MEDIEVAL LATIN SERIES · VOLUME 101

Scivias

Hildegard of Bingen

Scivias

Part One: Book I and Book II, Visions I–V

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with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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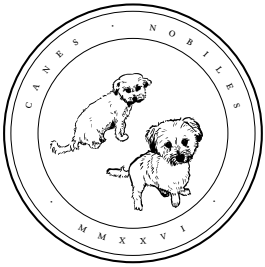

Volume 101 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows the Scivias as J.-P. Migne printed it in the Patrologia Latina, vol. 197 (Paris, 1855; reprinted 1882), without the summaries of chapters he sets before each vision

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

Migne's misprints are kept as printed.

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Præfatio

PREFACE

In her forty-third year, in 1141, a fiery light from the opened heaven pours through Hildegard, and she understands the Scriptures, though not their grammar. She has seen visions since she was five, awake and with the inner eyes. A voice bids her, frail and unlearned, write what she sees. She refuses from doubt until sickness forces her, and with a noble girl and a faithful man to help her she finishes the work in ten years.

Ecce quadragesimo tertio temporalis cursus mei anno,
behold in-the-fortieth third temporal of-the-course my in-the-year
cum cœlesti visioni magno timore, tremula intentione
when to-the-heavenly vision with-great fear with-trembling attention
inhærerem, vidi maximum splendorem, in quo facta est
I-was-clinging I-saw a-very-great splendor in which made was
vox de cœlo ad me dicens: O homo fragilis, et cinis
a-voice from heaven to me saying O man frail and ash
cineris et putredo putredinis, dic et scribe quæ vides
of-ash and rottenness of-rottenness say and write what-things you-see
et audis. Sed quia timida es ad loquendum, et simplex
and you-hear but because timid you-are for speaking and simple
ad exponendum, et indocta ad scribendum ea, dic et
for expounding and unlearned for writing them say and
scribe ea non secundum os hominis, nec secundum
write them not according-to the-mouth of-man nor according-to
intellectum humanæ adinventionis, nec secundum voluntatem
the-understanding of-human invention nor according-to the-will
humanæ compositionis, sed secundum id quod ea in
of-human composition but according-to that which them in
cœlestibus desuper in mirabilibus Dei vides et audis; ea
the-heavenly-places from-above in the-wonders of-God you-see and you-hear them

sic edisserendo proferens, quemadmodum et auditor verba
thus by-setting-forth bringing-forth just-as also a-hearer the-words
præceptoris sui percipiens, ea secundum tenorem locutionis
of-master his receiving them according-to the-tenor of-speech
illius, ipso volente, ostendente et præcipiente propalat. Sic
of-that himself willing showing and commanding makes-known thus
ergo et tu, o homo, dic ea quæ vides et audis:
therefore also you O man say those-things which you-see and you-hear
et scribe ea non secundum te, nec secundum alium
and write them not according-to yourself nor according-to another
hominem, sed secundum voluntatem scientis, videntis et
man but according-to the-will of-him-knowing seeing and
disponentis omnia in secretis mysteriorum suorum. Et iterum
disposing all-things in the-secrets of-mysteries his and again
audivi vocem de cœlo mihi dicentem: Dic ergo mirabilia
I-heard a-voice from heaven to-me saying say therefore wonders
hæc, et scribe ea hoc modo edocta, et dic. Actum est
these and write them in-this way taught and say done it-was
in millesimo centesimo quadragesimo primo Filii Dei
in the-thousandth hundredth fortieth first of-the-Son of-God
Jesu Christi incarnationis anno, cum quadraginta duorum
Jesus Christ of-the-incarnation in-the-year when of-forty two
annorum septemque mensium essem, maximæ coruscationis
years and-seven months I-was of-very-great flashing
igneum lumen aperto cœlo veniens, totum cerebrum
a-fiery light from-the-opened heaven coming the-whole brain
meum transfudit, et totum cor totumque pectus meum
my poured-through and the-whole heart and-the-whole breast my
velut flamma non tamen ardens, sed calens ita inflammavit,
like a-flame not yet burning but warming so inflamed
ut sol rem aliquam calefacit super quam radios suos
as the-sun a-thing some warms over which rays its

immittit. Et repente intellectum expositionis librorum
it-sends and suddenly the-understanding of-the-exposition of-the-books
videlicet Psalterii, Evangeliorum et aliorum catholicorum
namely of-the-Psalter of-the-Gospels and of-other catholic
tam Veteris quam Novi Testamenti voluminum sapiebam,
as-well of-the-Old as of-the-New Testament of-the-volumes I-knew
non autem interpretationem verborum textus eorum, nec
not moreover the-interpretation of-the-words of-text their nor
divisionem syllabarum, nec cognitionem casuum aut temporum
the-division of-syllables nor the-knowledge of-cases or of-tenses
callebam. Virtutem autem mysteriorum, secretarum et
was-I-skilled-in the-power moreover of-mysteries of-secret and
admirandarum visionum a puellari ætate, scilicet a
wonderful visions from girlish age namely from
tempore illo cum quinquennis essem usque ad præsens
time that when five-years-old I-was up to the-present
tempus, mirabili modo in me senseram, sicut et adhuc:
time in-a-wonderful way in me I-had-felt as also still
quod tamen nulli hominum exceptis quibusdam paucis
which yet to-no-one of-men except certain few
et religiosis qui in eadem conversatione vivebant qua et
and religious who in the-same way-of-life were-living in-which also
ego eram, manifestavi, sed interim usque ad id temporis
I was I-made-known but meanwhile up to that of-time
quo illud Deus sua gratia manifestari voluit, sub quieto
at-which it God by-his grace to-be-made-known willed under quiet
silentio compressi. Visiones vero quas vidi: non eas in
silence I-pressed-down the-visions but which I-saw not them in
somnis, nec dormiens, nec in phrenesi, nec corporeis oculis
dreams nor sleeping nor in frenzy nor with-bodily eyes
aut auribus exterioris hominis, nec in abditis locis percepi,
or ears of-the-outer man nor in hidden places I-perceived

sed eas vigilans, circumspiciens in pura mente oculis
but them waking looking-about in a-pure mind with-the-eyes
et auribus interioris hominis, in apertis locis secundum
and ears of-the-inner man in open places according-to
voluntatem Dei accepit. Quod quomodo sit, carnali
the-will of-God I-received which how it-may-be for-a-carnal
homini perquirere difficile est. Sed puellari meta transacta:
man to-search-out difficult is but the-girlish limit passed
cum ad præfatam ætatem perfectæ fortitudinis pervenissem,
when to the-aforesaid age of-perfect strength I-had-come
audivi vocem de cœlo dicentem: Ego lux vivens, et
I-heard a-voice from heaven saying I the-light living and
obscura illuminans; hominem quem volui, et quem
the-dark-things illuminating the-man whom I-willed and whom
mirabiliter secundum quod mihi placuit excussi in magnis
wonderfully according-to what to-me pleased I-shook-out in great
mirabilibus ultra modum antiquorum hominum qui in me
wonders beyond the-measure of-the-ancient men who in me
multa secreta viderunt posui; sed in terram stravi illum,
many secrets saw I-placed but on the-earth I-laid-low him
ut se non erigeret in ulla elatione mentis suæ. Mundus
that himself not he-might-raise in any elation of-mind his the-world
quoque non habuit in eo gaudium, nec delectationem, nec
also not had in him joy nor delight nor
exercitationem in rebus illis quæ ad ipsum pertinent, quia
exercise in things those which to it pertain because
eum de pertinaci audacia abstraxi, timorem habentem, et in
him from stubborn boldness I-drew-away fear having and in
laboribus suis paventem. Ipse enim in medullis et in venis
labors his trembling he for in the-marrow and in the-veins
carnis suæ doluit: constrictum animum et sensum habens,
of-flesh his grieved a-constrained mind and sense having

atque multam passionem corporis sufferens, ita quod in eo
and much suffering of-body enduring so that in him
nulla securitas habitavit, sed in omnibus causis suis se
no security dwelt but in all causes his himself
culpabilem æstimavit. Nam ruinas cordis ejus circumsepsi, ne
guilty he-judged for the-ruins of-heart his I-hedged-round lest
mens ipsius per superbiam aut per vanam gloriam se
the-mind of-him through pride or through vain glory itself
elevaret, sed magis in omnibus his timorem et dolorem
might-raise but rather in all these-things fear and grief
quam gaudium aut petulantiam sentiret. Unde in amore
than joy or wantonness it-might-feel whence in love
meo scrutatus est in animo suo, ubi illum inveniret qui
my searched he-has in mind his where him he-might-find who
viam salutis curreret. Et quemdam invenit et eum amavit,
the-way of-salvation was-running and a-certain-one he-found and him loved
agnoscens quod fidelis homo esset et similis sibi in
recognizing that a-faithful man he-was and like to-himself in
aliqua parte laboris illius qui ad me tendit, tenensque eum
some part of-labor that which to me tends and-holding him
simul cum illo in omnibus his per supernum studium
together with him in all these-things through heavenly zeal
contendit, ut absconsa miracula mea revelarentur. Et idem
he-strove that hidden miracles my might-be-revealed and the-same
homo super semetipsum se non extulit, sed ad illum
man above his-very-self himself not raised but to him
in ascensionem humilitatis et in intentione bonæ voluntatis
in the-ascent of-humility and in the-intent of-good will
quem invenit, se in multis suspiriis inclinavit. Tu ergo,
whom he-found himself in many sighs inclined you therefore
o homo, qui hæc non in inquietudine deceptionis,
O man who these-things not in the-unrest of-deception

sed in puritate simplicitatis accipis ad manifestationem
but in the-purity of-simplicity you-receive to the-manifestation
absconditorum directa, scribe quæ vides et audis.
of-hidden-things directed write what-things you-see and you-hear
Sed ego, quamvis hæc viderem et audirem, tamen
but I although these-things I-saw and I-heard yet
propter dubietatem et malam opinionem, et propter
on-account-of doubt and bad opinion and on-account-of
diversitatem verborum hominum, tamdiu non in pertinacia,
the-diversity of-the-words of-men so-long not in stubbornness
sed in humilitatis officio scribere recusavi, quousque in lectum
but in of-humility the-office to-write I-refused until into the-bed
ægritudinis, flagello Dei depressa caderem, ita quod tandem
of-sickness by-the-scourge of-God pressed-down I-fell so that at-last
multis infirmitatibus compulsa: testimonio cujusdam nobilis
by-many infirmities compelled by-the-testimony of-a-certain noble
et bonorum morum puellæ et hominis illius quem occulte
and of-good morals girl and of-man that whom secretly
(ut præfatum est) quæsieram et inveneram, manus ad
as said-before it-has-been I-had-sought and I-had-found (my)-hands to
scribendum apposui. Quod dum facerem, altam profunditatem
writing I-set which while I-was-doing the-high depth
expositionis librorum, ut prædixi, sentiens, viribusque receptis
of-the-exposition of-the-books as I-said-before feeling and-strength recovered
de ægritudine me erigens: vix opus istud decem annis
from sickness myself raising scarcely work this in-ten years
consumans ad finem perduxi. In diebus autem Henrici
completing to the-end I-brought in the-days moreover of-Henry
Moguntini archiepiscopi et Conradi Romanorum regis et
of-Mainz archbishop and of-Conrad of-the-Romans king and
Cunonis abbatis in monte Beati Disibodi pontificis, sub
of-Cuno abbot on the-mount of-blessed Disibod bishop under

papa Eugenio, hæ visiones et verba facta sunt. Et dixi
pope Eugene these visions and words made were and I-said
et scripsi hæc, non secundum adinventionem cordis mei
and I-wrote these-things not according-to the-invention of-heart my
aut ullius hominis, sed ut ea in cœlestibus vidi, audivi
or of-any man but as them in the-heavenly-places I-saw I-heard
et percepi per secreta mysteria Dei. Et iterum audivi
and I-perceived through the-secret mysteries of-God and again I-heard
vocem de cœlo mihi dicentem: Clama ergo et scribe sic.
a-voice from heaven to-me saying cry therefore and write thus

Visio prima

I.1 · THE IRON MOUNTAIN

On an iron-colored mountain sits one so bright he dims her sight, a shadow spread from him like wings; before him stand an image full of eyes and a child in a pale tunic, sparks circling them, heads in the mountain's windows. He bids her cry out the mysteries the lukewarm hide. The mountain is God's eternal kingdom, the shadow his protection, the eyed image the fear of the Lord, the child poverty of spirit, the sparks his guarding powers, and the heads men's deeds, now lukewarm, now awake.

Vidi quasi montem magnum, ferreum colorem habentem,
I-saw as-it-were a-mountain great iron color having
et super ipsum quemdam tantæ claritatis sedentem, ut
and upon it a-certain-one of-such brightness sitting that
claritas ipsius visum meum hebetaret, a quo ex utraque
the-brightness of-him sight my dulled from whom on each
parte sui, lenis umbra velut ala miræ latitudinis et
side of-himself a-gentle shadow like a-wing of-wonderful breadth and
longitudinis porrigebatur. Et ante ipsum ad radicem ejusdem
length was-stretched-out and before him at the-root of-the-same

montis quædam imago undique plena oculis stabat, cujus
mountain a-certain image on-every-side full of-eyes stood of-which
nullam humanam formam præ oculorum multitudine discernere
no human form for of-the-eyes the-multitude to-discern
valebam, et ante istam, imago alia puerilis ætatis, pallida
I-was-able and before this image another of-boyish age in-a-pale
veste, sed albis calceamentis induta, super cujus caput tanta
garment but with-white shoes clothed upon whose head such
claritas de eo qui super montem ipsum sedebat descendit,
brightness from him who upon the-mountain itself sat came-down
ut faciem ejus intueri non valerem, sed ab eodem qui super
that the-face of-it to-look-at not I-could but from the-same-one who upon
montem illum sedebat: multæ viventes scintillæ prodibant,
mountain that sat many living sparks came-forth
quæ easdem imagines magna suavitate circumvolabant. In
which the-same images with-great sweetness flew-around in
ipso autem monte quasi plurimæ fenestellæ cernebantur,
the-very moreover mountain as-it-were very-many little-windows were-seen
in quibus velut capita hominum, quædam pallida et quædam
in which like the-heads of-men some pale and some
alba apparuerunt. Et ecce qui super montem sedebat,
white appeared and behold he-who upon the-mountain sat
fortissima et penetrantissima voce clamabat, dicens: O
with-a-very-strong and very-piercing voice was-crying saying O
homo fragilis pulvis de pulvere terræ, et cinis de cinere,
man frail dust from the-dust of-the-earth and ash from ash
clama et dic de introitu incorruptæ salvationis: quatenus
cry-out and say of the-entrance of-incorrupt salvation so-that
ii erudiantur qui medullam Scripturarum videntes, eam
those may-be-taught who the-marrow of-the-Scriptures seeing it
nec dicere, nec prædicare volunt, quia tepidi et hebetes
neither to-say nor to-preach wish because lukewarm and dull

ad conservandam justitiam Dei sunt, quibus clausuram
for keeping the-justice of-God they-are to-whom the-lock
mysteriorum resera: quam ipsi timidi in abscondito agro sine
of-the-mysteries unbar which they timid in a-hidden field without
fructu celant. Ergo in fontem abundantiæ ita dilatare, et ita
fruit hide therefore into a-fountain of-abundance so be-spread-out and so
in mystica eruditione efflue, ut illi ab effusione irrigationis
in mystical learning flow-out that those by the-outpouring of-watering
tuæ concutiantur, qui te propter prævaricationem Evæ volunt
your may-be-shaken who you on-account-of the-transgression of-Eve wish
contemptibilem esse. Nam tu acumen hujus profunditatis
contemptible to-be for you the-sharpness of-this depth
ab homine non capis, sed a superno et tremendo judice
from man not take but from the-supernal and dreadful judge
illud desuper accipis, ubi præclara luce hæc serenitas inter
it from-above you-receive where with-bright light this serenity among
lucentes fortiter lucebit. Surge ergo, clama et dic: quæ
the-shining-ones strongly will-shine arise therefore cry-out and say what-things
tibi fortissima virtute divini auxilii manifestantur, quoniam ille
to-you by-very-strong power of-divine help are-made-manifest since he
qui omni creaturæ suæ potenter et benigne imperat, ipsum
who over-all creation his mightily and kindly rules him
timentes et ipsi suavi dilectione in spiritu humilitatis
fearing and to-him with-sweet love in the-spirit of-humility
famulantes, claritate supernæ illustrationis perfundit, et ad
serving with-the-brightness of-supernal illumination pours-over and to
gaudia æternæ visionis in via justitiæ perseverantes perducit.
the-joys of-eternal vision in the-way of-justice persevering leads-on
Unde etiam, ut vides, mons iste magnus ferreum colorem
whence also as you-see mountain this great iron color
habens, designat fortitudinem et stabilitatem æternitatis
having signifies the-strength and stability of-the-eternity

regni Dei; quæ nullo impulsu labentis mutabilitatis potest
of-the-kingdom of-God which by-no impulse of-slipping mutability can
exterminari, et super ipsum quidam tantæ claritatis sedens,
to-be-destroyed and upon it a-certain-one of-such brightness sitting
ut claritas ipsius visum tuum hebetaret: ostendit in regno
that the-brightness of-him sight your dulled shows in the-kingdom
beatitudinis, ipsum qui in fulgore indeficientis serenitatis
of-beatitude him who in the-splendor of-unfailing serenity
toti orbi terrarum imperans superna divinitate, humanis
the-whole world of-lands ruling by-supernal divinity to-human
mentibus incomprehensibilis est. Sed ab utraque parte sui
minds incomprehensible is but on each side of-himself
lenis umbra velut ala miræ latitudinis et longitudinis
a-gentle shadow like a-wing of-wonderful breadth and length
extenditur: quod est et in admonitione et in castigatione
is-extended which is both in admonition and in chastisement
beatæ defensionis suavis et lenis protectio, ineffabilem justitiam
of-blessed defense a-sweet and gentle protection ineffable justice
in perseverantiam veræ æquitatis juste et pie demonstrans.
in the-perseverance of-true equity justly and kindly showing
Et ante ipsum ad radicem ejusdem montis quædam imago
and before him at the-root of-the-same mountain a-certain image
undique plena oculis stat, quia coram Deo in humilitate
on-every-side full of-eyes stands because before God in humility
regnum Dei inspiciens timore Domini vallatus perspicuitate
the-kingdom of-God beholding by-the-fear of-the-Lord walled-round with-the-clearness
bonæ et justæ intentionis studium et stabilitatem suam
of-good and just intention zeal and stability its
in hominibus exercet, ita quod ejus nullam humanam
among men it-exercises so that of-it no human
formam præ ipsis oculis discernere vales, quoniam omnem
form for the-very eyes to-discern you-are-able since all

oblivionem justitiæ Dei quam sæpius homines in tædio
forgetfulness of-the-justice of-God which very-often men in the-weariness
mentis suæ sentiunt per acutissimam aciem inspectionis
of-mind their feel through the-sharpest edge of-gaze
suæ ita abjicit: quod mortalis inquisitio vigilantiam ejus in
its so it-casts-off that mortal inquiry the-vigilance of-it in
debilitate sua non discutit.
weakness its not examines
Unde et ante istam, imago alia puerilis ætatis, pallida
whence also before this image another of-boyish age in-a-pale
tunica, sed albis calceamentis induta apparet, quia
tunic but with-white shoes clothed appears because
præcedente timore Domini, illi qui pauperes spiritu sunt
going-before the-fear of-the-Lord those who poor in-spirit are
subsequuntur, quoniam timor Domini in devotione humilitatis
follow since the-fear of-the-Lord in the-devotion of-humility
beatitudinem paupertatis spiritus fortiter tenet; quæ non
the-beatitude of-poverty of-spirit strongly holds which not
jactantiam nec elationem cordis appetit, sed simplicitatem
boasting nor elation of-heart seeks but simplicity
et sobrietatem mentis diligit, non sibi sed Deo velut
and sobriety of-mind loves not to-itself but to-God as-if
in pallore subjectionis justa opera sua quasi indumentum
in the-pallor of-subjection just works its as-it-were the-clothing
pallidæ tunicæ tribuens, et candida vestigia Filii Dei
of-a-pale tunic attributing and the-white footsteps of-the-Son of-God
fideliter subsequens. Super cujus caput tanta claritas de
faithfully following upon whose head such brightness from
sedente super montem descendit, ut faciem ejus intueri
the-one-sitting upon the-mountain comes-down that the-face of-it to-look-at
non possis; quia potestatem et fortitudinem beatitudinis
not you-can because the-power and strength of-beatitude

ejus serenitas visitationis illius, qui omni creaturæ laudabiliter
its the-serenity of-the-visitation of-him who over-all creation praiseworthily
imperat tantam infundit ut copiositatem ipsius mortali et
rules so-much pours-in that the-abundance of-it with-mortal and
infirma consideratione capere non valeas, quoniam et ille
weak consideration to-grasp not you-are-able since also he
qui cœlestes divitias habet, paupertati humiliter se subdidit.
who heavenly riches has to-poverty humbly himself subjected
Sed quod ab eodem qui super montem illum sedet
but that from the-same-one who upon mountain that sits
multæ viventes scintillæ exeunt, quæ easdem imagines magna
many living sparks go-out which the-same images with-great
suavitate circumvolant: hoc est quod ab omnipotente Deo
sweetness fly-around this is that from the-almighty God
diversæ et fortissimæ virtutes in divina claritate fulgentes
diverse and very-strong powers in divine brightness shining
veniunt, quæ illos qui Deum veraciter timent et qui
come which those who God truly fear and who
paupertatem spiritus fideliter amant, suo adjutorio et
the-poverty of-spirit faithfully love with-their help and
custodia circumdantes ardenter amplectuntur et deliniunt.
guard surrounding ardently embrace and soothe
Unde et in ipso monte quasi plurimæ fenestellæ videntur,
whence also in the-very mountain as-it-were very-many little-windows are-seen
in quibus velut capita hominum quædam pallida, et quædam
in which like the-heads of-men some pale and some
alba apparent; quia in summa altitudine, profundissimæ et
white appear because in the-highest height to-the-deepest and
perspicacissimæ agnitioni Dei nec celari, nec abscondi
most-penetrating knowledge of-God neither to-be-concealed nor to-be-hidden
possunt studia actuum hominum, cum et teporem et
can the-pursuits of-the-acts of-men since both lukewarmness and

candorem in semetipsis sæpissime demonstrent, quoniam et
whiteness in themselves very-often they-show since both
modo homines et in cordibus et in factis suis fatigati in
now men both in hearts and in deeds their wearied in
contumelia dormitant: modo exsuscitati in honore evigilant,
disgrace slumber now roused in honor awake
quemadmodum Salomon in voluntate mea testatur, dicens:
just-as Solomon in will my testifies saying
Egestatem operata est manus remissa, manus autem fortium
want worked has the-hand slack the-hand moreover of-the-strong
divitias parat. Quod dicitur, debilem et pauperem se
riches prepares which is-said weak and poor himself
homo ille fecit, qui noluit justitiam operari, nec iniquitatem
man that made who would-not justice to-work nor iniquity
delere, nec debitum remittere, ubi a mirabilibus operum
to-blot-out nor the-debt to-remit when from the-wonders of-the-works
beatitudinis otiosus permansit. Qui autem operatur fortissima
of-beatitude idle he-remained he-who moreover works very-strong
opera salutis: viam veritatis currens, fontem salientis gloriæ
works of-salvation the-way of-truth running the-fountain of-leaping glory
capit, in quo pretiosissimas divitias in terra et in cœlo sibi
takes in which very-precious riches on earth and in heaven for-himself
parat. Unde quicunque scientiam in Spiritu sancto et pennas
prepares whence whoever knowledge in the-Spirit holy and wings
in fide habet, ille admonitionem meam non transgrediatur
in faith has he admonition my not let-him-transgress
sed eam in gustu animæ suæ amplectendo percipiat.
but it in the-taste of-soul his by-embracing let-him-perceive

Visio secunda

I.2 · THE FALL OF THE ANGELS AND OF MAN

She sees a host of living lamps, a fiery pit breathing a foul mist, and a white cloud of stars, drawn from a man's form, blown with that form out of a bright region. The lamps are the angels who stood firm when Lucifer rose in pride and God cast him down with his host. The pit is hell, endless for the unrepentant, while the penitent are purged and freed. The mist is the devil's fraud, which through the serpent deceives Eve, the cloud bearing all mankind, and Adam through her.

Deinde vidi velut maximam multitudinem viventium
then I-saw as-it-were a-very-great multitude of-living
lampadarum, multam claritatem habentium; quæ igneum
lamps much brightness having which fiery
fulgorem accipientes, serenissimum splendorem adeptæ sunt. Et
gleam receiving a-most-serene splendor obtained have and
ecce lacus multæ latitudinis et profunditatis apparuit, os
behold a-pit of-much breadth and depth appeared a-mouth
velut os putei habens et igneum fumum cum multo
like the-mouth of-a-well having and fiery smoke with much
fetore evomens de quo etiam teterrima nebula exhalans ad
stench vomiting-forth from which also a-most-foul mist breathing-out to
finem usque quasi visu imperceptibilem attigit, et in quadam
the-end up-to as-if to-sight imperceptible reached and in a-certain
clara regione candidam nubem quæ de pulchra hominis forma
bright region a-white cloud which from a-beautiful of-man form
plurimas stellas in se continens exierat, afflavit, et illam
very-many stars in itself containing had-come-out it-blew-upon and it
ac eamdem hominis formam ex illa regione ejecit. Quo facto,
and the-same of-man form from that region it-cast-out which done
lucidissimus splendor regionem illam circumdedit, et ita omnia
a-most-shining splendor region that surrounded and so all

elementa mundi, quæ prius in magna quiete constiterant, in
the-elements of-the-world which before in great quiet had-stood into
maximam inquietudinem versa horribiles terrores ostenderunt.
very-great unrest turned horrible terrors showed
Et iterum audivi illum qui mihi prius locutus fuerat,
and again I-heard him who to-me before spoken had
dicentem: Deum fideli devotione subsequentes, et in
saying God with-faithful devotion following and in
dilectione ejus digno amore ardentes, a gloria supernæ
the-love of-him with-worthy love burning from the-glory of-supernal
beatitudinis nullo impulsu injustitiæ territi abstrahuntur, cum
beatitude by-no impulse of-injustice terrified are-drawn-away while
ilti qui Deum ficte attendunt: non solum ad majora
those who God feignedly attend not only to greater-things
non promoveantur, sed etiam ab iis quæ se habere
not are-advanced but also from those-things which themselves to-have
fallaciter putant, justa examinatione dejiciantur. Quod et hæc
falsely think by-just examination are-cast-down which also this
maxima multitudo viventium lampadarum, multam claritatem
very-great multitude of-living lamps much brightness
habentium ostendit: quæ est plurimus exercitus supernorum
having shows which is the-very-large army of-supernal
spirituum in beata vita fulgentium, ac in multo decore et
spirits in blessed life shining and in much beauty and
ornatu existentium, quoniam cum a Deo creati sunt: non
adornment existing since when by God created they-were not
superbam elationem arripuerunt, sed in divino amore fortiter
proud elation they-seized but in divine love strongly
perstiterunt. Nam ipsi igneum fulgorem accipientes, ita
persisted for they fiery gleam receiving so
serenissimum splendorem adepti sunt, quia cum Lucifer cum
a-most-serene splendor obtained have because when Lucifer with

suis superno Creatori rebellari conaretur, isti zelum Dei
his-own against-the-supernal Creator to-rebel was-trying these the-zeal of-God
in casu illius et illi consentientium habentes, vigilantiam
in the-fall of-him and to-him of-those-consenting having the-vigilance
divinæ dilectionis induerunt, cum illi cæcitatem ignorantiæ
of-divine love put-on while those the-blindness of-ignorance
qua Deum scire noluerunt, incurrerunt. Quomodo? In casu
by-which God to-know they-would-not incurred how in the-fall
diaboli in illis angelicis spiritibus qui cum Deo in rectitudine
of-the-devil in those angelic spirits who with God in rectitude
perseveraverunt, maxima laus exorta est, quoniam illuminati
persevered very-great praise arisen has since enlightened
visu perspicaciter agnoverunt quod Deum immobilis, sine
in-sight keenly they-recognized that God unchangeable without
ulla mutatione ullius mutabilitatis in potentia sua perseverat,
any change of-any mutability in power his perseveres
ita quod a nullo bellatore superari poterit. Et ita in
so that by no warrior to-be-overcome he-will-be-able and so in
amore ejus exardescentes, et in rectitudine perseverantes,
love of-him blazing and in rectitude persevering
omne domicilium injustitiæ contempserunt.
every dwelling of-injustice they-despised
Sed Lucifer qui ob superbiam suam de cœlesti gloria
but Lucifer who for pride his from the-heavenly glory
ejectus est, in initio creationis suæ talis ac tantus exstitit,
cast-out was in the-beginning of-creation his such and so-great stood-forth
quod nullum defectum nec in decore nec in fortitudine
that no defect either in beauty or in strength
sua sensit. Unde cum decorem suum inspiceret, et cum
his he-felt whence when beauty his he-beheld and when
vim fortitudinis suæ in semetipso consideraret, superbiam
the-force of-strength his in himself he-considered pride

invenit, quæ ipsi promisit ut inciperet quod vellet, quia
he-found which to-him promised that he-should-begin what he-wished because
perficere posset quod incepisset. Et videns locum ubi se
to-finish he-could what he-had-begun and seeing a-place where himself
collocare posse putavit, ibi decorem et fortitudinem suam
to-set to-be-able he-thought there beauty and strength his
ostendere volens, in semetipso sic dicebat: Volo fulgere
to-show wishing in himself thus he-said I-wish to-shine
illic, quemadmodum et iste hic. Cui omnis acies ejus
there just-as also that-one here to-whom all the-host of-him
assensum dedit, dicens: Quod tu vis, hoc et nos volumus.
assent gave saying what you wish this also we wish
Et cum in superbiam elatus illud perficere vellet quod
and when into pride lifted that to-perform he-wished which
cogitaverat, zelus Domini se extendens in ignea nigredine
he-had-thought the-zeal of-the-Lord itself stretching-out in fiery blackness
illum cum omni comitatu suo dejecit, ita quod ipsi opaci
him with all company his cast-down so that they dark
contra serenitatem quam habuerant, effecti sunt. Quid est hoc?
against the-serenity which they-had-had made were what is this
Quia si Deus præsumptionem illorum non dejecisset, injustus
because if God the-presumption of-them not had-cast-down unjust
esset, quoniam illos foveret qui integritatem divinitatis
he-would-be since those he-would-cherish who the-integrity of-the-divinity
dividere volebant; sed eos dejecit et impietatem eorum ad
to-divide wished but them he-cast-down and the-impiety of-them to
nihilum redegit, sicut etiam et omnes a conspectu claritatis
nothing reduced just-as also and all from the-sight of-brightness
suæ aufert qui se ipsi opponere conantur, ut servus
his he-removes who themselves to-him to-oppose try as servant
meus Job ostendit, dicens: Lucerna impiorum exstinguetur,
my Job shows saying the-lamp of-the-impious will-be-put-out

et superveniet eis inundatio, et dolores dividet furoris sui.
and will-come-upon them a-flood and sorrows he-will-divide of-fury his
Erunt sicut paleæ ante faciem venti et sicut favilla quam
they-will-be as chaff before the-face of-the-wind and as ashes which
turbo dispergit. Quod dicitur, gloria superbientis nequitiæ
the-whirlwind scatters which is-said the-glory of-proud wickedness
ex falsa prosperitate, quasi lumen honoris in voluntate
from false prosperity as-if the-light of-honor in the-will
carnis illorum procedens qui Deum non timent (sed qui
of-the-flesh of-those proceeding who God not fear but who
illum in perversa impietate spernunt, contemnentes scire quod
him in perverse impiety spurn disdaining to-know that
nullus eum valeat expugnare, in igne ferocitatis suæ volentes
no-one him can to-overcome in the-fire of-ferocity their wishing
exurere quæcunque adversantur): hæc in hora ultionis
to-burn-up whatever-things are-opposed this in the-hour of-the-vengeance
Dei velut terra conculcatur, et de superno judicio super
of-God like earth is-trampled and from supernal judgment upon
eosdem impios cadet abjectio indignationis omnium quæ
the-same impious-ones will-fall the-rejection of-the-indignation of-all-things which
sub cœlo sunt, ita quod et Deo et hominibus molesti
under heaven are so that both to-God and to-men troublesome
erunt. Unde quia Deus non sinit eos habere quod volunt,
they-will-be whence because God not allows them to-have what they-wish
ideo undique dolore macerati in hominibus bacchantur
therefore on-every-side by-grief worn-away among men they-rave
per rabiem insaniæ suæ, cum ardent hoc possidere quod
through the-madness of-insanity their when they-burn this to-possess which
Deus non permittit eos deglutire. Et cum hoc modo a
God not permits them to-swallow and when in-this way from
Deo recedunt, solis inutilibus rebus comparantur, ita quod
God they-withdraw to-only useless things they-are-compared so that

nec in Deo nec in hominibus quidquam boni facere
neither in God nor among men anything of-good to-do
vellent, de grano vitæ in prævidente oculo inspectionis
they-would-wish from the-grain of-life in the-foreseeing eye of-the-gaze
Dei abscisi. Quapropter et hujusmodi contritioni traduntur,
of-God cut-off wherefore also of-this-kind to-crushing are-handed-over
qui in tepido sapore iniqui rumoris dissipantur, cum
who in the-lukewarm taste of-wicked rumor are-scattered when
supervenientem imbrem Spiritus sancti non suscipiunt.
the-supervening shower of-the-Spirit holy not they-receive
Sed lacus ille multæ latitudinis et profunditatis qui tibi
but pit that of-much breadth and depth which to-you
apparet, est infernus, latitudinem vitiorum et profunditatem
appears is hell the-breadth of-vices and the-depth
perditionum, ut vides, in se continens; os etiam velut
of-perditions as you-see in itself containing a-mouth also like
os putei habens, et igneum fumum cum multo fetore
the-mouth of-a-well having and fiery smoke with much stench
emittens; quia in voracitate sua submersionem animarum
sending-out because in voracity its the-drowning of-souls
tenens, cum eis suavitatem et dulcedinem ostendit, eas ad
holding while to-them sweetness and delight it-shows them to
perversionem tormentorum perversa deceptione perducit, ubi
the-perversion of-torments by-perverse deception it-leads-on where
ardet ignis cum suffusione teterrima fumi et cum ebulliente
burns fire with a-suffusion most-foul of-smoke and with boiling
mortifero fetore emanat; quoniam hæc dira tormenta diabolo
deadly stench it-flows-out since these dire torments for-the-devil
et cum subsequentibus (qui se a summo bono
and with those-following who themselves from the-highest good
avertunt, nec illud scire aut intelligere curaverunt) præparata
turn-away nor it to-know or to-understand have-cared prepared

sunt; unde et ab omni bono dejecti sunt, non quia
are whence also from all good cast-down they-are not because
illud nescierunt, sed quoniam illud in magna superbia
it they-did-not-know but since it in great pride
contempserunt. Quid est hoc? In dejectione diaboli hæ
they-despised what is this in the-casting-down of-the-devil these
exteriores tenebræ, omne genus pœnarum in se habentes
outer darknesses every kind of-punishments in themselves having
positæ sunt; quia hi maligni spiritus, contra gloriam
placed were because these malign spirits against the-glory
quæ ipsis præparata fuit, miseriam diversarum pœnarum
which for-them prepared was the-misery of-diverse punishments
susceperunt, et contra claritatem quam habuerunt densissimas
took-up and against the-brightness which they-had very-thick
tenebras induerunt. Quomodo? Cum superbus angelus ut
darkness put-on how when the-proud angel like
coluber se sursum erexit, carcerem inferni accepit, quia
a-snake himself upward raised the-prison of-hell he-received because
esse non potuit ut ullus Deo prævaleret. Et quomodo
to-be not it-could that any-one over-God should-prevail and how
conveniens esset, ut in uno pectore duo corda essent: sic
fitting would-it-be that in one breast two hearts should-be so
nec in cœlo duo dii esse debuerunt. Sed quoniam idem
neither in heaven two gods to-be ought but since the-same
diabolus cum suis superbam præsumptionem arripuit, ideo
devil with his-own proud presumption seized therefore
lacum perditionis sibi paratum invenit. Sic et homines
the-pit of-perdition for-himself prepared he-found thus also men
illi qui eos in actibus suis imitantur, participes pœnarum
those who them in acts their imitate sharers of-the-punishments
eorum secundum merita sua efficiuntur. Sed quædam animæ
of-them according-to merits their are-made but certain souls

sunt quæ cumulum damnationis habentes, a scientia Dei
there-are which the-heap of-damnation having from the-knowledge of-God
projectæ sunt: et ideo infernales pœnas sine consolatione
cast-out are and therefore infernal punishments without the-consolation
ereptionis habebunt; quædam autem in oblivione Dei non
of-rescue they-will-have certain moreover in oblivion of-God not
existentes, sed in superioribus examinationibus purgationem
existing but in higher examinations the-purgation
peccatorum suorum in quibus prolapsæ sunt recipientes;
of-sins their in which slipped they-have receiving
tandem absolutionem vinculorum suorum sentiunt, ad requiem
at-last the-loosing of-bonds their feel to rest
ereptæ pervenientes. Quid est hoc? Gehenna iis obvia est
snatched arriving what is this Gehenna to-those facing is
qui Deum in oblivione cordis sui sine pœnitentia habent:
who God in the-oblivion of-heart their without penitence have
cætera vero tormenta iis qui quamvis mala opera faciant,
the-other but torments to-those who although evil works they-do
tamen in eis usque ad finem non perseverant, sed tandem
yet in them right to the-end not persevere but at-last
ad Deum in gemitibus suis respiciunt. Quapropter fideles
to God in groans their look-back wherefore the-faithful
diabolum fugiant et Deum diligant, mala opera abjicientes
the-devil let-them-flee and God let-them-love evil works casting-away
et bona cum decore pœnitentiæ complentes, ut servus meus
and good-ones with the-beauty of-penitence completing as servant my
Ezechiel per me inspiratus hortatur, dicens: Convertimini et
Ezekiel by me inspired exhorts saying be-converted and
agite pœnitentiam ab omnibus iniquitatibus vestris, et non
do penance from all iniquities your and not
erit vobis in ruinam iniquitas. Quod dicitur: O vos homines
will-be to-you for ruin iniquity which is-said O you men

qui hactenus in peccatis jacuistis: recordamini Christiani
who till-now in sins have-lain remember of-Christian
nominis vestri, convertentes vos ad viam salutis, et facite
name your turning yourselves to the-way of-salvation and do
alia opera in fonte pœnitentiæ: qui prius fecistis multa
other works in the-fountain of-penitence who before did many
scelera in multis vitiis, et ita a mala consuetudine vestra
crimes in many vices and so from bad habit your
surgentes: non deprimet vos in ruinam mortis iniquitas
rising not will-press-down you into the-ruin of-death iniquity
illa in qua sorduistis, quia illam in die salvationis vestræ
that in which you-were-defiled because it in the-day of-salvation your
abjecistis. Unde etiam hoc modo gaudium angelorum super
you-cast-away whence also in-this way the-joy of-the-angels over
vos erit, quoniam a diabolo recessistis et ad Deum
you will-be since from the-devil you-have-withdrawn and to God
cucurristis, eum sic melius in bonis actibus cognoscentes,
you-have-run him thus better in good acts knowing
quam prius eum sciretis cum in irrisione antiqui seductoris
than before him you-knew when in the-derision of-the-ancient seducer
fuistis. Quod vero de eodem lacu teterrima nebula exhalans
you-were that but from the-same pit a-most-foul mist breathing-out
ad finem usque quasi visu imperceptibilem attigit: hoc est
to the-end up-to as-if to-sight imperceptible reached this is
quod de profundissima perditione diabolica fraus emanans
that from the-deepest perdition diabolical fraud flowing-out
serpentem virulentum, nefas fraudulentæ intentionis in
the-serpent venomous the-wickedness of-fraudulent intent in
se continentem ad decipiendum, hominem latenter invasit.
itself containing for deceiving man secretly invaded
Quomodo? Quia cum diabolus hominem in paradiso vidit,
how because when the-devil man in paradise saw

cum magna indignatione exclamavit, dicens: O quis assequetur
with great indignation he-cried-out saying O who will-overtake
me in mansione veræ beatitudinis? Et ita in semetipso
me in the-mansion of-true beatitude and so in himself
sciebat quod malitiam suam quam in se habuit nondum
he-knew that malice his which in himself he-had not-yet
in alia creatura compleverat, sed Adam et Evam puerili
in another creature he-had-fulfilled but Adam and Eve with-childlike
innocentia in horto deliciarum degere videns, cum magno
innocence in the-garden of-delights to-live seeing with great
astu extulit se ad eos decipiendum per serpentem.
cunning he-lifted himself for them deceiving through the-serpent
Quare? Quoniam serpentem magis assimilari sibi quam
why since the-serpent more to-be-likened to-himself than
aliud animal intellexit; studuit ut in dolositate illius hoc
another animal he-understood he-strove that in the-guile of-it this
occulte perficeret quod in forma sua aperte complere
secretly he-might-accomplish which in form his openly to-fulfill
non posset. Unde cum Adam et Evam a vetita sibi
not he-could whence when Adam and Eve from the-forbidden to-them
arbore se avertere et anima et corpore conspexit,
tree themselves to-turn-away both in-soul and in-body he-observed
in semetipso intellexit eos ibi divinum præceptum habere,
in himself he-understood them there a-divine command to-have
et quod in primo opere quod inciperent, ipsos facillime
and that in the-first work which they-should-begin them most-easily
dejiceret. Nesciebat enim arborem illam vetitam esse
he-would-cast-down he-did-not-know for tree that forbidden to-be
nisi quod hoc secundum probationem dolosæ interrogationis
except that this according-to the-test of-guileful questioning
suæ, et secundum responsa eorum agnovit. Quapropter
his and according-to the-answers of-them he-recognized wherefore

in ipsa clara regione candidam nubem (quæ de pulchra
in the-very bright region a-white cloud which from beautiful
forma hominis plurimas stellas in se continens exierat)
form of-man very-many stars in itself containing had-come-out
per nebulam teterrimam afflavit, quoniam in eodem
through the-mist most-foul he-blew-upon since in the-same
amœnitatis loco Evam innocentem animum habentem (quæ
of-pleasantness place Eve an-innocent mind having who
de innocente Adam omnem multitudinem humani generis
from innocent Adam all the-multitude of-the-human race
in præordinatione Dei lucentem in suo corpore gestans
in the-foreordination of-God shining in her body bearing
sumpta fuerat) per seductionem serpentis ad dejectionem
taken had-been through the-seduction of-the-serpent for the-casting-down
ejus diabolus invasit. Cur hoc? Quia sciebat mulieris mollitiem
of-her the-devil invaded why this because he-knew of-woman the-softness
facilius vincendam quam viri fortitudinem; videns etiam
more-easily to-be-conquered than of-man the-strength seeing also
quod Adam in charitate Evæ tam vehementer ardebat, ut si
that Adam in love of-Eve so vehemently burned that if
ipse Evam vicisset, quidquid illa Adæ diceret, Adam
he Eve should-have-conquered whatever she to-Adam should-say Adam
illud perficeret. Unde et diabolus illam et formam hominis
it would-perform whence also the-devil her and the-form of-man
ex illa regione ejecit, quin idem antiquus seductor Evam
from that region cast-out because the-same ancient seducer Eve
atque Adam de sede beatitudinis sua deceptione expellens
and Adam from the-seat of-beatitude by-his deception expelling
in tenebras subversionis detrusit. Quomodo? videlicet Evam
into the-darkness of-overthrow thrust-down how namely Eve
primum seduxit, ut ipsa Adæ blandiretur quo ei assensum
first he-seduced that she Adam should-coax so-that to-her assent

præberet, quia ipsa citius Adam quam alia creatura
he-should-give because she more-quickly Adam than another creature
ad inobedientiam perducere potuit, quoniam de costa illius
to disobedience to-lead could since from the-rib of-him
facta fuerat. Quapropter mulier virum citius dejicit,
made she-had-been wherefore woman man more-quickly casts-down
cum ille eam non abhorrens, verba ejus facile assumit.
when he her not abhorring the-words of-her easily takes-up

MARRIAGE AND ITS ORDER

As Eve was given to Adam grown, a man of fertile age takes a grown wife, under his power; the two are one flesh and part only for a cause the Church allows, or to leave the world together, and adultery frees neither to remarry. Lust's children are often weaker, but penance to priests heals. God lets them be born, since no justice is left in human seed, and sends his sinless Son to free man from the devil, who claims him by conception. Those who call promiscuity lawful make themselves beasts.

Verum et non puero sed perfecto viro scilicet Adæ perfecta
but also not to-a-boy but to-a-grown man namely to-Adam a-grown
mulier data est, ita etiam modo, cum vir in ætate perfecta
woman given was so also now when a-man in age grown
fertilis est, perfecta ei mulier conjungenda est, velut cum
fertile is a-grown to-him woman to-be-joined is just-as when
arbor flores incipit emittere, debita cultura ei adhibenda
a-tree flowers begins to-send-out due cultivation to-it to-be-applied
est. Nam de costa insito calore et humore Adæ,
is for from the-rib with-implanted heat and moisture of-Adam
Eva formata est, ac ideo nunc de fortitudine viri et
Eve formed was and therefore now from the-strength of-the-man and
de calore ejus semine suscepto mulier intendit prolem in
from the-heat of-him the-seed received the-woman intends offspring into

mundum producere, vir enim seminator existit, mulier
the-world to-bring-forth the-man for the-sower is the-woman
autem susceptrix seminis est, unde et mulier sub potestate
moreover the-receiver of-the-seed is whence also the-woman under the-power
viri manet, quoniam ut duritia lapidis ad teneritudinem
of-the-man remains since as the-hardness of-stone to the-tenderness
terræ est, ita etiam et fortitudo viri ad mollitiem mulieris.
of-earth is so also and the-strength of-man to the-softness of-woman
Quod autem prima mulier de viro formata est, hoc est
that moreover the-first woman from man formed was this is
conjunctio desponsationis mulieris ad virum. Et hoc sic
the-joining of-the-betrothal of-the-woman to the-man and this thus
intelligendum est. Conjunctio ista non est vane neque in
to-be-understood is joining that not is vainly nor in
oblivione Dei exercenda, quia qui mulierem de viro
forgetfulness of-God to-be-exercised because he-who the-woman from the-man
tulit, conjunctionem istam bene et honeste instituit, videlicet
took joining that well and honorably instituted namely
carnem de carne formans. Quapropter ut Adam et Eva
flesh from flesh forming wherefore as Adam and Eve
caro una exstiterunt; sic et nunc vir et mulier caro una
flesh one stood-forth so also now man and woman flesh one
in conjunctione charitatis ad multiplicandum genus humanum
in the-joining of-love for multiplying the-race human
efficiuntur. Et ideo perfecta charitas in his duobus esse
are-made and therefore perfect love in these two to-be
debet, quemadmodum et in illis prioribus. Adam enim
ought just-as also in those former-ones Adam for
uxorem suam culpare posset, quod ei consilio suo mortem
wife his to-blame could that to-him by-counsel her death
intulit, sed tamen eam non dimisit quandiu in hoc sæculo
she-brought but yet her not he-sent-away as-long-as in this world

vixit, quoniam illam sibi per divinam potentiam datam
he-lived since her to-himself through divine power given
esse cognovit. Unde propter perfectam charitatem non
to-be he-knew whence on-account-of perfect love not
relinquat homo uxorem suam, nisi propter rationabilem
let-leave a-man wife his except on-account-of a-reasonable
causam illam, quam sibi fidelis Ecclesia proponit. Nec
cause that which to-him the-faithful Church sets-forth nor
omnino divisio in illis fiat: nisi ambo una mente in
at-all division in them let-there-be unless both with-one mind to
Filium meum voluerint respicere, sic in ardenti amore
Son my shall-have-wished to-look thus in burning love
illius dicentes. Volumus mundum relinquere et illum sequi,
of-him saying we-wish the-world to-leave and him to-follow
qui pro nobis passus est. Quod si hi duo in una devotione
who for us suffered has but if these two in one devotion
dissentiunt ut mundum relinquant, tunc se omnino
disagree that the-world they-should-leave then themselves at-all
ab invicem non separent, quia ut sanguis a carne
from each-other not let-them-separate because as blood from flesh
separari non potest quandiu spiritus in illa manet, ita
to-be-separated not can as-long-as the-spirit in it remains so
nec maritus nec uxor se ab invicem dividant, sed
neither the-husband nor the-wife themselves from each-other let-divide but
simul in una voluntate ambulent. Sed si ibi in fornicatione
together in one will let-them-walk but if there in fornication
prævaricatio legis aut in viro aut in muliere est, tunc
a-transgression of-the-law either in the-man or in the-woman is then
aut a semetipsis, aut a sacerdotibus suis publicati, censuram
either by themselves or by priests their made-public the-censure
spiritalis magisterii secundum quod justum est sustinebunt.
of-spiritual teaching according-to what just is they-will-bear

Maritus autem de uxore et uxor de marito coram
the-husband moreover of the-wife and the-wife of the-husband before
Ecclesia et prælatis ipsius de transgressione conjunctionis
the-Church and the-prelates of-it of the-transgression of-joining
suæ secundum justitiam Dei conqueretur: non tamen ita ut
their according-to the-justice of-God will-complain not yet so that
maritus aut uxor aliam copulam quærat, sed ipsi aut simul
the-husband or the-wife another union should-seek but they either together
in rectitudine conjunctionis permanebunt, aut se ab
in the-rightness of-joining will-remain or themselves from
hujusmodi conjunctione simul abstinebunt, juxta id quod
this-kind-of joining together will-abstain according-to that which
eis per disciplinam ecclesiasticæ institutionis demonstratur,
to-them through the-discipline of-ecclesiastical institution is-shown
nec se viperea laceratione dilaniabunt, sed pura
nor themselves with-viperish laceration will-they-tear but with-pure
dilectione diligent, quoniam et vir et mulier esse non
love they-will-love since both man and woman to-be not
possunt nisi ista copulatione procreati, quemadmodum Paulus
can unless by-this union begotten just-as Paul
amicus meus testatur, dicens: Sicut mulier de viro, ita et vir
friend my testifies saying as woman from man so also man
per mulierem: omnia autem ex Deo. Quod dicitur: Mulier
through woman all-things moreover from God which is-said woman
propter virum creata est, et vir propter mulierem factus
for-the-sake-of man created was and man for-the-sake-of woman made
est; quoniam ut illa de viro, ita et vir de illa ne alterum
was since as she from man so also man from her lest one
ab altero discedat in unitate natorum suorum, quia in uno
from the-other should-depart in the-unity of-children their because in one
opere, unum operantur, quemadmodum aer et ventus opera
work one-thing they-work just-as air and wind works

sua invicem complicant. Quomodo? Aer a vento movetur, et
their mutually entwine how air by wind is-moved and
ventus aeri implicatur, ita quod in ambitu eorum omnia
wind with-air is-entwined so that in the-compass of-them all
virentia illis subdita sunt. Quid est hoc? Mulier viro
green-things to-them subject are what is this woman with-man
et vir mulieri in opere filiorum cooperatur, unde maxima
and man with-woman in the-work of-children cooperates whence very-great
crimina ibi sunt, ubi fornicatio in diebus creationis filiorum
crimes there are where fornication in the-days of-the-creation of-children
divisionem facit, quoniam proprium sanguinem de fundamento
division makes since their-own blood from the-foundation
loci sui vir et mulier ibi abscindunt, in alienum locum
of-place its man and woman there cut-off into a-strange place
eum abjicientes. His certe fraudulentia diaboli et ira
it casting-away to-these certainly the-fraudulence of-the-devil and the-wrath
Dei relinquetur; quia fœdus illud prævaricati sunt quod
of-God will-be-left because covenant that transgressed they-have which
ipsis Deus constituit. Quapropter, væ ipsis, quando peccata
for-them God established wherefore woe to-them when the-sins
ipsorum eis non remittuntur. Sed quamvis vir et mulier
of-them to-them not are-remitted but although man and woman
in natis suis, ut ostensum est, sibi cooperentur,
in children their as shown it-has-been with-each-other cooperate
omnia tamen videlicet tam vir quam mulier et cæteræ
all-things yet namely as-well man as woman and the-other
creaturæ ex divina dispositione et ordinatione sunt, quoniam
creatures from divine disposition and ordering are since
Deus ea secundum voluntatem suam fecit.
God them according-to will his made

Ante incarnationem autem Filii mei, quidam in antiquo
before the-incarnation moreover of-Son my certain-ones in the-ancient
populo plurimas uxores secundum voluntatem suam simul
people very-many wives according-to will their together
habebant; quia nondum apertæ demonstrationis prohibitionem
had because not-yet of-open demonstration the-prohibition
inde audierant, quam Filius meus in mundum veniens
thence they-had-heard which Son my into the-world coming
ostendit rectissimo ordine hujus copulationis in marito
showed in-the-most-right order of-this union in husband
et uxore quandiu in hac vita spirarent secundum
and wife as-long-as in this life they-should-breathe according-to
conjunctionem Adæ et Evæ propalatam, quoniam conjunctio
the-joining of-Adam and of-Eve made-known since joining
hæc non secundum voluntatem hominis sed secundum
this not according-to the-will of-man but according-to
timorem Dei exercenda est; quia melius est rectum
the-fear of-God to-be-exercised is because better it-is right
conjugium juxta dispositionem ecclesiasticæ discretionis
marriage according-to the-disposition of-ecclesiastical discernment
habere quam fornicationem appetere, cum tamen vos homines
to-have than fornication to-seek when yet you men
hoc negligentes, vestram libidinem non solum secundum
this neglecting your lust not only according-to
homines sed etiam secundum pecora exerceatis. Fides autem
men but also according-to cattle exercise faith moreover
recta et pura dilectio agnitionis Dei inter maritum et
right and pure love of-the-knowledge of-God between husband and
uxorem sit, ne semine eorum diabolica arte polluto
wife let-there-be lest with-the-seed of-them by-diabolical art polluted
divina ultio ipsos percutiat, cum se invicem mordentes
divine vengeance them strike when themselves mutually biting

dilaniant. et cum semina sua inhumane secundum petulantiam
they-tear and when seeds their inhumanly according-to the-wantonness
pecorum seminant. Unde cum invidia vipereo more eos cruciat
of-cattle they-sow whence when envy in-viperish manner them torments
et cum maculosa superfluitas seminis ipsorum absque timore
and when spotted superfluity of-the-seed of-them without the-fear
Dei et absque humana disciplina in ipsis est; frequenter
of-God and without human discipline in them is often
ad castigationem hujus perversitatis ipsorum recto judicio
for the-chastisement of-this perversity of-them by-the-right judgment
Dei, qui ex ipsis nascuntur ad contrarietatem in membris
of-God those-who from them are-born to contrariety in limbs
suis destituuntur et a prosperitate vitæ suæ dejiciuntur,
their are-deprived and from the-prosperity of-life their are-cast-down
nisi pœnitentiam illorum suscipiens, placabilem me istis
unless the-penitence of-them receiving placable myself to-them
ostendam. Nam qui in pœnitentia peccatorum suorum
I-show for those-who in the-penitence of-sins their
me invocaverint, pœnitentiam ipsorum propter amorem
me shall-have-invoked the-penitence of-them for-the-sake-of the-love
Filii mei suscipiam; quoniam qui digitum suum ad me
of-Son my I-shall-receive since he-who finger his to me
pœnitendo levaverit, id est qui gemitum cordis sui ad me
by-repenting shall-have-raised that is who the-groan of-heart his to me
in pœnitentia extenderit, dicens: Peccavi Domine, coram
in penitence shall-have-stretched-out saying I-have-sinned Lord before
te; pœnitentiam illam mihi Filius meus ostendit, qui sacerdos
you penitence that to-me Son my shows who priest
sacerdotum est, quia pœnitentia quæ sacerdotibus in amore
of-priests is because the-penitence which to-priests in the-love
Filii mei offertur, purgationem peccatorum eam facientibus
of-Son my is-offered the-purgation of-sins it to-those-doing

concedit. Unde pœnitentiam suam digne facientes a maxilla
grants whence penitence their worthily doing from the-jaw
diaboli exeunt homines, quoniam ille hamum divinæ potentiæ
of-the-devil go-out men since he the-hook of-divine power
deglutire volens, juxta illam, suam fortiter vulneravit, ubi
to-swallow wishing near that his strongly wounded where
etiam nunc fideles animæ a perditione transeuntes ad
also now faithful souls from perdition passing to
salvationem perveniunt. Quomodo? Quia sacerdotes in altari
salvation arrive how because priests at the-altar
invocatores nominis mei existentes, confessionem populorum
invokers of-name my existing the-confession of-the-peoples
suscipient, ubi eis remedium salutis demonstrabunt.
will-receive where to-them the-remedy of-salvation they-will-show
Quapropter ut Deum placabilem habeant, semen suum
wherefore that God placable they-may-have seed their
in diversitate vitiorum non contaminent, quoniam qui
in the-diversity of-vices not let-them-defile since those-who
in fornicatione vel in adulterio semen suum ejiciunt, filios
in fornication or in adultery seed their cast-out sons
suos qui hoc modo ex ipsis nascuntur negligentiores
their who in-this way from them are-born more-negligent
reddunt. Quomodo? Qui puro limo lutum vel stercus
render how he-who with-pure clay mud or dung
admiscet, nunquid vas stabile facit? Sic qui semen
mixes surely-not a-vessel stable makes thus he-who seed
suum in fornicatione vel adulterio contaminat, nunquid
his in fornication or adultery defiles surely-not
filios fortitudinis gignit? Sed multi ex iis in diversitate
sons of-strength begets but many of them in the-diversity
morum ac medullarum suarum laborant, multi autem ex eis
of-morals and of-marrows their labor many moreover of them

prudentes et ad sæculum et ad Deum efficiuntur. Et cum
prudent both for the-world and for God are-made and with
his cœlestis Jerusalem impletur, cum ipsi vitia deserentes et
these the-heavenly Jerusalem is-filled when they vices deserting and
virtutes amantes in castitate ac in magnis laboribus filium
virtues loving in chastity and in great labors son
meum imitantur, martyrium ipsius in corpore suo secundum
my imitate the-martyrdom of-him in body their according-to
passibilitatem suam gestantes. Ubi autem infantes de homine
passibility their bearing where moreover infants from man
nasci nolo, ibi viriles vires seminis aufero, ne in
to-be-born I-will-not there the-manly powers of-the-seed I-take-away lest in
ventre matris coaguletur; quemadmodum etiam terræ
the-womb of-the-mother it-be-curdled just-as also to-the-earth
fructiferas vires denego, ubi hoc justo judicio meo facere
fruit-bearing powers I-deny where this by-just judgment my to-do
volo. Sed quid miraris, o homo, quod in adulteriis et
I-wish but why do-you-wonder O man that in adulteries and
in cæteris hujusmodi criminibus infantes nasci permitto?
in other of-this-kind crimes infants to-be-born I-permit
judicium meum justum est. Nam a lapsu Adæ non inveni
judgment my just is for from the-fall of-Adam not I-found
in humano semine justitiam quæ in eo esse debuit, ubi eam
in human seed justice which in it to-be ought where it
diabolus in gustu pomi fugaverat, idcirco misi Filium
the-devil in the-taste of-the-apple had-put-to-flight therefore I-sent Son
meum in mundum sine ullo peccato de virgine natum,
my into the-world without any sin from a-virgin born
quatenus in sanguine suo cui nulla pollutio carnis inerat,
so-that in blood his in-which no pollution of-the-flesh was-in
diabolo spolia illa quæ in homine rapuerat auferret.
from-the-devil spoils those which in man he-had-seized he-might-take-away

Nam nec homo conceptus in peccato, nec angelus tegmen
for neither man conceived in sin nor angel the-covering
carnis non habens hominem in peccatis jacentem et corporali
of-flesh not having man in sins lying and with-bodily
gravedine laborantem, a diabolica potestate eripere potuit,
heaviness laboring from the-diabolical power to-snatch could
præter illum qui sine peccato veniens et corpus mundum
except him who without sin coming and a-body clean
sine peccato habens, cum sua passione liberavit. Unde
without sin having with his passion freed whence
homines quamvis in peccatis nati sint, tamen eos ad
men although in sins born they-are yet them to
supernum regnum colligo, cum illud fideliter quærunt. Electos
the-supernal kingdom I-gather when it faithfully they-seek the-elect
enim meos nulla perversitas mihi abstrahere potest, ubi
for my no perversity from-me to-draw-away can where
Sapientia testatur, dicens: Justorum animæ in manu Dei
Wisdom testifies saying of-the-just the-souls in the-hand of-God
sunt, et non tanget illos tormentum mortis. Quod dicitur.
are and not will-touch them the-torment of-death which is-said
Illorum qui viam rectitudinis complectuntur, animæ cum
of-those who the-way of-rectitude embrace the-souls with
devoto affectu in operibus superni auxiliatoris sunt: ita ut
devout affection in the-works of-the-supernal helper are so that
propter bona opera quibus cœlum in altitudine justitiæ
on-account-of the-good works by-which heaven in the-height of-justice
attendunt, non confringat illos cruciamentum perditionis,
they-attend not may-break them the-torment of-perdition
quia verum lumen eos in timore et in amore Dei pascit.
because the-true light them in the-fear and in the-love of-God feeds
Sed postquam Adam et Eva de loco amœnitatis expulsi
but after Adam and Eve from the-place of-pleasantness expelled

sunt, opus concipiendi et pariendi filios in semetipsis
were the-work of-conceiving and of-bearing children in themselves
cognoverunt, et ita de inobedientia sua in mortem cadentes,
they-knew and so from disobedience their into death falling
dulcedinem peccati conceperunt, cum se posse peccare
the-sweetness of-sin they-conceived when themselves to-be-able to-sin
cognoverunt. Sed ipsi hoc modo rectam constitutionem meam
they-knew but they in-this way right constitution my
in libidinem peccati vertentes, cum commotionem venarum
into the-lust of-sin turning when the-stirring of-veins
suarum non in dulcedine peccati, sed in amore filiorum scire
their not in the-sweetness of-sin but in the-love of-children to-know
deberent eam diabolica suggestione in libidinem dederunt,
they-ought it by-diabolical suggestion to lust they-gave
quia innocentiam genituræ suæ perdentes, illam in peccatum
because the-innocence of-generation their losing it into sin
miserunt. Unde, quoniam hoc non sine diabolica persuasione
they-put whence since this not without diabolical persuasion
peractum est, idcirco et idem diabolus ad hoc opus jacula
accomplished was therefore also the-same devil at this work darts
sua emisit, ne sine suggestione ipsius perficiatur, cum
his sent-forth lest without the-suggestion of-him it-be-accomplished when
dixit: Mea fortitudo in conceptu hominum est, idcirco homo
he-said my strength in the-conception of-men is therefore man
meus est. Et videns quod homo particeps pœnarum suarum
mine is and seeing that man a-sharer of-punishments his
esse debuit, quia ei consenserat, iterum in semetipso
to-be ought because to-him he-had-consented again in himself
dicebat: Fortissimo Deo omnes iniquitates contrariæ sunt,
he-said to-the-strongest God all iniquities contrary are
quoniam omnino injustus non est. Et hoc idem deceptor
since at-all unjust not he-is and this the-same deceiver

in corde suo maximum sigillum posuit, videlicet quod homo
in heart his as-the-greatest seal set namely that man
qui sibi sponte consenserat, ipsi auferri non posset.
who to-him willingly had-consented from-him to-be-taken-away not could
Quapropter secretum consilium in me fuit ut Filium meum
wherefore a-secret counsel in me was that Son my
ad redemptionem hominum mitterem, quatenus cœlesti
for the-redemption of-men I-should-send so-that to-the-heavenly
Jerusalem redderetur homo. Et huic consilio nulla iniquitas
Jerusalem might-be-restored man and to-this counsel no iniquity
resistere potuit, cum Filius meus in mundum veniens,
to-resist could when Son my into the-world coming
omnes ad se collegit qui ipsum audire et imitari peccata
all to himself gathered who him to-hear and to-imitate sins
deserendo volebant Ego enim justus et rectus sum nullam
by-deserting wished I for just and right am no
volens iniquitatem, quam tu, o homo, amplecteris cum te
wishing iniquity which you O man embrace when you
malum posse facere cognoscis. Nam Lucifer et homo, in
evil to-be-able to-do know for Lucifer and man in
initio creationis suæ, mihi rebellare tentaverunt, et
the-beginning of-creation their against-me to-rebel tried and
stare non potuerunt; de bono cadentes et malum eligentes.
to-stand not could from good falling and evil choosing
Lucifer autem totum malum comprehendit et omne bonum
Lucifer moreover the-whole evil grasped and all good
abjecit, nec illud omnino gustavit sed in morte cecidit.
cast-away nor it at-all tasted but into death fell
Adam vero bonum gustavit cum obedientiam suscepit; sed
Adam but good tasted when obedience he-took-up but
malum concupivit, et in concupiscentia sua illud perfecit,
evil desired and in concupiscence his it accomplished

cum inobediens Deo exstitit. Quod quare factum sit:
when disobedient to-God he-stood-forth which why done it-was
non est a te, o homo, perquirendum, vel quid ante
not is by you O man to-be-searched-out either what before
constitutionem sæculi fuerit, vel quid post novissimum
the-establishment of-the-world was or what after the-last
diem futurum mortalis homo scire non potest, sed solus
day to-come mortal man to-know not can but alone
Deus hoc novit: nisi quantum illud electos suos Deus
God this knows except as-far-as it the-elect his God
scire permittit. Sed et fornicatio illa quæ se communem
to-know permits but also fornication that which itself common
hominibus facit, abominabilis coram me est, quia ab
to-men makes abominable before me is because from
initio masculum et feminam in honestate, et non in
the-beginning male and female in honor and not in
turpitudine constitui. Unde illi hypocritæ qui dicunt sibi
baseness I-established whence those hypocrites who say to-themselves
licitum esse secundum appetitum pecorum fornicari cum
lawful to-be according-to the-appetite of-cattle to-fornicate with
quocunque voluerint, indigni oculis meis sunt, quoniam
whomever they-shall-have-wished unworthy of-eyes my are since
honorem et altitudinem rationalitatis suæ despicientes, in
the-honor and loftiness of-rationality their despising to
pecora respiciunt, et se illis similes faciunt: væ illis
cattle they-look and themselves to-them like make woe to-them
qui sic viventes, in hac turpitudine perseverant.
who thus living in this baseness persevere

Marriage within known kinship is forbidden, though the old law allowed it. Spouses abstain while she bleeds or is with child, a new mother or bride keeps from the temple, and those who plead they cannot be chaste, churchmen too, are rebuked. Virginity is the noblest fruit, widowhood next, and fighting lust imitates Christ's passion. Light seals the lost paradise, creation turns on disobedient man, and he is tested through every creature before heaven; redeemed, he shines brighter than before.

Nec etiam volo ut notitia sanguinis in conjugio
nor also do-I-wish that the-acquaintance of-blood in marriage
se commisceat, ubi ardor amoris in consanguinitate
itself should-mingle where the-ardor of-love in kinship
nondum attenuatus est; ne impudens amor in recordatione
not-yet weakened is lest a-shameless love in the-remembrance
consanguinitatis ibi oriatur, sed sanguis alienæ stirpis
of-kinship there arise but blood of-a-strange stock
conveniat: qui jam nullam notitiam consanguinitatis
should-come-together which now no acquaintance of-kinship
in se ardere sentit, quatenus humana disciplina in opere
in itself to-burn feels so-that human discipline in work
suo sit. Quia lac semel vel bis coctum saporem suum
its may-be because milk once or twice boiled taste its
non perdidit, cum septima vel octava vice coagulatum et
not has-lost while at-the-seventh or eighth time curdled and
coctum vires suas deferens jam delectabilem saporem non
boiled powers its carrying-off now delightful taste not
nisi in necessitate habeat. Et ut notitia consanguinitatis
except in necessity it-may-have and as the-acquaintance of-kinship
in propria conjuge nescienda est, ita etiam et notitia
in one's-own wife to-be-unknown is so also and the-acquaintance
consanguinitatis prioris conjugis in aliena copula abhorrenda
of-the-kinship of-a-former wife in a-strange union to-be-abhorred

est; nec se homo ad hujusmodi copulam conjungat, sicut
is nor himself a-man to this-kind-of union let-join as
et Ecclesia per doctores suos prohibet qui ipsam in multa
also the-Church through doctors its forbids who it in much
sollicitudine et honore stabilierunt. Quod autem in Veteri
solicitude and honor established that moreover in the-Old
Testamento homines in consanguinitate sanguinis sui præcepto
Testament men in the-kinship of-blood their by-the-precept
legis conjuncti sunt, hoc propter duritiam illorum factum
of-the-law joined were this on-account-of the-hardness of-them done
est, ut invicem pacem haberent, et ut tam firma charitas
was that mutually peace they-might-have and that so firm love
in eis esset: ne tribus divisæ conjunctioni gentilium se
in them might-be lest the-tribes divided to-the-joining of-the-gentiles themselves
miscentes fœdus meum infringerent, usque dum illud tempus
mingling covenant my should-break up until that time
venit in quo Filius meus plenitudinem charitatis afferens,
came in which Son my the-fullness of-love bringing
conjunctionem consanguinitatis carnalis copulæ in alienam
the-joining of-kinship of-carnal union into a-strange
prosapiam cum pudore verecundiæ transtulit. Unde quoniam
lineage with the-shame of-modesty transferred whence since
sponsa ejusdem Filii mei vinculum timoris mei et rectam
the-bride of-the-same Son my the-bond of-fear my and right
justitiam in sancto baptismate modo suscepit, idcirco etiam
justice in holy baptism now has-taken-up therefore also
hujusmodi consanguinitatis conjunctio nunc a se longe
of-this-kind of-kinship the-joining now from her far
sit, quia fornicatio sine verecundia et sine moderatione
let-be because fornication without shame and without moderation
libidinis in amplexibus viri et mulieris in noto sanguine
of-lust in the-embraces of-man and of-woman in known blood

magis quam in alieno ad turpe opus accenderetur. Ego
more than in strange to a-base work would-be-kindled I
enim opus istud per hunc hominem edissero: cui illud
for work this through this person set-forth to-whom it
in homine ignotum est, et qui sermonem istum non ab
in man unknown is and who speech this not from
homine sed a scientia Dei accepit. Sed quid nunc?
man but from the-knowledge of-God received but what now
Cum autem masculus in forti ætate est, ita quod venæ
when moreover the-male in strong age is so that the-veins
illius sanguine plenæ sunt, tunc fertilis in semine suo
of-him with-blood full are then fertile in seed his
est, tunc mulierem in desponsatione legitimæ institutionis
he-is then a-woman in the-betrothal of-lawful institution
sibi accipiat, quæ etiam in ferventi ætate existens semen
to-himself let-him-take who also in fervent age being the-seed
illius cum verecundia suscipiat, et illi prolem in via
of-him with modesty may-receive and for-him offspring in the-way
rectitudinis gignat. Sed vir ante annos fortitudinis suæ
of-rectitude may-bear but the-man before the-years of-strength his
semen suum in superfluitate libidinis non ejiciat, quia
seed his in superfluity of-lust not let-him-cast-out because
hoc probatio peccati suggerente diabolo est, si semen suum
this a-proof of-sin suggesting the-devil is if seed his
in concupiscentia libidinis seminare tentaverit, antequam
in concupiscence of-lust to-sow he-shall-have-tried before
ipsum semen rectam coagulationem in fervente calore habere
the-very seed right curdling in fervent heat to-have
possit. Et cum vir jam fortissimus in generationis opere
can and when the-man now strongest in of-generation the-work
est, tunc vires suas secundum quod potest in illo tempore
is then powers his according-to what he-can in that time

non exerceat, quoniam, si tunc ad diabolum respicit, opus
not let-him-exercise since if then to the-devil he-looks a-work
diabolicum operatur, corpus etiam suum contemptibile faciens,
diabolical he-works the-body also his contemptible making
quod omnino illicitum est. Vir autem secundum quod eum
which at-all unlawful is the-man moreover according-to what him
humana natura docet, in fortitudine caloris et in abundantia
human nature teaches in the-strength of-heat and in the-abundance
seminis sui rectum iter in uxore sua quærat; et hoc cum
of-seed his the-right road in wife his let-him-seek and this with
humana disciplina ob studium filiorum faciat. Sed nolo
human discipline for zeal of-children let-him-do but I-do-not-wish
ut idem opus fiat in separatione mulieris cum jam
that the-same work be-done in the-separation of-the-woman when now
fluxum sanguinis sui patitur: quod est apertio occultorum
the-flow of-blood her she-suffers which is the-opening of-the-hidden
membrorum uteri ejus, ne fluxus sanguinis ejus susceptum
members of-the-womb of-her lest the-flow of-blood her the-received
semen maturum effundat, et ita semen effusum pereat:
seed ripe pour-out and so the-seed poured-out perish
se enim tunc mulier in dolore et in carcere positam
herself for then the-woman in pain and in prison placed
videt: portionem scilicet doloris partus sui tangens, sed
sees the-portion namely of-the-pain of-childbirth her touching but
hoc tempus doloris in muliere non damno; quoniam illud
this time of-pain in woman not I-condemn since it
Evæ dedi quando in gustu pomi peccatum concepit,
to-Eve I-gave when in the-taste of-the-apple sin she-conceived
unde et mulier in hoc tempore in magno misericordiæ
whence also the-woman in this time with great of-mercy
subsidio levanda est; ipsa autem se contineat in absconso
support to-be-relieved is she moreover herself let-her-keep in the-hiddenness

disciplinæ; non autem ita ut in abcessu templi mei
of-discipline not moreover so that from the-access of-temple my
se arceat, sed fideli permissione ipsum in officio
herself she-should-shut-out but by-faithful permission it in the-office
humilitatis pro salute sua ingrediatur. Quia autem sponsa
of-humility for salvation her let-her-enter because moreover the-bride
Filii Dei semper integra est, vir, apertis vulneribus,
of-the-Son of-God always whole is a-man with-open wounds
si integritas membrorum ejus in tactu percussionis divisa
if the-wholeness of-limbs his in the-touch of-a-blow divided
est, templum meum nisi cum timore magnæ necessitatis
is temple my except with fear of-great necessity
non intrabit ne videatur, sicut integra membra Abel, qui
not will-enter lest it-seem as the-whole limbs of-Abel who
templum Dei fuit, Cain frater suus crudeliter fregit. Sed et
the-temple of-God was Cain brother his cruelly broke but also
mulier cum prolem pepererit, fractis occultis membris
the-woman when offspring she-shall-have-borne with-broken hidden members
suis, templum meum non nisi secundum legem per me
her temple my not except according-to the-law through me
sibi datam ingrediatur; quatenus sancta sacramenta ejusdem
to-her given let-her-enter so-that the-holy sacraments of-the-same
templi mei ab omni pollutione et dolore viri et mulieris
temple my from all pollution and pain of-man and of-woman
inviolabilia sint, quia Filium meum purissima virgo genuit:
inviolable may-be because Son my a-most-pure virgin bore
quæ integra absque nullo vulnere peccati fuit. Locus enim
who whole without any wound of-sin was the-place for
qui in honore Unigeniti mei consecratus est, integra
which in the-honor of-Only-begotten my consecrated is whole
omni corruptione livoris ac vulneris esse debet, quoniam
of-all corruption of-bruise and of-wound to-be ought since

idem unigenitus meus integritatem virginei partus in se
the-same only-begotten my the-wholeness of-the-virginal birth in himself
novit; unde et mulier quæ integritatem virginitatis suæ
knew whence also the-woman who the-wholeness of-virginity her
cum viro corrupit, in livore plagæ suæ qua corrupta
with a-man has-broken in the-bruise of-wound her by-which broken
est ab ingressu templi mei se contineat, usque dum
she-is from the-entrance of-temple my herself let-her-keep up until
plaga vulneris ipsius sanetur, secundum quod ecclesiastica
the-wound of-the-hurt of-her be-healed according-to what ecclesiastical
disciplina ipsi de eadem causa certissime demonstrat. Nam
discipline to-her about the-same cause most-certainly shows for
cum Filio meo in ligno crucis sponsa ipsius conjuncta
when with-Son my on the-wood of-the-cross the-bride of-him joined
fuisset, ipsa, usque dum Filius meus discipulis suis præcepit
had-been she up until Son my to-disciples his commanded
ut veritate Evangelii per totum mundum disseminarent,
that the-truth of-the-Gospel through the-whole world they-should-sow
in occulto se continuit, ac deinde aperte surrexit et
in hiding herself kept and then openly rose and
gloriam sponsi sui in generatione spiritus et aquæ palam
the-glory of-bridegroom her in the-generation of-spirit and of-water openly
prædicavit. Sic et virgo, quæ viro conjungitur, faciat
preached thus also the-virgin who to-a-man is-joined let-her-do
cum pudica scilicet verecundia usque ad tempus illud quod
with chaste namely modesty up to time that which
sibi ecclesiastica censura proponit; in occulto maneat,
to-her ecclesiastical censure sets-forth in hiding let-her-remain
et hoc peracto de occultatione sua se transferens ad
and this accomplished from concealment her herself transferring to
dilectionem sponsi sui, aperte procedat.
the-love of-bridegroom her openly let-her-go-forth

Nolo etiam ut prædictum opus viri ac mulieris
I-do-not-wish also that the-aforesaid work of-man and of-woman
exerceatur cum jam radix infantuli in muliere posita
be-exercised when now the-root of-the-little-infant in the-woman placed
est, ne coagulatio infantuli superfluo et perdito semine
is lest the-curdling of-the-little-infant with-superfluous and lost seed
polluatur usque ad purgationem partus ipsius, quod iterum
be-polluted up to the-purification of-the-birth of-it which again
ob amorem filiorum in rectitudine et non in petulantia
for love of-children in rectitude and not in wantonness
fieri non prohibetur. Sic genus humanum in procreatione
to-be-done not is-forbidden thus the-race human in procreation
sua in honestate humanæ disciplinæ procedere positum est: et
its in the-honor of-human discipline to-proceed placed is and
non sicut vaniloquium stultorum hominum clamat dicentium
not as the-empty-talk of-foolish men cries of-those-saying
sibi licitum esse libidinem suam secundum voluntatem
to-themselves lawful to-be lust their according-to will
suam exercere, dicentes: Quomodo possumus nos tam
their to-exercise saying how can we so
inhumane continere? O homo, si respicis ad diabolum, ipse
inhumanly to-contain-ourselves O man if you-look to the-devil he
te ad omne malum excitat et mortifero veneno suo interficit;
you to every evil rouses and with-deadly poison his kills
si autem ad Deum oculos levas, ipse tibi adjutorium
if moreover to God eyes you-raise he to-you help
præbet et te castum facit. Nonne in opere tuo magis
offers and you chaste makes surely in work your more
libidinem quam castitatem appetis? Mulier viro subjecta est
lust than chastity you-seek woman to-man subject is
in qua ipse semen suum seminet, sic etiam terram operatur
in whom he seed his may-sow thus also the-earth he-works

ut fructum afferat. Nunquid vir terram operatur, ut spinas
that fruit it-may-bear surely-not man the-earth works that thorns
et tribulos gignat? Nequaquam, sed ut dignum fructum
and thistles it-may-produce by-no-means but that worthy fruit
det. Ita etiam hoc studium hominis in amore filiorum
it-may-give so also this zeal of-man in the-love of-children
et non in petulantia libidinis esse debet. Ergo, o homines,
and not in the-wantonness of-lust to-be ought therefore O men
plorate et ululate ad Deum vestrum quem tam frequenter
weep and howl to God your whom so often
in peccatis vestris contemnitis, cum in pessima fornicatione
in sins your you-despise when in most-wicked fornication
semen vestrum ejicitis; ibi non solum fornicatores, sed etiam
seed your you-cast-out there not only fornicators but also
et homicidæ existentes, quia respectum Dei abjicitis et
and murderers being because the-regard of-God you-cast-away and
libidinem vestram secundum voluntatem vestram completis.
lust your according-to will your you-fulfill
Unde etiam diabolus in hoc opere semper persequitur vos,
whence also the-devil in this work always pursues you
sciens quod magis concupiscentiam vestram appetitis quam
knowing that more concupiscence your you-seek than
gaudium filiorum inspiciatis. Audite ergo qui in turribus
the-joy of-children you-behold hear therefore who in the-towers
ecclesiæ estis. In fornicatione vestra nolite me accusare, sed
of-the-church are in fornication your do-not me accuse but
vosmetipsos inspicite; quoniam, cum ad diabolum curritis me
yourselves look-at since when to the-devil you-run me
contemnentes, illicita opera facitis, et ideo casti esse non
despising unlawful works you-do and therefore chaste to-be not
vultis, ut servus meus Osee de contaminato populo loquitur,
you-wish as servant my Hosea of the-defiled people speaks

dicens: Non dabunt cogitationes suas ut revertantur ad
saying not they-will-give thoughts their that they-may-return to
Deum suum, quia spiritus fornicationis in medio eorum,
God their because the-spirit of-fornication in the-midst of-them
et Deum non cognoverunt. Quod dicitur: Maligni homines
and God not they-have-known which is-said wicked men
Deum non cognoscentes faciem cordis sui abscondunt, non
God not knowing the-face of-heart their hide not
convertentes eam in diversis involutionibus machinationis
turning it in diverse involutions of-scheming
suæ ut redeant ad veram claritatem, perspicaci scilicet
their that they-may-return to the-true brightness with-a-discerning namely
oculo non discernentes quæ Dei sunt, sed malum in
eye not discerning what-things of-God are but evil in
semetipsis nutriunt; quoniam afflatio petulantis immunditiæ
themselves they-nourish since the-breath of-wanton uncleanness
per diabolicam suggestionem virilem fortitudinem quam
through diabolical suggestion the-manly strength which
in se habere deberent emollit, non sinens eos ut in
in themselves to-have they-ought softens not allowing them that in
Deum bonam conscientiam suam ponant, cum adversarius
God good conscience their they-should-set when the-adversary
ipsos a vita felicitatis avertit. Sed nunc ad amantissimas
them from the-life of-happiness turns-away but now to most-beloved
oves meas quæ in corde meo plantatæ sunt me convertam,
sheep my which in heart my planted are myself I-shall-turn
semen castitatis existentes; virginitas enim per me plantata
the-seed of-chastity being virginity for through me planted
est, quia etiam Filius meus de virgine natus est. Et ideo
is because also Son my of a-virgin born is and therefore
virginitas est pulcherrimum pomum inter omnia poma
virginity is the-most-beautiful fruit among all the-fruits

convallium, et magna persona in omnibus personis quæ
of-the-valleys and a-great person among all persons who
in palatio indeficientis regis sunt, quoniam ipsa præcepto
in the-palace of-the-unfailing king are since she to-the-precept
legis subdita non est, quia unigenitum meum mundo
of-the-law subject not is because only-begotten my to-the-world
edidit. Quapropter audiant qui Filium Dei sequi
brought-forth wherefore let-hear those-who the-Son of-God to-follow
volunt in innocentia liberæ castitatis et in separatione
wish in the-innocence of-free chastity and in the-separation
mœrentis viduitatis; quoniam nobilior est virginitas non
of-mourning widowhood since nobler is virginity not
polluta ab initio quam viduitas oppressa virili jugo,
polluted from the-beginning than widowhood oppressed by-the-manly yoke
cum tamen post dolorem suum in quo virum suum perdidit,
while yet after grief its in which husband her she-lost
virginitatem subsequitur. Filius enim meus plurimos dolores
virginity it-follows Son for my very-many griefs
in corpore suo pertulit et mortem crucis subiit; unde
in body his bore and the-death of-the-cross underwent whence
et vos in amore ipsius multas angustias patiemini, cum in
also you in the-love of-him many straits will-suffer when in
vobismetipsis superabitis quod in libidine peccati ex gustu
yourselves you-will-overcome what in the-lust of-sin from the-taste
pomi seminatum est; sed tamen ibi ab incendio libidinis
of-the-apple sown was but yet there from the-fire of-lust
effluentes rivulos in semine vestro sustinentes, cum tam
flowing-out rivulets in seed your enduring when so
casti esse non potestis quin fragilitas humanæ debilitatis
chaste to-be not you-can but-that the-frailty of-human weakness
se latenter ostendat in vobis; in illo labore passionem Filii
itself secretly show in you in that labor the-passion of-Son

mei imitari debetis, cum vobismetipsis resistitis ardentem
my to-imitate you-ought when yourselves you-resist the-burning
flammam libidinis, videlicet in vobis exstinguentes et alia
flame of-lust namely in you extinguishing and other
sæcularia quæ mundi sunt, scilicet iram, superbiam,
worldly-things which of-the-world are namely anger pride
luxuriam, et cætera hujusmodi vitia cohibentes, atque
luxury and other of-this-kind vices restraining and
victoriam istam magno certamine perficientes. Unde tunc
victory this with-great struggle accomplishing whence then
prælia ista magno decore et multo fructu clariora super
battles these with-great beauty and much fruit brighter above
solem et dulciora super aromatum suavitatem coram me
the-sun and sweeter above of-spices the-sweetness before me
apparent; quia unigenitum meum in doloribus ejus imitamini
appear because only-begotten my in griefs his you-imitate
cum ardentem libidinem tam forti certamine in vobis
when burning lust with-so strong struggle in you
conculcatis. Et cum sic perseveratis, multam gloriam inde in
you-trample and when thus you-persevere much glory thence in
cœlesti regno consequimini. O vernantissimi flores, angeli
the-heavenly kingdom you-attain O most-springlike flowers angels
mei, in vestro certamine admirantur quod mortem evaditis,
my in your struggle marvel that death you-escape
quod in venenoso luto mundi polluti non estis cum
that in the-poisonous mud of-the-world polluted not you-are when
tamen carnale corpus geratis, illud hoc pacto conculcantes,
yet a-carnal body you-bear it in-this way trampling
quod gloriosi in consortio eorum eritis, quoniam secundum
that glorious in the-company of-them you-will-be since according-to
similitudinem ipsorum impolluti apparetis, ideo gaudete
the-likeness of-them unpolluted you-appear therefore rejoice

cum sic perseveratis, quia tunc vobiscum sum, cum me
when thus you-persevere because then with-you I-am when me
fideliter suscipitis et vocem meam cum gaudio cordis vestri
faithfully you-receive and voice my with the-joy of-heart your
adimpletis, quemadmodum in secreta visione Joannis dilecti
you-fulfill just-as in the-secret vision of-John beloved
mei ostendo, dicens: Ecce sto ad ostium et pulso: si quis
my I-show saying behold I-stand at the-door and I-knock if anyone
audierit vocem meam, intrabo ad illum et cœnabo cum
shall-have-heard voice my I-shall-enter to him and I-shall-sup with
illo, et ipse mecum. Quod dicitur: Vos qui me salvatorem
him and he with-me which is-said you who me savior
vestrum fideliter amatis, videte quia vobis succurrere volens
your faithfully love see that you to-help wishing
exspecto ad tabernaculum cordis vestri, considerans quid
I-wait at the-tabernacle of-heart your considering what
conscientia vestra in scrinio cordis sui contineat, et cum
the-conscience your in the-coffer of-heart its contains and with
inspiratione recordationis mentis vestræ spiritum vestrum
the-inspiration of-the-remembrance of-mind your the-spirit your
ad apertionem susceptionis bonæ voluntatis commoneo.
to the-opening of-the-reception of-good will I-admonish
Quod si tunc fidele cor percipit sonitum timoris mei,
but if then the-faithful heart perceives the-sound of-fear my
conjungo me ad ipsum amplectens eum, indeficientemque
I-join myself to it embracing it and-unfailing
cibum capiens cum illo, cum ipse suavem gustum in bonis
food taking with it when it a-sweet taste in good
operibus semetipsum mihi præbet, ita et ipse cibum vitæ in
works itself to-me offers so also it the-food of-life in
meipso percepturus est, quoniam illud amat: quod justitiam
myself about-to-receive is since that it-loves which justice

desiderantibus vitam affert. Sed, ut vides, Adam et Eva de
to-those-desiring life brings but as you-see Adam and Eve from
paradiso expulsis, lucidissimus splendor eamdem regionem
paradise expelled a-most-shining splendor the-same region
circumdedit; quoniam illis ob transgressionem suam locum
surrounded since they for transgression their the-place
amœnitatis exeuntibus, potentia divinæ majestatis omnem
of-pleasantness going-out the-power of-divine majesty every
maculam totius contagionis ab eodem loco sequestrans eum
stain of-all contagion from the-same place separating it
ita sua claritate munivit, ne amodo ulla contrarietate
so with-its brightness fortified that henceforth by-any contrariety
tangeretur, ostendens etiam quod transgressio illa quæ
it-should-be-touched showing also that transgression that which
in eo facta fuerat quandoque clementer et misericorditer
in it done had-been sometime mercifully and compassionately
abolenda esset. Et ita omnia elementa mundi quæ prius
to-be-abolished was and so all the-elements of-the-world which before
in magna quicte constiterant, in maximam inquietudinem
in great quiet had-stood into very-great unrest
versa, horribiles terrores ostenderunt; quia creatura illa quæ
turned horrible terrors showed because creation that which
ad servitutem hominis creata fuerat, nec ullam adversitatem
for the-service of-man created had-been nor any adversity
in se senserat (homine inobedientiam capescente et Creatori
in itself had-felt man disobedience taking-up and to-Creator
suo facto inobediente) tranquillitatem suam reliquit, et
his made disobedient tranquility its left and
inquietudinem suscepit, maximas et plurimas contrarietates
unrest took-up very-great and very-many contrarieties
hominibus inferens ut homo seipsum ad deteriora flexerat;
on-men bringing that man himself to worse-things had-bent

per illam coerceretur. Quid hoc? Quia homo in loco
through it he-might-be-restrained what this because man in the-place
deliciarum Deo rebellis exstitit, idcirco et creatura illa
of-delights to-God rebellious stood-forth therefore also creation that
quæ homini in servitio subjecta fuit, se homini opposuit,
which to-man in service subject was itself to-man opposed
et paradisus est locus amœnitatis, qui floret, in viriditate
and paradise is a-place of-pleasantness which flowers in the-greenness
florum, et herbarum, et deliciis omnium aromatum,
of-flowers and of-herbs and with-the-delights of-all spices
repletus optimis odoribus, dotatusque in gaudio beatarum
filled with-the-best odors and-endowed in the-joy of-blessed
animarum, dans fertilissimam fecunditatem aridæ terræ,
souls giving most-fertile fruitfulness to-the-dry earth
quia fortissimam vim terræ tribuit, velut anima corpori
because the-strongest force to-the-earth it-grants as the-soul to-the-body
vires præbet, quoniam paradisus in umbra et in perditione
strength offers since paradise in the-shadow and in the-perdition
peccatorum non obscuratur. Quapropter audite et intelligite
of-sins not is-darkened wherefore hear and understand
me vos qui in cordibus vestris dicitis: Quid sunt hæc?
me you who in hearts your say what are these-things
et cur sunt hæc? O cur tam stulti estis in cordibus
and why are these-things O why so foolish are-you in hearts
vestris qui ad imaginem et similitudinem Dei facti estis?
your who to the-image and likeness of-God made are
Quomodo tam magna gloria et tantus honor qui vobis
how so great glory and so-great honor which to-you
datus est, posset esse sine probatione: cum tamen aurum
given is could to-be without testing when yet gold
quod quasi nihil est et aliquid inane, debeat in igne
which as-if nothing is and something empty ought in fire

probari, et pretiosi lapides in purgatione poliri, et
to-be-tested and precious stones in purging to-be-polished and
hujusmodi omnia in omnibus perquiri? Ego, o stulti
of-this-kind all-things in all-things to-be-searched-out I O foolish
homines, hoc quod ad imaginem et similitudinem Dei
men this which to the-image and likeness of-God
factum est, quomodo sine probatione posset subsistere? Nam
made is how without testing it-could to-subsist for
homo super omnem creaturam examinandus est, et ideo
man above every creature to-be-examined is and therefore
per omnem creaturam probandus est. Quomodo? Spiritus
through every creature to-be-tested is how spirit
per spiritum probandus est, caro per carnem, terra
through spirit to-be-tested is flesh through flesh earth
per aerem, ignis per aquam, pugna per pacem, bonum
through air fire through water battle through peace good
per malum, pulchritudo per deformitatem, paupertas
through evil beauty through deformity poverty
per divitias, dulcedo per amaritudinem, sanitas per
through riches sweetness through bitterness health through
infirmitatem, longum per brevem, durum per molle,
sickness long through short hard through soft
altitudo per profunditatem, lux per tenebras. vita per
height through depth light through darkness life through
mortem, paradisus per pœnas, cœleste regnum per
death paradise through punishments the-heavenly kingdom through
gehennam, et terrena cum terrenis, cœlestia cum
gehenna and earthly-things with earthly-things heavenly-things with
cœlestibus. Sic homo in omni creatura probatus est, videlicet
heavenly-things thus man in every creature tested is namely
in paradiso, in terra et in inferno: postea collocatus est in
in paradise on earth and in hell afterward placed is in

cœlo. Aperte enim videtis pauca de multis, quæ ante oculos
heaven openly for you-see a-few of many-things which before eyes
vestros abscondita sunt. Et cur deridetis ea quæ recta,
your hidden are and why do-you-deride those-things which right
plana, et justa, ac bona in omnibus bonis coram Deo
plain and just and good in all good-things before God
sunt? Quare his indignamini? Deus justus est; sed genus
are why at-these are-you-indignant God just is but the-race
hominum in prævaricatione præceptorum Dei injustum est,
of-men in the-transgression of-the-precepts of-God unjust is
cum sapientius Deo esse contendit. Nunc dic mihi, o
when wiser than-God to-be it-strives now tell me O
homo, quid putas te fuisse cum nondum eras in
man what do-you-think yourself to-have-been when not-yet you-were in
anima et corpore? Tu vero nescis quomodo creatus sis.
soul and body you but do-not-know how created you-were
Sed nunc, o homo, cœlum et terram vis perscrutari,
but now O man heaven and earth you-wish to-search-out
et justitiam eorum in constitutionem Dei dijudicare, et
and the-justice of-them in the-constitution of-God to-judge and
summa dignoscere; cum nec infima valeas examinare,
the-highest-things to-discern when not-even the-lowest you-are-able to-examine
quia nescis quomodo vivas in corpore, vel quomodo
because you-do-not-know how you-live in the-body or how
exuaris a corpore. Qui te in primo homine creavit,
you-are-stripped from the-body he-who you in the-first man created
ille hæc omnia prævidit. Sed item mitissimus Pater
he these-things all foresaw but likewise the-most-gentle Father
misit Unigenitum suum mori pro populo, ut hominem a
sent Only-begotten his to-die for the-people that man from
diabolica potestate liberaret. Et sic homo liberatus fulget
the-diabolical power he-might-free and thus man freed shines

in Deo, et Deus in homine; consortium homo cum Deo
in God and God in man fellowship man with God
habens fulgentiorem claritatem quam prius haberet, possidet
having a-more-shining brightness than before he-had possesses
in cœlo. Quod non fuisset, si Filius Dei carnem non
in heaven which not would-have-been if the-Son of-God flesh not
induisset, quoniam, si homo in paradiso permansisset, Filius
had-put-on since if man in paradise had-remained the-Son
in cruce passus non fuisset. Sed cum homo per callidum
on the-cross suffered not would-have but when man through the-cunning
serpentem deceptus est, Deus in vera misericordia tactus,
serpent deceived was God in true mercy touched
Unigenitum suum in purissima virgine incarnari voluit,
Only-begotten his in a-most-pure virgin to-be-incarnate willed
atque ita post ruinam hominis elevatæ sunt plurimæ virtutes
and so after the-fall of-man raised-up were very-many virtues
in cœlo fulgentes, veluti est humilitas regina virtutum, quæ
in heaven shining as is humility queen of-the-virtues which
in virgineo partu floruit, ut etiam cæteræ virtutes quæ
in the-virginal birth flowered as also the-other virtues which
electos Dei ad cœlestia perducunt. Nam cum ager multo
the-elect of-God to heavenly-things lead for when a-field with-much
labore colitur, multum fructum profert, ut in humano
labor is-tilled much fruit it-brings-forth as in the-human
genere ostensum est; quia post ruinam hominis, plurimæ
race shown is because after the-fall of-man very-many
virtutes ad sublevationem ejus surrexerunt. Sed, o homines,
virtues for the-raising of-him rose-up but O men
vos gravati corporali pondere, non videtis illam magnam
you weighed-down by-bodily weight not see that great
gloriam quæ vobis sine macula et sine ulla dedignatione
glory which for-you without stain and without any disdain

in plena justitia Dei præparata est, quam nullus auferre
in the-full justice of-God prepared is which no-one to-take-away
potest; prius enim quam fabrica mundi constituta fuisset,
can before for than the-fabric of-the-world established had-been
hæc omnia Deus in vera justitia præviderat. Unde, o
these-things all God in true justice had-foreseen whence O
homo, similitudinem hanc considera.
man likeness this consider

THE GARDEN, THE LOST SHEEP, AND THE PEARL

A lord who plants, walls, and waters a garden would not labor so over one doomed to bear no fruit. God, the sun of justice, shines brighter against the mud of man's sin. The sheep strayed by its consent, and the Lamb's death brought it back; only then did the devil learn who the Lamb was. The pearl fallen in filth is cleansed like gold and restored by humility, which the devil flees like a snake, and love, which sent the Son: as body and soul of the virtues, they arm man against every snare.

Dominus qui in multo studio hortum facere vult, primitus
a-lord who with much zeal a-garden to-make wishes first
aptum locum horti ponit, ac deinde locum cujusque
a-fit place of-the-garden sets and then the-place of-each
plantationis disponens, fructum bonarum arborum utilitatem,
planting arranging the-fruit of-good trees usefulness
saporem, odorem habentium et diversorum generum aromata
taste smell having and of-diverse kinds spices
considerat. Et sic Dominus magnus et profundus artifex
he-considers and thus the-Lord great and deep craftsman
quamque plantationem suam in eo disponit, ut bene
each planting his in it arranges that well
discerni in utilitate sua possit, ac deinde cogitat
to-be-distinguished in usefulness its it-may and then he-thinks

quanta munitione eum circumdet, ut nullus inimicorum
with-how-great a-defense it he-may-surround that none of-enemies
plantationem ejus dissipare valeat. Tunc etiam pigmentarios
the-planting of-him to-scatter may-be-able then also perfumers
suos constituit, qui eumdem hortum rigare sciant et qui
his he-appoints who the-same garden to-water may-know and who
fructum ejus colligant, et exinde diversa pigmenta conficiant.
the-fruit of-it may-gather and thence diverse perfumes may-make
Quapropter, o homo, diligenter considera, quia si Dominus
wherefore O man diligently consider that if Lord
ille prævidet et quod hortus suus nullum fructum nec ullam
that foresees also that garden his no fruit nor any
utilitatem proferens destruendus est, quare tunc tantus et
usefulness bringing-forth to-be-destroyed is why then so-great and
tam profundus artifex hortum illum tam magno studio et
so deep a-craftsman garden that with-so great zeal and
tam magnis laboribus exstruit, plantat, rigat et munit? Audi
with-so great labors builds plants waters and fortifies hear
igitur et intellige. Deus qui sol justitiæ est, splendorem
therefore and understand God who the-sun of-justice is splendor
suum super lutum quod prævaricatio hominis est misit; et
his over the-mud which the-transgression of-man is sent and
splendor ille in multa claritate resplenduit, quoniam lutum
splendor that in much brightness shone-back since mud
illud valde fœdum et opacum fuit. Sol enim in sua claritate
that very foul and dark was the-sun for in its brightness
effulsit, et lutum in sua fœditate putruit; unde sol majori
shone-forth and the-mud in its foulness rotted whence the-sun with-greater
delectatione a videntibus amplectebatur, quam si lutum ei
delight by those-seeing was-embraced than if the-mud to-it
appositum non esset. Sed sicut lutum ad similitudinem
set-beside not had-been but as the-mud to the-likeness

solis fœdum est, sic etiam transgressio hominis ad justitiam
of-the-sun foul is so also the-transgression of-man to the-justice
Dei iniqua est. Unde justitia, quia pulchra est, diligenda
of-God wicked is whence justice because beautiful it-is to-be-loved
est; et iniquitas, quoniam fœda est, odienda. In hanc
is and iniquity since foul it-is to-be-hated into this
fœditatem cecidit ovis Domini qui hortum plantaverat. Et
foulness fell the-sheep of-the-Lord who the-garden had-planted and
hujusmodi ovis per consensum suum, non per Domini
of-this-kind sheep through consent its not through of-the-Lord
ignaviam a Domino sublata est: quam postea Dominus
sloth from the-Lord taken-away was which afterward the-Lord
multo studio et justitia requisivit. Quapropter tunc chorus
with-much zeal and justice sought wherefore then the-choir
angelorum in maximo gaudio illuminatus est, cum hominem
of-angels in the-greatest joy illuminated was when man
angeli in cœlo viderunt. Quid hoc? Cum innocens agnus in
the-angels in heaven saw what this when the-innocent lamb on
crucem suspensus est, elementa tremuerunt, quia nobilissimus
the-cross hung was the-elements trembled because the-most-noble
virginis filius de manibus homicidarum corporaliter occisus
of-the-virgin son by the-hands of-murderers bodily slain
est. In cujus morte perdita ovis ad pascua vitæ reportata
was in whose death the-lost sheep to the-pastures of-life brought-back
est. Nam antiquus persecutor, postquam vidit quod ovem
was for the-ancient persecutor after he-saw that sheep
illam propter sanguinem innocentis agni quem agnus in
that on-account-of the-blood of-the-innocent lamb which the-lamb for
remissionem peccatorum hominum effuderat perdere debuit,
the-remission of-sins of-men had-poured-out to-lose he-had
tunc primum cognovit quis agnus ille esset, quoniam prius
then first he-knew who lamb that was since before

scire non potuit, quomodo cœlestis agnus sine virili
to-know not he-could how the-heavenly lamb without manly
semine et sine ulla concupiscentia peccati de virgine in
seed and without any concupiscence of-sin of a-virgin in
obumbratione Spiritus sancti incarnatus est; idem enim
the-overshadowing of-the-Spirit holy incarnate was the-same for
persecutor in initio creationis suæ in flatu superbiæ
persecutor in the-beginning of-creation his in the-breath of-pride
erexit se, in mortem seipsum præcipitans, et hominem
raised himself into death himself hurling and man
de gloria paradisi dejiciens, cui Deus in potestate sua
from the-glory of-paradise casting-down whom God in power his
resistere noluit, sed eum in humilitate per filium suum
to-resist would-not but him in humility through son his
superavit. Et quia Lucifer justitiam Dei contempsit justo
overcame and because Lucifer the-justice of-God despised by-the-just
judicio Dei, incarnationem unigeniti Filii Dei scire
judgment of-God the-incarnation of-the-only-begotten Son of-God to-know
non potuit. Nam in hoc abscondito consilio perdita ovis ad
not could for in this hidden counsel the-lost sheep to
vitam reportata est. Unde, o rebelles homimes, cur tantam
life brought-back was whence O rebellious men why such
duritiam assumitis? Deus hominem deserere noluit, sed
hardness do-you-assume God man to-desert would-not but
Filium suum ad salvationem ejus misit; quoniam sic Deus
Son his for the-salvation of-him sent since thus God
caput superbiæ in antiquo serpente contrivit. In ereptione
the-head of-pride in the-ancient serpent crushed in the-rescue
enim hominis de morte infernus claustrum suum aperuit,
for of-man from death hell bar its opened
Satana clamante: Væ, væ! quis me adjuvabit? Sed et omnis
Satan crying-out woe woe who me will-help but also all

diabolica turba in fremitu magno seipsam decerpsit, admirans
the-diabolical throng in roaring great itself tore wondering
quæ tanta potestas esset, cui ipsa cum principe malitiæ
what so-great power it-was which it with the-prince of-malice
resistere non posset, cum sibi fideles animas auferri
to-resist not could when from-itself faithful souls to-be-taken-away
videret. Sic homo super cœlos elevatus est; quia Deus
it-saw thus man above the-heavens raised was because God
in homine, et homo in Deo per Filium Dei apparuit.
in man and man in God through the-Son of-God appeared
Idem etiam Dominus qui ovem perdiderat, sed eam tam
the-same also Lord who the-sheep had-lost but it so
gloriose ad vitam reduxerat, pretiosam margaritam in eamdem
gloriously to life had-led-back a-precious pearl in the-same
similitudinem habuit, quæ perdita in multas sordes incidit.
likeness had which lost into much filth fell
Sed ipse eam ita in sorde jacere non permittens eam
but he it so in filth to-lie not permitting it
quæsivit, et inventam gaudenter extraxit, et de sorde in
sought and found joyfully drew-out and from the-filth in
qua jacuerat, extractam ita expurgavit: ut aurum in fornace
which it-had-lain drawn-out so cleansed as gold in the-furnace
purgari solet et eam in pristinum honorem majori gloria
to-be-purged is-wont and it to former honor with-greater glory
reparavit. Nam Dens hominem creavit, sed ipse diabolica
restored for God man created but he by-diabolical
persuasione in mortem corruit; de qua eum Filius Dei
persuasion into death fell from which him the-Son of-God
per sanguinem suum eripuit, et eum ad cœlestem honorem
through blood his snatched and him to heavenly honor
gloriose perduxit. Quomodo? In humilitate et charitate.
gloriously led how in humility and love

Humilitas enim Filium Dei de virgine nasci fecit, ubi
humility for the-Son of-God of a-virgin to-be-born made where
ipsa humilitas nec in maris amplexibus, nec in curiositate
that humility neither in a-male's embraces nor in curiosity
carnis, nec in divitiis terrenis, nec in aureis ornamentis,
of-the-flesh nor in riches earthly nor in golden ornaments
nec in sæcularibus honoribus inventa est, sed Filius Dei in
nor in worldly honors found was but the-Son of-God in
præsepio jacuit, quia mater ejus paupercula fuit. Et humilitas
a-manger lay because mother his very-poor was and humility
semper gemit, plorat et omnia crimina interimit: quod opus
always groans weeps and all crimes destroys which the-work
ipsius est. Unde quisquis diabolum vult expugnare, se
of-it is whence whoever the-devil wishes to-overcome himself
muniat et armet humilitate, quoniam Lucifer tam valde
let-him-fortify and let-him-arm with-humility since Lucifer so greatly
fugit, et velut coluber se coram ea in cavernam abscondit,
flees and like a-snake himself before her in a-cave hides
quia ubi ipse illum apprehenderit, eum quasi fragillimum
because where she him shall-have-seized him like a-most-fragile
filum citius frangit. Charitas quoque unigenitum Dei
thread more-quickly she-breaks love also the-only-begotten of-God
Filium in sinu Patris in cœlo continet et eum in
Son in the-bosom of-the-Father in heaven holds and him into
uterum matris in terram demisit, quoniam ipsa nec
the-womb of-the-mother onto earth let-down since she neither
peccatores nec publicanos spernit, sed omnes salvare intendit.
sinners nor publicans spurns but all to-save intends
Quapropter et fontem lacrymarum ab oculis fidelium
wherefore also a-fountain of-tears from the-eyes of-the-faithful
sæpius educens duritiam cordis emollit. In hoc humilitas
very-often drawing the-hardness of-heart softens in this humility

et charitas clariores cæteris virtutibus sunt; quoniam
and love brighter than-the-other virtues are since
humilitas et charitas sunt velut anima et corpus, quæ
humility and love are as-it-were soul and body which
fortiores vires cæteris viribus animæ et membris corporis
stronger powers than-the-other powers of-the-soul and members of-the-body
habent. Quomodo? Humilitas est quasi corpus et charitas
have how humility is as-it-were the-body and love
velut anima nec ab invicem separari possunt sed simul
as-it-were the-soul nor from each-other to-be-separated can but together
operantur, sicut nec anima nec corpus disjungi valent et
they-work as neither soul nor body to-be-disjoined are-able and
sibi cooperantur, quandiu homo in corpore vivit. Et
with-each-other cooperate as-long-as man in the-body lives and
sicut animæ et corpori diversa membra corporis secundum
as to-soul and to-body the-diverse members of-the-body according-to
vires suas subjecta sunt, ita etiam humilitati et charitati
powers their subject are so also with-humility and love
cæteræ virtutes secundum justitiam suam cooperantur. Et
the-other virtues according-to justice their cooperate and
ideo, o homines, ad gloriam Dei et pro salute vestra
therefore O men to the-glory of-God and for salvation your
humilitatem et charitatem sectamini: cum quibus armati
humility and love pursue with which armed
diabolicas insidias non timebitis, sed indeficientem vitam
the-diabolical snares not you-will-fear but unfailing life
possidebitis. Unde quicunque scientiam in Spiritu sancto et
you-will-possess whence whoever knowledge in the-Spirit holy and
pennas in fide habet, admonitionem meam non transgrediatur
wings in faith has admonition my not let-him-transgress
sed eam in gustu animæ suæ amplectendo percipiat.
but it in the-taste of-soul his by-embracing let-him-perceive

Visio tertia

I.3 · THE COSMIC EGG

She sees an egg-shaped instrument ringed with fire, holding a red globe under three torches, a dark fire, an ether with a white globe, a watery air, and a sandy globe, by a mountain of dark and light. The egg is God, its shape man's course from rudeness through the two Laws to the straits of the end; the fire his vengeance and consolation; the red globe the Son, incarnate and returning to the Father; the dark fire murder; the ether faith; the white globe the Church; the watery air baptism.

Post hæc vidi maximum instrumentum, rotundum et
after these-things I-saw a-very-great instrument round and
umbrosum secundum similitudinem ovi superius arctum
shadowy according-to the-likeness of-an-egg above narrow
et in medio amplum, ac inferius constrictum; in cujus
and in the-middle broad and below constricted in whose
exteriori parte per circuitum lucidus ignis fuit quasi pellem
outer part around the-circuit a-shining fire was as-if a-skin
umbrosam sub se habens. Et in igne illo erat globus
shadowy under itself having and in fire that was a-globe
rutilantis ignis tantæ magnitudinis, ut instrumentum totum
of-reddening fire of-such size that the-instrument whole
ab eo illustraretur, super se tres faculas sursum ordinate
by it was-lit above itself three torches upward in-order
positas habens, quæ suo igne eumdem globum ne laberetur
placed having which with-their fire the-same globe lest it-should-slip
continebant, et globus ille se aliquando sursum extulit
held and globe that itself sometimes upward raised
et plurimus ignis ei occurrit, ita quod exinde flammas
and much fire to-it ran-to so that thence flames
suas longius produxit, ac se aliquando deorsum inflexit,
its farther it-sent-out and itself sometimes downward bent

multumque frigus ei obviam venit: quapropter flammas suas
and-much cold to-it in-the-way came wherefore flames its
citius subduxit. Sed et de igne illo qui instrumentum
more-quickly it-drew-back but also from fire that which the-instrument
circumdederat flatus quidam cum suis turbinibus exiebat, et
had-surrounded a-blast certain with its whirlwinds went-out and
de pelle illa quæ sub eo jacebat alius flatus cum turbinibus
from skin that which under it lay another blast with whirlwinds
suis ebulliebat, qui se in ipso instrumento hac et illac
its boiled-up which itself in the-very instrument this-way and that-way
diffundebat. In eadem quoque pelle quidam tenebrosus ignis
spread in the-same also skin a-certain dark fire
tanti horroris erat quod eum intueri non valebam, qui totam
of-such horror was that it to-look-at not I-was-able which the-whole
pellem illam sua fortitudine concutiebant plenus sonituum,
skin that with-its strength shook full of-the-sounds
tempestatum et acutissimorum lapidum majorum et minorum.
of-storms and of-very-sharp stones larger and smaller
Qui dum sonitum suum elevaret, ille lucidus ignis, et venti,
which while sound its it-raised that shining fire and winds
et aer commovebantur, ita quod fulgura sonitum ipsum
and air were-moved so that the-lightnings the-sound itself
prævenerunt, quia ignis ille, primum commotionem ejusdem
went-before because fire that first the-stirring of-the-same
sonitus in se sentiebant. Sed sub eadem pelle purissimus
sound in itself felt but under the-same skin the-purest
æther erat sub se nullam pellem habens; in quo etiam
ether was under itself no skin having in which also
globum quemdam candentis ignis plurimæ magnitudinis
a-globe certain of-white-hot fire of-very-great size
cernebam, super se duas faculas sursum apparenter positas
I-saw above itself two torches upward plainly placed

habentem ipsumque globum ne modum cursus sui excederet
having and-the-very globe lest the-measure of-course its it-should-exceed
continentes et in eodem æthere multæ et claræ spheræ
holding and in the-same ether many and bright spheres
ubique positæ fuerant: in quas idem globus interdum se
everywhere placed had-been into which the-same globe at-times itself
aliquantulum evacuans claritatem suam emisit, et ita sub
somewhat emptying brightness its sent-forth and so under
præfatum rubeum igneumque globum recurrens, et ab eo
the-aforesaid red and-fiery globe running-back and from it
flammas suas restaurans: iterum illas in easdem sphæras
flames its restoring again them into the-same spheres
efflavit. Sed et ab ipso æthere quidam flatus cum suis
it-breathed-out but also from the-very ether a-certain blast with its
turbinibus erumpebat; qui se in præfatum instrumentum
whirlwinds burst-forth which itself into the-aforesaid instrument
ubique dilatabat. Sub eodem autem æthere, aquosum aerem
everywhere spread under the-same moreover ether watery air
videbam albam pellem sub se habentem qui se hac et
I-saw a-white skin under itself having which itself this-way and
illac diffundens, omni instrumento illi humorem dedit.
that-way spreading to-the-whole instrument that moisture gave
Qui dum se interdum repente congregaret, repentinam
which while itself at-times suddenly gathered a-sudden
pluviam multo fragore emisit; et dum se leniter diffudit,
rain with-much crash it-sent-forth and while itself gently it-spread
blandam pluviam leni motu effudit. Sed et ex eo
a-soft rain with-gentle motion it-poured-out but also from it
quidam flatus cum turbinibus suis exiens, per prædictum
a-certain blast with whirlwinds its going-out through the-aforesaid
instrumentum se ubique expandit. Et in medio istorum
instrument itself everywhere spread and in the-middle of-these

elementorum quidam arenosus globus plurimæ magnitudinis
elements a-certain sandy globe of-very-great size
erat: quem eadem elementa ita circumdederant, quod nec
was which the-same elements so had-surrounded that neither
hac nec illac dilabi poterat. Sed eum interdum eadem
this-way nor that-way to-slip-away it-could but when at-times the-same
elementa cum prædictis flatibus se invicem concuterent,
elements with the-aforesaid blasts themselves mutually shook
eumdem globum sua fortitudine aliquantulum moveri
the-same globe by-their strength somewhat to-be-moved
compellebant. Et vidi inter aquilonem et orientem velut
compelled and I-saw between the-north and the-east as-it-were
maximum montem, qui versus aquilonem multas tenebras et
a-very-great mountain which toward the-north much darkness and
versus orientem multam lucem continebat; ita tamen quod
toward the-east much light held so yet that
nec lux illa ad tenebras, nec tenebræ ad lucem pertingere
neither light that to the-darkness nor the-darkness to the-light to-reach
poterant. Audivique iterum vocem de cœlo mihi dicentem:
could and-I-heard again a-voice from heaven to-me saying
Deus qui omnia sua voluntate condidit, ea ad cognitionem
God who all-things by-his will founded them for the-knowledge
et honorem nominis sui creavit, non solum autem ea
and honor of-name his created not only moreover those-things
quæ visibilia et temporalia sunt in ipsis ostendens, sed etiam
which visible and temporal are in them showing but also
illa quæ invisibilia et æterna sunt in eis manifestans.
those-things which invisible and eternal are in them manifesting
Quod et visio hæc quam cernis demonstrat. Nam hoc
which also vision this which you-see shows for this
maximum instrumentum quod vides rotundum et umbrosum
very-great instrument which you-see round and shadowy

secundum similitudinem ovi superius arctum, et in
according-to the-likeness of-an-egg above narrow and in
medio amplum ac inferius constrictum, declarat fideliter
the-middle broad and below constricted declares faithfully
omnipotentem Deum in majestate sua incomprehensibilem, et
almighty God in majesty his incomprehensible and
in mysteriis suis inæstimabilem, et spem omnium fidelium
in mysteries his inestimable and the-hope of-all the-faithful
existentem, cum primitus homines rudes et simplices in
being whereas at-first men rude and simple in
actibus suis essent, postea in veteri ac nova lege instructiores
acts their were afterward in the-old and new law more-instructed
se mutuo molestant et affligunt, et tandem circa finem
themselves mutually they-trouble and afflict and at-last about the-end
mundi multas ærumnas in angustiis suis passuri sunt.
of-the-world many hardships in straits their about-to-suffer they-are
In cujus exteriori parte per circuitum lucidus ignis est,
in whose outer part around the-circuit a-shining fire is
quasi pellem umbrosam sub se habens: designat quod Deus
as-if a-skin shadowy under itself having signifies that God
illos qui extra veram fidem sunt ubique per ignem ultionis
those who outside the-true faith are everywhere through the-fire of-vengeance
suæ exurit; eos vero qui intra fidem catholicam manent,
his burns those but who within the-faith catholic remain
ubique per ignem consolationis suæ purificat; ita diabolicæ
everywhere through the-fire of-consolation his purifies so of-diabolical
perversitatis tenebrositatem prosternens, ut et factum est
perversity the-darkness laying-low as also done it-was
cum diabolus a Deo creatus se Deo opponere volens
when the-devil by God created himself to-God to-oppose wishing
in perditionem devictus corruit. Et in igne isto est globus
into perdition overcome fell and in fire this is a-globe

rutilantis ignis tantæ magnitudinis, ut instrumentum totum
of-reddening fire of-such size that the-instrument whole
ab eo illustretur; qui splendore claritatis suæ ostendit quod
by it is-lit which by-the-splendor of-brightness its shows that
in Deo Patre est ineffabilis unigenitus ejus sol justitiæ
in God the-Father is ineffable only-begotten his the-sun of-justice
fulgorem ardentis charitatis habens, tantæque gloriæ existens,
the-gleam of-burning love having and-of-such glory being
ut omnis creatura a claritate lucis ejus illuminetur, super se
that every creature by the-brightness of-light his is-illuminated above itself
tres faculas sursum ordinate positas habens, quæ suo igne
three torches upward in-order placed having which with-their fire
globum ne labatur continent, videlicet sua administratione
the-globe lest it-slip hold namely by-their administration
trinitatem omnia continentem et demonstrantes quod Filius
the-trinity all-things holding and showing that the-Son
Dei de cœlo ad terras descendens, angelis in cœlestibus
of-God from heaven to the-lands descending the-angels in the-heavenly-places
relictis hominibus etiam qui in anima et corpore subsistunt
left to-men also who in soul and body subsist
cœlestia manifestavit, qui claritatis ejus beneficio ipsum
heavenly-things manifested who of-the-brightness of-him by-the-benefit him
glorificantes: omnem noxium errorem abjiciunt, cum eum
glorifying every noxious error cast-off when him
verum Dei Filium de vera virgine incarnatum magnificavit,
the-true of-God Son from a-true virgin incarnate magnified
postquam ipsis eum angelus prænuntiavit, et postquam homo
after to-them him the-angel foretold and after man
in anima et corpore vivens eum fideli gaudio suscepit.
in soul and body living him with-faithful joy received

Quapropter et idem globus se aliquando sursum elevat
wherefore also the-same globe itself sometimes upward raises
plurimusque ignis ei occurrit, ita quod exinde flammas suas
and-much fire to-it runs-to so that thence flames its
longius producit: significans quia, ubi tempus illud venit quod
farther it-sends-out signifying that when time that came that
Unigenitus Dei pro redemptione et sublevatione humani
the-Only-begotten of-God for the-redemption and raising of-the-human
generis per voluntatem Patris incarnari debuit, Spiritus
race through the-will of-the-Father to-be-incarnate ought the-Spirit
sanctus in virtute Patris superna mysteria in beata
holy in the-power of-the-Father supernal mysteries in the-blessed
Virgine mirabiliter operatus est, ita quod eodem Filio Dei
Virgin wonderfully worked has so that the-same Son of-God
in virginali pudicitia fecunda virginitate mirificum fulgorem
in virginal chastity by-fruitful virginity a-wonderful gleam
dante, virginitas gloriosa effecta est. Quoniam in nobilissima
giving virginity glorious made was since in the-most-noble
virgine, summe desiderabilis incarnatio demonstrata est.
virgin the-supremely desirable incarnation shown was
Et ita etiam se aliquando deorsum inclinat, multumque
and so also itself sometimes downward bends and-much
frigus ei obviam venit; quam ob causam flammas suas
cold to-it in-the-way comes which for reason flames its
citius subducit, declarans quoniam idem Unigenitus
more-quickly it-draws-back declaring that the-same Only-begotten
Dei ex virgine natus, et ita ad paupertatem hominum
of-God of a-virgin born and so to the-poverty of-men
misericorditer inclinatus, plurimis miseriis ipsi occurrentibus
mercifully bent very-many miseries him meeting
multas corporales angustias sustinens, cum se mundo
many bodily straits enduring when himself to-the-world

corporaliter ostenderat, de mundo transiens ad patrem rediit
bodily he-had-shown from the-world passing to the-father returned
discipulis etiam ipsius astantibus, quemadmodum scriptum
the-disciples also of-him standing-by as written
est: Videntibus illis, elevatus est, et nubes suscepit eum
it-is seeing they raised he-was and a-cloud received him
ab oculis eorum. Quod dicitur: Filiis Ecclesiæ in interiori
from the-eyes of-them which is-said the-sons of-the-Church in inner
scientia cordis sui Filium Dei suscipientibus: sanctitas
knowledge of-heart their the-Son of-God receiving the-holiness
corporis ejus elevata est in potentia divinitatis ipsius
of-the-body of-him raised was in the-power of-the-divinity of-him
et in mystico miraculo nubes secreti mysterii suscepit
and in mystical miracle the-cloud of-the-secret mystery received
eum a mortalibus oculis abscondens ipsum flabrisque
him from mortal eyes hiding him and-the-gusts
ventorum ipsi famulantibus. Sed ut vides de igne illo qui
of-winds to-him serving but as you-see from fire that which
idem instrumentum circumdederat flatus quidam cum suis
the-same instrument had-surrounded a-blast certain with its
turbinibus exiebat: qui ostendit quoniam ab omnipotente Deo
whirlwinds went-out which shows that from almighty God
totum mundum sua potestate complente, vera disseminatio
the-whole world with-his power filling true dissemination
justis sermonibus processit quando ipse vivus et verus Deus
with-just words proceeded when he living and true God
hominibus in veritate demonstratus est. Et de pelle illa quæ
to-men in truth shown was and from skin that which
sub eo est alius flatus cum turbinibus suis ebullit, quia
under it is another blast with whirlwinds its boils-up because
etiam de diabolica rabie quæ Deum ignorans non timet,
also from diabolical rage which God not-knowing not fears

pessima fama cum nequissimis locutionibus exit; qui se
the-worst report with most-wicked speeches goes-out which themselves
in ipso instrumento hac et illac diffundunt, quoniam in
in the-very instrument this-way and that-way spread since in
sæculo diversis modis utiles et inutiles rumores inter populos
the-world in-diverse ways useful and useless rumors among the-peoples
se commiscent. In eadem quoque pelle quidam tenebrosus
themselves mingle in the-same also skin a-certain dark
ignis tanti horroris est, quod eum intueri non potes: qui
fire of-such horror is that it to-look-at not you-can which
declarat quod in pessimis et in nequissimis insidiis antiqui
declares that in the-worst and in the-most-wicked snares of-the-ancient
proditoris, teterrimum homicidium tanti fervoris erumpit
betrayer most-foul murder of-such fervor bursts-out
quod insaniam illius humanus intellectus discernere non
that the-madness of-it human understanding to-discern not
valet, qui totam pellem illam sua fortitudine concutit;
is-able which the-whole skin that with-its strength shakes
quoniam homicidium omnes diabolicas malignitates suo
since murder all diabolical malignities with-its
horrore complectitur, cum in primogenitis ab ira odium
horror embraces when in the-first-born from anger hatred
ebulliens fratricidium perpetravit, ignis ille plenus sonituum
boiling-up fratricide it-perpetrated fire that full of-sounds
erat, tempestatum et acutissimorum lapidum majorum
was of-storms and of-very-sharp stones larger
et minorum: quia homicidium plenum avaritia est et
and smaller because murder full of-avarice is and
ebrietatibus atque sævissimis nequitiis quæ sine misericordia
of-drunkennesses and of-most-savage wickednesses which without mercy
bacchantur tam in magnis homicidiis quam in minoribus
rave as-well in great murders as in lesser

vitiis. Qui dum sonitum suum elevat ille lucidus ignis
vices which while sound its it-raises that shining fire
et venti et aer commoventur; quoniam, dum homicidium
and winds and air are-moved since while murder
in cupiditate effusionis sanguinis stridet superna judicia,
in the-greed of-the-shedding of-blood shrieks supernal judgments
celeres rumores, et ubique ad ruinam homicidæ extentæ
swift reports and everywhere to the-ruin of-the-murderer of-extended
præparationis in ultione recti judicii suscitantur: ita quod
preparation in the-vengeance of-right judgment are-roused so that
fulgura sonitum ipsum præveniunt, quia ignis ille primum
the-lightnings the-sound itself go-before because fire that first
commotionem ejusdem sonitus in se sentit. Nam severitas
the-stirring of-the-same sound in itself feels for the-severity
divini examinis scelus illud superando opprimit, cum divina
of-divine examination crime that by-overcoming crushes since the-divine
majestas, antequam fremitus illius insaniæ publice manifestetur
majesty before the-roaring of-that madness publicly be-manifested
eo oculo cui omnia nuda sunt aperte prævideat.
with-that eye to-which all-things naked are openly foresees
Sed sub illa pelle purissimus æther est sub se nullam
but under that skin the-purest ether is under itself no
pellem habens; quoniam sub insidiis antiqui proditoris
skin having since under the-snares of-the-ancient betrayer
serenissima fides lucet, in qua nulla incertitudo infidelitatis
the-most-serene faith shines in which no uncertainty of-unbelief
latet, a seipsa non fundata, sed in Christo sustentata,
lies-hid from itself not founded but in Christ sustained
in quo etiam quemdam globum candentis ignis plurimæ
in which also a-certain globe of-white-hot fire of-very-great
magnitudinis vides qui vere designat junctam Ecclesiam,
size you-see which truly signifies the-joined Church

in fide candorem innocenis claritatis plurimique honoris ut
in faith the-whiteness of-innocent brightness and-of-very-much honor as
tibi demonstrent prætendentem, et super se duas faculas
to-you they-show holding-forth and above itself two torches
sursum clare positas habentem ipsumque globum ne modum
upward clearly placed having and-the-very globe lest the-measure
cursus sui excedat continentes, quod sua significatione sunt
of-course its it-exceed holding which by-their signification are
ostendentes; quod Ecclesiam de supernis ædita duo
showing that the-Church from the-supernal-places put-forth the-two
Testamenta videlicet veteris et novæ auctoritatis, ad divina
Testaments namely of-old and new authority to the-divine
præcepta cœlestium secretorum trahunt; quia ipsa eamdem ne
precepts of-heavenly secrets draw because they the-same lest
in varietatem morum se præcipitanter extendat continent, et
into variety of-morals itself headlong it-stretch hold and
quia et vetus et nova testificatio beatitudinem supernæ
because both the-old and the-new testimony the-beatitude of-the-supernal
hæreditatis ipsi ostendunt. Quapropter etiam in eodem
inheritance to-her show wherefore also in the-same
æthere multæ et claræ spheræ ubique positæ sunt in quas
ether many and bright spheres everywhere placed are into which
idem globus interdum se aliquantulum evacuans claritatem
the-same globe at-times itself somewhat emptying brightness
suam emittit; quoniam in puritate fidei plurima et splendida
its sends-forth since in the-purity of-faith very-many and splendid
opera pietatis ubique apparent, in quibus Ecclesia certo
works of-piety everywhere appear in which the-Church at-a-fixed
quodam tempore conculcationem aliquantulum sustinuit, et
certain time trampling somewhat endured and
decor mirabilium suorum aliquantulum evanuit, cum ipsa
the-beauty of-wonders its somewhat vanished when she

velut in mœrore jacens, claritatem tamen priorum operum
as-if in mourning lying the-brightness yet of-former works
in perfectis hominibus admirabatur; et ita sub præfatum
in perfect men admired and so under the-aforesaid
rubeum, igneumque globum recurrens et ab eo flammas suas
red and-fiery globe running-back and from it flames its
restaurans: iterum illas in easdem sphæras efflavit, quoniam
restoring again them into the-same spheres it-breathed-out since
ipsa in contritione posita sub protectionem Unigeniti
she in contrition placed under the-protection of-the-Only-begotten
Dei properans, et ab eo sufferentias divinæ confortationis
of-God hastening and from him the-supports of-divine strengthening
accipit amorem supernorum in beatis operibus declarans.
receives the-love of-supernal-things in blessed works declaring
Unde et ab ipso æthere quidam flatus cum suis turbinibus
whence also from the-very ether a-certain blast with its whirlwinds
erumpit, qui se in præfatum instrumentum ubique dilatat;
bursts-forth which itself into the-aforesaid instrument everywhere spreads
quia ab unitate fidei validissima fama cum veris et
because from the-unity of-faith a-most-powerful report with true and
perfectis assertionibus in auxilium hominum emanans; fines
perfect assertions to the-help of-men flowing-out the-ends
totius orbis multa celeritate percussit. Sub eodem autem
of-the-whole world with-much speed struck under the-same moreover
æthere aquosum aerem vides albam pellem sub se habentem,
ether watery air you-see a-white skin under itself having
qui se hac et illac diffundens omni instrumento illi
which itself this-way and that-way spreading to-the-whole instrument that
humorem præstat; quoniam sub fide quæ tam in antiquis
moisture supplies since under the-faith which as-well in the-ancient
tam in novis patribus erat, baptismus in Ecclesia ad salutem
as in the-new fathers was baptism in the-Church for the-salvation

credentium (ut tibi verissime manifestatur) in innocentia
of-believers as to-you most-truly is-made-manifest in the-innocence
beatissimæ stabilitatis fundatus se divina inspiratione ubique
of-most-blessed stability founded itself by-divine inspiration everywhere
dilatans universo orbi irrigationem salutis in credentibus
spreading to-the-whole world the-watering of-salvation in believers
attulit. Qui dum se interdum repente congregat, repentinam
brought which while itself at-times suddenly gathers a-sudden
pluviam multo frigore emittit; et dum se leniter diffundit,
rain with-much cold it-sends-forth and while itself gently it-spreads
blandam pluviam leni motu dat, quia, dum baptismus
a-soft rain with-gentle motion it-gives because while baptism
aliquando per assertores veritatis in velocitate prædicationis
sometimes through the-asserters of-truth in the-swiftness of-preaching
et in profunditate mentis ipsorum multiplicabatur, celeri
and in the-depth of-mind of-them was-multiplied with-swift
copia verborum in inundatione prædicationis eorum, attonitis
abundance of-words in the-flood of-preaching their to-astonished
hominibus manifestabatur, interdum etiam baptismus suavi
men it-was-made-manifest at-times also baptism with-sweet
temperamento prædicatione dilatatus, suavi irrigatione cum
temperance by-preaching spread with-sweet watering with
discretionis adjutorio populis attractis propalabatur.
of-discretion the-help to-the-peoples drawn was-made-known

The sandy globe is man, crowned over creation and shaken by God's wonders; the mountain between north and east is his fall, between darkness and light that never mix. Those who search stars and birds for the future follow the devil: no star rules a life, the Nativity's star only announced it, and creatures show signs at God's command, as a coin bears its smith's stamp. God calls them to penance; servants who throw away the arms of reason for a mocker are cast off to what they chose.

Quapropter et ex eo quidam status cum turbinibus suis
wherefore also from it a-certain blast with whirlwinds its
exiens, per prædictum instrumentum se ubique diffundit:
going-out through the-aforesaid instrument itself everywhere spreads
quoniam ab inundatione baptismatis salutem credentibus
since from the-flood of-baptism salvation to-believers
afferentis verissima fama cum verbis fortissimorum sermonum
bringing a-most-true report with the-words of-strongest speeches
egrediens omnem mundum manifestatione beatitudinis suæ
going-forth the-whole world with-the-manifestation of-beatitude its
perfudit, ut jam in populis infidelitatem deserentibus et
poured-over as now in peoples unbelief deserting and
fidem catholicam appetentibus: aperte declaratur. Et in
the-faith catholic seeking openly is-declared and in
medio istorum elementorum, quidam arenosus globus
the-middle of-these elements a-certain sandy globe
plurimæ magnitudinis est, quem elementa ita circumdant
of-very-great size is which the-elements so surround
quod nec hac nec illac dilabi potest: qui manifeste
that neither this-way nor that-way to-slip-away it-can which plainly
ostendit in fortitudine creaturarum Dei, hominem profundæ
shows in the-strength of-the-creatures of-God man of-deep
considerationis degentem de limo terræ mirabili
consideration living from the-mud of-the-earth in-a-wonderful

modo multa gloria factum, et virtute creaturarum ita
way with-much glory made and by-the-power of-the-creatures so
circumdatum quod ab eis nullo modo separari valet;
surrounded that from them in-no way to-be-separated he-is-able
quia elementa mundi ad servitutem hominis creata ipsi
because the-elements of-the-world for the-service of-man created to-him
famulatum exhibent, dum homo velut in medio earum
service show while man as-if in the-middle of-them
sedens ipsis divina dispositione præsidet, ut etiam per me
sitting over-them by-divine disposition presides as also through me
inspiratus David dicit: Gloria et honore coronasti eum,
inspired David says with-glory and honor you-have-crowned him
et constituisti eum super opera manuum tuarum. Quod
and you-have-set him over the-works of-hands your which
dicitur: O tu Deus qui omnia mirabiliter fecisti, aurea
is-said O you God who all-things wonderfully made with-the-golden
et purpurea corona intellectus et dignissimo indumento
and purple crown of-understanding and with-the-most-worthy garment
visibilis speciei coronasti hominem; ita ponens eum quasi
of-visible form you-have-crowned man so placing him as-if
principem super altitudinem perfectorum operum tuorum, quæ
a-prince over the-height of-the-perfect works your which
in creaturis tuis juste et bene disposuisti. Tu enim præ aliis
in creatures your justly and well you-have-disposed you for before other
creaturis tuis magnas et mirandas dignitates homini indidisti.
creatures your great and wonderful dignities to-man have-put-in
Sed, ut vides, dum interdum elementa cum prædictis flatibus
but as you-see while at-times the-elements with the-aforesaid blasts
se invicem concutiunt, ipsum globum sua fortitudine
themselves mutually shake the-very globe by-their strength
aliquantulum moveri compellunt; quia, dum congruo tempore,
somewhat to-be-moved they-compel because while at-a-fitting time

creaturæ Dei cum fama miraculorum creatoris sibi
the-creatures of-God with the-report of-the-miracles of-the-creator with-each-other
invicem congrediuntur, ita quod miraculum miraculo magno
mutually meet so that miracle with-miracle with-great
tonitruo verborum involvitur, homo illorum miraculorum
thunder of-words is-wrapped man of-those miracles
magnitudine perculsus concussionem mentis et corporis
by-the-greatness struck the-shaking of-mind and of-body
sui sentit, dum in mirabilibus illis attonitus imbecillitatem
his feels while in wonders those astonished the-weakness
fragilitatis suæ considerat.
of-frailty his he-considers
Et vides inter aquilonem et orientem velut maximum
and you-see between the-north and the-east as-it-were a-very-great
montem, qui versus aquilonem multas tenebras et versus
mountain which toward the-north much darkness and toward
orientem multam lucem habet, quoniam inter diabolicam
the-east much light has since between diabolical
impietatem et divinam bonitatem magnus casus hominis
impiety and divine goodness the-great fall of-man
apparet per pessimam maligni deceptionem in reprobis
appears through the-worst of-the-malign-one deception in the-reprobate
multas miserias damnationis et per optabilem salutem in
many miseries of-damnation and through desirable salvation in
electis plurimam felicitatem redemptionis tenens, ita tamen
the-elect very-much happiness of-redemption holding so yet
quod nec lux illa ad tenebras, nec tenebræ illæ ad lucem
that neither light that to the-darkness nor darkness that to the-light
pertingere possunt; quia opera lucis operibus tenebrarum
to-reach can because the-works of-light with-the-works of-darkness
se non interserunt, nec opera tenebrarum ad opera
themselves not intermingle nor the-works of-darkness to the-works

lucis ascendunt, quamvis diabolus ea frequenter per malos
of-light ascend although the-devil them often through evil
homines offuscare laboret, quemadmodum evenit in paganis,
men to-darken labors as happens in pagans
in hæreticis, et in pseudoprophetis, et in iis quos isti sua
in heretics and in false-prophets and in those whom these by-their
fallaci deceptione post se trahere conantur. Quomodo?
deceitful deception after themselves to-draw try how
Quia volunt ea scire, quæ ipsis scienda non sunt,
because they-wish those-things to-know which by-them to-be-known not are
illum imitantes, qui se altissimo similem esse voluit. Et
him imitating who himself to-the-most-high like to-be wished and
quoniam illum subsequuntur; ideo et ille mendacium quasi
since him they-follow therefore also he a-lie as-if
veritatem eis secundum voluntatem ipsorum demonstrat,
truth to-them according-to the-will of-them shows
unde mecum non sunt: nec ego cum illis, quia vias meas
whence with-me not they-are nor I with them because ways my
non ambulant, sed extraneas semitas amant, inquirentes quid
not they-walk but strange paths they-love inquiring what
eis stulta creatura de futuris causis fallaciter ostendat, et
to-them foolish creature about future causes falsely may-show and
hoc ita volunt scire secundum quod illud perverse exquirunt
this so they-wish to-know according-to what it perversely they-search-out
me contemnentes, et sanctos meos abjicientes; qui sincero
me despising and saints my casting-away who with-sincere
corde me diligunt. Sed hujusmodi homines qui perversa arte
heart me love but of-this-kind men who by-perverse art
tam pertinaciter me tentant, ita quod creaturam illam quæ
so stubbornly me try so that creation that which
ad servitutem ipsorum facta est perscrutantur, sciscitantes ut
for the-service of-them made is they-search asking that

rem illam quam scire volunt eis secundum voluntatem
thing that which to-know they-wish to-them according-to the-will
ipsorum ostendat: nunquid possunt in scrutatione suæ artis
of-them it-may-show surely-not can-they in the-scrutiny of-their art
elongare vel abbreviare tempus vitæ quod eis a creatore
to-lengthen or to-shorten the-time of-life which for-them by creator
suo constitutum est? Certe hoc nec diem nec horam
their established is certainly this neither a-day nor an-hour
facere prævalent. Aut nunquid possunt prædestinationem
to-do are-they-able or surely-not can-they the-predestination
Dei avertere? Nullo modo, o miseri, nonne permitto
of-God to-turn-aside in-no way O wretches do-I-not permit
creaturas vobis passiones vestras interdum demonstrare, quæ
the-creatures to-you passions your at-times to-show which
signa tunc ideo habent, quia me Deum timent, velut
signs then for-this-reason have because me God they-fear as
servus facultatem Domini sui aliquando ostendit, et ut
a-servant the-means of-Lord his sometimes shows and as
bos et asinus ac cætera animalia voluntatem dominorum
the-ox and the-ass and the-other animals the-will of-masters
suorum manifestant, cum eam in servitute sua fideliter
their make-manifest when it in service their faithfully
adimplent. O stulti, cum me oblivioni traditis, nec
they-fulfill O fools when me to-oblivion you-hand-over neither
ad me respicientes, nec me adorantes, sed aspicientes ad
to me looking nor me adoring but looking to
subjectam vobis creaturam quid ipsa portentet et ostendat,
the-subject to-you creation what it may-portend and show
tunc pertinaciter me abjicitis infirmam creaturam pro
then stubbornly me you-cast-away a-weak creature instead-of
Creatore vestro colentes. Quapropter et ego tibi dico: o
Creator your worshiping wherefore also I to-you say O

homo, cur creaturam illam colis quæ te nec consolari
man why creation that do-you-worship which you neither to-console
nec tibi auxiliari potest, et quæ tibi nullam prosperitatem
nor to-you to-help can and which to-you no prosperity
in felicitate confert? velut mathematici mortis instructores et
in happiness brings as the-astrologers of-death instructors and
in incredulitate gentilium sequaces temere affirmare solent:
in the-unbelief of-the-gentiles followers rashly to-affirm are-wont
stellas hominibus vitam tribuere et omnes actus vestros
the-stars to-men life to-grant and all acts your
disponere. O miseri, quis stellas fecit? Sed stellæ interdum ex
to-dispose O wretches who the-stars made but the-stars at-times by
permissione mea cum quibusdam signis hominibus declarantur,
permission my with certain signs to-men are-declared
ut etiam Filius meus in Evangelio ostendit, ubi ait:
as also Son my in the-Gospel shows where he-says
Erunt signa in sole et luna, et stellis. Quod dicitur: In
there-will-be signs in the-sun and the-moon and the-stars which is-said in
lumine horum luminum hominibus ministratur, et circuitu
the-light of-these lights to-men it-is-ministered and by-the-circuit
ipsorum tempora temporum ostenduntur. Unde etiam in
of-them the-times of-times are-shown whence also in
novissimis temporibus lamentabilia et periculosa tempora
the-last times lamentable and perilous times
permissione mea in ipsis demonstrabuntur, ita quod radius
by-permission my in them will-be-shown so that the-ray
solis, et splendor lunæ, et claritas stellarum aliquando
of-the-sun and the-splendor of-the-moon and the-brightness of-the-stars sometimes
subtrahetur, ut corda hominum ex hoc concutiantur. Sic
will-be-withdrawn that the-hearts of-men from this may-be-shaken thus
et per stellam ex voluntate mea incarnatio filii mei ostensa
also through a-star by will my the-incarnation of-son my shown

est. Homo autem propriam stellam quæ vitam ipsius disponat
was man moreover his-own star which the-life of-him may-dispose
non habet, velut stultus et errans populus asserere conatur,
not has as a-foolish and erring people to-assert tries
sed omnes stellæ omni populo in servitute communes sunt.
but all the-stars to-all the-people in service common are
Sed quod stella illa cæteris stellis præclarior effulsit: hoc
but that star that than-the-other stars brighter shone-forth this
est quia Unigenitus meus præ aliis hominibus virginali partu
is because Only-begotten my before other men by-virginal birth
sine peccato natus est. Ipsa autem nullum aliud juvamen
without sin born was it moreover no other help
filio meo attulit, nisi quod solam incarnationem ejus
to-son my brought except that only the-incarnation of-him
populo fideliter nuntiavit, quoniam omnes stellæ et creaturæ
to-the-people faithfully announced since all the-stars and creatures
me timentes, jussionem meam tantum perficiunt, nec ullius
me fearing command my only perform nor of-any
rei in ulla creatura significationem ullam habent. Nam cum
thing in any creature signification any have for when
mihi placuerit, creaturæ jussionem meam ostendunt, velut
to-me it-shall-have-pleased the-creatures command my show as
cum faber nummum faciens in eo sibi placentem formam
when a-smith a-coin making in it to-himself pleasing form
celat; tunc nummus formam sibi impositam declarat, illius
engraves then the-coin the-form on-itself imposed declares of-that
rei nullam de se potestatem habens, non enim novit
thing no from itself power having not for it-knows
quando faber aliam formam illi imponere velit, quoniam
when the-smith another form on-it to-impose may-wish since
nec longum, nec breve tempus suæ formæ discernit. Quid
neither long nor short the-time of-its form it-discerns what

est hoc? O homo, si lapis coram te jaceret in quo aliqua
is this O man if a-stone before you should-lie in which some
signa passionum tuarum dilligenter eum intuens conjectares:
signs of-passions your diligently it looking-at you-should-guess
tunc secundum fallacem existimationem tuam aut de
then according-to the-deceitful judgment your either about
infelicitate tua contristatus aut de prosperitate tua elatus
the-unhappiness your saddened or about the-prosperity your elated
in deceptione diceres: Ah! moriar, vel evah! vivam, aut
in deception you-would-say ah I-shall-die or hurrah I-shall-live or
heu! quanta infelicitas; seu evah! quanta prosperitas mea est?
alas how-great unhappiness or hurrah how-great prosperity my is
Et quid tunc lapis ille tibi conferret? Num quidquam
and what then stone that to-you would-bring surely-not anything
tibi auferret aut daret? Sed nec tibi obesse vel
from-you would-it-take-away or give but neither to-you to-harm nor
prodesse valeret. Sic etiam nec stellæ, nec ignis, nec
to-profit would-it-be-able thus also neither the-stars nor fire nor
aves, nec alia hujusmodi creatura in signis scrutationis
birds nor other of-this-kind creature in the-signs of-searching
suæ quidquam te lædere vel juvare possunt. Quod si in
its anything you to-hurt or to-help can but if in
creaturam hanc quæ ad servitutem tuam facta est confidis
creation this which for service your made is you-trust
abjiciens me, tunc et ego justo judicio meo ex oculis meis
casting-away me then also I by-just judgment my from eyes my
te projicio, felicitatem regni mei tibi auferens. Nam ego
you cast-out the-happiness of-kingdom my from-you taking-away for I
nolo ut stellas, aut ignem, aut volatilia, seu alias tales
do-not-wish that the-stars or fire or flying-things or other such
creaturas de futuris causis scruteris, quoniam, si illas
creatures about future causes you-should-search since if them

pertinaciter inspexeris, oculi tui mihi molesti sunt,
stubbornly you-shall-have-looked-into the-eyes your to-me troublesome are
et te velut perditum angelum dejicio, qui veritatem deseruit
and you like the-lost angel I-cast-down who the-truth deserted
et seipsum in damnationem præcipitavit O homo, cum
and himself into damnation hurled O man when
stellæ et cæteræ creaturæ factæ sunt, ubi fuisti? Nunquid
the-stars and the-other creatures made were where were-you surely-not
de institutione earum consilium dedisti? Sed præsumptio
about the-establishment of-them counsel you-gave but the-presumption
hujusmodi sciscitationis orta est in primo schismate: videlicet
of-this-kind of-inquiry arisen has in the-first schism namely
cum homines Deum ita oblivioni dedissent, quod gens et
when men God so to-oblivion had-given that nation and
gens diversas creaturas superbe inspexit, et de futuris
nation diverse creatures proudly looked-into and about future
causis varia signa in eis quæsivit. Et sic etiam error ille in
causes various signs in them sought and thus also error that in
Baal exortus est: quod scilicet homines creaturam Dei pro
Baal arisen has that namely men the-creation of-God for
Deo decepti colebant, ad quod eos etiam diabolica irrisio
God deceived worshiped to which them also diabolical mockery
excitavit, quia post creaturam magis quam post Creatorem
roused because after creation more than after Creator
suum respexerunt: hoc scire cupientes quod scire non
their they-looked this to-know desiring which to-know not
debuerunt. Unde etiam pejora his apparuerunt: cum
they-ought whence also worse-things than-these appeared when
homines per diabolum magica arte insanire cœperunt,
men through the-devil by-magic art to-rave began
ita quod diabolum vident et audiunt; ipse eis fallaciter
so that the-devil they-see and hear he to-them falsely

loquens et ostendens, quod velut creaturam unam inspiciant
speaking and showing that as-if creature one they-look-at
et alia existat. Tacendum autem quomodo per diabolum
and another it-is to-be-kept-silent moreover how through the-devil
primi seductores edocti sint, ita et eum vident et audiunt
the-first seducers taught were so also him see and hear
qui cum hoc modo quærunt, sed ipsi de hac nequitia
those-who him this way seek but they for this wickedness
sua valde reprehensibiles sunt; cum me Deum suum hoc
their very blameworthy are when me God their in-this
modo negant et antiquum seductorem sequuntur. O homo
way they-deny and the-ancient seducer follow O man
ego in sanguine Filii mei te quæsivi non cum malitia
I in the-blood of-Son my you sought not with malice
et iniquitate, sed cum magna æquitate; attamen tu me
and iniquity but with great equity and-yet you me
verum Deum deseris et illum qui mendax est sequeris. Ego
the-true God desert and him who a-liar is follow I
sum justitia et veritas; et ideo admoneo te in fide, et
am justice and truth and therefore I-admonish you in faith and
exhortor in amore, ac reduco te in pœnitentia, ut, quamvis
exhort in love and lead-back you in penitence that although
sanguinolentus sis in pollutionibus peccatorum; tamen
bloody you-be in the-pollutions of-sins yet
exsurgas de casu ruinæ tuæ. Quod si me contempseris,
you-may-rise from the-fall of-ruin your but if me you-shall-have-despised
parabolam hujus similitudinis in te senties.
the-parable of-this likeness in yourself you-will-feel
Quidam Dominus multos servos sub se habens unicuique
a-certain Lord many servants under himself having to-each
eorum, suorum plurima arma bellica dedit, dicens eis: Estote
of-them of-his very-many arms of-war gave saying to-them be

probi et fortes, tarditatem et socordiam abjicientes. Sed dum
upright and brave slowness and sloth casting-away but while
quoddam iter cum eo agerent servi illi, quemdam
a-certain journey with him they-were-making servants those a-certain
illusorem et extraneæ artis pessimum adinventorem secus
mocker and of-strange art the-worst inventor beside
viam viderunt, unde et quidam ex eis decepti dixerunt,
the-road saw whence also certain of them deceived said
hominis hujus artes discere volumus. Et arma quæ habebant
of-man this the-arts to-learn we-wish and the-arms which they-had
abjicientes, ad illum cucurrerunt. Quibus alii dicebant: Quid
casting-away to him ran to-whom others said what
facitis? hunc illusorem sequentes, et Dominum vestrum
are-you-doing this mocker following and Lord your
ad iracundiam provocantes? Et illi responderunt: Quid hoc
to anger provoking and they answered what this
domino nostro oberit? Et dominus eorum ait illis: O servi
to-lord our will-harm and the-lord of-them said to-them O servants
nequam, cur arma quæ vobis dederam abjecistis? Et
worthless why the-arms which to-you I-had-given have-you-cast-away and
cur charius est vobis hanc vanitatem amare, quam mihi
why dearer is to-you this vanity to-love than me
domino vestro cujus naturales servi estis inservire? Ite
lord your whose natural servants you-are to-serve go
ergo post illusorem illum, ut cupitis, quia mihi amplius
therefore after mocker that as you-desire because me further
servire non valebitis, et videte quid vobis fallacia ejus
to-serve not you-will-be-able and see what to-you the-deceit of-him
proderit: et abjecit eos abs se. Quod dicitur: Dominus
will-profit and he-cast-away them from himself which is-said Lord
ille est Deus omnipotens, omnes populos sub potestate sua
that is God almighty all peoples under power his

regens, qui omnem hominem ratione et intellectu armavit:
ruling who every man with-reason and understanding armed
mandans ei ut strenuus et vigilans in instrumentis virtutum
commanding him that vigorous and watchful in the-instruments of-virtues
sit, pravitatem et negligentiam a se excutiens. Sed
he-be depravity and negligence from himself shaking-off but
dum homines viam veritatis arripiunt in divinis mandatis
while men the-way of-truth seize in the-divine commandments
pergere disponentes: ipsis multæ tentationes occurrunt, ita
to-proceed arranging them many temptations meet so
quod diabolum totius orbis seductorem et multiplicium
that the-devil of-the-whole world the-seducer and of-manifold
victorum nequissimum artificem, non in via veritatis sed
vices the-most-wicked craftsman not in the-way of-truth but
in deceptione in insidiis positum attendunt. Unde et quidam
in deception in ambush placed they-attend whence also certain
eorum injustitiæ magis quam rectitudinis amatores per
of-them of-injustice more than of-rectitude lovers by
diabolum seducti: plus student antiqui seductoris vitia
the-devil seduced more strive of-the-ancient seducer the-vices
imitari quam virtutes Dei amplecti. Et intellectum quem
to-imitate than the-virtues of-God to-embrace and the-understanding which
ad divina mandata convertere deberent; ad vitia terrenæ
to the-divine commandments to-turn they-ought to the-vices of-earthly
iniquitatis retorquentes diabolo se submittunt. Quibus
iniquity twisting-back to-the-devil themselves submit to-whom
directores eorum velut consodales et conservi per sacras
the-directors of-them as fellow-members and fellow-servants through the-sacred
Scripturas sæpe numero occurrentes facta eorum improperant,
Scriptures often in-number meeting the-deeds of-them reproach
et cur diabolica figmenta sequentes divinam ultionem in
and why diabolical figments following divine vengeance on

se inducant, illis increpant. Sed illi admonitiones eorum
themselves they-bring them they-rebuke but they the-admonitions of-them
sæpissime deridentes se in paucis peccare et Deum
very-often deriding themselves in few-things to-sin and God
suum minime offendere per superbiam suam affirmant.
their very-little to-offend through pride their affirm
Unde cum in obduratione illa perseverant, divinam sententiam
whence when in obduracy that they-persevere the-divine sentence
accipiunt, quoniam ipsis servis iniquitatis objiciebatur cur
they-receive since to-the-very servants of-iniquity it-was-objected why
intellectum desuper sibi datum suffocaverint, et cur magis
the-understanding from-above to-them given they-had-stifled and why rather
deceptiones antiqui seductoris susceperint quam Creatorem
the-deceptions of-the-ancient seducer they-had-taken-up than Creator
suum cui strenue famulari debuerant contempserunt, ita
their whom vigorously to-serve they-ought they-despised so
ipsi a Deo contempti diabolicis illusionibus secundum opera
they by God despised to-diabolical illusions according-to works
sua (quia Deo servire noluerunt) deputantur, ubi considerare
their because God to-serve they-would-not are-assigned where to-consider
coguntur: quid nequissima seductio ipsis profuerit, quoniam
they-are-compelled what the-most-wicked seduction them has-profited since
hoc modo abjecti damnationem incurrunt, quod divina
in-this way cast-away damnation they-incur because the-divine
præcepta postponentes plus diabolum quam Deum sequi
precepts setting-aside more the-devil than God to-follow
contenderunt. Nolo enim ut me homines contemnant, qui
they-strove I-do-not-wish for that me men should-despise who
me in fide scire debent, quoniam, si me abjecerint
me in faith to-know ought since if me they-shall-have-cast-away
et creaturam sibi subjectam inspexerint, antiquum
and the-creation to-them subject shall-have-looked-into the-ancient

seductorem in hoc imitantes; tunc et ego permitto ut eis
seducer in this imitating then also I permit that to-them
et cum creatura et cum diabolo secundum concupiscentiam
both with creation and with the-devil according-to the-concupiscence
cordis sui fiat, quatenus ita experiantur quid ipsis
of-heart their it-be-done so-that thus they-may-experience what them
prosit creatura quam adoraverunt, vel quid eis diabolus
profits the-creation which they-adored or what to-them the-devil
conferat quem secuti sunt.
brings whom followed they-have

THE BOUNDS OF LIFE

No one can know or pass the term God sets on a life: he leaves the strong until their fruit ripens and takes the frail before they wither. Having sent prophets, his Son, and apostles, he will bear augury no longer. All creation obeys him, yet man asks why God does not make him just, and like a kid out to catch a stag is thrust back by the law's horns. God, physician of all sicknesses, wipes away lesser sins and asks penance for graver, and crushed the devil through the woman who bore the Son.

Et, o stulti homines, cur creaturam de tempore vitæ
and O foolish men why creation about the-time of-life
vestræ inquiritis? Nullus enim vestrum potest tempus
your do-you-inquire-of none for of-you can the-time
vitæ suæ aut scire, aut illud devitare, aut illud transilire
of-life his either to-know or it to-avoid or it to-leap-over
quod per me sibi constitutum est vivere, quia, o homo,
which through me for-him established is to-live because O man
cum salus tua tam in sæcularibus quam in spiritualibus
when salvation your as-well in worldly-things as in spiritual-things
completa fuerit, præsens sæculum mutabis, et ad illud
completed shall-have-been the-present world you-will-change and to that

quod terminum non inveniet transibis. Nam cum homo
which an-end not will-find you-will-pass for when a-man
tantæ fortitudinis est quod præ aliis ardentius in me ardet,
of-such strength is that before others more-ardently in me he-burns
ita quod in conscientia terrenæ fecis fetentium peccatorum
so that in the-conscience of-earthly dregs of-stinking sins
non torpens insidias antiqui serpentis devitet; hujus
not growing-numb the-snares of-the-ancient serpent he-may-avoid of-this-one
spiritum a corpore suo non excutio antequam dulces
the-spirit from body his not I-shake-out before sweet
fructus suos in suavissimo odore ad bonum finem perducat,
fruits his in most-sweet odor to a-good end he-brings
illum autem quem tantæ fragilitatis considero, quod tener
him moreover whom of-such frailty I-consider that tender
debilis est in gravi dolore sui corporis, et in attractione
weak he-is in heavy pain of-his body and in the-attraction
pessimi insidiatoris jugum meum ferre; de hoc sæculo
of-the-worst lier-in-wait yoke my to-bear from this world
substraho antequam in tempore marcescentis animi sui
I-withdraw before in the-time of-withering mind his
incipiat arescere, omnia enim scio. Volo autem humano
he-begins to-dry-up all-things for I-know I-wish moreover to-the-human
generi omnem justitiam ad suam cautelam dare, ita ut
race all justice for its caution to-give so that
nullus hominum se possit excusare, cum homines moneo
none of-men himself can to-excuse when men I-warn
et hortor justitiam facere, quando ipsis judicium mortis
and exhort justice to-do when on-them the-judgment of-death
incutio velut jam sint morituri, cum adhuc diutius
I-strike as-if already they-were about-to-die while still longer
victuri sunt: hoc facio quoniam nemo nisi secundum
about-to-live they-are this I-do since no-one except according-to

fructum quem in homine video et secundum voluntatem
the-fruit which in man I-see and according-to will
meam qua ei vivere concedo, aliud tempus habere vel
my by-which to-him to-live I-grant another time to-have or
sibi disponere poterit, quemadmodum etiam Job per
for-himself to-dispose will-be-able just-as also Job through
me testatur, cum dicit: Constituisti terminos ejus qui
me testifies when he-says you-have-set the-bounds of-him which
præteriri non poterunt. Quod dicitur: Tu qui super omnes
to-be-passed not will-be-able which is-said you who above all
es, et omnia antequam fiant prævides: etiam in secreto
are and all-things before they-come-to-be foresee also in the-secret
majestatis tuæ constituisti terminos humanæ vitæ, ita quod
of-majesty your have-set the-bounds of-human life so that
nec scientia, nec prudentia, nec astutia ullius rei præteriri
neither knowledge nor prudence nor cunning of-any thing to-be-passed
poterunt in ulla ætate seu in infantia, seu in juventute,
will-be-able in any age whether in infancy or in youth
seu in senectute hominum, nisi secundum providentiam
or in the-old-age of-men except according-to the-providence
secretorum tuorum, qui homines ad gloriam nominis tui
of-secrets your who men for the-glory of-name your
fieri voluisti. Ego enim, o homo ante constitutionem
to-be-made willed I for O man before the-establishment
mundi novi te; sed tamen dies tuos in operibus tuis volo
of-the-world knew you but yet days your in works your I-wish
considerare et fructum eorum discernere, et quæque opera
to-consider and the-fruit of-them to-discern and all works
tua diligenter et acutissime examinare. Quemcunque autem
your diligently and most-sharply to-examine whomever moreover
subito de temporali vita subtraho, hujus vitæ utilitas
suddenly from temporal life I-withdraw of-this-one of-life the-usefulness

completa est, ita ut si vita ipsius longius protraheretur
completed is so that if the-life of-him longer were-drawn-out
nullam ubertatem bonorum fructuum amplius afferret, sed
no abundance of-good fruits further it-would-bring but
velut teporem carneæ fidei habens, tantum quasi vacuo
as-if the-lukewarmness of-fleshly faith having only as-if with-empty
sono verborum fumum emitteret nec intimo tactu
sound of-words smoke it-would-send-forth nor with-the-inmost touch
cordis sui me tangeret. Unde ipsis inducias hujus vitæ non
of-heart his me would-touch whence to-them the-respite of-this life not
tribuo, sed antequam in teporem hujusmodi infertilitatis
I-grant but before into the-lukewarmness of-this-kind of-barrenness
cadat eum ab hoc sæculo subduco. Sed ad te sermo meus,
he-falls him from this world I-withdraw but to you speech my
o homo. Cur me contemnis? Nonne prophetas meos ad te
O man why me do-you-despise surely prophets my to you
misi, et Filium meum pro salute tua in lignum crucis dedi,
I-sent and Son my for salvation your to the-wood of-the-cross I-gave
et apostolos meos ut tibi viam veritatis per Evangelium
and apostles my that to-you the-way of-truth through the-Gospel
ostenderent ad te destinavi? Unde non potes te excusare
they-might-show to you I-appointed whence not you-can yourself to-excuse
quin omnia bona habeas per me. Et cur nunc postponis
but-that all goods you-have through me and why now do-you-put-after
me? Sed errorem hujus perversitatis, scilicet quod signa
me but the-error of-this perversity namely that the-signs
actuum tuorum in stellis aut in igne, aut in avibus seu
of-acts your in the-stars or in fire or in birds or
in alia hujusmodi creatura quæris: amplius nolo tolerare,
in other of-this-kind creation you-seek further I-do-not-wish to-tolerate
quoniam omnes qui errorem hunc diabolica visione primum
since all who error this by-diabolical vision first

adinvenerunt: Deum contemnentes, præcepta illius omnino
invented God despising the-precepts of-him altogether
abjecerunt, quapropter et ipsi contempti sunt. Ego autem
cast-away wherefore also they despised were I moreover
super omnem creaturam in claritate divinitatis meæ fulgeo:
above every creature in the-brightness of-divinity my shine
ita quod miracula mea in sanctis meis tibi manifesta sunt,
so that the-miracles my in saints my to-you manifest are
quare ulterius nolo ut amplius hunc errorem auguriandi
wherefore further I-do-not-wish that further this error of-augury
exerceas, sed ut in me aspicias. O stulte, considera
you-should-exercise but that to me you-should-look O fool consider
quis sum ego; considera quia ego sum summum bonum.
who am I consider that I am the-highest good
Unde omnia bona tibi tribuo cum diligenter quæsieris
whence all goods to-you I-grant when diligently you-shall-have-sought
me. Et quem credis me esse? Deus sum super omnia
me and whom do-you-believe me to-be God I-am above all-things
et in omnibus. Sed tu vis me haberi velut rusticum; qui
and in all-things but you wish me to-be-held as-if a-peasant who
dominum suum timet. Quomodo? Tu vis ut voluntatem
lord his fears how you wish that will
tuam faciam, cum tu præcepta mea contemnas. Non autem
your I-should-do while you the-precepts my despise not moreover
sic Deus est. Quid hoc? Ipse enim nec opinionem initii,
so God is what this he for neither the-notion of-a-beginning
nec timorem finis habet. Cœli in laudibus meis sonant
nor fear of-an-end has the-heavens in praises my sound
me inspicientes, et secundum justitiam illam qua per me
me beholding and according-to justice that by-which through me
positi sunt mihi obedientes. Sol etiam, luna et stellæ
placed they-are to-me obeying the-sun also the-moon and the-stars

in nubibus cœli secundum tenorem suum apparent: necnon
in the-clouds of-heaven according-to course their appear and-also
flabra ventorum et pluviæ in aere ut eis constitutum est
the-gusts of-winds and rains in the-air as for-them established it-is
currunt, et hæc omnia Creatori suo secundum jussionem
run and these-things all to-Creator their according-to the-command
ipsius obediunt. Tu autem, o homo præcepta mea non
of-him obey you moreover O man the-precepts my not
imples, sed voluntatem tuam sequeris: velut justitia legis
fulfill but will your you-follow as-if the-justice of-the-law
tibi nec posita nec ostensa sit. In tanta enim contumacia
for-you neither set nor shown were in so-great for stubbornness
es, quamvis cinis sis, quod tibi non sufficit justitia legis
you-are although ash you-are that for-you not suffices the-justice of-law
meæ quæ arata et culta est in sanguine Filii mei et bene
my which plowed and tilled is in the-blood of-Son my and well
trita in sanctis meis tam Veteris quam Novi Testamenti.
trodden in saints my as-well of-the-Old as of-the-New Testament
Sed in magna stultitia vis me apprehendere, cum mihi hoc
but in great folly you-wish me to-seize when me in-this
modo insultas, dicens: Si Deo placet ut justus et bonus
way you-insult saying if to-God it-pleases that just and good
sim, quare non facit me rectum? tu ita me capere volens
I-be why not does-he-make me right you so me to-catch wishing
ac si petulans hœdus cervum velit capere, qui fortissimis
as if a-wanton kid a-stag should-wish to-catch which by-the-strongest
cornibus cervi valide retruditur et perforatur. Sic et ego
horns of-the-stag mightily is-thrust-back and is-pierced thus also I
cum mecum petulanter in moribus tuis ludere vis in
when with-me wantonly in morals your to-play you-wish in
præceptis legis meæ quasi cornibus, meis justo judicio meo te
the-precepts of-law my as-if with-horns my by-just judgment my you

comminuo. Hæc enim sunt tubæ in aures tuas resonantes;
I-crush these for are trumpets into ears your resounding
sed tu illas non sequeris, sed post lupum curris quem te
but you them not follow but after the-wolf you-run which yourself
putas ita domasse ut te lædere non possit. Sed famelicus
you-think so to-have-tamed that you to-hurt not it-can but the-hungry
lupus devorat te, dicens: Ovis ista secus viam erravit nec
wolf devours you saying sheep this beside the-road has-strayed nor
pastorem suum sequi voluit, sed post me cucurrit, quare
shepherd its to-follow wished but after me ran wherefore
illam deglutire volo, quia me elegit et pastorem suum
it to-swallow I-wish because me it-chose and shepherd its
deseruit. O homo, Deus justus est: et ideo omnia quæ
deserted O man God just is and therefore all-things which
in cœlo et in terra fecit, justa ordinatione disposuit. Ego
in heaven and on earth he-made by-just ordering he-disposed I
enim sum magnus medicus omnium languorum: faciens velut
for am the-great physician of-all sicknesses doing as
medicus qui languidum videt, qui medelam ardenter desiderat.
a-physician who a-sick-man sees who a-remedy ardently desires
Quid hoc! Si languor parvus est, eum facile curat; si vero
what this if the-sickness small is him easily he-cures if but
gravis est, languido dicit. Ego argentum et aurum a te
serious it-is to-the-sick-man he-says I silver and gold from you
exigo. Quod si illa mihi dederis, te juvabo. Sic et
demand but if them to-me you-shall-have-given you I-shall-help thus also
ego, o homo, facio. Minora peccata in gemitu, et lacrymis,
I O man do lesser sins in groaning and tears
ac in bona voluntate hominum abstergo; in gravioribus
and in the-good will of-men I-wipe-away in graver
autem culpis mando, o homo, age pœnitentiam et morum
moreover faults I-command O man do penance and of-morals

correctionem, et ostendam tibi misericordiam meam et
correction and I-shall-show to-you mercy my and
vitam æternam tibi dabo. Et stellas et alias creaturas de
life eternal to-you I-shall-give and the-stars and other creatures about
causis tibi occurrentibus ne inspicias, nec diabolum adores,
causes to-you befalling do-not look-into nor the-devil adore
nec eum invoces, nec quidquam ab eo perquiras, quoniam,
nor him invoke nor anything from him search-out since
si plus volueris scire quam te oporteat nosse, ab
if more you-shall-have-wished to-know than you it-behooves to-know by
antiquo seductore decipieris, quia, cum primus homo plus
the-ancient seducer you-will-be-deceived because when the-first man more
quasivit quam quærere deberet; ab illo deceptus est et
sought than to-seek he-ought by him deceived he-was and
in perditione ivit. Sed tamen diabolus nescivit hominis
into perdition went but yet the-devil did-not-know of-man
redemptionem, ubi Filius Dei mortem occidit, et infernum
the-redemption when the-Son of-God death killed and hell
confregit, diabolus enim in initio per mulierem devicit
broke the-devil for in the-beginning through a-woman conquered
hominem; sed Deus in fine temporum per mulierem
man but God at the-end of-times through a-woman
contrivit diabolum, quæ Filium Dei genuit, qui diabolica
crushed the-devil who the-Son of-God bore who the-diabolical
opera mirabiliter ad nihilum duxit, quemadmodum Joannes
works wonderfully to nothing brought just-as John
dilectus meus testatur, dicens: In hoc apparuit Filius Dei
beloved my testifies saying in this appeared the-Son of-God
ut dissolvat opera diaboli. Quid hoc? Propter salutem
that he-might-dissolve the-works of-the-devil what this for-the-sake-of the-health
et salvationem hominum apparuit maxima claritas, scilicet
and salvation of-men appeared the-greatest brightness namely

Filius Dei, paupertatem humani corporis induens; sed
the-Son of-God the-poverty of-the-human body putting-on but
velut ardens stella in umbrosis nubibus fulgens, ita positus
like a-burning star in shadowy clouds shining so placed
in torculari, ubi vinum sine sorde fermenti, exprimendum
in the-winepress where wine without the-dirt of-ferment to-be-pressed-out
erat, quoniam ipse lapis angularis super torcular cecidit;
was since he the-stone corner upon the-winepress fell
et tale vinum expressit quod maximum odorem suavitatis
and such wine pressed-out that the-greatest odor of-sweetness
dedit. Ipse enim absque inundatione polluti sanguinis in
it-gave he for without the-flood of-polluted blood in
humano genere clarus homo effulgens, pede militiæ suæ
the-human race a-bright man shining-forth with-the-foot of-warfare his
os antiqui serpentis conculcavit: dissolvens a jecore
the-mouth of-the-ancient serpent trampled dissolving from the-liver
iniquitatis illius omnia jacula, quæ et furore et libidine
of-iniquity of-him all the-darts which both with-fury and with-lust
plena erant, eum omnino contemptibilem reddidit. Unde
full were him altogether contemptible rendered whence
quicunqne scientiam in Spiritu sancto et pennas in fide
whoever knowledge in the-Spirit holy and wings in faith
habet; iste admonitionem meam non transgrediatur, sed eam
has he admonition my not let-him-transgress but it
in gustu animæ suæ amplectendo percipiat.
in the-taste of-soul his by-embracing let-him-perceive

Visio quarta

I.4 · THE SOUL IN ITS TABERNACLE

She sees a splendor full of eyes, men making strong, weak, and bitter cheeses, and a woman bearing a human form, quickened by a fiery sphere. A soul in the body laments as a pilgrim: made for a jeweled tabernacle, she was captured, stripped, and poisoned in Babylon. Weeping for Zion, she feels a breath of comfort, but a sea and serpents bar her flight until her mother gives her wings. In a tabernacle of steel she builds a column, a bulwark, and a tower that arrows and floods cannot pierce.

Et deinde vidi maximum serenissimumque splendorem velut
and then I-saw a-very-great and-most-serene splendor as-if
plurimis oculis flammantem, quatuorque angulos ad quatuor
with-very-many eyes flaming and-four corners to the-four
partes mundi versos habentem; qui secretum superni
parts of-the-world turned having which the-secret of-the-supernal
Creatoris designans, in maximo mysterio mihi manifestatus
Creator signifying in very-great mystery to-me manifested
est, in quo etiam alius splendor similis auroræ in se
was in which also another splendor like the-dawn in itself
purpurei fulgoris claritatem tenens apparuit. Et ecce vidi
of-purple gleam the-brightness holding appeared and behold I-saw
in terra homines in fictilibus lac portantes et inde caseos
on earth men in earthen-vessels milk carrying and from-it cheeses
conficientes; cujus quædam pars spissa fuit unde fortes casei
making of-which a-certain part thick was whence strong cheeses
facti sunt, pars quædam tenuis; de qua debiles casei coagulati
made were a-part certain thin from which weak cheeses curdled
sunt, et pars quædam tabe permista; de qua amari
were and a-part certain with-corruption mixed from which bitter
casei processerunt, et ita vidi quasi mulierem velut integram
cheeses came-forth and so I-saw as-it-were a-woman as-if a-whole

formam hominis in utero suo habentem. Et ecce per secretam
form of-man in womb her having and behold through the-secret
dispositionem superni Conditoris eadem forma motum vitalis
disposition of-the-supernal Founder the-same form the-motion of-vital
motionis dedit, et ignea sphæra nulla lineamenta humani
movement gave and a-fiery sphere no lineaments of-the-human
corporis habens cor illius formæ possedit, et cerebrum
body having the-heart of-that form possessed and the-brain
ejus tetigit, et se per omnia membra ipsius transfudit. Ac
of-it touched and itself through all the-members of-it poured and
deinde forma illa hominis de utero mulieris hoc modo
then form that of-man from the-womb of-the-woman in-this way
vivificata egrediente, secundum motus quos sphæra in illa
quickened going-out according-to the-motions which the-sphere in that
forma hominis habuit, secundum etiam illos et colorem suum
form of-man had according-to also them also color its
mutavit. Et vidi quod quamdam hujusmodi sphæram in humano
changed and I-saw that a-certain of-this-kind sphere in the-human
corpore manentem multi turbines invadentes, eam usque ad
body remaining many whirlwinds attacking it down to
terram incurvabant, sed illa resumptis viribus se viriliter
the-earth bent but it with-resumed strength itself manfully
erigens eis viriliter restitit, et cum gemitu sic questa est:
raising to-them manfully resisted and with a-groan thus complained has
Ego peregrina ubi sum? In umbra mortis. Et qua via
I a-pilgrim where am-I in the-shadow of-death and by-what way
vado? In viam erroris. Et quam consolationem habeo? quam
do-I-go into the-way of-error and what consolation do-I-have that-which
peregrini habent. Ego enim debui habere tabernaculum
pilgrims have I for ought to-have a-tabernacle
lapidibus quadris sole et stellis lucidioribus ornatum,
with-stones square than-the-sun and the-stars brighter adorned

quia occidens sol occidentes stellæ non debebant in eo
because the-setting sun the-setting stars not ought in it
lucere, sed in eo debuit esse angelica gloria, quoniam
to-shine but in it ought to-be angelic glory since
topazius debuit esse fundamentum ipsius, et omnes gemmæ
topaz ought to-be the-foundation of-it and all gems
structura ejus, scalæ ejus ex crystallo positæ et plateæ
the-structure of-it the-stairs of-it of crystal set and the-streets
ipsius auro stratæ. Nam ego debui esse consors angelorum;
of-it with-gold paved for I ought to-be a-consort of-the-angels
quia sum vivens spiraculum quod Deus misit in aridum
because I-am a-living breath which God sent into dry
limum. Unde deberem Deum scire, et ipsum sentire. Sed
mud whence I-should God to-know and him to-feel but
heu! cum tabernaculum meum intellexit se posse oculis
alas when tabernacle my understood itself to-be-able with-eyes
suis in omnes vias videre, instrumentum suum ad aquilonem
its into all ways to-see instrument its to the-north
posuit. Ah! ah! ubi capta sum et spoliata oculis et gaudio
it-set ah ah where captured I-was and despoiled of-eyes and of-the-joy
scientiæ, veste mea tota scissa, et sic de hæreditate mea
of-knowledge garment my wholly torn and thus from inheritance my
pulsa; ducta sum in alienum locum, qui omni pulchritudine
driven led I-was into a-strange place which of-all beauty
et honore caret, ubi pessimo servitio subjecta sum. Sed et
and honor is-bereft where to-the-worst servitude subjected I-am but also
ii qui me cœperunt colaphis percutientes, cum porcis me
those who me seized with-blows striking with pigs me
manducare fecerunt, et ita in desertum locum mittentes,
to-eat made and so into a-desert place sending
amarissimas etiam herbas melle intinctas mihi ad esum
most-bitter also herbs in-honey dipped to-me for eating

porrexerunt. Postea quoque super torcular me extendentes,
they-held-out afterward also upon the-winepress me stretching
multis tormentis afflixerunt, deinde vestibus meis me
with-many torments they-afflicted then of-garments my me
exuentes et multas plagas mihi inferentes, in venationem me
stripping and many blows on-me bringing to the-hunt me
dederunt ubi pessimi et venenosi serpentes ut scorpiones,
they-gave where the-worst and venomous serpents as scorpions
et aspides, et similes mei capturam fecerunt et me totam
and asps and the-like of-me the-capture made and me wholly
suo veneno consperserunt, ita quod inde tota enervis
with-their venom sprinkled so that thence wholly unnerved
et debilitata facta sum. Unde illi me deridentes dixerunt:
and weakened made I-was whence they me deriding said
Ubi nunc est honor tuus? Ah! ego tunc tota contremui,
where now is honor your ah I then wholly trembled
et magno gemitu mœroris mecum in silentio dixi: O
and with-great groan of-mourning with-myself in silence said O
ubi sum? Ah! unde huc veni? Et quem consolatorem
where am-I ah whence hither have-I-come and what consoler
hujus captivitatis quæram? Quomodo has catenas dirumpam?
of-this captivity shall-I-seek how these chains shall-I-break
O quis oculus vulnera mea videre poterit? Et quæ nares
O what eye wounds my to-see will-be-able and what nostrils
fœtorem hunc tetrum sufferre valebunt? Aut quæ manus ea
stench this foul to-bear will-be-able or what hand them
oleo perunget? Ah! quis dolori meo misericordiam impendet?
with-oil will-anoint ah who on-pain my mercy will-bestow
Cœlum ergo clamorem meum exaudiat: et terra mœrore
heaven therefore cry my let-hear and the-earth at-mourning
meo tremiscat, et omne quod vivit ad captivitatem meam
my let-tremble and all that lives to captivity my

se miserando inclinet, quia amarissimus dolor me premit;
itself in-pity let-bend because most-bitter pain me presses
quoniam, sine consolatione et sine adjutorio peregrina sum.
since without consolation and without help a-pilgrim I-am
O quis consolabitur me, quoniam et mater mea dereliquit
O who will-console me since also mother my has-forsaken
me, quia a via salutis erravi? Quis me adjuvabit
me because from the-way of-salvation I-have-strayed who me will-help
nisi Deus? Cum autem recordor tui, o mater Sion, in
except God when moreover I-remember you O mother Zion in
qua habitare debui, amarissima servitia quibus subjecta sum
which to-dwell I-ought the-most-bitter services to-which subjected I-am
inspicio. Et cum omne genus musicorum quod in te est ad
I-behold and when every kind of-musicians which in you is to
memoriam duco; vulnera mea attendo. Sed cum et recordor
memory I-bring wounds my I-attend but when also I-remember
gaudii et lætitiæ gloriæ tuæ; tunc venera illa quibus infecta
the-joy and gladness of-glory your then poisons those with-which infected
sum detestor. O quo me vertam? Et quo fugiam? Dolor
I-am I-detest O whither myself shall-I-turn and whither shall-I-flee pain
enim meus innumerabilis est, quoniam si in malis istis
for my countless is since if in evils these
persevero, socia illorum ero cum quibus in terra
I-persevere a-companion of-those I-shall-be with whom in the-land
Babylonia turpiter conversata sum. Et ubi es, o mater
of-Babylon basely lived I-have and where are-you O mother
mea Sion? Hei mihi! quia a te infeliciter recessi, quoniam
my Zion woe to-me because from you unhappily I-withdrew since
si te nescirem, levius dolorem meum perferrem. Nunc
if you I-did-not-know more-lightly pain my I-should-bear now
autem pessimos sodales meos fugiam; quia infelix Babylonia
moreover the-worst companions my I-shall-flee because unhappy Babylon

in plumbeam stateram me posuit, ac maximis trabibus me
on a-leaden balance me placed and with-very-great beams me
oppressit, ita ut vix respirare possim. Sed cum lacrymas
crushed so that scarcely to-breathe I-can but when tears
meas ad te, o mater mea, cum gemitibus meis effundo,
my to you O mother my with groans my I-pour-out
tantos strepitus sonantium aquarum infelix Babylonia emittit,
such din of-sounding waters unhappy Babylon sends-out
quod vocem meam non attendis. Ergo multa sollicitudine
that voice my not you-attend therefore with-much anxiety
arctas vias quæram, in quibus pessimos sodales meos et
narrow ways I-shall-seek in which the-worst companions my and
infelicem captivitatem meam effugere queam. Et cum
unhappy captivity my to-escape I-may-be-able and when
hæc dixissem, elapsa sum angustam semitam ubi me
these-things I-had-said slipped-away I-have by-the-narrow path where myself
in parvo foramine contra septentrionem abscondi amarissime
in a-small hole toward the-north I-hid most-bitterly
flens, quoniam matrem meam perdideram; ibi etiam omnem
weeping since mother my I-had-lost there also all
dolorem meum et omnia vulnera mea considerabam, tantasque
pain my and all wounds my I-considered and-such
effusiones lacrymarum flendo et flendo ibi emisi; quod
outpourings of-tears by-weeping and by-weeping there I-sent-forth that
omnis dolor et omnis livor vulnerum meorum lacrymis
all pain and all the-bruise of-wounds my with-tears
istis perfusus maduit. Et ecce suavissimus odor velut lenis
these drenched grew-wet and behold a-most-sweet odor like a-gentle
aura a matre mea emissus, nares meas imbuit. O quantos
breeze from mother my sent-forth nostrils my steeped O how-many
gemitus et quantas lacrymas tunc effudi, cum parvam
groans and how-many tears then I-poured-out when small

consolationem illam adesse sensi. Et tantos ululatus cum
consolation that to-be-present I-felt and such wailings with
copiosis fletibus præ graudio dedi; ut etiam mons ille in
copious weepings for joy I-gave that even mountain that in
cujus foramine me absconderam inde commotus fuerit. Et
whose hole myself I-had-hidden thence moved was and
dixi: O mater, o mater Sion: quidnam tandem fiet de
I-said O mother O mother Zion what at-last will-become of
me? Et ubi nunc est nobilis filia tua? O quandiu quandiu
me and where now is the-noble daughter your O how-long how-long
maternæ dulcedinis tuæ expers sum, quæ in multis deliciis
of-maternal sweetness your bereft am-I who in many delights
me blande enutrieras? Et in his lacrymis ita delectabar;
me tenderly you-had-nourished and in these tears so I-was-delighted
quasi matrem meam viderem. Sed inimici mei clamores meos
as-if mother my I-saw but enemies my cries my
audientes, dicebant: Ubi est illa quam hactenus in consortio
hearing said where is she whom till-now in fellowship
nostro secundum voluntatem nostram tenuimus quæ et
our according-to will our we-held who also
omnem voluntatem nostram hactenus perfecit? Ecce nunc
all will our till-now performed behold now
cœlicolas invocat. Omnes ergo artes nostras excitemus,
the-heaven-dwellers she-invokes all therefore arts our let-us-rouse
eam tanto studio et tanta sollicitudine custodientes, ne
her with-such zeal and such anxiety guarding lest
usquam a nobis effugere possit, quia eam nobis prius
anywhere from us to-escape she-may-be-able because her to-us before
omnino subjecimus. Si hoc fecerimus, iterum nos sequetur.
altogether we-subjected if this we-shall-have-done again us she-will-follow
Sed ego foramen in quo me absconderam latenter egressa,
but I the-hole in which myself I-had-hidden secretly gone-out

in quamdam altitudinem ire cupiebam ubi me inimici mei
into a-certain height to-go desired where me enemies my
invenire non valerent. At ipsi quoddam mare tanti fervoris
to-find not might-be-able but they a-certain sea of-such heat
mihi opposuerunt, ut illud nullo modo transvadare potuerim.
to-me opposed that it in-no way to-wade-across I-could
Sed et ibi quidam pons tantæ parvitatis et angustiæ erat;
but also there a-certain bridge of-such smallness and narrowness was
ut nec per illum transire valuerim. In fine quoque
that not-even through it to-cross I-was-able at the-end also
maris illius quædam altitudo montium tantorum acuminum
of-sea that a-certain height of-mountains of-such peaks
apparuit quod nec ibi iter haberi posse sensi. Et dixi:
appeared that not-even there a-road to-be-had to-be-able I-felt and I-said
O quid ego misera nunc faciam? Suavitatem matris meæ
O what I wretched now shall-do the-sweetness of-mother my
nunc parumper senseram, unde putabam quod me vellet
now for-a-little I-had-felt whence I-thought that me she-wished
ad se reducere; sed ah! num iterum relinquet, me? ah!
to herself to-lead-back but ah surely-not again will-she-leave me ah
quo me vertam? Nam si modo in priorem captivitatem
whither myself shall-I-turn for if now into the-former captivity
venero, inimicis meis magis nunc quam prius ero
I-shall-have-come to-enemies my more now than before I-shall-be
ludibrio, quia ad matrem meam fideliter ejulavi et quoniam
a-mockery because to mother my faithfully I-wailed and since
suavitatem dulcedinis ejus parumper sensi, cum iterum modo
the-sweetness of-the-delight of-her for-a-little I-felt when again now
ab ea derelicta sim. Sed ego per suavitatem illam quam
by her forsaken I-be but I through sweetness that which
prius per matrem meam venientem senseram adhuc tantæ
before through mother my coming I-had-felt still of-such

fortitudinis fui quod me ad orientem verti et quod
strength was that myself to the-east I-turned and that
iterum angustissimas semitas tentare cœpi. Illæ autem semitæ
again the-narrowest paths to-try I-began those moreover paths
spinis et tribulis et aliis hujusmodi impedimentis ita
with-thorns and thistles and other of-this-kind hindrances so
septæ erant, quod vix ulla vestigia in eis figere valebam;
hedged were that scarcely any footprints in them to-fix I-was-able
sed tamen cum maximo labore et sudore eas tandem vix
but yet with very-great labor and sweat them at-last scarcely
pertransiens: ex illo labore tantam fatigationem incurri, quod
passing-through from that labor such weariness I-incurred that
vix respirare valui. Sic tandem cum maxima fatigatione ad
scarcely to-breathe I-was-able thus at-last with very-great weariness to
cacumen montis in quo me prius absconderam evadens;
the-summit of-the-mountain in which myself before I-had-hidden escaping
ad vallem ejus me inclinavi, ubi descendere volenti,
to the-valley of-it myself I-bent where to-descend to-(me)-wishing
aspides, scorpiones, dracones et alii hujusmodi serpentes
asps scorpions dragons and other of-this-kind serpents
simul occursantes, in me sibilos suos emiserunt. Unde ego
together running-at at me hisses their sent-forth whence I
exterrita, maximos ululatus emisi, dicens: O mater, ubi
terrified very-great wailings sent-forth saying O mother where
es? Levius enim dolerem, si suavitatem visitationis tuæ
are-you more-lightly for I-should-grieve if the-sweetness of-visitation your
prius non sensissem, quia nunc iterum in captivitatem illam
before not I-had-felt because now again into captivity that
incidam in qua dudum jacueram. Ubi ergo nunc est auxilium
I-shall-fall in which lately I-had-lain where therefore now is help
tuum? Tunc vocem matris meæ audivi mihi dicentem.
your then the-voice of-mother my I-heard to-me saying

O filia, curre, pennæ enim ad volandum tibi datæ sunt a
O daughter run wings for for flying to-you given are by
fortissimo datore; cui nullus valet resistere. Ergo velociter
the-strongest giver whom no-one is-able to-resist therefore swiftly
transvola omnes has contrarietates. Et ego multa consolatione
fly-across all these contrarieties and I with-much consolation
confortata, pennas illas suscepi et omnia venenosa ac
strengthened wings those took-up and all poisonous and
mortifera illa velociter transilii. Et veni ad quoddam
deadly those-things swiftly leapt-over and I-came to a-certain
tabernaculum, quod interius totum erat ex fortissima calybe
tabernacle which within wholly was of the-strongest steel
fabricatum. Et subiens illud, opera claritatis feci, cum prius
made and entering it the-works of-brightness I-did when before
opera tenebrarum fecissem. In illo autem tabernaculo ad
the-works of-darkness I-had-done in that moreover tabernacle toward
septentrionem columnam impoliti ferri posui; in qua flabella
the-north a-column of-unpolished iron I-set in which fans
diversarum pennarum se hac et illac moventium
of-diverse feathers themselves this-way and that-way moving
suspendi, et manna inveniens, illud comedi. Ad orientem vero
I-hung and manna finding it I-ate toward the-east but
propugnaculum ex quadris lapidibus construxi; et in eo ignem
a-bulwark of square stones I-built and in it fire
accendens ibi myrrhatum vinum cum musto bibi. Sed ad
kindling there myrrhed wine with new-wine I-drank but toward
meridiem turrim ex quadris lapidibus struxi; in qua clypeos
the-south a-tower of square stones I-built in which shields
rubri coloris suspendi, et in cujus fenestras tubas ex ebore
of-red color I-hung and in whose windows trumpets of ivory
factas collocavi. In medio autem illius turris mel effudi,
made I-placed in the-middle moreover of-that tower honey I-poured-out

ex quo pretiosum unguentum cum aliis aromatibus confeci,
from which a-precious ointment with other spices I-made
ita ut ex eo maximus odor per totum ambitum funderetur
so that from it the-greatest odor through the-whole compass was-spread
tabernaculi. Ad occidentem vero nullum opus posui; quia
of-the-tabernacle toward the-west but no work I-set because
pars illa ad sæculum versa erat. Sed interim dum in hoc labore
part that to the-world turned was but meanwhile while in this labor
occupata versarer; inimici mei pharetras suas arripientes,
occupied I-was-engaged enemies my quivers their seizing
sagittis suis tabernaculum meum aggressi sunt; sed ego præ
with-arrows their tabernacle my attacked have but I for
studio operis quod faciebam; tandiu insaniam eorum nom
zeal of-the-work which I-was-doing so-long the-madness of-them not
attendi usque dum fores tabernaculi sagittis complerentur:
attended up until the-doors of-the-tabernacle with-arrows were-filled
nulla tamen sagittarum nec januam læsit, nec calybem
none yet of-the-arrows neither the-door hurt nor the-steel
tabernaculi penetrare valuit, unde nec ego ab eis lædi
of-the-tabernacle to-pierce was-able whence neither I by them to-be-hurt
potui. Quod illi percipientes, maximam inundationem aquarum
could which they perceiving a-very-great flood of-waters
emiserunt, ut me et tabernaculum meum dejicerent:
sent-forth that me and tabernacle my they-might-cast-down
attamen in hac malitia sua nihil profecerunt. Quapropter eos
and-yet in this malice their nothing they-achieved wherefore them
audacter derisi, dicens: Faber qui hoc tabernaculum struxit,
boldly I-derided saying the-smith who this tabernacle built
vobis sapientior et fortior fuit. Unde sagittas vestras colligentes
than-you wiser and stronger was whence arrows your gathering
eas deponite, quoniam nullam amodo victoriam voluntatis
them lay-down since no henceforth victory of-will

vestræ in me valebunt proficere. Ecce quæ vulnera ostendunt?
your in me will-they-be-able to-achieve behold what wounds they-show
Ego multo dolore et labore plurima bella adversum vos egi,
I with-much pain and labor very-many wars against you waged
cum me morti tradere velletis; sed tamen non potuistis,
when me to-death to-hand-over you-wished but yet not you-could
quia fortissimis armis munita: acutos gladios contra vos
because with-the-strongest arms fortified sharp swords against you
vibravi, per quos me a vobis strenue defendi. Recedite
I-brandished through which myself from you vigorously I-defended withdraw
ergo, recedite, quoniam me ulterius habere non poteritis.
therefore withdraw since me further to-have not you-will-be-able

THE SOUL'S STRUGGLE AND ITS DEPARTURE

A second soul, the breath quickening the flesh, laments that the flesh breeds vice and the devil whispers doubt and despair. Yet she fights: against anger she looks to God's goodness, against hatred to Christ's martyrdom, against pride to the Virgin's humility. A third soul leaves its body fearing judgment, and bright and dark spirits wait to lead it by its works. The splendor is God's knowledge, foreseeing the lost and the saved; the dawn within it, the Son, who took flesh and shed his blood.

Sed ego fragilis et indocta vidi etiam quæ in aliam
but I frail and unlearned saw also how into another
sphæram plurimi turbines irruentes eam dejicere voluerunt
sphere very-many whirlwinds rushing it to-cast-down wished
sed non valuerunt, quoniam illa fortiter repugnans, locum
but not they-were-able since it strongly resisting place
eis insaniendi non dedit, attamen sic cum querela dixit:
to-them for-raging not gave and-yet thus with complaint it-said
Quamvis paupercula sim, magnum tamen officium necta
although very-poor I-be a-great yet office obtained

sum. Oh quid sum ego? Et quæ est querimonia clamoris
I-have oh what am I and what is the-complaint of-cry
mei? Spiraculum enim vivens in homine sum posita, in
my a-breath for living in man I-am placed in
tabernaculum medullarum, venarum, ossium et carnis, ita
the-tabernacle of-marrows of-veins of-bones and of-flesh so
quod eidem tabernaculo vegetationem tribuo, et illud
that to-the-same tabernacle vegetation I-grant and it
ubique in motibus suis circumfero. Sed heu! sensibilitas
everywhere in motions its I-carry-about but alas the-sensibility
illius profert spurcitiam, lasciviam et petulantiam morum
of-it brings-forth filth lasciviousness and wantonness of-morals
ac omnia genera vitiorum. Ah! o quam magno gemitu
and all kinds of-vices ah O how with-great groaning
hoc conqueror. Nam cum prosperitatem vitæ in operibus
this I-lament for when prosperity of-life in the-works
tabernaculi mei habeo: occurrit mihi diabolica persuasio
of-tabernacle my I-have meets me diabolical persuasion
in omnibus me irretiens, ac in flatum elationis ita me
in all-things me entangling and into the-breath of-elation so me
erigens quod sæpenumero dico. Ego secundum appetitum
raising that very-often I-say I according-to the-appetite
virium terræ meæ operari volo; in tabernaculo enim meo
of-the-powers of-earth my to-work wish in tabernacle for my
omnia opera intelligo; sed concupiscentia ejus ita impedior
all works I-understand but by-the-concupiscence of-it so I-am-hindered
quo opera mea non discerno antequam dira in me vulnera
that works my not I-discern before dire in me wounds
sentio. O quantum planctum tunc emitto? Et dico: O
I-feel O how-great a-lament then I-send-forth and I-say O
Deus, nonne creasti me? Ecce vilis terra opprimit me.
God surely you-created me behold vile earth crushes me

Et sic fugam in eo? Quomodo? Cum tabernaculum meum
and thus flight in it how when tabernacle my
carnalem concupiscentiam habet; tunc quia voluptatem in
fleshly concupiscence has then because pleasure in
opere habeo, cum ipsa opus illud perficio. Sed ratio quæ in
the-work I-have with it work that I-perform but reason which in
me cum scientia viget, ostendit mihi quoniam a Deo creata
me with knowledge thrives shows me that by God created
sum, in qua ratione etiam sentio; quia Adam cum divinum
I-am in which reason also I-feel that Adam when the-divine
præceptum transgressus esset, timens abscondit se. Sic
precept transgressed he-had fearing hid himself thus
et ego timens, a facie Dei me abscondo: cum opera
also I fearing from the-face of-God myself hide when works
mea in tabernaculo meo contraria Deo sentio. Cum autem
my in tabernacle my contrary to-God I-feel when moreover
plumbeam stateram peccati super pondero: omnia opera illa
the-leaden balance of-sin above I-weigh all works those
quæ in carnalibus concupiscentiis ardent contemno. Heu me
which in fleshly concupiscences burn I-despise alas me
errabundam! quomodo in his periculis subsistere valebo?
wandering how in these dangers to-subsist shall-I-be-able
Et cum diabolica persuasio me invadit sic dicens: Estne hoc
and when diabolical persuasion me invades thus saying is this
bonum quod nescis, nec quod vides, nec quod facere
good which you-do-not-know nor which you-see nor which to-do
potes: quid tunc erit? Et cum iterum dicit: Quod nosti, et
you-can what then will-it-be and when again it-says what you-know and
quod intelligis, et quod facere vales, cur hoc deseris?
what you-understand and what to-do you-are-able why this do-you-desert
quid tunc faciam? At plena dolore respondebo. Ah me
what then shall-I-do but full of-grief I-shall-answer ah me

miseram! quia per Adam noxia venena mihi afflata sunt,
wretched because through Adam noxious poisons on-me breathed have-been
cum ipse divinum præceptum transgressus et in terram
when he the-divine precept having-transgressed and to earth
ejectus carnalia tabernacula coadunavit. Nam in gustu quem
cast-out fleshly tabernacles gathered-together for in the-taste which
ipse in pomo per inobedientiam gustavit, noxia dulcedo
he in the-apple through disobedience tasted a-noxious sweetness
sanguini et carni se ingerit, et ita pollutionem vitiorum
into-blood and flesh itself thrusts and so the-pollution of-vices
producit. Unde peccatum carnis in me sentio; purissimum
brings-forth whence the-sin of-the-flesh in me I-feel the-most-pure
autem Deum, quia per culpam inebriata sum, negligo. Sed
moreover God because through guilt drunk I-am I-neglect but
hoc quod gustus tabernaculi mei in se habet, sequi non
this which the-taste of-tabernacle my in itself has to-follow not
debeo. Nam ex hoc quod Adam in prima apparitione purus
I-ought for from this that Adam in the-first appearance pure
et simplex a Deo creatus erat, timeo Deum, sciens quoniam
and simple by God created had-been I-fear God knowing that
per ipsum pura et simplex creata sum. Sed modo per
through him pure and simple created I-am but now through
malam consuetudinem vitiorum, in inquietudinem vertor.
bad habit of-vices into unrest I-am-turned
O in his omnibus peregrina et errabunda sum! Quapropter
O in these all a-pilgrim and wandering I-am wherefore
turbines diversorum sonituum multa mendacia proferunt,
the-whirlwinds of-diverse sounds many lies bring-forth
quæ in me surgunt sic dicentia: Quæ es? Et quid ais?
which in me rise thus saying what are-you and what do-you-say
Et qualia sunt certamina quæ exerces? Infelix enim es.
and of-what-sort are the-struggles which you-exercise unhappy for you-are

Nam ignoras utrum bonum an malum opus tuum sit.
for you-do-not-know whether good or evil work your be
Quo tandem ibis, et quis te conservabit? Et qui sunt
whither at-last will-you-go and who you will-preserve and what are
errores illi qui te ad insaniam ducunt? An perficies quod
errors those which you to madness lead or will-you-perform what
te delectat, an fugies quod te angustiat? Oh! quid facies,
you delights or will-you-flee what you distresses oh what will-you-do
quia istud scis, et illud ignoras? Quod enim te delectat
because this you-know and that you-do-not-know what for you delights
hoc tibi licitum non est, et quod te angustat, ad hoc
this to-you lawful not is and what you distresses to this
præcepto Dei compelleris. Et unde scis si hæc ita
by-the-precept of-God you-are-compelled and whence do-you-know if these-things so
sint? Melius tibi esset, si non fuisses. Et postquam isti
be better for-you it-would-be if not you-had-been and after these
turbines ita in me surrexerunt; incipio alteram viam ambulare,
whirlwinds so in me rose I-begin another way to-walk
quæ carni meæ gravis est, quia incipio justitiam facere.
which to-flesh my heavy is because I-begin justice to-do
Sed iterum intra me dubito, utrum hoc ex dono Spiritus
but again within me I-doubt whether this from the-gift of-the-Spirit
sancti sit an non, et dico: Hoc inutile est. Et deinde super
holy be or not and I-say this useless is and then above
nubes volare volo. Quo modo? super intellectum meum volo
the-clouds to-fly I-wish in-what way above understanding my I-wish
ascendere, et ea incipere quæ perficere non possum. Sed
to-ascend and those-things to-begin which to-perform not I-can but
cum hæc facere tento, maximam tristitiam in me excito,
when these-things to-do I-try very-great sadness in me I-rouse
ita quod nec in altitudine sanctitatis, nec in planitie bonæ
so that neither in the-height of-holiness nor in the-plain of-good

voluntatis ullum opus perficio, sed inquietudinem dubietatis,
will any work I-perform but the-unrest of-doubt
desperationis, mœroris et oppressionis omnium rerum in
of-despair of-mourning and of-the-oppression of-all things in
me sentio. Et cum diabolica persuasio me sic inquietat. O
me I-feel and when diabolical persuasion me thus disquiets O
quanta calamitas me tunc obruit! quia omnia mala quæ
how-great calamity me then overwhelms because all evils which
sunt aut esse possunt in vituperatione, in maledictione,
are or to-be can in vituperation in cursing
in mortificatione corporis et animæ, in turpibus verbis
in the-mortification of-body and of-soul in base words
contra munditiam, salutem et altitudinem quæ in Deo
against the-cleanness the-salvation and the-height which in God
sunt: hæc omnia mihi infelici occurrunt. Unde etiam hæc
are these all on-me unhappy rush whence also this
iniquitas mihi insurgit, scilicet quod omnis felicitas et
iniquity against-me rises namely that all happiness and
omne bonum quod tam in homine quam in Deo est mihi
all good which as-well in man as in God is to-me
molestum et grave erit magis mortem quam vitam mihi
troublesome and heavy will-be rather death than life to-me
proponens. Ah! quam infelix certamen sic de labore in
setting-before ah how unhappy a-struggle thus from labor into
laborem, de dolore in dolorem, de schismate in schisma
labor from pain into pain from schism into schism
se mihi ingerit, omnem felicitatem mihi auferens?
itself on-me thrusts all happiness from-me taking-away
Sed unde excitatur malum istorum errorum? ex hoc videlicet.
but whence is-roused the-evil of-these errors from this namely
Antiquus enim serpens in se habet astutiam et deceptricem
the-ancient for serpent in itself has cunning and deceiving

versutiam, atque mortiferum iniquitatis venenum. Nam in astutia
craftiness and deadly of-iniquity poison for in cunning
sua ingerit mihi contumaciam peccatorum, a timore Domini
his he-thrusts on-me the-stubbornness of-sins from the-fear of-the-Lord
intellectum meum auferens: ita quod peccare non timeo, sic
understanding my taking-away so that to-sin not I-fear thus
dicens: Quis est Deus? Nescio quis Deus sit. In deceptrice
saying who is God I-do-not-know who God be in deceiving
autem versutia sua obturationem mihi inducit, ita quod in
moreover craftiness his a-stopping-up on-me he-brings so that in
malo obturor. Sed in mortifero iniquitatis veneno spirituale
evil I-am-stopped-up but in the-deadly of-iniquity poison spiritual
gaudium mihi aufert, ita quod nec in Deo lætari valeo,
joy from-me he-takes-away so that not-even in God to-rejoice I-am-able
sic dubietatem desperationis mihi inducens, scilicet quæ dubito
thus the-doubt of-despair on-me bringing namely in-which I-doubt
utrum salvari possim an non? O quæ sunt ista tabernacula,
whether to-be-saved I-can or not O what are these tabernacles
quæ tanta pericula sustinent in diabolica deceptione? Sed cum
which such dangers endure in diabolical deception but when
per donum Dei recordor quæ a Deo creata sunt; tunc
through the-gift of-God I-remember what-things by God created are then
inter has oppressiones, his diabolicis persuasionibus hoc modo
amid these oppressions to-these diabolical persuasions in-this way
respondeo. Ego fragile terræ non cædam, sed fortissima
I-answer I the-frail-thing of-earth not shall-yield but the-strongest
bella exercebo. Quomodo? Cum tabernaculum meum opera
wars shall-wage how when tabernacle my the-works
injustitiæ exercere vult: medullum, sanguinem et carnem in
of-injustice to-exercise wishes marrow blood and flesh in
sapientia patientiæ conterendo me defendam, quemadmodum
the-wisdom of-patience by-crushing myself I-shall-defend just-as

fortis leo se defendit, et ut serpens in antro suo ictum
the-strong lion himself defends and as the-serpent in den its the-blow
mortis fugiens se abscondit. Nam nec sagittas diaboli
of-death fleeing itself hides for neither the-arrows of-the-devil
debeo suscipere, nec voluntatem carnis exercere. Quomodo?
ought-I to-receive nor the-will of-the-flesh to-exercise how
Cum enim ira circa tabernaculum meum intendere voluerit;
when for anger around tabernacle my to-aim shall-have-wished
in bonitatem Dei respicio quem ira nunquam tetigit, et ita
to the-goodness of-God I-look whom anger never touched and so
aere qui sua lenitate ariditatem terræ rigat suavior
than-the-air which with-its gentleness the-dryness of-the-earth waters sweeter
evado spirituale gaudium habens, cum virtutes in me vigorem
I-come-out spiritual joy having when the-virtues in me vigor
suum ostendere incipiunt. Et sic bonitatem Dei sentio. Cum
their to-show begin and thus the-goodness of-God I-feel when
autem odium me denigrare tentaverit: in misericordiam et in
moreover hatred me to-blacken shall-have-tried to the-mercy and to
martyrium Filii Dei aspicio, et ita carnem meam constringo
the-martyrdom of-the-Son of-God I-look and so flesh my I-constrain
suavem odorem rosarum quæ de spinis oriuntur fideli
the-sweet odor of-roses which from thorns arise with-faithful
recordatione suscipiens, et ita Redemptorem meum agnosco.
remembrance receiving and so Redeemer my I-acknowledge
Sed cum superbia turrim vanitatis suæ sine fundamento
but when pride the-tower of-vanity its without a-foundation
petræ in me contenderit ponere, et hanc altitudinem in me
of-rock in me shall-have-striven to-set and this height in me
erigere quæ nullum sibi similem vult habere, sed semper
to-raise which none to-itself like wishes to-have but always
altior cæteris videri. O quis mihi tunc succurret, quoniam
higher than-others to-seem O who to-me then will-run-to-help since

antiquus serpens qui super omnes esse volens in mortem
the-ancient serpent who above all to-be wishing into death
cecidit me dejicere conatur? Tunc cum mœrore dico. Ubi
fell me to-cast-down tries then with mourning I-say where
est rex meus et Deus meus? Quid possum boni absque
is king my and God my what can-I of-good without
Deo? Nihil. Et sic ad Deum qui mihi vitam dedit respicio,
God nothing and thus to God who to-me life gave I-look
et ad beatissimam virginem illam quæ superbiam antiquæ
and to the-most-blessed virgin that who the-pride of-the-ancient
speluncæ contrivit curro; sic fortissimus lapis ædificii Dei
cave crushed I-run thus the-strongest stone of-the-building of-God
effecta, rapacissimus lupus qui hamo divinitatis strangulatus
made the-most-rapacious wolf who on-the-hook of-divinity strangled
est, me amodo superare non poterit. Et ita suavissimum
was me henceforth to-overcome not will-be-able and so the-sweetest
bonum, id est humilitatem in altitudine Dei et recordatio
good that is humility in the-height of-God and the-remembrance
inter omnes humilitatem beatissimæ Virginis cognosco,
among all the-humility of-the-most-blessed Virgin I-know
suavitatem indeficientis balsami sentiens, et ita in dulcedine
the-sweetness of-unfailing balsam feeling and so in the-sweetness
Dei gaudens velut sim in odore omnium pigmentorum;
of-God rejoicing as-if I-were in the-odor of-all perfumes
cætera etiam vitia fortissimo humilitatis dejicio.
the-other also vices with-the-strongest of-humility I-cast-down
Et deinde ego paupercula vidi quod alia quædam sphæra
and then I very-poor saw that another certain sphere
ex lineamentis formæ suæ se contrahens: modos ejus
from the-lineaments of-form its itself drawing-together the-joints of-it
resolvit, et se ab eis cum gemitu extraxit, sedemque suam
loosed and itself from them with a-groan drew-out and-seat its

mœrens dirupit. Et dixit: De tabernaculo meo exibo. Sed
mourning broke-apart and said from tabernacle my I-shall-go-out but
ego misera plenaque mœroris quo vadam? Per horrendas
I wretched and-full of-mourning whither shall-I-go through horrible
et permetuendas semitas ad judicium ubi judicabor. Opera
and much-to-be-feared paths to judgment where I-shall-be-judged the-works
enim quæ in tabernaculo meo operata sum ostendam: et ibi
for which in tabernacle my wrought I-have I-shall-show and there
remunerationem secundum merita mea recipiam. O quantus
the-reward according-to merits my I-shall-receive O how-great
timor? o quanta angustia illic mihi erit? Cumque se hoc
fear O how-great anguish there to-me will-be and-when itself in-this
modo resolveret; quidam spiritus et lucidi et umbrosi
way it-was-loosing certain spirits both shining and shadowy
venerunt qui socii conversationis ejus secundum quam in
came who companions of-the-way-of-life of-it according-to which in
sede sua se moverat fuerunt, resolutionem ejus exspectantes,
seat its itself it-had-moved were the-loosing of-it awaiting
ut, postquam se solvisset, eam secum abducerent. Et
that after itself it-had-loosed it with-themselves they-might-lead-away and
audivi viventem vocem illis dicentem: secundum opera sua,
I-heard a-living voice to-them saying according-to works its
de loco ad locum ducatur; et iterum audivi de cœlo vocem
from place to place let-it-be-led and again I-heard from heaven a-voice
mihi dicentem: Beata et ineffabilis trinitas se mundo
to-me saying the-blessed and ineffable trinity itself to-the-world
manifestavit, cum Pater Unigenitum suum de Spiritu sancto
manifested when the-Father Only-begotten his of the-Spirit holy
conceptum et de Virgine natum misit in mundum quatenus
conceived and of the-Virgin born sent into the-world so-that
homines multa diversitate nati, multisque peccatis obligati
men with-much diversity born and-with-many sins bound

per eum ad viam veritatis reducerentur, ita ut ipsi a
through him to the-way of-truth might-be-led-back so that they from
nexibus corporeæ molis absoluti bona et sancta opera secum
the-bonds of-the-bodily mass loosed good and holy works with-themselves
portantes: gaudia supernæ hæreditatis adipiscerentur.
carrying the-joys of-the-supernal inheritance might-obtain
Quod ut profundius, o homo, capias et apertius dijudices:
which that more-deeply O man you-may-grasp and more-openly you-may-judge
vides maximum serenissimumque splendorem velut plurimis
you-see a-very-great and-most-serene splendor as-if with-very-many
oculis flammantem, quatuorque angulos ad quatuor partes
eyes flaming and-four corners to the-four parts
mundi versos habentem, qui magnam in mysteriis puramque
of-the-world turned having which great in mysteries and-pure
in manifestationibus scientiam Dei significat, maxima
in manifestations the-knowledge of-God signifies with-very-great
profunditate perspicuitatis radiante et acutissimas acies
depth of-clearness shining and the-sharpest edges
quadrifidæ stabilitatis ad quatuor plagas orbis extendentem
of-fourfold stability to the-four regions of-the-world stretching-out
ubi ipsa tam illos qui abjiciuntur quam illos qui colliguntur
where it as-well those who are-cast-away as those who are-gathered
venientes acutissime prævidet; mysterium supernæ majestatis
coming most-sharply foresees the-mystery of-the-supernal majesty
ostendens: quod in typo summæ altitudinis et profunditatis
showing which in the-type of-the-highest height and depth
tibi ut cernis demonstratur. In quo etiam alius splendor similis
to-you as you-see is-shown in which also another splendor like
auroræ in se purpurei fulgoris claritatem tenens apparet; quia
the-dawn in itself of-purple gleam the-brightness holding appears because
scientia Dei etiam hoc ostendit, quod unigenitus Patris
the-knowledge of-God also this shows that the-only-begotten of-the-Father

de virgine carnem sumens, sanguinem suum in candore fidei
from a-virgin flesh taking blood his in the-whiteness of-faith
pro salute hominum fundere dignatus est, in qua scientia
for the-salvation of-men to-pour-out deigned has in which knowledge
Dei, boni et mali ostenduntur, quoniam ipsa nulla
of-God good-things and evil-things are-shown since it by-no
obscuritate ullius rei obnubilatur. Sed tu, o homo, dicis: Quid
obscurity of-any thing is-clouded but you O man say what
faciet homo, cum Deus prænovit omnia quæ ipse facturus est?
will-do man when God foreknew all-things which he about-to-do is

THE JUSTICE OF GOD AND THE MAKING OF MAN

Whoever calls God's judgment unjust imitates the devil and will fall like him, while the penitent finds the Father's arms; let idolaters leave their folly. The milk is human seed: the thick makes strong, gifted men, the thin weak ones, the corrupt bitter ones, many of whom God saves through hardship. Crippled children of unions that forget God call their parents to penance. The fiery sphere is the soul, which quickens the child in the womb and takes brightness or darkness from its works.

Ad quæ ego: O stulte, in nequitia cordis tui, illum
to which-things I O fool in the-wickedness of-heart your him
imitaris qui viam veritatis primum recusans mendacium
you-imitate who the-way of-truth first refusing a-lie
veritatis opposuit, cum se summæ bonitati similem facere
to-truth opposed when himself to-the-highest goodness like to-make
voluit. Quis poterit initium et finem omnium quidquid
he-wished who will-be-able the-beginning and end of-all whatever
latere qui est, fuit et permanebit? Sed tu quis es?
to-escape-from-him who is was and will-remain but you who are-you
Favilla cineris es. Et quid nosti cum non esses?
an-ember of-ash you-are and what did-you-know when not you-were

Sed tu lamentabile initium et miserabilem finem habens,
but you a-lamentable beginning and a-miserable end having
contradicis quod nec scis, nec scire debes: videlicet
contradict what neither you-know nor to-know you-ought namely
incomprehensibilem pulchritudinem justitiæ Dei in qua
the-incomprehensible beauty of-the-justice of-God in which
nulla suspicio injustitiæ invenitur, nec inventa est unquam,
no suspicion of-injustice is-found nor found was ever
nec invenietur. O stulte, ubi putas esse patrem iniquitatis
nor will-be-found O fool where do-you-think to-be the-father of-iniquity
quem imitaris? Quid hoc? Cum superbia te inflat super
whom you-imitate what this when pride you puffs-up above
sidera, et super alias creaturas, et super angelos vis
the-stars and above other creatures and above the-angels you-wish
elevari qui præcepta Dei per omnia et super omnia
to-be-raised who the-precepts of-God through all-things and above all-things
adimplent. Sed tu cades sicut et ille cecidit; qui mendacium
fulfill but you will-fall as also he fell who a-lie
veritati opposuit. Mendacium enim ipse dilexit, et ideo
to-truth opposed the-lie for he loved and therefore
morte involutus in abyssum corruit. Ergo, o homo, attende.
by-death wrapped into the-abyss fell therefore O man attend
Cum nec inspicis charitatem illam qua te Deus liberavit,
when neither you-look-at love that by-which you God freed
nec attendis quanta bona tibi Deus semper impendit, nec
nor attend how-great goods on-you God always bestows nor
tu consideras quomodo ipse te a morte revocat: frequenter
you consider how he you from death recalls often
in peccata corruis ubi magis mortem quam vitam diligis, si
into sins you-fall where rather death than life you-love if
tunc tandem ad mentem tuam revocas scripturas et doctrinas
then at-last to mind your you-recall the-scriptures and teachings

illas quas tibi antiqui et fideles patres tui proposuerunt,
those which to-you the-ancient and faithful fathers your set-forth
scilicet quod malum debes devitare et bonum operari; si
namely that evil you-ought to-avoid and good to-work if
tunc ex intimo cordis dixeris, graviter peccavi; quare
then from the-inmost of-heart you-shall-have-said gravely I-have-sinned wherefore
oportet me cum digna pœnitentia ad patrem meum qui me
it-behooves me with worthy penitence to father my who me
creavit redire, tunc pater tuus benigne suscipit te et in
created to-return then father your kindly receives you and into
sinum suum te reponens dulcibus ulnis amplectitur te. Nunc
bosom his you putting-back with-sweet arms embraces you now
autem beatitudinem illam quæ tibi a Deo proposita est
moreover beatitude that which for-you by God set-forth is
scire contemnis, ac justitiam Dei audire vel operari recusas.
to-know you-disdain and the-justice of-God to-hear or to-work you-refuse
Nunquid si fieri posset magis judicium Dei injustum
surely-not if to-be-done it-could rather the-judgment of-God unjust
quam justum vocares? Quapropter si sanguine Filii Dei
than just would-you-call wherefore if by-the-blood of-the-Son of-God
redemptus non esses, in perditione perditus jaceres.
redeemed not you-had-been in perdition lost you-would-lie
Sed judicium Dei verum et justum est. Unde, o homo,
but the-judgment of-God true and just is whence O man
quam utilitatem inde consequeris: quod te in judicio meo
what usefulness thence do-you-attain that yourself in judgment my
decerpis? In choro angelorum et in electa vinea mea est
you-tear in the-choir of-angels and in the-chosen vineyard my is
laus laudantium et dicentium: Gloria tibi, Domine, qui
the-praise of-those-praising and saying glory to-you Lord who
justus es et verax, nec judicio meo per eos contradicitur;
just are and true nor judgment my by them is-contradicted

quoniam justi sunt. Sed quid diabolo profuit quod se
since just they-are but what the-devil did-it-profit that himself
mihi opposuit? Qui cum vidit se multam claritatem
to-me he-opposed who when he-saw himself much brightness
habere; super omnes se voluit exaltare, ita quod ei
to-have above all himself he-wished to-exalt so that to-him
innumerabilis turba superborum spirituum consensit, quos
a-countless throng of-proud spirits consented whom
omnes divina virtus in zelo justitiæ suæ simul cum illo
all the-divine power in the-zeal of-justice its together with him
dejecit; sic etiam omnes dejiciuntur qui in perseverantia mali
cast-down thus also all are-cast-down who in perseverance of-evil
justitiam Dei postponere conantur; quoniam ipsi summum
the-justice of-God to-set-aside try since they the-highest
bonum in perversitatem nequitiæ pervertere laborant. Unde
good into the-perversity of-wickedness to-pervert labor whence
nequaquam Deus quod injustum est constituit; sed omnes
by-no-means God what unjust is established but all-things
quod rectum est in æquitate bonitatis suæ ordinavit.
what right is in the-equity of-goodness his ordered
Sed et illi homines qui in infidelitate sua Deum abjecerunt,
but also those men who in unbelief their God cast-away
sculptilia sibi facientes in quibus diabolus ingressus illos
graven-images for-themselves making into which the-devil having-entered them
illusit, in insania hujusmodi vanitatis surrexerunt postquam
mocked in the-madness of-this-kind of-vanity rose-up after
genus hominum pertransiit quibus Adam et Eva dixerant
the-race of-men passed-away to-whom Adam and Eve had-told
quomodo a Deo facti essent et quomodo de paradiso
how by God made they-had-been and how from paradise
expulsi fuissent. Quos alii in eadem perversitate insequentes,
expelled they-had-been whom others in the-same perversity following

creaturam Dei magis quam ipsum creatorem suum coluerunt,
the-creation of-God rather than the-very creator their worshiped
et ea quæ non vivunt vitam suam disponere putaverunt.
and those-things which not live life their to-dispose they-thought
Unde et ii qui adhuc in ipsa infidelitate sordent, stultitiam
whence also those who still in the-very unbelief are-filthy folly
suam deserant et ad eum qui diaboli laqueos contrivit
their let-them-desert and to him who of-the-devil the-snares crushed
fideliter convertantur vetustatem ignorantiæ deponentes, et
faithfully let-them-be-turned the-oldness of-ignorance laying-down and
novitatem vitæ amplectentes, ut servus meus Ezechiel hortatur,
the-newness of-life embracing as servant my Ezekiel exhorts
dicens: Projicite a vobis omnes prævaricationes vestras in
saying cast-away from you all transgressions your in
quibus prævaricati estis et facite vobis cor novum
which transgressed you-have and make for-yourselves a-heart new
et spiritum novum. Quod dicitur: O vos qui in rectitudine
and a-spirit new which is-said O you who in rectitude
perseverare vultis in sole justitiæ cujus itinera beatæ oves
to-persevere wish in the-sun of-justice whose ways the-blessed sheep
currunt, projicite a conscientia cordis vestri sciscitationem
run cast-away from the-conscience of-heart your the-inquiry
illorum occultorum quæ in necessaria et salutari doctrina vobis
of-those hidden-things which in necessary and saving doctrine to-you
inutilia sunt, in quibus vanam celsitudinem volare voluistis;
useless are in which to-a-vain loftiness to-fly you-wished
cum in præcipitem lacum demersi estis in quo nullus ordo
when into a-headlong pit plunged you-were in which no order
habitat, sed illa horribilis confusio quæ Deum ignorat.
dwells but that horrible confusion which God does-not-know
Et cum hoc feceritis, viam veritatis pergite pro salute
and when this you-shall-have-done the-way of-truth pursue for salvation

vestra, ubi rutilantis cœli novitatem in corde vestro invenietis
your where of-the-glowing heaven the-newness in heart your you-will-find
et ut vivificæ spirationis in vestro spiritu possidebitis.
and as of-life-giving breathing in your spirit you-will-possess
Vides etiam in terra homines in fictilibus lac portantes et
you-see also on earth men in earthen-vessels milk carrying and
inde caseos conficientes: hi sunt in mundo homines, tam
from-it cheeses making these are in the-world men as-well
viri quam mulieres, in corporibus suis humanum semen
men as women in bodies their human seed
habentes, de quo genus diversorum populorum procreatur,
having from which the-race of-diverse peoples is-procreated
cujus quædam pars spissa est unde formantes casei fiunt;
of-which a-certain part thick is whence strong cheeses are-made
quia semen illud in fortitudine sua utiliter et bene coctum
because seed that in strength its usefully and well cooked
et temperatum strenuos homines producit, quibus etiam
and tempered vigorous men produces to-whom also
magna claritas tam spiritualium quam carnalium donorum
great brightness as-well of-spiritual as of-fleshly gifts
in magnis patribus et in altis personis tribuitur: ita quod
in great fathers and in high persons is-granted so that
in assecutione prudentiæ, discretionis et utilitatis vitæ in
in the-attainment of-prudence of-discretion and of-the-usefulness of-life in
operibus suis et coram Deo et coram hominibus perspicue
works their both before God and before men clearly
florent, quoniam diabolus in eis locum suum non invenit,
they-flourish since the-devil in them place his not finds
et pars quædam tenuis de qua debiles casei coagulantur:
and a-part certain thin from which weak cheeses are-curdled
quoniam hoc semen in teneritudine sua imperfecte coctum et
since this seed in tenderness its imperfectly cooked and

temperatum, teneros homines educit qui ut plurimum stulti
tempered tender men brings-out who as for-the-most-part foolish
tepidi et inutiles, tam apud Deum quam apud sæculum, in
lukewarm and useless as-well with God as with the-world in
operibus suis inveniuntur, et qui Deum strenue non quærunt.
works their are-found and who God vigorously not seek
Sed et pars quædam tabe permista est, de qua amari
but also a-part certain with-corruption mixed is from which bitter
casei efficiuntur; quia semen illud in debilitate permistionis
cheeses are-made because seed that in the-weakness of-mixing
nequiter eductum et inutiliter commistum informes homines
wickedly brought-out and uselessly mixed misshapen men
efficit qui sæpe amaritudinem, difficultatem et oppressionem
makes who often bitterness difficulty and oppression
cordis habent, unde mentem suam ad superiora levare
of-heart have whence mind their to higher-things to-raise
non valent. Multi tamen ex his utiles fiunt; attamen
not they-are-able many yet of these useful become and-yet
multas, tempestates et inquietudines, et in cordibus, et
many storms and unrests both in hearts and
in moribus suis patiuntur, sed victores evadunt; quoniam,
in morals their suffer but victors they-come-out since
si inquietudini suæ acquiescerent, tepidos et inutiles se
if in-unrest their they-should-acquiesce lukewarm and useless themselves
redderent. Unde Deus illos coercens adjuvat, et ad viam
they-would-render whence God them restraining helps and to the-way
salutis ducit quemadmodum scriptum est: Ego occidam,
of-salvation leads just-as written it-is I shall-kill
et ego vivere faciam; percutiam et ego sanabo, et non est
and I to-live shall-make I-shall-strike and I shall-heal and not is
qui de manu mea possit eruere. Quod dicitur: Ego qui
one-who from hand my can to-deliver which is-said I who

sum, nec initium nec finem habens, flagitiosos homines in
am neither beginning nor end having profligate men in
actibus suis interimo; qui per spurcitias diaboli in vitiis
acts their I-kill who through the-filth of-the-devil in vices
macerantur, et qui in partibus infelicis seminarii per
are-wasted and who in the-parts of-the-unhappy seed-plot through
diabolicas speluncas decipiuntur. O quam versuta est viperea
diabolical caves are-deceived O how crafty is the-viperish
maxilla quæ eos ita inflat, ut mors in ipsos subintret; unde
jaw which them so puffs-up that death into them creeps-in whence
ab eis prosperitatem hujus sæculi tollo, ubi ita per
from them the-prosperity of-this world I-take-away where so through
plurimas ærumnas occiduntur quas superare non possunt,
very-many hardships they-are-killed which to-overcome not they-can
sed quæ eis justo judicio semper adsunt. Sed ego qui
but which to-them by-just judgment always are-present but I who
nulla malitia dejicior, istos etiam in alia parte vivere
by-no malice am-cast-down these also in another part to-live
miserabiliter sæpe facio: ubi in ipsis vivens spiraculum eorum
miserably often make where in them the-living breath of-them
sursum de terrenis traho ne in ipsis pereat, illos etiam
upward from earthly-things I-draw lest in them it-perish them also
percussionibus per multam infirmitatem laboris vitæ suæ
with-blows through much sickness of-the-labor of-life their
interdum affligo; qui per superbiam mentem suam sibi
at-times I-afflict who through pride mind their to-themselves
nocivam altitudinem ascendere cupiunt, putando quod a nullo
a-harmful height to-ascend desire by-thinking that by no-one
dejici valeant, eos etiam qui ubique præsens sum ita
to-be-cast-down they-can them also who everywhere present am so
interdum sursum ad veram sanitatem erigens, ne in fallacibus
at-times upward to true health raising lest in deceitful

periculis per fallaces vanitates consumantur. Sed in his
dangers through deceitful vanities they-be-consumed but in these
omnibus non est homo nec alia creatura quæ hujusmodi
all-things not is man nor other creature which of-this-kind
opera mea suo astu aut proterva potestate possit avertere;
works my by-its cunning or by-shameless power can to-turn-aside
quia nullus est qui voluntati et justitiæ meæ valeat resistere.
because none is who to-the-will and justice my is-able to-resist
Sæpe quoque ut vides in oblivione mea et in irrisione
often also as you-see in forgetfulness my and in the-mockery
diaboli commistio maris et feminæ perpetratur ibi et
of-the-devil the-mingling of-male and of-female is-perpetrated there also
contractio nascentium hominum invenitur: ut quoniam
the-contraction of-the-being-born men is-found that since
parentes illorum præcepta mea transgressi sunt, in ipsis filiis
the-parents of-them precepts my transgressed have in the-very sons
suis cruciati ad me in pœnitentia revertantur, sæpe etiam hanc
their tormented to me in penitence they-may-return often also this
mirabilem creationem pro gloria mea et sanctorum meorum
wonderful creation for the-glory my and of-saints my
in hominibus fieri permitto, ut, dum illi qui hoc
in men to-come-about I-permit that while those who in-this
modo distorti sunt per subventionem electorum meorum
way twisted are through the-help of-elect my
sanitati restituuntur, nomen meum ex hoc tanto ardentius
to-health are-restored name my from this so-much more-ardently
ab hominibus glorificetur. Qui autem hac lege se
by men may-be-glorified those-who moreover by-this law themselves
constringunt, ita quod virginitatis decus appetunt; velut
bind so that of-virginity the-beauty they-seek like
aurora ad cœlestia secreta ascendunt, quia propter amorem
the-dawn to heavenly secrets ascend because for-the-sake-of the-love

Filii mei delectationes corporis sui a se abscindunt. Sed
of-Son my the-delights of-body their from themselves they-cut-off but
quod vides quasi mulierem velut integram formam hominis
that you-see as-it-were a-woman as-if a-whole form of-man
in utero suo habentem: hoc est quia postquam femina
in womb her having this is because after the-woman
humanum semen concepit, infans in integritate membrorum
human seed has-conceived the-infant in the-wholeness of-limbs
suorum in abdito cubiculo ventris ipsius formatur. Et ecce
its in the-hidden chamber of-the-womb of-her is-formed and behold
per secretam dispositionem superni Conditoris, eadem
through the-secret disposition of-the-supernal Founder the-same
forma motum vividæ motionis dat; quoniam tu in secreta
form the-motion of-lively movement gives since when in the-secret
et occulta jussione et voluntate Dei infans in materno
and hidden command and will of-God the-infant in the-maternal
utero congruo et recte divinitus disposito tempore spiritum
womb at-a-fitting and rightly divinely disposed time spirit
acceperit, motu corporis sui se vivere ostendit, velut
shall-have-received by-the-motion of-body its itself to-live it-shows as
terra se aperit et flores fructus sui profert, cum ros super
the-earth itself opens and the-flowers of-fruit its brings-forth when dew upon
eam ceciderit. Ita quod velut ignea sphæra nulla lineamenta
it shall-have-fallen so that as-if a-fiery sphere no lineaments
humani corporis habens, cor formæ illius possidet,
of-the-human body having the-heart of-form that possesses
quia anima in igne profundæ scientiæ ardens, diversas
because the-soul in the-fire of-deep knowledge burning diverse
res in circuitu suæ comprehensionis discernit; nec formam
things in the-circuit of-its comprehension discerns nor the-form
humanorum membrorum habens: quoniam ipsa nec corporea,
of-human members having since it neither bodily

nec caduca quemadmodum corpus hominis est, cor hominis
nor perishable as the-body of-man is the-heart of-man
confortat: quod quasi fundamentum corporis existens totum
strengthens which as-if the-foundation of-the-body being the-whole
corpus regit et velut firmamentum cœli inferiora continet
body rules and like the-firmament of-heaven lower-things holds
et superiora tegit, et etiam cerebrum hominis tangit,
and higher-things covers and also the-brain of-man touches
quia in viribus non solum terrena, sed etiam cœlestia
because in powers not only earthly-things but also heavenly-things
sapit, cum Deum sapienter cognoscit, ac se per omnia
it-savors when God wisely it-knows and itself through all
membra hominis transfundit, quoniam vigorem medullarum
the-members of-man pours since the-vigor of-the-marrows
ac venarum et omnium membrorum toto corpori tribuit,
and of-the-veins and of-all the-members to-the-whole body it-grants
veluti arbor ex sua radice succum et viriditatem omnibus
as a-tree from its root sap and greenness to-all
ramis impartit. Sed deinde forma illa hominis de utero
branches imparts but then form that of-man from the-womb
mulieris hoc modo vivificata egrediens secundum motus
of-the-woman in-this way quickened going-out according-to the-motions
quos ipsa sphæra in eadem forma hominis habet, secundum
which the-very sphere in the-same form of-man has according-to
illos etiam et colorem suum mutat; quia postquam homo
them also also color its changes because after man
in materno utero vitalem spiritum acceperit et ita natus
in the-maternal womb the-vital spirit shall-have-received and so born
fuerit, et motus operationis suæ dederit secundum
shall-have-been and the-motions of-working his shall-have-given according-to
opera illa quæ anima cum corpore operatur, secundum
works those which the-soul with the-body works according-to

hæc etiam et merita ipsius existunt quoniam de bonis
these also also the-merits of-him stand-forth since from good-things
claritatem et de malis tenebrositatem sibi induit.
brightness and from evil-things darkness on-himself he-puts

THE POWERS OF THE SOUL

Man lives by three paths, soul, body, and senses, and the soul shows its powers by the body's age, as a tree its sap. Understanding and will are its arms: understanding sifts good from evil, will bakes each work like bread. In the mind, the will's tabernacle in the breast, anger, lust, sadness, and holy joy rise, and the will accepts or dismisses them. Reason is its voice; the soul is mistress, the flesh handmaid. The whirlwinds are temptations it resists; at death spirits await the Judge.

Ipsa quoque secundum vires corporis, vires suas ostendit,
it also according-to the-powers of-the-body powers its shows
ita quod in infantia hominis simplicitatem profert, et
so that in the-infancy of-man simplicity it-brings-forth and
in juventute fortitudinem; at in plena ætate cum omnes
in youth strength but in full age when all
venæ hominis plenæ sunt, fortissimas vires suas in sapientia
the-veins of-man full are the-strongest powers its in wisdom
declarat, sicut etiam arbor in primo germine tenera existens
it-declares as also a-tree in the-first shoot tender being
ac deinde fructum in se ostendens, tandem cum plenitudine
and then fruit in itself showing at-last with the-fullness
utilitatis educit; sed et postea in senectute hominis cum
of-usefulness brings-out but also afterward in the-old-age of-man when
medulla et venæ ipsius jam ad debilitatem se incurvare
the-marrow and the-veins of-him now to weakness themselves to-bend
cœperint, anima leviores vires velut in tædio scientiæ
have-begun the-soul lighter powers as-if in the-weariness of-the-knowledge

hominis ostendit: quemadmodum et succus arboris cum jam
of-man shows just-as also the-sap of-a-tree when now
hiemale tempus instat, se in ramis et foliis suis contrahit,
the-winter time presses itself in branches and leaves its contracts
et ut eadem arbor in senectute sua jam incurvari incipit.
and as the-same tree in old-age its now to-be-bent begins
Homo autem tres semitas in se habet. Quid hoc? Animam,
man moreover three paths in himself has what this the-soul
corpus et sensus; in his vita hominis exercetur. Quomodo?
the-body and the-senses in these the-life of-man is-exercised how
Anima corpus vivificat et sensus spirat; corpus autem animam
the-soul the-body quickens and the-senses breathes the-body moreover the-soul
sibi attrahit et sensus aperit: sensus vero animam tangunt
to-itself draws and the-senses opens the-senses but the-soul touch
et corpus alliciunt. Anima enim corpori vitam præbet, velut
and the-body allure the-soul for to-the-body life offers as
ignis lumen tenebris infundit: duas principales vires scilicet
fire light into-darkness pours two principal powers namely
intellectum et voluntatem velut duo brachia habens, non
the-understanding and the-will as-if two arms having not
quod anima brachia ad se movendum habeat, sed quod in
that the-soul arms for itself moving has but that in
his viribus se manifestat, velut sol per splendorem suum
these powers itself it-manifests as the-sun through splendor its
se declarat. Unde, o homo, quem non gravat sarcina
itself declares whence O man whom not weighs-down the-burden
medullarum, in scientia Scripturarum attende. Intellectus
of-the-marrows in the-knowledge of-the-Scriptures attend the-understanding
ita fixus est animæ, velut brachium corpori. Nam ut brachium
so fixed is to-the-soul as an-arm to-the-body for as an-arm
cui manum cum digitis adjuncta est a corpore extenditur,
to-which the-hand with the-fingers joined is from the-body is-extended

ita etiam intellectus cum operatione cæterarum virium
so also the-understanding with the-working of-the-other powers
animæ cum quibus quæque opera hominis intelligit, ex
of-the-soul with which all works of-man it-understands from
anima certissime prodiens: ipse enim præ aliis viribus animæ
the-soul most-certainly going-forth it for before other powers of-the-soul
quidquid in operibus hominum est sive bonum, sive malum
whatever in the-works of-men is whether good or evil
sit intelligit; ita quod per eum velut per magistrum
it-be understands so that through it as-if through a-master
omnia intelliguntur, quoniam ipsa anima hoc modo omnia
all-things are-understood since the-very soul in-this way all-things
discutit, sicut et triticum ab omni contrarietate expurgatur;
sifts as also wheat from every contrariety is-purged
perquirens utrum utilia an inutilia, utrum amabilia an odibilia
searching whether useful or useless whether lovable or hateful
sunt, vel utrum ad vitam an ad mortem pertineant. Unde
they-are or whether to life or to death they-pertain whence
sicut esca sine sale insulsa est, sic etiam cæteræ vires animæ
as food without salt insipid is so also the-other powers of-the-soul
sine intellectu insipidæ et non discernentes sunt. Sed et
without understanding tasteless and not discerning are but also
ipse in anima ut scapula in corpore, medulla in cerebro
it in the-soul as the-shoulder-blade in the-body the-marrow in the-brain
cæterarum virium animæ existens et velut humerus corporis
of-the-other powers of-the-soul being and like the-shoulder of-the-body
fortis, divinitatem etiam et humanitatem in Deo intelligens
strong the-divinity also and humanity in God understanding
quædam inflexio brachii est, ita quoque rectam fidem in
a-certain bending of-the-arm is so also right faith in
opere suo habens: quod etiam inflexio manus est, cum qua
work its having which also the-bending of-the-hand is with which

tunc diversa opera in discretione quasi cum digitis discernit;
then diverse works in discretion as-if with fingers it-discerns
ipse autem non operatur ut cæteræ vires animæ. Quid hoc?
it moreover not works as the-other powers of-the-soul what this
Voluntas euim opus calefacit et animus illud suscipit et
the-will for the-work warms and the-mind it receives and
ratio producit, intellectus autem opus intelligit bonum et
reason brings-forth the-understanding moreover the-work understands good and
malum ostendens, velut angeli intellectum habent bonum
evil showing as the-angels understanding have good
diligentes et malum odientes. Et ut corpus habet cor,
loving and evil hating and as the-body has a-heart
ita et anima intellectum, qui etiam in illa parte animæ
so also the-soul understanding which also in that part of-the-soul
vim suam exercet, sicut et voluntas in altera. Quomodo?
power its exercises as also the-will in the-other how
Voluntas enim magnam vim animæ habet. Quomodo? Anima
the-will for great power of-the-soul has how the-soul
stat in angulo domus, id est in firmamento cordis velut
stands in the-corner of-the-house that is in the-firmament of-the-heart as
aliquis homo in aliquo angulo domus suæ ut totam domum
some man in some corner of-house his that the-whole house
perspiciens, omnia instrumenta domus regat, dextrum
surveying all the-instruments of-the-house he-may-rule the-right
brachium levans signando et ostendendo quæque utilia
arm raising by-signing and by-showing all useful-things
domus suæ et se ad orientem vertens. Sic et anima facit
of-house his and himself to the-east turning thus also the-soul does
per plateas totius corporis, ad ortum solis respiciens;
through the-streets of-the-whole body to the-rising of-the-sun looking
ipsa enim voluntatem quasi dextrum brachium ponit in
it for the-will as-if the-right arm sets in

firmamentum venarum et medullarum ac in commotionem
the-firmament of-the-veins and of-the-marrows and in the-stirring
totius corporis, quoniam voluntas quodcunque opus sive
of-the-whole body since the-will whatever work whether
bonum sive malum sit operatur. Nam voluntas est velut ignis
good or evil it-be works for the-will is as-if fire
unumquodque opus quasi in fornace coquens. Panis enim ad
each work as-if in a-furnace baking bread for for
hoc coquitur ut homines exinde pasti confortentur, quatenus
this is-baked that men thence fed may-be-strengthened so-that
vivere possint. Sic et voluntas totius operis fortitudo
to-live they-can thus also the-will of-the-whole work the-strength
est, quia ipsa in deceptione molit et in robore fermentum
is because it in deception grinds and in strength leaven
imponit, ac in duritia tundit; et ita opus suum velut
puts-in and in hardness pounds and so work its as-if
panem in consideratione parans, illud pleno opere ardoris
bread in consideration preparing it with-the-full work of-ardor
sui in perfectione coquit, atque hoc modo majorem cibum
its in perfection bakes and in-this way greater food
hominibus in opere quam in pane facit: nam esca hominis
to-men in work than in bread makes for the-food of-man
interdum in eo cessat: opus autem voluntatis in eo usque ad
at-times in him ceases the-work moreover of-the-will in him up to
separationem animæ ipsius a corpore perdurat, et in qua
the-separation of-the-soul of-him from the-body lasts and in what
magna diversitate opus sit, scilicet ab infantia, a juventute,
great diversity the-work be namely from infancy from youth
a plena ætate, a decrepita incurvatione; in voluntate
from full age from decrepit bending in the-will
tamen incedit et in ea perfectionem suam demonstrat. Sed
yet it-proceeds and in it perfection its shows but

voluntas habet in præcordio hominis quoddam tabernaculum
the-will has in the-breast of-man a-certain tabernacle
videlicet animum, quem et intellectus et ipsa voluntas ac
namely the-mind which both the-understanding and the-very will and
quæque vis animæ sua fortitudine afflant, et hæ omnes
each power of-the-soul with-its strength breathe-upon and these all
in eodem tabernaculo calefiunt et se invicem conjungunt.
in the-same tabernacle are-warmed and themselves mutually join
Quomodo? Si ira surrexerit, fel inflatur et ita fumum in
how if anger shall-have-risen the-gall is-puffed-up and so smoke into
tabernaculum emittens iram perficit. Quod si turpis delectatio
the-tabernacle sending-out anger accomplishes but if base delight
se erexerit, incendium libidinis in materia sua suscitatur,
itself shall-have-raised the-fire of-lust in material its is-roused
et petulantia illa quæ ad peccatum pertinet attollitur, ac in
and wantonness that which to sin pertains is-lifted-up and in
eodem tabernaculo coadunatur. Sed aliud amabile gaudium
the-same tabernacle is-gathered but another lovable joy
est, quod in isto tabernaculo de Spiritu sancto incenditur;
there-is which in this tabernacle from the-Spirit holy is-kindled
cui anima congaudens illud fideliter suscipit, et opus
with-which the-soul rejoicing it faithfully receives and work
bonum in cœlestibus desideriis perficit. Est etiam quædam
good in heavenly desires accomplishes there-is also a-certain
tristitia, de qua in eodem tabernaculo ex humoribus
sadness from which in the-same tabernacle out-of humors
illis qui circa fel sunt, torpor nascitur: indignationem,
those which around the-gall are torpor is-born indignation
obdurationem et contumaciam in hominibus pariens,
obduracy and stubbornness in men bringing-forth
animamque deprimens, nisi gratia Dei succurrente citius
and-the-soul pressing-down unless with-the-grace of-God running-to-help quickly

eripiatur. Sed et cum illi tabernaculo contrariæ causæ
it-be-snatched but also when to-that tabernacle contrary causes
occurrerint: frequenter in odio et reliquis mortiferis rebus
shall-have-met often in hatred and other deadly things
commovetur quæ animam occidunt, et magnas ruinas in
it-is-moved which the-soul kill and great ruins in
perditione parant. Cum autem voluntas voluerit, instrumenta
perdition prepare when moreover the-will shall-have-willed the-instruments
tabernaculi sui movet, et ea in fervente calore sive bona
of-tabernacle its it-moves and them in fervent heat whether good
sive mala sint deponit. Quod si voluntati illa instrumenta
or evil they-be lays-down but if to-the-will those instruments
placuerint, ibi escam suam coquit et eam homini ad
shall-have-pleased there food its it-bakes and it to-man for
gustandum proponit. Unde et in ipso tabernaculo plurima
tasting sets-before whence also in the-very tabernacle a-very-great
turba boni et mali exsurgit: quemadmodum cum aliquis
throng of-good and of-evil rises-up just-as when some
exercitus in aliquo loco coadunatur. Sed cum princeps
army in some place is-gathered but when the-prince
exercitus supervenerit, si exercitus ille ipsi placuerit, eum
of-the-army shall-have-come-upon if army that to-him shall-have-pleased it
suscipit: si vero ipsi displicuerit, illum abire jubet,
he-receives if but to-him it-shall-have-displeased it to-go-away he-bids
sic et voluntas facit. Quomodo? Si bonum vel si malum in
thus also the-will does how if good or if evil in
præcordio cordis surrexerit, voluntas illud aut perficit aut
the-breast of-the-heart shall-have-risen the-will it either accomplishes or
negligit. Sed et in intellectu et in voluntate ratio velut
neglects but also in the-understanding and in the-will reason as-if
sonitus animæ ostenditur; quæ quodque opus sive Dei
the-sound of-the-soul is-shown which each work whether of-God

sive hominis sit perficit. Sonitus enim verbum in altum
or of-man it-be accomplishes the-sound for the-word on high
tollit; sicut ventus qui aquilam sublevat ut volare possit, ita
lifts as the-wind which the-eagle lifts-up that to-fly it-can so
et anima sonitum rationis et in auditu et in intellectu
also the-soul the-sound of-reason both in the-hearing and in the-understanding
hominum emittit; quatenus vires ipsius intelligantur et
of-men sends-forth so-that the-powers of-it may-be-understood and
ut quodque opus ad perfectum ducatur. Corpus autem
that each work to the-perfect may-be-led the-body moreover
omnium virium animæ tabernaculum et sublevamen est,
of-all the-powers of-the-soul the-tabernacle and support is
quoniam anima in corpore manens, cum corpore operatur,
since the-soul in the-body remaining with the-body works
et corpus cum illa sive bonum sive malum sit.
and the-body with it whether good or evil it-be
Sensus vero est cui opus interiorum virium animæ
the-sense but is to-which the-work of-the-inner powers of-the-soul
adhæret; ta quod ipsæ in fructibus cujusque operis per eum
clings so that they in the-fruits of-each work through it
intelliguntur, et ille eis subjectus est; quia eum ad opus
are-understood and it to-them subject is because it to work
perducunt, non autem ipse eis opus imponit, quoniam
they-lead not moreover it on-them work imposes since
umbra earum est, faciens secundum quod ipsis placuerit.
the-shadow of-them it-is doing according-to what to-them it-shall-have-pleased
Sed et exterior homo, inprimis cum sensu in ventre
but also the-outer man first with sense in the-womb
matris antequam nascatur, evigilat; cæteris viribus animæ
of-the-mother before he-is-born awakes the-other powers of-the-soul
adhuc in abscondito manentibus. Quid hoc? Aurora lucem
still in hiding remaining what this the-dawn the-light

diei denuntiat: sic et sensus hominis omnes vires animæ
of-day announces thus also the-sense of-man all the-powers of-the-soul
cum ratione declarat. Et ut lex et prophetæ in duobus
with reason declares and as the-law and the-prophets on two
præceptis Dei pendent ita et sensus hominis in anima et
precepts of-God hang so also the-senses of-man in the-soul and
in viribus ejus vigent. Quid hoc? Lex ad salutem hominis
in powers its thrive what this the-law for the-salvation of-man
posita est, et prophetæ occulta Dei manifestant: sic
set is and the-prophets the-hidden-things of-God make-manifest thus
et sensus hominis quæque nociva ab homine depellit
also the-sense of-man all harmful-things from man drives-away
et interiora animæ denudat. Nam anima sensum spirat.
and the-inner-things of-the-soul lays-bare for the-soul the-sense breathes
Quomodo? Ipsa hominem vivente facie vivificat, et visu,
how it man with-a-living face quickens and with-sight
auditu, gustu, odoratu et tactu dotat. Ita quod homo sensu
hearing taste smell and touch endows so that man by-the-sense
tactus, pervigil in omnibus rebus sit; sensus enim signum
touched wide-awake in all things may-be the-sense for the-sign
omnium virium animæ est, sicut et corpus vas animæ
of-all the-powers of-the-soul is as also the-body the-vessel of-the-soul
est. Quomodo? Sensus omnes vires animæ claudit. Quid
is how the-sense all the-powers of-the-soul encloses what
hoc? Homo in facie cognoscitur, oculis videt, auribus
this man in the-face is-recognized with-the-eyes he-sees with-the-ears
audit, os ad loquendum aperit, manibus palpat, pedibus
hears the-mouth for speaking opens with-the-hands feels with-the-feet
ambulat, et ideo sensus in homine est velut lapides pretiosi,
walks and therefore the-sense in man is like stones precious
et ut pretiosus thesaurus in vase signatus. Sed ut vas
and as a-precious treasure in a-vessel sealed but as the-vessel

videtur, et thesaurus in eo scitur; ita etiam in sensu cæteræ
is-seen and the-treasure in it is-known so also in the-sense the-other
vires animæ intelliguntur. Anima autem est magistra, caro
powers of-the-soul are-understood the-soul moreover is mistress the-flesh
vero ancilla. Quomodo? Anima totum corpus in vivificatione
but handmaid how the-soul the-whole body in quickening
regit, corpus autem regimen vivificationis illius suscipit,
rules the-body moreover the-rule of-quickening its receives
quoniam si anima corpus non vivificaret, corpus in solutione
since if the-soul the-body not quickened the-body in dissolution
diffluueret. Sed cum homo malum opus sciente anima
would-flow-apart but when man an-evil work with-the-knowing soul
operatur, hoc tam amarum animæ et velut venenum corpori
works this so bitter to-the-soul and as-if poison to-the-body
cum illud corpus scienter accipit. De bono autem opere
when it the-body knowingly receives in good moreover work
anima gaudet, sicut et corpus suavi cibo delectatur. Et anima
the-soul rejoices as also the-body in-sweet food is-delighted and the-soul
corpus ita illabitur, velut succus arborem. Quid hoc? Per
the-body so glides-into as sap a-tree what this through
succum arbor viret et flores producit ac deinde fructum
sap the-tree grows-green and flowers produces and then fruit
facit, sic et per animam corpus. Et quomodo tunc fructus
makes thus also through the-soul the-body and how then the-fruit
arboris ad maturitatem perducitur? Temperie aeris.
of-the-tree to ripeness is-brought by-the-temperateness of-the-air
Quomodo? Sol eum calefacit, pluvia eum irrigat, et ita in
how the-sun it warms the-rain it waters and so in
temperie aeris perficitur. Quid hoc? Misericordia gratiæ
the-temperateness of-the-air it-is-perfected what this the-mercy of-the-grace
Dei velut sol hominem illustrat, spiratio Spiritus sancti
of-God like the-sun man illumines the-breathing of-the-Spirit holy

velut pluvia ipsum irrigat, et sic eum discretio velut bona
like rain him waters and thus him discretion like a-good
temperies aeris ad perfectionem bonorum fructuum ducit.
temperateness of-the-air to the-perfection of-good fruits leads
Sed et anima in corpore est velut succus in arbore et
but also the-soul in the-body is like sap in a-tree and
vires ipsius quasi arboris forma. Quomodo? Intellectus
the-powers of-it as-if of-the-tree the-form how the-understanding
in anima est velut viriditas ramorum et foliorum in
in the-soul is like the-greenness of-the-branches and of-the-leaves in
arbore, voluntas autem quasi flores in ea, animus vero velut
a-tree the-will moreover as-if flowers on it the-mind but like
primus erumpens fructus ipsius, ratio autem quasi fructus in
the-first bursting fruit of-it reason moreover as-if fruit in
maturitate perfectus, sensus vero quasi extensio latitudinis
ripeness perfected the-sense but as-if the-extension of-the-breadth
ipsius. Et secundum hunc modum corpus hominis, ab anima
of-it and according-to this manner the-body of-man by the-soul
solidatur et sustentatur. Unde, o homo, intellige quid in
is-made-solid and is-sustained whence O man understand what in
anima tua sis; qui bonum intellectum tuum deponis, et
soul your you-are who good understanding your you-lay-down and
te pecoribus comparari vis. Quod autem tu, o homo
yourself to-cattle to-be-compared you-wish that moreover you O man
hæc videns, considera etiam quia quamdam hujusmodi
these-things seeing consider also that a-certain of-this-kind
sphæram in humano corpore manentem multi turbines
sphere in the-human body remaining many whirlwinds
invadentes eam usque ad terram incurvant: hoc est quod
attacking it down to the-earth bend this is that
animam hominis quandiu homo in anima et in corpore
the-soul of-man as-long-as man in soul and in body

vivit multæ invisibiles tentationes perturbant, quæ ipsam
lives many invisible temptations disturb which it
per delectationem carnis crebro ad peccata terrenarum
through the-delight of-the-flesh often to the-sins of-earthly
concupiscentiarum inclinant, sed illa resumptis viribus se
concupiscences bend but it with-resumed strength itself
viriliter erigens, eis fortiter resistit; quia fidelis et
manfully raising to-them strongly resists because the-faithful and
sollicitus homo cum peccaverit, sæpe per donum Dei
anxious man when he-shall-have-sinned often through the-gift of-God
compunctus peccata deserit et spem suam in Deum ponens
pricked sins deserts and hope his in God setting
diabolica figmenta abjicit, Creatorem suum fideliter quærens,
diabolical figments casts-away Creator his faithfully seeking
velut etiam fidelis anima miserias suas conquerens superius
as also the-faithful soul miseries its lamenting above
veraciter ostendit. Sed quod vides quia in aliam sphæram
truly shows but that you-see that into another sphere
plurimi turbines irruentes eam dejicere volunt. sed tamen
very-many whirlwinds rushing it to-cast-down wish but yet
non valent, id est quia animam istam plurimæ diabolicæ
not are-able that is because soul this very-many diabolical
insidiæ invadentes ad peccata multorum scelerum protrahere
snares attacking to the-sins of-many crimes to-drag
conantur, sed tamen ei suis illusionibus prævalere non
try but yet over-it with-their illusions to-prevail not
possunt quoniam illa fortiter repugnans locum eis insaniendi
they-can since it strongly resisting place to-them for-raging
non dat, quoniam superna inspiratione se muniens, a
not gives since by-supernal inspiration itself fortifying from
se jacula fallacium deceptionum expellit, et ad Salvatorem
itself the-darts of-deceitful deceptions it-expels and to Savior

suum recurrit, quemadmodum etiam superius in verbis
its runs-back just-as also above in the-words
querelæ suæ declarat, ut præmonstratum est. Quæ vero
of-complaint its it-declares as foreshown it-is that but
ut vides alia quædam sphæra ex lineamentis formæ suæ
as you-see another certain sphere from the-lineaments of-form its
se contrahens nodos ejus resolvit: hoc est quod anima illa
itself drawing-together the-knots of-it loosens this is that soul that
membra corporalis habitaculi sui deserens, juncturam eorum
the-members of-bodily dwelling its deserting the-joining of-them
reliquit cum tempus resolutionis habitaculi sui institerit,
leaves when the-time of-the-loosing of-dwelling its shall-have-pressed-on
et se ab eis cum gemitu extrahit, sedemque suam
and itself from them with a-groan draws-out and-seat its
mœrens dirumpit, quoniam a corpore suo cum angustia
mourning breaks-apart since from body its with anguish
se tollens, locum habitationis suæ multo tremore cadere
itself lifting the-place of-dwelling its with-much trembling to-fall
permittit, imminens judicium superni judicis metuens, quia
it-allows the-impending judgment of-the-supernal judge fearing because
tunc merita operum suorum justo judicio Dei sentiet,
then the-merits of-works its by-the-just judgment of-God it-will-feel
velut etiam in querela sua superius manifestat. Quapropter
as also in complaint its above it-makes-manifest wherefore
cum se hoc modo resolvit quidam spiritus; et lucidi et
when itself in-this way it-loosens certain spirits both shining and
umbrosi veniunt qui socii conversationis ipsius secundum
shadowy come who companions of-the-way-of-life of-it according-to
quod in sede sua se movet sunt; quia in resolutione
what in seat its itself it-moves are because in loosing
illa cum anima hominis habitaculum suum deserit angelici
that when the-soul of-man dwelling its deserts angelic

spiritus et boni et mali secundum justam et veram Dei
spirits both good and evil according-to the-just and true of-God
ordinationem adsunt, qui inspectores operum illius secundum
ordering are-present who the-inspectors of-the-works of-it according-to
quod in corpore suo cum corpore operata est fuerunt
what in body its with the-body wrought it-has were
resolutionem ejus exspectantes ut postquam se exsolverit
the-loosing of-it awaiting that after itself it-shall-have-loosed
eam secum abducant, quoniam ipsi sententiam justi
it with-themselves they-may-lead-away since they the-sentence of-the-just
judicis de anima illa in separatione ejus a corpore
judge about soul that in the-separation of-it from the-body
præstolantur; ut ipsa a corpore soluta, eam ducant
await that it from the-body loosed it they-may-lead
quo supernus judex judicaverit secundum merita operum
whither the-supernal judge shall-have-judged according-to the-merits of-the-works
illius ut ibi etiam, o homo, fideliter præmonstratum est.
of-it as there also O man faithfully foreshown it-is

God is just, and no stain touches him. The devil chose evil and fell; Adam chose evil and was cast out. Man stands at a crossroads and must tame his flesh with the eyes, hands, and feet God gave him, and God helps. He takes gold before lead and labors for a wage, yet not for heaven. The physician gives the penitent bitter words, the wine of compunction, and the oil of mercy; who hides his wound hastens to death. The saved believe the Trinity, whose Word, sent into Jacob, the Virgin bore.

Idcirco vos, o charissimi filii mei, oculos vestros et aures
therefore you O dearest sons my eyes your and ears
vestras aperite, et præceptis meis obedite. Et cur Patrem
your open and to-precepts my obey and why Father
vestrum contemnitis, qui vos de morte liberavit? Chori
your do-you-despise who you from death freed the-choirs
angelorum canunt: Justus es, Domine, quoniam justitia
of-angels sing just you-are Lord since the-justice
Dei non habet ullam maculam; qui etiam hominem non
of-God not has any stain who also man not
liberavit sua potestate, sed compassione, quando Filium
freed by-his power but by-compassion when Son
suum ad redemptionem hominis misit in mundum. Solem
his for the-redemption of-man sent into the-world the-sun
enim nulla inquinatio fecis polluit, sic etiam nec Deum
for no defilement of-dregs pollutes so also not-even God
ulla perversitas injustitiæ tangere poterit. Sed tu, o homo,
any perversity of-injustice to-touch will-be-able but you O man
in contemplativa scientia bonum et malum inspicis. Et quid
in contemplative knowledge good and evil behold and what
es: cum in multitudine carnalium desideriorum sordes? Et
are-you when in the-multitude of-fleshly desires you-are-filthy and
quid es: cum clarissimæ gemmæ virtutum in te fulgent?
what are-you when the-brightest gems of-virtues in you shine

Primus angelus bonum contempsit et malum concupivit,
the-first angel good despised and evil desired
quare malum in morte æternæ perditionis accepit, et in
wherefore evil in the-death of-eternal perdition he-received and in
morte sepultus est, quia quod bonum est abjecit. Boni
death buried he-was because what good is he-cast-away the-good
vero angeli malum contempserunt et bonum amaverunt,
but angels evil despised and good loved
casum diaboli videntes qui veritatem volebat opprimere et
the-fall of-the-devil seeing who the-truth wished to-crush and
mendacium erigere: quapropter ipsis in amore Dei exarserunt
a-lie to-raise wherefore they in the-love of-God blazed-up
firmum fundamentum totius boni habentes, ita quod aliud
a-firm foundation of-all good having so that other-thing
nolunt quam quod Deo placet, nunquam in laude ejus
they-will-not than what to-God pleases never in the-praise of-him
cessantes. Sed et primus homo Deum cognovit et eum
ceasing but also the-first man God knew and him
in simplicitate dilexit ac præceptum ejus suscipiens se
in simplicity loved and the-precept of-him receiving himself
obedientiæ subdidit, postmodum ad malum se incurvavit,
to-obedience subjected afterward to evil himself he-bent
inobedientiam operatus. Nam cum ei diabolus malum
disobedience having-worked for when to-him the-devil evil
suggereret, bonum deseruit et malum perpetravit, et de
suggested good he-deserted and evil perpetrated and from
paradiso ejectus est. Unde malum in perditione mortis
paradise cast-out was whence evil in the-perdition of-death
abjiciendum est, et bonum in amore vitæ amplectendum.
to-be-cast-away is and good in the-love of-life to-be-embraced
Sed tu, o homo, cum habes recordationem boni et mali
but you O man since you-have the-remembrance of-good and of-evil

velut in bivio positus es, quia si tunc tenebras mali
as-if at a-crossroads placed you-are because if then the-darkness of-evil
contempseris volens in illum aspicere cujus creatura es
you-shall-have-despised wishing to him to-look whose creature you-are
et quem in sancto baptismo confessus es ubi vetus noxa
and whom in holy baptism confessed you-have where the-old harm
Adæ dejecta est, et si dixerit diabolum et malitiam
of-Adam cast-down was and if you-shall-have-said the-devil and the-malice
ejus fugere velis et Deum verum ac ejus præcepta sequi;
of-him to-flee you-wish and God the-true and his precepts to-follow
tunc considera quomodo doctus es a malo declinare
then consider how taught you-are from evil to-turn-aside
et bonum facere, et quia cœlestis Pater Unigenito suo
and good to-do and that the-heavenly Father Only-begotten his
non pepercit, sed eum ad liberationem tuam misit, et ora
not spared but him for liberation your sent and pray
Deum ut tibi succurrat, et ipse te exaudiens, dicet: Isti
God that you he-may-help and he you hearing will-say these
oculi mihi placent. Et si tunc tædium abjeceris in
eyes me please and if then weariness you-shall-have-cast-away in
mandatis Dei fortiter currens, clamorem precum tuarum
the-commandments of-God strongly running the-cry of-prayers your
ubique exaudit. Carnem enim tuam debes domare et
everywhere he-hears flesh for your you-ought to-tame and
imperio animæ subjugare. Sed tu dicis: Tanta et tam magna
to-the-rule of-the-soul to-subjugate but you say such and so great
pondera in carne mea sentio, quod me superare non valeo,
weights in flesh my I-feel that me to-overcome not I-am-able
Sed quoniam Deus bonus est, ipse me bonum faciat.
but since God good is he me good let-him-make
Quomodo possem carnem meam domare cum homo sim?
how could-I flesh my to-tame since a-man I-am

Deus bonus est, ipse bona omnia in me perficiat.
God good is he good-things all in me let-him-accomplish
Nam cum sibi placuerit, me bonum facere poterit.
for when to-himself it-shall-have-pleased me good to-make he-will-be-able
Sed tibi respondeo: Cum Deus bonus sit, cur bonitatem
but to-you I-answer since God good is why the-goodness
ejus scire contemnis? quia ipse Filium suum pro te
of-him to-know do-you-disdain because he Son his for you
tradidit; qui te in multis ærumnis et in magnis laboribus
handed-over who you in many hardships and in great labors
de morte liberavit. Sed cum dicis, quoniam bona opera
from death freed but when you-say that good works
operari non possis, hoc in injustitia iniquitatis dicis. Oculos
to-work not you-can this in the-injustice of-iniquity you-say eyes
enim habes ad videndum, aures ad audiendum, cor ad
for you-have for seeing ears for hearing a-heart for
cogitandum, manus ad operandum, pedes ad ambulandum;
thinking hands for working feet for walking
ita quod toto corpore te potes erigere vel incurvare,
so that with-the-whole body yourself you-can to-raise or to-bend
dormire vel vigilare, manducare et jejunare; sic te Deus
to-sleep or to-watch to-eat and to-fast thus you God
creavit. Unde et concupiscentiis carnis tuæ resiste et Deus
created whence also to-the-concupiscences of-flesh your resist and God
adjuvabit te. Nam cum te opponis diabolo velut fortis
will-help you for when yourself you-oppose to-the-devil as a-strong
bellator inimico suo; tunc Deus delectatur in certamine tuo,
warrior to-enemy his then God is-delighted in struggle your
volens ut eum omnibus horis et in omnibus angustiis tuis
wishing that him at-all hours and in all straits your
constanter invoces. Sed cum carnem tuam non vis domare,
constantly you-invoke but when flesh your not you-wish to-tame

tunc facis eam vitiis et peccatis epulari, quoniam ei
then you-make it on-vices and on-sins to-feast since from-it
frenum timoris Domini abstrahis; cum quo eam coercere
the-bridle of-the-fear of-the-Lord you-draw-off with which it to-restrain
deberes, ne in perditionem iret. Quapropter ita ad
you-ought lest into perdition it-should-go wherefore so to
diabolum respicis sicut et ipse ad iniquitatem respexit, cum
the-devil you-look as also he to iniquity looked when
in mortem cecidit. Et ipse de perditione tua gaudens dicit:
into death he-fell and he at perdition your rejoicing says
Ecce homo qui nobis similis est. Et tunc super te cadit,
behold a-man who to-us like is and then upon you he-falls
atque vias suas in umbra mortis secundum quod sibi
and ways his in the-shadow of-death according-to what to-himself
placet in te reponit. Sed Deus novit quid boni facere possis;
pleases in you he-lays but God knows what of-good to-do you-can
ideo tibi lex posita est, secundum quod laborare potes.
therefore for-you the-law set is according-to what to-labor you-can
Deus ab initio sæculi usque ad consummationem ejus
God from the-beginning of-the-world up to the-consummation of-it
in electis suis complacere vult, ut ipsi in claritate virtutum
in elect his to-be-well-pleased wishes that they in the-brightness of-virtues
fidelissime ornati coronentur. Quomodo? Homo voluptati
most-faithfully adorned may-be-crowned how man to-the-pleasure
carnis suæ hoc modo resistat ne deliciis hujus mundi
of-flesh his in-this way let-him-resist lest in-the-delights of-this world
diffluat, nec etiam tam secure vivat, quasi in propria
he-melt-away nor also so securely let-him-live as-if in own
domo sua maneat, quoniam peregrinus est, quia Pater
house his he-may-remain since a-pilgrim he-is because the-Father
ipsius eum exspectat; si ad ipsum in cœlum redire vult,
of-him him awaits if to him into heaven to-return he-wishes

ubi eum esse novit. Unde, o homo, si oculos tuos ad duas
where him to-be he-knows whence O man if eyes your to the-two
semitas, id est ad bonum et ad malum verteris: tunc
paths that is to good and to evil you-shall-have-turned then
edoceris, et magna et parva intelligis. Quomodo?
you-are-taught and great-things and small-things you-understand how
Per fidem unum Deum in divinitate et in humanitate
through faith one God in divinity and in humanity
intelligis; et etiam diabolica opera in malo esse vides.
you-understand and also the-diabolical works in evil to-be you-see
Et cum ita justas et injustas vias cognoveris; tunc per
and when so just and unjust ways you-shall-have-known then by
me interrogaris. Quam viam ire desideras? Si tunc in
me you-are-asked which way to-go do-you-desire if then into
bonas vias ire volueris, et si verba mea fideliter
good ways to-go you-shall-have-wished and if words my faithfully
audieris: assidua et sincera prece Deum ora ut tibi
you-shall-have-heard with-assiduous and sincere prayer God pray that you
succurrat et ne te deserat, quoniam fragilis in carne
he-may-help and not you he-may-desert since frail in flesh
tua es, atque ad humilitatem caput tuum inclina; et
your you-are and to humility head your bend and
ea quæ in operibus tuis mala sunt excute, et a
those-things which in works your evil are shake-out and from
te illa festinanter projice; hæc a te Deus requirit.
you them hastily cast these-things from you God requires
Et ut si quis tibi aurum et plumbum proponeret ac
and as if anyone to-you gold and lead should-set-before and
diceret, ad quod volueris manum tuam extende: aurum
should-say to what you-shall-have-wished hand your stretch-out the-gold
avidissime caperes et plumbum dimitteres, quia aurum
most-greedily you-would-take and the-lead you-would-let-go because gold

magis quam plumbum diligeres. Sic et cœlestem patriam
more than lead you-would-love thus also the-heavenly homeland
magis quam depressionem peccatorum attendere debes. Quod
more than the-depression of-sins to-attend you-ought but
si in peccatis cecideris, mox in confessione et pura
if into sins you-shall-have-fallen at-once in confession and pure
pœnitentia surge, antequam mors oriatur in te. Pater enim
penitence rise before death arise in you the-Father for
tuus vult ut clames, plores et auxilium petas: ne in
your wishes that you-cry-out weep and help seek lest in
sordibus peccatorum permaneas. Sed si vulnera acceperis,
the-filth of-sins you-remain but if wounds you-shall-have-received
medicum quære ne moriaris. Nonne sæpe Deus tempestates
a-physician seek lest you-die surely often God storms
hominibus immittit, ut tanto attentius ab eis invocetur?
on-men sends that so-much more-attentively by them be-may-be-invoked
Sed tu, o homo dicis: Bona opera operari non possum.
but you O man say good works to-work not I-can
Ego vero dico: Potes. Et tu quæris, quomodo? Respondeo:
I but say you-can and you ask how I-answer
Intellectu et ratione. Dices: Desiderium in me non habeo.
by-understanding and reason you-will-say desire in me not I-have
Respondeo: Disce pugnare contra te. Et dicis: Contra me
I-answer learn to-fight against yourself and you-say against myself
pugnare non valeo, nisi Deus adjuverit me. Audi ergo
to-fight not I-am-able unless God shall-have-helped me hear therefore
quomodo pugnes adversum te: Cum malum in te surgit
how you-may-fight against yourself when evil in you rises
nescientem quomodo illud abjicias; tunc tactu gratiæ
not-knowing how it you-may-cast-away then by-the-touch of-grace
meæ adjutus (nam in viis interiorum oculorum tuorum
my helped for in the-ways of-the-inner eyes your

gratia mea tangit te) clama, ora, confitere et plora; ut tibi
grace my touches you cry-out pray confess and weep that you
Deus succurrat, et ut malum a te auferat, et ut
God may-help and that evil from you he-may-take-away and that
tibi vires in bono tribuat; istud enim habes ex scientia
to-you powers in good he-may-grant this for you-have from the-knowledge
qua Deum per inspirationem Spiritus sancti intelligis;
by-which God through the-inspiration of-the-Spirit holy you-understand
nam si alicujus hominis operarius esses: quoties oporteret te
for if of-some man a-laborer you-were as-often-as it-behooved you
id facere quod corpori tuo difficile esset, nonne multa
that to-do which to-body your difficult would-be surely many-things
laboriose sustineres propter terrenam mercedem tuam? Et
laboriously you-would-endure for-the-sake-of earthly wage your and
cur Deo propter supernam mercedem non servis; qui tibi
why God for-the-sake-of supernal wage not do-you-serve who to-you
et animam et corpus dedit? Si enim aliquam temporalem
both soul and body gave if for some temporal
rem habere velles, o quantum laborares ut illam saltem
thing to-have you-wished O how-much you-would-labor that it at-least
vel parvo tempore habere posses. Nunc autem fastidit te
even for-a-small time to-have you-could now moreover it-irks you
illud quærere quod finem non habet. Nam ut bos stimulo
that to-seek which end not has for as the-ox with-a-goad
agitur, sic et tu corpus tuum timore Domini exercere
is-driven so also you body your with-the-fear of-the-Lord to-exercise
debes; quia si hoc feceris, Deus non abjiciet te. Si
ought because if this you-shall-have-done God not will-cast-away you if
enim aliquis tyrannus te captivaret, protinus ad illum te
for some tyrant you should-capture at-once to him yourself
converteres qui tibi auxilio esse posset et ei supplicares
you-would-turn who to-you for-help to-be could and to-him you-would-supplicate

eumque orares, et substantiam tuam illi promitteres ut
and-him would-pray and substance your to-him would-promise that
tibi succurreret. Sic et tu, o homo, fac cum iniquitas
you he-might-help thus also you O man do when iniquity
te cœperit; ad Deum te convertens supplica, ora et
you shall-have-seized to God yourself turning supplicate pray and
correctionem tuam promitte, et Deum te adjuvabit. Sed
correction your promise and God you will-help but
tu, o homo, cæcus es ad videndum, surdus ad audiendum,
you O man blind are for seeing deaf for hearing
vecors ad te defendendum; quoniam intellectum quem
senseless for yourself defending since the-understanding which
tibi Deus infudit et quinque sensus corporis tui quos
in-you God poured and the-five senses of-body your which
tibi dedit, quasi pro nihilo et pro vanitate habes. Nonne
to-you he-gave as-if for nothing and for vanity you-hold surely
intellectum et scientiam habes? Regnum Dei potest emi,
understanding and knowledge you-have the-kingdom of-God can to-be-bought
non autem joco acquiri. Audite ergo, o homines, et
not moreover in-jest to-be-acquired hear therefore O men and
nolite despicere introitum cœlestis Jerusalem, nolite tangere
do-not despise the-entrance of-the-heavenly Jerusalem do-not touch
mortem et Deum negare et diabolum confiteri, nolite in
death and God deny and the-devil confess do-not in
peccatis crescere, et in bonis deficere. Deum enim audire
sins grow and in good-things fail God for to-hear
non vultis cum in præceptis ipsius ambulare recusatis,
not you-wish when in the-precepts of-him to-walk you-refuse
et ad diobolum curritis cum desiderium carnis vestræ
and to the-devil you-run when the-desire of-flesh your
perficere contenditis. Resipiscite ergo et confortamini
to-accomplish you-strive come-to-your-senses therefore and be-strengthened

quia hoc vobis necessarium est. Fidelis autem homo
because this for-you necessary is the-faithful moreover man
dolorem suum consideret et medicum quærat antequam
pain his let-him-consider and a-physician let-him-seek before
in mortem ruat. Quod si dolorem suum inspexerit et
into death he-rush but if pain his he-shall-have-looked-at and
medicum quæsierit, inventus ostendet ei amarum succum
a-physician shall-have-sought found he-will-show to-him the-bitter juice
pigmenti per quem sanari poterit, quæ sunt amara
of-the-medicine through which to-be-healed he-will-be-able which are bitter
verba per quæ probandus est, utrum pœnitentia ejus de
words through which to-be-tested he-is whether the-penitence of-him from
radice cordis ipsius an de vento instabilitatis ejus procedat.
the-root of-heart his or from the-wind of-instability his proceeds
Cumque hoc probaverit, dat ei vinum compunctionis
and-when this he-shall-have-tested he-gives to-him the-wine of-compunction
et pœnitentiæ, ut fetorem vulnerum suorum abluat
and of-penitence that the-stench of-wounds his he-may-wash-off
et etiam offert ei oleum misericordiæ quatenus eadem
and also offers to-him the-oil of-mercy so-that the-same
vulnera ad sanitatem liniat. Tunc etiam injungit ei ut
wounds to health he-may-anoint then also enjoins him that
circa sanitatem suam sollicitus sit, dicens: Vide ut in hac
about health his anxious he-be saying see that in this
medicina studiosus et stabilis permaneas, nec tædium inde
medicine zealous and stable you-remain nor weariness thence
capias, quia vulnera tua gravia sunt. Sed multi sunt qui
take because wounds your heavy are but many there-are who
vix pœnitentiam suorum peccatorum suscipiunt, et quamvis
scarcely penitence of-their sins take-up and although
multo labore tamen eam propter metum mortis peragunt.
with-much labor yet it on-account-of fear of-death carry-through

At ego eis manum porrigo, et amaritudinem illam eis
but I to-them hand stretch-out and bitterness that for-them
in dulcedinem verto, ita quod pœnitentiam illam propter
into sweetness turn so that penitence that for-the-sake-of
amorem meum magna cum tranquillitate perficiunt, quam
love my great with tranquility they-accomplish which
cum magna difficultate inceperunt. Qui autem pœnitentiam
with great difficulty they-began he-who moreover the-penitence
peccatorum suorum neglexerit, quoniam corpus suum
of-sins his shall-have-neglected since body his
castigare sibi difficile esse dicit, miser est quia non
to-chastise to-himself difficult to-be he-says wretched is because not
vult in se ipsum respicere, nec ullum medicum quærere,
he-wishes into him himself to-look nor any physician to-seek
nec vulnera sua sanari, sed pessimum livorem in se
nor wounds his to-be-healed but the-worst bruise in himself
celat et mortem in simulationem tegit ne videri possit.
hides and death in pretense covers lest to-be-seen it-can
Unde piger ad gustum pœnitentiæ est, nolens respicere in
whence slothful for the-taste of-penitence he-is not-wishing to-look into
oleum misericordiæ, nec consolationem redemptionis quærere:
the-oil of-mercy nor the-consolation of-redemption to-seek
et ideo in mortem properat quoniam mortem dilexit, nec
and therefore into death he-hastens since death he-loved nor
regnum Dei quæsivit. Ergo, o fideles, in præcepta Dei
the-kingdom of-God sought therefore O faithful into the-precepts of-God
currite, ne vos damnatio mortis apprehendat. Novum Adam
run lest you the-damnation of-death seize the-new Adam
imitamini, et veterem hominem abjicite. Nam currenti,
imitate and the-old man cast-away for to-the-one-running
regnum Dei apertum est, in terra autem jacenti,
the-kingdom of-God open is on the-ground moreover to-the-one-lying

clausum est, sed miseri sunt illi qui diabolum venerantur,
closed it-is but wretched are those who the-devil venerate
Deum ignorantes. Quomodo? Qui Deum unum in Trinitate
God not-knowing how who God one in Trinity
non colunt; nec Trinitatem in unitate scire volunt. Unde
not worship nor the-Trinity in unity to-know wish whence
qui salvari vult, in recta et catholica fide non dubitet.
he-who to-be-saved wishes in the-right and catholic faith not let-him-doubt
Quid hoc? Quoniam Patrem non colit, qui Filium abnegat;
what this since the-Father not he-worships who the-Son denies
nec Filium diligit, qui Patrem ignorat; nec Filium habet,
nor the-Son does-be-love who the-Father does-not-know nor the-Son has
qui Spiritum sanctum abjicit; nec Spiritum sanctum accipit,
who the-Spirit holy casts-away nor the-Spirit holy receives
qui Patrem et Filium non veneratur. Ergo unitas in
who the-Father and the-Son not venerates therefore unity in
trinitate, et trinitas in unitate intelligenda est. O homo,
trinity and trinity in unity to-be-understood is O man
nunquid es sine corde et sine sanguine vivens? Sic
surely-not are-you without heart and without blood living thus
nec Pater sine Filio nec sine Spiritu sancto, nec Filius
neither the-Father without the-Son nor without the-Spirit holy nor the-Son
sine Patre, nec sine Spiritu sancto, nec Spiritus sanctus
without the-Father nor without the-Spirit holy nor the-Spirit holy
sine ipsis esse credendus est. Sed Pater Filium suum
without them to-be to-be-believed is but the-Father Son his
pro redemptione hominis misit in mundum et iterum
for the-redemption of-man sent into the-world and again
ad se retraxit eum: sicut homo cogitationes cordis sui
to himself drew-back him as man the-thoughts of-heart his
emittit, et iterum ipsas ad se recolligit. Unde de hac
sends-forth and again them to himself gathers-back whence about this

salutifera Unigeniti Dei missione, Isaias in supernæ
saving of-the-Only-begotten of-God sending Isaiah in of-the-supernal
majestatis voluntate loquitur, dicens: Verbum misit Dominus
majesty the-will speaks saying a-word sent the-Lord
in Jacob, et cecidit in Israel. Quod dicitur: Verbum per
into Jacob and it-fell in Israel which is-said the-Word through
quod omnia facta sunt, scilicet Unigenitum Dei, qui in
which all-things made were namely the-Only-begotten of-God who in
corde Patris secundum divinitatem semper sine initio
the-heart of-the-Father according-to divinity always without beginning
temporis fuit, ipsum misit Dominus, videlicet supernus Pater
of-time was him sent the-Lord namely the-supernal Father
per ora prophetarum in Jacob, cum ipsi eumdem
through the-mouths of-the-prophets into Jacob when they the-same
Filium Dei in mundum pro salute hominum venturum
Son of-God into the-world for the-salvation of-men about-to-come
fideliter prænuntiarent; ut homines per eos præmoniti et
faithfully foretold that men through them forewarned and
præmuniti, diabolum prudenter supplantarent, et versutias
forearmed the-devil prudently might-trip-up and the-wiles
deceptionum ejus sapienter declinarent. Et ita idem verbum
of-deceptions his wisely might-avoid and so the-same word
cecidit in Israel, cum idem. Unigenitus Dei venit in
fell in Israel when the-same Only-begotten of-God came into
altam puritatem virginis, in quam nullus vir gressum
the-high purity of-the-virgin on which no man step
suum imposuit; sed quæ florem suum inviolabiliter tenuit,
his set but who flower her inviolably kept
ut ipse natus ex virgine, eos qui lumen veritatis per
that he born of the-virgin those who the-light of-truth through
fallacem cæcitatem ignorabant ad verum iter reduceret et
deceitful blindness did-not-know to the-true road might-lead-back and

indeficienti saluti restitueret. Unde quicunque scientiam in
to-unfailing salvation might-restore whence whoever knowledge in
Spiritu sancto et pennas in fide habet, iste admonitionem
the-Spirit holy and wings in faith has he admonition
meam non transgrediatur, sed eam in gustu animæ suæ
my not let-him-transgress but it in the-taste of-soul his
amplectendo percipiat.
by-embracing let-him-perceive

Visio quinta

I.5 · THE SYNAGOGUE

A woman stands pale to the navel, black below, feet bloody in a white cloud, eyeless, hands under her armpits, by God's altar, not touching it, Abraham in her heart, Moses in her breast, prophets in her belly, crowned with dawn. She is the Synagogue, mother of the Incarnation, who foresaw in shadow, wondered at the Church, and killed the Prophet of prophets. Law passes into Gospel, circumcision into baptism. As David took back his first wife, the Son will recall her after Antichrist.

Post hæc vidi velut quamdam muliebrem imaginem a
after these-things I-saw as-it-were a-certain womanly image from
vertice usque ad umbilicum pallidam, et ab umbilico usque
the-crown down to the-navel pale and from the-navel down
ad pedes nigram, et in pedibus sanguinolentam, circa autem
to the-feet black and on the-feet bloody around moreover
pedes suos candidissimam et purissimam nubem habentem,
feet her a-most-white and most-pure cloud having
at oculis orbatam, manus vero sub axellas suas tenebat,
but of-eyes bereft the-hands but under armpits her she-held
stans juxta altare quod est ante oculos Dei, sed ipsum non
standing beside the-altar which is before the-eyes of-God but it not

tangebat. Et in corde ipsius stabat Abraham, et in pectore
she-touched and in the-heart of-her stood Abraham and in the-breast
ejus Moses, in ventre vero reliqui prophetæ, singuli signa sua
of-her Moses in the-belly but the-other prophets each signs their
demonstrantes, et pulchritudinem novæ sponsæ admirantes.
showing and the-beauty of-the-new bride admiring
Hæc vero tantæ magnitudinis apparuit velut alicujus civitatis
she but of-such size appeared as of-some city
ingentissima turris habens in capite suo quasi circulum
a-most-huge tower having on head her as-it-were a-circlet
similem auroræ. Audivique iterum vocem de cœlo dicentem
like the-dawn and-I-heard again a-voice from heaven saying
mihi: Antiquo populo austeritatem legis Deus imposuit,
to-me on-the-ancient people the-austerity of-the-law God imposed
cum Abrahæ circumcisionem indixit, quam postea in gratiam
when on-Abraham circumcision he-enjoined which afterward into the-grace
suavitatis convertit, cum Filium suum veritatem Evangelii
of-sweetness he-turned when Son his the-truth of-the-Gospel
credentibus dedit, in qua jugo legis sauciatos, oleo
to-believers gave in which by-the-yoke of-the-law (those)-wounded with-the-oil
misericordiæ delinivit. Quapropter vides velut quamdam
of-mercy he-soothed wherefore you-see as-it-were a-certain
muliebrem imaginem a vertice usque ad umbilicum pallidam,
womanly image from the-crown down to the-navel pale
quæ est Synagoga, mater incarnationis Filii Dei et ab
which is the-Synagogue mother of-the-incarnation of-the-Son of-God and from
initio surgentium filiorum suorum usque ad fortitudinem
the-beginning of-rising sons her down to the-strength
eorum, secreta Dei in umbratione prævidens, sed ea non
of-them the-secrets of-God in shadowing foreseeing but them not
pleniter aperiens. Illa enim non est rutilans aurora quam
fully opening she for not is the-glowing dawn which

aperte loquitur, sed eam in multa admiratione a longe
openly speaks but it in much admiration from afar
intuens, ut in Canticis de ipsa dicitur: Quæ est ista quæ
beholding as in the-Canticles of her it-is-said who is this who
ascendit per desertum deliciis affluens: et innixa super
ascends through the-desert with-delights overflowing and leaning upon
dilectum suum? Quod dicitur: Quæ est hac nova nupta, quæ
beloved her which is-said who is this new bride who
in plurimis bonis operibus se elevat per deserta gentium
in very-many good works herself raises through the-deserts of-the-gentiles
legalia præcepta sapientiæ deserentium et idola adorantium,
the-legal precepts of-wisdom deserting and idols adoring
ascendens ad superna desideria deliciis donorum Spiritus
ascending to supernal desires with-the-delights of-the-gifts of-the-Spirit
sancti abundantius, et sic multo studio anhelans et se
holy more-abundantly and thus with-much zeal panting and herself
innitens super sponsum suum scilicet Dei Filium. Hæc enim
leaning upon bridegroom her namely of-God the-Son she for
est, quæ a Filio Dei dotata in præclaris virtutibus fulget in
is who by the-Son of-God endowed in splendid virtues shines in
rivulis Scripturarum abundans. Sed et eadem Synagoga de
the-rivulets of-the-Scriptures abounding but also the-same Synagogue about
filiis illius novæ sponsæ in multa admiratione servum meum
the-sons of-that new bride in much admiration servant my
Isaiam sic interrogat: Qui sunt ii qui ut nubes volant, et
Isaiah thus asks who are these who as clouds fly and
quasi columbæ ad fenestras suas? Quod dicitur: Qui sunt
as-it-were doves to windows their which is-said who are
ii qui in mentibus suis se abstrahentes a terrenis
these who in minds their themselves withdrawing from earthly
ac carnalibus concupiscentiis: pleno desiderio et plena
and fleshly concupiscences with-full desire and full

devotione ad superna volant, et columbina simplicitate
devotion to supernal-things fly and with-dovelike simplicity
absque amaritudine fellis, sensus corporis sui muniunt et
without the-bitterness of-gall the-senses of-body their fortify and
munimentum firmissimæ petræ, qui Unigenitus Dei est,
the-fortress of-the-most-firm rock who the-Only-begotten of-God is
multo ardore bonarum virtutum appetunt. Hi enim sunt,
with-much ardor of-good virtues seek these for are
qui propter supernum amorem terrena regna conculcant, et
who for-the-sake-of supernal love earthly kingdoms trample and
cœlestia quærunt. Synagoga itaque admirabatur de nova
heavenly-things seek the-Synagogue and-so wondered about the-new
sponsa quæ Ecclesia est, quoniam se similibus virtutibus
bride who the-Church is since herself with-like virtues
ita ornatam non agnovit ut illam vidit, quia Ecclesia
so adorned not she-recognized as her she-saw because the-Church
angelicis præsidiis circumdata est, ne eam diabolus dilaceret
with-angelic guards surrounded is lest her the-devil tear
et dejiciat, cum Synagoga a Deo deserta in vitiis jaceat.
and cast-down while the-Synagogue by God deserted in vices lies
Quapropter vides etiam ipsam ab umbilico usque ad pedes
wherefore you-see also her from the-navel down to the-feet
nigram: quod est a fortitudine suæ dilatationis usque
black which is from the-strength of-her-own expansion down
ad consummationem suæ durationis, in prævaricatione
to the-consummation of-her-own duration in the-transgression
legis, et in transgressione testamenti patrum suorum
of-the-law and in the-transgression of-the-testament of-fathers her
fuisse sordidam, quia multis modis divina præcepta
to-have-been filthy because in-many ways the-divine precepts
neglexit voluptatem carnis suæ secuta. Et in pedibus
she-neglected the-pleasure of-flesh her having-followed and on the-feet

sanguinolenta, circa autem pedes suos candidissimam et
bloody around moreover feet her a-most-white and
purissimam nubem habet, quoniam in consummatione sua
most-pure cloud she-has since in consummation her
prophetam prophetarum occidit, ubi et ipsa lapsa corruit;
the-prophet of-prophets she-killed where also she having-slipped fell
in eadem tamen consummatione in mentibus credentium
in the-same yet consummation in the-minds of-believers
lucidissima et perspicacissima fide surgente, quia ubi
with-most-shining and most-penetrating faith rising because where
Synagoga finem accepit, Ecclesia surrexit, cum apostolica
the-Synagogue end received the-Church rose when the-apostolic
doctrina post mortem Filii Dei se per totum orbem
teaching after the-death of-the-Son of-God itself through the-whole world
terrarum diffudit. Sed et imago illa oculis orbata est manus
of-lands spread but also image that of-eyes bereft is hands
suas sub axellas tenens quia Synagoga in veram lucem
her under armpits holding because the-Synagogue into the-true light
non aspexit, cum Unigenitum Dei in despectu habuit.
not looked when the-Only-begotten of-God in contempt she-held
Unde et opera justitiæ in tædio boni operis et torpore
whence also the-works of-justice in the-weariness of-good work and torpor
a se non projiciens tegit, et ea velut non sint
from herself not casting-away she-covers and them as-if not they-were
negligenter abscondit. Stat juxta altare quod est ante
negligently hides she-stands beside the-altar which is before
oculos Dei, sed ipsum non tangit, quoniam legem Dei
the-eyes of-God but it not she-touches since the-law of-God
quam divino præcepto et divina inspectione accepit in
which by-divine precept and divine inspection she-received in
cortice quidem novit, sed eam interius non tetigit, quia
the-bark indeed she-knew but it inwardly not touched because

eam potius abhorruit quam dilexerit, sacrificia et incensum
it rather she-abhorred than loved the-sacrifices and incense
devotarum orationum Deo offerre negligens. Sed in corde
of-devout prayers to-God to-offer neglecting but in the-heart
ipsius stat Abraham, quoniam initium circumcisionis in
of-her stands Abraham since the-beginning of-circumcision in
Synagoga ipse fuit. Et in pectore ejus Moses, quia in
the-Synagogue he was and in the-breast of-her Moses because into
præcordia hominum divinam legem ille attulit, ac in ventre
the-breasts of-men the-divine law he brought and in the-belly
reliqui prophetæ, id est in institutione illa quæ ipsi
the-other prophets that is in institution that which to-her
divinitus tradita fuerat, inspectores divinorum præceptorum.
divinely handed-down had-been the-inspectors of-the-divine precepts
Singuli signa sua demonstrantes et pulchritudinem novæ
each signs their showing and the-beauty of-the-new
sponsæ admirantes, quoniam ipsi magnalia prophetiæ
bride admiring since they the-mighty-works of-prophecy
suæ in mirabilibus signis ostenderunt, et speciositatem
their in wonderful signs showed and the-comeliness
generositatis Ecclesiæ in multa admiratione attenderunt.
of-the-nobility of-the-Church in much admiration attended
Ipsa vero tantæ magnitudinis apparet velut alicujus civitatis
she but of-such size appears as of-some city
altissima turris, quia magnitudinem divinorum præceptorum
a-very-high tower because the-greatness of-the-divine precepts
suscipiens, munitionem et defensionem nobilis et electæ
receiving the-fortification and defense of-a-noble and chosen
civitatis pronuntiavit habens in capite suo quasi circulum
city she-proclaimed having on head her as-it-were a-circlet
similem auroræ, quia Ecclesia in ortu suo miraculum
like the-dawn because the-Church in rising her the-miracle

incarnationis Unigeniti Dei monstravit, et claras virtutes
of-the-incarnation of-the-Only-begotten of-God showed and bright virtues
ac mysteria quæ sequuntur ostendit; nam ipsa velut primo
and mysteries which follow showed for she as-if at-the-first
mane coronata fuit, cum divina præcepta accepit, designans
morning crowned was when the-divine precepts she-received signifying
Adam, qui primum jussionem Dei percepit, sed postea
Adam who first the-command of-God received but afterward
in transgressione sua in mortem cecidit. Sic et Judæi
in transgression his into death fell thus also the-Jews
fecerunt, qui divinam legem primitus susceperunt, sed deinde
did who the-divine law at-first received but then
Filium Dei in incredulitate sua abjecerunt. Sed et sicut
the-Son of-God in unbelief their cast-away but also as
homo per mortem Unigeniti Dei circa novissimum
man through the-death of-the-Only-begotten of-God toward the-last
tempus de perditione mortis ereptus est, ita et Synagoga
time from the-perdition of-death snatched was so also the-Synagogue
ante novissimum diem per divinam clementiam excitata
before the-last day through divine clemency roused
incredulitatem deseret, et ad cognitionem Dei veraciter
unbelief will-desert and to the-knowledge of-God truly
perveniet. Quid hoc? Nonne aurora ante solem ascendit?
will-come what this surely the-dawn before the-sun rises
Sed aurora recedit et claritas solis permanet. Quid hoc?
but the-dawn withdraws and the-brightness of-the-sun remains what this
Vetus Testamentum recessit, et veritas Evangelii permanet,
the-Old Testament has-withdrawn and the-truth of-the-Gospel remains
quia quæ antiqui in legalibus observationibus carnaliter
because what-things the-ancients in legal observances carnally
observabant, hæc novus populus in Novo Testamento
observed these-things the-new people in the-New Testament

spiritualiter exercet, quoniam quod illi in carne ostenderunt,
spiritually exercises since what they in the-flesh showed
hoc isti in spiritu perficiunt. Nam circumcisio non periit,
this these in the-spirit accomplish for circumcision not perished
quia in baptismum translata est, ut enim illi in uno
because into baptism transferred it-was as for they in one
membro signati sunt, sic et isti in omnibus membris suis.
member signed were so also these in all members their
Unde antiqua præcepta non perierunt, quia in meliorem
whence the-ancient precepts not perished because into a-better
statum translata sunt. Etiam in novissimo tempore Synagoga
state transferred they-were also in the-last time the-Synagogue
ad Ecclesiam se fideliter transferet. Nam, o Synagoga, cum
to the-Church herself faithfully will-transfer for O Synagogue when
in multis iniquitatibus errares ita quod cum Baal et
in many iniquities you-were-straying so that with Baal and
cum cæteris his similibus te pollueres, consuetudinem
with the-others to-these like yourself you-were-polluting the-custom
legis turpissimis moribus scindens, et nuda in peccatis
of-the-law by-most-base morals tearing and naked in sins
tuis jacens: feci quod Ezechiel servus meus loquitur, dicens:
your lying I-did what Ezekiel servant my speaks saying
Expandi amictum meum super te, et operui ignominiam
I-spread garment my over you and I-covered the-shame
tuam, et juravi tibi et inii pactum tecum. Quod dicitur:
your and I-swore to-you and I-entered a-covenant with-you which is-said
Ego Filius Altissimi in voluntate Patris mei extendi
I the-Son of-the-Most-High in the-will of-Father my stretched-out
incarnationem meam, o Synagoga, super te, id est pro salute
incarnation my O Synagogue over you that is for salvation
tua, auferens peccata tua, quæ in multis oblivionibus operata
your taking-away sins your which in many forgettings wrought

es, et firmavi tibi remedium salvationis, ita quod itinera
you-have and I-confirmed for-you the-remedy of-salvation so that the-ways
fœderis mei ad salutem tuam manifestavi, cum veram fidem
of-covenant my for salvation your I-made-manifest when the-true faith
per apostolicam doctrinam tibi aperui, quatenus præcepta
through apostolic teaching to-you I-opened so-that precepts
mea observares veluti mulier potestati mariti sui subjacere
my you-should-observe as a-woman to-the-power of-husband her to-be-subject
debet. Nam asperitatem exterioris legis a te abstuli, et
ought for the-harshness of-the-outer law from you I-took-away and
suavitatem spiritualis doctrinæ tibi dedi ac omnia mysteria
the-sweetness of-spiritual teaching to-you I-gave and all mysteries
mea in spiritualibus doctrinis per memetipsum tibi ostendi,
my in spiritual teachings through myself to-you I-showed
sed tu me justum deseruisti, et diabolo te conjunxisti.
but you me the-just-one deserted and to-the-devil yourself joined
Sed tu, o homo, intellige: ut Samsonem uxor ipsius deseruit,
but you O man understand as Samson wife his deserted
ita quod lumine suo privatus est, sic et Synagoga Filium
so that of-light his deprived he-was thus also the-Synagogue the-Son
Dei deseruit, cum eum obdurata sprevit, et cum doctrinam
of-God deserted when him hardened she-spurned and when the-teaching
illius abjecit. Sed postquam capilli ejus jam renati sunt, ita
of-him she-cast-away but after the-hairs of-him now regrown were so
quod Ecclesia Dei confortata est, Filius Dei in fortitudine
that the-Church of-God strengthened was the-Son of-God in strength
sua Synagogam dejecit, et natos illius exhæreditavit, cum
his the-Synagogue cast-down and the-children of-her disinherited when
etiam per gentiles Deum ignorantes zelo Dei contriti
also through gentiles God not-knowing with-the-zeal of-God crushed
sunt; ipsa enim multis erroribus totius confusionis et
they-were she for to-many errors of-all confusion and

schismatis se subjecerat, et in prævaricationibus totius
of-schism herself had-subjected and in the-transgressions of-all
iniquitatis se polluerat. Sed etiam quemadmodum David
iniquity herself had-polluted but also just-as David
uxorem suam quam sibi primitus desponsaverat et quæ
wife his whom to-himself at-first he-had-betrothed and who
cum alio viro se polluerat, tandem revocavit, ita etiam et
with another man herself had-polluted at-last recalled so also also
Filius Dei Synagogam (quæ sibi primum in incarnatione
the-Son of-God the-Synagogue which to-him first in incarnation
sua conjuncta fuit, sed gratiam baptismi deserens diabolum
his joined was but the-grace of-baptism deserting the-devil
secuta est) tandem circa novissimum tempus recipiet, ubi
followed has at-last toward the-last time will-receive when
ipsa errores infidelitatis suæ deserens ad lumen veritatis
she the-errors of-unbelief her deserting to the-light of-truth
redibit. Nam diabolus Synagogam in cæcitate illius rapuit, et
will-return for the-devil the-Synagogue in the-blindness of-her seized and
eam infidelitati in multis erroribus tradidit, nec hoc usque
her to-unbelief in many errors handed-over nor this up
ad filium perditionis facere cessabit. Qui dum in exaltatione
to the-son of-perdition to-do will-he-cease who when in the-exaltation
superbiæ suæ ceciderit sicut Saul in monte Gelboe
of-pride his shall-have-fallen as Saul on the-mount of-Gilboa
interfectus periit, qui David de terra sua fugaverat, ut filius
slain perished who David from land his had-put-to-flight as the-son
iniquitatis Filium meum in electis suis expellere tentabit, tunc
of-iniquity Son my in elect his to-expel will-try then
Filius meus, Antichristo dejecto, Synagogam ad veram fidem
Son my with-Antichrist cast-down the-Synagogue to the-true faith
revocabit quemadmodum et David primam uxorem suam post
will-recall just-as also David first wife his after

mortem Saulis recepit: cum enim hovissimo tempore homines
the-death of-Saul received when for in-the-last time men
illum per quem decepti fuerant victum viderint, ad
him through whom deceived they-had-been conquered shall-have-seen to
viam salutis cum multa festinatione recurrent. Non autem
the-way of-salvation with much haste they-will-run-back not moreover
decuit ut veritas Evangelii umbram legis prænuntiaret,
it-was-fitting that the-truth of-the-Gospel the-shadow of-the-law should-foretell
quoniam decet ut carnalia præcurrant et spiritualia
since it-is-fitting that carnal-things go-before and spiritual-things
subsequantur, quia etiam servus dominum suum venturum
follow because also the-servant lord his about-to-come
prædicit et non dominus servum in servitio præcurrit; ita
foretells and not the-lord the-servant in service goes-before so
et Synagoga in umbra significationis præcurrit, et Ecclesia
also the-Synagogue in the-shadow of-signification went-before and the-Church
in lumine veritatis subsecuta est. Unde quicunque scientiam
in the-light of-truth followed has whence whoever knowledge
in Spiritu sancto et pennas in fide habet, iste admonitionem
in the-Spirit holy and wings in faith has he admonition
meam non transgrediatur, sed eam in gustu animæ suæ
my not let-him-transgress but it in the-taste of-soul his
amplectendo percipiat.
by-embracing let-him-perceive

Visio sexta

I.6 · THE CHOIRS OF ANGELS

She sees nine ranks of spirits in rings, hymning God's wonders in the saints. The angels bear men's deeds to God and the archangels mirror the incarnate Word. The five around these, for the senses cleansed by Christ's wounds, are the virtues, who bring God man's struggle to confess or deny him; the powers, beyond our sight; the principalities, rulers who must look to Christ; the dominations; and the thrones, the Incarnation. The outer two, cherubim and seraphim, know God and burn in love.

Deinde vidi in altitudine cœlestium secretorum duas acies
then I-saw in the-height of-heavenly secrets two ranks
supernorum spirituum multa claritate fulgentes, et qui
of-supernal spirits with-much brightness shining and those-who
in prima acie erant velut pennas in pectoribus suis habebant
in the-first rank were as-it-were wings on breasts their had
et facies ut facies hominum præ se ferebant, in quibus
and faces as the-faces of-men before themselves they-bore in which
et vultus hominum quasi in pura aqua apparebant, et
also the-countenances of-men as-if in pure water appeared and
qui in altera acie fuerunt etiam in pectoribus suis quasi
those-who in the-other rank were also on breasts their as-it-were
pennas habuerunt et facies ut facies hominum in se
wings had and faces as the-faces of-men in themselves
ostenderunt, in quibus etiam imago Filii hominis quasi
showed in which also the-image of-the-Son of-man as-if
in speculo fulgebat. Sed neque in his nec in illis aliam
in a-mirror shone but neither in these nor in those other
formam discernere potui. Hæ autem acies alias quinque acies
form to-discern could-I these moreover ranks other five ranks
secundum modum coronæ circumcinxerant. Et qui in
according-to the-manner of-a-crown had-girded-round and those-who in

harum quinque prima acie fuerunt, quasi facies hominum
of-these five the-first rank were as-it-were the-faces of-men
habebant ab humero et deorsum magno splendore fulgentes.
had from the-shoulder and downward with-great splendor shining
Qui in secunda erant, tantæ claritatis exstiterunt, quod
those-who in the-second were of-such brightness stood-forth that
eos intueri non poteram. Qui in tertia ut album marmor
them to-look-at not I-could those-who in the-third as white marble
apparuerunt, et capita ut capita hominum habuerunt; super
appeared and heads as the-heads of-men had upon
quæ ardentes faculæ visæ sunt, et ab humero et deorsum
which burning torches seen were and from the-shoulder and downward
velut ferrea nube circumdati fuerunt. Qui in quarta facies
as-if by-an-iron cloud surrounded they-were those-who in the-fourth faces
ut facies hominum et pedes ut pedes hominum habentes,
as the-faces of-men and feet as the-feet of-men having
in capitibus suis galeas gestabant, marmoreis tunicis induti.
on heads their helmets wore in-marble tunics clothed
Qui denique in quinta erant: nullam formam hominum
those-who finally in the-fifth were no form of-men
in se ostendentes, velut aurora rubebant. Nullam autem
in themselves showing like the-dawn reddened no moreover
aliam formam in eis conspiciebam. Sed et acies istæ
other form in them I-saw but also ranks these
alias duas etiam in modum coronæ circumdederant. Qui
other two also in the-manner of-a-crown had-surrounded those-who
autem in prima acie illarum erant, oculis et pennis pleni
moreover in the-first rank of-those were with-eyes and wings full
videbantur, et in unoquoque oculo speculum et in ipso
were-seen and in each eye a-mirror and in the-very
speculo facies hominis apparuit, et pennas suas ad supernam
mirror the-face of-a-man appeared and wings their to the-supernal

altitudinem elevarant. Et qui in secunda fuerunt, quasi
height they-had-raised and those-who in the-second were as-it-were
ignis ardebant, plurimasque pennas habentes in quibus quasi
fire burned and-very-many wings having in which as-if
in speculo omnes ordines ecclesiasticæ institutionis insignitos
in a-mirror all the-orders of-ecclesiastical institution marked
demonstrabant. Sed aliam formam nec in his nec in
they-showed but other form neither in these nor in
illis vidi. Et hæc acies omnes in omni genere musicalium
those I-saw and these ranks all in every kind of-musical
organorum mirificis vocibus mirabilia illa resonabant,
instruments with-wonderful voices wonders those resounded
quæ Deus in beatis animabus operatur, per quæ Deum
which God in blessed souls works through which God
magnifice glorificabant. Et audivi de cœlo vocem mihi
magnificently they-glorified and I-heard from heaven a-voice to-me
dicentem: Omnipotens et ineffabilis Deus qui ante sæcula
saying almighty and ineffable God who before the-ages
fuit, nec initium habuit nec post finem sæculorum esse
was nor beginning had nor after the-end of-the-ages to-be
desinet omnem creaturam mirabili modo sua voluntate
will-cease every creature in-a-wonderful way by-his will
condidit, eamque mirabili modo sua voluntate disposuit.
founded and-it in-a-wonderful way by-his will disposed
Quomodo? Quasdam creaturas terrenis hærere, quasdam
how certain creatures to-earthly-things to-cling certain
vero in cœlestibns esse deputavit. Ipse quoque beatos
but in the-heavenly-places to-be he-assigned he also the-blessed
angelicos spiritus tam ad salutem hominum quam ad
angelic spirits as-well for the-salvation of-men as for
honorem nominis sui disposuit. Quomodo? Nam quosdam ita
the-honor of-name his disposed how for certain-ones so

constituit, ut necessitatibus hominum subveniant, quosdam
he-established that to-the-needs of-men they-may-come-to-aid certain-ones
vero, ut judicia secretorum suorum per eos hominibus
but that the-judgments of-secrets his through them to-men
manifestentur. Quapropter vide in altitudine cœlestium
may-be-made-manifest wherefore see in the-height of-heavenly
secretorum duas acies supernorum spirituum multa claritate
secrets two ranks of-supernal spirits with-much brightness
fulgentes, quia ut tibi monstratur in altitudine illorum
shining because as to-you is-shown in the-height of-those
occultorum quæ carnalis obtutus non penetrat, sed quæ
hidden-things which the-carnal gaze not penetrates but which
visus interioris hominis attendit, hæc duo agmina corpus et
the-sight of-the-inner man attends these two hosts the-body and
animam hominis, Deo famulari debere designant ubi ipsa
the-soul of-man to-God to-serve to-be-obliged signify where they
cum supernis civibus claritatem æternæ beatitudinis habent.
with the-supernal citizens the-brightness of-eternal beatitude have
Et qui in prima acie sunt velut pennas in pectoribus
and those-who in the-first rank are as-it-were wings on breasts
suis habent, et facies ut facies hominum in se
their have and faces as the-faces of-men in themselves
prætendunt, in quibus et vultus hominum quasi in
hold-forth in which also the-countenances of-men as-if in
pura aqua apparent; isti angeli sunt desideria profunditatis
pure water appear these angels are the-desires of-the-depth
intellectus sui quasi pennas expandentes; non quod pennas
of-understanding their as-if wings spreading not that wings
ut aves habeant, sed quod voluntatem Dei in desideriis
as birds they-have but that the-will of-God in desires
suis velociter perficiant, velut homo in cogitationibus suis
their swiftly they-accomplish as man in thoughts his

celeriter volat: ita quod et per facies suas pulchritudinem
swiftly flies so that also through faces their the-beauty
rationalitatis in se manifestant, ubi etiam Deus opera
of-rationality in themselves they-make-manifest where also God the-works
hominum perspicue perscrutatur, quia ut servus verba
of-men clearly searches because as a-servant the-words
domini sui audiens, ea secundum voluntatem illius perficit;
of-lord his hearing them according-to the-will of-him accomplishes
ita et ipsi voluntatem Dei in hominibus attendunt et
so also they the-will of-God in men attend and
actus eorum illi in semetipso ostendunt. Unde et qui
the-acts of-them to-him in himself show whence also those-who
in acie alia sunt etiam in pectoribus suis quasi pennas
in rank the-other are also on breasts their as-it-were wings
habent, et facies ut facies hominum in se ostendunt, in
have and faces as the-faces of-men in themselves show in
quibus etiam imago Filii hominis velut in speculo fulget:
which also the-image of-the-Son of-man as-if in a-mirror shines
archangeli sunt etiam in desideriis intellectus sui voluntatem
archangels they-are also in the-desires of-understanding their the-will
Dei contemplantes et decorem rationalitatis in se
of-God contemplating and the-beauty of-rationality in themselves
manifestantes incarnatum Verbum Dei purissime magnificant,
making-manifest the-incarnate Word of-God most-purely magnify
quia ipsi, arcana Dei cognoscentes, mysteria incarnationis
because they the-secrets of-God knowing the-mysteries of-the-incarnation
Filii Dei signis suis frequenter præinsinuabant. Sed nec
of-the-Son of-God by-signs their often foreshadowed but neither
in his nec in illis aliam formam discernere potes, quoniam
in these nor in those other form to-discern can-you since
et in angelis et in archangelis multa secreta mysteriorum
both in the-angels and in the-archangels many secrets of-mysteries

sunt quæ humanus intellectus mortali corpore gravatus,
are which human understanding by-a-mortal body weighed-down
capere non valet. Quod autem hæ acies alias quinque acies
to-grasp not is-able that moreover these ranks other five ranks
secundum modum coronæ cingunt: hoc est quod corpus et
according-to the-manner of-a-crown gird this is that the-body and
anima hominis quinque sensus hominis virtute fortitudinis
the-soul of-man the-five senses of-man by-the-power of-strength
suæ comprehendentes, per quinque vulnera Filii mei
their grasping through the-five wounds of-Son my
emundatos, ad rectitudinem interiorum mandatorum dirigere
cleansed to the-rectitude of-inner commandments to-direct
debent. Unde qui in prima acie harum sunt, quasi
ought whence those-who in the-first rank of-these are as-it-were
facies hominum habent, ab humero et deorsum magno
the-faces of-men have from the-shoulder and downward with-great
splendore fulgentes; quæ virtutes sunt in corda credentium
splendor shining which virtues are into the-hearts of-believers
ascendentes et in ardente charitate excelsam turrim in
ascending and in burning love a-lofty tower in
eis ædificantes, quæ opera ipsorum sunt. Ita quod in
them building which the-works of-them are so that in
rationalitate sua opera electorum hominum ostendunt et in
rationality their the-works of-chosen men they-show and in
fortitudine sua ad bonum finem multo fulgore beatitudinis
strength their to a-good end with-much gleam of-beatitude
ipsos perducunt. Quomodo? Scilicet cum electi claritatem
them they-lead how namely when the-elect the-brightness
interioris sensus habentes, omnes nequitias malorum suorum
of-the-inner sense having all wickednesses of-evils their
abjiciunt propter illuminationem illam qua in istis virtutibus
cast-away because-of illumination that by-which in these virtues

in mea voluntate illuminati sunt, et fortiter adversus
in my will illuminated they-are and strongly against
diabolicas insidias pugnant, et certamina illa quæ illi hoc
diabolical snares fight and struggles those which they in-this
modo contra diabolicam turbam exercent virtutes istæ mihi
way against the-diabolical throng wage virtues these to-me
Creatori suo incessanter ostendunt. Nam homines certamina
Creator their unceasingly show for men the-struggles
confessionis et abnegationis in se habent. Quomodo?
of-confession and of-denial in themselves have how
Quia iste me confitetur et ille me abnegat. Sed in hoc
because this-one me confesses and that-one me denies but in this
certamine talis interrogatio est: Est Deus an non? Tunc
struggle such the-question is is-there a-God or not then
interrogatio ista tale responsum Spiritus sancti in homine
question this such an-answer of-the-Spirit holy in man
habet: Deus est qui te creavit, sed et qui te redemit.
has God there-is who you created but also who you redeemed
Et quandiu interrogationis responsum hoc in homine est,
and as-long-as of-the-question the-answer this in man is
virtus Dei illi non deerit, quia huic interrogationi
the-power of-God to-him not will-be-lacking because to-this question
et responso pœnitentia adhæret. Ubi autem interrogatio hæc
and answer penitence clings where moreover question this
in homine non est, ibi nec hoc responsum Spiritus sancti
in man not is there neither this answer of-the-Spirit holy
est, quoniam homo iste donum Dei a se expellit,
is since man that the-gift of-God from himself expels
et sine interrogatione pœnitentiæ semetipsum in mortem
and without the-question of-penitence himself into death
præcipitat. Certamina vero istorum bellorum virtutes Deo
hurls the-struggles but of-these wars the-virtues to-God

offerunt; quia ipsi tale sigillum coram Deo sunt, per quod
offer because they such a-seal before God are through which
demonstratur qua intentione Deus, colatur vel abnegetur.
is-shown with-what intention God is-worshiped or is-denied
Qui autem secunda acie sunt, tantæ claritatis existunt,
those-who moreover in-the-second rank are of-such brightness are
quod eos intueri non potes; qui potestates sunt designantes
that them to-look-at not you-can who the-powers are signifying
quoniam serenitatem et pulchritudinem potestatis Dei, nulla
since the-serenity and beauty of-the-power of-God no
imbecillitas mortalitatis apprehendere poterit, nec se ipsi
weakness of-mortality to-grasp will-be-able nor itself to-it
similem facere, quia potestas Dei indeficiens est. Sed qui
like to-make because the-power of-God unfailing is but those-who
in tertia acie sunt, ut album marmor apparent et capita
in the-third rank are as white marble appear and the-heads
hominum habent, super quæ faculæ ardentes videntur, et
of-men have upon which torches burning are-seen and
ab humero et deorsum velut ferrea nube circumdati sunt;
from the-shoulder and downward as-if by-an-iron cloud surrounded are
qui principatus sunt, præfigurantes quod ii qui ex dono
who the-principalities are prefiguring that those who by the-gift
Dei in sæculo principes hominum existunt, sinceram justitiæ
of-God in the-world princes of-men are sincere of-justice
fortitudinem induere debent ne in diversitatem instabilitatis
strength to-put-on ought lest into the-diversity of-instability
incidant, et caput suum qui Christus Filius Dei est
they-fall and head their who Christ the-Son of-God is
inspicere ac regimina sua secundum voluntatem ipsius in
to-look-to and governments their according-to the-will of-him to
necessitatem hominum dirigere super se gratiam sancti
the-need of-men to-direct above themselves the-grace of-the-holy

Spiritus in ardore veritatis attendentes, ita quod in fortitudine
Spirit in the-ardor of-truth attending so that in the-strength
æquitatis usque ad consummationem suam firmi et stabiles
of-equity up to consummation their firm and stable
perseverent. Unde etiam qui in quarta acie sunt facies
they-may-persevere whence also those-who in the-fourth rank are faces
ut facies hominum et pedes ut pedes hominum habentes
as the-faces of-men and feet as the-feet of-men having
in capitibus suis galeas gestant marmoreis tunicis induti;
on heads their helmets wear in-marble tunics clothed
qui dominationes sunt, ostendentes quia ille qui Dominus
who the-dominations are showing that he who Lord
omnium est rationalitatem hominum quæ in humano pulvere
of-all is the-rationality of-men which in human dust
polluta jacuerat a terris ad cœlos sublevavit, cum Filium
polluted had-lain from the-earth to the-heavens lifted when Son
suum ad terras transmisit, qui antiquum seductorem sua
his to the-earth sent who the-ancient seducer with-his
rectitudine conculcavit: ita ut fideles ipsum qui caput eorum
rectitude trampled so that the-faithful him who the-head of-them
est fideliter imitentur, spem suam ad cœlestia ponentes
is faithfully may-imitate hope their on heavenly-things setting
ac forti desiderio bonorum operum se munientes.
and with-strong desire of-good works themselves fortifying
Sed qui in quinta acie sunt nullam formam hominum
but those-who in the-fifth rank are no form of-men
in se ostendentes velut aurora rubent; qui throni sunt,
in themselves showing like the-dawn redden who the-thrones are
demonstrantes quod divinitas ad humanitatem se inclinavit,
showing that the-divinity to humanity itself bent
cum Unigenitus Dei humanum corpus pro salute
when the-Only-begotten of-God a-human body for the-salvation

hominum induit, qui nulla contagia humanorum peccatorum
of-men put-on who no contagions of-human sins
in se habuit; quoniam ipse de Spiritu sancto conceptus,
in himself had since he of the-Spirit holy conceived
in aurora videlicet in beata Virgine carnem absque omni
in the-dawn namely in the-blessed Virgin flesh without any
macula totius sordis accepit. Sed nullam aliam formam in
stain of-all filth received but no other form in
eis conspicis; quia plurima mysteria supernorum secretorum
them you-see because very-many mysteries of-supernal secrets
sunt; quæ fragilitas humana non valet apprehendere. Quod
there-are which frailty human not is-able to-grasp that
autem et acies istæ alias duas in modum coronæ circumdant:
moreover also ranks these other two in the-manner of-a-crown surround
hoc est quod fideles illi qui quinque sensus corporis sui ad
this is that the-faithful those who the-five senses of-body their to
superna dirigunt, scientes quia per quinque vulnera Filii
supernal-things direct knowing that through the-five wounds of-the-Son
Dei redempti sunt ad dilectionem Dei et proximi sui omni
of-God redeemed they-are to the-love of-God and of-neighbor their with-all
nisu et circuitione mentis suæ perveniunt, cum voluptatem
effort and circling of-mind their arrive when the-pleasure
cordis sui negligunt et spem suam in sola æterna ponunt.
of-heart their they-neglect and hope their in only eternal-things set
Quapropter et qui in prima acie illarum sunt, oculis
wherefore also those-who in the-first rank of-those are with-eyes
et pennis pleni videntur, et in unoquoque oculo speculum
and wings full are-seen and in each eye a-mirror
et in ipso speculo facies hominis apparet et pennas
and in the-very mirror the-face of-a-man appears and wings
suas ad supernam altitudinem elevant; qui cherubin sunt,
their to the-supernal height raise who the-cherubim are

scientiam Dei significantes, in qua ipsi mysteria supernorum
the-knowledge of-God signifying in which they the-mysteries of-supernal
secretorum videntes desideria sua secundum voluntatem
secrets seeing desires their according-to the-will
Dei explent, ita quod ipsi in profunditate scientiæ suæ
of-God fulfill so that they in the-depth of-knowledge their
purissimam perspicuitatem habentes: in ipsa illos mirabiliter
the-purest clearness having in it those wonderfully
prævident, qui verum Deum cognoscentes, intentionem
foresee who the-true God knowing the-intention
desideriorum cordis sui ad ipsum qui super omnes est velut
of-the-desires of-heart their to him who above all is as-if
pennas bonæ et justæ sublevationis dirigunt, magis æterna
wings of-good and just raising direct rather eternal-things
diligentes quam caduca appetentes, secundum quod et
loving than perishable-things seeking according-to what also
ipsi in elevatione desideriorum suorum ostendunt. Sed qui
they in the-raising of-desires their show but those-who
in altera acie sunt quasi ignis ardent plurimasque pennas
in the-other rank are as-it-were fire burn and-very-many wings
habentes, in eisdem pennis quasi in speculo omnes ordines
having in the-same wings as-if in a-mirror all the-orders
ecclesiasticæ institutionis insignitos demonstrant; seraphin
of-ecclesiastical institution marked show the-seraphim
sunt significantes quod ut ipsi in amore Dei ardent maxima
they-are signifying that as they in the-love of-God burn the-greatest
desideria visionis ejus habentes, ita etiam in desideriis suis
desires of-the-vision of-him having so also in desires their
tam sæculares quam spirituales dignitates quæ in ecclesiasticis
as-well secular as spiritual dignities which in ecclesiastical
mysteriis multa cum puritate vigent, ostendunt quia secreta
mysteries much with purity thrive they-show because the-secrets

Dei in ipsis mirabiliter apparent, sic etiam omnes qui
of-God in them wonderfully appear thus also all who
sinceritate puri cordis amantes supernam vitam quærunt:
in-the-sincerity of-a-pure heart loving the-supernal life seek
ardenter Deum diligant, eumque toto desiderio amplectantur
ardently God let-them-love and-him with-whole desire let-them-embrace
ut ad gaudia illorum perveniant, quos tam fideliter imitantur.
that to the-joys of-those they-may-arrive whom so faithfully they-imitate
Quod vero aliam formam nec in his nec in illis vides: hoc
that but other form neither in these nor in those you-see this
est quod multa secreta in beatis spiritibus sunt, quæ homini
is that many secrets in the-blessed spirits are which to-man
manifestanda non sunt quoniam quandiu ipse mortalis existit,
to-be-made-manifest not are since as-long-as he mortal is
ea quæ cœlestia sunt perfecte discernere non poterit.
those-things which heavenly are perfectly to-discern not he-will-be-able
Sed hæ acies omnes ut audis in omni genere musicalium
but these ranks all as you-hear in every kind of-musical
sonorum mirificis modulationibus mirabilia resonant, quæ
sounds with-wonderful melodies wonders resound which
Deus in beatis animabus operatur per quæ Deum magnifice
God in blessed souls works through which God magnificently
glorificant, quia beati spiritus in virtute Dei maxima
they-glorify because the-blessed spirits in the-power of-God the-greatest
gaudia inenarrabilibus sonis per opera mirabilium illorum
joys with-unutterable sounds through the-works of-wonders those
in cœlestibus proferunt, quæ Deus in sanctis suis perficit,
in the-heavenly-places bring-forth which God in saints his accomplishes
per quæ ipsi Deum gloriosissime magnificant, ubi eam in
through which they God most-gloriously magnify where it in
profunditate sanctitatis exquirunt lætantes in gaudio salutis
the-depth of-holiness they-search-out rejoicing in the-joy of-salvation

quemadmodum et David servus meus inspector supernorum
just-as also David servant my the-inspector of-supernal
secretorum testatur dicens: Vox exsultationis et salutis
secrets testifies saying the-voice of-exultation and of-salvation
in tabernaculis justorum. Quod dicitur: Sonus lætitiæ et
in the-tabernacles of-the-just which is-said the-sound of-gladness and
prosperitatis illius quod caro conculcatur et spiritus erigitur,
of-the-prosperity of-that that the-flesh is-trampled and the-spirit is-raised
cum indeficiente salute cognoscitur in habitationibus illorum
when with-unfailing salvation it-is-known in the-dwellings of-those
qui injustitiam abjiciunt et justitiam operantur, cum suggerente
who injustice cast-away and justice work when at-the-suggestion
diabolo id quod malum est facere possent; sed divina
of-the-devil that which evil is to-do they-could but by-divine
inspiratione id quod bonum est perficiunt. Quid hoc? Homo
inspiration that which good is they-accomplish what this man
frequenter indecentem exsultationem in se ostendit: cum
often unseemly exultation in himself shows when
peccatum perfecerit quod perficere inconvenienter concupivit,
sin he-has-accomplished which to-accomplish unfittingly he-desired
sed salutem ibi non habet, quia hoc fecit quod divino
but salvation there not he-has because this he-did which to-the-divine
præcepto contrarium fuit. Ille autem tripudium exsultationis
precept contrary was he moreover the-dance of-exultation
cum prosperitate veræ salutis habebit; qui bonum quod ardenter
with the-prosperity of-true salvation will-have who the-good which ardently
desideravit strenue complet, mansionem illorum dum in corpore
he-desired vigorously fulfills the-mansion of-those while in the-body
habitat amans qui viam veritatis currentes errorem mendacii
he-dwells loving who the-way of-truth running the-error of-the-lie
declinaverunt. Unde quicunque scientiam in Spiritu sancto, et
have-avoided whence whoever knowledge in the-Spirit holy and

pennas in fide habet, iste admonitionem meam non parvipendat,
wings in faith has he admonition my not let-him-hold-cheap
sed eam in gustu animæ suæ amplectendo percipiat. Amen.
but it in the-taste of-soul his by-embracing let-him-perceive amen

Visio prima

II.1 · THE REDEEMER: CREATION

She sees a shining fire whose flame strikes sparks from a dark round air until heaven and earth stand complete, and warms a clod into a living man, who turns from a white flower into darkness until a splendid man from a dawn raises him. A voice bids her, frail and a woman, write it, to shame those who will not teach. The fire is God, whom all creation obeys and man forgets; the flame, the Word, one with the Father, who forges creatures from that air; the clod, frail flesh made a discerning man.

Et ego homo litteras non callens more fortium leonum,
and I a-person letters not skilled-in in-the-manner of-strong lions
nec docta ex infusione illorum, sed manens in mollitie,
nor taught from the-infusion of-them but remaining in the-softness
fragilis costa, imbuta mystico spiramine: vidi quasi
a-frail rib steeped with-mystical breath saw as-it-were
lucidissimum ignem incomprehensibilem, inexstinguibilem,
a-most-shining fire incomprehensible inextinguishable
totum viventem, totumque vitam existentem, in se autem
wholly living and-wholly life being in itself moreover
flammam aerei coloris habentem, quæ leni flatu ardenter
a-flame of-airy color having which with-a-gentle breath ardently
flagrabat; et quæ idem lucido igni ita inseparabiliter
blazed and which to-the-same shining fire so inseparably
hærebat ut in homine hærent viscera. Et vidi quod illa
clung as in man cling the-entrails and I-saw that that

flamma fulminans incanduit, et ecce obscurus aer et
flame flashing grew-white and behold a-dark air and
rotundus multæque magnitudinis repente exortus est, super
round and-of-much size suddenly arisen has over
quem ipsa flamma quosdam ictus dedit, toties ab eo
which the-very flame certain blows gave so-often from it
scintillam educens donec aer ad perfectum deductus est et
a-spark drawing-out until the-air to perfection brought was and
ita cœlum et terra resplenduerunt plena institutione. Deinde
so heaven and earth shone-forth in-full establishment then
etiam eadem flamma in igne et ardore illo extendit se
also the-same flame in fire and ardor that stretched itself
ad parvam glebam limosæ terræ jacentem in fundo aeris
to a-small clod of-muddy earth lying at the-bottom of-the-air
eam calefaciens, ita quod carnem et sanguinem effecit,
it warming so that flesh and blood it-made
eamque spiravit ita quod in animam viventem effecta
and-it breathed-upon so that into a-soul living made
est. Quo facto, ille lucidus ignis præbuit per eamdem
it-was which done that shining fire offered through the-same
flammam leni flatu ardenter flagrantem ipsi homini
flame with-gentle breath ardently blazing to-the-very man
candidissimum florem in flamma pendentem ut ros pendet
a-most-white flower in the-flame hanging as dew hangs
in gramine, cujus quidem odorem homo naribus sensit, sed
on grass of-which indeed the-odor man with-nostrils felt but
gustu oris non libavit, nec manibus attrectavit, hoc
with-the-taste of-the-mouth not tasted nor with-hands handled in-this
modo se avertens atque cadens in densissimas tenebras
way himself turning-away and falling into the-densest darkness
ex quibus se erigere non valuit. Tenebræ autem illæ in
from which himself to-raise not he-was-able the-darkness moreover that in

illo aere magis ac magis se dilatando creverunt. Tunc tres
that air more and more itself by-spreading grew then three
magnæ stellæ in fulgore suo sibi cohærentes in tenebris
great stars in gleam their to-each-other clinging in darkness
illis apparuerunt, post quas et aliæ multæ tam parvæ quam
that appeared after which also others many as-well small as
magnæ plurimo splendore fulgentes, ac deinde quædam
great with-very-much splendor shining and then a-certain
maxima stella mira claritate radians et fulgorem
very-great star with-wonderful brightness radiating and gleam
suum ad prædictam flammam dirigens. Sed et in terra
its to the-aforesaid flame directing but also on earth
quidam fulgor velut aurora apparuit; cui superior flamma
a-certain gleam as the-dawn appeared into-which the-higher flame
mirabiliter infusa est, non tamen a supradicto lucido
wonderfully poured was not yet from the-above-said shining
igne separata et in illo fulgore auroræ maxima voluntas
fire separated and in that gleam of-the-dawn a-very-great will
accensa est. Cumque accensionem voluntatis hujus diligentius
kindled was and-when the-kindling of-will this more-diligently
considerare vellem, in hac visione secretum sigillum mihi
to-consider I-wished in this vision a-secret seal on-me
appositum est, audivique vocem ex alto mihi dicentem: De
set was and-I-heard a-voice from on-high to-me saying of
hoc mysterio non poteris quidquam amplius videre, nisi
this mystery not you-will-be-able anything more to-see except
ut tibi propter miraculum credendi conceditur. Vidique de
as to-you for-the-sake-of the-miracle of-believing it-is-granted and-I-saw from
eodem fulgore auroræ splendidissimum hominem egredientem,
the-same gleam of-the-dawn a-most-splendid man going-out
qui claritatem suam ad prædictas tenebras effudit et ab eis
who brightness his to the-aforesaid darkness poured-out and by them

reverberatus est, et in ruborem sanguinis et in pallorem
beaten-back was and into the-redness of-blood and into the-paleness
albedinis conversus tanta fortitudine tenebras percussit ut
of-whiteness turned with-such strength the-darkness struck that
homo ille qui in eis jacebat attractu illo apparens fulgeret,
man that who in it lay by-touch that appearing shone
atque ita erectus exiret. Et sic splendidus ille homo qui de
and so raised went-out and thus splendid that man who from
aurora egressus est, in tanta claritate apparens ultraquam
the-dawn gone-out has in such brightness appearing beyond-what
humana lingua effari possit, in eminentissimam altitudinem
human tongue to-utter could into the-most-eminent height
innumerabilis gloriæ tetendit, ubi in plenitudine omnimodæ
of-innumerable glory stretched where in the-fullness of-every-kind-of
ubertatis et odoris magnifice radiabat. Et audivi ex prælato
abundance and odor magnificently be-radiated and I-heard from the-aforesaid
vivente igne vocem mihi dicentem: Tu quæ es fragilis
living fire a-voice to-me saying you who are frail
terra et in nomine femineo indocta in omni doctrina
earth and in name feminine unlearned in all the-teaching
carnalium magistrorum, scilicet legere litteras secundum
of-carnal masters namely to-read letters according-to
intelligentiam litteratorum, sed tantum tacta lumine meo
the-understanding of-the-lettered but only touched by-light my
quod tangit te interius cum incendio ut sol ardens,
which touches you inwardly with fire as the-sun burning
clama et enarra ac scribe hæc mysteria mea quæ vides
cry-out and tell and write these mysteries my which you-see
et audis in mystica visione. Noli ergo esse timida, sed
and you-hear in mystical vision do-not therefore be timid but
dic ea quæ intelligis in spiritu quemadmodum ea
say those-things which you-understand in the-spirit just-as them

loquor per te, quatenus illi verecundia teneantur qui
I-speak through you so-that those by-shame may-be-held who
populo meo deberent viam rectitudinis ostendere, sed ex
to-people my ought the-way of-rectitude to-show but from
perversitate morum suorum recusant aperte justitiam quam
the-perversity of-morals their refuse openly the-justice which
noverunt dicere, nolentes abstinere a malis desideriis suis
they-know to-say not-wishing to-abstain from evil desires their
quæ illis ita adhærent quasi ipsis dominentur, facientia
which to-them so cling as-if over-them they-ruled making
eos fugere a facie Domini et erubescere loqui veritatem.
them to-flee from the-face of-the-Lord and to-blush to-speak the-truth
Unde, o pusilla, animo quæ interius es docta mystica
whence O small in-spirit who inwardly are taught by-mystical
inspiratione quamvis suppressa sis per virilem formam
inspiration although kept-down you-are by the-manly form
propter prævaritionem Evæ; dic tamen igneum opus quod
on-account-of the-transgression of-Eve say yet the-fiery work which
tibi demonstratur certissima visione. Vivens enim Deus qui
to-you is-shown in-most-certain vision the-living for God who
cuncta per Verbum suum creavit, per idem Verbum
all-things through Word his created through the-same Word
incarnatum miseram humanam creaturam quæ se demersat
incarnate the-wretched human creature which itself had-plunged
in tenebras, ad fidelem salvationem reduxit. Quid hoc? Nam
into darkness to faithful salvation led-back what this for
ille lucidissimus ignis quem vides, designat omnipotentem
that most-shining fire which you-see signifies almighty
et viventem Deum qui in clarissima serenitate sua nunquam
and living God who in the-brightest serenity his never
ulla iniquitate offuscatur incomprehensibilis manens, quia
by-any iniquity is-darkened incomprehensible remaining because

nulla divisione dividi potest, aut initio aut fine aut
by-no division to-be-divided he-can or by-beginning or by-end or
ulla scintilla scientiæ creaturæ suæ comprehendi sicuti est
by-any spark of-the-knowledge of-creation his to-be-grasped as he-is
et exstinguibilis exsistens, quoniam ipse est illa plenitudo
and inextinguishable being since he is that fullness
quam nunquam ullus finis tetigit ac totus vivens, quia nulla
which never any end touched and wholly living because no
omnino res ipsi absconsa est quam nesciat, totusque
at-all thing from-him hidden is which he-does-not-know and-wholly
vita existens, quoniam omne quod vivit ab ipso vivere
life being since all that lives from him to-live
sumit, secundum quod Job per me inspiratus ostendit,
takes according-to what Job through me inspired shows
dicens: Quis ignorat quod omnia hæc manus Domini
saying who does-not-know that all these-things the-hand of-the-Lord
fecerit in cujus manu est anima omnis viventis et spiritus
has-made in whose hand is the-soul of-every living-thing and the-spirit
universæ carnis hominis. Quid hoc? Nulla creatura tam
of-all the-flesh of-man what this no creature so
hebes est in natura sua quæ vicissitudinem plenitudinis
dull is in nature its that the-alternation of-fullness
suæ in illis causis ignoret, in quibus fructuosa consistit.
its in those causes does-not-know in which fruitful it-stands
Quomodo? Cœlum habet lucem, lux aerem, aer volatilia
how heaven has light light air air flying-things
et terra nutrit virentia, virentia fructum, fructus animalia;
and earth nourishes green-things green-things fruit fruit animals
quæ omnia testantur quod ea posuit fortissima manus,
which all testify that them set the-strongest hand
id est maxima potentia Dominatoris cunctorum, qui omnia
that is the-greatest power of-the-Ruler of-all who all-things

in possibilitate virtutis suæ ita operatus est quod eis
in the-possibility of-power his so wrought has that to-them
nihil deest in usibus suis, et in omnipotentia ejusdem
nothing is-lacking in uses their and in the-omnipotence of-the-same
fabricatoris est motio cunctorum viventium et terrestrium,
maker is the-motion of-all living-things and earthly
ut pecorum terram in terrenis quærentium nec rationalitatem
as of-cattle the-earth in earthly-things seeking nor the-rationality
spiraculi Dei in se habentium, et excitatio spirituum
of-the-breath of-God in themselves having and the-rousing of-the-spirits
qui humanam carnem inhabitant, in quibus est rationalitas,
which human flesh inhabit in which is rationality
discretio et sapientia. Quomodo? Anima circuit in terrenis
discretion and wisdom how the-soul goes-around in earthly
causis laborans in multis varietatibus secundum quod carnales
causes laboring in many varieties according-to what carnal
mores expostulant. Spiritus vero erigit se in duobus modis,
morals demand the-spirit but raises itself in two ways
videlicet suspirium, gemitum et desiderium ad Deum
namely a-sigh a-groan and desire toward God
habens, aut Dominum et regimem et optionem in diversis
having or lordship and rule and choice in diverse
rebus quasi in præcepto quærens, quia discretionem in
things as-if in command seeking because discretion in
rationalitate habet, Unde etiam homo similitudinem cœli
rationality it-has whence also man the-likeness of-heaven
et terræ in se continet. Quomodo? Ipse habet circulum
and of-earth in himself contains how he has a-circle
in quo apparet perspicuitas, spiraculum et rationalitas, velut
in which appears clearness breath and rationality as
in cœlo notantur luminaria; habet spiritum per omnem
in heaven are-marked the-luminaries he-has a-spirit through every

sensum et motum celeriter meantem, ut aer volatilia
sense and motion swiftly going as the-air flying-things
etiam humoris receptaculum in quo notatur humiditas,
also of-moisture a-receptacle in which is-marked humidity
apparet germinatio ac parturitio, sicut in terra virentia,
appears germination and bringing-forth as in the-earth green-things
fructificantia et animalia. Quid hoc? O homo, tu totus es
fruit-bearing-things and animals what this O man you wholly are
in omni creatura et oblivisceris Creatoris tui; et subjecta
in every creature and you-forget Creator your and the-subject
tibi creatura obedit ei sicut illi constitutum est, et tu
to-you creation obeys him as for-it established it-is and you
præcepta illius transgrederis.
the-precepts of-him transgress
Sed vides quod idem ignis in se flammam aerei coloris
but you-see that the-same fire in itself a-flame of-airy color
habet, quæ leni flatu ardenter flagrat et quæ eidem
has which with-a-gentle breath ardently blazes and which in-the-same
lucido igni ita inseparabiliter inest ut in homine sunt
shining fire so inseparably is-within as in man are
viscera, quod est in æternitate ante tempora constitutæ
the-entrails which is in eternity before the-times of-established
creaturæ infinitum Verbum, quod in ardore charitatis sub
creation the-infinite Word which in the-ardor of-love under
decursum labentium temporum mirabiliter sine sorde et
the-course of-slipping times wonderfully without filth and
gravamine peccati per virtutem suavitatis Spiritus sancti in
burden of-sin through the-power of-the-sweetness of-the-Spirit holy in
aurora beatæ virginitatis erat incarnandum, ita tamen ut sicut
the-dawn of-blessed virginity was to-be-incarnated so yet that as
ante susceptam carnem indivisibiliter fuit in Patre, sic etiam
before the-taken-up flesh indivisibly it-was in the-Father so also

post assumptam humanitatem inseparabiliter in eo maneret,
after the-assumed humanity inseparably in him it-should-remain
quoniam ut homo non est absque vitali tactu in via
since as man not is without vital touch in the-way
præcordiorum, sic a Patre non erat omnino separandum
of-the-breast so from the-Father not was at-all to-be-separated
ejus vitale Verbum. Et quare dicitur Verbum? Quia ut per
of-him the-vital Word and why is-it-called Word because as through
locale verbum quod in terreno pulvere hominis transitorium
a-local word which in the-earthly dust of-man transitory
est, prudenter intelliguntur jussa præceptoris ab iis qui
is prudently are-understood the-commands of-the-master by those who
sciunt et prævident jussionem præcipientis; ita etiam
know and foresee the-command of-the-one-commanding so also
per illocale verbum quod per inexstinguibilem vitam quæ
through the-unlocal word which through inextinguishable life which
vivit in æternitate intransitorium est, vere cognoscitur vis
lives in eternity intransitory is truly is-known the-power
patris a diversis creaturis mundi ipsum sentientibus et
of-the-father by the-diverse creatures of-the-world him feeling and
intelligentibus in ortu quo creatæ sunt, atque ut per
understanding in the-rising in-which created they-were and as through
officiale verbum potestas et honor scitur hominis; sic etiam
an-official word the-power and honor is-known of-a-man so also
per divinum Verbum sanctitas et bonitas resplendet Patris.
through the-divine Word the-holiness and goodness shines-forth of-the-Father
Quod autem vides quomodo flamma illa fulminans incandet:
that moreover you-see how flame that flashing grows-white
hoc est quod Verbum Dei virtutem suam quasi exardescens
this is that the-Word of-God power its as-if blazing-up
ostendit, cum per ipsum omnis creatura condita est,
shows when through him every creature founded was

et quasi incanduit, cum in aurora et candore virginitatis
and as-if grew-white when in the-dawn and whiteness of-virginity
incarnatum est, et ex eo stillaverant omnes virtutes in
incarnate it-was and from it had-dripped all virtues in
agnitione Dei: cum homo revixit in animarum salvatione. Sed
the-knowledge of-God when man revived in of-souls the-salvation but
et obscurus aer et rotundus multæque magnitudinis repente
also the-dark air and round and-of-much size suddenly
exortus est, qui est instrumentum eorum in obscuritate
arisen has which is the-instrument of-them in the-darkness
imperfectionis, scilicet nondum illustratum plenitudine
of-imperfection namely not-yet illumined by-the-fullness
creaturarum, et rotundum est, quia sub incomprehensibili
of-creatures and round it-is because under the-incomprehensible
potentia Dei est, divinitate nusquam absente, ipsum tamen
power of-God it-is the-divinity nowhere being-absent it yet
in maxima potestate Dei surgens quasi in ictu oculi in
in the-greatest power of-God rising as-if in the-blink of-an-eye in
superna voluntate elevatum, super quod ipsa flamma velut
the-supernal will raised over which the-very flame like
faber quosdam ictus dedit toties ab eo scintillam educens,
a-smith certain blows gave so-often from it a-spark drawing-out
donec idem aer ad perfectum deductus est, quia cœlum
until the-same air to perfection brought was because heaven
et terra resplenduerunt plena institutione, quando ille qui
and earth shone-forth in-full establishment when he who
excellit universam creaturam supernum Verbum in creatione
excels all creation the-supernal Word in the-creation
creaturarum servitutem tenentium virtutem fortitudinis suæ
of-creatures service holding the-power of-strength his
ostendit ab instrumento suo, diversas species creaturarum
showed from instrument his diverse kinds of-creatures

lucentes in mirabili ortu conditionis eorum educens, ut
shining in the-wonderful rising of-the-making of-them drawing-out as
faber formas suas ex ære competenter excudit, usque dum
a-smith forms his from bronze fittingly hammers-out up until
eædem creaturæ in pulchritudine plenitudinis suæ effulserunt;
the-same creatures in the-beauty of-fullness their shone-forth
sursum et deorsum decorem et stabilimentum perfectæ
above and below the-beauty and establishment of-perfect
creationis suæ habentes, quia superiora resplenduerunt ab
creation their having because higher-things shone-forth from
inferioribus, et inferiora a superioribus.
lower-things and lower-things from higher-things
Quod autem deinde eadem flamma in igne et ardore illo
that moreover then the-same flame in fire and ardor that
se extendit ad parvam glebam limosæ terræ, jacentem in
itself stretches to a-small clod of-muddy earth lying at
fundo aeris: hoc est quod, creatis aliis creaturis, Verbum
the-bottom of-the-air this is that created the-other creatures the-Word
Dei in forti voluntate Patris et in amore supernæ
of-God in the-strong will of-the-Father and in the-love of-the-supernal
suavitatis Spiritus sancti inspexit fragilem materiam mollis et
sweetness of-the-Spirit holy beheld the-frail matter of-the-soft and
teneræ fragilitatis humanitatis omnium tam malorum quam
tender frailty of-humanity of-all as-well evil as
bonorum procreandorum hominum in imo insensibilitatis
good to-be-procreated men in the-depth of-insensibility
et ponderositatis suæ detentam, et nec dum efficaci et
and of-heaviness its held and not yet by-effective and
vitali flatu excitatam, eam fovens et calefaciens carnem et
vital breath roused it cherishing and warming flesh and
sanguinem efficit in virtute calorem ei infundens, quoniam
blood makes in power heat into-it pouring since

terra est carnalis materia hominis nutriens eum fructu suo,
earth is the-carnal matter of-man nourishing him with-fruit its
sicut mater lacte filios suos, eamque aspiravit Deus ita
as a-mother with-milk sons her and-it breathed-upon God so
quod homo in animam viventem effecta est, quia ipsam
that man into a-soul living made was because it
per supernam virtutem excitavit atque in anima et corpore
through supernal power he-roused and in soul and body
discernentem hominem mirabiliter ex ea eduxit.
a-discerning man wonderfully from it drew-out

THE FALL AND THE REDEMPTION

The white flower is God's command, whose fragrance Adam drew in without fulfilling it, and fell into a darkness he could not rise from until Christ; in it appeared three stars, Abraham, Isaac, and Jacob, the prophets, and John the Baptist. From the dawn, where God's hidden counsel is kindled, comes Christ, a radiant man born of the Virgin, who sheds his blood, frees the elect from hell, and is death's death. Risen, he shows himself for forty days and ascends, his Church presented as his bride.

Quo facto, ille lucidus ignis præbuit per illam flammam
which done that shining fire offered through that flame
leni flatu ardenter flagrantem, ipsi homini candidissimum
with-gentle breath ardently blazing to-the-very man a-most-white
florem in flamma illa pendentem ut ros pendet in gramine,
flower in flame that hanging as dew hangs on grass
quoniam creato Adam Pater qui lucidissima lux est, dedit
since created Adam the-Father who the-most-shining light is gave
per Verbum suum in Spiritu sancto ipsi Adæ dulce
through Word his in the-Spirit holy to-the-very Adam the-sweet

præceptum clarissimæ obedientiæ adhærentis ipsi Verbo
precept of-most-bright obedience clinging to-the-very Word
in multo inbre frmctuosæ virtutis, quia per ipsum Verbum
in much shower of-fruitful power because through the-very Word
suavissimus humor sanctitatis a Patre in Spiritu sancto
the-sweetest moisture of-holiness from the-Father in the-Spirit holy
stillavit faciens maximum et plurimum fructum sicut purus
dripped making the-greatest and very-much fruit as pure
humor super gramen descendens illud ad multum germen
moisture upon grass descending it to much shoot
fecundat. Cujus quidem odorem homo naribus sensit,
makes-fruitful of-which indeed the-odor man with-nostrils felt
sed gustu oris non libavit, nec moribus attrectavit,
but with-the-taste of-the-mouth not sipped nor with-hands handled
quoniam ipse præceptum legis cum intelligentia sapientiæ
since he the-precept of-the-law with the-understanding of-wisdom
quasi naribus attraxit, sed vim illius intimæ perfectionis
as-if with-nostrils drew-in but the-force of-that inmost perfection
in os perfecte non intromisit nec opere manuum in
into the-mouth perfectly not put-in nor by-the-work of-hands in
plenitudine beatitudinis adimplevit, hoc modo se avertens
the-fullness of-beatitude fulfilled in-this way himself turning-away
atque cadens in densissimas tenebras ex quibus se erigere
and falling into the-densest darkness from which himself to-raise
non valuit, quia divino præcepto suggerente diabolo
not he-was-able because on-the-divine precept at-the-suggestion of-the-devil
terga dedit in barathrum mortis corruens, quia Deum non
his-back he-turned into the-abyss of-death falling because God not
in fide nec in opere exquisivit. Unde ad veram cognitionem
in faith nor in work he-sought whence to the-true knowledge
ejus peccatis gravatus surgere non potuit, donec ille venit
of-him by-sins weighed-down to-rise not he-could until he came

qui Patri suo pleniter sine peccato obedivit. Sed tenebræ illæ
who to-Father his fully without sin obeyed but darkness that
in illo aere magis ac magis se dilatando creverunt: potestas
in that air more and more itself by-spreading grew the-power
mortis in mundo semper in latitudine vitiorum sumpsit
of-death in the-world always in the-breadth of-vices took
incrementum scientia hominis se movente in diversitatem
increase the-knowledge of-man itself moving into the-diversity
multiplicium vitiorum et fetentium peccatorum per errorem
of-manifold vices and of-stinking sins through error
emergentium. Quod autem tres magnæ stellæ in fulgore suo
emerging that moreover three great stars in gleam their
sibi cohærentes in illis tenebris apparuerunt, post quas
to-each-other clinging in that darkness appeared after which
aliæ multæ tam parvæ quam magnæ plurimo splendore
others many as-well small as great with-very-much splendor
fulgentes: hæc sunt in figuratione supernæ Trinitatis magna
shining these are in the-figuring of-the-supernal Trinity great
luminaria, videlicet Abraham, Isaac et Jacob tam fideli
luminaries namely Abraham Isaac and Jacob as-well by-faithful
opere quam carnis conjunctione se mutuo complectentes
work as of-flesh by-the-joining each-other mutually embracing
mundique tenebras annuntiationibus suis repercutientes, et
and-of-the-world the-darkness with-announcements their striking-back and
eos subsequentes alii quamplurimi prophetæ majores et
them following others very-many prophets greater and
minores in magnis et admirandis miraculis radiantes. Deinde
lesser in great and wonderful miracles radiating then
vero apparens quædam maxima stella mira claritate
but appearing a-certain very-great star with-wonderful brightness
micans et fulgorem suum ad prædictam flammam dirigens, illa
flashing and gleam its to the-aforesaid flame directing that

est præcipuus propheta Joannes scilicet Baptista fidelissimo
is the-chief prophet John namely the-Baptist with-most-faithful
et clarissimo opere in magnalibus coruscans, et in eis verum
and most-bright work in mighty-works flashing and in them the-true
Verbum, id est Dei Filium demonstrans, quia iniquitati non
Word that is of-God the-Son showing because to-iniquity not
cessit, sed eam in operibus justitiæ strenue et fortiter calcavit.
he-yielded but it in works of-justice vigorously and strongly trampled
Sed quod in terra illa fulgor velut aurora apparet, cui
but that on earth that gleam as the-dawn appears into-which
superior flamma mirabiliter infusa est: non tamen a supradicto
the-higher flame wonderfully poured is not yet from the-above-said
lucido igne separata: hoc est quod Deus in loco generabilium
shining fire separated this is that God in the-place of-generable
rerum magnum splendorem rutilantis luminis plantavit, in
things a-great splendor of-glowing light planted into
illum Verbum suum perfecta voluntate mittens non tamen
it Word his with-perfect will sending not yet
ab eo separatum, sed dedit ipsum, copiosum fructum, atque
from him separated but he-gave it as-copious fruit and
eduxit ipsum, magnum fontem ex quo omne fidele guttur
brought-forth it as-a-great fountain from which every faithful throat
bibens ultra siti non arescit. Unde et in illo fulgore auroræ
drinking further from-thirst not dries-up whence also in that gleam of-the-dawn
maxima voluntas accensa est, quia in claritate rubentis
a-very-great will kindled was because in the-brightness of-reddening
serenitatis virtus magni et antiqui consilii cognita est, ita
serenity the-power of-the-great and ancient counsel known was so
quod omnes præmissæ legiones et cœlestium spirituum acies
that all the-aforesaid legions and of-heavenly spirits the-ranks
hoc in lucidissima felicitate admiratæ sunt. Sed tu, o homo,
this in most-shining happiness wondered-at have but you O man

dum eminentiam consilii hujus humano more plenius scire
while the-eminence of-counsel this in-a-human manner more-fully to-know
desideras, claustrum occultationis tibi opponitur, quoniam
you-desire the-bar of-concealment against-you is-set since
secreta Dei non debes plus scrutari quam propter amorem
the-secrets of-God not you-ought more to-search than for-the-sake-of the-love
fideliter credentium divinæ majestati placet manifestari.
faithfully of-the-believing to-the-divine majesty it-pleases to-be-made-manifest
Quod autem vides de fulgore auroræ splendidissimum
that moreover you-see from the-gleam of-the-dawn a-most-splendid
hominem egredientem, qui claritatem suam ad tenebras
man going-out who brightness his to the-darkness
effudit et ab eis reverberatur, qui in ruborem sanguinis et
poured-out and by them is-beaten-back who into the-redness of-blood and
in pallorem albedinis conversus tanta fortitudine tenebras
into the-paleness of-whiteness turned with-such strength darkness
illas repercussit, ut homo ille qui in eis jacebat ipso
that struck-back that man that who in it lay by-the-very
attactu apparens fulgeret atque ita erectus exiret: hoc
touch appearing shone and so raised went-out this
designat Dei Verbum in candore intemeratæ virginitatis
signifies of-God the-Word in the-whiteness of-inviolate virginity
inviolabiliter incarnatum, et sine dolore natum, nec tamen
inviolably incarnate and without pain born nor yet
a Patre separatum. Quomodo? Cum Filius Dei natus est
from the-Father separated how when the-Son of-God born was
in mundo ex matre: apparuit in cœlo in Patre, unde et
in the-world from a-mother he-appeared in heaven in the-Father whence also
angeli mox contremuerunt et exsultantes mellifluas laudes
the-angels at-once trembled and exulting honey-flowing praises
concinuerunt. Qui Filius Dei sine macula peccati in sæculo
sang-together who the-Son of-God without stain of-sin in the-world

conversatus lucidissimam beatitudinis et salvationis doctrinam
having-lived the-most-shining of-beatitude and of-salvation teaching
in tenebras infidelitatis emisit, sed ab incredulo populo
into the-darkness of-unbelief sent-forth but by the-unbelieving people
abjectus, atque ad passionem ductus roseum sanguinem suum
cast-away and to the-passion led rosy blood his
fudit et caliginem mortis corporaliter gustavit. Ex quo
poured-out and the-gloom of-death bodily tasted from which
diabolum superans ex inferno electos suos qui in eo detenti
the-devil overcoming from hell elect his who in it held
et prostrati fuerant liberavit, atque eos tactu redemptionis
and laid-low had-been freed and them by-the-touch of-redemption
suæ ad hæreditatem ipsorum quam in Adam perdiderant
his to the-inheritance of-them which in Adam they-had-lost
misericorditer reduxit. Qui dum in hæreditatem suam
mercifully led-back who when into inheritance their
pervenerunt, excitata sunt tympana et citharæ omnisque
they-came roused were the-drums and harps and-every
musicorum concentus innumerabili decore, quia homo qui
of-musicians concord with-innumerable beauty because man who
in perditione jacuerat, jam in beatitudine erectus mortem
in perdition had-lain now in beatitude raised death
superna virtute liberatus evaserat, ut per servum meum Osee
by-supernal power freed had-escaped as through servant my Hosea
locutus sum: Colligata est iniquitas Ephraim, absconditum
spoken I-have bound-up is the-iniquity of-Ephraim the-hidden
peccatum ejus: dolores parturientis venient ei, ipse filius
sin of-him the-sorrows of-one-in-labor will-come to-him he a-son
non sapiens. Nunc enim non stabit in contritione filiorum.
not wise now for not he-will-stand in the-crushing of-sons
De manu mortis liberabo eos, de morte redimam eos.
from the-hand of-death I-shall-free them from death I-shall-redeem them

Ero mors tua, o mors, ero morsus tuus, inferne. Quid
I-shall-be the-death your O death I-shall-be the-bite your O-hell what
hoc? In efficacia ligaturæ alligata est perversitas nequitiæ
this in the-efficacy of-binding bound is the-perversity of-the-wickedness
diaboli ut a zelo furoris Dei non mereatur solvi,
of-the-devil that from the-zeal of-the-fury of-God not it-may-deserve to-be-loosed
quia nunquam illum recta cogitantem vidit, sic neque
because never him right-things thinking he-saw so neither
eum aspiciunt qui Deum fideliter timent. Nam se
him behold those-who God faithfully fear for himself
semper elevat contra Deum, se Deum esse dicens, semper
always he-raises against God himself God to-be saying always
errans contra Deum, et propter ipsum nomini Christiano
erring against God and for-the-sake-of him the-name Christian
contradicens. Et ideo malitia ipsius ita profundata est
contradicting and therefore the-malice of-him so deepened is
ut nulla medicina reparationis peccatum ejus quod in
that no medicine of-repair the-sin of-him which in
contemptibilissima superbia impie commisit, in salvatione
most-contemptible pride impiously he-committed in salvation
dignum sit, unde et ipse erit in perduratione doloris sicut
worthy is whence also he will-be in the-persistence of-pain as
parturiens in afflictione desperationis quæ diffidit quod in
one-in-labor in the-affliction of-despair who distrusts that in
apertione uteri sui vivere non possit. Nam hæc infelicitas
the-opening of-womb her to-live not she-can for this unhappiness
semper super eum manebit quod a beatitudine ejectus
always upon him will-remain that from beatitude cast-out
est, quia filiorum sapientia fugit ab eo qui ad se non
he-was because of-sons the-wisdom flees from him who to himself not
revertitur, sicut filius prodigus ad se reversus de iniquitate
returns as the-son prodigal to himself returned from iniquity

sua ad patrem suum rediit. Quapropter nunquam confidet
his to father his went-back wherefore never he-will-trust
in contritione illa qua filii salvationis in superni filii
in crushing that by-which the-sons of-salvation in of-the-supernal son
morte mortem sævissimæ iniquitatis conterunt, quam ipse
death the-death of-most-savage iniquity crush which the-very
callidus serpens ebullire fecit cum primo homini dolositatem
cunning serpent to-boil-up made when to-the-first man guile
quam homo nesciebat suggessit. Sed quia filii Salvatoris
which man did-not-know he-suggested but because the-sons of-the-Savior
venenum funestissimum suggestionis contemnunt et ad
the-poison most-deadly of-suggestion despise and to
salutem suam respiciunt, de servitute idolorum liberabo eos,
salvation their look from the-servitude of-idols I-shall-free them
de servitute, inquam, idolorum quæ fallaciam in potestate
from the-servitude I-say of-idols which deceit in the-power
perditionis habent et in quibus infideles honorem Creatoris
of-perdition have and in which unbelievers the-honor of-Creator
sui commutant, se in laqueum diaboli involventes et
their exchange themselves into the-snare of-the-devil wrapping and
opera sua secundum voluntatem illius perficientes. Et ideo
works their according-to the-will of-him accomplishing and therefore
animas illorum qui me colunt, animas scilicet sanctorum
the-souls of-those who me worship the-souls namely of-the-saints
et justorum ab infernali pœna redimam, quoniam nullus
and of-the-just from infernal punishment I-shall-redeem since no-one
hominum poterit erui a vinculis diaboli in quibus
of-men will-be-able to-be-rescued from the-bonds of-the-devil in which
durissima morte propter prævaricationem præceptorum Dei
by-most-hard death for the-transgression of-the-precepts of-God
vinctus est, nisi in redemptione illius qui electos suos
bound he-is unless in the-redemption of-him who elect his

proprio sanguine redempturus est. Ubi ad internecionem
with-his-own blood about-to-redeem is where to destruction
te, o mors, interficiam, quia in quo te vivere putas,
you O death I-shall-kill because in what yourself to-live you-think
hoc tibi extraham, ita quod inutile cadaver vocaberis,
this from-you I-shall-draw-out so that a-useless corpse you-will-be-called
quoniam in fortissimis viribus tuis prostrata jacebis, sicut
since in strongest powers your laid-low you-will-lie as
et corpus quod ab anima deseritur omnino ad interitum
also the-body which by the-soul is-deserted wholly to ruin
prosternitur. Nam fons aquæ vivæ te suffocabit, cum
is-laid-low for the-fountain of-water living you will-choke when
felices animæ per novum hominem qui venenosæ deceptionis
happy souls through the-new man who of-poisonous deception
insons erit misericorditer in superna beatitudine rapientur.
guiltless will-be mercifully into supernal beatitude will-be-snatched
Unde etiam ad confusionem tuam ero morsus tuus,
whence also to the-confusion your I-shall-be the-bite your
inferne, cum potestas mea in magna virtute tibi spolia illa
O-hell when power my in great power from-you spoils those
detrahet quæ fraudulenter rapuisti; ita ut et tu, o mors,
will-drag-away which fraudulently you-seized so that also you O death
juste despoliata, nunquam deinceps plena in divitiis tuis
justly despoiled never thenceforth full in riches your
appareas, sed vulneribus confossa et in fœditate prostrata
may-appear but with-wounds pierced and in foulness laid-low
jacens, confusionem tuam in perpetuum reportes.
lying confusion your into perpetuity you-may-carry-back
Sed ut vides illo lucente homine qui de aurora egressus
but as you-see by-that shining man who from the-dawn gone-out
est in tanta claritate apparente ultra quam humana lingua
has in such brightness appearing beyond what human tongue

effari possit, demonstratur quod augustissimum corpus Filii
to-utter can it-is-shown that the-most-august body of-the-Son
Dei ex speciosissima Virgine natum et per triduum in
of-God from the-most-beautiful Virgin born and for three-days in
sepulcro reconditum, ad insinuandum quod tres personæ sunt
the-tomb hidden for intimating that three persons are
in una divinitate, paterna claritas infulsit, atque ita Spiritum
in one divinity the-paternal brightness shone-into and so the-Spirit
recepit, et in fulgentissima immortalitate resurrexit quam
received and in most-gleaming immortality rose which
nullus hominum cogitatione aut verbo explicare poterit.
no-one of-men by-thought or by-word to-unfold will-be-able
Quem et Pater nudatis vulneribus, cœlestibus choris
whom also the-Father with-bared wounds to-the-heavenly choirs
ostendit, dicens: Hic est Filius meus dilectus, quem misi
showed saying this is Son my beloved whom I-sent
ut moreretur pro populo: Ob quam rem supra humanum
that he-should-die for the-people for which thing beyond human
intellectum innumerabile gaudium in ipsis innovatum est
understanding innumerable joy in them renewed was
quia cæca oblivio qua Deus nesciebatur sic depressa est ut
because blind oblivion by-which God was-not-known so pressed-down was that
rationalitas hominis quæ suadente diabolo prostrata jacebat,
the-rationality of-man which at-the-persuading of-the-devil laid-low lay
ad agnitionem Dei elevata sit, quoniam per summam
to the-knowledge of-God raised has-been since through the-highest
beatitudinem homini via veritatis ostensa est, in qua de
beatitude to-man the-way of-truth shown was in which from
morte ad vitam reductus est. Sed secundum hoc ut filii
death to life led-back he-was but according-to this as the-sons
Israel ex Ægypto liberati per quadraginta annos desertum
of-Israel from Egypt freed through forty years the-desert

transeuntes, in terram lac et mel fluentem pervenerunt,
crossing into the-land milk and honey flowing arrived
ita Filius Dei a morte resurgens per quadraginta
so the-Son of-God from death rising through forty
dies discipulis suis cum beatis feminis quæ post ipsum
days to-disciples his with the-blessed women who after him
suspirabant et magno desiderio videre desiderabant, se
sighed and with-great desire to-see desired himself
benigne ostendit, ad eas in fide confirmandas, ne dubitarent,
kindly showed for them in faith to-be-confirmed lest they-might-doubt
dicentes: Nos non vidimus Dominum: ideo credere non
saying we not have-seen the-Lord therefore to-believe not
possumus quod ipse sit nostra salus, sed frequenter
we-can that he be our salvation but often
manifestavit se illis, ad corroborandos ipsos ne caderent.
he-manifested himself to-them for to-be-strengthened them lest they-should-fall
Quod vero in eminentissimam altitudinem imnumerabilis
that but into the-most-eminent height of-innumerable
gloriæ tetendit ubi in plenitudine omnimodæ ubertatis et
glory he-stretched where in the-fullness of-every-kind-of abundance and
odoris mirifice radiat: hoc est quod idem Filius Dei
odor wonderfully he-radiates this is that the-same Son of-God
ascendit ad Patrem cui una cum Filio et Spiritu
ascended to the-Father to-whom together with the-Son and the-Spirit
sancto eminentissima et præcellentissima altitudo inenarrabilis
holy the-most-eminent and most-excellent height of-unutterable
gaudii et lætitiæ est, ubi idem Filius in abundantia
joy and gladness is where the-same Son in the-abundance
præfulgentissimæ sanctitatis et beatitudinis fidelibus suis
of-most-resplendent holiness and beatitude to-faithful his
gloriose apparet; qui ipsum puro et simplici corde verum
gloriously appears who him with-pure and simple heart true

Deum et hominen esse credunt. Nam etiam tunc nova
God and man to-be believe for also then the-new
sponsa ejusdem agni illi præsentata est in diversis ornamentis
bride of-the-same lamb to-him presented was in diverse ornaments
quibus ornanda est in omni genere virtutum fortissimi
with-which to-be-adorned she-is in every kind of-virtues of-the-strongest
certaminis totius fidelis populi; qui contra callidum
struggle of-the-whole faithful people who against the-cunning
serpentem pugnaturi sunt. Sed qui vigilantibus oculis videt,
serpent about-to-fight are but he-who with-watchful eyes sees
et attentis auribus audit, hic mysticis verbis meis quæ
and with-attentive ears hears this-one to-mystic words my which
de me vivente emanant, osculum præbeat amplexionis.
from me living emanate the-kiss let-him-offer of-embrace

Visio secunda

II.2 · THE TRINITY

She sees a brilliant light with a sapphire-colored human form in it, blazing with a gentle fire, all one light in one power: the Father, the Son, and the Holy Spirit, none without the others. God sent his Son out of love, opening to fallen man a penitence the devil never knew. The Trinity is like the three powers of a stone, moisture, solidity, and fire; of a flame, brightness, vigor, and heat; and of a word, sound, meaning, and breath. Remember your Creator in youth, and leave childish ways.

Deinde vidi splendidissimam lucem et in ipsa sapphirini
then I-saw a-most-splendid light and in it of-sapphire
coloris speciem hominis quæ tota suavissimo rutilante
color the-form of-a-man which wholly with-most-sweet glowing
igne flagrabat, et illa splendida lux perfudit universum
fire blazed and that splendid light poured-over all

illum rutilantem ignem, et ille rutilans ignis totam illam
that glowing fire and that glowing fire all that
splendentem lucem, et illa splendidissima lux et rutilans
splendid light and that most-splendid light and glowing
ignis totam hominis speciem, unum lumen una virtute et
fire the-whole of-the-man form one light in-one power and
potentia existentes. Et iterum audivi viventem illam lucem
might being and again I-heard living that light
mihi dicentem: Hic est sensus mysteriorum Dei, ut discrete
to-me saying this is the-sense of-the-mysteries of-God that discerningly
cernatur et intelligatur quæ sit plenitudo illa quæ sine
it-may-be-seen and understood what be the-fullness that which without
ortu est et cui nihil deest, quæ potentissima virtute
rising is and to-which nothing is-lacking which by-most-mighty power
plantavit omnes rivulos fortium. Nam si Dominus vacuus
planted all the-rivulets of-the-strong for if the-Lord empty
esset propria virtute, quid tunc esset opus ejus? Certe
were of-his-own power what then would-be the-work of-him certainly
vanum, ideoque in perfecto opere cernitur quis artifex ejus
vain and-therefore in the-perfect work is-seen who the-craftsman of-it
sit. Quapropter vides splendidissimam lucem quæ sine ortu
is wherefore you-see a-most-splendid light which without rising
est, et cui nihil deesse potest; quæ designat Patrem, et
is and to-which nothing to-be-lacking can which signifies the-Father and
in ipsa sapphirini coloris specie hominis sine omni macula
in it of-sapphire color the-form of-a-man without any stain
imperfectionis invidiæ et iniquitatis declarat Filium, ante
of-imperfection of-envy and of-iniquity declares the-Son before
tempora secundum divinitatem a Patre genitum, sed post
times according-to divinity by the-Father begotten but afterward
in tempore secundum humanitatem in mundo incarnatum.
in time according-to humanity in the-world incarnate

Quæ tota suavissimo rutilante igne flagrat, qui ignis sine
which wholly with-most-sweet glowing fire blazes which fire without
tactu ullius aridæ et tenebrosæ mortalitatis demonstrat
the-touch of-any dry and dark mortality shows
Spiritum sanctum de quo idem Unigenitus Dei secundum
the-Spirit holy of whom the-same Only-begotten of-God according-to
carnem conceptus et de virgine temporaliter natus, lumen
the-flesh conceived and of a-virgin temporally born the-light
veræ claritatis mundo infudit. Sed quod illa spendida
of-true brightness into-the-world poured but that that splendid
lux perfundit universum illum rutilantem ignem, et ille
light pours-over all that glowing fire and that
rutilans ignis totam illam splendentem lucem ac splendida
glowing fire all that splendid light and the-splendid
lux rutilans ignis totam speciem hominis, lumen unum in
light the-glowing fire the-whole form of-the-man light one in
una virtute et potestate existentes: hoc est quia Pater qui
one power and might being this is because the-Father who
summa æquitas, sed non sine Filio nec Spiritu sancto est,
the-highest equity but not without the-Son nor the-Spirit holy is
et Spiritus sanctus qui accensor cordium fidelium, sed non
and the-Spirit holy who the-kindler of-the-hearts of-the-faithful but not
sine Patre et Filio, et Filius qui est plenitudo virtutis, sed
without the-Father and the-Son and the-Son who is the-fullness of-power but
non sine Patre et Spiritu sancto, in majestate divinitatis
not without the-Father and the-Spirit holy in the-majesty of-divinity
inseparabiles sunt, quoniam Pater non est sine Filio,
inseparable are since the-Father not is without the-Son
nec Filius sine Patre, nec Pater et Filius sine Spiritu
nor the-Son without the-Father nor the-Father and the-Son without the-Spirit
sancto, nec Spiritus sanctus sine ipsis, et hæ tres personæ
holy nor the-Spirit holy without them and these three persons

Deus unus in una integra divinitate majestatis existunt:
God one in one whole divinity of-majesty stand
et unitas Divinitatis in eisdem tribus personis inseparabilis
and the-unity of-the-Divinity in the-same three persons inseparable
vigens, quia Divinitas scindi non potest, sed ipsa absque
thriving because the-Divinity to-be-split not can but it without
ulla mutabilitate inviolabilis semper manet, sed et Pater
any mutability inviolable always remains but also the-Father
declaratur per Filium, Filius per ortum creaturarum, et
is-declared through the-Son the-Son through the-rising of-creatures and
Spiritus sanctus per eumdem Filium incarnatum. Quomodo?
the-Spirit holy through the-same Son incarnate how
Pater est qui ante sæcula genuit Filium; Filius, per
the-Father is who before the-ages begot the-Son the-Son through
quem omnia a Patre facta sunt in initio creaturarum,
whom all-things by the-Father made were in the-beginning of-creatures
et Spiritus sanctus, qui in specie columbæ apparuit in
and the-Spirit holy who in the-form of-a-dove appeared at
baptismate Filii Dei in fine temporum. Unde nunquam
the-baptism of-the-Son of-God at the-end of-times whence never
obliviscatur homo me solum Deum in his tribus personis
let-forget man me alone God in these three persons
invocare; quia eas propterea ostendi homini ut homo tanto
to-invoke because them for-this-reason I-showed to-man that man so-much
strictius in amore meo ardeat, cum propter amorem ejus
more-closely in love my may-burn when for-the-sake-of the-love of-him
misi proprium Filium in mundum quemadmodum Joannes
I-sent my-own Son into the-world just-as John
dilectus meus protestatur, dicens: In hoc apparuit charitas
beloved my testifies saying in this appeared the-love
Dei in nobis quoniam Filium suum Unigenitum misit Deus
of-God in us since Son his Only-begotten sent God

in mundum ut vivamus per eum. In hoc est charitas,
into the-world that we-may-live through him in this is love
non quasi nos dilexerimus Deum; sed quoniam ipse prior
not as-if we have-loved God but since he first
dilexit nos, et misit Filium suum propitiationem pro peccatis
loved us and sent Son his as-propitiation for sins
nostris. Quid hoc? Quia in hoc quod Deus dilexit nos: alia
our what this because in this that God loved us another
salus exorta est quam illa quam in proximo ortu habuimus
salvation arisen has than that which in the-next rising we-had
cum hæredes innocentiæ et sanctitatis fuimus, quoniam
when heirs of-innocence and of-holiness we-were since
supernus Pater ostendit charitatem suam in periculis nostris
the-supernal Father showed love his in dangers our
quando constituti eramus in pœnis: Verbum suum solum
when placed we-were in punishments Word his alone
inter filios hominum in perfecta sanctitate, mittens per
among the-sons of-men in perfect holiness sending through
supernam virtutem in tenebras sæculorum ubi ipsum Verbum
supernal power into the-darkness of-the-ages where the-very Word
omnia bona operatum illos ad vitam per mansuetudinem
all goods having-worked those to life through gentleness
suam reduxit qui per immunditiam prævaricationis dejecti
his led-back who through the-uncleanness of-transgression cast-down
erant, nec in sanctitatem quam perdiderant redire valebant.
were nor into the-holiness which they-had-lost to-return were-able
Quid hoc? Nam per ipsum fontem vitæ paterna dilectio
what this for through the-very fountain of-life the-paternal love
amplexionis Dei venit; quæ nos ad vitam educavit, et quæ
of-the-embrace of-God came which us to life brought-up and which
in periculis auxiliatrix nostra fuit quæ est profundissima et
in dangers helper our was which is the-deepest and

suavissima claritas, nos ad pœnitentiam instruens. Quomodo?
sweetest brightness us to penitence instructing how
Deus magni operis sui atque pretiosissimæ suæ margaritæ,
God of-great work his and of-most-precious his pearl
hominis, inquam, quem de limo terræ formavit et
of-man I-say whom from the-mud of-the-earth he-formed and
cui spiraculum vitæ inspiravit, misericorditer recordatus
into-whom the-breath of-life he-breathed mercifully remembered
est. Quomodo? Ipse instruxit vitam in pœnitentiam cujus
has how he instructed life in penitence whose
efficacia nunquam peribit; quia callidus serpens decepit
efficacy never will-perish because the-cunning serpent deceived
hominem per superbam invasionem, sed Deus dejecit illum
man through proud invasion but God cast-down him
in pœnitentia quæ humilitatem ostendit, quam diabolus
in penitence which humility shows which the-devil
nescivit nec fecit; quoniam ad rectam viam assurgere
did-not-know nor did since to the-right way to-rise-up
ignoravit. Unde ista salvatio charitatis non est orta a
he-was-ignorant whence this salvation of-love not is arisen from
nobis, quia nec novimus nec valuimus diligere Deum in
us because neither we-knew nor were-we-able to-love God in
salvatione, sed quia ipse Creator et Dominus omnium
salvation but because he Creator and Lord of-all
ita dilexit mundum quod propter salvationem ejus misit
so loved the-world that for-the-sake-of the-salvation of-it he-sent
Filium suum, principem et Salvatorem fidelium, qui vulnera
Son his prince and Savior of-the-faithful who wounds
nostra lavit et tersit, unde etiam de illo dulcissima
our washed and wiped whence also from him the-sweetest
medicina sudavit, ex qua omnia bona salvationis fluunt.
medicine sweated from which all goods of-salvation flow

Quapropter et tu, o homo, intellige, quia Deum nulla
wherefore also you O man understand that God no
instabilitas mutabilitatis tangit. Nam Pater est Pater,
instability of-mutability touches for the-Father is the-Father
Filius est Filius, Spiritus sanctus est Spiritus sanctus:
the-Son is the-Son the-Spirit holy is the-Spirit holy
tres personæ in unitate divinitatis indivisibiliter vigentes.
three persons in the-unity of-divinity indivisibly thriving
Quomodo? Tres vires in lapide, et tres in flammam, et
how three powers in a-stone and three in a-flame and
tres in verbo sunt. Quomodo? In lapide est virtus humoris
three in a-word are how in the-stone is the-power of-moisture
virtus palpabilitatis et ignea vis, sed virtutem humoris
the-power of-palpability and fiery force but the-power of-moisture
habet ne dissolvatur et comminuatur; palpabilem vero
it-has lest it-be-dissolved and crumbled palpable but
comprehensionem ut habitationem et defensionem exhibeat,
grasp that dwelling and defense it-may-offer
igneam autem virtutem ut confoveatur et consolidetur ad
fiery moreover power that it-may-be-warmed and made-solid to
duritiam suam; ipsa autem humida virtus significat Patrem;
hardness its the-very moreover moist power signifies the-Father
qui nunquam arescit aut finitur in sua virtute, et palpabilis
who never dries-up or is-ended in his power and palpable
comprehensio designat Filium: qui natus ex virgine tangi
grasp signifies the-Son who born of a-virgin to-be-touched
et comprehendi potuit, et vis rutilantis ignis significat
and to-be-grasped could and the-force of-glowing fire signifies
Spiritum sanctum; qui est accensor et illuminator cordium
the-Spirit holy who is the-kindler and illuminator of-the-hearts
fidelium hominum. Quid hoc? Sicut homo qui corpore suo
of-faithful men what this as a-man who with-body his

frequenter humidam virtutem lapidis attrahit, inde infirmando
often the-moist power of-a-stone draws-in thence by-sickening
debilitatur; sic et homo qui per instabilitatem cogitationum
is-weakened so also the-man who through the-instability of-thoughts
suarum temere vult Patrem intueri, perit in fide, et in
his rashly wishes the-Father to-gaze-on perishes in faith and in
palpabili comprehensione lapidis faciunt homines habitationem
the-palpable grasp of-stone make men dwelling
suam se per eam ab hostibus defendentes; ita et
their themselves through it from enemies defending so also
Filius Dei qui est verus lapis angularis, habitatio est
the-Son of-God who is the-true stone corner the-dwelling is
fidelis populi, eum a malignis spiritibus protegens.
of-the-faithful people it from malign spirits protecting
Sed et sicut rutilans ignis illuminat tenebrosa, comburens
but also as glowing fire illumines dark-things burning
ea super quæ incubuerit; sic et Spiritus sanctus
those-things upon which it-shall-have-lain so also the-Spirit holy
fugat infidelitatem, auferens omnem rubiginem iniquitatis.
puts-to-flight unbelief taking-away all the-rust of-iniquity
Et quo modo hæ tres vires sunt in uno lapide, ita et
and in-what way these three powers are in one stone so also
vera trinitas est in una deitate.
the-true trinity is in one deity
Item sicut flamma in uno igne tres vires habet, sic et
likewise as a-flame in one fire three powers has so also
unus Deus in tribus personis est. Quomodo? Flammam enim
one God in three persons is how the-flame for
in splendida claritate et insito vigore ac igneo ardore
in splendid brightness and implanted vigor and fiery ardor
consistit, sed splendidam charitatem habet ut luceat, et
consists but splendid brightness it-has that it-may-shine and

insitum vigorem ut vigeat, atque igneum ardorem ut
implanted vigor that it-may-thrive and fiery ardor that
comburat. Unde in splendida claritate Patrem considera qui
it-may-burn whence in splendid brightness the-Father consider who
paterna pietate claritatem suam fidelibus suis expandit, et
with-paternal piety brightness his to-the-faithful his spreads and
in insito vigore qui splendidæ flammæ in qua ista flamma
in implanted vigor which of-the-splendid flame in which this flame
virtutem suam ostendit, Filium intellige; qui ex virgine
power its shows the-Son understand who from a-virgin
corpus assumpsit, in quo Divinitas mirabilia sua declaravit,
a-body assumed in which the-Divinity wonders its declared
ac in igneo ardore Spiritum sanctum perspice, qui mentes
and in fiery ardor the-Spirit holy discern who the-minds
credentium suaviter urit. Sed ubi nec splendida claritas, nec
of-believers sweetly burns but where neither splendid brightness nor
insitus vigor, nec igneus ardor est, ibi nec flamma cernitur;
implanted vigor nor fiery ardor is there neither a-flame is-seen
sic ubi, nec Pater nec Filius, nec Spiritus sanctus colitur,
so where neither the-Father nor the-Son nor the-Spirit holy is-worshiped
ibi nec digne veneratur. Ergo sicut in una flamma hæ
there neither worthily is-be-venerated therefore as in one flame these
tres vires cernuntur, sic in unitate divinitatis tres personæ
three powers are-seen so in the-unity of-divinity three persons
intelligantur. Ita etiam ut tres vires in verbo notandæ
let-be-understood so also as three powers in a-word to-be-noted
sunt; sic et trinitas in unitate divinitatis consideranda est.
are so also the-trinity in the-unity of-divinity to-be-considered is
Quomodo? In verbo: sonus, virtus et flatus est. Sed sonum
how in a-word sound power and breath is but sound
habet ut audiatur, virtutem ut intelligatur, flatum ut
it-has that it-may-be-heard power that it-may-be-understood breath that

compleatur. In sono autem nota Patrem, qui inenarrabili
it-may-be-completed in the-sound moreover note the-Father who with-unutterable
potestate omnia propalat. In virtute, Filium, qui mirabiliter
might all-things makes-known in the-power the-Son who wonderfully
ex Patre genitus est, in flatu vero, Spiritum sanctum, qui
from the-Father begotten is in the-breath but the-Spirit holy who
ubi vult spirat, et omnia consumantur. Ubi vero sonus
where he-wills breathes and all-things may-be-consummated where but the-sound
non auditur, ibi nec virtus operatur nec flatus elevatur;
not is-heard there neither power works nor breath is-raised
unde nec ibi Verbum intelligitur, sic etiam Pater, Filius et
whence neither there the-Word is-understood so also the-Father the-Son and
Spiritus sanctus non sunt a se divisi; sed suum opus
the-Spirit holy not are from each-other divided but their work
unanimiter operantur. Unde sicut hæ tres res in verbo uno
with-one-mind they-work whence as these three things in a-word one
sunt, ita etiam superna Trinitas in superna unitate est; itaque
are so also the-supernal Trinity in supernal unity is and-so
sicut in lapide nec est nec operatur humida virtus sine
as in a-stone neither is nor works the-moist power without
palpabili comprehensione et sine ignea virtute, nec palpabilis
palpable grasp and without fiery power nor palpable
comprehensio sine humida virtute et igneo rutilantis ignis
grasp without moist power and fiery of-glowing fire
vigore, nec rutilantis ignis vigor sine humida virtute et
vigor nor of-glowing fire the-vigor without moist power and
palpabili comprehensione, et ut in flamma non est, nec
palpable grasp and as in a-flame not is nor
operatur splendida claritas sine insito vigore et igneo ardore,
works splendid brightness without implanted vigor and fiery ardor
nec insitus vigor sine splendida charitate et igneo ardore,
nor implanted vigor without splendid brightness and fiery ardor

nec igneus ardor sine splendida claritate et insito vigore,
nor fiery ardor without splendid brightness and implanted vigor
et sicut in verbo non est nec operatur sonus sine virtute et
and as in a-word not is nor works sound without power and
flatu, nec virtus sine sono et flatu, nec flatus sine sono et
breath nor power without sound and breath nor breath without sound and
virtute, sed indivisibiliter in opere suo sibi hærentia sunt;
power but indivisibly in work their to-each-other clinging they-are
ita etiam hæ tres personæ supernæ Trinitatis in majestate
so also these three persons of-the-supernal Trinity in the-majesty
divinitatis inseparabiliter vigent neque a se dividuntur.
of-divinity inseparably thrive nor from each-other are-divided
Sic Deum unum in tribus personis, o homo, intellige. Sed
thus God one in three persons O man understand but
tu in stultitia mentis tuæ putas Deum tam impotentem esse
you in the-folly of-mind your think God so impotent to-be
ut non sit ei possibile in tribus personis vere subsistere,
that not it-be for-him possible in three persons truly to-subsist
sed tantum in una posse consistere: cum neque vocem
but only in one to-be-able to-consist when not-even a-voice
videas sine tribus consistere. Quid hoc? Deus certe est in
you-see without three to-consist what this God certainly is in
tribus personis verus et unus Deus primus et novissimus.
three persons true and one God first and last
Sed Pater non est sine Filio, nec Filius sine Patre,
but the-Father not is without the-Son nor the-Son without the-Father
nec Pater nec Filius sine Spiritu sancto, nec Spiritus
nor the-Father nor the-Son without the-Spirit holy nor the-Spirit
sanctus sine ipsis; quoniam hæ tres personæ inseparabiles in
holy without them since these three persons inseparable in
unitate divinitatis sunt. Quomodo verbum resonat ex ore
the-unity of-divinity are how a-word resounds from the-mouth

hominis; sed non os sine verbo, nec verbum sine
of-a-man but not the-mouth without the-word nor the-word without
vita. Et ubi manet verbum? In homine. Unde exit? De
life and where remains the-word in the-man whence goes-it-out from
homine. Quomodo? Vivente homine. Sic est Filius in Patre
the-man how with-living the-man thus is the-Son in the-Father
quam Pater pro salute hominum in terram sedentium in
whom the-Father for the-salvation of-men to earth sitting in
tenebris misit, de Spiritu sancto in Virgine conceptum. Qui
darkness sent of the-Spirit holy in the-Virgin conceived who
Filius ut est unigenitus in divinitate, ita est unigenitus in
the-Son as he-is only-begotten in divinity so is only-begotten in
virginitate, et sicut est unicus Patris, ita est et unicus
virginity and as he-is the-only-one of-the-Father so he-is also the-only-one
matris, quia ut Pater illum unum ante tempora genuit,
of-the-mother because as the-Father him one before times begot
sic et virgo mater illum unum solum genuit in tempore,
so also the-virgin mother him one alone bore in time
qnoniam virgo mansit post partum. Unde, o homo,
since a-virgin she-remained after the-birth whence O man
intellige in his tribus personis Deum tuum qui te creavit in
understand in these three persons God your who you created in
fortitudine divinitatis suæ, et qui te redemit a perditione.
the-strength of-divinity his and who you redeemed from perdition
Noli ergo oblivisci Creatoris tui, sicut et Salomon tibi
do-not therefore forget Creator your as also Solomon to-you
suadet, cum dicit: Memento Creatoris tui in diebus juventutis
advises when he-says remember Creator your in the-days of-youth
tuæ antequam veniat tempus afflictionis tuæ, et appropinquent
your before comes the-time of-affliction your and draw-near
anni, de quibus dicas: Non mihi placent. Quid hoc?
the-years of which you-may-say not to-me they-please what this

Intellectuali sensu tuo recordare illius qui te condidit velut
with-intellectual sense your remember him who you founded as
cum in diebus stultæ confidentiæ tuæ putas tibi possibile
when in the-days of-foolish confidence your you-think for-you possible
esse ut secundum desiderium tuum ascendas in altum,
to-be that according-to desire your you-may-ascend into the-height
te præcipitans in profundum, at in prosperitate stans in
yourself hurling into the-deep but in prosperity standing into
extremas ærumnas cadens. Nam vita quæ in te est semper
extreme hardships falling for the-life which in you is always
nititur ut perficiatur usque ad tempus illud dum perfecta
strives that it-be-perfected up to the-time that when perfect
appareat. Quomodo? Infans a primo ortu suo usque ad
it-appear how an-infant from first rising his up to
perfectam staturam ascendit, et deinde in perfecta ætate
perfect stature ascends and then in perfect age
manet, relinquens petulantiam morum stultæ adolescentiæ
remains leaving the-wantonness of-the-morals of-foolish adolescence
tantum cum magnis curis sollicite providens quid sibi in
only with great cares anxiously providing what to-him in
rebus suis agendum sit, quod tunc nequaquam fecit cum
affairs his to-be-done is which then by-no-means he-did when
stulta adolescentia inconstantia fervebat. Sic fidelis homo
in-foolish adolescence with-inconstancy he-was-hot thus the-faithful man
faciat, infantiam morum relinquat; et ad culmen virtutum
let-him-do the-infancy of-morals let-him-leave and to the-summit of-virtues
conscendat in fortitudine earum perseverans, extollentiam
let-him-climb in the-strength of-them persevering the-elation
cupiditatis suæ deserens quæ in amentia vitiorum pullulat
of-desire his deserting which in the-madness of-vices sprouts
et in angustia sollicitudinem meditetur quid sibi utile
and in anguish solicitude let-him-ponder what to-himself useful

sit postquam infantiam morum puerilium declinavit. Unde, o
be after the-infancy of-morals boyish he-has-left whence O
homo, sic amplectere Deum tuum in fortitudine vigoris tui
man thus embrace God your in the-strength of-vigor your
priusquam veniat homo purgationis operum tuorum, cum
before comes the-man of-the-purgation of-works your when
omnia manifestabuntur, neque quidquam occultum relinquetur
all-things will-be-made-manifest nor anything hidden will-be-left
ubi veniunt tempora quæ in duratione sua non deficient.
when come the-times which in duration their not will-fail
De quibus humano sensu tuo, ne murmurans, dicas: Non
of which with-human sense your do-not murmuring say not
mihi placent, neque intelligo utrum in prosperitate aut
to-me they-please nor do-I-understand whether in prosperity or
in ærumna illa sint, quia humana mens semper in hoc
in hardship they be because the-human mind always in this
dubia est; nam et dum bona operatur anxietatem habet
doubtful is for both while good-things it-works anxiety it-has
utrum Deo placeant an non. Et dum mala perpetrat, de
whether to-God they-please or not and while evil-things it-perpetrates about
salute remissionis formidat. Sed qui vigilantibus oculis
the-salvation of-remission it-fears but he-who with-watchful eyes
videt et attentis auribus audit, hic mysticis verbis meis
sees and with-attentive ears hears this-one to-mystic words my
quæ de me vivente emanant osculum amplexionis præbeat.
which from me living emanate the-kiss of-embrace let-him-offer

Visio tertia

II.3 · THE CHURCH, MOTHER OF THE FAITHFUL

She sees a woman as great as a city, splendor hanging from her arms, her womb a net, without legs or feet, embracing God's altar; black infants creep into her womb and are born through her mouth in baptism, and the fiery figure of the Trinity clothes them in white and sets two paths before them. She is the Church, crowned with apostles and martyrs, her arms the priests and almsgivers, her feet unformed until the Antichrist. Heresy and sin weary her, yet like Mary she stays a virgin in faith.

Post hæc vidi quasi muliebrem imaginem procera
after these-things I-saw as-it-were a-womanly image of-tall
magnitudine instar magnæ civitatis habentem caput miro
size like a-great city having a-head with-wonderful
ornatu coronatum, et brachia de quibus splendor velut
adornment crowned and arms from which a-splendor like
manicæ propendebant a cœlo ad terram usque radians.
sleeves hung-down from heaven to the-earth all-the-way radiating
Venter autem ejus in modum retis multa foramina habentis,
the-belly moreover of-her in the-manner of-a-net many holes having
per quæ plurima hominum multitudo subit; crura vero
through which a-very-great of-men multitude enters legs but
et pedes non habebat, sed tantum super ventrem suum
and feet not she-had but only upon belly her
ante altare quod est ante oculos Dei stabat ipsum expansis
before the-altar which is before the-eyes of-God she-stood it with-spread
manibus circumplexa, oculis autem suis per omne cœlum
hands embracing with-eyes moreover her through all heaven
acutissime intendebat. At nulla vestimenta ejus considerare
most-sharply she-gazed but no garments of-her to-consider
poteram, nisi quod tota lucidissima claritate fulgens, multo
could-I except that wholly with-most-shining brightness gleaming with-much

splendore circumfusa fuerat, in pectore ejus velut aurora
splendor surrounded she-had-been on the-breast of-her as-it-were the-dawn
rubeo fulgore micante ubi etiam multimodo genere musicorum
with-red gleam flashing where also in-manifold kind of-musicians
audivi de ipsa hoc canticum quasi aurora valde rutilans
I-heard of her this song as-it-were the-dawn greatly glowing
decantari. Et imago illa expandit splendorem suum velut
to-be-sung and image that spread splendor her like
vestimentum dicens: Me oportet concipere et parere. Et mox
a-garment saying me it-behooves to-conceive and to-bear and at-once
occurrit ei ut fulgur multitudo angelorum gradus et sedes in
ran-to her like lightning a-multitude of-angels steps and seats in
ea hominibus facientium, per quos ipsa imago absolvenda
her for-men making through whom the-very image to-be-completed
erat. Deinde vidi nigros infantes juxta terram in aere quasi
was then I-saw black infants near the-earth in the-air like
pisces in aqua repentes et ventrem imaginis in foraminibus
fish in water creeping and the-belly of-the-image through the-holes
(quibus ingredi volentibus aperta patebat) intrantes. At illa
by-which to-enter to-those-wishing open lay-open entering but she
ingemuit sursum eos attrahens qui et ore ejus exierunt,
groaned upward them drawing who also by-the-mouth of-her went-out
ipsa tamen integra permanente. Et ecce illa serena lux et in
she yet whole remaining and behold that serene light and in
ipsa species hominis tota, rutilante igne flagrans, secundum
it the-form of-a-man wholly with-glowing fire blazing according-to
visionem quam prius videram iterum mihi apparuit, et singulis
the-vision which before I-had-seen again to-me appeared and from-each
eorum nigerrimam cutem abstrahens et extra viam cutes
of-them the-blackest skin drawing-off and out-of the-way skins
illas projiciens singulos illorum candidissima veste induit,
those casting each of-them with-a-most-white garment clothed

ac eis clarissimam lucem aperuit, singulis eorum dicens:
and to-them the-brightest light opened to-each of-them saying
Exue vetustatem injustitiæ, et indue novitatem sanctitatis,
put-off the-oldness of-injustice and put-on the-newness of-holiness
reserata est enim tibi janua hæreditatis tuæ. Considera
unbarred is for to-you the-door of-inheritance your consider
ergo quomodo doctus sis, ut cognoscas patrem tuum
therefore how taught you-are that you-may-know father your
quem confessus es. Ego suscepi te et tu confessus es
whom confessed you-have I received you and you confessed you-have
me. Nunc ergo respice duas semitas, unam ad orientem,
me now therefore look-at two paths one toward the-east
et alteram ad aquilonem. Si igitur interioribus oculis
and the-other toward the-north if therefore with-inner eyes
tuis diligenter inspexeris me ut in fide doctus es,
your diligently you-shall-have-looked-at me as in faith taught you-are
suscipiam te in regno meo. Et si me perfecte dilexeris,
I-shall-receive you in kingdom my and if me perfectly you-shall-have-loved
faciam quodcunque petieris. Si autem me despexeris,
I-shall-do whatever you-shall-have-asked if moreover me you-shall-have-despised
te a me avertens et retro respiciens, nec me scire
yourself from me turning-away and backward looking nor me to-know
aut intelligere volens, te sordidum in peccatis ad puram
or to-understand wishing you filthy in sins to pure
pœnitentiam revocantem si tu ad diabolum recurris quasi
penitence calling-back if you to the-devil run-back as-if
pater tuus ille sit; tunc suscipiet te perditio, quia secundum
father your he were then will-receive you perdition because according-to
opera tua judicaberis, quoniam cum bonum dederim tibi,
works your you-will-be-judged since when good I-have-given to-you
cognoscere me noluisti. Infantes autem qui ventrem imaginis
to-know me you-would-not the-infants moreover who the-belly of-the-image

subierant, in splendore qui eam circumfuderat ambulabant. Et
had-entered in the-splendor which her had-surrounded walked and
illa benignissime eos intuens, tristi voce dicebat: Isti filii
she most-kindly them beholding with-a-sad voice said these sons
mei rursum revertentur in pulverem; multos tamen concipio
my again will-return into dust many yet I-conceive
et pario qui me matrem suam diversis concussionibus fatigant
and bear who me mother their with-diverse shakings weary
et opprimunt me impugnantes hæreticis et schismaticis
and crush me attacking with-heretical and schismatic
ac sibi inutilibus præliis, in rapinis et homicidiis, in
and to-themselves useless battles in robberies and murders in
adulteriis et fornicationibus, atque in multis aliis bujusmodi
adulteries and fornications and in many other of-this-kind
similibus erroribus. Sed plurimi ex istis resurgunt in
like errors but very-many of these rise-again into
veram pœnitentiam ad vitam æternam, et plurimi cadunt
true penitence to life eternal and very-many fall
in fallaci obduratione ad mortem secundam. Et iterum
in deceitful obduracy to the-death second and again
audivi vocem de cœlo dicentem mihi: Plena constructio
I-heard a-voice from heaven saying to-me the-full construction
viventium animarum quæ construitur in cœlis vivis ex
of-living souls which is-constructed in the-heavens living from
lapidibus ornata immenso decore virtutum in filiis suis quos
stones adorned with-immense beauty of-virtues in sons her whom
complectitur tanquam capacissima civitas: plurimam turbam
she-embraces as a-most-capacious city a-very-great throng
populorum et ut latissimum rete maximam multitudinem
of-peoples and as a-most-wide net the-greatest multitude

piscium in supernis virtutibus decentissime floret secundum
of-fish in supernal virtues most-becomingly flowers according-to
quod in nomine Christiano viget opus fidelium hominum.
what in the-name Christian thrives the-work of-faithful men
Unde quod nunc vides quasi muliebrem imaginem procera
whence what now you-see as-it-were a-womanly image of-tall
magnitudine instar magnæ civitatis, designat sponsam Filii
size like a-great city signifies the-bride of-Son
mei quæ semper gignit filios in regeneratione spiritus et
my who always begets sons in the-regeneration of-spirit and
aquæ, cum eam fortissimus præliator posuerit in latitudinem
of-water when her the-strongest warrior has-set into the-breadth
virtutum comprehendere et perficere plurimam turbam in
of-virtues to-embrace and to-complete a-very-great throng in
electis suis et est instar turris magnæ, quoniam nullus
elect his and she-is like a-tower great since no
hostis eam prævalet expugnare, contraria impugnatione a
enemy her is-able to-storm with-contrary attack from
se infidelitatem expellentem et se fideliter expandentem:
herself unbelief expelling and herself faithfully spreading
quod in mortali sæculo secundum hoc intelligitur quod
which in the-mortal world according-to this is-understood that
unusquisque fidelium præbet exemplum proximo suo, per
each of-the-faithful offers an-example to-neighbor his through
quod ipsi plurimas virtutes operantur in cœlestibus. Sed
which they very-many virtues work in the-heavenly-places but
cum unusquisque justorum pervenerit ad filios lucis, tunc
when each of-the-just shall-have-come to the-sons of-light then
in ipsis apparebit opus bonum quod operati sunt, quod
in them will-appear the-work good which wrought they-have which
in mortalitate terreni pulveris cognosci non potest, quoniam
in the-mortality of-earthly dust to-be-known not can since

hic in umbra inquietudinis obscuratum est. Et habet caput
here in the-shadow of-unrest darkened it-is and she-has a-head
miro ornatu coronatum; quia ipsa in ortu suo cum
with-wonderful adornment crowned because she in rising her when
in sanguine Agni suscitata est, decenter in apostolis et
in the-blood of-the-Lamb roused she-was becomingly in the-apostles and
martyribus decorata est vera desponsatione desponsata Filio
martyrs adorned was with-true betrothal betrothed to-Son
meo, quoniam in cruore ejus se fideliter exstruxit in fidelem
my since in the-gore of-him herself faithfully she-built into the-faithful
ædificationem sanctarum animarum. Quapropter et brachia
building of-holy souls wherefore also arms
habet de quibus splendor velut manicæ descendit a cœlo
she-has from which a-splendor like sleeves descends from heaven
ad terram usque radians; qnæ est operatio fortitudinis in
to the-earth all-the-way radiating which is the-operation of-strength in
sacerdotibus qui in puritate cordis et manuum in sacramento
the-priests who in the-purity of-heart and of-hands in the-sacrament
corporis et sanguinis Salvatoris sui, sacrosanctum sacrificium
of-the-body and blood of-Savior their the-most-holy sacrifice
super sanctum altare in virtute bonorum operum offerunt, quod
upon the-holy altar in the-power of-good works offer which
est clarissimum opus misericordiam facientibus qui in largitate
is the-brightest work mercy for-those-doing who in largess
semper omni dolori adjutorium impendunt, mitissimo corde
always to-every grief help bestow with-most-gentle heart
eleemosynam in pauperes distribuentes, et sic in perfecto
alms to the-poor distributing and thus in perfect
animo suo dicentes: Hæc non est substantia mea, sed ejus
mind their saying this not is substance my but of-him
qui creavit me, quia hoc opus a Deo inspiratum: ante oculos
who created me because this work by God inspired before the-eyes

ejus repræsentatur in cœlo cum in cultura Ecclesiæ, per
of-him is-represented in heaven when in the-cultivation of-the-Church through
fideles homines perficitur in terra. Quod autem venter
faithful men it-is-accomplished on earth that moreover the-belly
ejus est in modum retis multa foramina habentis per
of-her is in the-manner of-a-net many holes having through
quæ plurima homiuum multitudo subit: hoc est materna
which a-very-great of-men multitude enters this is the-maternal
benignitas ipsius quæ ad capturam fidelium animarum aperta
kindness of-her which for the-capture of-faithful souls open
est in multiplici celsitudine virtutum in quibus credentes
is in the-manifold loftiness of-virtues in which believing
populi per fidem veræ credulitatis devote conversantur. Sed
peoples through the-faith of-true credence devoutly conduct-themselves but
is qui rete suum projecit in capturam piscium est Filius
he who net his cast for the-capture of-fish is Son
meus sponsus dilectæ Ecclesiæ suæ, quam in sanguine suo
my the-bridegroom of-beloved Church his whom in blood his
sibi ad reparandum casum perditi hominis desponsavit.
to-himself for repairing the-fall of-lost man he-betrothed
Quæ nondum crura aut pedes habet, quia ad fortitudinem
who not-yet legs or feet has because to the-strength
constitutionis suæ neque ad summum nitorem completionis
of-constitution her nor to the-highest splendor of-completion
suæ deducta est, quoniam circa tempus filii perditionis
her brought she-is since about the-time of-the-son of-perdition
qui mundo errorem inducet, ignitam et sanguinolentam
who to-the-world error will-bring-in the-fiery and bloody
crudelissimæ perversitatis angustiam copiosissime in membris
of-most-cruel perversity anguish most-copiously in members
suis patietur, per quam calamitatem sanguineis vulneribus
her she-will-suffer through which calamity with-bloody wounds

ad perfectum deducta: propere curret in cœlestem
to perfection brought hastily she-will-run into the-heavenly
Jerusalem, et cum in sanguine Filii mei nova nupta suaviter
Jerusalem and since in the-blood of-Son my a-new bride sweetly
orta sit, ipsa hoc ardore vitam in plenitudine gaudii
arisen she-has she with-this ardor life in the-fullness of-the-joy
sobolis suæ intrabit. Sed tantum super ventrem suum ante
of-offspring her will-enter but only upon belly her before
altare quod est ante oculos Dei stabat ipsum expansis
the-altar which is before the-eyes of-God she-stood it with-spread
manibus circumplectens; quoniam ipsa semper prægnans atque
hands embracing since she always pregnant and
filios suos in vera ablutione procreans est eos devotissime
sons her in true washing procreating is them most-devoutly
per purissimas orationes sanctorum Deo offerens. Et per
through most-pure prayers of-the-saints to-God offering and through
suavissimum odorem discretionis occultarum et manifestarum
the-sweetest odor of-the-discretion of-hidden and manifest
virtutum quæ proferuntur in intentione oculorum mentis,
virtues which are-brought-forth in the-intention of-the-eyes of-the-mind
abjecta omni fictione simulationis et appetitu humanæ
cast-away all pretense of-simulation and appetite of-human
laudis; ut thus purgatur ab omni injuria contrarii fetoris
praise as incense is-purged from all injury of-contrary stench
quæ quidem bona operatio, conspectui Dei suavissimum
which indeed good operation to-the-sight of-God the-sweetest
sacrificium est; in quo nova sponsa frequenter laborat toto
sacrifice is in which the-new bride often labors with-whole
desiderio in opere fructuosarum virtutum ad cœlestia
desire in the-work of-fruitful virtues to heavenly-things

anhelans, atque tricesimo et sexagesimo et centesimo fructu
panting and with-thirtyfold and sixtyfold and hundredfold fruit
excelsam turrim supernorum murorum ædificans.
a-lofty tower of-supernal walls building
Unde et oculis suis per omne cœlum acutissime intendit,
whence also with-eyes her through all heaven most-sharply she-gazes
quia intentionem suam quam in cœlestibus devotissime
because intention her which in the-heavenly-places most-devoutly
habet, nulla perversitas obscurare potest, nec ulla persuasio
she-has no perversity to-darken can nor any persuasion
diabolicæ fraudis, nec error prævaricantis populi, nec diffusæ
of-diabolical fraud nor the-error of-a-transgressing people nor the-spread
in diversis terris concussiones ubi insani homines in
in diverse lands upheavals where mad men in
incredulitate furoris sui crudeliter se discerpunt. Sed
the-unbelief of-fury their cruelly each-other tear but
quod nulla vestimenta ejus considerare potes, hoc est quod
that no garments of-her to-consider you-can this is that
secreta illius, humanus intellectus in infirmitate fragilitatis
the-secrets of-her human understanding in the-infirmity of-frailty
suæ gravatus, ad perfectum intueri non valet, nisi quod tota
its weighed-down to perfection to-behold not is-able except that wholly
lucidissima claritate fulgens, multo splendore circumfusa
with-most-shining brightness gleaming with-much splendor surrounded
est; quoniam verus sol clarissima inspiratione Spiritus sancti
she-is since the-true sun with-most-bright inspiration of-the-Spirit holy
et decentissimo ornatu virtutum eam undique perfudit. In
and with-most-becoming adornment of-virtues her on-every-side poured-over on
pectore ejus velut aurora rubeo fulgore micante, quia in
the-breast of-her as-it-were the-dawn with-red gleam flashing because in
cordibus fidelium integritas beatissimæ Virginis Filium Dei
the-hearts of-the-faithful the-wholeness of-the-most-blessed Virgin the-Son of-God

generantis ardentissima devotione fulget, ubi etiam multimodo
begetting with-most-ardent devotion shines where also in-manifold
genere musicorum audis de ipsa hoc canticum quasi aurora
kind of-musicians you-hear of her this song as-it-were the-dawn
valde rutilans decantari; quoniam omnis vox credentium ut
greatly glowing to-be-sung since every voice of-believers as
intellectui tuo infunditur virginitatem illius illibatæ virginis
into-understanding your is-poured the-virginity of-that unblemished virgin
tota intentione in Ecclesia amplecti debet. Quod vero eadem
with-whole intention in the-Church to-embrace ought that but the-same
imago expandit splendorem suum velut vestimentum dicens
image spreads splendor her like a-garment saying
quod oporteat ipsam concipere et parere: hoc est quod in
that it-behooves her to-conceive and to-bear this is that in
Ecclesia dilatatur sacramentum confessionis veræ trinitatis,
the-Church is-spread the-sacrament of-the-confession of-the-true trinity
quia amictus ipsius est in protectione fidelium populorum,
because the-cloak of-her is in the-protection of-faithful peoples
per quos ipsa consurget in ædificationem viventium lapidum
through whom she will-rise into the-building of-living stones
in fonte purissimi lavacri dealbatorum, sicut et ipsa
in the-fountain of-the-most-pure bath whitened as also she
confitetur necesse ad salvationem ut concipiat filios in
confesses necessary for salvation that she-conceive sons in
benedictione, et ut pariat eos in ablutione per regenerationem
blessing and that she-bear them in washing through the-regeneration
spiritus et aquæ. Quapropter et mox accurrit ei ut fulgur
of-spirit and of-water wherefore also at-once runs-to her like lightning
multitudo angelorum gradus et sedes in ea hominibus
a-multitude of-angels steps and seats in her for-men
facientium per quos eadem imago perficienda est; quia cuique
making through whom the-same image to-be-perfected is because to-each

credenti homini adest metuendum et diligendum ministerium
believing man is-present the-to-be-feared and to-be-loved ministry
beatorum spirituum ascensus per fidem et repositiones per
of-the-blessed spirits ascents through faith and resting-places through
summam quietem illis fidelibus præparantium in quibus ipsa
highest quiet for-those faithful preparing in which the-very
felix mater Ecclesia ad decorem sui perducenda cognoscitur.
happy mother Church to the-beauty of-herself to-be-brought is-known
Sed et deinde vides nigros infantes juxta terram in aere
but also then you-see black infants near the-earth in the-air
quasi pisces in aqua repentes et ventrem imaginis in
like fish in water creeping and the-belly of-the-image through
foraminibus (quibus ingredi volentibus aperta patet) intrantes;
the-holes by-which to-enter to-those-wishing open lies-open entering
quæ est nigredo stultorum hominum qui nondum abluti
which is the-blackness of-foolish men who not-yet washed
sunt in lavacro salvationis, sed ipsi terrena diligentes, et in
are in the-bath of-salvation but they earthly-things loving and in
eis ubique discurrentes atque habitationem suam in eorum
them everywhere running-about and dwelling their in of-them
instabilitate ponentes, ad matrem sanctitatis tandem perveniunt,
the-instability setting to the-mother of-holiness at-last arrive
et dignitatem secretorum ejus intuentes benedictionem ipsius
and the-dignity of-the-secrets of-her beholding the-blessing of-her
suscipiunt, per quam diabolo abstrahuntur ac Deo
receive through which from-the-devil they-are-drawn-away and to-God
redduntur sacram constitutionem ecclesiastici ordinis in qua
are-restored the-sacred constitution of-ecclesiastical order in which
fidelis homo ad salvationem beatificari debet subeuntes, cum
the-faithful man to salvation to-be-blessed ought entering when
in semetipsis dicunt Credo in Deum, et reliqua ad beatam
in themselves they-say I-believe in God and the-rest to the-blessed

fidem spectantia. Unde et illa ingemuit sursum eos attrahens,
faith pertaining whence also she groaned upward them drawing
qui ex ore ejus exeunt, ipsa tamen integra permanente;
who from the-mouth of-her go-out she yet whole remaining
quoniam hæc beata mater intima suspiria trahit quando
since this blessed mother inmost sighs draws when
baptisma cum charismate in sanctificatione Spiritus sancti
baptism with chrism in the-sanctification of-the-Spirit holy
consecratur, ut homo in vera circumcisione spiritus et aquæ
is-consecrated that man in true circumcision of-spirit and of-water
innovetur, hunc in modum sursum summæ beatitudini quæ
may-be-renewed this in manner upward to-the-highest beatitude which
caput omnium est offerendus, quo membro Christi facto, cum
the-head of-all is to-be-offered he a-member of-Christ made when
per invocationem sanctæ Trinitatis quasi per os beatæ
through the-invocation of-the-holy Trinity as-if through the-mouth of-blessed
Mariæ ad salvationem regeneratur; nullam læsionem eadem
Mary to salvation he-is-regenerated no harm the-same
mater patitur, quia ipsa in æternum permanebit in integritate
mother suffers because she into eternity will-remain in the-wholeness
virginitatis suæ, quæ fides catholica est, quoniam ipsa nata
of-virginity her which the-faith catholic is since she born
est in sanguine veri agni sponsi sui; qui sine ulla
was in the-blood of-the-true lamb bridegroom her who without any
corruptione integritatis ex integerrima virgine natus est. Sic
corruption of-wholeness from the-most-whole virgin born was thus
et ipsa sponsa integra permanebit, ita quod nullum schisma
also the-very bride whole will-remain so that no schism
eam corrumpere poterit. Sæpe tamen a perversis hominibus
her to-corrupt will-be-able often yet by perverse men
fatiganda, sed per adjutorium sponsi sui semper fortissime
to-be-wearied but through the-help of-bridegroom her always most-strongly

se tuetur ut virgo quæ sæpe in concupiscentiis carnis
herself she-guards as a-virgin who often in the-concupiscences of-the-flesh
per diabolicam artem et persuasiones multorum hominum
through diabolical art and the-persuasions of-many men
oppugnatur; sed tamen ipsa per orationes suas quas fundit
is-assailed but yet she through prayers her which she-pours
ad Dominum, a tentationibus illorum strenue liberatur
to the-Lord from the-temptations of-them vigorously is-freed
conservans benignitatem suam. Ita etiam Ecclesia repugnabat
preserving kindness her so also the-Church fought-back
nequissimis corruptoribus qui sunt errores hæreticorum,
against-the-most-wicked corrupters who are the-errors of-the-heretics
scilicet tam malorum Christianorum quam Judæorum et
namely as-well of-bad Christians as of-Jews and
aliorum infidelium qui eam infestant, virginitatem ejus
of-other unbelievers who her infest the-virginity of-her
quæ fides catholica est, corrumpere volentes, ipsa tamen
which the-faith catholic is to-corrupt wishing she yet
eis viriliter resistente, ne corrumpatur, quia semper virgo
to-them manfully resisting lest she-be-corrupted because always a-virgin
fuit et est et permanebit, vera fide, id est materia
she-was and is and will-remain the-true faith that is the-matter
virginitatis ejus contra omnem errorem integra permanente;
of-virginity her against every error whole remaining
ut et honor castæ virginis in materia pudoris corporis
as also the-honor of-a-chaste virgin in the-matter of-the-modesty of-body
ejus contra omnem tactum libidinis incorruptus perseverat.
her against every touch of-lust uncorrupted perseveres
Unde et Ecclesia omnium Christianorum virginea mater
whence also the-Church of-all Christians the-virginal mother
est; quoniam in secreto Spiritus sancti eos concipit et
is since in the-secret of-the-Spirit holy them she-conceives and

parit, illos Deo offerens, ita quod et filii Dei vocantur.
bears them to-God offering so that also sons of-God they-are-called
Et ut beatissimam matrem Spiritus sanctus obumbravit,
and as the-most-blessed mother the-Spirit holy overshadowed
ita quod sine dolore mirabiliter Filium Dei concepit et
so that without pain wonderfully the-Son of-God she-conceived and
peperit et tamen virgo permansit; sic et Ecclesiam felicem
bore and yet a-virgin remained thus also the-Church the-happy
matrem credentium Spiritus sanctus illustrat, et sine ulla
mother of-believers the-Spirit holy illumines and without any
corruptione simpliciter filios concipit et parit, et virgo
corruption simply sons she-conceives and bears and a-virgin
perdurat. Quid hoc? Ut balsamum ex arbore sudat, et ut
endures what this as balsam from a-tree sweats and as
fortissimæ medicinæ ex onychino vase quæ in eo latent
the-strongest medicines from an-onyx vessel which in it lie-hid
emanant, et ut clarissimus splendor ex carbunculo absque
flow-out and as the-brightest splendor from a-carbuncle without
omni impedimento se diffundit; sic Filius Dei sine omni
any hindrance itself spreads so the-Son of-God without any
obstaculo corruptionis ex virgine natus est, et sic etiam
obstacle of-corruption from a-virgin born was and so also
Ecclesia sponsa ejus absque omni inquinatione erroris filios
the-Church the-bride of-him without any defilement of-error sons
suos generat; virgo tamen in integritate fidei permanens.
her begets a-virgin yet in the-wholeness of-faith remaining

At every baptism the Trinity strips away the black skin of unbelief and clothes the baptized in white, and the Church grieves for sons who fall back into the dust. Men need signs as an ox its yoke, and baptism arms them like a sword. The Spirit threatened the loosed serpent through Noah, circumcision struck him in Abraham, and the Church bound him. A virgin who desires Christ is his bride, a continent man his consort, and those who afflicted the Son will adore him as Lord.

Quod autem vides, quomodo illa splendida lux, et in
that moreover you-see how that splendid light and in
ipsa species hominis tota rutilante igne flagrans, secundum
it the-form of-a-man wholly with-glowing fire blazing according-to
visionem quam prius videras iterum tibi apparet; hoc
the-vision which before you-had-seen again to-you appears this
est quod vera trinitas in vera unitate, scilicet lucidissimus
is that the-true trinity in true unity namely the-most-shining
Pater, et in Patre dulcissimus Filius ejus qui ante tempora
Father and in the-Father the-sweetest Son of-him who before times
secundum divinitatem in Patre manens, sed in tempore
according-to divinity in the-Father remaining but in time
secundum carnem de Spiritu sancto conceptus et de virgine
according-to the-flesh of the-Spirit holy conceived and of a-virgin
natus ut in verissima visione tibi præmonstratum est, nunc
born as in most-true vision to-you foreshown it-is now
etiam ad confirmationem fidei tibi ostenditur, quoniam
also for the-confirmation of-faith to-you is-shown since
eadem beata trinitas in sancto baptismo baptizatis aperto
the-same blessed trinity in holy baptism to-the-baptized with-opened
cœlo apparet: ut fidelis homo hanc fidem suscipiat,
heaven appears that the-faithful man this faith may-receive
quomodo unum Deum in vera trinitate colat, quæ
how one God in true trinity he-may-worship which

etiam in primo sacramento baptismatis veraciter apparuit. Et
also in the-first sacrament of-baptism truly appeared and
singulis eorum integerrimam cutem abstrahens ac extra viam
from-each of-them the-blackest skin drawing-off and out-of the-way
cutes projiciens, singulos illorum candidissima veste induit
skins casting each of-them with-a-most-white garment clothes
ac eis splendidissimam lucem aperit singulis eorum verba
and to-them the-most-splendid light opens to-each of-them the-words
beatæ admonitionis proferens; quia divina potestas corda
of-blessed admonition bringing-forth because the-divine power the-hearts
hominum aspiciens. in lavacro baptismi infidelitatem scelerum
of-men beholding in the-bath of-baptism the-unbelief of-crimes
suorum misericorditer aufert, atque scelera illa extra viam qui
their mercifully takes-away and crimes those out-of the-way who
Christus est abjicit, quoniam non mors in Christo sed vita
Christ is casts since not death in Christ but life
per puram confessionem et per ablutionem peccatorum
through pure confession and through the-washing of-sins
in ipso est; cum per ipsum quisque fidelis candore
in him is when through him each faithful-one with-the-whiteness
salutis induuntur, et cum illi per cum claritas beatæ
of-salvation are-clothed and when to-them through him the-brightness of-the-blessed
hæreditatis de qua primus homo expulsus est aperitur, ipse
inheritance from which the-first man expelled was is-opened he
scilicet admonetur per verba veritatis, ut deponat veterem
namely is-admonished through the-words of-truth that he-lay-down the-old
consuetudinem iniquitatis, et ut assumat novum donum
habit of-iniquity and that he-take-up the-new gift
gratiæ ad salvationem. Sed quod infantes qui ventrem imaginis
of-grace for salvation but that the-infants who the-belly of-the-image
subierant in splendore qui eam circumfuderat ambulant: hoc
had-entered in the-splendor which her had-surrounded walk this

est quod ii quorum mater felix Ecclesia per fontem
is that those whose mother the-happy Church through the-fountain
sacri baptismatis existit; in lege divina qua eadem
of-sacred baptism is in the-law divine with-which the-same
mater illustrata et ornata eos instruxit permanere atque
mother illumined and adorned them instructed to-remain and
eam conservare debent, ne si eam infideliter abjecerit:
it to-keep ought lest if it unfaithfully they-shall-have-cast-away
rursum peccatis a quibus mundati erant inquinentur. Unde
again with-sins from which cleansed they-were they-be-defiled whence
etiam illa benignissime eos intuens tristi voce dicit, quod
also she most-kindly them beholding with-a-sad voice says that
illi filii sui rursum revertentur in pulverem; quia eadem
those sons her again will-return into dust because the-same
beata mater illos interiori dilectione diligens ac eis ex
blessed mother them with-inner love loving and with-them from
intimis visceribus condolens, conqueritur quod ipsi quos in
inmost bowels grieving complains that they whom in
lavacro regenerationis genuit, mundos videlicet in cœlestibus
the-bath of-regeneration she-begot clean namely in the-heavenly-places
effectos, iterum terrenis causis inhiantes in peccatis sordescant.
made again after-earthly causes gaping in sins grow-filthy
Quomodo? Quia multi fidem exterius percipientes: interius
how because many faith outwardly receiving inwardly
eam diversis vitiis impugnant, magis viam erroris quam viam
it with-diverse vices attack rather the-way of-error than the-way
veritatis gradientes, ex quibus tamen plurimi a falsitate
of-truth walking of whom yet very-many from falsehood
resipiscunt, plurimi etiam in iniquitate permanent; ut et illa
come-to-their-senses very-many also in iniquity remain as also that
mater verbis suis quæ supra adducta sunt, demonstrat.
mother with-words her which above brought-forward are shows

Nam duo signa legis signatorum tradita noscuntur
for two signs of-the-law of-the-signed handed-down are-known
hominibus, scilicet circumcisio in antiquis patribus, et
to-men namely circumcision in the-ancient fathers and
baptismus in novis doctoribus, per quæ ingrati sunt homines
baptism in the-new doctors through which ungrateful are men
ut bos jugo suo; quoniam quamvis ille stimulo corriperetur,
as the-ox to-yoke its since although he with-the-goad were-chastised
curruum tamen sulcum induceret si jugo non esset
of-the-carts yet the-furrow he-would-draw if to-the-yoke not he-were
alligatus. Simili modo non incederent homines per vias meas,
bound in-like way not would-walk men through ways my
si non essent ligati jugo signorum suorum. Hoc tale est
if not they-were bound by-the-yoke of-signs their this such is
velut si juvenis aliquis incederet via aliqua, et pater ejus
as if a-youth some should-walk on-road some and the-father of-him
ei diceret: Ambula recto itinere, et tamen non daret
to-him should-say walk by-the-right road and yet not should-give
illi gladium nec alia bellicosa arma, quibus si occurreret
to-him a-sword nor other warlike arms with-which if should-meet
periculum, se defenderet. Quid tunc? Nudus fugeret: nec
danger himself he-might-defend what then naked he-would-flee nor
auderet nec posset se defendere a periculo sibi occurrente,
would-dare nor could himself to-defend from the-danger him meeting
et eum a via sua impedire volente, sed absconderet se,
and him from way his to-hinder wishing but he-would-hide himself
quia signatus non esset terribili armatura, per quam se
because signed not he-was with-terrible armor through which himself
defendere deberet. Sic esset populus meus nudus si non esset
to-defend he-ought thus would-be people my naked if not it-were
baptizatus, unde terribilis apparet inimicis suis qui eum cum
baptized whence terrible it-appears to-enemies its who it with

chrismate baptismatis signatum vident, per quod signum
the-chrism of-baptism signed see through which sign
etiam fortiter illis repugnat, qui eum destruere volunt, sive
also strongly those it-fights-back who it to-destroy wish whether
humana turba sive acies sit diabolica. Sed Adæ non erat
a-human throng or a-host it-be diabolical but to-Adam not was
danda duplex lex. Quomodo? Ego dedi ei legem in arbore,
to-be-given a-double law how I gave to-him the-law in the-tree
cum me videret in innocentia cordis; ipse autem contempsit
when me he-saw in the-innocence of-heart he moreover despised
me callido serpenti consentiens, quod ita noxium fuit
me with-the-cunning serpent consenting which so harmful was
ut nunquam mortalis oculis me videre possit quandiu in
that never a-mortal with-eyes me to-see can as-long-as in
hoc transitorio sæculo manet. Sed quia Adam præceptum
this transitory world he-remains but because Adam precept
meum trangressus est, sine lege cum genere suo fuit, usque
my transgressed has without law with race his he-was up
ad tempus illud quod nobilitatem Filii mei prænuntiavit.
to time that which the-nobility of-Son my foretold
Admonitio autem Spiritus sancti in Noe apparuit cum genus
the-admonition moreover of-the-Spirit holy in Noah appeared when the-race
humanum perire properavit: ubi super diluvium arcam erexit,
human to-perish hastened where above the-flood an-ark he-raised
quoniam ante sæcula prævidit quod post illud iniquum genus
since before the-ages he-foresaw that after that wicked race
quod se teterrima iniquitate polluerat, nova soboles exsurgere
which itself with-most-foul iniquity had-polluted a-new offspring to-rise
debuit. Nam post transitum Adæ, genus ipsius ignorans
ought for after the-passing of-Adam the-race of-him not-knowing
quod ego Deus sum, errabat, dicens: Quis est Deus? Quis
that I God am strayed saying who is God who

est Deus? Et tunc oriebatur in illis omne malum: ita quod
is God and then arose in them every evil so that
inter eos antiquus serpens soluta potestate cucurrit, suadens
among them the-ancient serpent with-loosed power ran persuading
illis ut omnem voluntatem ejus explerent. Ipse enim
them that all will his they-should-fulfill he for
tunc a vinculo ligaturæ solutus erat: ita quod ei ante
then from the-bond of-binding loosed was so that to-him before
diluvium non minans adversabatur admonitio Spiritus sancti,
the-flood not threatening was-opposed the-admonition of-the-Spirit holy
ut illi adversatus sum in Noe, in quo nova soboles exorta
as to-him opposed I-have in Noah in whom a-new offspring arisen
est: cum populum meum taliter erudivi quod eruditionis
has when people my in-such-a-way I-instructed that of-instruction
illius non poterit oblivisci. Nam admonitio Spiritus sancti,
that not it-will-be-able to-forget for the-admonition of-the-Spirit holy
primum illi in Noe minata est; postea autem circumcisio
first to-him in Noah threatened has afterward moreover circumcision
in maxillam percussit eum, in Abraham; deinde vero Ecclesia
on the-jaw struck him in Abraham then but the-Church
ligavit in novissimo tempore usque dum pertranseat mundus
bound in the-last time up until pass-away the-world
in ultimo die. Sed ego permisi diabolum potestatem suam
in the-last day but I permitted the-devil power his
ante diluvium exercere in mundo, propter antiquum certamen
before the-flood to-exercise in the-world because-of the-ancient struggle
quo devicit Adam donec ventrem suum cadavere omnis
by-which he-conquered Adam until belly his with-the-corpse of-all
iniquitatis implevit; et hoc ideo permisi, quia justum est
iniquity he-filled and this therefore I-permitted because just is
judicium meum. Unde etiam ego suscitavi aquas diluvii, et
judgment my whence also I roused the-waters of-the-flood and

peccatores occidi, reservans in mysterio meo, quem idem
sinners killed reserving in mystery my him-whom the-same
Satanas exspoliare non potuit, quoniam in voluntate mea
Satan to-despoil not could since in will my
super diluvium erat. Et ego designavi in diluvio rectissimum
above the-flood he-was and I designated in the-flood the-most-right
germen, videlicet Filium meum novo sæculo prænuntians
shoot namely Son my to-the-new world foretelling
eum, qui silenter veniens in mundum, sanctam Trinitatem
him who silently coming into the-world the-holy Trinity
manifestavit veracissime colendam. Quomodo?
made-manifest most-truly to-be-worshiped how
Tres alas ostendit quæ sanctam Trinitatem significant: ubi tu
three wings it-shows which the-holy Trinity signify where you
Synagoga me negabis et ubi alienus populus me suscipiet,
Synagogue me will-deny and where a-strange people me will-receive
ubi et tu, o Abraham, magnificaberis. O Abraham, tu es
where also you O Abraham will-be-magnified O Abraham you are
circumdatus circumcisione, tu es ut muro septus Veteri
surrounded by-circumcision you are as by-a-wall hedged by-the-Old
Testamento, tu es ornatus aurora solis Ecclesiæ. Ego
Testament you are adorned by-the-dawn of-the-sun of-the-Church I
tibi et generi tuo dedi circumcisionem usque ad Filium
to-you and to-race your gave circumcision up to Son
meum, qui aperte peccata hominum remisit, et ubi carnalis
my who openly the-sins of-men remitted and where the-carnal
circumcisio veteris præputii cecidit: cum fons baptismi
circumcision of-the-old foreskin fell when the-fountain of-baptism
in sanctificatione lavacri filii mei veraciter ebullivit. Sed
in the-sanctification of-the-bath of-son my truly boiled-up but
qui in tempore circumcisionis ex genere tuo circumcisi
those-who in the-time of-circumcision of race your circumcised

non sunt secundum tempus quod eis ostensum est, sive
not were according-to the-time which to-them shown was whether
minoris sive majoris ætatis essent, pactum fœderis mei
of-lesser or of-greater age they-were the-pact of-covenant my
transgressi sunt, præter mulieres quibus circumcisio non est
transgressed have except women on-whom circumcision not is
injuncta; nam mulier non est circumcidenda, quia maternum
enjoined for woman not is to-be-circumcised because the-maternal
tabernaculum latet in corpore ejus, nec tangi potest
tabernacle lies-hid in the-body of-her nor to-be-touched can
tactu exteriori, et quoniam ipsa est sub potestate viri,
by-touch outer and since she is under the-power of-the-man
ut servus sub domino suo. Nam vir tres causas habet in
as a-servant under lord his for man three causes has in
opere suo, id est concupiscentiam, fortitudinem et studium.
work his that is concupiscence strength and zeal
Concupiscentia autem incendit fortitudinem, unde in utroque
concupiscence moreover kindles strength whence in both
est studium laboris et ardentis voluntatis ipsorum. Hoc tale
is zeal of-labor and of-burning will of-them this such
est ut in creatione Adæ tres causæ designatæ sunt; quia
is as in the-creation of-Adam three causes designated are because
voluntas Dei in potestate formavit hominem, et hoc in
the-will of-God in power formed man and this in
magna pietate complevit, cum ipse hominem ad imaginem et
great piety completed when he man to the-image and
similitudinem suam fecit. In voluntate autem Dei, nota viri
likeness his made in the-will moreover of-God note of-man
concupiscentiam; et in potestate Dei, viri fortitudinem,
the-concupiscence and in the-power of-God of-man the-strength
atque in pietate voluntatis ac potestatis Dei, studium
and in the-piety of-the-will and power of-God the-zeal

concupiscentiæ et fortitudinis viri. Hoc modo per virum
of-the-concupiscence and strength of-man in-this way through man
procreatur genus humanum ex muliere; quia et Deus fecit
is-procreated the-race human from woman because also God made
hominem de limo terræ, quoniam ut terra in virtute
man from the-mud of-the-earth since as the-earth in the-power
germinis fructuum agrorum est, ita et mulier in humore
of-germinating of-the-fruits of-the-fields is so also woman in the-moisture
partus ad pariendum filios posita est. Quid hoc? Mulier habet
of-birth for bearing sons placed is what this woman has
tempus revelationis humoris qui in ipsa est, et qui se
a-time of-the-revelation of-the-moisture which in her is and which itself
humida virtute cum calore in ea diffundit: alioqui voluntarie
with-moist power with heat in her spreads otherwise willingly
virum non susciperet, sed dedignando eum voluntati illius
the-man not she-would-receive but by-disdaining him to-the-will of-him
non consentiret, nec filios procrearet. Nam si virtutem
not would-consent nor sons would-procreate for if the-power
humoris in calore non haberet, infructuosa maneret: sicut
of-moisture in heat not she-had unfruitful she-would-remain as
arida terra quæ se non flectit ad ullum usum fructuositatis.
dry earth which itself not bends to any use of-fruitfulness
Sed et illa virtus humoris non semper in calore incendium
but also that power of-moisture not always in heat the-fire
ardoris concupiscentiæ in muliere habet, nisi ipsa prius tacta
of-the-ardor of-concupiscence in the-woman has unless she first touched
a viro, agnoscat ardentem concupiscentiæ fervorem; quia in
by a-man recognize the-burning of-concupiscence fervor because in
illa non est tam fortis et tam fervens concupiscentia sicut in
her not is so strong and so fervent concupiscence as in
viro, qui fortis est tanquam leo ad concupiscentiam operis
the-man who strong is as a-lion for the-concupiscence of-the-work

filiorum; ita quod ipse habeat fortitudinem concupiscentiæ
of-sons so that he have the-strength of-concupiscence
ac operis, muliere tantum hoc negotium habente quod
and of-work the-woman only this business having that
subjacet imperio voluntatis illius, quoniam ipsa occupata
she-lies-subject to-the-rule of-the-will of-him since she occupied
est in procreatione natorum, usquedum eos producat in
is in the-procreation of-children until them she-bring into
mundum. Quæ dum desiderat Filium meum, in amore
the-world who while she-desires Son my in the-love
ejus cupiens observare virginitatem suam: valde ornatur in
of-him desiring to-keep virginity her greatly is-adorned in
thalamo ipsius, quoniam contemnit ardorem quem pro
the-bridal-chamber of-him since she-despises the-ardor which for
charitate illius sustinet: nolens dissolvi incendio ardentis
the-love of-him she-endures not-wishing to-be-dissolved by-the-fire of-burning
libidinis, perseverans in pudicitia, quia carnalem virum in
lust persevering in chastity because the-carnal man in
spirituali desponsatione despicit; toto desiderio anhelans
spiritual betrothal she-despises with-whole desire panting
post Filium meum, recordationem viri carnalis abjiciens. O
after Son my the-remembrance of-a-man carnal casting-away O
charissima germina, et o dulciores et suaviores flores super
dearest shoots and O sweeter and more-fragrant flowers above
omnia aromata: ubi mollis et fragilis natura quasi aurora
all spices where a-soft and frail nature as-if the-dawn
ad desponsationem Filii mei consurgit, casta dilectione
to the-betrothal of-Son my rises-up with-chaste love
valde eum amans, illa ei sponsa, et ipse illi sponsus,
greatly him loving she to-him a-bride and he to-her a-bridegroom

cum hoc genus virginum valde diligit eum in superno
since this kind of-virgins greatly he-loves it in the-supernal
regno insignibus ornamentis adornandum. Sed quid nunc?
kingdom with-distinguished ornaments to-be-adorned but what now
Cum etiam fortitudo viri recusat ducere consortium
when also the-strength of-a-man refuses to-take the-fellowship
matrimonii, ita quod vir propter amorem Filii mei
of-matrimony so that the-man for-the-sake-of the-love of-Son my
se coercet in vivida natura sua, cum floret in germine
himself restrains in lively nature his when it-flowers in the-shoot
filiorum: ipse tamen constringens membra sua ne exerceant
of-sons he yet binding members his lest they-exercise
concupiscentiam carnis suæ, hoc mihi valde amabile est quia
the-concupiscence of-flesh his this to-me very lovable is because
scilicet vir hoc modo vincit se ipsum. Unde et ego
namely the-man in-this way conquers him himself whence also I
faciam eum consortem Filii mei; et ponam eum serenissimum
shall-make him a-consort of-Son my and shall-set him as-the-most-serene
speculum ante faciem ejus, quia fortiter restitit diabolo; qui
mirror before the-face of-him because strongly he-resisted the-devil who
sibi humanum genus per infidelitatem nequissimæ sordis
to-himself the-human race through the-unbelief of-most-wicked filth
attraxerat. De cujus laqueo ut eriperetur, Filium meum
had-drawn from whose snare that it-might-be-snatched Son my
misi in mundum, natum ex dulcissima virgine sine omni
I-sent into the-world born of a-most-sweet virgin without any
macula peccati, afferentem fontem salvationis, quem ipse
stain of-sin bringing the-fountain of-salvation which he
innocens agnus sacravit, ut præputium veteris criminis in eo
the-innocent lamb consecrated that the-foreskin of-the-old crime in it
aboleretur. Quid hoc? Amarissimum præputium est crimen
might-be-abolished what this the-most-bitter foreskin is the-crime

transgressionis Adæ quod Filius meus abstulit; cum ipse
of-the-transgression of-Adam which Son my took-away when he
fontem salutis ingressus Christianam cohortem nobilissime
the-fountain of-salvation having-entered the-Christian cohort most-nobly
dedicavit, ut serpens antiquus, qui hominem deceperat, in
dedicated that the-serpent ancient who man had-deceived in
illo lavacro mergeretur. Quomodo? Filius conditioni patris
that bath might-be-drowned how the-son to-the-condition of-father
sui respondet; necnon et hæreditatem ejus retinet. Quid
his answers and-also also the-inheritance of-him keeps what
hoc? Genus Adæ transgressione illius de loco amœnitatis
this the-race of-Adam by-the-transgression of-him from the-place of-pleasantness
expulsum est, et in baptismo salvationis per Filium meum
expelled was and in the-baptism of-salvation through Son my
ad vitam revocatum est. Quomodo? Ipse super incredulos
to life recalled was how he over the-unbelieving
qui præceptis meis repugnaverunt vocem benedictionis dedit;
who to-precepts my fought-back the-voice of-blessing gave
ita quod exterriti veniam in spiritu contritionis peterent,
so that terrified pardon in the-spirit of-contrition they-might-seek
ut Isaias servus meus secundum hoc quod a me accepit
as Isaiah servant my according-to this which from me he-received
protestatur, dicens: Et venient ad te curvi filii eorum
testifies saying and will-come to you bent the-sons of-them
qui humiliaverunt te, et adorabunt vestigia pedum tuorum
who humbled you and will-adore the-footprints of-feet your
omnes qui detrahebant tibi. Quid hoc? O tu qui es superna
all who disparaged you what this O you who are the-supernal
pax et purissimus sol, per te ebulliet vivens radix quæ
peace and the-purest sun through you will-boil-up the-living root which
est regeneratio spiritus et aquæ, cum illi solerter venient ad
is the-regeneration of-spirit and of-water when those skillfully will-come to

agnitionem tuam qui in spurcitia nefandissimæ immunditiæ
the-knowledge of-you who in the-filth of-most-unspeakable uncleanness
sub gravissima maledictione prostrati erant, quoniam ipsi hoc
under the-heaviest curse laid-low were since they in-this
modo quasi curvi vix tandem ad veritatem et ad justitiam
way as-if bent scarcely at-last to truth and to justice
surgent. Quomodo? Ipsi maternam dulcedinem veræ fidei
will-rise how they the-maternal sweetness of-true faith
sugent, eam visibiliter videndo, nescientes; sed tantum illam
will-suck it visibly by-seeing not-knowing but only it
fideliter credendo rapientes. Et qui sunt illi? Videlicet qui in
faithfully by-believing seizing and who are those namely who in
materia peccati de his orti, te in ardenti charitate nunquam
the-matter of-sin from these sprung you in burning love never
viderunt; sed qui te crudeliter opprimendo pertinaciter
saw but who you cruelly by-oppressing stubbornly
afflixerunt, quasi tu illorum non dominareris: te in bono
afflicted as-if you over-them not ruled you in good
sensu dulcissime amaverunt. Et adeo cum veram fidem secuti
sense most-sweetly loved and so when the-true faith followed
fuerint, velut regem apprehendent te, et tanquam Dominum
they-shall-have as a-king they-will-seize you and as Lord
adorabunt te, atque festinanter current sequentes sanctissima
will-adore you and hastily will-run following the-most-holy
itinera tua quæ eis præcepisti ita ut semper elevatis
ways your which to-them you-commanded so that always with-raised
manibus in te aspiciant atque in bonis operibus ad te semper
hands on you they-look and in good works for you always
vigilent, in fide, scilicet te videre tædium non capientes, et
they-watch in faith namely you to-see weariness not taking and
hoc omnes illi facient; qui prius impudice et irreverenter
this all those will-do who before shamelessly and irreverently

te dilaniaverunt, et qui in odio ac in invidia se a te
you tore and who in hatred and in envy themselves from you
diviserunt, cum tunc in speculo fidei ardenter te amplexerunt.
divided when then in the-mirror of-faith ardently you they-embraced

REBIRTH BY WATER AND THE SPIRIT

Adam's fall shut heaven until the Son entered the Jordan and the Spirit appeared as a dove: one born in sin must be reborn of water and the spirit. Baptism circumcises every member of men and women of every people, saving the believer. God receives an infant's baptism as he received its circumcision; its sponsors must feed it the faith and may not marry it. God accepts baptism from a sinful priest, as a lord a bad steward's service, and in danger of death anyone may baptize, naming the Trinity.

Quid hoc? Nam casus Adæ clausit cœlum in indignatione
what this for the-fall of-Adam closed heaven in indignation
mea, cum homo me sprevit, et callidum serpentem audivit.
my when man me spurned and the-cunning serpent heard
Unde et ipsi clausa est omnis gloria paradisi. Quæ clausura
whence also to-him closed is all the-glory of-paradise which closing
duravit usque ad claritudinis meæ Filium, qui in voluntate
lasted up to of-brightness my the-Son who in will
mea fluentem Jordanem intravit; ubi et vox mea clare
my the-flowing Jordan entered where also voice my clearly
intonuit cum dicerem, quia ipse esset Filius meus dilectus,
thundered when I-said that he was Son my beloved
in quo mihi bene complacuissem; quoniam hoc volui,
in whom to-me well I-had-been-pleased since this I-willed
ut in fine temporum redimerem hominem per Filium
that at the-end of-times I-might-redeem man through Son
meum mihi indissolubili amoris vinculo ita adhærentem, ut
my to-me by-the-indissoluble of-love bond so clinging as

favus melli adhæret, quem etiam idcirco mihi in
the-honeycomb to-honey clings whom also for-this-reason to-me into
fontem; me fontem aquæ vivæ designantem, ut et ipse
the-fountain me the-fountain of-water living signifying that also he
fons salutis, animas illas de æterna morte resuscitaret,
the-fountain of-salvation souls those from eternal death might-raise
quibus in aqua per Spiritum sanctum remissio peccatorum
to-whom in water through the-Spirit holy the-remission of-sins
daretur. Quapropter et ibi Spiritus sanctus apparuit, quia
might-be-given wherefore also there the-Spirit holy appeared because
fidelibus per eum remissio peccatorum fit, ubi ob
to-the-faithful through him the-remission of-sins comes-about where for
mysticum secretum unigenitum meum Spiritus sanctus in
the-mystical secret only-begotten my the-Spirit holy in
specie columbæ ostendit quæ simplicis et sinceri moris est,
the-form of-a-dove showed which of-simple and sincere manner is
quoniam et Spiritus sanctus in simplicitate et in bonitate
since also the-Spirit holy in simplicity and in goodness
omnium bonorum indeficiens justitia est. Et hoc decebat,
of-all goods unfailing justice is and this it-befitted
quia Filius meus sine ulla macula criminis ex virgine natus
because Son my without any stain of-crime of a-virgin born
est, ut etiam homo qui cum peccato de viro et muliere
was that also man who with sin from man and woman
nascitur sine peccato splendide et gloriose renasceretur,
is-born without sin splendidly and gloriously might-be-reborn
sicut ipse Filius meus in Evangelio ad Nicodemum ait:
as he Son my in the-Gospel to Nicodemus says
Amen, amen dico tibi, nisi quis renatus fuerit ex aqua
amen amen I-say to-you unless anyone reborn shall-have-been of water
et spiritu, non potest introire in regnum Dei. Quid hoc?
and spirit not he-can to-enter into the-kingdom of-God what this

Constantissima certitudine et non instabili ambiguitate dico
with-most-constant certainty and not with-unstable ambiguity I-say
tibi qui natus es ex corruptione, quia homo qui ortus est
to-you who born are from corruption that man who sprung is
de ardenti concupiscentiæ calore et involutus venenosa
from the-burning of-concupiscence heat and wrapped in-a-poisonous
veste, nisi in vero gaudio novæ sobolis renascatur ex
garment unless in true joy of-new offspring he-be-reborn of
aqua sanctificationis et spiritu illuminationis, in tempore
the-water of-sanctification and the-spirit of-illumination in the-time
neglectus sui confundetur. Quomodo? Quia homo velut
of-the-neglect of-himself will-be-confounded how because man like
aqua, cum spiritu vegetationis suæ inundat, quoniam ut
water with the-spirit of-vegetation his floods since as
aqua sordes emundat, et ut spiritus inanimata vivificat
water filth cleanses and as spirit lifeless-things quickens
(nisi in vera generatione purgetur) non poterit per
unless in true generation he-be-purged not he-will-be-able through
introitum salvationis hæres regni Creatoris sui fieri,
the-entrance of-salvation heir of-the-kingdom of-Creator his to-become
quia in peccato primi parentis quem diabolus fraudulenter
because in the-sin of-the-first parent whom the-devil fraudulently
decepit obligatus est. Quomodo? Quoniam ut fur qui
deceived bound he-is how since as a-thief who
nobilissimam et pretiosissimam pecuniam regis furatur,
the-most-noble and most-precious money of-the-king steals
furtive subintrat, sic tortuosa conceptio in ingluvie suggesta a
stealthily creeps-in so the-twisted conception in gluttony suggested by
diabolo subdole irrepsit, ita quod ipse dilectissimam gemmam
the-devil craftily crept-in so that he the-most-beloved gem
sanctæ innocentiæ et castitatis in quibus Spiritus sanctus
of-holy innocence and chastity in which the-Spirit holy

habitat nequiter abstraxit. Unde nunc in sanctificatione
dwells wickedly drew-off whence now in the-sanctification
ablutionis emundanda est. Nam mortiferus calor quem libido
of-washing to-be-cleansed it-is for the-deadly heat which lust
in cumulatione concupiscentiæ prævaricationis præceptorum
in the-heaping-up of-the-concupiscence of-the-transgression of-the-precepts
omnipotentis Dei succendit, in illo submergendus est, qui
of-almighty God kindles in him to-be-drowned is who
nunquam mirabilia sua invidiose abscondit, sed ea in
never wonders his enviously hides but them in
incomprehensibili pietate misericorditer ostendit. Audite ergo
incomprehensible piety mercifully shows hear therefore
Filium in hac constitutione regenerationis quæ revelatio
the-Son in this establishment of-regeneration which the-revelation
regni mei est, et discite ab eo ut præcepta mea
of-kingdom my is and learn from him that precepts my
compleatis. Sic facite. Nam hoc mihi acceptum est, et
you-may-fulfill thus do for this to-me acceptable is and
cavete ne vos antiquus serpens seducat; et non moriemini
beware lest you the-ancient serpent seduce and not you-will-die
si baptismum vestrum servaveritis, ut vobis in nomine
if baptism your you-shall-have-kept as to-you in the-name
beatissimæ Trinitatis præceptum est. Et quoties ceciderit is,
of-the-most-blessed Trinity commanded it-is and as-often-as you-shall-have-fallen
surgite cum correctione pœnitentiæ secundum misericordiam
rise with the-correction of-penitence according-to mercy
meam de peccatis vestris. O vos charissimi filii mei,
my from sins your O you dearest sons my
cognoscite bonitatem Patris vestri; qui vos in semetipso
know the-goodness of-Father your who you in himself
per puram confessionem et per veram veniam de maxilla
through pure confession and through true pardon from the-jaw

diaboli liberavit, et qui vobis omnia bona contulit, in quibus
of-the-devil freed and who on-you all goods conferred in which
laborare debetis, ut cœlestem Hierusalem possideatis; quam
to-labor you-ought that the-heavenly Jerusalem you-may-possess which
per fallacem deceptionem perdidistis, quia nemo perditam
through deceitful deception you-lost because no-one lost
hæreditatem suam recuperare potest, nisi per sudorem
inheritance his to-recover can except through the-sweat
laboris sui. Vos autem supernam beatitudimem scilicet
of-labor his you moreover the-supernal beatitude namely
excellentissimam hæreditatem vestram, facile non difficili
the-most-excellent inheritance your easily not by-a-difficult
lege recipere potestis. Nam Spiritus sanctus, ut prædictum
law to-receive can for the-Spirit holy as said-before
est, potestatem Satanæ in baptismo expellit ab homine,
it-is the-power of-Satan in baptism expels from man
sanctificans eum novum hominem in regeneratione, ut perdita
sanctifying him a-new man in regeneration that the-lost
gaudia recipere valeat. Unde quisquis salvari desiderat
joys to-receive he-may-be-able whence whoever to-be-saved desires
in purgatione criminum suorum, regenerari non recuset.
in the-purging of-crimes his to-be-regenerated let-him-not refuse
Nam, ego dedi masculis generis Abrahæ circumcisionem
for I gave to-the-males of-the-race of-Abraham the-circumcision
membri unius, sed in Filio meo præcepi viris ac mulieribus
of-member one but in Son my I-commanded to-men and to-women
cunctorum populorum circumcisionem omnium membrorum
of-all peoples the-circumcision of-all members
suorum. Quomodo? Circumcisio baptismi orta est in baptismo
their how the-circumcision of-baptism arisen has in the-baptism
Filii mei quæ et duratura est usque in novissimum diem;
of-Son my which also about-to-last is up to the-last day

et post illum diem, sanctitas ejus in æternitate manebit,
and after that day the-holiness of-it in eternity will-remain
nec finem accipiet; atque ita qui in lavacro baptismi
nor end will-it-receive and so those-who in the-bath of-baptism
circumciduntur, verissime conservabuntur, si hoc lavacrum
are-circumcised most-truly will-be-preserved if this bath
justis operibus fideliter conservaverint, quia ego hominem
with-just works faithfully they-shall-have-kept because I a-man
sive infirmioris sive fortioris ætatis sit, suscipiam si fœdus
whether of-weaker or of-stronger age he-be shall-receive if covenant
meum custodierit, quod mecum pepigit, scilicet in me
my he-shall-have-guarded which with-me he-struck namely in me
credendo, et in vera Trinitate me confitendo, seu per se
by-believing and in the-true Trinity me by-confessing whether through him
ipsum seu per alios qui pro eo fidejubent, ut infans aut
himself or through others who for him stand-surety as an-infant or
mutus qui non loquitur, qui verba alieni oris expostulat,
a-mute who not speaks who the-words of-another's mouth requires
et non delebo eum in æternum; ut illum qui fontem
and not I-shall-blot-out him into eternity as him who fountain
hunc cum opere fidei recipere recusaverit, quemadmodum in
this with the-work of-faith to-receive shall-have-refused just-as in
doctrina Evangelii Filii mei scriptum est: Qui crediderit et
the-teaching of-the-Gospel of-Son my written it-is he-who shall-have-believed and
baptizatus fuerit salvus erit, qui vero non crediderit
baptized shall-have-been saved will-be he-who but not shall-have-believed
condemnabitur. Quid hoc? Ille homo qui per suam
will-be-condemned what this that man who through his
scientiam, quæ interior oculus est, istud videt quod exteriori
knowledge which the-inner eye is that sees which from-the-outer
visui absconsum est, et in hoc non dubitat, hic certissime
sight hidden is and in this not doubts he most-certainly

credit, et hæc fides est. Nam quod homo exterius cernit, hoc
believes and this faith is for what man outwardly discerns this
et exterius novit, et quod interius videt, hoc et interius
also outwardly he-knows and what inwardly he-sees this also inwardly
considerat. Ideo cum scientia hominis per speculum vitæ
he-considers therefore when the-knowledge of-man through the-mirror of-life
ardenter percipit incomprehensibilem divinitatem quam exterior
ardently perceives the-incomprehensible divinity which the-outer
oculus aspicere non valet, tunc desideria carnis opprimuntur
eye to-behold not is-able then the-desires of-the-flesh are-crushed
et alliduntur ad petram. Unde et spiritus hominis illius
and are-dashed against the-rock whence also the-spirit of-man that
ad veram altitudinem suspirat, hanc regenerationem sentiens,
toward the-true height sighs this regeneration feeling
quam Filius hominis Spiritu sancto conceptus attulit, quem
which the-Son of-man by-the-Spirit holy conceived brought whom
intacta mater non de carne viri sudantis in libidine
the-untouched mother not from the-flesh of-a-man sweating in lust
accepit; sed de secreto patris omnium. Qui suaviter
received but from the-secret of-the-father of-all who sweetly
veniens, purissimum et vivum speculum in aqua ostendit;
coming the-purest and living mirror in water showed
ita quod homo per illud in regeneratione vivit. Nam sicut
so that man through it in regeneration lives for as
homo nascitur ex carne, divina potestate in forma Adæ
man is-born from flesh with-divine power in the-form of-Adam
illum creante; ita Spiritus sanctus recuperat vitam animæ
him creating so the-Spirit holy recovers the-life of-the-soul
per inundationem aquæ, cum ipsa spiritum hominis in se
through the-flooding of-water when it the-spirit of-man into itself
accipit, eum resuscitans ad vitam, ut prius in unda sanguinis
receives it raising to life as before in the-wave of-blood

suscitatus est; cum in corporali vasculo manifestatus est,
roused it-was when in the-bodily little-vessel made-manifest it-was
ut enim forma hominis tunc sensibiliter formatur cum homo
as for the-form of-man then perceptibly is-formed when man
dicitur: sic spiritus hominis ante oculos Dei tunc in aqua
he-is-called so the-spirit of-man before the-eyes of-God then in water
vivificatur, ita quod eum Deus ad hæreditatem vitæ novit.
is-quickened so that him God for the-inheritance of-life knows
Unde qui sic fontem salutis cum fœdere justitiæ suscipit,
whence he-who thus the-fountain of-salvation with the-covenant of-justice receives
vitam in salvatione invenit, quia fideliter credidit; qui vero
life in salvation finds because faithfully he-believed he-who but
credere non vult, mortuus est, quoniam spiracula spiritus
to-believe not wishes dead is since the-breathing-holes of-the-spirit
non habet, cum quibus in altitudinem cœli volet:
not he-has with which into the-height of-heaven he-might-fly
sed tantum tangendo cæcis oculis palpitat, in obumbrata
but only by-touching with-blind eyes gropes in the-overshadowed
scientia carnis non vivens, quia vitali disciplina caret,
knowledge of-the-flesh not living because the-vital discipline he-lacks
quam Deus spiravit in hominem, sursum contra voluntatem
which God breathed into man upward against the-will
carnis ascendentem. Quapropter iste in mortem infidelitatis
of-the-flesh ascending wherefore he into the-death of-unbelief
condemnabitur, quia lavacrum salutis non habuit. Ego enim
will-be-condemned because the-bath of-salvation not he-had I for
nec tempus nec genus ab hac salute separavi, sed hanc
neither time nor race from this salvation separated but this
vocationem omni populo per Filium meum clementer institui.
calling for-every people through Son my mercifully established

Nam, in quocunque tempore labentium horarum cujuscunque
for in whatever time of-the-slipping hours of-whatever
sexus aut ætatis homo sive masculus sive femina, infans
sex or age a-person whether male or female an-infant
aut decrepitus: cum in affectu devotionis ad baptismum
or decrepit when in the-affection of-devotion to baptism
venerit, ego cum pietatis adjutorio suscipiam eum. Et non
he-shall-have-come I with of-piety the-help shall-receive him and not
recuso lavacrum baptismi infantis, ut quidam falsi deceptores
I-refuse the-bath of-the-baptism of-an-infant as certain false deceivers
loquuntur; qui me talem oblationem abjicere mentiuntur, sicut
say who me such an-offering to-reject lie as
etiam in Veteri Testamento non sprevi infantis circumcisionem;
also in the-Old Testament not I-spurned of-an-infant the-circumcision
cum ille eam nec voce expeteret nec voluntate susciperet,
though he it neither with-voice sought nor with-will received
quam tamen parentes pro ipso compleverunt. Ita etiam nunc
which yet the-parents for him completed so also now
in nova gratia non abjicio baptismum infantis: quamvis ille
in the-new grace not I-reject the-baptism of-an-infant although he
eum nec loquendo, nec consentiendo quærat, sed tantum
it neither by-speaking nor by-consenting seek but only
parentibus ejus id pro eo exsequentibus.
by-parents his it for him carrying-out
Et tamen si ille salutem consequi desiderat, omni jure fidelem
and yet if he salvation to-attain desires by-every right the-faithful
promissionem adimplebit, quam illi pro eo spoponderunt, qui
promise he-will-fulfill which those for him pledged who
eum ad sacrosanctum fontem exhibuerunt, qui tres homines
him to the-most-holy fountain presented who three persons
in honore sanctæ Trinitatis esse debent, sacerdos scilicet
in the-honor of-the-holy Trinity to-be ought the-priest namely

qui ipsum perfundit, et duo qui pro illo verba fidei
who him pours-over and two who for him the-words of-faith
spondent. Qui autem hoc modo in lavacro baptismatis
pledge those-who moreover in-this way in the-bath of-baptism
baptizato conjunguntur; in carnali procreatione ei
to-the-baptized are-joined in fleshly procreation with-him
non commisceantur, quia in spiritali generatione ei
let-them-not mingle because in spiritual generation to-him
adhæserunt. In baptismo enim Filii mei ego Pater intonui:
they-clung in the-baptism for of-Son my I the-Father thundered
quod sacerdotem in lavacro benedictionem dantem ostendit,
which the-priest in the-bath the-blessing giving shows
et Spiritus sanctus in specie levis volucris visus est, quod
and the-Spirit holy in the-form of-a-light bird seen was which
unum in simplicitate cordis, ibi hominem baptizandum
one in simplicity of-heart there the-man to-be-baptized
alloquentem et docentem denuntiat, atque Filius meus in
addressing and teaching announces and Son my in
carne baptizandus aderat; quod mulierem in suavitate matris
the-flesh to-be-baptized was-present which a-woman in the-sweetness of-a-mother
astantem ob dulcissimam incarnationem ejusdem Unigeniti
standing-by for the-sweetest incarnation of-the-same Only-begotten
declarat. Quid nunc? Sed sicut infans lacte et escis ab
declares what now but as an-infant with-milk and foods by
alio sibi contritis corporaliter pascitur, ita etiam doctrinam
another for-him crushed bodily is-fed so also the-teaching
et in baptismate sibi propositam fidem ex intimo corde
and in baptism to-him set-before faith from the-inmost heart
observabit. Quod si ubera matris suæ non sugit, nec
he-will-observe but if the-breasts of-mother his not he-sucks nor
contritas sibi escas suscipit incunctanter moritur; sic etiam
crushed for-him foods receives without-delay he-dies so also

si nutrimenta piissimæ matris Ecclesiæ non accipit, nec
if the-nourishments of-the-most-dutiful mother Church not he-receives nor
verba fidelium doctorum in baptismate proposita retinet;
the-words of-faithful doctors in baptism set-forth retains
crudelitatem mortis animæ non evadit, quoniam salvationem
the-cruelty of-the-death of-the-soul not he-escapes since the-salvation
animæ et dulcedinem æternæ vitæ recusavit. Et sicut cum
of-the-soul and the-sweetness of-eternal life he-refused and as when
idem infans corporalem cibum dentibus suis molere non
the-same infant bodily food with-teeth his to-grind not
potest, alius ei illum ad deglutiendum ne moriatur
can another for-him it for swallowing lest he-die
conterit; sic etiam faciendum est cum ille in baptismo verba
crushes so also to-be-done it-is when he in baptism words
ad confitendum me non habet, aderunt ei spirituales
for confessing me not has there-will-be-present to-him spiritual
adjutores qui ipsi cibum vitæ, id est catholicam fidem
helpers who to-him the-food of-life that is the-catholic faith
ne in laqueo perpetuæ mortis comprehendantur proponant.
lest in the-snare of-perpetual death they-be-caught may-set-forth
Quomodo? Dominus servo suo voluntatem suam voce
how a-lord to-servant his will his by-the-voice
præcipientis proponit, et ille eam in timore opere complet,
of-one-commanding sets-forth and he it in fear by-work completes
et mater filiam suam in charitate docet, et illa verba
and a-mother daughter her in love teaches and she the-words
ejus cum subjectione perficit; ac simili modo debitores fidei
of-her with subjection performs and in-like way the-debtors of-faith
baptizato verba salutis opportune proferant, ut ille ea
to-the-baptized the-words of-salvation opportunely let-bring-forth that he them
fideli devotione ob amorem cœlestium adimpleat.
with-faithful devotion for love of-heavenly-things may-fulfill

Nam nullus tam gravi pondere peccatorum premitur, si in
for no-one by-so heavy a-weight of-sins is-pressed if in
nomine sacrosanctæ Trinitatis in sanctum baptisma mittitur
the-name of-the-most-holy Trinity into holy baptism he-is-put
quin vere omnia crimina sceleris ejus deleam, sicut et
but-that truly all the-crimes of-wickedness his I-blot-out as also
in infante cum in lavacro regenerationis perfunditur: veterem
in an-infant when in the-bath of-regeneration he-is-poured-over the-old
culpam Adæ veraciter abluo. Sed non mireris, homo,
fault of-Adam truly I-wash-away but do-not wonder man
quod in fonte baptismatis ab omnibus peccatis suis homo
that in the-fountain of-baptism from all sins his man
justificatur, ita quod de pondere peccatorum suorum in eo
is-justified so that from the-weight of-sins his in it
clementissime alleviatur. Nam innocens agnus qui sine ulla
most-mercifully he-is-relieved for the-innocent lamb who without any
macula peccati fontem baptismi ingressus est, cum magno
stain of-sin the-fountain of-baptism entered has with great
sacramento incarnationis suæ crimina peccatorum hominum
sacrament of-incarnation his the-crimes of-the-sins of-men
in baptismate misericorditer abstulit. Sed omnia attentissime
in baptism mercifully took-away but all-things most-attentively
perscrutor, et in hoc sæculo et in æternitate ubi mors
I-search both in this world and in eternity where the-death
corporum non est, sed omnia aperta. Quid est hoc? Gehenna
of-bodies not is but all-things open what is this Gehenna
in operibus mortis probatur, et vita æterna in operibus quæ
in the-works of-death is-proved and life eternal in the-works which
pertinent ad vitam. Quomodo? Mors per mortem probatur,
pertain to life how death through death is-proved
quia cum homo sine pœnitentia et sine misericordia Dei
because when man without penitence and without the-mercy of-God

(quoniam non requirit eam) justo Dei judicio in peccatis
since not he-seeks it by-the-just of-God judgment in sins
moritur; mors enim morte inferi discutitur. Vita quoque
dies death for by-the-death of-hell is-examined life also
probatur per vitam; ita quod bona opera fulgent in cœlis,
is-proved through life so that good works shine in the-heavens
cum vita æterna dominatur illis. Ita etiam qui in fonte
when life eternal rules them so also those-who in the-fountain
benedictionis baptizantur, in sanctitate sanctæ regenerationis
of-blessing are-baptized in the-holiness of-holy regeneration
probantur. Et cum ibi per invocationem benedictionis
are-proved and when there through the-invocation of-the-blessing
sacerdotis invocor, aures meæ verbis fidei patent, quamvis
of-the-priest I-am-invoked the-ears my to-the-words of-faith lie-open although
ille qui ibi me invocat, in obligationibus peccatorum sit.
he who there me invokes in the-bonds of-sins be
Nam, quamvis sacerdos peccator sit, tamen officium baptismi
for although the-priest a-sinner be yet the-office of-baptism
ab eo suscipio, si illud per invocationem nominis mei
from him I-receive if it through the-invocation of-name my
fideliter exercet. Ipsius autem iniquitas condemnabit eum,
faithfully he-exercises his moreover iniquity will-condemn him
si in ea sine pœnitentia perseveraverit. Celebrationem vero
if in it without penitence he-shall-have-persevered the-celebration but
baptismi non recuso ab eo suscipere, cum in verbis fidei
of-baptism not I-refuse from him to-receive when in the-words of-faith
me invocaverit. Quid est hoc? Si aliquis dives homo
me he-shall-have-invoked what is this if some rich man
dispensatorem habet, qui militibus suis bona sua recte
a-steward has who to-soldiers his goods his rightly
dispensans, officium suum fideliter exercet, qui etsi idem
dispensing office his faithfully exercises who although the-same

dispensator de alio opere suo culpabilis est tamen dominus
steward for another work his culpable is yet lord
suus non dedignatur ab eo suscipere officium suum, dicens
his not disdains from him to-receive office his saying
forsitan ei: Serve nequam in opere tuo, unde et illum
perhaps to-him servant worthless in work your whence also him
in mente sua indignum habet; officium tamen justitiæ suæ
in mind his unworthy he-holds the-office yet of-justice his
ab eo non dedignans accipere. Sic etiam ego qui plurimos
from him not disdaining to-receive thus also I who very-many
dispensatores habeo, a sacerdote qui recte unctus in officio
stewards have from a-priest who rightly anointed in office
suo fideliter manet, quamvis de aliis operibus suis culpandus
his faithfully remains although for other works his to-be-blamed
sit, non dedignor suscipere sacramentum meum, de aliis
he-be not disdain to-receive sacrament my for other
tamen injustis actibus suis eum mihi contrarium judicans,
yet unjust acts his him to-me contrary judging
nec tamen quod meum est ab eo suscipere contemnens.
nor yet what mine is from him to-receive despising
Quod si aliquis baptizandus separationem animæ et corporis
but if someone to-be-baptized the-separation of-soul and of-body
sui adesse putans baptisma quæsierit nec sacerdotem
his to-be-at-hand thinking baptism shall-have-sought nor a-priest
a quo baptizetur habere possit, tunc si quis eum per
by whom he-may-be-baptized to-have can then if anyone him through
invocationem trinæ majestatis perfuderit, baptizatus
the-invocation of-the-threefold majesty shall-have-poured-over baptized
est. Et remissionem peccatorum suorum, gratiamque supernæ
he-is and the-remission of-sins his and-the-grace of-supernal
beatitudinis per hanc perfusionem accipiet, quia in fide
beatitude through this pouring-over he-will-receive because in the-faith

catholica perfusus est, nec hoc baptisma mutari poterit.
catholic poured-over he-is nor this baptism to-be-changed will-be-able
Sed tamen in invocatione hac nulla persona istarum trium
but yet in invocation this no person of-these three
ineffabilium personarum omittenda est, quoniam si ibi ulla
ineffable persons to-be-omitted is since if there any
earum per infidelitatem invocari omittitur; tunc ibi veritas
of-them through unbelief to-be-invoked is-omitted then there truth
salutem non operatur, sed potius falsitas deceptionem tribuit.
salvation not works but rather falsehood deception grants
Unde et ibi invocatio hujus ineffabilis Trinitatis non deerit;
whence also there the-invocation of-this ineffable Trinity not will-be-lacking
quia et purissimo baptismati Filii mei Trinitas non defuit,
because also from-the-most-pure baptism of-Son my the-Trinity not was-absent
sed ibi mirabilia sua mirabiliter per semetipsam declaravit.
but there wonders its wonderfully through itself declared
Quopropter et homines qui salvari desiderant, regenerationem
wherefore also men who to-be-saved desire the-regeneration
vitæ ad salvationem percipiant; et hanc percipere non
of-life for salvation let-them-receive and this to-receive let-them-not
negligant ne pereant, quia ut abortivum abjicitur quod perit
neglect lest they-perish because as an-abortion is-cast-away which perishes
sine calore vitæ nec in formatione nec in excitatione
without the-heat of-life neither in forming nor in rousing
adhærens visceribus matris suæ, ita etiam in periculo mortis
clinging to-the-bowels of-mother its so also in the-danger of-death
sine consolatione Spiritus sancti detinentur; qui nec in
without the-consolation of-the-Spirit holy are-held those-who neither in
mente nec in opere sacramentis Ecclesiæ quæ mater totius
mind nor in work by-the-sacraments of-the-Church which the-mother of-all
sanctitatis existit purificantur. Hoc audiant et intelligant omnes
holiness is are-purified this let-hear and understand all

populi; qui regnum Dei regeneratione spiritus et aquæ intrare
peoples who the-kingdom of-God by-the-regeneration of-spirit and of-water to-enter
volunt, secundum quod eis in sanctis Scripturis per donum
wish according-to what to-them in the-holy Scriptures through the-gift
Spiritus sancti propositum est. Sed qui vigilantibus oculis
of-the-Spirit holy set-forth is but he-who with-watchful eyes
videt et attentis auribus audit, hic mysticis verbis meis
sees and with-attentive ears hears this-one to-mystic words my
quæ de me vivente emanant, osculum amplexionis præbeat.
which from me living emanate the-kiss of-embrace let-him-offer

Visio quarta

II.4 · CONFIRMATION

On the woman's back she sees a round white tower with three emerald-framed windows, and the baptized children within her, some golden, some looking to a pure light, some to a red gleam. The tower is the Spirit's fire, which made the timid disciples strong and keeps the Church from error; the windows show the Trinity through the apostles. Moses in the rock sees the Son's flesh, not his divinity. The golden children are those the bishop anoints with chrism, which heals Adam's wound.

Et deinde vidi velut magnam et rotundam turrim: totam
and then I-saw as-it-were a-great and round tower wholly
integrum et candidum lapidem existentem, tresque fenestras
a-whole and white stone being and-three windows
in summitate sui habentem, ex quibus tantus fulgor
at the-summit of-itself having from which such gleam
resplenduit, ut etiam tectum turris illius, quod se velut
shone-forth that even the-roof of-tower that which itself as-if
in cavum erexerat, in claritate fulgoris illius manifestius
into a-hollow had-raised in the-brightness of-gleam that more-plainly

conspiceretur. Ipsæ autem fenestræ pulcherrimis smaragdis
was-seen the-very moreover windows with-most-beautiful emeralds
circum ornatæ erant. Sed et illa turris velut in medio
around adorned were but also that tower as-if on the-middle
dorsi prædictæ muliebris imaginis imposita erat, instar
of-the-back of-the-aforesaid womanly image placed was like
turris alicujus quæ in muro urbis imponitur; ita quod
a-tower some which on the-wall of-a-city is-placed so that
illa imago præ fortitudine ejus nullo modo cadere poterat.
that image for the-strength of-it in-no way to-fall could
Et infantes illos qui ventrem imaginis (ut prædictum est)
and infants those who the-belly of-the-image as said-before it-is
subierant, vidi multa claritate radiantes; quorum alii in
had-entered I-saw with-much brightness radiating of-whom some on
fronte usque ad pedes ipsorum, velut aureo colore ornati
the-forehead down to the-feet of-them as-if with-golden color adorned
erant; alii vero claritatem tantum habentes, illo colore
were others but brightness only having that color
carebant. Ex ipsis item aliqui purum et lucidum splendorem;
lacked of them likewise some a-pure and shining splendor
alii vero quemdam turbidum et rubeum fulgorem ad
others but a-certain turbid and red gleam toward
orientem vergentem inspiciebant. Sed ex iis qui ipsum
the-east inclining looked-at but of those who the-very
purum et lucidum splendorem considerabant. quidam claros
pure and shining splendor considered certain-ones bright
oculos et fortes pedes habentes in ventre illius imaginis
eyes and strong feet having in the-belly of-that image
fortiter incedebant. Alii autem infirmos oculos et debiles
strongly walked others moreover weak eyes and feeble
pedes habentes, huc et illuc a vento propellebantur. Sed
feet having hither and thither by the-wind were-driven but

et ipsi baculum manibus tenentes, coram imagine volitabant,
also they a-staff in-hands holding before the-image flitted
ac eam aliquando sed tamen tepide feriebant. Quidam vero
and it sometimes but yet lukewarmly struck certain-ones but
serenos oculos sed imbecilles pedes habentes, ante imaginem
serene eyes but weak feet having before image
illam hac et illac in aere discurrebant. Alii autem
that this-way and that-way in the-air ran-about others moreover
infirmos oculos, sed fortes pedes habebant, et tamen coram
weak eyes but strong feet had and yet before
imagine lente ambulabant. Sed ex iis qui illum turbidum et
the-image slowly walked but of those who that turbid and
rubeum fulgorem inspiciebant, alii in præfata imagine bene
red gleam looked-at some in the-aforesaid image well
ornati alacriter incedebant; alii ex ipsa se rapientes,
adorned eagerly walked others from it themselves snatching
eam impugnabant, et ordinatas constitutiones ejus evertebant,
it attacked and the-ordered constitutions of-it overturned
de quibus quidam per fructum pœnitentiæ ad ipsam
of whom certain-ones through the-fruit of-penitence to it
humiliter revertebantur; quidam vero per contemptum in
humbly returned certain-ones but through contempt in
obdurata elatione mortis remanebant. Et iterum audivi vocem
the-hardened elation of-death remained and again I-heard a-voice
de cœlo mihi dicentem: Sicut nova sponsa agni post
from heaven to-me saying as the-new bride of-the-lamb after
illustrationem inundationum quæ orta est in sole justitiæ,
the-illumination of-the-floods which arisen has in the-sun of-justice
qui mundum sua perfusione sanctificavit, in igneo ardore
who the-world with-his pouring sanctified in the-fiery ardor
Spiritus sancti decorata et confirmata ad perfectionem decoris
of-the-Spirit holy adorned and confirmed to the-perfection of-beauty

sui est; ita etiam fidelis homo qui regenerationem in
her is so also the-faithful man who regeneration in
spiritu et aqua percipit, per unctionem superioris doctoris
spirit and water receives through the-anointing of-a-higher doctor
ornari et stabiliri debet, ut in omnibus membris
to-be-adorned and to-be-established ought that in all members
suis ad effectum beatitudinis conformatus plenitudinem
his to the-effect of-beatitude conformed the-fullness
fructus summæ justitiæ proferens, decorem sui ornatus
of-the-fruit of-highest justice bringing-forth the-beauty of-his adornment
perfecte inveniat. Quapropter turris hæc, quam vides, designat
perfectly he-may-find wherefore tower this which you-see signifies
flagrationem donorum Spiritus sancti quam misit Pater in
the-blazing of-the-gifts of-the-Spirit holy which sent the-Father into
mundum propter amorem filii sui, incendentem corda
the-world for-the-sake-of the-love of-son his kindling the-hearts
discipulorum illius in igneis linguis, unde robustiores redditi
of-the-disciples of-him in fiery tongues whence stronger rendered
sunt in nomine sanctæ et veræ Trinitatis. Sed quod ipsi
they-were in the-name of-the-holy and true Trinity but that they
ante adventum ejusdem ignei Spiritus sancti in habitaculo
before the-coming of-the-same fiery Spirit holy in dwelling
suo clausi sedebant, clausuram corporis ipsorum ostendebant,
their closed sat the-enclosure of-the-body of-them they-showed
per quam timidi ad loquendam justitiam Dei, et imbecilles
through which timid for speaking the-justice of-God and weak
ad patiendas pœnas adversariorum erant. Et quia filium
for suffering the-punishments of-adversaries they-were and because son
meum in carne viderant, ideo clausis interioribus oculis
my in the-flesh they-had-seen therefore with-closed inner eyes
suis illum in carne diligebant: ita quod tunc non videbant
their him in the-flesh they-loved so that then not they-saw

apertam doctrinam quam postea in mundum effuderunt, cum
the-open teaching which afterward into the-world they-poured-out when
in Spiritu sancto robustiores effecti sunt. In cujus adventu
in the-Spirit holy stronger made they-were in whose coming
ita confirmati sunt, ut nullam pœnam abhorrerent, quin
so confirmed they-were that no punishment they-shrank-from but-that
strenue tolerarent eam. Hæc est enim fortitudo turris hujus,
vigorously they-endured it this is for the-strength of-tower this
per quam Ecclesia ita roborata est, quod nulla insania
through which the-Church so strengthened is that by-no madness
diabolici furoris superari poterit. Sed quod eam vides
of-diabolical fury to-be-overcome will-she-be-able but that it you-see
magnam et rotundam, totamque integrum et candidum
great and round and-wholly a-whole and white
lapidem existentem, hoc est quod immensa est dulcedo
stone being this is that immense is the-sweetness
Spiritus sancti, et volubilis in gratia omnes creaturas
of-the-Spirit holy and rolling in grace all creatures
circuiens; ita quod nulla corruptela in integritate plenitudinis
going-around so that no corruption in the-wholeness of-the-fullness
justitiæ cam evacuat; quoniam ipsa torrens iter habens,
of-justice it empties since it a-torrent course having
omnes rivulos sanctitatis in claritate fortitudinis illius
all the-rivulets of-holiness in the-brightness of-strength its
emittit, in qua nunquam maculositas ullius sordis inventa
sends-forth in which never the-spottiness of-any filth found
est, quia ipse Spiritus sanctus est ardens et lucens claritas
was because he the-Spirit holy is burning and shining brightness
et quæ ardentes virtutes fortiter accendit et nunquam
and which burning virtues strongly kindles and never
exstinguetur, ac ideo omnes tenebræ ab eo fugantur.
will-be-extinguished and therefore all darkness by him is-put-to-flight

Quæ tres fenestras in summitate sui habet: ex quibus
which three windows at the-summit of-itself has from which
tantus fulgor resplendet, ut etiam tectum turris illius quod se
such gleam shines-forth that even the-roof of-tower that which itself
velut in cavum erigit in claritate fulgoris illius manifestius
as-if into a-hollow raises in the-brightness of-gleam that more-plainly
conspiciatur, quia ineffabilis Trinitas in effusione donorum
is-seen because the-ineffable Trinity in the-outpouring of-the-gifts
excellentiæ Spiritus sancti manifestatur; ita quod ex eadem
of-the-excellence of-the-Spirit holy is-made-manifest so that from the-same
beatissima Trinitate tanta claritas justitiæ per doctrinam
most-blessed Trinity such brightness of-justice through the-teaching
apostolorum emanat, ut etiam exinde fortissima virtus
of-the-apostles flows that even thence the-strongest power
divinitatis quæ incomprehensibilis in altitudine omnipotentiæ
of-divinity which incomprehensible in the-height of-the-omnipotence
majestatis suæ existit, homini mortali creaturæ apertius
of-majesty its is to-man the-mortal creature more-openly
innotescat; sed tamen ita quantum fide credentis et
may-become-known but yet so as-far-as by-the-faith of-a-believing and
fidelis hominis, capi possibile dignoscitur. Unde ipsæ
faithful man to-be-grasped possible is-discerned whence the-very
fenestræ pulcherrimis smaragdis circumornatæ sunt; quoniam
windows with-most-beautiful emeralds adorned-around are since
ipsa beatissima Trinitas virentissimis virtutibus et ærumnis
the-very most-blessed Trinity by-the-greenest virtues and hardships
apostolorum quæ nunquam ariditatem tepiditatis fidei
of-the-apostles which never the-dryness of-the-lukewarmness of-faith
sensisse dicitur, ubique in toto mundo apertissime declarata
to-have-felt is-said everywhere in the-whole world most-openly declared
est. Quomodo? Quia notum est quomodo propter fidem
is how because known it-is how for-the-sake-of the-faith

veritatis, rapacissimi lupi eos diversis pressuris oppresserunt;
of-truth most-rapacious wolves them with-diverse pressures oppressed
unde robustiores ad bellum certaminis effecti sunt: ita quod
whence stronger for the-war of-struggle made they-were so that
præliando Ecclesiam acquisierunt, et eam ad ædificationem
by-fighting the-Church they-acquired and it for the-building
fidei fortissimis virtutibus roboraverunt: et multimodis
of-faith with-the-strongest virtues strengthened and with-manifold
coruscationibus virtutum ornaverunt. Et quoniam Ecclesia
flashings of-virtues adorned and since the-Church
in inspiratione Spiritus sancti per eas ita confirmata est,
in the-inspiration of-the-Spirit holy through them so confirmed is
idcirco et ipsa vult et exposcit ut filii sui ornentur signo
therefore also she wishes and demands that sons her be-adorned with-the-sign
Spiritus sancti in hac unctione, ut idem Spiritus sanctus
of-the-Spirit holy in this anointing as the-same Spirit holy
penetravit corda fidelium in alta misericordia quæ valde
penetrated the-hearts of-the-faithful in high mercy which very
mystica est, ita quod in igneis linguis per voluntatem Dei
mystical is so that in fiery tongues through the-will of-God
Patris in mundum venit. Quapropter et homo baptismate
the-Father into the-world he-came wherefore also man with-the-baptism
salvationis perfusus confirmandus est unctione excellentis
of-salvation poured-over to-be-confirmed is by-the-anointing of-an-excellent
doctoris, sicut et Ecclesia super firmam petram firmata est.
doctor as also the-Church upon the-firm rock made-firm is
Unde eadem turris velut in medio dorsi prædictæ
whence the-same tower as-if on the-middle of-the-back of-the-aforesaid
muliebris imaginis imposita est, instar turris quæ in muro
womanly image placed is like a-tower which on the-wall
urbis imponitur, ita quod illa imago præ fortitudine ejus
of-a-city is-placed so that that image for the-strength of-it

nullo modo cadere poterat; quia Spiritus sanctus in maxima
in-no way to-fall could because the-Spirit holy in the-greatest
fortitudine incarnationis illius qui verus sponsus Ecclesiæ
strength of-the-incarnation of-him who the-true bridegroom of-the-Church
existit, mirabilia sua mirabiliter operatus est, et ecclesiam
is wonders his wonderfully wrought has and the-church
tam fortem in defensione munitionis suæ ostendit; ut illa
so strong in the-defense of-fortification her showed that she
ob eam fortitudinem qua ab igneo dono ejus munita
for that strength with-which by fiery gift of-him fortified
est, nunquam in errore ullius perversitatis decidere possit;
she-is never into the-error of-any perversity to-fall can
quoniam per supernam protectionem in amore sponsi sui
since through supernal protection in the-love of-bridegroom her
sine macula et sine ruga semper gaudebit; quia et idem
without stain and without wrinkle always she-will-rejoice because also the-same
unigenitus meus de Spiritu sancto conceptus, nobiliter sine
only-begotten my of the-Spirit holy conceived nobly without
macula ex virgine natus est; quemadmodum ad Mosem locutus
stain of a-virgin born was just-as to Moses spoken
sum: Ecce, inquit, est locutus apud me; stabisque supra
I-have behold he-says there-is a-place with me and-you-will-stand upon
petram, cumque transibit gloria mea, ponam te in foramine
the-rock and-when will-pass glory my I-shall-set you in the-hole
petræ, et proteget te dextera mea, donec pertranseam,
of-the-rock and will-protect you right-hand my until I-pass-by
tollamque manum meam, ct videbis posteriora mea.
and-I-shall-take-away hand my and you-will-see the-back-parts my
Quid hoc? Prope est miraculum; quod implebitur in voluntate
what this near is the-miracle which will-be-fulfilled in will
mea. Sed tu prius pugnabis in duritia legalium præceptorum,
my but you first will-fight in the-hardness of-legal precepts

per exteriorem significationem vim eorum ostendens: ubi
through outer signification the-force of-them showing where
dulcedinem et levitatem non invenies quæ in Filio meo
the-sweetness and lightness not you-will-find which in Son my
aperietur. Et hæc duritia legis quam in præcepto meo
will-be-opened and this hardness of-the-law which in precept my
scribes, tandiu in duritia lapideorum cordium stabit,
you-will-write so-long in the-hardness of-stony hearts will-stand
quousque omnis gloria illa manifestabitur quæ mihi a te
until all glory that will-be-made-manifest which to-me by you
et ab imitatoribus tuis usque ad manifestationem Filii mei
and by imitators your up to the-manifestation of-Son my
exhibenda est. Cumque hoc adimpletur in lege quam nunc
to-be-shown is and-when this is-fulfilled in the-law which now
scribis, glorificabor, ponamque te in perforatum lapidem.
you-write I-shall-be-glorified and-I-shall-set you in a-pierced stone
Quomodo? Ego ponam te in duritia legis cum te in
how I shall-set you in the-hardness of-the-law when you in
præcepto meo super eam constituo; te videlicet magistrum
precept my over it I-establish you namely the-master
hujus antiquitatis nominans, quam Filius perforabit: plus
of-this antiquity naming which the-Son will-pierce more
eam quam tu in mysticis verbis exponens, cum eum
it than you in mystical words expounding when him
in opportuno tempore in mundum misero. Et ideo
in the-opportune time into the-world I-shall-have-sent and therefore
proteget te fortitudo ipsius; quia ipse acutiora verba quam
will-protect you the-strength of-him because he sharper words than
tu afferet, et clausuram in legalibus præceptis aperiet; donec
you will-bring and the-closing in the-legal precepts will-open until
ad me redeat. Quid hoc? Ipse tandiu salutaria verba mundo
to me he-return what this he so-long saving words to-the-world

corporaliter dabit, donec in carne sua quam de virgine
bodily will-give until in flesh his which from a-virgin
sumet, mortem corporaliter subeat. Tunc et ego tollam
he-will-take death bodily he-undergo then also I shall-take-away
manum meam; quia super sidera eum ad me levabo, omnia
hand my because above the-stars him to me I-shall-raise all
mysteria ejus per Spiritum sanctum denudans; et sic
the-mysteries of-him through the-Spirit holy laying-bare and thus
videbis incarnationem ejus, ut cum homo a dorso cernitur
you-will-see the-incarnation of-him as when a-man from the-back is-discerned
et non ante perspicitur, quoniam eum incarnatum
and not from-the-front is-seen-through since him incarnate
senties, sed divinitatem illius non capies, quia filii tui
you-will-feel but the-divinity of-him not you-will-grasp because the-sons your
magis eam videbunt cum ad me redierit, quam eum
more it will-see when to me he-shall-have-returned than him
intellexerint cum apud eos visibiliter conversatus fuerit.
they-shall-have-understood when among them visibly lived he-shall-have
Et quod vides infantes illos qui ventrem imaginis (ut
and that you-see infants those who the-belly of-the-image as
prædictum est), subierant multa claritate radiantes: hoc
said-before it-is had-entered with-much brightness radiating this
est quod ii in innocentia munditiæ puri cordis
is that those in the-innocence of-the-cleanness of-a-pure heart
per fontem regenerationis matrem, scilicet Ecclesiam, ut
through the-fountain of-regeneration the-mother namely the-Church as
tibi præmonstratum est, adepti sunt: filii lucis propter
to-you foreshown it-is obtained have sons of-light for-the-sake-of
ablutionem peccatorum suorum existunt. Quorum alii a
the-washing of-sins their are of-whom some from
fronte usque ad pedes velut aureo colore ornati sunt; quia
the-forehead down to the-feet as-if with-golden color adorned are because

ab initio bonorum operum usque ad finem sanctitatis
from the-beginning of-good works up to the-end of-holiness
per fulgentissima dona sancti Spiritus in unctione veræ
through the-most-gleaming gifts of-the-holy Spirit in the-anointing of-true
credulitatis per manum pontificis iu chrismate decorantur.
belief through the-hand of-the-bishop in chrism they-are-adorned
Quomodo? Ut pretiosis lapidibus aurum decoratur cui
how as with-precious stones gold is-adorned on-which
imponuntur, ita et chrismate per manum superioris doctoris
they-are-set so also with-chrism through the-hand of-a-higher doctor
fideliter baptizatus in unctione baptismatis ornatus ostenditur;
faithfully the-baptized-one in the-anointing of-baptism adorned is-shown
quemadmodum scriptum est: Rex quoque transgrediebatur
just-as written it-is the-king also crossed
torrentem Cedron; et cunctus populus incedebat contra viam
the-torrent Cedron and all the-people went toward the-way
olivæ quæ respiciebat ad desertum. Quid hoc? Filius virginis
of-the-olive which looked to the-desert what this the-Son of-the-virgin
qui dominatur universo mundo, ut terrenus rex reliquo
who rules the-whole world as an-earthly king with-the-remaining
populo transgressus est torrentes aquas sacrosancti lavacri:
people crossed has the-rushing waters of-the-most-holy bath
quod in admonitione Spiritus sancti forti desiderio viam
which in the-admonition of-the-Spirit holy with-strong desire the-way
salutis demonstrat. Quid hoc? Ipse reliquit mortem transiens
of-salvation shows what this he left death passing
ad vitam, cum in regeneratione Spiritus et aquæ, id est in
to life when in the-regeneration of-the-Spirit and of-water that is in
magno ornamento urbis cœlestis Hierusalem, quæ nunquam
the-great adornment of-the-city heavenly Jerusalem which never
deficit summam beatitudinem annuntiavit. Unde omnis populus
fails the-highest beatitude he-announced whence all the-people

qui in illum credebat, incessit per inspirationem Spiritus
who in him believed walked through the-inspiration of-the-Spirit
sancti per viam illam quæ absconsa erat in unctione
holy through way that which hidden was in the-anointing
olei, respicientis ad prævaricationem Adæ quæ deserta
of-oil looking to the-transgression of-Adam which deserted
erat pulchritudine hæreditatis justitiæ Dei, et ad hoc
was by-the-beauty of-the-inheritance of-the-justice of-God and to this
spectantis ut Adæ posteritas ad salutem redire vellet; quia
looking that of-Adam the-posterity to salvation to-return might-wish because
vulneratum peccatum primi hominis necesse habuit ut per
the-wounded sin of-the-first man necessary had that through
sacerdotale officium inungeretur, quod filio virginis necesse
the-priestly office it-be-anointed which for-the-son of-the-virgin necessary
non erat; quoniam ipse totus in sanctitate conceptus est non
not was since he wholly in holiness conceived was not
vulnerato nec corrupto matris suæ utero, sed in integritatis
wounded nor corrupted of-mother his womb but in of-wholeness
honore perseverante. Nam quod per vulnera suggestionis
the-honor persevering for what through the-wounds of-the-suggestion
diaboli maceratum et confusum est, hoc per unctionem
of-the-devil wasted and confounded is this through the-anointing
olei impinguandum et ornandum est; ita quod edax
of-oil to-be-fattened and to-be-adorned is so that the-devouring
livor abstergatur quem carnis concupiscentia operatur.
bruise may-be-wiped-away which of-the-flesh the-concupiscence works

The children without gold were baptized but not confirmed, since the bishop alone gives the Spirit's anointing. The Church prays in her sons like a trumpet: fear the Father, love the Son, burn in the Spirit. Of those who look to the spiritual light, some walk firmly, some are tossed by the wind and strike at the Church, some falter; of those who look to the red gleam of fleshly life, some clothe and feed the poor, some attack the Church and repent or, as Ezekiel warns, are judged by their ways.

Alii vero, ut vides, claritatem tantum habentes aureo illo
others but as you-see brightness only having golden that
colore carebant; quoniam ipsi in baptismate ablutionis tantum
color lacked since they in the-baptism of-washing only
mundati, unctionem superioris sui sacerdotis in chrismate
cleansed the-anointing of-higher their priest in chrism
non sunt adepti, quod signum ardentis Spiritus sancti
not have obtained which the-sign of-the-burning Spirit holy
est. Quid hoc? Unctio confirmandi per donum sancti
is what this the-anointing of-confirming through the-gift of-the-holy
Spiritus in episcopali officio specialiter fulget: quod populo
Spirit in the-episcopal office especially shines which for-the-people
fideli post regenerationem Spiritus et aquæ exercendum
faithful after the-regeneration of-the-Spirit and of-water to-be-exercised
est, cum credulus homo confirmandus est supra firmam
is when the-believing man to-be-confirmed is upon the-firm
petram. Quomodo? Filius meus baptisma in corpore suo
rock how Son my baptism in body his
suscepit: ipsum hoc pacto in carne sua sanctificans; in
received it in-this way in flesh his sanctifying in
qua non est divisus; quia ipse solus virginis vivus Filius
which not he-is divided because he alone of-the-virgin the-living Son
est, ac ideo filius hominis dictus, quoniam illa virgo eum
is and therefore son of-man called since that virgin him

non concepit ex utero, sed ex integritate virginitatis suæ
not conceived from the-womb but from the-wholeness of-virginity her
peperit illum. Qui post passionis miseriam et resurrectionis
bore him who after of-the-passion the-misery and of-the-resurrection
gloriam in eadem carne cœlum penetravit ad me rediens, ac
the-glory in the-same flesh heaven penetrated to me returning and
deinde Spiritus sanctus in igneo ardore mundum illustravit,
then the-Spirit holy in fiery ardor the-world illumined
confirmans omnem justitiam in cordibus discipulorum illius,
confirming all justice in the-hearts of-the-disciples of-him
cum eis aperuit quod antea absconsum erat. Quomodo? Sic
when to-them he-opened what before hidden was how thus
Spiritus sanctus corda illorum accendit, ut sol, cum sub
the-Spirit holy the-hearts of-them kindled as the-sun when under
nube incipit apparere, ardentem calorem suum ostendit in sua
a-cloud it-begins to-appear burning heat its shows in its
præclara luce. Quid hoc? Amor Filii mei in mentibus eorum
splendid light what this the-love of-Son my in the-minds of-them
latenter ardebat; et ita calor Spiritus sancti eos penetrans
secretly burned and so the-heat of-the-Spirit holy them penetrating
fortissimum solem doctrinæ illorum ostendebat, quoniam
the-strongest sun of-the-teaching of-them showed since
hoc est testimonium illud quod Spiritus sanctus Ecclesiæ
this is testimony that which the-Spirit holy to-the-Church
declaravit; ita quod mors, justitiæ Dei resistere non valet.
declared so that death to-the-justice of-God to-resist not is-able
Unde vos, o filii veritatis, audite et intelligite confirmationem
whence you O sons of-truth hear and understand the-confirmation
Spiritus sancti; quam ipse in suavi unctione magisterii sui
of-the-Spirit holy which he in the-sweet anointing of-teaching his
qui est magister omnium unctionum vobis benigne offert.
who is the-master of-all anointings to-you kindly offers

Et ideo hæc unctio in honore ejusdem Spiritus sancti
and therefore this anointing in the-honor of-the-same Spirit holy
per superiorem sacerdotem tantum exercenda est; quia
through a-higher priest only to-be-exercised is because
omnis ecclesiasticus ordo in Spiritu sancto institutus est; et
every ecclesiastical order in the-Spirit holy established is and
propterea hæc unctio Spiritus sancti est. Quapropter et homo
therefore this anointing of-the-Spirit holy is wherefore also man
ille qui mysterium regenerationis ad vitam suscepit; si hoc
that who the-mystery of-regeneration to life received if in-this
modo non est unctus, tunc nec ornatu ecclesiasticæ
way not he-is anointed then not-even the-adornment of-ecclesiastical
plenitudinis percepit, secundum quod ecclesia per flagrantem
fullness he-has-received according-to what the-church through the-blazing
Spiritum, sanctum ornata ostendit, ut supra monstratum est.
Spirit holy adorned shows as above shown it-is
Sed et quemadmodum Ecclesia in donis sancti Spiritus
but also just-as the-Church in the-gifts of-the-holy Spirit
perficitur; sic et fidelis homo confirmandus est in unctione
is-perfected so also the-faithful man to-be-confirmed is in the-anointing
principalis doctoris, qui in honore Spiritus sancti formidandus
of-the-principal doctor who in the-honor of-the-Spirit holy a-formidable
magister est, quoniam idem Spiritus sanctus calore suo
master is since the-same Spirit holy with-heat his
certissimam doctrinam Christiano populo ardenter profert
the-most-certain teaching to-the-Christian people ardently brings-forth
et accendit. Unde qui in hac unctione sancti Spiritus sic
and kindles whence those-who in this anointing of-the-holy Spirit thus
uncto adhæsernnt, in sæculari procreatione, illi non
to-one-anointed have-clung in worldly procreation with-him let-them-not
conjungantur, quia in Spiritu sancto ei copulati sunt. Quid
be-joined because in the-Spirit holy to-him united they-are what

hoc? Fides portat hominem ad hanc unctionem; et ideo qui
this faith carries man to this anointing and therefore he-who
illum tunc in manibus tenet fidem designat, quæ carnalia non
him then in hands holds faith signifies which fleshly-things not
quærit, sed semper ad spiritulia tendit. Nam oculus meus
seeks but always to spiritual-things tends for eye my
videt hominem, ut in operibus suis venturus est ad me.
sees man as in works his about-to-come he-is to me
Quod si tu, o homo; post baptismum me dimittis et ad
but if you O man after baptism me let-go and to
diabolum reverteris, inde justo judicio condemnaberis; quoniam
the-devil return thence by-just judgment you-will-be-condemned since
magnum donum intellectus tibi dedi, et quia misericordiam
a-great gift of-understanding to-you I-gave and because mercy
meam in fonte baptismatis tibi ostendi. Omnes enim
my in the-fountain of-baptism to-you I-showed all for
qui misericordiam meam in baptismo quærunt, eam benigne
who mercy my in baptism seek it kindly
inveniunt propter Filium meum in mundum venientem et
find for-the-sake-of Son my into the-world coming and
multos labores in corpore suo sustinentem, et propterea, o
many labors in body his enduring and therefore O
homo, pugnas animæ et corporis tui patienter debes tolerare,
man the-battles of-soul and of-body your patiently you-ought to-bear
et propter Filium meum suscipiam te, et nemo repellendus
and for-the-sake-of Son my I-shall-receive you and no-one to-be-repelled
est a lavacro baptismi qui illud in nomine meo fideliter
is from the-bath of-baptism who it in name my faithfully
sequitur, quia in quocunque tempore me homo quærit, illum
follows because at whatever time me man seeks him
ferventer. suscipio. Quod si postea illius opera prava erunt,
fervently I-receive but if afterward of-him the-works wicked will-be

ipsa eum judicant ad mortem. Ideo, o homo, in regeneratione
they him judge to death therefore O man in the-regeneration
Salvatoris inundare, atque in unctione sanctitatis inungere:
of-the-Savior be-flooded and in the-anointing of-holiness be-anointed
mortemque fuge, et vitam imitare. Nam et mater fidelium
and-death flee and life imitate for also the-mother of-the-faithful
quæ Ecclesia est, ut filii sui mortem effugiant, et vitam
who the-Church is that sons her death may-escape and life
inveniant, fideliter in ipsis exorat. Quomodo? Ipsa gemebundam
may-find faithfully in them prays how she a-groaning
vocem in filiis suis habet; quæ adeo in ipsa posita est, usque
voice in sons her has which so in her placed is up
dum plenitudo filiorum ejus in tabernaculum supernæ
until the-fullness of-the-sons of-her into the-tabernacle of-the-supernal
civitatis ingrediatur. Et hanc vocem idcirco habet; ut me
city enter and this voice for-this-reason she-has that me
qui sum ante ævum admoneat semper videre et intueri,
who am before the-age she-may-admonish always to-see and to-behold
quod unigenitus meus incarnatus est, quatenus propter
that only-begotten my incarnate is so-that for-the-sake-of
amorem illius filiis suis parcam; quos ipsa in regeneratione
the-love of-him sons her I-may-spare whom she in the-regeneration
spiritus et aquæ suscepit; quia cœleste regnum non possunt
of-spirit and of-water received because the-heavenly kingdom not they-can
intrare nisi in salvatione. Unde sic resonat: Timete Patrem,
to-enter except in salvation whence thus it-resounds fear the-Father
amate Filium, et ardete in Spiritu sancto. Quomodo? Hic
love the-Son and burn in the-Spirit holy how this
sonus de me Patre per Filium meum in sancto Spiritu
sound from me the-Father through Son my in the-holy Spirit
ei datus est; qui est vox in ipsa resonans quasi tuba
to-her given was which is a-voice in her resounding like a-trumpet

in civitate. Et alio modo non loquitur; nisi sic in filiis
in a-city and in-other way not she-speaks except thus in sons
suis. Quapropter et ita fortissimus Deus admonetur per
her wherefore also so the-strongest God is-admonished through
Filium suum ut parcat peccatis hominum, quæ propter
Son his that he-may-spare the-sins of-men which for-the-sake-of
pœnitentiam sine perditione toleranda sunt, quia ipse Filius
penitence without perdition to-be-borne are because he the-Son
Dei humanitatem sine peccato assumpsit. Qui non debuit
of-God humanity without sin assumed who not ought
indui polluta carne quæ de semine peccati concepta est;
to-be-clothed with-polluted flesh which from the-seed of-sin conceived is
quoniam Deus justus est, et quia splendor cœlestis regni
since God just is and because the-splendor of-the-heavenly kingdom
non tangitur ulla macula sordis. Et quomodo esse posset
not is-touched by-any stain of-filth and how to-be could-it
ut homo qui immensa fœditate maculatus est supernum
that man who with-immense foulness stained is the-supernal
regnum intraret, nisi per Filium meum sine sorde
kingdom should-enter except through Son my without filth
incarnatum? qui peccatores suscipit in pœnitentia purgatos.
incarnate who sinners receives in penitence purged
Et quis posset hoc facere nisi Deus? Unde et Ecclesia
and who could this to-do except God whence also the-Church
ad filios suos convertitur, et eos materna dilectione fovet.
to sons her turns and them with-maternal love cherishes
Sed quod vides quod ex prædictis infantibus alii quemdam
but that you-see that of the-aforesaid infants some a-certain
purum et lucidum splendorem, alii vero quemdam turbidum
pure and shining splendor others but a-certain turbid
et rubeum fulgorem ad orientem vergentem inspiciunt:
and red gleam toward the-east inclining look-at

hoc est quod ex filiis Ecclesiæ quos ipsa innocentia
this is that of the-sons of-the-Church whom she in-the-innocence
corruptionis suæ per virtutem Dei procreat, quidam
of-incorruption her through the-power of-God procreates certain-ones
puritatem spiritualis vitæ in serenissima virtute fulgentem,
the-purity of-spiritual life in most-serene power shining
terrena scilicet conculcantes, propter amorem veri
earthly-things namely trampling for-the-sake-of the-love of-the-true
solis attendunt: quidam autem carnales facultates quas multa
sun attend certain-ones moreover fleshly means which much
diversitas vitiorum perturbat habentes, et tamen in recta fide
diversity of-vices disturbs having and yet in right faith
fideliter ardentes, etiam propter supernam retributionem ad
faithfully burning also for-the-sake-of supernal recompense to
æterna suspirant. Et ex iis qui ipsum purum et lucidum
eternal-things sigh and of those who the-very pure and shining
splendorem considerant quidam claros oculos et fortes pedes
splendor consider certain-ones bright eyes and strong feet
habent, ac in ventre imaginis potenter incedunt, quia hi
have and in the-belly of-the-image mightily walk because these
cum cœlestia sectantur in mandata Dei visum justæ
when heavenly-things they-pursue in the-commandments of-God the-sight of-just
considerationis et incessum bonæ consummationis ponunt; ita
consideration and the-step of-good consummation set so
scilicet in intima amplexione maternæ dilectionis ambulantes
namely in the-inmost embrace of-maternal love walking
quod nec in caducis nec in æternis devotionem suæ
that neither in perishable-things nor in eternal-things the-devotion of-their
intentionis muniunt. Alii autem infirmos oculos et debiles
intention they-fortify others moreover weak eyes and feeble
pedes habent; quoniam nec claram intentionem nec fortem
feet have since neither bright intention nor strong

exhibitionem ad opus perfectionis tenent, unde et huc et
showing for the-work of-perfection they-hold whence also hither and
illuc a vento projiciuntur, quia in diversitatem morum per
thither by the-wind are-cast because into the-diversity of-morals through
varias tentationes elationis funduntur. Sed et ipsi baculum
various temptations of-elation they-are-poured but also they a-staff
in manibus suis tenent, et coram imagine volitant ac eam
in hands their hold and before the-image flit and it
aliquando sed tamen tepide ferunt; quoniam contumacem
sometimes but yet lukewarmly strike since stubborn
fiduciam in operibus suis ponentes, Ecclesiæ Dei falso
confidence in works their setting to-the-Church of-God by-false
rumore se ostendunt, ac eam interdum sed tamen
rumor themselves they-show and her at-times but yet
insipienter per sæcularem prudentiam notant, quia cum
foolishly through worldly prudence they-brand because while
per fictam simulationem sapientes apparent in conspectu
through feigned pretense wise they-appear in the-sight
hominum; stulti apud Deum per inanem gloriam efficiuntur.
of-men foolish with God through empty glory they-are-made
Quidam vero serenos oculos sed imbecilles pedes habentes,
certain-ones but serene eyes but weak feet having
ante illam imaginem hac et illac in aere vagantur; quia
before that image this-way and that-way in the-air wander because
cum ipsis divina præcepta per intuitum considerationis
while to-them the-divine precepts through the-gaze of-consideration
nota sint, in pede tamen completionis claudicantes, sic
known be in the-foot yet of-completion limping thus
sponsæ Christi per discursum propriæ instabilitatis
to-the-bride of-Christ through the-running-about of-their-own instability
demonstrantur, ut in umbra sapientiam quærentes, eamque in
they-are-shown as in shadow wisdom seeking and-it in

potestate sua se habere putantes antequam eos in mente
power their themselves to-have thinking before them in mind
ipsorum contingat et ullam vim illius obtineant. Alii autem
their it-touch and any force of-it they-obtain others moreover
infirmos oculos sed fortes pedes habent, et tamen coram
weak eyes but strong feet have and yet before
eadem imagine debiliter ambulant; quoniam ipsi debilem
the-same image weakly walk since they weak
intentionem ad opus bonum tenent, cum fortiter in operibus
intention for work good hold whereas strongly in works
justitiæ incedere deberent; sed in ecclesiasticis institutionibus
of-justice to-walk they-ought but in ecclesiastical institutions
simpliciter non currunt, quia magis ad terrena quam
simply not they-run because more to earthly-things than
ad cœlestia mentem figunt; et ideo apud Deum stulti
to heavenly-things mind they-fix and therefore with God foolish
sunt, quoniam per sæcularem prudentiam comprehendere
they-are since through worldly prudence to-grasp
volunt quod assequi non possunt. Sed ex iis quæ illum
they-wish what to-attain not they-can but of those who that
turbidum et rubeum fulgorem inspiciunt, alii in præfata
turbid and red gleam look-at some in the-aforesaid
imagine bene ornati fortiter incedunt; quia ista quamvis
image well adorned strongly walk because these although
terrena possideant, tamen in visceribus Ecclesiæ ornatum
earthly-things they-possess yet in the-bowels of-the-Church the-adornment
laborum suorum portantes, in divina lege pedem rectitudinis
of-labors their carrying in the-divine law the-foot of-rectitude
ponere non dedignantur, cum mandatis Dei obedientes
to-set not they-disdain when to-the-commandments of-God obeying
peregrinos suscipiunt, nudos vestiunt, et esurientes alunt. O
pilgrims they-receive the-naked they-clothe and the-hungry they-feed O

quam felices isti sunt, quoniam hoc modo Deum suscipiunt,
how happy these are since in-this way God they-receive
unde et ipse habitat cum illis. Alii autem ex ipsa
whence also he dwells with them others moreover from the-very
imagine se rapientes eam impugnant, et constitutas
image themselves snatching her attack and the-established
ordinationes ejus opprimunt; quoniam hi, materna viscera
ordinances of-her crush since these the-maternal bowels
et dulcia nutrimenta Ecclesiæ deserentes, illam variis
and sweet nourishments of-the-Church deserting her with-various
erroribus fatigant, et ideo constitutas leges ejus diversis
errors weary and therefore the-established laws of-her with-diverse
oppressionibus dilaniant; de quibus quidam per fructum
oppressions tear of whom certain-ones through the-fruit
primæ ad ipsam humiliter revertuntur; quia quod graviter
of-the-first to her humbly return because what gravely
deliquerunt, digne pœnitendo propter restaurationem vitæ
they-transgressed worthily by-repenting for-the-sake-of the-restoration of-life
graviter in se puniunt: quidam vero per contemptum
gravely in themselves they-punish certain-ones but through the-contempt
obdurationis in elatione mortis remanent, quoniam ipsi
of-obduracy in the-elation of-death remain since they
vitam negligentes, obdurato corde propter contumacem et
life neglecting with-hardened heart because-of stubborn and
impœnitentem vecordiam judicium mortis suscipiunt, ut
impenitent madness the-judgment of-death receive as
in mystica visione sua Ezechiel dicit: Rex lugebit, et
in mystical vision his Ezekiel says the-king will-mourn and
princeps induetur mœrore, et manus populi terræ
the-prince will-be-clothed with-mourning and the-hands of-the-people of-the-land
conturbabuntur. Secundum viam eorum faciam eis, et
will-be-troubled according-to the-way of-them I-shall-do to-them and

secundum judicia eorum judicabo eos, et scient quia
according-to the-judgments of-them I-shall-judge them and they-will-know that
ego Dominus. Quid hoc? Anima in qua regalis rationalitas
I the-Lord what this the-soul in which royal rationality
est, cum delectationem peccati adesse sentit; quia malum
is when the-delight of-sin to-be-present it-feels because evil
novit, tunc lugubrem assensum assumit. Quomodo? Quia
it-knows then mournful assent it-takes-up how because
illi rationalitas, sapientia et scientia a Deo inspirata est;
to-it rationality wisdom and knowledge by God inspired is
et ideo quamvis corpori consentiat, tamen indignum habet
and therefore although to-the-body it-consent yet unworthy it-holds
malum, sentiens hoc non esse bonum. Unde cum diversis
evil feeling this not to-be good whence when with-diverse
criminibus per operantem carnem polluitur; alta suspiria
crimes through the-working flesh it-is-polluted deep sighs
trahens, anhelat ad Deum. Cumque criminosum opus
drawing it-pants toward God and-when the-criminal work
ibi cum spiritu superbiæ impletum fuerit: tunc corpus
there with the-spirit of-pride fulfilled shall-have-been then the-body
velut ignominiosus princeps induetur confusione, principatum
like an-ignominious prince will-be-clothed with-confusion principality
suum in munditiis videlicet exercens; quoniam ut homo
its in uncleannesses namely exercising since as man
dolet cum vilibus vestimentis operitur; ita etiam mœret, cum
grieves when with-vile garments he-is-covered so also he-mourns when
infamiæ rumor ad confusionem sui ab ipso procedit.
of-infamy the-rumor to the-confusion of-himself from him proceeds
Quapropter et prava opera illorum hominum qui in malis
wherefore also the-wicked works of-those men who in evil
actibus suis ad terram prostrati sunt a cœlestibus præceptis;
acts their to the-earth laid-low are from heavenly precepts

conturbabuntur, quia vestimenta salutis, id est beatitudinem
will-be-troubled because the-garments of-salvation that is beatitude
cum Deo non habent; quoniam quibus hæc felicitas deest,
with God not they-have since to-whom this happiness is-lacking
hos maligna conturbatio possidebit. Et ideo secundum
these malign trouble will-possess and therefore according-to
viam iniquitatis cui semper assistunt, scilicet peccati viam
the-way of-iniquity to-which always they-stand-by namely of-sin the-way
colentes, nec ullam justitiam cum a Spiritu sancto moventur
cultivating nor any justice when by the-Spirit holy they-are-moved
in itinere cordis sui ponentes; sic faciam eis, nullam scilicet
on the-road of-heart their setting thus I-shall-do to-them no namely
misericordiam eis impendens, quia cum scientiam boni
mercy on-them bestowing because while the-knowledge of-good
non intelligunt, non timent me; sed cum rabie perversitatis
not they-understand not they-fear me but with the-rage of-perversity
me Creatorem omnium fastidiunt, facientes quæcunque volunt.
me the-Creator of-all they-disdain doing whatever they-wish
Unde et secundum judicia eorum quæ sunt opera illa
whence also according-to the-judgments of-them which are works those
quæ in desideriis suis perpetrant, judicabo eos: nulla præmia
which in desires their they-perpetrate I-shall-judge them no rewards
felicitatis eis reddens, sed pœnas in perditione eis
of-happiness to-them rendering but punishments in perdition to-them
opponens; quoniam nullum honorem mihi exhibent: et in
setting-against since no honor to-me they-show and in
hoc scient quod nullus eos inde liberare poterit præter
this they-will-know that no-one them thence to-free will-be-able except
me qui Dominus omnium sum. Sed qui vigilantibus oculis
me who Lord of-all am but he-who with-watchful eyes

videt, et attentis auribus audit: his mysticis verbis meis
sees and with-attentive ears hears to-these mystic words my
osculum amplexionis præbeat, quæ de me vivente emanant.
the-kiss of-embrace let-him-offer which from me living emanate

Visio quinta

II.5 · THE ORDERS OF THE CHURCH

She sees the woman lit white to the throat, red as the dawn to the breasts, purple to the navel, and white as a cloud below; in the dawn stands a girl in a red tunic among a throng adorned with gold, and beneath lies a darkness only the cross lets man pass. The sun is the Son, the moon the Church, which waxes and wanes. The white is the apostles' teaching, which priests carry on in chastity like Abel; the red is the religious life that renounces marriage for virginity.

Post hæc vidi quod prædictam muliebrem imaginem
after these-things I-saw that the-aforesaid womanly image
quidam splendor albus ut nix, et tanquam crystallus
a-certain splendor white as snow and like crystal
perlucidus, a vertice usque ad guttur ejus circumfulserat.
transparent from the-crown down to the-throat of-her had-shone-around
Sed a gutture usque ad umbilicum ejus quidam alius
but from the-throat down to the-navel of-her a-certain other
splendor rubei coloris eam circumdederat; qui de gutture
splendor of-red color her had-surrounded which from the-throat
usque ad ubera ejus velut aurora rutilabat; sed ab uberibus
down to the-breasts of-her like the-dawn glowed but from the-breasts
usque ad umbilicum illius quasi purpura hyacintho intermista
down to the-navel of-her as-if purple with-hyacinth intermingled
fulgebat. Et ubi ipse velut aurora rutilabat, claritatem suam
shone and where it like the-dawn glowed brightness its

sursum ad secreta cœli extendit, in qua pulcherrima et
upward to the-secrets of-heaven it-stretched in which a-most-beautiful and
puellaris imago nudo capite et subnigris capillis et rubea
girlish image with-bare head and with-dark hair and in-a-red
tunica quæ circa pedes ejus diffluebat, induta apparuit.
tunic which around the-feet of-her flowed clothed appeared
Et audivi vocem de cœlo dicentem: Hæc est floriditas in
and I-heard a-voice from heaven saying this is the-flowering in
superna Sion, mater et flos rosarum et lilium convallium.
supernal Zion mother and flower of-roses and lily of-the-valleys
O floriditas, filio potentissimi regis desponsaberis; qui
O flowering to-the-son of-the-most-mighty king you-will-be-betrothed who
et nominatissimam prolem gignes, cum in tempore tuo
also the-most-renowned offspring you-will-bear when in time your
confortaberis. Et circa eamdem puellam vidi maximam
you-will-be-strengthened and around the-same girl I-saw a-very-great
turbam hominum lucidiorem sole stantem, qui omnes
throng of-men brighter than-the-sun standing who all
miro modo auro et gemmis ornati erant; et quidam
in-wonderful way with-gold and gems adorned were and certain
illorum in capitibus suis velati candidis velaminibus aurea
of-them on heads their veiled with-white veils with-a-golden
zona circumornati fuerunt; supra quorum vertices similitudo
band adorned-around were above whose crowns the-likeness
ineffabilis Trinitatis quemadmodum mihi superius typice
of-the-ineffable Trinity just-as to-me above figuratively
demonstrata est, quasi in sphæra in ipsis velaminibus velut
shown it-is as-if in a-sphere on the-very veils as-if
sculpta apparuit, et in frontibus ipsorum Agnus Dei; ac
carved appeared and on the-foreheads of-them the-Lamb of-God and
in collo eorum species hominis, et in dextra aure cherubin
on the-neck of-them the-form of-a-man and in the-right ear a-cherub

et in sinistra alia species angelica: ita quod et de ipsa
and in the-left another form angelic so that also from the-very
similitudine gloriæ supernæ Trinitatis ad has species quasi
likeness of-the-glory of-the-supernal Trinity to these forms as-it-were
aureus radius se extenderet. Sed inter hos quidam alii
a-golden ray itself stretched but among these certain others
apparuerunt qui infulas in capitibus suis et pallia episcopalis
appeared who miters on heads their and palliums of-the-episcopal
officii circa humeros habebant. Et iterum audivi vocem
office around the-shoulders had and again I-heard a-voice
ex alto dicentem: Istæ sunt filiæ Sion, et cum eis
from on-high saying these are the-daughters of-Zion and with them
sunt citharæ citharœdorum, et omne genus musicorum, ac
are the-harps of-harpers and every kind of-musicians and
vox totius lætitiæ et gaudium gaudiorum. Sed sub eodem
the-voice of-all gladness and the-joy of-joys but under the-same
splendore ubi ipse velut aurora rutilabat: vidi inter cœlum et
splendor where it like the-dawn glowed I-saw between heaven and
terram densissimas tenebras apparere, quæ tanti horroris erant
earth the-densest darkness to-appear which of-such horror was
ut humana lingua effari non possit. Et rursum audivi vocem
that human tongue to-utter not can and again I-heard a-voice
de cœlo dicentem: Si Filius Dei in cruce passus non esset,
from heaven saying if the-Son of-God on the-cross suffered not had
istæ tenebræ nullo modo permitterent hominem ad supernam
this darkness in-no way would-permit man to the-supernal
claritatem pervenire. Ubi autem idem splendor quasi purpura
brightness to-come where moreover the-same splendor as-if purple
hyacintho intermista fulgebat, fortiter prædictam muliebrem
with-hyacinth intermingled shone strongly the-aforesaid womanly
imaginem constringens ardebat. Sed alius splendor ut candida
image constricting it-burned but another splendor like a-white

nubes eamdem imaginem ab umbilico deorsum, ultra tamen
cloud the-same image from the-navel downward beyond yet
nondum excrescens honeste circumdederat. Et hi tres
not-yet growing becomingly had-surrounded and these three
splendores circa ipsam imaginem se late diffundentes,
splendors around the-very image themselves widely spreading
plurimos gradus et scalas in ea bene et decenter ordinatas
very-many steps and ladders in her well and becomingly ordered
ostendebant. Sed cum hæc viderem, ex nimio tremore
showed but when these-things I-saw from excessive trembling
qui me apprehenderat in terram dissolutis viribus corrui, nec
which me had-seized to the-earth with-loosened strength I-fell nor
alicui responsum dare valui. Et ecce maximus splendor
to-anyone answer to-give was-I-able and behold a-very-great splendor
velut manus tetigit me unde vires et vocem recepi. Et
like a-hand touched me whence strength and voice I-received and
iterum audivi vocem ex illo mihi dicentem: Magna mysteria
again I-heard a-voice from it to-me saying great mysteries
sunt hæc: Considera enim solem et lunam et stellas. Ego
are these consider for the-sun and the-moon and the-stars I
formavi solem ut luceat in die, et lunam et stellas ut
formed the-sun that it-may-shine in the-day and the-moon and the-stars that
luceant in nocte. Sol autem significat Filium meum, qui
they-may-shine in the-night the-sun moreover signifies Son my who
de corde meo exivit et mundum illuminavit cum natus
from heart my went-out and the-world illumined when born
est ex virgine in fine temporum, sicut et sol egrediens
he-was of a-virgin at the-end of-times as also the-sun going-forth
mundum illustrat; cum oritur circa finem noctis. Sed luna
the-world lights-up when it-rises toward the-end of-night but the-moon
Ecclesiam eidem Filio meo in vera et superna desponsatione
the-Church to-the-same Son my in true and supernal betrothal

desponsatam designat. Et ut luna semper incrementum
betrothed signifies and as the-moon always increase
et defectum in sua constitutione habet, sed a se ipsa
and decrease in its constitution has but from it itself
non ardet nisi quod a lumine solis incenditnr, sic et
not burns except that by the-light of-the-sun is-kindled so also
Ecclesia in circuitione motionis est, ita quod filii ejus sæpe
the-Church in the-circling of-motion is so that the-sons of-her often
proficiunt in incremento virtutum, et quod sæpe deficiunt
advance in the-increase of-virtues and that often they-fail
in diversitate morum, atque in dispersione adversitatum;
in the-diversity of-morals and in the-scattering of-adversities
ita quod sæpenumero in mysteriis suis per rapacissimos
so that very-often in mysteries her by most-rapacious
lupos impugnatur fidelis per malignos homines tam
wolves she-is-attacked the-faithful-one by malign men as-well
Christianos quam Judæos et alios infideles, et in hoc
Christians as Jews and other unbelievers and in this
per semetipsum ad tolerantiam non accenditur; sed in
through herself to endurance not she-is-kindled but in
me per Filium meum ut in bono perseveret illuminatur.
me through Son my that in good she-may-persevere she-is-illumined
Stellæ autem a se differentes in claritate fulgoris sui,
the-stars moreover from each-other differing in the-brightness of-gleam their
significant populos diversi ordinis ecclesiasticæ religionis.
signify the-peoples of-diverse order of-ecclesiastical religion
Unde etiam vides quod prævisam muliebrem imaginem quidam
whence also you-see that the-foreseen womanly image a-certain
splendor albus ut nix, et tanquam crystallus perlucidus, a
splendor white as snow and like crystal transparent from
vertice usque ad guttur ejus circumfulget; quia ecclesiam
the-crown down to the-throat of-her shines-around because the-church

fidelium incorruptam sponsam Filii Dei circumdat
of-the-faithful the-incorrupt bride of-the-Son of-God surrounds
apostolica doctrina, quæ candidissimam incarnationem illius
the-apostolic teaching which the-most-white incarnation of-him
annuntiavit, qui de cœlo in uterum virginis descendit,
announced who from heaven into the-womb of-the-virgin descended
et qui fortissimum ac lucidissimum speculum omnium
and who the-strongest and most-shining mirror of-all
credentium est: ita quod eamdem Ecclesiam ipsa doctrina
believers is so that the-same Church the-very teaching
ab hoc initio cum primum ædificari cœpit, usque ad tempus
from this beginning when first to-be-built she-began up to the-time
cum cibum vitæ fortiter deglutire valuit, splendidissime
when the-food of-life strongly to-swallow she-was-able most-splendidly
eam circumfulgens fideliter circumdedit. Quomodo? Apostolica
her shining-around faithfully surrounded how the-apostolic
doctrina circumfulsit Ecclesiam in capite, cum apostoli primum
teaching shone-around the-Church at the-head when the-apostles first
illam sua prædicatione cœperunt ædificare, scilicet cum
her by-their preaching began to-build namely when
per diversa loca discurrentes colligerent operarios qui illam
through diverse places running-about they-gathered workers who her
in catholica fide roborarent, et qui ipsi presbyteros et
in the-catholic faith might-strengthen and who themselves presbyters and
episcopos ac omnem ecclesiasticum ordinem providerent, atque
bishops and every ecclesiastical order might-provide and
jura virorum ac mulierum qui sub conjugio sunt, et reliqua
the-rights of-men and of-women who under marriage are and the-other
talia fideliter constitueret. Quapropter eamdem doctrinam
such-things faithfully might-establish wherefore the-same teaching
subsequuntur pigmentarii habentes similitudinem sacerdotum
follow the-perfumers having the-likeness of-the-priests

legalis testimonii, qui sub lege circumcisionis positi erant
of-the-legal testimony who under the-law of-circumcision placed were
interiori cibo enutrire populos, unde etiam apostoli ordines
with-inner food to-nourish the-peoples whence also the-apostles orders
illos eligebant cum quibus ecclesiam superna inspiratione
those chose with which the-church by-supernal inspiration
exornabant. Quid hoc? Nam sequaces eorum in vice ipsorum
they-adorned what this for the-followers of-them in the-stead of-them
saluberrima pigmenta gestantes: fideliter plateas et villas et
the-most-healthful perfumes carrying faithfully the-streets and villages and
civitates atque alia loca regionum et terrarum pertranseunt, et
cities and other places of-regions and of-lands pass-through and
populo divinam legem annuntiant. Ipsi enim sunt exquisiti
to-the-people the-divine law announce they for are choice
patres et dispensatores ad ecclesiasticam disciplinam omni
fathers and stewards for ecclesiastical discipline to-all
populo in doctrina sua proferendam, et ad cibum vitæ ei
the-people in teaching their to-be-brought-forth and for the-food of-life to-it
dispensandum, itaque etiam se tales in vita sua exhibeant,
to-be-dispensed and-so also themselves such in life their let-them-show
ne oves meæ in operibus eorum offendantur, sed ut recte
lest sheep my in the-works of-them be-offended but that rightly
post ipsos gradiantur, quia ipsi hoc officium habent ut aperte
after them they-may-walk because they this office have that openly
cibum vitæ populo subministrent, et ut unicuique fidelia
the-food of-life to-the-people they-may-supply and that for-each faithful
officia discrete ordinent, semetipsos etiam ita constringentes,
offices discerningly they-may-order themselves also so binding
ne carnalem copulam appetant, quoniam spiritualem escam
lest fleshly union they-seek since spiritual food
credentibus præbere et immaculatum sacrificium Deo offerre
to-believers to-offer and an-immaculate sacrifice to-God to-offer

debent ut in innocente Abel præfigurabatur, quemadmodum
they-ought as in innocent Abel was-prefigured just-as
de ipso scriptum est: Abel quoque obtulit de primogenitis
of him written it-is Abel also offered of the-firstborn
gregis sui, et de aliquibus eorum. Quid hoc? In ortu
of-flock his and of certain of-them what this in the-beginning
surgentis sæculi sanctificatio regalis ostensionis in illo qui
of-the-rising world the-sanctification of-royal showing in him who
innocens in vita sua erat effulsit; quod domum omnipotentis
innocent in life his was shone-forth which the-house of-almighty
Dei, non terram sed cœlum fortiter tetigit. Quomodo? Quia
God not earth but heaven strongly touched how because
Abel in sua integritate obtulit Deo intentionem voluntatis
Abel in his wholeness offered to-God the-intention of-will
suæ et plenum officium ejusdem voluntatis: cum cogitavit in
his and the-full office of-the-same will when he-thought in
corde suo illi offerre primum germen quod in substantia
heart his to-him to-offer the-first shoot which in substance
sua habuit, et cum illud etiam perfecto opere complevit, ita
his he-had and when it also with-perfect work he-completed so
et fidelis summum patrem honorans eique debitam
also the-faithful-one the-highest father honoring and-to-him due
reverentiam exhibens. Unde etiam sicut Abel gregi suo
reverence showing whence also as Abel over-flock his
præfuit, et ut eum pasceret custodivit et ut etiam
presided and that it he-might-feed guarded and as also
simplici devotione Deo obtulit de primis emissionibus ejus,
with-simple devotion to-God offered of the-first issues of-it
ac de pinguibus nutrimentis earumdem emissionum; ita
and of the-fat nourishments of-the-same issues so
etiam prædicti pigmentarii qui filiis Ecclesiæ, id est
also the-aforesaid perfumers who over-the-sons of-the-Church that is

ovibus Christi ipsius dispensatione ad pascendum eos
over-the-sheep of-Christ by-his dispensation for feeding them
prælati sunt, ipsos in verbis doctrinæ ecclesiasticæ disciplinæ
set are them in the-words of-the-teaching of-ecclesiastical discipline
fideliter nutriant, et eos ab insidiis antiqui insidiatoris
faithfully let-them-nourish and them from the-snares of-the-ancient lier-in-wait
fortiter muniant, ac etiam sincera consideratione inspectori
strongly let-them-fortify and also with-sincere consideration to-the-inspector
omnium aliquas donationes ex eis offerant. Quomodo?
of-all some gifts from them let-them-offer how
Quoniam si illos per omnia perfectos facere non possunt,
since if them through all-things perfect to-make not they-can
talem aliquem fructum ex ipsis egredientem Deo offerant,
such some fruit from them going-out to-God let-them-offer
primum scilicet rectam intentionem bonæ voluntatis eorum
the-first namely the-right intention of-good will of-them
quasi simplex germen de primogenitis gregis ipsorum, ac
as-if a-simple shoot of the-firstborn of-flock their and
deinde perfectum opus operationis in eadem voluntate illorum
then the-perfect work of-working in the-same will of-them
velut suavem fructum de adipibus eorum. Sed unde hoc
like a-sweet fruit of the-fat of-them but whence this
fuit, quæ Abel Deum tam devote coluit? Fidelis castitas
was that Abel God so devoutly worshiped faithful chastity
integritatis, eum ad tantam devotionem impulerat.
of-wholeness him to such devotion had-driven
Quapropter qui in consecratione constituti, Deo
wherefore those-who in consecration established to-God
sacrosanctum sacrificium offerre debent, in suavitate castitatis
the-most-holy sacrifice to-offer ought in the-sweetness of-chastity
ad altare ipsius accedant, quia si ipsi auctores corruptionis
to the-altar of-him let-them-approach because if they authors of-corruption

sunt: quomodo in corruptione vulneratis manum salutaris
are how in corruption to-the-wounded the-hand of-saving
medicamenti porrigere possunt? Et ideo ut aliis tanto
medicine to-stretch-out can-they and therefore that to-others so-much
fiducialius salutare remedium conferre valeant, volo ut
more-confidently the-saving remedy to-confer they-may-be-able I-wish that
Filium meum in amore castitatis viriliter imitentur. Quod
Son my in the-love of-chastity manfully they-imitate but
si ceciderint, festinent ut citius per pœnitentiam
if they-shall-have-fallen let-them-hasten that more-quickly through penitence
surgant, et in hoc ignominiam peccati velut nudi fugiant,
they-may-rise and in this the-shame of-sin as-if naked let-them-flee
salubrem medicinam requirentes, et Abel cujus sacrificium
the-healthful medicine seeking and Abel whose sacrifice
Deo acceptum erat, fideliter sequentes. Sed qui ex iis in
to-God acceptable was faithfully following but those-who of them in
clausura subjectionis in amore Filii mei se continent, et
the-enclosure of-subjection in the-love of-Son my themselves contain and
in moribus suis institutionem pravorum quam me inspirante
in morals their the-institution of-the-wicked which with-me inspiring
proferunt, observant, sollicitudinem curationis pigmentariorum
they-bring-forth observe the-solicitude of-the-cure of-the-perfumers
non habentes; tamen quamvis onera anxietatis eorum non
not having yet although the-burdens of-anxiety of-them not
gerant, quoniam propter æterna præmia majoribus suis
they-bear since for-the-sake-of eternal rewards to-elders their
subjecti sunt, cum eisdem pigmentariis supernam mercedem
subject they-are with the-same perfumers supernal reward
in electa civitate sibimet acquirunt.
in the-chosen city for-themselves acquire

Quod autem vides quoniam a gutture usque ad umbilicum
that moreover you-see that from the-throat down to the-navel
ipsius imaginis quidam alius splendor rubei coloris eum
of-the-very image a-certain other splendor of-red color it
circumdat: hoc est quia post doctrinam apostolorum cum
surrounds this is because after the-teaching of-the-apostles when
Ecclesia ita roborata est, quod salutarem cibum veraciter valuit
the-Church so strengthened was that the-saving food truly she-was-able
discernere, et eum ad interiora fortitudinis suæ transmittere,
to-discern and it to the-inner-parts of-strength her to-send
surrexit nobilissima perfectio ecclesiasticæ religionis, quæ
rose the-most-noble perfection of-ecclesiastical religion which
supernam dulcedinem flagranti ardore degustavit, et se
the-supernal sweetness with-blazing ardor tasted and itself
asperrime constriugens ad coctionem secretioris fortitudinis
most-harshly constraining to the-digestion of-more-secret strength
se tetendit, non tamen ad divisionem carnalis amaritudinis
itself stretched not yet to the-division of-fleshly bitterness
perveniens, quoniam copulam humanæ conjunctionis abjecit.
coming since the-union of-human joining it-cast-away
Quomodo? Nam idem splendor de gutture usque ad ubera
how for the-same splendor from the-throat down to the-breasts
illius velut aurora rutilat, quoniam illa perfectio a gustu
of-her like the-dawn glows since that perfection from the-taste
mirabilis vegetationis, ad dulcissima nutrimenta ecclesiasticæ
of-wonderful vegetation to the-sweetest nourishments of-ecclesiastical
religionis in virginea jucunditate se dilatavit, ita quod
religion in virginal delight itself spread so that
etiam ab uberibus usque ad umbilicum illius quasi purpura
also from the-breasts down to the-navel of-her as-if purple
hyacintho intermista fulget, quia a nobilissimis educationibus
with-hyacinth intermingled it-shines because from the-most-noble upbringings

ad constrictionem intimæ castitatis se muniunt, passione
to the-constriction of-inmost chastity themselves they-fortify the-passion
videlicet Filii mei propter supernam dilectionem quam in
namely of-Son my for-the-sake-of the-supernal love which in
corde suo fideliter habuit, imitando. Quapropter et ubi ipse
heart his faithfully he-had by-imitating wherefore also where it
velut aurora rutilat, claritatem suam sursum ad secreta cœli
like the-dawn glows brightness its upward to the-secrets of-heaven
extendit, quoniam illa perfectio quæ in virginitatis honore
it-stretches since that perfection which in of-virginity the-honor
floret, virtutem suam non deorsum ad terrena, sed sursum
flowers power its not downward to earthly-things but upward
ad illa quæ sunt in cœlestibus mirabiliter dirigit.
to those-things which are in the-heavenly-places wonderfully directs

VIRGINITY AND ITS VOWS

The girl is virginity, betrothed to the king's Son; the throng around her is the choir of virgins, veiled in chastity, with bishops still virgin, singing the new song John heard before the throne. A man who breaks his vow falls into servitude and, if he repents, is saved but not restored to the virgins; a woman returns a handmaid, not a mistress. Her seducer, like a servant who seduced a king's bride, may be spared but never crowned. The darkness is Adam's fall, undone only by the Son's blood.

In qua pulcherrima et puellaris imago nudo capite et
in which a-most-beautiful and girlish image with-bare head and
subnigris capillis apparet, quæ est serenissima et ab omni
with-dark hair appears which is the-most-serene and from all
fœditate humanæ concupiscentiæ innocens virginitas, nudam
foulness of-human concupiscence innocent virginity a-bare
mentem ab omni vinculo corruptionis habens, sed tamen
mind from every bond of-corruption having but yet

nondum perfecte fatigationem tenebrescentium cogitationum in
not-yet perfectly the-weariness of-darkening thoughts in
filiis suis quandiu in hoc mundo sunt deserere valens, cui
sons her as-long-as in this world they-are to-desert being-able to-which
tamen ut resistat, fortiter se opponit. Unde et rubra
yet that she-may-resist strongly herself she-opposes whence also with-a-red
tunica quæ circa pedes ejus diffluit induitur; quia per sudorem
tunic which around the-feet of-her flows she-is-clothed because through the-sweat
laboris in virtuosis operibus usque ad finem latæ et beatæ
of-labor in virtuous works up to the-end of-broad and blessed
perfectionis perseverat, scilicet circumdata varietate virtutum,
perfection she-perseveres namely surrounded by-the-variety of-virtues
illum imitans qui plenitudo sanctitatis est. Quæ etiam ut tibi in
him imitating who the-fullness of-holiness is who also as to-you in
secreto superni luminis ostenditur, est nobilissimum germen
the-secret of-the-supernal light is-shown is the-most-noble shoot
in cœlesti Jerusalem, videlicet gloria et decus illorum qui ob
in the-heavenly Jerusalem namely the-glory and beauty of-those who for
amorem virginitatis sanguinem suum fuderunt, et qui etiam in
love of-virginity blood their poured-out and who also in
candore humilitatis virginitatem suam pro Christo observantes,
the-whiteness of-humility virginity their for Christ keeping
in suavitate pacis quieverunt, quoniam ipsa Filio omnipotentis
in the-sweetness of-peace rested since she to-the-Son of-almighty
Dei qui rex cunctorum est desponsata, nobilissimam prolem,
God who king of-all is betrothed the-most-noble offspring
id est elegantissimum chorum virginum ei protulit, cum
that is the-most-elegant choir of-virgins to-him brought-forth when
in pace Ecclesiæ proficiens confortata est.
in the-peace of-the-Church advancing strengthened she-was

Quod autem circa eamdem puellam vides maximam turbam
that moreover around the-same girl you-see a-very-great throng
hominum lucidiorem sole stantem, qui omnes miro
of-men brighter than-the-sun standing who all in-wonderful
modo auro et gemmis ornati sunt: hoc est quoad
way with-gold and gems adorned are this is in-that
ardentissimis amplexibus nobilissimam virginitatem præcipuus
with-most-ardent embraces the-most-noble virginity the-chief
chorus virginum complectitur, qui omnes ardentiori claritate
choir of-virgins embraces who all with-more-ardent brightness
coram Deo fulgent quam sol in terra appareat, quia se
before God shine than the-sun on earth may-appear because them
ipsos conculcantes, mortem viriliter devicerunt, unde etiam
themselves trampling death manfully they-conquered whence also
mirabiliter in summa sapientia propter clarissima opera quæ
wonderfully in highest wisdom for-the-sake-of the-brightest works which
pro Christo humiliter gesserunt, decentissime exornantur.
for Christ humbly they-performed most-becomingly they-are-adorned
Quapropter et quidam illorum in capitibus suis velati
wherefore also certain of-them on heads their veiled
candidis velaminibus aurea zona circumornati sunt, quia
with-white veils with-a-golden band around-adorned are because
ipsi in gloria virginitatis fulgentes, demonstrant quod ii
they in the-glory of-virginity shining show that those
qui decus virginitatis appetunt, mentes suas ab omni noxio
who the-beauty of-virginity seek minds their from every harmful
calore circumtegant, et candorem innocentiæ pulcherrimo
heat may-cover-round and the-whiteness of-innocence with-the-most-beautiful
fulgore castitatis decorati fideliter apprehendant. Supra
gleam of-chastity adorned faithfully may-grasp above
quorum virtutes similitudo ineffabilis Trinitatis, veluti tibi
whose powers the-likeness of-the-ineffable Trinity as to-you

superius typice demonstrata est, quasi in sphœra in
above figuratively shown it-is as-if in a-sphere on
ipsis velaminibus sculpta apparet, quoniam ostendunt quod
the-very veils carved appears since they-show that
intentiones hominum honorem supernæ et gloriosæ Trinitatis
the-intentions of-men the-honor of-the-supernal and glorious Trinity
(ut tibi in ostensione mysterii verissime præsignatum est)
as to-you in the-showing of-the-mystery most-truly foreshadowed it-is
in comprehensione amoris et stabilitate castitatis firmiter
in the-grasp of-love and the-stability of-chastity firmly
et strenue teneant. Quod et in frontibus ipsorum Agnus
and vigorously should-hold which also on the-foreheads of-them the-Lamb
Dei ac in collo eorum species hominis, et in dextera
of-God and on the-neck of-them the-form of-a-man and in the-right
aure cherubin, et in sinistra alia species angelica: declarat,
ear a-cherub and in the-left another form angelic declares
quia in reverentia castitatis suæ mansuetudinem filii Dei
because in the-reverence of-chastity their the-gentleness of-the-son of-God
imitabuntur, petulantiam superbi colli deponentes, et seipsos
they-will-imitate the-wantonness of-a-proud neck laying-down and themselves
fragiles homines considerantes, in prosperitate etiam auditionis
frail men considering in the-prosperity also of-hearing
suæ veram et indeficientem scientiam amplectentes, ac in
their true and unfailing knowledge embracing and in
occursante adversitate ejusdem auscultationis suæ angelica
meeting adversity of-the-same listening their angelic
præsidia appetentes, ita quod et de ipsa similitudine
guards seeking so that also from the-very likeness
gloriæ supernæ Trinitatis ad has species quasi aureus
of-the-glory of-the-supernal Trinity to these forms as-it-were a-golden
radius se extendit, quoniam ineffabilis Trinitas infidelibus
ray itself stretches since the-ineffable Trinity among-faithful

hominibus qui virtutes quærunt et diabolicas seductiones
men who virtues seek and diabolical seductions
fugiunt, mirabilia miraculorum profundæ sapientiæ suæ operari
flee the-wonders of-the-miracles of-deep wisdom its to-work
non desinit. Sed inter hos quidam alii apparent, qui insulas
not ceases but among these certain others appear who miters
in capitibus suis et pallia episcopalis officii circa humeros
on heads their and palliums of-the-episcopal office around the-shoulders
habent, quoniam inter illos qui in virginitatis honore florent,
have since among those who in of-virginity the-honor flower
etiam quidam in superna civitate consistunt, qui dignitatem
also certain-ones in the-supernal city stand who the-dignity
antiquorum patrum et gloriam superioris magisterii in sæculo
of-the-ancient fathers and the-glory of-higher teaching in the-world
strenue gerentes decorem tamen virginitatis non perdiderunt.
vigorously bearing the-beauty yet of-virginity not have-lost
Unde etiam ut audis omnes isti qui cum suspiriis suis pro
whence also as you-hear all these who with sighs their for
cœlesti amore integritatem suam conservaverunt, in cœlesti
heavenly love wholeness their have-kept in the-heavenly
habitatione filiæ Sion dicuntur, qua filium meum
dwelling the-daughters of-Zion are-called because son my
virginitatis amore imitati sunt. Ideoque et cum eis sunt,
of-virginity by-the-love imitated they-have and-therefore also with them are
resonantiæ sonorum spiritualium et invocationes omnigenarum
the-resonances of-sounds spiritual and the-invocations of-all-kinds-of
melodiarum et agilitatis ornamenta prosperarum mentium et
melodies and of-agility the-ornaments of-prosperous minds and
aurea visio fulgentium lapidum ac gemmarum. Quomodo?
the-golden vision of-gleaming stones and of-gems how
Quia hoc habent de Filio Dei quod de throno sonus
because this they-have from the-Son of-God that from the-throne a-sound

exit, cui omnis chorus virginum in maximo desiderio
goes-out with-which every choir of-virgins in greatest desire
concinit, videlicet novum cantum symphonizando, ut Joannes
sings namely a-new song harmonizing as John
dilectus virgo testatur dicens: Et cantabat quasi canticum
the-beloved virgin testifies saying and they-sang as-it-were a-song
novum ante sedem et ante quatuor animalia et seniores.
new before the-seat and before the-four living-creatures and the-elders
Quid hoc? In illis fidelibus qui bona intentione castitatem
what this in those faithful who with-good intention chastity
amplectentes, virginitatem suam pro Dei amore illibatam
embracing virginity their for of-God the-love unblemished
conservant, bona voluntas ipsorum in laudem Creatoris sui
keep the-good will of-them in the-praise of-Creator their
mirabiliter erumpit. Quomodo? Quia in aurora virginitatis
wonderfully bursts-out how because in the-dawn of-virginity
quæ Filio Dei semper adhæret, fortissima laus abscondita
which to-the-Son of-God always clings the-strongest praise hidden
est, cui nullum terrenum officium, nec ulla ligatura legis
is which no earthly office nor any binding of-the-law
resistere valent quin in voce exsultationis ad gloriam Dei
to-resist are-able but-that in the-voice of-exultation to the-glory of-God
cœleste carmen decantet. Quomodo? Videlicet quoniam velox
a-heavenly song it-sing how namely since a-swift
iter habens, canticum illud in novitate libertatis mirabiliter
road having song that in the-newness of-freedom wonderfully
promit, quod antequam unigenitus Dei (qui verus flos
it-brings-forth which before the-only-begotten of-God who the-true flower
virginitatis est) incarnatus de mundo ad cœlos rediens,
of-virginity is incarnate from the-world to the-heavens returning
ad dextram Patris resedit: auditum non est, sed tunc
at the-right of-the-Father sat heard not was but then

quasi novi mores qui prius visi non sunt, cum videntur,
as new ways which before seen not were when they-are-seen
in stupore habentur, ita hoc novum mysterium quod
in amazement are-held so this new mystery which
prius auditum non est, tunc in cœlestibus resonans in
before heard not was then in the-heavenly-places resounding in
honore virginitatis cognitum est ante scilicet majestatem
the-honor of-virginity known was before namely the-majesty
Dei, qua Deus hoc facere potuit, et ante quatuor rotas
of-God by-which God this to-do could and before the-four wheels
quæ quatuor partes mundi percurrentes veritatem omnis
which the-four parts of-the-world running-through the-truth of-all
justitiæ et humanitatis Salvatoris velut animalia in nova
justice and of-the-humanity of-the-Savior like living-creatures in the-new
lege ferebant, et ante illos antiquos quæ Spiritu sancto
law carried and before those ancients who with-the-Spirit holy
imbuti viam rectitudinis in vetere lege hominibus, suo
steeped the-way of-rectitude in the-old law to-men by-their
itinere demonstrabant. Quid hoc? Quia Deus in nova gratia
road showed what this because God in the-new grace
austeritatem antiquæ institutionis delinivit.
the-austerity of-the-ancient institution soothed
Sed quia virginitas tam gloriosa ante Deum est, ideo
but because virginity so glorious before God is therefore
quia eam ex voluntate sua Deo obtulerunt, eam prudenter
because it of will their to-God they-offered it prudently
conservent, quoniam hoc sanctum propositum cum summa
let-them-keep since this holy purpose with highest
devotione virginitatis susceptum, fideliter custodiendum est.
devotion of-virginity taken-up faithfully to-be-guarded is
Unde etiam qui idem sacramentum adierunt, caveant
whence also those-who the-same sacrament approached let-them-beware

ne retrorsum incedant. Nam ipsi charissimi imitatores filii
lest backward they-walk for they the-dearest imitators of-son
mei sunt, cum se ita Deo offerunt ut non sint ligati in
my are when themselves so to-God they-offer that not they-be bound in
opinione conjugii, nec onerati sæculari causa carnalem copulam
the-thought of-marriage nor burdened by-worldly cause fleshly union
respuentes, ne illi cum omni sollicitudine carnis suæ subjecti
spurning lest to-it with all the-solicitude of-flesh their subject
sint; sed hoc cupientes ut gloriosæ innocentiæ innocentis
they-be but this desiring that to-the-glorious innocence of-the-innocent
Agni adhæreant. Quapropter vir ille qui in animo suo deliberat
Lamb they-may-cling wherefore man that who in mind his deliberates
ut nullam costam sibi copulet, sed hoc desiderat ut in
that no rib to-himself he-join but this desires that in
pudore virginitatis propter amorem Filii mei perseveret,
the-modesty of-virginity for-the-sake-of the-love of-Son my he-persevere
sodalitatem ejus accipiet, si tamen in operibus ipsius castitatis
the-fellowship of-him will-receive if yet in the-works of-that chastity
perseveraverit, quia hæc sancta munera, in voto sacratissimi
he-shall-have-persevered because these holy gifts in the-vow of-the-most-sacred
pacti ecclesiasticæ religionis ob gloriam supernæ remunerationis
pact of-ecclesiastical religion for the-glory of-supernal remuneration
eidem Filio meo obtulit. Sed si ille postea idem pactum
to-the-same Son my he-offered but if he afterward the-same pact
relinquens propter turpem stimulum carnis suæ adulterium
leaving because-of the-base goad of-flesh his adultery
perpetraverat, libertatem suam in servitutem redegit, quoniam
had-perpetrated freedom his into servitude he-has-reduced since
honorem colli sui ubi Filium meum pudice imitari debuit,
the-honor of-neck his where Son my chastely to-imitate he-ought
per turpitudinem delectationis suæ nequiter corrupit; et quia
through the-baseness of-delight his wickedly he-corrupted and because

mendacium protulit, vovens se caste vivere quod non
a-lie he-brought-forth vowing himself chastely to-live which not
implevit. Unde etiam si in culpa temeritatis suæ perseveraverit,
he-fulfilled whence also if in the-guilt of-rashness his he-shall-have-persevered
districtum judicium justissimi judicis inde sustinebit, quoniam
the-strict judgment of-the-most-just judge thence he-will-bear since
nec turpitudo nec mendacium in cœlesti gloria apparebit.
neither baseness nor a-lie in heavenly glory will-appear
Quod si amaro fletu ante finem suum de hoc reatu suo
but if with-bitter weeping before end his for this guilt his
pœnitentiam fecerit, tunc unda sanguinis Filii mei
penitence he-shall-have-done then the-wave of-the-blood of-Son my
illum suscipit quia culpam suam exhorruit; non autem
him receives because fault his he-shuddered-at not moreover
ipsum inter sodales suos qui gloria integritatis florent
him among the-companions his who in-the-glory of-wholeness flower
reponit, quoniam societatem illorum deserens libertatem pacti
it-puts-back since the-fellowship of-them deserting the-freedom of-pact
sui abjecit, et eam in servitutem peccati redegit. Sed et
his he-cast-away and it into the-servitude of-sin reduced but also
puella quæ ex voluntate sua in sanctissima desponsatione
a-girl who of will her in most-holy betrothal
filio meo offertur; ab eodem decentissime suscipitur, qui eam
to-son my is-offered by the-same most-becomingly is-received who her
hoc modo sibi conjunctam vult habere in consortio suo.
in-this way to-himself joined wishes to-have in fellowship his
Quomodo? Ut illum casta dilectione amplectatur, sicut et
how that him with-chaste love she-may-embrace as also
ipse eam in secreto suo diligit, quoniam illi semper amabilis
he her in secret his loves since to-him always lovable
est, quia magis eum quam terrenum sponsum quærit. Quod
she-is because rather him than an-earthly bridegroom she-seeks but

si pactum ejus postea transgressa fuerit, tunc coram iis
if the-pact of-him afterward transgressed she-shall-have then before those
qui in cœlesti gaudio sunt, polluta erit. Unde etiam si in
who in heavenly joy are polluted she-will-be whence also if in
eadem temeritate perseveraverit, superna gloria justo judicio
the-same rashness she-shall-have-persevered supernal glory by-just judgment
carebit. Sed si pœnituerit suscipitur sicut ancilla et
she-will-lack but if she-shall-have-repented she-is-received as a-handmaid and
non sicut domina, quoniam regalem desponsationem deseruit,
not as a-mistress since the-royal betrothal she-deserted
et quia magis alium amavit quam illum quem amare
and because rather another she-loved than him whom to-love
debuit. Ille quoque qui eam seducendo violavit, si culpam
she-ought he also who her by-seducing violated if fault
suam emendare voluerit, ita pœniteat quasi cœlum
his to-amend he-shall-have-wished so let-him-repent as-if heaven
rupisset, ne in perditionem mortis corruat, quia supernam
he-had-broken lest into the-perdition of-death he-fall because the-supernal
desponsationem temere corrupit. Quod est hoc? Nam, si
betrothal rashly he-corrupted what is this for if
aliquis magnus princeps sponsam sibi valde charam habet,
some great prince a-bride to-himself very dear has
quam servus servorum suorum adulterando corrumpit, quid
whom a-servant of-servants his by-adultery corrupts what
dominus ille facit? Vere in maxima ira lictores suos mittit
lord that does truly in greatest anger lictors his he-sends
ut illum perdant, quoniam eum in propriis visceribus
that him they-may-destroy since him in his-own bowels
confudit. Quod si tunc servus ille timens, omnes missos illos
he-confounded but if then servant that fearing all sent-men those
orat, ut pro ipso intercedant, et insuper ad pedes domini
he-begs that for him they-may-intercede and moreover at the-feet of-lord

sui flebiliter procumbit ut sibi parcat, tunc rex ille propter
his tearfully falls-down that him he-may-spare then king that because-of
bonitatem suam, et propter petitionem illorum eum vivere
goodness his and because-of the-petition of-them him to-live
sinens, societatem conservorum suorum illi reddit, sed tamen
allowing the-fellowship of-fellow-servants his to-him restores but yet
eum ita ut cæteros inferiores et familiares amicos suos non
him so as the-others lower and familiar friends his not
remunerat, quamvis et inter alios illi consimiles conservos
rewards although also among others to-him like fellow-servants
ipsius debitam gratiam exhibeat. Ita et huic erit, qui
of-him the-due favor he-may-show so also to-this-one it-will-be who
æterni regis sponsam seducendo violaverit. Summus enim
of-the-eternal king the-bride by-seducing shall-have-violated the-highest for
rex in rectissimo zelo judicia sua exercens illum ad perditionem
king in most-right zeal judgments his exercising him to perdition
transmittit, qui eum in hoc facto quasi illusor in oblivione
sends who him in this deed as-if a-mocker in the-forgetfulness
mentis suæ habuit. Sed si miser ille diem hujus indignationis
of-mind his held but if wretch that the-day of-this indignation
anticipans electos Dei suppliciter oraverit, ut veniam
anticipating the-elect of-God suppliantly shall-have-prayed that pardon
sibi a domino suo obtineant, et insuper humanitatem
for-him from lord his they-may-obtain and moreover the-humanity
Salvatoris sui flebiliter inspexerit, quatenus per gratiam
of-Savior his tearfully shall-have-looked-at so-that through the-grace
ipsius a peccato suo absolvatur: tunc rex sanguinem
of-him from sin his he-may-be-absolved then the-king blood
hunc qui pro redemptione humani generis effusus est, et
this which for the-redemption of-the-human race poured-out was and
dilectionem supernorum civium attendens, illum a reatu suo
the-love of-the-supernal citizens attending him from guilt his

et a diabolica potestate ne in perditionem eat eripit, ac
and from diabolical power lest into perdition he-go snatches and
eum in salvationem beatarum animarum reponit, sed tamen
him in the-salvation of-blessed souls puts-back but yet
tripudium regalis desponsationis quo cæteri amici Dei
the-dance of-the-royal betrothal with-which the-other friends of-God
his sacris virginibus quæ Filio meo superna dispensatione
with-these sacred virgins who to-Son my by-supernal dispensation
dicatæ sunt congaudent, non decorabit; et tanquam illum
dedicated are rejoice not it-will-adorn and as him
qui pudorem virginitatis amisit, decore virginitatis non
who the-modesty of-virginity lost with-the-beauty of-virginity not
coronabit, quamvis ei inter alios electos suos gaudium in
it-will-crown although to-him among other elect his joy in
superna civitate cum inæstimabili remuneratione tribuatur.
the-supernal city with inestimable remuneration be-granted
Sed quod sub eodem splendore ubi ipse velut aurora
but that under the-same splendor where it like the-dawn
rutilat, vides inter cœlum et terram densissimas tenebras
glows you-see between heaven and earth the-densest darkness
apparere, quæ tanti horroris sunt ultra quam etiam humana
to-appear which of-such horror are beyond what even human
lingua effari possit: hoc est quod sub virginali gloria inter
tongue to-utter can this is that under virginal glory between
spiritualem et carnalem intellectum, casus primi parentis
spiritual and fleshly understanding the-fall of-the-first parent
qui densissimus in offuscatione infidelitatis erat, ita ut
which very-dense in the-darkening of-unbelief was so that
terrorem illius nullus hominum explicare valeret, aperte
the-terror of-it no-one of-men to-unfold was-able openly
cognitus est. Quomodo? Quia in incarnatione Filii Dei
known was how because in the-incarnation of-the-Son of-God

qui ex virgine natus est cœleste desiderium ascendit, et
who of a-virgin born was heavenly desire ascended and
terrena concupiscentia exclusa est, quoniam prævaricatio Adæ
earthly concupiscence excluded was since the-transgression of-Adam
per sanguinem ejusdem Filii Dei mirabiliter in salvatione
through the-blood of-the-same Son of-God wonderfully in salvation
restaurata est, cum prius illam nullus nisi Unigenitus Dei a
restored was when before it no-one except the-Only-begotten of-God by
Patre missus in mundum dissolvere ad supernum ingressum
the-Father sent into the-world to-dissolve for the-supernal entrance
posset. Unde ut audis in typica manifestatione, nisi
could whence as you-hear in figurative manifestation unless
idem Filius Dei sanguinem suum pro salute hominum
the-same Son of-God blood his for the-salvation of-men
fudisset, illa transgressio ita comprimeret hominem, ut
had-poured-out that transgression so would-crush man that
ad gaudium supernorum civium pertingere non posset.
to the-joy of-the-supernal citizens to-reach not he-could

The purple is the monks, a living fragrance vowing the road of secret regeneration, who sprang up in the desert and spread like a tree. No law compels them; they do more than is commanded, like the innkeeper the Samaritan promises to repay. Like the angels and John the Baptist, they despise the world, pray, and work, and in need may serve as priests. The Church's girdle, they die Christ's death by obedience. Their habit shows his incarnation and burial; to cast it off is to fall like Lucifer.

Quod autem ubi splendor quasi purpura hyacintho intermista
that moreover where the-splendor as-if purple with-hyacinth intermingled
fulget, fortiter prædictam muliebrem imaginem constringens
shines strongly the-aforesaid womanly image constricting
ardet: hoc designat perfectionem illorum qui passionem Filii
burns this signifies the-perfection of-those who the-passion of-Son
mei in charitatis ardore imitantes, strenue Ecclesiam in
my in of-love the-ardor imitating vigorously the-Church in
constrictione sua exornant. Quomodo? Quoniam ipsi sunt
constriction their adorn how since they are
alta ædificatio surgentis thesauri in divino consilio, quia
the-high building of-the-rising treasure in the-divine counsel because
cum Ecclesia jam roborata convaluit, egressus est ad decorem
when the-Church now strengthened grew-strong gone-out has to the-beauty
illius vivens odor, vovens iter secretæ regenerationis. Quid
of-her a-living odor vowing the-road of-secret regeneration what
est hoc? Quia tunc surrexit, mirabilis ordo qui Filium meum
is this because then rose a-wonderful order which Son my
in specie exempli ejus tetigit, quoniam ut Filius meus
in the-form of-the-example of-him touched since as Son my
venit in mundum de communi populo abscisus; ita et
came into the-world from the-common people cut-off so also
hæc acies conversatur in sæculo de reliquo populo separata,
this rank lives in the-world from the-other people separated

fragrans ut balsamum de arbore suaviter sudat; sic et
fragrant as balsam from a-tree sweetly sweats so also
populus iste primum in eremo et in abscondito singulariter
people this first in the-desert and in hiding singly
exortus est; et deinde veluti arbor, ramos suos expandit,
arisen has and then like a-tree branches its spread
paulatim in multitudine plenitudinis proficiens. Et populum
little-by-little in the-multitude of-fullness advancing and people
istum benedixi et sanctificavi; quoniam ipsi mihi sunt
this I-blessed and sanctified since they to-me are
amantissimi flores rosarum, et liliorum, qui sine humano
the-most-beloved flowers of-roses and of-lilies which without human
opere in agro germinant, sic et populum hunc nulla lex
work in the-field sprout so also people this no law
ad hoc constringit ut eam arctam viam appetat; sed ipse
to this constrains that that narrow way it-should-seek but it-itself
illam me suaviter inspirante sine præcepto legis sua
it with-me sweetly inspiring without the-precept of-the-law by-its-own
voluntate aggreditur, plus quam sibi jussum sit efficiens.
will undertakes more than to-itself commanded be doing
Unde et plurimum mercedis inde acquirit, sicut et in
whence also very-much reward thence it-acquires as also in
Evangelio ubi Samaritanus illum vulneratum hominem in
the-Gospel where the-Samaritan that wounded man into
stabulum induxit quemadmodum scriptum est: Altera die
the-inn led just-as written it-is on-the-next day
protulit duos denarios, et dedit stabulario et ait: Curam
he-brought-out two denarii and gave to-the-innkeeper and said care
illius habe, et quodcunque supererogaveris, ego cum
of-him have and whatever you-shall-have-spent-beyond I when
rediero reddam tibi. Quid hoc? In prima die salutis,
I-shall-have-returned shall-repay you what this in the-first day of-salvation

videlicet cum Filius Dei mirabiliter incarnatus corporaliter
namely when the-Son of-God wonderfully incarnate bodily
in mundo manebat, multa et admiranda opera in humanitate
in the-world remained many and wonderful works in humanity
sua usque ad resurrectionem suam perfecit; per quæ
his up to resurrection his he-accomplished through which
vulneratum hominem ad vera remedia salubriter reduxit.
the-wounded man to true remedies healthfully he-led-back
Sed altera die idem cum omnia mysteria veritatis post
but on-the-next day the-same when all the-mysteries of-truth after
resurrectionem suam in Ecclesia aperte posita sunt, protulit in
resurrection his in the-Church openly placed were brought-out in
typica manifestatione Novum et Vetus Testamentum æternæ
figurative manifestation the-New and Old Testament of-eternal
vitæ certissimam demonstrationem, et credenti populo
life the-most-certain demonstration and for-the-believing people
dulcissimum cibum. Et hæc scripta dedit per gratiam
the-sweetest food and these writings he-gave through grace
suam pastoribus Ecclesiæ qui gregem ejus custodiunt, et
his to-the-pastors of-the-Church who flock his guard and
ait illis in verbis blandæ admonitionis suæ. In ecclesiasticis
said to-them in the-words of-gentle admonition his in ecclesiastical
constitutionibus procurate Christianam cohortem, quam in
constitutions take-care-of the-Christian cohort which in
sanguine meo redemptam vobis commisi: hoc habentes in
blood my redeemed to-you I-entrusted this having in
sollicitudine vestra, ne in aliquibus quæ pertinent ad vitam
solicitude your lest in any-things which pertain to life
deficiens erret. Quodcunque autem quæ vobis servanda
failing it-stray whatever moreover (to)-what to-you to-be-kept
tradidi, in bona voluntate vestra superaddideritis plus
I-handed-down in good will your you-shall-have-added more

scilicet facientes quam vobis præceptum sit: ego qui ductor
namely doing than to-you commanded be I who the-leader
et salvator vester sum, nunc mundum relinquens, et
and savior your am now the-world leaving and
ad Patrem ascendens, cum iterum rediero mundum
to the-Father ascending when again I-shall-have-returned the-world
judicare, eumque in indeficientem stabilitatem ponere, ita
to-judge and-it in unfailing stability to-set so
quod amplius per labentia tempora non debilitetur; tunc
that further through slipping times not it-be-weakened then
mercedem laborum vestrorum, et bonæ voluntatis vestræ,
the-reward of-labors your and of-good will your
cum augmentato fructu reddam vobis. Et dicam, o fidelis
with increased fruit I-shall-repay to-you and I-shall-say O faithful
et probe serve, qui fideliter ministras. Quisquis plus voti sui
and upright servant who faithfully minister whoever more of-vow his
addit quam sibi in lege præceptum sit, duplicem mercedem
adds than to-him in the-law commanded be a-double reward
accipiet, quia illum in nomine meo gloriosum habeo, quoniam
will-receive because him in name my glorious I-hold since
me multum dilexit. Et ego dico: Nec virgineum genus,
me much be-loved and I say neither the-virginal kind
nec hic ordo singularis devotionis, nec qui eos imitantur
nor this order of-singular devotion nor those-who them imitate
ut ii qui in eremo jacent, sunt in præcepto legis, sicut
as those who in the-desert lie are under the-precept of-the-law as
et prophetæ, ab hominibus sub carnali lege constituti non
also the-prophets by men under the-fleshly law established not
sunt; quia tantum mea inspiratione incedentes vivent et
are because only by-my inspiration walking they-will-live and
hi plus addunt quam eis præceptum sit, quod sacerdotalis
these more add than to-them commanded be which the-priestly

ordo et reliqua institutio sacerdotalis officii non facit, quia
order and the-other institution of-the-priestly office not does because
hæc in Abraham et in Mose in Veteri Testamento
these-things in Abraham and in Moses in the-Old Testament
jussa sunt, sicut etiam et apostoli illa ex eadem lege
commanded were as also also the-apostles them from the-same law
tollentes, et in Spiritu sancto ea secundum voluntatem
taking and in the-Spirit holy them according-to will
meam bene ordinantes, Ecclesiæ conservanda tradiderunt. Sed
my well ordering to-the-Church to-be-kept handed-down but
et ipsa apostolica doctrina in Evangelio per Filium meum
also the-very apostolic teaching in the-Gospel through Son my
disposita est, ubi discipuli ejus in universum mundum
arranged was where the-disciples of-him into the-whole world
verba veritatis effundere missi sunt. Quid tunc? Nam cum
the-words of-truth to-pour-out sent were what then for when
apostoli viam salutis populo annuntiarent, lucidissima
the-apostles the-way of-salvation to-the-people announced the-most-shining
aurora filiarum Sion in amore Filii mei exorta est,
dawn of-the-daughters of-Zion in the-love of-Son my arisen has
illorum scilicet qui carnem suam fortiter constrinxerunt, et
of-those namely who flesh their strongly constrained and
malam concupiscentiam in semetipsis duriter mortificaverunt.
evil concupiscence in themselves harshly mortified
Et sicut tunc hæc casta virginitas in ardente amore Fiiium
and as then this chaste virginity in burning love Son
meum subsecuta est, ita etiam hic mihi valde amabilis ordo
my followed has so also this to-me very lovable order
singularis devotionis, incarnationem illius imitatus est, qui
of-singular devotion the-incarnation of-him imitated has who
sunt recta templa mea, videlicet ut chori angelorum me
are the-right temples my namely as the-choirs of-angels me

colentes, et ejusdem unigeniti mei passionem et mortem ac
worshiping and of-the-same only-begotten my the-passion and death and
sepulturam in corpore suo portantes; non tamen ita ut gladio
burial in body their carrying not yet so that by-sword
aut aliis terroribus ex quibus homines deficiunt moriantur,
or by-other terrors from which men fail they-die
sed Filium meum sic imitantes, ut voluntatem carnis
but Son my thus imitating that the-will of-flesh
suæ abjiciant, cum se ab omnibus sæcularibus rebus
their they-cast-away when themselves from all worldly things
et ornamentis in quibus mundus lætatur abdicant, ut in
and ornaments in which the-world rejoices they-renounce as in
Evangelio de Joanne lucerna mundi scriptum est: Ipse autem
the-Gospel of John the-lamp of-the-world written it-is he moreover
Joannes habebat vestimentum de pilis camelorum, et zonam
John had a-garment of hairs of-camels and a-girdle
pelliceam circa lumbos suos. Quid est hoc? Ille in quo divina
of-skin around loins his what is this he in whom divine
gratia mirabilem abstinentiam suscitaverat, per eamdem
grace wonderful abstinence had-roused through the-same
gratiam habebat, defensionem virtutis hujus, quod in mente
grace had the-defense of-power this that in mind
sua honorem et divitias sæculares contempserat, et quod
his honor and riches worldly he-had-despised and that
etiam per constrictionem quam in mortificatione vitiorum
also through the-constriction which in the-mortification of-vices
circa voluptatem carnis suæ posuerat, petulantes motus
around the-pleasure of-flesh his he-had-set the-wanton motions
corporis sui fortiter domuerat, cum majores ædificationes
of-body his strongly he-had-tamed when greater buildings
quam prædecessores sui instituerat, videlicet cum per
than predecessors his he-established namely when through

duras et asperas vias incedens terrenas concupiscentias
hard and rough ways walking earthly concupiscences
conculcaret. Quomodo? Quia plurima opera virtutum strenue
he-trampled how because very-many works of-virtues vigorously
faciens, castitatem ardenter amavit, præbens etiam iis viam
doing chastity ardently he-loved offering also to-those the-way
medicamenti qui illud devote exquirebant. Unde etiam illi
of-medicine who it devoutly sought whence also those
qui sunt vivens odor, vovens iter secretæ regenerationis,
who are a-living odor vowing the-road of-secret regeneration
eumdem Joannem in maximis tenebris sæculi lucentem,
the-same John in the-greatest darkness of-the-world shining
per acutissimas operationes beatarum virtutum in vita sua
through the-sharpest workings of-blessed virtues in life his
subsequentes, ineptam altitudinem et latitudinem mundialium
following the-foolish height and breadth of-worldly
rerum fugiant, et in constrictione diffusi animi sui
things let-them-flee and in the-constriction of-the-scattered mind their
corpus suum coercentes malam concupiscentiam abjiciant,
body their restraining evil concupiscence let-them-cast-away
ita excellentioribus instrumentis quam qui ante ipsos
so with-more-excellent instruments than those-who before them
simpliciter in via Domini gradientes, simplicia habitacula
simply in the-way of-the-Lord walking simple dwellings
faciebant, serenissime fulgentes, acutam et angustam semitam
made most-serenely shining the-sharp and narrow path
arripiant ea scilicet quæ in voluptatibus sæculi
let-them-seize those-things namely which in the-pleasures of-the-world
sunt fortiter sub pedibus suis conculcantes. Quomodo?
are strongly under feet their trampling how
Quoniam seipsos despicientes, et corpus suum servituti
since themselves despising and body their to-the-service

Christi in operatione virtutum subjicientes, petulantiam in
of-Christ in the-working of-virtues subjecting wantonness in
austeritate morum suorum declinent, sic per bona exempla
the-austerity of-morals their let-them-decline thus through good examples
sua cæteris hominibus lucidissime fulgentes. Nam etiam
their to-the-other men most-shiningly shining for also
angelicum chorum fideliter imitantur. Quomodo? In abjectione
the-angelic choir faithfully they-imitate how in the-casting-away
sæcularium, quoniam, ut angeli nec terrena quærunt
of-worldly-things since as the-angels neither earthly-things seek
nec concupiscunt, ita et isti eos hoc modo mirabiliter
nor desire so also these them in-this way wonderfully
subsequuntur, ita quod omnia caduca contemnunt.
follow so that all perishable-things they-despise
Unde etiam sicut Filius meus est nuntius salutiferorum
whence also as Son my is the-messenger of-saving
sacramentorum, et sacerdos sacerdotum, ac propheta
sacraments and the-priest of-priests and the-prophet
prophetarum, et ædificator felicium turrium; ita etiam si
of-prophets and the-builder of-happy towers so also if
necessitas ingruerit, qui inter hujusmodi homines radicem
necessity shall-have-pressed he-who among of-this-kind men the-root
odoris cum utilitate habet, sit nuntius et sacerdos, sit
of-odor with usefulness has let-him-be messenger and priest let-him-be
propheta et consiliator ecclesiasticæ ædificationis; nec omnino
prophet and counselor of-ecclesiastical building nor at-all
ab his separandus est: si tantum oculus claritatis in eo lucet,
from these to-be-separated is if only the-eye of-brightness in him shines
nec ad usum ecclesiasticum dormiat, sed ad instructionem ejus
nor for use ecclesiastical it-sleep but for the-instruction of-it
vigilet, occupationem tantum sæcularis causæ, et contagia
it-watch the-occupation only of-worldly cause and the-contagions

sæcularium rerum abjiciens, quia nec angeli, nec sacerdotes,
of-worldly things casting-away because neither angels nor priests
nec prophetæ justitiam Dei occultabunt; sed eam ex
nor prophets the-justice of-God will-hide but it from
præcepto illius in veritate proferent, quemadmodum de Joanne
the-precept of-him in truth will-bring-forth just-as of John
qui arundo vento agitata non fuit, cujus austeritatem isti
who a-reed by-the-wind shaken not was whose austerity these
subsequuntur, in quorum similitudine in Evangelio iterum
follow in whose likeness in the-Gospel again
scriptum est: Et egrediebatur ad illum omnis Judææ regio,
written it-is and went-out to him all of-Judea the-region
et Hierosolymitæ universi, et baptizabantur ab illo in
and the-people-of-Jerusalem all and were-baptized by him in
Jordane flumine, confitentes peccata sua. Quid est hoc? In
the-Jordan river confessing sins their what is this in
suspiriis et gemitibus a delectatione vitiorum egrediebantur
sighs and groans from the-delight of-vices they-went-out
ad illum, in quo divina gratia operabatur tota simplicis
to him in whom divine grace worked the-whole of-simple
confessionis devota voluntas et visionis pacis unanimiter
confession devout will and of-the-vision of-peace with-one-mind
omnis effectus illorum scilicet hominum quorum corda
every effect of-those namely men whose hearts
per timorem mortis ad amorem vitæ concussa fuerant.
through the-fear of-death to the-love of-life shaken had-been
Quomodo? Quoniam idem Joannes præcursor veritatis, et
how since the-same John the-forerunner of-truth both
amaritudinem et dulcedinen eis intimaverat. Unde et ipsi
bitterness and sweetness to-them had-made-known whence also they
perfusionem pœnitudinis a rectitudine ejus flagitabant;
the-pouring of-repentance from the-rectitude of-him demanded

quatenus per declinationem malorum, et per erectionem
so-that through the-declining of-evils and through the-raising
bonorum, confessionem scelerum suorum facientes, illum
of-good-things confession of-crimes their making him
mererentur adipisci qui ipsis non in umbra antiquitatis
they-might-deserve to-obtain who to-them not in the-shadow of-antiquity
remedium denuntiaret, sed qui eis in luce novitatis
a-remedy should-announce but who to-them in the-light of-newness
veram salutem conferret. Sed ut idem Joannes homines ad
true salvation should-confer but as the-same John men to
se venientes docens, et flumine irrigationis perfundens:
himself coming teaching and with-the-river of-watering pouring-over
verba pœnitudinis eorum ad honorem venturi Salvatoris
the-words of-repentance of-them to the-honor of-the-coming Savior
suscipiebat; ita etiam nunc in nomine ejusdem Salvatoris
received so also now in the-name of-the-same Savior
qui veniens salutem fidelibus contulit; et illi facere non
who coming salvation to-the-faithful conferred also those to-do not
negligant, qui testimonio sanctificationis fulminantis, operi
let-them-neglect who to-the-testimony of-the-sanctification flashing to-the-work
plus addunt per inspirationem, videlicet Spiritus sancti,
more add through the-inspiration namely of-the-Spirit holy
in abrenuntiatione sæcularium rerum, novam austeritatem
in the-renunciation of-worldly things a-new austerity
secundum similitudinem illam aggredientes, quam ex præcepto
according-to likeness that undertaking which from the-precept
ejusdem testimonii sanctificationis per regenerationem spiritus
of-the-same testimony of-sanctification through the-regeneration of-spirit
et aquæ in abjectione diabolicæ servitutis, novum hominem
and of-water in the-casting-away of-diabolical servitude the-new man
induentes adierunt; sed ubi stimnli impellentis necessitatis
putting-on they-approached but where the-goads of-impelling necessity

se obtulerint, admonendo et erigendo ac sanando
themselves shall-have-offered by-admonishing and by-raising and by-healing
manum devoti juvaminis petentibus porrigant, si tamen ad
the-hand of-devout help to-those-seeking let-them-stretch-out if yet to
illam dignitatem ecclesiastica promotione digne pervenerunt,
that dignity by-ecclesiastical promotion worthily they-came
at in hoc prædecessorem suum fideliter imitentur, ut
but in this predecessor their faithfully let-them-imitate that
quod ille velut in umbra ostendit, ipsi in novitate lucis
what he as-if in shadow showed they in the-newness of-light
veraciter compleant. Ipsi enim sunt zona Ecclesiæ eam
truly may-complete they for are the-girdle of-the-Church her
valde constringentes; quoniam in incarnatione Filii mei
strongly binding since in the-incarnation of-Son my
occupati sunt, et quia etiam angelicum ordinem exercent,
occupied they-are and because also the-angelic order they-exercise
scilicet non cessantes ullis horis cantando cum sonitu, aut
namely not ceasing at-any hours by-singing with sound or
orando in compunctione, non autem excussis clamoribus
by-praying in compunction not moreover with-shaken-out cries
ut inutilis pulvis aut aridus absque vigore compunctionis;
as useless dust or dry without the-vigor of-compunction
et quia etiam non recusant operari pro necessitate sua;
and because also not they-refuse to-work for need their
non tamen in manibus suis sæcularia quærentes, sed cum
not yet in hands their worldly-things seeking but with
charitate et humilitate se ipsos districte circumspicientes.
love and humility them themselves strictly looking-around
O ipse fortissimus atque amantissimus populus meus, cum
O the-very strongest and most-beloved people my when
in eis afflictionem illam attendo quam Filius meus in carne
in them affliction that I-regard which Son my in flesh

sua passus est, quoniam et ipsi secundum mortem illius
his suffered has since also they according-to the-death of-him
moriuntur, cum voluntatem suam deserentes, et propter
die when will their deserting and for-the-sake-of
vitam æternam magisterio se subjicientes, secundum
life eternal to-the-teaching themselves subjecting according-to
imperium prælatorum suorum gradiuntur.
the-command of-prelates their they-walk
Quapropter et vestitus eorum vestitui aliorum populorum
wherefore also the-clothing of-them to-the-clothing of-other peoples
non assimilatur, quia et ipse integer incorruptam incarnationem
not is-likened because also it whole the-incorrupt incarnation
Filii mei quæ plurimum distat a procreatione aliorum
of-Son my which very-much differs from the-procreation of-other
hominum ostendit. Nam illam incarnationem legale imperium
men shows for that incarnation the-legal rule
viri ac mulieris non tetigit, sicut nec iste populus ulla
of-man and of-woman not touched as neither this people by-any
conscripta lege ad hanc constrictionem cogendus est; sed qui
written law to this constriction to-be-compelled is but he-who
eam pro dilectione Dei sua voluntate vovendo aggreditur,
it for the-love of-God by-his-own will by-vowing undertakes
hic in ipsa perseveret, ne retrocedens corruat, sicut Lucifer,
let-him in it persevere lest going-back he-fall as Lucifer
qui lucem deseruit et tenebras recepit. Hujusmodi enim
who the-light deserted and darkness received of-this-kind for
vestitus secundum coruscationem supernorum spirituum eum
clothing according-to the-flashing of-supernal spirits him
alis subtilitatis suæ circumvolat, et incarnationem ac
with-the-wings of-subtlety its flies-around and the-incarnation and
sepulturam Filii mei designat, quia signum incarnationis in suo
burial of-Son my signifies because the-sign of-the-incarnation in his

vestitu habet, qui se ad fortissimam obedientiam exhibet,
clothing has he-who himself to the-strongest obedience offers
et signum sepulturæ ejus in ipso vestitu portat; qui in
and the-sign of-the-burial of-him in the-very clothing carries he-who in
operibus justitiæ, sæcularibus causis abrenuntiat. Unde qui
works of-justice to-worldly causes renounces whence he-who
pura voluntate eodem vestitu induitur, salubri remedio
with-pure will in-the-same clothing is-clothed by-healthful remedy
alleviatur. Et ideo qui illum per invocationem Spiritus
is-relieved and therefore he-who it through the-invocation of-the-Spirit
sancti in benedictionibus suscipit, non illum abjiciat,
holy in blessings receives not it let-him-cast-away
quoniam qui eum per abjectionem perseverantis mali
since he-who it through the-casting-away of-persevering evil
contempserit, cum illo erit qui angelicum ordinem sprevit et
shall-have-despised with him will-be who the-angelic order spurned and
in mortem sepeliendus corruit. Quid est hoc? quoniam hic
into death to-be-buried fell what is this since this
populus ex præcepto legis ad hanc constrictionem stimulatus
people from the-precept of-the-law to this constriction goaded
non est, sed voluntate sua aggressus est pactum meum
not is but by-will its-own undertaken has pact my
observare, et ita Ecclesiam meam sua sancta conversatione
to-observe and so Church my with-its holy way-of-life
illustrare. Quomodo? Ut post primam lucem diei aurora solis
to-illumine how as after the-first light of-day the-dawn of-the-sun
aspicitur, ita ordo iste post voces apostolorum exortus est.
is-seen so order this after the-voices of-the-apostles arisen has

The dawn is the hermits; the sun is Benedict, a second Moses, who made the monastic life a level road. Proven monks may be made pastors, but none should take the habit untested. The white cloud is the life in the world, which adorns the Church by keeping God's law. Spouses leave the world together or not at all, and a lust kindled by the eye sins in the will though the body never acts. The three splendors are three orders, one Church; proud founders of new orders are the lukewarm God spews out.

Quid est hoc? Prima lux diei fidelia verba apostolicæ
what is this the-first light of-day the-faithful words of-apostolic
doctrinæ designat, aurora initium hujus conversationis quæ
teaching signifies the-dawn the-beginning of-this way-of-life which
primum in solitudine et in speluncis post illam beatam
first in solitude and in caves after that blessed
doctrinam germinavit demonstrat, sol autem discretam et
teaching sprouted shows the-sun moreover a-discerning and
bene dispositam viam in servo meo Benedicto declarat; quem
well disposed way in servant my Benedict declares whom
ego per ardentem ignem traduxi, docens eum in vestitu
I through burning fire led-across teaching him in the-clothing
conversationis suæ incarnationem Filii mei colere, et in
of-way-of-life his the-incarnation of-Son my to-worship and in
abnegatione voluntatis suæ passionem illius imitari, quia
the-denial of-will his the-passion of-him to-imitate because
ipse Benedictus est quasi alter Moses in lapideo foramine
he Benedict is as-it-were another Moses in a-stony hole
jacens, et corpus suum, in multa asperitate ob amorem vitæ
lying and body his in much harshness for love of-life
crucians et constringens quemadmodum etiam primus Moses
tormenting and binding just-as also the-first Moses

in lapideis tabulis ex præcepto meo asperam et duram legem
on stony tablets from precept my a-harsh and hard law
scribens Judæis dedit. Sed ut filius meus eamdem legem per
writing to-the-Jews gave but as son my the-same law through
dulcedinem Evangelii perforavit, sic etiam Benedictus famulus
the-sweetness of-the-Gospel pierced so also Benedict servant
meus propositum hujus ordinis quod ante ipsum diversissima
my the-purpose of-this order which before him a-most-diverse
conversatio fuit, per dulcedinem inspirationis Spiritus sancti
way-of-life was through the-sweetness of-the-inspiration of-the-Spirit holy
discretam et planam viam fecit, ac per hoc plurimam
a-discerning and level way made and through this a-very-great
cohortem suæ religionis collegit; ut etiam Filius meus per
cohort of-his religion gathered as also Son my through
suavitatem odoris sui Christianum populum sibi coadunavit.
the-sweetness of-odor his the-Christian people to-himself gathered-together
Et deinde Spiritus sanctus cordibus electorum suorum
and then the-Spirit holy into-the-hearts of-elect his
suspiria vitæ habentium inspiravit, ut sicut in lavacro baptismi
the-sighs of-life having breathed that as in the-bath of-baptism
crimina populorum abluuntur, ita et ipsi in significatione
the-crimes of-peoples are-washed-away so also they in the-signification
passionis ejusdem Filii mei sæculares pompas abjicerent.
of-the-passion of-the-same Son my worldly pomps should-cast-away
Quomodo? Nam ut homo a diabolica potestate in sancto
how for as man from diabolical power in holy
baptismo convertitur, crimina veteris maculæ abjiciens; sic
baptism is-converted the-crimes of-the-old stain casting-away so
et isti terrenas causas in signo vestitus sui abnegant, in
also these earthly causes in the-sign of-clothing their deny in

quo etiam et angelicum signum habent. Quomodo? Ipsi
which also also the-angelic sign they-have how they
enim in voluntate mea; protectores populi mei positi sunt.
for in will my protectors of-people my placed are
Unde qui ex ipsis in sancta conversatione probati
whence those-who of them in holy way-of-life proved
inveniuntur, pastores Ecclesiæ meæ constituantur, quia et
are-found pastors of-Church my let-them-be-established because also
angeli qui nulla macula terrenæ causæ tanguntur, custodes
the-angels who by-no stain of-earthly cause are-touched the-guardians
populi mei sunt. Nam sicut angeli coram Deo in duplici
of-people my are for as the-angels before God in double
honore sunt, sic et homines hujus religionis sunt in duplici
honor are so also the-men of-this religion are in double
vita. Quomodo? Angeli in cœlestibus Deo sine intermissione
life how the-angels in the-heavenly-places God without intermission
serviunt, et etiam in terris homines a diabolicis insidiis
serve and also on earth men from diabolical snares
semper protegunt; sic et populus iste angelicum ordinem
always protect so also people this the-angelic order
imitatur, cum terrena despiciens Deo quotidie famulatur,
imitates when earthly-things despising God daily it-serves
et cum etiam reliquos homines suis orationibus a malignis
and when also the-other men by-its prayers from malign
spiritibus die ac nocte tutatur. Unde si ecclesia mea rectum
spirits day and night it-guards whence if church my a-right
pastorem non habet, tunc hujusmodi religionis cætus
pastor not has then of-this-kind of-religion the-assembly
clamando et flendo ipsi subveniat; et qui in eo probatus
by-crying and by-weeping to-it let-come-to-aid and he-who in it proved
invenitur si necesse fuerit, superintendentiæ sacerdotium
is-found if necessary it-shall-have-been of-the-oversight the-priesthood

suscipiens, ipsam in zelo meo strenue defendat. Nullus
taking-up it in zeal my vigorously let-him-defend no-one
autem religionem horum repente et velut ex somno
moreover the-religion of-these suddenly and as-if from sleep
evigilans aggrediatur, nisi prius in constrictione animi sui
awaking let-undertake unless first in the-constriction of-mind his
si in hoc proposito perseverare valeat ex intima
whether in this purpose to-persevere he-may-be-able from inmost
probatione examinetur, ne si illud voluntate sua in fœdere
testing he-be-examined lest if it by-will his-own in the-covenant
benedictionis susceperit, et postmodum in perversitate
of-blessing he-shall-have-taken-up and afterward in the-perversity
erroris sui abjiciens mihi sine pœnitentia illuserit,
of-error his casting-away me without penitence he-shall-have-mocked
in damnatione mortis miserabiliter pereat. Quapropter, o
in the-damnation of-death miserably he-perish wherefore O
charissimi filii mei, qui valde in contrarietate dissipati estis,
dearest sons my who greatly in contrariety scattered are
surgite citius in humilitate et in charitate, et sancto
rise quickly in humility and in love and to-holy
proposito vestro viriliter et unanimiter consentite.
purpose your manfully and with-one-mind agree
Sed, ut vides, alius splendor ut candida nubes prædictam
but as you-see another splendor like a-white cloud the-aforesaid
muliebrem imaginem ab umbilico et deorsum ultra tamen
womanly image from the-navel and downward beyond yet
nondum excrescens, honeste circumdat: qui est sæcularis
not-yet growing becomingly surrounds which is the-worldly
vita quæ in candore serenæ intentionis Ecclesiam a
life which in the-whiteness of-serene intention the-Church from
plenitudine germinantis fortitudinis usque ad extremitatem
the-fullness of-germinating strength down to the-extremity

illam ubi ultra jam nondum in filiis suis processit,
that where beyond now not-yet in sons her she-has-proceeded
in reverentia justæ subventionis circumplectitur. Quomodo?
in the-reverence of-just help embraces how
Quia circa umbilicum est germen membrorum de quo
because around the-navel is the-shoot of-the-members from which
omne genus humanum procreatur, unde et ibi in ecclesia
the-whole race human is-procreated whence also there in the-church
sæcularis populus per quem ipsa ad plenum numerum in
the-worldly people through which she to the-full number in
ordinibus suis provehenda est demonstratur, cum ibi reges
orders her to-be-advanced is is-shown when there kings
et duces, principes ac præsides cum subjectis suis, ac etiam
and dukes princes and governors with subjects their and also
cæteri divites ac pauperes et egeni cum reliquo populo
the-other rich and poor and needy with the-rest-of the-people
conversantes denuntiantur. Et per hos omnis Ecclesia valde
living are-announced and through these the-whole Church greatly
ornatur, quia cum sæculares homines legem Dei quæ ipsis
is-adorned because when worldly men the-law of-God which for-them
posita est fideliter conservant, Ecclesiam plurimum exornant,
set is faithfully keep the-Church very-much they-adorn
et multis amplexibus Deum amplectuntur cum sincera
and with-many embraces God they-embrace when with-sincere
humilitate et devotione magistris suis obediunt, et cum
humility and devotion to-masters their they-obey and when
eleemosynis et vigilliis ac continentia, et etiam viduitate
with-alms and vigils and continence and also widowhood
ac cæteris bonis operibus quæ Dei sunt corpus suum pro
and other good works which of-God are body their for
Dei amore castigant. Unde illi qui constitutam sibi legem
of-God the-love they-chastise whence those who the-established for-them law

secundum voluntatem meam custodiunt, valde amabiles mihi
according-to will my guard very lovable to-me
sunt. Sed si quis ex illis jugum libertatis meæ in abjectione
are but if anyone of them the-yoke of-freedom my in the-casting-away
sæcularium ferre desiderat, ad me citius veniat nisi in
of-worldly-things to-bear desires to me quickly let-him-come unless in
junctura carnalis copulæ sit, quam ligaturam temere non
the-joining of-fleshly union he-be which binding rashly not
solvat nisi per voluntatem illius cujus consortium habet.
let-him-loose except through the-will of-the-one whose fellowship he-has
Quomodo? Nec maritus uxorem, nec uxor maritum in hoc
how neither the-husband the-wife nor the-wife the-husband in this
proposito deserat, nisi voluntas amborum sit; et tunc si ita
purpose let-desert unless the-will of-both it-be and then if so
deliberaverint, aut ambo remaneant in sæculo, aut ambo
they-shall-have-deliberated either both let-them-remain in the-world or both
a sæculo separentur; quoniam esse non potest ut pes
from the-world let-them-be-separated since to-be not can that foot
unus permaneat in corpore et alter a corpore abscindatur
one remain in the-body and the-other from the-body be-cut-off
salvo homine. Sic etiam non congruit ut maritus sæculum
safe the-man thus also not it-is-fitting that the-husband the-world
colat, uxor sæculum deserat; aut ut uxor in sæculo resideat,
cultivate the-wife the-world desert or that the-wife in the-world stay
et maritus sæculum fugiat, si in superna vita decorem suum
and the-husband the-world flee if in supernal life beauty their
invenire volunt; quia si hoc indiscrete et insipienter agitur,
to-find they-wish because if this indiscreetly and foolishly is-done
non hostia sed rapina appellabitur. Quapropter qui in
not an-offering but robbery it-will-be-called wherefore those-who in
carnali copula legali jure sibi conjuncti sunt, unanimiter
fleshly union by-legal right to-each-other joined are with-one-mind

simul vivant, nec alterum ab altero sine consensu
together let-them-live nor one from the-other without the-consent
alterius, nec sine dispositione aut demonstratione ecclesiastici
of-the-other nor without the-disposition or demonstration of-ecclesiastical
vigoris insipienter se discindat, quemadmodum in Evangelio
vigor foolishly himself let-cut-off just-as in the-Gospel
iterum scriptum est: Quod ergo Deus conjunxit homo non
again written it-is what therefore God joined man not
separet. Quod est hoc? Deus in creatione humani generis
let-separate what is this God in the-creation of-the-human race
carnem de carne tulit et in unam copulationem conjunxit,
flesh from flesh took and into one union joined
ita constituens ne hæc conjunctio præcipitanter ab invicem
so establishing lest this joining headlong from each-other
separaretur. Quomodo? Quia ita in conjunctione viri ac
be-separated how because so in the-joining of-man and
mulieris erit ubi caro carni et sanguis sanguini legali
of-woman it-will-be where flesh to-flesh and blood to-blood by-legal
sanctione copulatur ne ab invicem sua stulta præcipitatione
sanction is-united lest from each-other by-their foolish haste
disjungantur, nisi hoc ex juxta causa, aut ex rationabili
they-be-disjoined unless this from a-just cause or from reasonable
devotione utriusque ligaturæ evenire contingat, quoniam
devotion of-both binding to-happen befall since
Deus in secreto sapientiæ suæ hanc conjunctionem maris
God in the-secret of-wisdom his this joining of-male
et feminæ ad propagationem hominum benigne disposuit.
and of-female for the-propagation of-men kindly disposed
Et quia hæc conjunctio ab ipso ita decenter instituta
and because this joining by him so becomingly established
est, idcirco stulta cupiditas hominis abscisionem in his
is therefore the-foolish cupidity of-man a-cutting-off in these

duabus partibus non faciat, nec pars hæc nec illa dotem
two parts not let-make nor part this nor that the-dowry
sanguinis sui in alienum locum ducat; quoniam, sicut Deus
of-blood its into a-strange place let-lead since as God
præcepit ne homo occidat hominem, ita etiam jussit
commanded that-not man kill man so also he-commanded
ne homo per crudelitatem fornicationis, sanguinem suum
that-not man through the-cruelty of-fornication blood his
a recto loco suo abscindat. Unde etiam homo ardorem
from right place its cut-off whence also man the-ardor
cupiditatis suæ deprimat, nec incendium suum ad alienum
of-cupidity his let-him-press-down nor fire his to a-strange
ignem transmittat; quia si hæc ardens voluntas calorem
fire let-him-send because if this burning will the-heat
alterius voluntatis cum fervente concupiscentia fortioris vel
of-another will with fervent concupiscence of-a-stronger or
mollioris causæ conceperit: vere tunc cum desiderio animi
of-a-softer cause shall-have-conceived truly then with the-desire of-mind
sui et cum colligatione amplexionis illius mentis in unum
its and with the-binding of-the-embrace of-that mind into one
coagulantur. Nam exterior videns oculus interiorem calorem
they-are-curdled for the-outer seeing eye the-inner heat
in adustionem excitat. Et quamvis corpus hoc peccatum
to burning rouses and although body this sin
cum corpore illo non operetur, tamen vivens voluntas facit
with body that not work yet the-living will does
opus ardoris in illis, ita quod omnia viscera eorum propter
the-work of-ardor in them so that all the-bowels of-them because-of
conscientiam suam concutiuntur. Quapropter claustra exterioris
conscience their are-shaken wherefore the-bars of-the-outer

hominis tam cauta custodia observentur, ne interior homo
man with-so cautious guard let-be-observed lest the-inner man
per insipidam negligentiam saucietur.
through insipid negligence be-wounded
Et ut vides quod hi tres splendores circa ipsam imaginem
and as you-see that these three splendors around the-very image
se late diffundunt: hoc est quod in honore supernæ
themselves widely spread this is that in the-honor of-the-supernal
Trinitatis prædictæ tres ecclesiasticæ institutiones ubique
Trinity the-aforesaid three ecclesiastical institutions everywhere
felicem Ecclesiam in dilatatione erumpentium germinum et in
the-happy Church in the-spreading of-bursting shoots and in
diffusione beatarum virtutum miro modo circumplectentes
the-diffusion of-blessed virtues in-wonderful way embracing
consolidant; unde etiam plurimos gradus et scalas in ea
make-solid whence also very-many steps and ladders in her
bene et decenter ostendunt, qui sunt diversi ordines
well and becomingly they-show which are the-diverse orders
tam in sæcularibus quam in spiritualibus hominibus per
as-well in worldly as in spiritual men through
quos eadem Ecclesia in bonitate morum et in disciplina
whom the-same Church in the-goodness of-morals and in the-discipline
virtutum, filios suos cum suavissima reverentia educatos ad
of-virtues sons her with most-sweet reverence brought-up to
superna perducit. Quomodo? Cum terrena spernunt, et
supernal-things leads how when earthly-things they-spurn and
cum cœlestia diligunt. Quid est hoc? Quia legalia præcepta
when heavenly-things they-love what is this because the-legal precepts
quæ ipsis instituta sunt, in divino amore fideliter complent.
which for-them established are in divine love faithfully they-fulfill
Sed, sicut in tribus personis unus Deus est; ita etiam in his
but as in three persons one God is so also in these

tribus prædictis ordinibus una Ecclesia est, cujus fundator ille
three aforesaid orders one Church is whose founder he
est qui plantator omnium bonorum est. Quodcunque enim
is who the-planter of-all goods is whatever for
ille non plantavit, hoc stare non poterit. Unde illa institutio
he not planted this to-stand not will-be-able whence that institution
quam ipse non instituit, hæc in magnis illusionibus decidet.
which he not established this in great illusions will-fall
Quomodo? Quia Deus illa non plantavit; quæ ad superiora
how because God those not planted which to higher-things
cum flatu superbiæ ascendere tentant, nec superioribus suis
with the-breath of-pride to-ascend try nor to-superiors their
subjici volunt. Hoc ibi est ubi minor ordo supra majorem
to-be-subjected wish this there is where a-lesser order above a-greater
ordinem qui de antiquo consilio principalium magistrorum
order which from the-ancient counsel of-principal masters
in voluntate mea constitutus est, se elevare contendit; et
in will my established is itself to-raise strives and
ubi quidam in diversis signis vestitus sui se volunt
where certain-ones in diverse signs of-clothing their themselves wish
dilatare secundum mores suos quemadmodum in insania sua
to-spread according-to morals their just-as in madness their
cogitant, veluti si ordo angelorum se erigere vellet super
they-think as if the-order of-angels itself to-raise should-wish above
ordinem archangelorum. Et quid hoc esset? Quasi nihilum
the-order of-archangels and what this would-be as-if nothing
et inane essent, qui sic recte constitutos Dei ordines in
and empty would-be those-who thus rightly established of-God orders in
vanitatibus suis dividere vellent. Sed hoc esse non debet, ut
vanities their to-divide should-wish but this to-be not ought that
ab his in insania diversitatis suæ invocet, qui in proposito
by these in the-madness of-diversity their it-invoke who in purpose

suo semper novi esse volunt, et rudes in scientia sua ad
their always new to-be wish and rude in knowledge their for
dicendum ea quæ in mentibus suis sunt, deserentes
saying those-things which in minds their are deserting
bene tritam viam, et bene complanatam arcam antiquorum
the-well trodden way and the-well leveled ark of-the-ancient
Patrum, quam illis Spiritus sanctus inspiravit. Unde multi
Fathers which to-them the-Spirit holy inspired whence many
ex his constitutas ordinationes quas Ecclesia in antiquis
of these the-established ordinances which the-Church in the-ancient
Patribus habet, in magna superbia destituunt, et hoc
Fathers has in great pride abandon and this
in plurimis schismatibus diversarum institutionum suarum
in very-many schisms of-diverse institutions their
faciunt. Ipsi enim in diversis circuitionibus suis fructiferæ
they-do they for in diverse circlings their fruit-bearing
arbores dici volunt; sed nec vacuæ arundines appellari
trees to-be-called wish but not-even empty reeds to-be-called
possunt, quemadmodum dilecto Joanni de illo ostenditur
can just-as to-the-beloved John of that-one is-shown
qui in tempore marcens abjicitur, ut scriptum est: Scio
who in time withering is-cast-away as written it-is I-know
opera tua, quia neque frigidus es, neque calidus. Utinam
works your that neither cold you-are nor hot would-that
frigidus esses aut calidus! Sed quia tepidus es, incipiam
cold you-were or hot but because lukewarm you-are I-shall-begin
te evomere ex ore meo. Quid est hoc? O stulte, qui in
you to-vomit from mouth my what is this O fool who in
temetipso turpiter marces, ego qui cognitor secretorum sum,
yourself basely wither I who the-knower of-secrets am
in omnia sciente oculo video opera desideriorum tuorum,
with the-all knowing eye see the-works of-desires your

quoniam opera quæ ad ignem ignei illuminatoris pertinent
since the-works which to the-fire of-the-fiery illuminator pertain
omnino non effugisti, nec etiam opera quæ glaciem frigidi
at-all not you-have-fled nor also the-works which the-ice of-cold
rigoris inducunt omnino abjecisti. Quomodo? Tu nec es
rigidity bring-in at-all you-have-cast-away how you neither are
in malis operibus ex toto frigidus, nec in bonis actibus
in evil works from the-whole cold nor in good acts
ex toto fervidus; sed in utroque per instabilitatem mentis
from the-whole fervent but in both through the-instability of-mind
tuæ ut tepidus ventus pendens, videlicet in neutro sciens
your like a-lukewarm wind hanging namely in neither knowing
quis sis, quia nec in malo emeritas pœnas, nec in bono
who you-are because neither in evil deserved punishments nor in good
digna præmia consideras. Quomodo? Quia in tam magnam
worthy rewards you-consider how because into so great
profunditatem respicis quod fundum ejus invenire non
a-depth you-look that the-bottom of-it to-find not
vales; et quia etiam tam altum montem ascendis quod
you-are-able and because also so high a-mountain you-climb that
cacumen ejus ascendere non potes. O melius tibi esset
the-summit of-it to-climb not you-can O better for-you it-would-be
ut inutilem servum et peccatorem te scires, quam sic in
that a-useless servant and sinner yourself you-knew than thus in
tempore esses ut vix ad justitiam respicias. Nam si a
time you-were that scarcely to justice you-look for if from
bonis actibus separatus esses, peccatorem te intelligeres;
good acts separated you-were a-sinner yourself you-would-understand
vel si a malis operibus te abstraheres, aliquam spem
or if from evil works yourself you-withdrew some hope
vitæ haberes. Nunc autem ut tepidus ventus es; qui
of-life you-would-have now moreover like a-lukewarm wind you-are which

nec humiditatem fructibus affert, nec eis calorem inducit.
neither moisture to-fruits brings nor to-them heat brings-in
Tu enim es velut incipiens et non quasi perficiens; quia
you for are as-if beginning and not as-if perfecting because
bonum tangis in inceptione, sed illo te nunquam pascis
good you-touch in beginning but with-it yourself never you-feed
in perfectione, ut ventus qui os hominis percutit, et
in perfection as wind which the-mouth of-man strikes and
non sicut esca quæ in ventrem ejus labitur. Utrum etiam
not as food which into the-belly of-him glides whether also
charior est inanis sonitus, an perfectum opus? Sed acceptius
dearer is an-empty sound or a-perfect work but more-acceptable
est perfectum opus quam inanis sonitus. Et ideo cum
is a-perfect work than an-empty sound and therefore with
silentio humilitatis operare et non cum superbia extollere,
the-silence of-humility work and not with pride exalt-yourself
quoniam illi pro nihilo computabuntur; qui societatem
since those for nothing will-be-counted who the-fellowship
sanctificationis illorum qui me in lenitatis obsequio amant,
of-the-sanctification of-those who me in of-gentleness the-compliance love
abjiciunt; hoc enim per stolidam superbiam insectantur,
cast-away this for through stolid pride they-pursue
quod per suavem mansuetudinem adimplere dedignantur.
which through sweet gentleness to-fulfill they-disdain
Quod si per inchoationem rectitudinis vim verborum
but if through the-beginning of-rectitude the-force of-words
meorum quœ cibum fidelibus præbent intrare tentaveris,
my which food to-the-faithful offer to-enter you-shall-have-tried
et si tunc in ea torpens ac nullam dulcedinem justitiæ
and if then in it growing-numb and no sweetness of-justice
et tangentibus ostendens ad deteriora cadis, tunc et ego
even to-those-touching showing to worse-things you-fall then also I

propter teporem negligentiæ tuæ incipiam te ejicere,
for-the-sake-of the-lukewarmness of-negligence your shall-begin you to-cast-out
ex eadem vi verborum meorum te expellens, quoniam
from the-same force of-words my you expelling since
nullum saporem suavitatis per efficaciam operationis tuæ
no savor of-sweetness through the-efficacy of-working your
exhibens, ad interiora beatæ receptionis non anhelas.
showing to the-inner-parts of-blessed reception not you-pant
Unde et ita abjectus conculcaberis, sicut et cibus ille
whence also so cast-away you-will-be-trampled as also food that
quapropter insipiditatem gustus ex ore hominis projicitur,
because-of the-insipidity of-taste from the-mouth of-man is-cast
antequam in ventre ejus recipiatur. Sed quid nunc? Venti
before in the-belly of-him it-be-received but what now the-winds
enim volant, et ventorum strepitus resonant; sed radices
for fly and of-the-winds the-noises resound but the-roots
non florent nec germen proferunt. Nam qui sub jugo
not flower nor shoot bring-forth for those-who under yoke
meo esse deberent, lascivi sunt, nec secundum disciplinam
my to-be ought wanton are nor according-to discipline
incedunt. Quid est hoc? Ipsi rectam viam transiliunt, et
do-they-walk what is this they the-right way leap-over and
multa inutilia tabernacula sibi faciunt. Hujusmodi enim
many useless tabernacles for-themselves make of-this-kind for
homines nullum fervorem justitiæ habentes, sed in semetipsis
men no fervor of-justice having but in themselves
torpentes; nec in constituta sibi lege ardent, nec secundum
growing-numb neither in the-established for-them law burn nor according-to
conversationem præcedentium patrum suorum faciunt; sed
the-way-of-life of-the-preceding fathers their do but
quisque eorum quamdam singularitatem in semetipso sibi
each of-them a-certain singularity in himself for-himself

plantat, et secundum voluntatem suam legem sibi ponit,
plants and according-to will his a-law for-himself sets
sic in propriis cogitationibus suis et in magna instabilitate
thus in his-own thoughts his and in great instability
per inflatam superbiam se ad volandum elevaus. Et
through puffed-up pride himself for flying raising and
quoniam isti recto fœdere patrum suorum non adhærent,
since these to-the-right covenant of-fathers their not cling
idcirco semper novi et rudes in magna instabilitate hac
therefore always new and rude in great instability this-way
et illac secundum voluntatem suam vagantur.
and that-way according-to will their wander

AGAINST PRIDE IN NEW RULES

The proud who make their own laws are foolish builders who build on sand, not on Christ. Let the faithful keep what their predecessors instituted, as the Gospel's guest does not take the first place: whoever climbs above a better man out of envy imitates the serpent and is cast down. Every planting the Father has not planted will be uprooted; such men are blind guides of the blind. The laity may rise to the perfumers and they to the monks, never the reverse, for pride falls and humility rises.

Quapropter et ego comparo illos stultis artificibus: qui magnum
wherefore also I compare them to-foolish craftsmen who a-great
ædificium in altum erigentes, non imitantur prudentiam
building on high raising not imitate the-prudence
illorum artificum, qui in multis instrumentis optime edocti
of-those craftsmen who in many instruments best taught
et diversis probationibus ædificationum examinati omnia ad
and by-diverse proofs of-buildings examined all-things to
ædificationem pertinentia bene noverunt, et omnia instrumenta
building pertaining well know and all instruments

sua recte disponunt; sed ipsi vacui et insipientes, in semetipsis
their rightly dispose but they empty and foolish in themselves
confidunt, quia præ aliis sapientes esse volunt, et ædificia sua
trust because before others wise to-be they-wish and buildings their
ita disponunt: quod ad tempestates mobilia sunt, unde etiam
so dispose that to storms movable they-are whence also
a ventis dejiciuntur; quoniam non supra petram, sed supra
by winds they-are-cast-down since not upon rock but upon
arenam posita sunt. Ita et illi faciunt qui in superbia sua
sand placed they-are so also those do who in pride their
in semetipsis confidentes præ antiquis patribus suis prudentes
in themselves trusting before ancient fathers their prudent
videri cupiunt, nec secundum fœdus eorum ambulare
to-seem desire nor according-to the-covenant of-them to-walk
volunt, sed sibimetipsis leges secundum voluntatem suam in
wish but for-themselves laws according-to will their in
magna instabilitate statuunt, et ideo perfrequenter per
great instability set and therefore very-often through
diabolicas tentationes ad peccata quatiuntur; quia non super
diabolical temptations to sins they-are-shaken because not upon
Christum, sed super instabilitatem morum suorum innituntur.
Christ but upon the-instability of-morals their they-lean
Unde ne inspiratio Spiritus sancti quæ in antiquis patribus
whence lest the-inspiration of-the-Spirit holy which in the-ancient fathers
operabatur per superbam inflationem evacuetur, volo ut
was-working through proud inflation be-emptied I-wish that
fideli homini cum humilitate sufficiat quod ei a
for-the-faithful man with humility it-suffice what for-him by
prædecessoribus suis institutum est, ne si plus inaniter
predecessors his established is lest if more vainly
voluerit quam humiliter quærere debuerat, ne postea
he-shall-have-wished than humbly to-seek he-ought lest afterward

tepefactus inde recedens, ex hoc ruborem confusionis
grown-lukewarm thence withdrawing from this the-blush of-confusion
accipiat, ut in Evangelio scriptum est: Cum invitatus
he-receive as in the-Gospel written it-is when invited
fueris ad nuptias, non discumbas in primo loco, ne
you-shall-have-been to a-wedding do-not recline in the-first place lest
forte honoratior te sit invitatus ab illo, et veniens is qui
perhaps more-honored than-you be invited by him and coming he who
te et illum vocavit, dicat tibi: Da huic locum, et tunc
you and him called say to-you give to-this-one place and then
incipias cum rubore novissimum locum tenere. Quid hoc?
you-begin with blushing the-last place to-hold what this
Quando per supernam inspirationem admonitus fueris
when through supernal inspiration admonished you-shall-have-been
ut per fideles labores tuos ad tabernaculum illud venias
that through faithful labors your to tabernacle that you-may-come
quod semper in nuptiali vita abundat, ita quod assidue
which always in nuptial life abounds so that assiduously
in sinceritate et honore ac sanctificatione in virginea virga
in sincerity and honor and sanctification in the-virginal rod
et in beata matre, scilicet Ecclesia lætatur et non in
and in the-blessed mother namely the-Church it-rejoices and not in
corruptione et confusione ac dejectione germinis et floris
corruption and confusion and the-casting-down of-shoot and flower
sui tristatur; tunc comprime mentem tuam in humilitate, non
its is-saddened then press-down mind your in humility not
elevans eam in elatione. Quomodo? Cum sæculares causas
raising it in elation how when worldly causes
in amore Dei a corpore tuo abjeceris, tunc quasi
in the-love of-God from body your you-shall-have-cast-away then as-if
pulcherrimus flos ascendes qui in cœlesti Hierusalem sine
a-most-beautiful flower you-will-ascend which in the-heavenly Jerusalem without

ariditate cum Filio Dei floret, in quo omnia ornamenta
dryness with the-Son of-God flowers in which all the-ornaments
animarum apparent; quia vetus homo omnes abominationes
of-souls appear because the-old man all the-abominations
hominum profert, novus autem omnem sanctificationem
of-men brings-forth the-new moreover all the-sanctification
virtutum ædificat. Et ideo cum ad hanc sanctificationem
of-virtues builds and therefore when to this sanctification
veneris, erubesce antiquum serpentem qui semetipsum
you-shall-have-come be-ashamed the-ancient serpent who himself
a beatitudinis loco dejecit, per appetitum inanis gloriæ
from of-beatitude the-place cast-down through the-appetite of-empty glory
imitari. Quid hoc? Si videris aliquem te ornatiorem,
to-imitate what this if you-shall-have-seen someone than-you more-adorned
cave ne per cupiditatem mentis tuæ super eum ascendas,
beware lest through the-cupidity of-mind your above him you-ascend
dicens: Volo super illum, aut sicut ille est esse. Quod si
saying I-wish above him or as he is to-be but if
hoc modo te exaltaveris, nunquid tunc fidelis servus
in-this way yourself you-shall-have-exalted surely-not then a-faithful servant
es, cum Dominum ad iracundiam provocas, ita quod te
are-you when the-Lord to anger you-provoke so that yourself
illi opponis? Sed si intellexeris aliquem valentius
to-him you-oppose but if you-shall-have-understood someone a-more-powerful
naturæ, gratiæ aut fortunæ donum habere quam tu habeas,
of-nature of-grace or of-fortune gift to-have than you have
si tunc illi per invidiam detraxeris, planam viam
if then him through envy you-shall-have-disparaged the-level way
non ambulas, sed per devia incedis. Quapropter stude
not you-walk but through byways you-go wherefore strive
in humilitate Deo servire, et non in superbia bacchari,
in humility God to-serve and not in pride to-rave

nec te per vaninatem simulationis super illum extolle;
nor yourself through the-vanity of-pretense above him exalt
qui justa examinatione majori desiderio æternæ vitæ lucet
who by-just examination with-greater desire of-eternal life shines
quam tu ardeas, ad ejusdem beatitudinis culmen per
than you burn to of-the-same beatitude the-summit through
supernum ardorem ita invitatus ab illo qui omnibus veritatem
supernal ardor so invited by him who to-all the-truth
diligentibus pium se manifestat, ne in omnia sciente
loving merciful himself shows lest with all-things knowing
oculo veniens ille qui te humilitatis obsequio, et illum
eye coming he who you of-humility to-the-compliance and him
in charitatis dono per inspirationem beatæ admonitionis
in of-love the-gift through the-inspiration of-blessed admonition
vocavit, recto judicio suo dijudicet te, dicens: Tu qui te
called by-right judgment his judge you saying you who yourself
per flagrantem superbiam in locum illum erexisti cujus
through blazing pride into place that raised of-which
socius non es, relinque vanam gloriam tuam, et da
a-companion not you-are leave empty glory your and give
subjectionis officio huic dilecto meo culmen honoris, quod
of-subjection in-the-office to-this beloved my the-summit of-honor which
temere rapuisti. Et quid tunc de te? Quoniam si hoc modo
rashly you-seized and what then of you since if in-this way
dejectus fueris, incipies per angustiam mœroris
cast-down you-shall-have-been you-will-begin through the-anguish of-mourning
et tristitiæ extremitatem abjectionis sentire, et ita te
and of-sadness the-extremity of-rejection to-feel and so yourself
projectum abhorrere, quia custos animarum auferet
cast-out to-abhor because the-guardian of-souls will-take-away
tibi alienum honorem quem fraudulenter invasisti: cum
from-you another's honor which fraudulently you-invaded when

te illi opponens, hoc temere rapere tentabas quod habere
yourself to-him opposing this rashly to-seize you-tried which to-have
non debuisti, unde et tibi auferetur quod habere
not you-ought whence also from-you will-be-taken-away what to-have
volebas, et tibi dabitur quod habere noluisti. Ita etiam
you-wished and to-you will-be-given what to-have you-did-not-wish so also
cum minor ordo supra majorem se exaltat, per justum
when a-lesser order above a-greater itself exalts through just
judicium meum dejectus supprimitur, quoniam nolo ut
judgment my cast-down it-is-suppressed since I-do-not-wish that
aliter ante oculos meos superbia sit quam in dejectione
otherwise before eyes my pride be than in the-casting-down
confusionis. Nam si ancilla supra dominam suam se
of-confusion for if a-handmaid above mistress her herself
exaltaverit, tanto despectior omnibus eam inspicientibus
shall-have-exalted so-much more-despised to-all her looking-at
erit, quia hoc fieri tentaverit; quod desiderare non
she-will-be because this to-be-done she-has-tried which to-desire not
debuit.
she-ought
Quapropter qui sibi secundum cor suum leges
wherefore those-who for-themselves according-to heart their laws
faciunt, et in hoc voluntatem meam non quærunt, magis ex
make and in this will my not seek rather from
hoc in dejectionem quam ad profectum veniunt, ut iterum
this into casting-down than to advancement come as again
Filius meus in Evangelio testatur, dicens: Omnis plantatio
Son my in the-Gospel testifies saying every planting
quam non plantavit Pater meus cœlestis eradicabitur. Quid
which not planted Father my heavenly will-be-uprooted what
hoc? Omne germen scientiæ cordis et mentis ac morum
this every shoot of-the-knowledge of-heart and of-mind and of-morals

surgens in fertilitate illa naturæ qua homo vivit, cum
rising in fertility that of-nature by-which man lives when
homo illud ita in semetipso seminat, quod postea in calore
man it so in himself sows that afterward in heat
fervens ita ei copuletur secundum quod hoc perficere
fervent so to-him it-be-joined according-to what this to-perform
vult; illud videlicet transpositum aut in exaltatione mentis,
he-wishes it namely transposed either in the-exaltation of-mind
aut in petulantia carnis, aut in superflua pollutione, aut
or in the-wantonness of-the-flesh or in superfluous pollution or
in occcasione excusationis, aut in vicissitudine operationis
in the-occasion of-excuse or in the-alternation of-working
sursum aut deorsum imprudenter vadens, nec quale
upward or downward imprudently going nor of-what-sort
fundamentum sit discernens, et an utile aut inutile sit,
the-foundation be discerning and whether useful or useless it-be
scire contemnens: vero hoc justo judicio destruetur, quoniam
to-know disdaining but this by-just judgment will-be-destroyed since
plantationem illam in tali non plantavit Pater ille; qui
planting that in such not planted Father that who
cœlorum et omnis justitiæ habitator est, et ideo ejecta
of-the-heavens and of-all justice the-dweller is and therefore cast-out
arescet, quia de rore cœli non ascendit, sed de succo
it-will-dry-up because from the-dew of-heaven not it-ascended but from the-sap
carnis venit. Quomodo? Quia homo per stultam scientiam
of-the-flesh it-came how because man through foolish knowledge
suam hoc opus faciens, nec justitiam nec voluntatem
his this work doing neither the-justice nor the-will
Creatoris sui inspicere voluit; sed ad illum qui semper
of-Creator his to-look-at wished but to him who always
rotam carnis ipsius infatigabiliter exagitat, respexit. Nam
the-wheel of-flesh his tirelessly drives looked for

quod hominibus eum oculum suum acute in Deum figere
what to-men when eye their sharply on God to-fix
nolunt, per deceptionem mentis suæ aliquando bonum
they-will-not through the-deception of-mind their sometimes good
videtur; si hoc inspiratio Spiritus sancti non calefacit, in
seems if this the-inspiration of-the-Spirit holy not warms into
interitum ibit, quia hæc vana gloria pertransit. Cum enim
ruin will-go because this vain glory passes-away when for
vani homines in uno per tædium afficiuntur; in altero
vain men in one-thing through weariness are-affected in another
per vanam gloriam innovantur, frequenter in superbia et
through vain glory are-renewed often in pride and
in stimulatione ac in spiritu zelotypiæ se extollentes,
in goading and in the-spirit of-jealousy themselves exalting
et etiam frequenter in molestia et in indignatione ac in
and also often in trouble and in indignation and in
contradictione aliarum institutionum quæ de me fluxerunt
the-contradiction of-other institutions which from me flowed
altercantes, necnon in cæteris bonis quæ non sunt ad
wrangling and-also in other goods which not are for
torporem tædii, sed in ardore desiderii de die in diem
the-torpor of-weariness but in the-ardor of-desire from day to day
proficiendi, se invicem comprimentes. Nam quod de me
of-advancing each-other mutually crushing for what from me
fluxerit dulcem et suavem gustum animæ præbet semper
shall-have-flowed a-sweet and pleasant taste to-the-soul offers always
in perseverantes proficiens, et non in instabilitate retro
in persevering-ones advancing and not in instability backward
aspiciens. Unde ille beatus est, qui in me fidens, spem suam
looking whence he blessed is who in me trusting hope his
et initium ac finem operum suorum non in se sed in
and the-beginning and end of-works his not in himself but in

me reponit. Qui facit hæc, non cadet; qui vero sine
me places he-who does these-things not will-fall he-who but without
me stare voluerit, in ruina ibit. Et qui sunt illi qui
me to-stand shall-have-wished into ruin will-go and who are those who
semetipsos per vanam gloriam novos faciunt, et propter
themselves through vain glory new make and because-of
tædium quod in præceptis meis patiuntur, in semetipsis
the-weariness which in precepts my they-suffer in themselves
confidunt. Non enim ut vetus vestimentum in cogitationibus
trust not for as an-old garment in the-thoughts
hominum molestum est, sic ego in donis meis spernendus
of-men troublesome is so I in gifts my to-be-spurned
sum, quoniam illa in simplicitate semper nova sunt, et
am since they in simplicity always new are and
quanto vetustiora tanto chariora sunt. Quapropter quæ
the-more older the-more dearer they-are wherefore what-things
homines in semetipsis absque inspiratione mea excogitant
men in themselves without inspiration my devise
in vanitate morum: per inania studia eorum diffluet, et
in the-vanity of-morals through the-empty pursuits of-them will-flow-away and
quamvis aliquando in conspectu hominum stare videantur,
although sometimes in the-sight of-men to-stand they-seem
tamen ab oculis meis projecti, pro nihilo eos habeo, ut
yet from eyes my cast-out for nothing them I-hold as
in Evangelio scriptum est: Sinite illos, cæci sunt, duces
in the-Gospel written it-is let them-alone blind they-are leaders
cæcorum. Cæcus autem si cæco ducatum præstet, ambo in
of-the-blind the-blind moreover if to-the-blind leadership offer both into
foveam cadunt. Quid est hoc? Dimittite illos qui in factis suis
the-pit fall what is this let-go those who in deeds their
perversi sunt in perversitate sua diffluere; quia in rectitudine
perverse are in perversity their to-flow-away because in the-rectitude

bonorum operum se corrigere nolunt. Et quoniam in
of-good works themselves to-correct they-will-not and since in
æstimatione sua se justos nominant cum in actibus suis
estimation their themselves just they-name while in acts their
vani sint, ex ipsa facilitate sua cæci efficiuntur, quia per
vain they-be from the-very facility their blind they-are-made because through
viam justitiæ ambulare contemnunt, et quoniam magis viam
the-way of-justice to-walk they-disdain and since rather the-way
iniquitatis quam veritatis illis hominibus proponunt qui eos
of-iniquity than of-truth to-those men they-set-forth who them
in malis operibus sequi festinant. Unde qui hoc modo
in evil works to-follow hasten whence those-who in-this way
visum rectitudinis non habent æstimantes se justos esse
the-sight of-rectitude not have thinking themselves just to-be
et injusti sunt, cum viam veræ doctrinæ ignorantibus viam
and unjust they-are when the-way of-true teaching to-those-not-knowing the-way
falsæ justitiæ demonstrant, pariter in foveam desperationis
of-false justice they-show alike into the-pit of-despair
cadunt, quoniam nec isti nec illi quo eant sciunt. Sed in
fall since neither these nor those whither they-go know but among
his quædam in indignatione mea coram hominis aliquando
these certain-things in indignation my before men sometimes
dejicio, quædam autem per moderationem perspciuæ
I-cast-down certain-things moreover through the-moderation of-clear
visionis tacite coram hominibus interdum tolero; sed tamen
vision silently before men at-times I-tolerate but yet
ea per ponderationem justi judicii mei in futuro ulciscor.
them through the-weighing of-just judgment my in the-future I-avenge
Et ob hoc qui fidelis est, studeat ascendere ad altituninem
and for this he-who faithful is let-him-strive to-ascend to the-height
virtutum, et non ad ima sæcularium descendere. Quomodo?
of-virtues and not to the-depths of-worldly-things to-descend how

Qui in minori gradu est ad majorem ascendere potest, non
he-who in a-lesser step is to a-greater to-ascend can not
autem qui in majore est ad minorem se declinare debet.
moreover he-who in a-greater is to a-lesser himself to-bend ought
Quid hoc? Nam prætores possunt ad duces pervenire, duces
what this for magistrates can to dukes to-come dukes
vero ad reges ascendere; non autem decet reges ad duces
but to kings to-ascend not moreover it-is-fitting kings to dukes
descendere, nec duces ad prætores se declinare. Si enim
to-descend nor dukes to magistrates themselves to-bend if for
reges ducibus se subjugarent, vel si duces prætoribus
kings to-dukes themselves should-subjugate or if dukes to-magistrates
se subderent, indignanter omnis populus vociferaretur, et
themselves should-subject indignantly all the-people would-cry-out and
eos derisui haberet. Ita qui sunt in sæcularibus possunt
them for-derision would-have so those-who are in worldly-things can
viam prædictorum pigmentariorum subire; et qui sunt in
the-way of-the-aforesaid perfumers to-enter and those-who are in
via eorumdem pigmentariorum possunt præfatos qui sunt
the-way of-the-same perfumers can the-aforesaid who are
vivens odor vovens iter secretæ regenerationis decet ad
a-living odor vowing the-road of-secret regeneration it-is-fitting to
pigmentarios transire, nec ipsos pigmentarios ad sæculares
the-perfumers to-pass nor the-very perfumers to the-worldly
corruere. Quod si isti qui sunt vivens odor vovens iter secretæ
to-fall but if these who are a-living odor vowing the-road of-secret
regenerationis ad pigmentarios respiciunt, vel si pigmentarii
regeneration to the-perfumers look-back or if the-perfumers
ad sæculares transeunt: heu! heu! heu! ab animabus justorum
to the-worldly pass alas alas alas by the-souls of-the-just
super eos dicetur, et coram me in abjectione habebuntur,
over them it-will-be-said and before me in rejection they-will-be-held

nisi digna pœnitentia revertantur, quia si altior gradus super
unless with-worthy penitence they-return because if a-higher step upon
inferiorem ceciderit, ambo destruentur. Sic et illis erit qui
a-lower shall-have-fallen both will-be-destroyed thus also to-those it-will-be who
rectum iter suum deserunt, et retrorsum incedunt. Nam qui
right road their desert and backward walk for he-who
Filium meum induerit, quem talem filium induere posset?
Son my shall-have-put-on whom such son to-put-on could-he
Nullum, et vere nullum. Gaudete autem in Patre vestro;
none and truly none rejoice moreover in Father your
quoniam sæpius in minoribus majores video, et in majoribus
since often in lesser-ones greater-ones I-see and in greater-ones
minores invenio, quia superbia cadit et humilitas ascendit.
lesser-ones I-find because pride falls and humility ascends

TESTING BEFORE PROFESSION

Let the orders keep peace, as souls do with angels: the monks are grain, the perfumers sweet fruit, the laity flesh in which chaste birds are found. No one should leave the world untested, but whoever takes the habit must keep the vow, as David pays what his lips uttered; to cast it off spurns Christ as the Jews did. Many enter from poverty, folly, sickness, or fear of their lords, and like Balaam, who longed to die the death of the just, they return to their vices and scatter the flock.

Unde pacem et charitatem ac humilitatem habete inter
whence peace and love and humility have among
vos, sicut et animæ justorum cum angelis et angeli
you as also the-souls of-the-just with the-angels and the-angels
cum archangelis habent. Animæ enim justorum officio
with the-archangels have the-souls for of-the-just the-office
angelorum non invident, nec angeli gloriam archangelorum
of-the-angels not envy nor the-angels the-glory of-the-archangels

dedignantur. Quid hoc? Archangeli in majori necessitate
disdain what this the-archangels in greater need
majora demonstrant; angeli vero in frequenti vicissitudine
greater-things show the-angels but in frequent alternation
minora denuntiant; fidelis autem populus humiliter
lesser-things announce the-faithful moreover people humbly
obtemperat. Unde unusquisque officium suum fideliter
obeys whence each office his faithfully
exerceat. Quomodo? Qui sunt vivens odor vovens
let-him-exercise how those-who are a-living odor vowing
iter secretæ regenerationis, cum major occasio ecclesiasticæ
the-road of-secret regeneration when a-greater occasion of-ecclesiastical
necessitatis ingruerit, inevitabiles causas subventionis suæ
need shall-have-pressed the-unavoidable causes of-help their
velut archangeli recolant; et qui sibi in opere
like archangels let-them-attend-to and those-who to-themselves in the-work
pigmentariorum, assidua determinatione in frequentibus causis
of-the-perfumers by-assiduous determination in frequent causes
circa negotia institutionis suæ quasi angeli exerceant, et
around the-business of-institution their as-if angels let-them-exercise and
homines qui ad summam beatitudiem desiderant pervenire,
men who to the-highest beatitude desire to-come
verba eorum fideliter suscipiant. Quomodo? Nam qui
the-words of-them faithfully let-them-receive how for those-who
vivens odor vovens iter secretæ regenerationis existunt,
a-living odor vowing the-road of-secret regeneration are
velut granum sunt, qui siccus et fortis cibus hominum est;
like grain are which dry and strong food of-men is
sic et ille populus meus asper et durus ad gustum fuci
so also that people my harsh and hard to the-taste of-the-paint
sæcularium rerum est. Sed prædicti pigmentarii quasi poma
of-worldly things is but the-aforesaid perfumers as-if fruits

quæ dulcem saporem se gustantibus præbent; qui ut
which a-sweet taste themselves to-those-tasting offer who as
et illi, per utilitatem officii sui se suaves hominibus
also they through the-usefulness of-office their themselves sweet to-men
exhibent. Communis autem sæcularis velut caro æstimatur;
show the-common moreover worldly-man like flesh is-reckoned
in qua et casta volatilia inveniuntur, quoniam qui in
in which also chaste flying-things are-found since those-who in
sæculo degunt, carnaliter viventes filios procreant, inter
the-world live carnally living sons procreate among
quos tamen castitatis imitatores reperiuntur, scilicet viduæ
whom yet of-chastity imitators are-found namely widows
et continentes, qui ad superna desideria per appetitum
and the-continent who to supernal desires through the-appetite
bonarum virtutum volant. Sed et iidem ordines ecclesiasticæ
of-good virtues fly but also the-same orders of-ecclesiastical
institutionis, in duabus viis versantur. Quomodo? Spiritualium
institution in two ways are-engaged how of-the-spiritual
et sæcularium. Quomodo? Ut dies et nox. Quid est
and of-the-worldly how as day and night what is
hoc? Dies claritatem solis, et serenitatem lucentis aeris
this the-day the-brightness of-the-sun and the-serenity of-shining air
habet, quod præsignat; quia spirituales homines et ordinem
has which foreshadows that spiritual men both the-order
viventis odoris voventis iter sercetæ regenerationis, et
of-the-living odor vowing the-road of-secret regeneration and
ordinem prædictorum pigmentariorum in se servant.
the-order of-the-aforesaid perfumers in themselves keep
Nox vero lucem lunæ cum stellis et obscuritatem
the-night but the-light of-the-moon with the-stars and the-darkness
umbrosæ tenebrositatis tenet, quod demonstrat: quod sæculares
of-shadowy gloom holds which shows that worldly

homines et justos in operibus suis lucentes, et peccatores
men both the-just in works their shining and sinners
obscuritate delictorum gravatos in se tenent. Sed qui
by-the-darkness of-offenses weighed-down in themselves hold but he-who
noctem sæcularium deseruerit et ad diem spiritualium
the-night of-worldly-things shall-have-deserted and to the-day of-spiritual-things
propter amorem vitæ se convertit: stabilis in hoc facto
for-the-sake-of the-love of-life himself turns stable in this deed
sit, ne si retrorsum incesserit, veteri Adæ assimiletur
let-him-be lest if backward he-shall-have-walked to-the-old Adam he-be-likened
qui præceptum vitæ transgrediens in sæculares ærumnas
who the-precept of-life transgressing into worldly hardships
expulsus est. Unde nemo præceps sit mundum relinquere
expelled was whence let-no-one hasty be the-world to-leave
et fœdus meum sua voluntate audacter intrare, nisi
and covenant my by-his-own will boldly to-enter unless
prius in magna probatione examinatus sit; quia qui Filium
first in great testing examined he-be because he-who Son
meum per tunicam ceperit, nolo ut eum relinquat.
my through the-tunic shall-have-taken I-do-not-wish that him he-leave
Nam qui ejus incarnatione se induerit, et crucem
for he-who of-him with-the-incarnation himself shall-have-clothed and the-cross
ejus in manus suas susceperit, nunquid conveniens est ut
of-him into hands his shall-have-taken surely-not fitting is-it that
abjiciat Dominum suum? Nullomodo. Ergo his attende.
he-cast-away Lord his by-no-means therefore to-these attend
Homo qui in voluntate cordis sui confessns fuerit et in
the-man who in the-will of-heart his confessed shall-have and in
devotione animæ suæ voverit jugum meum in abjectione
the-devotion of-soul his shall-have-vowed yoke my in the-casting-away
sæcularium rerum portare; si tunc etiam in ipso ardore
of-worldly things to-carry if then also in the-very ardor

cordis sui per voluntatem desiderantis animæ suæ signum
of-heart his through the-will of-the-desiring soul his the-sign
religionis in condimento justæ intentionis susceperit, in
of-religion in the-seasoning of-just intention he-shall-have-taken-up in
illo permaneat, ne si illud postea in contemptu perseverantis
it let-him-remain lest if it afterward in the-contempt of-persevering
mali abjecerit; judicium districti examinis accipiat. Quid
evil he-shall-have-cast-away the-judgment of-strict examination he-receive what
hoc? Quia illum sprevit cujus signum in semetipso suscipiens
this because him he-spurned whose sign in himself receiving
conculcavit; sicut et Judæi eum contempserunt, cum illum
he-trampled as also the-Jews him despised when him
in insania incredulitatis iu cruce affixerunt. Nam ut Judæi
in the-madness of-unbelief on the-cross fixed for as the-Jews
nefas illud non timuerunt, ita et iste non veretur
wickedness that not feared so also this-one not fears
quod eamdem passionem in voto suo abjicit: Quod enim
that the-same passion in vow his he-casts-away what for
homo mihi promittit: hoc etiam reddere debet secundum
man to-me promises this also to-render he-ought according-to
quod David testatur, dicens: Introibo in domum tuam in
what David testifies saying I-shall-enter into house your with
holocaustis, reddam tibi vota mea quæd distinxerunt labia
holocausts I-shall-render to-you vows my which uttered lips
mea. Quid hoc? Per intentionem bonæ et justæ operationis
my what this through the-intention of-good and just working
introibo, o Deus meus, in constitutionem sanctissimi doni
I-shall-enter O God my into the-constitution of-the-most-holy gift
tui, scilicet in ardente desiderio stratum voluptatis meæ
your namely in burning desire the-couch of-pleasure my
relinquens, ita quod nihil mihi dulcius est quam anhelare
leaving so that nothing to-me sweeter is than to-pant

ad te Creatorem omnium. Et ob hoc reddam tibi
toward you Creator of-all and for this I-shall-render to-you
vota mea quæ protulit os meum cum anima mea; quia
vows my which brought-forth mouth my with soul my because
perficere volo quod tibi justo judici in ardenti desiderio
to-perform I-wish what to-you the-just judge in burning desire
meo prius promiseram: videlicet ut actus meos ad te
my before I-had-promised namely that acts my to you
dirigerem, quod insipienter transgressus sum; sed nunc ad te
I-should-direct which foolishly transgressed I-have but now to you
recurrere desiderans, volo mala devitare, et bona facere,
to-run-back desiring I-wish evil-things to-avoid and good-things to-do
quoniam rationalitas et intellectus qui in me fervent, per
since rationality and understanding which in me boil through
discretionem veræ castigationis magis quærunt ad te vivum
the-discretion of-true chastisement rather seek to you the-living
Deum anhelare, quam per stultitiam falsæ contrarietatis
God to-pant than through the-folly of-false contrariety
diabolum imitari. Unde, o homo, cum cor tuum hoc
the-devil to-imitate whence O man when heart your in-this
modo mihi obtuleris, considera quomodo illud prudenter
way to-me you-shall-have-offered consider how it prudently
perficias, Oculus enim meus acutissime videt quid voluntas
you-may-perform the-eye for my most-sharply sees what the-will
hominis mihi loquatur. Ubi quod meum est, hoc districtissime
of-man to-me may-speak where what mine is this most-strictly
requiro. Quapropter, o stulti et plusquam stulti, utquid
I-require wherefore O foolish and more-than foolish why
vobis tam magna onera imponitis quod putatis vobis tam
on-yourselves so great burdens do-you-impose that you-think for-you so
facile esse quod carnalem voluntatem vestram deseratis?
easy to-be that fleshly will your you-should-desert

Nam per legem quæ vobis ex præceptis meis data est, ad
for by the-law which to-you from precepts my given is to
hoc non cogemini ut sæculum relinquatis, nisi prius
this not you-will-be-compelled that the-world you-leave unless first
per multos labores ita exerceamini, ut carnalibus desideriis
through many labors so you-be-exercised that on-fleshly desires
quæ in vobis sunt frenum imponere possitis.
which in you are a-bridle to-impose you-can
Sed tepido vento assimilamini, quoniam cum vana gloria
but to-a-lukewarm wind you-are-likened since when vain glory
mentem vestram afflaverit, tunc ex aliqua asperitate
mind your shall-have-breathed-on then from some harshness
loquimini sic dicentes: Amplius cum sæculo laborare nolo,
you-speak thus saying further with the-world to-labor I-do-not-wish
sed illud festinanter fugere delibero. Et cur ita me frangam
but it hastily to-flee I-resolve and why so myself should-I-break
in casso labore? Sed cum hæc intra vos dicitis, putatis
in vain labor but when these-things within you you-say you-think
ea ita terminari ut excogitatis. Nam multi vacillanti animo
them so to-be-ended as you-devise for many with-wavering mind
me quærunt, ita quod tantum signo religionis exterius
me seek so that only by-the-sign of-religion outwardly
notantur, puris oculis me non quærentes, nec semetipsos in
they-are-marked with-pure eyes me not seeking nor themselves in
vera doctrina simpliciter circumspicientes quomodo diabolum
true teaching simply looking-around how the-devil
qui eos devorare cupit effugiant, quemadmodum columba
who them to-devour desires they-may-flee just-as a-dove
in puritate aquæ considerans accipitrem qui eam rapere
in the-purity of-water seeing the-hawk which her to-seize
tentat, effugit; non autem sic illi diabolum effugiunt cum
tries flees not moreover so they the-devil flee when

eum in scriptura doctrinarum venientem vident, sed in
him in the-scripture of-teachings coming they-see but in
repentino sopore qui ei per cæcitatem mentis suæ
sudden drowsiness which in-him through the-blindness of-mind their
inest, ut tepidus ventus ad me currunt. Quidam enim non
is-within as a-lukewarm wind to me they-run certain-ones for not
voluntatem suam, sed tantum sæcularem habitum abjicientes,
will their but only the-worldly garb casting-away
spiritualem religionem aggrediuntur; quia multas miserias
the-spiritual religion undertake because many miseries
et paupertates in sæculo sustinentes divitias habere non
and poverties in the-world enduring riches to-have not
possunt, et ideo mundum relinquunt, quoniam eum ita
they-can and therefore the-world they-leave since it so
ut vellent habere non possunt. Alii autem ad sæculum
as they-would-wish to-have not they-can others moreover for the-world
stulti et fatui sunt, ita quod hominibus contemptibiles et
foolish and silly are so that to-men contemptible and
seipsos regere non volentes, et propterea sæculum fugiunt,
themselves to-rule not wishing and therefore the-world they-flee
quia illi ludibrio sunt. Sed et quidam debilitatem ac
because to-it a-mockery they-are but also certain-ones the-weakness and
infirmitatem corporis sui habentes et in his calamitatibus
infirmity of-body their having and in these calamities
multum laborantes, non propter me, sed ut his doloribus
much laboring not for-the-sake-of me but that these pains
tanto suavius subveniant, sæculum dereliuquunt. Alii vero
so-much more-sweetly they-may-relieve the-world forsake others but
tantas angustias et oppressiones a carnalibus dominis suis
such straits and oppressions from fleshly masters their
quibus subjecti sunt patiuntur, ut propter timorem eorum
to-whom subject they-are suffer that for fear of-them

a sæculo recedant, non ut præceptis meis obediant, sed
from the-world they-withdraw not that to-precepts my they-may-obey but
ne carnales eorum Domini amplius super eos potestatem
lest the-fleshly of-them Lords further over them power
suam exerceant. Et hi omnes non propter cœlestem
their exercise and these all not for-the-sake-of heavenly
amorem sed propter has terrenas molestias quas sustinent
love but because-of these earthly troubles which they-endure
ad spiritualem religionem veniunt, non considerantes utrum
to spiritual religion come not considering whether
salsus an insulsus, an dulcis an amarus, an cœli an
salty or unsalted or sweet or bitter or of-heaven or
terræ habitator sim. Quid hoc? Ipsi nec condimentum, nec
of-earth the-dweller I-be what this they neither the-seasoning nor
dulcedinem Scripturarum attendunt; nec quomodo in cordibus
the-sweetness of-the-Scriptures attend nor how in the-hearts
illorum homines habitent qui superna quærunt, considerant.
of-them men dwell who supernal-things seek consider
Et quoniam hæc scrutari nolunt, ideo timorem meum
and since these-things to-search they-will-not therefore fear my
abjicientes secundum voluntates suas incedunt, unde et inde
casting-away according-to wills their they-walk whence also thence
alieni sunt et fugitivi vocantur. Quapropter nec ego dico
strangers they-are and fugitives they-are-called wherefore neither I say
eos sæculum dimisisse et ad me venisse, sed in hoc rei
them the-world to-have-left and to me to-have-come but in this guilty
sunt quod servum timent, et Dominum contemnunt, quia
they-are that the-servant they-fear and the-Lord despise because
terrenas causas sequuntur; et me non verentur, et ideo
earthly causes they-follow and me not fear and therefore
pavidi in minimo, et audaces in maximo dicuntur. Ergo et
fearful in the-least and bold in the-greatest they-are-called therefore also

Balaam assimilantur, qui Israeliticum populum in tabernaculis
to-Balaam they-are-likened who the-Israelite people in tabernacles
suis pulchrum videns, mansionem cum illis ficto animo
its beautiful seeing a-dwelling with them with-feigned mind
se habere concupivit, dicens: Moriatur anima mea morte
himself to-have desired saying let-die soul my by-the-death
justorum, et fiant novissima mea horum similia. Quid hoc?
of-the-just and let-become last-things my to-these like what this
Cum homo aliquando in suspiriis animæ ad hoc concutitur
when man sometimes in the-sighs of-the-soul to this is-shaken
ut opera justitiæ incipiat, tunc insurgente desiderio ea
that the-works of-justice he-may-begin then rising-up desire them
gemebunde exoptat, sic dicens in semetipso: Ego miser qui
groaningly he-longs-for thus saying in himself I wretch who
multis peccatis et obligationibus præpeditus sum, studiose
by-many sins and obligations hindered am zealously
desidero ut in abjectione carnalium concupiscentiarum
desire that in the-casting-away of-fleshly concupiscences
anima mea omnem malitiam iniquitatis relinquat, et ut
soul my all the-malice of-iniquity may-leave and that
per contritionem illam qua justi semetipsos despiciunt
through contrition that by-which the-just themselves despise
in habitaculo bonorum operum maneant. Quomodo? Ut
in the-dwelling of-good works they-may-remain how that
in rectis actibus inveniatur finis meus, illis hominibus
in right acts may-be-found end my to-those men
qui justitiam Dei operantur similis: ita ut terminus
who the-justice of-God work like so that the-end
bonorum operum meorum initio justæ intentionis
of-good works my to-the-beginning of-just intention
eorum adæquatur. Sed homo qui intra semetipsum ista
of-them be-made-equal but the-man who within himself these-things

loquitur, si postea transacto tempore illorum suspiriorum cum
speaks if afterward passed the-time of-those sighs with
tentationibus malignorum spirituum afflatur, et carnali
the-temptations of-malign spirits he-is-breathed-on and by-fleshly
concupiscentia devictus ad iniquitatem revertitur, facit ut ipse
concupiscence conquered to iniquity returns does as he
Balaam per nequitiam cupiditatis deceptus fecit. Quomodo?
Balaam through the-wickedness of-cupidity deceived did how
Quia ipse postea per illud schisma tactus per quod prius
because he afterward through that schism touched through which before
populo meo maledicere volebat, ubi ei per angelum
people my to-curse he-wished where to-him through angel
meum et per asinam ipsius restiti, ad hoc eum tamen
my and through the-ass of-him I-resisted to this him yet
in zelo meo perducens, quia benedictione verborum illorum
in zeal my leading because with-the-blessing of-the-words those
quæ in os ipsius posui eidem populo meo benedicebat:
which in the-mouth of-him I-put the-same people my he-blessed
post desiderium illud quo eidem populo Israeli in morte
after desire that by-which to-the-same people Israel in death
sua assimilari desideravit, ad primum schisma reversus est,
his to-be-likened he-desired to the-first schism returned has
et populum meum in pecunia mortis suo consilio per
and people my in the-money of-death by-his counsel through
fornicationem dispersit, ut pollicitus est dicens: Verumtamen
fornication scattered as promised has saying nevertheless
pergens ad populum meum dabo consilium quid populus
going to people my I-shall-give counsel what people
tuus hic faciat extremo tempore. Quid hoc? Videlicet cum
your here may-do in-the-last time what this namely when
me retorsero ad iter desideriorum meorum quæ
myself I-shall-have-turned-back to the-road of-desires my which

ad decorem carnis pertinent; tunc concupiscentias illas
to the-beauty of-the-flesh pertain then concupiscences those
ingrediar quas prius cognoveram. Quomodo? Quia scio quid
I-shall-enter which before I-had-known how because I-know what
in carne mea cui honeste deservio, ita ut et ego qui
in flesh my which honorably I-serve so that also I who
his causis quæ ipsi semper adsunt imbutus sum; tibi,
with-these causes which to-it always are-present steeped am to-you
o homo. qui etiam in eisdem delectabilibus rebus ardens,
O man who also in the-same delightful things burning
in abscondito mentis meæ stimulum concupiscentiis tuis
in the-hiding of-mind my the-goad to-concupiscences your
ostendo; cum per suggestionem voluptatis meæ fumigantem
I-show when through the-suggestion of-pleasure my smoking
ardorem tuum ita succendo, ut per agnitiones venalium
ardor your so I-kindle that through the-acquaintances of-venal
terrenarum rerum quæ in corde tuo florent, illud ardens
earthly things which in heart your flower that burning
desiderium quo prius ad opera illa quæ sancta dicuntur
desire by-which before to the-works those which holy are-called
anhelasti exstinguas: hoc modo finem eis imponens,
you-panted you-may-extinguish in-this way an-end on-them imposing
et eas opportuno tempore ita relinquens, quasi nunquam
and them at-the-opportune time so leaving as-if never
ea cognoveris. Unde, o homo, sicut iste Balaam post illud
them you-had-known whence O man as that Balaam after that
rectum desiderium quo prius sursum aspiciebat, ad fallaces
right desire by-which before upward he-looked to deceitful
concupiscentias se deorsum inclinabat; ita et ii faciunt qui
concupiscences himself downward bent so also those do who
me ficte quærunt, quia cum viderint illos qui sæculum
me feignedly seek because when they-shall-have-seen those who the-world

veraciter abjecerunt simpliciter incedere, et in arcta ac beata
truly cast-away simply to-walk and in narrow and blessed
conversatione laudabiliter ac veraciter perdurare; dicunt eos
way-of-life laudably and truly to-endure they-say them
pulchros et suaves esse, ac protinus repentino impetu vitam
beautiful and sweet to-be and forthwith with-sudden impulse the-life
eorum aggrediuntur, secundum ipsos vivere desiderantes. Sed
of-them undertake according-to them to-live desiring but
postquam se illis ita conjunxerint quemadmodum et
after themselves to-them so they-shall-have-joined just-as also
Balaam Israeliticum populum inspexit, tunc frequenter per
Balaam the-Israelite people looked-at then often through
diversas nequitias quas prius in cordibus suis habebant cum
diverse wickednesses which before in hearts their they-had when
in sæculo essent, ad carnalia desideria revocantur, quoniam et
in the-world they-were to fleshly desires they-are-recalled since also
illis prius dominabantur. Quapropter cum sic impediuntur,
over-them before they-ruled wherefore when thus they-are-hindered
veneno et adversitate sua contaminant electum gregem
with-poison and adversity their they-contaminate the-chosen flock
meum, multis tempestatibus eum quatientes, et consilio
my with-many storms it shaking and by-the-counsel
suæ nequitiæ eum dispergentes. Nam cum ipsi a sæculo
of-their wickedness it scattering for when they from the-world
deceptuose recederent, me in orationibus suis in adjutorium
deceptively withdrew me in prayers their for help
sibi non invocabant, nec in probatione corporis sui si
to-themselves not they-invoked nor in the-testing of-body their whether
in hoc proposito perseverare possent an non, me quærebant:
in this purpose to-persevere they-could or not me did-they-seek
unde et ego permitto eos considerare: quid voluntas ipsorum
whence also I permit them to-consider what the-will of-them

cum in semetipsis confidunt eos possit adjuvare. O, ipsi
when in themselves they-trust them can to-help O they
insipientes et infructuosi existunt; quia sunt inutiles absque
foolish and unfruitful are because they-are useless without
aratione legis Dei, et sine fructificatione verbi ipsius;
the-plowing of-the-law of-God and without the-fruiting of-the-word of-him
quia non exquisierunt quid facere deberent cum arctam
because not they-sought what to-do they-ought when the-narrow
viam adirent, ut bona terra circumspicitur quem utilem
way they-approached as good earth is-looked-over what useful
fructum profert. Unde audiant: O homo, si hodie cum in
fruit it-brings-forth whence let-them-hear O man if today when in
carne tua fortiter in concupiscentiis ardeas, igneam fornacem
flesh your strongly in concupiscences you-burn the-fiery furnace
existi, quis tibi tantum refrigerium dedit, quod tam
you-went-out who to-you such refreshment gave that so
magnum incendium posses evadere in voluptate tua?
great a-fire you-could to-escape in pleasure your

Whoever takes up Christ's passion must persevere. Parents may not give a child to the cloister without its consent: a ram not bound by the horns flees, and a child shut up against its will is dry in body and soul. Let them promise to raise it for God and offer it only if it consents. Whoever turns back a willing candidate commits sacrilege, for what is vowed to God cannot be redeemed, and those who leave a service freely taken up are called back, by gentle words first, then by blows and hunger.

Vere qui hæc aggredi voluerit, interioribus oculis
truly he-who these-things to-undertake shall-have-wished with-inner eyes
suis incedere debet qualiter ea per me incipiat, et
his to-walk ought how them through me he-may-begin and
qualiter ea meo adjutorio perficiat, ne si illa insipienter
how them by-my help he-may-perform lest if them foolishly
inceperit et male consummaverit, in ruinam vadat,
he-shall-have-begun and badly shall-have-completed into ruin he-go
sicut et ille antiquus hostis qui in semetipso confisus,
as also that ancient enemy who in himself trusting
in ira zeli mei dejectus est; sic et isti abjicientur,
in the-wrath of-zeal my cast-down was so also these will-be-cast-away
qui nec semetipsos considerantes, in præcipitatione magnæ
who not themselves considering in the-headlong-haste of-great
superbiæ passione Filii mei se induunt, sed eam
pride with-the-passion of-Son my themselves clothe but it
postmodum in fastidio superflue rejiciunt. Quapropter qui
afterward in disgust superfluously reject wherefore those-who
eam super se posuerint, attendant quomodo eam
it upon themselves shall-have-placed let-them-attend how it
diligant, secundum quod Jeremias propheta in Spiritu
they-may-love according-to what Jeremiah the-prophet in the-Spirit
sancto hortatur dicens: O vos omnes qui transitis per viam,
holy exhorts saying O you all who pass by the-way

attendite et videte si est dolor sicut dolor meus, quoniam
attend and see if there-is sorrow like sorrow my since
vindemiavit me ut locutus est Dominus, in die
he-has-gathered-the-vintage-of me as spoken has the-Lord in the-day
iræ furoris sui. Quid hoc? O vos omnes qui vitia
of-the-wrath of-fury his what this O you all who vices
deseritis, videlicet in abjectione sæcularium, et in imitatione
desert namely in the-casting-away of-worldly-things and in the-imitation
spiritualium, transeuntes per viam illam quæ et veritas est
of-spiritual-things passing by way that which also the-truth is
quæ ego Filius Dei sum; attendite in inceptione bonorum
which I the-Son of-God am attend in the-beginning of-good
operum ne doloris mei obliviscamini, cum me in passione
works lest of-sorrow my you-forget when me in passion
mea cœperitis imitari, et videte in perfectione justitiæ,
my you-shall-have-begun to-imitate and see in the-perfection of-justice
ut dolor ille quem pro amore meo vobis imponitis:
that sorrow that which for love my on-yourselves you-impose
dolori meo similis sit. Quomodo? ut in eisdem miseriis quas
to-sorrow my like be how that in the-same miseries which
propter me sustinetis usque ad bonum finem indeficienter
because-of me you-endure up to a-good end unfailingly
perseveretis; sicut et ego perseveravi in dolore meo mori pro
you-persevere as also I persevered in sorrow my to-die for
vobis, quoniam ego compressus, et conculcatus in passione
you since I pressed and trampled in the-passion
crucis sum; sicut uva in torculari exprimitur ut corpus
of-the-cross was as a-grape in the-wine-press is-squeezed that body
meum manducetis, et sanguinem meum bibatis, ut in
my you-may-eat and blood my you-may-drink as in
præscientia perspicacis oculi sui locutus est dominator cœli
the-foreknowledge of-the-penetrating eye his spoken has the-ruler of-heaven

et terræ in judicio cum Adam vitam deseruit et mortem
and of-earth in judgment when Adam life deserted and death
accepit; ubi tamen idem Pater meus cœlestis hoc prævidit,
received where yet the-same Father my heavenly this foresaw
quod in fine temperum per me Filium suum ex Virgine
that in the-end of-times through me Son his from the-Virgin
incarnatum qui me in fortissimis viribus justitiæ diabolo
incarnate who myself in the-strongest forces of-justice to-the-devil
opponebam, eumdem antiquum seductorem superaret et
opposed the-same ancient seducer he-should-overcome and
humanum genus in defensione superni auxilii liberaret.
the-human race in the-defense of-supernal help he-should-free
Ergo homo cujuscunque sexus aut ætatis sit, qui passionem
therefore the-man of-whatever sex or age he-be who passion
meam induit, attendat ut eam fortiter retineat, ne si eam
my puts-on let-him-attend that it strongly he-retain lest if it
per errorem neglectus sui abjecerit, postea cum
through the-error of-neglect of-himself he-shall-have-cast-away afterward when
ipsam voluerit retinere, eam invenire non possit.
it he-shall-have-wished to-retain it to-find not he-can
Unde et illi qui infantes suos meæ passioni in
whence also those who infants their to-my passion in
humilitatis conversatione subjicere voluerint, hoc non in
of-humility the-way-of-life to-subject shall-have-wished this not in
præsumptione præcipitationis impudenter faciant, sed sapienter
the-presumption of-haste impudently let-them-do but wisely
in examinatione discretionis, non cogentes illos absque
in the-examination of-discretion not compelling them without
consensu voluntatis suæ hoc adire, quod nec ipsi possunt
the-consent of-will their this to-approach which not-even they can
perferre. Quomodo? Si infantem tuum mihi offers cum ei
to-bear how if infant your to-me you-offer when in-it

nondum inest scientia discernentis intellectus, sed cum in
not-yet is the-knowledge of-discerning understanding but when in
stultitia omnis sensus sui jacet, et tamen ita sine voluntate
the-folly of-all sense its it-lies and yet so without the-will
ipsius eum offers, consensum ejus in hoc non considerans,
of-it it you-offer the-consent of-it in this not considering
non recte fecisti ita offerens arietem. Quomodo? Si homo
not rightly you-have-done so offering a-ram how if a-man
arietem ad altare meum offert; si eum cornibus suis fortiter
a-ram to altar my offers if it by-horns its strongly
funibus non alligavit, nonne aries aufugit? Sic etiam si pater
with-ropes not he-has-bound surely the-ram flees-away thus also if father
aut mater puerum suum qui aries est, ad servitutem meam
or mother child their who the-ram is to service my
offerunt, si in hoc voluntatem illius quæ cornua ejus sunt,
offer if in this the-will of-him which the-horns of-it are
nec diligenti custodia, nec supplicatione, nec deprecatione,
neither with-diligent guard nor with-supplication nor with-entreaty
nec exhortatione totius diligentiæ quæ funes colligationis
nor with-exhortation of-all diligence which the-ropes of-the-binding
ejus intelligantur, attendunt, quoniam his omnibus puer
of-it may-be-understood they-attend since by-these all the-child
ad consensum bonæ voluntatis provocandus est; tunc si
to the-consent of-good will to-be-called-forth is then if
istis examinationibus non fuerit probatus, certe aut
by-these examinations not he-shall-have-been proved surely either
corpore aut mente aufugit, nisi Deus eum in mirabilibus
in-body or in-mind he-flees-away unless God him in wonders
suis custodiat. Si autem tu, o homo, in tam magna custodia
his guard if moreover you O man in so great a-custody
corporalis districtionis puerum illum concludis quod se a
of-bodily constraint child that enclose that himself from

pressura repugnantis voluntatis suæ absolvere non possit, tunc
the-pressure of-the-resisting will his to-free not he-can then
in omnibus fructibus tam corporis quam animæ propter
in all fruits as-much of-body as of-soul because-of
capturam illam quæ sine consensu ejus ipsi injuste illata
capture that which without the-consent of-him on-him unjustly brought
est, aridus mihi apparet. Tunc et ego tibi, o homo, qui
is dry to-me he-appears then also I to-you O man who
auctor hujus ligaturæ es, dico: Viridem agrum in potestate
the-author of-this binding are say a-green field in power
mea habui; nunquid, o homo, dedi tibi illum, ut eum
my I-had surely-not O man did-I-give to-you it that it
germinare faceres quemcunque fructum tu ipse velles.
to-sprout you-should-make whatever fruit you yourself might-wish
Et si in illum semen seminas, an potes illum in fructum
and if into it seed you-sow whether you-can it into fruit
producere? Non. Nam tu nec rorem das, nec pluviam
to-bring-forth no for you neither dew give nor rain
producis, nec humiditatem in viriditate tribuis, nec calorem
bring-forth nor moisture in greenness bestow nor heat
in ardore solis educis; per quæ omnia competens fructus
in the-ardor of-the-sun draw-out through which all-things fitting fruit
producendus est. Ita etiam in auditum hominis verbum
to-be-brought-forth is so also into the-hearing of-man the-word
seminare potes; sed in cor illius quod ager meus est,
to-sow you-can but into the-heart of-him which field my is
nec rorem compunctionum, nec pluviam lacrymarum, nec
neither the-dew of-compunctions nor the-rain of-tears nor
humorem devotionum, nec calorem Spiritus sancti infundere
the-moisture of-devotions nor the-heat of-the-Spirit holy to-pour-in
vales, in quibus universis fructus sanctitatis germinere
you-are-able in which all the-fruit of-holiness to-sprout

debet. Et quomodo audebas delicatum et sanctificatum mihi
ought and how did-you-dare the-delicate-one and sanctified to-me
in baptismo tam temere tangere; ut eum absque voluntate
in baptism so rashly to-touch that him without will
sua in arctissimam captionem ligaturæ ad ferendum jugum
his into the-narrowest captivity of-binding for bearing yoke
meum traderes. Unde nec aridus, nec viridis effectus
my you-should-hand-over whence neither dry nor green made
est; quia nec sæculo mortuus est, nec sæculo vivit.
has-he-been because neither to-the-world dead is-he nor to-the-world he-lives
Et cur eum ita oppressisti, quod ad utrumque inutilis est?
and why him so did-you-oppress that for either useless he-is
Nec miraculum meum ad confortandum eum ut in spirituali
nor miracle my for strengthening him that in spiritual
vita permaneat, ab hominibus exspectandum non est, quoniam
life he-may-remain by men to-be-awaited not is since
nolo ut parentes ejus in oblatione ejus peccent, absque
I-do-not-wish that the-parents of-him in the-offering of-him should-sin without
voluntate illius eum mihi offerentes. Quod si aliquis sive
the-will of-him him to-me offering but if someone whether
pater sive mater puerum suum ad servitium meum offerre
father or mother child their to service my to-offer
voluerit, antequam eum præsentet, dicat: Promitto
shall-have-wished before him he-present let-him-say I-promise
Deo quod puerum meum solerti custodia usque ad
to-God that child my with-skillful guard up to
intelligibilem ætatem ejus custodiam supplicando, deprecando,
the-understanding age of-him I-shall-guard supplicating entreating
exhortando eum ut in servitio Dei devote permaneat.
exhorting him that in the-service of-God devoutly he-may-remain
Et si mihi consenserit, festinanter eum ad servitutem
and if to-me he-shall-have-consented hastily him to the-service

Dei offero: vel si mihi assensum non præbuerit, insons
of-God I-offer or if to-me assent not he-shall-have-offered guiltless
coram oculis majestatis ejus inveniar. Si autem parentes
before the-eyes of-the-majesty of-him may-I-be-found if moreover the-parents
pueri eum his modis usque ad intelligibilem ætatem
of-the-child him in-these ways up to the-understanding age
ejus prosecuti fuerint; si tunc puer se avertens illis
of-him followed shall-have if then the-child himself turning-away to-them
consentire noluerit; tunc et ipsi, quia devotionem suam
to-consent shall-have-refused then also they because devotion their
in illo quantum valebant ostenderunt, eum sine voluntate
in him as-much-as they-were-able they-showed him without the-will
illius non offerant, nec eum ad servitutem illam pervenire
of-him not let-them-offer nor him to service that to-come
cogant, quam nec ipsi ferre nec adimplere volunt.
let-them-compel which neither they to-bear nor to-fulfill wish
Qui autem devoto animo se mihi libenter subjicere
he-who moreover with-devoted mind himself to-me willingly to-subject
voluerit, ad hoc strenue exhortandus est ut perveniat, nec
shall-have-wished to this vigorously to-be-exhorted is that he-may-come nor
per livorem alicujus malevolæ animæ a bona intentione
through the-spite of-some malevolent soul from good intention
sua retrahendus. Nam si quis aliquem illorum qui me sequi
his to-be-drawn-back for if anyone someone of-those who me to-follow
desiderant a proposito suo retraxerit, sacrilegium facit,
desire from purpose his shall-have-drawn-back sacrilege he-does
quoniam fœdus meum in mente illius dirupit, quapropter
since covenant my in the-mind of-him he-has-broken wherefore
et in recto judici rationem inde redditurus est; si in hac
also in the-right judgment account thence about-to-render he-is if in this
nequitia inflexibilis perduraverit, quia mihi servire volentem
wickedness unbending he-shall-have-persisted because to-me to-serve one-wishing

avertit: quod facere non debuit, ut scriptum est: Omne
he-turned-away which to-do not he-ought as written it-is everything
quod Domino consecratur, sive homo fuerit sive
which to-the-Lord is-consecrated whether man it-shall-have-been or
animal, sive ager, non veniet, nec redimi poterit. Quid
animal or field not will-be-sold nor to-be-redeemed will-it-be-able what
hoc? Cum quælibet anhelans anima, pleno officio scientiæ
this when any panting soul with-full office of-knowledge
ita bonum sensum in homine tangit, ut ille aliquam rem
so the-good sense in man touches that he some thing
perficiat; tunc rem illam voluntas ejus confirmat dicens:
performs then thing that the-will of-him confirms saying
Hoc decet ad honorem Dei. Et ita cum bona devotione
this is-fitting for the-honor of-God and so with good devotion
et cum justa reverentia homo ille promittit Deo, illud ei
and with just reverence man that promises to-God it to-him
offerens per osculum cordis, quod est per voluntatem
offering through the-kiss of-the-heart which is through the-will
desideriorum suorum. Et tunc illud hoc modo in dotem
of-desires his and then it in-this way as the-dowry
sanctificationis Deo oblatum est. Quomodo? Quia Deus in
of-sanctification to-God offered is how because God in
illo homine ædificantem voluntatem videns, ita eum per
that man the-edifying will seeing so him through
annulum sanctificationis suscipit, ut vir sponsam suam
the-ring of-sanctification receives as a-husband bride his
per annulum desponsationis sibi in fœdus colligationis
through the-ring of-betrothal to-himself in the-covenant of-binding
ne ipsam amodo dimittat munire solet. Unde cum Deus
lest her henceforth he-dismiss to-secure is-accustomed whence when God
voluntatem illam virilitate animi hominis susceperit,
will that with-the-manliness of-the-mind of-the-man shall-have-received

qui semetipsum ita constringit quod reliquit quod habet,
who himself so binds that he-has-left what he-has
et qui magis Deo dividit quam sibi quod possidet,
and who rather to-God divides than to-himself what he-possesses
tunc colligatio hujusmodi consecrationis ita permanebit, nec
then the-binding of-this-kind of-consecration so will-remain nor
devotionem suam relinquet. Quare? Quia illam scientia
devotion its will-it-leave why because it the-knowledge
hominis cognovit, quoniam bonus sensus ejus illam intellexit,
of-man knew since the-good sense of-him it understood
et quia illam voluntas ipsius ad honorem Dei ædificavit;
and because it the-will of-him for the-honor of-God built
et ideo sive homo fuerit qui semetipsum ita Deo
and therefore whether man it-shall-have-been who himself so to-God
obtulit, sive animal homini subjectum quod eodem modo
offered or an-animal to-man subject which in-the-same way
ad honorem Dei oblatum est, seu ager fructum proferens
for the-honor of-God offered is or a-field fruit bearing
qui etiam ita Deo est consecratus, nec pro cariore pretio
which also so to-God is consecrated neither for a-dearer price
dari, nec sub viliore recompensatione retineri debet, ne
to-be-given nor under a-cheaper recompense to-be-kept ought-it lest
honor Dei quasi in contemptibilem æstimationem deputetur.
the-honor of-God as-if into contemptible estimation be-reckoned
Sed sicut nullus contra voluntatem suam a sæculari via ad
but as no-one against will his from the-worldly way to
spiritualem tramitem converti cogendus est; ita etiam qui
the-spiritual path to-be-converted to-be-compelled is so also he-who
cum devotione voluntatis suæ servitium meum aggressus est,
with the-devotion of-will his service my undertaken has
et postea illud contemnens neglexerit, justo judicio ut
and afterward it despising shall-have-neglected by-just judgment that

illud recipiat revocandus est. Quomodo? Si habet æquos
it he-may-take-back to-be-recalled is how if he-has fair
rectores et spirituales magistros zelum meum habentes, ii
rectors and spiritual masters zeal my having they
debent eum ad servitutem meam revocare, et hoc primum
ought him to service my to-recall and this first
facient supplicatione, exhortatione, et blando sermone
they-will-do by-supplication by-exhortation and by-coaxing speech
eum linientes, et deinde verberibus et constrictione frigoris
him soothing and then by-blows and by-the-constraint of-cold
et famis et aliis his similibus castigationibus eum
and of-hunger and by-other to-these like chastisements him
corripientes, quatenus his miseriis admonitus, infernales
rebuking so-that by-these miseries admonished the-infernal
pœnas ad mentem suam revocet, et eas timens a
punishments to mind his he-may-recall and them fearing from
se putredinem animæ suæ auferat, et ad semitam
himself the-rottenness of-soul his he-may-take-away and to path
illam quam deseruerat ita revocatus redeat, ut etiam de
that which he-had-deserted so recalled he-may-return as also of
his Evangelio scriptum est: Exi in vias et sepes et
these in-the-Gospel written it-is go-out into the-ways and hedges and
compelle intrare, ut impleatur domus mea. Quid hoc? Tu
compel to-enter that be-filled house my what this you
qui spiritualis pastor et justus rector et rectus magister es,
who the-spiritual shepherd and just rector and right master are
exi de pristinis moribus tuis qui tibi de primo parente
go-out from former morals your which to-you from first parent
tuo adhærent, et vade in viam arctam et angustam, et in
your cling and go into the-way narrow and strait and into
compositionem inflexorum præceptorum quæ justissimi viri in
the-composition of-unbending precepts which the-most-just men in

textura Spiritus sancti composuerunt; et acutissime in zelo
the-weaving of-the-Spirit holy composed and most-sharply in zeal
meo considera eos qui sub præcepto et magistratione tua
my consider those who under the-precept and mastership your
degentes aut susceperunt aut voverunt sua voluntate et
living either undertook or vowed by-their-own will and
non ex alterius hominis injusta coactione sanctum propositum
not from another man's unjust coercion the-holy purpose
pacti mei observare, et cum postea illud contemnentes
of-pact my to-observe and when afterward it despising
ad vetera vitia cupiunt redire: hos dulcibus et amaris
to old vices they-desire to-return these with-sweet and bitter
correptionibus compelle ecclesiasticam disciplinam intrare, ut
rebukes compel the-ecclesiastical discipline to-enter that
domus dotationis meæ tam ex strenue correptis quam ex
the-house of-endowment my as-much from vigorously rebuked-ones as from
suaviter admonitis impleatur, quoniam alii ad vitam diversis
sweetly admonished-ones be-filled since some to life by-diverse
castigationibus et alii variis blandis admonitionibus vocandi
chastisements and others by-various coaxing admonitions to-be-called
sunt. Quomodo? Ut diligens pastor perditam ovem suam
are how as a-diligent shepherd lost sheep his
sollicite requirit, ita et spirituales magistri subjectos suos per
anxiously seeks so also spiritual masters subjects their through
diversa vitia errantes multa diligentia requirere debent, sua
diverse vices wandering with-much diligence to-seek ought by-their
scilicet solertia cogentes eos, ut in domum justitiæ de qua
namely skill compelling them that into the-house of-justice from which
exierunt vel exire volebant revertantur, ut Ecclesia in una
they-went-out or to-go-out wished they-return that the-Church in one

parte ex amore correptis et in altera ex blande adhortatis
part from love rebuked and in the-other from coaxingly exhorted
ovibus impleatur, et ita ad superna pascua perducatur.
with-sheep be-filled and so to supernal pastures be-led

PENITENCE AND DESPAIR

The incorrigible are driven out like wolves; yet God receives whoever repents, even at the last, though delaying conversion until death deceives the soul. Every sin is forgiven but unrepented blasphemy against the Spirit, which is despair: the fool who says there is no God, and one who thinks his sins too great to save; even these God receives if they return. Whoever resists such thoughts is God's strongest fighter. The suicide, like the devil, kills what God joined and cannot repent.

Qui autem tunc ita obturati sunt, quod nec propter
those-who moreover then so stopped-up are that neither because-of
corporalem castigationem quæ eis a præpositis magistris suis
the-bodily chastisement which on-them by the-set-over masters their
in zelo meo infertur, nec propter timorem meum quoniam ego
in zeal my is-brought nor because-of fear my since I
sum Deus nolens iniquitatem, nec propter amorem effusi
am God not-wishing iniquity nor because-of the-love of-the-shed
sanguinis Filii mei qui pro ipsis passus est se corrigere
blood of-Son my who for them suffered has themselves to-correct
volunt, sed fidelissimos amicos meos qui vias meas velociter
they-wish but the-most-faithful friends my who ways my swiftly
currunt polluere sua putredine laborant; tunc ab amicis
run to-pollute with-their rottenness they-labor then by friends
meis ne gregem meum contaminent ut lupi expellendi sunt,
my lest flock my they-contaminate like wolves to-be-expelled they-are
quemadmodum Paulus amicus meus hortatur dicens: Auferte
just-as Paul friend my exhorts saying take-away

malum ex vobis. Quid hoc? Vos qui in culmine regiminis
the-evil from you what this you who in the-summit of-rule
estis, et qui in humilitate subjectionis manetis, expellite malum
are and who in the-humility of-subjection remain expel evil
illud a vobis quod timorem meum contemnens mihi Creatori
that from you which fear my despising to-me the-Creator
cœli et terræ contradicit, illud tam forti examinatione a
of-heaven and of-earth contradicts it with-so strong examination from
vobis expellentes, ut in conscientia vestra radicem non figat,
you expelling that in conscience your a-root not it-fix
nec in consortio vestro pedem suum ponat, ne dulcia pigmenta
nor in fellowship your foot its it-place lest the-sweet perfumes
bonorum operum in vobis vilescant. Sed qui ex his in
of-good works in you grow-cheap but he-who of these in
pœnitentia reverti voluerit, et me Creatorem suum pro
penitence to-return shall-have-wished and me Creator his with-pure
corde quæsierit; etiamsi in extremitate cursus sui venerit
heart shall-have-sought even-if in the-extremity of-course his he-shall-have-come
ego tamen suscipiam eum quia cuncta juste judico.
I yet shall-receive him because all-things justly I-judge
Qui autem thesaurum cordis sui subtrahendo abscondit,
he-who moreover the-treasure of-heart his by-withdrawing hides
dicens: Nisi sentiam me moriturum, a sæcularibus causis
saying unless I-feel myself about-to-die from worldly causes
me non convertam et ita conversionem suam usque ad
myself not I-shall-turn and so conversion his up to
expirationem animæ suæ differt, et cum jam amplius
the-expiring of-soul his defers and when now longer
spirare non valet, diutius præsentem vitam se posse
to-breathe not he-is-able any-longer the-present life himself to-be-able
habere desperans sæculo renuutiare tentat: hic animam
to-have despairing to-the-world to-renounce tries this-one soul

suam decipit, quoniam conversio ejus deceptibilis est, hoc
his deceives since the-conversion of-him deceitful is this
ludificando fecit, ut ludificatio etiam accipitur. Ille vero qui
by-mocking he-did as a-mockery also it-is-taken he but who
jam morti proximus, toto corde propter peccata sua et
now to-death nearest with-whole heart because-of sins his and
propter amorem meum sæculo renuntiaverit, scilicet quandiu
because-of love my to-the-world shall-have-renounced namely as-long-as
vivat mihi ardenter servire desiderans; vere devotionem ejus
he-live me ardently to-serve desiring truly the-devotion of-him
cum omnibus choris angelorum suscipio, et ei gloriam vitæ
with all the-choirs of-angels I-receive and to-him the-glory of-life
tribuo. Nam quamvis homo in multo crimine occupatus sit,
I-grant for although a-man in much crime occupied be
cum tangit peccata sua ita quod amare delicta sua deflet, et
when he-touches sins his so that bitterly offenses his he-weeps and
hoc simplici oculo facit quia me ad iracundiam provocavit,
this with-simple eye he-does because me to anger he-provoked
ego eum a morte ad salutationem erigo, nec ei supernam
I him from death to salvation raise nor to-him the-supernal
hæreditatem denego, secundum quod psalmista David in
inheritance deny according-to what the-psalmist David in
Spiritu meo testatur, dicens: In quacunque die invocavero
Spirit my testifies saying in whatever day I-shall-have-called-on
te, ecce cognovi quoniam Deus meus es. Quid hoc? In
you behold I-have-known that God my you-are what this in
quacunque luce vitæ meæ ulla claritas supernæ illustrationis
whatever light of-life my any brightness of-supernal illumination
in mente mea qui in tenebris jaceo, per divinam gratiam se
in mind my who in darkness lie through divine grace itself
ostenderit, ita quod in amaritudine pœnitentiæ peccatorum
shall-have-shown so that in the-bitterness of-penitence of-sins

meorum et vulneribus gravati cordis mei invocavero
my and in-the-wounds of-weighed-down heart my I-shall-have-called-on
te qui omnibus te puro corde invocantibus remedium tuæ
you who to-all you with-pure heart calling-on the-remedy of-your
pietatis concedis; tunc in eadem visitatione cognovi, quia tu
piety grant then in the-same visitation I-have-known that you
qui hæc misericorditer operaris Deus meus es? Quid est
who these-things mercifully work God my are what is
hoc? Cum per gratiam tuam me ad hoc perduxeris, quod
this when through grace your me to this you-shall-have-led that
te Deum meum in operibus justitiæ cognovero, ita quod in
you God my in works of-justice I-shall-have-known so that in
operibus iniquitatis meipsum damno et reprimo: tunc suscipis
works of-iniquity myself I-condemn and repress then you-receive
me simpliciter te quærentem, et lacrymose post te clamantem
me simply you seeking and tearfully after you crying
atque in viriditate animæ meæ te cognoscentem, quia tu es
and in the-greenness of-soul my you knowing that you are
ille qui hæc facere potes; tunc enim corpus meum in vera
he who these-things to-do can then for body my in true
pœnitentia contero, et illud quasi pro nihil habeo. Et cum
penitence I-crush and it as-if for nothing I-hold and when
tali modo pœnitentiam suam homo fecerit, remedium
in-such a-way penitence his a-man shall-have-made the-remedy
peccatorum suorum inveniet. Quomodo? Quia me Deum
of-sins his he-will-find how because me God
suum cognovit. Quomodo? Quoniam peccata sua deseruit,
his he-has-known how since sins his he-deserted
et ideo per oculum pœnitentiæ videbit quod illa vana
and therefore through the-eye of-penitence he-will-see that those vain
fuerunt quæ prius ardenter in mala concupiscentia perpetravit.
were which before ardently in evil concupiscence he-committed

Quapropter nemo negligat remedium pœnitentiæ quærere,
wherefore let-no-one neglect the-remedy of-penitence to-seek
quia si illam sanus in corpore neglexerit, studeat
because if it healthy in body he-shall-have-neglected let-him-strive
tamen ut eam vel in extremo tempore suo inveniat, et ad
yet that it even in the-last time his he-may-find and to
salvationem eum suscipiam quoniam quamvis sordes magnæ
salvation him I-shall-receive since although the-filth great
sint in peccatis, tamen propter Filium meum in pura
be in sins yet because-of Son my in pure
pœnitentia abluuntur, præter hunc qui blasphemiam contra
penitence they-are-washed-away except this-one who blasphemy against
Spiritum sanctum impœnitens dixerit, et qui se ipsum
the-Spirit holy unrepentant shall-have-spoken and who him himself
in mortem corporis sui obduratus præcipitaverit, quia hæc
into the-death of-body his hardened shall-have-cast-headlong because these
duo velut unum sunt. Istos in gloria supernæ vitæ nescio,
two as one are these in the-glory of-supernal life I-know-not
ut in Evangelio scriptum est: Omne peccatum et blasphemia
as in the-Gospel written it-is every sin and blasphemy
remittetur hominibus, spiritus autem blasphemiæ non
will-be-remitted to-men the-spirit moreover of-blasphemy not
remittetur. Quid hoc? Omne peccatum quod in superfluitate
will-be-remitted what this every sin which in the-superfluity
carnis, aut cum libidine, aut cum amaritudine, aut aliis
of-the-flesh either with lust or with bitterness or by-other
his similibus vitiis peractum fuerit, seu blasphemia quæ
to-these like vices committed shall-have-been or blasphemy which
est in cultu idolorum ubi verus Deus ignoratur et falsum
is in the-worship of-idols where the-true God is-not-known and a-false
figmentum adoratur, aut invocatio dæmoniorum ubi verus
figment is-adored or the-invocation of-demons where the-true

Deus scitur, et tamen in perversitate hominum diabolus
God is-known and yet in the-perversity of-men the-devil
invocatur: hæc omnia in pura pœnitentia remittentur
is-invoked these-things all in pure penitence will-be-remitted
hominibus, cum per compunctionem lacrymarum ex intimo
to-men when through the-compunction of-tears from inmost
corde verum Deum omnibus se invocantibus misericordiam
heart the-true God to-all him calling-on mercy
suam misericorditer præstantem fideliter quæsierint.
his mercifully offering faithfully they-shall-have-sought
Quoniam, quamvis hujusmodi homines graviter in peccatis
since although of-this-kind men gravely in sins
errando delinquant, tamen si Deum imperio et potestate in
by-erring offend yet if God by-command and power in
cœlis regnantem omnino non abjiciunt, manum auxilii ejus
the-heavens reigning altogether not they-cast-away the-hand of-help of-him
quærentes invenient. Sed si in infidelitate sua perseverarint,
seeking they-will-find but if in unbelief their they-shall-have-persevered
ita quod ab hac perversitate nunquam resipiscant, sed
so that from this perversity never they-come-to-their-senses but
fixo corde et anima consentiente Deum omnino abnegent,
with-fixed heart and soul consenting God altogether they-deny
sic intra semetipsos dicentes: Quid est hoc quod dicitur Deus?
thus within themselves saying what is this which is-called God
Nam Dei non est misericordia aut veritas, ut velit aut
for of-God not is mercy or truth that he-would-wish or
possit me adjuvare: et ita impœnitentes diffidant a peccatis
could me to-help and so unrepentant they-despair from sins
suis se posse mundari, aut ullo modo salvari: hi
their themselves to-be-able to-be-cleansed or in-any way to-be-saved these
Deum blasphemant, et ob hoc propter nequitiam obdurationis
God blaspheme and for this because-of the-wickedness of-hardening

suæ si ita perseveraverint, remissionem blasphemiæ non
their if so they-shall-have-persevered the-remission of-blasphemy not
percipient, quia intellectum cordis sui ita suffocant, quod
they-will-obtain because the-understanding of-heart their so they-suffocate that
sursum suspirare non valent, quoniam illum per cujus
upward to-sigh not they-are-able since him through whose
misericordiam salvari debent, quasi nihilum habent, ut etiam
mercy to-be-saved they-ought as-if nothing they-hold as also
David testatur, dicens: Dixit insipiens in corde suo: Non est
David testifies saying said the-fool in heart his not is
Deus. Quid est hoc? Per stultam locutionem qui sapientia
God what is this through foolish speech he-who of-wisdom
et intellectu vacuus erat, Deum in corde suo abnegavit, etiam
and understanding empty was God in heart his denied even
ad cognoscendum eum insipiens fuit. Quomodo? Quia verum
for knowing him foolish he-was how because the-true
Deum nec scire nec intelligere voluit, cnm in obdurato
God neither to-know nor to-understand he-wished when in hardened
sensu dicebat: Quid est Deus? Deus non est. Et quid vel
sense he-said what is God God not is and what even
ego sum? Nescio quid sum. Qui hæc dicit insipiens est,
I am I-know-not what I-am he-who these-things says foolish is
quoniam veram sapientiam qua Deus cognoscitur non habet.
since true wisdom by-which God is-known not he-has
Sed quisquis Deum in potestate sua regnantem non ficte
but whoever God in power his reigning not feignedly
cognovit, hic sapiens est, quamvis peccator sit. Unde quisquis
has-known this-one wise is although a-sinner he-be whence whoever
hoc fixum in corde suo habet, de Dei misericordia desperat,
this fixed in heart his has of of-God mercy despairs
dicens: Deus nihil est, hunc nescio, jam me nescivit, et
saying God nothing is this-one I-know-not already me he-knew-not and

hunc nego, quoniam me negavit. Et ideo ille ad vitam non
this-one I-deny since me he-denied and therefore he to life not
resurget, nec ullum gaudium habere potest, quia omnes
will-rise-again nor any joy to-have can because all
creaturæ eum destituunt, quoniam Creatorem earum pro nihilo
creatures him forsake since Creator their for nothing
habuit. Sed et ille qui de peccatis suis desperat, ita quia præ
he-held but also he who of sins his despairs so that because-of
magnitudine ponderis eorum se posse salvari non credit,
the-magnitude of-the-weight of-them himself to-be-able to-be-saved not believes
infidelis est, et ideo ad vitam non pervenit, quia illi qui
unbelieving is and therefore to life not he-comes because to-him who
vitam omnibus dat contradicit. Quod si quis ex his omnibus
life to-all gives he-contradicts but if anyone of these all
pœnitentia ductus, me veraciter quæsierit, me inveniet,
by-penitence led me truly shall-have-sought me he-will-find
quoniam neminem abjicio qui puro corde recurrit ad me.
since no-one I-cast-away who with-pure heart runs-back to me
Si autem nigerrimæ tempestates hujus blasphemiæ et
if moreover the-blackest storms of-this blasphemy and
desperationis super quempiam hominem ceciderint, et ipse
despair upon any man shall-have-fallen and he
nec in corde suo nec in voluntate sua, nec in sapore
neither in heart his nor in will his nor in the-savor
perversi gustus eis consenserit, sed in hoc certamine
of-perverse taste to-them shall-have-consented but in this struggle
valde cruciatur, tunc si in eodem agone fortiter repugnans
greatly is-tormented then if in the-same agony strongly resisting
perseveraverit, citius ei subvenio. Et propter has
he-shall-have-persevered more-quickly him I-help and because-of these
gravedines non dubitet, quia contra maximas procellas eum
heavinesses not let-him-doubt because against the-greatest tempests him

fortissimum pugnatorem dico, et eum velocius juvabo atque
the-strongest fighter I-call and him more-swiftly I-shall-help and
eum in amicum habebo, quoniam propter amorem meum
him as a-friend I-shall-have since because-of love my
tantas adversitates patienter sustinens nobiliter superavit. Sed
such adversities patiently enduring nobly he-overcame but
et sicut ille qui me verum Deum nullo modo, ulla fide
also as he who me the-true God in-no way by-any faith
aut spe in corde suo vult scire, ad vitam non resurgit,
or hope in heart his wishes to-know to life not rises-again
ut dictum est, ita nec ille qui se ipsum in mortem
as said it-is so neither he who him himself into the-death
corporis sui præcipitaverit, quia separationem illam quam
of-body his shall-have-cast-headlong because separation that which
hominibus constitui non exspectat; sed se ipsum sine ulla
for-men I-established not he-awaits but him himself without any
spe misericordiæ discindit. Unde et in perditionem cadit,
hope of-mercy tears-apart whence also into perdition he-falls
quoniam hoc occidit cum quo pœnitere debuit. Nam qui
since this he-kills with which to-repent he-ought for he-who
illud ab homine separat quod in homine posui, magno reatui
that from man separates which in man I-placed to-great guilt
se subdit, quemadmodum in Evangelio Filius meus ostendit,
himself subjects just-as in the-Gospel Son my shows
dicens: Audistis quia dictum est antiquis: Non occides?
saying you-have-heard that said it-was to-the-ancients not you-will-kill
Qui autem occiderit reus eris judicio. Quid est hoc?
he-who moreover shall-have-killed guilty he-will-be in-the-judgment what is this
Eos qui pedem vestrum super fundamentum petræ ponere
those who foot your upon the-foundation of-rock to-place
vultis, notate quoniam per sonum illum qui de radice
wish note since through sound that which from the-root

rationalitatis exit percepistis, quia in verbis Scripturæ quæ
of-rationality goes-out you-have-perceived that in the-words of-Scripture which
sensum illum habet quem digitus Dei dedit demonstratum
sense that has which the-finger of-God gave shown
est iis qui vos in antiquitate præcesserunt, ne dividerent
it-was to-those who you in antiquity preceded lest they-should-divide
in homine quod divina dispositione in illo conjunctum est.
in man what by-divine disposition in him joined is
Quid hoc? Quia qui Adæ lignum scientiæ boni et mali
what this because he-who for-Adam the-tree of-knowledge of-good and of-evil
interdixit, dicens: In quocumque die comederis ex eo,
forbade saying in whatever day you-shall-have-eaten from it
morte morieris Hic etiam per Moysen generi ejus locutus
by-death you-will-die this-one also through Moses to-the-race of-him spoken
est: Non occides, nec dissipabis quod ad imaginem Dei
has not you-will-kill nor you-will-scatter what to the-image of-God
factum est. Sed sicut Adam præceptum transgressus vita
made is but as Adam the-precept transgressing of-the-life
salutis semetipsum et genus suum privavit, ita etiam homo
of-salvation himself and race his deprived so also the-man
qui facturam Dei in homine destruit, fideles generationes
who the-making of-God in man destroys the-faithful generations
salutarium operum ab anima et a corpore suo abscindit.
of-saving works from soul and from body his cuts-off
Ex hoc etiam reum judicialis sententiæ se faciens, in
from this also guilty of-judicial sentence himself making into
exsilium miseriæ vadit. Quapropter ille qui tam crudelem
the-exile of-misery he-goes wherefore he who so cruel
separationem in homine fecerit, en multas calamitates
a-separation in man shall-have-made into many calamities
se mittit, videlicet hoc separans quod meum est, quia
himself sends namely this separating which mine is because

corpus et animam simul in homine conjunxi. Et quis est
body and soul together in man I-joined and who is
ille qui hæc audeat separare? Et cum ille in multa
he who these-things should-dare to-separate and when he in much
gravedine peccati sit qui alium occidit, quid tunc iste erit
heaviness of-sin is who another kills what then this-one will-be
qui seipsum in mortem tradit? et hoc in pulverem mittit
who himself into death hands-over and this into dust sends
eum quo debuit crimina sua diluere. Nam qui se ipsum
with which he-ought crimes his to-wash-away for he-who him himself
occiderit perditum angelum imitatur, qui primus iniquitatem
shall-have-killed the-lost angel imitates who first iniquity
inveniens se ipsum in perditionem tradidit et se ipsum
finding him himself into perdition handed-over and him himself
in morte occidit. Quomodo? Quoniam Deo invidit; qui nec
in death killed how since God he-envied who neither
ortum habuit, nec finem accipiet, et qui omnia regit quæ
rising had nor end will-receive and who all-things rules which
in cœlo et in terra sunt. Et sicut superbus ille diabolus
in heaven and in earth are and as proud that devil
noluit aspicere in me cum se ipsum in perditionem
would-not to-look at me when him himself into perdition
dejecit, sic nec is homo me scire dignatur qui se
he-cast-down so neither this man me to-know deigns who him
ipsum violenter discindit; unde et in mortem cadit, sicut
himself violently tears-apart whence also into death he-falls as
et ille cum semetipsum in perditionem præcipitavit. Nam
also he when himself into perdition cast-headlong for
antequam corrueret, iniquitatem suam super pennas ventorum
before he-fell-down iniquity his upon the-wings of-the-winds
elevare voluit, et quasi volatile quod in aere volat, sic
to-raise he-wished and as-if a-flying-thing which in the-air flies so

in cœlestibus volare tentavit. Unde et in hac præsumptione,
in heavenly-things to-fly he-tried whence also in this presumption
semetipsum a beatitudine in infelicitatem dejecit. Sed ego
himself from beatitude into unhappiness he-cast-down but I
de terra formavi hominem, ut ab inferioribus ad superiora
from earth formed man that from lower-things to higher-things
conscenderet, et ut incipiendo et perficiendo bona opera,
he-might-climb and that by-beginning and by-performing good works
sursum præclaras virtutes ad ardua ædificaret. Quapropter et
upward the-brilliant virtues to the-heights he-might-build wherefore also
homo qui et corpus et animam habet, cum bona operari
man who both body and soul has while good-things to-work
potest, et cum pœnitere valet, semetipsum non occidat, ne
he-can and while to-repent he-is-able himself not let-him-kill lest
postea locum illum recipiat, ubi nec opus nec pœnitentiam
afterward place that he-receive where neither work nor penitence
habere potest, sicut et diabolus qui dum semetipsum
to-have he-can as also the-devil who while himself
occideret, in tartara dejectus est. Sed qui vigilantibus oculis
he-killed into Tartarus cast-down was but he-who with-watchful eyes
videt et attentis auribus audit, hic mysticis verbis meis
sees and with-attentive ears hears this-one to-mystic words my
osculum amplexionis præbeat quæ de me vivente emanant.
the-kiss of-embrace let-him-offer which from me living emanate