic indumenta ipsius a maximo dolore
was from Adam and so the-garments of-him from greatest pain
abstersa sunt.
wiped-clean were

℣. O quam magna est benignitas Salvatoris, qui omnia
(versicle) O how great is the-kindness of-the-Savior who all-things
liberavit per incarnationem suam, quam Divinitas exspiravit
freed through incarnation his which the-Godhead breathed-out
sine vinculo peccati. Et sic. Gloria Patri et Filio
without the-chain of-sin and so glory to-the-Father and to-the-Son
et Spiritui sancto. Et sic.
and to-the-Spirit holy and so

Antiphona

II · ANTIPHON: O GREAT FATHER

The singers, in great need, beseech the Father through the Word by which he made them, asking him to look on them, keep them from failing, and help them by his name.

O magne Pater, in magna necessitate sumus: nunc igitur
O great Father in great need we-are now therefore
obsecramus, obsecramus te, per Verbum tuum, per quod
we-beseech we-beseech you through Word your through which
nos constituisti plenos quibus indigemus: nunc placeat tibi,
us you-established full of-what we-need now may-it-please you
Pater, quia te decet ut aspicias in nos per adjutorium
Father because you it-befits that you-may-look on us through help
tuum, ut non deficiamus, et ne nomen tuum in nobis
your that not we-may-fail and lest name your in us
obscuretur, et per ipsum nomen tuum dignare nos adjuvare.
be-darkened and through that-very name your deign us to-help

Antiphona

III · ANTIPHON: O ETERNAL GOD

God is asked to burn in the love by which he made his members when he begot the Son before all creation, and to lift the need that has fallen on them and lead them into the joy of salvation.

O aeterne Deus, nunc tibi placeat, ut in amore illo
O eternal God now you may-it-please that in love that
ardeas, ut membra illa simus, quae fecisti in eodem
you-may-burn that members those we-may-be which you-made in the-same
amore, cum Filium tuum genuisti in prima aurora, ante
love when Son your you-begot in the-first dawn before
omnem creaturam, et inspice necessitatem hanc quae super
all creation and look-upon need this which upon
nos cadit, et abstrahe eam a nobis propter Filium
us falls and draw-away it from us on-account-of Son
tuum, et perduc nos in laetitiam salutis.
your and lead us into the-joy of-salvation

Antiphona

IV · ANTIPHON: O POWER OF WISDOM

Wisdom circles all things on one path, with three wings: one flies on high, one sweats from the earth, and one flies everywhere. Praise is due to her.

O virtus Sapientiae, quae circuiens circuisti comprehendendo
O power of-Wisdom who circling you-circled by-encompassing
omnia, in una via quae habet vitam, tres alas habens, quarum
all-things in one way which has life three wings having of-which
una in altum volat, et altera de terra sudat, et tertia
one into the-height flies and the-second from the-earth sweats and the-third
undique volat. Laus tibi sit, sicut te decet, o Sapientia.
everywhere flies praise to-you be as you it-befits O Wisdom

Antiphona

V · ANTIPHON: O HOW WONDROUS

The divine foreknowledge saw all creation beforehand: when God looked on the face of the man he formed, he saw all his works whole in that form. Wondrous too is the breath that raised man up.

O quam mirabilis est praescientia divini pectoris, quae
O how wondrous is the-foreknowledge of-the-divine breast which
praescivit omnem creaturam: nam cum Deus inspexit faciem
foreknew all creation for when God looked-upon the-face
hominis, quem formavit, omnia opera sua in eadem forma
of-man whom he-formed all works his in the-same form

hominis integra aspexit. O quam mirabilis est inspiratio,
of-man whole he-beheld O how wondrous is the-inspiration
quae hominem sic suscitavit!
which man thus raised-up

Antiphona

VI · ANTIPHON: O SHEPHERD OF SOULS

The shepherd of souls, the first voice through which all were made, is asked to free the singers from their miseries and sicknesses.

O pastor animarum, et o prima vox, per quam omnes
O shepherd of-souls and O first voice through which all
creati sumus, nunc tibi, tibi placeat, ut digneris nos
created we-were now you you may-it-please that you-deign us
liberare de miseriis et languoribus nostris.
to-free from miseries and sicknesses our

Antiphona

VII · ANTIPHON: O GORE OF BLOOD

The blood of the Creator sounded on high when the elements wound themselves into a voice of lament at its touch. The singers ask it to anoint them against their sicknesses.

O cruor sanguinis, qui in alto sonuisti, cum omnia
O gore of-blood which on high you-sounded when all
elementa se implicuerunt in lamentabilem vocem cum
the-elements themselves entwined into a-lamentable voice with

tremore, quia sanguis Creatoris sui illa tetigit: unge nos
trembling because the-blood of-Creator their them touched anoint us
de languoribus nostris.
from sicknesses our

Antiphona de Spiritu Sancto

VIII · ANTIPHON: THE HOLY SPIRIT, GIVING LIFE

The Holy Spirit is life and mover of all, the root in every creature; it washes away filth, wipes out crimes, anoints wounds, and rouses all things to life again.

Spiritus Sanctus, vivificans vita, movens omnia et radix est
the-Spirit Holy life-giving life moving all-things and root is
in omni creatura, ac omnia de immunditia abluit, tergens
in every creature and all-things from uncleanness washes wiping-away
crimina, ac ungit vulnera; et sic est fulgens ac laudabilis
crimes and anoints wounds and so is shining and praiseworthy
vita, suscitans et resuscitans omnia.
life rousing and reviving all-things

Antiphona

IX · ANTIPHON: LOVE ABOUNDS

Love overflows into all things, from the depths to beyond the stars, most loving toward all, for she gave the highest King the kiss of peace.

Charitas abundat in omnia, de imis excellentissima super
love abounds into all-things from the-depths most-excellent above
sidera, atque amantissima in omnia, quia summo regi
the-stars and most-loving toward all-things because to-the-highest king
osculum pacis dedit.
the-kiss of-peace she-gave

Antiphona de sancta Maria

X · ANTIPHON: O MOST SPLENDID GEM

Mary is the gem into whom the Father's fountain, his one Word, was poured; through the Word he made the first matter Eve disturbed, and Mary is the shining matter through which the Word breathed out the virtues.

O splendidissima gemma, et serenum decus solis, qui
O most-splendid gem and serene glory of-the-sun which
tibi infusus est, fons saliens de corde Patris, quod
into-you poured was the-fountain leaping from the-heart of-the-Father which
est unicum Verbum suum, per quod creavit mundi
is only Word his through which he-created of-the-world
primam materiam, quam Eva turbavit: hoc Verbum effabricavit
the-first matter which Eve disturbed this Word fashioned
tibi, Pater, hominem, et ob hoc es tu illa lucida
for-you the-Father as-man and on-account-of this are you that shining

materia, per quam hoc ipsum Verbum exspiravit omnes
matter through which this very Word breathed-out all
virtutes, et eduxit in prima materia omnes creaturas.
powers and drew-out in the-first matter all creatures

Responsorium

XI · RESPONSORY: O YOU ILLUMINED

Mary's womb, filled with the Word, flowers as the Spirit enters, breathes into her, and draws out what Eve took away through the Devil's suggestion. The verse sings the flesh she hid in herself and the Son who flowered there.

℟. O tu illustrata de divina claritate, clara Virgo Maria,
(response) O you illumined by divine brightness bright Virgin Mary
Verbo dei infusa, unde venter tuus floruit de introitu
with-the-Word of-God infused whence womb your flowered from the-entrance
Spiritus Dei, qui in te sufflavit, et in te, te exsuxit,
of-the-Spirit of-God who into you breathed and in you you he-sucked-out
quod Eva abstulit, in abscisione puritatis, per contractam
what Eve took-away in the-cutting-off of-purity through contracted
contagionem de suggestione Diaboli.
contagion from the-suggestion of-the-Devil
℣. Tu mirabiliter abscondisti in te immaculatam carnem
(versicle) you wondrously hid in you immaculate flesh
per divinam rationem, cum Filius Dei in ventre tuo floruit,
through divine reason when the-Son of-God in womb your flowered
sancta Divinitate eum educente contra carnis jura, quae
the-holy Godhead him drawing-out against of-the-flesh the-laws which
construxit Eva, integritati copulatum in divinis visceribus.
built Eve to-integrity joined in divine bowels

Antiphona

XII · ANTIPHON: NOW THE CLOSED GATE

The closed gate opens to us what the serpent stifled in the woman, and so the flower born of the Virgin Mary shines in the dawn.

Nunc aperuit nobis clausa porta quod serpens in muliere
now has-opened to-us the-closed gate what the-serpent in the-woman
suffocavit: unde lucet in aurora flos de Virgine Maria.
stifled whence shines in the-dawn the-flower from the-Virgin Mary

Antiphona

XIII · ANTIPHON: BECAUSE A WOMAN

A woman built death and the bright Virgin destroyed it, so the highest blessing lies in woman's form, since God became man in the Virgin.

Quia ergo femina mortem instruxit, clara Virgo illam
because therefore a-woman death built the-bright Virgin it
interemit, et ideo est summa benedictio in feminea
destroyed and therefore is the-highest blessing in feminine
forma prae omni creatura, quia Deus factus est homo in
form before all creation because God made was man in
dulcissima et beata Virgine.
the-sweetest and blessed Virgin

Antiphona

XIV · ANTIPHON: WHEN THE MAKING CAME FORTH

When the work of God's finger came forth, made in his image, the elements received the joys of life through the mingling of blood, and heaven praises Mary.

Cum processit factura digiti Dei, formata ad imaginem
when came-forth the-making of-the-finger of-God formed to the-image
Dei, in ortu mixti sanguinis, per peregrinationem
of-God in the-rising of-mingled blood through the-pilgrimage
casus Adae, elementa susceperunt gaudia vitae, o laudabilis
of-the-fall of-Adam the-elements received the-joys of-life O praiseworthy
Maria, coelo rutilante, et in laudibus sonante te.
Mary heaven glowing-red and in praises sounding you

Antiphona

XV · ANTIPHON: WHEN THE UNHAPPY BLUSH

When the unhappy, going on in the exile of the fall, blush at their offspring, Mary cries out with her voice and so raises mankind from this malicious fall.

Cum erubuerint infelices in progenie sua, procedentes in
when have-blushed the-unhappy in progeny their proceeding in
peregrinatione casus, tunc tu clamas voce, hoc modo
the-pilgrimage of-the-fall then you cry with-voice in-this way
homines elevans de isto malitioso casu.
men raising from this malicious fall

Antiphona

XVI · ANTIPHON: O HOW GREAT A MIRACLE

The King entered a lowly woman's form, since humility rises above all; the malice that flowed from woman, woman wiped away, and she adorned heaven more than she once troubled the earth.

O quam magnum miraculum est, quod in subditam femineam
O how great a-miracle it-is that into a-submissive feminine
formam rex introivit! Hoc Deus fecit, quia humilitas super
form the-king entered this God did because humility above
omnia ascendit. Et o quam magna felicitas est in ista forma,
all-things ascends and O how great happiness is in this form
quia malitia, quae de femina fluxit, hanc femina postea
because the-malice which from woman flowed this woman afterward
detersit, et omnem suavissimum odorem virtutum aedificavit,
wiped-away and every sweetest fragrance of-virtues built
ac coelum ornavit plus quam terram prius turbavit.
and heaven adorned more than the-earth before she-disturbed

Responsorium

XVII · RESPONSORY: HAIL MARY, O AUTHOR OF LIFE

Mary, who crushed the serpent that Eve raised her neck to, is hailed as the author of life and the mother who bore her Son from heaven for the world.

Ave, Maria, o auctrix vitae, reaedificando salutem, quae mortem
hail Mary O author of-life by-rebuilding salvation who death
conturbasti, et serpentem contrivisti, ad quem se Eva erexit,
you-confounded and the-serpent you-crushed to whom herself Eve raised
erecta cervice, cum sufflatu superbiae: hunc conculcasti,
with-raised neck with the-breath of-pride him you-trampled
dum de coelo genuisti, quem inspiravit Spiritus Dei.
while from heaven you-bore whom breathed-in the-Spirit of-God
℣. O dulcissima atque amantissima mater, salve, quae natum
(versicle) O sweetest and most-loving mother hail who son
tuum de coelo missum mundo edidisti. Quem inspiravit.
your from heaven sent to-the-world brought-forth whom breathed-in
Gloria Patri et Filio et Spiritui Sancto. Quem inspiravit.
glory to-the-Father and to-the-Son and to-the-Spirit Holy whom breathed-in

Responsorium

XVIII · RESPONSORY: O BRIGHTEST MOTHER

Mary poured her ointments through her Son into the wounds of death Eve built; she is asked, as star of the sea, to pray for the singers.

O clarissima mater sanctae medicinae, tu unguenta per
O brightest mother of-holy medicine you ointments through
sanctum Filium tuum infudisti in plangentia vulnera mortis,
holy Son your poured into the-lamenting wounds of-death
quae Eva aedificavit in tormenta animarum; tu destruxisti
which Eve built into torments of-souls you destroyed
mortem, aedificando vitam. Ora pro nobis ad tuum natum,
death by-building life pray for us to your son
stella maris, Maria.
star of-the-sea Mary
℣. O vivificum instrumentum, et laetum ornamentum,
(versicle) O life-giving instrument and glad ornament
et dulcedo omnium deliciarum, quae in te non deficient.
and sweetness of-all delights which in you not will-fail
Ora. Gloria Patri et Filio et Spiritui Sancto. Ora.
pray glory to-the-Father and to-the-Son and to-the-Spirit Holy pray

Responsorium

XIX · RESPONSORY: O SWEETEST BRANCH

Mary is the branch from the stem of Jesse, on whom the Godhead looked as an eagle looks at the sun. The verse tells of the flower that came from the Virgin in the mystery of God.

℟. O tu, suavissima virga, frondens de stirpe Jesse,
(response) O you sweetest branch leafing from the-stock of-Jesse
o quam magna virtus est, quod Divinitas in pulcherrimam
O how great a-power it-is that the-Godhead upon the-most-beautiful
filiam aspexit, sicut aquila in solem oculum suum ponit:
daughter looked as an-eagle on the-sun eye its sets
cum supernus Pater claritatem Virginis attendit, ubi Verbum
when the-supernal Father the-brightness of-the-Virgin heeded where Word
suum in ipsa incarnari voluit.
his in her to-be-incarnate willed
℣. Nam in mystico mysterio Dei illustrata mente
(versicle) for in the-mystic mystery of-God illumined the-mind
Virginis, mirabiliter clarus flos ex ipsa Virgine exivit.
of-the-Virgin wondrously the-bright flower out-of the-very Virgin went-forth
Cum supernus. Gloria Patri et Filio et Spiritui
when the-supernal glory to-the-Father and to-the-Son and to-the-Spirit
Sancto, sicut erat in principio. Cum supernus.
Holy as it-was in the-beginning when the-supernal

Responsorium

XX · RESPONSORY: O HOW PRECIOUS

The Virgin keeps her gate closed, yet the Godhead pours its warmth into her womb, so that a flower grows in her and the Son of God comes forth like the dawn, opening paradise.

℟. O quam pretiosa est virginitas Virginis hujus, quae
(response) O how precious is the-virginity of-Virgin this who
clausam portam habet, et cujus viscera sancta Divinitas
a-closed gate has and whose bowels holy the-Godhead
calore suo infudit, ita quod flos in ea crevit, et Filius
with-warmth its poured-into so that a-flower in her grew and the-Son
Dei per secreta ipsius quasi aurora exivit.
of-God through the-secret-places of-her as-if dawn went-forth
℣. Unde dulce germen, quod Filius ipsius est, per
(versicle) whence the-sweet sprout which Son her is through
clausuram mentis ejus paradisum aperuit. Et Filius Dei.
the-enclosure of-mind her paradise opened and the-Son of-God

Antiphona de Angelis

XXI · ANTIPHON OF THE ANGELS

The angels behold the divine eyes with desire never sated, untouched by the evil born in the lost angel, who wished to fly above God, fell to ruin, and by his counsel laid the means of his fall before God's handiwork.

O gloriosissima lux vivens, angeli, qui infra Divinitatem
O most-glorious light living angels who below the-Godhead
divinos oculos cum mystica obscuritate omnis creaturae
divine eyes with the-mystic darkness of-every creature
aspicitis in ardentibus desideriis, unde nunquam potestis
you-behold in burning desires whence never you-can
satiari, o quam gloriosa gaudia illa vestra habet forma, quae
to-be-sated O how glorious joys those your has form which
in vobis est intacta ab omni pravo opere, quod primum
in you is untouched by every depraved work which first
ortum est in vestro socio, perdito angelo, qui volare voluit
arisen was in your comrade lost angel who to-fly wished
supra intus latens pinnaculum Dei; unde ipse tortuosus
above within lying-hidden the-pinnacle of-God whence he twisted
demersus est in ruinam, sed ipsius instrumenta casus
plunged was into ruin but his instruments of-the-fall
consiliando facturae digiti Dei instituit.
by-counseling for-the-making of-the-finger of-God established

Responsorium

XXII · RESPONSORY: O YOU ANGELS

The responsory praises the nine orders of angels, from those who guard the peoples to the Cherubim and Seraphim, who see the Father's inner power.

℟. O vos angeli, qui custoditis populos, quorum forma
(response) O you angels who guard peoples whose form
fulget in facie vestra, et o vos archangeli, qui suscipitis animas
shines in face your and O you archangels who receive the-souls
justorum, et vos, virtutes, potestates, principatus, dominationes,
of-the-just and you virtues powers principalities dominions
et throni, qui estis computati in quintum secretum numerum,
and thrones who are counted into the-fifth secret number
et o vos, Cherubim et Seraphim, sigillum secretorum Dei, sit
and O you Cherubim and Seraphim seal of-the-secrets of-God be
laus vobis, qui loculum antiqui cordis in fonte aspicitis.
praise to-you who the-little-place of-the-ancient heart in the-fountain behold
℣. Videtis enim interiorem vim Patris, quae de corde
(versicle) you-see for the-inner force of-the-Father which from heart
illius spirat, quasi facies. Sit. Gloria Patri. Sit.
his breathes as-if a-face be glory to-the-Father be

De Prophetis et Patriarchis

XXIII · OF THE PROPHETS AND PATRIARCHS

The prophets and patriarchs, seeing hidden things with the spirit's eyes, foretold the salvation of exiled souls, and among them rose the lamp that ran before the mountain.

O spectabiles viri, qui pertransistis occulta, aspicientes per
O notable men who passed-through hidden-things looking through
oculos spiritus et annunciantes in lucida umbra acutam
the-eyes of-the-spirit and announcing in shining shadow the-keen
et viventem lucem, in virga germinantem, quae sola
and living light in the-branch budding which alone
floruit de introitu radicantis luminis, vos antiqui sancti,
flowered from the-entrance of-the-rooting light you ancient saints
praedixistis salvationem exulum animarum, quae immersae
foretold the-salvation of-exiled souls which plunged
fuerant morti, qui circuistis ut rotae mirabiliter loquentes
had-been in-death who circled like wheels wondrously speaking
mystica montis qui coelum tangit, pertransiens
the-mystic-things of-the-mountain which heaven touches passing-through
ungendo multas aquas, cum etiam inter vos surrexit lucida
by-anointing many waters when also among you arose a-shining
lucerna, quae ipsum montem praecurrens ostendit.
lamp which that-very mountain running-before showed

Responsorium

XXIV · RESPONSORY: O YOU HAPPY ROOTS

The patriarchs, happy roots of a work of miracles, are told to rejoice in their head, whom many on earth called for and never saw.

℟. O vos, felices radices, cum quibus opus miraculorum,
(response) O you happy roots with which the-work of-miracles
et non opus criminum, per torrens iter perspicuae
and not the-work of-crimes through the-rushing way of-the-clear
umbrae plantatum est; et, o tu ruminans ignea nox,
shadow planted was and O you ruminating fiery night
praecurrens limantem lapidem, subvertentem abyssum, gaudete
running-before the-filing stone overturning the-abyss rejoice
in capite vestro. — ℣. Gaudete in illo, quem non
in head your (versicle) rejoice in him whom not
viderunt in terris multi qui ipsum ardenter vocaverunt.
saw on earth many who him ardently called

Antiphona de Apostolis

XXV · ANTIPHON OF THE APOSTLES

The apostles are the army of the flower of the thornless branch, the sound that circles the earth and conquers the regions of senseless men through the Spirit poured in; they are the Savior's noble nation, sent by the Lamb with the sword among savage dogs.

O cohors militiae floris virgae non spinatae, tu sonus
O cohort of-the-army of-the-flower of-the-branch not thorny you the-sound
orbis terrae circuiens regiones insanorum sensuum,
of-the-circle of-the-earth circling the-regions of-insane senses

epulantium cum porcis, quos expugnasti per infusum
feasting with swine whom you-conquered through the-poured-in
adjutorem ponentis radices in tabernacula pleni operis
helper of-one-placing roots into the-tabernacles of-the-full work
Verbi Patris. Tu etiam nobilis es gens Salvatoris, intrans
of-the-Word of-the-Father you also noble are the-nation of-the-Savior entering
viam regenerationis aquae, per Agnum qui te misit in
the-way of-regeneration of-water through the-Lamb who you sent in
gladio inter saevissimos canes, qui suam gloriam destruxerunt,
the-sword among most-savage dogs who their glory destroyed
in operibus digitorum suorum, statuentes non manufactum in
in the-works of-fingers their setting not the-handmade into
subjectionem manuum suarum, in quo non invenerunt eum.
subjection of-hands their in which not they-found him

Responsorium

XXVI · RESPONSORY: O MOST SHINING THRONG

The apostles open the Devil's prison, wash captives in the font, and uphold the bride of the Lamb, who is mother and virgin.

℟. O lucidissima Apostolorum turba, surgens in vera
(response) O most-shining of-the-Apostles throng rising in true
agnitione, et aperiens clausuram magisterii Diaboli, abluendo
recognition and opening the-enclosure of-the-mastery of-the-Devil by-washing
captivos in fonte viventis aquae, tu es clarissima lux
captives in the-fountain of-living water you are brightest light
in nigerrimis tenebris, fortissimumque genus columnarum,
in blackest darkness and-the-strongest kind of-columns

sponsam Agni sustentans in omnibus ornamentis ipsius,
the-bride of-the-Lamb sustaining in all ornaments her
per cujus gaudium ipsa mater et virgo est vexillata.
through whose joy she mother and virgin is bannered
℣. Agnus enim immaculatus est sponsus ipsius sponsae
(versicle) the-Lamb for immaculate is the-bridegroom of-that bride
immaculatae.
immaculate

Antiphona de sancto Joanne Evangelista

XXVII · ANTIPHON OF SAINT JOHN THE EVANGELIST

John, mirror of the dove, saw the mystic largesse in the purest fountain and is the special son of the Lamb in chosen friendship.

O speculum columbae castissimae formae, qui inspexisti
O mirror of-the-dove of-most-chaste form who you-looked-into
mysticam largitatem in purissimo fonte! O mira floriditas,
the-mystic largesse in the-purest fountain O wondrous floweriness
quae nunquam arescens cecidisti, quia altissimus plantator
which never withering you-fell because the-highest planter
misit te, o suavissima quies amplexuum solis, tu es
sent you O sweetest rest of-the-embraces of-the-sun you are
specialis filius Agni, in electa amicitia novae sobolis.
the-special son of-the-Lamb in chosen friendship of-the-new offspring

Responsorium de sancto Joanne Evangelista

XXVIII · RESPONSORY OF SAINT JOHN THE EVANGELIST

John, who entered the chamber of chastity in the golden city, is asked to help pilgrims. The verse tells how he increased the rain with his forerunners.

O dulcis electe, qui in ardore ardentis offulsisti radix, et
O sweet chosen-one who in the-ardor of-the-burning you-shone-forth root and
qui in splendore patris elucidasti mystica, et qui intrasti
who in the-splendor of-the-father you-made-clear mystic-things and who you-entered
cubiculum castitatis in aurea civitate, quam construxit rex,
the-chamber of-chastity in the-golden city which built the-king
cum accepit sceptrum regionum, praebe adjutorium peregrinis.
when he-received the-scepter of-the-regions offer help to-pilgrims
℣. Tu enim auxisti pluviam cum praecessoribus tuis, qui
(versicle) you for increased the-rain with predecessors your who
miserunt illam in viriditatem pigmentariorum. Praebe.
sent it into the-greenness of-the-spice-makers offer

De Martyribus

XXIX · OF THE MARTYRS

The martyrs, triumphant in the outpouring of their blood, entered the blood of the Lamb, despising their bodies, and are led into the restoration of their inheritance.

O victoriosissimi triumphatores, qui in effusione sanguinis
O most-victorious triumphers who in the-outpouring of-blood
vestri salutantes aedificationem Ecclesiae, intrastis sanguinem
your greeting the-building of-the-Church you-entered the-blood
Agni, epulantes cum vitulo occiso! O quam magnam
of-the-Lamb feasting with the-calf slain O how great

mercedem habetis, quia corpora vestra viventes despexistis,
a-reward you-have because bodies your living you-despised
imitantes Agnum Dei, ornantes poenam ejus, in qua vos
imitating the-Lamb of-God adorning the-punishment his in which you
introduxit in restaurationem haereditatis.
he-led into the-restoration of-the-inheritance

Responsorium de Martyribus

XXX · RESPONSORY OF THE MARTYRS

The martyrs are roses blessed in their outpoured blood, sweating in the ransom that flowed from the inner mountain of eternal counsel. The verse honors them as the instrument of the Church.

℟. Vos, flores rosarum, qui in effusione sanguinis vestri
(response) you flowers of-roses who in the-outpouring of-blood your
beati estis, in maximis gaudiis redolentibus, et sudantibus in
blessed are in greatest joys smelling-sweet and sweating in
emptione quae fluxit de interiori monte consilii, manentis
the-purchase which flowed from the-inner mountain of-counsel remaining
ante aevum, in illo in quo non erat constitutio a capite.
before the-age in him in whom not was establishment from the-head
℣. Sit honor in consortio vestro, qui estis instrumentum
(versicle) be honor in fellowship your who are the-instrument
Ecclesiae, et qui in vulneribus vestri sanguinis undastis. In
of-the-Church and who in the-wounds of-your blood surged in
illo.
him

Responsorium de Confessoribus

XXXI · RESPONSORY OF THE CONFESSORS

The confessors, imitators of the lofty person, loose and bind in God and remit heavy burdens, holding the offices of the angelic order.

℟. O vos, imitatores excelsae personae in pretiosissima et
(response) O you imitators of-the-lofty person in most-precious and
gloriosissima significatione! O quam magnus est vester ornatus,
most-glorious signification O how great is your adornment
ubi homo procedit, solvens et stringens in Deo pigros et
where a-man proceeds loosing and binding in God the-sluggish and
peregrinos, etiam ornans candidos et magna onera remittens.
pilgrims also adorning the-white and great burdens remitting
℣. Nam et angelici ordinis officia habetis, et fortissima
(versicle) for both of-the-angelic order the-offices you-have and the-strongest
fundamenta praescitis, ubicumque constituenda sunt, unde
foundations you-foreknow wherever to-be-established they-are whence
magnus est vester honor. Etiam ornans.
great is your honor also adorning

[Item]

XXXII · ANOTHER, OF THE CONFESSORS

The successors of the strong Lion minister between temple and altar, like the angels in their praises and in their help to the peoples.

O successores fortissimi Leonis, inter templum et altare
O successors of-the-strongest Lion between temple and altar
dominantes in ministratione ejus, sicut angeli sonant in laudibus,
ruling in ministry his as angels sound in praises
et sicut adsunt populis, in adjutorio vos estis inter illos
and as they-are-present to-peoples in help you are among those
qui haec faciunt, semper curam habentes in officio Agni.
who these-things do always care having in the-office of-the-Lamb

Antiphona de sancto Disibodo

XXXIII · ANTIPHON OF SAINT DISIBOD

Disibod is the hidden form that excels in its height, and he will rise at the end as he first rose.

O mirum admirandum, quod absconsa forma praecellit, ardua
O wonder to-be-admired that the-hidden form excels steep
in honesta statura, ubi vivens altitudo profert mystica;
in honorable stature where living height brings-forth mystic-things
unde, o Disibode, surges in fine, succurrente flore
whence O Disibod you-will-rise in the-end succoring the-flower
omnium ramorum mundi, ut primum surrexisti.
of-all branches of-the-world as first you-rose

Responsorium de sancto Disibodo

XXXIV · RESPONSORY OF SAINT DISIBOD

Disibod is the greenness of God's finger, a column planted on high, and in the verse the height of the mountain no armed man can seize.

℟. O viriditas digiti Dei, in qua Deus constituit
(response) O greenness of-the-finger of-God in which God established
plantationem, quae in excelso resplendet; ut statuta columna,
a-planting which on high shines-back like a-set column
tu gloriosa in praeparatione Dei.
you glorious in the-preparation of-God
℣. Et o altitudo montis, quae numquam dissipaberis
(versicle) and O height of-the-mountain which never you-will-be-scattered
indifferentia Dei, tutamen stas a longe, ut exul, sed
by-the-indifference of-God a-safeguard you-stand from afar like an-exile but
non est in potestate armati qui te rapiat. Tu gloriosa.
not is in the-power of-the-armed-man who you may-seize you glorious
Gloria Patri et Filio et Spiritui Sancto. Tu gloriosa.
glory to-the-Father and to-the-Son and to-the-Spirit Holy you glorious

Item responsorium

XXXV · ANOTHER RESPONSORY

The happy soul, whose body sprang from earth, trampled that body with the pilgrimage of this world, and so is crowned by the divine rationality that made it its mirror. The Holy Spirit also gazed on it as its dwelling.

O felix anima, cujus corpus de terra ortum est, quod tu
O happy soul whose body from earth arisen is which you
cum peregrinatione hujus mundi conculcasti; unde de divina
with the-pilgrimage of-this world trampled whence by the-divine
rationalitate, quae te speculum suum fecit, coronata es.
rationality which you mirror its made crowned you-are
℣. Spiritus Sanctus etiam te ut habitaculum suum
(versicle) the-Spirit Holy also you as dwelling his
intuebatur. Unde. Gloria Patri et Filio et Spiritui
gazed-upon whence glory to-the-Father and to-the-Son and to-the-Spirit
sancto.
holy

Antiphona

XXXVI · ANTIPHON: O BLESSED INFANCY

Disibod's childhood was so inspired that he afterward sweated out holy works like the scent of balsam.

O beata infantia electi Disibodi, quae adeo ita inspirata
O blessed infancy of-chosen Disibod which so thus inspired
est, quod postea sanctissima opera in mirabilibus Dei, ut
was that afterward most-holy works in the-wonders of-God like
suavissimum odorem balsami, exsudasti.
the-sweetest fragrance of-balsam you-sweated-out

Antiphona de sancto Ruperto

XXXVII · ANTIPHON OF SAINT RUPERT

In Rupert, God's friend, the flame of life flashed, so that God's love flowed in his heart and his knowledge flowered among the heavenly citizens.

O felix apparitio, cum in amico Dei Ruperto flamma
O happy appearing when in the-friend of-God Rupert the-flame
vitae coruscavit, ita quod charitas Dei in corde ejus fluxit,
of-life flashed so that the-love of-God in heart his flowed
timorem Domini amplectens; unde etiam agnitio ejus
the-fear of-the-Lord embracing whence also the-knowledge of-him
in supernis civibus floruit.
among the-supernal citizens flowered

Antiphona

XXXVIII · ANTIPHON: O MOST BLESSED RUPERT

Rupert, who bore no vices in the flower of his youth and left the shipwrecked world, is asked to intercede for his servants.

O beatissime Ruperte qui in flore aetatis tuae non
O most-blessed Rupert who in the-flower of-age your not
produxisti, nec portasti vitia Diaboli; unde naufragum
you-brought-forth nor you-bore the-vices of-the-Devil whence the-shipwrecked
mundum reliquisti: nunc intercede pro famulantibus tibi in Deo.
world you-left now intercede for those-serving you in God

Antiphona

XXXIX · ANTIPHON: BECAUSE THE HAPPY BOYHOOD

Because Rupert's boyhood longed for God and left the world, he shines in heavenly harmony, and the angels praise the Son of God.

Quia felix pueritia in laudabili Ruperto ad Deum anhelavit,
because happy boyhood in praiseworthy Rupert toward God panted
et mundum reliquit, ideo ipse in coelesti harmonia fulget,
and the-world left therefore he in heavenly harmony shines
et ideo etiam angelica turba Filium Dei laudando concinit.
and therefore also the-angelic throng the-Son of-God by-praising sings-together

De Virginibus

XL · OF THE VIRGINS

The virgins' beautiful faces behold God, and the King marked in them all heavenly ornaments, like a fragrant garden.

O pulchrae facies, Deum aspicientes, et in aurora aedificantes,
O beautiful faces God beholding and in the-dawn building
o beatae virgines, quam nobiles estis! In quibus rex
O blessed virgins how noble you-are in whom the-king
se consideravit, cum in vobis omnia coelestia ornamenta
himself contemplated when in you all heavenly ornaments
presignavit, ubi etiam suavissimus hortus estis, in omnibus
he-foreshadowed where also the-sweetest garden you-are in all
ornamentis redolentes.
ornaments smelling-sweet

Responsorium de Virginibus

XLI · RESPONSORY OF THE VIRGINS

The noblest greenness, rooted in the sun, shines in a wheel no earthly thing can grasp and is embraced by divine ministries.

Nobilissima viriditas, quae radicas in sole, et quae
most-noble greenness which you-take-root in the-sun and which
in candida serenitate luces, in rota, quam nulla terrena
in white serenity you-shine in a-wheel which no earthly
excellentia comprehendit, tu circumdata es amplexibus
excellence grasps you surrounded are by-the-embraces
divinorum ministeriorum.
of-divine ministries

℣. Tu rubes ut aurora, et ardes ut solis flamma.
(versicle) you redden like the-dawn and burn like of-the-sun the-flame

Responsorium de undecim millibus Virginum

XLII · RESPONSORY OF THE ELEVEN THOUSAND VIRGINS

Ursula was a dripping honeycomb who longed to embrace the Lamb, gathering a fruit-bearing garden of virgins about her. The verse bids the daughter of Zion rejoice.

℣. Favus distillans Ursula virgo fuit, quae Agnum
(versicle) a-honeycomb dripping Ursula the-virgin was who the-Lamb
Dei amplecti desideravit; mel et lac sub lingua ejus, quia
of-God to-embrace desired honey and milk under tongue her because
pomiferum hortum et flores florum in turba virginum
a-fruit-bearing garden and flowers of-flowers in the-throng of-virgins
ad se collegit.
to herself she-gathered
℣. Unde in nobilissima aurora gaude, filia Sion. Quia
(versicle) whence in the-most-noble dawn rejoice daughter of-Zion because
pomiferum. Gloria Patri et Filio et Spiritui Sancto.
fruit-bearing glory to-the-Father and to-the-Son and to-the-Spirit Holy
Quia pomiferum
because fruit-bearing

Item responsorium

XLIII · ANOTHER RESPONSORY

Honor is paid to the Spirit who gathered Ursula's throng like doves; like Abraham she left her homeland and refused a husband for the Lamb, and her golden army crossed the sea.

℟. Spiritui Sancto honor sit, qui in mente Ursulae virginis
(response) to-the-Spirit Holy honor be who in the-mind of-Ursula the-virgin
virginalem turbam velut columbas collegit; unde ipsa patriam
a-virginal throng like doves gathered whence she fatherland
suam sicut Abraham reliquit, et etiam propter amplexionem
her like Abraham left and also on-account-of the-embrace
Agni desponsationem viri sibi abstraxit.
of-the-Lamb betrothal to-a-man from-herself withdrew
℟. Nam iste castissimus et aureus exercitus in virgineo
(response) for this most-chaste and golden army with virginal
crine mare transivit. O quis unquam talia audivit? Et etiam.
hair the-sea crossed O who ever such-things heard and also
Gloria Patri et Filio et Spiritui Sancto. Et etiam.
glory to-the-Father and to-the-Son and to-the-Spirit Holy and also

Antiphona in evangelium

XLIV · ANTIPHON AT THE GOSPEL

The redness of blood that flowed from on high, touched by the Godhead, is a flower that winter and the serpent's breath never harmed.

O rubor sanguinis, qui de excelso illo fluxit, quod Divinitas
O redness of-blood which from on-high that flowed which the-Godhead
tetigit, tu flos es, quem hyems de flatu serpenti
touched you a-flower are whom winter from the-breath of-the-serpent
numquam laesit.
never harmed

Laudes

XLV–XLVI · LAUDS

Eight antiphons for Lauds tell how Ursula's throng was received with joy wherever it went, guarded by wise men, and bedewed by God into a fame the peoples fed on, until the Devil in envy mocked it.

Ant. Studium Divinitatis in laudibus excelsis osculum
(antiphon) the-zeal of-the-Godhead in praises lofty the-kiss
pacis Ursulae virgini cum turba sua in omnibus populis
of-peace to-Ursula the-virgin with throng her among all peoples
dedit.
gave

Ant. Unde quocumque venientes perrexerunt, velut cum
(antiphon) whence wherever coming they-went as-if with
gaudio coelestis paradisi susceptae sunt, quia in religione
the-joy of-the-heavenly paradise received they-were because in the-devotion
morum honorifice apparuerunt.
of-manners honorably they-appeared
Ant. De patria etiam earum et de aliis regionibus viri
(antiphon) from the-fatherland also of-them and from other regions men
religiosi et sapientes ipsis adjuncti sunt, qui eas in virginea
religious and wise to-them joined were who them in virginal
custodia servabant, et qui eis in omnibus ministrabant.
custody kept and who them in all-things served
Ant. Deus enim in prima muliere praesignavit, ut mulier
(antiphon) God for in the-first woman foreshadowed that woman
a viri custodia nutriretur.
by of-man the-custody should-be-nourished
Ant. Aer enim volat, et cum omnibus creaturis officia
(antiphon) the-air for flies and with all creatures offices
sua exercet; et firmamentum eum sustinet, ac aer in
its exercises and the-firmament it sustains and the-air on
viribus istius pascitur.
the-strength of-that is-fed
In Evangelium Ant. Et ideo puellae istae per summum
at the-Gospel (antiphon) and therefore girls these through the-highest
virum sustentabantur, vexillatae in regali prole virgineae
man were-sustained bannered in royal offspring of-virginal
naturae.
nature

Ant. Deus enim rorem in illas misit, de quo multiplex
(antiphon) God for dew upon them sent from which manifold
fama crevit: ita quod omnes populi ex hac honorabili fama
fame grew so that all peoples from this honorable fame
velut cibum gustabant.
as-if food tasted
Ant. Sed Diabolus in invidia sua istud irrisit, qua
(antiphon) but the-Devil in envy his this mocked by-which
nullum opus Dei intactum dimisit.
no work of-God untouched he-left

Responsorium de Innocentibus

XLVII · RESPONSORY OF THE INNOCENTS

The King receives the Innocents' blood and the angels sing, but the clouds lament over it. The verse tells of the tyrant stifled in death's sleep.

Rex noster promptus est suscipere sanguinem Innocentum;
king our ready is to-receive the-blood of-the-Innocents
unde angeli concinunt, et in laudibus sonant, sed nubes
whence angels sing-together and in praises sound but the-clouds
super eumdem sanguinem plangunt.
over the-same blood lament
℣. Tyrannus autem in gravi somno mortis propter
(versicle) the-tyrant moreover in heavy sleep of-death on-account-of
malitiam suam suffocatus est. Sed nubes. Gloria Patri
malice his stifled was but the-clouds glory to-the-Father
et Filio et Spiritui Sancto. Sed nubes.
and to-the-Son and to-the-Spirit Holy but the-clouds

In Dedicatione Ecclesiae

XLVIII · AT THE DEDICATION OF A CHURCH

The song laments the sons a savage wolf tore from the virgin Church's side, but the Savior's blood has betrothed her to the King and seeks her sons again.

O virgo Ecclesia, plangendum est quod saevissimus lupus
O virgin Church to-be-lamented it-is that the-most-savage wolf
filios tuos de latere tuo abstraxit! O vae callido serpenti!
sons your from side your dragged-away O woe to-the-cunning serpent
Sed o quam pretiosus est sanguis Salvatoris, qui in vexillo
but O how precious is the-blood of-the-Savior which in the-banner
regis Ecclesiam ipsi desponsavit, unde filios illius requirit.
of-the-king the-Church to-him betrothed whence sons her it-seeks-back

In Dedicatione Ecclesiae

XLIX · AT THE DEDICATION OF A CHURCH

The Church's womb rejoices because her sons are gathered into the heavenly symphony; the serpent is confounded, since those he held now shine in the Son's blood.

Nunc gaudeant materna viscera Ecclesiae, quia in superna
now let-rejoice the-maternal bowels of-the-Church because in the-supernal
symphonia filii ejus in sinum suum collocati sunt. Unde,
symphony sons her into bosom her placed are whence
o turpissime serpens, confusus es, quoniam quos tua
O most-foul serpent confounded you-are since whom your
aestimatio in visceribus tuis habuit, nunc fulgent in sanguine
reckoning in bowels your held now shine in the-blood
Filii Dei, et ideo laus tibi sit, rex altissime. Alleluia.
of-the-Son of-God and therefore praise to-you be king most-high alleluia

Item in Dedicatione Ecclesiae

L · ANOTHER, AT THE DEDICATION

The Church is praised in words of Hildegard's own unknown tongue, girded with divine arms, adorned with hyacinth, and a city of knowledge.

O orzchis Ecclesia, armis divinis praecincta, et
O (unknown-tongue) Church with-arms divine girded and
hyacinto ornata, tu es caldemia stigmatum loifolum, et
with-hyacinth adorned you are (unknown-tongue) of-the-wounds of-peoples and
urbs scientiarum. O, o tu es etiam crizanta in alto
the-city of-knowledges O O you are also (unknown-tongue) in high
sono, et es chorzta gemma.
sound and are (unknown-tongue) gem

[Item]

LI · ANOTHER, AT THE DEDICATION

The Church is the flashing light of the stars and the bride without stain, the companion of angels and citizen of the saints, bidden to flee the ancient destroyer's cave for the King's palace. A Kyrie follows.

O coruscans lux stellarum! o splendidissima specialis forma
O flashing light of-the-stars O most-splendid special form
regalium nuptiarum! o fulgens gemma, tu es ornata in alta
of-the-royal nuptials O shining gem you are adorned in a-high
persona, quae non habet maculatam rugam; tu es etiam
person who not has a-stained wrinkle you are also

socia angelorum et civis sanctorum. Fuge, fuge speluncam
the-companion of-angels and citizen of-saints flee flee the-cave
antiqui perditoris, et veniens veni in palatium regis.
of-the-ancient destroyer and coming come into the-palace of-the-king
Kyrie leyson. XPe leyson. Kyrie leyson. Kyrie leyson.
Lord have-mercy Christ have-mercy Lord have-mercy Lord have-mercy

Sequentia de Spiritu Sancto

LII · SEQUENCE OF THE HOLY SPIRIT

The Spirit is fire, life, and holiness, quickening forms and anointing wounds, the way that penetrates all things, from whom the clouds flow and the earth sweats greenness.

O ignis Spiritus Paracliti, vita vitae omnis creaturae,
O fire of-the-Spirit of-the-Paraclete life of-the-life of-every creature
sanctus es vivificando formas. Sanctus es ungendo
holy you-are by-quickening forms holy you-are by-anointing
periculose fractos. Sanctus es tergendo fetida vulnera.
dangerously broken holy you-are by-wiping fetid wounds
O spiraculum sanctitatis! o ignis charitatis! o dulcis gustus
O breathing-hole of-holiness O fire of-love O sweet taste
in pectoribus, et infusio cordium in bono odore virtutum.
in breasts and pouring-in of-hearts in the-good fragrance of-virtues
O fons purissimus, in quo consideratur quod Deus alienos
O fountain most-pure in which is-seen that God strangers
colligit, et perditos requirit.
gathers and the-lost seeks-back

O lorica vitae, et spes compaginis membrorum omnium,
O breastplate of-life and hope of-the-joining of-members all
et o cingulum honestatis, salva beatos.
and O girdle of-honor save the-blessed
Custodi eos qui carcerati sunt ab inimico, et solve ligatos,
guard those who imprisoned are by the-enemy and loose the-bound
quos divina vis salvare vult.
whom the-divine force to-save wishes
O iter fortissimum, quod penetravit omnia in altissimis, et
O way strongest which penetrated all-things in the-highest and
in terrenis, et in omnibus abyssis, tu omnes componis et
in earthly-things and in all abysses you all compose and
colligis.
gather
De te nubes fluunt, aether volat, lapides humorem habent,
from you the-clouds flow the-ether flies stones moisture have
aquae rivulos educunt, et terra viriditatem sudat.
waters streams draw-out and earth greenness sweats
Tu etiam semper educis doctos, per inspirationem sapientiae
you also always draw-out the-learned through the-inspiration of-wisdom
laetificatos.
gladdened
Unde laus tibi sit, qui es sonus laudis, et gaudium vitae,
whence praise to-you be who are the-sound of-praise and the-joy of-life
spes et honor fortissimus, dans praemia lucis.
hope and honor strongest giving the-rewards of-light

Hymnus de Spiritu Sancto

LIII · HYMN OF THE HOLY SPIRIT

The Spirit works in the mind and will, cutting off what the poisoned apple brings forth, casting down the tower of pride and raising another in sinners who confess, and is asked to gather all on right paths.

O ignee Spiritus, laus tibi sit, qui in tympanis et citharis
O fiery Spirit praise to-you be who in timbrels and harps
operaris.
work
Mentes hominum de te flagrant, et tabernacula animarum
the-minds of-men from you blaze and the-tabernacles of-the-souls
eorum vires ipsarum continent.
of-them the-powers of-them contain
Inde voluntas ascendit, et gustum animae tribuit, et ejus
thence the-will ascends and taste to-the-soul grants and its
lucerna est desiderium.
lamp is desire
Intellectus te in dulcissimo sono advocat, ac aedificia tibi
understanding you in the-sweetest sound calls and buildings for-you
cum rationalitate parat, quae in aureis operibus sudat.
with rationality prepares which in golden works sweats
Tu autem semper gladium habes, illud abscindere quod
you moreover always a-sword have that to-cut-off which
noxiale pomum per nigerrimum homicidium profert.
the-noxious apple through blackest murder brings-forth
Quando nebula voluntatem et desideria tegit, in quibus
when a-mist the-will and desires covers in which
anima volat, et undique circuit.
the-soul flies and everywhere circles

Sed mens est ligatura voluntatis et desiderii.
but the-mind is the-binding of-will and of-desire
Cum vero animus se ita erigit, quod requirit pupillam mali
when indeed the-spirit itself so raises that it-seeks the-pupil of-evil
videre, et maxillam nequitiae, tu eum citius in igne
to-see and the-jaw of-wickedness you it more-swiftly in fire
comburis, cum volueris.
burn when you-will-have-wished
Sed et cum rationalitas se per mala opera ad prona
but also when rationality itself through evil works to downward-things
declinat, tu eam cum vis, stringis et confringis, et
bends you it when you-wish bind and break and
reducis per infusionem experimentorum.
lead-back through the-pouring-in of-experiences
Quando autem malum ad te gladium suum educit, tu
when moreover evil against you sword its draws-out you
illud in cor illius refingis, sicut in primo perdito angelo
it into the-heart of-it turn-back as in the-first lost angel
fecisti, ubi turrim superbiae illius in infernum dejecisti.
you-did where the-tower of-pride his into hell you-cast-down
Et ibi aliam turrim in publicanis et peccatoribus elevasti,
and there another tower in publicans and sinners you-raised
qui tibi peccata sua cum operibus suis confitentur.
who to-you sins their with works their confess
Unde omnes creaturae, quae de te vivunt, te laudant,
whence all creatures which from you live you praise
quia tu pretiosissimum unguentum es fractis et fetidis
because you the-most-precious ointment are for-broken and fetid
vulneribus, ubi illa in pretiosissimas gemmas convertis.
wounds where them into most-precious gems you-turn

Nunc dignare nos omnes ad te colligere et ad recta itinera
now deign us all to you to-gather and to right paths
dirigere. Amen.
to-direct amen

Alleluia

LIV

Mary, the mediating branch, overcame death and lit all creatures with the flower of her closed garden.

O virga mediatrix, sancta viscera tua mortem superaverunt,
O branch mediatrix holy bowels your death overcame
et venter tuus omnes creaturas illuminavit, in pulchro
and womb your all creatures illumined in the-beautiful
flore de suavissima integritate clausi pudoris tui horti.
flower from the-sweetest integrity of-the-closed of-modesty your garden

Sequentia de sancta Maria

LV · SEQUENCE OF SAINT MARY

Mary, the branch and diadem of the King's purple, flowered in another turn of time than when Adam brought forth the human race, sprung neither from dew nor rain but from divine brightness. Though the first woman tore her own womb through the serpent's counsel, a new sun came forth from Mary to wipe away all Eve's crimes and to bring a greater blessing than Eve's harm.

O virga ac diadema purpurae regis, quae es in clausura
O branch and diadem of-the-purple of-the-king who are in enclosure
tua sicut lorica.
your like a-breastplate
Tu frondens floruisti in alia vicissitudine, quum Adam
you leafing flowered in another turn when Adam
omne genus humanum produceret.
all the-race human brought-forth
Ave, ave! de tuo ventre alia vita processit, qua Adam
hail hail from your womb another life came-forth of-which Adam
filios suos denudaverat.
sons his had-stripped
O flos, tu non germinasti de rore, nec de guttis pluviae,
O flower you not sprouted from dew nor from drops of-rain
nec aer desuper te volavit: sed divina claritas in nobilissima
nor the-air from-above you flew-over but divine brightness in the-most-noble
virga te produxit:
branch you brought-forth
O virga, floriditatem tuam Deus in prima die creaturae suae
O branch floweriness your God on the-first day of-creation his
praeviderat.
had-foreseen

Et de verbo suo auream materiam, o laudabilis virgo, fecit.
and from word his golden matter O praiseworthy virgin he-made
O quam magnum est in viribus suis latus viri, de quo
O how great is in powers its the-side of-man from which
Deus formam mulieris produxit: quam fecit speculum
God the-form of-woman brought-forth which he-made the-mirror
omnis ornamenti sui, et amplexionem omnis creaturae suae.
of-every ornament his and the-embrace of-every creature his
Inde concinunt coelestia organa, et miratur omnis terra, o
thence sing-together heavenly instruments and marvels all the-earth O
laudabilis Maria, quia Deus te valde amavit. O quam valde
praiseworthy Mary because God you greatly loved O how greatly
plangendum, et lugendum est, quod tristitia in crimine
to-be-lamented and to-be-mourned it-is that sadness in crime
per consilium serpentis in mulierem fluxit.
through the-counsel of-the-serpent into woman flowed
Nam ipsa mulier, quam Deus matrem omnium posuit,
for that-very woman whom God mother of-all set
viscera sua cum vulneribus ignorantiae discerpsit, et plenum
bowels her with the-wounds of-ignorance tore and full
dolorem generi suo protulit.
sorrow to-race her brought-forth
Sed, o aurora, de ventre tuo novus sol processit, qui
but O dawn from womb your a-new sun came-forth who
omnia crimina Evae abstersit, et majorem benedictionem
all the-crimes of-Eve wiped-away and a-greater blessing
per te protulit, quam Eva hominibus nocuisset.
through you brought-forth than Eve men had-harmed
Unde, o salvatrix, quae novum lumen humano generi
whence O savioress who a-new light to-the-human race
protulisti, collige membra Filii tui ad coelestem harmoniam.
you-brought-forth gather the-members of-Son your to heavenly harmony

Sequentia de sancta Maria

LVI · SEQUENCE OF SAINT MARY

Mary, the greenest branch, bore a flower that gave scent to all dry spices, and the earth grew glad with grain; all this Eve despised.

O viridissima virga, ave, quae in ventoso flabro sciscitationis
O greenest branch hail who in the-windy blast of-the-questioning
sanctorum prodiisti.
of-the-saints you-came-forth
Cum venit tempus, quod tu floruisti in ramis tuis, ave, ave
when came the-time that you flowered in branches your hail hail
sit tibi, quia color solis in te sudavit, sicut odor
be to-you because the-color of-the-sun in you sweated like the-fragrance
balsami.
of-balsam
Nam in te floruit pulcher flos, qui odorem dedit omnibus
for in you flowered a-beautiful flower which fragrance gave to-all
aromatibus, quae arida erant.
spices which dry were
Et illa apparuerunt omnia in viriditate plena.
and they appeared all in greenness full
Unde coeli dederunt rorem super gramen, et omnis terra
whence the-heavens gave dew upon the-grass and all the-earth
laeta facta est, quoniam viscera ipsius frumentum protulerunt,
glad made was since bowels her grain brought-forth
et quoniam volucres coeli nidos in ipsa habuerunt.
and since the-birds of-heaven nests in her had

Deinde facta est esca hominibus, et gaudium magnum
then made was food for-men and joy great
epulantium: unde, o suavis Virgo, in te non deficit ullum
of-the-feasting whence O sweet Virgin in you not fails any
gaudium.
joy
Haec omnia Eva contempsit.
these-things all Eve despised
Nunc autem laus sit Altissimo.
now moreover praise be to-the-Most-High

Hymnus de sancta Maria

LVII · HYMN OF SAINT MARY

Mary, the noble girl, is the lily God saw before creation; heaven's symphony sounded from her as she bore the Son, and the whole Church is bidden to sing.

Ave, generosa, gloriosa, et intacta puella. Tu pupilla castitatis,
hail noble glorious and untouched girl you the-pupil of-chastity
tu materia sanctitatis, quae Deo placuit.
you the-matter of-holiness which to-God pleased
Nam haec superna infusio in te fuit, quod supernum
for this supernal pouring-in in you was that the-supernal
Verbum in te carnem induit.
Word in you flesh put-on
Tu candidum lilium, quod Deus ante omnem creaturam
you the-white lily which God before all creation
inspexit. O pulcherrima et dulcissima, quam valde Deus
looked-upon O most-beautiful and sweetest how greatly God

in te delectabatur, quum amplexionem caloris sui in te
in you delighted when the-embrace of-warmth his in you
posuit, ita quod Filius ejus de te lactatus est.
he-placed so that Son his from you suckled was
Venter enim tuus gaudium habuit, cum omnis coelestis
womb for your joy had when all heavenly
symphonia de te sonuit, quia, Virgo, Filium Dei portasti,
symphony from you sounded because Virgin the-Son of-God you-carried
ubi castitas tua in Deo claruit.
where chastity your in God shone
Viscera tua gaudium habuerunt, sicut gramen, super quod
bowels your joy had as grass upon which
ros cadit, cum ei viriditatem infundit, ut et in te
dew falls when into-it greenness it-pours as also in you
factum est, o mater omnis gaudii.
done it-was O mother of-all joy
Nunc omnis Ecclesia in gaudio rutilet, ac in symphonia
now all the-Church in joy let-glow and in symphony
sonet, propter dulcissimam virginem et laudabilem Mariam
let-sound on-account-of the-sweetest virgin and praiseworthy Mary
Dei genitricem.
of-God the-bearer
Amen.
amen

Hymnus de sancto Matthia

LVIII · HYMN OF SAINT MATTHIAS

Matthias, chosen by God, rose like a giant in the place the fallen man refused; God works in the unknowing, and the Church rejoices in Matthias.

Matthias, sanctus per electionem, vir praeliator per
Matthias holy through election a-man warrior through
victoriam, ante sanguinem Agni electionem non habuit, sed
victory before the-blood of-the-Lamb election not had but
tardus in scientia fuit, quasi homo qui perfecte non vigilat.
slow in knowledge was as-if a-man who perfectly not is-awake
Donum Dei illum excitavit, unde ipse prae gaudio, sicut
the-gift of-God him roused whence he for joy like
gigas, in viribus suis surrexit, quia Deus illum praevidit,
a-giant in powers his rose because God him foresaw
sicut hominem, quem de limo formavit, cum primus angelus
like the-man whom from mud he-formed when the-first angel
cecidit, qui Deum negavit.
fell who God denied
Homo qui electionem vidit, vae! vae! cecidit; boves et
the-man who the-election saw woe woe fell oxen and
arietes habuit, sed faciem suam ab eis retrorsum duxit,
rams he-had but face his from them backward led
et illos dimisit.
and them dismissed
Unde foveam carbonum invasit, et desideria sua osculatus,
whence the-pit of-coals he-invaded and desires his having-kissed
in studio suo illa sicut Olympum erexit.
in zeal his them like Olympus raised

Tunc Matthias per electionem Divinitatis sicut gigas surrexit,
then Matthias through the-election of-the-Godhead like a-giant rose
quia Deus illum posuit in locum quem perditus homo
because God him placed in the-place which the-lost man
noluit. O mirabile miraculum, quod sic in illo resplenduit!
refused O wondrous miracle that thus in him shone-back
Deus enim ipsum praevidit in miraculis suis, cum nondum
God for him foresaw in miracles his when not-yet
haberet meritum operationis, sed mysterium Dei in illo
he-had the-merit of-working but the-mystery of-God in him
gaudium habuit, quod idem per institutionem suam non
joy had which the-same through institution his not
habebat.
had
O gaudium gaudiorum, quod Deus sic operatur, cum
O joy of-joys that God thus works when
nescienti homini gratiam suam impendit, ita quod parvulus
on-the-unknowing man grace his he-spends so that the-little-one
nescit ubi magnus volat, cujus alas Deus parvulo tribuit.
knows-not where the-great-one flies whose wings God to-the-little-one grants
Deus enim gustum in illo habet, qui se ipsum nescit, quia
God for taste in him has who him himself knows-not because
vox ejus ad Deum clamat, sicut Matthias fecit, qui dixit: O
voice his to God cries as Matthias did who said O
Deus, Deus meus, qui me creasti, omnia opera mea tua sunt.
God God my who me you-created all works my yours are
Nunc ergo gaudeat omnis Ecclesia in Matthia, quem Deus
now therefore let-rejoice all the-Church in Matthias whom God
in foramine columbae sic elegit. Amen.
in the-cleft of-the-dove thus chose amen

De sancto Bonifacio

LIX · OF SAINT BONIFACE

The living light saw Boniface as like a wise man: he sent back to God the pure streams flowing from God when he watered the greenness of the flowers, and so he is the friend of the living God and a shining crystal in the kindness of straight ways, in which he ran wisely.

O Bonifaci, lux vivens vidit te similem viro sapienti;
O Boniface the-light living saw you like to-a-man wise
puros rivulos ex Deo fluentes ad Deum remisisti, cum
pure streams from God flowing to God you-sent-back when
viriditatem florum rigasti: unde es amicus Dei viventis,
the-greenness of-flowers you-watered whence you-are the-friend of-God living
et crystallus lucens in benevolentia rectarum viarum, in
and a-crystal shining in the-benevolence of-straight ways in
quibus sapienter cucurristi.
which wisely you-ran

Sequentia de sancto Disibodo

LX · SEQUENCE OF SAINT DISIBOD

Disibod, prelate of the true city and exile for Christ, was a mountain of closed mind and a great tower before the altar, and by his example he built the members of wondrous praise.

O praesul verae civitatis, qui in templo angularis lapidis
O prelate of-the-true city who in the-temple of-the-corner stone
ascendens in coelum, in terra prostratus fuisti propter
ascending into heaven on earth prostrate you-were on-account-of
Deum.
God
Tu peregrinus a semine mundi, desiderasti exul fieri
you a-pilgrim from the-seed of-the-world you-desired an-exile to-become
propter amorem Christi.
on-account-of the-love of-Christ
O mons clausae mentis, tu assidue pulchram faciem
O mountain of-closed mind you constantly the-beautiful face
aperuisti in speculo columbae.
opened in the-mirror of-the-dove
Tu in absconso latuisti, inebriatus in odore florum, per
you in hiding lay-hidden drunk with the-fragrance of-flowers through
cancellos sanctorum emicans Deo.
the-lattices of-the-saints shining-forth to-God
O culmen in clavibus coeli, quod propter perspicuam
O summit in the-keys of-heaven that on-account-of clear
vitam mundum vendidisti: hoc certamen, alme confessor,
life the-world you-sold this struggle kind confessor
semper habes in Domino.
always you-have in the-Lord

In tua enim mente, fons vivus clarissima luce purissimos
in your for mind a-fountain living with-brightest light most-pure
rivulos eduxit per viam salutis.
streams drew-out through the-way of-salvation
Tu magna turris ante altare summi Dei, et hujus turris
you a-great tower before the-altar of-the-highest God and of-this tower
culmen obumbrasti per fumum aromatum.
the-summit you-overshadowed through the-smoke of-spices
O Disibode, in tuo lumine per exempla puri soni
O Disibod in your light through the-examples of-pure sound
membra mirificae laudis aedificasti in duabus partibus per
the-members of-wondrous praise you-built in two parts through
Filium hominis. In alto stas, non erubescens ante Deum
the-Son of-man on high you-stand not blushing before God
vivum, et protegis viridi rore laudantes Deum ista voce:
living and you-protect with-green dew those-praising God with-this voice
O dulcis vita, et o beata perseverantia, quae in hoc beato
O sweet life and O blessed perseverance which in this blessed
Disibodo gloriosum lumen semper aedificasti in coelesti
Disibod a-glorious light always you-built in the-heavenly
Jerusalem.
Jerusalem
Nunc sit laus Deo, in forma pulchrae tonsurae viriliter
now be praise to-God in the-form of-the-beautiful tonsure manfully
operante.
working
Et superni cives gaudeant de his qui eos hoc modo
and the-supernal citizens let-rejoice over those who them this way
imitantur.
imitate

De sancto Euchario

LXI · OF SAINT EUCHARIUS

The dove gave Eucharius the power of the one who cried in the middle of the wheel, and he worked signs in his shadow.

℟. O Euchari, columba virtutem illius insignis tibi
(response) O Eucharius the-dove the-power of-that distinguished-one to-you
dedit, qui olim in medio rotae clamitavit; quem cum amplius
gave who once in the-middle of-the-wheel cried-out whom when more
corporaliter non vidisti, plena signa in umbra illius perfecisti.
bodily not you-saw full signs in the-shadow of-him you-accomplished
℣. Et sic in pectore ejus fulsisti, ac in Cherubin
(versicle) and so in the-breast his you-shone and in the-Cherubim
sigillum fecisti. Quem.
a-seal you-made whom

Sequentia de S. Euchario

LXII · SEQUENCE OF SAINT EUCHARIUS

Eucharius walked with the Son of God and loved him when others were afraid; the Word filled him with the dove's fire, and through his mouth the Church ruminates old and new wine.

O Euchari, in laeta via ambulasti, ubi cum Filio Dei
O Eucharius in a-glad way you-walked where with the-Son of-God
mansisti, illum tangendo et miracula ejus quae fecit videndo.
you-remained him by-touching and miracles his which he-did by-seeing

Tu eum perfecte amasti, cum sodales tui exterriti erant,
you him perfectly loved when companions your terrified were
pro eo quod homines erant, nec possibilitatem habebant
for this that men they-were nor the-possibility had
bona perfecte intueri.
good-things perfectly to-behold
Tu autem in ardenti amore plenae charitatis, illum amplexus
you however in burning love of-full charity him embraced
es, cum manipulos praeceptorum ejus ad te collegisti.
you-have when the-sheaves of-the-precepts his to yourself you-gathered
O Euchari, valde beatus fuisti cum Verbum Dei te in
O Eucharius greatly blessed you-were when the-Word of-God you in
igne columbae imbuit, ubi tu quasi aurora illuminatus es,
the-fire of-the-dove imbued where you as-if the-dawn illumined were
et sic fundamentum Ecclesiae aedificasti.
and thus the-foundation of-the-Church you-built
Et in pectore tuo coruscat dies, in quo tria tabernacula
and in breast your flashes the-day in which three tabernacles
super marmoream columnam stant in civitate Dei.
upon a-marble column stand in the-city of-God
Per os tuum Ecclesia ruminat vetus et novum vinum,
through mouth your the-Church ruminates old and new wine
videlicet poculum sanctitatis.
namely the-cup of-holiness
Sed in tua doctrina Ecclesia effecta est rationalis, ita
but in your teaching the-Church made was rational so
quod supra montes clamavit, ut colles et ligna se
that over the-mountains it-cried that the-hills and the-trees themselves
declinarent, ac mamillas illius sugerent.
should-bow and the-breasts of-it should-suck

Nunc in tua clara voce, Filium Dei ora pro hac turba,
now in your clear voice the-Son of-God pray for this throng
ne in caeremoniis Dei deficiat, sed ut vivens holocaustum
lest in the-ceremonies of-God it-fail but that a-living holocaust
ante altare Dei fiat.
before the-altar of-God it-become

Sequentia de sancto Maximino

LXIII · SEQUENCE OF SAINT MAXIMIN

The dove saw balsam sweat from Maximin, a tower and a city, a swift stag at the fountain, mountain and valley, who intercedes for the people.

Columba aspexit per cancellos fenestrae, ubi ante faciem
the-dove looked through the-lattices of-the-window where before the-face
ejus sudando sudavit balsamum de lucido Maximino.
her by-sweating sweated balsam from shining Maximin
Calor solis exarsit, et in tenebras resplenduit; unde
the-heat of-the-sun blazed and into the-darkness shone-back whence
gemma surrexit in aedificatione templi purissimi cordis
a-gem rose in the-building of-the-temple of-the-purest heart
benevoli.
benevolent
Iste turris excelsa, de ligno Libani et cipresso facta,
this tower lofty of the-wood of-Lebanon and cypress made
hyacinto, et sardio ornata est, urbs praecellens artes aliorum
with-hyacinth and sardius adorned is a-city surpassing the-arts of-other
artificum.
craftsmen

Ipse velox cervus cucurrit ad fontem purissimae aquae,
he a-swift stag ran to the-fountain of-purest water
fluentis de fortissimo lapide, qui dulcia aromata irrigavit.
flowing from the-strongest stone which sweet spices watered
O pigmentarii, qui estis in suavissima viriditate hortorum
O spice-makers who are in the-sweetest greenness of-the-gardens
regis, ascendentes in altum, quando sanctum sacrificium in
of-the-king ascending on high when the-holy sacrifice in
arietibus perfecistis.
rams you-accomplished
Inter vos fulget hic artifex, paries templi, qui desideravit
among you shines this craftsman the-wall of-the-temple who desired
alas aquilae, osculando nutricem sapientiam in gloriosa
the-wings of-the-eagle by-kissing the-nurse wisdom in glorious
fecunditate Ecclesiae.
fruitfulness of-the-Church
O Maximine, mons et vallis es, et in utroque alta
O Maximin a-mountain and a-valley you-are and in both a-lofty
aedificatio appares, ubi capricornus cum elephante exivit, et
building you-appear where the-wild-goat with the-elephant went-out and
sapientia in deliciis fuit.
wisdom in delights was
Tu es fortis et suavis in caeremoniis, et in coruscatione
you are strong and sweet in ceremonies and in the-flashing
altaris ascendens, ut fumus aromatum, ad columnam laudis.
of-the-altar ascending like the-smoke of-spices to the-column of-praise
Ubi intercedis pro populo, qui tendit ad speculum lucis,
where you-intercede for the-people which strives to the-mirror of-light
cui laus est in altis.
to-whom praise is on high

De sancto Ruperto

LXIV · OF SAINT RUPERT

Jerusalem, golden city, is adorned with Rupert, a gem that cannot be hidden; her foundation is laid with sinners found by the Son, and her towers glow with the saints.

O Jerusalem, aurea civitas, ornata regis purpura.
O Jerusalem golden city adorned of-the-king with-purple
O aedificatio summae bonitatis, quae es lux nunquam
O building of-the-highest goodness which are a-light never
obscurata.
darkened
Tu enim es ornata in aurora et in calore solis.
you for are adorned in the-dawn and in the-heat of-the-sun
O beata pueritia, quae rutilas in aurora, et o laudabilis
O blessed boyhood which glow-red in the-dawn and O praiseworthy
adolescentia, quae ardes in sole.
youth which burn in the-sun
Nam tu, o nobilis Ruperte, in his sicut gemma fulsisti,
for you O noble Rupert in these-things like a-gem you-shone
unde non potes abscondi stultis hominibus, sicut nec
whence not you-can to-be-hidden from-foolish men as nor
mons valli celatur.
a-mountain from-the-valley is-concealed
Fenestrae tuae, Jerusalem, cum topazio et sapphiro specialiter
windows your Jerusalem with topaz and sapphire especially
sunt decoratae.
are decorated

In quibus dum fulges, o Ruperte, non potes abscondi
in which while you-shine O Rupert not you-can to-be-hidden
tepidis moribus, sicut nec mons valli, coronatus
from-lukewarm manners as nor a-mountain from-the-valley crowned
rosis, liliis et purpura, in vera ostensione.
with-roses lilies and purple in true showing
O tener flos campi, et o dulcis viriditas pomi, et o
O tender flower of-the-field and O sweet greenness of-the-apple and O
sarcina sine medulla, quae non flectit pectora in crimina.
burden without marrow which not bends breasts into crimes
O vas nobile, quod non est pollutum, nec devoratum in
O vessel noble which not is polluted nor devoured in
saltatione antiquae speluncae, et quod non est maceratum
the-dancing of-the-ancient cave and which not is macerated
in vulneribus antiqui perditoris.
in the-wounds of-the-ancient destroyer
In te symphonizat Spiritus Sanctus, quia angelicis choris
in you makes-symphony the-Spirit Holy because to-the-angelic choirs
associaris, et quoniam in Filio Dei ornaris, cum nullam
you-are-joined and since in the-Son of-God you-are-adorned when no
maculam habes.
stain you-have
Quod vas decorum tu es, o Ruperte, qui in pueritia et
what vessel comely you are O Rupert who in boyhood and
adolescentia tua ad Deum anhelasti, in timore Dei et in
youth your toward God you-panted in the-fear of-God and in
amplexione charitatis, et in suavissimo odore bonorum operum.
the-embrace of-love and in the-sweetest fragrance of-good works
O Jerusalem, fundamentum tuum positum est torrentibus
O Jerusalem foundation your laid is with-rushing
lapidibus, quod est cum publicanis et peccatoribus, (qui
stones which is with publicans and sinners who

perditae oves erant, sed per Filium Dei inventae,) ad
lost sheep were but through the-Son of-God found to
te cucurrerunt, et in te positi sunt.
you ran and in you placed are
Deinde muri tui fulminant vivis lapidibus, qui per
then walls your flash with-living stones which through
summum studium bonae voluntatis quasi nubes in coelo
the-highest zeal of-good will like clouds in heaven
volaverunt.
flew
Et ita turres tui, o Jerusalem, rutilant et candent per
and so towers your O Jerusalem glow-red and shine-white through
ruborem et per candorem sanctorum et per omnia
the-redness and through the-whiteness of-the-saints and through all
ornamenta Dei, quae tibi non desunt, o Jerusalem.
the-ornaments of-God which to-you not are-lacking O Jerusalem
Unde vos, o ornati et o coronati, qui habitatis in Jerusalem,
whence you O adorned-ones and O crowned-ones who dwell in Jerusalem
et o tu, Ruperte, qui es socius eorum in hac habitatione,
and O you Rupert who are companion of-them in this dwelling
succurrite nobis famulantibus et in exilio laborantibus.
succor us serving and in exile laboring

De undecim millibus Virginibus

LXV · OF THE ELEVEN THOUSAND VIRGINS

Ursula loves the Son of God and leaves the world; the peoples mock her until a fiery burden falls on her, then the Devil's members kill her virgins, and the elements cry out at the blood of the Lamb's betrothal.

O Ecclesia, oculi tui similes sapphyro sunt, et aures tuae
O Church eyes your like to-sapphire are and ears your
monti Bethel, et nasus tuus est sicut mons myrrhae
to-the-mountain of-Bethel and nose your is like a-mountain of-myrrh
et thuris, et os tuum quasi sonus aquarum multarum.
and of-incense and mouth your as-if the-sound of-waters many
In visione verae fidei, Ursula Filium Dei amavit, et
in the-vision of-true faith Ursula the-Son of-God loved and
virum cum hoc seculo reliquit, et in solem aspexit, atque
a-husband with this age left and into the-sun looked and
pulcherrimum juvenem vocavit dicens:
the-most-beautiful youth called saying
«In multo desiderio desideravi ad te venire, et in coelestibus
in much desire I-desired to you to-come and in the-heavenly
nuptiis tecum sedere, per alienam viam ad te currens,
nuptials with-you to-sit through a-strange way to you running
velut nubes quae in purissimo aere currit similis sapphiro.»
like a-cloud which in the-purest air runs like to-sapphire
Et postquam Ursula sic dixerat, rumor iste per omnes
and after Ursula thus had-spoken rumor this through all
populos exiit.
peoples went-out

Et dixerunt: «Innocentia puellaris ignorantiae nescit quid
and they-said the-innocence of-girlish ignorance knows-not what
dicit.»
it-says
Et coeperunt ludere cum illa in magna symphonia, usque
and they-began to-play with her in great symphony all-the-way
dum ignea sarcina super eam cecidit.
until a-fiery burden upon her fell
Unde omnes cognoscebant quia contemptus mundi est
whence all knew that the-contempt of-the-world is
sicut mons Bethel.
like the-mountain of-Bethel
Et cognoverunt etiam suavissimum odorem myrrhae et
and they-knew also the-sweetest fragrance of-myrrh and
thuris, quoniam contemptus mundi super omnia ascendit.
of-incense since the-contempt of-the-world above all-things ascends
Tunc Diabolus membra sua invasit, quae nobilissimos mores
then the-Devil members his invaded which the-most-noble manners
in corporibus istis occiderunt.
in bodies those killed
Et hoc in alta voce omnia elementa audierunt, et ante
and this in a-high voice all the-elements heard and before
thronum Dei dixerunt:
the-throne of-God said
«Wach! rubicundus sanguis innocentis Agni in desponsatione
alas the-ruddy blood of-the-innocent Lamb in betrothal
sua effusus est.»
his poured-out was

Hoc audiant omnes coeli, et in summa symphonia laudent
this let-hear all the-heavens and in the-highest symphony let-praise
Agnum Dei, quia guttur serpentis antiqui in istis margaritis
the-Lamb of-God because the-throat of-the-serpent ancient in these pearls
materiae Verbi Dei suffocatum est.
of-the-matter of-the-Word of-God stifled was

Hymnus

LXVI · HYMN

The blood of Ursula's throng sounds before God's throne; the ancient prophecy, the Lamb's congregation, and the priests of the old sacrifice each answer, and all the heavens are bidden to rejoice.

Cum vox sanguinis Ursulae et innocentis turbae ejus
when the-voice of-the-blood of-Ursula and of-the-innocent throng her
ante thronum Dei sonuit, antiqua prophetia venit per
before the-throne of-God sounded the-ancient prophecy came through
radicem Mambre, in vera ostensione Trinitatis, et dixit:
the-root of-Mamre in true showing of-the-Trinity and said
«Iste sanguis nos tangit, nunc omnes gaudeamus.»
this blood us touches now all let-us-rejoice
Et postea venit congregatio Agni, per arietem in spinis
and afterward came the-congregation of-the-Lamb through the-ram in thorns
pendentem, et dixit:
hanging and said
«Laus sit in Jerusalem, per ruborem hujus sanguinis.»
praise be in Jerusalem through the-redness of-this blood

Deinde venit sacrificium vituli, quod vetus Lex ostendebat,
then came the-sacrifice of-the-calf which the-old Law showed
sacrificium laudis, circumamicta varietate, et quae faciem
the-sacrifice of-praise clothed-around with-variety and which the-face
Moysi obnubilabat, dorsum illi ostendens.
of-Moses clouded the-back to-him showing
Hoc sunt sacerdotes, qui per linguas suas Deum ostendunt,
these are the-priests who through tongues their God show
et perfecte eum videre non possunt.
and perfectly him to-see not can
Et dixerunt:
and they-said
«O nobilissima turba, virgo ista quae in terris Ursula vocatur,
O most-noble throng virgin this who on earth Ursula is-called
in summis columba nominatur, quia innocentem turbam ad
on the-heights the-dove is-named because the-innocent throng to
se collegit.»
herself gathered
Turba magna quam incombustus rubus, quem Moyses
the-throng great which the-unburnt bush which Moses
viderat, significat, et quam Deus in prima radice plantaverat,
had-seen signifies and which God in the-first root had-planted
in homine quem de limo formaverat, ut sine commixtione
in the-man whom from mud he-had-formed that without mingling
viri viveret, cum clarissima voce clamavit, in purissimo
of-man it-might-live with brightest voice cried in purest
auro, topazio et sapphiro, circumamicta in auro.
gold topaz and sapphire clothed-around in gold
Nunc gaudeant omnes coeli, et omnes populi cum illis
now let-rejoice all the-heavens and all peoples with them
ornentur. Amen.
let-be-adorned amen

Symphonia Virginum

LXVII · SYMPHONY OF THE VIRGINS

The virgins ask Christ, their bridegroom, to help them keep their virginity against Adam's crime, sighing for him in their exile and asking to remain in him.

O dulcissime amator, o dulcissime complexator, adjuva nos
O sweetest lover O sweetest embracer help us
custodire virginitatem nostram.
to-guard virginity our
Nos sumus ortae in pulvere, heu, heu! et in crimine Adae:
we are sprung in dust alas alas and in the-crime of-Adam
valde durum est contradicere quod habet gustus pomi;
greatly hard it-is to-gainsay what has the-taste of-the-apple
tu erige nos, Salvator Christe.
you raise us Savior Christ
Nos desideramus ardenter te sequi. O quam grave nobis
we desire ardently you to-follow O how heavy for-us
miseris est, te immaculatum et innocentem regem
wretched-ones it-is you immaculate and innocent king
angelorum imitari!
of-angels to-imitate
Tamen confidimus in te, quod tu desideres gemmam
yet we-trust in you that you desire the-gem
requirere in putredine.
to-seek-out in putrefaction
Nunc advocamus te sponsum et consolatorem, qui nos
now we-call-upon you bridegroom and consoler who us
redemisti in cruce.
redeemed on the-cross

In tuo sanguine copulatae sumus tibi, cum desponsatione
in your blood joined we-are to-you with betrothal
repudiantes virum, et eligentes te Filium Dei.
rejecting a-husband and choosing you the-Son of-God
[O] pulcherrima forma, o suavissimus odor desiderabilium
O most-beautiful form O sweetest fragrance of-desirable
deliciarum, semper suspiramus post te in lacrymabili exilio:
delights always we-sigh after you in tearful exile
quando te videamus et tecum maneamus!
when you we-may-see and with-you may-remain
Nos sumus in mundo, et tu in mente nostra, et
we are in the-world and you in mind our and
amplectimur te in corde, quasi habeamus te praesentem.
we-embrace you in heart as-if we-had you present
Tu fortissimus leo, rupisti coelum, descendens in aulam
you strongest lion you-broke heaven descending into the-hall
Virginis, et destruxisti mortem, aedificans vitam in aurea
of-the-Virgin and you-destroyed death building life in the-golden
civitate.
city
[Da] nobis societatem cum illa, et permanere in te, o
give to-us fellowship with her and to-remain in you O
dulcissime sponse, qui abstraxisti nos de faucibus Diaboli,
sweetest bridegroom who drew-away us from the-jaws of-the-Devil
primum parentem nostrum seducentis.
the-first parent our seducing

Symphonia viduarum

LXVIII · SYMPHONY OF THE WIDOWS

The widows, who followed the first mother into exile, run to the Father in penitence, leave their husbands for Christ, and are joined to him otherwise than they once were in the flesh.

O pater omnium, et o rex, et imperator gentium, qui
O father of-all and O king and emperor of-the-nations who
constituisti nos in costa primae matris, quae construxit
established us in the-rib of-the-first mother who built
nobis magnum casum aerumnae, et nos secutae sumus illam
for-us a-great fall of-hardship and we followed we-have her
in propria causa, in exilio, sociantes nos illius dolori.
in own cause in exile joining ourselves of-her to-the-sorrow
O tu, nobilissime genitor, per summum studium currimus
O you most-noble begetter through highest zeal we-run
ad te, et per dilectissimam atque per dulcissimam
to you and through the-most-beloved and through the-sweetest
poenitentiam, quae nobis per te venit, anhelamus ad te,
penitence which to-us through you comes we-pant to you
et post dolorem nostrum devotissime amplectimur te.
and after sorrow our most-devoutly we-embrace you
O gloriosissime et o pulcherrime Christe, qui es resurrectio
O most-glorious and O most-beautiful Christ who are the-resurrection
vitae, nos reliquimus propter te fertilem amatorem
of-life we left on-account-of you a-fertile lover
conjunctionis, et comprehendimus te in superna charitate et
of-union and we-grasped you in supernal love and

in virginea virga nativitatis tuae, ac in altera vice copulatae
in the-virginal branch of-birth your and in another turn joined
sumus tibi, quam prius essemus secundum carnem.
we-are to-you than before we-were according-to the-flesh
Adjuva nos perseverare, et tecum gaudere, et a te
help us to-persevere and with-you to-rejoice and from you
nunquam separari.
never to-be-separated

GODFREY · THEODERIC

Vita sanctae Hildegardis

The Life of Saint Hildegard

Praefatio Theoderici

THEODERIC'S PREFACE

Theoderic tells the abbots Ludwig and Godfrey that he has obeyed their order to finish the Life begun by another Godfrey. He keeps that Godfrey's book first, adds a second of Hildegard's visions and a third of her miracles, and fears to sit in judgment on another man's work. Love must supply what skill lacks, and the lamp of Christ must not stay hidden under a bushel.

Dominis venerabilibus Ludovico et Godefrido abbatibus,
to-the-lords venerable Ludwig and Godfrey the-abbots
Theodoricus, humilis servorum Dei servus, salutem cum
Theoderic humble of-the-servants of-God servant greeting with
devotis orationibus.
devout prayers
Auctoritatis vestrae praeceptum accepi, ut post Godefridum,
of-the-authority your the-command I-received that after Godfrey
virum ingenio clarum, Vitam sanctae ac Deo dilectae
a-man in-genius bright the-Life of-the-holy and to-God beloved
Hildegardis virginis (quam ille honesto stylo inchoavit,
Hildegard virgin which he with-honorable style began
sed non perfecit) in ordinem redigerem, et quasi odoriferis
but not finished into order I-should-reduce and as-if with-fragrant
floribus serta contexens, visiones ejus, gestis suis insertas,
flowers garlands weaving the-visions her into-the-deeds her inserted
sub divisione librorum, in unius corporis formam redigerem.
under the-division of-books into of-one body form I-should-reduce
Visum est mihi hoc opus viribus meis nimis arduum, quin
seemed it-was to-me this work for-strength my too arduous nay
etiam et verecundum, ut scilicet quasi quidam arbiter sederem,
also even shameful that namely as-if a-certain arbiter I-should-sit

et de alieno opere sententiam tenerem. Cum ecce dubio et
and on another's work judgment hold when behold to-doubtful and
anxio influxit animo, quod vires, quas imperitia denegat,
anxious flowed-in mind that the-strength which inexperience denies
charitas ministrat: et melius esse, cum pudore hominum
love supplies and better to-be with the-shame of-men
ferre ridiculum, quam inobedientiae subire periculum. Itaque
to-bear ridicule than of-disobedience to-undergo the-danger and-so
parui eo modo, ut praefati viri liber, primae positionis
I-obeyed in-this way that of-the-aforesaid man the-book of-the-first position
locum obtinens, nullam suae dispositionis patiatur jacturam;
the-place holding no of-its arrangement may-suffer loss
deinde secundus liber, visionum pulcherrimum et admirabilem
then the-second book of-visions the-most-beautiful and admirable
textum; tertius, miraculorum, quae mirabilis Deus per
text the-third of-miracles which wondrous God through
eam operari dignatus est, a nobis digestam, divisam et
her to-work deigned has by us digested divided and
ordinatam contineret scripturam. Ita praecedentis scriptoris
ordered might-contain writing so of-the-preceding writer
non minuetur gloria et ad veram sapientiam coelestemque
not will-be-lessened the-glory and to true wisdom and-heavenly
visionem et divinam virtutem legentium incitabitur memoria.
vision and divine power of-readers will-be-roused the-memory
Quis enim bonus non magis incitabitur magnis affectibus ad
who for good-man not more will-be-roused with-great affections to
vitam perennem, sancte, et pie, et juste vivendo, anhelare,
life perennial holily and piously and justly by-living to-pant
cum viderit gemmam praeclaram, tot ornamentis
when he-will-have-seen a-gem brilliant with-so-many ornaments
virtutum, videlicet virginitatis, patientiae simul doctrinae, tam
of-virtues namely of-virginity of-patience together of-teaching so

insigniter radiare? Idcirco dedimus operam ne in absconso vel
remarkably to-shine therefore we-have-given effort lest in hiding or
sub modio accensa lucerna Christi poneretur, quasi occultanda,
under a-bushel the-lit lamp of-Christ be-placed as-if to-be-hidden
sed super candelabrum posita, luceret omnibus qui in domo
but upon a-lampstand placed it-might-shine for-all who in the-house
Dei sunt, vitae, verborum et morum splendifluis exemplis
of-God are of-life of-words and of-manners with-splendid examples
imitanda. Quod si quid in hac re indocta obsequentis
to-be-imitated which if anything in this matter unlearned of-the-obeying-one
peccavit temeritas, benigna jubentium dominorum indulgeat
has-sinned the-rashness kindly of-the-commanding lords may-pardon
charitas: totumque suo delictum ascribat studio, quae tam
the-love and-all to-its fault may-ascribe zeal which so
gravi nos imbecillos voluit onerare operis negotio.
heavy us weak-ones willed to-burden of-work with-the-business

I.1 · HER CHILDHOOD, THE COMMAND TO WRITE, AND THE POPE

Hildegard, born to Hidebert and Mechthild, shows visions from her first words and at nearly eight is enclosed with Jutta on the Disibodenberg. At forty-two a fiery light opens Scripture to her. Ordered to write, she falls ill until she obeys; her abbot takes the writings to Mainz, and Pope Eugenius, at Trier, sends envoys to question her, reads her writings aloud himself, and at Bernard's urging licenses her to write.

In Romana republica regnante Henrico, fuit in Galliae
in the-Roman republic reigning Henry there-was in of-Gaul
citerioris partibus virgo, tam generis quam sanctitatis
of-hither the-parts a-virgin as-much of-birth as of-holiness
ingenuitate illustris, nomine Hildegardis, patre Hideberto,
in-nobility illustrious by-name Hildegard of-father Hidebert

matre Mechtilde progenita. Qui, licet mundanis impliciti curis
of-mother Mechthild born who though in-worldly entangled cares
et opulentia conspicui, Creatoris tamen donis non ingrati,
and in-wealth conspicuous of-the-Creator yet to-the-gifts not ungrateful
filiam praenominatam divino famulatui manciparunt, eo
the-daughter aforenamed to-the-divine service delivered for-this
quod jam ineuntis aetatis ejus praematura sinceritas ab
that already of-entering age her the-premature purity from
omni carnalium habitudine multum dissentire videretur. Mox
all of-carnal-men habit greatly to-differ seemed soon
namque, ut poterat primam tentare loquelam, tam verbis
for as she-could first to-try speech as-much by-words
quam nutibus significabat his qui circa se erant secretarum
as by-nods she-signified to-those who around her were of-secret
visionum species, quas praeter communem caeteris aspectum,
visions the-forms which beyond the-common to-the-others sight
speculatione prorsus insolita intuebatur. Cum jam fere
with-contemplation wholly unusual she-gazed-at when already almost
esset octo annorum, consepelienda Christo, ut cum ipso
she-was of-eight years to-be-buried-with Christ that with him
ad immortalitatis gloriam resurgeret, recluditur in monte
to of-immortality the-glory she-might-rise she-is-shut-in on the-mount
Sancti Disibodi, cum pia Deoque devota femina Jutta,
of-Saint Disibod with a-pious and-to-God devoted woman Jutta
quae illam sub humilitatis et innocentiae veste diligenter
who her under of-humility and of-innocence the-garment diligently
instituebat, et carminibus tantum Davidicis instruens, in
instructed and in-songs only of-David teaching in
psalterio decachordo jubilare praemonstrabat. Caeterum
the-psaltery of-ten-strings to-make-jubilee showed besides
praeter simplicem psalmorum notitiam, nullam litteratoriae vel
beyond the-simple of-the-psalms knowledge no of-literary or

musicae artis ab homine percepit doctrinam, quamvis ejus
of-musical art from man she-received teaching although her
exstent scripta non pauca, et quaedam non exigua volumina.
there-exist writings not few and certain not small volumes
Verum hoc ex ipsius potius dictis in promptu est declarare.
but this from her rather words in readiness it-is to-declare
Ait enim sic in libro suo, qui Scivias praenotatur: «Cum
she-says for thus in book her which Scivias is-entitled when
quadraginta duorum annorum, septemque mensium essem,
of-forty two years and-seven months I-was
maximae coruscationis igneum lumen aperto coelo veniens,
of-greatest flashing a-fiery light from-open heaven coming
totum cerebrum meum transfudit, et totum cor, totumque
whole brain my transfused and whole heart and-whole
pectus meum, velut flamma, non tamen, ardens, sed calens, ita
breast my like flame not yet burning but warming so
inflammavit, ut sol rem aliquam calefacit, super quam radios
inflamed as the-sun a-thing some warms over which rays
suos ponit. Et repente intellectum expositionis librorum,
its it-sets and suddenly the-understanding of-the-exposition of-the-books
videlicet Psalterii, Evangelii, et aliorum Catholicorum, tam
namely of-the-Psalter of-the-Gospel and of-other Catholic both
Veteris quam Novi Testamenti voluminum sapiebam, non
of-the-Old and of-the-New Testament volumes I-savored not
autem interpretationem verborum textus eorum, nec divisionem
however the-interpretation of-the-words of-the-text their nor the-division
syllabarum, nec cognitionem casuum aut temporum habebam.»
of-syllables nor knowledge of-cases or of-tenses I-had
Sed ut ad propositum redeam, virgo Christo voto
but that to the-purpose I-may-return the-virgin to-Christ by-the-vow
monasticae professionis et sacri velaminis benedictione
of-monastic profession and of-the-sacred veil by-the-blessing

provecta crescebat, et ibat de virtute in virtutem, annitente
advanced grew and went from virtue into virtue striving-with
et congaudente provectibus ejus supra praenominata matre
and rejoicing-with in-the-advances her the-above named mother
venerabili, quae jam ex discipula magistram, ac praeviam
venerable who already from disciple a-mistress and forerunner
semitarum excellentium, eam fieri cum admiratione cernebat.
of-paths excellent her to-become with admiration discerned
Flagrabat siquidem in ejus pectore charitatis benignitas,
blazed indeed in her breast of-love the-kindness
quae nullum a sua latitudine excluderet. Turrim quoque
which no-one from its breadth would-exclude the-tower also
virginitatis murus tuebatur humilitatis: hinc cibi potusque
of-virginity a-wall guarded of-humility on-one-side of-food and-drink
parcimonia vestium vilitate fovebatur: inde tranquillitas
by-sparingness of-clothes by-cheapness it-was-fostered on-the-other the-tranquility
cordis pudibunda silentio ac verborum parcitate monstrabatur:
of-heart modest by-silence and of-words by-sparingness was-shown
quae omnia sanctarum monilia virtutum, summi fabricata
which all of-holy jewels of-virtues of-the-highest wrought
manu Artificis, patientia custos in sponsa Christi exornanda
by-hand of-the-Artificer patience as-guardian in the-bride of-Christ to-be-adorned
servabat. Sed quoniam vasa figuli probat fornax, et virtus in
kept but since vessels of-the-potter tests the-furnace and power in
infirmitate perficitur, non defuerunt ei ab ipsa fere infantia
infirmity is-perfected not were-lacking to-her from very almost infancy
crebri et pene continui languorum dolores, ita ut pedum
frequent and almost continuous of-sicknesses pains so that of-feet
incessu perraro uteretur: et cum tota carnis materia fluitaret,
the-walking very-rarely she-used and since whole of-the-flesh the-matter wavered
vita illius esset quaedam pretiosae mortis imago. Quantum
the-life of-her was a-certain of-precious death image as-much

vero exterioris hominis viribus deerat, tantum interiori
indeed of-the-outer man in-strength lacked so-much to-the-inner
per spiritum scientiae ac fortitudinis accedebat: et, corpore
through the-spirit of-knowledge and of-strength was-added and the-body
tabescente, mirum in modum fervor spiritus inaestuabat.
wasting wondrous in way the-fervor of-the-spirit seethed
Cumque in sancto proposito multis annis succrescens, soli
and-when in holy purpose for-many years growing-up alone
Deo complacere satageret, jamque tempus instaret, quod
God to-please she-strove and-already the-time was-at-hand that
ad multorum provectum vita ejus ac doctrina patesceret,
to of-many the-advancement the-life her and teaching might-be-opened
commonetur divinitus, voce ad eam facta, ut de caetero
she-is-warned divinely by-a-voice to her made that for the-rest
quae videret et audiret, scribere non cunctaretur. Illa vero
what she-saw and heard to-write not she-should-delay she but
per femineam verecundiam, et vulgi vaniloquia, et
through feminine modesty and of-the-crowd the-gossip and
temeraria hominum judicia trepidante, cum quae ostensa
rash of-men judgments trembling when what shown
sunt coelitus secreta, revelare stimulo acriori coarctaretur
were from-heaven secrets to-reveal by-a-goad sharper she-was-pressed
non haesitare, tandemque dum longa aegritudine tabefacta
not to-hesitate and-at-last when by-long sickness wasted
decubuisset, primo cuidam monacho, quem sibi magistrum
she-had-lain-down first to-a-certain monk whom for-herself as-master
proposuerat, et per eum abbati suo, cum metu et humilitate
she-had-set and through him to-abbot her with fear and humility
causam hujus flagelli aperuit. Ille rei novitatem insolitam
the-cause of-this scourge she-opened he of-the-thing the-novelty unusual
mente pertractans, quanquam Deo nihil impossibile esse
in-mind considering although to-God nothing impossible to-be

cognosceret, adhibitis de collegio prudentioribus, experiendum
he-knew called from the-college the-more-prudent to-be-tested
judicavit quod audiebat: ac de scripturis et visionibus
judged what he-heard and about the-writings and visions
ejus quaedam sciscitatus, ea quae Deus daret, monuit
her certain-things having-inquired those-things which God gave he-warned
declarare. Mox ut illa scribendi opus, quod non didicerat,
to-declare as-soon as she of-writing the-work which not she-had-learned
attentavit, redeunte virium sibi solita possibilitate, de
attempted returning of-strength to-her the-wonted possibility from
lecto languoris erigitur. Tunc abbas, accepta inusitati
the-bed of-sickness is-raised then the-abbot received of-the-unusual
miraculi certitudine, non suo contentus judicio, rem
miracle the-certainty not with-his-own content judgment the-thing
ad publicam notitiam vidit esse proferendam: veniensque ad
to public notice he-saw to-be to-be-brought-forth and-coming to
matricem sedem Moguntinam, coram venerabili archipraesule
the-mother see of-Mainz before the-venerable archbishop
Henrico et capitaneis Ecclesiae, quod cognoverat exposuit.
Henry and the-chiefs of-the-Church what he-had-learned he-set-forth
Scripta quoque quae Virgo beata nuper ediderat, ostendit.
the-writings also which the-Virgin blessed recently had-produced he-showed
Per idem tempus sanctae Romanae sedis antistes, felicis
through the-same time of-the-holy Roman see the-prelate of-happy
memoriae Eugenius, celebrato Remis universali concilio,
memory Eugenius celebrated at-Reims a-universal council
per Adalberonem Trevirorum archiepiscopum devocatus,
by Adalbero of-the-Treverans archbishop called-down
Treviri morabatur. Visum est pontifici Moguntinae civitatis
at-Trier was-staying seemed it-was to-the-pontiff of-the-Mainz city
et majoribus cleri, ad Apostolici cognitionem esse
and to-the-greater of-the-clergy to of-the-Apostolic the-knowledge to-be

veniendum, quatenus ipsius auctoritate nosceretur quid
to-be-come so-that by-his authority it-might-be-known what
de compertis recipiendum aut refutandum foret. At papa
of the-things-found to-be-received or to-be-refuted were but the-pope
summae discretionis, auditu tantae novitatis attonitus,
of-highest discretion at-the-hearing of-such novelty astonished
cum Deo sciret cuncta esse possibilia, rem diligentius
since to-God he-knew all-things to-be possible the-thing more-diligently
investigare gestiens, venerabilem Virduni praesulem, et cum
to-investigate eager the-venerable of-Verdun bishop and with
eo Adelbertum primicerium, aliasque personas idoneas dirigit
him Adalbert the-primicerius and-other persons suitable sends
ad coenobium, sub quo eadem virgo tot annis degebat
to the-monastery under which the-same virgin for-so-many years lived
inclusa, ut sine strepitu vel curiositatis acumine, quid rerum
enclosed that without noise or of-curiosity by-the-sharpness what of-things
esset, ab ipsa sciscitarentur. Quibus humiliter inquirentibus,
it-was from her they-might-inquire to-whom humbly inquiring
cum illa simpliciter, quae de se erant, aperuisset, ad
when she simply what about herself were had-opened to
Apostolicum redierunt, et magna ipsius, magna cunctorum
the-Apostolic they-returned and with-great his with-great of-all
astantium exspectatione, quae audierant, retulerunt. His papa
standing-by expectation what they-had-heard they-reported these the-pope
recognitis, jubet repraesentari scripta beatae Hildegardis, quae
reviewed orders to-be-presented the-writings of-blessed Hildegard which
sibi de praefato coenobio perlata susceperat, et ex manibus
to-him from the-aforesaid monastery brought he-had-received and in hands
propriis tenens, ipseque recitatoris vice functus, archiepiscopo
own holding and-himself of-a-reader the-part performing to-the-archbishop
et cardinalibus omnibusque qui de clero aderant, publice
and to-the-cardinals and-all who of the-clergy were-present publicly

legit, ac responsa virorum, quos ad haec indaganda miserat,
read and the-answers of-the-men whom to these-things to-be-searched he-had-sent
pronuntians, omnium mentes et voces in laudem Conditoris
pronouncing of-all the-minds and voices to the-praise of-the-Founder
et congratulationem excitavit. Aderat etiam ibidem sanctae
and congratulation roused was-present also there of-holy
recordationis Bernardus abbas Clarevallis, quo mediante,
memory Bernard abbot of-Clairvaux by-whom mediating
caeterisque adnitentibus, monebatur summus pontifex, ne
and-the-others striving was-warned the-highest pontiff lest
tam insignem lucernam silentio tegi pateretur, sed
so remarkable a-lamp by-silence to-be-covered he-should-allow but
gratiam tantam, quam tempore ipsius Dominus manifestare
the-grace so-great which in-the-time his the-Lord to-manifest
vellet, sua auctoritate confirmaret. Ad haec reverendus
willed by-his authority he-should-confirm to these-things the-reverend
Pater patrum, tam benigne quam et sagaciter, assensum
Father of-fathers as kindly as also sagaciously assent
praebens, litteris salutatoriis beatam virginem visitavit in
offering with-letters of-greeting the-blessed virgin visited in
quibus concessa sub Christi et beati Petri nomine licentia
which granted under of-Christ and of-blessed Peter the-name the-license
proferendi, quaecunque per Spiritum sanctum cognovisset,
of-bringing-forth whatever through the-Spirit holy she-had-known
eam ad scribendum animavit. Sed et locum, quo illa
her to writing he-animated but also the-place in-which she
fovebatur, honoravit, datis ad abbatem et fratres coenobii
was-fostered he-honored given to the-abbot and the-brothers of-the-monastery
gratulatoriis ex suo nomine litterarum apicibus.
congratulatory from his name of-letters the-characters

Shown in the Spirit a hill where the Nahe meets the Rhine, Hildegard lies rigid in sickness while the monks resist; Arnold, who resists hardest, is struck dumb until he vows to help. She goes with eighteen nuns, buys the site, frees it from any lay advocate, and settles its terms with the monastery. Godfrey quotes her letter to Guibert on how she sees, awake and in the soul, and ends his book.

Igitur beata Hildegardis cum fiducia humillima verbis, quae
therefore blessed Hildegard with confidence most-humble in-words which
non ab homine, neque per hominem acceperat, aperuit et
not from man nor through man she-had-received opened and
perfudit tam sanctae opinionis odorem bonum longe lateque
poured-out of-so holy reputation the-fragrance good far and-wide
fragrantem. Tunc confluebant ad eam filiae nobilium non
spreading-fragrance then flowed-together to her the-daughters of-nobles not
paucae, sub habitu religionis regularibus semitis instituendae.
few under the-habit of-religion by-regular paths to-be-instructed
Cumque omnes unum reclusionis habitaculum vix caperet,
and-when all one of-enclosure dwelling scarcely held
jamque de transferendis et ampliandis earum mansionibus
and-already about to-be-transferred and to-be-enlarged their dwellings
consilium versaretur; demonstratur illi per Spiritum locus,
counsel was-turned is-shown to-her through the-Spirit a-place
ubi Naha fluvius Rheno confluit, videlicet collis a
where the-Nahe river with-the-Rhine flows-together namely a-hill from
priscis diebus sancto Ruperto confessori ex nomine attitulatus,
ancient days to-holy Rupert the-confessor from the-name entitled
quem ille olim patrimonii jure possederat, ibique cum beata
which he once of-patrimony by-right had-possessed and-there with blessed
genitrice sua, Bertha nomine, et sancto Wiberto confessore,
mother his Bertha by-name and holy Wibert the-confessor

vitam feliciter in Dei opere ac famulatu consummavit, ac
life happily in of-God the-work and service completed and
de sepultura ejus ac reliquiis loco nomen inhaeserat.
from the-burial his and relics to-the-place the-name had-clung
Itaque dum virgo Dei locum transmigrationis, quem non
and-so while the-virgin of-God the-place of-migration which not
corporalibus oculis, verum intima visione cognoverat, abbati
with-bodily eyes but with-inward vision she-had-known to-abbot
suo et fratribus designaret, sed illis haesitantibus, eo quod
her and to-the-brothers was-pointing-out but they hesitating for-this that
discessum ejus moleste ferrent, ne jussum Dei peragere
the-departure her ill they-bore lest the-command of-God to-accomplish
impediretur, decidit, ut pridem, in lectum prolixi languoris
she-be-hindered she-fell as before into the-bed of-prolonged sickness
de quo non antea surrexit, quam abbas et caeteri divino
from which not before she-rose than the-abbot and the-others by-divine
se nutu urgeri conspicerent ad consentiendum, nec
themselves nod to-be-urged saw to consenting nor
obstarent, sed pro posse adniterentur. Ex quibus Arnoldus
should-oppose but as-far-as possible should-strive of whom Arnold
ex laico monachus, qui forti obstinatione renitendo caeteros
from layman a-monk who with-strong obstinacy by-resisting the-others
ad obsistendum videbatur animare, dum esset in praedio
to resisting seemed to-animate while he-was on the-estate
ecclesiae villa Wilara, tanta vexatione subito percussus
of-the-church the-village of-Wilara with-such affliction suddenly struck
est corporis, ut de vita quoque desperaret, linguamque in
was of-body that of life also he-despaired and-the-tongue into
immensum turgentem ore continere non posset.
immense swelling in-mouth to-hold not he-could

Postulavit ergo nutibus quibus poterat, ut ad Sancti
he-asked therefore with-nods by-which he-could that to of-Saint
Roberti ecclesiam deferretur: moxque, ut illic vovit, quod
Rupert the-church he-be-carried and-soon as there he-vowed that
ulterius non obstaret, sed pro posse adniteretur, protinus
further not he-would-oppose but as-far-as possible would-strive at-once
recepta incolumitate, coepit adjutor esse praeparantium
received health he-began a-helper to-be of-those-preparing
mansiones, et propriis manibus dissipare vineta, ubi
the-dwellings and with-own hands to-tear-up the-vineyards where
domus aedificarentur, sanctimonialium receptaculis aptae.
houses would-be-built of-the-nuns for-the-receptacles fit
Ipsa vero, cujus migrationi haec habitacula praeparabantur,
she but whose for-migration these dwellings were-being-prepared
dum propter moras divinae visionis exsequendae jaceret
while on-account-of delays of-the-divine vision to-be-carried-out she-lay
gressuum penitus officio destituta, et tanquam saxea rupes,
of-steps wholly the-office deprived and as-if a-stony rock
de lecto, in quem deciderat, nullatenus moveri posset,
from the-bed into which she-had-fallen by-no-means to-be-moved could
non satis credulus abbas referentibus, intravit, ut videret.
not enough believing the-abbot to-those-reporting entered that he-might-see
Cumque totis viribus per se conaretur, vel de capite
and-when with-all strength by himself he-tried either by the-head
illam sustollere, vel de latere in latus reclinare, nihilque
her to-lift or from side to side to-turn and-nothing
conando penitus efficeret, tam insolito stupefactus miraculo,
by-trying wholly accomplished by-so unusual stupefied miracle
cognovit non passionis humanae, sed divinae correptionis
he-knew not of-a-passion human but of-divine correction
esse, quod gerebatur, nec ulterius contraeundum fore
to-be what was-done nor further to-be-opposed it-would-be

coelesti edicto, ne deterius quidpiam ut ipse pateretur.
to-the-heavenly edict lest worse something as he should-suffer
Quoniam vero locus praenominatus partim ad Moguntinae
since indeed the-place aforenamed partly to of-the-Mainz
Ecclesiae canonicos pertinebat, et fundus cum oratorio Sancti
Church the-canons belonged and the-estate with the-oratory of-Saint
Roberti possessio erat comitis Bernardi de Hildensheim, facta
Rupert the-possession was of-Count Bernard of Hildesheim made
per interventum fidelium legatione, virgo Dei praescia
through the-intervention of-the-faithful an-embassy the-virgin of-God foreknowing
licentiam sibi et sororibus suis obtinuit illic inhabitandi.
license for-herself and for-sisters her obtained there of-dwelling
Igitur post longam gradiendi defectionem, dum jam utrinque
therefore after long of-walking failure when already on-both-sides
deliberatum esset, ut cum consororibus dimitteretur ad
decided it-had-been that with fellow-sisters she-be-released to
locum, quem in spiritu praeviderat, ingressus abbas ad
the-place which in spirit she-had-foreseen having-entered the-abbot to
jacentem et afflictam, dixit, ut in nomine Domini surgeret,
the-lying and afflicted-one said that in the-name of-the-Lord she-should-rise
abitura ad mansionem sibi coelitus praedestinatam. Tunc
about-to-depart to the-dwelling for-her from-heaven predestined then
illa dicto citius surgente, tanquam nihil tam prolixo
she than-the-word more-swiftly rising as-if nothing in-so prolonged
tempore debilitatis sensisset, stupor et admiratio cunctos, qui
time of-weakness she-had-felt stupor and wonder all who
aderant, apprehendit. Nec immerito, cum et ea quae
were-present seized nor undeservedly since also those-things which
circa decumbentem fieri visa erant, non minus essent
around the-lying-one to-be-done seen were not less were
stupenda, quia ex quo locum mutandi coelitus accepit
to-be-wondered-at because from when the-place of-changing from-heaven she-received

mandatum, quoties res ad effectum tendere videbatur, toties
the-command as-often-as the-thing to effect to-tend seemed so-often
illa levamen passionis in suo corpore sentiebat, ac vice
she relief of-suffering in her body felt and the-turn
mutata, quoties obnitentium contradictione cassari negotium
changed as-often-as of-the-opposers by-the-gainsaying to-be-annulled the-business
cernebatur, toties ista, licet absens, intensiore gravamine
was-seen so-often she although absent with-more-intense burden
laborabat. Aliquando de stratu repente consurgens, cunctosque
labored sometimes from the-bed suddenly rising and-all
reclusionis angulos et habitacula perambulans, loqui omnino
of-the-enclosure the-corners and dwellings walking-through to-speak at-all
non poterat: rursumque ad lectum rediens, deficiente gressu,
not she-could and-again to the-bed returning failing (her)-step
loquebatur ut prius. Quo languoris genere non tunc
she-spoke as before by-which of-sickness kind not then
solum laboravit, sed et quotiescunque feminea trepidatione
only she-labored but also whenever by-feminine trepidation
tardasset vel dubitasset supernae voluntatis peragere
she-had-delayed or had-doubted of-the-supernal will to-accomplish
negotia, hoc certitudinis in se capiebat argumentum.
the-business this of-certainty in herself she-took the-proof
Tandem ergo Dei famula cum decem et octo puellis Deo
at-last therefore of-God the-handmaid with ten and eight girls to-God
sanctis pristinae habitationis loco decedente, quantum
holy of-the-former of-dwelling from-the-place departing as-much
his quos deserebat, doloris et luctus derelinquebat, tantum
to-those whom she-left of-sorrow and grief she-left so-much
regioni, ad quam accedebat, gaudii et exsultationis afferebat.
to-the-region to which she-approached of-joy and exultation she-brought
Fuerant namque illi de Bingensi oppido et contiguis villis
there-had-been for to-her from the-Bingen town and neighboring villages

multi honoratorum, et de plebe non exigua multitudo,
many of-the-honored and of the-common-people no small multitude
qui eam cum grandi tripudio et divinis laudibus exceperunt. At
who her with great dancing and divine praises received but
ipsa cum suo, imo Christi, grege pusillo paratum sibi locum
she with her nay of-Christ flock little the-prepared for-her place
ingressa, divinam, quae cuncta dispensat, Sapientiam devota
having-entered the-divine which all-things dispenses Wisdom with-devout
cordis alacritate magnificabat, et commissas tutelae suae
of-heart eagerness magnified and the-committed to-guardianship her
sanctimoniales virgines materno affectu fovebat, et regularibus
nuns virgins with-maternal affection fostered and with-regular
institutis prudenter imbuere non cessabat. Et ne alieni juris
institutes prudently to-imbue not she-ceased and lest of-another's right
possessionem videretur invasisse vel occupare, de donariis
the-possession she-should-seem to-have-invaded or to-occupy from the-gifts
fidelium quae fama nominis ejus adducti deferebant,
of-the-faithful which by-the-fame of-name her drawn brought
locum suae habitationis, partim dato pretio, partim facto
the-place of-her dwelling partly given price partly made
concambio, a proprietariis praedictis obtinuit. Quem quia
exchange from the-proprietors aforesaid she-obtained which because
liberum suscepit, liberum manere perpetuo constituit; ita ut
free she-received free to-remain forever she-established so that
patrocinio tantum Moguntinae Ecclesiae subjectus, non alium
to-the-patronage only of-the-Mainz Church subject no other
quam sedis ipsius archiepiscopum haberet defensorem, ne,
than of-the-see its the-archbishop it-should-have as-defender lest
si laicum advocatum assumeret, ovili lupum videretur
if a-lay advocate it-should-take into-the-sheepfold a-wolf it-should-seem
inducere: quo fere generali morbo per orbem plurimae
to-lead-in by-which almost general disease throughout the-world very-many

vexantur ac vastantur ecclesiae. Erga praelatos coenobii,
are-vexed and are-laid-waste churches toward the-prelates of-the-monastery
de quo migraverat, hoc tantum subjectionis sibi suisque
from which she-had-migrated this only of-subjection for-herself and-her
filiabus retinuit, ut quae de spiritualibus, hoc est de ordinis
daughters she-retained that what of spiritual-things that is of of-the-order
tenore et de monachatus professione quaerenda essent, ab
the-tenor and of of-the-monastic-life the-profession to-be-sought were from
eis potius quam aliunde susciperent: et prout res et
them rather than from-elsewhere they-should-receive and as the-thing and
tempus posceret, sacerdotes de ipso coenobio susciperent,
the-time should-require priests from the-same monastery they-should-receive
quos propria et libera electione nominatim expetivissent,
whom by-own and free election by-name they-had-sought
qui eas tam in cura animarum ac divinis exsequendis
who them both in the-care of-souls and in-the-divine to-be-performed
officiis, quam in temporalium procuratione sustentarent.
offices and in of-temporal-things the-management might-sustain
Quae omnia non solum permissu, sed et consulto
which all not only by-the-permission but also by-the-counsel
venerabilis Henrici atque Arnoldi Moguntinae metropolis
of-the-venerable Henry and Arnold of-the-Mainz metropolis
archipraesulum, sed et scriptis eorumdem cum consensu
archbishops but also by-the-writings of-the-same with the-consent
abbatum, decreta et confirmata sunt; ne quid potestatis in
of-the-abbots decreed and confirmed were lest any power over
praedia Sancti Ruperti sibi usurparet ecclesia Sancti Disibodi,
the-estates of-Saint Rupert to-itself should-usurp the-church of-Saint Disibod
privilegiorum auctoritate, imo, ut pressius dicam, superni
of-privileges by-the-authority nay that more-closely I-may-say of-the-supernal
Numinis interdicto vetitum est: siquidem haec ipsa virgo,
of-the-Godhead by-prohibition forbidden it-is indeed this very virgin

dum revelatione intima cognosceret pro tali negotio eundum
while by-revelation inward she-knew for such business to-be-gone
sibi esse ad idem coenobium, et instar Jonae prophetae
by-her it-was to the-same monastery and like Jonah the-prophet
trepidatione quadam detineretur, divinae castigationis flagello
by-trepidation a-certain was-held-back by-divine of-chastisement with-the-scourge
tacta, pene languit usque ad mortem. Quo verbere
touched almost she-languished all-the-way to death by-which blow
commonita, se fecit in oratorium deportari, ibique se quo
admonished herself she-had in the-oratory carried and-there herself whither
Deus jubebat ituram, si correptio cessaret, devovit. Deinde
God ordered about-to-go if the-correction should-cease she-vowed then
petiit ut equo imposita et manibus sustentata deduceretur:
she-asked that on-a-horse placed and by-hands supported she-be-led
moxque ut viae pauxillum deducta est, receptis viribus,
and-soon as of-the-way a-little led she-was received strength
laetabunda procedebat. Perveniensque ad Montem praenominati
rejoicing she-proceeded and-arriving at the-Mount of-the-aforenamed
confessoris, cui venire compulsa esset, exposuit, atque
confessor for-which to-come compelled she-had-been she-set-forth and
locum suae habitationis cum allodiis ad se pertinentibus,
the-place of-her dwelling with the-freeholds to her belonging
ab illis coenobii fratribus absolvit, relicta illis plurima
from those of-the-monastery brothers she-released leaving to-them the-very-large
portione possessionum, quae illi cum sororibus susceptis
portion of-possessions which to-her with the-sisters received
traditae fuerant et insuper pecuniarum non modica
handed-over had-been and besides of-moneys no moderate
quantitate, ne quid usquam justae querelae relinqueretur.
quantity lest anything anywhere of-just complaint be-left

Verum, et ea quae series narrationis exigit, repetam,
but also those-things which the-sequence of-the-narration demands I-shall-repeat
beata Hildegardis, quamvis in se Liae parturientis crebros
blessed Hildegard although in herself of-Leah giving-birth frequent
dolores sustineret, nihilominus speciosae Rachelis oculos claros
pains she-endured nonetheless of-beautiful Rachel the-eyes bright
lumine speculationis internae pascebat, et quaecunque
with-the-light of-contemplation inner she-fed and whatever
interius aspexisse, dictis et scriptis, prout noverat expedire,
within to-have-seen in-words and writings as she-knew to-be-expedient
pandebat. De quo genere speculandi seu videndi modo,
she-opened about which kind of-contemplating or of-seeing the-way
qui perrarus ac pluribus etiam excellentium sanctorum
which very-rare and to-very-many even of-excellent saints
noscitur in hac mortalitatis umbra incompertus fuisse,
is-known in this of-mortality shadow undiscovered to-have-been
res poscit ut aliqua dicantur: quod ipsius verbis
the-matter demands that some-things be-said so-that by-her words
potissimum, quantum vel ipsa pandere potuit, cognoscatur.
especially as-far-as or she to-open could it-may-be-known
Sic enim dicit in epistola, qua ad Wibertum Gemblacensem
thus for she-says in the-letter which to Guibert of-Gembloux
monachum, de his quae de ea relatu famae audierat,
monk about these-things which about her by-report of-fame he-had-heard
sciscitantem, rescripsit: «Deus, inquit, ubi vult, ad gloriam
inquiring she-wrote-back God she-says where he-wills to the-glory
nominis sui, et non terreni hominis, operatur. Ego quidem
of-name his and not of-earthly man works I indeed
trementem timorem habeo, quoniam nullam securitatem ullius
trembling fear have since no security of-any
possibilitatis in me scio. Sed manus meas ad Deum porrigo,
possibility in me I-know but hands my to God I-stretch

quatenus velut penna, quae omni gravedine virium caret, et
so-that like a-feather which all weight of-strength lacks and
quae per ventum volat, ab ipso sustinear, nec ea,
which through the-wind flies by him I-may-be-sustained nor those-things
quae video, perfecte scire possum, quandiu in corporali officio
which I-see perfectly to-know I-can as-long-as in bodily office
sum, et in anima invisibilis, quoniam in his duobus homini
I-am and in soul invisible since in these two in-man
defectus est. Ab infantia autem mea, ossibus, et nervis,
defect is from infancy moreover my with-bones and nerves
ac venis meis nondum confortatis, visionem hanc in anima
and veins my not-yet strengthened vision this in soul
mea usque ad praesens tempus semper video, cum jam
my all-the-way to the-present time always I-see when already
plusquam septuagesima annorum sim; animaque mea, prout
more-than seventieth of-years I-am and-soul my as
Deus vult, in hac visione sursum in altitudinem firmamenti,
God wills in this vision upward into the-height of-the-firmament
et in vicissitudinem diversi aeris ascendit, atque inter
and into the-change of-varied air ascends and among
diversos populos se dilatat, quamvis in longinquis regionibus
various peoples itself spreads although in distant regions
et locis a me remoti sint. Et quoniam haec tali modo
and places from me removed they-are and since these-things in-such way
in anima mea video, idcirco etiam secundum vicissitudinem
in soul my I-see therefore also according-to the-change
nubium et aliarum creaturarum ea conspicio. Ista autem
of-clouds and of-other creatures them I-behold these moreover
nec exterioribus oculis video, nec exterioribus auribus audio,
neither with-outer eyes I-see nor with-outer ears I-hear
nec cogitationibus cordis mei, nec ulla collatione quinque
nor with-the-thoughts of-heart my nor with-any bringing-together of-the-five

sensuum meorum percipio, sed tantum in anima mea, apertis
senses my I-perceive but only in soul my opened
exterioribus oculis, ita quod nunquam in eis defectum
outer eyes so that never in them the-failing
exstasis passa sum, sed vigilans die ac nocte ea video.
of-ecstasy suffered I-have but waking by-day and by-night them I-see
Itaque sicut ex verbis praecedentibus colligimus, vere
and-so as from the-words preceding we-gather truly
mirus et perrarus huic sanctae virgini speculationis adfuit
wondrous and very-rare to-this holy virgin of-contemplation was-present
modus. Nempe ad similitudinem sanctorum animalium, quae
the-way indeed to the-likeness of-the-holy living-creatures which
vidit Ezechiel, ipsa certum pennatum animal ibat, et non
saw Ezekiel she a-certain winged creature went and not
revertebatur: et iterum ibat, et revertebatur: quia ab
returned and again went and returned because from
activa vita, quam apprehenderat, ad quaelibet infima
the-active life which she-had-grasped to any lowest-things
non revertebatur; et a contemplativa, quam, carne obsita,
not she-returned and from the-contemplative which in-flesh covered
jugiter tenere non poterat, in activam vitam revertebatur.
continually to-hold not she-could into the-active life she-returned
Quasi enim ei de activae vitae modo diceret Deus: Non
as-if for to-her of the-active life the-way should-say God not
te deseram neque derelinquam, a bono proposito non
you I-shall-desert nor forsake from the-good purpose not
permisit eam redire; et iterum, quasi de contemplativae vitae
he-allowed her to-return and again as-if of the-contemplative life
modo ei diceret: Averte oculos tuos, quia ipsi me avolare
the-way to-her should-say turn-away eyes your because they me to-fly-away
fecerunt, de speculatione suae incomprehensibilis majestatis
have-made from the-contemplation of-his incomprehensible majesty

ad actualis vitae laborem eam permisit redire. Averte, inquit,
to of-active life the-labor her he-allowed to-return turn-away he-says
oculos tuos a mea contemplatione, quia ipsi me avolare
eyes your from my contemplation because they me to-fly-away
faciunt, dum me in hac vita ad perfectum comprehendere
make while me in this life to the-perfect to-grasp
non sufficiunt. Unde et Psalmista ait: Accedit homo ad cor
not they-suffice whence also the-Psalmist says approaches man to a-heart
altum et exaltabitur Deus: quia quo altius puro corde
deep and will-be-exalted God because by-how-much higher with-pure heart
quaeritur, eo sublimius, quam sit incomprehensibilis,
he-is-sought by-so-much more-loftily how-much he-is incomprehensible
comprehenditur. Eo modo beata virgo in carne adhuc
he-is-comprehended in-this way the-blessed virgin in the-flesh still
posita, et per activam laborabat, et per contemplativam
placed both through the-active labored and through the-contemplative
in ipsam divinitatis lucem totis desideriis inhiabat. Sed hic
into the-very of-divinity light with-all desires gaped but here
primo libro ponentes terminum, benedicamus Dominum, qui
in-the-first book placing the-end let-us-bless the-Lord who
ancillam suam ab ipso ortus sui principio electam respexit,
handmaid his from the-very of-rising her beginning chosen regarded
et eam dilectam usque ad claritatem visionis suae provexit.
and her beloved all-the-way to the-brightness of-vision his advanced

Prologus

II · PROLOGUE

Theoderic tells the two abbots that love and obedience carry him beyond his powers. He takes up the Life where Godfrey stopped and fills his second book with her visions, which show a grace like the ancient Fathers', as when the Spirit taught her the Gospel of John. Where it repeats the first book, it keeps her own words whole.

Grandem quidem materiam ingenia parva non sufferunt: sed
a-great indeed matter small talents not bear but
charitas et obedientia, quibus me totum semper vobis debere
love and obedience which me wholly always to-you to-owe
profiteor, Ludovice et Godefride abbates optimi, mentem meam
I-profess Ludwig and Godfrey abbots best the-mind my
etiam de impossibilibus ad possibilem facultatem efferunt.
even from impossible-things to possible capacity carry
Unde quamvis nullo fretus ingenio, tamen praeceptis vestris
whence although on-no relying talent yet to-commands your
in charitate Christi obtemperavi, et libellum secundum de
in the-love of-Christ I-have-complied and the-little-book second on
Vita beatae Hildegardis virginis, secretis et arcanis visionibus
the-Life of-blessed Hildegard virgin with-secret and hidden visions
quasi quibusdam amoenis floribus respersum, ab eo loco, quo
as-if with-certain lovely flowers sprinkled from that place where
praecedentem librum Godefridus bonae memoriae terminavit,
the-preceding book Godfrey of-good memory ended
ordinare et perficere, Deo favente, curavi. In quo ex verbis
to-order and to-finish God favoring I-have-cared in which from the-words
ipsius Deo dilectae virginis tanta elucet claritas prophetiae,
of-the-very to-God beloved virgin such shines-forth brightness of-prophecy
ut nihil minus antiquis Patribus videatur percepisse
that nothing less than-the-ancient Fathers she-seems to-have-received

gratiae. Nempe sicut legitur de Moyse, quod indesinenter
of-grace indeed as it-is-read of Moses that unceasingly
fuerit in tabernaculo, sic et ipsa in visionum coelestium
he-was in the-tabernacle so also she in of-visions heavenly
morabatur umbraculo; videlicet ut, sicut ille, sic ista a
stayed the-shade namely that as he so she from
Deo, ut aliquid disceret, aut auditores suos aliquid doceret.
God that something she-might-learn or hearers her something might-teach
An non morabatur in coelesti tabernaculo, et transcenderat
or not did-she-stay in the-heavenly tabernacle and had-transcended
nebulam totius carnalitatis, cum dictatum et verba Evangelii
the-cloud of-all carnality when the-dictation and the-words of-the-Gospel
Joannis, In principio erat Verbum etc., eam docuit Spiritus
of-John in the-beginning was the-Word etc her taught the-Spirit
veritatis? Ipse enim Spiritus sanctus, qui in cor Joannis
of-truth that-very for Spirit holy who into the-heart of-John
profluxit, quando hanc profundissimam revelationem de
flowed when this most-profound revelation from
pectore Jesu suxit, per divinam suae dignationis gratiam
the-breast of-Jesus he-sucked through divine of-his condescension grace
hoc istam voluit discere, quod ille dignus fuit dicere. Sed de
this her wished to-learn which he worthy was to-say but of
his iterum loqui differamus, et proposita, aspirante ipso
these again to-speak let-us-defer and the-proposed-things breathing the-very
Spiritu disseramus. Nec moveat lectorem, quod quaedam, quae
Spirit let-us-discuss nor let-it-move the-reader that certain-things which
in praecedenti libro Vitae ejus praescripta sunt, eadem in
in the-preceding book of-the-Life her prescribed are the-same in
subsequenti etiam opere visionum ejus, nihilominus descripta
the-subsequent also work of-visions her nonetheless described
sunt: quia dignum judicavimus, ut et qualitas ordinis
are because worthy we-judged that both the-quality of-order

in recitatione historiae ejus servaretur, et auctoritas vel
in the-recitation of-history her be-kept and the-authority or
integritas verborum, quae per Spiritum sanctum prolata
integrity of-the-words which through the-Spirit holy brought-forth
sunt, in descriptione visionum ejus nullatenus mutilaretur.
are in the-description of-visions her by-no-means be-mutilated

II.1 · HER WRITINGS, AND THE VOICE OF WISDOM

On the hill she finishes her book of visions and writes on nature and healing, letters, songs, and an unknown tongue, with one faithful man to correct her grammar. In her own words she tells of the five tones of justice, of the light she has seen since her third year, of the noble woman who taught her, and of the monk she confides in; the church of Mainz and Pope Eugenius at Trier approve her writings. Crowds come from Gaul and Germany for counsel, and she reads her nuns' hearts but keeps humble.

Igitur beata virgo in loco ad quem visu divino
therefore the-blessed virgin in the-place to which by-vision divine
migraverat, librum visionum suarum, quem apud montem
she-had-migrated the-book of-visions her which on the-mount
Sancti Disibodi inchoaverat, consummavit, et quaedam de
of-Saint Disibod she-had-begun completed and certain-things about
natura hominis et elementorum, diversarumque creaturarum,
the-nature of-man and of-the-elements and-of-diverse creatures
et quomodo homini ex his succurrendum sit, aliaque multa
and how to-man from these to-be-helped it-is and-other many
secreta prophetico spiritu manifestavit. Patet etiam quam
secrets with-prophetic spirit she-made-manifest it-is-plain also how
eleganter epistolis, de diversis provinciis ad se directis,
elegantly to-letters from various provinces to her directed

responderit, si quis tenorem verborum ejus, ex revelatione
she-answered if anyone the-tenor of-words her from revelation
divina prolatorum, altius considerare voluerit. Sunt
divine brought-forth more-deeply to-consider will-have-wished there-are
tamen in unum volumen compilatae et suae, et illae,
yet into one volume compiled both hers and those
quae ad se fuerant destinatae. Quis vero non miretur,
which to her had-been sent who indeed not would-wonder
quod cantum dulcissimae melodiae mirabili protulit
that a-song of-sweetest melody with-wondrous she-brought-forth
symphonia, et litteras non prius visas, cum lingua edidit
symphony and letters not before seen with a-tongue produced
antea inaudita? Praeter haec, Evangelia quaedam exposuit,
before unheard besides these-things Gospels certain she-expounded
aliasque typicas expositiones composuit: quae omnia, quia ei
and-other figurative expositions composed which all because to-her
clavis David aperuit, gratulari merito et cantare animae suae
the-key of-David opened to-rejoice deservedly and to-sing to-soul her
licuit, quod eam Rex in cellaria sua introduxerit, ut
it-was-allowed that her the-King into cellars his has-led that
inebriaretur ab ubertate domus suae, et potaretur
she-might-be-inebriated from the-abundance of-house his and might-be-given-drink
torrente voluptatis suae: unde et ipsa, sicut scriptum,
from-the-torrent of-pleasure his whence also she as written
est, a timore Domini concipiens, pareret spiritum, et
it-is from the-fear of-the-Lord conceiving might-bear the-spirit and
salutes super terram faceret. Magnum est etiam illud et
salvations upon the-earth might-make great is also that and
admiratione dignum, quod ea, quae in spiritu audivit vel
of-admiration worthy that those-things which in spirit she-heard or
vidit, eodem sensu et eisdem verbis, circumspecta et pura
saw in-the-same sense and in-the-same words with-circumspect and pure

mente, manu propria scripsit, et ore edidit, uno solo
mind with-hand own she-wrote and with-mouth produced with-one alone
fideli viro symmista contenta, qui ad evidentiam grammaticae
faithful man as-fellow-mystic content who for the-evidence of-grammatical
artis, quam ipsa nesciebat, casus, tempora et genera quidem
art which she knew-not the-cases tenses and genders indeed
disponere, sed ad sensum vel intellectum eorum nihil omnino
to-arrange but to the-sense or understanding of-them nothing at-all
addere praesumebat vel demere. De hoc certe etiam ad
to-add presumed or to-take-away about this certainly also to
Adrianum papam scripsit, quod sic in coelesti visione sibi
Adrian the-pope she-wrote that thus in heavenly vision to-her
dictum audivit: «Cum desuper tibi ostensa ad formam
said she-heard when from-above to-you shown in the-form
humanae consuetudinis non protuleris in Latina lingua,
of-human custom not you-have-brought-forth in the-Latin tongue
quia haec consuetudo tibi non est data, ille qui limam
because this custom to-you not is given he who the-file
habet, ad aptum sonum hominum explere non negligat.»
has to fitting sound of-men to-fill-out not let-him-neglect
Congruum autem videtur ut hoc in loco scripta visionum ejus
fitting moreover it-seems that this in place writings of-visions her
aliqua inseramus; et ex his, quam convenienter sententia illa
some we-insert and from these how fittingly the-sentence that
de Canticis, Dilectus meus misit manus suas per foramen
from the-Canticles beloved my put hands his through the-opening
et venter meus intremuit ad tactum ejus, sibi adaptari queat,
and belly my trembled at the-touch his to-her be-adapted can
videamus. Haec scripta ita se habent. «In mystica, inquit,
let-us-see these writings so themselves have in mystic she-says
visione et in lumine charitatis de sapientia, quae nunquam
vision and in the-light of-love about wisdom which never

deficiet, verba haec sic audivi et vidi: Quinque toni justitiae
will-fail words these thus I-heard and saw five tones of-justice
humano generi a Deo missi intonant, in quibus salus
to-the-human race by God sent thunder in which the-salvation
et redemptio credentium constat. Et hi quinque toni
and redemption of-believers stands and these five tones
excellentiores omnibus operibus hominum sunt, quia omnia
more-excellent than-all works of-men are because all
opera hominum de his nutriuntur, qui sunt, qui in sonis
works of-men by these are-nourished which are who in sounds
non eunt, sed cum quibus omnia opera hominis in quinque
not go but with which all works of-man in the-five
sensibus corporis ejus perficiuntur. Et de illis talis ratio
senses of-the-body his are-accomplished and of them such the-reason
est: Primus tonus per fidele Abel sacrificium, quod Deo
is the-first tone through the-faithful of-Abel sacrifice which to-God
immolavit, opere completus est. Secundus autem, quando
he-offered in-work completed was the-second moreover when
Noe per praeceptum Dei arcam aedificavit; tertius vero
Noah through the-precept of-God the-ark built the-third but
per Moysen, quando ei lex data est, quae punctum
through Moses when to-him the-law given was which the-point
circumcisionis Abrahae fuit. Sed in quarto tono Verbum
of-the-circumcision of-Abraham was but in the-fourth tone the-Word
summi Patris in Virginis uterum descendit, et carnem
of-the-highest Father into of-the-Virgin womb descended and flesh
induit, quia idem Verbum cum aqua limum coagulaverat, sic
put-on because the-same Word with water the-mud had-coagulated so
hominem formaverat: unde et omnis creatura per hominem
man had-formed whence also every creature through man
ad ipsum clamavit, qui eam fecerat, sicque propter hominem
to him cried who it had-made and-so on-account-of man

Deus omnia in se portavit. Alio enim tempore hominem
God all-things in himself carried at-another for time man
creavit, alio autem ipsum portavit, ut omnes, quos
he-created at-another moreover him he-carried that all whom
consilium serpentis perdiderat, sibi attraheret. Quintus
the-counsel of-the-serpent had-lost to-himself he-might-draw the-fifth
autem tonus perficietur, cum omnis error et irrisio
moreover tone will-be-accomplished when all error and mockery
finietur: et tunc homines videbunt et cognoscent quod
will-be-ended and then men will-see and will-know that
nullus citra Dominum quidquam facere possit. Hoc vero in
no-one apart-from the-Lord anything to-do can this but in
quinque tonis a Deo missis Vetus et Novum Testamentum
the-five tones by God sent the-Old and New Testament
perficietur, ac mirificus numerus hominum complebitur.
will-be-accomplished and the-wondrous number of-men will-be-completed
Et post hos quinque tonos Filio Dei quoddam lucidum
and after these five tones to-the-Son of-God a-certain shining
tempus dabitur, ita quod ab omni carne palam cognoscetur.
time will-be-given so that by all flesh openly he-will-be-known
Postea divinitas in semetipsa operabitur, quandiu vult.
afterward divinity in itself will-work as-long-as it-wills
Sapientia quoque in lumine charitatis docet, et jubet me
Wisdom also in the-light of-love teaches and orders me
dicere quomodo in hac visione constituta sum. Et ego verba
to-say how in this vision placed I-am and I words
haec non dico de me, sed vera Sapientia ista dicit de
these not I-say of myself but true Wisdom these-things says of
me, et sic loquitur ad me: «Audi, o homo, verba haec, et
me and thus speaks to me hear O man words these and
dic ea, non secundum te, sed secundum me: et docta per
say them not according-to you but according-to me and taught through

me, hoc modo dic de te: In prima formatione mea, cum
me in-this way say about yourself in first formation my when
Deus in utero matris meae spiraculo vitae suscitavit me,
God in the-womb of-mother my with-the-breath of-life roused me
visionem istam infixit animae meae. Nam post Incarnationem
vision this he-fixed-in to-soul my for after the-Incarnation
Christi anno millesimo centesimo doctrina apostolorum
of-Christ in-the-year thousandth hundredth the-teaching of-the-apostles
et ardens justitia, quam in Christianis et spiritualibus
and the-burning justice which in Christians and spiritual-men
constituerat, tardare coepit, et in haesitationem vertebatur.
he-had-established to-be-slow began and into hesitation was-turned
Illis temporibus nata sum, et parentes mei cum suspirio
in-those times born I-was and parents my with sighing
Deo me vovebant, ac tertio aetatis meae anno tantum
to-God me vowed and in-the-third of-age my year such
lumen vidi, quod anima mea contremuit: sed prae infantia
light I-saw that soul my trembled but because-of infancy
de his nihil proferre potui. In octavo autem anno
about these-things nothing to-utter I-could in the-eighth moreover year
aetatis meae in spiritualem conversationem Deo oblata sum,
of-age my into spiritual way-of-life to-God offered I-was
et usque in quintum decimum annum fui multa videns,
and all-the-way into the-fifth and-tenth year I-was many-things seeing
et plura simpliciter loquens, ita quod et admirabantur, qui
and more simply speaking so that also wondered who
haec audierunt, unde venirent, et a quo essent.
these-things heard whence they-might-come and from whom they-might-be
Tunc et ego in meipsa admirata sum, quod cum infra in
then also I in myself wondered I-have that while within in
anima vidi, exteriorem etiam visum habui: et quod hoc
soul I-saw outer also sight I-had and that this

de nullo homine audivi, atque visionem, quam in anima
of no man I-heard and the-vision which in soul
vidi, quantum potui, celavi: multaque exteriora ignoravi de
I-saw as-much-as I-could I-hid and-many outer-things I-knew-not from
frequenti aegritudine, quam a lacte matris meae hucusque
frequent sickness which from the-milk of-mother my hitherto
passa sum, quae carnem meam maceravit, et ex qua vires
suffered I-have which flesh my wasted and from which strength
meae defecerunt. His valde fatigata, a quadam nutrice mea
my failed with-these greatly wearied of a-certain nurse my
quaesivi, si aliqua, exceptis exterioribus, videret, et nihil mihi
I-asked if anything except outer-things she-saw and nothing to-me
inde respondit, quoniam nihil videbat. Tunc magno timore
thereto she-answered since nothing she-saw then by-great fear
correpta, non audebam haec cuiquam manifestare, sed tamen
seized not I-dared these-things to-anyone to-manifest but yet
plura loquendo, dictando, de futuris solebam enarrare.
many-things by-speaking by-dictating about future-things I-was-wont to-tell
Et quando hac visione pleniter perfundebar, multa, quae
and when with-this vision fully I-was-flooded many-things which
audientibus aliena erant, loquebar. Sed cum vis visionis
to-the-hearers strange were I-spoke but when the-force of-the-vision
aliquantulum cessit, in qua me plus secundum mores
a-little ceased in which me more according-to the-manners
infantis, quam secundum annos aetatis meae exhibui, valde
of-an-infant than according-to the-years of-age my I-showed greatly
erubui, et saepe flevi, et multoties libenter tacuissem,
I-blushed and often I-wept and many-times gladly I-would-have-been-silent
si mihi licuisset. Prae timore autem, quem ad
if to-me it-had-been-allowed because-of fear moreover which toward
homines habebam, quomodo viderem, nulli dicere audebam.
men I-had how I-saw to-no-one to-tell I-dared

Sed quaedam nobilis femina, cui in disciplina eram subdita,
but a-certain noble woman to-whom in discipline I-was subject
haec notavit, et cuidam sibi notae monachae aperuit.»
these-things noted and to-a-certain to-her known nun disclosed
Eidem feminae Deus per gratiam suam quasi rivulum ex
to-the-same woman God through grace his as-if a-streamlet from
multis aquis infudit, ita quod bonis operibus quietem non
many waters poured-in so that to-good works rest not
tribuit, quousque bono fine praesentem vitam finivit, cujus
she-granted until with-good end the-present life she-ended whose
etiam merita Deus per quaedam pulchra ostendit signa. Post
also merits God through certain beautiful showed signs after
cujus finem ita permansi videns in quadragesimum aetatis
whose end so I-remained seeing into the-fortieth of-age
meae annum. Tunc in eadem visione magna pressura coacta
my year then in the-same vision by-great pressure compelled
sum palam manifestare ea quae videram et audieram.
I-was openly to-manifest those-things which I-had-seen and had-heard
Sed valde timui et erubui proferre quae tam diu silueram.
but greatly I-feared and I-blushed to-bring-forth what so long I-had-kept-silent
Venae autem medullae meae tunc plenae virium erant, in
the-veins moreover of-marrow my then full of-strength were in
quibus ab infantia et juventute mea defectum habebam.
which from infancy and youth my failing I-had
Ista cuidam monacho magistro meo intimavi, qui bonae
these-things to-a-certain monk master my I-confided who of-good
conversationis et diligentis intentionis ac veluti peregrinus
way-of-life and of-diligent intention and as-if a-stranger
a sciscitationibus morum multorum erat. Unde et eadem
to the-inquisitivenesses of-manners of-many was whence also the-same
miracula libenter audiebat: qui admirans mihi injunxit, ut
miracles gladly he-heard who wondering on-me enjoined that

ea absconsa scriberem, donec videret, quae et unde essent.
them hidden I-should-write until he-should-see what and whence they-were
Intelligens autem quod a Deo essent, abbati suo intimavit,
understanding moreover that from God they-were to-abbot his he-confided
magnoque desiderio deinceps mecum in his laboravit. In
and-with-great desire thereafter with-me in these labored in
eadem visione scripta prophetarum, Evangeliorum, et
the-same vision the-writings of-the-prophets of-the-Gospels and
aliorum sanctorum quorumdam philosophorum, sine ulla
of-other saints of-certain philosophers without any
humana doctrina intellexi, ac quaedam ex illis exposui, cum
human teaching I-understood and certain-things of them I-expounded though
vix notitiam litterarum haberem, sicut indocta mulier
scarcely knowledge of-letters I-had as the-unlearned woman
me docuerat. Sed et cantum cum melodia in laudem Dei
me had-taught but also song with melody in the-praise of-God
et sanctorum absque doctrina ullius hominis protuli et
and of-the-saints without the-teaching of-any man I-brought-forth and
cantavi, cum nunquam vel neumam, vel cantum aliquem
sang though never either neume or chant any
didicissem. Haec ad audientiam Moguntinae ecclesiae allata
I-had-learned these-things to the-hearing of-the-Mainz church brought
cum essent et discussa, omnes ex Deo esse dixerunt, et
when they-had-been and discussed all from God to-be said and
ex prophetia, qua olim prophetae prophetaverant. Deinde
from the-prophecy with-which once the-prophets had-prophesied then
scripta mea Eugenio papae, cum Treberi esset, allata sunt, qui
writings my to-Eugenius the-pope when at-Trier he-was brought were who
ea gratanter coram plurimis legi fecit, ac per seipsum
them gladly before very-many to-be-read made and by himself
legit, multumque de gratia Dei confidens, benedictionemque
read and-much in the-grace of-God trusting and-blessing

suam cum litteris mihi mittens, praecepit ut ea, quae in
his with letters to-me sending commanded that those-things which in
visione viderem vel audirem, scriptis attentius commendarem.»
vision I-saw or heard to-writings more-attentively I-should-commit
Itaque beatae virginis pulcherrima visione, et sui timoris,
and-so of-the-blessed virgin by-the-most-beautiful vision and of-her fear
quem ad accessum Spiritus sancti capiebat, recitatione, de
which at the-approach of-the-Spirit holy she-took by-the-recital about
Apostolici quoque benedictione, et de percepta ab eo
of-the-Apostolic also the-blessing and about the-received from him
scribendi permissione, patenter colligimus, quod ille dilectus
of-writing permission plainly we-gather that that beloved
suus Sponsus coelestis Jesus Christus vere misit manum
her Bridegroom heavenly Jesus Christ truly put hand
suam, id est operationem et inspirationem Spiritus sancti,
his that is the-working and inspiration of-the-Spirit holy
per foramen, hoc est, per occultam gratiam suam, et
through the-opening that is through hidden grace his and
venter ejus, scilicet mens sua, ad tactum ejus, hoc est
belly her namely mind her at the-touch his that is
ad infusionem gratiae suae intremuit, ob insolutum
at the-infusion of-grace his trembled on-account-of the-unloosed
vigorem spiritus et pondus, quod interius sensit. Quid
vigor of-the-spirit and the-weight which within she-felt what
aptius? quid convenientius? Certe sicut per illum in
more-fitting what more-suitable certainly as through that in
Elia sibilum aurae tenuem frequentior visitatio signatur, ita
Elijah whisper of-breeze slight a-more-frequent visitation is-signified so
divini Spiritus saporem toties degustabat mens ejus, quoties
of-the-divine Spirit the-savor so-often tasted mind her as-often-as
in contemplationis sublimitate suspendebatur. Et quid fecit?
in of-contemplation the-sublimity she-was-suspended and what did-she-do

Surrexi, inquit, ut aperirem dilecto meo. O vere beata virgo,
I-rose she-says that I-might-open to-beloved my O truly blessed virgin
quae, sicut scriptum est, quia dilexit cordis munditiam,
who as written it-is because she-loved of-heart cleanness
propter gratiam labiorum suorum habet amicum Regem,
on-account-of the-grace of-lips her has as-friend the-King
id est, Christum, a quo tale percepit donum! Secundum
that is Christ from whom such she-received a-gift according-to
mensuram enim, quam sibi dare Spiritus sanctus voluit, nam
the-measure for which to-her to-give the-Spirit holy wished for
sicut spirat, ubi vult, sic etiam dividit singulis, prout vult,
as he-breathes where he-wills so also he-divides to-each as he-wills
quin surgeret et dilecto aperiret, recusare non poterat: et
but-that she-should-rise and to-beloved should-open to-refuse not she-could and
nunc voce, nunc litteris, pessulum ostii sui aperiens dilecto,
now by-voice now by-letters the-bolt of-door her opening to-beloved
foris exsequebatur, quod intus audivit. Quid intus audivit?
outside she-carried-out what within she-heard what within did-she-hear
Deriventur foras fontes tui, et in plateis aquas tuas divide.
let-be-drawn-off outside fountains your and in the-streets waters your divide
Igitur dum ad hunc modum bonorum operum rivis
therefore while in this way of-good works with-streams
affluentibus quasi paradisi fluminibus irrigaretur, non modo
flowing as-if of-paradise with-rivers she-was-watered not only
tota vicinia, verum etiam ex omni tripartita Gallia atque
all the-neighborhood but also from all tripartite Gaul and
Germania confluebant ad eam undique utriusque sexus
Germany flowed-together to her from-everywhere of-both sex
populorum examina, quibus per gratiam Dei utriusque vitae
of-peoples swarms to-whom through the-grace of-God of-both life
affatim accommoda impendebat exhortamina. Ad salutem enim
abundantly suited she-spent exhortations for the-salvation for

animarum suarum proponebat eis et solvebat quaestiones
of-souls their she-proposed to-them and solved questions
sanctarum Scripturarum. Plurimi consilium ab ea percipiebant
of-the-holy Scriptures very-many counsel from her received
necessitatum corporalium, quas patiebantur; nonnulli quoque
of-the-needs bodily which they-suffered some also
benedictionibus suis a languoribus alleviabantur. Quia vero
by-blessings her from sicknesses were-relieved because indeed
prophetico spiritu cogitationes et intentiones hominum
by-prophetic spirit the-thoughts and intentions of-men
cognoscebat, quosdam perversa et frivola mente ad se, quasi
she-knew certain-ones with-perverse and frivolous mind to her as-if
ad explorandum, accedentes redarguebat: qui dum spiritui,
for exploring approaching she-rebuked who while the-spirit
qui loquebatur, non valerent resistere, correpti et emendati,
which spoke not they-were-able to-resist rebuked and amended
cogebantur a pravo incepto desistere. Sed et Judaeos,
were-compelled from the-wicked undertaking to-desist but also the-Jews
dum ad se venirent causa interrogationis, convictos de lege
when to her they-came for-the-sake of-questioning convicted from law
sua, ad Christi fidem exhortabatur verbis piae admonitionis.
their to of-Christ faith she-exhorted with-words of-pious admonition
Omnibus enim, juxta Apostolum, omnia facta, extraneis
to-all for according-to the-Apostle all-things made to-strangers
quidem adventantibus, quamvis reprehensibilibus, blande et
indeed arriving although reprehensible gently and
leniter, prout eis videbat competere, loquebatur.
mildly as to-them she-saw to-be-fitting she-spoke
Secum autem commorantes puellas cum multo dilectionis
with-herself moreover dwelling the-girls with much of-love
ac maternae dulcedinis affectu castigabat, quoties vel rancor
and of-maternal sweetness affection she-corrected as-often-as either the-rancor

cujuslibet controversiae, vel dolor saecularis tristitiae, sive
of-any controversy or the-pain of-worldly sadness or
desidia, aut negligentia in eis oriebatur. Denique voluntates,
sloth or negligence in them arose finally the-wills
intentiones et cogitationes earum in tantum perspiciebat,
intentions and thoughts their to such-a-degree she-perceived
quod in officiis etiam divinis, secundum qualitatem cordis
that in the-offices even divine according-to the-quality of-heart
sui, propriis benedictionibus eis respondebat. Praevidebat
their with-proper blessings to-them she-responded she-foresaw
enim in spiritu vitam hominum et conversationem, nec
for in spirit the-life of-men and way-of-life nor
non et vitae praesentis quorumdam consummationem, ac
not also of-the-life present of-certain-ones the-consummation and
secundum qualitatem morum et meritorum, gloriam et
according-to the-quality of-manners and merits the-glory and
poenas animarum eorum: quae tamen tanta mysteria
the-punishments of-souls their which yet such mysteries
nulli, praeterquam illi soli homini revelabat, cui, ut
to-no-one except to-that alone man she-revealed to-whom as
praediximus, omnia secreta sua manifestabat. Sicut denique
we-have-said-before all secrets her she-made-manifest as finally
tempus tacendi, ita noverat, quid et ubi, et cui, et cur,
the-time of-being-silent so she-knew what and where and to-whom and why
quomodo, et quando tempus esset loquendi. In his autem
how and when the-time would-be of-speaking in these moreover
omnibus summam omnium virtutum servabat humilitatem. Et
all the-summit of-all virtues she-kept humility and
sciens quia Deus superbis resistit, humilibus autem dat gratiam,
knowing that God the-proud resists to-the-humble moreover gives grace
semper gratiae divinae omnipotentem laudabat benignitatem.
always of-grace divine the-almighty she-praised kindness

She tells how blindness struck her until God named the new place, how she was mocked as a foolish woman, and how gifts and burials followed hardship. She grieves the noble girl she loved who left her. Theoderic compares her to Deborah, who sat between Rama and Bethel. She wins the hill's freedom from the monks, and in a thirty-day sickness sees Michael's host await God's will, one calling her an eagle, while airy spirits torment her.

Tantis ac talibus gratiarum adornatam dotalibus Sponsus
with-so-great and such of-graces adorned dowries the-Bridegroom
coelestis sponsam suam dilectam licet crebris inviseret
heavenly bride his beloved though with-frequent he-visited
visitationibus, tamen, ut scriptum est, quanto magna erat,
visitations yet as written it-is how-much great she-was
humiliaret se in omnibus, permisit eam saepe variis
she-should-humble herself in all-things he-allowed her often with-various
aegritudinum vexari passionibus. Quod ut evidentius
of-sicknesses to-be-vexed sufferings which that more-evidently
pateat, textus visionum ejus producatur in medium,
it-may-be-plain the-text of-visions her let-be-brought-forth into the-middle
ut et virtus in infirmitate perfecta non lateat et
that both power in infirmity perfected not be-hidden and
lectoris etiam, dum alternis uti delectatur, allevietur
of-the-reader also while with-alternations to-use he-delights be-relieved
taedium. Vis scire, quid perpessa fuerit pro eo, quod non
the-weariness wish-you to-know what suffered she-has for this that not
manifestaverit ostensam sibi coelitus visionem, propter suam
she-had-manifested shown to-her from-heaven the-vision on-account-of her
de loco, in quo tunc erat, in alium transmigrationem?
from the-place in which then she-was into another migration
Audi ipsam ita scribentem: «Quodam, inquit, tempore ex
hear her so writing at-a-certain she-says time from

caligine oculorum nullum lumen videbam, tantoque pondere
darkness of-eyes no light I-saw and-by-such weight
corporis deprimebar, quod sublevari non valens, in doloribus
of-body I-was-pressed-down that to-be-lifted not able in pains
maximis occupata jacebam: quae ideo passa sum, quia
greatest occupied I-lay which therefore suffered I-have because
non manifestavi visionem, quae mihi ostensa fuit, quod de
not I-manifested the-vision which to-me shown was that from
loco, in quo Deo oblata fueram, in alium cum puellis
the-place in which to-God offered I-had-been into another with girls
meis moveri deberem. Haec tam diu sustinui, donec
my to-be-moved I-ought these-things so long I-endured until
locum, in quo nunc sum, nominavit: et, illico visu recepto,
the-place in which now I-am he-named and at-once sight recovered
levius quidem habui, sed tamen infirmitate nondum ad
more-lightly indeed I-had-it but yet from-infirmity not-yet to
plenum carui. Abbas autem meus, et fratres et populus
the-full I-was-free the-abbot moreover my and the-brothers and the-people
ejusdem provinciae, cum percepissent de hac mutatione,
of-the-same province when they-had-perceived about this change
quid hoc esset, quod de pinguedine agrorum et vinearum
what this was that from the-richness of-the-fields and of-the-vineyards
et de amoenitate loci illius ad inaquosa, ubi nulla
and from the-loveliness of-place that to waterless-places where no
essent commoda, ire vellemus, mirum habuerunt: et ne hoc
were conveniences to-go we-wished wonder had and lest this
fieret, sed ut nobis resisterent, in invicem conspiraverunt.
should-be-done but that us they-might-resist with one-another conspired
Me quoque quadam vanitate deceptam esse dicebant. Cumque
me also by-a-certain vanity deceived to-be they-said and-when
haec audissem, cor meum contritum est, et caro mea et
these-things I-had-heard heart my crushed was and flesh my and

venae aruerunt: et per dies plurimos lecto decumbens, vocem
veins withered and for days very-many in-bed lying a-voice
magnam audivi, me prohibentem, ne quidquam amplius in
great I-heard me forbidding lest anything more in
loco illo de visione hac proferrem vel scriberem.
place that about vision this I-should-bring-forth or write
«Tunc quaedam nobilis marchionissa, nobis nota, archiepiscopum
then a-certain noble marchioness to-us known the-archbishop
Moguntinum adiit, et ei haec omnia, aliisque
of-Mainz approached and to-him these-things all and-to-other
sapientibus manifestavit. Qui dixerunt quod nullus locus, nisi
wise-men she-made-manifest who said that no place except
per bona opera sanctificaretur: unde et hoc, ut fieret,
through good works was-sanctified whence also this that it-be-done
conveniens videtur. Tunc antiquus deceptor per multas
fitting it-seems then the-ancient deceiver through many
irrisiones me excribravit, ita quod multi dixerunt: «Quid est
mockeries me sifted so that many said what is
hoc, quod huic stultae et indoctae feminae tot mysteria
this that to-this foolish and unlearned woman so-many mysteries
revelantur, cum multi fortes et sapientes viri sint? In
are-revealed when many strong and wise men there-be into
dispersionem itaque vertetur.» Multi enim de revelatione
dispersion and-so it-will-be-turned many for about the-revelation
admirabantur, utrum a Deo esset, an de inaquositate
wondered whether from God it-was or from the-waterlessness
aereorum spirituum, qui multos seducunt. Et ita in isto loco
of-the-airy spirits who many seduce and so in this place
cum viginti puellis nobilibus, et de divitibus parentibus natis,
with twenty girls noble and of rich parents born
mansi, nullam habitationem seu habitatorem hic inveniens,
I-remained no dwelling or dweller here finding

excepto veterano quodam et uxore ejus ac filiis. Tanta
except an-old-man a-certain and wife his and children such
quoque adversitas tribulationum et pressura laborum super me
also an-adversity of-tribulations and pressure of-labors upon me
cecidit, velut cum tempestuosa nubes solem obtegit, ita quod
fell as when a-stormy cloud the-sun covers so that
valde suspirans et lacrymas fundens, dixi: O, o, Deus nullum
greatly sighing and tears pouring I-said O O God no-one
confundit, qui in ipsum confidit. Sed iterum Deus gratiam
confounds who in him trusts but again God grace
suam mihi adhibuit, quemadmodum cum sol recedentibus
his to-me applied as when the-sun with-retreating
nubibus, apparet, et velut cum mater flenti infanti lac
clouds appears and as when a-mother to-the-weeping infant milk
praebet, unde ipse post fletum gaudet. Tunc in vera visione
offers whence he after weeping rejoices then in true vision
vidi quod tribulationes istae in exemplo Moysis super me
I-saw that tribulations these in the-example of-Moses upon me
venissent, quia, cum ille filios Israel Aegypto trans mare
had-come because when he the-sons of-Israel from-Egypt across the-sea
Rubrum duceret in desertum, ipsi contra Deum murmurantes,
Red led into the-desert they against God murmuring
Moysen quoque valde afflixerunt, quamvis eos Deus mirificis
Moses also greatly afflicted although them God with-wondrous
signis illustrasset. Ita Deus aliqua parte me affligi permisit
signs had-illumined so God in-some part me to-be-afflicted allowed
a communi populo, a propinquis meis et ab aliquantis,
by the-common people by relatives my and by some
qui mecum manserunt, cum eis necessaria defuerunt, nisi
who with-me remained when to-them necessaries were-lacking except
quantum nobis per gratiam Dei in eleemosynis dabatur,
as-much-as to-us through the-grace of-God in alms was-given

quia sicut filii Israel Moysen afflixerunt, ita et isti super
because as the-sons of-Israel Moses afflicted so also these over
me caput moventes, dixerunt: «Quid prodest, quod nobiles
me the-head moving said what does-it-profit that noble
et divites puellae de loco, in quo eis nihil defuit, in
and rich girls from a-place in which to-them nothing was-lacking into
tantam penuriam devenerunt? Nos vero gratiam Dei nobis
such penury have-come we but the-grace of-God us
succurrere exspectabamus, qui hunc locum nobis ostenderat.
to-succor awaited who this place to-us had-shown
«Post pressuram doloris hujus, gratiam suam Deus super nos
after the-pressure of-sorrow this grace his God upon us
pluit. Nam multi, qui nos prius contemnentes inaquosam
rained for many who us before despising a-waterless
inutilitatem nominaverant, venerunt ad nos undique
uselessness had-named came to us from-everywhere
adjuvantes, et benedictionibus nos replentes. Multi etiam
helping and with-blessings us filling many also
divites mortuos suos in honore apud nos sepelierunt. Plurimi
rich-men dead their in honor among us buried very-many
quoque visionem hanc in fide cognoscentes, magno desiderio
also vision this in faith knowing with-great desire
ad nos venerunt, sicut per Prophetam dictum est: Venient
to us came as through the-Prophet said it-is they-will-come
ad te, qui detrahebant tibi. Tunc spiritus meus revixit,
to you who disparaged you then spirit my revived
et quae prius in dolore fleveram, nunc, quia Deus in
and what before in sorrow I-had-wept now because God into
oblivionem me non duxisset, prae gaudio flevi, cum locum
oblivion me not had-brought for joy I-wept when place
istum extollendo, et multis utilibus rebus et aedificiis
this by-exalting and with-many useful things and buildings

multiplicando confirmavit. Sed tamen Deus voluit, quod in
by-multiplying he-confirmed but yet God willed that in
plena securitate constanter perseverarem, sicut ab infantia
full security constantly I-should-persevere as from infancy
mea in omnibus causis meis fecerat, cum nullam securitatem
my in all causes my he-had-done when no security
gaudii vitae istius mihi dimisit, per quod mens mea
of-joy of-life this to-me he-left through which mind my
elevari posset. Nam cum librum Scivias scriberem, quamdam
to-be-raised could for when the-book Scivias I-was-writing a-certain
nobilem puellam, supradictae marchionissae filiam, in plena
noble girl of-the-above-said marchioness the-daughter in full
charitate habebam, sicut Paulus Timotheum, quae in diligenti
love I-held as Paul Timothy who in diligent
amicitia in omnibus se mihi conjunxerat, et in passionibus
friendship in all-things herself to-me had-joined and in sufferings
meis mihi condoluit, donec ipsum librum complevi. Sed
my with-me grieved until the-very book I-completed but
post haec propter elegantiam generis sui, ad dignitatem
after these-things on-account-of the-elegance of-race her to the-dignity
majoris nominis se inclinavit, ut mater cujusdam sublimis
of-a-greater name herself inclined that the-mother of-a-certain lofty
ecclesiae nominaretur: quod tamen non secundum Deum, sed
church she-be-named which yet not according-to God but
secundum honorem saeculi hujus quaesivit. Haec in alia
according-to the-honor of-world this she-sought she in another
regione a nobis remota, postquam a me recessit, vitam
region from us removed after from me she-withdrew life
praesentem cum nomine dignitatis cito perdidit. Aliae etiam
present with the-name of-dignity quickly lost other also
quaedam nobiles puellae similiter fecerunt, se a me
certain noble girls likewise did themselves from me

separantes: ex quibus quaedam postea tam negligenter vivebant,
separating of whom some afterward so negligently lived
quod multi dixerunt, quia opera earum ostenderent, quod
that many said that the-works their showed that
in Spiritum sanctum et in hominem, qui de Spiritu
against the-Spirit holy and against the-man who of the-Spirit
sancto loquebatur, peccassent. Ego autem et diligentes me
holy spoke they-had-sinned I moreover and those-loving me
admirabamur, cur tanta persecutio super me veniret, et Deus
wondered why such persecution upon me came and God
consolationem mihi non adhiberet, cum in peccatis perseverare
consolation to-me not applied when in sins to-persevere
non vellem, sed bona opera, Deo adjuvante, perficere
not I-wished but good works God helping to-accomplish
desiderarem. In his librum Scivias complevi, sicut Deus voluit.»
I-desired in these the-book Scivias I-completed as God willed
Ex praecedenti visionis descriptione et beatae virginis
from the-preceding of-the-vision description and of-the-blessed virgin
liquet afflictione, quod locum, quem sibi praemonstratum,
it-is-clear affliction that the-place which to-her foreshown
et pro quo retardantem caecitate castigavit, ipse Dominus
and for which delaying with-blindness he-chastised himself the-Lord
elegit et praeelegit in haereditatem sibi, ut nomen suum
chose and preelected as inheritance for-himself that name his
sanctum impensius glorificaretur ibi, tum propter S.
holy more-zealously might-be-glorified there both on-account-of of-Saint
Ruperti merita, et secum ibi in Christo quiescentium,
Rupert the-merits and with-him there in Christ of-those-resting
tum propter profectum sanctae virginis, et secum illuc
both on-account-of the-progress of-the-holy virgin and with-her thither
venientium. Inter haec subit mentem veteris historiae
of-those-coming among these-things comes-to mind of-an-old history

recordatio, et pulchra se nobis offert de Debbora prophetissa,
the-recollection and a-beautiful itself to-us offers of Deborah the-prophetess
et loco, in quo sedit, ad nostram prophetissam et locum
and the-place in which she-sat to our prophetess and place
nostrum comparatio. Sic enim Origenes dicit: «Praestat non
our comparison thus for Origen says it-affords not
minimam consolationem mulierum sexui, et provocat eas, ne
the-least consolation of-women to-the-sex and challenges them lest
pro infirmitate sexus desperet, etiam prophetiae gratiae capaces
for the-weakness of-sex it-despair also of-prophecy of-grace capable
se fieri posse: sed intelligant et credant, quod
themselves to-become to-be-able but let-them-understand and believe that
meretur hanc gratiam puritas mentis, non diversitas sexus.»
merits this grace purity of-mind not difference of-sex
Debbora quippe, quae apes interpretatur, in prophetiae forma
Deborah indeed who bees is-interpreted in of-prophecy the-form
versatur. Certum namque est quod omnis prophetia suaves
is-engaged certain for is that all prophecy sweet
coelestis doctrinae favos et dulcia divini eloquii mella
of-heavenly doctrine honeycombs and sweet of-divine speech honeys
componat, ut David dicit: Quam dulcia faucibus meis eloquia
composes as David says how sweet to-jaws my words
tua super mel ori meo! Haec inter Rama et Bethel sedere
your above honey to-mouth my she between Rama and Bethel to-sit
dicitur: et Rama, excelsa Bethel domus Dei interpretatur.
is-said and Rama the-height Bethel the-house of-God is-interpreted
Nihil enim humile, nihil dejectum erga prophetiae sedem
nothing for low nothing cast-down toward of-prophecy the-seat
reperitur. Sicut et apud Salomonem sedes sapientiae, vel in
is-found as also with Solomon the-seat of-wisdom either in
portis civitatum consistit, vel in murorum moenibus habitat,
the-gates of-cities stands or on of-walls the-ramparts dwells

vel in turribus libere agit. Hoc modo prophetia in beata
or in towers freely acts in-this way prophecy in blessed
Hildegarde inter domum Dei et excelsa dicitur habitasse,
Hildegard between the-house of-God and the-heights is-said to-have-dwelt
quod nunc videri etiam in promptu sit localiter: potest
which now to-be-seen also at hand is locally it-can
tamen accipi et spiritualiter. Docet enim te, o sancta
yet to-be-taken also spiritually it-teaches for you O holy
anima, quaecunque ibi habitas, quae super terram sunt,
soul whoever there dwell the-things-which upon the-earth are
respuere, et quae in coelorum excelsis sunt, ubi Christus in
to-spurn and which in of-the-heavens the-heights are where Christ at
dextera Dei sedet, quaerere. Illic te prophetia ejus hortatur
the-right-hand of-God sits to-seek there you prophecy her urges
ascendere, illuc auditores suos molitur imponere. Benedicta
to-ascend thither hearers her strives to-set blessed
ergo gratia Dei de loco suo, de cujus emancipatione, quam
therefore the-grace of-God from place its of whose emancipation which
in spiritu praevidit beata virgo, dicit ita in scripto suo:
in spirit foresaw the-blessed virgin she-says thus in writing her
«Vidi in visione, et docta et coacta sum, ut praelatis meis
I-saw in vision and taught and compelled I-was that to-superiors my
revelarem, quod locus noster cum suis pertinentiis loco,
I-should-reveal that place our with its appurtenances from-the-place
in quo Deo oblata fueram, absolvendus esset, praeterquam
in which to-God offered I-had-been to-be-released was except
quod subjectionem et obedientiam Deo ibi servientibus
that subjection and obedience to-God there to-those-serving
deberemus, quandiu bonam fidem erga nos inveniremus.
we-should-owe as-long-as good faith toward us we-should-find
Haec abbati meo intimavi, sed infirmitate correptus, nihil
these-things to-abbot my I-confided but by-sickness seized nothing

inde disposuit, quoniam et post paucos dies vitam finivit. Ad
thereon he-arranged since also after few days life he-ended to
abbatem vero succedentem et Moguntinum archiepiscopum
the-abbot indeed succeeding and the-Mainz archbishop
et majores ecclesiae cum haec pervenissent, in fide et
and the-greater of-the-church when these-things had-come in faith and
charitate ea susceperunt, atque ita fieri cum sigillo
love them they-received and so to-be-done with the-seal
scripturae confirmaverunt. Inter haec a quibusdam multas
of-writing they-confirmed among these-things from certain-ones many
infestationes pertuli, sicut Josue, quem prae aliis victorem
attacks I-endured as Joshua whom beyond others victor
inimici conabantur ducere in confusionem: sed sicut Deus
the-enemies tried to-lead into confusion but as God
ipsum adjuvit, ita me et filias meas liberavit. Sed sicut
him helped so me and daughters my he-freed but as
Joseph fratres sui invidebant, quod a Patre plus aliis
Joseph brothers his envied because by the-Father more than-others
amaretur; ac ipsum vendentes, tunicam ejus scissam patri
he-was-loved and him selling tunic his torn to-the-father
retulerunt, dicentes quod fera illum devoraverit, ita et quidam
brought-back saying that a-beast him had-devoured so also certain
malevoli tunicam gratiae et laudis Domini in nobis scindere
malevolent-ones the-tunic of-grace and of-praise of-the-Lord in us to-tear
volebant: sed Deus nobis succurrit, sicut Joseph in honorem
wished but God to-us came-to-aid as Joseph into honor
restituit. Quamvis autem multam pressuram haberemus, tamen
he-restored although moreover much pressure we-had yet
per gratiam Dei augmentabamur, sicut et filii Israel,
through the-grace of-God we-were-increased as also the-sons of-Israel
qui quanto plus opprimebantur, tanto magis crescebant.
who by-how-much more they-were-oppressed by-so-much more they-grew

In gaudio itaque cordis mei ad Deum aspiciebam, et quia
in joy and-so of-heart my to God I-looked and because
in tribulationibus mihi astiterat, secura esse volebam.»
in tribulations to-me he-had-stood-by secure to-be I-wished
Hic opportune considerare possumus quod beata virgo,
here opportunely to-consider we-can that the-blessed virgin
licet corpore infirmitatis attritione, diabolicae quoque
although in-body of-infirmity by-the-wearing of-devilish also
et humanae infestationis praegravaretur vexatione, semper
and human harassment was-weighed-down by-the-vexation always
tamen divina roborari et confirmari meruit consolatione.
yet by-divine to-be-strengthened and to-be-confirmed deserved consolation
Siquidem Spiritus sanctus gratiam suam multis profuturam
since-indeed the-Spirit holy grace his to-many about-to-profit
in electo vase suo volens conservare, omnis faeculentiae
in the-chosen vessel his wishing to-preserve of-all dregs
rubiginem lima correctionis in ea studuit elimare, ut
the-rust with-the-file of-correction in her strove to-file-away that
ex castigatione proficiens, voluntatem Domini diligenter
from chastisement advancing the-will of-the-Lord diligently
investigaret: et, juxta Apostolum, rationabile obsequium
she-might-search-out and according-to the-Apostle reasonable service
Deo reddens, totum vitae suae cursum ad ejus sententiam
to-God rendering the-whole of-life her course to his judgment
ordinaret, et merito. Gratuito enim suo dono naturae et
she-might-order and deservedly with-free for his gift of-nature and
gratiae simul illustrans eam bono, praeparabat ei gratiam
of-grace together illumining her for-good he-prepared for-her grace
in abundantia magna et gloriam: gratiam in terris, gloriam
in abundance great and glory grace on earth glory
in coelis, gratiam sublimium meritorum, gloriam ineffabilium
in the-heavens grace of-sublime merits glory of-ineffable

praemiorum dabat. Inde est, quod a terrenis castigabatur,
rewards he-gave thence it-is that by earthly-things she-was-chastised
sicut scriptum est: Flagellat Deus omnem filium, quem
as written it-is scourges God every son whom
recipit, ut in ea meritorum augerentur merita, sicut et
he-receives that in her of-merits might-be-increased the-merits as also
in subsequenti visione declaratur, quam describit ita:
in the-subsequent vision is-declared which she-describes thus
«In lectum aegritudinis quodam tempore me Deus stravit,
into the-bed of-sickness at-a-certain time me God laid
et acris poenis totum corpus infudit, ita quod venae
and with-sharp pains whole body he-flooded so that the-veins
cum sanguine, caro cum liquore, medulla cum ossibus in
with blood the-flesh with liquid the-marrow with bones in
me aruerunt, velut anima mea a corpore eximi deberet.
me withered as-if soul my from the-body to-be-taken ought
In isto strepitu triginta dies fui, ita quod ex calore aerei
in that tumult thirty days I-was so that from the-heat of-airy
ignis venter meus fervebat. Unde quidam hanc aegritudinem
fire belly my boiled whence some this sickness
pro poena computabant. Virtus quoque spiritus mei, carni
for punishment reckoned the-power also of-spirit my in-flesh
meae infixa, defecit, nec ex hac vita translata, nec pleniter
my fixed failed neither from this life translated nor fully
fui in ea. Corpus etiam meum immutatum sternebatur
I-was in it body also my changed was-laid
in terram super cilicium, nec tamen vidi finem meum,
on the-ground upon haircloth nor yet I-saw the-end my
cum et praelati mei, filiae et proximi, cum planctu
although both superiors my daughters and neighbors with lament
magno venirent, et obitum meum viderent. At ego in
great came and the-death my saw but I in

vera visione aciem magnam angelorum, humano intellectui
true vision a-battle-line great of-angels to-human understanding
innumerabilem, per hos dies interdum vidi, qui de exercitu
innumerable through these days at-times saw who of army
illo erant, qui cum Michaele contra draconem pugnabant,
that were who with Michael against the-dragon fought
et hi sustinebant, quid de me Deus fieri juberet. Sed
and they waited what about me God to-be-done would-order but
unus fortis ex eis, clamabat ad me, dicens: «Ei, Ei, aquila,
one strong-one of them cried to me saying ah ah eagle
quare dormis in scientia? Surge de dubitatione. Cognosceris,
why sleep-you in knowledge rise from doubt you-will-be-known
o gemma in splendore, omnes aquilae videbunt te, sed
O gem in splendor all eagles will-see you but
mundus lugebit, vita autem aeterna gaudebit: et ideo,
the-world will-mourn life moreover eternal will-rejoice and therefore
aurora, ad solem surge. Surge, surge, comede et bibe.» Mox
dawn to the-sun rise rise rise eat and drink soon
acies tota clamabat voce sonora: «Vox gaudii, nuntii
the-battle-line whole cried with-voice sonorous the-voice of-joy the-messengers
siluerunt, nondum venit tempus transeundi: puella, ergo
have-been-silent not-yet has-come the-time of-passing girl therefore
surge.» Statim corpus meum et sensus mei ad praesentem
rise at-once body my and senses my to the-present
vitam mutabantur. Quod filiae meae, quae prius fleverant,
life were-changed which daughters my who before had-wept
cernentes, de terra me levantes, in lectum reposuerunt,
discerning from the-ground me raising into the-bed laid-back
et sic pristinas vires recepi. Poenalis autem infirmitas a
and so the-former strength I-received the-penal moreover infirmity from
me pleniter non recessit: sed tantum spiritus meus de die
me fully not withdrew but only spirit my from day

in diem plus quam prius in me confortabatur. Nam pessimi
into day more than before in me was-strengthened for the-worst
aerei spiritus, quibus poenales cruciatus hominum injuncti
airy spirits to-whom the-penal tortures of-men enjoined
sunt, poenam hanc, quae mihi ab eis, ut Deus permisit,
are punishment this which to-me by them as God permitted
inferebatur, subministrabant, sicut et tortores fecerunt, qui
was-brought supplied as also the-torturers did who
beato Laurentio et aliis martyribus prunas apponebant, qui
to-blessed Lawrence and to-other martyrs coals applied who
et ad me festinantes, voce magna clamabant: «Seducamus
also to me hastening with-voice great cried let-us-seduce
istam, ut de Deo dubitet et blasphemet, cur eam tantis
her that about God she-may-doubt and blaspheme why her in-such
poenis implicet.» Sicut enim in Job permissione Dei factum
pains he-entangles as for in Job by-the-permission of-God done
est, quod Satan corpus ejus ita percussit, quod vermibus
it-was that Satan body his so struck that with-worms
scateret, ita aerius ignis subintrans, carnem meam consumpsit:
it-swarmed so the-airy fire entering-under flesh my consumed
quod et Jeremiae accidit, qui dolorem suum flebiliter planxit.
which also to-Jeremiah happened who sorrow his tearfully lamented
Sed diabolus ei persuadere non potuit, quod Deum
but the-devil to-him to-persuade not could that God
blasphemaret. Ego vero mollis in carne, timida in mente,
he-should-blaspheme I but soft in flesh timid in mind
de poenis istis plurimum terrebar. Sed Deus me confortavit,
at the-pains these very-much was-terrified but God me strengthened
quod eas patienter ferebam, atque in spiritu meo dixit: O, o,
so-that them patiently I-bore and in spirit my it-said O O
Domine Deus, omnia per quae me tangis, bona esse scio,
Lord God all-things through which me you-touch good to-be I-know

quoniam cuncta opera tua, bona et sancta sunt, quoniam
since all works your good and holy are since
haec ab infantia mea promerui. Sed tamen confido, quod
these-things from infancy my I-have-deserved but yet I-trust that
animam meam in futura vita sic cruciari non permittas.
soul my in the-future life so to-be-tortured not you-will-allow

II.3 · JOURNEYS, DEMONS, AND THREE TOWERS

Sent to preach at the monasteries, she sees a cherub drive off the airy spirits that torment her. A doubting philosopher becomes her benefactor, and she calms her nuns' vanities. She writes of man as soul and body and of the war of flesh and spirit from Abel to Paul, sees three towers that stand for her followers and doubters, and is taught the Gospel of John to begin a new work; Theoderic ends his second book.

«Cumque in his doloribus adhuc laborarem, in vera visione
and-when in these pains still I-labored in true vision
admonita sum, ut ad locum, in quo Deo oblata eram,
admonished I-was that to the-place in which to-God offered I-had-been
irem, et verba, quae Deus mihi ostenderat, proferrem:
I-should-go and the-words which God to-me had-shown I-should-bring-forth
quod et feci, ac in eodem dolore ad filias meas redii.
which also I-did and in the-same pain to daughters my I-returned
Ad alia quoque loca congregationum iter arripui, ac verba
to other also places of-congregations journey I-took and the-words
quae Deus jussit, explanavi. In his omnibus vas corporis
which God ordered I-explained in these all the-vessel of-body
mei quasi in clibano coctum est, sicut et Deus multos
my as-if in an-oven baked was as also God many
probavit, quos verba sua proferre jussit: unde laus sibi
tested whom words his to-bring-forth he-ordered whence praise to-him

sit. Qui et magnum auxilium in duabus filiabus meis et
be who also great help in two daughters my and
aliis mihi praebuit, quod passionibus meis infatigabiliter
others to-me offered because with-sufferings my untiringly
condolebant. Unde et suspirans Deo gratias egi, quod
they-grieved whence also sighing to-God thanks I-gave that
homines taedium mei non habebant. Si enim tantam
men weariness of-me not had if for such
pressuram dolorum, qui a Deo non essent, in carne mea
pressure of-pains which from God not were in flesh my
habuissem, tam diu vivere non potuissem. Quamvis autem in
I-had-had so long to-live not I-could-have although moreover in
his cruciarer, in superna visione tamen dictavi, cantavi ac
these I-was-tortured in supernal vision yet I-dictated I-sang and
scripsi, quae Spiritus sanctus per me proferre volebat. In
I-wrote what the-Spirit holy through me to-bring-forth wished in
his autem languoribus triennio finito, vidi quod cherubim in
these moreover sicknesses three-years finished I-saw that a-cherub in
flagrante igne, in quo speculum mysteriorum Dei est, aereos
flaming fire in which the-mirror of-the-mysteries of-God is the-airy
spiritus, qui me torquebant, quasi igneo gladio insequebatur,
spirits which me tortured as-if with-fiery sword pursued
ita quod a me fugerent, clamantes: «Ah, ah, Vae, vae!
so that from me they-fled crying ah ah woe woe
Num ista, ista sic abibit, quod eam non rapiemus?»
surely-not she she so will-go-away that her not we-shall-seize
Mox spiritus meus in me pleniter revixit, corpusque meum
soon spirit my in me fully revived and-body my
in venis et medullis recreatum est, sicque tota convalui.»
in veins and marrows recreated was and-so whole I-recovered

Ecce qualiter sancta virgo duplici modo nunc languorum
behold how the-holy virgin in-double way now of-sicknesses
doloribus cruciata, nunc daemonum terroribus vexata, sub
by-the-pains tortured now of-demons by-terrors vexed under
defensione angelica glorificabatur. Denique ex una parte, qua
the-defense angelic was-glorified finally from one side in-which
laborabat infirmitate, femina mirae innocentiae munivit se
she-labored with-infirmity the-woman of-wondrous innocence fortified herself
virtute patientiae, et quasi ejus molestiae sermo divinus
with-the-virtue of-patience and as-if her trouble the-word divine
blandiretur, sufficit, inquiens, tibi gratia mea; nam virtus in
should-soothe suffices saying to-you grace my for power in
infirmitate perficietur: libenter gloriabatur in infirmitatibus,
infirmity will-be-perfected gladly she-gloried in infirmities
ut inhabitaret in se virtus Christi: et eo praesumebat
that might-dwell in her the-power of-Christ and by-that she-presumed
se diligi, quo merebatur argui. At ex altera parte,
herself to-be-loved by-which she-deserved to-be-rebuked but from the-other side
quae daemonum irritabatur arte, bellatrix egregia iterum
which of-demons was-provoked by-art the-warrior distinguished again
se doctrinae apostolicae armavit custodia. Qua? Galeam,
herself of-the-doctrine apostolic armed with-the-guard with-what the-helmet
inquit, salutis assumite, et gladium spiritus, quod est verbum
he-says of-salvation take and the-sword of-the-spirit which is the-word
Dei. Et iterum: Induite vos armaturam Dei, ut possitis
of-God and again put-on you the-armor of-God that you-may-be-able
stare adversus insidias diaboli, quia non est nobis colluctatio
to-stand against the-snares of-the-devil because not is for-us the-wrestling
adversus carnem et sanguinem, sed adversus principatus et
against flesh and blood but against principalities and
potestates tenebrarum harum. Hac itaque magna bellandi
powers of-darkness these with-this and-so great of-warring

arte, et his armis propugnatrix invicta decertabat: et adhuc
art and these arms the-champion unconquered contended and still
carne inclusa, et in terris posita, contra spiritualia nequitiae
in-flesh enclosed and on earth placed against the-spiritual-things of-wickedness
in coelestibus dimicabat. Quapropter et ipsi principes
in the-heavenly-places she-fought wherefore also the-very princes
tenebrarum horruerunt, quando tanta arte instructam et omni
of-darkness shuddered when with-such art instructed and with-all
armatura fortium vallatam feminam contra se procedere
the-armor of-the-strong fortified a-woman against themselves to-advance
viderunt. Horruerunt, inquam, et Vae suum conclamantes,
they-saw they-shuddered I-say and woe their crying-out
cum confusione fugerunt, quoniam timor et tremor super
with confusion they-fled since fear and trembling upon
eos venerunt, cum viderunt cherubim terribilem, ut castrorum
them came when they-saw the-cherub terrible like of-camps
aciem ordinatam, famulam quidem Dei protegentem,
a-battle-line ordered the-handmaid indeed of-God protecting
se flammea framea, ne eam vexarent, prosequentem.
themselves with-flaming sword lest her they-should-vex pursuing
Itaque admirati sunt, conturbati sunt, commoti sunt,
and-so marveled they-were troubled they-were moved they-were
tremor apprehendit eos, ita ut dicerent: Castra Dei sunt
trembling seized them so that they-said camps of-God are
haec, fugiamus Israelem. Et statim fugerunt. Ita inter superos
these let-us-flee Israel and at-once they-fled so between upper
et inferos spiritus athleta Dei luctabatur, propulsatisque
and lower spirits the-athlete of-God wrestled and-driven-back
adversariis, laeta semper victoria gloriabatur. Nec illud
the-adversaries with-glad always victory she-gloried nor that
silendum, quod cum quadam vice febribus laboraret,
to-be-passed-over-in-silence that when at-a-certain time with-fevers she-labored

quosdam sanctos vidit, qui dicebant: «Vindica, Domine,
certain saints she-saw who said avenge O-Lord
sanguinem sanctorum tuorum. Et alii ad ipsam: «Dolorem,
the-blood of-saints your and others to her the-pain
inquiunt, quem pateris bona voluntate sufferre debes.» Et
they-say which you-suffer with-good will to-bear you-ought and
ecce alii sancti ita inter se conferebant: «Nobiscum
behold other saints so among themselves conferred with-us
ibit, an non?» Et alii respondebant: «Praeterita, praesentia,
will-she-go or not and others answered past present
et futura nondum permittunt eam; sed tamen cum opus
and future not-yet permit her but yet when the-work
perfecerit, nobiscum eam tollemus.» Tunc simul omnes
she-will-have-completed with-us her we-shall-take then together all
clamabant: «O felix anima et certissima, surge, surge sicut
cried O happy soul and most-certain rise rise like
aquila, quia sol te produxit, et nescisti.» Et illico convaluit.
an-eagle because the-sun you brought-forth and you-knew-not and at-once she-recovered
Nec solum cum molestiam languorum vel saevitiam daemonum,
nor only when trouble of-sicknesses or the-savagery of-demons
sed etiam cum insectationes incurrit hominum, adfuit ei
but also when the-attacks she-encountered of-men was-present to-her
Dominus, et corda adversariorum convertit in melius, sicut
the-Lord and the-hearts of-adversaries he-turned into better as
ipsa describit de conversione philosophi, primo sibi, imo Deo
she describes about the-conversion of-a-philosopher at-first to-her nay to-God
contrarii, in quo vere postea facta est mutatio dexterae
hostile in whom truly afterward made was the-change of-the-right-hand
Excelsi; et cum vanitates, quae per deceptionem
of-the-Most-High and when the-vanities which through the-deception
Satanae oriebantur in cordibus puellarum suarum, removit
of-Satan arose in the-hearts of-girls her he-removed

exhortationibus sanctarum Scripturarum, de quibus ita dicit:
by-exhortations of-the-holy Scriptures about which so she-says
«Quidam philosophus, de divitiis honoratus, cum de his,
a-certain philosopher in riches honored when about these-things
quae videram, diu dubitasset, tandem ad nos venit, et locum
which I-had-seen long he-had-doubted at-last to us came and place
nostrum aedificiis, allodiis, et aliis necessariis valde ornavit:
our with-buildings freeholds and other necessaries greatly adorned
unde anima mea exhilarata fuit, quia Deus in oblivionem
whence soul my gladdened was because God into oblivion
nos non adduxit. Acri enim scrutatione, sed sapienti,
us not brought with-sharp for scrutiny but wise
exquisivit quae essent vel unde essent visionis hujus scripta,
he-inquired what were or whence were of-vision this the-writings
donec inspiratione divina pleniter credidit, et qui prius
until by-inspiration divine fully he-believed and who before
malitiosis verbis nos spreverat, cum Deus injustitiam in corde
with-malicious words us had-spurned when God the-injustice in heart
ejus suffocasset, majoribus benedictionibus ad nos conversus
his had-stifled with-greater blessings to us turned
fuit: sicut et Pharaonem Deus in mari Rubro submersit,
was as also Pharaoh God in the-sea Red sank
qui filios Israel capere voluit. De hujus immutatione multi
who the-sons of-Israel to-capture wished at his change many
admirati, magis crediderunt, et per ipsum sapientem Deus
marveling more believed and through the-very wise-man God
benedictionem suam super nos fudit, sicut unguentum, quod
blessing his upon us poured as the-ointment which
descendit in barbam, barbam Aaron. Unde et omnes nos
descends onto the-beard the-beard of-Aaron whence also all we
eum patrem nominavimus. Hic et qui tantus princeps in
him father named this-one also who so-great a-prince in

nomine suo fuit, petiit ut apud nos sepeliretur, et ita factum
name his was asked that among us he-be-buried and so done
est. Tunc mens mea solidata est, et curam egi filiarum
it-was then mind my strengthened was and care I-took of-daughters
mearum in necessariis tam corporum quam animarum, sicut
my in necessaries both of-bodies and of-souls as
a magistris mihi erat statutum. Ad veram ergo visionem
by masters to-me had-been established to the-true therefore vision
aspiciebam magna sollicitudine, quomodo aerei spiritus contra
I-looked with-great solicitude how the-airy spirits against
nos pugnarent: vidique, quod iidem spiritus quasdam nobiles
us might-fight and-I-saw that the-same spirits certain noble
filias meas per diversas vanitates, quasi in rete perplexerant.
daughters my through various vanities as-if in a-net had-entangled
At ego per ostensionem Dei eis hoc innotui, ipsasque
but I through the-showing of-God to-them this made-known and-them
verbis sanctarum Scripturarum et regulari disciplina,
with-the-words of-the-holy Scriptures and with-regular discipline
bonaque conversatione circumfodi et munivi. Sed quaedam
and-good way-of-life entrenched and fortified but certain
ex eis, torvis luminibus me aspicientes, verbis occulte
of them with-grim eyes me regarding with-words secretly
me laniabant, dicentes quod importabilem strepitum regularis
me tore saying that the-unbearable din of-regular
disciplinae, quo eas constringere vellem, sufferre non
discipline with-which them to-constrain I-wished to-bear not
possent. Sed Deus in aliis bonis sapientibusque sororibus,
they-could but God in other good and-wise sisters
quae in omnibus passionibus meis mihi astiterunt, solatium
who in all sufferings my to-me stood-by solace
adhibuit, sicut in Susanna factum est, quam Deus a falsis
applied as in Susanna done it-was whom God from false

testimoniis liberavit. Quamvis autem hujusmodi tribulationibus
testimonies freed although moreover by-such tribulations
frequenter fatigarer, tamen librum Vitae meritorum, divinitus
often I-was-wearied yet the-book of-Life of-merits divinely
mihi revelatum, per gratiam Dei ad finem perduxi.»
to-me revealed through the-grace of-God to the-end I-brought
Sic inter adversa et prospera se agebat virgo Deo devota,
so between adversities and prosperities herself conducted the-virgin to-God devoted
ut nec in prosperis elevaretur, nec in adversis deprimeretur:
that neither in prosperity she-was-lifted nor in adversity was-pressed-down
sed in utroque unum et eumdem servans vigorem, nec
but in both one and the-same keeping vigor neither
vituperio concutiebatur, nec laude seducebatur. Intentum
by-blame was-shaken nor by-praise was-seduced intent
enim, tanquam arcum, animum ad omnem disciplinam
for as-if a-bow the-mind to every discipline
habebat: quo non languescente, auctoritate modo mansueta,
she-held which not slackening with-authority now mild
modo severa, se suosque regebat. Erat quippe in ea
now severe herself and-hers she-ruled was indeed in her
comitate condita gravitas, et ex ejus lingua melle dulcior
by-courtesy seasoned gravity and from her tongue than-honey sweeter
orationis profluebat suavitas. Habebat vero in omnibus sanam
of-speech flowed the-sweetness she-had indeed in all-things sound
doctrinam, sicut de natura hominis, de conflictu carnis
doctrine as about the-nature of-man about the-conflict of-flesh
et spiritus, de sanctorum Patrum exemplis scribit, quod
and spirit about of-the-holy Fathers examples she-writes what
percepit per revelationem divinam. «In vera, inquit, visione
she-perceived through revelation divine in true she-says vision
vidi figuram hominis, qui, quamvis in duabus naturis sit
I-saw the-figure of-a-man who although in two natures he-be

animae et corporis, unum tamen aedificium est, velut cum
of-soul and of-body one yet building is as when
homo ex lapidibus domum componit, de cinerosa quoque
a-man of stones a-house builds with ashy also
materia eam tegit, et confirmat, ne cadat et confundatur.
material it covers and strengthens lest it-fall and be-confounded
Homo enim opus Dei est, et cum omni creatura est, ac
man for the-work of-God is and with every creature is and
omnis creatura cum ipso est. Sed opus hominis, quod sine
every creature with him is but the-work of-man which without
vita est, operi Dei, quod vita est, simile non est, sicut
life is to-the-work of-God which life is like not is as
vas figuli, aedificationibus fabri simile non est. Natura
the-vessel of-the-potter to-the-buildings of-the-smith like not is the-nature
vero animae ad infinitam vitam aspicit: corpus autem caducam
but of-the-soul to infinite life looks the-body moreover fleeting
vitam amplectitur: nec unanimes sunt, quia, quamvis simul
life embraces nor of-one-mind are because although together
sint in homine, in duo tamen dividuntur. Hac similitudine
they-be in man into two yet they-are-divided by-this likeness
cum Deus Spiritum suum per prophetiam et sapientiam, vel
when God Spirit his through prophecy and wisdom or
per miracula in hominem mittit; carni illius saepe dolores
through miracles into a-man sends on-the-flesh of-him often pains
infligit, quatenus Spiritus sanctus ibi habitare possit. Si
he-inflicts so-that the-Spirit holy there to-dwell may-be-able if
autem eam doloribus non constringit, tunc saecularibus moribus
moreover it with-pains not he-constrains then with-worldly manners
facile admiscetur: sicut in Samsone et Salomone aliisque
easily it-is-mingled as in Samson and Solomon and-others
accidit, qui in suspiriis spiritus defecerunt, ad delectationem
it-happened who in sighs of-the-spirit failed to the-delight

carnis se inclinantes, quia prophetia, sapientia et
of-the-flesh themselves inclining because prophecy wisdom and
miracula in gaudio jucunda sunt. Sed cum homo interdum
miracles in joy pleasant are but when man at-times
delectationem carnis per suggestionem diaboli colit, saepe
the-delight of-the-flesh through the-suggestion of-the-devil cultivates often
dicit: Ah! immundo fetore faecis feteo. Quid ipse spiritus
it-says ah with-unclean stench of-dregs I-stink why the-very spirit
carnem affligit? Quia ipse spiritus gustum peccati ex natura
the-flesh afflicts because the-very spirit the-taste of-sin from nature
sua odio habet. Cum autem caro desideria animae frangit
its in-hatred has when moreover the-flesh the-desires of-the-soul breaks
propter frequentem delectationem, in qua per fetorem
on-account-of frequent delight in which through the-stench
peccati se involvit, ita quod spiritus propter eamdem
of-sin itself it-wraps so that the-spirit on-account-of the-same
molestiam suspirare non potest, tunc caro affligit spiritum,
trouble to-sigh not can then the-flesh afflicts the-spirit
et afflictio haec in duas partes per gratiam Dei dividitur.
and affliction this into two parts through the-grace of-God is-divided
«Conflictus vero iste, qui dictus est de figura, quae homo est,
the-conflict but this which spoken is of the-figure which man is
in Abel incoepit, quem frater suus odio habuit: et in Noe,
in Abel began whom brother his in-hatred held and in Noah
qui a filiis suis injuriam pertulit; et in Abraham, qui de
who from sons his injury endured and in Abraham who from
amicis opprobria sustinuit; et in Jacob, qui propter fratrem
friends reproaches sustained and in Jacob who on-account-of brother
suum profugus fuit; atque in Moyse, qui ab amicis afflictus
his a-fugitive was and in Moses who by friends afflicted
est, quia inimicis consenserunt. Haec afflictio quoque inter
was because with-the-enemies they-agreed this affliction also among

discipulos Christi erat, quia propter duritiam infidelitatis
the-disciples of-Christ was because on-account-of the-hardness of-unbelief
caro unius [Judae] spiritum suffocavit. Caeteri autem cum
the-flesh of-one of-Judas the-spirit stifled the-others moreover with
spiritu in afflictione contra carnem erant. Zachaeus quoque
the-spirit in affliction against the-flesh were Zacchaeus also
evangelicus cum spiritu in afflictione contra carnem fuit.
of-the-Gospel with the-spirit in affliction against the-flesh was
Juvenis autem, qui in Evangelio cum Christo loquebatur,
the-young-man moreover who in the-Gospel with Christ spoke
contra carnem cum spiritu in afflictione non erat: unde et a
against the-flesh with the-spirit in affliction not was whence also from
Filio Dei fugit. Saulus etiam in incredulitate sua spiritum
the-Son of-God he-fled Saul also in unbelief his the-spirit
primitus continuit: sed Deus malum hoc in ipso dissipavit,
at-first held-in but God evil this in him scattered
sicut de coelo Satanam in abyssum projecit, et de Saulo
as from heaven Satan into the-abyss he-threw and of Saul
Paulum fecit. Abel autem, qui in affluenti desiderio animae
Paul he-made Abel moreover who in the-abounding desire of-the-soul
immolavit, sanctificatus est; Cain autem repudiatus, quia caro
sacrificed sanctified was Cain moreover rejected because the-flesh
spiritum ejus per odium suffocavit. Noe etiam justificatus,
the-spirit his through hatred stifled Noah also justified
quia Deo sacrificavit. Sed filius ejus spurcitiae carnis patrem
because to-God he-sacrificed but the-son his to-the-filth of-the-flesh the-father
deridendo respondit: et ideo libertate caruit, nomine filii
by-mocking answered and therefore of-freedom was-deprived by-the-name of-son
indignus, servus vocatus est. Abraham quoque multiplicatus
unworthy a-slave called was Abraham also multiplied
est, quoniam Deo obediens, carnem suam contra carnis
was since to-God obedient flesh his against of-the-flesh

jura diligenter affligebat. Hic in alienam gentem conversus
the-laws diligently afflicted this-one into a-foreign nation turned
est. A filiis autem et amicis ejus libertas illorum, qui
was from the-sons moreover and friends his the-freedom of-those who
sibi resistebant, evanuit; a filiis quippe Israel ejecti sunt,
to-him resisted vanished from the-sons indeed of-Israel cast-out were
qui liberi exstiterunt. Jacob quoque Deo dilectus, quia in
who free stood-forth Jacob also to-God beloved because in
desiderio animae justitiam semper bibit, in benedictionibus
the-desire of-the-soul justice always he-drank in the-blessings
Dei perseveravit. Esau autem frater ejus benedictione spoliatus
of-God persevered Esau moreover brother his of-blessing stripped
est, propter odium, quod ad ipsum habuit. Moyses
was on-account-of the-hatred which toward him he-had Moses
famulus et amicus Dei, quae in mysteriis et miraculis habuit
the-servant and friend of-God what in mysteries and miracles he-had
et servavit, responsum carnis in se oppressit. Unde qui
and kept the-answer of-the-flesh in himself he-suppressed whence who
eum odio habebant, perierunt, nec in terram promissionis
him in-hatred held perished nor into the-land of-promise
pervenerunt. Apostoli carnem suam opprimebant. Sed Judas
arrived the-apostles flesh their suppressed but Judas
in desiderio animae totus caecus fuit, qui Christum magis
in the-desire of-the-soul wholly blind was who Christ rather
sequebatur, ut a populo honorificaretur, quam ut in eum
followed that by the-people he-be-honored than that in him
crederet; sicut et discipuli, qui desiderium animae pleniter
he-should-believe as also the-disciples who the-desire of-the-soul fully
non habebant, doctrinam quidem Christi libenter audierunt,
not had the-teaching indeed of-Christ gladly heard

sed quoniam in spiritu taediosi erant, cum perfectionem
but since in spirit weary they-were when the-perfection
justitiae ejus sufferre non possent, ab eo fugerunt.
of-justice his to-bear not they-could from him they-fled
«Zachaeus in jucunditate carnis afflictionem spiritus contra
Zacchaeus in the-pleasantness of-the-flesh the-affliction of-the-spirit against
carnem habuit, ita quod opera sua sibi displicuerunt. Unde
the-flesh had so that works his to-him displeased whence
cum de Filio Dei audisset, quod justus esset, illico
when about the-Son of-God he-had-heard that just he-was at-once
ad eum cucurrit, et in eum credidit, quia peccata sua
to him he-ran and in him believed because sins his
prius per spiritum planxit. Sed juvenis in Evangelio
before through the-spirit he-lamented but the-young-man in the-Gospel
positus, divitiis oneratus, famam rerum libenter audiens,
placed with-riches burdened the-fame of-the-things gladly hearing
ad Dei Filium venit, quaerens quid facturus esset: sed cum
to of-God the-Son came asking what about-to-do he-was but when
perfectum responsum accepisset, in tristitiam corruit: et
the-perfect answer he-had-received into sadness he-fell and
quia caro spiritum suffocavit, a Christo recessit. Saulus
because the-flesh the-spirit stifled from Christ he-withdrew Saul
quoque importunus corde indurato contra fidem Christi
also importunate with-heart hardened against the-faith of-Christ
cornua superbiae erexit: sed Deus illum stravit, carnis
the-horns of-pride raised but God him laid-low of-the-flesh
voluntatem in eo mortificavit, et ad bonum eum convertit.
the-will in him mortified and to good him turned
Ego autem paupercula forma hos praecipue dilexi et
I moreover a-poor-little form these especially loved and
invocavi, qui carnem suam in spiritu afflixerunt, et ab his
invoked who flesh their in spirit afflicted and from those

declinavi, qui se contra spiritum induraverunt, et eum
I-turned-aside who themselves against the-spirit hardened and it
suffocaverunt. Nec unquam requievi, sed in tribulationibus
stifled nor ever I-rested but in tribulations
plurimis fatigata fui, donec rorem gratiae suae super me
very-many wearied I-was until the-dew of-grace his upon me
pluit, sicut familiari suo dixit: Inimicus ero inimicis tuis,
he-rained as to-familiar his he-said an-enemy I-shall-be to-enemies your
et affligentes te affligam et praecedet te angelus meus. Et
and those-afflicting you I-shall-afflict and will-go-before you angel my and
iterum: Famulo meo praestiti honorem magnum et omnes
again to-servant my I-have-granted honor great and all
inimicos ejus humiliavi. Sed et in plurimis injuriis Deus ita
enemies his I-have-humbled but also in very-many injuries God so
me constrinxit, quod cogitare non audebam, quanta benignitas
me constrained that to-think not I-dared how-great the-kindness
gratiae ejus erga me foret, cum tamen magnas contrarietates
of-grace his toward me would-be when yet great adversities
illis occurrere videbam, qui veritati Dei resistebant. Et
to-those to-befall I-saw who to-the-truth of-God resisted and
de tribulationibus et poenis, quas de aereo calore passa
of the-tribulations and pains which from the-airy heat suffered
sum, corpus meum ita conculcatum est, sicut limosa terra,
I-have body my so trampled was as muddy earth
cum aqua conglutinatur.» Magnae profecto esset utilitatis
with water is-glued-together of-great certainly it-would-be usefulness
indagare obscuritatem eloquiorum tantae sublimitatis, si non
to-search-out the-obscurity of-the-utterances of-such sublimity if not
esset nobis indictum, potius textum visionum sanctae virginis
it-were for-us enjoined rather the-text of-the-visions of-the-holy virgin
scriptis exarare, et historiam vitae ejus aliquibus verbis
in-writing to-set-down and the-history of-the-life her in-some words

explanare. Exercet enim sensum nostrum, ut fatigatione
to-explain it-exercises for sense our that by-weariness
fieret dilatatus: et quod capere non posset otiosus,
it-might-become enlarged and what to-grasp not it-could idle
caperet exercitatus. Nunc vero, quia ad alia festinamus,
it-might-grasp exercised now indeed because to other-things we-hasten
visiones ejus carptim intento calamo perscribamus; ait enim:
the-visions her piecemeal with-intent pen let-us-write-out she-says for
«Tres turres in visione aspiciebam, per quas Sapientia
three towers in vision I-beheld through which Wisdom
quaedam occulta mihi manifestavit. Prima tria habebat
certain hidden-things to-me manifested the-first three had
habitacula. In primo nobiles puellae cum quibusdam aliis
dwellings in the-first noble girls with certain others
erant, quae in ardenti charitate verba Dei ex ore meo
were who in burning love the-words of-God from the-mouth my
audiebant, atque in hoc quasi esuriem semper habebant. Sed
heard and in this as-if a-hunger always had but
in secundo aliae quaedam stabiles et sapientes fuerunt, quae
in the-second other certain steadfast and wise were who
in cordibus suis veritatem Dei amplectebantur, dicentes: «O,
in hearts their the-truth of-God embraced saying O
quandiu ista nobiscum perseverabit?» Et ex hoc fatigatae non
how-long she with-us will-persevere and from this wearied not
sunt. In tertio vero habitaculo fortes armati ex communi
they-were in the-third indeed dwelling strong armed-men from the-common
populo erant, qui vehemens ad nos iter facientes, in
people were who vehemently to us journey making into
admirationem de praedictis miraculis ducti sunt, magnoque
wonder at the-aforesaid miracles led were and-with-great
desiderio ea amaverunt, et hoc saepe faciebant, sicut
desire them loved and this often they-did as

communis populus in firma et forti turri alicujus principis
the-common people in a-firm and strong tower of-some prince
defensionem quaerit, ut ab inimicis muniatur. In secunda
defense seeks that from enemies it-be-fortified in the-second
vero turri tria habitacula erant, quorum duo arida in siccitate
indeed tower three dwellings were of-which two dry in drought
fuerant, et eadem siccitas quasi densa nebula apparebat. Et
had-been and the-same drought as-if a-thick cloud appeared and
qui in his duobus habitaculis fuerunt, in unum consentientes,
who in these two dwellings were into one agreeing
dixerunt: «Quae et unde sunt ista, quae quasi de
said what and whence are these-things which as-if from
Deo loquitur? Durum nobis aliter vivere, quam qui nos
God she-speaks hard for-us otherwise to-live than who us
praecesserunt, aut qui adhuc vivunt. Quapropter ad illos, qui
preceded or who still live wherefore to those who
nos cognoscunt, convertemur, quia in aliis perseverare non
us know we-shall-turn because in others to-persevere not
possimus.» Sicque ad praefatum communem populum, et
we-can and-so to the-aforesaid common people and
nec in illo, nec in praefata turri ullius utilitatis erant. Et in
neither in it nor in the-aforesaid tower of-any usefulness were and in
vera visione audivi vocem ad ipsos dicentem: Omne regnum
true vision I-heard a-voice to them saying every kingdom
in se ipsum divisum desolabitur et domus supra domum
against it itself divided will-be-desolated and house upon house
cadet. In tertio autem ejusdem turris habitaculo communis
will-fall in the-third moreover of-the-same tower dwelling the-common
populus fuit, qui multiplici amore verba Dei, quae de
people was which with-manifold love the-words of-God which from
vera visione proferebam, dilexit, ac in tribulationibus mihi
true vision I-brought-forth loved and in tribulations to-me

astitit, quemadmodum publicani Christo adhaeserunt. Sed
stood-by as the-publicans to-Christ clung but
et tertia turris tria propugnacula habebat, quorum primum
also the-third tower three ramparts had of-which the-first
ligneum fuit, secundum ex fulgentibus lapidibus ornatum,
wooden was the-second with shining stones adorned
tertium de sepi factum. Aliud autem aedificium in visione
the-third of hedge made another moreover building in vision
mihi occultatum est, ita quod verba de eo nunc non dico:
to-me hidden was so that words about it now not I-say
sed in vero lumine audivi, quod futura scriptura, quae de
but in true light I-heard that the-future writing which about
illo exarabitur, fortior et excellentior praecedentium erit.
it will-be-set-down stronger and more-excellent than-the-preceding will-be
«Subsequenti demum tempore mysticam et mirificam visionem
at-a-subsequent at-length time a-mystic and wondrous vision
vidi, ita quod omnia viscera mea concussa sunt, et sensualitas
I-saw so that all bowels my shaken were and the-sensuality
corporis mei exstincta est, quoniam scientia mea in alium
of-body my extinguished was since knowledge my into another
modum conversa est, quasi me nescirem. Et de Dei
way turned was as-if myself I-knew-not and from of-God
inspiratione in scientia animae meae quasi guttae suavis
the-inspiration into the-knowledge of-soul my as-if drops of-sweet
pluviae spargebantur, quia et Spiritus sanctus Joannem
rain were-sprinkled because also the-Spirit holy John
Evangelistam imbuit, cum de pectore Jesu profundissimam
the-Evangelist imbued when from the-breast of-Jesus the-most-profound
revelationem suxit, ubi sensus ipsius sancta divinitate ita
revelation he-sucked where the-sense of-him by-the-holy divinity so
tactus est quod absconsa mysteria et opera aperuit, In
touched was that hidden mysteries and works he-opened in

principio, inquiens, erat Verbum, etc. Nam Verbum, quod
the-beginning saying was the-Word etc for the-Word which
ante creaturas sine initio fuit, et quod postea sine fine
before creatures without beginning was and which afterward without end
erit, omnes creaturas procedere jussit, et opus suum in ea
will-be all creatures to-proceed ordered and work his in that
similitudine produxit, sicut faber opus suum fulminare facit,
likeness brought-forth as a-smith work his to-flash makes
quia quod ante aevum in praedestinatione sua fuit, modo
because what before the-age in predestination his was now
visibiliter apparuit. Unde et homo opus Dei cum omni
visibly appeared whence also man the-work of-God with all
creatura est. Sed et homo operarius divinitatis, et obumbratio
creature is but also man the-worker of-divinity and the-overshadowing
mysteriorum Dei esse, atque in omnibus sanctam Trinitatem
of-the-mysteries of-God to-be and in all-things the-holy Trinity
revelare dicitur, quem Deus ad imaginem et similitudinem
to-reveal is-said whom God to the-image and likeness
suam fecit. Sicut enim Lucifer in malignitate sua Deum
his made as for Lucifer in malignity his God
dispergere non potuit, ita nec statum hominis destruere
to-scatter not could so nor the-state of-man to-destroy
valebit, quamvis in primo homine id tentavit. Omnem itaque
will-be-able although in the-first man it he-tried all and-so
dictatum et verba Evangelii hujus, quod de initio operis
the-dictation and words of-Gospel this which about the-beginning of-the-work
Dei est, praedicta visio me docuit, et me explanare fecit.
of-God is the-aforesaid vision me taught and me to-explain made
Vidique quod eadem explanatio initium alterius Scripturae,
and-I-saw that the-same explanation the-beginning of-another Scripture

quae necdum manifestata erat, esse deberet, in qua multae
which not-yet manifested was to-be ought in which many
scrutationes creaturarum divini mysterii quaerendae essent.»
searchings of-creatures of-divine mystery to-be-sought would-be
Ecce quantum scribentes progressi sumus, tantum nobis
behold as-much-as writing advanced we-have so-much for-us
insignium visionum, actuum et verborum sanctae virginis
of-remarkable visions deeds and words of-the-holy virgin
auctus est cumulus. In quibus summae gratiae tanta exuberat
increased has the-heap in which of-highest grace such abounds
doctrina et veritas, ut eam summo opere non amplecti,
teaching and truth that it with-highest effort not to-embrace
omni conamine non venerari, ingens sit obstinatae mentis
with-all striving not to-venerate huge would-be of-an-obstinate mind
temeritas. Quis enim nisi Spiritus divinus, gratiarum largitor
the-rashness who for except the-Spirit divine of-graces the-bestower
optimus, tam profluo fonte sapientiae salutaris eam potavit,
best with-so flowing a-fountain of-wisdom saving her gave-to-drink
quod affluentia spiritualis doctrinae, quasi flumen aquae vivae,
that the-affluence of-spiritual doctrine as-if a-river of-water living
tam largiter de ejus corde emanavit? Penna siquidem internae
so abundantly from her heart flowed-forth the-pen indeed of-inner
contemplationis in ipsa abdita volavit supernae visionis,
contemplation in the-very hidden-places flew of-supernal vision
ubi didicit Evangelium Joannis. Et quis sapiens ambigat hanc
where she-learned the-Gospel of-John and what wise-man would-doubt this
sanctam sedem fuisse aeternae Sapientiae, cui revelavit
holy seat to-have-been of-eternal Wisdom to-whom revealed
Deus tantum thesaurum internae scientiae? Certe moralis
God such a-treasure of-inner knowledge certainly of-moral
disciplinae honestas, quae sibi familiaris fuit, ita naturales
discipline the-honesty which to-her familiar was so the-natural

animi sui motus composuit, ut amore divinae speculationis
of-mind her motions composed that by-love of-divine contemplation
rationabili progressu ad superna proveherentur, ubi laeto
with-rational progress to supernal-things they-were-carried where with-glad
cordis jubilo sponso suo Christo proclamare delectaretur:
of-heart jubilation to-bridegroom her Christ to-proclaim she-delighted
Trahe me post te, curremus in odore unguentorum
draw me after you we-shall-run in the-fragrance of-ointments
tuorum: ubi inter habentes tres citharas caneret canticum
your where among those-having three harps she-might-sing the-song
Moysis servi Dei, et canticum Agni, Legis scilicet
of-Moses the-servant of-God and the-song of-the-Lamb of-the-Law namely
et Evangelii. Et nos igitur secundi libri termino hic fixo,
and of-the-Gospel and we therefore of-the-second book the-end here fixed
etiam canticum laudis Domino canamus, dum tam vastum
also a-song of-praise to-the-Lord let-us-sing while so vast
pelagus visionum sanctae virginis enavigamus. Interim autem
a-sea of-visions of-the-holy virgin we-sail-across meanwhile moreover
respiremus, et ad miraculorum ejus libellum describendum
let-us-breathe and for of-miracles her the-little-book to-be-described
vela navigii nostri, Spiritu sancto favente, reparemus.
the-sails of-ship our with-the-Spirit holy favoring let-us-repair

Prologus

III · PROLOGUE

Theoderic tells Ludwig and Godfrey that he now undertakes the third book, of her miracles, out of obedience rather than confidence. Their holy love for her, living and dead, makes the work necessary, so that later readers may glorify the Lord who works wonders in his saints. He hopes the Spirit will give a fair wind to reach port.

Decursis jam duobus libris superioribus de beatae Hildegardis
run-through now two books earlier about of-blessed Hildegard
virginis vita et visionibus, subsequenter de miraculis ejus
virgin the-life and visions subsequently about miracles her
et virtutibus scribere ulterius mihi quidem non est pigrum,
and virtues to-write further to-me indeed not is irksome
vobis autem necessarium, o Ludovice et Godefride abbates
for-you however necessary O Ludwig and Godfrey abbots
clarissimi. Itaque hunc tertium aggredior ordinare librum,
most-illustrious and-so this third I-undertake to-arrange book
non securitate efficientiae, sed praesumptione susceptum
not with-confidence of-ability but by-presumption undertaken
obedientiae. Sed quare vobis necessarium? Utique, quia valida
of-obedience but why for-you necessary surely because strong
causa est amor sanctus, quo sicut eam in vita dilexistis, ita
cause is the-love holy by-which as her in life you-loved so
et in morte ab ea non separari pio affectu proposuistis.
also in death from her not to-be-separated with-pious affection you-resolved
Hoc itaque sancto amore affectis vobis fuit necessarium,
this and-so holy by-love affected for-you it-was necessary
quod per me vestrum vicarium gesta ejus ad notitiam
that through me your vicar the-deeds her to the-knowledge
pervenirent futurorum hominum, ut pro his glorificarent
should-come of-future men that for these they-might-glorify

Dominum, qui in sanctis suis mirabilis, mirabiliter in ea
the-Lord who in saints his wonderful wonderfully in her
operatus est, ut in omnibus bonis esset immutabilis.
worked has so-that in all good-things she-might-be unchangeable
Quidquid enim de ea dici potest, totum est jucundum
whatever for about her to-be-said can all is pleasant
et amabile, totum decorum, utile et honorabile, quia
and lovable all seemly useful and honorable because
non solum omni morum sanctitate, vel mysteriorum Dei
not only all of-manners by-holiness or of-the-mysteries of-God
interna contemplatione, verum etiam spectabilis fuit et est
inner by-contemplation but also remarkable she-was and is
miraculorum insignium operatione, quorum numerum excedens
of-miracles remarkable by-the-working of-which the-number exceeding
tanta habetur copia, quod eam verbis vix possunt
so-great is-held an-abundance that her with-words scarcely can
extollere etiam praeclara ingenia. Sed tamen ad enarranda
extol even illustrious talents but yet for to-be-recounted
pauca de pluribus, si vobis orantibus Dominus dignetur nobis
a-few out-of many if you praying the-Lord deign to-us
in altum ductis Spiritus sui auram prosperam dare, secundo
into the-deep led of-the-Spirit his a-breeze favorable to-give with-favorable
verbi cursu portum salutis speramus intrare. Valete.
of-the-word course the-port of-salvation we-hope to-enter farewell

Her blessing and hands cure fevers, swellings, convulsions, and blindness; her blessed water heals at Bingen and beyond. A letter stops a woman's bleeding, a braid of her hair eases births, and blessed bread cools a girl's love-sickness. She warns a young man of an ambush in a dream, heals a dying knight in a vision, and reads the letters that made a careless priest a monk. The Spirit drives her to preach at Cologne, Trier, and many monasteries.

Igitur curationum tam potens gratia in Virgine enituit beata,
therefore of-healing so powerful a-grace in the-Virgin shone blessed
ut nullus fere aegrotus ad eam accesserit, quin continuo
that no almost sick-man to her came but-that at-once
sanitatem receperit. Quod ex subjectis satis patebit
health he-received which from the-appended sufficiently will-be-plain
exemplis. Puella quaedam nobilis Hildegardis parentes, domum
examples a-girl certain noble Hildegard parents home
et saeculum reliquerat, et sanctae Hildegardis piae matris
and the-world had-left and of-holy Hildegard the-pious mother
magisterio ad votum adhaeserat. Haec quodam tempore,
to-the-mastership by vow had-clung she at-a-certain time
cum tertianis febribus vexaretur, nec ullo remedio curaretur,
when with-tertian fevers was-vexed nor by-any remedy was-cured
unicum sibi incidit consilium, ut sanctae virginis imploraret
a-single to-her occurred counsel that of-the-holy virgin she-should-implore
auxilium. Quae juxta verbum Domini, super aegros manus
the-help who according-to the-word of-the-Lord upon the-sick hands
imponent, et bene habebunt, manum sibi imponens cum
they-will-lay and well they-will-have the-hand on-her laying with
benedictione et precibus, sanavit eam, propulsatis febribus.
blessing and prayers healed her driven-off the-fevers

Subsequenti tempore quidam frater Roricus, qui in
at-a-subsequent time a-certain brother Roricus who in
quadam cella sub monachico habitu et proposito religiose
a-certain cell under monastic habit and purpose religiously
conversabatur, simili modo tertianis acriter torquebatur. Qui
lived in-a-like way with-tertians sharply was-tormented who
audiens in praedicta sorore factum miraculum, devote et
hearing in the-aforesaid sister done the-miracle devoutly and
humiliter ejus petiit et obtinuit benedictionis signaculum:
humbly her sought and obtained of-blessing the-sign
ex quo statim febris fugata est, aegrotus curatus est.
from which at-once the-fever put-to-flight was the-sick-man cured was
In eodem coenobio Bertha quaedam ancilla sororibus sedule
in the-same convent Bertha a-certain maid for-the-sisters diligently
serviebat, quam tumor colli et pectoris vehementer angebat.
served whom a-swelling of-the-neck and of-the-breast violently tormented
Siquidem ad hoc dolor processerat, quod nec cibum, nec
indeed to this the-pain had-advanced that neither food nor
potum capere, nec salivam deglutire poterat. Haec ad famulam
drink to-take nor saliva to-swallow she-could she to the-handmaid
Dei adducta, signis potius quam verbis, morbi, morti jam
of-God brought by-signs rather than by-words of-the-disease to-death now
proximae, flagitavit remedia. Cui illa compatiens, etiam
nearest begged remedies to-whom she having-compassion also
propter boni servitii sui assiduitatem, signo sanctae crucis
on-account-of of-good service her the-assiduity with-the-sign of-the-holy cross
locis dolentibus contrectatis, optatam reddidit sanitatem.
the-places aching handled the-desired restored health
Suevus quidam de vico Dalevingun toto corpore
a-Swabian certain from the-village Dalevingun in-whole body
intumuit: et audita fama ejus, emenso magno itinere,
swelled and heard the-fame her having-traversed a-great journey

ad eam veniens, spe sua frustratus non fuit. Denique per
to her coming in-hope his disappointed not was finally for
aliquot dies charitative eum secum detinuit, et manibus
some days charitably him with-herself she-kept and with-hands
suis languidum contrectans et benedicens, per gratiam
her the-sick-man handling and blessing through the-grace
Dei pristinae incolumitati restituit.
of-God to-former health restored
Infans quidam de Rudenesheim Simon, septem hebdomadas
an-infant certain from Rüdesheim Simon seven weeks
natus, miserabili motu membrorum omnium fuit agitatus: qui
born with-wretched motion of-limbs all was shaken who
a nutrice sua delatus, precibus ejus, Deo annuente, est sanatus.
by nurse his carried by-prayers her God assenting was healed
Non solum autem vicinis, sed etiam subveniebat longe
not only moreover to-neighbors but also she-came-to-the-aid-of far
positis. Quidam enim Arnoldus de Waccherneim, olim sibi
placed a-certain for Arnold of Wackernheim once to-her
notus, guttur ita dolens, quod halitum suum difficulter
known in-the-throat so suffering that breath his with-difficulty
trahebat, quia per se non poterat, orationum ejus suffragia
drew because by himself not he-could of-prayers her the-support
devote expetebat. Quae confidens de Dei misericordia,
devoutly sought she trusting in of-God the-mercy
aquam benedixit, amico misit: quam ut gustavit, dolor
water blessed to-the-friend sent which when he-tasted the-pain
Dei dono eum dimisit.
of-God by-the-gift him released
Mulieris cujusdam Hazechae filia in Binga infirmabatur,
of-a-woman certain Hazecha the-daughter in Bingen was-ill
et post triduum nihil loquebatur. Cumque mater currens
and after three-days nothing spoke and-when the-mother running

pro filia, sanctae virginis auxilium peteret, nihil aliud
for the-daughter of-the-holy virgin the-help sought nothing else
quam aquam benedictam ab ea accepit: qua illa gustata,
than water blessed from her received which she tasted
statim vocem et vires recepit.
at-once voice and strength recovered
In eodem castro juvenis tanta aegritudine detinebatur,
in the-same castle a-young-man by-such sickness was-held
quod jam in extremis esse putabatur: huic praefata
that now in extremity to-be he-was-thought to-this-one the-aforesaid
mulier, cujus filia convaluerat, quam adhuc reliquam habuit
woman whose daughter had-recovered which still remaining she-had
aquam, in potu dedit, et faciem inde abluit: et protinus
water in drink gave and the-face therewith washed and forthwith
receptis viribus convaluit.
regained his-strength he-recovered
In episcopatu Trevirorum Lutgardis quaedam nobilis puella,
in the-bishopric of-the-Trevirans Lutgard a-certain noble girl
cum adolescentuli cujusdam ad carnem speciosi vehementi
when of-a-young-man certain in the-flesh handsome with-vehement
amore deperiret, quia copiam explendae voluptatis suae
love was-perishing because the-means of-fulfilling desire her
prae sui custodia habere nequiret, parentes ejus, causa
on-account-of her guarding to-have she-could-not parents her the-cause
rescita hujusmodi defectionis, consilium et auxilium sanctae
learned of-this-kind of-failing the-counsel and help of-the-holy
virginis per nuntium fideliter expetierunt: et pro desiderio
virgin through a-messenger faithfully sought and for the-desire
cordis sui efficaciter exaudiri meruerunt. Ipsa enim, oratione
of-heart their effectually to-be-heard they-deserved she for prayer
praemissa ad Deum, panem profusis lacrymis benedixit de sua
sent-before to God bread with-shed tears blessed from her

mensa, quem puellae missum cum dedissent ad comedendum,
table which to-the-girl sent when they-had-given for to-eat
illico ardoris illius penitus in ea refriguit incendium.
at-once of-ardor that wholly in her grew-cold the-fire
Matronam etiam Sibyllam de civitate Lausanensi trans
a-matron also Sibylla from the-city of-Lausanne beyond
Alpes, quae ejus adjutorium per nuntium expostulavit,
the-Alps who her aid through a-messenger requested
missis ei subjectis litteris, a profluvio sanguinis liberavit.
sent to-her the-appended letters from a-flow of-blood she-freed
«Haec, inquit, verba circa pectus et umbilicum tuum
these she-says words around the-breast and navel your
pones in nomine illius, qui omnia recte dispensat: in
you-will-place in the-name of-him who all-things rightly dispenses in
sanguine Adae orta est mors, in sanguine Christi exstincta
the-blood of-Adam arisen has death in the-blood of-Christ extinguished
est mors. In eodem sanguine Christi impero tibi, o
has-been death in the-same blood of-Christ I-command you O
sanguis, ut fluxum tuum contineas.» Itaque, ut dixit unus,
blood that flow your you-restrain and-so as said one
matrona praefata hoc modo est liberata.
matron the-aforesaid in-this way was freed
Nec hoc praetereundum quod, cum particulae crinium vel
nor this to-be-passed-over that when bits of-the-hair or
vestimentorum ejus quibuscunque languidis apponebantur,
of-the-garments her to-any-whatever sick were-applied
pristinae incolumitati restituebantur. Denique uxor Scolteti
to-former health they-were-restored finally the-wife of-the-Schultheiss
Bingensis, cum partu diutius laboraret, et de vita jam
of-Bingen when in-childbirth too-long labored and of life now
desperaret, ad monasterium virginis Dei ocius curritur:
despaired to the-monastery of-the-virgin of-God quickly it-is-run

si aliquid ad subveniendum esset tantopere laboranti,
whether anything for helping there-might-be so-greatly to-one-laboring
quaeritur: puellae ejus restem capillorum ejus, quam
it-is-asked the-girls her a-rope of-hair her which
aliquando servaverant, obtulerunt, et ut hac ad nuda
once they-had-kept offered and that with-this to bare-skin
circumcingeretur, admonuerunt. Quod ut factum est, illa,
she-be-girt they-advised which as done was she
partu feliciter edito, morte liberata est.
the-birth happily brought-forth from-death freed was
Similiter aliae duae matronae per eamdem restim liberatae
likewise other two matrons through the-same rope freed
sunt parturitionis labore.
were of-childbirth from-the-labor
Nec minus profuit duabus de Sudernesheim mulieribus,
nor less it-helped two from Sudernheim to-women
quas propter mentis amentiam cum parentes ad loca
whom on-account-of of-mind madness when the-parents to places
sancta circumducerent, et nihil proficerent, tandem ut,
holy led-around and nothing achieved at-length when
puellis transmissis, ipsa resti circumcinctae fuerunt,
to-the-girls sent that-very with-rope girded they-were
illico sospitatem mentis et corporis receperunt.
at-once soundness of-mind and of-body they-received
Quid illud quod eadem virgo etiam per visum eos
what (of)-that that the-same virgin also through a-vision them
praemunire in necessitatibus voluit, quos in orationibus
to-forewarn in necessities willed whom in prayers
commendatos habuit? Juvenis de Ederich Rudolphus noctu
commended she-had a-young-man of Ederich Rudolf by-night
in parva villa fuit hospitatus: qui cum tempore quietis
in a-small village was lodged who when at-the-time of-rest

cubitum iret, suffragia sanctae virginis fuit precatus. Mira
to-bed went the-support of-the-holy virgin had begged wondrous
res! Illa eodem schemate et habitu, quo in corpore
thing she in-the-same form and habit in-which in the-body
fuit, per visum ei apparuit, et quod periculum vitae
she-was through a-vision to-him appeared and that danger of-life
ab insidiantibus sibi inimicis incurreret, si non citius
from lying-in-wait for-him enemies he-would-incur if not more-quickly
recederet, aperuit. Qui statim ut de loco cum quibusdam
he-withdrew revealed who at-once when from the-place with certain
sociis discessit, quosdam illic remorantes hostium phalanx
companions departed certain there lingering of-enemies a-troop
circa mane oppressit: qui se stulte egisse cognoverunt,
about morning overwhelmed who themselves foolishly to-have-acted knew
quia tempestive ad visionem ejus non recesserunt.
because promptly at the-vision her not they-had-withdrawn
Quamvis sit miraculosum, non tamen est incredibile, quod
although it-be miraculous not yet is incredible that
sanctae virgini adhuc in carne degenti, hominibus impendere
for-the-holy virgin still in the-flesh living to-men to-render
beneficia in spiritu fuit possibile, cum ad declarandum ejus
benefits in spirit it-was possible since for declaring her
meritum Christus ei tam absentium quam praesentium
merit Christ to-her as-well of-the-absent as of-the-present
desideria revelare dignatus est per spiritum. Nam militem
the-desires to-reveal deigned has through the-spirit for a-knight
quemdam, juxta Andernacum in extremis jacentem, cum
certain near Andernach in extremity lying when
amici ejus inviserent, et de rebus suis consultarent,
the-friends his were-visiting and about affairs his were-consulting
forte adfuit hora, ut signo audito, relicta ad custodiam
by-chance was-at-hand the-hour that the-signal heard left for guard

sola femina, ipsi ad ecclesiam properarent. At ille silentium
alone a-woman they to the-church should-hasten but he silence
nactus, toto corde altis suspiriis Deum invocavit,
having-gained with-whole heart with-deep sighs God invoked
et ut per merita hujus sanctae virginis sanitatem sibi
and that through the-merits of-this holy virgin health to-him
conferret, suppliciter postulavit. Nec mora: finita oratione,
he-might-grant suppliantly begged nor delay finished the-prayer
recreari meruit tali visione. Videri sibi videbatur
to-be-restored he-deserved by-such a-vision to-see himself he-seemed
venerabilem virginem ad se ingredientem, et, si sanus
the-venerable virgin to him entering and whether well
fieri vellet, blanditer inquirentem. Quod ut oppido se
to-become he-wished coaxingly inquiring which when greatly that-he
desiderare retulit, illa capiti suo manum imponens, subintulit:
to-desire he-replied she on-head his the-hand laying added
«In nomine ejus, qui dixit: Super aegros manus imponent,
in the-name of-him who said upon the-sick hands they-will-lay
et bene habebunt, infirmitas haec a te recedat, et esto
and well they-will-have sickness this from you may-withdraw and be
sanus.» Quo dicto, visio disparuit: et aeger de lecto
well which said the-vision vanished and the-sick-man from the-bed
surgens cum admiratione omnium qui cognoverant, convaluit.
rising with the-wonder of-all who had-learned(-it) recovered
Non abs re videtur etiam referre, quod de presbytero
not without reason it-seems also to-relate what about a-priest
quodam factum est, quia et quaedam sanctae virginis
certain done was because both a-certain of-the-holy virgin
virtutum in eo portio est, et res digna miraculo recte
of-the-virtues in him portion is and the-thing worthy of-miracle rightly
memoriae in exemplum mandatur, quo negligenter quilibet
to-memory for an-example is-committed by-which negligently anyone

vivens, Deo volente, emendetur. Res in Suevia vico
living God willing may-be-amended the-thing in Swabia in-the-village
Rudesheim ita gesta est. Presbyter ille quadam vice, peracto
Rüdesheim thus done was priest that on-a-certain occasion completed
jam die, cum nox instaret, intravit ecclesiam, ut lumen
now the-day when night was-pressing entered the-church that light
sanctis daret, cum ecce vidit super altare duas candelas
to-the-saints he-might-give when behold he-saw upon the-altar two candles
ardentes radiare. Venerat secum unus juvenis scholaris, in
burning shine had-come with-him one young-man a-schoolboy in
adjutorium divini servitii sibi assiduus et familiaris. Ad
help of-divine service to-him assiduous and familiar to
quem cum diceret, quare candelas exstinguere neglexisset, et
whom when he-said why the-candles to-extinguish he-had-neglected and
ille responderet, quod eas exstinxisset: accessit sacerdos ad
he answered that them he-had-extinguished approached the-priest for
exstinguendum, et invenit pallam altaris explicatam, sicut
extinguishing and found the-cloth of-the-altar unfolded as
evolvitur ad divinum sacramentum agendum. Cumque staret
it-is-unrolled for the-divine sacrament to-be-performed and-when he-stood
stupefactus, juvenis ille corruens in terram, clamavit, et
stupefied young-man that falling to the-ground cried-out and
ipse in exstasi factus: «Gladius Domini occidit nos.» Quem
he in ecstasy made the-sword of-the-Lord has-slain us whom
cum presbyter percussum putaret, festinavit ut eum a
when the-priest struck thought he-hastened that him from
terra levaret. Sed ille nullam habens laesionem protulit
the-ground he-might-raise but he no having injury uttered
hunc sermonem: «Si litteras, quae in palla altaris sunt,
this speech if the-letters which on the-cloth of-the-altar are
viderimus, non moriemur.» Existimans autem eum hoc prae
we-shall-have-seen not we-shall-die thinking however him this for

timore ignoranter clamare, accessit iterum ad altare: et in
fear ignorantly to-cry he-approached again to the-altar and in
loco, quo sacra conficiuntur, invenit in palla quinque
the-place in-which sacred-things are-consecrated he-found on the-cloth five
litteras in modum crucis absque humano opere scriptas,
letters in the-manner of-a-cross without human work written
scilicet in expansione; A. P. H: in erectione: K. P. D.
namely in the-crossbar A P H in the-upright K P D
His visis, et diligenter notatis, juvenis viribus receptis
these seen and diligently noted the-young-man his-strength recovered
erigitur. Sacerdos, palla complicata, et candelis exstinctis,
is-raised the-priest the-cloth folded and the-candles extinguished
domum stupidus revertitur. Litterae septem diebus duraverunt,
home stunned returns the-letters for-seven days lasted
octavo die et deinceps non comparuerunt. Quod secum
on-the-eighth day and thereafter not they-appeared which with-himself
mirans, religiosis et sapientibus factum innotuit. Sed quid
wondering to-religious and wise-men the-deed he-made-known but what
portenderet, a nullo homine experiri potuit, donec post
it-might-portend from no man to-find-out he-could until after
sexdecim tandem annos, cum fama toti mundo beatam
sixteen at-length years when fame to-the-whole world blessed
Hildegardem Spiritu sancto illustratam divulgaret, veniens
Hildegard by-the-Spirit holy illuminated spread coming
ad eam, cognoscere meruit, sicut ipsa per Spiritum sanctum
to her to-know he-deserved as she through the-Spirit holy
didicit, quid tantum oraculum designaret. Sicut enim quondam
learned what so-great an-oracle signified as for once
Daniel in pariete visas, sic ipsa in palla descriptas, in hunc
Daniel on the-wall seen so she on the-cloth written in this
modum exposuit litteras: K Kyrium, P presbyter, D derisit,
way expounded the-letters K the-Lord P the-priest D mocked

A ascendat, P poenitens, H homo. Quod ille audiens, timore
A let-him-ascend P penitent H the-man which he hearing by-fear
correptus, peccatricem accusat conscientiam: et correctus,
seized his-sinful accuses conscience and corrected
et monachus effectus, praeteritae vitae negligentias emendare
and a-monk made of-the-past life the-negligences to-amend
aggreditur per poenitentiam, et sicut sancta virgo litteras
undertakes through penance and as the-holy virgin the-letters
exposuit, ad altiorem et districtiorem vitam ascendens,
expounded to a-higher and stricter life ascending
perfectum Dei servum se in sancta conversatione exhibuit.
a-perfect of-God servant himself in holy way-of-life he-showed
Inter haec etiam illud de ipsa est notabile quod
among these-things also this about her is notable that
Coloniam, Trevirim, Metim, Herbipolim, Babenberg, Spiritu
to-Cologne Trier Metz Würzburg Bamberg by-the-Spirit
divino non modo acta, sed coacta, veniens, clero et
divine not only driven but compelled coming to-the-clergy and
populo, quae Deus voluit, annuntiavit, et in monte
people what-things God willed she-announced and on the-mount
Sancti Disibodi, Siberg, Everbach, Hirsaugia, Zuifelden,
of-Saint Disibod Siegburg Eberbach Hirsau Zwiefalten
Mulenbrunnem, Rudenkyrchen, Kitzingen, Crutendal, Herde,
Maulbronn Rothenkirchen Kitzingen Krauftal Hördt
Werde, Andernacho, in monte Sanctae Mariae, in Elsim
Werth Andernach on the-mount of-Saint Mary at Elsen
et Winkelo, quae ad utilitatem animarum pertinebant,
and Winkel what-things to the-benefit of-souls pertained
juxta ea, quae ei Deus revelaverat, manifestavit.
according-to those-things which to-her God had-revealed she-made-manifest

Interea cum juxta villam Rudesheim, Rheni fluenta navigio
meanwhile when near the-village Rüdesheim of-the-Rhine the-streams by-boat
sulcaret, et ad contiguum monasterium sanctimonialium
she-was-furrowing and to the-adjoining monastery of-nuns
properaret, quaedam mulier caecum puerulum gestans in
was-hastening a-certain woman a-blind little-boy carrying in
ulnis, navi appropinquavit, et ut ei sanctas manus
her-arms the-ship approached and that on-him holy hands
imponeret, flebiliter acclamavit. Quae pio affectu memor
she-would-lay tearfully cried-out she with-pious affection mindful
illius, qui dixit: Vade ad natatoria Siloe, et lava, aquam
of-him who said go to the-pool of-Siloam and wash the-water
fluvii sinistra hausit, et benedixit manu dextera: quam
of-the-river with-the-left drew and blessed with-the-hand right which
ut oculis pueri injecit, divina favente gratia, visum recepit.
when on-the-eyes of-the-boy she-cast by-divine favoring grace sight he-received
Alio tempore homo quidam, qui caducum morbum acriter
at-another time a-man certain who the-falling sickness sharply
patiebatur, venerabilem virginem, ut sibi subveniret, anxius
suffered the-venerable virgin that him she-might-help anxiously
deprecabatur. Quae salubri benedictione ita eum consignavit,
besought she with-healthful blessing so him sealed
quod a die illa et deinceps idem morbus amplius eum
that from day that and thereafter the-same sickness further him
non gravavit. Quod cum domi nuntiasset in se factum
not oppressed which when at-home he-had-announced in himself done
miraculum, gavisi sunt domestici ejus, Deoque gratias egerunt.
the-miracle rejoiced have the-household his and-to-God thanks gave

In her own words she tells how a noble woman, possessed for eight years, has a demon who cries that an old woman of the upper Rhine can drive him out. Hildegard's letter, read over her at Brauweiler, drives him out, but he returns and cries that he will leave only in the old woman's presence. Brought to Hildegard's nuns, she is freed on Holy Saturday, as the font is consecrated. As God let Satan afflict Job but kept his soul, Hildegard says, so he kept this woman's faith; and Hildegard claims nothing of the cure for herself.

Inter caetera autem virtutum insignia, data est a Domino
among other-things moreover of-virtues distinctions given was by the-Lord
sanctae virgini ab obsessis corporibus daemones ejiciendi
to-the-holy virgin from possessed bodies demons of-casting-out
gratia, sicut de quadam nobili et adhuc tenerae aetatis
the-grace as about a-certain noble and still of-tender age
femina describit factum ipsa venerabilis mater, ait enim:
woman describes the-deed she-herself the-venerable mother she-says for
«Posteaquam me visio docuit dictatum et verba Evangelii
after me the-vision taught the-dictation and words of-the-Gospel
Joannis, in lectum aegritudinis decidi, de cujus pondere nullo
of-John into the-bed of-sickness I-fell from whose weight in-no
modo me levare potui. Haec de flatu australis venti in me
way myself to-raise I-could this from the-blast of-the-south wind into me
afflata est; unde corpus meum tantis doloribus conterebatur,
breathed was whence body my by-such pains was-crushed
quod anima vix sustinebat. Post dimidium annum idem
that the-soul scarcely endured after half a-year the-same
flatus corpus meum ita perforavit, quod in tanto agone fui,
blast body my so pierced that in so-great agony I-was
quasi anima de hac vita transire deberet. Tunc alius ventosus
as-if the-soul from this life to-pass ought then another windy

flatus aquarum huic calori se admiscuit: unde caro mea
blast of-waters with-this heat itself mingled whence flesh my
aliqua parte refrigerabatur, ne ex toto combureretur. Sic
in-some part was-cooled lest out-of the-whole it-be-burned thus
per integrum annum afflicta sum, sed tamen in vera visione
through a-whole year afflicted I-was but yet in true vision
vidi, quod vita mea in temporali cursu necdum finiretur,
I-saw that life my in temporal course not-yet would-be-ended
sed adhuc aliquantulum protraheretur. Interea mihi relatum
but still a-little would-be-prolonged meanwhile to-me reported
est quod in inferioribus Rheni partibus a nobis remotis
was that in the-lower of-the-Rhine parts from us remote
quaedam nobilis femina a diabolo esset obsessa. Nuntii
a-certain noble woman by the-devil was possessed messengers
quoque de hac ad me saepius venerunt. At ego in vera
also about her to me often came but I in true
visione vidi quod ipsa permissione Dei quadam nigredine
vision saw that she by-the-permission of-God by-a-certain blackness
et fumo diabolicae conglobositatis obsessa erat et obumbrata,
and smoke of-diabolical massing possessed was and overshadowed
quae totam sensualitatem rationalis animae illius opprimebat,
which the-whole sensuality of-the-rational soul her oppressed
nec eam elevato intellectu suspirare permittebat, velut umbra
nor her with-raised understanding to-sigh allowed as the-shadow
hominis aut alterius rei, vel fumus opposita obtegit et
of-a-man or of-another thing or smoke things-set-against covers and
perfundit. Unde haec rectos sensus et actus perdebat, et
soaks whence she right senses and acts was-losing and
inconvenientia saepius clamabat et faciebat. Sed cum hoc
unseemly-things often cried and did but when this
malum jussione Dei in illa attenuabatur, tunc levius
evil by-the-command of-God in her was-weakened then more-lightly

gravabatur. Et me cogitante et scire volente, quomodo
she-was-burdened and me thinking and to-know wishing how
diabolica forma hominem intraret, vidi, et responsum audivi,
the-diabolical form a-man might-enter I-saw and an-answer heard
quod diabolus in forma sua, ut est, hominem non intrat,
that the-devil in form his as he-is a-man not enters
sed cum umbra et fumo nigredinis suae obumbrat et
but with the-shadow and smoke of-blackness his overshadows and
obtegit. Si enim forma illius hominem intraret, citius
covers if for the-form of-him a-man should-enter more-quickly
membra ejus solverentur, quam stipula a vento dispergatur.
the-limbs his would-be-dissolved than stubble by the-wind is-scattered
Quapropter Deus non permittit quod hominem in sua
wherefore God not permits that a-man in his
forma intret. Sed supradictis perfundens, ad insaniam et
form he-enter but with-the-aforesaid soaking to madness and
inconvenientia evertit, et per eum, quasi per fenestram
unseemly-things he-overturns and through him as-if through a-window
vociferatur, et membra illius exterius movet, cum tamen
he-bawls and the-limbs his outwardly moves when yet
in eis in forma sua interius non sit, anima interim quasi
in them in form his inwardly not he-is the-soul meanwhile as-if
sopita, et ignorante, quid caro corporis faciat.
lulled-asleep and not-knowing what the-flesh of-the-body does
«Deinde vidi praedictae artis et perversitatis agmen malignorum
then I-saw of-the-aforesaid art and perversity a-host of-malignant
spirituum, qui totum mundum pertranseunt, quaerentes, ubi
spirits who the-whole world pass-through seeking where
inveniant eos, per quos schismata et diversitates morum
they-may-find those through whom schisms and diversities of-manners
faciant. Hi ab initio, ut creati sunt, coram justissimis
they-may-make these from the-beginning as created they-were before the-most-just

angelis Deum contempserunt, dicentes: «Quis est iste, qui
angels God despised saying who is this-one who
tantam habet potestatem super nos?» Hoc in invidia, odio et
so-great has power over us this in envy hatred and
irrisione dicentes, adhuc in his perseverant, et omnia in
mockery saying still in these-things they-persevere and all-things in
his faciunt, quia errorem irrisionis primi incoeperunt. Quoniam
these they-do because the-error of-mockery first they-began since
vero Deus populum per istos purgare vult, permissione
but God the-people through these to-purge wills by-the-permission
et jussione ejus stuporem in aere commovent, ac per
and command his a-stupor in the-air they-stir-up and through
spumam aeris pestilentiam emovunt, atque inundationes et
the-foam of-the-air pestilence they-bring-out and floods and
pericula in aquis faciunt, bella excitant, adversitates et mala
perils in the-waters they-make wars they-rouse adversities and evils
producunt. Haec Deus tunc fieri permittit, cum homines
they-produce these-things God then to-be-done permits when men
per arrogantiam criminibus ac homicidiis involvuntur. Sed
through arrogance in-crimes and murders are-entangled but
cum Deus populum suum sic purgaverit, eosdem spiritus in
when God people his so will-have-purged the-same spirits into
confusionem ducit, sicut in praefata muliere contigit. Cum
confusion he-leads as in the-aforesaid woman happened when
enim nequam spiritus, Deo permittente, plures per eam,
for the-wicked spirit God permitting many through her
propter pravos mores et peccata, quae eis persuaserat,
on-account-of depraved manners and sins which to-them he-had-persuaded
palam confunderet, quibusdam exterritis, et per hoc
openly confounded certain terrified and through this
poenitentibus idem malignus spiritus confusus est. Nam Deus
repenting the-same malignant spirit confounded was for God

amicos suos adversitatibus et infirmitatibus affligi permittit,
friends his by-adversities and infirmities to-be-afflicted permits
ut a malis purgentur, unde inimici confunduntur, cum
that from evils they-may-be-purged whence the-enemies are-confounded since
electi per purgationem fulgentiores lapides coram Deo
the-elect through purgation more-shining stones before God
efficiuntur. Cumque mulier illa per plurima loca ad sanctos
are-made and-when woman that through very-many places to the-saints
esset deducta, spiritus qui eam oppresserat, devictus meritis
had been-led the-spirit who her had-oppressed overcome by-the-merits
sanctorum et votis populorum, vociferabatur, quod in
of-the-saints and by-the-vows of-the-peoples bawled that in
superioribus Rheni partibus Vetula quaedam esset,
the-upper of-the-Rhine parts a-little-old-woman certain there-was
per cujus consilium expellendus foret. Quod amici ejus
through whose counsel to-be-expelled he-would-be which the-friends her
percipientes, octavo anno fatigationis suae ad nos eam,
perceiving in-the-eighth year of-affliction her to us her
sicut Dominus voluit, perduxerunt.»
as the-Lord willed brought
Operae pretium est, hoc in loco, antequam verba virginis
worth the-while it-is this in place before the-words of-the-virgin
Christi ulterius persequamur, epistolas inserere, quas abbas
of-Christ further we-pursue the-letters to-insert which the-abbot
de Brunwilre sibi, et ipsa vicissim illi, de hac daemoniaca
of Brauweiler to-her and she in-turn to-him about this demoniac
voluit mittere, ut ex his apertius intelligatur et diaboli
wished to-send that from these more-plainly may-be-understood both of-the-devil
nequitia, et laudentur propensius, licet occulta, semper
the-wickedness and may-be-praised more-readily although hidden always
tamen justa, Dei judicia. Cum enim post septem annos
yet just of-God the-judgments when for after seven years

ipsa mulier Brunwilre adduceretur, ut ibi meritis sancti
the-same woman to-Brauweiler was-brought that there by-the-merits of-Saint
Nicolai liberaretur, nequam spiritus conjuratus, dixit se
Nicholas she-might-be-freed the-wicked spirit conjured said himself
suum non relicturum vasculum, nisi per cujusdam vetulae
his not would-leave little-vessel unless through of-a-certain old-woman
in superioribus Rheni partibus, sicut ipsa supra dixerat,
in the-upper of-the-Rhine parts as she above had-said
consilium et auxilium, nomen ejus evertens, et quod
the-counsel and help the-name her overturning and that
Scrumpilgardis vocaretur, deridens. Itaque consilium inierunt,
Scrumpilgard she-was-called mocking and-so counsel they-entered
et litteras deprecatorias in hunc modum ei miserunt:
and letters of-entreaty in this way to-her sent
«Hildegardi dominae et matri venerandae, totisque
to-Hildegard lady and mother to-be-venerated and-with-whole
visceribus amplectandae Christi sponsae, et Regis altissimi
heart to-be-embraced of-Christ bride and of-the-King most-high
filiae, G. qualiscunque Brunwilarensis coenobii provisor cum
daughter G whatever-sort of-Brauweiler monastery the-provost with
suis fratribus in valle lacrymarum sedentibus, ut possunt,
his brothers in the-valley of-tears sitting as they-can
in orationibus omnimodae dilectionis devotum famulatum.
in prayers of-every-kind of-love devoted service
Quamvis, amantissima Domina,» etc.
although most-beloved Lady etc
Cumque beata Hildegardis litteras istas suscepisset,
and-when blessed Hildegard letters these had-received
diligenterque perspexisset, rogantibus pie condolens, omnes
and-diligently had-examined for-those-asking piously sympathizing all
sorores monuit, ut pro praefata necessitate publicis et
the-sisters she-admonished that for the-aforesaid need with-public and

privatis orationibus humiliter insisterent: ipsaque, oratione
private prayers humbly they-should-persist and-she-herself prayer
praemissa, oculos mentis ad Dominum elevabat: et responsum
sent-before the-eyes of-the-mind to the-Lord raised and answer
hoc, secundum quod in vera visione vidit et audivit, et non
this according-to what in true vision she-saw and heard and not
per alium, quam per inexhaustam sapientiam dictatum,
through another than through inexhaustible wisdom dictated
ita rescribit: «G. ecclesiae Brunwillarensis abbati, H. Cum
thus writes-back to-G of-the-church of-Brauweiler abbot H since
flagellis Dei sim longa et gravi aegritudine constricta,» etc.
by-the-scourges of-God I-am by-long and grievous sickness bound etc
Cumque sancta virgo litteras istas, Spiritu sancto revelante,
and-when the-holy virgin letters these the-Spirit holy revealing
perfecisset, per manus ejus, qui occulte quaesierat, sicut in
had-completed by the-hand of-him who secretly had-sought as in
libro Scivias dicit, ad monasterium, ubi mulier tenebatur,
the-book Scivias she-says to the-monastery where the-woman was-held
misit, ut super eam humiliter recitarentur. Cumque
she-sent that over her humbly they-might-be-recited and-when
venisset lector ad locum illum, ubi in finem scriptum est:
had-come the-reader to place that where at the-end written is
«Et ego indocta et paupercula feminea forma, o blasphemiae
and I unlearned and poor-little feminine form O of-blasphemy
et derisor spiritus, tibi dico in illa veritate, qua ego
and mocking spirit to-you I-say in that truth in-which I
paupercula et indocta forma de lumine sapientiae haec
poor-little and unlearned form from the-light of-wisdom these-things
vidi et audivi, et per eamdem sapientiam tibi praecipio,
saw and heard and through the-same wisdom to-you I-command
ut de ista homine in vera stabilitate, et non in turbine
that from this person in true stability and not in the-whirlwind

instabilitatis tuae exeas,» idem nequam spiritus totus
of-instability your you-go-out the-same wicked spirit wholly
infremuit, ac tantos ululatus cum horridis clamoribus ejulando
roared and such howls with horrible cries wailing
emisit, quod astantibus maximos terrores incussit. Et
sent-forth that on-those-standing-by greatest terrors he-struck and
dum his fere per dimidiam horam bacchando institisset,
while at-these almost for half an-hour by-raving he-had-persisted
tandem, ut Deo placuit, vas, quod diu possederat, reliquit.
at-length as God pleased the-vessel which long he-had-possessed he-left
Mulier cum se esse liberatam sensit, manus astantibus
the-woman when herself to-be freed she-felt the-hands to-those-standing-by
porrexit, ut eam erigerent, quia vires non habuit.
stretched-out that her they-might-raise because strength not she-had
Tunc ante principale altare Sancti Nicolai se prostravit,
then before the-principal altar of-Saint Nicholas herself she-prostrated
et gratias Deo pro liberatione sui egit, populis haec
and thanks to-God for the-liberation of-herself gave the-peoples this
cernentibus, et, ut vulgus solet, perstrepentibus, sed et gratias
seeing and as the-crowd is-wont making-a-din but both thanks
et laudes Deo cum signorum pulsationibus resonantibus,
and praises to-God with of-the-bells peals resounding
fratribus quoque hymnum, Te Deum laudamus, canentibus:
the-brothers also the-hymn you God we-praise singing
heu, quod miserabile dictum est, idem antiquus hostis
alas what wretched said is the-same ancient enemy
occulto Dei judicio rediit: et vas, quod reliquerat,
by-hidden of-God judgment returned and the-vessel which he-had-left
repetiit. Unde femina tota contremiscens et cum stridore
sought-again whence the-woman wholly trembling and with gnashing
et clamore se erigens, quam prius insanire coepit. Unde
and shouting herself raising than before to-rave began whence

exterritis, qui aderant, et moestitia completis, nequam
terrified those-who were-present and with-sorrow filled the-wicked
spiritus interrogatus, cur repetere ausus fuisset creaturam
spirit asked why to-seek-again dared he-had the-creature
Dei, quam reliquerat, respondit: «Signum Crucifixi exterius
of-God which he-had-left answered the-sign of-the-Crucified outwardly
fugi. Sed cum nescirem, quo irem, vas meum vacuum
I-fled but since I-knew-not where I-should-go vessel my empty
et non signatum repetii.» Cumque praefatis litteris et
and not sealed I-sought-again and-when by-the-aforesaid letters and
conjurationibus sanctae virginis, ut exiret, cogeretur,
conjurations of-the-holy virgin that he-should-go-out he-was-forced
frendens clamabat, quod non nisi in praesentia ejusdem
gnashing he-cried that not except in the-presence of-the-same
vetulae egrederetur. Tunc, qui sanioris erant consilii,
old-woman he-would-go-out then those-who of-sounder were counsel
amicis et tutoribus feminae persuaserunt, ut ad beatam
to-the-friends and guardians of-the-woman persuaded that to the-blessed
virginem eam perducerent. Accepta itaque abbatis et
virgin her they-should-bring received and-so of-the-abbot and
fratrum benedictione cum commendatitiis litteris, coeperunt
of-the-brothers the-blessing with commendatory letters they-began
illo ire. Litterae autem in hunc modum erant: «H. venerabili
thither to-go the-letters moreover in this way were to-H venerable
dominae, omni gratiarum actione dignae. G. Brunwillarensium
lady of-all of-thanks giving worthy G of-the-Brauweilerans
abbas indignus, cum suis fratribus vivere, proficere, mundum
abbot unworthy with his brothers to-live to-progress the-world
pede subter habere, et quidquid famulae Christi
with-foot under to-have and whatever for-a-handmaid of-Christ
excellentius optari potest. Quod Dominus vos respexit,» etc.
more-excellently to-be-wished can that the-Lord you has-regarded etc

His epistolis praelibatis, congruum videtur ut ad hoc,
these letters foretasted fitting it-seems that to this
unde paululum deflexit, oratio revocetur, et videamus
whence a-little has-turned-aside the-discourse be-called-back and let-us-see
quomodo Deus ad virginis suae glorificationem tam diu
how God for of-virgin his the-glorification so long
hujus feminae distulit liberationem. Poterat enim Omnipotens
of-this woman deferred the-liberation could for the-Almighty
et per alios sanctos, ad quos circumducta tot annis
also through other saints to whom led-around so-many years
fuerat, pro obsessa facile, quod petebatur, praestare.
she-had-been for the-possessed-woman easily what was-sought to-grant
Sed gloriam hujus miraculi in sanctam virginem transferens,
but the-glory of-this miracle onto the-holy virgin transferring
meritorum ejus qualitatem evidenter voluit cunctis suo
of-the-merits her the-quality evidently he-willed to-all in-his-own
tempore manifestare. Quod qualiter acciderit, ex verbis ipsius
time to-manifest which how it-happened from the-words of-herself
melius cognosci poterit. «De adventu, inquit, praefatae
better to-be-known will-be-able about the-coming she-says of-the-aforesaid
mulieris multum exterritae fuimus, quomodo eam videre vel
woman much terrified we-were how her to-see or
audire possemus, de qua plurimus populus per tot
to-hear we-could about whom very-many people through so-many
tempora erat commotus. Sed Deus rorem suavitatis suae
times was stirred but God the-dew of-sweetness his
super nos pluit, et absque horrore et tremore in habitacula
upon us rained and without horror and trembling in the-dwellings
sororum absque adjutorio virorum eam locavimus: et deinceps
of-the-sisters without the-help of-men her we-placed and thereafter
nec pro horrore, nec pro confusione, qua daemon
neither for horror nor for the-confusion with-which the-demon

supervenientes pro peccatis confudit, nec pro irrisoriis vel
those-coming-upon for sins confounded nor for mocking or
turpibus verbis, quibus nos superare voluit, nec pro pessimo
foul words with-which us to-overcome he-wished nor for the-worst
flatu suo, ei ullatenus cessimus. Et vidi, quod in ipsa
breath his to-him at-all we-yielded and I-saw that in the-same
muliere tres cruciatus passus est: primum, cum illa de loco
woman three torments suffered has the-first when she from place
ad locum sanctorum ducta est; secundum, cum communis
to place of-the-saints led was the-second when the-common
populus eleemosynas pro ea dabat; tertium, cum per
people alms for her gave the-third when through
orationes spiritualium ex gratia Dei abire compulsus est.
the-prayers of-the-spiritual by the-grace of-God to-depart compelled he-was
Itaque a Purificatione sanctae Mariae nos et comprovinciales
and-so from the-Purification of-Saint Mary we and fellow-provincials
nostri utriusque sexus, jejuniis, orationibus, eleemosynis,
our of-both sex with-fasts prayers alms
et corporum castigationibus usque in Sabbatum Paschae
and of-bodies chastisements all-the-way to the-Saturday of-Easter
pro ipsa laboravimus. Interim per Dei potentiam coactus
for her labored meanwhile through of-God the-power compelled
immundus spiritus, multa de salute baptismi, de
the-unclean spirit many-things about the-salvation of-baptism about
sacramento corporis Christi, de periculo excommunicatorum,
the-sacrament of-the-body of-Christ about the-peril of-the-excommunicated
de perditione Catharorum, et his similium, ad confusionem
about the-perdition of-the-Cathars and to-these similar-things to the-confusion
sui, ad gloriam Christi, coram populo, quamvis invitus,
of-himself to the-glory of-Christ before the-people although unwilling
protulit: unde multi fortiores ad fidem, multi promptiores
uttered whence many stronger in the-faith many readier

effecti sunt ad peccatorum emendationem. Sed, ubi illum
made were for of-sins the-amendment but when him
falsa proferre in vera visione vidi, illum statim redargui:
false-things to-utter in true vision I-saw him at-once I-refuted
unde mox conticescens, dentibus in me frendebat: loqui vero
whence soon falling-silent with-teeth at me he-gnashed to-speak but
illum propter populum non prohibui cum vera proferebat.
him on-account-of the-people not I-forbade when true-things he-uttered
«Denique Sabbato Sancto, cum fons baptismatis consecraretur,
finally on-Saturday Holy when the-font of-baptism was-consecrated
per flatum sacerdotis, quem in fonte mittit, cum verbis
through the-breath of-the-priest which into the-font he-sends with the-words
quae Spiritus sanctus rationalitati hominis et doctoribus
which the-Spirit holy into-the-rationality of-man and the-teachers
Ecclesiae infudit, quoniam in prima creatione Spiritus Domini
of-the-Church poured since in the-first creation the-Spirit of-the-Lord
aquas movit, sicut scriptum est Spiritus Domini ferebatur
the-waters moved as written is the-Spirit of-the-Lord was-borne
super aquas, mulier illa praesens ibi erat, atque timore magno
over the-waters woman that present there was and with-fear great
correpta, ita contremuit, quod terram pedibus perfodit, et de
seized so trembled that the-earth with-feet she-dug-through and of
horribili spiritu, qui eam oppresserat, sufflatum saepe emisit.
the-horrible spirit who her had-oppressed a-blowing often sent-forth
Mox in vera visione vidi et audivi quod vis Altissimi,
soon in true vision I-saw and heard that the-power of-the-Most-High
quae sanctum baptisma obumbraverat, et semper obumbrat,
which holy baptism had-overshadowed and always overshadows
ad diabolicam conglobositatem, qua femina illa fatigabatur,
to the-diabolical massing by-which the-woman that was-wearied
dixit: «Vade, Satana, de tabernaculo corporis mulieris hujus;
said go Satan from the-tabernacle of-the-body of-woman this

et da in eo locum Spiritui sancto.» Tunc immundus
and give in it place to-the-Spirit holy then the-unclean
spiritus per verenda loca feminae cum egestione horribiliter
spirit through the-private parts of-the-woman with voiding horribly
egressus est, et ipsa liberata est, ac deinceps sana in
went-out has and she freed was and thereafter sound in
sensibus animae et corporis permansit, quandiu in praesente
the-senses of-soul and body remained as-long-as in the-present
saeculo vixit. Quod postquam in populum divulgatum est,
world she-lived which after among the-people spread-abroad it-was
omnes cum canticis laudum et verbis orationum dicebant:
all with songs of-praises and words of-prayers said
Gloria tibi, Domine. Itaque ut Deus permisit, quod Satan
glory to-you O-Lord and-so as God permitted that Satan
totum corpus Job horrore et fetore vermium perfunderet, ut
the-whole body of-Job with-horror and stench of-worms should-pour-over as
ille aestimabat, quod per deceptionem suam, qua honorem
he thought that through deception his by-which the-honor
Dei abnegaverat, istum etiam superare posset, Deo animam
of-God he-had-denied this-one also to-overcome he-could God the-soul
ejus custodiente, tangere eum non potuit, quia Job Deum in
his guarding to-touch him not he-could because Job God in
fide non dereliquit, unde et confusus ab eo discessit, quia
faith not abandoned whence also confounded from him he-departed because
Deus per ipsum Satan superavit, ut sciret quoniam Deo
God through him Satan overcame that he-might-know that God
nullus praevalere posset; sic et haec mulier cum maligno
no-one prevail-against could so also this woman when to-the-malignant
spiritui ad vexandum tradebatur, Deus non permisit quod
spirit for harassing she-was-handed-over God not permitted that
anima ejus in bona fide deficeret; unde et inimicus in ea
the-soul her in good faith should-fail whence also the-enemy in her

confusus est, quia a justitia Dei eam avertere non potuit.»
confounded was because from the-justice of-God her to-turn-aside not he-could
His et hujusmodi verbis, virgo Dei divinae misericordiae
with-these and of-this-kind words the-virgin of-God of-divine mercy
opera, propter se et per se celebrata, nihil sibi
the-works on-account-of her and through her celebrated nothing to-herself
attribuens, leniter, suaviter, verecunde et humiliter referebat,
attributing gently sweetly modestly and humbly related
quia virtutum jactantiam fugere, virtutis loco ducebat.
because of-virtues the-boasting to-flee in-virtue's place she-held

III.3 · HER LAST WORKS AND HER DEATH

A long sickness follows until she obeys and visits monasteries, and a radiant man drives away the spirits that torment her. She writes Disibod's life and the Book of Divine Works, and her nuns tell of the possessed and mad she frees. She dies in her eighty-second year, on September 17, as two arcs of light and a glowing cross appear over her room, and miracles follow at her tomb.

Unde et post hujus virtutis tam humilem et omnino de se
whence also after of-this virtue so humble and wholly of herself
praesumentis recitationem, quasi cum Apostolo diceret: Ne
presuming the-recital as-if with the-Apostle she-said lest
magnitudo revelationum extollat me, datus est mihi stimulus
the-greatness of-the-revelations exalt me given is to-me a-goad
carnis meae, angelus Satanae, qui me colaphizet, statim
of-flesh my the-angel of-Satan who me should-buffet at-once
subnectit eam, quae subsecuta eam fuit, quasi vere stimulus
she-subjoins that which followed it had as-if truly a-goad
contra extollentiam, totius carnis suae debilitationem. «Post
against the-exaltation of-whole flesh her the-weakening after

haec, inquit, nimirum post mulieris illius liberationem,
these-things she-says doubtless after of-woman that the-liberation
magna aegritudo iterum, invasit me, ita quod venae meae cum
a-great sickness again invaded me so that veins my with
sanguine, ossa cum medullis emarcuerunt, et viscera mea
the-blood the-bones with the-marrow withered and bowels my
intra me distracta sunt, totumque corpus meum ita elanguit,
within me torn-apart were and-the-whole body my so languished
sicut herbae viriditatem suam in hieme perdunt. Et vidi,
as grasses greenness their in winter lose and I-saw
quod nequam spiritus inde irridebant, cachinnando dicentes:
that the-wicked spirits thereupon mocked guffawing saying
«Vah! ista morietur, et amici ejus flebunt, cum quibus nos
bah she will-die and friends her will-weep with whom us
confudit.» Ego autem exitum animae meae adesse non
she-confounded I however the-departure of-soul my to-be-at-hand not
vidi. Infirmitatem autem istam plusquam quadraginta dies et
saw sickness moreover this more-than forty days and
noctes patiebar. Inter haec in vera visione mihi ostensum
nights I-suffered among these-things in true vision to-me shown
fuit, quod quasdam congregationes spiritualium hominum,
it-was that certain congregations of-spiritual persons
virorum ac mulierum, inviserem, eisque verba, quae Deus
of-men and women I-should-visit and-to-them the-words which God
mihi ostenderet, manifestarem. Quod dum tandem facere
to-me showed I-should-manifest which when at-length to-do
tentarem, nec vires corporis haberem, infirmitas mea
I-attempted nor the-strength of-body I-had sickness my
aliquantulum lenita est: et praeceptum Dei exsequens,
a-little eased was and the-precept of-God carrying-out
dissensiones, quas quidam inter se habebant, sedavi. Has
the-dissensions which certain among themselves had I-calmed these

vias, quas Deus mihi praecepit, cum negligerem propter
ways which God to-me commanded when I-neglected on-account-of
populi timorem, dolores mihi corporis sunt augmentati,
of-the-people fear pains to-me of-body were increased
nec cessabant, quousque obedivi: sicut et Jonae contigit, qui
nor did-they-cease until I-obeyed as also to-Jonah it-happened who
valde afflictus fuit quousque ad obedientiam se reclinavit.»
greatly afflicted was until to obedience himself he-bent
Supernam post haec sponsa Christi meruit visitationem,
supernal after these-things the-bride of-Christ deserved a-visitation
qua tantam percepit consolationem, ut ex ejus delectatione
by-which such she-received consolation that from its delight
diceret, se repletam fuisse inaestimabilis gaudii exsultatione.
she-said herself filled to-have-been of-inestimable joy with-exultation
«Pulcherrimus, inquit, et amantissimus vir in visione veritatis
a-most-beautiful she-says and most-loving man in the-vision of-truth
mihi aperuit, qui tantae consolationis fuit, quod omnia
to-me appeared who of-such consolation was that all
viscera mea velut odore balsami ejus adspectus perfudit.
bowels my as-if with-the-scent of-balsam his aspect suffused
Tunc gaudio magno et inaestimabili exsultabam, semperque
then with-joy great and inestimable I-exulted and-always
eum prospicere desiderabam. Et ipse his, qui me afflixerunt,
him to-behold I-desired and he to-those who me afflicted
praecepit, ut a me discederent, dicens: «Abscedite, quia
commanded that from me they-should-depart saying go-away because
nolo ut amplius eam sic torqueatis.» Qui cum magno
I-do-not-wish that further her so you-torment who with great
ululatu recedentes, clamabant: «Ah! quod huc venimus quia
howling withdrawing cried ah that hither we-came because
confusi recedimus.» Mox aegritudo, quae me inquietaverat,
confounded we-withdraw soon the-sickness which me had-disquieted

velut aquae, quae per procellos ventos inundatione
as waters which through stormy winds with-flood
commoventur, ad verba viri me dereliquit, et vires
are-stirred at the-words of-the-man me left and strength
recepi, quemadmodum peregrinus, cum in patriam revertitur,
I-received just-as a-pilgrim when to his-homeland he-returns
possessiones suas recolligit, atque venae cum sanguine, ossa
possessions his gathers-again and veins with the-blood bones
cum medullis in me reparata sunt, quasi de morte suscitata
with the-marrow in me restored were as-if from death raised
fuissem. At ego tacui in patientia, silui in mansuetudine,
I-had-been but I was-silent in patience was-still in meekness
et sicut pariens post laborem, ita loquebar post dolorem.
and as one-giving-birth after the-labor so I-spoke after the-pain
«Post haec ab abbate meo et fratribus humillima instantia
after these-things by abbot my and the-brothers with-most-humble insistence
et devotione coacta sum, ut vitam sancti Disibodi, cui
and devotion compelled I-was that the-life of-Saint Disibod to-whom
prius oblata eram, ut Deus vellet, scriberem, quia nihil certi
earlier offered I-had-been as God willed I-should-write because nothing certain
inde haberent. Et oratione cum invocatione Spiritus sancti
thereof they-had and prayer with invocation of-the-Spirit holy
praemissa, ad veram Sapientiam, in vera visione commonita,
sent-before to the-true Wisdom in true vision admonished
prospexi: ac secundum, quod ipsa me docuit, vitam et merita
I-looked and according-to what she me taught the-life and merits
ipsius sancti conscripsi. Deinde librum Divinorum operum
of-the-same saint I-wrote-down then the-book of-Divine Works
scripsi, in quo, ut omnipotens Deus mihi infudit, altitudinem,
I-wrote in which as the-almighty God into-me poured the-height
profunditatem et latitudinem firmamenti vidi, et quomodo
the-depth and breadth of-the-firmament I-saw and how

sol et luna, stellae et caetera in illo constituta sunt.» Multa
sun and moon stars and the-rest in it set are many
et alia scripturarum monumenta, et insignia prophetiae
also other of-writings monuments and remarkable of-prophecy
gratiaeque documenta sancta virgo confecit, sicut superius
and-of-grace records the-holy virgin made as above
diximus, in quibus eruditae a Spiritu sancto ejus animae
we-said in which taught by the-Spirit holy her of-soul
ac divinis deditae indicia colligimus. Plurimum enim
and to-divine-things devoted the-signs we-gather very-much for
emolumenti in eis invenire possunt, qui amorem doctrinae
of-profit in them to-find can those-who the-love of-doctrine
et scientiae gerunt, utpote quae a Deo ordinata, et
and of-knowledge bear inasmuch-as things-which by God ordained and
per ipsam hominibus sunt propalata, in qua Dei Sapientia,
through her to-men were made-known in whom of-God the-Wisdom
quasi in solio potentiae sublimi auctoritate sedebat, et
as-if on a-throne of-power with-sublime authority sat and
per eam mirabilia faciens, rerum judicia decernebat.
through her wonders doing of-things the-judgments decreed
His, prout possibilitas ingenioli suppetebat, a nobis digestis,
these as the-capacity of-little-talent was-sufficient by us arranged
calamum ad verba sanctarum filiarum ejus vertamus, et
the-pen to the-words of-the-holy daughters her let-us-turn and
quae de ipsa memoratu digna scripserunt, maxime quae
what about her of-memory worthy they-wrote especially what
de beato transitu ejus sunt, viderunt et audierunt, et
about the-blessed passing her are they-saw and heard and
manibus suis tractaverunt, adjuvante Domino, fideliter et
with-hands their handled helping the-Lord faithfully and
veraciter huic operi annectamus.
truly to-this work let-us-attach

Mulierem, inquiunt, quamdam acriter a daemonio muto
a-woman they-say certain sharply by a-demon dumb
vexatam, super quam et fratres de Lacu, plurimum
vexed over whom also the-brothers of Laach very-much
laboraverant, cum ad se magno labore virorum in lecto
had-labored when to her with-great labor of-men in a-bed
deportata esset, pia mater, audaciae et praesumptioni
carried she-had-been the-pious mother to-the-audacity and presumption
daemonis verbis a Spiritu sancto prolatis confidenter
of-the-demon with-words by the-Spirit holy uttered confidently
resistens, ab orationibus et benedictionibus non cessavit,
resisting from prayers and blessings not ceased
quousque per gratiam Dei ab hoste maligno eam liberavit.
until through the-grace of-God from the-enemy malignant her she-freed
Simili modo et alia mulier, quae propter furorem
in-like way also another woman who on-account-of the-fury
insaniae diris vinculis ligata fuit, cum ad se adducta
of-madness with-dreadful chains bound was when to her brought
fuisset, solvi eam monuit, et statim sub admiratione
she-had-been to-be-loosed her she-advised and at-once under the-wonder
omnium, qui aderant, sanitate mentis et corporis recepta,
of-all who were-present health of-mind and of-body received
cum gratiarum actione remeavit ad propria.
with of-thanks giving returned to her-own
Item de claustro Schefenburch sororem quamdam diabolus
likewise from the-cloister Schefenburch a-sister certain the-devil
ad sancta opera, orationes, vigilias et jejunia, ad perceptionem
to holy works prayers vigils and fasts to the-reception
quoque sacramentorum, simulans se esse angelum lucis,
also of-the-sacraments pretending himself to-be an-angel of-light
hortabatur, et criminalium confessione, quibus nunquam
urged and with-the-confession of-crimes to-which never

subjacuerat, confundere eam nitebatur. Inter quae etiam
she-had-been-subject to-confound her strove among which-things also
ita eam afflixit, quod nomina et aspectum quorumdam
so her he-afflicted that the-names and aspect of-certain
hominum et animalium in tantum abhorrebat, quod ipsis
men and animals in so-much she-abhorred that them
visis vel auditis, horribili voce per longam horam perstrepebat.
seen or heard with-horrible voice for a-long hour she-roared
Haec a priore et conventu cum litteris ad sanctam virginem
she by the-prior and convent with letters to the-holy virgin
missa, ab ea et confortata, et a diaboli errore est liberata.
sent by her both comforted and from of-the-devil the-error was freed
Eadem virtute alias duas mulieres a daemonio obsessas
by-the-same virtue other two women from a-demon possessed
liberavit, quarum una, cum esset paupercula et caeca, in
she-freed of-whom one since she-was poor-little and blind into
eleemosynam ejus recepta, in spirituali habitu vitam feliciter
alms her received in spiritual habit life happily
consummavit.
finished

His itaque praemissis, quia ad finem operis hujus
these-things and-so set-forth since to the-end of-work this
festinamus, finem quoque vitae sanctae virginis, quibus
we-hasten the-end also of-the-life of-the-holy virgin with-what-things
Deus illustraverit, sicut praefatae sorores eum descripserunt,
God illumined as the-aforesaid sisters it described
videamus. Cum beata, inquiunt, mater Domino multis
let-us-see when the-blessed they-say mother for-the-Lord with-many
laborum certaminibus devote militasset, vitae praesentis
of-labors struggles devoutly had-soldiered of-life present
taedio affecta, dissolvi et esse cum Christo quotidie
with-weariness affected to-be-dissolved and to-be with Christ daily

cupiebat. Cujus desiderium Deus exaudiens, finem suum, sicut
she-desired whose desire God hearing end her as
ipsa praeoptaverat, spiritu prophetiae ei revelavit, quem
she had-preferred by-the-spirit of-prophecy to-her revealed which
et sororibus praedixit aliquandiu. Itaque infirmitate laborans,
also to-the-sisters she-foretold for-some-time and-so with-sickness laboring
octogesimo secundo aetatis suae anno, XV
in-the-eighty second of-age her year on-the-fifteenth-day-before
Kalend. Octobris, ad Sponsum coelestem felici transitu
the-Kalends of-October to the-Bridegroom heavenly by-a-happy passing
migravit. Filiae autem ipsius, quarum omne gaudium
she-departed the-daughters moreover of-her of-whom all joy
et solatium ipsa erat, funeri dilectae matris amarissime
and solace she was at-the-funeral of-the-beloved mother most-bitterly
flentes assistebant. Nam licet de praemiis et de suffragiis
weeping stood-by for although about the-rewards and about the-supports
sibi per ipsam conferendis non dubitarent, propter
to-themselves through her to-be-conferred not they-doubted on-account-of
discessionem tamen, per quam semper consolabantur,
the-departure yet through whom always they-were-consoled
maximo cordis moerore afficiebantur. Deus vero, cujus
with-the-greatest of-heart grief they-were-affected God but of-what
meriti apud se esset, in transitu suo evidenter declaravit.
merit with himself she-was in the-passing her evidently declared
Nam supra habitaculum, in quo sancta virgo primo crepusculo
for above the-dwelling in which the-holy virgin at-the-first twilight
noctis Dominicae diei felicem animam Deo reddidit, duo
of-the-night of-the-Lord's day the-happy soul to-God gave-back two
lucidissimi et diversi coloris arcus in firmamento apparuerunt,
most-bright and of-different color arcs in the-firmament appeared
qui ad magnitudinem magnae plateae se dilataverunt,
which to the-size of-a-great street themselves widened

in quatuor partes terrae se extendentes, quorum alter
into four parts of-the-earth themselves extending of-which the-one
ab aquilone ad austrum, alter ab oriente ad occidentem
from the-north to the-south the-other from the-east to the-west
procedebant. At in summitate, ubi hi duo arcus jungebantur,
proceeded but at the-summit where these two arcs were-joined
clara lux ad quantitatem lunaris circuli emergebat, quae late
a-clear light to the-size of-the-lunar circle emerged which widely
se protendens, tenebras noctis ab habitaculo depellere
itself stretching-out the-darkness of-the-night from the-dwelling to-drive-away
videbatur. In hac luce crux rutilans visa est, primum parva,
seemed in this light a-cross glowing seen was at-first small
sed crescendo postea immensa, circa quam innumerabiles
but by-growing afterward immense around which innumerable
varii coloris circuli, in quibus singulis singulae rutilantes
of-various color circles in which each one-each glowing
cruciculae oriebantur cum circulis suis, priore tamen
little-crosses arose with circles their than-the-former yet
minores conspiciebantur. Et cum haec in firmamento se
smaller were-seen and when these in the-firmament themselves
dilatassent, latitudine sua ad orientem magis pertingebant,
had-spread with-breadth their toward the-east more reached
et terram versus domum, in qua sancta virgo transierat,
and to-the-earth toward the-house in which the-holy virgin had-passed-away
declinare visae, totum montem clarificabant. Et credendum
to-incline seen the-whole mountain lit-up and it-is-to-be-believed
quod hoc signo Deus ostendit, quanta claritate dilectam
that by-this sign God showed with-how-great brightness beloved
suam in coelestibus illustraverit. Nec defuerunt, antequam
his in the-heavens he-had-illumined nor were-lacking before
sepeliretur, miracula meritum sanctitatis ejus attestantia. Nam
she-was-buried miracles the-merit of-holiness her attesting for

duo homines, qui sanctum corpus ejus spe bona tangere
two men who the-holy body her with-hope good to-touch
praesumpserunt, a gravi infirmitate convaluerunt. Exsequiis
presumed from grave infirmity recovered the-funeral-rites
igitur venerabiliter a reverendis viris celebratis, in venerando
therefore venerably by reverend men celebrated in a-venerable
loco est sepulta, ubi meritis ejus, omnibus pio
place she-was buried where by-the-merits her to-all with-pious
corde quaerentibus praestantur multa beneficia. Odor quoque
heart seeking are-granted many benefits a-scent also
mirae suavitatis de sepulcro ejus redolens, dulcedinis suae
of-wondrous sweetness from the-tomb her smelling of-sweetness its
fragrantia aliquorum hominum nares perfundit et pectora.
by-the-fragrance of-some men the-nostrils pervades and breasts
Speramus itaque et indubitanter credimus, apud Deum esse
we-hope and-so and undoubtingly believe with God to-be
memoriam immortalem, qui in hac vita donorum suorum
a-memory immortal he-who in this life of-gifts his
praerogativam ei contulerat specialem, cui laus sit et
a-prerogative on-her had-conferred special to-whom praise be and
honor in saecula saeculorum. Amen.
honor to the-ages of-ages amen

HILDEGARD OF BINGEN

Vita sancti Ruperti

The Life of Saint Rupert

Hildegard, taught in vision, tells of Rupert, patron of her house. His mother Bertha, of a Lorraine house, is married to the pagan duke Robold, who scorns her piety and dies fighting Christians when Rupert is three. The widow builds a church on the Nahe and rears him in holiness. At twelve, urged in a dream by an old man, he and his mother build houses for the poor, and he washes their feet.

Beatum Robertum Deus in infantia totum sua gratia
blessed Rupert God in infancy whole with-his grace
perfudit, et ad bonum finem perduxit; qui clarus genere et
filled and to a-good end led who bright in-birth and
divitiis saeculi, per liberalitatem benedictionis Dei, carus
in-the-riches of-the-world through the-liberality of-the-blessing of-God dear
Deo existit. Nam, ut in vera visione video, beatus patronus
to-God is for as in true vision I-see blessed patron
noster Robertus, patre suo orbatus, cum matre sua in hoc
our Rupert of-father his bereaved with mother his in this
loco vivens, et operibus bonis insudans, ac Deo in castitate,
place living and in-works good toiling and God in chastity
humilitate et sanctitate serviens, cum caducis et temporalibus
humility and holiness serving with fleeting and temporal-things
aeterna praemia mercatus est. Sicut enim vivens lumen in
eternal rewards bought has as for the-living light in
vera visione mihi ostendit et me docuit, sic de ipso loquar.
true vision to-me showed and me taught so about him I-shall-speak
Ubicunque opinio verae sanctitatis fuit, ibi sanctitas stare
wherever the-repute of-true holiness was there holiness to-stand
et permanere diu potuit: ubicunque autem vera sanctitas non
and to-remain long could wherever moreover true holiness not
fuit, ibi mendacium durare diu non potuit. In beato autem
was there falsehood to-last long not could in blessed moreover

Roberto vera sanctitas fuit, quemadmodum divina majestas
Rupert true holiness was as the-divine majesty
aperte ostendit, cum me, quasdam sorores mecum, ad locum
openly showed when me certain sisters with-me to the-place
reliquiarum ejus per magnum miraculum magnarum visionum
of-relics his through a-great miracle of-great visions
transtulit, ut omnibus cernentibus et scire volentibus apparet.
it-transferred that to-all those-discerning and to-know wishing it-appears
Pater ergo matris B. Roberti de Lotharingia
the-father therefore of-the-mother of-blessed Rupert from Lorraine
oriundus ibidem princeps exstitit, et magnam latitudinem
sprung there prince was and great breadth
praediorum ac divitiarum, in regione nativitatis suae et
of-estates and of-riches in the-region of-birth his and
in aliis circumquaque positis regionibus, et circa fluenta
in other round-about lying regions and along the-streams
Rheni in Pingis habens, magnus ac nominatus inter
of-the-Rhine in Bingen having great and renowned among
principes saeculi habebatur. Qui vere Catholicus existens, in
the-princes of-the-world was-held who truly Catholic being in
temporibus imperatoris Magni Caroli claruit; puellamque,
the-times of-the-emperor of-the-Great Charles shone and-a-girl
matrem videlicet beatae Berthae, ex longinquis regionibus in
the-mother namely of-blessed Bertha from distant regions in
magnis divitiis ortam, sibi in matrimonium conjunxit. Ex
great riches sprung to-himself in marriage joined from
qua dum filiam, matrem scilicet beati Roberti, habuisset;
whom when a-daughter the-mother namely of-blessed Rupert he-had
ipsam adultam pagano et tyranno cuidam, nobili tamen
her grown to-a-pagan and tyrant a-certain noble yet
et duci secundum saeculi dignitatem, Roboldo dicto, cum
and duke according-to of-the-world the-dignity Robold called when

adhuc pagani et Christiani propter rudimentum verae fidei
still pagans and Christians on-account-of the-beginning of-true faith
simul habitarent, gloria conjugii solemniter associavit; et
together dwelt with-the-glory of-marriage solemnly he-joined and
praedia sua, quae circa Rhenum in Pingis habebat, eidem
estates his which along the-Rhine in Bingen he-had to-the-same
filiae suae in dotem contulit; quatenus ob elegantiam
daughter his as dowry conferred so-that on-account-of the-elegance
generis sui, et ob amplitudinem praediorum suorum,
of-race his and on-account-of the-amplitude of-estates his
idem Roboldus ad Christianum nomen cogi posset:
the-same Robold to the-Christian name to-be-compelled could
quod tamen nihil profuit. Qui dum cum ea per aliquod
which yet nothing profited who when with her for some
tempus laudabiliter vixisset, postea honestos mores ipsius
time laudably had-lived afterward the-honest manners of-her
videns, graviter tulit; ac se alienis mulieribus conjungens,
seeing heavily bore and himself to-other women joining
non illam tamen more conjugii deseruit, sed tyrannidem
not her yet in-the-manner of-marriage deserted but the-tyranny
incredulae mentis gerens, baptismum non amavit. Unde
of-an-unbelieving mind bearing baptism not loved whence
beata mulier haec valde cruciabatur in corde suo, Deo
blessed woman this greatly was-tormented in heart her to-God
vovens, ut si ab illo liberaretur, thalamo alterius viri
vowing that if from him she-should-be-freed to-the-chamber of-another man
non associaretur: et ob hoc etiam suspiriis, lacrymis,
not she-would-be-joined and on-account-of this also with-sighs tears
orationibus ac eleemosynis sacrificium laudis Deo offerens
prayers and alms the-sacrifice of-praise to-God offering
dicebat; O! o! quando liberabor de occupatione saeculi hujus,
she-said O O when shall-I-be-freed from the-occupation of-world this

quae animae meae et corpori meo amarus carcer est? De
which to-soul my and to-body my a-bitter prison is about
benevolentia autem beatae Berthae magis quam de sanctitate
the-benevolence moreover of-blessed Bertha more than about the-holiness
ejus loquamur, ut gloria in excelsis Deo, et in terra pax
her let-us-speak that glory in the-highest to-God and on earth peace
hominibus bonae voluntatis sit. Nam ipsa tandem filium
to-men of-good will be for she at-last a-son
concepit et peperit, et si dicere liceret, pannis illum,
conceived and bore and if to-say it-were-allowed in-cloths him
ut beata Dei genitrix Maria filium suum, involvit. Cujus
as the-blessed of-God bearer Mary son her wrapped whose
pater, plurima gloria saeculi, ut praefatum est, pollens,
father with-very-much glory of-the-world as aforesaid it-is powerful
in monte illo, qui Lubun dicitur, castrum valde munitum
on mountain that which Lubun is-called a-castle greatly fortified
habuit, et per totam provinciam illam, fere usque ad
had and through all province that almost all-the-way to
Moguntiam civitatem, ducatum tenuit. Cumque beatus infans
Mainz city the-dukedom held and-when blessed infant
Robertus trium annorum esset, pater ejus in magnis praeliis
Rupert of-three years was father his in great battles
contra Christianos dimicans, occisus coram Deo et hominibus
against Christians fighting killed before God and men
interiit, et B. Bertha uxor ipsius vidua remansit.
perished and blessed Bertha wife his a-widow remained
Quae se a vinculo mariti et a sollicitudine saeculi
who herself from the-bond of-husband and from the-care of-the-world
solutam videns, praefatum castrum deseruit, et ad alium
freed seeing the-aforesaid castle deserted and to another
locum, scilicet super Naham situm (in quo nunc reliquiae ipsius
place namely on the-Nahe situated in which now the-relics of-her

et beati Roberti requiescunt) se contulit, ibique ecclesiam
and of-blessed Rupert rest herself betook and-there a-church
aedificavit. Pretiositatem quoque et claritatem vestimentorum
built the-preciousness also and brightness of-garments
abjecit, nec ulterius dignitatem generis sui et divitiarum suarum
she-cast-off nor further the-dignity of-race her and of-riches her
attendit; sed vili vestitu et grosso velut sacco induta,
heeded but in-cheap clothing and coarse as-if in-sackcloth clothed
ac cingulo cincta, deinceps in continentia viduitatis, ut diu
and with-a-girdle girded thereafter in the-continence of-widowhood as long
optaverat, Deo devota serviebat. Multos quoque perfectos et
she-had-wished to-God devoted served many also perfect and
alios quosdam bonos homines ad se collegit, ac in praedicto
other certain good men to herself gathered and in the-aforesaid
loco permansit; ibique vigiliis et jejuniis se macerans,
place remained and-there with-vigils and fasts herself wasting
orationibus etiam et eleemosynis Deo quotidie ministrans
with-prayers also and alms to-God daily ministering
filium suum bono exemplo in sanctitate munivit; quoniam
son her with-good example in holiness fortified since
timebat, quod per cognatos et amicos suos ad voluptatem
she-feared that through kinsmen and friends his to the-pleasure
saeculi moveretur; et, ne hoc fieret, die noctuque illum
of-the-world he-might-be-moved and lest this should-happen by-day and-by-night him
Deo commendabat. Sed tamen plurimi tyranni, tam Christum
to-God she-commended but yet very-many tyrants as-well Christ
colentes quam idolis servientes, eam interim infestabant, et
worshiping as idols serving her meanwhile beset and
tam elegantiam generis et corporis ipsius amplectentes, quam
both the-elegance of-race and of-body her embracing and
divitiis et praediis ejus inhiantes, eam sibi matrimonio
riches and estates her gaping-at her to-themselves in-marriage

conjungi affectabant. Ipsa vero omnes uno animo et una
to-be-joined desired she but all with-one mind and one
voluntate a se repellebat, et soli Deo placere studebat,
will from herself drove-back and alone to-God to-please was-eager
et filium suum magis ad gloriam Dei quam ad honorem
and son her more to the-glory of-God than to the-honor
saeculi educare laborabat. In quo dum bonas virtutes bona
of-the-world to-bring-up labored in whom when good virtues with-good
spe coelestis vitae exsurgere videret, animumque illius magis ad
hope of-heavenly life to-rise she-saw and-the-mind of-him more to
aeterna quam ad caduca innixum attenderet; de plurimis
eternal-things than to fleeting-things leaning she-heeded over the-very-many
donis sancti Spiritus gaudebat, quae in ipso videbat.
gifts of-the-holy Spirit she-rejoiced which in him she-saw
Quoniam idem beatus Robertus, cum infans et lac sugens
since the-same blessed Rupert when an-infant and milk sucking
esset, mores malitiae infantis, plorando seu irascendo, non
he-was the-manners of-the-malice of-an-infant by-crying or by-being-angry not
habuit: et a lacte abstractus in pueritia sua, in moribus suis,
had and from milk withdrawn in boyhood his in manners his
velut homo qui diligentissima intentione ad Deum anhelaret,
like a-man who with-most-diligent intention to God panted
fuit: quapropter pater suus eum odio habens, ipsum stultum
he-was wherefore father his him in-hatred having him foolish
et fatuum fieri multoties affirmaverat, dum vivebat. Sed qui
and silly to-become many-times had-affirmed while he-lived but who
Deum bona et recta fide colebant, puerum hunc in pueritia
God with-good and right faith worshiped boy this in boyhood
sua tam benevolum existentem cernentes, valde amabant, et
his so benevolent being discerning greatly loved and
beatum futurum, quamvis per ignorantiam, veraciter tamen
blessed about-to-be though through ignorance truly yet

dicebant. Spiritus sanctus enim, qui Jacob patriarcham in
said the-Spirit holy for who Jacob the-patriarch in
utero matris suae gratia sua perfuderat, infantem istum
the-womb of-mother his with-grace his had-filled infant this
etiam inspiravit; quia Deus miracula sua saepius in iis
also inspired because God miracles his more-often in those
etiam facit, qui prae mollitia venarum ac medullarum
also does who because-of the-softness of-veins and of-marrows
plenam scientiam nondum habent.... In plena etenim
full knowledge not-yet have in full for
benedictione fructuosae terrae, scilicet benevolentiae, Deus
blessing of-fruitful earth namely of-benevolence God
Jacob antequam nasceretur diligebat, et in eadem inspiratione
Jacob before he-was-born loved and in the-same inspiration
beatum Robertum in infantia ipsius visitavit. Deus namque
blessed Rupert in infancy his visited God for
praevidit, quod sensibilis terra hujus pueri ad Deum anhelare
foresaw that the-sensible earth of-this boy to God to-pant
desideraret; et quia hoc, lac adhuc sugens, in moribus suis
would-desire and because this milk still sucking in manners his
(ostendere) incipiebat; omnes qui eum videbant, ipsum valde
to-show he-began all who him saw him greatly
diligebant; quoniam ubicunque benevolentia in homine est, ad
loved since wherever benevolence in a-man is to
amorem illius desideria hominum accenduntur, velut ros super
the-love of-him the-desires of-men are-kindled as dew upon
granum ad viriditatem illius cadit. Itaque cum puer Robertus
grain to the-greenness of-it falls and-so when the-boy Rupert
septem annorum esset, litteras discere desiderabat, quibus
of-seven years was letters to-learn desired in-which
eum mater sua instrui faciebat; sed tamen clericum esse
him mother his to-be-instructed made but yet a-cleric to-be

nolebat, sed in loco patris sui ducem provinciae suae
she-was-unwilling but in the-place of-father his duke of-province his
ac defensorem Ecclesiarum eum esse disponebat. Ipse autem
and defender of-the-Churches him to-be she-arranged he moreover
gratia Spiritus sancti misericors super pauperes erat, quod
by-the-grace of-the-Spirit holy merciful over the-poor was which
ministerium ac sustentatio benevolentiae est, quemadmodum
the-ministry and sustenance of-benevolence is as
viscera homini servientes eum continent. Nam et secundum
the-bowels to-a-man serving him hold-together for also according-to
mores puerorum, ubicunque pauperes puerulos invenit, eos
the-manners of-boys wherever poor little-boys he-found them
matri suae obtulit, dicens: «Mater, ecce filii tui.» Quod
to-mother his offered saying O-mother behold sons your which
factum illa benigne suscipiens, ei respondit: «Fili mi,
done she kindly receiving to-him answered O-son my
fratres tui sunt.» Qui cum competenter et honeste nutriretur,
brothers your they-are who when fittingly and honorably was-nourished
aetate et sapientia coram Deo et hominibus proficiens, ad
in-age and wisdom before God and men advancing to
juvenilem aetatem, in sanctis moribus ac virtutibus educatus,
youthful age in holy manners and virtues brought-up
pervenit; unctus oleo sanctitatis, ut David, oleo
arrived anointed with-the-oil of-holiness as David with-the-oil
laetitiae prae consortibus suis, atque gloriam totius mundi
of-gladness above companions his and the-glory of-the-whole world
toto nisu mentis suae sprevit, quamvis eam corporaliter
with-all effort of-mind his he-spurned although it bodily
coram hominibus habere videretur. In bonis namque moribus
before men to-have he-seemed in good for manners
sancte vivebat, et ecclesiam piis orationibus assidue
holily he-lived and the-church with-pious prayers constantly

frequentabat, et quae in sacris voluminibus docebatur, bonae
frequented and what in sacred volumes he-was-taught to-good
memoriae pio studio commendabat.
memory with-pious zeal he-commended
Cumque ad duodecimum aetatis suae annum pervenisset,
and-when to the-twelfth of-age his year he-had-come
mater sua ad ipsum dixit: «Fili mi, quoniam plurimas
mother his to him said O-son my since very-many
facultates et divitias habemus, oraculum in honorem Dei, et
resources and riches we-have an-oratory in honor of-God and
salutem animarum nostrarum faciamus.» Cui ille respondit:
the-salvation of-souls our let-us-make to-whom he answered
«Non, mater mea, sed prius quod Evangelium habet
not O-mother my but first what the-Gospel holds
intendamus; et propheta dicit: Frange esurienti panem tuum,
let-us-heed and the-prophet says break for-the-hungry bread your
et egenos vagosque induc in domum tuam. Et iterum:
and the-needy and-the-wandering bring into house your and again
Cum videris nudum, operi eum, et carnem tuam
when you-will-have-seen the-naked cover him and flesh your
ne despexeris. Quod mater ipsius audiens, quamplurimum
not despise which mother his hearing very-greatly
gaudebat, quia filius ejus tam sanum consilium ipsi dederat.
rejoiced because son her so sound counsel to-her had-given
Nam per Spiritum sanctum bona et sancta desideria in
for through the-Spirit holy good and holy desires in
animo illius juvenis, sicut balsamum, sudabant: et quomodo
the-mind of-that youth like balsam sweated and how
haec quae locutus fuerat fieri possent, secum silenter
these-things which spoken he-had to-be-done could with-himself silently
tractabat, et sic obdormiebat. Unde per admonitionem
he-considered and so fell-asleep whence through the-admonition

Spiritus sancti quemdam senem in somnis vidit, qui pulchram
of-the-Spirit holy a-certain old-man in dreams he-saw who a-beautiful
faciem habens, quosdam puerulos in limpida aqua lavit, quos
face having certain little-boys in clear water washed whom
postea in quoddam pomarium, omni genere florum et
afterward into a-certain orchard with-every kind of-flowers and
arborum amoenissimum, et odore cunctorum aromatum
of-trees most-lovely and with-the-fragrance of-all spices
plenum, inducens, candidissima veste induit. At B.
full leading with-whitest garment clothed but blessed
Robertus, amoenitate ejusdem loci allectus, ad senem dixit:
Rupert by-the-loveliness of-the-same place allured to the-old-man said
«Hic manere volo.» Cui senex respondit: «Hic modo non
here to-remain I-wish to-whom the-old-man answered here now not
permanebis, quoniam fructuosam scalam in coelum tibi
you-will-remain since a-fruitful ladder into heaven for-yourself
parabis, ubi socius angelorum eris. Quapropter,
you-will-prepare where the-companion of-angels you-will-be wherefore
quod de pauperibus disposuisti, perficere non negligas,
what concerning the-poor you-arranged to-accomplish not neglect
quatenus per victum et vestitum illorum cibo vitae
so-that through the-food and clothing of-them with-the-food of-life
pascaris; ac veste, qua Adam per inobedientiam
you-may-be-fed and with-the-garment of-which Adam through disobedience
exutus est, induaris; saeculoque peregrinus mente factus,
stripped was you-may-be-clothed and-to-the-world a-pilgrim in-mind made
optimam partem tibi eligas.» Sed postquam beatus
the-best part for-yourself you-may-choose but after blessed
puer Robertus evigilavit, haec quae in somnis viderat,
boy Rupert awoke these-things which in dreams he-had-seen
matri suae narravit. Unde illa multum gavisa, ad
to-mother his he-told whence she much having-rejoiced to

Dominum genua sua flectens, orabat dicens: O Domine Deus
the-Lord knees her bending prayed saying O Lord God
meus, desiderium meum in filio meo implebis. Et deinde
my desire my in son my you-will-fulfill and then
tam mater quam idem filius ejus, juxta ripam defluentium
both the-mother and the-same son her beside the-bank of-flowing-down
aquarum quaedam habitacula domorum aedificantes, inibi
waters certain dwellings of-houses building there
pauperes et nudos conservabant, quibus etiam victum et
the-poor and the-naked kept to-whom also food and
vestitum per duos fideles et sanctos viros subministrabant;
clothing through two faithful and holy men they-supplied
quorum alter Wigbertus dictus, eis in sacerdotio serviebat;
of-whom one Wigbert called to-them in the-priesthood served
alter vero quidam ministerialium ipsorum existens, indoctus
the-other but a-certain-one of-the-ministerials their being unlearned
erat. Ipse quoque B. Robertus, tenerae aetatis et nobilitatis
was he also blessed Rupert of-tender age and of-nobility
suae propter amorem Christi oblitus, pedes pauperum
his on-account-of the-love of-Christ having-forgotten the-feet of-the-poor
multoties lavit, cibum et potum ipsis apposuit, ac lectos
many-times washed food and drink to-them set-before and beds
saepius eis stravit, et sic usque ad quintum decimum
more-often for-them spread and so all-the-way to the-fifth tenth
aetatis suae annum Deo fideliter servivit.
of-age his year to-God faithfully served

Pressed by kinsmen toward worldly honor, Rupert goes on pilgrimage to Rome with his mother's leave and, counseled to sell all, returns to build churches across his wide estates. At twenty the old man of his dream calls him to heaven, and he dies of a fever and is buried in his oratory, where cures follow. Bertha dies nearly twenty-five years later. The Northmen burn Robold's town, and only the church survives, beside a few vineyards that Hildegard later buys.

Et quoniam in pompa saeculi per multas divitias et
and since in the-pomp of-the-world through many riches and
familiam pollebat, quibus se ad saeculum trahi videbat;
household he-was-powerful by-which himself to the-world to-be-drawn he-saw
apud se tandem tractare coepit, quomodo B. Alexius
with himself at-last to-consider he-began how blessed Alexius
patrem et matrem, domum ac divitias saeculi peregrinatus
father and mother house and riches of-the-world having-traveled-abroad
reliquit; et se illum in hoc imitari omnino elegit, quatenus
left and himself him in this to-imitate wholly chose so-that
Deo tanto liberius servire in quiete posset. Quod mater
to-God so-much more-freely to-serve in quiet he-might-be-able which mother
ipsius quibusdam indiciis in eo sentiens, quamvis eam hoc
his by-certain signs in him sensing although her this
celaret, ipsi cum lacrymis dicebat: Fili, doloris maternorum
he-concealed to-him with tears said O-son of-the-pain of-maternal
viscerum recordare, et gemitus matris tuae viduae attende, et
bowels remember and the-groans of-mother your widowed heed and
familiam tuam in te solum confidentem aspice, et ne nobis
household your in you alone trusting look-at and lest on-us
intolerabilem miseriam inferas praevide: nam de facultatibus
intolerable misery you-bring take-care for from resources
nostris pauperibus et egenis ac omnibus indigentibus,
our to-the-poor and needy and all in-want

secundum quod tibi placuerit, erogare poteris. Et quid
according-to what to-you will-have-pleased to-pay-out you-will-be-able and what
tibi melius et utilius est, quam Deo sic servire? Haec
for-you better and more-useful is than to-God so to-serve these-things
matre sua multis lacrymis multisque gemitibus loquente,
mother his with-many tears and-with-many groans speaking
in corde suo beatus hic juvenis valde turbatus est. Eodem
in heart his blessed this youth greatly troubled was at-the-same
quoque tempore quidam nobiles, tam de extraneis quam de
also time certain nobles both from strangers and from
consanguineis suis, ad eum veniebant, dicentes: «Tu qui tantum
kinsmen his to him came saying you who such-great
honorem ducatus tantasque divitias saeculi habes, cur
honor of-the-dukedom and-such-great riches of-the-world have why
te tam contemptibilem facis?» His aliisque similibus
yourself so contemptible do-you-make with-these and-other like
verbis eum quotidie lacerabant, tentantes, si ipsum a
words him daily they-tore trying whether him from
bono proposito et a bona via sua avertere possent. Quod
good purpose and from good way his to-turn-away they-could which
ille cernens, matri suae dicebat: «Ecce per suggestionem
he discerning to-mother his said behold through the-suggestion
diaboli, qui proposito et vitae meae invidet, irretitus saeculo
of-the-devil who purpose and life my envies ensnared in-the-world
implicabor, et post vias patris mei quamvis nolens, ibo:
I-shall-be-entangled and after the-ways of-father my though unwilling I-shall-go
nam peregrinationem ob hoc desiderabam, ut soli Deo
for pilgrimage on-account-of this I-desired that alone to-God
tanto liberius servire possem.» Quo audito mater ipsius, quae
so-much more-freely to-serve I-might-be-able which heard mother his who
totam spem suam in Deum posuerat, prae timore angustiata
all hope her in God had-placed for fear distressed

et gravata, metuebat, ne filius suus per nobilitatem
and weighed-down feared lest son her through the-nobility
generis sui illectus saeculo implicaretur: malensque haerede
of-race his allured in-the-world be-entangled and-preferring an-heir
carere, quam filium suum saecularibus implicamentis irretitum
to-lack than son her with-worldly entanglements ensnared
diabolo servire, ipsi, quantum prae dolore potuit, aiebat:
the-devil to-serve to-him as-much-as for pain she-could said
«Fili, quoniam video te, per multa consilia turbatum,
O-son since I-see you through many counsels troubled
inconvenienter ad saeculum trahi; fac quod vis, et
unfittingly to the-world to-be-drawn do what you-wish and
peregrinationem, quam diu optasti, aggredere; et ille cui
the-pilgrimage which long you-have-wished undertake and he to-whom
dictum est: Tu solus peregrinus es in Jerusalem, in itinere
said it-was you alone a-stranger are in Jerusalem on journey
tuo sit, teque incolumem mihi ad gloriam nominis sui
your may-he-be and-you unharmed to-me to the-glory of-name his
remittat.» At ille ex voluntate matris suae peregrinationem
may-he-send-back but he by the-will of-mother his the-pilgrimage
arripuit, atque ad limina sanctorum apostolorum Petri et
seized and to the-thresholds of-the-holy apostles Peter and
Pauli cum quibusdam hominibus suis profectus est. Quem
Paul with certain men his set-out has whom
cum homines regionis illius viderent, super eo admirati sunt,
when the-men of-region that saw over him marveled they-have
ad invicem dicentes: Vere hic homo nobilis est: facies enim
to one-another saying truly this man noble is the-face for
ejus clara apparens in benevolentia lucebat, quoniam gratia
his bright appearing in benevolence shone since the-grace
Spiritus sancti ipsum perfuderat: unde et omnes, qui eum
of-the-Spirit holy him had-filled whence also all who him

intuebantur, in amplexione charitatis ipsum diligebant. Nam,
gazed-at in the-embrace of-love him loved for
sicut stella absque nube clarescit et clara est; sic etiam in
as a-star without cloud grows-bright and bright is so also in
facie hominis benevolentia conspicitur, quia idem homo in
the-face of-a-man benevolence is-seen because the-same man in
bona consuetudine Spiritus sancti est. Et cum B. Robertus
the-good custom of-the-Spirit holy is and when blessed Rupert
se Deo meritisque sanctorum apostolorum Petri et Pauli
himself to-God and-to-the-merits of-the-holy apostles Peter and Paul
quotidie commendaret, per aliquod tempus ibidem moratus est.
daily commended for some time there stayed has
Eo autem ibi moras faciente, a quibusdam religiosis
he moreover there delays making by certain religious
viris ejusdem regionis interrogabatur, cujus conversationis
men of-the-same region he-was-asked of-what way-of-life
aut desiderii foret: quibus ipse omnia, quae in corde
or desire he-might-be to-whom he all-things which in heart
suo habebat, aperuit. At illi consilium ei dabant, ut
his he-had opened but they counsel to-him gave that
Evangelium hoc attenderet ubi scriptum est: Vade, et vende
Gospel this he-should-heed where written it-is go and sell
omnia quae habes, et da pauperibus, et veni, sequere me;
all-things which you-have and give to-the-poor and come follow me
quoniam peregrinatio ipsi bona et utilis esset, ne divitiae
since pilgrimage for-him good and useful would-be lest the-riches
nobilitatis eum ad perditionem traherent. Qui consilio eorum
of-nobility him to perdition might-draw who to-the-counsel of-them
se subdidit, et se ita facturum in animo deliberavit.
himself submitted and himself so about-to-do in mind he-resolved
Ad matrem suam denique reversus, in praedio suo, quod
to mother his finally having-returned on estate his which

latissimum fuit, villas et ecclesias, in quibus locis non erant,
very-broad was villages and churches in which places not they-were
aedificari fecit, et hominibus suis ea distribuit; quatenus
to-be-built made and to-men his them distributed so-that
inibi manentes, et matri suae, quandiu viverent, ministrarent,
there remaining also to-mother his as-long-as they-lived they-might-serve
ac cunctis supervenientibus et in necessitate laborantibus in
and to-all arriving and in need laboring in
adjutorio subvenirent. Ipse vero ducatum, matrem, familiam
help they-might-come he but the-dukedom mother household
et possessiones suas, et omnia quae habebat, relinquere, et
and possessions his and all-things which he-had to-leave and
pro Christi nomine peregrinus fieri cogitabat. Possessio
for of-Christ the-name a-pilgrim to-become he-thought the-possession
autem praediorum ejus, quam haereditario jure tam a
moreover of-the-estates his which by-hereditary right both from
patre quam a matre et a caeteris progenitoribus suis
father and from mother and from the-other forebears his
possederat, a loco illo, ubi reliquiae ipsius conditae sunt;
he-had-possessed from place that where the-relics of-him laid-up are
videlicet, ubi Naha fluvius Rheno influit, sursum per
namely where the-Nahe river into-the-Rhine flows upward along
ripam Rheni usque ad Selsam fluvium se extendebat;
the-bank of-the-Rhine all-the-way to the-Selsa river itself extended
et deinde ad alia duo flumina, quorum primum Wiza,
and then to other two rivers of-which the-first Wiza
secundum Apsa dicitur, transibat; et illic ultra Naham
the-second Apsa is-called it-passed and there beyond the-Nahe
fluviolum Elram dictum, qui ibidem medius trium fluviorum
a-little-river Elra called which there middle of-three rivers
ejusdem vocabuli est, ascendebat; et abhinc ad Simeram
of-the-same name is it-ascended and from-there to the-Simera

amnem dirigebatur, et inde per silvam Sane, ubi amnis,
stream it-was-directed and thence through the-forest Sane where the-stream
qui Heienbach vocatur, Rheno se infundit, recurvabatur.
which Heienbach is-called into-the-Rhine itself pours it-curved-back
Habitatio autem, tam B. Roberti quam matris ipsius,
the-dwelling moreover both of-blessed Rupert and of-mother his
eodem tempore, propter suavitatem defluentium aquarum, in
at-the-same time on-account-of the-sweetness of-flowing-down waters in
ipso erat, ubi reliquiae eorum nunc conditae sunt. Civitas vero
that was where the-relics of-them now laid-up are the-city but
ipsorum, ibidem sita et fortissimis aedificiis munita, per
of-them there situated and with-strongest buildings fortified through
totam adjacentem planitiem usque ad radicem vicini
all the-adjacent plain all-the-way to the-root of-the-neighboring
montis et usque ad ripam Rheni tendebatur. Sed ex altera
mountain and all-the-way to the-bank of-the-Rhine was-stretched but on the-other
parte Nahae fluvii vicus erat, in qua habitacula famulorum et
side of-the-Nahe river a-village was in which the-dwellings of-servants and
piscatorum eorum, et stabula equorum ipsorum, ac horrea, ubi
fishermen their and the-stables of-horses their and barns where
frumentum eorum condebatur, et torcularia, ubi vinum ipsorum
grain their was-stored and wine-presses where wine their
exprimebatur, fuerunt. In ipsis quoque locis major celebritas et
was-pressed were in those also places greater thronging and
major copia divitiarum et omnium saecularium dignitatum
greater abundance of-riches and of-all worldly dignities
illo tempore pollebat, quam in aliis civitatibus ejusdem
at-that time flourished than in other cities of-the-same
regionis vigeret; quoniam ibi concursus et transitus multorum
region thrived since there the-concourse and passage of-many
hominum diversarum provinciarum assidue frequentabatur.
men of-various provinces constantly was-frequented

Denique cum B. Robertus juvenilem aetatem attigisset,
finally when blessed Rupert youthful age had-reached
scilicet cum jam fere viginti annorum esset, multi
namely when already almost of-twenty years he-was many
propinquorum et ministrorum ejus ipsum, quamvis renitentem,
of-the-relatives and of-the-servants his him though resisting
ad voluptatem saeculi trahebant. Quos ipse, quia totus in
to the-pleasure of-the-world drew whom he because whole in
Dei amore ardebat, a se piis et convenientibus verbis
of-God love burned from himself with-pious and fitting words
repellebat, quia Deus, qui omnia tam futura quam praeterita
drove-back because God who all-things both future and past
et praesentia novit, aliud in eo praeviderat. Nam, dum
and present knows something-else in him had-foreseen for while
idem beatus, velut arbor fructuum plena, tam pinguis et
the-same blessed-one like a-tree of-fruits full so rich and
elegantis naturae esset, ut mens ipsius per generositatem et
elegant of-nature was that the-mind of-him through nobility and
divitias saeculi in contrarietatem bonorum facile perverti,
the-riches of-the-world into the-contrary of-good-things easily to-be-perverted
et in sanctitate arescere posset (quemadmodum in quibusdam
and in holiness to-wither could as in certain
hominibus saepe accidit, qui bona opera incoeperunt, in quibus
men often happens who good works began in which
postmodum aruerunt) Deus ipsum ad se tulit. Denique
afterward they-withered God him to himself took finally
mater beati juvenis hujus Roberti, cum in viduitatis
the-mother of-blessed youth this of-Rupert when in of-widowhood
continentia Deo bonis et sanctis operibus devote serviret,
continence to-God with-good and holy works devoutly served
somnium divina revelatione vidit, costam scilicet de latere suo
a-dream by-divine revelation saw a-rib namely from side her

cecidisse; unde multum perterrita, crebros gemitus et crebra
to-have-fallen whence much terrified frequent groans and frequent
suspiria cordis sui pertulit, sicut et postmodum non multo
sighs of-heart her endured as also afterward not much
tempore transacto patuit. Nam filius ejus B. Robertus,
time passed was-plain for son her blessed Rupert
cum in intentione devotionis quam Deo voverat esset,
when in the-intention of-the-devotion which to-God he-had-vowed was
quatenus eam compleret, magnis febribus infirmari coepit.
so-that it he-might-fulfill with-great fevers to-be-sick began
In qua infirmitate senex, quem dudum in somnis viderat,
in which sickness the-old-man whom long-ago in dreams he-had-seen
ei apparuit, dicens: «Ego antiquus dierum, qui Danieli in
to-him appeared saying I the-ancient of-days who to-Daniel in
visu noctis apparui, sum; et nunc etiam me tibi manifesto,
the-vision of-night appeared am and now also myself to-you I-show
teque ad gloriam infinitae beatitudinis voco; quoniam per
and-you to the-glory of-infinite blessedness I-call since through
pomerium, quod tibi olim in visu demonstravi, bona et
the-orchard which to-you once in vision I-showed the-good and
sancta opera, quae modo complesti, veraciter praemonstravi.»
holy works which now you-have-fulfilled truly I-foreshowed
Qui ut de somno evigilavit, tristitia et timore perterritus,
who when from sleep he-awoke by-sadness and fear terrified
quia libenter complesset quod Deo in desideriis suis
because gladly he-would-have-fulfilled what to-God in desires his
voverat, matri suae quae viderat indicavit. Sed illa protinus
he-had-vowed to-mother his what he-had-seen he-told but she at-once
maximo moerore percussa, quantos gemitus quantosque luctus,
with-greatest grief struck how-many groans and-how-many laments
his auditis, ediderit, a quolibet simile passo animadverti
these heard she-uttered by anyone like-things having-suffered to-be-perceived

potest. Itaque cum beatus iste per triginta dies in praefata
can and-so when blessed this-one for thirty days in the-aforesaid
infirmitate laborasset, vicesimo aetatis suae anno Deus eum,
sickness had-labored in-the-twentieth of-age his year God him
in bona confessione et in Dei timore, de hac vita tulit: ne si
in good confession and in of-God fear from this life took lest if
ad perfectam aetatem perveniret, post vias patris sui incederet;
to full age he-came after the-ways of-father his he-should-walk
quia qui omnia novit, sic illi expedire praescivit. Deus
because he-who all-things knows so for-him to-be-expedient foreknew God
enim illum praevenit, et ipsum in innocentia fulgentem de
for him forestalled and him in innocence shining from
hac vita subtraxit. In oratorio autem, quod ipse et mater sua
this life withdrew in the-oratory moreover which he and mother his
super Naham fluvium in supradicto praedio suo construxerant,
on the-Nahe river on the-above-said estate their had-built
cum maximo concursu populorum totius regionis sepultus
with greatest concourse of-the-peoples of-the-whole region buried
est: aliis quidem super eum flentibus, quoniam immaturus de
he-was some indeed over him weeping since unripe from
praesenti vita sublatus est; aliis vero super eum gaudentibus,
the-present life taken was others but over him rejoicing
quia per miracula, quae Deus ibidem per eum fecit, tota
because through the-miracles which God there through him did whole
regio illa, velut dies per solem, illuminata est. Per octo
region that as-if day by the-sun illumined was through eight
namque annos Deus plurima signa et miracula, per merita
for years God very-many signs and miracles through the-merits
hujus dilecti sui, in praedicto loco in infirmis, in claudis, et in
of-this beloved his in the-aforesaid place in the-sick in the-lame and in

captivis fecit; ita ut quicunque in tribulationibus vexabantur,
captives did so that whoever in tribulations were-vexed
ad sepulcrum ejus venientes, per gratiam Dei liberati sint.
to tomb his coming through the-grace of-God freed were
Beata autem Bertha, vidua Dei electa, post felicem obitum
blessed moreover Bertha widow of-God chosen after the-happy death
filii sui, sanctam vitam in magna contritione cordis sui
of-son her a-holy life in great contrition of-heart her
deinceps duxit; et omnia quae habuit ad sepulcrum filii sui
thereafter led and all-things which she-had to the-tomb of-son her
pro servitio Dei obtulit: et cuncta necessaria congregationi
for the-service of-God offered and all necessaries to-the-congregation
fratrum, qui ibidem Deo in divinis serviebant, ex his
of-brothers who there to-God in divine-things served from these
pleniter subministravit. Nam post finem filii sui in omni
fully she-supplied for after the-end of-son her in all
bonitate jejuniorum, eleemosynarum, et orationum fere per
goodness of-fasts of-alms and of-prayers almost for
viginti quinque annos vivens, multos labores pro Dei amore
twenty five years living many labors for of-God love
pie et juste consummavit; et deinde corporali infirmitate
piously and justly completed and then by-bodily sickness
correpta, spiritum, quem semper in coelestibus desideriis
seized the-spirit which always in heavenly desires
infixerat, Deo reddidit, et in pace, in sepulcro filii sui,
she-had-fixed to-God gave-back and in peace in the-tomb of-son her
in praefato praedio suo honorifice sepulta est.
on aforesaid estate her honorably buried was
Qua defuncta praedictus locus in honore sanctitatis, et in
who having-died the-aforesaid place in honor of-holiness and in
pace quietis usque ad tyrannidem Normannorum perstitit.
peace of-quiet all-the-way to the-tyranny of-the-Northmen lasted

Quibusdam etenim annis post felicem transitum beatae hujus
certain for years after the-happy passing of-blessed this
Berthae transactis, gens Normannorum, a finibus suis
Bertha passed the-race of-the-Northmen from borders its
egressa, plurimas civitates circa fluenta Rheni divino
having-gone-out very-many cities along the-streams of-the-Rhine by-divine
judicio devastavit: Treverim quoque destruxit, et sic grassando
judgment laid-waste Trier also destroyed and so by-rampaging
ad civitatem Roboldi patris scilicet B. Roberti, ubi Naha
to the-city of-Robold the-father namely of-blessed Rupert where the-Nahe
fluvius Rheno commiscetur, de quo supra dictum est,
river with-the-Rhine mingles of which above said it-is
perveniens, hanc etiam ruina et incendio ad nihilum redegit.
arriving this also by-ruin and fire to nothing reduced
Quo facto, cum nefarii homines isti tandem repercussi,
which done when wicked men these at-last driven-back
feritatem suam deposuissent, et ad terras suas redirent;
savagery their had-laid-down and to lands their were-returning
incolae praefati loci, qui superstites remanserant, et qui
the-inhabitants of-the-aforesaid place who surviving had-remained and who
per diversa latibula dispersi fuerant, revertentes, et civitatem
through various hiding-places scattered had-been returning and city
suam dirutam cernentes, ex altera parte Nahae fluvii,
their demolished discerning on the-other side of-the-Nahe river
propter munimen decurrentium fluminum et adjacentium
on-account-of the-defense of-the-running-down rivers and of-the-adjacent
montium, alia habitacula sibi aedificabant: et omnia quae
mountains other dwellings for-themselves built and all-things which
in lignis et lapidibus, in ejectis fundamentis atque in aliis
in timbers and stones in cast-out foundations and in other
utensilibus, a praedicto destructo loco deferre poterant, ad
implements from the-aforesaid destroyed place to-carry-away they-could to

alteram ripam Nahae ad illic habitandum deportabant. Et sic
the-other bank of-the-Nahe for there dwelling they-carried and so
prior locus, qui dudum frequentia populorum, celsitudine
the-former place which long-ago in-the-throng of-peoples in-the-loftiness
aedificiorum, amplitudine divitiarum pollebat, desolatus est,
of-buildings in-the-amplitude of-riches flourished desolated was
atque per subsequentia tempora ad majorem desolationem
and through subsequent times to greater desolation
perductus. Unde et omnia praedia, quae B. Robertus
brought whence also all the-estates which blessed Rupert
haereditario jure possederat, per extraneos et diversos
by-hereditary right had-possessed through strangers and various
homines in contrarietatem dissipationis distracta sunt, et
men into the-adversity of-dispersal pulled-apart were and
nihil ex iis inconvulsum permansit, excepta ecclesia, in qua
nothing of them unshaken remained excepted the-church in which
idem Dei electus, ut supra dictum est, una cum matre sua
the-same of-God chosen-one as above said it-is together with mother his
requievit, quae et usque ad tempora nostra duravit: sic etiam,
rested which also all-the-way to times our lasted so also
quod eam oculis nostris perspeximus, cum ad eumdem locum
that it with-eyes our we-looked-upon when to the-same place
Dei monstratione pervenissemus: et exceptis quibusdam
of-God by-the-showing we-had-come and excepted certain
paucis vinetis ad eamdem ecclesiam pertinentibus, quae a
few vineyards to the-same church belonging which from
domino Hermanno Hildesheimensi episcopo, et fratre ipsius
lord Hermann of-Hildesheim bishop and brother his
nobili viro, Bernardo dicto, per nos pretio comparavimus.
noble man Bernard called through us for-a-price we-purchased

HILDEGARD OF BINGEN

Vita sancti Disibodi

The Life of Saint Disibod

In 1170, sick in bed, Hildegard hears a heavenly voice tell of Disibod, inspired from infancy like Nicholas and Benedict, and expounds the psalm on the praise of infants. Born to noble Irish parents driven into exile, he is schooled, ordained at thirty, and chosen bishop against his will. Amid heresy and schism he rebukes the people, endures ambushes, and after ten years is driven out and leaves for pilgrimage.

In mystica visione, ut Deus voluit, propter petitionem
in mystic vision as God willed on-account-of the-petition
et jussionem praelatorum meorum, scilicet Hebigeri abbatis
and command of-superiors my namely of-Hebiger the-abbot
cunctorumque fratrum, in Monte beati Disibodi Deo
and-of-all the-brothers on the-Mount of-blessed Disibod to-God
famulantium, de vita et meritis ejusdem beati Patris
serving about the-life and merits of-the-same blessed Father
aspiciebam, et post prolatas visiones libri vitae
I-looked and after the-brought-forth visions of-the-book of-life
meritorum, anno Dominicae Incarnationis millesimo
of-merits in-the-year of-the-Lord's of-the-Incarnation the-thousandth
centesimo septuagesimo, regnante Frederico Romanorum
hundredth seventieth reigning Frederick of-the-Romans
imperatore, sub pressura apostolicae sedis, fere per triennium
emperor under the-oppression of-the-apostolic see almost for three-years
in lecto aegritudinis jacens, ex divinae pietate sapientiae,
in the-bed of-sickness lying from of-divine the-piety of-wisdom
vocem de coelo, vigilans corpore et animo, sic dicentem
a-voice from heaven waking in-body and in-mind thus saying
audivi: Electus Dei Disibodus ab infantia sua Spiritu
I-heard the-chosen of-God Disibod from infancy his by-the-Spirit
Sancto, ut beatus Nicolaus, et beatus Benedictus eorumque
Holy like blessed Nicholas and blessed Benedict and-their

consimiles inspiratus, ad omne bonum, quod vidit et audivit,
like-ones inspired to every good which he-saw and heard
sitibundo corde anhelabat. Quapropter de ipso dici potest:
with-thirsting heart panted wherefore about him to-be-said it-can
Ex ore infantium et lactentium perfecisti laudem
out-of the-mouth of-infants and sucklings you-have-perfected praise
propter inimicos tuos, ut destruas inimicum et ultorem.
on-account-of enemies your that you-may-destroy the-enemy and the-avenger
Quod sic intelligendum est. In bono affectu infantium,
which thus to-be-understood is in good affection of-infants
loquelam nondum habentium, et illorum, qui magis lac sugere,
speech not-yet having and of-those who more milk to-suck
quam mirabilia facere deberent, tu, qui Dominus omnium es,
than wonders to-do ought you who Lord of-all are
ad perfectam duxisti nominis tui laudem, cum mirabilia tua
to perfect have-led of-name your praise when wonders your
in eis saepe operatus es: scilicet cum eos, nondum plenam
in them often worked you-have namely when them not-yet full
medullam habentes, ita inspirasti, quod multa in loquendo
marrow having so you-inspired that many-things in speaking
et operando nescienter proferebant; et cum alios, contra
and working unknowingly they-brought-forth and when others against
carnis jura, tanta fortitudine roborasti, quod toto
of-the-flesh the-laws with-such strength you-strengthened that with-whole
desiderio ad coelestia tendentes, officia carnis peccando
desire to heavenly-things striving the-offices of-the-flesh by-sinning
non exercebant. In his autem nullus dubietatem apprehendat,
not they-exercised in these moreover no-one doubt let-grasp
quia serpentinus dolus, in beatis illis, bona et sancta haec
because serpentine guile in blessed those good and holy these-things
facere non valebat; nam haec fecisti propter inimicos tuos,
to-do not was-able for these-things you-did on-account-of enemies your

videlicet perditos angelos, quatenus ad confusionem suam,
namely the-lost angels so-that to the-confusion their
virtutem tuam in puerili ignorantia viderent; et ut destruas
power your in boyish ignorance they-might-see and that you-may-destroy
inimicum, quippe illum, qui in omnibus bonis te abneget.
the-enemy indeed him who in all good-things you denies
Et ultorem: videlicet hunc, qui lapides et jacula impietatis
and the-avenger namely this-one who stones and darts of-impiety
suae contra verba et miracula tua, reprehendendo ea, projicit.
his against the-words and miracles your by-reproaching them throws
Haec mala in supradictis beatis hominibus nihil praevalebant,
these evils in the-above-said blessed men nothing prevailed
quoniam ea, quae recta sunt, loquebantur: Deus enim in
since those-things which right are they-spoke God for in
beato Disibodo ab infantia ejus usque ad decrepitam aetatem
blessed Disibod from infancy his all-the-way to decrepit age
ipsius, in donis suis operatus est; ita quod pueritia illius in
his in gifts his worked has so that boyhood his in
nequitia non ludebat, et quod juventus ejus in lascivia non
wickedness not played and that youth his in wantonness not
ardebat, et quod maturitas senectutis ipsius ad sinistram non
burned and that the-maturity of-old-age his to the-left not
respiciebat. Ipse namque omnem pompam saeculi hujus ita corde
looked he for all pomp of-world this so in-heart
et corpore reliquit, quod quidam illum stultum, quidam vanum,
and in-body left that some him foolish some vain
quidam errantem, quidam vero mirabilem in operibus suis per
some erring some but wondrous in works his through
hoc esse affirmabant, dicentes: Quid est hoc quod iste facit?
this to-be affirmed saying what is this that this-one does

Parentes igitur beati Disibodi, in libertate saeculi pollentes,
the-parents therefore of-blessed Disibod in the-freedom of-the-world powerful
de excellenti genere Hibernensium originem duxerant, sed
from the-excellent race of-the-Irish origin had-drawn but
tamen pompam et gloriam mundi superfluitate non habebant.
yet pomp and glory of-the-world in-superfluity not they-had
Unde quidam tyrannorum, in superbia tumentes, cum in eadem
whence certain of-the-tyrants in pride swelling when in the-same
regione quamplurimos per tyrannidem sibi subjugassent,
region very-many through tyranny to-themselves had-subjugated
etiam parentes beati hujus viri, qui eo tempore puer erat,
also the-parents of-blessed this man who at-that time a-boy was
opprimere et ditioni suae subjugare nitebantur. Ipsi autem
to-oppress and to-rule their to-subjugate strove they moreover
libertatis generis sui non immemores, duram injustamque
of-the-freedom of-race their not unmindful hard and-unjust
subjectionem recusantes ab illis declinabant, et ad remotiora
subjection refusing from them turned-aside and to more-remote
loca ejusdem regionis se longe contulerunt, et juxta
places of-the-same region themselves far betook and beside
quoddam flumen, quod de mari funditur, una cum filio
a-certain river which from the-sea is-poured together with son
suo beato Disibodo, omnique facultate sua, in quodam
their blessed Disibod and-all property their in a-certain
oppido mansionem acceperunt, ubi et eum litteris caeterisque
town a-dwelling received where also him in-letters and-the-other
liberalibus artibus imbuendum religiosis viris commendaverunt.
liberal arts to-be-imbued to-religious men they-commended
At ipse per gratiam sancti Spiritus ea quae a
but he through the-grace of-the-holy Spirit those-things which from
doctoribus suis bona audiebat, capaci ingenio bonae
teachers his good he-heard with-capacious mind to-good

memoriae commendabat, et ex hoc parentibus suis, in
memory commended and from this to-parents his in
afflictione exsilii laborantibus, non parvum gaudium faciebat.
the-affliction of-exile laboring no small joy made
Sic puer iste de die in diem proficiens, corporeque et
thus boy this from day into day advancing and-in-body and
sanctitate crescens, de studio in studium bonorum operum,
holiness growing from zeal into zeal of-good works
orando et eleemosynas dando ascendebat, ita quod ad omne,
by-praying and alms by-giving ascended so that to every-thing
quod de Deo audire vel discere potuit, toto desiderio
which about God to-hear or to-learn he-could with-whole desire
properabat, et sic per gradus virtutum et per incrementa
he-hastened and so through the-steps of-virtues and through the-increases
aetatis suae, singulis sacris ordinibus susceptis, ad gradum
of-age his each sacred orders received to the-grade
presbyteratus, cum triginta esset annorum, pertingebat. Quo
of-the-priesthood when thirty he-was of-years he-reached which
cum timore Domini suscepto, fecit ut bonus pigmentarius,
with the-fear of-the-Lord received he-did as a-good spice-maker
qui in horto suo quaeque pigmenta et aromata plantat,
who in garden his all-kinds-of spices and aromatics plants
semper studens ut hortus suus viridis et non aridus sit.
always striving that the-garden his green and not dry be
In his namque studiis idem sanctus memor fuit verborum
in these for pursuits the-same saint mindful was of-the-words
Sapientiae, ubi dicit: Messui myrrham meam cum
of-Wisdom where it-says I-have-reaped myrrh my with
aromatibus meis. Quod sic intelligendum est: Ego qui justis
spices my which thus to-be-understood is I who at-just
operibus insudare debeo, bona intentione mortificationem
works to-toil ought with-good intention the-mortification

carnis meae praebeo Deo, cum propter amorem ipsius
of-flesh my I-offer to-God when on-account-of the-love of-him
vitiis peregrinus fieri, et communem immunditiam illorum
to-vices a-stranger to-become and the-common uncleanness of-them
fugere, nullamque societatem cum illis habere desidero;
to-flee and-no fellowship with them to-have I-desire
quoniam in aromatibus virtutum, ipsum verum Deum amare,
since in the-spices of-virtues him the-true God to-love
et venerari festino; cum amore coelestis desiderii de corde
and to-venerate I-hasten with love of-heavenly desire from heart
meo, ipso adjuvante, non deficiet. In hac recta et sancta
my him helping not will-fail in this right and holy
voluntate sanctus iste, quasi mortuus saeculo fuit, ita quod
will saint this as-if dead to-the-world was so that
multi haec videntes, fecerunt quasi eum non cognoscerent,
many these-things seeing acted as-if him not they-knew
et quod cum eo manere abhorrerent; quia ipse se totum
and that with him to-remain they-shrank because he himself wholly
spiritui et non carni servire cogebat.
the-spirit and not the-flesh to-serve compelled
Cumque in hujusmodi virtutibus Deo laudabiliter serviret,
and-when in such virtues to-God laudably served
et ob hoc illis, qui Deum diligebant, irreprehensibilis
and on-account-of this to-those who God loved irreproachable
placeret, accidit ut quidam antistes, in ejusdem regionis
he-pleased it-happened that a-certain prelate in of-the-same region
partibus, de praesenti vita ad vitam futuram emigraret:
the-parts from the-present life to the-life future emigrated
et cum populus tam minorum quam majorum, secundum
and when the-people both of-the-lesser and of-the-greater according-to
consuetudinem, convenisset, ut alium sibi in praesulem
custom had-gathered that another for-themselves as prelate

eligeret, quidam illorum, qui mores honestatis, et vitam
they-might-choose certain of-them who the-manners of-honesty and the-life
sanctitatis beati Disibodi cognoverunt, eum sibi in
of-holiness of-blessed Disibod knew him for-themselves as
antistitem unanimiter elegerunt. Quidam autem, quorum vita
prelate unanimously chose certain moreover whose life
et conversatio reprehensibilis erat, hoc fieri prohibebant,
and way-of-life reprehensible was this to-be-done forbade
dicentes: «Quid prodest hominem tacitum et non loquentem,
saying what profits-it a-man silent and not speaking
et populum non cognoscentem, magistrum fieri?»
and the-people not knowing a-master to-become
Sed Deus super beatum hunc respexit, ut scriptum est:
but God upon blessed this-one looked as written it-is
Humilem et pauperem justificare. Quod sic intelligendum est:
the-humble and poor to-justify which thus to-be-understood is
Justum, qui se propter Deum ad terram humiliat, et qui
the-just-man who himself on-account-of God to the-earth humbles and who
se egenum et pauperem toto corde confitetur, in operibus
himself needy and poor with-whole heart confesses in works
sanctificare; quia justitia, aperto oculo pietatis, in eum
to-sanctify because justice with-open eye of-piety upon him
respicit. Hic etenim humilis, paupertatem semper desiderabat,
looks this for humble-one poverty always desired
et in columbino oculo simplicitatis, in Deum semper aspexit;
and with dovelike eye of-simplicity to God always looked
quatenus aeternas divitias sibi compararet; unde et Deus
so-that eternal riches for-himself he-might-acquire whence also God
ipsum dilexit. Mortem quoque pro morte habuit, et omnia
him loved death also for death he-held and all
deficientia pro nihilo computavit, omniaque opera sua in
failing-things for nothing reckoned and-all works his in

Deum posuit, et ideo Deus eum elegit. Supernus namque
God he-placed and therefore God him chose the-supernal for
judex virum istum communi populo occultaverat, sed eum
judge man this from-the-common people had-hidden but him
se diligentibus manifestaverat; unde, quamvis quibusdam
himself to-those-loving had-shown whence though with-certain-ones
obstupescentibus, ipsum magistrum et antistitem esse voluit.
being-astonished him master and prelate to-be he-willed
Cumque beatus iste a prudentioribus praefatum onus suscipere
and-when blessed this-one by the-more-prudent the-aforesaid burden to-take-up
cogeretur, ipse se indignum tantae dignitatis reclamans,
was-compelled he himself unworthy of-such dignity protesting
vi qua potuit, manus et pedes retraxit; sed tamen,
with-the-force with-which he-could hands and feet drew-back but yet
illis impellentibus et praevalentibus, qui Deum timebant,
those driving and prevailing who God feared
etiam nolens, divina autem ordinatione, in sedem episcopatus
even unwilling by-divine moreover ordinance in the-see of-the-bishopric
positus est. In quo episcopus ipse felix justitiam Dei clamare
placed was in which bishop he happy the-justice of-God to-cry
et docere coepit, et omnes, quos potuit, subjectos esse Deo
and to-teach began and all whom he-could subject to-be to-God
monuit, et quod ab infantia sua per Spiritum sanctum
warned and what from infancy his through the-Spirit holy
imbutus esset, nunc erudiendo manifestavit, bonaque
imbued he-had-been now by-instructing he-showed and-good
exempla sanctitatum et virtutum paterno affectu eis in
examples of-holinesses and of-virtues with-fatherly affection to-them in
se praebuit. Quidam autem ob merita virtutum,
himself he-offered some moreover on-account-of the-merits of-virtues
quales in ipso videbant, eum amabant, ac intenta cordis aure
such-as in him they-saw him loved and with-intent of-heart ear

doctrinam ejus cupiebant; quidam vero, qui Deum post tergum
teaching his desired some but who God behind back
projecerant, super hunc sanctum furendo clamabant: «Iste vivit
had-thrown over this saint by-raging cried this-one lives
quasi homo non sit: unde et nos inhumane vivere cogit. Et
as-if a-man not he-were whence also us inhumanly to-live he-compels and
quis poterit eum audire?» Et multis injuriis eum afficiebant.
who will-be-able him to-hear and with-many injuries him they-afflicted
Ipse autem paucos et fideles homines ad se colligebat, qui
he moreover few and faithful men to himself gathered who
ei et consolationem, et adjutorium praebebant. Et cor
to-him both consolation and help offered and heart
suum quotidie propter Deum afflixit, dicens: O Domine
his daily on-account-of God afflicted saying O Lord
Deus! ego servus tuus, ante pietatem tuam prosternor, faciens
God I servant your before the-piety your am-prostrate doing
quae jussisti. Tu enim scis quod te solum desidero;
what you-commanded you for know that you alone I-desire
quapropter confido, quod desiderium meum quandoque
wherefore I-trust that desire my sometime
implebis: quemadmodum scriptum est: Delectare in Domino,
you-will-fulfill as written it-is delight in the-Lord
et dabit tibi petitiones cordis tui.» Quod sic intelligendum
and he-will-give to-you the-petitions of-heart your which thus to-be-understood
est: O! homo, qui in peccatis conceptus et natus es, carnis
is O man who in sins conceived and born are of-the-flesh
contra affectum delectare in praeceptis illius qui te creavit;
against the-affection delight in the-precepts of-him who you created
ad memoriam quoque reducens, quis ille sit, qui te liberavit.
to memory also bringing-back who he is who you freed
Quod cum feceris, dabit tibi quae petis, quoniam
which when you-will-have-done he-will-give to-you what you-ask since

ea, quae petenda sunt, non petis, sed cordis tui
those-things which to-be-asked are not you-ask but of-heart your
afflictionem, humiliato spiritu, illi ostendens, et clamando
the-affliction with-humbled spirit to-him showing and by-crying
et dolendo, te ipsum ut pecus, ea quae recta sunt ad
and by-grieving you yourself like cattle those-things which right are to
laborandum constringes. Itaque qui poenitere, et mala sua
laboring you-will-constrain and-so who to-repent and evils their
hoc modo emendare studuerint, prudentiores filiis lucis
in-this way to-amend will-have-striven more-prudent than-the-sons of-light
sunt; quia ipsi hoc nec voluerint nec fecerint. Deo namque
are because they this neither willed nor did God for
placet, ut homo durum bellum contra se ipsum, et contra
it-pleases that man a-hard war against him himself and against
draconem habeat, ut qui hoc habuerit, hujus et preces
the-dragon have so-that who this will-have-had of-this-one both prayers
et desideria Deus festinanter implevit, quemadmodum et
and desires God swiftly fulfilled as also
in beato Disibodo fecit, qui dura bella habuit, quandiu in
in blessed Disibod he-did who hard wars had as-long-as in
corpore vixit, sed tamen ea bono fine feliciter consummavit.
body he-lived but yet them with-good end happily completed
Interim autem, dum sanctus iste populo suo verbis et exemplis
meanwhile moreover while saint this people his in-words and examples
in fide, praefatae dignitatis praeesset, magna irrisio, magnum
in the-faith of-the-aforesaid dignity presided-over great mockery great
schisma tota illa regione ebullivit, aliis quidem Veteri et
schism in-the-whole that region boiled-up some indeed the-Old and
Novo Testamento resistentibus, Christumque abnegantibus, aliis
New Testament resisting and-Christ denying others
haereses haereticorum appetentibus; aliis sectam Judaeorum
the-heresies of-heretics seeking others the-sect of-the-Jews

apprehendentibus, aliis sectam paganorum diligentibus. Aliis
grasping others the-sect of-the-pagans loving others
non humane, sed in confusione pecudum, turpi studio vivere
not humanly but in the-confusion of-cattle with-base zeal to-live
ardentibus, aliis autem disciplinam propter humanitatem
burning others moreover discipline on-account-of humanity
quidem habentibus, nulla tamen bona facere studentibus.
indeed having no yet good-things to-do striving
His maximis erroribus et confusionibus beatus Disibodus
to-these greatest errors and confusions blessed Disibod
se viriliter et intrepide opponens, multa opprobria, multasque
himself manfully and fearlessly opposing many reproaches and-many
injurias patienter sustinuit, optans praesentem vitam magis
injuries patiently endured wishing the-present life rather
perdere, quam tantis et tam inconvenientibus malis consentire.
to-lose than to-such and so unfitting evils to-consent
Cumque ista per aliquos annos sine eradicatione eorumdem
and-when these-things for some years without the-uprooting of-the-same
malorum, cum periculo etiam corporis sui, sustinuisset,
evils with danger also of-body his he-had-endured
taedio tandem affectus ad Deum in orationibus suis
with-weariness at-last affected to God in prayers his
cum magno planctu dixit: «O Deus! et o Judex omnium
with great lament he-said O God and O Judge of-all
sanctorum hominum! quid prodest mihi cum populo isto
holy men what profits to-me with people this
laborare, qui justitiam tuam rabidis morsibus transfigit?»
to-labor which justice your with-rabid bites pierces
Denique fautores praefatorum errorum, cum populo, eisdem
finally the-favorers of-the-aforesaid errors with the-people in-the-same
erroribus implicato, videntes quod beatus iste erroribus
errors entangled seeing that blessed this-one to-the-errors

et pravitati eorum non consentiret, sed quod eos ubique
and depravity of-them not consented but that them everywhere
constanter, absque timore mortis argueret, plurimas insidias
constantly without fear of-death he-rebuked very-many ambushes
ei posuerunt, et tandem coadunato agmine incredulorum,
for-him they-laid and at-last gathered the-troop of-unbelievers
de sede sua multis contumeliis affectum expulerunt. Ipse
from see his with-many insults affected they-expelled he
autem malens Deo in quiete servire, quam sine fructu
moreover preferring to-God in quiet to-serve than without fruit
utilitatis diutius tardare, paucis et religiosis viris ad se
of-usefulness longer to-delay few and religious men to himself
collectis sedem dignitatis suae, quam per decem annos
gathered the-see of-dignity his which for ten years
strenue et religiose rexerat; patriam et omnia quae habebat,
vigorously and religiously he-had-ruled fatherland and all-things which he-had
pro Christi nomine reliquit, dicens, nec sibi, nec aliis
for of-Christ the-name left saying neither to-himself nor to-others
prodesse ut ibi maneret. Ubi tam magna incredulitas
to-profit that there he-should-remain where so great unbelief
cum duritia iniquitatis excreverat, et peregrinationem,
with the-hardness of-iniquity had-grown and pilgrimage
quandiu optaverat, pro aeterna vita laeto animo arripuit.
(which)-long he-had-wished for eternal life with-glad mind he-seized

Disibod wanders through many lands to Germany, hears of Benedict's monks, and prays to find a place. After ten years he crosses the Glan, climbs a wooded hill, and says it shall be his rest. With three companions he lives as a hermit on roots, learns the people's tongue, and feeds the poor. The nobles give him the mountain, he gathers fifty monks under Benedict's Rule, and he cures a mute, a dropsical man, and a leper.

Cumque Hiberniam exisset, multis regionibus peragratis,
and-when Ireland he-had-left many regions traversed
multisque locis diligenter perspectis, animae suae requiem
and-many places diligently examined of-soul his rest
quaerens in Alamanniam tandem venit, ubi quidem durum
seeking into Alemannia at-last he-came where indeed a-hard
immitemque populum invenit, ibique fessus, gressum per
and-harsh people he-found and-there weary step for
aliquod tempus figens, cum eidem populo verba salutis
some time fixing when to-the-same people words of-salvation
et exempla sanctitatis daret, multi eum audientes, amabant,
and examples of-holiness he-gave many him hearing loved
multi autem eum nec audire nec amare curabant. Cumque
many moreover him neither to-hear nor to-love cared and-when
in eadem provincia moras faceret, secum deliberando,
in the-same province delays he-made with-himself deliberating
quo declinare posset, bonam et dulcem famam de
where to-turn-aside he-could good and sweet report about
religione beati Benedicti audivit, qui nuperrime migraverat,
the-religion of-blessed Benedict he-heard who very-recently had-passed-away
religionisque suae quamplurimos amatores reliquerat, et
and-of-religion his very-many lovers had-left and
ita per admonitionem Spiritus sancti, desiderium suum
so through the-admonition of-the-Spirit holy desire his

nondum impletum esse cognovit, quo diu desideraverat,
not-yet fulfilled to-be he-knew which long he-had-desired
quod populo olim sibi commisso, aliquot verae perfectae
that to-the-people once to-him committed some of-true perfect
religionis viros sibi consociaret: ob hanc namque
religion men to-himself he-might-associate on-account-of this for
causam, iterum de locis ad loca processit, nec in locis, nec
cause again from places to places he-proceeded nor in places nor
moribus populorum quid animae suae placeret, inveniebat.
in-the-manners of-peoples what to-soul his might-please he-found
Tunc flere et orare coepit, dicens: Inclina, Domine, aurem
then to-weep and to-pray he-began saying incline O-Lord ear
tuam et exaudi me; quoniam inops et pauper sum ego; quod
your and hear me since helpless and poor am I which
sic intelligendum est: Tribulationibus meis condescendens,
thus to-be-understood is to-tribulations my condescending
inclina, tu, Domine, qui rector cunctorum es, aurem
incline you O-Lord who the-ruler of-all are the-ear
misericordiae, et exaudi verba orationis meae, quoniam inops
of-mercy and hear the-words of-prayer my since helpless
in anima, per pusillanimitatem mentis, et pauper in corpore,
in soul through faintness of-mind and poor in body
per contritionem afflictionum sum ego, qui te sequi, te
through the-contrition of-afflictions am I who you to-follow you
diligere super omnia debui. Recordare itaque, quod ab infantia
to-love above all-things ought remember and-so that from infancy
mea tibi servire studui, et quod propter amorem tuum,
my you to-serve I-strove and that on-account-of love your
paupertatem et contemptum mundi semper dilexi. Tunc
poverty and contempt of-the-world always I-loved then
Deus propter viriditatem boni desiderii ipsius, preces has
God on-account-of the-greenness of-good desire his prayers these

suscipiens, suavem consolationem quietis menti ejus immisit,
receiving sweet consolation of-quiet into-mind his sent
velut ros super gramen cadit, et etiam in visu noctis, quadam
as dew upon grass falls and also in a-vision of-night by-a-certain
ostensione ipsi manifestavit, quod quandoque locus voto suo
showing to-him showed that sometime a-place for-vow his
aptus ab eo esset inveniendus: nam huic beato viro Deus, ut
fit by him would-be to-be-found for to-this blessed man God as
caeteris dilectis fecit, qui eum tota dilectione desiderabant,
to-other beloved-ones did who him with-whole love desired
cum ipsis ob magnam et bonam intentionem, qua
with them on-account-of great and good intention with-which
fiducialiter in eum omni corde suo intendebant, praesens
confidently in him with-all heart their they-strove present
esse videndo, loquendo, et audiendo videbatur.
to-be in-seeing in-speaking and in-hearing he-seemed
Omnem quoque fabulosam famam vanae gloriae Spiritus
all also fabulous report of-vain glory the-Spirit
sanctus illi abstraxit, quae in multis hominibus est, qui
holy from-him drew-away which in many men is who
secundum voluntatem suam in simulatione orant et jejunant,
according-to will their in pretense pray and fast
cum aliquid a Deo injuste quaerunt, ubi, ut siquid eis,
when something from God unjustly they-seek where as if-anything to-them
ut volunt, acciderit, quasi pro ostensione a Deo habent.
as they-wish will-have-happened as-if for display from God they-have
Si qui tales sunt, velut stipula a vento dispergentur.
if any such are like stubble by the-wind they-will-be-scattered
Sed cum homo a vanitatibus se mortificat, in ipsis
but when man from vanities himself mortifies in them
quasi somnum capit, et tunc superbia vanaque gloria, ac
as-if sleep he-takes and then pride and-vain glory and

acquisitio honoris a populis, caeteraque vitia per virtutem
the-acquisition of-honor from peoples and-the-other vices through the-power
Dei constringuntur, ne homo ille ab amore complexionis
of-God are-constrained lest man that from the-love of-the-embrace
creatoris sui ullo modo per suggestiones eorum avertatur.
of-creator his in-any way through the-suggestions of-them be-turned-away
Beatus autem Disibodus pro spe boni desiderii sui gaudens,
blessed moreover Disibod for the-hope of-good desire his rejoicing
quia illud per adjutorium Dei quandoque impleri sciebat,
because it through the-help of-God sometime to-be-fulfilled he-knew
cum bonam famam, de populo in partibus Galliae citra
when good report about the-people in the-parts of-Gaul this-side-of
Rhenum manentes, audisset, ita scilicet, quod populus ille
the-Rhine remaining he-had-heard so namely that people that
quidem durus esset, sed tamen ecclesiasticam religionem
indeed hard was but yet ecclesiastical religion
devotus vivendo teneret, taedebat eum irrisionis illudentis
devout by-living held it-wearied him of-the-mockery of-the-mocking
populi, et vix exspectans, festine ad finem Rheni iter
people and scarcely waiting quickly to the-border of-the-Rhine journey
suum direxit: et inde divertens, ac per avia quaeque
his directed and thence turning-aside and through pathless-places all
incedens, ad fluvium Glan pervenit, illoque transito, montem
advancing to the-river Glan came and-it crossed a-mountain
excelsum et nemorosum vidit, quem post decem annos
lofty and wooded saw which after ten years
peregrinationis suae ascendit, et ibi fessus residens et
of-pilgrimage his he-ascended and there weary sitting and
quiescens, ad comites suos (qui tres erant, quorum primus
resting to companions his who three were of-whom the-first
scilicet senior Gillilaldus, secundus Clemens, tertius Salustus
namely the-elder Gillilald the-second Clement the-third Sallust

vocabatur) qui cum eo de Hibernia venerant, Spiritu
was-called who with him from Ireland had-come by-the-Spirit
sancto tactus, dicebat: «Hic requies mea erit.»
holy touched said here rest my will-be
Nam cum deinde eumdem montem circumquaque peragrasset,
for when then the-same mountain round-about he-had-traversed
et quaeque latera ejus diligenter considerasset, amoenitas
and all sides its diligently had-considered the-loveliness
illius, animae suae magis ad inhabitandum complacuit, quia
of-it to-soul his more for dwelling pleased because
et celsitudo illius difficilem accessum advenientibus praeberet,
both the-height of-it a-difficult access to-those-coming offered
et rivuli ex utraque parte fluentes, inibi manentibus
and streams from both side flowing there to-those-remaining
refocillationem corporis darent; et orabat dicens: «Domine,
refreshment of-body gave and he-prayed saying O-Lord
qui super coelos resides, et abyssum regis, precor ut
who above the-heavens reside and the-abyss rule I-pray that
amoenitas loci hujus in amoenitatem vertatur animarum;
the-loveliness of-place this into the-loveliness be-turned of-souls
quia decet, ut in loco isto a fideli populo tibi
because it-befits that in place this by the-faithful people to-you
fideliter serviatur.» Et haec dicens, sibi habitationem
faithfully it-be-served and these-things saying for-himself a-dwelling
in descensu ejusdem montis, versus orientem, propter
in the-descent of-the-same mountain toward the-east on-account-of
compendium aquae designavit, et conversationem, quam
the-convenience of-water he-marked-out and the-way-of-life which
diu desideraverat, strenue incipiens, orando, vigilando et
long he-had-desired vigorously beginning by-praying by-watching and
jejunando, dure et aspere solitariam vitam duxit.
by-fasting harshly and roughly a-solitary life led

Socii autem ejus, qui cum eo aderant, ne invicem
the-companions moreover his who with him were-present lest with-one-another
aliquod gaudium haberent, singillatim habitacula sua,
any joy they-should-have singly dwellings their
remotius ab eo construebant. Et sciendum est, quod
more-remotely from him built and to-be-known it-is that
radicibus herbarum aliquandiu inibi sustentabantur, cum alios
on-the-roots of-herbs for-some-time there they-were-sustained since other
cibos non haberent. Mons autem ille in circuitu, cum
foods not they-had the-mountain moreover that in circuit with
adjacentibus sibi silvis, locis quoque perviis et inviis (non
the-adjacent to-it forests places also passable and impassable not
unius hominis, sed comprovincialium, tam minorum quam
of-one man but of-the-fellow-provincials both of-the-lesser and
majorum) plus quam milliare unum eo tempore erat. Unde
of-the-greater more than mile one at-that time was whence
accidit, quod cum homines eamdem silvam, seu pro captione
it-happened that when men the-same forest either for the-catching
ferarum, seu pro piscatione adjacentium fluminum, seu pro
of-wild-beasts or for the-fishing of-the-adjacent rivers or for
incidendis lignis, seu pro aliis necessitatibus suis interdum
to-be-cut timbers or for other needs their sometimes
intrarent: beatum hunc virum, aut radices effodientem, aut
entered blessed this man either roots digging-up or
alia sibi necessaria circumquaque colligentem, multoties
other-things for-himself necessary round-about gathering many-times
viderent, et ita post aliquod tempus manifestatus est.
they-saw and so after some time manifested he-was
Rumor enim in populum exibat, quod quidam sanctus, cum
a-rumor for into the-people went-out that a-certain saint with
quibusdam aliis, in locum illum a Deo missus venisset; quod
certain others into place that by God sent had-come which

plurimi admirantes, bono desiderio ad eum veniebant et
very-many marveling with-good desire to him came and
sibi quaeque utilia cum eo conferebant, quibus ipse
for-themselves all useful-things with him discussed to-whom he
verba salutis et vitae reddebat; quoniam a tempore exsilii
words of-salvation and of-life returned since from the-time of-exile
sui usque ad id tempus in lingua eorumdem hominum
his all-the-way to that time in the-tongue of-the-same men
(perdiscenda) praecipue laboraverat; unde et eam pro modo
to-be-thoroughly-learned especially he-had-labored whence both it for measure
suo et intelligebat et proferebat. Ex quo factum est, ut hi
his and understood and spoke from which done it-was that those
quibus ipse verba vitae et monita indeficientis vitae dabat, ei
to-whom he words of-life and warnings of-unfailing life gave to-him
et cum ipso manentibus quaeque necessaria corporis saepius
and with him to-those-remaining all necessaries of-the-body more-often
afferrent. Servus autem Dei, cum sibi associatis viris,
brought the-servant moreover of-God with to-himself associated men
pauperes et egenos ad se colligebat: et quidquid praeter
the-poor and needy to himself gathered and whatever beyond
quotidianum victum sibi remansit, per hoc illos pascebat.
daily food to-him remained through this them fed
Nam semper memor fuit, quod Adam cibo periit; quapropter
for always mindful he-was that Adam by-food perished wherefore
Antonium et Macharium ac eis similes, qui herbis et duris
Anthony and Macarius and to-them like-ones who on-herbs and hard
cibariis vixerant, in corde suo frequenter habebat, quatenus
foods had-lived in heart his often he-had so-that
illorum exemplo corpus suum a mollibus et delicatis cibis
of-them by-example body his from soft and delicate foods
constringeret ne ab antiquo serpente deciperetur. Et quanto
he-might-restrain lest by the-ancient serpent he-be-deceived and by-how-much

plus beatus iste carnem suam affligebat, tanto amplius
more blessed this-one flesh his afflicted the-more greatly
gratiam suam Deus cum illo multiplicavit; unde infirmi
grace his God with him multiplied whence sick
plurimi et debiles ipsi allati sunt, quos Spiritus sanctus
very-many and weak to-him brought were whom the-Spirit holy
per merita ejus repente sanavit: quod tamen ipse humiliter
through merits his suddenly healed which yet he humbly
expavescens, laudem hominum, quantum potuit, fugiebat.
dreading the-praise of-men as-much-as he-could fled
Cumque fama sanctitatis ejus per totam hanc provinciam,
and-when the-report of-holiness his through all this province
populo prodente, volaret, quidam Deum timentes ad
with-the-people making-known flew certain God fearing to
eum venerunt, et parvum oratorium, in descensu praefati
him came and a-small oratory in the-descent of-the-aforesaid
montis ad orientem, ei edificaverunt, in quo divina cum
mountain toward the-east for-him built in which the-divine with
suis officia celebraret, quatenus et ipsi et caeteri pro Deo
his-men offices he-might-celebrate so-that both they and the-others for God
supervenientes, verba et pascua vitae ab eo inibi perciperent.
arriving the-words and pastures of-life from him there might-receive
Alii autem versus occidentem, in planitie pedis ejusdem montis
others moreover toward the-west in the-plain of-the-foot of-the-same mountain
vepres et fruteta succiderunt, beatoque viro hortos et pascua
thorns and thickets cut-down and-for-the-blessed man gardens and pastures
parvaque tuguria ibi paraverunt: unde et propter fruteta,
and-small huts there prepared whence also on-account-of the-thickets
quae ibi excisa sunt, quae vulgari locutione studim dicuntur,
which there cut-out were which in-vulgar speech studim are-called
locus ipse Studenheim primitus appellatus est. Multi quoque
the-place itself Studenheim at-first called was many also

ex longinquis regionibus ad beatum hunc veniebant, animasque
from distant regions to blessed this-one came and-souls
suas ei bona fide et spe commendabant: quod populi in
their to-him in-good faith and hope commended which the-peoples in
eadem provincia habitantes, divino instinctu extimuerunt, ac
the-same province dwelling by-divine instinct feared and
se in hoc facto negligentes esse dixerunt, quoniam Deus
themselves in this deed negligent to-be said since God
ad gloriam et ad honorem nominis sui locum illum per
to the-glory and to the-honor of-name his place that through
sanctum suum visitasset, quem ipsi juxta se habentes
saint his had-visited which they beside themselves having
visitare et facultatibus suis frequentius honorare negligerent.
to-visit and with-means their more-often to-honor neglected
Unde factum est, quod principes caeterique nobiles et divites,
whence done it-was that the-princes and-the-other nobles and rich-men
una cum reliquo populo easdem terras inhabitantes,
together with the-remaining people the-same lands inhabiting
montem ipsum cum omnibus terminis suis, ultra decurrentes
the-mountain itself with all bounds its beyond the-running-down
fluvios, scilicet Nam et Glan, in longum et latum, ut
rivers namely the-Nahe and the-Glan in length and breadth as
praedictum est, directis, eidem beato viro ac posteris
foresaid it-is directed to-the-same blessed man and to-the-successors
ejus offerunt; quia mirabilia Dei in eo viderunt, quatenus
his offer because the-wonders of-God in him they-saw so-that
etiam sanctae conversationis inibi bonis hominibus congregatis,
also of-holy way-of-life there to-good men gathered
necessaria praesentis vitae et sine indigentia sufficerent; et
the-necessaries of-the-present life even without want might-suffice and
communi voce et clamore dicebant: «Laus tibi, Domine Deus,
with-common voice and clamor they-said praise to-you O-Lord God

quia hunc sanctum tuum nobis mittere dignatus es.» Qua
because this saint your to-us to-send deigned you-have which
oblatione suscepta, beatus ille extimuit, recordatus quod in
offering received blessed he feared having-remembered that in
episcopali onere plurima adversa prius sustinuerat a gentibus,
the-episcopal burden very-many adversities before he-had-endured from the-nations
genibus ad Deum flexis, orabat, ut eadem oblatio ad fructum
with-knees to God bent he-prayed that the-same offering to fruit
et ad vegetationem animarum, Spiritu donante, exsurgeret.
and to the-quickening of-souls with-the-Spirit giving might-rise
Deinde die ac nocte in corde suo aestuando, cogitabat
then by-day and by-night in heart his by-seething he-considered
quemadmodum in desiderio mentis suae per plurimos annos
as in the-desire of-mind his for very-many years
ante transactos habuerat, quomodo et ubi religiosos, et asperae
before passed he-had-had how and where religious and of-harsh
vitae viros colligeret, quoniam in spiritu intellexit quod Deum
life men he-might-gather since in spirit he-understood that God
deceret, ut spiritalis congregatio in loco illo Creatori suo
it-befitted that a-spiritual congregation in place that to-Creator its
serviret. Et Spiritu sancto inspirante, omnem devotionem
should-serve and with-the-Spirit holy inspiring all the-devotion
cordis sui ad conversiones et ad doctrinam beati Benedicti
of-heart his to the-conversions and to the-teaching of-blessed Benedict
posuit, qui jam ad Deum transierat, et quosdam beatos viros,
he-set who already to God had-passed and certain blessed men
sanctae institutionis suae fideles ministros, eisdem temporibus
of-holy institution his faithful ministers in-the-same times
adhuc viventes et superstites reliquerat, atque ad longinquas
still living and surviving had-left and to distant
regiones, ubi eadem conversatio religiose et sancte vigebat,
regions where the-same way-of-life religiously and holily flourished

nuntios humili supplicatione pro illis misit, qui vineam
messengers with-humble supplication for them he-sent who the-vineyard
Domini Sabaoth, secundum doctrinam praedicti Patris
of-the-Lord of-Sabaoth according-to the-teaching of-the-aforesaid Father
plantarent, qui regulam spirituali populo convenientem, ex
might-plant who a-rule for-a-spiritual people fitting from
omni vita sanctorum, Spiritu sancto docente, constituerat.
all the-life of-the-saints with-the-Spirit holy teaching had-established
Et sic quamplurimos ejusdem conversationis viros religiosos
and so very-many of-the-same way-of-life men religious
sibi attraxit, quibus et oratorium et habitacula convenientia,
to-himself drew to-whom both an-oratory and dwellings fitting
in supercilio ejusdem montis, propter difficilem accessum,
on the-brow of-the-same mountain on-account-of the-difficult access
versus orientem aedificare jussit, videlicet ne amodo a populo
toward the-east to-build he-ordered namely lest henceforth by the-people
infestarentur, et ne forte rigor ac religio eorum, quotidiana
they-be-harassed and lest perhaps the-rigor and religion their by-daily
frequentatione supervenientium, in mollitiem et in segnitiem
frequenting of-those-arriving into softness and into sluggishness
verteretur. Ipse vero, ut ad omnia occursantia paratus esset,
be-turned he but that to all-things occurring ready he-might-be
et ut supervenientibus in reddendis responsis, secundum
and that to-those-arriving in to-be-given answers according-to
qualitatem eorum omnibus satisfaceret; in descensu montis
the-quality of-them all he-might-satisfy in the-descent of-mountain
ipsius ad orientem, in habitaculo et in oratorio, quod
that toward the-east in the-dwelling and in the-oratory which
sibi paraverat, ut supradictum est, solitarius permansit.
for-himself he-had-prepared as above-said it-is solitary remained
Congregatio autem eorumdem fratrum, tam secundum Deum
the-congregation moreover of-the-same brothers both according-to God

quam secundum hominem augmentabatur: et quidquid facere
and according-to man was-increased and whatever to-do
vel habere debebant, jussione vel permissione hujus sancti
or to-have they-ought by-the-command or permission of-this holy
viri fiebat, ac communem vitam, secundum institutionem
man was-done and common life according-to the-institution
beati Benedicti, exercebant.
of-blessed Benedict they-practiced
Studebat etenim pius Pater Disibodus quod congregatio
strove for the-pious Father Disibod that congregation
ipsius, per consuetudinem sibi institutae legis ita
his through the-custom for-itself of-the-established law so
composita et firma esset, quod diabolus foveam vitiorum in
composed and firm might-be that the-devil the-pit of-vices in
ea parare non posset, et quod januis suis eam transfigere et
it to-prepare not could and that by-gates his it to-pierce and
ab invicem separare non valeret; et quod ipsa terribilis per
from one-another to-separate not was-able and that it terrible through
continentiam vitiorum, ac velut acies ordinata, in concordia
the-restraint of-vices and like a-battle-line ordered in the-concord
virtutum diabolo et hominibus appareret. Sapienter quippe
of-virtues to-the-devil and to-men might-appear wisely indeed
eam contra hostiles turmas aeriorum spirituum in humilitate
it against the-hostile squadrons of-the-airy spirits in humility
pugnare et vanitatem superbiae ac arrogantiam mentis,
to-fight and the-vanity of-pride and the-arrogance of-mind
in delectatione saeculi hujus vitare docebat, laudemque ac
in the-delight of-world this to-avoid he-taught and-the-praise and
gloriam victoris, qui legitime certaverit, et se deinde in
glory of-the-victor who lawfully will-have-contended and himself then in
cautela rectae circumspectionis bene conservaverit, diligenter,
the-caution of-right circumspection well will-have-preserved diligently

proponebat. Vallo etiam rigoris et districtionis totius
he-set-forth with-a-rampart also of-the-rigor and strictness of-the-whole
spiritalis disciplinae eam circumfodit et munivit, ne diabolus
spiritual discipline it he-entrenched and fortified lest the-devil
latenter repente super eam irrueret, sciens quod ille maximum
secretly suddenly upon it should-rush knowing that he the-greatest
studium habet, quatenus super spiritalem populum irruat:
zeal has that upon a-spiritual people he-may-rush
et quod multo plus gaudet, si spiritualem hominem
and that much more he-rejoices if a-spiritual man
secundum voluntatem pravitatis suae superaverit, quam
according-to the-will of-depravity his he-will-have-overcome than
si multos saeculares vicisset: quoniam illum similem
if many worldly-men he-had-conquered since him like
sibi fecisse videt, cum a coelesti desiderio cadit,
to-himself to-have-made he-sees when from heavenly desire he-falls
quemadmodum et ipse per superbiam de coelo corruit.
as also he through pride from heaven fell-down
Hoc modo sanctus iste filios suos coadunare et corroborare
in-this way saint this sons his to-unite and to-strengthen
coepit. Quod ut saeculares homines viderunt, ex tota
began which when worldly men saw from all
provincia illa accurrerunt, et quidquid ipse in necessitatibus
province that they-ran-up and whatever he in needs
suis operari et facere inchoabat, hoc ipsi bono animo
his to-work and to-do began this they with-good mind
studiose perfecerunt. Unde factum est quod beata congregatio
zealously completed whence done it-was that blessed congregation
illa ad quinquagenarium numerum perfectorum fratrum per
that to the-fifty number of-perfect brothers in
duodecim annos multiplicata est. Ipsis namque temporibus
twelve years multiplied was in-those for times

pauci conversationis hujus homines inveniebantur, et nullus
few of-way-of-life this men were-found and no-one
viam hanc, nisi probatus aggrediebatur. Sed Spiritus sanctus,
way this unless proven entered-upon but the-Spirit holy
qui congregationem istam plantaverat, eam et rigavit:
who congregation this had-planted it also watered
quemadmodum ros cum super pinguem agrum cadit, ita
as dew when upon a-fat field it-falls so
quod in ea sub disciplina inventus, de virtute in virtutem
that in it under discipline found from virtue into virtue
ascendebat, nec ab antiquo insidiatore impedimentum
ascended nor from the-ancient ambusher hindrance
habebat; quia ubi ipse Spiritus sanctus in miraculis suis
had because where the-very Spirit holy in miracles his
est, ibi idem antiquus hostis pavidus erit, nec audebit
is there the-same ancient enemy fearful will-be nor will-dare
illuc intrare; sed si qui ibi latenter seminaverit, hoc
thither to-enter but if any there secretly will-have-sown this
Spiritus sanctus iterum, ad confusionem illius, conculcat.
the-Spirit holy again to the-confusion of-him tramples
Merita autem et sanctitatem beati Disibodi signa et
the-merits moreover and holiness of-blessed Disibod signs and
miracula Dei sequebantur, quae etiam sine taedio saepius
miracles of-God followed which also without weariness more-often
renovabantur, quoniam Deus semper nova faciet.
were-renewed since God always new-things will-make
Quidam enim vir, cujus lingua prae nimia invalitudine
a-certain for man whose tongue because-of excessive weakness
corporis sui ita debilitata fuerat, quod humana verba proferre
of-body his so weakened had-been that human words to-utter
non poterat, ad ipsum ex longinquis partibus veniens,
not he-could to him from distant parts coming

nutibus et manuum indiciis, prout potuit, flebiliter exoravit,
with-nods and of-hands signs as he-could tearfully entreated
ut sibi incommodo isto apud Deum subveniret. At
that for-him in-affliction this with God he-would-come-to-aid but
pius Pater, super illum oratione facta, gratiam sibi Dei
the-pious Father over him prayer made the-grace to-himself of-God
adesse sentiens, exemplique Domini recordatus, ubi
to-be-present sensing and-of-the-example of-the-Lord having-remembered where
mutum loqui fecit, in os istius hominis sufflavit, dicens:
the-mute to-speak he-made into the-mouth of-this man he-breathed saying
In nomine illius, qui muto dixit: Effeta, et ille loqui
in the-name of-him who to-the-mute said Ephphatha and he to-speak
coepit, tibi vinculum infirmitatis, quod linguam hominis
began to-you O-bond of-infirmity which the-tongue of-man
hujus debilitasti, praecipio ut solvaris, et hinc recedas;
this you-have-weakened I-command that you-be-loosed and hence withdraw
nec amodo linguam ejus ad loquendum impedias. Statimque
nor henceforth the-tongue his for speaking hinder and-at-once
vinculum linguae ejus solutum est, et humana verba ad
the-bond of-the-tongue his loosed was and human words to
rectum protulit, gratiasque Deo et huic sancto egit.
right he-uttered and-thanks to-God and to-this saint he-gave
Quo facto, etiam quidam hydropicus miro tumore
which done also a-certain dropsical-man with-wondrous swelling
inflatus, amicorum suorum manibus eidem sancto oblatus
puffed-up of-friends his by-the-hands to-the-same saint offered
est, qui multis lacrymis effusis sanitatem corporis ab eo
was who with-many tears shed health of-body from him
quaesivit. Sed cum ipse aliquantulum haesitasset, et se
sought but when he a-little had-hesitated and himself
indignum tanti facti affirmaret, tandem victus prece
unworthy of-such deed affirmed at-last overcome by-the-prayer

supplicantium, omnipotentem Dominum pro illo exoravit,
of-the-suppliants the-almighty Lord for him entreated
eumque manibus suis tangens benedixit, sicque morbus per
and-him with-hands his touching blessed and-so the-disease through
gratiam Dei ab illo paulatim disparuit.
the-grace of-God from him gradually disappeared
Sed et leprosus quidam, horrenda cute distortus, ad eum
but also a-leper certain with-horrible skin distorted to him
veniebat, precibusque primum pro infirmitate sua effusis, etiam
came and-with-prayers first for infirmity his poured-out even
verbis comminabatur se ab eo nunquam discessurum,
with-words threatened himself from him never to-depart
quin sospitati restitueretur. Hominis importunitate beatus
unless to-health he-were-restored of-the-man by-the-importunity blessed
ille tandem commotus eum in habitaculum suum duxit,
he at-last moved him into dwelling his led
secumque per aliquod tempus retinuit, precesque pro illo
and-with-himself for some time kept and-prayers for him
saepius fundens, eum sanam pulchramque carnem corporis
more-often pouring him sound and-beautiful flesh of-body
sui habentem, ad sua redire fecit. Ipsa autem veritas,
his having to his-own to-return made the-very moreover truth
quae tunc haec vidit, et facit ea, hic per semetipsam,
which then these-things saw and does them here through itself
nescientibus in apertum produxit.
to-the-unknowing into the-open brought-forth

Living apart as a hermit, Disibod heals the blind, lame, and possessed, wears no monk's habit, and says mass as a poor priest. His monks refuse any other father while he lives. He foretells tribulations and a better end, appoints an abbot, and asks burial in his humble oratory. He dies in his eighty-first year on July 8, amid fragrance and cures, which God withdraws when men rejoice carelessly. Hildegard reflects on man's knowledge of good and evil.

Plura quoque signa et miracula per eum facta sunt in caecis
more also signs and miracles through him done were in the-blind
et claudis et in debilibus, ac in possessis a diabolo, et
and the-lame and in the-weak and in the-possessed by the-devil and
etiam in illis, qui de tempestate malorum humorum, sensus
also in those who from the-storm of-evil humors senses
suos amiserant, qui et de longinquis, ac vicinis partibus
their had-lost who both from distant and neighboring parts
ad ipsum deferebantur: qui et omnes per eum sanabantur;
to him were-brought who also all through him were-healed
quoniam virtus Dei in ipso erat. Nam idem servus
since the-power of-God in him was for the-same servant
Dei, inter suos ut eremita vixit, quae vita radix vitae
of-God among his-men as a-hermit lived which life the-root of-the-life
monachorum est, quia homines conversationis illius, a saeculo
of-monks is because men of-way-of-life that from the-world
per omnia abstracti, cum laude angelorum in solitudine
through all-things withdrawn with the-praise of-angels in solitude
vivunt, et vita eorum tam laboriosa est, quod etiam plurimi
live and the-life their so laborious is that also very-many
prae fragilitate, tam corporis quam animi, eam sustinere
because-of frailty both of-body and of-mind it to-endure
non possent, si ipsam improvide ac repente aggrederentur.
not could if it improvidently and suddenly they-should-undertake

In hac autem districtione beatus ipse Pater vivens, subditos
in this moreover strictness blessed the-very Father living subjects
suos ad omne opus bonum, doctrina et exemplo confortavit,
his to every work good by-teaching and by-example strengthened
ut homo qui ignem ardentem, valde ardere facit, fecit hoc;
as a-man who a-fire burning greatly to-burn makes did this
[et] ipsi alium magistrum, eo vivente, nec quaerebant
and they another master him living neither sought
nec volebant, praesertim cum ipsos ex praecepto ejus inter
nor wished especially since them from the-precept his among
se haberent, qui eos ad rectitudinem conversationis suae
themselves they-had who them to the-rectitude of-way-of-life their
absque offensione et murmuratione dirigerent.
without offense and murmuring might-direct
Habitum autem monasticae religionis, quo congregatio ejus
the-habit moreover of-monastic religion which congregation his
utebatur, non susceperat; quoniam leniorem conversationem
used not he-had-taken since a-gentler way-of-life
secundum Regulam beati Benedicti, quam ipse haberet, subditis
according-to the-Rule of-blessed Benedict than he had to-subjects
suis indulserat, et hoc ideo fecit, ne, si illis in habitu similis
his he-had-granted and this therefore he-did lest if to-them in habit like
foret, cum tamen duritiam rigoris sui in vigiliis, in jejuniis,
he-were when yet the-hardness of-rigor his in vigils in fasts
atque in aliis carnis suae contrarietatibus deponere nollet,
and in other of-flesh his contrarieties to-lay-down he-would-not
religioni eorum detrahere et vitam communem eorum destruere
to-religion their to-detract and the-life common their to-destroy
videretur. Sed miserrimo victu, quo corpus suum vix
he-might-seem but with-most-wretched food with-which body his scarcely
sustentabat, et aspero ac duro vestitu, sicut de terra sua
he-sustained and with-rough and hard clothing as from land his

peregrinando exierat, quoad vixit, frequenter usus est,
in-pilgrimage he-had-gone-out as-long-as he-lived often used he-has
imitans beatum Paulum, primum eremitam, eique consimiles,
imitating blessed Paul the-first hermit and-to-him like-ones
qui magis in silvis, quam in villis esse volebant. Divina
who rather in forests than in villages to-be wished the-divine-things
quoque in officio altaris ex eo tempore, quo de sede
also in the-office of-the-altar from that time in-which from see
sua expulsus est, usque ad finem vitae suae, non secundum
his expelled he-was all-the-way to the-end of-life his not according-to
ordinem antistitum, sed secundum consuetudinem pauperum
the-order of-prelates but according-to the-custom of-poor
presbyterorum celebrabat, nec in hoc ullam oppressionem
presbyters he-celebrated nor in this any oppression
mentis, sed laetitiam cordis habebat, passionem Christi imitando.
of-mind but joy of-heart he-had the-passion of-Christ by-imitating
Spiritalem etiam Patrem, et defensorem, ut justum est,
a-spiritual also Father and defender as just it-is
congregationi suae multoties praeponere laborabat, sed omnes,
over-congregation his many-times to-set labored but all
qui sub ipso erant, hoc fieri recusabant; quia non alium,
who under him were this to-be-done refused because not another
praeter ipsum, patrem et doctorem habere volebant, dicentes,
besides him father and teacher to-have they-wished saying
inspectores conversationis suae se quidem habere, ipsum
overseers of-way-of-life their themselves indeed to-have him
autem, ut eis in Domino sublimius luceret, quandiu
moreover that to-them in the-Lord more-loftily he-might-shine as-long-as
viveret, nunquam immutarent. Quapropter de bono voto,
he-lived never they-would-change wherefore about the-good vow
quod in cordibus suis habebant, per plurimas provincias
which in hearts their they-had through very-many provinces

divulgati sunt, multique ad eos venientes, et consilia et
spread-abroad were and-many to them coming both counsels and
auxilia de animabus suis ab eis quaerebant. Sed et plurimi,
helps about souls their from them sought but also very-many
qui in provincia hac manebant, et qui in vicinitate praefati
who in province this remained and who in the-neighborhood of-the-aforesaid
montis, cujus circulus longus et latus est, positi erant,
mountain whose circuit long and broad is placed were
propter suavissimum odorem et rumorem conversationis
on-account-of the-sweetest fragrance and report of-the-way-of-life
eorum, quidquid de praediis et de facultatibus habere
their whatever of estates and of means to-have
poterant, vel sibi superesse sperabant, sancto et beato
they-could or to-themselves to-remain they-hoped to-holy and blessed
Disibodo absque omni retractione offerebant, atque villulas in
Disibod without any withdrawal offered and little-farms in
praefata silva, hac et illac ad utilitatem illorum aedificabant.
the-aforesaid forest here and there for the-use of-them built
Sanctus autem Dei, cum jam ibidem diu laborasset, et
the-saint moreover of-God when already there long he-had-labored and
cum jam viribus corporis prae nimiis laboribus fere
when already in-the-strength of-body because-of excessive labors almost
defecisset, filiis suis tremendo, in spiritu praedixit, quod
he-had-failed to-sons his trembling in spirit foretold that
in hujusmodi prosperitate et securitate ut ad tempus sine
in such prosperity and security as to the-time without
offensione pervenerant, semper durare non possent; sed multas
offense they-had-come always to-last not they-could but many
et magnas pressuras et tribulationes passuri essent, quia
and great pressures and tribulations about-to-suffer they-were because
diabolus, quem in plurimam confusionem bene vivendo saepius
the-devil whom into very-much confusion well by-living often

derisissent, in magna irrisione, quam in populo se facere
they-had-mocked in great mockery which in the-people himself to-make
contendebat, eos quoque et posteros ipsorum perturbare
he-strove them also and the-successors their to-disturb
maximo studio laboraret. Attamen eos pie et abundanter
with-greatest zeal would-labor nevertheless them piously and abundantly
consolabatur, dicens: «Ego in suspiriis et dolore cordis mei, cum
he-consoled saying I in sighs and sorrow of-heart my with
magno desiderio hactenus laboravi, ne tribulationem vestram,
great desire hitherto have-labored lest the-tribulation your
quandiu vivo in hoc saeculo, videam, quod etiam sic fieri in
as-long-as I-live in this world I-should-see which also so to-be-done in
Domino confido. Vos autem scitote quod post obitum meum,
the-Lord I-trust you moreover know that after death my
qui citius instabit (quoniam vires corporis mei jam
which more-swiftly will-be-at-hand since the-strength of-body my already
in defectu sunt) et post tribulationes, quas passuri estis,
in failing is and after the-tribulations which about-to-suffer you-are
novissima tempora vestra prioribus meliora et prosperiora
the-last times your than-the-former better and more-prosperous
erunt; ita quod in omnibus necessariis animae et corporis, tunc
will-be so that in all necessaries of-soul and of-body then
amplius, quam me vivente, vos et posteris vestri abundabitis.»
more than me living you and the-successors your will-abound
Quae verba cum illi audissent, in magno dolore cum lacrymis
which words when they had-heard in great sorrow with tears
plangebant, quoniam finem illius imminere intelligebant. Et
lamented since the-end of-him to-be-imminent they-understood and
rumor iste in populum exivit, multosque ad videndum eum
rumor this into the-people went-out and-many to to-see him
excitavit, unde ipsum audierunt, et se orationibus et
roused whence him they-heard and themselves to-the-prayers and

sanctitati ejus commendaverunt; quibus ipse monita salutis
holiness his commended to-whom he warnings of-salvation
et verba benedictionis dans, etiam filios suos et locum
and words of-blessing giving also sons his and the-place
sibi datum, eis commendabat, et ut haec attentius
to-him given to-them commended and that these-things more-attentively
cordibus suis infigerent, finem etiam suum adesse, eos non
in-hearts their they-might-fix the-end also his to-be-at-hand them not
celabat. Tunc illi terminum vitae ejus adesse audientes,
he-concealed then they the-term of-life his to-be-at-hand hearing
lugubri voce plurimos gemitus dederunt, et quoad vixit,
with-mournful voice very-many groans gave and as-long-as he-lived
eum solito frequentius visitabant. Unde autem finem suum
him than-usual more-often visited whence moreover the-end his
sciret, nemini aperuit, exceptis quibusdam paucis et religiosis
he-knew to-no-one he-revealed except certain few and religious
viris, qui fere omnia secreta ipsius noverant, quibus et
men who almost all secrets his knew to-whom also
dixerat, quod et angelica ostensione ei manifestatus sit,
he-had-said that both by-angelic showing to-him manifested it-was
et hoc caeteros celavit, qui cuncta opera sua, ne laude
and this from-the-others he-hid who all works his lest by-praise
perirent, quantum potuit abscondit.
they-perish as-much-as he-could hid
Cumque per triginta annos in praedicto monte Deo fideliter
and-when for thirty years on the-aforesaid mountain to-God faithfully
servisset, et fratribus suis quaeque necessaria praesentis vitae
he-had-served and to-brothers his all necessaries of-the-present life
ad plenum subministrasset, plus labore quam senio jam
to the-full had-supplied more by-labor than by-old-age already
fessus, aegrotare coepit quia vires corporis ejus omnino
wearied to-be-sick he-began because the-strength of-body his wholly

defecerant, et mox, convocatis omnibus fratribus, Patrem eis
had-failed and soon called-together all the-brothers a-Father to-them
praenominavit, quem etiam, dum adhuc viveret, tunc primum
he-named whom also while still he-lived then first
ipsis petentibus, praefecit, cui et omnia, quae ad eumdem
them asking he-set-over to-whom also all-things which to the-same
locum pertinebant, commisit; quoniam in ante transactis
place belonged he-committed since in before passed
temporibus, Patrem se praeponi recusaverat, quia eumdem
times a-Father himself to-be-set-over he-had-refused because the-same
sanctum in omnibus ut Patrem semper secuti fuerant. Sed
saint in all-things as Father always followed they-had but
et locum sepulturae suae eis ostendit, et ne in excellenti
also the-place of-burial his to-them he-showed and not in an-excellent
loco, sed in humili umbraculo oratorii sui, in quo Deo
place but in the-humble shade of-oratory his in which to-God
solitarius servierat, ipsum sepelirent, effusis gemitibus et
solitary he-had-served him they-should-bury poured-out groans and
lacrymis rogabat. Quod illi se ita implere flendo in
tears he-asked which they themselves so to-fulfill weeping in
magnis doloribus promittebant. Dolentes quoque, omnia
great sorrows promised grieving also all
bona opera et doctrinam ejus, singillatim dinumerabant:
the-good works and teaching his one-by-one they-counted
ac amare plangendo, clamabant: Heu heu! quid erit de
and bitterly lamenting cried alas alas what will-be of
nobis, cum te defensorem ac consolatorem corporum et
us when you defender and consoler of-bodies and
animarum nostrarum perdemus. Et quemadmodum sitiens
of-souls our we-shall-lose and as the-thirsting
cervus fontes aquarum desiderat, sic et ipsi eum diutius
stag the-fountains of-waters desires so also they him longer

habere desiderabant, quod prius prae gaudio, quod cum eo
to-have desired which before for joy which with him
frequenter habebant, cordibus suis infigere non poterant.
often they-had in-hearts their to-fix not could
Denique ingravescente dolore, iterum convocatis fratribus, suum
finally growing-heavier the-pain again called-together the-brothers his
finem instare, ut potuit, eis innotuit; et post multos
end to-be-at-hand as he-could to-them he-made-known and after many
labores, post multasque tribulationes, octogesimo primo aetatis
labors after and-many tribulations in-the-eighty first of-age
suae anno, octavo Idus Julii, terminum vitae praesentis
his year on-the-eighth-day-before the-Ides of-July the-term of-life present
accepit. Dominoque, cui fideliter servierat, Spiritum illis
he-received and-to-the-Lord whom faithfully he-had-served the-Spirit those
adstantibus reddidit. Quo migrante, suavissimus odor balsami,
standing-by he-gave-back who passing-away the-sweetest fragrance of-balsam
et velut odor myrrhae et thuris ac omnium aromatum,
and as-if the-fragrance of-myrrh and of-incense and of-all spices
statim subsecutus est, ac plurima signa ibi facta sunt. Per
at-once followed has and very-many signs there done were through
totam autem provinciam illam fama citissime volabant, beatum
all moreover province that the-report most-swiftly flew blessed
Disibodum de hac vita migrasse, unde maxima multitudo
Disibod from this life had-passed whence the-greatest multitude
hominum, ad exsequias ejus properans, cupiebat et sepulturae
of-men to the-funeral his hastening desired both at-the-burial
ejus interesse, et signa, quae Deus ibi faciebat, videre.
his to-be-present and the-signs which God there did to-see
Suavissimus autem odor, qui, eo migrante, apparuerat, usque
the-sweetest moreover fragrance which him passing-away had-appeared all-the-way
ad tricesimum migrationis ejus diem, circa sepulcrum ipsius
to the-thirtieth of-passing his day around the-tomb his

durabat, in quibus etiam diebus homines septem, a malignis
lasted in which also days men seven by malignant
spiritibus obsessi, triginta quoque claudi multique caeci et surdi,
spirits possessed thirty also lame and-many blind and deaf
atque alii quamplurimi, variis languoribus fatigati, sepulcrum
and other very-many with-various sicknesses wearied the-tomb
ejus tangentes, per gratiam Dei veraciter sanati sunt.
his touching through the-grace of-God truly healed were
Et quoniam haec singula multa erant, et quia homines
and since these-things singly many were and because the-men
temporis illius signa pro consuetudine habebant, cordibus suis
of-time that signs for custom held in-hearts their
insolentius infigebant. At populus ille cernens, dicebat: «Deus
more-unusually they-fixed but the-people that discerning said God
major signa et plura miracula post mortem beati hujus,
greater signs and more miracles after the-death of-blessed this-one
quam eo vivente, nobis ostendit; quapropter etiam confidimus,
than him living to-us showed wherefore also we-trust
quod per merita ipsius ab omnibus periculis nostris
that through the-merits his from all dangers our
eruamur.» Sed quia de his signis, quae tunc ibi facta
we-may-be-rescued but because over these signs which then there done
sunt, et quae postmodum ibi per gratiam Dei in omnibus
were and which afterward there through the-grace of-God in all
fiebant, multi plus et negligentius, quam debebant, gaudebant;
were-done many more and more-negligently than they-ought rejoiced
idcirco Deus ea ad castigationem eorum subtrahebat. Spiritus
therefore God them for the-chastisement of-them withdrew the-Spirit
enim sanctus non vult, ut homo, in miraculis quae ab
for holy not wishes that man in miracles which from
ipso sunt, glorietur; sed ut tremenda laude, illi soli, qui
him are should-glory but that with-trembling praise to-him alone who

potestatem ea faciendi habet, gloria attribuatur. Deus quippe
the-power them of-doing has glory be-attributed God indeed
opera sanctorum suorum ita distinguit, ut etiam creaturas
the-works of-saints his so distinguishes as also the-creatures
constituit; sic videlicet, quod quibusdam bona opera et
he-established so namely that to-some good works and
sanctitatem absque signis concedit, quibusdam autem bona
holiness without signs he-grants to-some moreover good
opera, et etiam magna miracula attribuit, et aliis per
works and also great miracles he-attributes and to-others through
gratiam suam dat, ut per bona exempla eorum multi
grace his gives that through the-good examples of-them many
ad eum convertantur: quemadmodum etiam solem (in diem),
to him be-converted as also the-sun in the-day
et lunam ac sidera in noctem in tempora discernit.
and the-moon and the-stars in the-night into times he-distinguishes
Totum quoque circulum orbis cum volatilibus et reptilibus,
the-whole also circle of-the-world with flying-things and creeping-things
caeterisque animalibus, crescentibus replevit, ita quod ille nullo
and-the-other animals growing he-filled so that it in-no
modo in ulla necessitate vacuus est, unde et quaelibet ad officia
way in any need empty is whence also each-thing to offices
sua monet in monasterio illo, quod ad hominem pertinet: Una
its he-moves in monastery that which to man pertains one
enim quaeque creatura in genere suo multiplicatur, sicut Deus
for each creature in kind its is-multiplied as God
illi in prima constitutione praecepit; sed quae irrationabilis est,
to-it in the-first establishment commanded but what irrational is
homini ministrando succurrit, quoniam paterfamilias qui
to-man by-ministering helps since the-father-of-the-household who
homo est, domum suam sine adjutorio et ministerio regere
man is the-house his without help and ministry to-rule

non potest; Deus autem solum hominem, ex rationabili et
not can God moreover alone man from rational and
vivente anima vivere fecit, quapropter spiramen ipsius non
living soul to-live made wherefore the-breath of-him not
defecit, sicut nec rami arboris deficiunt, quia Deus illi
failed as nor the-branches of-a-tree fail because God to-him
scientiam infundit, ita quod cogitando, quae vult dictat, et
knowledge pours-in so that by-thinking what he-wills he-dictates and
quod in mente habet, quod postea clamanti voce, et rationabili
what in mind he-has that afterward with-crying voice and rational
verbo multiplicat, ut etiam folia in arbore multiplicantur.
word he-multiplies as also the-leaves on a-tree are-multiplied
Irrationabilis vero creatura scientiam rationabilitatis non habet,
the-irrational but creature knowledge of-rationality not has
et ideo ventosa est, et praeterit; homo autem rationabilis
and therefore windy it-is and passes man moreover rational
existens per scientiam utilitatem cognoscit, et illam diligit,
being through knowledge usefulness knows and it loves
ac eam ad se trahit, atque in eadem scientia quid malum,
and it to himself draws and in the-same knowledge what evil
et quid nocivum sit, videt, et illud timet et fugit; ac se
and what harmful is he-sees and it he-fears and flees and himself
ab illo custodit, et in his duobus, timore scilicet et amore,
from it guards and in these two fear namely and love
quos in scientia boni et mali habet, se ubique regit,
which in the-knowledge of-good and of-evil he-has himself everywhere he-rules
velut etiam avis cum duabus alis volat. Ipse namque solus
as also a-bird with two wings flies he for alone
ad imaginem et similitudinem Dei formatus est, quoniam
to the-image and likeness of-God formed was since
Deus eum, ut secundum ipsam operaretur creavit: unde
God him that according-to it he-might-work created whence

ubi conscientia sua ad bonum se erigit ibi per gratiam
where conscience his to good itself raises there through the-grace
sancti (Spiritus) adjutorium sibi occurrit. In hac etenim
of-the-holy Spirit help to-him comes-to-meet in this for
distinctione, ut praedictum est, Deus omnes creaturas posuit,
distinction as foresaid it-is God all creatures set
et quia hominem ad imaginem et similitudinem suam fecit,
and because man to the-image and likeness his he-made
ideo plenam scientiam illi prae omni mortali creatura dedit.
therefore full knowledge to-him beyond every mortal creature he-gave
Et quoniam caro ipsius finem ac defectum habet, idcirco anima
and since the-flesh of-him an-end and failing has therefore soul
ejus bonum perficere non nisi ab illo, qui sine fine est, habere
his good to-accomplish not except from him who without end is to-have
potest. Qui autem perseveraverint in bono usque in finem, hi
can who moreover will-have-persevered in good all-the-way into the-end these
in coelum ad Deum ascendunt, ibique cherubin omnia bona
into heaven to God ascend and-there the-cherubim all the-good
opera eorum ante thronum Dei dinumerat, et tunc etiam
works of-them before the-throne of-God counts and then also
facies Dei illa, velut purissimum aurum, et velut pretiosissimos
the-face of-God them like purest gold and like most-precious
ac nobilissimos lapides, inspicit. Quapropter omnis coelestis
and most-noble stones looks-upon wherefore all heavenly
harmonia canticum novum super illa decantat, et sic Spiritus
harmony a-song new over them sings and so the-Spirit
sanctus in operibus sanctorum nova semper facit. Sed
holy in the-works of-the-saints new-things always makes but
qui in malo perseveraverint, hi perditos angelos imitantur,
who in evil will-have-persevered these the-lost angels imitate

qui ob nequitiam suam a gloria coeli ceciderunt; et sic
who for wickedness their from the-glory of-heaven fell and so
per squalidas vanitates mercedem aeternae vitae amittunt.
through squalid vanities the-reward of-eternal life lose
Deus etenim homini plenam scientiam rationabilitatis, ut
God for to-man full knowledge of-rationality as
praedictum est, immisit, quoniam praevidit, et quod homo
foresaid it-is sent-in since he-foresaw both that man
per illam diabolum superare posset, quia homo per
through it the-devil to-overcome could because man through
bonam scientiam, malum, et per malam, bonum scit; et
good knowledge evil and through evil good knows and
ideo victoriosissimo bello adversus eumdem antiquum hostem
therefore in-most-victorious war against the-same ancient enemy
praeliatur, quatenus eum vincat, et ut locum, quem ille
fights so-that him he-may-conquer and that the-place which he
perdidit, possideat; quod nullatenus, nisi plenam scientiam
lost he-may-possess which by-no-means unless full knowledge
haberet, facere posset; quoniam quod homo cognoscendo scit,
he-had to-do could since what man by-knowing knows
ab hoc se vix continere potest, quin per electionem se
from this himself scarcely to-restrain can but-that through choice himself
ad illud interdum vertat. Quod si obscurae tenebrae in cor
to it sometimes he-turn but if dark shades into the-heart
hominis ascenderint, ita quod homo in carne sua sapit, quod
of-man will-have-ascended so that man in flesh his savors that
peccare potest; et si tunc peccatum elegerit, et in illo
to-sin he-can and if then sin he-will-have-chosen and in it
impoenitens perseveraverit, illi assimilabitur, qui a claritate
impenitent will-have-persevered to-him he-will-be-likened who from the-brightness

luminis recessit, quatenus desideria tenebrosae proprietatis suae
of-the-light withdrew so-that the-desires of-dark nature his
impleret; propter quod et gehennales poenae exortae sunt.
he-might-fulfill on-account-of which also the-hellish punishments arisen have
Beatus autem facere desiderat, quod in carne sua non
the-blessed-man moreover to-do desires what in flesh his not
sapit, et adjutorium a Spiritu sancto postulat, in speculum
savors and help from the-Spirit holy asks into the-mirror
sanctitatis aspiciat. Et ut homo faciem suam in speculo,
of-holiness he-may-look and as a-man face his in a-mirror
in quo tamen non est considerat, et quod indignum ibi
in which yet not it-is considers and what unworthy there
viderit, quantum potest emendat, sic beatus per
he-will-have-seen as-much-as he-can amends so the-blessed-man through
fidem bona opera operari hoc modo, ad confusionem diaboli,
faith good works to-work in-this way to the-confusion of-the-devil
contra carnem suam desiderat; et quod caro ei non
against flesh his desires and what the-flesh to-him not
addicit, operatur; ac ita per durissima et fortissima bella
assigns he-works and so through hardest and strongest wars
se ipsum cum voluntatibus suis exsuperans, charitatem, quam
him himself with wills his overcoming the-love which
perditi angeli habuerant, possidebit. Deus namque creaturas
the-lost angels had-had he-will-possess God for creatures
ita constituit, quod homo opera sua cum illis compleat;
so established that man works his with them may-complete
unde etiam quosdam homines hoc modo imbuit, quod
whence also certain men in-this way he-imbues that
sancta aedificia construant, et quod ad serviendum Deo
holy buildings they-construct and that to serving to-God
alios colligunt, quos tamen plurimas et varias vicissitudines
others they-gather whom yet very-many and various vicissitudes

ipse Deus multoties, secundum voluptates suas, permittit;
the-very God many-times according-to pleasures their permits
quae omnia tolerat, nec tamen statim illis ultionem
which all he-tolerates nor yet at-once on-them vengeance
suam immittit. Ubi autem Spiritus sanctus in aedificiis et
his sends where moreover the-Spirit holy in buildings and
in hominibus aedificat, etiamsi illi negligenter in peccatis
in men builds even-if they negligently in sins
vixerint, si quis ibi per contumaciam perversitatis
will-have-lived if anyone there through the-contumacy of-perversity
suae destructionem fecerit, ignis Spiritus sancti illum
his destruction will-have-made the-fire of-the-Spirit holy him
festinanter in zelo, et in judicio suo exurit.
swiftly in zeal and in judgment its burns-up

IV · WARS, PLUNDER, AND RESTORATION

War drives the princes onto the mountain to fortify it; crowded out, the monks scatter and are later brought back with greater gifts. When the miracles cease, the monks, with Archbishop Boniface present and consenting, translate Disibod's bones, and new cures follow. Charlemagne rejects the nobles' complaint of the monks' wealth; under a later emperor their heirs and the archbishop of Mainz seize the estates by perjury, the monks flee, and the invaders install one priest. Count Liuthard settles three priests, an archbishop twelve canons, and another restores Benedictine monks. Hildegard closes: she saw and wrote all this on her sickbed.

Hoc modo Spiritus sanctus in praefato loco etiam operatus est,
in-this way the-Spirit holy in the-aforesaid place also worked has
ubi beatus Disibodus in bonis operibus Deo servierat; et ubi
where blessed Disibod in good works to-God had-served and where
ipse ex hac vita migrans, felicem spiritum Domino reddiderat.
he from this life passing a-happy spirit to-the-Lord had-given-back

Nam post transitum ejus, quibusdam annis transactis, magna
for after the-passing his certain years passed a-great
pressura bellorum omnem praedictam provinciam occupavit:
pressure of-wars all the-aforesaid province seized
ita quod quidam, tyrannica rabie supervenientes, partes et
so that certain with-tyrannical rage arriving the-parts and
terras Rheno circumquaque contiguas, cum eadem provincia
lands to-the-Rhine round-about adjoining with the-same province
devastabant; quo horrore et timore habitantes in eis
laid-waste by-which horror and fear those-dwelling in them
perterriti, quocunque poterant, fugerunt. Principes autem
terrified wherever they-could fled the-princes moreover
supradictae provinciae cum reliquo populo, praefatum montem
of-the-above-said province with the-remaining people the-aforesaid mountain
altum et inexpugnabilem scientes, cum multa festinatione,
lofty and impregnable knowing with much haste
antequam ab hostibus occuparetur, nolentibus fratribus ibidem
before by the-enemies it-should-be-seized unwilling the-brothers there
Deo famulantibus, super eum fugerunt, ac firmis eum
to-God serving upon it fled and with-firm it
muris munientes habitacula in eo fecerunt, confidentes, quod
walls fortifying dwellings in it made trusting that
tam per merita beati Disibodi, quam per munimenta
both through the-merits of-blessed Disibod and through the-defenses
ejusdem montis, a praedicta crudeli tyrannide eruerentur.
of-the-same mountain from the-aforesaid cruel tyranny they-would-be-rescued
Prae multitudine autem, et inquietudine hominum illorum
because-of the-multitude moreover and restlessness of-men those
qui ipsum montem occupaverant, congregatio fratrum inibi
who the-very mountain had-occupied the-congregation of-brothers there
Deo famulantium, in quiete manere, et Deo in rectitudine
to-God serving in quiet to-remain and to-God in rectitude

servire non valebant, et ideo consilio et rogatu eorumdem
to-serve not were-able and therefore by-the-counsel and request of-the-same
principum et hominum in longinquas regiones iidem
princes and men into distant regions the-same
fratres se diviserunt (quia promittebant eis, quod post
brothers themselves divided because they-promised to-them that after
tribulationes et labores istos, honorifice eos reducerent)
tribulations and labors these honorably them they-would-bring-back
exceptis quibusdam paucis et perfectis viris, qui ad tumbam
except certain few and perfect men who to the-tomb
beati viri, videlicet patroni sui, ut eam in honore
of-the-blessed man namely of-patron their that it in honor
servarent, se contulerunt, qui etiam perfectionis erant
they-might-keep themselves betook who also of-perfection were
tantae, quod nec de vita sua quidquam curabant. Supradicta
so-great that not-even about life their anything they-cared the-above-said
vero afflictio, non per multa tempora annorum durabat, sed
but affliction not for many times of-years lasted but
provincia haec a tyrannide incursantium inimicorum per
province this from the-tyranny of-the-invading enemies through
adjutorium Dei liberabatur. Quo facto ii, qui eumdem
the-help of-God was-freed which done those who the-same
montem occupaverant, pollicitationis suae recordantes, timorem
mountain had-occupied of-promise their remembering the-fear
quoque Dei intuentes, fratres supradictae congregationis,
also of-God beholding the-brothers of-the-above-said congregation
ubicunque poterant, investigabant, et eos cum magno honore
wherever they-could searched-out and them with great honor
reducebant, atque omnia, quae ibi congesserant, et quae
brought-back and all-things which there they-had-gathered and which

ibi aedificaverant, cum majoribus facultatibus, amplioribusque
there they-had-built with greater means and-ampler
allodiis, quam prius illi habuissent, eis contulerunt.
freeholds than before they had-had to-them conferred
Unde factum est, quod secundum verba beati Disibodi, quae
whence done it-was that according-to the-words of-blessed Disibod which
vivens praedixerat, novissima tempora eorum prioribus meliora
living he-had-foretold the-last times their than-the-former better
et prosperiora post obitum ipsius, ac post tribulationes eorum
and more-prosperous after the-death of-him and after the-tribulations their
fierent, quam prius fuissent: ita quod etiam ex longinquis
became than before they-had-been so that also from distant
regionibus quamplurimi, tam spirituales quam saeculares,
regions very-many both spiritual and secular
illo venirent, et consilia ac auxilia, tam animarum quam
thither came and counsels and helps both of-souls and
corporum, ab eis peterent et acciperent. Sed Deus beatos
of-bodies from them sought and received but God blessed
homines istos, propter negligentias suas toties purgavit,
men these on-account-of negligences their as-often purged
quoties delinquebant; quemadmodum et tunc fecit, quando de
as-often-as they-failed as also then he-did when over
signis et miraculis, quae per merita praedicti Patris sancti
the-signs and miracles which through the-merits of-the-aforesaid Father holy
facta sunt, plus et negligentius, quam deberent, gaudebant,
done were more and more-negligently than they-ought they-rejoiced
unde et amodo tanta frequentatione non apparebant,
whence also henceforth with-such frequency not they-appeared
ut prius apparere solebant. Ubi autem opera Spiritus
as before to-appear they-were-wont where moreover the-works of-the-Spirit
sancti videntur et cognoscuntur, sed tamen in ostensionem
holy are-seen and are-known but yet into display

ducuntur, illic idem Spiritus sanctus usque ad novissimum
are-led there the-same Spirit holy all-the-way to the-last
quadrantem judiciali poena eamdem offensionem examinavit.
farthing with-judicial penalty the-same offense examined
Cumque ad sepulcrum beati hujus Patris signa et miracula
and-when at the-tomb of-blessed this Father signs and miracles
fieri cessassent, cum tamen posteri ejus multis annis
to-be-done had-ceased when yet the-successors his for-many years
transitum ipsius ad Deum religiose conservarent, tandem illi
the-passing of-him to God religiously kept at-last they
cum suspiriis intra se gementes, divino nutu recordati
with sighs within themselves groaning by-divine nod remembered
sunt, quod peccatis suis exigentibus, Deus manum suam in
have that sins their demanding God the-hand his in
prodigiis miraculorum ibi subtraxisset, et quod ea non nisi
the-prodigies of-miracles there had-withdrawn and that them not except
interdum, ob memoriam ejusdem sancti, ostenderet, seque
at-times for the-memory of-the-same saint he-showed and-themselves
accusantes, ad invicem dixerunt: Quid facimus in negligentia
accusing to one-another they-said what do-we in negligence
torpentes, quod hunc sanctum Dei non veneramur, cum
torpid that this saint of-God not we-venerate when
plurima miracula et bona propter merita ipsius fecerit
very-many miracles and good-things on-account-of the-merits of-him has-done
nobis Deus? Itaque majores natu ejusdem provinciae et
for-us God and-so the-elders by-birth of-the-same province and
sapientes quosque adeuntes, consiliumque ab eis accipientes,
the-wise all approaching and-counsel from them receiving
cum consensu et auctoritate Bonifacii, Moguntinae sedis
with the-consent and authority of-Boniface of-the-Mainz see
antistitis, tempus et diem praefixerunt, quo ossa beati
of-the-prelate a-time and day they-fixed on-which the-bones of-blessed

Disibodi elevarent, diemque hunc per omnem populum
Disibod they-would-raise and-day this through all the-people
ejusdem terrae divulgarent. Et cum dies praefixus advenisset,
of-the-same land would-publish and when the-day fixed had-arrived
multitudoque populi accurrisset, praesente praefato antistite,
and-the-multitude of-the-people had-run-together present the-aforesaid prelate
sepulcrum sancti viri adeuntes, cum magna veneratione
the-tomb of-the-holy man approaching with great veneration
ossa cineresque ejus sustulerunt, eaque de umbraculo
the-bones and-ashes his they-took-up and-them from the-shade
oratorii, in quo tumulata fuerant, in monasterium,
of-the-oratory in which entombed they-had-been into the-monastery
pene versus occidentem ejusdem montis constructum, cum
almost toward the-west of-the-same mountain built with
hymnorum laudibus magnisque populorum vocibus, post
of-hymns praises and-great of-peoples voices after
plurimos migrationis ejus ad Dominum annos, transferebant,
very-many of-passing his to the-Lord years they-transferred
et in loco ad hoc praeparato honorifice condebant.
and in a-place for this prepared honorably they-laid-to-rest
Sed Deus, qui occulta novit, iterum merita sancti sui
but God who hidden-things knows again the-merits of-saint his
inibi manifestavit, ita quod in eodem die, interim dum
there showed so that on the-same day meanwhile while
haec fiebant, quidam hydropicus aliique infirmi, diversa
these-things were-done a-certain dropsical-man and-other sick with-various
infirmitate gravati, curati sunt: et quod gravius, suavissimus
infirmity weighed-down cured were and what weightier the-sweetest
odor, qui in transitu ejus apparuerat, tota die illa iterum
fragrance which at the-passing his had-appeared all day that again
mira fragrantia appareret; unde factum est, quod
with-wondrous scent appeared whence done it-was that

populus ejusdem provinciae, diem annualem, quo haec
the-people of-the-same province the-annual day on-which these-things
facta sunt, diemque migrationis ejus ad Dominum ad
done were and-the-day of-passing his to the-Lord to
sepulcrum ejus venientes, cum magna veneratione precum et
tomb his coming with great veneration of-prayers and
oblationum, deinceps frequentarent. Fratres itaque supradictae
of-offerings thenceforth frequented the-brothers and-so of-the-above-said
congregationis per plurimos annos in pace vivebant, et Deo
congregation for very-many years in peace lived and to-God
beatoque Disibodo sine offensione in quiete serviebant: ita
and-to-blessed Disibod without offense in quiet served so
quod populus eos valde amabat, et beatificabat, et quod eis
that the-people them greatly loved and called-blessed and that to-them
cum adjutorio et rebus suis ubique aderat; et propterea
with help and goods its everywhere it-was-present and therefore
locupletes ac divites in multis facultatibus facti sunt.
wealthy and rich in many means made they-were
Denique, plurimis curriculis plurimorum annorum et regum
finally very-many courses of-very-many years and of-kings
transactis, maxima praelia cum provincialibus praefatae
passed the-greatest battles with the-provincials of-the-aforesaid
religionis iterum exorta sunt. Quapropter majores natu cum
religion again arisen have wherefore the-elders by-birth with
principibus ejusdem terrae imperatorem, scilicet Carolum
the-princes of-the-same land the-emperor namely Charles
Magnum, qui eo tempore Romanum imperium susceperat,
the-Great who at-that time the-Roman empire had-taken-up
adeuntes, dixerunt, non decere, quod ii, qui spiritui et non
approaching said not to-befit that those who to-the-spirit and not
carni, Deo et non mundo servire deberent, divitias et
to-the-flesh to-God and not the-world to-serve ought the-riches and

pompas saeculi in superfluitate possiderent, velut illi facerent,
pomps of-the-world in superfluity should-possess as those did
qui in Monte sancti Disibodi essent, cum ipsi praeliis et
who on the-Mount of-holy Disibod were when they by-battles and
angustiis oppressi, divitias et facultates non haberent, unde
straits oppressed riches and means not had whence
regno servire et sibi prodesse valerent. Quorum verba
the-kingdom to-serve and themselves to-profit they-might-be-able whose words
imperator sapienter suscipiebat, sapienterque dissimulabat, dicens
the-emperor wisely received and-wisely concealed saying
quod ipse fratribus illis, nec allodia, nec alias facultates,
that he from-the-brothers those neither freeholds nor other means
quas ipsis fideles contulissent, ulla ratione abstraheret. Quod
which to-them the-faithful had-conferred by-any reason would-withdraw which
responso accepto, illi ab incepta intentione se continebant.
answer received they from the-begun intention themselves restrained
Hoc itaque imperatore defuncto, aliisque quamplurimis
this and-so emperor having-died and-other very-many
temporibus sibi succedentibus, item tyrannis crudelium
times to-himself succeeding again a-tyranny of-cruel
bellorum exorta est, quae tanta crudelitate invalescebat, quod
wars arisen has which with-such cruelty grew-strong that
etiam quaedam civitates Rheno adjacentes, per easdem
also certain cities to-the-Rhine adjacent through the-same
oppressiones dirutae sunt. Quapropter nobiliores supradictae
oppressions demolished were wherefore the-more-noble of-the-above-said
provinciae, qui erant de progenie praedictorum principum
province who were of the-progeny of-the-aforesaid princes
Moguntiae sedis praesule sibi conjuncto, imperatorem,
of-Mainz of-the-see the-prelate to-themselves joined the-emperor
qui eo tempore imperium tenebat, et ipsi adierunt, et
who at-that time the-empire held they also approached and

supradictam querelam, acrius clamando, faciebant, dicentes
the-above-said complaint more-sharply by-crying made saying
se nullam copiam facultatum habere, unde et imperio
themselves no supply of-means to-have whence both the-empire
servire, et vitam suam defendere possent: quoniam illi, qui in
to-serve and life their to-defend they-could since those who on
Monte S. Disibodi habitarent, allodia sua et parentum
the-Mount of-Saint Disibod dwelt the-freeholds their and of-parents
suorum possiderent; et se ignorare, unde hoc esset.
their possessed and themselves not-to-know whence this was
Quibus idem imperator auditis, assensum praebuit, caeterisque
which the-same emperor heard assent offered and-the-other
principibus ac judicibus convocatis, quasi sub judicio, volens
princes and judges called-together as-if under judgment wishing
inquisivit, qua traditione et confirmatione tam longe et
inquired by-what tradition and confirmation so far and
tam late possessiones allodiorum fratribus collatae fuissent.
so wide the-possessions of-freeholds to-the-brothers conferred had-been
Sed illi imperatorem intelligentes, et invidia malitiaque
but they the-emperor understanding and by-envy and-malice
excaecati, multa falsa et injuste composita testimonia
blinded many false and unjustly composed testimonies
protulerunt, et praedictos fratres, possessiones illas, quas
brought-forth and the-aforesaid brothers possessions those which
plurimis temporibus sine querela possiderant, injuste et
for-very-many times without complaint they-had-possessed unjustly and
absque imperiali sententia et concessione habere dicebant.
without imperial sentence and grant to-have they-said
Quapropter judicio judicum, injuste judicantium, imperiali
wherefore by-the-judgment of-judges unjustly judging imperial
sententia data, acceptaque ab eodem imperatore licentia,
sentence given and-received from the-same emperor license

supradictae querelae proclamatores, una cum praefato
of-the-above-said complaint the-proclaimers together with the-aforesaid
pontifice, qui praecipuus invasionis hujus auctor erat,
pontiff who the-chief of-invasion this author was
possessiones et allodia, quae ad Montem beati Disibodi
the-possessions and freeholds which to the-Mount of-blessed Disibod
spectabant, ejusdemque montis terminum, divina ultione
pertained and-of-the-same mountain the-bound divine vengeance
annuente, crudelissima invasione et abstractione disturbant.
assenting by-most-cruel invasion and abstraction disturb
Qua persecutione et incommoditate fratres inibi habitantes
by-which persecution and inconvenience the-brothers there dwelling
perturbati et consternati, ac omnino denudati, bellorumque
disturbed and dismayed and wholly stripped and-of-the-wars
instantium horrore perterriti, eumdem montem, planctu
pressing by-the-horror terrified the-same mountain with-lament
magno ejulantes reliquerunt, atque ad aliena loca, quocunque
great wailing left and to other places wherever
poterant, se contulerunt.
they-could themselves betook
Quibus abeuntibus, ne spem redeundi haberent, per
who departing lest hope of-returning they-should-have through
praefatos invasores habitacula eorum etiam ad solum diruta
the-aforesaid invaders the-dwellings their even to the-ground demolished
sunt, excepto sanctificato loco, in quo ossa praedicti
were excepted the-sanctified place in which the-bones of-the-aforesaid
sancti post translationem ipsius humata fuerant. Sed tamen
saint after the-translation of-him buried had-been but yet
ne idem locus divino officio penitus desolatus remaneret, qui
lest the-same place of-divine office wholly desolate should-remain who
auctores destructionis hujus fuerant, sacerdotem unum, qui
the-authors of-destruction this had-been a-priest one who

populum in vicino habitantem regeret, ipsi praefecerunt,
the-people in the-neighborhood dwelling might-rule they set-over
cui et victum et vestitum vix sufficienter, de beneficiis
to-whom also food and clothing scarcely sufficiently from the-benefices
ad eumdem locum pertinentibus, designabant; sicque locus iste
to the-same place belonging they-assigned and-so place this
in hujusmodi desolatione diu permansit. Denique post multa
in such desolation long remained finally after many
curricula annorum, quidam pius et nobilis vir comesque
courses of-years a-certain pious and noble man and-count
praefatae provinciae, Liuthardus nomine, saeculo quidem
of-the-aforesaid province Liuthard by-name to-the-world indeed
deditus, plurimis divitiis circumdatus, praedictum montem
given with-very-many riches surrounded the-aforesaid mountain
altum et pulchrum desolatumque videns, per divinam
lofty and beautiful and-desolate seeing by divine
gratiam compunctus, suspiravit, et propter gloriam sanctae
grace pricked sighed and on-account-of the-glory of-the-holy
Trinitatis, et ob memoriam sancti Disibodi, tres sacerdotes
Trinity and for the-memory of-holy Disibod three priests
ibidem Deo servire disponens, sufficientiam necessariorum
there to-God to-serve arranging the-sufficiency of-necessaries
praesentis vitae ipsis de facultatibus suis instituit.
of-the-present life for-them from means his established
Sed et postea, aliis quibusdam annis revolutis quidam
but also afterward other certain years revolved a-certain
Moguntinae sedis archiepiscopus, pius, humilis, contritusque
of-the-Mainz see archbishop pious humble and-contrite
corde, eumdem montem ascendens, genuaque sua ad tumbam
in-heart the-same mountain ascending and-knees his at the-tomb
beati Disibodi suppliciter inclinans, de possessionibus,
of-blessed Disibod suppliantly bending over the-possessions

eidem sancto injuste ablatis, se magnum divitemque
from-the-same saint unjustly taken-away himself great and-rich
factum, vehementer indoluit, votumque Deo faciens, ad
made vehemently grieved and-a-vow to-God making to
numerum duodecim apostolorum canonicos ut ibidem Deo,
the-number of-the-twelve apostles canons that there to-God
praefatoque patrono die noctuque servirent, disposuit;
and-to-the-aforesaid patron by-day and-by-night might-serve he-arranged
quibus etiam de allodiis, ad eumdem locum pertinentibus,
to-whom also of the-freeholds to the-same place belonging
quantum potuit resignari fecit. Sicque purgatio divina
as-much-as he-could to-be-given-back he-made and-so purgation divine
paulatim flagella sua aliquantum retraxit; sed tamen hoc
gradually the-scourges its somewhat drew-back but yet this
nondum ad plenum perfecerat. Itaque cum Spiritui
not-yet to the-full it-had-accomplished and-so when to-the-Spirit
sancto in secreto suo deinde placuisset, quemdam ad
holy in secret its then it-had-pleased a-certain to
saeculum prudentem virum, qui etiam Moguntinae sedi
the-world prudent man who also over-the-Mainz see
praeerat, inspiravit, eumque sitire fecit, quatenus locus saepe
presided it-inspired and-him to-thirst made so-that the-place often
praenominatus, fulgorem, quem in primo ortu suo susceperat,
aforenamed the-brightness which in first rising its it-had-received
reciperet. Hic namque ut prudens paterfamilias fecit, qui
might-receive-back this-one for as a-prudent father-of-the-household did who
filiis suis cum charitate substantiam suam divisit; canonicos
to-sons his with love substance his divided the-canons
in supradicto monte manentes ad alia loca sibi convenientia
on the-above-said mountain remaining to other places to-them fitting
benigne posuit, atque religiosos viros, qui in magna disciplina
kindly placed and religious men who in great discipline

secundum Regulam beati Benedicti viverent, et in quibus
according-to the-Rule of-blessed Benedict might-live and in whom
omne bonum, sancte vivendo perficeretur, ibidem restituit.
every good holily by-living might-be-accomplished there restored
Quo facto, eos in amplexione cordis sui inspexit, ut et
which done them in the-embrace of-heart his he-beheld that also
in largitate beatus vir, eleemosynas de substantia et de
in largesse the-blessed man alms from the-substance and from
facultate, quas possidebat, secundum quod potuit, eis
the-means which he-possessed according-to what he-could to-them
ministravit. Congregatio itaque et plurima flagella, tunc et
supplied the-congregation and-so also very-many scourges then and
postmodum, illic divina permissione patiebatur; sicut et illi,
afterward there by-divine permission suffered as also those
qui prius ibidem erant, multoties passi sunt, quemadmodum et
who before there were many-times suffered have as also
nunc ibi in flagellis Dei multoties fit, et ut postmodum
now there in the-scourges of-God many-times it-happens and as afterward
erit, cum eadem inibi habitantes promeruerint. Plurimae
it-will-be when the-same-things there dwelling will-have-deserved very-many
autem stultae fabulationes de omnibus praedictis causis per
moreover foolish tales about all the-aforesaid causes through
varietates multarum vicissitudinum in populo discurrunt
the-varieties of-many vicissitudes among the-people run-about
et narrantur, quae Spiritus sanctus non colligit; et ideo
and are-told which the-Spirit holy not gathers and therefore
velut stipula dissipantur; sed haec, quae prolata sunt,
like stubble they-are-scattered but these-things which brought-forth are
per Spiritum sanctum, ad gloriam nominis ipsius ad
through the-Spirit holy to the-glory of-name his to
memoriamque praefati patroni, atque ad castigationem
and-the-memory of-the-aforesaid patron and to the-chastisement

audientium hominum, veraci revelatione manifestata sunt:
of-hearing men by-truthful revelation manifested are
unde nec eis de prioribus opinionibus quidquam addendum
whence nor to-them of former opinions anything to-be-added
est; ne verba illius, qui Est, in subsannationem ducantur.
is lest the-words of-him who Is into mockery be-led
Quapropter etiam considerandum est, quid Deus a primo
wherefore also to-be-considered it-is what God from the-first
homine hucusque in hominibus operatus sit. Cum enim Adam
man hitherto in men worked has when for Adam
primum lapsus sit de paradiso peregrinatus est; et quoniam
first fallen has from paradise wandered has and since
ipse per vilem creaturam cecidit, ideo etiam Deus creaturas
he through a-vile creature fell therefore also God creatures
sibi offerre volebat, quemadmodum infans primum lacte
to-himself to-offer wished as an-infant first with-milk
nutritur. Postquam autem Filius Dei humanitatem induit,
is-nourished after moreover the-Son of-God humanity put-on
seipsum Patri sacrificium obtulit, et os hominis ad
himself to-the-Father as-a-sacrifice he-offered and the-mouth of-man to
cibum justitiae aperuit, sicut etiam puer pascitur. Sed cum
the-food of-justice he-opened as also a-boy is-fed but when
idem Filius Dei coelos ascendit, igne Spiritus sancti
the-same Son of-God the-heavens ascended with-the-fire of-the-Spirit holy
homines replevit, eosque cum vitiis et concupiscentiis pugnare,
men he-filled and-them with vices and lusts to-fight
et sic seipsos Deo sacrificium facere docuit: ita quod etiam
and so themselves to-God a-sacrifice to-make he-taught so that also
secundum coelestem harmoniam vivere elegerunt, velut spiritales
according-to the-heavenly harmony to-live they-chose as spiritual
homines faciunt, qui se ipsos et mundum propter
men do who them themselves and the-world on-account-of

amorem Dei reliquerunt; et ut etiam alii boni homines facere
the-love of-God have-left and as also other good men to-do
student, qui in ardenti desiderio secundum donum Spiritus
strive who in burning desire according-to the-gift of-the-Spirit
sancti, fortem continentiam aggrediuntur; quemadmodum
holy strong continence undertake as
homo in perfecta aetate per se ipsum escam capit.
a-man in full age by him himself food takes
Sic Deus et hic fecit, quoniam vacillantem opinionem
so God also here did since the-wavering opinion
abstulit, et veritatem fiducialiter incedentem prodire jussit.
he-took-away and the-truth confidently advancing to-come-forth he-ordered
Idem itaque Deus istos, qui in praedicto loco manebant
the-same and-so God those who in the-aforesaid place remained
et manent, ut praedictum est, saepius purgavit, sicut et
and remain as foresaid it-is more-often purged as also
alios quamplurimos saepius castigavit, ita tamen quod ex
others very-many more-often he-chastised so yet that from
toto non deseruit, quemadmodum Israel fecit, qui cum
whole not he-deserted as Israel did who when
bonum incepissent, propter multas vanitates, quas deinde
good they-had-begun on-account-of many vanities which thereafter
perpetrabant, plurimas persecutiones passi sunt, et qui etiam
they-perpetrated very-many persecutions suffered have and who also
in malitioso tempore requirentur, et sic per omnia non
in malicious time will-be-sought and so through all-things not
peribunt. Nunc autem laus Deo sit, qui contra antiquum
will-perish now moreover praise to-God be who against the-ancient
serpentem semper praeliatur, ita quod omnem rugam peccati
serpent always fights so that every wrinkle of-sin
usque ad consummationem saeculi purgavit, ubi et omnis
all-the-way to the-consummation of-the-world he-has-purged where also every

constitutio fidelium suorum pleniter apparebit, in eam primum
establishment of-faithful his fully will-appear in it first
ordinavit: et tunc antiquus hostis ad plenum confundetur,
he-ordered and then the-ancient enemy to the-full will-be-confounded
quia nec sibi, nec aliis prodesse, nec gloriam ulli dare
because neither to-himself nor to-others to-profit nor glory to-anyone to-give
poterit. Verba itaque haec vera sapientia protulit: Ego autem
will-be-able the-words and-so these true wisdom brought-forth I moreover
paupercula, in lecto aegritudinis meae jacendo, haec omnia
a-poor-little-woman in the-bed of-sickness my lying these-things all
vidi et audivi, et scribere coepi et finivi; sed Deus potestatem
saw and heard and to-write began and finished but God the-power
habet, me a lecto erigere, si sibi placuerit. Amen.
has me from the-bed to-raise if to-him it-will-have-pleased amen

---

HILDEGARD OF BINGEN

De modo visitationis suae

How She Sees: The Letter to Guibert

De modo visitationis suae

HOW SHE SEES

Hildegard tells Guibert of man's two kinds of knowledge, then of her visions. Since childhood she has seen, outer eyes open and never in ecstasy, a light called the shadow of the living Light, in which writings, sermons, virtues, and men's works shine; within it she sometimes sees the living Light itself, which lifts all sorrow. She knows only what she sees there, writes it in unpolished Latin, asks his prayers, and urges him to fly on both wings.

Haec verba non a me, nec ab alio homine dico: sed
these words not from me nor from another man I-speak but
ut ea in superna visione accepi, profero. O serve Dei,
as them in supernal vision I-received I-bring-forth O servant of-God
per speculum fidei, in qua Deum cognoscendo intendis,
through the-mirror of-faith in which God by-knowing you-strive
et, o fili Dei, per formationem hominis, in quem Deus
and O son of-God through the-formation of-man in whom God
miracula sua constituit et signavit; quia sicut speculum in
miracles his established and sealed because as a-mirror in
quo quodcumque videntur, vasi suo imponitur, ita rationalis
which whatever-things are-seen to-vessel its is-fitted so the-rational
anima corpori velut fictili vasi immittitur; quatenus per
soul to-the-body as-if to-an-earthen vessel is-sent-in so-that through
ipsam corpus videndo regatur, et ut anima per fidem
it the-body by-seeing may-be-ruled and that the-soul through faith
coelestia contempletur, audi quod indeficiens lumen dicit:
heavenly-things may-contemplate hear what the-unfailing light says
Homo coelestis et terrestris est: per bonam quidem
man heavenly and earthly is through good indeed
scientiam rationalis animae, coelestis; et per malam, fragilis
knowledge of-the-rational soul heavenly and through evil frail

et tenebrosus; et quanto se in bono cognoscit, tanto
and dark and by-how-much himself in good he-knows by-so-much
amplius Deum diligit. Nam si vultum suum in speculo
more God he-loves for if face his in a-mirror
sordidatum et pulvere sparsum aspexerit, mundare et
soiled and with-dust sprinkled he-will-have-looked-at to-clean and
tergere studet: ita etiam si se peccasse et varietati
to-wipe he-is-eager so also if himself to-have-sinned and in-the-variety
vanitatum se implicitum esse intellexerit, gemat;
of-vanities himself entangled to-be he-will-have-understood let-him-groan
quoniam in bona scientia se pollutum scit, et cum
since in good knowledge himself polluted he-knows and with
psalmista plangat, dicens: Filia Babilonis misera, beatus
the-psalmist let-him-lament saying daughter of-Babylon wretched blessed
qui retribuet tibi retributionem tuam, quam retribuisti nobis.
who will-repay to-you repayment your which you-repaid to-us
Beatus qui tenebit et allidet parvulos tuos ad petram.
blessed who will-hold and will-dash little-ones your against the-rock
Quod est: Humana concupiscentia per spumam serpentis
which is human desire through the-foam of-the-serpent
est confusa. Ipsa etiam pauper et egena est, quoniam in
is confounded it also poor and needy is since in
speculativa scientia honorifica opinione caret: scilicet, quod
speculative knowledge honorable opinion it-lacks namely that
gloriam aeternae vitae, quam per bonam scientiam gustat,
the-glory of-eternal life which through good knowledge it-tastes
adeo quaerendo non desiderat. Beatus autem ille est, qui
so-much by-seeking not it-desires blessed moreover he is who
tenebit hoc, quod a Deo vivit, et cujus scientia eum docet,
will-hold this that from God lives and whose knowledge him teaches
quia Deus eum creaverit et redemerit; et qui propter
that God him has-created and has-redeemed and who on-account-of

liberationem hanc, qua Deus ipsum liberavit, omnem malam
liberation this by-which God him freed every evil
consuetudinem peccatorum suorum conterit, et omnem
habit of-sins his crushes and all
miseriam et paupertatem, quam in coelestibus divitiis habet,
misery and poverty which in heavenly riches he-has
supra petram illam, quae firmamentum beatitudinis est,
upon rock that which the-firmament of-blessedness is
projicit. Nam cum homo lutulentam putredinem se habere
throws for when man muddy putrefaction himself to-have
scit, et nequaquam a gustu peccatorum se continere valet,
knows and by-no-means from the-taste of-sins himself to-restrain is-able
nigerrimae aves eum totum sordidant; sed tunc ipse per
blackest birds him whole soil but then he through
rationalem animam, quam nec videt, nec cognoscit, in Deum
the-rational soul which neither he-sees nor knows in God
credendo confidat. Et licet homo se sic esse et in infinita
by-believing let-him-trust and although man himself so to-be and in infinite
vita vivere sciat, se tamen continere non potest, quin
life to-live knows himself yet to-restrain not he-can but-that
frequenter peccet; et ideo, o quam mirabilis et lamentabilis
often he-sins and therefore O how wondrous and lamentable
vox est, quod Deus talia fictilia vasa quandoque miraculis suis
a-voice it-is that God such earthen vessels sometimes with-miracles his
stellata facit, cum tamen ipsa non valeant peccata deserere,
starred makes when yet they not are-able sins to-desert
nisi quantum per gratiam Dei ipsis prohibetur. Petrus
except as-much-as through the-grace of-God to-them it-is-forbidden Peter
namque securus non fuit, qui Filium Dei se numquam
for secure not was who the-Son of-God himself never
negaturum ardenter promisit; sic nec alii multi sancti,
about-to-deny ardently promised so neither other many saints

qui in peccatis ceciderunt, qui tamen postea utiliores et
who into sins fell who yet afterward more-useful and
perfectiores facti sunt, quam fuissent, si non cecidissent.
more-perfect made were than they-would-have-been if not they-had-fallen
O serve fidelis, ego paupercula feminea forma, in vera
O servant faithful I a-poor-little feminine form in true
visione haec verba iterum dico tibi. Si Deo placeret, ut
vision these words again I-say to-you if to-God it-should-please that
corpus meum sicut et animam in hac visione levaret,
body my as also the-soul in this vision he-should-raise
timor tamen ex mente et ex corde meo non recederet,
fear yet from mind and from heart my not would-withdraw
quia me hominem esse scio, quamvis ab infantia mea
because myself a-human to-be I-know although from infancy my
inclusa sim. Multi autem sapientes miraculis ita confusi
enclosed I-am many moreover wise-men by-miracles so confounded
sunt, ut plurima secreta aperirent: sed propter vanam
were that very-many secrets they-opened but on-account-of vain
gloriam, illa sibimetipsis ascripserunt, et ideo ceciderunt.
glory them to-themselves ascribed and therefore they-fell
Sed qui in ascensione animae sapientiam a Deo hauserunt,
but who in the-ascent of-the-soul wisdom from God drew
et se pro nihilo computabant, hi columnae coeli facti
and themselves for nothing reckoned these columns of-heaven made
sunt. Sicut et in Paulo contigit, qui caeteros discipulos
were as also in Paul it-happened who the-other disciples
praedicando praecessit; et tamen se quasi pro nihilo
by-preaching surpassed and yet himself as-if for nothing
habebat. Joannes quoque evangelista miti humilitate plenus
held John also the-evangelist with-mild humility full
erat, quapropter de Divinitate multa hauriebat.
was wherefore from the-Godhead many-things he-drew

Et unde hoc esset, si ego paupercula me non cognoscerem?
and whence this would-be if I a-poor-little-woman myself not knew
Deus ubi vult, ad gloriam nominis sui, et non terreni
God where he-wills to the-glory of-name his and not of-earthly
hominis, operatur. Ego quidem semper trementem timorem
man works I indeed always trembling fear
habeo; quoniam nullam securitatem ullius possibilitatis in
have since no security of-any possibility in
me scio; sed manus meas ad Deum porrigo, quatenus velut
me I-know but hands my to God I-stretch so-that like
penna, quae omni gravedine virium caret, et quae per
a-feather which all weight of-strength lacks and which through
ventum volat, ab ipso sustinear: nec ea quae video,
the-wind flies by him I-may-be-sustained nor those-things which I-see
perfecte scire possum, quandiu in corporali officio sum et in
perfectly to-know I-can as-long-as in bodily office I-am and in
anima invisibili, quoniam in his duobus homini defectus est.
soul invisible since in these two in-man defect is
Ab infantia autem mea, ossibus et nervis et venis meis
from infancy moreover my in-bones and in-nerves and veins my
nondum confortata, visionem hanc in anima mea usque
not-yet strengthened vision this in soul my all-the-way
ad praesens tempus semper video, cum jam plus quam
to the-present time always I-see when already more than
septuaginta annorum sim, et anima mea, prout Deus
seventy of-years I-am and soul my as God
voluerit, in hac visione, sursum in altitudinem firmamenti,
will-have-willed in this vision upward into the-height of-the-firmament
et in vicissitudinem diversi aeris ascendit, atque inter
and into the-change of-varied air ascends and among
diversos populos se dilatat, quamvis in longinquis regionibus
various peoples itself spreads although in distant regions

et locis a me remoti sint. Et quoniam haec tali modo
and places from me removed they-are and since these-things in-such way
in anima mea video, idcirco etiam secundum vicissitudinem
in soul my I-see therefore also according-to the-change
nubium et aliarum creaturarum ea conspicio. Ista autem
of-clouds and of-other creatures them I-behold these moreover
nec exterioribus auribus audio, nec cogitationibus cordis mei,
neither with-outer ears I-hear nor with-the-thoughts of-heart my
nec ulla collatione quinque sensuum meorum percipio;
nor with-any bringing-together of-the-five senses my I-perceive
sed tantum in anima mea, apertis exterioribus oculis, ita ut
but only in soul my opened outer eyes so that
nunquam in eis defectum extasis passa sim, sed vigilanter
never in them the-failing of-ecstasy suffered I-have but wakefully
die ac nocte illa video. Et assidue infirmitatibus constringor,
day and night them I-see and constantly by-infirmities I-am-bound
et gravibus doloribus multociens ita implicata sum, ut mihi
and by-heavy pains often so entangled I-am that to-me
mortem inferre minentur; sed Deus usque adhuc me suscitavit.
death to-bring they-threaten but God even until-now me has-raised-up
Lumen igitur quod video, locale non est, sed multo et multo
the-light therefore which I-see local not is but by-much and by-much
nube quae solem portat, lucidior est; nec altitudinem,
than-the-cloud which the-sun carries brighter is neither height
nec longitudinem, nec latitudinem in eo considerare valeo, et
nor length nor breadth in it to-consider am-I-able and
illud Umbra viventis lucis mihi nominatur. Et ut sol, luna
it the-Shadow of-the-living light to-me is-named and as the-sun the-moon
et stellae in aquis apparent, ita scripturae, sermones, virtutes,
and the-stars in waters appear so writings sermons virtues
et quaedam opera hominum formata mihi in illo resplendent.
and certain works of-men formed to-me in it shine-back

Quicquid autem in hac visione videro seu didicero,
whatever moreover in this vision I-shall-have-seen or I-shall-have-learned
hujus memoriam per longum tempus habeo; ita quod quando
of-this the-memory through long time I-have so that when
illud viderim et audierim, recordor, et simul video, audio,
it I-have-seen and I-have-heard I-remember and at-once I-see I-hear
scio, et quasi in momento hoc quod scio, disco; quod autem
I-know and as-if in a-moment this which I-know I-learn what moreover
non video, illud nescio, quia indocta sum; sed tantum litteras
not I-see that I-know-not because unlearned I-am but only letters
in simplicitate legere instructa sum. Et ea quae scribo in
in simplicity to-read taught I-am and those-things which I-write in
visione, video et audio; nec alia verba pono, quam illa quae
the-vision I-see and hear nor other words I-set than those which
audio et latinis verbis non limatis ea profero, quemadmodum
I-hear and in-Latin words not polished them I-bring-forth as
illa in visione audio: quoniam sicut philosophi scribunt,
them in the-vision I-hear since as philosophers write
scribere in hac visione non doceor; et verba in visione
to-write in this vision not I-am-taught and the-words in vision
ista non sunt, sicut verba quae ab ore hominis sonant,
this not are like words which from the-mouth of-man sound
sed sicut flamma coruscans, et ut nubes in aere puro mota.
but like a-flame flashing and like a-cloud in air pure moved
Huius quoque luminis formam nullo modo cognoscere
of-this also light the-form in-no way to-know
valeo, sicut nec sphaeram solis perfecte intueri possum.
I-am-able as nor the-sphere of-the-sun perfectly to-gaze-at I-can
In eodem lumine aliam lucem, quae Lux vivens mihi
in the-same light another light which the-Light living to-me
nominata est, interdum et non frequenter video; et quando,
named is at-times and not often I-see and when

et quomodo illam videam, proferre non valeo; atque
and how it I-may-see to-bring-forth not I-am-able and
interim dum illam video, omnis tristitia et omnis angustia
meanwhile while it I-see all sadness and all anguish
a me aufertur, ita ut tunc velut mores simplicis
from me is-taken-away so that then as-if the-manners of-a-simple
puellae et non vetulae mulieris habeam.
girl and not of-an-old woman I-have
Sed et prae assidua infirmitate, quam patior aliquando,
but also because-of constant infirmity which I-suffer sometimes
taedium habeo verba et visiones quae mihi ibi ostenduntur
weariness I-have the-words and visions which to-me there are-shown
proferre: sed tamen cum anima mea gustando illa videt,
to-bring-forth but yet when soul my by-tasting them sees
in alios mores ita convertor, quod, ut supra dixi, omnem
into other manners so I-am-turned that as above I-said all
dolorem et tribulationem oblivioni trado. Et quae tunc in
pain and tribulation to-oblivion I-hand-over and what then in
eadem visione video, et audio, haec anima mea quasi ex
the-same vision I-see and hear these soul my as-if from
fonte haurit; sed illa tamen plena et inexhausta manet.
a-fountain draws but it yet full and unexhausted remains
Anima autem mea nulla hora caret praefato lumine, quod
soul moreover my at-no hour lacks the-aforesaid light which
umbra viventis luminis vocatur, et illud video, velut in
the-shadow of-the-living light is-called and it I-see as-if in
lucida nube firmamentum absque stellis inspiciam, et in
a-shining cloud the-firmament without stars I-should-look-at and in
ipso video quae frequenter loquor, et quae interrogantibus
it I-see what often I-speak and what to-those-asking
de fulgore praedictae viventis lucis respondeo.
about the-brightness of-the-aforesaid living light I-answer

In duobus itaque modis, scilicet corporis et animae, me
in two and-so ways namely of-body and of-soul me
ipsam nescio, et me quasi pro nihilo computo, atque
myself I-know-not and myself as-if for nothing I-reckon and
in Deum vivum intendo, et omnia haec illi relinquo,
to God living I-strive and all these-things to-him I-leave
quatenus ipse qui nec finem, nec initium habet, in omnibus
so-that he who neither end nor beginning has in all
istis a malo me conservet. Unde et tu, qui haec
these-things from evil me may-preserve whence also you who these
verba quaeris, cum omnibus illis qui ipsa fideliter audire
words seek with all those who them faithfully to-hear
desiderant, pro me ora, ut in servitute Dei permaneam.
desire for me pray that in the-service of-God I-may-remain
Sed et tu, o fili Dei, qui illum in fide quaeris, et qui ab ipso
but also you O son of-God who him in faith seek and who from him
petis ut te salvet, attende aquilam a duabus alis suis ad
ask that you he-may-save heed the-eagle by two wings its to
nubem volantem, quae tamen si in una laeditur, super terram
the-cloud flying which yet if in one it-is-hurt upon the-earth
residet, nec se levare potest, cum se libenter ad volandum
sits nor itself to-lift can although itself gladly to flying
elevaret: sic etiam homo cum duabus alis rationalitatis, scilicet
it-would-raise so also man with two wings of-rationality namely
cum scientia boni et mali volat, ita ut dextera ala scientia bona
with knowledge of-good and of-evil flies so that the-right wing knowledge good
sit, et sinistra scientia mala est, et mala bonae ministrat,
be and the-left knowledge evil is and the-evil to-the-good ministers
bonaque per malam acuitur et regitur, et in cunctis per
and-the-good through the-evil is-sharpened and is-ruled and in all-things through
illam sapiens efficitur. O chare fili Dei, Deus alas scientiae
it wise is-made O dear son of-God God the-wings of-knowledge

tuae ad recta itinera elevet, ita quod si peccatum ex gustu
your to right paths may-raise so that if sin from the-taste
lambis, quoniam sic natus es, quod sine peccato esse non
you-lick since so born you-are that without sin to-be not
possis, operando tamen illud non comedas, et tunc bene
you-can by-working yet it not you-eat and then well
volas. Nam coelestis harmonia de homine sic faciente, Deo
you-fly for the-heavenly harmony about a-man so doing to-God
cantat, illum laudans, quia cinerosus homo Deum tantum
sings him praising because ashen man God so-much
diligit, quod propter Deum se ipsum ex toto contemnit.
loves that on-account-of God him himself from whole despises
Hoc modo, o probe miles, in certamine hoc esto, quatenus in
in-this way O worthy soldier in struggle this be so-that in
coelesti harmonia esse possis, et ut tibi a Deo dicatur: Tu
the-heavenly harmony to-be you-can and that to-you by God it-be-said you
es ex filiis Israel, quia per oculos cancelli et per studium
are of the-sons of-Israel because through the-eyes of-the-lattice and through the-zeal
coelestis desiderii, in montem excelsum aspicis. Sed et omnes,
of-heavenly desire on the-mountain lofty you-look but also all
qui in litteris tuis mihi transmissis notati sunt, per Spiritum
who in letters your to-me transmitted noted are through the-Spirit
Sanctum ita regantur, ut in libro vitae scribantur.
Holy so may-they-be-ruled that in the-book of-life they-may-be-written

---

HILDEGARD OF BINGEN

Solutiones triginta octo quaestionum

Answers to Thirty-Eight Questions

Wibertus monachus Hildegardi

GUIBERT'S LETTER

Guibert of Gembloux grieves that Satan and the abbot's kinsmen ended their journey to her at Cologne. He asks whether the questions of the monks of Villers, which he gave Baldo to carry, have reached her, and begs her to answer them and to set the Villers letters and his own before her solutions.

Matri sanctissimae Hildegardi, Wibertus.
to-mother most-holy to-Hildegard Guibert
Gaudium quod de visione et collocutione tua, cum abbate
the-joy which of the-vision and conversation your with abbot
nostro tempore Quadragesimali, ad te proficiscendo, divinitus
our in-the-time of-Lent to you by-setting-out divinely
mihi indultum credideram, ad tempus quidem mihi
to-me granted I-had-believed for a-time indeed from-me
invidia, ut puto, diaboli sublatum est. Nam cum Coloniam
by-the-envy as I-think of-the-devil taken-away was for when to-Cologne
usque processissemus, iter nostrum impediente Satana, et
up-to we-had-advanced journey our obstructing Satan and
per iniquas carnalium propinquorum suorum suggestiones
through wicked of-carnal relatives his suggestions
propositum abbatis ad te protendendi conturbante, ulterius
the-purpose of-the-abbot to you of-extending disturbing further
destitimus. Sed spero quia quod ablatum mihi doleo,
we-desisted but I-hope that what taken-away from-me I-grieve
opportuniori tempore, remotis omnibus impedimentis, gratia
at-a-more-opportune time removed all hindrances the-grace
mihi divina restituet. Interim tamen de quaestionibus illis,
to-me divine will-restore meanwhile yet about questions those
quas per me fratres Villarenses ad te solvendas mittebant,
which through me the-brothers of-Villers to you to-be-solved sent

quasque ego revocatus ab itinere, tibi perferendas, dilecto
and-which I recalled from the-journey to-you to-be-carried beloved
mihi Baldo commisi, quid actum sit, vehementer scire cupio,
to-me to-Baldo I-committed what done has-been greatly to-know I-desire
utrum videlicet, necne ad te pervenerint. Quod si pervenerunt,
whether namely or-not to you they-have-come but if they-have-come
obsecramus omnes, nostrae partis amici tui in spiritu,
we-beseech all of-our side friends your in spirit
tuis affusi pedibus, ut mare solutionis earum fiducialiter
at-your poured-out feet that the-sea of-the-solution of-them confidently
ingrediens, aurae Spiritus sancti vela committere non
entering to-the-breeze of-the-Spirit holy the-sails to-commit not
pertimescas, tali duce freta sine difficultate, placido portui
you-fear with-such guide relying without difficulty to-a-calm port
mox adlapsura. De quibus etiam precor, ut cum praescriptis
soon about-to-glide of which also I-pray that with the-aforewritten
litteris Willarensium et nostris solutionibus earum praescribas,
letters of-the-Villers-men and our to-the-solutions of-them you-prefix
ut alterae ex alteris gratiores fiant, et clarius elucescant.
that the-ones from the-others more-welcome may-become and more-clearly may-shine-forth

Responsum Hildegardis

HILDEGARD'S REPLY

Hildegard writes that love planted a garden of spices and flowers, the virtues God worked in Mary. Monks, like virgins, belong with the angels and follow the Lamb. She warns Guibert against a holiness of name alone, bids him gather the virtues in humility, flee inconstancy, and gird on the word as the true Solomon's soldier.

Charitas, quae cum abstinentia peccatorum fidem instituit et
love which with abstinence from-sins faith establishes and
castitatem cum patientia aedificat, columnae quae quatuor partes
chastity with patience builds to-the-column which four parts
domus sustinet, similis est. Ipsa enim charitas plantaverat
of-the-house sustains like is it for love had-planted
hortum valde gloriosum cum pretiosissimis aromatibus et
a-garden very glorious with most-precious spices and
nobilissimis floribus, rosis et aliis, qui suavissimum odorem
most-noble flowers roses and others which the-sweetest fragrance
spirabant, in quibus verus Salomon oculos suos pascere
breathed in which the-true Solomon eyes his to-feed
solebat. Hortus iste virtutes sanctas designat, quas Deus, qui
was-wont garden this the-virtues holy designates which God who
vera charitas est, in virga Jesse operatus est, Maria videlicet,
true love is in the-branch of-Jesse worked has Mary namely
quae in castitate floruit, et nobilissimum florem protulit. De
who in chastity flowered and the-most-noble flower brought-forth from
flore ista vox turturis audita est, quae virginalem naturam
flower this the-voice of-the-turtledove heard was which the-virginal nature
vocavit, quam lilium significat, quod in suo stipite candidos
called which the-lily signifies which on its stem white
flores, cum fragrantia gratissimi odoris emittit. Sicut et ipsa
flowers with the-fragrance of-most-welcome scent sends-forth as also itself

virginitas propter dulcissimum odorem bonae intentionis in
virginity on-account-of the-sweetest fragrance of-good intention in
mundo honoratur. Eremitae quoque sive monachi, qui propter
the-world is-honored hermits also or monks who on-account-of
Christum saeculo renuntiaverunt sine societate saecularis
Christ to-the-world have-renounced without fellowship of-worldly
pompae vivere debent, sicut virgo post votum sine memoria
pomp to-live ought as a-virgin after the-vow without memory
viri; quia virgines et monachi inter angelicos ordines idem
of-a-man because virgins and monks among the-angelic orders the-same
sunt; quoniam sicut angeli nihil aliud quam faciem Dei
are since as angels nothing else than the-face of-God
inspicere desiderant, sic et ipsi omnibus pompis saecularibus
to-behold desire so also they all pomps worldly
abjectis, Agnum Dei, Christum scilicet, crucem ejus bajulantes,
cast-off the-Lamb of-God Christ namely the-cross his carrying
sequuntur, in quibus propter verum contemptum saeculi
follow in whom on-account-of true contempt of-the-world
rutilantes flores passionis Dominicae generant. Nunc, o fili
glowing-red flowers of-the-passion of-the-Lord they-generate now O son
Dei, in valle verae humilitatis positus, in quiete ambula
of-God in the-valley of-true humility placed in quiet walk
sine elatione quae praecipiti monti assimilata, difficilem,
without elation which to-a-steep mountain likened a-difficult
et velut impossibilem ascensum vel descensum praebet
and as-if impossible ascent or descent offers
innitentibus, et in cujus summitate nullum aedificium patet.
to-those-leaning and on whose summit no building appears
Homo enim qui tentat altius ascendere quam possit pervenire,
the-man for who tries higher to-ascend than he-can to-arrive
ille nomen sanctitatis absque securitate possidet; quia solo
he the-name of-holiness without security possesses because alone

nomine sine aedificio bonorum operum et quadam inepta
in-name without the-building of-good works and with-a-certain inept
laetitia mentis gloriatur. Tu enim gloriosissimum hortum
gladness of-mind he-glories you for the-most-glorious garden
quem charitas plantavit, aspice, et unamquamque virtutem
which love planted behold and each virtue
in vera humilitate et simplicitate cordis ad te collige; et
in true humility and simplicity of-heart to yourself gather and
licet inter varias hominum mentes constitutus sis, disce
although among various of-men minds placed you-be learn
tamen quoniam longanimiter et patienter omnes nos divina
yet that long-sufferingly and patiently all us the-divine
bonitas tolerat. Fuge etiam inconstantiam pigri servi,
goodness bears flee also the-inconstancy of-the-lazy servant
qui hodie uni domino, cras alteri servit; et gladio
who today one lord tomorrow another serves and with-the-sword
verbi Dei viriliter accingere, exemplo fortissimorum
of-the-word of-God manfully gird-yourself by-the-example of-the-strongest
militum, qui lectum veri Salomonis ambientes custodiunt.
soldiers who the-bed of-the-true Solomon surrounding guard
Mentis quoque tuae sinceritatem cum vigilantibus oculis
of-mind also your the-sincerity with watchful eyes
Deo omnipotenti, ne in dubio dormire incipias, iterum atque
to-God almighty lest in doubt to-sleep you-begin again and
iterum commenda. Et esto probus et dilectus miles veri
again commend and be worthy and beloved soldier of-the-true
Salomonis, quem pro victoria quotidianae pugnae diligit et
Solomon whom for the-victory of-daily battle he-loves and
coronat. Spiritus sanctus igne sui amoris te accendat,
crowns the-Spirit holy with-the-fire of-his love you may-kindle

ut in amore servitii sui indeficiens perseveres, quatenus
that in the-love of-service his unfailing you-may-persevere so-that
vivus lapis coelestis Jerusalem quandoque fieri merearis.
a-living stone of-the-heavenly Jerusalem sometime to-become you-may-deserve

I · ALL THINGS CREATED TOGETHER

Asked how God created all things together if he worked for six days, Hildegard answers that he made the shining and the turbid matter at once, the angels coming from the first and each creature appearing from the second at his word. The six days are six works, since each work's beginning and end is called a day.

Quomodo intelligendum est quod legitur: «Qui vivit in
how to-be-understood is that it-is-read who lives into
aeternum, creavit omnia simul,» cum per sex dies opera
eternity created all-things together when through six days works
sua Deus distribuisse referatur?
his God to-have-distributed is-reported
Omnipotens Deus, qui sine initio et sine fine vita est, et
almighty God who without beginning and without end life is and
qui omnia in scientia sua aeternaliter habuit, materiam omnium
who all-things in knowledge his eternally had the-matter of-all
coelestium et terrestrium simul creavit, coelum scilicet, lucidam
heavenly and earthly-things together created heaven namely the-shining
materiam, et terram, quae turbulenta materia erat. Ista vero
matter and earth which turbid matter was this but
lucida materia, de claritate quae aeternitas est, sicut spissa
shining matter from the-brightness which eternity is like thick
lux fulminabat, quae etiam super turbulenta materia lucebat,
light flashed which also over the-turbid matter shone
ita quod ei adjuncta erat: et istae duae materiae simul creatae
so that to-it joined it-was and these two matters together created

sunt, ut unus circulus apparuerint. In primo namque Fiat,
were as one circle they-appeared in the-first for let-there-be
angeli de praedicta lucida materia cum eorum habitaculo
the-angels from the-aforesaid shining matter with their dwelling
processerunt; et quia Deus, Deus et homo est, ad faciem
proceeded and because God God and man is to the-face
Patris angelos creavit: et hominem, de quo tunica induendus
of-the-Father the-angels he-created and man of whom as-a-tunic to-be-clothed
erat, ad imaginem et similitudinem suam formavit: sic quoque
he-was to the-image and likeness his formed so also
ad imperium omnipotentis Dei, cum diceret: Fiat, quaelibet
at the-command of-almighty God when he-said let-there-be each
creatura de turbulenta materia secundum speciem naturae suae
creature from the-turbid matter according-to the-species of-nature its
apparuit. Sex enim dies, sex opera sunt; quia incoeptio et
appeared six for days six works are because the-beginning and
completio singuli cujusque operis, dies dicitur. Post creationem
completion of-each every work day is-called after the-creation
etiam primae materiae nulla mora fuit; sed mox quasi in
also of-the-first matter no delay was but at-once as-if in
ictu oculi, Spiritus Domini ferebatur super aquas, nec etiam
the-blink of-an-eye the-Spirit of-the-Lord was-borne over the-waters nor also
postea mora aliqua erat; sed Deus illico dixit: Fiat lux.
afterward delay any was but God at-once said let-there-be light

The upper waters serve the heavens as the lower serve the earth. They neither grow nor fail, flow in their circle, and are real but far subtler and invisible; their moisture and the fire's heat make the firmament solid. The coarser lower waters mirror the sun, moon, and stars and hold numberless living creatures.

Quid est quod scriptum est: «Divisit Deus aquas, quae erant
what is that written it-is divided God the-waters which were
sub firmamento, ab his quae erant super firmamentum?»
under the-firmament from those which were above the-firmament
Nunquid credendum est materiales aquas super firmamentum
surely-not to-be-believed is material waters above the-firmament
esse?
to-be
Deus aquas quae super firmamentum erant, ab his quae
God the-waters which above the-firmament were from those which
sub firmamento erant, ideo divisit, ut sicut inferiores aquae
under the-firmament were therefore divided that as the-lower waters
terrenis constitutionibus adsunt, ita etiam et superiores
to-earthly constitutions are-present so also and the-upper
aquae superioribus constitutionibus adessent. In aquis
waters to-the-upper constitutions might-be-present in waters
enim superioribus nihil est quod crescat aut deficiat, sicut
for the-upper nothing is which grows or fails as
in istis inferioribus aquis, in quibus quidquid vivit, hoc
in these lower waters in which whatever lives this
quemadmodum homo crescit et deficit. Sed illae superiores
as man grows and fails but those upper
aquae in primo statu suo sicut Deus eas constituit, persistunt,
waters in first state their as God them established persist

et in circulo suo fluunt, et materiales sunt, non tamen ut
and in circle their flow and material are not yet as
aquae inferiores, quoniam multo subtiliores, et nostris visibus
waters lower since much subtler and to-our sight
omnino invisibiles existunt, quarum humiditate et ignis
wholly invisible they-are whose by-moisture and of-the-fire
ibi exstantis calore, desuper firmamentum solidatur, velut
there standing-out by-the-heat from-above the-firmament is-solidified as
corpus per animam subsistit, ne dissolvatur. Aquae vero
the-body through the-soul subsists lest it-be-dissolved the-waters but
inferiores istae de sub firmamento grossiores, speculum sunt
lower these from under the-firmament coarser the-mirror are
coelestium luminarium, solis scilicet, lunae et stellarum,
of-the-heavenly lights of-the-sun namely of-the-moon and of-the-stars
quae infinita diversarum specierum animalia continent, quae
which infinite of-diverse species animals contain which
in eis nascuntur et subsistunt; ideoque officia superiorum
in them are-born and subsist and-therefore the-offices of-the-upper
et inferiorum aquarum in cunctis dissimilia sunt.
and of-the-lower waters in all-things unlike are

III · WHETHER ADAM SAW GOD

In the resurrection man, his spiritual body joined to the soul, will see God's face with the angels. Adam never saw God as he is, but before his sin his innocent eyes saw the brightness from God's face, lost when desire opened them.

Antequam primus homo peccaret, videbat ipse corporeis
before the-first man sinned saw he with-bodily
oculis Deum, vel visuri sumus nos eum corporeis oculis,
eyes God or about-to-see are we him with-bodily eyes

cum secundum Apostolum, corpora spiritualia in resurrectione
when according-to the-Apostle bodies spiritual in the-resurrection
receperimus?
we-shall-have-received
In resurrectione cum homo corpus spiritale receperit, et
in the-resurrection when man body spiritual will-have-received and
cum idem corpus animae inseparabiliter unitum fuerit,
when the-same body to-the-soul inseparably united will-have-been
splendidam faciem sanctae Divinitatis cum angelis sine
the-splendid face of-the-holy Godhead with angels without
fine intuebitur. Adam namque, qui ita sapiens et perfectus
end he-will-behold Adam for who so wise and perfect
a Deo formatus erat, quod scientia et sapientia super
by God formed was that with-knowledge and wisdom above
omnes homines repletus fuit, Deum in divinitate sua, sicuti
all men filled he-was God in godhead his as
est, nunquam videbat; sed quando claritatem de vultu ejus
he-is never saw but when the-brightness from face his
procedentem, exterioribus oculis vidit, in qua verum Deum
proceeding with-outer eyes he-saw in which true God
esse veraciter cognovit. Sicut enim ante peccatum cum
to-be truly he-knew as for before sin when
adhuc anima ipsius corpori suo dominaretur, oculis suis,
still the-soul of-him over-body his ruled with-eyes his
qui per innocentiam tunc spiritales fuerunt, praedictam
which through innocence then spiritual were the-aforesaid
claritatem inspexit, quod postea facere non potuit, quia
brightness he-beheld which afterward to-do not he-could because
visionem istam in paradiso post peccatum statim perdidit,
vision this in paradise after sin at-once he-lost

cum oculi ejus in praevaricatione praecepti Dei, quod ante
when the-eyes his in the-transgression of-the-precept of-God which before
cognovit, per carnale desiderium aperti sunt.
he-knew through carnal desire opened were

IV · HOW GOD SPOKE TO ADAM

God spoke to Adam in the angels' speech, which Adam understood through the wisdom God gave him; by the spirit of prophecy he knew every tongue men would later find and the natures of all creatures. God appeared to him in a formless brightness, and after the sin in a flame of fire.

Quo genere locutionis usus est Deus, et in qua specie
in-what kind of-speech used has God and in what species
primo homini apparuit, cum praeceptum ei dedit, et
to-the-first man appeared when the-precept to-him he-gave and
in qua, cum post peccatum in paradiso deambulavit?
in which when after sin in paradise he-walked
Omnipotens Deus angelicis verbis Adae locutus est, quae
almighty God with-angelic words to-Adam spoken has which
ipse bene cognovit et intellexit. Per sapientiam enim suam
he well knew and understood through wisdom for his
quam a Deo acceperat, et per spiritum prophetiae omnes
which from God he-had-received and through the-spirit of-prophecy all
linguas, quae per homines postmodum inventae sunt, tunc
tongues which through men afterward found were then
in scientia sua habuit, ac naturas omnium creaturarum ad
in knowledge his he-had and the-natures of-all creatures to
plenum novit. Dominus etiam cum inaestimabili claritate ipsi
the-full knew the-Lord also with inestimable brightness to-him

apparuit in qua nullius creaturae forma fuit, et iterum post
appeared in which of-no creature form was and again after
peccatum deambulans in paradiso, in flamma ignis apparuit.
sin walking in paradise in a-flame of-fire appeared

V · HOW ADAM BECAME AS ONE OF US

Adam shared with God the knowledge of good and evil, but abandoned the good and chose the evil by tasting the tree. God barred him from the tree of life in mercy, lest he live forever in his fallen state, and drew him back as a father draws a son, since he foresaw the Word clothed in man.

Quid est hoc, quod Deus dixit: «Ecce Adam quasi unus ex
what is this that God said behold Adam as-if one of
nobis factus est, sciens bonum et malum?»
us made is knowing good and evil
Hoc tale est: Adam per scientiam boni et mali aliquid
this such is Adam through knowledge of-good and of-evil something
commune nobiscum habuit; sed bonum in scientia boni
common with-us had but the-good in the-knowledge of-good
deseruit, malum in scientia mali, cum gustu vetiti
he-deserted the-evil in the-knowledge of-evil with the-taste of-the-forbidden
ligni elegit. Et iterum Adam a nobis alienatus, quia bonum
tree he-chose and again Adam from us estranged because the-good
quod prius experimento cognovit, per consilium serpentis
which before by-experience he-knew through the-counsel of-the-serpent
contempsit, et per gustum delectationis, malum prius
he-despised and through the-taste of-delight the-evil before
inexpertum, illi consentiendo, perfecit. Et iterum dixit:
untried to-it by-consenting he-accomplished and again he-said
Videte ne forte sumat de ligno vitae, et vivat in aeternum. Hoc
see lest perhaps he-take of the-tree of-life and live into eternity this

Deus ideo dixit, quia in magna misericordia super opus suum,
God therefore said because in great mercy over work his
scilicet hominem qui peccaverat, movebatur, ne ipse a gloria
namely man who had-sinned he-was-moved lest he from glory
sic mutatus, miserabiliter in aeternum viveret; et eum hoc
so changed wretchedly into eternity should-live and him in-this
modo, quemadmodum pater filium suum, qui ab eo discedere
way as a-father son his who from him to-depart
vult, ad se misericorditer traxit. Ipse enim hominem, quem
wishes to himself mercifully drew he for man whom
indumentum Verbi sui praescivit, valde diligebat; nam etiam
the-garment of-Word his he-foreknew greatly loved for also
omnem creaturam ad servitium suum creavit, et eum in locum,
every creature to service his he-created and him into the-place
unde ille lucidus velut cadaver in mortem cecidit, deputabat.
whence that shining-one like a-corpse into death fell he-assigned

VI · THE OPENED EYES

Before the fall the soul ruled the body and the first parents had spiritual eyes. After it they lost that sight and their mortal, carnal eyes were opened to see and do sin as the devil urged, and they forgot their former glory, like a man who glimpses a thing far off or a shadow in a mirror.

Quales oculi primis parentibus aperti sunt, cum ante
what-kind-of eyes to-the-first parents opened were when before
peccatum ambo viderent. Unde dicit: «Vidit mulier lignum,
sin both saw whence it-says saw the-woman the-tree
etc.»
etc

Primi parentes ante originale peccatum (anima per
the-first parents before original sin the-soul through
innocentiam corpori dominante) spiritales oculos habebant.
innocence over-the-body ruling spiritual eyes had
Sed ipsis post peccatum spiritali visione eorumdem
but them after sin of-the-spiritual vision of-the-same
oculorum privatis, atque per conditionem peccati mortalibus
eyes deprived and through the-condition of-sin mortal
effectis, carnales oculi aperti sunt, ita quod per scientiam
made carnal eyes opened were so that through the-knowledge
mali, opera peccatorum videndo et cognoscendo, secundum
of-evil the-works of-sins by-seeing and by-knowing according-to
desideria carnis, diabolo suadente, faciebant. Sic etiam omnem
the-desires of-the-flesh the-devil persuading they-did thus also all
gloriam quam prius habuerant, ita oblivioni tradiderunt, quod
glory which before they-had-had so to-oblivion they-handed that
vix aliqua eorum recolebant, sicut homo qui rem aliquam
scarcely any of-them they-recalled as a-man who a-thing some
de longe conspiciens, vix considerare potest quid sit, et
from afar beholding scarcely to-consider can what it-is and
sicut etiam umbra pertransit, quae in speculo videtur.
as also a-shadow passes which in a-mirror is-seen

At the resurrection God will require the blood, the seat of the soul, from all mobile nature, since a soul is clothed only in the body it warmed. From a murderer he requires lifelong penance and lament; on one who sheds blood lightly falls judgment by sword, poverty, or loss, or on his sons and grandsons.

Quid est quod Dominus dicit ad Noe, et ad filios
what is that the-Lord says to Noah and to sons
ejus: «Sanguinem animarum vestrarum requiram de manu
his the-blood of-souls your I-shall-require from the-hand
cunctarum bestiarum, et de manu hominis?» Et paulo
of-all beasts and from the-hand of-man and a-little
post: «Quicunque effuderit humanum sanguinem, effundetur
after whoever will-have-shed human blood will-be-shed
sanguis ejus?»
the-blood his
Deus post novissimum diem in resurrectione per indumentum
God after the-last day in the-resurrection through the-garment
hominis de manu, id est de mobili natura cunctarum
of-man from the-hand that is from the-mobile nature of-all
bestiarum sanguinem animarum Noe et filiorum ejus, ac
beasts the-blood of-the-souls of-Noah and of-sons his and
totius humani generis (qui sedes animae est) requiret;
of-the-whole human race which the-seat of-the-soul is will-require
quoniam ipse non vult, ut anima alio corpore aut sanguine
since he not wishes that the-soul with-another body or blood
induatur, nisi illo quod ipsa calefecit, et qui sedes ipsius fuit.
be-clothed except that which it warmed and which the-seat of-it was
Ipse enim in potenti praescientia sua, qua hominem de
he for in mighty foreknowledge his by-which man from

limo terrae, spiraculum vitae, quod anima est, cum carne
the-mud of-the-earth the-breath of-life which the-soul is with flesh
et sanguine formandum, ut eum postea formabat, praescivit,
and blood to-be-formed as him afterward he-formed foreknew
in eadem praescientia sua, eum etiam resurrecturum, requiret.
in the-same foreknowledge his him also about-to-rise-again will-require
De manu etiam hominis sanguinem animarum requiret; ita
from the-hand also of-man the-blood of-souls he-will-require so
scilicet, ut homo ille, qui proximum suum comprimendo,
namely that man that who neighbor his by-oppressing
animam suam emittere facit, per macerationem carnis et
soul his to-go-out makes through the-maceration of-flesh and
sanguinis sui in poenitentia, cum moerore plangentis vocis
of-blood his in penitence with the-grief of-a-lamenting voice
ad Deum creatorem suum semper clamet; quoniam animam
to God creator his always should-cry since the-soul
illius quam ipse creaverat, vulneribus mortis exire coegit.
of-him which he had-created by-the-wounds of-death to-go-out he-compelled
Quicunque autem effuderit sanguinem humanum, hoc quasi
whoever moreover will-have-shed blood human this as-if
pro vano ducens, sine labore amissi sudoris, super hunc
for vain holding without the-labor of-lost sweat upon this-one
judicium Dei, vel per ferrum, vel paupertatem, vel divitiarum
the-judgment of-God either through iron or poverty or of-riches
suarum amissionem, et si non super eum, qui reus sanguinis
his the-loss and if not upon him who guilty of-blood
factus est, super filios tamen ejus et nepotes judicetur.
made is upon sons yet his and grandsons let-it-be-judged

Since men cannot see spirits, the three angels took bodies of air and human shape, spoke in words men could understand, and seemed to eat, though their food vanished like dew in the sun. Evil spirits likewise use creatures whose nature matches a vice, as the tempter used the serpent.

Qualia corpora habuerunt angeli, qui apparuerunt Abrahae,
what-kind-of bodies had the-angels who appeared to-Abraham
quibus similam, vitulum, butyrum et lac apposuit, et
to-whom fine-flour a-calf butter and milk he-set-before and
comederunt?
they-ate
Tres angeli, qui apparuerunt Abrahae sedenti ad ostium
three angels who appeared to-Abraham sitting at the-door
tabernaculi, in humana forma apparuerunt, quia sicut ab
of-the-tent in human form appeared because as by
homine, nullo modo videri possunt. Immutabilem quidem
man in-no way to-be-seen they-can the-unchangeable indeed
Spiritum mutabilis homo videre non potest, et hoc est ex
Spirit changeable man to-see not can and this is from
inobedientia Adae, qui spiritalibus oculis in paradiso privatus,
the-disobedience of-Adam who of-spiritual eyes in paradise deprived
in omne genus humanum caecitatem suam transduxit. Omnis
into every race human blindness his carried-over every
creatura (quod homo est) umbram suam habet, quae hominem
creature which man is shadow its has which man
in indeficientem vitam renovandum esse significat. Et sicut
into unfailing life to-be-renewed to-be signifies and as
umbra hominis imaginem suam ostendit; sic et angeli, qui
the-shadow of-man image his shows so also the-angels who

naturaliter invisibiles sunt, per corpora quae de aere sumunt,
naturally invisible are through bodies which from the-air they-take
eis ad quos mittuntur, in humana forma visibiles apparent,
to-those to whom they-are-sent in human form visible appear
moribus illorum se aliquantulum contemperantes, non
to-the-manners of-them themselves a-little tempering not
angelicis loquelis, sed talibus verbis, quae possunt intelligere,
with-angelic speeches but with-such words as they-can understand
eis loquuntur, ipsique ut homines comedentes, sed eorum
to-them they-speak and-they like men eating but their
cibus evanescit tanquam ros, qui semper super granum cadens,
food vanishes as-if dew which always upon grain falling
a calore solis in momento dissolvitur. Maligni vero spiritus,
by the-heat of-the-sun in a-moment is-dissolved the-malignant but spirits
specie cujuslibet naturae ad seducendos homines utuntur, ejus
the-species of-any nature for to-be-seduced men use of-that
creaturae naturam considerantes, quae vitio illi comparetur,
creature the-nature considering which to-vice that may-be-compared
per quod hominem quem impugnant, superare possint,
through which man whom they-attack to-overcome they-may-be-able
quemadmodum tentator etiam per serpentem seduxit.
as the-tempter also through the-serpent seduced

Abraham, who left his homeland at God's command and bore circumcision as faith's seal, went before others like a standard-bearer against the vices. Swearing with the hand under the thigh foreshadowed the holy humanity of Christ, who was to descend from his seed and destroy the serpent's counsel.

Cur Abraham et Jacob, ille servo, iste filio,
why Abraham and Jacob that-one to-a-servant this-one to-a-son
praeceperunt, ut juraturi, manus suas sub femoribus eorum
commanded that about-to-swear hands their under thighs their
ponerent?
they-should-place
Abraham, qui ad praeceptum Domini patriam et cognationem
Abraham who at the-command of-the-Lord fatherland and kindred
suam reliquit, per vulnus carnis suae (quod signaculum
his left through the-wound of-flesh his which the-seal
fidei fuit) tanquam gloriosus signifer, ad praelium contra
of-faith was as-if a-glorious standard-bearer to battle against
vitia pugnaturus processit. Ipse enim per gratiam Spiritus
vices about-to-fight advanced he for through the-grace of-the-Spirit
sancti vexillum sanctitatis prae caeteris portabat, et per
holy the-banner of-holiness before the-others carried and through
finem operum suorum, privilegium summae sanctitatis obtinuit.
the-end of-works his the-privilege of-highest holiness obtained
Unde in juramento sub femore, sanctam humanitatem
whence in the-oath under the-thigh the-holy humanity
Christi praesignavit, qui antiquo consilio omnipotentis
of-Christ he-foreshadowed who by-the-ancient counsel of-almighty

Dei, de semine ipsius descenderet per humanitatem suam,
God from the-seed of-him should-descend through humanity his
consilium antiqui serpentis, hominem liberando destruxit.
the-counsel of-the-ancient serpent man by-freeing he-destroyed

X · THE DOUBLE CAVE

The double cave Abraham bought for burial figures the old law and the new, the new lying hidden in the old as the soul in the body; in both, the death brought by woman is buried. The patriarchs wished to lie there because the spirit of prophecy showed them the new law's sacrament within the old.

Quare in spelunca duplici, quam emit Abraham a filiis
why in the-cave double which bought Abraham from the-sons
Heth, sancti patriarchae tanto desiderio sepeliri voluerunt?
of-Heth the-holy patriarchs with-such desire to-be-buried wished
Per speluncam duplicem, quam in sepulturam Abrahae
through the-cave double which for burial of-Abraham
sibi pretio comparavit, vetus lex et nova figuratur; quia
for-himself for-a-price he-acquired the-old law and the-new is-figured because
sicut anima in corpore, sic nova lex in veteri latebat, et in
as the-soul in the-body so the-new law in the-old lay-hid and in
his duabus mors, quae per mulierem subintravit in mundum,
these two death which through woman crept into the-world
sepulta est: sancti vero patriarchae in eadem spelunca sepeliri
buried is the-holy but patriarchs in the-same cave to-be-buried
desiderabant; quia spiritu prophetiae attacti, sacramentum
desired because by-the-spirit of-prophecy touched the-sacrament
novae legis in veteri cognoverunt, ut etiam in virga Aaron,
of-the-new law in the-old they-knew as also in the-rod of-Aaron
quae floruit, sacramentum Filii Dei in redemptione hominis
which flowered the-sacrament of-the-Son of-God in the-redemption of-man

latebat, quoniam in creatura Creatorem cognoverunt, ut etiam in
lay-hid since in the-creature the-Creator they-knew as also in
sacrificio agnorum et arietum Christus passurus significabatur.
the-sacrifice of-lambs and rams Christ about-to-suffer was-signified

XI · THE FIRE IN THE BUSH

The fire that flamed in the bush without burning it is to be understood as the Holy Spirit, its sparks the varied gifts of the virtues. It came not from the upper elements but from the fire that is life, which does not scatter what clings to it by burning but strengthens it by quickening.

Fuitne verus ignis, qui Moysi in rubo apparuit, et rubum non
was-it true fire which to-Moses in the-bush appeared and the-bush not
combussit, vel qui in monte Sinai resplenduit, vel qui in
burned or which on the-mountain Sinai shone or which on
die Pentecostes super discipulos in linguarum modum cecidit,
the-day of-Pentecost upon the-disciples in of-tongues the-manner fell
vel qui super caput Martini sacramenta celebrantis apparuit?
or which upon the-head of-Martin the-sacraments celebrating appeared
Ignis qui Moysi de medio rubi flammantis, et non
the-fire which to-Moses from the-middle of-the-bush flaming and not
ardentis, visus est, Spiritus sanctus credendus est; scintillae
burning seen was the-Spirit holy to-be-believed is the-sparks
vero prosilientes, diversarum dona virtutum. Varia quidem
but leaping-forth of-diverse the-gifts of-virtues varied indeed
hujus ignis apparitio, nequaquam de superiorum elementorum
of-this fire the-appearance by-no-means from of-the-upper elements
coruscatione descendit. Sed de igne qui vita est, et qui sibi
the-flashing came-down but from the-fire which life is and which to-itself
adhaerentia non exurendo dissipat, sed vivificando confirmat.
the-things-cleaving not by-burning scatters but by-quickening confirms

Asked why Kings says the ark held only the tablets while Hebrews adds the manna and Aaron's rod, she answers that the writer of Kings knew no more and sought to know no more. Paul, who knew more than others through the deep knowledge of his own spirit and the revealing of divine grace, taught more fully what the ark kept in secret.

Quid est quod in libro Regum de arca dicitur: «In
what is that in the-book of-Kings about the-ark is-said in
arca non aliud est, nisi tabulae Testamenti;» et in Epistola
the-ark not other is except the-tablets of-the-Testament and in the-Epistle
ad Hebraeos legitur: «Post velamentum aliud tabernaculum,
to the-Hebrews it-is-read after the-veil another tabernacle
quod dicitur Sancta sanctorum, aureum habens thuribulum,
which is-called the-Holy of-holies golden having censer
et arcam Testamenti circumtectam ex omni parte auro,
and the-ark of-the-Testament covered-round on every side with-gold
in qua urna aurea habens mannae, et virga Aaron, quae
in which an-urn golden having of-manna and the-rod of-Aaron which
fronduerat, et tabulae Testamenti?
had-budded and the-tablets of-the-Testament
Qui dixit, non aliud in arca populo Israelitico in magna
who said not other in the-ark by-the-people Israelite in great
veneratione habita contineri, quam tabulas Testamenti; ille
veneration held to-be-contained than the-tablets of-the-Testament he
nec plus in ea esse cognoscebat, nec etiam plus inde scire
neither more in it to-be knew nor also more thence to-know
quaerebat; Paulus vero, qui ob spiritus sui profundam
sought Paul but who on-account-of of-spirit his deep

scientiam, divina gratia revelante, plus aliis sapiebat,
knowledge with-divine grace revealing more than-others knew
quid amplius in arca secreti servaretur, plenius edocuit.
what more in the-ark of-secret was-kept more-fully taught

XIII · SAMUEL AND THE WITCH OF ENDOR

Saul, rejected by God for his sins, has the witch call up Samuel to learn the outcome of the coming battle, but that cannot be: no soul freed from the body can lie, and the souls of Samuel and Saul cannot share a dwelling. The devil deceives through the form of some creature, never through a man's soul, and Saul, who left God, cannot obtain from the Lord what he seeks.

Nunquid vere credendus est Samuel ad invocationem
surely-not truly to-be-believed is Samuel at the-invocation
pythonissae evocatus?
of-the-pythoness called-forth
Saul qui propter peccata sua a Deo reprobatus et derelictus
Saul who on-account-of sins his by God rejected and abandoned
fuit, eventum futuri praelii per pythonissam scire volebat;
was the-outcome of-the-future battle through the-pythoness to-know wished
unde Samuelem a mortuis, sibi avocari praecepit,
whence Samuel from the-dead for-himself to-be-called-away be-ordered
qui ei indicaret quod quaerebat. Sed hoc nullo modo
who to-him should-show what he-sought but this in-no way
fieri potuit; quia impossibile esset, ut sanctus et justus
to-be-done could because impossible it-would-be that a-holy and just
homo post mortem mendacium loqueretur, cum nulla fidelis
man after death a-lie should-speak since no faithful
et infidelis anima a corpore soluta, mendacium loqui possit.
or unfaithful soul from the-body loosed a-lie to-speak can

Animae namque Samuelis et Saulis aequalem mansionem
the-souls for of-Samuel and of-Saul an-equal dwelling
habere non possunt, quia Samuel fidelis amicus Dei fuit,
to-have not can because Samuel faithful friend of-God was
et Saul praeceptorum ejus rebellis praevaricator exstitit.
and Saul of-the-precepts his rebellious transgressor stood-out
Diabolus etiam hominem per nullius hominis animam
the-devil also man through of-no man soul
decipere potest, sed per formam alicujus creaturae eum
to-deceive can but through the-form of-some creature him
decipit. Saul enim regnum cum vita amisit, quia a Deo
he-deceives Saul for the-kingdom with life lost because from God
recesserat; sicut etiam Adam propter praevaricationem, a
he-had-withdrawn as also Adam on-account-of transgression from
gloria paradisi nudatus, filius mortis effectus est; ideoque
the-glory of-paradise stripped the-son of-death made was and-therefore
quod inquirebat apud Dominum, obtinere non potuit.
what he-sought from the-Lord to-obtain not he-could

XIV · THE TONGUES OF ANGELS

Angels, who are spirits, speak in words of reason only for man's sake, since their tongues are sounding praise. Man, who knows all things that sound, shows his heart's gladness in the voice he raises with the soul's breath.

Quid est quod Paulus dicit: «Si linguis hominum et
what is that Paul says if in-the-tongues of-men and
angelorum loquar?» Quae sunt linguae angelorum?
of-angels I-speak what are the-tongues of-angels

Angeli qui spiritus sunt, nisi propter hominem verbis
angels who spirits are except on-account-of man in-words
rationalitatis non loquuntur; quoniam linguae eorum sonans
of-rationality not speak since the-tongues their sounding
laus sunt. Homo enim, qui omnia quae sonant, per sonum
praise are man for who all-things which sound through sound
eorum cognoscit, jucunditatem cordis sui in sono vocis,
their knows the-gladness of-heart his in the-sound of-voice
quam cum spiramine animae levat, ostendit.
which with the-breath of-the-soul he-raises shows

XV · LENGTH, BREADTH, HEIGHT, AND DEPTH

The length is God's essence without beginning or end, which no knowledge grasps; the breadth his infinite power, neither increased nor lessened; the height the brightness of his divinity, which never began and never passes. The depth is his war in these powers against the northern abyss, and in his brightness all the saints are held.

Quae est longitudo et latitudo, et sublimitas, et profunditas,
what is the-length and breadth and height and depth
quae Paulus optat Ephesios comprehendere cum omnibus
which Paul wishes the-Ephesians to-grasp with all
sanctis?
saints
Per longitudinem istam, divina essentia, quae sine fine
through length this the-divine essence which without end
et initio est, intelligitur; quoniam ipsa ab opere suo,
and beginning is is-understood since it from the-work its
quod initium habet, in nulla ascensione ullius scientiae
which a-beginning has in no ascent of-any knowledge
comprehendi potest. Per latitudinem vero, infinita potestas
to-be-grasped can through breadth indeed the-infinite power

Dei significatur, quae a nullo incoepit, et quae proficiendo
of-God is-signified which from nothing began and which by-advancing
non augetur, nec deficiendo minuitur. Per sublimitatem
not is-increased nor by-failing is-lessened through height
namque claritas sanctae divinitatis, quae nunquam clarescere
for the-brightness of-the-holy divinity which never to-grow-bright
incoepit, et cujus fulgor nunquam transibit, accipienda est.
began and whose splendor never will-pass to-be-understood is
Per profundum autem designatur, quod Deus in his tribus
through depth moreover is-designated that God in these three
praedictis viribus contra abyssum aquilonis, qui in potestate
aforesaid powers against the-abyss of-the-north which in power
sua sunt, et qui nequaquam ei resistere valent, pugnat,
his are and which by-no-means him to-resist are-able fights
in cujus claritate omnes sancti comprehenduntur, qui eum
in whose brightness all saints are-comprehended who him
amaverunt, et cum eo in bona perseverantia ministerii sui,
loved and with him in good perseverance of-ministry their
cum fide et operibus perstiterunt.
with faith and works persisted

XVI · IN HIM WE LIVE, MOVE, AND ARE

In God we move with the elements, using them for all our needs; in him we live, quickened by the breath of life by which we know him as Creator; in him we are, since the soul's life will never end.

Quid est quod Apostolus dicit: «In ipso vivimus, movemur
what is that the-Apostle says in him we-live we-move
et sumus?»
and we-are

In ipso cum elementis movemur, quibus ita utimur, quod
in him with the-elements we-move which so we-use that
omnia, quae ad usum nostrum pertinent, ab eis quaerimus;
all-things which to use our pertain from them we-seek
in ipso etiam illuminati, et per spiraculum vitae vivificati
in him also illumined and through the-breath of-life quickened
vivimus, per quod eum Deum et Creatorem nostrum esse
we-live through which him God and Creator our to-be
cognoscimus. In ipso etiam sumus, quia finem vitae in
we-know in him also we-are because an-end of-life in
anima, qualiacunque merita ipsius sunt nunquam habebimus,
the-soul whatever merits of-it are never we-shall-have
per quam cum omni sensualitate nostra cum elementis
through which with all sensuality our with the-elements
et in elementis, sicut ventus volamus et movemur.
and in the-elements like the-wind we-fly and we-move

XVII · A NIGHT AND A DAY IN THE DEEP

Paul spoke these words in sorrow, showing that by God's permission he lived in hardships as if amid the storms and waves of a sea that never stops overflowing. God willed that the devil's dark deceit weary him and great infirmity temper him in his quiet, and Paul bore it faithfully and patiently.

Quid est, quod idem dicit: «Nocte et die in profundo
what is that the-same says by-night and by-day in the-depth
maris fui?»
of-the-sea I-was
Paulus labores suos attendens, verba ista in moerore dixit,
Paul labors his heeding words these in sorrow said
per ea ostendens, quod ex permissione Dei in aerumnis
through them showing that by the-permission of-God in hardships

et laboribus fuit, quasi in periculis tempestatum et fluctuum
and labors he-was as-if in the-dangers of-storms and of-the-waves
maris, quod nunquam inundare cessat, esset. Deus etiam
of-the-sea which never to-overflow ceases he-were God also
voluit, ut per tenebras deceptionis diaboli fatigaretur,
willed that through the-darkness of-deception of-the-devil he-be-wearied
et quod magna in quiete infirmitatem temperaretur, quae
and that great in quiet infirmity be-tempered which
tamen ab ipso confortatus, fideliter et patienter passus est.
yet by him strengthened faithfully and patiently suffered he-has

XVIII · THE LEAST OF THE APOSTLES

Paul calls himself the least because, unlike the other disciples, he was not with Christ in his human form, and because he was compelled to the faith, which he had never wished to learn, in a spiritual vision of the Son of God when his soul was neither wholly in the body nor wholly out of it.

Quid est quod dicit: «Ego minimus apostolorum,» cum plus
what is that he-says I the-least of-the-apostles when more
omnibus laboraverit?
than-all he-has-labored
Paulus se minimum vocat; quia cum Christo, qui sine
Paul himself least calls because with Christ who without
peccato in humana forma apparuit, ut caeteri discipuli, non erat;
sin in human form appeared as the-other disciples not he-was
et quia etiam per Filium Dei in spiritali visione, cum anima
and because also through the-Son of-God in spiritual vision when the-soul
ejus nec pleniter in corpore, nec pleniter extra corpus esset, ad
his neither fully in the-body nor fully outside the-body was to
fidem, quam nunquam discere, nec scire desiderabat coactus est.
the-faith which never to-learn nor to-know he-desired compelled was

Every sin a man commits against another by the devil's art, sowing discord, anger, and hatred, is outside the body. The fornicator, moved by incestuous desire in his veins and marrow, wounds himself until he is spent, and so sins against his own body.

Quid est quod dicit: «Omne peccatum, quodcunque fecerit
what is that he-says every sin whatever will-have-done
homo, extra corpus est; qui autem fornicatur in corpus
man outside the-body is who moreover fornicates against body
suum peccat?»
his sins
Omne peccatum quod homo cum sensualitate per volantem
every sin which man with sensuality through flying
scientiam suam, diabolo suadente, in alium hominem
knowledge his the-devil persuading against another man
operatur, diabolica arte agitur, quae discordiam inter homines,
works by-devilish art is-done which discord among men
eos ad iram et odium incitando seminat; et ideo illud
them to anger and hatred by-inciting sows and therefore it
extra corpus est; qui autem in calore carnis suae cum
outside the-body is who moreover in the-heat of-flesh his with
incesto desiderio in venis et in medullis motus per
incestuous desire in the-veins and in the-marrows moved through
fornicationem, se ipsum tandiu incitat et vulnerat, quousque
fornication him himself so-long incites and wounds until
fessus fuerit, ille in corpus suum peccat.
wearied he-will-have-been he against body his sins

In the forty days between the resurrection and the ascension, Christ, in the humanity he took from Mary, cleansed all the elements made unclean by the first man's transgression. He remained in the air, sanctifying all things, with the souls of the saints he had redeemed from hell.

A die resurrectionis usque ad diem ascensionis, quando
from the-day of-the-resurrection all-the-way to the-day of-the-ascension when
Dominus inter discipulos non erat, ubi fuisse credendus
the-Lord among the-disciples not was where to-have-been to-be-believed
est?
is
Deus qui per humanitatem suam apud nos visibiliter
God who through humanity his among us visibly
manendo, totam terram miraculis suis replevit, post
by-remaining the-whole earth with-miracles his filled after
resurrectionem suam per illos quadraginta dies eadem
the-resurrection his through those forty days with-the-same
humanitate sua, quam de Spiritu sancto conceptam ex
humanity his which from the-Spirit holy conceived out-of
Maria Virgine sibi assumpsit, omnia elementa, quae per
Mary the-Virgin to-himself he-took all the-elements which through
praevaricationem primi hominis immunditiam contraxerant,
the-transgression of-the-first man uncleanness had-contracted
mundavit. Animae quoque sanctorum et salvandorum, quas
cleansed the-souls also of-the-saints and of-those-to-be-saved which
multitudine angelorum comitatus cum victorioso vexillo
by-a-multitude of-angels accompanied with victorious banner

potestatis suae captivas de inferno redemerat, in aere, ubi
of-power his captive from hell he-had-redeemed in the-air where
omnia sanctificavit secum manebant.
all-things he-sanctified with-him remained

XXI · THE ANGELS WHO MINISTERED

When the devil knew he could not touch Christ, he fled like a man from an enemy. At once the angels sounded praises of the divine wonders, because human nature, conquered in paradise, had overcome all the devil's temptations in Christ, and they ministered to him as God and man.

Quid est quod de Domino scriptum est: «Et accesserunt
what is that of the-Lord written it-is and approached
angeli, et ministrabant ei?» In quo ministraverunt, vel
angels and ministered to-him in what they-ministered or
quale ministerium exhibuerunt ei?
what-kind-of ministry they-showed to-him
Cum diabolus se a Christo ita separatum cognovit, ut
when the-devil himself from Christ so separated knew that
nulla suggestione eum tangere posset, tunc eum reliquit,
by-no suggestion him to-touch he-could then him he-left
et ab eo fugiebat, ut homo ab inimico suo a quo
and from him fled as a-man from enemy his by whom
occidi timet, fugit; et mox angeli in laudibus miraculorum
to-be-killed he-fears flees and soon angels in praises of-the-miracles
sanctae divinitatis sonabant, quoniam humanitatis, quae in
of-the-holy divinity sounded since humanity which in
protoplastis devicta fuerat in paradiso, in Christo homine,
the-first-formed conquered had-been in paradise in Christ the-man

omnia diaboli tentamenta victoriose superavit, et ita ipsi
all of-the-devil the-temptations victoriously it-overcame and so to-him
uni, quem Deum et hominem esse sciebant, ministrabant.
alone whom God and man to-be they-knew they-ministered

XXII · HOW NEW SOULS CONTRACT ORIGINAL SIN

As a potter's vessel steeped in poison taints whatever is put in it, all flesh is tainted through the first man unless cleansed by Christ's clean flesh in baptism and penance. The new soul sent into the body in the womb contracts the serpent's stain, which faith and baptism wash away; the baptized who serve the flesh without penance stay lost.

Cum novae animae de nihilo noviter creatae providentia
since new souls from nothing newly created by-the-providence
Creatoris, in uteris matrum corpusculis parvulorum
of-the-Creator into the-wombs of-mothers into-the-little-bodies of-little-ones
infundi credantur, qua ratione originalis peccati maculam
to-be-poured are-believed by-what reason of-original sin the-stain
contrahunt, et qua justitia puniuntur?
they-contract and by-what justice they-are-punished
Sicut vas figuli, quod veneno perfusum est, omnia
as the-vessel of-the-potter which with-poison drenched is all-things
quae in illud mittuntur, cum periculo immunditiae inficit:
which into it are-put with danger of-uncleanness infects
sic omnis caro hominum, per carnem primi hominis
so all flesh of-men through the-flesh of-the-first man
commaculata et infecta existit, nisi per mundam carnem
stained and infected stands unless through the-clean flesh
Filii Dei, quam ex Maria Virgine induit, in baptismo
of-the-Son of-God which out-of Mary the-Virgin he-put-on in baptism
et poenitentia mundetur. Anima enim ex forma, quam
and penitence it-be-cleansed the-soul for from the-form which

Deus in utero matris ad hoc format, ut spiraculum vitae
God in the-womb of-the-mother for this forms that the-breath of-life
ad hoc mittat, per consilium serpentis, quo primus
for this he-may-send through the-counsel of-the-serpent by-which the-first
homo deceptus est, peccati maculam, pro qua punitur, sibi
man deceived was of-sin the-stain for which it-is-punished to-itself
contrahit, quae per antiquum consilium sanctae divinitatis
contracts which through the-ancient counsel of-the-holy divinity
in Filio Dei per fidem et baptismum abluitur. Qui
in the-Son of-God through faith and baptism is-washed-away who
autem cum fide et baptismo carnalia desideria omni studio
moreover with faith and baptism carnal desires with-all zeal
perfecerit, et ad hoc poenitentiam non agit, ille cum his
will-have-accomplished and for this penitence not does he with those
(qui per Christum redempti non sunt) in perditione manebit.
who through Christ redeemed not are in perdition will-remain

XXIII · THE SON'S PROCESSION AND THE SPIRIT'S

Speaking in Christ's voice, she answers that the Father is power and the Son his sounding Word, through whom he created all things. The Spirit, fiery life, proceeded from the Father into the Virgin and kindled her womb, so that she bore the Word without a human father. The Son, seen in his flesh and invisible in his deity, is one God in two natures.

Cum Dominus in Evangelio de seipso dicat: «Ego ex Deo
since the-Lord in the-Gospel about himself says I from God
processi et veni:» et de Spiritu sancto dicatur: «Spiritus,
proceeded and came and of the-Spirit holy it-is-said the-Spirit
qui a Patre procedit,» inter processionem Filii et
who from the-Father proceeds between the-procession of-the-Son and

processionem Spiritus sancti, quae differentia est, ut ille
the-procession of-the-Spirit holy what difference is that he
dicatur Filius, quod dici non debet, nec recte dici potest
is-called Son which to-be-said not ought nor rightly to-be-said can
Spiritus sanctus? Inter generationem Filii et processionem
the-Spirit holy between the-generation of-the-Son and the-procession
Spiritus sancti quae distinctio, cum utraque ex parte fit?
of-the-Spirit holy what distinction when both from side it-happens
Pater meus, potestas est. Et ego sonans Verbum suum,
Father my power is and I sounding Word his
ab eo processi, quando omnes creaturas per me creavit:
from him proceeded when all creatures through me he-created
et Spiritus sanctus ab ipso, scilicet Patre meo, processit;
and the-Spirit holy from him namely Father my proceeded
quoniam ego in uterum Virginis, cujus caro serpentina
since I into the-womb of-the-Virgin whose flesh by-serpentine
deceptione vulnerata non est, descendebam, et humanitatem
deception wounded not was descended and humanity
ex ipsa, de eodem Spiritu sancto conceptam, indui. Igneus
from her of the-same Spirit holy conceived I-put-on fiery
enim Spiritus sanctus, qui ignea vita et vera accensio et
for Spirit holy who fiery life and true kindling and
aequalis vita in aeternitate est, et per quem omnes formae
equal life in eternity is and through whom all forms
quae per Filium Dei formatae sunt, invisibiliter moventur;
which through the-Son of-God formed were invisibly are-moved
in virginem, quae creatura est, a Patre processit:
into the-virgin who a-creature is from the-Father proceeded
uterumque illius igne suo ita accendebat, ut ipsa per eum
and-the-womb of-her with-fire his so kindled that she through him
impraegnata, Verbum Dei (per quod omnes creaturae factae
impregnated the-Word of-God through which all creatures made

sunt) sine carnali patre genuerit. Sicut enim forma hominis
were without carnal father bore as for the-form of-man
videtur, et anima ejus carnalibus oculis videri non potest,
is-seen and the-soul his with-carnal eyes to-be-seen not can
et tamen in duabus naturis unus homo est; sic Filius Dei,
and yet in two natures one man is so the-Son of-God
qui in utero Virginis de Spiritu sancto conceptus, homo
who in the-womb of-the-Virgin of the-Spirit holy conceived man
factus est, in humanitate sua ab omni carne videbatur, et
made was in humanity his by all flesh was-seen and
in deitate sua invisibilis est, et etiam in duabus naturis,
in deity his invisible is and also in two natures
scilicet humanitatis et deitatis suae, unus Deus existit.
namely of-humanity and of-deity his one God stands

XXIV · PAUL CAUGHT UP TO THE THIRD HEAVEN

Paul's rational soul flies where Christ calls it, as a sleeper roams in dreams, while it still warms his blood. He reaches the third heaven's brightness, where blessed souls rest, but not the highest fire, which he cannot bear. In paradise he learns its secrets fully, and since he feels in the body all that the soul sees, he leaves it in doubt whether he saw them in the body or out of it. After the soul returns, God tames him greatly, for he had fierce manners.

Quid est quod Paulus dicit, se in paradisum, et usque
what is that Paul says himself into paradise and all-the-way
in tertium coelum raptum, nescire sive in corpore, sive
into the-third heaven snatched not-to-know whether in the-body or
extra corpus hoc factum sit, utrum e corpore, cum
outside the-body this done was whether out-of the-body when

anima ejus ad ista raperetur, exivit, an in corpore
the-soul his to those-things was-snatched he-went-out or in the-body
manens, et illud vivificans ad ista pervenit?
remaining and it quickening to those-things he-came
Paulus in exstasi, per rationalem animam, quo Christus
Paul in ecstasy through the-rational soul where Christ
eam vocabat, volabat, ut homo, qui dormit, in multis per
it called flew as a-man who sleeps in many-things through
somnia circuit; ita tamen, quod ipsa interim sanguinem in
dreams circles so yet that it meanwhile the-blood in
carne illius calefecit, ne per frigus coagulatus exsiccaretur,
the-flesh of-him warmed lest through cold congealed it-be-dried-out
quemadmodum sol, qui in altitudine stat, per vires suas
as the-sun which on high stands through powers its
cum splendore suo a longe lucet et ardet. Ipse miracula
with splendor its from afar shines and burns he the-miracles
firmamenti, ut Deus illud constituit, conspiciendo penetravit,
of-the-firmament as God it established by-beholding penetrated
et ipse etiam usque ad tertium coelum, id est usque ad
and he also all-the-way to the-third heaven that is all-the-way to
claritatem suam illam raptus est, quae de claritate (quae
brightness its that snatched was which from the-brightness which
sancta divinitas est) fulminat, et in qua beatae animae
the-holy divinity is flashes and in which blessed souls
requiescunt, et ibi tantam fortitudinem a Deo suscepit,
rest and there such strength from God he-received
qua nequaquam ultra dubitare potuit; sed ubi sancta
by-which by-no-means further to-doubt he-could but where the-holy
divinitas ardet, et ubi angeli, qui ut fulgor solis sunt;
divinity burns and where the-angels who like the-splendor of-the-sun are
et ubi etiam alii angeli, qui ut splendor ignis apparent,
and where also other angels who like the-splendor of-fire appear

qui immutabilem Divinitatem, quae sine initio et sine
who the-unchangeable Godhead which without beginning and without
fine est, intuentur, non venit; quoniam ea quemadmodum
end is behold not he-came since it as
aquila superiorem ignem sufferre non posset. Ipse etiam in
an-eagle the-higher fire to-bear not could he also in
splendore angelorum, qui cum hominibus officia sua faciunt,
the-splendor of-angels who with men offices their do
in paradisum venit, ubi omnia arcana, quae per animam
into paradise came where all the-secrets which through the-soul
vidit, pleniter cognovit, et ea corpore ita sensit, ut sciret in
he-saw fully he-knew and them in-the-body so sensed that he-knew in
scientia sua, illa homini importabilia esse, qui cinis est, et
knowledge his those-things for-man unbearable to-be who ash is and
ideo omnibus prophetis sapientior existit, quorum prophetia,
therefore than-all prophets wiser stands whose prophecy
quam in umbra videbant, melli apum, quod ad multas
which in shadow they-saw to-the-honey of-bees which for many
utilitates multiplicatur, similis fuit. Omnia namque quae anima
uses is-multiplied like was all for which the-soul
vidit, corpore sensit; unde in dubio dimisit, utrum illa in
saw in-the-body it-sensed whence in doubt he-left whether them in
corpore, an extra corpus videret; et ideo etiam omnia verba
the-body or outside the-body he-saw and therefore also all words
illius, profunda et acuta, et chalybi similia sunt. Deus vero,
his deep and sharp and to-steel like are God but
mox ut anima in corpus suum reversa resedit, eum valde
as-soon as the-soul into body its returned settled him greatly
domabat; quoniam feroces mores habuit, ne in proprietate
tamed since fierce manners he-had lest in self-will
sua disceret, quae ad altitudinem sancti non pertineret.
his he-should-learn what to the-height of-the-holy-one not belonged

Free will is in the soul, the breath from God, and by it every man knows he has a God. Grace and free will have this in common: man may choose good or evil. What he chooses by the flesh's desire he does with the devil's help, and what he chooses by the soul's will he does with the help of the Spirit's grace.

Gratia Dei et liberum arbitrium quid habent commune,
the-grace of-God and free will what do-they-have common
quid proprium?
what proper
Liberum arbitrium in anima est, quae spiraculum a Deo
free will in the-soul is which the-breath from God
existit, et quam Deus ad formam facturae suae creat, et
stands and which God to the-form of-making his creates and
per quam homo se Deum habere sentit, sive fidelis,
through which man himself God to-have feels whether faithful
sive infidelis, in quacunque professione vel opinione sit,
or unfaithful in whatever profession or opinion he-be
qui in scientia sua malum eligendo, ad illud se declinat,
who in knowledge his evil by-choosing to it himself bends
quemadmodum Adam fecit, qui praeceptum Dei scivit, et
as Adam did who the-precept of-God knew and
per consilium serpentis ad malum declinavit. Gratia Dei
through the-counsel of-the-serpent to evil bent the-grace of-God
et liberum arbitrium hoc commune habent, quod homo in
and free will this common have that man in
scientia boni et mali, utrumque et bonum et malum
the-knowledge of-good and of-evil either both good and evil
ad operandum eligere potest; et quod per proprietatem
for working to-choose can and that through the-property

liberi arbitrii secundum gustum et desiderium carnis, quae
of-free will according-to the-taste and desire of-the-flesh which
nunquam coactus dimittere potest, elegerit, hoc diabolo
never compelled to-dismiss he-can he-will-have-chosen this with-the-devil
adjuvante perficit, et quod secundum voluntatem animae
helping he-accomplishes and what according-to the-will of-the-soul
elegerit hoc gratia Spiritus sancti adjuvante perficit.
he-will-have-chosen this with-the-grace of-the-Spirit holy helping he-accomplishes

XXVI · WEIGHT, MEASURE, AND NUMBER

God fitted each body to its dweller in right measure, and set the sun, moon, and elements in equal weight, number, and measure; man too stands in measure while the soul fills his limbs. Pride alone, which spurns God and falls an exile from all creatures, is death and has no measure, for it scatters what God set.

Quomodo intelligendum est quod dicitur: «Omnia in pondere
how to-be-understood is that it-is-said all-things in weight
et mensura et numero constituisti?»
and measure and number you-have-established
Deus omnia tabernacula corporum nostrorum in recta mensura
God all the-tabernacles of-bodies our in right measure
ita constituit, ut nullum eorum illos qui in ipsis habitant,
so established that none of-them those who in them dwell
pondere et latitudine excedant, ut etiam sol, luna, ignis,
in-weight and breadth exceed as also the-sun moon fire
aer, aqua, terra, in firmamento aequali pondere, numero et
air water earth in the-firmament with-equal weight number and
mensura constituta sunt, et ut homo, qui omnis creatura
measure established are and as man who every creature
est, in recta mensura consistit, quia omnia membra ejus
is in right measure stands because all members his

per animam ita impleta sunt, quod ipse, quandiu anima in
through the-soul so filled are that he as-long-as the-soul in
eo est, nec arescere, nec deficere potest. Superbia vero, quae
him is neither to-wither nor to-fail can pride but which
super omnia, quae Deus constituit, volat, et quae Dominum
over all-things which God established flies and which the-Lord
spernit, nec eum cognoscere, nec adorare vult; et quae de
spurns neither him to-know nor to-adore wishes and which from
omnibus creaturis exsul cadit, mors est, et nullam rectam
all creatures an-exile falls death is and no right
mensuram habet, quoniam omnia, quae Deus in providentia
measure has since all-things which God in providence
et sapientia sua recte disposuit et constituit, dispergit.
and wisdom his rightly disposed and established it-scatters

XXVII · THE HARMONY OF THE ELEMENTS

The course of the upper ether makes the elements sound joyfully, as man's spirit sings, each element having its sound and all joining like strings and harp. The concert of heaven in Job does not belong to the harmony of the elements, which will change with man, as the sun lights this world and not the highest heaven.

Quae, et qualis est harmonia illa elementorum, de qua
what and of-what-kind is harmony that of-the-elements about which
dicitur: «In se elementa dum convertuntur, sicut in
it-is-said in themselves the-elements while they-are-turned as in
organo qualitatis sonus immutatur, et omnia suum sonum
an-organ of-quality the-sound is-changed and all their sound
custodiunt?» Nunquid ad hoc pertinet, quod Dominus dicit:
keep surely-not to this pertains what the-Lord says
«Et concentum coeli quis dormire faciet?»
and the-concert of-heaven who to-sleep will-make

De torrente itinere superioris aetheris, per quem firmamentum
from the-rushing course of-the-upper ether through which the-firmament
evolvitur, sonus elementorum jucundus et gloriosus existit,
is-rolled the-sound of-the-elements joyful and glorious stands
ut etiam symphonialis vox spiritus hominis, dulcis est in
as also the-symphonic voice of-the-spirit of-man sweet is in
vita sua; quia unumquodque elementum, secundum quod
life its because each element according-to what
constitutum est a Deo, sonum habet, qui omnes sicut sonus
established it-is by God a-sound has which all like the-sound
chordarum et citharae in unum conjuncti sonant. Concentus
of-strings and of-the-harp into one joined sound the-concert
vero coeli ad harmoniam elementorum, quae cum homine
but of-heaven to the-harmony of-the-elements which with man
commutabuntur, non pertinet; ut etiam sol, qui in firmamento
will-be-changed not pertains as also the-sun which in the-firmament
positus est, mundo isti, et non summo coeli lucet.
placed is to-world this and not to-the-highest of-heaven shines

XXVIII · THE SPRING THAT ROSE FROM THE EARTH

At God's command a spring rose in paradise and waters it unchanging, without seasons, so bright that the sun and stars are clouded there and nothing mortal can enter. Its water, flowing out, waters our sun-scorched earth and signifies the steady ascent of virtues kindled by the Spirit.

Quomodo intelligendum est: «Fons ascendebat de terra,
how to-be-understood is a-spring rose from the-earth
irrigans universam superficiem terrae?»
watering all the-surface of-the-earth

Ex praecepto Dei, fons in terra voluptatis ascendebat,
by the-precept of-God a-spring in the-land of-pleasure rose
qui eam cum omnibus fructibus suis absque diversitate
which it with all fruits its without diversity
commutationis (ut primum a Creatore constituta est) irrigat,
of-change as first by the-Creator established it-was waters
quia ipsa vicissitudinem aestatis et hiemis et aliarum
because it the-change of-summer and of-winter and of-other
tempestatum, quae in terra nostra sunt, et quae instabilibus
weathers which in land our are and which to-unstable
moribus hominum similes sunt, non habet. Sicut enim per
manners of-men like are not has as for through
splendorem solis luna obtegitur; sic et in splendore
the-splendor of-the-sun the-moon is-covered so also in the-splendor
claritatis hujus immutabilis terrae, sol, luna et stellae
of-the-brightness of-this unchangeable land the-sun the-moon and the-stars
obnubilantur, in qua nihil est: quod mortale sit, et quae
are-clouded in which nothing is which mortal is and which
etiam nihil mortale recipit; et si aliquid in eam veniret,
also nothing mortal receives and if anything into it should-come
quod mortale esset, hoc per vires velut per aquam morte
which mortal were this through powers as-if through water by-death
suffocaretur. Terra autem, in qua ardor solis tantus est,
would-be-stifled the-earth moreover in which the-heat of-the-sun so-great is
quod guttas pluviae, sicut magnus et fortis ignis guttas
that the-drops of-rain like a-great and strong fire the-drops
aquarum, quae in eum funduntur, calore suo explicat, per
of-waters which onto it are-poured with-heat its unfolds through
aquam irrigatur, quae de fonte, qui in paradiso ascendebat,
water is-watered which from the-spring which in paradise rose

fluit, et qui stabilem ascensionem sanctarum virtutum, quae
flows and which the-stable ascent of-the-holy virtues which
per ignem Spiritus sancti accensae sunt significat.
through the-fire of-the-Spirit holy kindled are signifies

XXIX · ENOCH AND ELIJAH IN PARADISE

God ordained that Enoch and Elijah should be where they need no food, drink, or clothing. So whoever is caught up into God's wonders, as long as he stays there, does not use what mortals need.

Cum Enoch et Elias in terreno paradiso corporaliter
since Enoch and Elijah into the-earthly paradise bodily
translati esse credantur, nunquid in loco tantae felicitatis
translated to-have-been are-believed surely-not in a-place of-such happiness
corporeo cibo et indumento egere credendi sunt?
of-bodily food and clothing to-need to-be-believed are-they
Deus in providentia sua de Enoch et Elia ordinaverat,
God in providence his about Enoch and Elijah had-ordained
quod in loco illo esse deberent, ubi nec cibo, nec potu,
that in place that to-be they-should where neither of-food nor of-drink
nec etiam vestitu indigerent, et sic omnis qui in miraculis
nor also of-clothing they-might-need and so everyone who in the-miracles
Dei raptus fuerit, quandiu in illis moratur, istis quae
of-God snatched will-have-been as-long-as in them he-stays these which
mortalibus adsunt, non utitur.
to-mortals are-present not uses

XXX · JONATHAN AND THE HONEY

Jonathan was like rich, easily plowed earth, mild and just without anger, so that food kept his humors healthy, while a melancholy man is hard ground, full of anger and sadness. His eyes, dim with bodily weakness, cleared when he tasted honey, which the air above it had given greater power.

Quid est quod de Jonatha dicitur, cum comedisset de melle,
what is that of Jonathan it-is-said when he-had-eaten of honey
illuminati sunt oculi ejus?
enlightened were the-eyes his
Jonathas, pingui et fructiferae terrae, quae per aratrum
Jonathan to-the-rich and fruitful earth which through the-plow
facile evertitur, et quae etiam in aratra saepe utiles herbas
easily is-turned and which also in the-plows often useful herbs
germinat, similis erat, quoniam mitis in moribus suis fuit,
sprouts like was since mild in manners his he-was
et non in judiciis; quae vera et justa erant, sine ira et
and not in judgments which true and just were without anger and
sine odio libenter affirmabat. Quicunque enim tales mores
without hatred gladly he-affirmed whoever for such manners
habet, illius humores per omnes cibos, quibus reficitur,
has of-him the-humors through all foods with-which he-is-refreshed
in cerebro, in venis, et in medullis sani et optimi
in the-brain in the-veins and in the-marrows healthy and best
sunt, quoniam in ipso per melancholiam, ira et tristitia
are since in him through melancholy anger and sadness
cum vicissitudine diversorum morum non surgunt, quoniam
with the-change of-diverse manners not rise since
donum Dei illa adest, et eum quemadmodum ros super
the-gift of-God to-him is-present and him as dew upon

quod cadit, germinare et virescere facit. Qui autem per
what it-falls to-sprout and to-grow-green makes who moreover through
melancholiam infirmatur, hic durae terrae, quae vix per
melancholy is-sick this-one to-hard earth which scarcely through
aratrum evertitur similis est; quoniam in moribus suis iram,
the-plow is-turned like is since in manners his anger
tristitiam et contradictionem omnis justitiae habet, nisi
sadness and gainsaying of-all justice he-has unless
per naturam animae sibimetipsi semper resistat, nec etiam
through the-nature of-the-soul to-himself always he-resist nor also
laetitiam in operibus habere potest. Sed qui praedictos mores
gladness in works to-have he-can but who the-aforesaid manners
habet, illa in omnibus operibus suis benevolus est, et per
has he in all works his benevolent is and through
cibos caro et sanguis illius crescunt, et ipse per eos
foods the-flesh and blood of-him grow and he through them
confortatur, et etiam Jonathas, cujus oculi prae imbecillitate
is-strengthened and also Jonathan whose eyes because-of weakness
corporis qui prius turbidi erant, acutum visum receperunt,
of-body which before turbid were keen sight received
quando per gustum mellis quod per aerem qui super
when through the-taste of-the-honey which through the-air which over
eo volavit, majores vires alio melle habuit, confortatus est.
it flew greater powers than-other honey had strengthened was

Thoughts fixed in the heart by original sin, moving men in flesh and blood to pleasure, are human. Airy thoughts of what cannot be done or known are vain. Evil thoughts sent by the devil's art are his food, since through them he swallows souls when he makes men gainsay God, though many overcome him by holy works and pure faith.

Cum ex corde humano cogitationes malae frequenter exeant,
since from the-heart human thoughts evil often go-out
quomodo sciri potest, quae ex corruptione nostrae
how to-be-known can which from the-corruption of-our
pravitatis oriantur, vel quae malorum angelorum immissione
depravity arise or which of-evil angels by-the-sending-in
moveantur?
are-moved
Cogitationes, quae ex primo originali peccato cordibus
thoughts which from the-first original sin in-the-hearts
hominum ita infixae sunt, quod ipsi per eas in carne
of-men so fixed are that they through them in flesh
et sanguine et in venis suis ad delectationem moventur,
and blood and in veins their to delight are-moved
illae humanae sunt; sed aereae cogitationes, quibus homines
those human are but airy thoughts which men
in cordibus suis habere optant, et scire desiderant quae
in hearts their to-have wish and to-know desire which
impossibilia sunt, quia fieri non possunt, illae vanae
impossible are because to-be-done not they-can those vain
sunt; quoniam undique ut aer inutiliter volant. De istis
are since everywhere like the-air uselessly they-fly of these
quoque cogitationibus scriptum est: Dominus scit cogitationes
also thoughts written it-is the-Lord knows the-thoughts

hominum, quoniam vanae sunt. Quid dicitur? Homo, qui per
of-men that vain they-are what is-said man who through
rationalitatem volat, et qui ea scit, quae cum experimento,
rationality flies and who those-things knows which with experiment
videndo et tangendo cognoscit, semper illa occulta, quae
by-seeing and by-touching he-knows always those hidden-things which
ad animam pertinent, et quae prae corporali sensibilitate
to the-soul pertain and which because-of bodily sensibility
comprehendere non valet, scrutatur. Malae autem cogitationes,
to-grasp not he-is-able searches evil moreover thoughts
quae ex diabolica arte homini immissae, ex corde et ore
which from devilish art to-man sent-in from the-heart and mouth
ipsius exeunt, esca diaboli sunt, quoniam ipse per eas
of-him go-out the-food of-the-devil are since he through them
animas (sicut homo in ventrem suum escam) deglutit, cum
souls as a-man into belly his food swallows when
eas in deceptione sua, per infidelitatem Deo et praeceptis
them in deception his through unbelief God and precepts
ejus contradicere facit et eum sic de ipsis exspoliat,
his to-gainsay he-makes and him so from them he-strips
licet multi per sancta opera et per puram fidem cum
although many through holy works and through pure faith with
Deo persistentes, ipsum per gratiam Dei fortiter superent.
God persisting him through the-grace of-God strongly overcome

XXXII · SPIRITUAL AND BODILY SIGHT

Spiritual eyes, the rational soul's knowledge, cannot see bodily things as they are, and bodily eyes cannot fully see spiritual ones; man sees the spiritual through words heard in faith, like a face in a mirror. No spirit can appear to man in its own nature, since it is God's living breath quickening the body.

Nunquid spiritalibus oculis corporalia videntur, et e
surely-not with-spiritual eyes bodily-things are-seen and from
diverso corporalibus oculis aliqua spiritalia cognoscuntur?
the-opposite with-bodily eyes some spiritual-things are-known
Spiritales oculi, scientia rationalis animae sunt, qui
spiritual eyes the-knowledge of-the-rational soul are which
nequaquam corporalia, ut sunt, videre possunt, sicut etiam
by-no-means bodily-things as they-are to-see can as also
caecus exterioribus oculis non videt, sed quod tantum per
a-blind-man with-outer eyes not sees but what only through
auditum, quae videntur, intelligit et cognoscit. Corporales
hearing which are-seen understands and knows bodily
etiam oculi possibilitatem non habent, ut spiritalia perfecte
also eyes the-possibility not have that spiritual-things perfectly
intueantur. Sed ut forma hominis in speculo, in quo non
they-may-behold but as the-form of-a-man in a-mirror in which not
est, videtur; sic homo ea, quae spiritalia sunt, per
it-is is-seen so man those-things which spiritual are through
auditum verborum in fide videt et cognoscit. Nullus enim
the-hearing of-words in faith sees and knows no for
spiritus, sicut in natura sua est, homini apparere potest,
spirit as in nature its is to-man to-appear can
quia ipse vivens spiraculum a Deo est, et qui tunicam
because it living breath from God is and which tunic

suam, scilicet corpus, vivificando confortat, et cum eo
its namely the-body by-quickening strengthens and with it
operari non cessat, qui etiam cum ab eo discesserit,
to-work not ceases which also when from it it-will-have-departed
vel in lumine beatitudinis, vel in tenebris poenarum erit.
either in the-light of-blessedness or in the-darkness of-punishments will-be

XXXIII · THE FIRE OF GEHENNA

The fire of Gehenna is not of the four elements: bodily punishment withers the body, but in the spiritual fire spirits and souls are tortured without dying. The fire of purgatory, where souls to be saved are punished, is not lit from Gehenna but rises by God's judgment according to men's sins.

Ignis gehennae corporeus est, an incorporeus? Si autem (ut
the-fire of-Gehenna bodily is or incorporeal if moreover as
sentiunt multi fideles) corporeus est, nunquid de materia
think many faithful bodily it-is surely-not of the-matter
quarta elementorum credendus est?
fourth of-the-elements to-be-believed is-it
Nequaquam. Quia nec illis de his elementis, nec hic ignis
by-no-means because neither those from these elements nor this fire
ab illo, et ille invisibilis. Corporales et spiritales poenae
from that and that invisible bodily and spiritual punishments
aequales non sunt, ut etiam corpus animae dissimile, ut
equal not are as also the-body to-the-soul unlike as
anima corpori aequalis non est, quia ex corporalibus
the-soul to-the-body equal not is because from bodily
poenis corpus arescit et moritur, et in spiritali igne
punishments the-body withers and dies and in the-spiritual fire
gehennae spiritus et animae torquentur, nec tamen in
of-Gehenna spirits and souls are-tortured nor yet in

ipsis moriuntur. Ignis quoque purgatorius, in quo salvandae
them they-die the-fire also purgatorial in which to-be-saved
animae vivunt et puniuntur, de igne gehennae accensus
souls live and are-punished from the-fire of-Gehenna kindled
non est; sed per judicium Dei, secundum peccata hominum
not is but by the-judgment of-God according-to the-sins of-men
surgit, de quo multi in exstasi facti, valde obstupuerunt.
rises about which many in ecstasy made greatly were-astounded

XXXIV · WHAT THE DEAD KNOW OF THE EARTH

The saints in heaven know all that happens on earth, since it all appears before God in his judgment or in the angels' praise. The impious know the evil done on earth from the mockery with which they mock their followers, and the good from the howling they raise over the blessed who do not follow them.

Sancti in coelo, et impii in inferno, nunquid sciunt
the-saints in heaven and the-impious in hell surely-not know
ea quae aguntur in terris?
those-things which are-done on earth
Sancti qui in coelesti patria sunt, omnia quae in terris
the-saints who in the-heavenly fatherland are all-things which on earth
geruntur, sciunt: quoniam vel in judicio Dei, vel in
are-done know since either in the-judgment of-God or in
sonantibus laudibus angelorum, omnia quae in terris aguntur,
the-sounding praises of-angels all-things which on earth are-done
coram Deo apparent. Impii etiam qui a peccatis suis
before God appear the-impious also who from sins their
nunquam cessabant, nec ea per poenitentiam emendabant,
never ceased nor them through penitence amended
ex irrisione qua sequaces suos derident, ea quae mala
from the-mockery with-which followers their they-mock those-things which evil

sunt, cognoscunt; et ex ululatu, quo super beatos, qui eos
are they-know and from the-howling with-which over the-blessed who them
non sequuntur, ululant, ea, quae bona sunt, intelligunt.
not follow they-howl those-things which good are they-understand

XXXV · WHETHER THE PARABLES HAPPENED

Christ told his parables, of the man among robbers, the wedding feast, the ten virgins, and the rest, because of the spiritual vices that deceive men and the virtues that fight them, so that men might know he will judge evil and reward good.

Parabolae, quae in Evangeliis multifarie referuntur, sicut
the-parables which in the-Gospels in-many-ways are-related as
est de eo, qui incidit in latrones; de rege, qui fecit
is about him who fell among robbers about the-king who made
nuptias filio suo, de decem virginibus, et aliae, nunquid
a-wedding for-son his about the-ten virgins and others surely-not
secundum rei gestae veritatem contigerunt, an tantum
according-to of-a-thing done the-truth did-they-happen or only
ad ostendendum aliud sola similitudine proponuntur?
for showing something-else alone by-likeness are-they-proposed
Christus parabolas suas hominibus proposuit propter
Christ parables his to-men proposed on-account-of
spiritalia vitia, quibus saepe falluntur, et etiam propter
spiritual vices by-which often they-are-deceived and also on-account-of
virtutes, quibus contra illa victoriose pugnant, quatenus
virtues by-which against them victoriously they-fight so-that
per eas cognoscerent, quia ipse pro malis eos judicaret,
through them they-might-know that he for evil-things them would-judge
et pro bonis praemia donaret.
and for good-things rewards would-give

Abraham's bosom is the obedience he showed God in the sacrifice of his son and in circumcision, which holds all good things as a bosom holds what is gathered. Lazarus' finger is the ministry of obedience, which points out all good. The rich man's tongue is self-will, which savors carnal feasts.

Cum secundum animam Abraham et Lazarus in refrigerio,
since according-to the-soul Abraham and Lazarus in refreshment
et dives sit in inferno, quid Abrahae sinus, quid
and the-rich-man be in hell what of-Abraham the-bosom what
Lazari digitus, et quid lingua divitis credenda est?
of-Lazarus the-finger and what the-tongue of-the-rich-man to-be-believed is
Sinus Abrahae obedientiam, quam per immolationem filii
the-bosom of-Abraham obedience which through the-sacrifice of-son
sui et circumcisione Deo exhibuit, significat quia obedientia
his and circumcision to-God he-showed signifies because obedience
omnia bona conservat et sustentat, ut etiam sinus
all good-things preserves and sustains as also a-bosom
quaeque congregata continet. Et digitus Lazari, ministerium
all-things gathered holds and the-finger of-Lazarus the-ministry
obedientiae (quae materia praeceptorum Dei est) intelligitur,
of-obedience which the-matter of-the-precepts of-God is is-understood
quia ipsa omnia bona docet, ut etiam homo digito suo,
because it all good-things teaches as also a-man with-finger his
quae vult, ostendit. Lingua autem propriam voluntatem
what he-wishes shows the-tongue moreover one's-own will
designat, quae convivia carnalium desideriorum profert;
designates which the-feasts of-carnal desires brings-forth

quia ut per gustum linguae omnes cibi, quales sint,
because as through the-taste of-the-tongue all foods of-what-kind they-be
discernuntur, ita et per eam voluntas hominis dignoscitur.
are-discerned so also through it the-will of-man is-discerned

XXXVII · MARTIN IN THE FORM OF FIRE

Almighty God, who is love and strength, had filled Martin's soul with the fiery outpouring of the Spirit, and so, for the merits of his humility, piety, and mercy, by which he always beheld the living God in a contrite heart, Martin appeared so often in fire.

Quid specialis meriti, significat, quod, sicut in libr. Gregorii
what of-special merit signifies that as in the-book of-Gregory
Turonensis episcopi invenitur, sanctus Martinus toties in
of-Tours of-the-bishop is-found Saint Martin so-often in
specie ignis ostensus sit?
the-form of-fire shown was
Deus omnipotens, qui amor et fortitudo existit, animam
God almighty who love and strength stands the-soul
beati Martini ignea effusione Spiritus sancti perfuderat, et
of-blessed Martin with-fiery outpouring of-the-Spirit holy had-filled and
ideo propter merita humilitatis, pietatis et misericordiae,
therefore on-account-of the-merits of-humility of-piety and of-mercy
quibus Deum vivum in contrito corde semper inspexit,
in-which God living in a-contrite heart always he-beheld
toties in igne apparuit.
so-often in fire he-appeared

Men, made of changeable body and unchangeable spirit, could not understand or believe a vision unless the spirit appeared in a changeable form, as a horn sounds through its sound and not of itself. Through the good intention he had set in saints such as Nicholas, Peter, and Paul, God answered men's good intention, as men look at the signs of the firmament.

In quali corpore B. Nicolaus, vigilantibus nautis et
in what-kind-of body blessed Nicholas to-the-waking sailors and
dormientibus, tam Constantino quam praefecto apparuit, cum
to-the-sleeping both Constantine and the-prefect appeared when
id in proprio corpore non fecerit? Sed et Petrus et Paulus
it in own body not he-did but also Peter and Paul
et caeteri sancti, quorum corpora in terra sepulta sunt,
and the-other saints whose bodies in the-earth buried are
cum dormientibus vel vigilantibus visibiles fiunt, in quo vel
when to-the-sleeping or waking visible become in what or
quali corpore veniunt?
what-kind-of body do-they-come
Si ista spiritalis visio hominibus non appareret, eam non
if this spiritual vision to-men not appeared it not
intelligerent, quid esset, nec etiam ei crederent, quoniam
they-would-understand what it-was nor also it they-would-believe since
ipsi in duabus naturis corpus et spiritus sunt. Forma Dei,
they in two natures body and spirit are the-form of-God
scilicet homo, cujus altera pars mutabilis, et altera pars
namely man whose one part changeable and the-other part
immutabilis est, immutabilem spiritum nunquam videre posset,
unchangeable is the-unchangeable spirit never to-see could
nisi in mutabili forma appareret; quoniam forma mutabilis
unless in a-changeable form it-appeared since the-form changeable

non nisi per spiritum vivificatur; sicut etiam cornu per
not except through the-spirit is-quickened as also a-horn through
sonum, et non per se, sonat. In bona enim intentione,
sound and not through itself sounds in good for intention
quam Deus in sanctis hominibus istis significaverat, bonae
which God in holy men these had-signified to-the-good
etiam intentioni hominum istorum respondebat, sicut etiam
also intention of-men these he-answered as also
homines signa firmamenti inspiciunt.
men the-signs of-the-firmament behold
